

# **The Gospel of John**

**A Commentary on the Greek Text**

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**Pumpkin Cottage Publications**

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## **Greek Glossary**

See Series Addendum



# Preface



I attended the Church of England Sunday School for a month or two, but one morning I got bashed up, and so I refused to go back. That's when I attended the Killara Congregational church. My mother would go to church, sometimes, and I would go to Sunday School. It's strange, but even though I was only a little bloke, I still remember the minister quite well; he even visited from time to time. So, it was here, in this beautiful old church, that I first tasted the Good News about Jesus. Of course, this just reminds me how much I owe my mother and the good folk of the Killara Congregational Church. I guess I should update; with church union, the church is now a Uniting church.

There is something beautiful about John's gospel, something that constantly draws us back to ponder its contents. And when it comes to sharing the gospel with someone who is interested in Christianity, we will often give them a copy of John's gospel, as though it best sums up our faith.

I guess that most theological students get to study John's gospel at theological college; its vocabulary and syntax is on the easy side, making it a good introduction to Koine Greek. When I attended Moore Theological College

back in the 1970's they had progressed from Westcott to Barrett and so we were lucky enough to study the gospel from the perspective of the master. Although I must say, I would often get frustrated when Barrett would question the author's understanding of historical events, like arguing that the ὕσσωπος, "branch, reed", would not be strong enough to carry a sponge filled with sour wine to Jesus' lips. My respect for Barrett, as for Brown, Schnackenburg, Carson, Beasley-Murray, Morris, Ridderbos, ....., has only ever increased as the years passed. The issue of authorship will always remain an enigma, but there is no doubt that the Johannine narrative reveals the mystery of God with us.

It is my hope that these notes aid your task of knowing the mind of Christ.

Bryan Findlayson, 2020.

\*

# Notes

**Commentary Intention:** This exegetical commentary aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

**Format:** RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis: the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation (TNGEL, Accordance, Louw & Nida); syntax where necessary; comment, often with a published translation.

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**Abbreviations:** See Series Addendum.

**Print:** Format; A5. For mono laser "render colour black."

**Greek:** Nestle-Aland / UBS 4 Greek New Testament.

**Greek Glossary:** See Series Addendum.

**Inclusive language:** Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

**Primary English Text Bible:** The New International Version, NIV, 1985, and / or NIV11, 2011, copyright by International Bible Societies and published by The Zondervan Corporation. All rights reserved worldwide. The full text is not provided under copyright requirements and it is recommended that a copy of the NIV be at hand for these notes.

**Author:** Findlayson, Bryan. Anglican Diocese of Sydney, Australia. b 1942. MTC. ThL 1970, MC Dip (Hons) 1971; P 1972 by Abp Syd; C Narrabeen 1971; C Cronulla 1972-1975; C Engadine. 1975-1978; CIC Helensburgh 1978-89; Sabbatical 1989-1990; R Cronulla 1990-1999; Retired.

**Dedication:** To my children, Marelle, Paul and Justyne.

**Typos:** Forgive me! I keep finding clangers.

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# Commentaries on the gospel of John

- Abbott** - *Johannine Grammar*, London 1906. G  
**Barrett**, SPCK, 1967. 5R  
**Beasley-Murray**, Word, 1999. 4R  
**Bernard**, ICC, 1928. 5D  
**Blank**, *New Testament Spiritual Reading*, Crossroad, Vol 1/2. 1981/2. 3  
**Brown**, Anchor, 1970. 4R  
**Bruce**, Pickering & Inglis, 1983. 3D  
**Carson**, Pillar, 1991. 4R  
**Dodd**, *Interpretation of the 4th Gospel*, CUP, 1955. 4TDR  
**Fenton**, New Clarendon 1970. 2D  
**Filson**, Layman's, 1966. 1D  
**Grayston**, Epworth, 1990. 3  
**Haenchen**, Hermeneia, translated 1984. 4G  
**Hamilton**, Abingdon, 2019 - 2.  
**Harris**, EGNT, 2015. G  
**Hendriksen**, Banner of Truth, 2002 - 3.  
**Hoskyns**, Faber & Faber, 1950. 3D  
**Hunter**, CBC, 1965. 1D  
**Keener**, Hendrickson, 2003 / Baker Academic, 2010. 4  
**Klink**, ZECNT, 2017. 4  
**Kostenberger**, BECNT, 2004. 3  
**Lightfoot**, Oxford University Press reprint, 1956. 4G  
**Lindars**. NCB, 1972. 3D  
**MacRae**, Doubleday, 1978. 2  
**Marsh**, Penguin, 1968. 2D  
**McHugh**, ICC (ch. 1-4), 2009. 5  
**Moloney**, Sacra Pagina, 1998. 3  
**Morris**, NICNT, 1971. 4R  
**Neyrey**, NCBC, 2006. 3  
**Novakovic**, HGT, 2020. G  
**Pallis**, *Greek notes on John and the Apocalypse*, 192?. GD  
**Pfitzner**, ChiRho, 1988. 2D  
**Richardson**, Torch, 1955. 1D  
**Ridderbos**, Eerdmans, translated 1997. 3  
**Sanders & Mastin**, Blacks, 1968. 3  
**Schnackenburg**, Burns & Oats, etc., translated 1979. 5  
**Sloyan**, Interpretation, 1988. 2

**Stibbe**, Sheffield *Readings*, 1993. T

**Tasker**, Tyndale, 1960. 2

**Thompson**, NTL, 2015. 3

**Westcott**, John Murray, 2 vol. *Gk. edition*, 1908. 5D

**Key:**

Level of complexity: **1**, non-technical, to **5**, requiring a knowledge of Greek.

Deceased: **D**. For publications no longer in print, search [bookfinder.com](http://bookfinder.com)

Other identifiers: Recommended **R**; Greek Technical **G**; Theology **T**

The above is a selection of some of the English Bible Commentaries available on the gospel of John

# Analysis

## Proposition

*The light shines in the darkness and the darkness did not overcome it*

### **The Prologue, 1:1-18**

- i] The Word was made flesh, 1:1-13/14
- ii] He who comes after me stands among you, 1:14-18

## Testimonies

### **Witnesses to the Christ, 1:19-51**

- i] John the Baptist and the Pharisees, 1:19-28
- ii] The Lamb of God, 1:29-34
- iii] We have found the Messiah, 1:35-42
- iv] Philip and Nathaniel, 1:43-51

## Argument Proper - Part I

*The light shines in the darkness*

### **The Ministry / Mission of Messiah, 2:1-12:50**

*The good news of salvation through faith in Jesus Christ, Jn.3:16*

#### ***Jesus ministers from Cana to Cana***

##### **1. Jesus offers abundant new life, 2:1-3:36**

*He gives the Spirit without measure*

- i] The wedding at Cana, 2:1-12
- ii] Jesus cleanses the temple, 2:13-25
- iii] Nicodemus and the new birth, 3:1-15
- iv] God's love in Christ, 3:16-21
- v] Jesus and John the Baptist, 3:22-36

##### **2. Jesus the source of life, 4:1-54**

*Whoever drinks the water I give them will never thirst again*

- i] Jesus and the woman at the well, 4:1-42
  - a) The water of life, 4:1-26
  - b) Reflections on mission, 4:27-42
- ii] Jesus heals a royal official's son at Cana, 4:43-54

#### ***Jesus ministers from Jerusalem to Jerusalem***

##### **3. Jesus the giver of life, 5:1-47**

*The Son gives life to whom he is pleased to give it*

- i] A Sabbath sign - a lame man healed, 5:1-18
- ii] The Divine son, 5:19-30
- iii] The evidence of Jesus' authority, 5:31-47

#### **4. Jesus the bread of life, 6:1-71**

*I am the bread of life*

- i] Jesus feeds the five thousand, 6:1-21
- ii] Bread from heaven, 6:22-33
- iii] The living bread, 6:34-51
- iv] The flesh and blood of the Son of Man, 6:52-59
- v] The words of eternal life, 6:60-71

#### **5. Jesus the water of life, 7:1-8:11**

*Whoever believes in me, a river of living water will flow from within them*

- i] Back to Jerusalem, 7:1-13
- ii] Moses and Christ, 7:14-24
- iii] Jesus' messianic claims, 7:25-36
- iv] The life-giving Spirit, 7:37-52
- v] Neither do I condemn you, 8:1-11

#### **6. Jesus the light of life, 8:12-10:42**

*I am the light of the world*

- i] The authoritative testimony of Jesus, 8:12-20
- ii] Jesus' passion encapsulates his testimony, 8:21-30
- iii] The true seed of Abraham, 8:31-59
- iv] That God might be glorified - Jesus heals a man born blind, 9:1-41
- v] The Good Shepherd, 10:1-21
  - a) Jesus is the gate for the sheep, 10:1-10
  - b) Jesus is the good shepherd, 10:11-21
- vi] Who is Jesus? 10:22-42

#### ***Jesus returns to Jerusalem***

#### **7. Jesus the resurrection and the life, 11:1-12:36**

*I am the resurrection and the life*

- i] I am the resurrection and the life - Jesus raises Lazarus, 11:1-44
- ii] The plan to kill Jesus, 11:45-57
- iii] Mary anoints Jesus for his burial, 12:1-11
- iv] The triumphal entry, 12:12-19
- v] Unless a grain of wheat falls to the ground, 12:20-36

#### **Epilogue: 12:37-50**

*An overview of Messiah's ministry*

A final call for faith, 12:37-50

## **Argument Proper - Part II**

### **The Glory of Messiah, 13:1-20:31**

*The darkness did not overcome it*

### **The Farewell Discourse, 13:1-17:26**

*Love is the fruit of faith and is empowered by the indwelling Spirit of Christ*

- i] Perfect love -Jesus washes the disciples' feet, 13:1-17
- ii] One of you will betray me, 13:18-30
- iii] The new commandment, 13:31-38
- iv] The way, the truth and the life, 14:1-14
- v] The Spirit of truth, 14:15-21
- vi] The Holy Spirit will teach you everything, 14:22-31
- vii] The true vine, 15:1-8
- viii] The true vine explained, 15:9-17
- ix] The hatred of the world, 15:18-16:4
- x] The Spirit's judgment of the world, 16:5-15
- xi] Perplexity and joy, 16:16-33
- xii] Witnesses to the resurrection, 17:1-11a
- xiii] One with the Father and the Son, 17:11b-19
- xiv] Jesus prays for all who will believe, 17:20-26

### **The Passion Narrative, 18:1-20:31**

*Faith rests on the faithfulness of Jesus*

#### **1. The arrest, trial and crucifixion of Jesus, 18:1-19:42**

- i] The arrest of Jesus, 18:1-11
- ii] The pretrial and Peter's denial, 18:12-27
- iii] Jesus before Pilate, 18:28-40
- iv] The humiliation of Jesus, 19:1-16a
- v] The crucifixion of Jesus, 19:16b-30
- vi] The burial of Jesus, 19:31-42

#### **2. The resurrection of Jesus, 20:1-31**

- i] The empty tomb, 20:1-10
- ii] Jesus appears to Mary, 20:11-18
- iii] Jesus appears to his disciples, 20:19-31

## **Conclusion**

### **The Appendix, 21:1-25**

- i] The risen Christ beside lake Galilee, 21:1-14
- ii] Feed my sheep, 21:15-25



# Introduction

The Fourth Gospel has attracted the interest of an overwhelming number of scholars, and this because of the range and intricacy of the problems which it presents. For most people, its attraction lies in what it is in itself - a strange but compelling picture of the irruption of Jesus Christ onto the stage of history to claim the allegiance of those created in the image of God, so, Barnabas Lindars.

## The structure of John

John's gospel, as an example of Greek religious literature for Hellenistic Jews, reflects the rhetorical traditions of the first century. Its style of rhetoric (of making an argument) is *hypsos*, elevated, and its form is primarily *judicial*, it seeks to persuade the reader of a truth, namely, that Jesus is Israel's messiah and that in him is found the full realization of God's covenant promises, but it is also *deliberative* in that it seeks to persuade the reader to act on this truth, namely to believe. In making this argument, John adopts a simple approach: a *partitio* (proposition, thesis), the prologue, 1:1-18, and an extended *probatio* (proofs, witness / evidence to the truth) systematically advanced in the rest of the gospel. John transitions (a *transitus*) from his thesis to his main argument with an *exordium* which introduces the subject matter while eliciting the sympathy of the audience. John does this by means of a series of testimonies / witnesses to the Christ.

So, the structure of the gospel falls into four main parts:

The prologue / thesis, 1:1-18;

**The light shines in the darkness and the darkness did not overcome it**, 1:5.

Introduction / testimonies to the Light, 1:19-51.

The central argument (*the proof is in the pudding*):

Part 1: The Book of Christ's public ministry –

**The light shines in the darkness**. 2:1-12:50;

Part 2: The Book of Christ's Glory –

**The darkness did not overcome it**. 13:1-20:31;

Conclusion / Epilogue, 21:1-25.

C.H. Dodd in *The Interpretation of the Fourth Gospel*, 1953, has set the groundwork for the study of John's gospel today and Brown, Kostenberger, Beasley-Murray, ..... have all built on his work. Dodd argues that *The Book of the Signs*, 2:1-12:50, consists of a series of seven significant events / signs related to thematic discourses, each serving as individual gospel presentations. Dodd's sevenfold thematic division for the Book of Signs is as follows:

1. The New Beginning, 2:1-4:42
  2. The Life-giving Word, 4:46-5:47
  3. Bread of Life, 6:1-71
  4. Light and Life: Manifestation and Rejection 7:1-8:59
  5. Judgment by the Light, 9:1-10:21 (Appendix, 10:22-39)
  6. The Victory of Life over Death, 11:1-53
  7. Life through Death. The Meaning of the Cross, 12:1-36
- Epilogue 12:37-50

Dodd's 7 episodes in the Book of Signs, with each sign / significant-event prompting an extended thematic discourse, is accepted by many commentators today, eg., Beasley-Murray. The thesis works well with say the feeding of the five thousand / *The Bread of Life*, 6:1-71, but struggles with the first episode, *The New Beginning*, 2:1-4:42. Here we have a jumble of signs, dialogues and discourses. It's a stretch holding all the elements together, but it can be argued that the Nicodemus discourse works off the first miracle / sign of water into wine, and the discourse with the Samaritan woman works off Jesus' cleansing of the temple. The other episodes do tend to exhibit a single theme which works off a particular significant event / sign, although not always as pointed as the feeding of the 5,000.

Of course, other thematic arrangements have been proposed suggesting that more weight be given to the miracles themselves, eg.:

- Water into wine - A new beginning;
- Healing of the officer's son - Faith is the answer;
- Healing of the cripple - Christ restores the broken;
- Feeding the five thousand - Christ is the bread of life;
- Walking on water - Christ is our guide;
- Healing of the man born blind - Christ is our light;
- Raising of Lazarus - Christ is our life.

Schnackenburg argues that in the first part of John's argument proper, we have a collection of sermons / homilies linked to a particular significant event in Jesus' ministry. Arguments abound as to whether these homilies always consisted of the sign + the discourse, or whether an editor brought them together in the gospel as we know it. Either way, in chapters 2 to 12 we do seem to have a series of thematic packages, with 2:1-4:42 presenting as a complex intertwining of source material.

So, the idea that our author-editor develops a thematic gospel-focused discourse around a particular event in Jesus' ministry is still widely accepted by commentators today. Yet, due to the obvious problems with the first few episodes, and also chapters 7-10, some commentators have moved away from Dodd's thematic divisions to a larger number of sign / discourse divisions. This

is evident in Lindars' rather dated, but excellent commentary on John. His first division is 1:1-2:12, testimonies + the Marriage at Cana, then 2:13-3:36, the cleansing of the temple + discourses, then 4:1-54, dialogue and discourse + the healing of the official's son, then 5:1-47, healing of the lame man on the Sabbath + dialogue and discourses, ..... and so on. Lindars' approach has more going for it than say Wyller's idea that Plato's Simile of the Cave is the key to the gospel, with a focus on John's "structural summit", 10:22-29.

There is a shift today toward the view that the editor / author is pragmatic in the arrangement of his material, so Carson. There is the first sign / miracle at Cana, water into wine, concluding with the second sign / miracle, again at Cana in Galilee, the healing of the officer's son, 2:1-4:54. This is followed by journeys to Jerusalem which further define a block of gospel teaching. This narrative / itinerary division of the gospel may well be the structure intended by the author-editor: prologue, testimonies, a Cana-to-Cana mission cycle, a Jerusalem-to-Jerusalem mission cycle, Jesus' ministry in Jerusalem, upper room discourses, Jesus' final days and a postscript. It could well be that the author-editor of the gospel has loosely used the travel cycles as a frame to stitch together his collection of gospel focused homilies - narrative plus sermon. The gospel of John itself implies that it is an editorial reconstruction of the apostle's gospel tradition, 21:24, cf., Carson, Thompson, "John - Readings", JSOT, Mark Stibbe, 1993, Barrett, Klink, .....

However we handle John's argument Proper Part I, it is certainly true that *The Book of Glory*, chapters 13-20, presents as two parts: The farewell discourses, 13:1-17:26, and the passion of Jesus, 18:1-20:31.

The simplest way of viewing the overall structure of John's gospel is as follows:

**The prologue**, 1:1-18. The thesis for the book as a whole.

**The testimonies to Christ**, 1:19-51. Witnesses to the person of Jesus.

**The ministry of Messiah**, 2:1-12:50. Each episode is focused on a dialogue / discourse + a related illustrative event / sign, and each presents the good news of salvation / eternal life through faith in Christ.

**The upper room discourse**, 13:1-17:26. This section concerns living by faith, which faith, in the power of the indwelling compelling of the Spirit, prompts brotherly love.

**The glorification of Christ**, 18:1-20:31. This section explains how faith rests on the faithfulness of Christ.

**Postscript**, 21:1-25.

## Authorship

These notes, as with most commentaries on this gospel, will constantly refer to John as the author of the gospel. Of course, as with the Synoptic gospels, the author is unstated. The designation John is probably as good as any, given that the author-editor states that the particular gospel tradition he / she draws on originates from the beloved disciple, John, cf., Jn.21:24.

Unlike the synoptic gospels, the gospel of John does have the feel of an eyewitness about it. The heart of the book is the set of sermons / homilies linked to a miracle or event in Jesus' life - Argument Proper Part I. The discourses / dialogues in this part of the gospel are aimed at Hellenistic Jews of the dispersion. Their intent is evangelistic; they argue that Jesus is Israel's messiah. Next to this is the set of sermons / homilies related to Jesus' farewell address to his disciples. The intent of these discourses is more pastoral. Then there are the stories related to Jesus' last days, stories which share many similarities with Luke, possibly indicating a common oral source. As for the opening of the book, 1:19-2:12, we seem to have an introductory assembly of gospel tradition (oral source???). When it comes to the prologue, 1:1-18, some commentators have argued that it is a later addition to the original text, but given the thematic links with the gospel as whole, it seems more likely that it was composed by the author-editor as a *partitio* (summary thesis) for his/her gospel; see Carson.

We have to accept that even an eyewitness would not be able to recount verbatim Jesus' dialogues / discourses, as recorded in this gospel. So, it seems likely that our author-editor has built up his collection of sermons / homilies around a remembered / known saying of Jesus by channelling the mind of Christ. There would be many disciples at the time capable of doing this, but the apostle John has to be at the top of the list.

Over the years numerous authors have been proposed, although in the end, we really don't know who the author is. The main contenders are as follows:

*John the apostle, son of Zebedee, the disciple whom Jesus loved.* It was only in the nineteenth century when doubts were first raised about the apostle's authorship of the fourth gospel. Up till then the testimony of Polycarp, the Bishop of Smyrna (he died in 155AD and had met the apostle John), which testimony was confirmed by Irenaeus the bishop of Lyons (John "published a gospel while he was living at Ephesus in Asia", c.180AD), was widely accepted.

*John the Elder.* It is argued by some that Eusebius, quoting from Papias who wrote toward the end of the first century, got his Johns mixed up. Two Johns are identified, one the apostle, deceased at the time, and the other the Elder (possibly John of Ephesus), still alive. Although Eusebius assumes that the apostle wrote John (and the Elder wrote the Apocalypse),

Jerome, writing years later, argues for the Elder, suggesting he also authored 2 and 3 John.

*A disciple / friend of the apostle John, member of a Johannine circle / school.* Arguments abound as to this person's association with the apostle, but presumably he knew John and had access to his writings. It seems highly unlikely that the gospel is the creation of a theologian devoid of contact with the apostle John, or his writings.

So, the author of this gospel remains hidden in the mist of time, but it is not unreasonable to argue that an editor, a friend or colleague of the apostle John has, on his demise, drawn together his teachings, oral and written, and compiled them into a single gospel. The apostle John may not be the author of the final product, but it is very likely that he is its main source, cf., Jn.21:24, see Brown, Schnackenburg.

## Source theory

Many scholars hold the view that the gospel of John is not as originally composed, being the product of editorial reconstruction (cf., 21:24), although this doesn't mean that the original material which makes up the gospel is not from the hand of John the apostle himself. Of course, theories abound as to the shape of the original document/s, although it matters little, since God's word to us is the document as received, not as originally conceived. The most likely theory is that an editor has drawn together into one book a series of homilies / sermons / writings of John the apostle, the beloved disciple, crafted over many years, even possibly some 30 years. These homilies draw on literary devices of the time, eg., ring compositions, inverted parallelism, divisions of three, or seven, .... The editor of the gospel has drawn together these compositions into the gospel as we know it, deconstructing them somewhat in order to produce a unified work.

Unlike the synoptic gospels where the gospel writers are loath to interfere with the received tradition (probably oral and in Aramaic) and so make their point by the arrangement of that tradition, John writes from the perspective of Christ's glorification, from the perspective of his lifting up on the cross, his ascension and the outpouring of the Spirit. So, what we have in the discourses, is not only Jesus' words, as remembered by John, but John's reflection on those words in light of the outpouring of the Spirit and the church's appreciation of their full import. This being the case, it is not possible to separate one from the other, together they are God's word to us.

So, these notes give weight to the theory that the gospel is an editorial arrangement of Johannine source material.

## Purpose

John states the purpose of his gospel in clear terms: "these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life through his name", 20:31. Belief in Christ is often taken to express the act of coming to faith, in which case the purpose of the gospel is evangelistic. Yet, the act of believing can also be viewed as an ongoing reliance on Christ, in which case the purpose of the gospel is pastoral. Interestingly, the verb "to believe", **πιστευετε**, pres. subj., expressing durative action, has an aorist variant, **πιστευσητε**, expressing punctiliar action. If this is original, then it is possible that the act of coming to faith is in John's mind. Yet, an aorist verb can simply state a fact about an action, here the act of believing.

So, John's purpose is both evangelistic and pastoral:

In the first part of the Argument Proper, John's purpose presents as evangelistic, the recipients being primarily Hellenistic Jews of the dispersion. Through the dialogues and discourses John presents an apologetic for Jesus' messiahship. By argument and counterargument, John presents Jesus as the Christ, the Son of God. He does this in the voice of Jesus (either by remembering Jesus' words, or tapping into the mind of Christ - either way, it is God's word to us). Each sign / discourse set repeatedly confronts the reader with the gospel "that you may believe that Jesus is the Christ ....."

In the Argument Proper, Part II, John's purpose is pastoral. For John, the Christian life is all about the appropriation of the grace of God ("eternal life") through perseverance of faith in Christ, with the fruit of faith being love.

## Date

The gospel was probably composed late in the first century, say AD80-95. One of the earliest fragments of the New Testament so far discovered is the papyrus P52, a fragment of John's gospel found in Egypt and dated to around AD110.

## The intended readers

It has been argued that John wrote his gospel for Gentiles, but as already indicated, it is really a very Jewish book, a book written for Greek speaking Jews. Given that the gospel was probably written after the fall of Jerusalem, we have a gospel to Jews of the dispersion which presents Jesus as the Messiah, the one who has superseded and surpassed all the religious institutions of Israel (eg., the temple, feasts, law, ...), releasing in his life, death and resurrection, the promised blessings of the covenant.

## **The Synoptic tradition in John**

Whereas the synoptic gospels draw on the Aramaic oral traditions of Jesus, John's gospel draws on the reflections of an eye witness. The editor, who finally assembled these reflections into the gospel as we know it, is probably well aware of the synoptic tradition, as was John himself, even possibly in written form; Lightfoot believed he knew of all three gospels. John doesn't ignore the synoptic tradition, rather, within the synoptic framework of Jesus' life, John tells the story in his own way, building on the accepted tradition of Jesus' life. Note how John's record of numerous visits to Jerusalem for the Passover and other festivals provides the background for the growing opposition of the religious authorities in Jerusalem. The synoptic tradition packages Jesus' ministry as a yearlong journey from Galilee to Jerusalem, but it is John that gives us an insight into Jesus' three years of ministry and its focus on Jerusalem.

## **Grammatical Note**

This corrected edition uses a descriptive classification for a genitive of source, rather than an ablative classification. See *A Note on the Genitive* in the **Series Addendum**, page 69.



# Commentary

## 1:1-13/14

### The prologue, 1:1-18

#### i] The Word was made flesh

##### Synopsis

Unlike the other evangelists, John begins his gospel by giving Jesus an eternal origin. The Word who becomes flesh and lives amongst us comes from before the beginning. In v1-5 John gives us a cosmological view of Jesus. Jesus is God's creative Word who is the light and life of humanity. Although surrounded by darkness, his light shines eternally. In v6-8 John records the witness of John the Baptist. Then in v9-13 John goes on to describe the entry of God's creative Word into human time and space. Most people reject the Word, but some believe and become children of God.

##### Teaching

*The light shines in the darkness and the darkness did not overcome it*

##### Issues

i] Context: The gospel, as a whole, expands on the themes raised in the prologue, particularly the fact that Christ is the light / life of humanity and that the darkness has not overcome him. The argument presents as follows:

**The prologue, 1:1-18.** The thesis for the book as a whole.

**The testimonies to Christ, 1:19-2:12.** Witnesses to the person of Jesus.

**Argument Proper - Part I: The Ministry of Messiah, 2:1-12:50.** Each event / sign, with its related discourses, presents the good news of salvation / eternal life through faith in Christ. Rather than Dodd's 7 signs, these notes tend to follow Lindars' arrangement and end up with 8 signs / events + discourses. Each presents Jesus as the life / light of humanity, calling for a response of faith in the terms of 3:16.

**Argument Proper - Part II: The book of glory, 13:1-20:31:**

**The upper room discourse, 13:1-17:26.** This section concerns living by faith, which faith, in the power of the indwelling compelling of Christ, prompts brotherly love.

**The glorification of Christ, 18:1-20:31.** This section explains how faith rests on the faithfulness of Christ.

**Postscript, 21:1-25.**

The prologue introduces the main themes found in the rest of the gospel: the Word / Jesus, the divine pre-existent Son, from God, of God, the source of life / grace / truth, is rejected by the darkness / the world / his own, yet not overcome by them. Most of the key words found in this gospel are introduced in the prologue: life, light, truth .... The prologue traces the divine Word from eternity to human history, v1-5, the Word's introduction by the Baptist, v6-8, his revelation as the true light, rejected by most, accepted by some who, by receiving him, become children of God, v9-13, the Word's *in-fleshing* to reveal God's grace and truth, v14, his confirmed by the testimony of the Baptist, v15, and Moses, v16-18.

ii] Background: Questions over authorship and form abound. The prologue may well come from the hand of an editor, drawing together the Johannine gospel tradition, and the form may be poetic, reflecting Aramaic parallelism, although these issues are unresolved.

iii] Structure: *The Word was made flesh*:

The Word's involvement with creation, v1-5;

The Word predates history, v1-2;

The Word is the agent of creation, v3;

The Word is the source of all life, v4-5;

The Baptist's witness about the coming light, v6-8;

The Word incarnate, v9-14;

The Baptist's testimony to the Word, v15;

Christ the final witness, v16-18.

iv] Interpretation:

The prologue establishes the thesis, *partitio*, of this gospel:

**The light shines in the darkness and the darkness did not overcome it**

"The prologue summarizes 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", Carson.

The prologue presents in four parts, v1-5, 6-8, 9-13, 14/15-18; the first three parts are as follows:

John begins by introducing us to **ὁ λόγος**, "The Word", a mystery hidden but now revealed, a mystery personified in Christ. In the Old Testament, God's eternal revelation is found in the Law and the Prophets,

and in the wisdom literature this body of truth, this knowledge of God, is personified in Wisdom. For John, this eternal law / wisdom is Word, a word now personified in Jesus. For a Greek thinker the *Logos* is the rational principle permeating all reality, but it is unclear whether John is reflecting this idea. At any rate, the *Logos* is the ruling fact / word of the universe, a fact / word that is the self-expression of God in the person of Jesus.

So, in v1-2 John makes the point that before anything existed, the Word existed, existed with God. He also makes the point that the Word is personal, in that he dwells with God, and that he is of the very nature of God, the self-expression of God.

Moving from the eternal realm to the realm of human existence, John tells us that the Word acted as the divine agent of creation, v3. Of course, how darkness / evil gets tangled up in God's good creation remains a mystery. The evidence of the problem was easy enough to see, and thankfully there was a solution. Into the darkness the Word radiated a transforming revelation which enlivened those who took the time to hear, v4. Their enlivening was possible because the divine Word, proclaimed by the prophets of old, could not be quenched by the darkness that had taken hold of God's good world, v5.

In the second part of the prologue John (our author-editor) tells us that the age of the prophets comes to an end with the appearance of the Baptist (John the Baptist), v6-8. He is not himself the "light", he is not the Word, but serves to bear witness to the Word, testifying to the appearance of the Word even now incarnate in the world. The Baptist's testimony has but one purpose, that "all might believe."

In the third part of the prologue John introduces us to the incarnate Word himself, v9-13/14. Even as the Baptist was testifying to the manifestation of the final revelation of God to mankind, the light that enlivens was already appearing in the world, v9. Yet, as the Word, now made flesh, appeared in a world of his own making, in the midst of his own people, his own kind, the world did not know him, they did not welcome him, v10-11. Some, though, did welcome him, they believed in him, they decided to personally trust him for their eternal salvation, and as a result, they received the privilege of membership in God's own family, v12. They became recipients of a spiritual rebirth; not so much a life-changing experience, but rather a divine rebirth from above, v13.

So it was that the Word became flesh and took his place in a troubled and broken world, v14. John, and his fellow apostles, were alive to see the Word now made flesh, and what they saw was the *Shekinah* glory of God,

the radiating presence of the divine, the Son of God, Messiah, the one full of divine kindness and eternal reality.

*The parataxis found in v10-11:* These verses evidence poetic parallelism where the idea expressed in v10 is repeated in v11. Note also how John picks up on the concluding thought of v9 ("coming into the world") to introduce the thought in v10 and 11. The parataxis in v10 involves the side-by-side placement of three separate clauses which are integrally linked in content, but not by syntax. The sentence may better be expressed by using a main clause and two subordinate clauses: "he was in the world, but the world, although it owed its existence to him, failed nevertheless to recognize him", Bruce. John's point is that humanity is in darkness and so does not recognize the light / the Word / Jesus.

*What is meant by receiving / accepting Christ?, eg., v12* As is common in John, to accept/receive Jesus is the same as to believe in Jesus, to become a believing one - sometimes with the words "believe in his name." To accept / receive / believe in Jesus results in life, sonship. The main question is what is involved in accepting? Barrett says "to accept him in obedience and faith as the envoy of the Father." Yet, for John, obedience, in the sense of duty to God, is honed down to believing in his Son. Believing involves a personal acceptance, or reception, of Jesus on the basis of the received revelation of whom Jesus is and what he promises. This revelation (the truth concerning Jesus) will vary in depth from person to person, with the only consequence being, more is expected of those who have. This is why "his own" stand condemned. A similar sense applies to the word "to know, recognize." To know Jesus is to believe in Jesus, cf., v10, "to not know" is "to not believe."

*Is John speaking of water baptism and/or the virgin birth in v13?* Some commentators are of the view that John is contrasting natural birth with the spiritual birth that is associated with Christian baptism, cf., Richardson. Yet, this is very unlikely. It is also argued that John may be alluding to the virgin birth here (see "were born" below). Certainly, the early church fathers argued this case, eg., Irenaeus, Tertullian. Again, this is very unlikely, but see Lindars p.92 for a discussion on the issue. John is addressing the issue of spiritual birth, as against natural birth. Membership of God's family is a spiritual reality made possible by God himself and results in new/eternal life. Those who welcome the Word/Jesus receive this birthright and all the privileges and blessings that come with it.

*In 1:14 what does John mean when he says that Jesus, "the Word", is "full of grace and truth"? The phrase "grace and truth" is a descriptive of the Word - he is kind and true. John only uses the word "grace" in the prologue, but the word "truth" is used some 25 times throughout the gospel and thus, truth may be the dominant idea in this passage, in the sense that the incarnate Word is the revelation of truth to mankind. Brown argues that the phrase is rooted in Old Testament covenantal language, "the Lord, a God merciful and gracious, slow to anger, and rich in *hesed* and *emet*" (covenant mercy/kindness/love and dependability/faithfulness - translated in the LXX by the words mercy and truth), Ex.34:6. The Word exhibits the divine quality of "enduring love." Beasley-Murray takes a similar line translating the phrase as "gracious constancy." He notes the weight given to the word "truth" in John, describing it as "firmness, stability, and of persons, steadfastness or trustworthiness." C.H. Dodd is more to the point when he argues that truth is "eternal reality as revealed to men." Descriptives like "dependable / enduring grace / mercy / kindness" serve well to describe this divine truth, this revelation of the divine in Jesus, which revelation is a radiation of divine glory that transforms those who dare to gaze.*

v] Homiletics: *The Cosmic Christ*

When John wrote his gospel, he must have had an inkling that the stories of Jesus' beginnings were going to end up like a folktale.

The birth stories are wonderful stories and Christmas wouldn't be the same without them. We decorate our churches with nativity scenes and if we are lucky, our young people will perform a nativity play for us. In fact, we have all played the shepherds or wise men and we have all wondered at this simple tale. Yet, for many in our world, it is little more than a fairy-story. Still, it remains a very powerful story. Business loves the selling-power of Christmas. Our shopping malls are filled with Christmas fare, decorations, bunting, nativity scenes ....., all promoting the spirit of Christmas. It is of course changing, becoming more secular. The jolly red gentleman, Father Christmas, is slowly replacing the child in the manger. The folktale is slowly fading into the red, white and green.

Matthew and Luke begin their gospels with the events surrounding the birth of Jesus, but for John, Jesus' beginnings are elsewhere. They are beginnings that cannot be confined to a nativity scene, or depicted on a



Christmas card. They are beginnings that can neither be contained nor ignored. John doesn't introduce us to the babe in Bethlehem, but rather to the Cosmic Christ.

John tells us that Jesus is the creative word of God, that he is actually responsible for all that we see around us, all that is good. His existence is before all time, before the creation of our time and space. Jesus is with God; he is as God; he is God.

In describing Jesus, John uses the words "life" and "light". Jesus is the source of life, not just breath, but divine life, eternal life. John tells us that he is also light, that he radiates divine truth, knowledge, wisdom ..., and this truth, this revelation, is itself life-giving. The Cosmic Christ, says John, radiates in the darkness of the cosmos and his light cannot be quenched.

The amazing truth is that this creative word of God came and dwelt with us, became incarnate. The authentic divine light entered the world of human affairs as one of us, and yet, for the most part, humanity ignored him, even rejected him. The world seems to desire darkness more than light. Yet, some have accepted him, have welcomed him, and those who do, bask in his light; they became irradiated with his life.

We do well to remember that the aura around the new born babe is but a hint of the Cosmic Christ.

### **Text - 1:1**

The prologue, v1-13/14: i] The Word and creation, v1-5: a) The Word, the existence of which predates history, is in a personal relationship with God, and is God, v1-2. John seems to adopt the literary form of poetic parallelism here, with the first two verses consisting of the first two lines. In these lines John introduces us to the Word, and states that he existed before the creation of the world.

**εν** + dat. "**in [the beginning]**" - [THE WORD WAS] IN [BEGINNING, / FIRST (existed)]. The preposition is probably temporal here, given that **αρχη** is anarthrous (without an article). Probably referring to the beginning of history, "when all things began", NEB, or possibly "before all things", ie., before the creation. Possibly an allusion to Gen.1:1. Although the aspect of the verb to-be **ἦν** is unclear (there is no distinction between aorist and imperfect in the Gk. verb to- be) the sense is that the Word existed before the creation of the world; "The Word was (already existed) in the beginning (when the world was created)." Note that the presence of the article in **ὁ λογος** indicates that "Word" is the subject of the sentence.

**προς** + acc. "**with**" - [AND THE WORD WAS] TOWARD, TO [GOD]. Here expressing association, "with". The Classic Gk. "in the presence of", doesn't work. The divine wisdom = the Word, stands with God, ie., is in a personal

relationship with God, "a certain reciprocity of fellowship", Harris. Cassirer's "by the side of God" reflect the view that **προς** + acc. can stand in place of **παρά** + dat.

**θεον [ος]** "[the Word was] God" - [AND THE WORD IS] GOD. Predicate nominative. Under Colwell's rule the anarthrous **θεον** could be viewed as a definite noun, "a God." Of course, the rule doesn't mean it is necessarily definite. In any case, the use of an article would imply that divinity belongs to Christ alone, rather than also belonging to the Father and the Spirit, cf., 20:28. The sense is that the Word shares the attributes of God, ie., the noun "God" here is qualitative, cf., Wallace 269; "and what God was the Word was", NEB.

## v2

Following poetic form, John repeats the ideas expressed in v1.

**οὗτος** pro. "**he**" - THIS [WAS IN BEGINNING WITH GOD]. Nominative subject. Referring back to the **ὁ λογος**, "the word". John favours demonstrative pronouns which we usually translate as a personal pronoun, as here. As usual, the object in a prepositional phrase is anarthrous (without an article), but is translated as if the article is present; "in the beginning."

## v3

b) The Word is the agent of creation, v3. Jesus, as the Word, created all that we know and experience. There is nothing in our time and space that is not from his hands. Again, poetic parallelism is evident with both lines contained in this verse.

**δι [δια]** + gen. "**through**" - [ALL] THROUGH, BY MEANS OF [HIM]. With the genitive, as here, the preposition is instrumental, expressing agency; "by means of." Both Law and Wisdom are viewed in Jewish tradition as instruments of creation. For John, the Word is the instrument of creation. "It was through the agency of the Word that everything else came into being", Barclay.

**εγενετο [γινομαι]** aor. "**were made**" - CAME TO BE, CAME INTO BEING. The aorist expresses completed action, "came into being." In typical form the verb is singular when used with a neuter plural subject - **παντα**, "all things".

**χωρις** + gen. "**without**" - [AND] WITHOUT, NOT WITH, APART FROM, INDEPENDENT OF [HIM]. Expressing separation.

**ουδε ειν** "**nothing [was made]**" - [CAME TO BE] NOT ONE *thing*. "All creation took place through him and there was nothing without him."

**ο** pro. "**that [has been made]**" - THAT WHICH [HAS COME INTO BEING]. Note the punctuation issue here giving a reading which runs into v4, "That which has come to be was life in him", Zerwick, but Schnackenburg strongly argues for the more widely rendered punctuation, as NIV.

v4

c) The Word is the source of life, v4-5. John now uses two powerful Old Testament images that serve to describe the divine eternal word: life and light. Just as God's revealed word in the law and the prophets was life and light to his people Israel, so Jesus is life and light. Jesus is life in that he possesses and dispenses divine life. This divine life radiates a divine light which is God's life-giving eternal truth / revelation. The purity of the divine light shines in the midst of cosmic evil ("darkness"), but no matter how hard the darkness tries, it cannot quench the light.

We may have here the beginning of a new verse, or an extension of v3b. Variant readings further confuse the issue.

All things were made through him,  
and without him was not anything made.  
That which has been made was life in him,  
and the life was the light of men.

**εἰς** + dat. "**in [him]**" - [LIFE WAS] IN [HIM]. Local, expressing incorporative union / relational, "in relationship with him / in union with him", such that the divine self-existent life resides in the Word, as it resides in the Father.

**ἡ ζωὴ [ἡ]** "**that life [was the light]**" - Nominative subject of the verb to-be. The use of the article with **ζωὴ** is anaphoric, referring back to the anarthrous (without an article) use of **ζωὴ** in the clause "life was in him"; " and that life was the light of men "Light, **τὸ φῶς**, serves as a predicate nominative. Both life and light are Old Testament images used to describe both wisdom and the Law. God's revelation is light and its enlightening enlivens. For John, Jesus is divine life, and that life radiates a pure and good divine truth which gives life. Both images are further developed by John in his gospel on occasions when lost humanity discovers God's saving grace in Christ. The Word enlightens, such that its enlivening provides authentic existence.

**τῶν ἀνθρώπων [οἱ]** "**of men**" - Ridderbos argues that the genitive is adjectival, objective, such that the life that was in the Word was meant for humanity; "the life was the light for men." Possibly attributed, where the head noun limits the genitive noun; the light is that which dispels sin and darkness in humanity and so consequently is life-giving / enlivens. "Men" in the sense of "the human race / human beings / humanity."

v5

As in the creation when darkness was dispelled by light, so in the new age of the coming kingdom, spiritual darkness is dispelled by the life-giving radiant light that shines from the Word.

φαινει [φαινω] pres. "**shines**" - [AND THE LIGHT] APPEARS, SHINES. Emphatic by position. The present tense is durative; "the light keeps on giving light", A.T. Robertson.

εν + dat. "**in**" - Local, expressing space.

τη σκοτιᾳ [α] "**the darkness**" - Nominative subject of the verb "to grasp." John uses the images of darkness and death as opposites of light and life. As light has an ethical quality of goodness producing life, so darkness has an ethical quality of evil producing death.

ου κατελαβεν [καταλαμβανω] aor. "**has not understood**" - [AND THE DARKNESS] DID NOT TAKE, GRASP = OVERCOME / UNDERSTAND [IT]. Emphatic by position. With the root meaning "seize" the word may mean "overcome in a hostile manner", or it may mean "understand, comprehend" = "take hold of with the mind". Barrett argues that it is possible to hold both meanings since John may well be playing with the word, so also Carson. Yet, the darkness at this point in the prologue is cosmological and therefore "overcome" is the better understanding of the word, so Bruce. "The darkness has never put it out", CEV.

## v6

ii] John the Baptist, the forerunner for the Word made flesh, v6-8. The Baptist's task is to bear witness, to give testimony, concerning the light of the world, in order that all might believe. Christ (the anointed one, Messiah) is that light, and this because he is the incarnate Word / revelation of God, a word that enlightens and enlivens. The Baptist bears witness that this light is coming into the world in the Christ who is even now in the midst of his people.

The lack of a connecting particle for what is an abrupt change in subject matter is somewhat strange, although the thematic linkage of "light" is strong, so Schnackenburg.

απεσταλμενος [αποστελλω] perf. pas. part. "**who was sent**" - [A MAN CAME] HAVING BEEN SENT. The participle may be treated as adjectival, attributive, as NIV, although it is best taken with the verb **εγενετο**, "came", to form a periphrastic construction; "there was (appeared / came) a man from (sent from / appointed by) God. "The perfect tense here, as opposed to the imperfect and present in the first five verses, indicates a move into actual time - historical time. The word often carries the sense of "to entrust / commission", so this man is commissioned to undertake an important task for God. The Baptist is one crying in the wilderness (the synoptic gospels align him with Elijah, but not in this gospel), foretold by the prophets to prepare for the coming of the Messiah (although for the author of this gospel, the Baptist is someone more than a prophet). "God sent a man named John", CEV.

**παρὰ** + gen. "**from [God]**" - FROM, BY [GOD]. An interesting choice of preposition here when we might expect **ἀπο** + gen., expressing origin "from", or **ὑπο** + gen. expressing agency, "by, through", even "under the authority of." McHugh suggests that **παρὰ** is chosen to express both ideas.

**Ἰωάννης** "**John**" - [NAME TO HIM] JOHN. Predicate nominative of an assumed verb to-be. The clause, "his name was John", stands without a verb and as such is typically Semitic. Our author simply calls him "John" rather than the Baptist, or John the Baptist. and this because he doesn't need to distinguish him from the other John, the disciple of Jesus, brother to James, and friend to Peter. Our author doesn't mention, by name, John the apostle. This fact gives some weight to the argument that the apostle John is the source, although not necessarily the final editor, of the gospel. Note that the dative pronoun **αὐτῷ**, "to him", is a dative of possession.

v7

**οὗτος** pro. "**he**" - THIS ONE [CAME]. Nominative subject of the verb "to go, come." We would expect the personal pronoun **αὐτός**, "he", but John often uses a more emphatic demonstrative pronoun, "this one."

**εἰς** + acc. "**as [a witness]**" - TO / FOR [WITNESS, TESTIMONY]. The preposition here expresses purpose; "in order to witness / for the purpose of witnessing." The word "witness, testimony" carries legal overtones, of bearing witness before a court, although often it just carries the sense "speak / tell", so "the purpose of his coming was to declare the truth", Barclay.

**ἵνα** + subj. "**to [testify]**" - THAT [HE MAY TESTIFY]. Here adverbial, introducing a purpose clause; "in order to testify concerning the light."

**περὶ** + gen. "**concerning**" - ABOUT, CONCERNING, WITH REFERENCE TO. Expressing reference / respect; "to testify concerning ....." The same thought can be expressed by a dative of reference / respect, but John removes any ambiguity with the use of a preposition.

**τοῦ φωτός [ὡς ὥτος]** "**the light**" - Predicate nominative. The light, or image of God, present in Christ. Light and life are extremely important images in this gospel. Some commentators argue that they come from a secular Greek source, but they are more likely Old Testament images. The Law is both life and light; it enlivens and enlightens because it is divine revelation. God's Word is now incarnate in Christ, the one who is both life and light. The world is in death and darkness, but Christ comes to bring life and light. In Christ's person and teaching, the light, or revelation of God, shines and gives life to those who are enlightened. To emphasize the divine light / revelation it may be capitalized in the same way we capitalize "Word"; "the Light", Weymouth.

ἵνα + subj. "**that [.....might believe]**" - THAT [... MAY BELIEVE]. Introducing a purpose clause, "in order that", expressing the purpose of the Baptist's testimony, namely that all might believe, although "believe" what? John doesn't tell us "what", although probably a belief / trust in the content of the testimony, the gospel - that all people might believe the divine message and by believing possess eternal life.

πάντες adj. "**all men**" - ALL [MAY BELIEVE]. Obviously extending beyond the Baptist's generation, but probably limited to those who hear the testimony, so "all people who hear the message."

δι [δια] + gen. "**through [him]**" - THROUGH, BY MEANS OF [HIM]. Instrumental; expressing agency.

#### v8

ἐκεῖνος pro. "**he himself**" - THAT, THAT ONE. Nominative subject of the verb to-be. Again, as in v7, John uses the demonstrative pronoun as a more emphatic identifier; "that man", Cassirer.

ἀλλ [ἀλλά] "-" - [WAS NOT THE LIGHT] BUT. Strong adversative used in a counterpoint construction emphasizing the Baptist's role of testifying to the coming light, while not being the light himself., "not ..... but on the contrary ....."

ἵνα + subj. "**he came only as [a witness to the light]**" - *he came* THAT [HE MIGHT TESTIFY]. The verb must be supplied. Here again introducing a final clause expressing purpose, "in order that ....." The Baptist was not the light, but *came in order to* witness to the light; "John wasn't the light, he came only to tell about the light", CEV.

περι + gen. "**to [the light]**" - Expressing reference / respect, "concerning, about."

#### v9

iii] The revelation of the true light, v9-14. Having spoken of the witness of the Baptist, John now compares the Baptist's witness with the witness of the light / the Word / Jesus. Jesus, the light of the world, unlike the Baptist, "gives light to every man", ie., "he is the saviour and judge of the world", Fenton.

αληθινον adj. "**the true [light]**" - [THE LIGHT] THE REAL, GENUINE. This adjective serves as a nominative substantive standing in apposition to the nominative predicate "light". Barrett suggests "veracious". Not simply just "true" as opposed to false, but rather an "authentic" light that pales all others.

φωτίζει [φωτιζω] pres. "**[that] gives light to**" - [WHICH] ENLIGHTENS [EVERY MAN]. Standing as the main verb of the relative clause introduced by the relative pronoun ὃ, "which". Either "to shed light upon", "to bring to light", "to make

visible", or "to illuminate inwardly", "to instruct", "to give knowledge", Barrett. "Shed light upon" is best.

**παντα** adj. "**every [man]**" - Accusative direct object of the verb "to enlighten." Does Jesus enlighten "every man" or only those who believe? When the light is taken as a quality which brings meaning and purpose to a person's life, then obviously it is only to the few who "understand it." Yet, the light is ethical, it is pure truth, the wisdom of God, perfection.... and as such, it shines on all humanity without distinction. Yet at the same time, such shining is judgmental in that it separates - some come to the light, others flee from it.

**ἦν .... ἐρχομενον [ἐρχομαι]** pres. part. "**was coming**" - WAS COMING. The present participle with the imperfect verb to-be forms a periphrastic imperfect construction. This assumes that the participle is neut. nom. in agreement with **φως**, "light", as NIV. As such it refers to the coming of the Word into the world, the one who is light and life - probably serving as an allusion to the birth of Jesus. It is possible for the participle to be taken as masc. acc. standing in agreement with "man", ie., adjectival, attributive, limiting "man", "he was the true light which gives light to everyone who was coming into the world". This sense is unlikely.

**τον κοσμον [ος]** "**world**" - [INTO] THE WORLD. For John, the world often equates with the domain of human activity, relational, organized and responsible, but here he may have a bigger picture in mind, namely, the "all things" of v3, the universe, the totality of God's creation. Still, if John is speaking of Jesus' *special* coming into the world, then obviously the world of human activity is the world he has in mind.

## v10

**εν** + dat. "**in [the world]**" - [HE WAS] IN [THE WORLD]. Local, expressing space; "he came into the world", Phillips. For "world" see v9.

**και** "**and though**" - AND. Coordinative. The NIV has tried to overcome the parataxis caused by the concessive clause.

**δι [δια]** + "**[was made] through [him]**" - [THE WORLD BECAME = CAME TO BE] THROUGH [HIM]. Instrumental; expressing agency; "by means of ..."

**ουκ εγνω [γνωσκω]** aor. "**recognize**" - [AND THE WORLD] DID NOT KNOW, RECOGNIZE [HIM]. Emphatic by position. In Greek thought, the word is commonly used of rational, cognitive understanding. John's use relies on the Old Testament understanding of the word which moves from a practical perception of people and things to include an inward bonding with those people and things. When used of Israel's knowledge of God it includes not just information about God, but of a bonding love and humble trust toward him. This is John's common use of the word and it is particularly evident in a relationship with God which

expresses itself in an acceptance of Jesus. So, here we may say of Jesus' coming that "created humanity neither recognized him nor accepted him." "The whole world failed to recognize him", Phillips.

#### v11

John here particularizes Jesus coming. His coming is not just to the world of human affairs, but to his own people, and even they reject him. Of course, there is nothing new in this, cf. Isa.65:2-3, Jer.7:25-26.

**τα ἰδία** adj. "**that which was his own**" - [HE CAME TO] THE = HIS OWN. John may mean that Jesus came to his own house, household, although Israel is probably to be preferred, "his own *people*"; "His own nation did not welcome him", CEV.

**ου παρελαβον [παραλαμβανω]** aor. "**did not receive [him]**" - [AND THE OWN] DID NOT RECEIVE, TAKE TO ONESELF, WELCOME. Those who should have known him and therefore should have received him, rejected him, did not accept him, did not put their trust in him.

#### v12

Although the darkness engulfs a mass of humanity, there are those who "receive" the Word/light and who thus become "children of God." Note again the linking word "receive / received" between v11 and the new ideas presented in v12 and 13.

**δε "yet"** - BUT/AND. Transitional, although possibly contrastive, as NIV.

**όσοι ..... αυτοις** "**to all who**" - AS MANY AS [RECEIVED HIM] TO THEM [HE GAVE RIGHT TO BECOME CHILDREN OF GOD]. The nominative pronoun **όσοι** introduces a pendent clause which serves as the logical subject of the sentence, although not the grammatical subject. The pronoun **αυτοις**, "to them", resumes the subject of the pendent clause, but is dative, rather than nominative, because it serves as a dative of direct object in the sentence; See Novakovic. Most translations assimilate both clauses giving the sense "He gave the right to become children of God to those who receive / believe in him."

**ελαβον [λαμβανω]** aor. "**received [him]**" - Here "receive / accept" seems the intended sense.

**τοις πιστευουσιν [ις εως]** dat. "**to those who believed**" - [HE GAVE TO THEM RIGHT TO BECOME THE CHILDREN OF GOD] TO THE ONES BELIEVING [IN THE NAME OF HIM]. The participle serves as a substantive, standing in apposition to the dative indirect object **αυτοις** "to them"; lit. "he gave *the* right to become children of God to them, to the ones believing in his name."

**εις το ονομα** "**in [his] name**" - INTO THE NAME [OF HIM]. cf. 2:23, 3:18. The preposition **εις** here expresses direction or goal. Typically, an Old Testament

idea, here as with the name of God - the "name" encapsulating the person. So, it is a belief in, an acceptance / reception of the person of Jesus and his claims for himself and for humanity.

**εδωκεν [διδωμι]** aor. "**he gave**" - Here God gives, as a gift, the right, or privilege, of sonship and thus, divinity (possibly just immortality, but we will become as Christ is, a new creation).

**εξουσιαν [α]** "**the right**" - AUTHORITY, RIGHT (in the sense of privilege to be divine). Accusative direct object of the verb "to give."

**γενεσθαι [γινομαι]** aor. inf. "**to become**" - The infinitive is epexegetic specifying the content of the privilege.

**τεκνα [ον]** "**children [of God]**" - Predicate accusative. John uses this word for believers who are God's children as distinct from the Son, Jesus.

### v13

**οἱ** pro. "**children**" - WHO. Nominative subject of the verb "to be born." The antecedent of the relative pronoun is **ὅσοι**, "as many as", v12. "Those who were born, not ....."

**εγεννηθησαν [γεννωα]** aor. pas. "**born**" - WERE BORN. In some manuscripts "were born" is singular, "was born", but this was an attempt to refer the statement to Christ's birth - without Joseph's blood-line and of the will of God. Rather, John is describing the new life of a believer. It involves a divine begetting (lit. **εκ θεου** "out of God"), a spiritual rebirth (a birth "again" by "the Spirit", 3:3, 5...). "They being the ones whose birth was not owing to their bodily descent", Cassirer.

**εκ** "**of**" - [NOT] OUT OF, FROM. Expressing source / origin.

**αίματων [α ατος]** gen. "**natural descent**" - BLOODS. Here the "blood" is plural and as translated in the NIV, represents the action of a man and a woman conceiving and bearing offspring, so the blood of the mother and the father. "Children of God" can't be produced by this means. John repeats the point two more times. "They were born not from human stock", TNT.

**σαρκος [ξ κος]** gen. "**human [will]**" - [NOR FROM WILL] OF FLESH. The genitive is adjectival, attributive, limiting "will", as NIV. Flesh is not evil in itself, but it does represent a lost humanity apart from God. So again, breeding from a lost humanity won't produce children of God.

**ανδρος [ηρ δρος]** gen. "**husband's [will]**" - [NOR FROM WILL] OF A MAN, ADULT MALE, HUSBAND. The genitive is adjectival, possessive, or subjective. A shift to non-sexist language may be appropriate; "nor to human design", Berkeley.

**αλλ [αλλα]** "**but**" - Strong adversative standing in a counterpoint construction; "not .... but ....."

**ἐκ** "**born of [God]**" - OUT OF [GOD]. The preposition expresses source / origin, but possibly agency, "by God", so Novakovic. Membership of God's family requires divine action; "God himself was the one who made them his children", CEV.

#### v14

The Word has become flesh, v14. It is unclear whether v14 should be placed with v9-13, or v15-18. It seems to stand as a central statement in the prologue, both concluding v9-13 and introducing v15-18.

**καὶ** "- " - AND. So far in the prologue there have been numerous places where a conjunction like **καὶ** or **δε** would have been expected but has been left out (an asyndeton?), so the conjunction here is probably significant, most likely emphatic, expressing unexpected surprise; "and yet / and in spite of that / nevertheless", McHugh. This conjunction is repeated in this verse and the ones following, serving as emphatic connectives, so "and indeed we have seen his glory ...."

**σὰρξ [ξ κοῦς]** "**[became] flesh**" - [THE WORD BECAME] A WHOLE PERSON. Predicate nominative. "He donned our humanity." "God chose to make himself known, finally and ultimately, in a real, historical man", Bruce.

**ἐσκηνώσεν [σκηνοῶ]** aor. "**made his dwelling**" - [AND] TABERNACLED, LIVED, PITCHED A TENT. Certainly, an allusion to Exodus 25:9 and God's promise to tabernacle with his people. There is a possible parallel here between the "settling" of the Shekinah Glory in the temple with the "dwelling" of the Word among us. Certainly, John follows up with "we have seen his glory."

**ἐν** + dat. "**among [us]**" - IN = AMONG [US]. Expressing space, "among", or possibly association, "with". He made his dwelling in the midst of human kind.

**εἶθεασαμεθα [θεαομαι]** 1st pers. pl. "**we have seen**" - [AND] WE GAZED UPON. Something personally witnessed and confirmed.

**αὐτοῦ** gen. pro. "**his**" - [THE GLORY] OF HIM. The genitive is probably adjectival, possessive, as NIV, although descriptive, idiomatic / source is possible, "the glory radiating from him."

**δοξάν [α]** "**glory**" - Standing in apposition to "the glory." There is little doubt that John is alluding to the *Shekinah* glory, the "dwelling" of God in the midst of his people, often imaged in a glowing mist. The incarnate Word displays this glory, evidenced in his "grace and truth."

**ὥς** "- " - AS / LIKE. Here expressing a characteristic quality rather than serving as a comparative; "The **ὥς** here is not one of comparison or illustration, but of confirmation and unambiguous definition", Chrysostom.

**μονογενοῦς** gen. neut. adj. "**of the One and Only**" - OF A SINGLE KIND, ONLY ONE. The genitive is again possibly descriptive, idiomatic, source; "the glory as

from an only one beside the Father." The only precious one, best-loved one, cf., Gen.22:2, 12, 16. The term implies uniqueness, he is "quite unique, in a class of his own", McHugh. The AV "only begotten" follows Jerome's translation intended to answer the Arian claim that Jesus was made, which claim attacked trinitarian theology, yet John is simply telling us that Jesus is a unique one (note neuter).

**παρα** + gen. "**who came from [the Father]**" - FROM / BY [*THE FATHER*]. Probably expressing source here, "from beside of / from alongside of" such that the Word was with God and thus is a "one-of-a-kind Son", Kostenberger. "Came" is understood and refers to Jesus' mission and not to the procession of his person as an extension of the Trinity. The phrase modifies "Son", therefore "who", but could also modify "glory", although this is unlikely.

**πληρης [ης]** adj. + gen. "**full of**" - What noun does this adjective modify? As it is nom. sing. it properly agrees with "the Word" which is similarly nominative singular. The problem is that this adjective is often treated as indeclinable and so therefore it may modify either "Son" or "glory". Carson suggests it modifies "glory", although "Son" seems to fit better.

**χαριτος και αληθειας** gen. "**grace and truth**" - Genitive complement of **πληρης**, "full of" / genitive of content.

# 1:14-18

## The Prologue, 1:1-18

### ii] He who comes after me stands among you

#### Synopsis

The prologue of John's gospel continues, incorporating the testimony of John the Baptist.

#### Teaching

God's creative enlightening / life-giving Word has entered our time and space realizing the gift of God's enduring and dependable grace.

#### Issues

i] Context: See 1:1-13/14.

ii] Structure: *He who comes after me stands among you:*

The Word's involvement with creation, v1-5;

The Baptist's witness about the coming light, v6-8;

The Word incarnate, v9-13/14;

The Baptist's witness to the Word, v15;

Christ the final witness, v16-18:

Grace apart from law, v16-17;

The invisible God is revealed in the Word become flesh, v18.

iii] Interpretation:

As a closely knit composition, the prologue has spawned endless technical articles. Yet, it is generally agreed that of its four literary divisions, v1-5, 6-8, 9-13, 14/15-18, this last division is the climactic statement, with v14 "the centre of gravity of the prologue, and indeed of the gospel itself", Beasley-Murray. The opening clause of the first sentence in v14, is the controlling clause and subordinates the other clauses in the sentence. So, the central theological statement is "the Word became flesh", ie., the Word took on our human nature, he was incarnate, he became man. The truth of this incarnational statement concerning the divine Word is supported by four propositions:

He pitched his tent with us;

With the eye of faith believers can perceive his glorious presence;

He is "quite unique, in a class of his own", McHugh;

His presence promotes grace and truth (ie. God's covenant mercy is realized in God's incarnate Word).

Then follows three sentences, v15-18, similarly supporting the central theological statement:

The witness of the Baptist, v15;

Grace apart from law - the "Christian life is based at all points upon grace; as it proceeds, one grace is exchanged only for another", Barrett, v16-17;

The invisible God is revealed in the Word become flesh, v18.

iv] Homiletics: *God's gracious constancy.*

In the Old Testament, God's presence in the temple is described as a glowing mist. This "glory" of the Lord is called the Shekinah. When Moses confronted the Lord's glory, his face actually radiated. It was such an awesome sight that the people asked Moses to cover his face because they feared to look upon it. As the nation Israel staggered toward its destruction, the glory of the Lord abandoned the temple and so God's people were left with a mere empty building.

Not many believers are mystics, but at the same time, there are not many believers who would pass up on the opportunity of experiencing the presence of the divine, to catch a glimpse the inner light of God's glory. For myself, I actually climbed a mountain to confront the divine. I was facing one of those testing times and I thought it was about time Jesus made himself known to me. I ended up sitting on a rock fending off a nest of bull-ants. So much for a heightened awareness of the divine. So, I discovered that the Lord's glory is not found on the top of a mountain - nor even in a garden, an argument often been put to me by those who wished to justify their less than regular attendance at church!

Where then do we confront the divine; where do we touch the eternal living God; where do we experience the inner light? John tells us that the apostles saw the glory of the Lord in the incarnate Word, in the person of Jesus, the one who had donned our humanity. They saw in him gracious constancy. The NIV calls it "grace and truth", but the phrase actually comes from the Old Testament and is used to describe God himself. He is a God who loves his people with enduring love, enduring mercy and kindness. The point is that this grace, now present in Jesus, completely transcends God's kindness in the past. The historic people of Israel knew something of God's loving kindness, particularly in the law, but his enduring grace in Christ transcends all that has gone before. The Baptist saw this grace in Jesus and unquestioningly gave Jesus precedence.

There is something wondrous about God's grace. Jesus reveals the grace of God, and in that revelation we witness the glory of God, we confront the divine. This boundless loving kindness of God found in Jesus

somehow catches us up into the heavenlies; it lifts us up from ourselves; it transcends the present; it facilitates the imminence of God. The dynamism of God's overflowing grace in Christ rests with its active nature. On recognizing the truth, we receive it - it acts upon us. God's mercy in Christ washes over us and we are clean; his glory radiates out onto us and we glow.

So, read of Christ and learn of his grace.

### Text - 1:14

The coming greater one, v14-18: i] The Word has become flesh, v14. John now gives us a deeper insight into *the Logos*, the Word. He tells us that the Word is the ultimate disclosure, the ultimate revelation, of God to humanity. This divine Word which is God, was incarnate (infleshed in a human person) and took up residence among his people in a personal way, cf. Ex.,25:9. The apostles have personally seen the incarnate Word, they have seen God's best-loved Son in all his glory, the glorious witness of one who exudes dependable grace. The phrase "grace and truth" actually comes from the Old Testament and is translated in the Greek Old Testament as "mercy and truth". The phrase is used to describe the covenant mercy of God, his gracious constancy, his dependable kindness toward his people. Jesus, the incarnate Word, radiates this kindness, this grace, a radiance that far exceeds the shining glory of the divine presence that once filled the temple.

For the syntactical notes on v14 see above

### v15

ii] The witness of the Baptist, v15. In this aside, John makes the point that not only have the apostles seen the incarnate Son, but the Baptist has also seen him and has testified to this fact. Although the ministry of Jesus followed the Baptist's, Jesus' ministry takes precedence over his. Brown and others see this verse as another addition to the original poem, although it is more likely a parenthetical remark serving to link the ministry of the Baptist with that of Jesus. It is not even possible to argue that the prologue is definitely poetry; it is more rightly rhythmic prose. "Here is John's testimony to him", NEB.

**μαρτυρει** [**μαρτυρω**] pres. "**testifies**" - [JOHN] TESTIFIES. Historical / narrative present tense - the first use in this gospel. The use of the present tense here is transitional; it serves to indicate narrative transition. The Baptist has already testified to Jesus at the time of writing.

**περι** + gen. "**concerning**" - ABOUT, CONCERNING [HIM]. Expressing reference / respect; "with reference to", but possibly advantage / representation, "on his behalf."

κεκραγεν [κραζω] perf. "**he cries out**" - [AND] HAS CRIED OUT, HAS TESTIFIED. The perfect tense expressing the idea that the Baptist's testimony in the past continues to impact on the present.

λεγων [λεγω] pres. part. "**saying**" - Attendant circumstance participle expressing action accompanying the verb "he cried out", redundant; typical Semitic form.

ὃν "[**this is the one I spoke**] **about**" - [THIS ONE WAS] WHOM [I SAID]. This accusative pronoun is probably adverbial, reference/ respect, "about whom I said."

ὁ .... ερχομενος [ερχομαι] pres. part. "**he who comes**" - THE ONE COMING [AFTER ME HAS BECOME BEFORE ME]. The participle serves as a substantive.

εμπροσθεν + gen. "**surpassed [me]**" - [AFTER ME HAS BECOME] BEFORE [ME]. This improper preposition, as with **οπισω**, "after [me]", is temporal, but here precedence is in mind, as NIV.

ὅτι "**for**" - BECAUSE. Here introducing a causal clause.

πρωτος adj. "[**he was**] **before**" - [HE WAS] FIRST = PRIOR TO. Predicate adjective. Precedence is probably the dominant sense here. The Baptist's ministry preceded that of Jesus, but this does not mean he takes precedence over Jesus. A temporal sense may also be implied, "before I was born, he already was", NEB. Why the Baptist believed that Jesus took precedence may be explained by his knowledge of Jesus as the pre-existent incarnate Word as expounded here in John chapter 1, but probably more likely in his belief that Jesus was the Messiah.

μου gen. pro. "**me**" - OF ME. Genitive of direct object; "prior to me."

## v16

iii] Christ the final witness, v16-18: a) Grace apart from law, v16-17. The incarnate Word is the source of limitless dependable grace, not just for the apostles, but for everyone - God's grace in Christ transcends his kindness toward Israel in the past. The NIV has grace (a kindness of God) piling up on another, "grace upon grace." Some commentators argue that only one grace is in mind with the grace of the law being replaced by the grace of Christ. The law, given through Moses, exhibits God's special kindness toward his historic people Israel, but the dependable grace that comes to us through Jesus totally transcends God's kindness in the past.

ὅτι "-" - BECAUSE / THAT [WE HAVE ALL RECEIVED FROM THE FULLNESS OF HIM]. Some manuscripts have **και**, "and". Origin and others treat this verse as a continuation of the Baptist's words, yet this is unlikely. The **ὅτι** here probably introduces a causal clause explaining why the incarnate Word, whom the Baptist gives witness to, takes precedence over the Baptist, namely, because we have experienced the fullness of his enduring grace. On the other hand, **ὅτι** may

introduce a subordinate adverbial clause, even an epexegetic clause, "for the fact is that ....", McHugh.

**ἐκ** + gen. "**from**" - Expressing source/origin; "out of the Word's complete perfection", Barclay.

**του πληρωματος [α]** "**the fullness**" - THE FULLNESS [OF HIM]. The fullness, or possibly better, the completeness of Christ's enduring grace.

**ἡμεῖς πάντες** "**we have all [received]**" - Nominative subject of the verb "to receive." All humanity, not just the apostles.

**καὶ** "-" - AND. Rather than coordinate, it seems likely that **καὶ** here is epexegetic, specifying / explaining the nature of "the fullness" we have all received, "namely / that is, grace upon grace."

**ἀντὶ** "**[one blessing] after [another]**" - [GRACE] IN PLACE OF / IN ADDITION TO / IN RETURN FOR [GRACE]. Expressing substitution. The sense is either:

a) the enduring grace of God in the old covenant, namely the Law, is replaced by that of the incarnate Word;

b) the enduring grace of the incarnate Word is added time and time again, or;

c) the enduring grace of the incarnate Word is given in return for faith, etc.

Meaning (b) is the one most widely accepted, as NIV; "grace upon grace", RSV. Both Carson and Brown opt for (a). Verse 17 seems to explain in more detail how God's *hesed*, "grace", in the law is replaced, or added to / magnified, in Christ, so supporting option (a).

## v17

**ὅτι** "**for**" - BECAUSE. More reason than cause, explaining in more detail the sense of "grace upon grace", v16. John seems to favour **ὅτι** in place of an epexegetic infinitive or a **ἵνα** clause, so the sense here may be "for the fact is that ....." "The law is seen as the gracious gift of God", Kostenberger, a gift that points to, and is fulfilled in, Christ.

**ὁ νομος** "**the law**" - Nominative subject of the verb "to give." Obviously the law given by God through Moses at Mount Sinai, thus "law" in a positive sense as the gracious kindness of God given to enable a practical expression of faith for members of the covenant, rather than its condemning role (ie., "the curse of the law"), or as practised by the Pharisees (nomism - the use of the law to facilitate the blessings of the covenant).

**ἐδόθη [διδωμι]** aor. "**was given**" - The law was given as a gift, continuing the sense that it is given in an act of kindness.

**διὰ** + gen. "**through [Moses]**" - THROUGH, BY MEANS OF [MOSES]. Expressing agency.

ἡ χάρις και ἡ ἀληθεια **"grace and truth"** - ENDURING / DEPENDABLE GRACE / KINDNESS. Nominative subject of the verb "to become." As is typical in Gk., abstract nouns take an article. Although this descriptive is used of Jesus, John is not implying that the law is devoid of grace. It is simply that God's grace finds its ultimate expression in Christ.

ἐγενετο [γίνομαι] **"[given ....] came"** - BECAME [THROUGH JESUS CHRIST]. John's choice of these two verbs implies that the law was given and that grace came "according to the orderly and due course of the divine plan", Westcott. Both emerge from God's kindness, but in Christ, God's kindness reaches its "fullness".

## v18

b) The invisible God is revealed in the Word become flesh, v18. Although no human has ever seen the living God, we have seen something of him in his law, particularly in the interplay between justice and mercy. Yet in Christ, "the unique one", the divine incarnate Son who is intimately associated with the Father, we learn of dependable grace. The living God is displayed (revealed and exegeted) in the enduring merciful loving kindness of Christ. Jesus conveys the idea of grace to us, and in that idea we discover God.

θεον [ος] **"[No one has ever seen] God"** - The lack of the article "implies that no one has ever (previously) seen God", McHugh, seen him and known him as a person would see and know another person.

μονογενης θεος **"God the One and Only / the one and only Son"** - ONLY BEGOTTEN / ONE AND ONLY (unique) GOD. The textual variant "Son" instead of "God" is equally attested, while the variant "only / unique" by itself is less so, although this is the reading preferred by McHugh; "No one has ever seen God; it is that utterly unique One, who is now returned into the bosom of the Father, that has been our guide and shown and led the way." Most translators opt for "God", rather than "son", as NIV, although it doesn't really make sense unless translated "someone quite unique and divine", McHugh.

ὁ ὢν [εἰμι] **"who is"** - THE ONE BEING. The participle is adjectival or substantival, depending on how we read the variants of **μονογενης θεος**, eg., read as "the one and only Son, the one who is himself God ....", the participle would be taken as a substantive introducing a noun clause standing in apposition to "the one and only Son." The use of the present participle may imply a continuation of the intimacy of the godhead during Jesus' earthly ministry.

εις **"at / in"** - TO INTO. Spatial, usually expressing "directed toward", although here probably synonymous with **εν** "located in". These prepositions are often interchanged in John, particularly of belief in/into Jesus.

του πατρος [ηρ ρος] gen. "[the] Father's [side] / [closest relationship with] the Father" - [THE BOSOM] OF THE FATHER. The genitive is adjectival, possessive.

εκείνος "-" - THAT ONE (the son, the only one). Nominative subject of the verb "to explain." Emphatic use of the demonstrative pronoun; "that one" = this one = he; "he has made him known."

εξηγησατο [εξηγεομαι] aor. "**has made him known**" - EXPLAINED. In the New Testament the word usually means "explain", "report", "reveal (divine secrets)." In common Greek the word means "lead" and this may be the sense here. The Son leads us into God's loving kindness. Yet, the sense that Jesus exegetes the Father to us is best. Jesus is "God's self-expression", Carson.

## **1:19-28**

### **Witnesses to the Christ, 1:19-51**

#### **i] John the Baptist and the Pharisees**

##### **Synopsis**

Our author now introduces us to the preparatory work of John the Baptist. In v19-28 we see the Baptist questioned by the Jewish authorities. They want to know whether he is the "Christ" (the Messiah - the deliverer promised to the Jewish nation). If not the Christ, is he "Elijah" (the prophet who will precede the Messiah, Mal.4:5), and if not Elijah, is he the "prophet" (the promised prophet like Moses, Deut.18:15)? The Baptist claims he is none of these, rather, he is a voice crying in the wilderness preparing the way for the coming one; he is like the road-builder who prepares a smooth road for the visit of a king. Given that he is neither the Christ, Elijah nor the prophet, the Jewish leaders question his authority to baptize, particularly since baptism was normally only demanded of proselytes. In reply, the Baptist depreciates what he is doing (water baptism is only a sign of Israel's repentance), in that it serves as a preliminary sign pointing to the one who comes to baptize with the Holy Spirit.

##### **Teaching**

The Baptist testifies that Jesus is the light who gives life to the world.

##### **Issues**

i] Context: See 1:1-14. We now come to a series of testimonies to Christ. The first is given by John the Baptist to a delegation of Pharisees and Sadducees, 1:9-28. The Baptist then gives a general testimony on seeing Jesus; "Behold, the Lamb of God" - Jesus is "the one who will baptize with the Holy Spirit", the one who "is the Son of God", 1:29-34. The Baptist gives further testimony by referring his disciples to Jesus, who then proclaim that "we have found the Messiah", 1:35-42. The Baptist's disciples, now disciples of Jesus, give further testimony to Jesus - "we have found the one Moses wrote about in the Law, and about whom the prophets also wrote." Nathanael, the doubter, also joins in - "you are the Son of God, you are the king of Israel", 1:43-51.

Although located in the Cana-to-Cana ministry cycle, Jesus' first miracle at a wedding in Cana of Galilee may also serve as a testimony to Christ. Note the steward's comment to the bridegroom; he had "kept the good wine" until the end of the proceedings. "Jesus did this, the first of his signs, ..... and revealed his glory, and his disciples believed in him."

We may well have here a seven-day cycle of testimonies:

Day 1, The Baptist testifies, 1:19-28;

Day 2, The Baptist testifies, 1:29-34;  
 Day 3, The Baptist testifies, 1:35-39;  
 Day 4, Peter + testifies, 1:40-42;  
 Day 5, Philip and Nathaniel testify, 1:43-50;  
 Day 6, Jesus and his disciple journey to Galilee, cf., 2:1;  
 Day 7, The testimony of water into wine, 2:1-11.

ii] Structure: *The testimony of John the Baptist:*

The first delegation, v19-23:

Setting, v19;

The Baptist's declaration, v20:

"I am not the Messiah"

The authorities' question, v21-22:

"Who are you?"

The Baptist's answer, v23:

"I am the voice of one calling in the wilderness, ....."

The second delegation, v24-28:

Setting, v24;

The Pharisees' question, v25:

"why do you baptize ....."

The Baptist's answer, v26-27:

Conclusion, v28.

iii] Interpretation:

In the prologue of John's gospel, 1:1-18, we are introduced to the eternal Word of God who is eternally with God. This Word, whose person is now incarnate, made flesh, is light to humanity, a light that brings life. Yet, before his light is to shine in this world of darkness, there was a man whose task was to bear witness to the world's saving light. This man was John the Baptist. He himself was not the light, he came only to bear witness to the light. The Baptist's task is to testify to the one who testifies for God. The purpose of his witness / testimony, is so that all people might believe in the incarnate Word, namely, Jesus the messiah.

Unlike the synoptic gospels, our author focuses on the testimony given by the Baptist to the religious authorities of the day. The testimony comes in two parts, represented by two deputations from the religious authorities, v19-28. The first reveals the Baptist's relationship with Jesus in terms of Isaiah 40:3. The Baptist is the voice of one calling in the desert "make straight the way of the Lord", v19-23. The second relates to questions concerning his baptismal activity; these questions reveal the presence of

one greater than the Baptist, v24-27. Although hidden from public view, it is the greater one the religious authorities need to concern themselves with.

iv] Synoptics:

As is typical of this gospel, our author happily ignores much of the synoptic tradition in order to draw out his own particular insights in the apostolic gospel. There is no reference to the Baptist administering a baptism of repentance for the forgiveness of sins, nor of his inauguration of Jesus' ministry by water baptism. The Baptist's baptizing remains an undefined ministry which cannot be compared with that of the greater one who comes after him. The Baptist may baptize in water, but the one who comes after him will baptize **ev** "by/with" the Holy Spirit, v33. It seems incongruous for such a one to submit to the Baptist's ministry.

v] Homiletics: *The testimony of John the Baptist*

The fourth gospel assembles a range of testimonies, in word and sign, to Jesus. They all point to the person of Jesus, "the one and only Son, who came from the Father, full of grace and truth", and all expand the Old Testament image of this coming one, this divine messiah. In the prologue of John's gospel, we are told that Jesus is the embodiment of God's creative Word; he is light, a light that gives life.

In John's gospel the first testimony to the life-giving light is given by John the Baptist. He bears witness to the light so that people might believe and therefore possess life. To drive home the difference between the witness and the light, the person and work of the Baptist is downplayed - he is a mere "man". The Baptist may have a divine mission, but unlike the Son, he does not have a divine nature. Also, in preparation for the coming Son, the Baptist serves as nothing more than a voice crying in the wilderness. He is not the light; he comes only to witness to the Son. Finally, although in tradition there is no human greater than John the Baptist, we're told that he is a mere nothing in comparison to the Son; he's not even worthy to untie the straps of the Son's sandals.

Although we are tempted to look at the Baptist and draw some conclusions about his faith, the author of John's gospel doesn't allow us to take our eyes off the Son. This "coming" one is light and in this light there is life. The passage forces us to recognize the glory of Jesus, bathe in his light and so possess his life.

In John's gospel we are invited to move our eyes from the immediate struggle of life to the one who is "full of grace and truth." When we do this, then like the Baptist, our status, standing, problems, dreams, loss..... seem

like nothing. The troubles of life lose their power in the presence of the one who is everything.

### Text - 1:19

The relationship between the Baptist and Jesus, v19-28: i] The first delegation, v19-23: v19. The authorities in Jerusalem send a delegation to find out what the Baptist is up to. The delegation is made up of members from some of the different religious parties. Our author calls them "the Jews", a term he often uses to describe the religious elite of Jerusalem. The Baptist tells them, in emphatic terms, that he is not the Christ. The authorities have not asked this question, but it's obviously on their mind. In line with prophetic expectation, the delegation asks the Baptist whether he is the new Elijah, or the new prophet who will precede the coming Messiah. The Baptist emphatically denies either designation. In Matthew's gospel, Jesus actually says that the Baptist was the Elijah, but our author views the Baptist as someone greater than Elijah. The delegation finds itself faced with a preacher who is gathering crowds to himself out in the wilderness, but is without authority. So, they ask him to explain himself. The Baptist goes on to quote Isaiah 40:3 to define his role, while making no claims for himself. He is just "a voice" in the wilderness. His role is to make a straight pathway for the coming Messiah - his task is to prepare the people for the coming of the Lord by preaching the gospel, 1:15-18, 29.

**καὶ "now"** - AND. Coordinative; "and this is the testimony borne by John", Cassirer.

**τοῦ Ἰωάννου [ἡς οὗ]** gen. "**John's [testimony]**" - [THIS IS THE TESTIMONY, WITNESS] OF JOHN. The genitive is adjectival, possessive, as NIV, or subjective, "the testimony *given by* John."

**ὅτε "when"** - WHEN [THE JEWS SENT TO HIM]. Serving to introduce a temporal clause expressing the time at which / point of time; "when". The reference to "the Jews" is commonly used by our author to refer to the official leaders of Judaism - the religious authorities = unbelieving Jews headquartered in Jerusalem. They are the ones in conflict with the Baptist and Jesus and are sticklers for the law.

**ἐξ + gen. "[Jews] of [Jerusalem]"** - FROM, OUT OF [JERUSALEM]. Possibly as in the NIV, "of Jerusalem", ie., the preposition serves as a partitive genitive. More likely "out of, from", expressing origin / source.

**Λευίτας [ἡς]** "**Levites**" - [PRIESTS AND] LEVITES. Accusative direct object. They were assistants to the priestly class and therefore held administrative and security positions in the temple. Both the priests and the Levites are of a far lower social cast than the priestly aristocracy, with the Levites standing at the bottom

of religious-cast ladder. The Baptist obviously doesn't deserve an overly important delegation of religious authorities.

**ἵνα** + aor. subj. **"to [ask]"** - THAT [THEY MIGHT ASK, QUESTION, INVESTIGATE HIM]. Introducing a final clause expressing purpose, "in order that." The investigation was not necessarily for the purpose of entrapping the Baptist.

**τίς** **"who [he was]"** - WHO [ARE YOU]. Interrogative pronoun. As a direct question, "who are you?" NJB. The question is not asking for the Baptist's name, but his role and function, so "what are you on about?"

## v20

Note the awkward nature of this sentence, literally "he confessed and did not deny and/but confessed that ...." The repetition of "confessed" serves to emphasize the Baptist's assertion that he is not the Christ.

**ὡμολογησεν** [**ὡμολογῶ**] aor. **"confessed"** - [AND] HE CONFESSED. The word is commonly used of confessing Christ.

**ἡρνήσατο** [**ἁρνεομαι**] aor. **"[He did not] fail to [confess]"** - [AND DID NOT] DENY [AND/BUT HE CONFESSED]. A word commonly used of denying Christ. "He declared without any qualification", Brown; "he told them plainly", CEV.

**ὅτι** "-" - THAT. Introducing a dependent statement of direct speech expressing what the Baptist confessed.

**ἐγώ** pro. **"I"** - I [AM NOT]. Emphatic by position and use, although as a matter of style, the verb to-be **εἰμι** will often come with the subject **ἐγώ**.

**ὁ χριστός** **"the Christ"** - THE MESSIAH. Predicate nominative. It is interesting how the messianic nature of this title has been lost over time and now serves as one of Jesus' names. Probably we are best to use the word "messiah", particularly where the context is clearly expressing function rather than title; "I am not the messiah", Barclay, NAB, REB..

## v21

Unlike the synoptic gospels that identify the Baptist with Elijah, this gospel gives him a unique designation not clearly identified in Old Testament prophecy, cf., Mal.3:1-4, referring to the one who purifies the temple in preparation for the coming of the Lord. The tradition was that Elijah would precede the messiah, Mal.4:5. It is interesting that the writer of this gospel ignores the strong synoptic tradition, cf., Matt.11:14. Of course, he may just be true to his sources in that the Baptist may not have known that he was himself the Elijah, but it is more likely that our author is making a point. In Malachi, the role of the second Elijah is quite significant, eg., he will avert the wrath of God from Israel. So again, our author is possibly down-playing the significance of the Baptist in comparison to the greater one who comes after him.

οὖν "then [who are you?]" - [AND THEY ASKED HIM, WHAT] THEN, THEREFORE. Inferential, although with τί its use is idiomatic; "what then?". The neuter τί indicates function more than title or person; "what are you then *if you do not serve as the messiah?*" Barclay.

Ἠλίας "Elijah" - [ARE YOU] ELIJAH? [AND HE SAYS, I AM NOT]. Predicate nominative.

ὁ προφητης [ης ου] "the prophet" - [ARE YOU] THE PROPHET? [AND HE ANSWERED, NO]. Predicate nominative, emphatic by position. Again, tradition at this time held that a prophet like Moses would precede the messiah, Deut. 18:15ff. In Christian tradition the prophet is identified with Christ. Jesus is prophet, priest and king. Here the Baptist testifies that not only is he not the messiah and not Elijah, he is not the prophet like Moses; his function is none of these.

## v22

οὖν "finally" - THEREFORE. Inferential, establishing a logical connection; "So they asked."

τίς ει "who are you?" - [THEY SAID TO HIM] WHO ARE YOU? Again, this question is addressing role and function, not name. The final "what have you to say about yourself", NJB, makes this clear.

ἵνα + subj. "-" - THAT [AN ANSWER WE MAY GIVE]. Introducing a final clause expressing purpose; "*please tell us in order that / so that we may give an answer ....*"

τοῖς πεμψασιν [πεμπω] dat. aor. part. "to those who sent us" - TO THE ONES HAVING SENT US. The participle serves as a substantive, dative of direct object.

περι + gen. "about [yourself]" - [WHAT DO YOU SAY] ABOUT, CONCERNING [YOURSELF]? Here expressing reference / respect; "with respect to yourself."

## v23

This quotation from Isaiah is applied to the Baptist in all three synoptic gospels. The author of the Fourth Gospel, by citing Isa.40:3, draws attention to the content of all the chapters from 40 through to 55, inviting a link with the Word as described in the prologue, and the announcement that the new Israel is about to be realized, cf. McHugh, p120.

εφη [φημι] imperf. "John replied" - HE SAID. The imperfect used for speech.

καθως "in [the words of Isaiah the prophet]" - AS, JUST AS [SAID ISAIAH THE PROPHET]. The comparative introduces a comparative clause; "in accordance with the words of the prophet Isaiah." These words are probably a note from the author indicating the source of the Baptist's words rather than part of the Baptist's answer to the question. Translations divide over this issue although it is

unimportant. The point is that the Baptist claims the authority of scripture for his mission.

**βοωντος** [**βοαω**] gen. pres. part. "**of one calling**" - [I A VOICE] CRYING OUT, SHOUTING [IN THE WILDERNESS]. The participle serves as a substantive, the genitive being adjectival, possessive. Although the Baptist does not align with any identifiable person in Old Testament prophecy, his ministry does. He is the crying voice in the wilderness, Isaiah 40:3, LXX. Note **εγω**, "I", is not in the quote, but serves as Baptist's self-identification.

**ευθυνετε** [**ευθυνω**] imp. "**make straight**" - STRAIGHTEN [THE WAY OF LORD]. The image comes from the Persians who were great road builders. The crying voice in the wilderness cuts a straight road through the desert for the messiah to travel on as he journeys toward Jerusalem, ie., "the shouting one" prepares the way. He does this by preaching the gospel, 1:15-18, 29. Note that our author does not mention the Baptist's ethical teaching detailed in Luke chapter 3. The Baptist's ethical teaching is often stressed by commentators, but it is nothing more than practical advice on how to live while waiting for the coming messiah.

## v24

ii] The second delegation, v24-27. This delegation, made up of Pharisees, question the Baptist about his rite of water baptism. In Israel at this time, water baptism, as a rite of spiritual cleansing, was performed on Gentile families who had converted to Judaism. At the time, there was an expectation that with the coming of the messiah, Israel itself would undergo a water rite, Ezk.36:25, Zech.13:1. So, the Pharisees want to know why the Baptist is performing this right if he is not the expected Christ, Elijah or the prophet. The Baptist goes on to emphatically state that all he does is baptize (immerse) people in water. He points away from himself to the one who is coming, one who even now stands among the people, although at present unrecognized. The Son is the one to focus on, he is the great one, whereas the Baptist feels he is not worthy to undertake the most menial task for the one who is "among" his people. We expect to hear him say that the coming one will baptize with the Spirit, but the Baptist says nothing on this subject; his focus is on the person of the coming one and not his work.

**και** "**now**" - Coordinative, "and", or adjunctive, "also".

**εκ** + gen. "**some**" - [ONES HAVING BEEN SENT WERE] OUT OF, FROM. The preposition + gen. here probably functions as a partitive genitive, "*some of the Pharisees*", ie. representatives of the party.

**των Φαρισαιων** [**ος**] "**Pharisees**" - THE SEPARATISTS, PHARISEES. They were the pietists of their day, strict in their legalistic purity.

**απεσταλμενοι [αποστελλω]** perf. pas. part. "**who had been sent**" - HAVING BEEN SENT. A variant exists with an article **οἱ**, "the ones having been sent", ie. the priests and Levites / the ones having been sent, were from the Pharisees (the party of). Yet, would the Pharisees have the authority to set up a deputation of priests and Levites? The texts without the article are better attested and so with the imperfect verb to-be **ἦσαν** we have an periphrastic pluperfect construction; "some Pharisees were also sent", NAB. What we have here is a second deputation, this time of Pharisees.

v25

**αυτω** "-" - [AND THEY ASKED HIM AND SAID] TO HIM. Dative of indirect object. Typical Semitic *asking* and *saying* form.

**ουν** "[**why**] **then**" - [WHY] THEREFORE. Inferential. The fact that the Baptist has said he is not the messiah, Elijah nor the Prophet, draws a logical response in the form of a question, "So why do you baptize?"

**βαπτιζεις [βαπτίζω]** "**do you baptize**" - DO YOU IMMERSE (either figuratively or literally). Here, literally immerse in water, as was the custom of Israel, for a person converting to the Jewish faith. The point of the question is not clear. It is possible that the Pharisees' question concerns the Baptist's authority to perform a religious ritual; "why do you perform what appears to be an official act if you have no official status", Barrett, ie., the Baptist is not Christ, Elijah nor the Prophet and so he shouldn't be instituting a messianic rite. Possibly they accept that baptism can properly be used for messianic preparation, but if the Baptist is not a messianic figure, then what purpose does it serve? "Was he about to start an independent religious movement?", McHugh.

**ει** + ind. "**if**" - IF [YOU ARE NOT]. Introducing a conditional clause, first class, where the condition is assumed to be true; "if, *as is the case*, you are not the Christ, ..... *then* [why do you baptize]?" (Greek beginners may note two **ει** in close proximity. The first carries a smooth breathing, **εἰ**, and the second a smooth circumflex, **εἰ̂**. The first is the conjunction "if" and the second the 2nd person singular of the verb to-be. These notes only use smooth breathings and accents where necessary).

**ὁ χριστος** "**the Christ**" - THE ANOINTED ONE, THE CHRIST [NOR ELIJAH, NOR THE PROPHET]? Predicate nominative. The word in Greek means "anointed", but it is used to replace the Hebrew word for Messiah - "the anointed one." The mighty one appointed by God is sometimes a king, or a priest, but in prophecy, he is "the Coming One" from the Lord, "the Mighty Deliverer", "the Messiah."

## v26

The Baptist doesn't actually answer the question asked of him. The omission of any conjunctions (eg., a coordinating **και** to introduce the opening clause and a transitional **δε** or adversative **αλλα** between the two elements of the Baptist's answer - note the NIV "but" = an asyndeton) sharpens this verse. The answer consists of two statements sitting side-by-side in the Gk., probably to be read as contrasting, with the first possibly concessive; "although I am baptizing with/in water - standing among you is someone you don't recognize." It's as if the Baptist is confirming that he has a water baptism ministry, but is not interested in explaining what it is about, for what is important is the presence on the scene of one greater than he. What these Pharisees need to do is find out what the greater one is on about, not what the Baptist is on about.

**εγω βαπτιζω** "I baptize" - [JOHN ANSWERED SAYING TO THEM] I AM IMMERSING. Durative present tense with the emphatic use of the pronoun **εγω**.

**εν** "with" - IN [WATER]. Possibly "in", "in water *only*", Weymouth, cf. Goodspeed, Williams, REB. Given that the word "baptize" actually means "immerse", the sense may be "*it is my custom to immerse people* in water." Nonetheless, most commentators think an instrumental sense, rather than a local sense, is intended here, as NIV; "I immerse with / by water."

**λεγων** [**λεγω**] pres. part. "[John] replied" - SAYING. Attendant circumstance participle expressing action accompanying the verb "answered"; redundant (pleonastic) - Semitic construction.

**αυτοις** dat. pro. "-" - TO THEM. Dative of indirect object.

**εστηκεν** [**ιστημι**] perf. "stands" - [AMONG YOU] HAS STOOD = STANDS [ONE WHOM YOU DO NOT PERCEIVE]. The perfect tense expresses action in the past which has ongoing consequences in the present - commonly used for "standing" given the action involved. A variant **στηκει** present tense exists. The messiah is present in Israel, but no one knows this yet.

## v27

**ο ... ερχομενος** [**ερχομαι**] pres. part. "He is the one who comes" - THE ONE COMING. Numerous variants exist for the opening of this verse, and this because early in transcription it was read as a separate sentence and repaired accordingly. Taken with v26, the participle serves as a substantive in apposition to "among you stands one you do not know"; "Standing among you is someone you do not recognize, that follower of mine", McHugh.

**οπισω** + gen. "after [me]" - AFTER [ME]. Temporal use of the improper preposition. Here it functions to modify / limit the participle.

του ὑποδηματος [α ατος] gen. "[the straps of whose] sandals" - [THE STRAPS] OF THE SANDALS. The genitive is adjectival, attributive, limiting "straps"; "sandal-straps", Rieu.

οὗ gen. pro. "of whose" - OF WHOM [I AM NOT WORTHY THAT I MAY UNTIE]. The function of this pronoun is unclear. Most translations assume that it is adjectival, possessive, limiting "sandal-strap". This would make the genitive pronoun αὐτου, "of him = his", redundant. Very strange syntax - see αὐτου below! "In your midst stands one you do not know - he that comes after me, whose sandal-strap I am not worthy to undo", Rieu.

αὐτου gen. pro. "-" - OF HIM [THE STRAP OF THE SANDAL]. This genitive pronoun may simply be possessive modifying "sandal", "his sandal", yet it would normally follow the noun it modifies, although it may have been brought forward in the Gk. for emphasis. On the other hand, it may serve as a complement of the pronoun οὗ, "of whom", and as such is redundant and not translated. If this is the case then the possessive "of him" = "whose [sandals]" in the NIV, is supplied. According to Morris this construction reflects Semitic idiom, direct speech.

αξιος adj. "worthy" - Predicate adjective. In Israel a slave was not to undertake oppressive or degrading work, eg., taking off the shoes of their master. So, the Baptist is saying that in comparison to the greater one he is less than a slave.

ἵνα + subj. "to [untie]" - THAT [I MAY UNTIE]. Here probably serving as an expegetic infinitive ("rare", Burton), ie., limiting by explaining / specifying a noun or adjective; "I am not fit to untie the strap of his sandal", Barclay.

## v28

iii] Conclusion, v28. The episode ends with a reference to the setting of the event, serving also to introduce the next episode.

ταυτα ... εγενετο [γινομαι] aor. "this all happened" - THESE THINGS [IN BETHANY] CAME ABOUT, HAPPENED. Obviously referring to the conversations, so "these conversations occurred in Bethany." Note how, as is typical in Gk., a plural neuter takes a singular verb.

εν + dat. "in" - Local, expressing space.

Βηθανια [α] dat. "Bethany" - The gospel writer adds "on the other side of the Jordan" to distinguish it from the Bethany close to Jerusalem. This village can no longer be identified. Origin said it was Bathabara and some texts follow his opinion, but he was probably wrong.

πραν + gen. "on the other side of" - BEYOND, ACROSS [THE JORDAN]. Local, expressing space. "On the far side of the Jordan."

ἦν .... βαπτιζων [βαπτιζω] pres. part. "was baptizing" - [WHERE JOHN] WAS THE ONE BAPTIZING. The present participle with the imperfect verb to-be forms a

periphrastic imperfect, as NIV, probably serving to emphasize the durative or iterative aspect of the action - "where John was doing a lot of baptizing."

## 1:29-34

### Witnesses to the Christ, 1:19-51

#### ii] The Lamb of God

##### Synopsis

It is the "the next day", the day after the Baptist's confrontation with the religious authorities from Jerusalem. The Baptist sees Jesus coming toward him and so he gives his testimony concerning the one who comes after him, the one who is greater than he. Witnessing to the coming Christ is the Baptist's primary task and so he proclaims that Jesus is God's sacrificial lamb - the lamb of God who takes away the sin of the world. This he does in a fact-to-face "revelational utterance", Ridderbos.

##### Teaching

The Baptist testifies that Jesus is the sacrificial lamb of God.

##### Issues

i] Context: See 1:19-28.

ii] Background: The historical setting for the passage before us is somewhat limited. It is "the next day", the audience is undefined, but probably without the religious officials who dictated the debate on the previous day, and presumably Jesus is present throughout the Baptist's testimony.

iii] Structure: Narrative; *The testimony of the Baptist*:

Setting, v29a;

The Baptist's testimony to Jesus, v29b-34:

"the Lamb of God, who takes away the sin of the world."

"a man .... who ranks before me, because he was before me."

"the he might be revealed to Israel."

"the one who will baptize with the Holy Spirit."

"this is God's chosen one."

iv] Interpretation:

John the Baptist's purpose in life is to point away from himself to Jesus. His task is to prepare the way for the coming messiah, and he does this by calling on Israel to repent and to express this repentance outwardly in water baptism. In bearing witness to the coming one, the Baptist laid the corner-stone of Christian theology, namely, the atonement - the coming one is the sacrificial lamb of God.

*The messianic testimony of the Baptist:* The Baptist's testimony to Jesus provides a list of messianic titles - Lamb of God, Elect One, Messiah / Christ, Son of God and the mysterious "one Moses wrote about in the law, and about whom the prophets also wrote." The messianic nature of this testimony prompts some of the Baptist's disciples to leave and follow Jesus, although it would take some time for the disciples to fully believe that Jesus is the Christ, and even then their understanding will have its limitations, eg., Peter confesses that Jesus is the Christ at Caesarea Philippi, but then he goes on to rebuke Jesus for the suggestion that the Christ must suffer, cf., Matt.16:13ff.

*Jesus, the Lamb of God:* This title is given great weight in Christian theology, although "lamb" appears only four times in the New Testament, first in this verse and then v36, followed by Acts 8:32 (a quote) and finally 1Peter 1:19. The last two quotes refer to a sacrificial lamb - an expiatory lamb (one that serves to transfer sin from the supplicant to the sacrifice). If "lamb" in this verse is a sacrificial lamb, what lamb does it represent? For example, does it represent the Passover lamb? The problem is the Passover victim did not necessarily have to be a lamb, nor was the victim called a lamb, rather the paschal victim was called "Passover". There are, of course, other possibilities, eg., the lamb led to the slaughter, Isa. 53:7, the lamb of the daily sacrifice, the scapegoat, the guilt-offering, Lev.14:12f, the apocalyptic warrior lamb, Rev. 5:6, 7:17, etc, so Carson. It is quite possible that the writer is just generalizing the idea of a sacrificial lamb.

*Jesus will baptize with the Holy Spirit:* The image is of the promised baptism / immersing / outpouring of the Spirit of God, eg., Ezk.36:25-26. Jesus receives the Spirit and shares the Spirit, or more correctly, the Spirit descends upon and abides with Jesus, and Jesus then pours out the Spirit. Yet, in what sense is the Spirit poured out? Morris suggests that "it is the bestowal of new life in God" (regenerative); Brown argues for "cleansing"; Others argue for "empowering", cf., 7:39, 14:16f, 20:22. Obviously Jesus' baptism with the Spirit fulfills the Baptist's baptism with water - the Baptist's baptism prefigured Jesus' baptism. Such identifies the absolute superiority of Jesus over the Baptist, but also of the Spirit's redemptive function, of his "cleansing, sin-removing power", Ridderbos. So, the messianic age brings with it the Spirit's purifying power.

v] Homiletics: *The Lamb of God*

Amazing as it may seem, the gospel writers do not often explain the meaning of Jesus' death. The record of his death is clear enough, but not the why.

Early in John's gospel we read of the Baptist's testimony concerning Jesus. The Baptist has finally come to understand who Jesus is, although, later in prison, he starts to wonder if he was right. The visible coming of the Spirit on Jesus confirmed to the Baptist that Jesus was the messiah - the "chosen one", the coming one, the Christ. Yet, the Baptist's testimony not only identifies Jesus as the messiah, it also identifies his particular messianic role. He does this in the description, "the lamb of God who takes away the sin of the world."

There is little doubt that this "lamb" is a sacrificial lamb. The messiah will serve as a sacrificial lamb provided by God. The messiah, as God's sacrificial lamb, will take away sin; he will remove it by vicariously bearing sin himself. The text is not quite clear as to whether the messiah takes sin up and carries it, or carries it off. The theologian Jeremias said the verb "takes away" can mean "take up and carry" or "carry off." He says "in both cases it is a matter of setting aside the guilt of others. In the former, however, the means of doing this is by a substitutionary bearing of a penalty; in the latter, sin is removed by means of expiation." Either way, the Baptist has exposed the meaning of the cross. Jesus dies as a sacrifice for sin, enabling the sinner to stand approved in the sight of God. And note who the messiah dies for. It is not just Israel, but rather the "world."

Our gospel reading today reminds us that we are set free from the guilt of sin, yesterday, today and tomorrow - such is God's good news for us.

**Text - 1:29**

The Baptist testifies to Jesus - The Baptist declares that Jesus is the Christ / messiah, the one who saves humanity from sin and washes with the Holy Spirit. v29-34.

i] The Lamb of God, v29: As Jesus approached him, the Baptist tells his disciples, "here is the lamb of God who takes away the sin of the world." As noted above, "Lamb" is being used in the sense of "sacrificial lamb", a lamb provided by God to take away our sin. "Jesus bears the consequence of human sin in order that its guilt may be removed", Hoskyns.

τη **επαυριον** dat. "**the next day**" - ON THE TOMORROW. The article serves as a nominalizer turning the adverb "tomorrow" into a substantive, with the dative being temporal, giving the sense "on the next day".

ἐρχομενον [ἐρχομαι] pres. part. "**coming**" - [HE SEES JESUS] COMING [TO HIM]. The participle serves as the complement of the direct object "Jesus", asserting a fact about Jesus.

ιδε "**look**" - [HE SAYS] LOOK. Interjection used to focus attention, "take note."

του θεου [ος] gen. "**of God**" - [THE LAMB] OF GOD. The genitive is adjectival, possessive, "God's lamb" or verbal, subjective, "a lamb provided by God", or possibly descriptive, idiomatic / source, "a lamb *from* God." "Here is the lamb of God", CEV.

ὁ αἰρων [αἰρω] pres. part. "**who takes away**" - THE ONE TAKING AWAY. The participle is adjectival, attributive, limiting "lamb". Either: "to take up and carry" or "to carry off", Jeremias; see the sample sermon. Possibly referring to the removal of evil from the earth, therefore a futuristic present, but more likely referring to Christ's coming sacrifice as the sacrificial lamb, therefore a historic present; "who is to remove the sin of the world", Moffatt.

του κοσμου [ος] gen. "[**the sin**] of the world" - The genitive may be classified as adjectival, possessive, "the world's sin", or verbal, subjective, "the sin *perpetrated* by the world / humanity." The lamb does not just remove Israel's sin, but the sin of the whole world, "of all human beings without distinction, though not .... without exception", Carson.

### v30

ii] The One who ranks above the Baptist because he was before him, v30: The ancients believed in the superiority of the previous generation (an interesting notion reversed in modern society - we honour testosterone over wisdom!). Yet, the Baptist claims an inferior position, even though his ministry was before Jesus and therefore technically superior.

οὗτος pro. "**this [is] the one**" - THIS ONE [IS] *he*. Nominative subject of the verb to-be. Again, John uses a demonstrative pronoun for emphasis.

ὑπερ + gen. "**I meant**" - ABOUT [WHOM I SAID]. Here expressing reference / respect, "with reference to / concerning", "this is *he* concerning whom I said", but possibly benefit / advantage, "on behalf of / for the sake of."

οπισω + gen. "**after [me]**" - Temporal; "After" in time rather than space; "the man who is to succeed me"; Moffatt.

ἐμπροσθεν + gen. "**[has] surpassed [me]**" - [COMES A MAN WHO] BEFORE, IN FRONT [OF ME HAS BECOME]. Expressing advantage. It is possible that time is again intended, but it is more likely referring to rank; "who takes rank before me", NEB.

ὅτι "**because**" - Introducing a causal clause explaining why Jesus surpasses the Baptist.

**πρωτος** adj. + gen. "[he was] before [me]" - [HE WAS] FIRST = PROMINENT, FOREMOST, PRIOR TO [ME]. Predicate adjective. With the sense "prior to" this adjective takes a genitive of persons / genitive complement. A bland, "he was alive before I was born", CEV, fails to capture the sense of pre-eminence that goes with Jesus' pre-existence. Like the great "I am", he is the one who was and is and will always be. Better "for before I was born, he already was", NEB.

### v31

iii] God's revelation to Israel, v31: The Baptist's task was to reveal Jesus as Israel's messiah. To achieve this end, he diligently performed his ministry - a baptism of repentance for the forgiveness of sins in preparation of the messiah's baptism with the Spirit.

**καγω** "I myself" - AND I. Crasis; **και + εγω**. A commonly used conjunction by John which gives emphasis to the personal pronoun "I", so as NIV etc., "I myself" - it carries Semitic overtones.

**ουκ ηδειν [οιδα]** pluperf. "did not know [him]" - DID NOT RECOGNIZE [HIM]. Treated as a simple past tense. This doesn't mean that the Baptist didn't know anything about Jesus, but rather that he was not one of Jesus' disciples, one of his inner circle, an intimate of any kind.

**αλλ [αλλα]** "but" - Strong adversative standing in a counterpoint construction; "not ....., but ...".

**δια τουτο** + acc. "the reason" - [THAT HE MIGHT BE MANIFESTED TO ISRAEL] BECAUSE OF THIS. This causal construction is best treated as inferential, drawing a logical conclusion; "therefore." "I have had no relationship with him, but so that he might be made known to Israel, I therefore came baptizing with water."

**βαπτιζων [βαπτιζω]** pres. part. "[i came] baptizing" - The participle is adverbial, modal expressing the manner of the Baptist's coming.

**εν** + dat. "with [water]" - IN, ON, BY [WATER]. Here possibly local, expressing space, "in water", or instrumental, "by means of", or probably better adverbial, modal, expressing manner, "with", as NIV. Again, the Baptist's role is depreciated in that he cleanses Israel with the symbol of water, whereas Jesus will cleanse with the Spirit.

**ινα** + subj. "that" - THAT [HE MIGHT BE MANIFESTED]. Introducing a purpose clause, "in order that." The Baptist may not have been an intimate of Jesus, but he came baptizing, "in order that he (the messiah) might be disclosed to Israel", Moffatt. By exposing Israel's sin and calling for its cleansing in repentance, expressed outwardly in the washing of water, the Baptist prepares Israel for the coming messiah. The *hina* clause in the Greek text comes before **δια τουτο**, "the reason [I came .....]", so as to emphasize the Baptist's role of displaying Christ to Israel. Interestingly, the Baptist's role in this disclosure may have nothing to do

with his preaching. The disclosure referred to here may well be the divine announcement made to all present when Jesus is baptized.

φανερωθη [φανερω] aor. pas. subj. **"might be revealed"** - MIGHT BE MANIFESTED. "To make Christ known to the people of Israel."

τω Ισραηλ dat. **"to Israel"** - Dative of indirect object.

## v32

iv] The one who will baptize with the Holy Spirit, v32-33: The Baptist's knowledge of Jesus was not derived by personal deduction. He actually witnessed the Spirit of God descend on Jesus and "remain" (abide permanently) with him, and at the same time heard God declare that Jesus is the one who will baptize with the Holy Spirit; See "Interpretation" above.

εμαρτυρησεν [μαρτυρεω] aor. **"[John] gave this testimony"** - [JOHN ALSO (adjunctive και)] TESTIFIED, BORE WITNESS [SAYING]. The Baptist describes what he has seen.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle, redundant.

οτι "-" - THAT. Serving to introduce a dependent statement, direct speech, expressing what John saw.

τεθεαμαι [θεαομαι] perf. **"I saw"** - I HAVE SEEN [THE SPIRIT]. This is probably an example of a dramatic perfect where the perfect tense is used to dramatically recall a past event, "I was there and saw ...." CEV. The seeing, of course, is with the eye. "I saw" underlines the fact that the Baptist witnessed the event.

καταβαινον [καταβαινω] pres. part. **"come down"** - DESCENDING [AS A DOVE]. The participle serves as the complement of the direct object "Spirit" standing in a double accusative construction and asserting a fact about the Spirit; the Spirit is coming down from heaven.

εξ + gen. **"from [heaven]"** - OUT OF, FROM. Expressing source / origin.

ως **"as"** - Comparative; either, descending as a dove would descend, or looking like a dove.

περιστεραν [α] **"a dove"** - A DOVE, PIGEON. Accusative direct object. The symbolic intention of the dove is unclear. It seems best to take the line that the divine / the Spirit is being represented as a bird-like creature coming to rest on Jesus to authorize him as the Spirit-filled corporate Israel, rather than the Spirit comes down like a dove comes down from the sky.

εμεινεν [μεινω] aor. **"remain"** - IT REMAINED, ABIDED, CONTINUED. This verb is presumably a constative aorist expressing the beginning of the permanent abiding of the Holy Spirit with Jesus during his ministry on earth.

ἐπ [ἐπι] + acc. "on" - UPON [HIM]. This preposition with the accusative implies movement upon, or onto. If a static "on" was desired it would be followed by a genitive. The use of this preposition here continues to reflect the idea of the Spirit's coming upon Jesus, a coming which resulted in his abiding with him.

### v33

οὐκ ᾔδειν [οἶδα] pluperf. "I would not have known / [I myself] did not know [him]" - I DID NOT KNOW = RECOGNIZE [HIM]. Although this verb is pluperfect, it is best translated as a simple past; "I myself, did not recognize him", Moffatt.

ἀλλ [ἀλλά] "except" - Strong adversative in a counterpoint construction; "not .... but ....."

ὁ πέμψας [πέμπω] aor. part. "the one who sent [me]" - THE ONE HAVING SENT [ME]. The participle serves as a substantive; "he who sent me", NEB, ie., God.

βαπτίζειν [βαπτίζω] inf. "to baptize" - The infinitive is used to introduce a final clause expressing purpose; "in order to."

ἐν "with [water]" - As above: locative, "in water"; instrumental, "by means of water"; modal, expressing manner, "with water." Most translators go for "with", although the NEB goes for "in". It is often argued that "with water" is a gloss.

εἶπεν [εἶπον] aor. "told" - [THAT ONE] SAID. Here John reveals that he has had a direct revelation from God.

μοι dat. pro. "me" - TO ME. Dative of indirect object.

ὃν ἄν + subj. "the man [upon] whom" - [UPON] WHOMEVER. This construction introduces an indefinite relative clause; "someone", CEV.

καταβαῖνον [καταβαίνω] pres. part. "come down" - [YOU SEE THE SPIRIT] DESCENDING [AND REMAINING UPON HIM]. This participle, as with "abiding / remaining", serves as the accusative complement of the direct object "Spirit" standing in a treble accusative construction, asserting a fact about the object; "he on whom you see the Spirit descend and remain", ESV.

ὁ βαπτίζων [βαπτίζω] pres. part. "[is] he who will baptize" - [THIS IS] THE ONE IMMERSING / THE ONE OUTPOURING / WASHING. The participle serves as a substantive.

ἐν + dat. "with" - Probably adverbial, modal, expressing manner; "with the Holy Spirit", but possibly means, "by the Holy Spirit." See above.

πνευματι ἁγίῳ "the Holy Spirit" - Translators handle this differently. Most reject "a holy Spirit", Anchor, some have "the holy Spirit", "holy" not capitalized since the Baptist would know nothing of Trinitarian theology, but most have "the

Holy Spirit", given that the author understands the full nature of the Spirit's person.

#### v34

v] He is God's Chosen One, v34: So, the Baptist was able to testify that Jesus, the lamb of God, is the messiah, the Son of God, God's Chosen One, the one who washes people clean with the Spirit of God. In the new age of the messianic kingdom, Jesus, the messiah, is able to apply the Spirit's purifying power to God's repentant people.

καγω "I" - AND I. Crasis, **και + εγω**. Emphatic.

ἑώρακα [όραω] perf. **"have seen"** - HAVE SEEN. Extensive perfect, ie., John has witnessed, as a past event, the descent of the Spirit upon Jesus, and this observation has ongoing consequences.

μεμαρτυρηκα [μαρτυρεω] perf. **"testify"** - [AND] I HAVE BORN WITNESS. Intensive perfect, ie., John's past testimony is ongoing into the present, thus best translated as a simple present tense; "I tell you", CEV.

ότι **"that"** - THAT. Introducing a dependent statement, both perception and indirect speech; "I have seen and testify that ....."

οὗτος adj. **"this"** - THIS ONE. Demonstrative pronoun used as an emphatic personal pronoun; "this one" = "he", but he is a special he. "This one", namely "the Son of God", is the one who baptizes with the Holy Spirit, ie., the one who "takes away the sin of the world", Ridderbos. Ridderbos argues that this adjective, emphatic by position, is code terminative with "Son of God". So, this Jesus, whom the Baptist saw coming toward him, v29, is the messiah who takes away the sin of the world.

του θεου [ος] gen. **"[the Son] of God"** - [IS THE SON] OF GOD. The genitive is adjectival, relational. Meaning "the messiah", ie., a messianic title rather than filial. "The Son of God" serves as a variant reading, the other possibilities being "the chosen one of God" and "the chosen Son of God." All are messianic titles.

## 1:35-42

### Witnesses to the Christ, 1:19-51

#### iii] We have found the Messiah

##### Synopsis

The Baptist, having recognized that "Jesus is the Lamb of God who takes away the sin of the world", now reveals his discovery to two of his disciples. After spending the day with Jesus, Andrew goes off and finds his brother Simon, announcing to him that "we have found the Messiah." Simon returns with Andrew to Jesus, and, on being greeted by Jesus, is assigned a new name, Cephas, which means Peter.

##### Teaching

The disciples of the Baptist testify that Jesus is the messiah.

##### Issues

i] Context: See 1:19-28.

ii] Background: As noted below, John's gospel is not a chronological account of the life of Christ and so it is difficult to place these events in a temporal sequence of Christ's ministry. Jesus is born around 5BC and the Baptist possibly commences his ministry around AD28. The Baptist's *handover* to Jesus is around AD30, and going by the clues in John's gospel, Jesus' ministry is around three years long, being crucified in AD33 when he was in his late thirties. The chronology of Christ's life remains unclear and so the dates remain unclear.

iii] Structure: *We have found the Messiah*:

The Baptist introduces two disciples to Jesus, v35-36;

Andrew and his friend spend the day with Jesus, v37-39;

Andrew's brother Simon joins the team, v40-42.

iv] Interpretation:

John continues to set the ground for his gospel with a narrative that not only provides testimonies to Jesus' person, but introduces us to the key players, here Jesus' first disciples. John lets us into an interesting face of history, namely that some of Jesus' disciples were originally disciples of the Baptist. The Baptist, having deduced that Jesus is the messiah, points his disciples to Jesus. Was Simon Peter also a disciple of the Baptist? Their deduction that Jesus is the messiah is without reservation, but of course, we know that the full realization of who Jesus is was a gradual process for the disciples; for John, at this point in his gospel, their testimony is what is

important. John is also not very interested in timing. If we only had John's account of the call of the disciples we might conclude that it was at the very beginning of Jesus' ministry, but this is highly unlikely. Given v43, John has skipped to the commencement of Jesus' public ministry in Galilee, cf., Mk.1:16. It is also worth noting that in this account Jesus doesn't actually "call" these disciples, but rather they come to him - they seek him out. None-the-less, in the following passage Jesus seeks out Philip and calls him with the words "follow me."

v] Synoptics:

In this narrative section of the gospel, John's purpose is to give testimony to Jesus. John is authoring a theological meditation on Christ, not a chronological history, and as such Jesus appears on the scene as radiant light and is recognized as such by those who commit to him - Son of God, Lamb of God. Ridderbos thinks he writes assuming that his readers are aware of the synoptic tradition, of the call of the apostles and of their full number (not just the five or six from John's gospel). John's purpose is to go "back behind the 'call' stories known from elsewhere." John may, or may not have, a copy of a synoptic gospel before him, but he would be fully aware of the oral tradition which served as the foundation for the synoptic gospels. He is not writing an alternate account which seeks to correct that tradition, rather he runs his own argument to achieve his own intended purpose (cf., 20:31), and he does so by drawing on the Johannine source material personally available to him (See introductory notes).

### Text - 1:35

We have found the Messiah, 1:35-42: i] The Baptist introduces his disciples to Jesus, v35-36. At face value this incident follows on from the events of the previous day and so presumably take place in Bethany, cf., v28. The Baptist is present with two of his disciples (followers, adherents) whom he directs to Jesus.

τη dat. "**the [next day]**" - THE [TOMORROW AGAIN JOHN STOOD]. The pluperfect εἰσῆλκει is best translated "was standing", ESV. The article serves as a nominalizer turning the temporal adverb "tomorrow" into a substantive, "the next day." The dative is temporal; "On the next day." "The very next day", Peterson. "On the third day of a rather momentous week ...."

εκ + gen. "**[two] of [his disciples]**" - [AND] FROM [TWO THE DISCIPLES OF HIM]. The preposition here stands in place of a partitive genitive. John obviously has more than two disciples.

### v36

The Baptist repeats his public testimony (v29) to two of his disciples. Verses 35 and 36 make more sense when reworked: "On the following day, John was standing there with two of his disciples when Jesus passed by. John looked at him intently and said, 'Behold the Lamb of God'", Rieu.

εμβλεψας [εμβλεπω] aor. part. "**when he saw**" - [AND] HAVING LOOKED, SEEN. The participle is adverbial, best treated as temporal, as NIV, or possibly modal.

τω Ιησου [ος] dat. "**Jesus**" - Dative of direct object after the **ev** prefix verb "to gaze upon, look at, fix eyes on."

περιπατουντι [περιπατεω] dat. pres. part. "**passing by**" - WALKING AROUND [HE SAYS]. The participle is adjectival, predicative, asserting a fact about "Jesus", dative in agreement with "Jesus".

του θεου [ος] gen. "**[the Lamb] of God**" - [BEHOLD, HE EXCLAIMED, THE LAMB] OF GOD. The genitive is adjectival, possessive, or better with a more idiomatic sense, "the *sacrificial* Lamb *which* God *provides*." As previously noted, it is unclear what image John has in mind here, let alone the Baptist, although it obviously has an OT background. Barrett thinks the image has two primary sources, one the OT and the other the Eucharist. So, Jesus is the Passover lamb, the Paschal lamb which is sacrificed at the Passover. In Judaism this lamb does not take sin away, but when the image is aligned to the Last Supper we have a lamb which does take away sins, a sacrificial lamb offered on behalf of the people.

### v37

ii] Andrew and his friend spend the day with Jesus, v37-39: The Baptist's two disciples "followed Jesus", although probably not "followed as a disciple." At this stage they just "followed along", although Barrett thinks John may have both meanings in mind. There is no call to follow, and such is not necessary, although Jesus may have called them earlier.

αυτου gen. pro. "**[when the two disciples heard] him**" - [AND THE TWO DISCIPLES HEARD] HIM. Genitive of direct object after to verb "to hear."

λαλουντος [λαλεω] gen. pres. part. "**say**" - SPEAKING. The participle is best classified as the genitive complement of the direct object "him", of the verb "to hear", standing in a double genitive construction. Of course, in function it is predicative.

και "- - AND. Possibly with a consecutive sense; "and as a result, followed Jesus", Harris.

τω Ἰησοῦ [ος] dat. "[they followed] Jesus" - Dative of direct object after the verb "to follow."

### v38

Jesus questions the actions of these disciples of John.

δε "- " BUT/AND. Transitional, indicating a step in the narrative, so possibly, "then Jesus turned ..."

στραφεις [στραφω] aor. pas. part. "**Turning around**" - [AND JESUS] TURNING [AND BEHOLDING]. This attendant circumstance participle, along with "beholding", expresses action accompanying the verb "to say"; "Jesus turned and saw (noticed) them following and said to them", ESV.

ακολουθουντας [ακολουθεω] pres. part. "**following**" - [THEM] FOLLOWING. Accusative complement of the direct object "them" of the participle "beholding", standing in a double accusative construction.

αυτοις dat. pro. "- " [SAYS] TO THEM. Dative of indirect object. "Jesus asked them."

τί pro. "**what [do you want]?**" - WHAT [DO YOU SEEK, INQUIRE]? Interrogative pronoun, accusative direct object of the verb "to seek." The question is probably not a significant one, not "what do you seek in life", Fenton, but more like "what are you (blokes) after?", Peterson.

δε "- " BUT/AND. Transitional; indicating a move in the dialogue to a new speaker.

οί "**they**" - Typical use of an article for a pronoun, here **αυτοι**.

αυτω dat. pro. "**[said]**" - [SAID] TO HIM. Dative of indirect object.

μεθερμηνευομενον [μεθερμενευω] pres. mid./pas. part. "**which means [teacher]**" - [RABBI (GREAT ONE), WHICH IS SAID] BEING TRANSLATED [TEACHER]. The participle is adverbial, modifying "is said", probably best treated as temporal; "which means, when translated, 'teacher of the laws of Judaism'".

που adv. "**where [are you staying]?**" - Interrogative local adverb. As Schnackenburg observes, this is a request for a private audience; "Is there any chance we can come and have a quiet chat with you at your place?" The Baptist has just stated that Jesus is the sacrificial lamb of God and obviously these disciples of John want to check Jesus out.

### v39

Jesus invites the two disciples of the Baptist to stay with him. It's about 4pm and presumably they stay the night with Jesus and then head off in the morning to tell Simon Peter the news.

αὐτοῖς dat. pro. "-" - [HE SAYS] TO THEM. Dative of indirect object. Note how the historic / narrative present tense "he says" indicates the change of speaker from the disciples, v38, to Jesus.

οἰσεσθε [ὄραω] fut. "**you will see**" - [COME AND] SEE / YOU WILL SEE. The NIV has taken the future as predictive; "Sure! Come along and you will see where I live." Cassirer takes the future as an imperative, "Come and see for yourselves." The dialogue is not substantial, but if John was the other disciple, we can imagine he well remembers this encounter with Jesus.

οὖν "so" - THEREFORE [THEY WENT AND SAW WHERE HE STAYS]. Drawing a logical conclusion - they asked, Jesus said yes, and so they went and stayed with him that night. This seems more likely than a short visit after work, before the evening meal, cf., note v41.

παρ [παρά] + dat. "**with [him]**" - [AND REMAINED] WITH [HIM THAT DAY]. Here expressing association / accompaniment. The verb μένω, "to abide, continue, remain", may have a double meaning - to abide in Christ = to become a disciple - but it is probably just a factual statement.

ὥς "[it was] about [four]" - [HOUR WAS] AS [TENTH]. Here expressing an approximation; "It was already about four o'clock in the afternoon", CEV. The hours of daylight are divided up in approximately 12 units of time making the tenth hour about 4pm.

#### v40

iii] Andrew's brother Simon joins the team, v40-42: It is rather interesting how John names Andrew, but not the other disciple. This may be because it is Andrew who brings Simon Peter to Jesus, but many commentators are of the view that this is one of those occasions throughout the gospel where the apostle John plays a part in the events, but chooses not to *big-note* himself.

Σίμωνος Πέτρου [ος] gen. "**Simon Peter's [brother]**" - [IT WAS ANDREW THE BROTHER] OF SIMON PETER. The genitive is adjectival, relational. Note that "the brother of Simon Peter" stands in apposition to "Andrew".

εκ + gen. "[one] of" - [ONE] FROM. Here serving in the place of a partitive genitive, as NIV.

των gen. "**the [two]**" - The article serves as a nominalizer turning the adjective into a substantive.

των ακουσαντων [ακουω] gen. aor. part. "**who heard**" - THE ONE HAVING HEARD [FROM JOHN AND HAVING FOLLOWED HIM]. The participle, as with "having followed", is adjectival, attributive, limiting "the two", as NIV. Again "followed as a disciple" may be implied, but probably not; "Andrew, Simon Peter's brother, was one of the two who had heard John's *testimony about Jesus*, and who had accompanied Jesus to where he was staying."

**παρὰ** + gen. "**what [John] had said**" - FROM [JOHN]. Here expressing source / origin.

**αὐτῷ** dat. pro. "**[followed] Jesus**" - HIM. Dative of direct object after the verb "to follow after."

#### v41

Note the variant **πρωι**, "Early in the morning"; "In the morning", Moffatt. Andrew finds Peter and tells him "we have found the Messiah." It is interesting to note that only John, out of all the gospel writers, uses the title "Messiah", again also in 4:25. The synoptic gospels stick to the Greek title "Christ" - just another hint that John is writing to Jews. We know from the synoptic gospels that Andrew's understanding of Jesus' messiahship would be limited at this point in time, but John is interested in Andrew's testimony to Christ not the depth of his understanding. Also, in the synoptic gospels, Peter is the first to testify that Jesus is the Christ, and this only occurs midway through Jesus' ministry, cf., Mk.8:27.

**πρωτον** adv. "**the first thing [Andrew did]**" - [THIS ONE = HE FOUND] FIRST. Variant **πρωτος**. Possibly as an adjective such that Andrew is the first to find Simon Peter, but better as a temporal adverb such that the first thing Andrew did after staying with Jesus was to go off and find his brother Simon Peter and tell him what had transpired. "The first thing Andrew did *in the morning* ...."

**Σιμωνα** [**ων** **ωνος**] acc. "**Simon**" - [THE = HIS OWN BROTHER] SIMON. Accusative standing in apposition to "the own brother."

**αὐτῷ** dat. pro. "**[tell] him**" - [AND SAYS] TO HIM [WE HAVE FOUND THE MESSIAH (THE ANOINTED ONE)]. Dative of indirect object. For the participle "being translated", see v38.

**μεθερμηνευομενον** [**μεθερμηνευω**] pres. mid./pas. part. "**[that is the Christ]**" - [WHICH IS] BEING TRANSLATED [CHRIST]. The participle with the verb to-be **εστιν** forms a present periphrastic construction; "the translation of the word is Christ", Barclay. The Greek term for "the anointed one" is commonly used in the synoptic gospels, but John uses the Semitic term "Messiah" and translates it for his Greek readers. If his gospel was originally composed for Gentiles he would surely just use the word "Christ", but if for Hellenistic Jews, he would likely use the more respectful Semitic title and then translate it. It is though strange how John constantly uses the term "the Jews" for the opponents of Jesus without specifying that they are Israel's disbelieving religious establishment. This is somewhat insulting if John's intended readers are Jews, but then maybe that's the point, they are not believing Jews.

John records an *Operation Andrew* - leading someone to Christ. John is probably not trying to make the point that Jesus can foretell the future, nor that he is the divine revealer in command of his designated role, so Bultman. The record is factual, rather than theological, but it does serve to remind us that Jesus reads the person behind the mask, the real person, and so he reads in Peter a man who will ultimately become a warrior for the gospel.

**ἤγαγεν [αγω]** aor. "**he brought [him]**" - HE LED, BROUGHT [HIM TO JESUS]. The aorist may be classified as constative, expressing the complex action involved in bringing Simon to Jesus. Fanning suggests that the emphasis falls on the completion of the actions, so not "leads him to Jesus", but "brought him to Jesus."

**εμβλεψας [εμβλεπω]** aor. part. "**[Jesus] looked at [him and said]**" - [JESUS] HAVING LOOKED AT [HIM AND SAID]. Attendant circumstance participle expressing action accompanying the verb "to say."

**αυτω** dat. pro. "**him**" - Dative of direct object after the **εν** prefix verb "to look at."

**Ιωννου [ης ου]** gen. "**[son of] John**" - [YOU ARE SIMON SON] OF JOHN. The genitive is adjectival, relational. "Son of John" stands in apposition to "Simon".

**Πετρος [ος]** "**Peter**" - [YOU WILL BE CALLED CEPHAS, WHICH BEING TRANSLATED, INTERPRETED] PETER. Nominative complement of the pronoun **ὁ**, "which". The future verb "will be called" probably includes a present sense as well, so "from this moment", Barrett. Matthew records the Aramaic version of Simon's name, "Simon Bar-Jona." John gives us the Aramaic name for "Peter", namely "Cephas", meaning "rock", and then translates it for us into Greek, *Petros* = "Rocky / Rock-man". Peter will play a foundational role in the life of the early church, which role is expanded somewhat in the synoptics, cf., Matt.16:17-18 (although expanded in such a way as to promote a 2000-year-old argument!!!). Jesus is playing with words and gives Simon a nickname that suits his role in the New Testament church, and probably his character, although he was anything but rock-like at Christ's crucifixion (a failure that gives hope to all of us in the midst of our own failings!).

# 1:43-51

## The Testimonies, 1:19-51

### iv] Philip and Nathaniel

#### Synopsis

Jesus continues to gather his band of followers. Philip is invited to "follow" and then Philip invites Nathanael to "come and see." Nathanael falters, but then believes.

#### Teaching

Two prospective disciples testify to Jesus: Phillip testifies that Jesus is the one whom Moses and the Prophets wrote of, and Nathaniel that he is the Son of God, the king of Israel.

#### Issues

i] Context: See 1:19-28.

ii] Structure: Narrative, *The testimony of Philip and Nathaniel*:

The call of Philip, v43-44;

Nathanael told the news, v45;

Nathanael's response, v46:

"can anything good come out of Nazareth?"

Nathanael meets Jesus, v47-48;

Nathanael's response, v49:

"you are the Son of God, .... the king of Israel."

Jesus' response, v50-51:

"you will see greater things ....."

"you will see heaven open ....."

iii] Interpretation:

The testimony theme evident in this first chapter of John continues. The testimonies so far have revealed that Jesus is the messiah, "the lamb of God" and "the chosen one of God." In the passage before us we learn that Jesus is the coming one spoken of by Moses and the Prophets, and that he is the Son of God, the king of Israel, ie., Jesus is the anointed one, the messiah, the coming-one spoken of in the Scriptures, cf., Lk.24:27, and he is the Son of God (used as a messianic title, cf., Ps.2:7), appositionally restated by Nathaniel as the Davidic king of Israel, a title confirmed at Jesus' crucifixion.

*What is meant by seeing the angels of God ascending and descending on Jesus the messiah, the Son of Man?* Brown, along with those commentators who have accepted his argument, takes the view that v51 is a detached saying / interpolation. This is disputed by numerous commentators, eg., Carson. Haenchen suggests that the imagery is a "figurative expression of the continuous relationship Jesus has with the Father during his earthly sojourn", yet it seems to carry more weight than that. So, it's likely that we have here the fulfillment of the "greater things" which the disciples will witness. What they will recognize is a "heaven-sent confirmation that the one they have acknowledged as the messiah has been appointed by God", Carson. The testimony of water into wine will serve as just such a confirmation.

So, the testimony of the disciples will be confirmed, they will see "heaven opened." The sense of the heavens opened is found in Mark 1:10, (rent, torn open) and also Isaiah 64:1 - it carries the idea of the divine breaking into our space and time. This is most likely the sense here and so Jesus, the heavenly "Son of God" / Messiah, is the one who breaks into our time and space. Some commentators link the phrase "heaven opened" with Matthew 26:64, but Matthew is speaking of Daniel's coming Son of Man / Messiah, the one who comes to heaven to reign (it is not a coming to earth).

Jesus tells Nathaniel and his friends that they will see angels of/from God "ascending and descending." The imagery here is very similar to Jacob's ladder, Gen.28:12 (is the Messiah the ladder?). It seems likely that those with open eyes will come to see in Jesus God's heavenly Messiah. The disciples, like Jacob, will get to peek into heaven and see divine goings on; they will see Jesus in the full glory of his heavenly reign, surrounded by God's angels. cf., Carson, p.163. They will see and find in him the pathway from earth to heaven

#### iv] Homiletics: *Attitudes*

Having moved from the idea of objective truth, Western society now grasps at a relative plurality of ideas. Of course, although we now affirm diversity, it is a diversity selectively filtered through a politically correct mesh.

A paper published recently on the changing face of education noted that "a child today could come home from school and find the attitude of their parents wrong." The paper quoted from a social history textbook of the 60's using it as an example of *wrong attitudes*. "Since those far-off days men have changed the landscape. Densely wooded country has become prosperous farmland, swamps and stony outcrops have been transformed

into cities and rivers are being turned in their courses to provide irrigation and power to a rapidly developing industrialized nation."

Of course, what is *wrong* for one person is not necessarily *wrong* for another. In a pluralist society, truth and justice is like beauty; it is all in the eye of the beholder. The question facing modern society is whether we can live with this plurality, or whether we will continue to escape into the notion, "I think and it is true."

Philip invites Nathanael to discover significance in Jesus. "Come and see," he says. Nathanael really doesn't think that Nazareth could produce anything that is significant, but he checks it out, none-the-less. Jesus, as always, is his unsettling self and so Nathanael soon sees and believes. "Well, you ain't seen nothin yet" says Jesus. The disciples will inevitably gain an insight into the person of Jesus, and that insight will affect the way they perceive everything about them.

Jesus is a heavenly man, a divine man who has entered our time and space. His origin determines the significance of his words and work, and once his words and work are our focus, everything is subsumed by them. The only question then is whether we can live with others whose significance lies elsewhere, or maybe the question is whether they can live with us and our *wrong attitudes*.

### Text - 1:43

Jesus invites two more disciples to join his team, v43-51. i] The call of Philip, v43-44: Jesus is about to head for Galilee and invites Philip to come with him. All we know of Philip is that he is from Bethsaida. He, like most of us, becomes one of the less than outstanding disciples. Note how both Phillip in v44-46 and Andrew in v40-43 commence their discipleship by introducing another person to Jesus. It would seem that John is making a point.

**τη εἰς αὔριον** adv. "**the next day**" - THE TOMORROW. The dative article **τη** serves as a nominalizer, turning the adverb "tomorrow" into a substantive, the dative being temporal; "on the next day."

**ἠθελῆσεν [θελῶ]** aor. "**Jesus decided**" - HE WILLED, WANTED. Here "resolved / intended / decided", and it is obviously Jesus who is doing the deciding, although some suggest that Andrew is the subject; "next day Jesus determined to leave for Galilee", Moffatt.

**ἐξελθεῖν [ἐξέρχομαι]** aor. inf. "**to leave**" - TO GO OUT [INTO GALILEE AND HE FINDS PHILIP]. The infinitive is complementary, completing the sense of the verb "willed", although it could be classified as introducing an dependent statement of perception expressing what he willed / decided. Jesus is leaving Bethany for Galilee, although as the site for this particular Bethany has never been

established, the intended route is unknown. Mark claims that Jesus begins his public ministry in Galilee.

**αυτω** dat. "[he said] to him" - [AND JESUS SAYS] TO HIM. Dative of indirect object.

**ακολουθει** [**ακολουθεω**] pres. imp. "**follow**" - ACCOMPANY, ATTEND, FOLLOW. The same word is used in Mark 2:14, although it is not easy to find any other similarities between the different accounts of the disciples' call.

**μοι** dat. pro. "**me**" - Dative of direct object after the verb "to follow."

#### v44

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative. Note the use of the imperfect verb to be, probably indicating an editorial note outside the movement of the narrative.

**απο** + gen. "**from [the town]**" - [PHILIP WAS] FROM [BETHSAIDA, (**εκ**) OUT OF / FROM THE CITY OF ANDREW AND PETER]. Expressing source / origin. The genitive **Ανδρεου και Πιτρου**, "of Andrew and Peter", is adjectival, idiomatic / locative; "the city *where* Andrew and Peter *lived*", i.e., like Philip, Andrew and Peter also came from Bethsaida.

**Βηθσαιδα** gen. "**of Bethsaida**" - Technically this city is not part of Galilee, although after 70 AD. it did form part of Galilean territory. It was on the east shore of the lake, the town's name meaning fishers-home. Note also that in Mark's gospel, Peter and Andrew came from Capernaum and not Bethsaida.

#### v45

ii] Nathanael hears the news, v45: Clearly Philip thinks that Jesus is the messiah and so he searches out Nathanael to tell him the news that he has met the coming one, the one whom Moses and the Prophets wrote. Nathanael may well be the common name for the Bartholomew (son of Tolmai) referred to in the synoptic gospels, but of course, Jesus had many disciples, not just the twelve apostles. In 21:2 John tells us that Nathanael comes from Cana, an interesting link with the following miracle of water into wine.

**τον Ναθαναηλ** "**Nathanael**" - [PHILIP FINDS] NATHANIEL. Accusative direct object of the verb "to find." The name means "God gives" or "God has given."

**αυτω** dat. pro. "[told] him" - [AND SAYS] TO HIM. Dative of indirect object.

**εγραψεν** [**γραφω**] aor. "**wrote about**" - [WE HAVE FOUND WHOM MOSES] WROTE *of*. The Law (Pentateuch) speaks of the prophet like Moses who will come to Israel, but other than this reference, there are no messianic texts as such, cf., Deut.18:15, 18-19. So, presumably it is this reference that Philip is alluding to. Phillip also refers to the prophets in support of his contention that Jesus is the messiah, eg. Isa.11:1, Jer.23:5, Zech.3:8, ....

ἐν + dat. "in [the law]" - IN [THE LAW AND PROPHETS]. Local, space.

ὃν rel. pro. "the one ..... and about whom" - WHOM. This pronoun serves as a substantive, accusative of reference / respect, so Zerwick; "we have found the one about whom Moses wrote."

Ἰησοῦν [ος] "Jesus" - The accusative "Jesus", so also "the son of Joseph" and "the one out of Nazareth", stand in apposition to the accusative "*the one* whom ...."

τον απο "of [Nazareth]" - [THE SON OF JOSEPH], THE ONE OUT OF, FROM [NAZARETH]. The article τον serves as a nominalizer turning the prepositional phrase into a substantive, "the one from Nazareth." The preposition απο expresses source / origin; "He is Jesus, son of Joseph, from Nazareth", Barclay.

του Ἰωσηφ gen. "[the son] of Joseph" - The genitive is adjectival, relational. This is an interesting description of Jesus, often used by disbelieving Jews. Of course, John has already made the point that Jesus is from heaven and so is without a human father. This follower of the Baptist may be a bit short on understanding, but McHugh suggests that the usual "son of David" is replaced by "son of Joseph" in line with the messianic expectations of the Samaritans, "Joseph", referring to the son of Isaac in Genesis, not Joseph, the husband of Mary. Those with a Samaritan background only accept the five books of Moses as scripture and so would not recognize "son of David" as messianic.

#### v46

iii] Nathanael's response, v46: Despite the fact that there is no scriptural support for Nazareth being the home of the messiah, Nathanael responds with the comment, "So, something good can come out of Nazareth?" Obviously he doesn't have a high regard for the town. Philip, in common with the Rabbis of his time, uses the formula expression "come and see" - *check it out for yourself*.

εἶναι [εἴμι] pres. inf. "can" - [AND NATHANIEL SAID TO HIM, IS ABLE] TO BE. The infinitive is complementary, completing the sense of the verb "is able / can".

τι αἰγαθον "anything good" - Nominative subject of the verb "to be able." Nazareth is not identified in the Old Testament as having messianic significance, and in any case, it was widely held that the messiah would remain incognito until he was presented to Israel by Elijah. So, Nathanael is possibly questioning Philip's suggestion that Jesus is a messianic identity, given that he comes from a town lacking messianic credentials. This is certainly the line taken by most translations. Yet McHugh suggests that Nathanael's response, although less than kind toward Nazareth, is not a slur against Jesus. The infinitive εἶναι properly rendered gives the sense "so, something good can (is able to) come out of Nazareth!" This rendering fits well with Philip's response, "come and see *for yourself mate*."

ἐκ + gen. "**from there**" - OUT OF, FROM [NAZARETH]. Expressing source, origin.

αὐτῷ dat. pro. "-" - [PHILLIP SAYS] TO HIM. Dative of indirect object.

ἐρχου καὶ ἰδε "**come and see**" - As with v39, these words stand out in the narrative. In v51 Jesus explains what his disciples will see, although they don't see until 2:11. So, beholding the significant is central to this passage

v47

iv] Nathanael meets Jesus, v47-48: Jesus has heard Nathanael's comment and so his words of greeting reflect this knowledge. Jesus' words may well be tongue-in-cheek, or at least a "here's a forthright person who says what he thinks." It is unlikely that Jesus is making a comment about Nathanael's moral superiority. Nathanael is taken aback by Jesus' comment and asks how he knows about him. Jesus tells him that he saw him under the fig tree at the time Philip spoke to him. The word "before" may not mean before in time. There is no point in Jesus seeing Nathanael "before" he meets with Philip. It is most likely that Jesus is simply saying that he knows what Nathanael said when he met with Philip. The only significance in the fig tree is that Jesus knows the actual tree Nathanael was under at the time he made his comment.

εἶδεν [ὁράω] aor. "[**When Jesus**] saw [Nathanael]" - [JESUS] SAW [NATHANAEL]. There is nothing in the Greek to imply a temporal clause but it is usually treated this way, so Barclay, Cassirer, Rieu, .....

ἐρχομενον [ἐρχομαι] pres. part. "**approaching**" - COMING. The participle serves as the complement of the direct object "Nathanael", standing in a double accusative construction, asserting a fact about the object, namely that Nathanael was coming toward Jesus.

περι + gen. "[**said**] of [him]" - [SAYS] ABOUT, CONCERNING [HIM]. Expressing reference / respect; "with reference to." Probably best left untranslated; "and said."

ἀληθως adv. "**a true [Israelite]**" - TRULY [AN ISRAELITE]. The adverb "truly" is functioning as an adjective, "true / better / ideal / real / genuine Israelite." Possibly even "worthy", "there is an Israelite who deserves the name", JB.

ἐν + dat. "**in [whom]**" - Here probably local; "a man with no guile in him", Cassirer.

οὐκ ἐστιν [εἰμι] pres. "**nothing**" - IS NOT. With the sense "does not exist."

δόλος [ος] "**false**" - GUILF, DECEIT, TREACHERY. At face value, Nathanael is described as the ideal Jew, but is Jesus making a positive comment about his character, or is he being critical? The ideal Israelite is actually cunning and deceitful, as was Jacob in deceiving his brother Esau, and of course, like father, like son. It is even possible that the comment is tongue-in-cheek. There is, of

course, the possibility that the phrase has no moral overtones. It is likely, though, that Jesus is describing Nathanael as the genuine article - without pretense; "there is no guile in him", Moffatt.

v48

**ποθεν** "how [do you know me]?" - [NATHANIEL SAYS TO HIM] FROM WHERE [DO YOU KNOW ME = COMES YOUR KNOWLEDGE OF ME]? Interrogative adverb of place; where do you know me from?" = where have you seen me before? / have we met before? This is most likely a genuine question on Nathanael's part, although it is often regarded as expressing a touch of astonishment. The conjunction **ποθεν** usually means "where / from where", it can also carry the sense "how"; "how do you know what sort of person I am", TH.

**αυτω** dat. pro. "-" - [NATHANAEAL SAID] TO HIM. Dative of indirect object.

**ειδον** [**ὁραω**] aor. "I saw [you]" - [JESUS ANSWERED AND SAID TO HIM, BEFORE PHILIP CALLED YOU BEING UNDER THE FIG TREE] I SAW [YOU]. Seeing the significant, in the sense of coming to know the real Jesus, is the focus of this passage. So, John may be reminding us that even a personal word to a friend is not hidden from the all-seeing eye of Jesus. On the other hand, the statement may just be factual; Jesus may have observed Nathanael's behaviour on the occasion he was standing under a fig tree; see "before Philip called you" below.

**οντα** [**ειμι**] pres. part. "while you were still" - [BEFORE PHILIP CALLED YOU] BEING. The participle is often treated as adverbial, temporal, as NIV, "when / while you were under the fig tree", eg., Moffatt. Yet, as Novakovic notes, an adverbial participle is usually nominative in agreement with the subject of the clause. Being accusative it serves as the complement of the direct object **σε**, "you", standing in a double accusative construction and so asserting a fact about the object. In English it is best simplified; "Before Philip called you I saw you under the fig tree", Rieu.

**υπο** + acc. "under" - Spatial, "under / below."

**την συκην** [**η**] "the fig tree" - Much is made of the fig tree by commentators, but there is nothing more to it than Nathanael and Philip were under a fig tree.

**προ του** + inf. "before [Philip called you]" - This preposition with the articular infinitive introduces a temporal clause, antecedent time, "before". "Philip" serves as the accusative subject of the infinitive, with "you" as the direct object. The accepted meaning here is that Jesus saw Nathanael under the fig tree "before" Philip spoke to him. Yet, it is possible that Jesus is saying that he saw Nathanael under the fig tree "at the time" Philip spoke to him, and so is aware of his comment about him. So, "I saw you under the fig tree when Philip spoke to you" = "I heard what you said to Philip when you were together under the fig tree." If telepathic knowledge is intended, then it is worth noting that fore-

knowledge was a common attribute of Old Testament prophets, so Beasley-Murray: "Jesus has insight beyond that of the prophets."

v49

v] Nathanael's response, v49: Although, on this occasion, Jesus' insight is possibly little more than overhearing what was said, Nathanael responds with a confession of faith, proclaiming Jesus as messiah. The two descriptors he uses are both messianic. Although the confession progresses John's testimony to Jesus' person and provides an opportunity to reveal the greater things to come, the whole episode with Nathanael serves as an example of Johannine irony. The reader gets an insight into the real Jesus, but also an insight into what faith is not. Nathanael expresses faith in Jesus' messianic credentials on the basis of his presumed miraculous knowledge of a past event which is anything but miraculous - "*Really!* You believed in me because I saw you under a fig tree?"

ἀπεκριθη [ἀποκρινομαι] aor. pas. "**declared**" - [NATHANIEL] ANSWERED. Jesus' minimal application of supernatural power, or what is more likely just a bland statement of fact, prompts a substantial confession of faith from Nathanael. If there is some significance in Jesus' words to Nathanael, some special insight revealed to Nathanael, it is certainly not revealed to us. Anyway, Philip's witness and Jesus' words combine to prompt Nathanael's confession of faith. For our author, it's all about the confession.

αυτω dat. pro. "-" - HIM. Dative of direct object after the **απο** prefix verb "to answer".

ῥαββι voc. "**rabbi**" - TEACHER. Vocative of address.

ὁ υἱος του θεου "**Son of God**" - [YOU ARE] THE SON OF GOD. The genitive "of God" is adjectival, relational. Here clearly a messianic title of equal weight with "king of Israel." McHugh suggests that the title bears "a meaning not previously found in Judaism, namely, that Jesus enjoys an utterly unique relationship with God." Although true, it seems an unlikely meaning in the context. See "Son of God", 5:25.

του Ισραηλ gen. "**[the king] of Israel**" - [YOU ARE KING] OF ISRAEL. The genitive is adjectival, possibly possessive, "Israel's king", or of subordination, where the genitive "Israel" is subordinated to the substantive "king"; "king over Israel." Note here an example of Colwell's rule where a predicate nominative placed before the verb often lacks the article, so here, "king" is anarthrous, but it is obviously "the king of Israel." As with "Son of God", this title is also messianic and probably means exactly the same as the more common title, "king of the Jews."

## v50

v] Jesus' response, v50-51: Even Jesus doesn't think his insight is earth shattering, but if Nathanael is willing to follow Jesus as a disciple then he hasn't seen the half of it. Jesus goes on to speak of the amazing things Nathanael will get to see. Jesus uses the imagery of Genesis 28:12, the vision of Jacob's ladder. Nathanael, along with the other disciples, will see the real Jesus, they will get to glimpse Jesus on his heavenly throne surrounded by ministering angels.

**αὐτῷ** dat. pro. "[Jesus said]" - [JESUS ANSWERED AND SAID] TO HIM. Dative of indirect object.

**πιστεύεις [πιστεῦω]** pres. "you believe" - [BECAUSE I TOLD YOU THAT I SAW YOU UNDERNEATH THE FIG TREE] DO YOU BELIEVE? Jesus' response reveals some surprise and further indicates that, in his opinion, nothing significant has passed his lips so far.

**ὅτι "because"** - THAT. Here introducing a causal clause, as NIV; "because I said unto thee", AV.

**ὅτι** "-" - that [I saw you]. Here introducing a dependent statement of indirect speech expressing what Jesus had told Nathanael.

**ὑποκάτω** + gen. "under" - UNDER, BENEATH. Used instead of **ὑπο** in v48.

**μειζώ** adj. "greater" - Comparative of **μεγας**

**τούτων [οὐτός]** gen. pro. "things" - THINGS [YOU WILL SEE]. Here serving as a substantive. The genitive is ablative, comparative; "greater than these things" = "greater things." Possibly referring to the miracles soon to be performed by Jesus, or more particularly v51. "You ain't seen nothin' yet!", or more appropriately, "you shall see more than that", Moffatt.

## v51

**ἀμην ἀμην** "I [tell you] the truth" - [AND HE SAYS TO THEM] TRULY, TRULY [I SAY TO YOU]. Used 20 times in the gospel to introduce a solemn truth. See 5:24.

**ὄψεσθε [ὄραω]** fut. "you shall see" - YOU WILL SEE. "You will behold / witness ..."

**ἀνεῳγῶτα [ανοίγω]** part. "open" - [HEAVEN] HAVING BEEN OPENED. The participle serves as the accusative complement of the direct object "heaven" standing in a double accusative construction and so asserting a fact about the object; "You will see heaven standing wide open", Barclay.

**του θεου [ος]** gen. "[the angels] of God" - The genitive is adjectival, possessive, "God's angels."

**ἀναβαινωντας και καταβαινωντας** pres. part. "ascending and descending" - The participles serve as the accusative complements of the direct

object "angels" standing here in a treble accusative construction and so both are asserting a fact about the object "angels". See Jacob's dream Gen.28.

**ἐπι** + acc. **"on"** - OVER, ON, AT, TO. The preposition is a little vague, so we may have the angels ascending and descending "on" Jesus as if he (or the cross) were the ladder, or "around", Phillips. The "on" is misleading since what Jesus is promising is an insight into his person. "I tell you all that you will see Heaven wide open and God's angels ascending and descending around the Son of Man?", Phillips.

**τον υἱον του ανθρωπου** **"the Son of Man"** - The genitive "of Man" is adjectival, relational. John, like the synoptic gospels, sometimes uses Jesus' messianic self-designation, "the Son of Man." This messianic title refers to Daniel's Son of Man, the one who receives the glory and power of divine authority and rule at the right hand of the Ancient of Days, cf., Dan.7:13-14. The title can just mean "man", so making it enigmatic and mysterious, and thus only meaningful for those with eyes to see.

## 2:1-12

### The Ministry of Messiah, 2:1-12:50

#### 1. Jesus offers abundant new life, 2:1-3:36

##### i] The wedding at Cana, 2:1-12

##### Synopsis

Jesus and his disciples have been invited to a wedding. His mother is also present and so when the wine runs out she asks Jesus to do something about it. Using six water jars used for purification purposes, Jesus turns the water into wine; a quality drop according to the master of ceremonies.

##### Teaching

The first sign performed by Jesus testifies to his glory such that "his disciples believed in him" - the new age of God's free grace has dawned like the pouring out of "new wine", Jer.31:12.

##### Issues

i] Context: See 1:1-13/14. In Dodd's arrangement of John's gospel, the wedding in Cana of Galilee is the first sign of seven in John's *Book of Signs*, 2:1-12:36/50. This arrangement is followed by a good number of modern commentators, eg., Beasley-Murray. Dodd argues that the function of John's sign + dialogue / discourse structure serves to reveal the gospel as a whole. Each sign announces the dawning of the kingdom of God, and as a consequence, each sign and its associated discourse serves to prompt belief, cf., 20:30-31 - "blessed are those who have not seen and yet have believed."

Reflecting Dodd's approach to the gospel, these notes proceed on the assumption that our author has built this first part of his gospel, 2:1-12:50, around a series of homilies / sermons, usually illustrated by a particular significant event / sign. Each sign-discourse element proclaims the gospel; it announces that Jesus is Israel's long-awaited messiah, the Christ, Son of God, Son of Man. These discourse elements are then tied together in the itinerary divisions: Cana to Cana, 2:1-4:54; Jerusalem to Jerusalem, 5:1-10:42; and Jesus final visit to Jerusalem, 11:1-12:50. So, by means of illustrative signs, and argument / dialogue / discourse, our author seeks to persuade his readers (primarily Hellenistic Jews of the dispersion) that Jesus is the Christ and that through him the promised blessings of the covenant are now available to all who believe.

1. Jesus offers abundant new life, 2:1/13-3:36

*He gives the Spirit without measure*

2. Jesus the source of life, 4:1-54

*Whoever drinks the water I give them will never thirst again*

3. Jesus the giver of life, 5:1-47  
*The Son gives life to whom he is pleased to give it*
4. Jesus the bread of life, 6:1-71  
*I am the bread of life*
5. Jesus the water of life 7:1-8:59  
*Whoever believes in me, a river of living water will flow....*
6. Jesus the light of life, 9:1-10:42  
*I am the light of the world*
7. Jesus the resurrection and the life, 11:1-12:36  
*I am the resurrection and the life*
- Epilogue, 12:37-50

### **Jesus offers abundant new life, 2:1-3:36**

*He gives the Spirit without measure*

In this first section of the Argument Proper, part I, John details Jesus' messianic self-disclosure / testimony to a range of people in both signs and words.

First we have the miracle of water into wine, 2:1-12, followed by Jesus' cleansing of (judgment upon) the Temple. In this act Jesus demonstrates his radical break with Judaism and thus his inauguration of a new order of things, 2:13-22. Then follows the discourse with Nicodemus on the subject of the new life in the Spirit now available through faith in Jesus, 3:1-15. John then moves into a meditation / reflection on God's love for humanity, a love which is powerfully expressed in the cross, 3:16-21. Finally, we have the Baptist's discourse on the new order of things now replacing his ministry, 3:22-36.

*Where does this first sign fit in the structure of John's gospel?* It is possible that John intends the miracle of water into wine as the concluding element of his testimonies to Christ, 1:19-51. The statement made by the master of ceremonies and John's comment in v11 may support this view.

In Dodd's arrangement of the gospel, the first sign of water into wine is linked to Jesus' discourse with Nicodemus, 3:1-21, yet there is little correlation between the two. The Nicodemus discourse makes the point that the old has passed away and the new has come, and it is the cleansing of the Temple that best illustrates the old being swept away with the coming of the new age of the Spirit. Arguments about water pots in the wedding at Cana pointing to the abolition of the Old Testament system of purification, now replaced by an abundance of the "new wine" of the Spirit, is somewhat of a stretch. cf., Jer.31:12. Do we really want to argue that "they have no more wine", v3 = "Judaism now has no more to offer humanity by way of salvation", Stibbe? True! but..... We do need to

recognize that the argument rests on the proposition that the miracle is an example of Johannine irony, given that it is devoid of any clues as to how it relates to the cleansing of the temple and the discourses that follow. Commentators that try to make the link end up spiritualizing the water pots, the water, the wine, and the wedding - sometimes all four! Dodd's work is brilliant, but even he struggles to make an intelligent link, resting on Philo's comment on Gen.14:18, that "Melchizedek .... shall bring forth wine instead of water and give our souls a pure draught."

None-the-less, only a fool would totally discount Dodd's argument (supported by numerous commentators, eg., Beasley-Murray) that the wedding in Cana of Galilee is the first sign in the Book of Seven Signs. The best we can say is that John's statement, "this beginning of signs Jesus performed in Cana of Galilee", seems to indicate an intended sign-discourse cycle ending with the healing of the official's son at Cana.

ii] Structure: *Jesus turns water into wine* - a chiasmus:

A<sub>1</sub>. Setting / introduction, v1-2;

B<sub>1</sub>. Mary discusses the issue of wine with Jesus, v3-5;

C. Jesus instructs the servants, v6-8;

B<sub>2</sub>. The master discusses the issue of wine, v9-10;

A<sub>2</sub>. Conclusion, v11.

iii] Interpretation:

This miracle story rounds off the testimonies to Christ. The narratives in chapter 1:19-51 testify that Jesus is the messiah, the incarnate Word of God. Jesus himself testifies to this reality by revealing his glory in the first sign of water into wine. John indicates that this sign is but the first in Galilee of many where Jesus will reveal his glory, signs which will prompt belief. The statement "you have kept the good wine until now" probably says it all. For John, Jesus' ability to produce such a fine drop out of water, is a revelation of his glory, a sign-post of the realization of messianic fulfillment in Jesus, the confirmation of which comes in the comment that the "disciples believed in him."

*How do the commentators handle this the first of Jesus' signs?:* Most commentators move forward on the theory that many of the elements in the miracle are symbolic, ie., the narrative is artificially constructed. This prompts a range of allegorical interpretations which move from the sublime to the ridiculous. Schnackenburg makes a point of warning against reading too much into the story. Yes, there is mystery in the narrative. What does Jesus mean by "my hour has not yet come"? Still, in the end," the "sign

allows for only of a preliminary, though comprehensive, view of Jesus' glory", Schnackenburg.

"*My time / hour has not yet come*", 2:4. In John the term "hour / time" often refers to the glorification of Christ in his death, resurrection, ascension and enthronement. Yet, why would Jesus make an enigmatic aside about his coming death in response to a rather innocent comment from his mother? Carson's line here has much to commend it. Christ's glorification will usher in the messianic age of Kingdom blessings, a day when wine will flow liberally, cf. Jer.31:12, Hos, 14:7, etc. That day is still in the future, although Jesus is now about to symbolize its coming. So, Jesus' words may well be a prophetic riddle, and particularly so if Mary is still unsure of Jesus' messianic credentials. "In any case, mother, the day when your son will usher in an age when wine flows freely, is still in the future." With the hook nicely baited, Jesus performs the sign and the disciples, having witnessed "his glory" (this sign of his glory!), "put their faith in him" (is Mary included in the term "disciples"?).

iv] Synoptics:

This miracle story is unique to John. Bultman suggests it is the reworking of a pagan story, others that it is an expansion of the saying "you have saved the best wine till now." It is worth noting that the unease of some believers with respect to miracles is a modern phenomenon.

v] Homiletics: *The Good Drop*

My father, who was a manufacturing chemist, had this wonderful party trick. He would produce two half-full glasses of clear water. Out of his pocket would come a stir-stick with some Condy's Crystals (permanganate) secreted in a hole at the end of the stick. He would remind the kids about the water into wine story and then stir the water with his *tricky-stick* to prove he could do the same. The water magically went bright red and we would be suitably amazed. Then, for his finale, he would claim to go one better than Jesus. He would pour the red water into the second glass. Now of course, I have long forgotten the chemical he mixed in the second glass, but any chemist would know, for it totally turned the red liquid back to clear. We were even more amazed, but we were never given a chance to drink his *tricky wine*, and in the end, it's the drinking that makes all the difference!

The sign of water into wine is an acted-out gospel presentation. It proclaims the coming reign of God in Jesus. For those waiting for the dawning of this new age, in this case the disciples, it proclaims that the

great feast in the last day, with its abundance of beautiful wine, is even now for the tasting, and what a good drop it is!

There are beautiful wines, and terrible wines. Even with beautiful wines, some age well, but others turn sour before our very eyes. No matter how hard we try, the best wines can be corked and destroyed by fungus. As with wines, so with life; we are constantly reminded of the impermanence of life, reminded that "moth and rust corrupts." When Jesus visited a wedding in Cana he performed a miracle that served to remind his disciples of that brighter day, a day that transcends the imperfect moment. His disciples understood the point he was making and decided to trust him to carry them to that day. Do we trust him to carry us to that day of perfection and plenty?

### Text - 2:1

Jesus turns water into wine, v1-11. i] Setting, v1-2: Mary, along with Jesus and his disciples, attends a wedding. Much is made of the symbolism of the "third day", eg., Dodd believes it ties the miracle to the glory of the resurrection, but it is more likely telling us that it is two full days since Jesus' promised that his disciples would see "greater things than these", 1:51-52.

τη ἡμερᾶ τη τριτῇ dat. "**on the third day**" - Dative of time. Probably meaning two days after the call of Philip and Nathaniel, ie., it is now the seventh day since the Baptist's first testimony, 1:19-28.

γαμος [ος] "**wedding**" - A WEDDING [BECAME]. Nominative subject of the verb "to become." Referring to the festivities that follow the arrival of the bride at the groom's home, festivities that may last up to seven days.

Κανα "**Cana**" - [IN] CANA. A village some nine miles north of Nazareth in the Galilean hill country - only mentioned by John.

της Γαλιλαιας [α] gen. "**of Galilee**" - The genitive may be classified as adjectival, idiomatic, locative; "Cana *located in* Galilee."

ἡ μητηρ "**the mother**" - [AND WAS] THE MOTHER. Nominative subject of the verb to-be. A title of honour for a woman who has given birth to a son.

του Ιησου [ους ου] gen. "**of Jesus**" - OF JESUS [THERE]. The genitive is adjectival, relational.

### v2

δε "-" - Transitional, indicating a step in the narrative; untranslated.

και ..... και "**and [Jesus] and**" - AND [JESUS] AND. Correlative use of the two conjunction, "both Jesus and his disciples"

οἱ μαθηταί "[his] disciples" - THE DISCIPLES [OF HIM]. With "Jesus", nominative subject of the verb "to call." Note how John uses the term "disciples" rather than "apostles", which usage is historically correct.

ἐκληθῆ [καλεῶ] aor. 3rd. sing. "**invited**" - WAS CALLED, INVITED, SUMMONED [TO THE WEDDING]. As is typical in Greek, with a combined subject, as here, the number of the verb is controlled by the first subject, here "Jesus", singular.

v3

ii] A shortage of wine, v3-4: Some commentators argue that Mary's words are a request for Jesus to do something, but they are more likely an agitated comment driven by embarrassment. Jesus, now a rabbi, along with his disciples, would not have contributed to the occasion, unlike the other invited guests, particularly the relatives. One suspects that the sense of Jesus' response to his mother is something like: "now mother, don't drag me into this mess, I don't have anything to do with it." As already indicated in Interpretation above, the second sentence is even more enigmatic. The "hour" does seem like a reference to the full glorification of Christ, his death and resurrection. On that wonderful day the blessings of the messianic kingdom will be poured out on God's people; they will drink the "new wine" of the new age, Jer.31:12. When it comes to Mary's response, there is little indication that she understands what Jesus is talking about. Many commentators argue that her words are a faith response, but they are more likely an expression of frustration - mothers are often frustrated with their children, even when fully grown! For Mary, this is not a time for riddles, but for action; "Do something! Go down to the bottle shop and get something for the toast" (A "bottle shop", or "the bottle-O", is what we Australians call a retail outlet that sells alcoholic beverages).

ὑστερησαντος [ὑστερεῶ] gen. aor. part. "**when [the wine] was gone**" - [AND WINE] WAS RUNNING SHORT, LACKING, FAILED. The genitive participle, along with the genitive noun "wine", forms a genitive absolute construction introducing a temporal clause. Note the longer reading in some texts, "Now they had no wine for the wine provided for the feast had been used up."

του Ἰησοῦ [ος] gen. "**Jesus' [mother]**" - [THE MOTHER] OF JESUS. The genitive is adjectival, relational.

λεγει [λεγο] pres. "**said**" - SAYS [TO HIM, THEY DO NOT HAVE WINE]. Narrative present tense. Fanning notes that 78% of narrative present tense verbs in John are related to speech. Given the context, "asked" seems to be implied, but why would Mary think Jesus is willing or able to do anything about the situation? See above.

#### v4

γυναι [η] voc. **"dear woman"** - [AND JESUS SAYS TO HER, WHAT TO ME AND TO YOU] WOMAN. Vocative. Normally used respectfully, rather than in an abrupt way, therefore, the NIV "dear woman." Some commentators suggest a better English equivalent would be "mother".

τί μοι και σοι **"why do you involve me?"** - WHAT TO ME AND TO YOU?. A Semitism, rather than a simple dative of possession or interest. It is used where a person is asking why they are being involved in something that has nothing to do with them. "This situation is the responsibility of the groom. You and I, mother, should not interfere." "Woman, what has this concern of yours to do with me?" Harris.

μου gen. pro. **"my [hour]"** - [THE HOUR] OF ME. The genitive is adjectival, possessive, or descriptive, idiomatic, "the hour *which the Father appointed for my glorification*"; "appointed for me", Cassirer. Novakovic suggests purpose, "the hour destined for me."

ουπω adv. **"[has] not yet [come]"** - NOT YET [COME THE HOUR OF ME]. Temporal adverb, emphatic by position.

#### v5

τοις διακονοις [ος] dat. **"[said] to the servants"** - [THE MOTHER OF HIM SAYS] TO THE SERVANTS. Dative of indirect object. Note again the use of a historic / narrative present, commonly used by John in speech.

ποιησατε [ποιεω] aor. imp. **"do"** - [WHATEVER HE TELLS YOU] DO. The general consensus is that this response by Mary is a faith response, i.e., she is sure Jesus will aid the situation, although she doesn't know how, so tells the servants to "follow his lead." Yet, it is more likely that Mary hasn't properly understood Jesus' riddle and that the situation demands action, not riddles, and so instead of a suggestion that something needs to be done, she is now telling the boys that something must be done - beg, borrow, or buy some more wine.

ὅ τι αν + subj. **"whatever"** An indefinite relative construction giving the sense "what-ever" = ὅστις, "whatever", with αν emphasizing its indefinite sense. Note that the construction is somewhat conditional, 3rd. class; "whatever, *as the case may be*, he says to you, *then* do." "Mind you do whatever he tells you", Phillips.

#### v6

iii) Jesus instructs the servants, v6-8: The stone jars, holding about 500 litres all up, were used for ritual purification - the washing of utensils, hands.... They were stone to guarantee the purity of the water. Jesus directed that the jars be filled with water and that servings of the water, now turned into wine, be taken

to the head waiter. It is sometimes argued that John is making the point that what blessings were gained through the rites of ritual purification are now totally superseded by the blessings of the dawning new age. Such is true, but it is unclear whether John is making this point here.

**καιμεναι** [**καιμαι**] pres. part. "[nearby] stood" - [BUT/AND THERE WERE SIX STONE WATER JARS] LYING, STANDING [ACCORDING TO = FOR THE PURIFICATION OF THE JEWS]. The participle with the imperfect verb to-be **ησαν** forms a periphrastic imperfect construction, "six stone jars, for the purification of the Jews, were standing there"; "Now the Jews rinse their hands before meals, and for this purpose six twenty-gallon stone jars were standing there", Rieu.

**λιθιναι υδριαι** "stone water jars" - WATER JARS MADE OF STONE. Nominative subject of the verb to-be. Much has been made of the fact that the jars are stone rather than earthenware, and also that there are six of them. Little can be made of the number six, but it is possible that John is underlining the ritual cleansing function of these water jars. The new is dawning; the old system of purification is no longer needed. Of course, it's all too easy to allegorize such details.

**των Ιουδαιων** gen. adj. "used by the Jews" - [ACCORDING TO THE PURIFICATION] OF THE JEWS. The adjective "Jewish" is used as a substantive, while the genitive is adjectival, attributive, limiting "ceremonial washing"; "Jewish ceremonial washing."

**κατα** + acc. "for [ceremonial washing]" - ACCORDING TO. This preposition sometimes expresses purpose, so possibly "for the purpose of Jewish ceremonial washing", as Rieu above, but also possibly, "in accordance with" = "as the Jewish ceremonial customs of purification required", Barclay. Either way, the prepositional construction is adjectival, limiting "six stone water jars"

**χωρουσαι** [**χωρεω**] pres. pat. "[each] holding [from twenty to thirty gallons]" - HAVING ROOM [EACH MEASURES TWO OR THREE]. The participle is again adjectival, attributive, limiting "six stone water jars", "six stone water jars ..... which had room for about twenty gallons." The "measure", **μετρητας**, is a volume of liquid measuring about 10 gallons. The preposition **ανα** is distributive here, so as NIV, "each measuring." The disjunctive **η**, "or", gives the sense "twenty or thirty gallons", ESV.

v7

The jars, when filled, would hold about 500 litres - sufficient wine for an extended celebration.

**αυτοις** dat. "to the servants" - [JESUS SAYS] TO THEM. Dative of indirect object. The word "servants" is assumed by most translations.

ὑδατος [ωρ τος] gen. "[fill the jars] with water" - [FILL THE POTS] OF WATER [WITH WATER]. A dative of content is assumed with the verb "to fill", "fill something with something", here "water pots" with "water". The genitive "water" is adjectival, attributive, "water pots."

ἕως ἄνω "to the brim" - [AND THEY FILLED THEM] UNTIL = UP TO + ABOVE = THE TOP. Here ἕως is local + ἄνω, an adverb of place = "completely full", TH. Presumably the choice of an aorist tense here for the verb "to fill" serves to express the perfective nature of the action, "they filled them up to the brim", NRSV.

v8

αὐτοῖς dat. pro. "[then he told] them" - [AND HE SAYS] TO THEM. Dative of indirect object.

αντλησατε [αντλεω] aor. imp. "draw" - DRAW [NOW]. Westcott argues that the verb is used of drawing water from a well and so therefore, the servants fill the jars (purification is complete) and then continue to draw, which water is turned into wine. Carson goes with this interpretation, but it is unlikely that John would be so pedantic with his use of the verb. The aorist verb (perfective) "to draw" and the present verb (imperfective) "to carry" simply express aspect. The action of filling up is a completed action, while the carrying is ongoing. It is likely that the water in the jars is now wine.

τῷ ἀρχιτρικλινῷ [ος] dat. "the master of the banquet" - [AND BRING] TO THE FEAST MASTER, THE HEAD STEWARD, THE HEAD WAITER. Dative of indirect object. Possibly the best man or a guest appointed for the occasion, but more likely someone employed to manage the feast.

οἱ δε "they [did so]" - BUT/AND THEY [BROUGHT IT]. Again, the postpositive (ie., 2nd. in the clause) conjunction δε is being used to denote narrative transition - indicating a step in the narrative. Here with an article cf., BDF#251. The servants, having filled the water jars, now bring the water turned to wine to the master of the feast.

v9

iv] The master of ceremonies discusses the issue of the "good" wine with the bridegroom, v9-10: The "new wine" of the new age is "the best" (choice, good, beautiful).

δε "and [the master of the banquet]" - BUT/ AND. Transitional, indicating a step in the narrative.

ὡς "-" - AS / WHILE. This comparative conjunction is temporal here, serving to introduce a temporal clause; "when the manager of the feast tasted the water which had become wine", Moffatt.

**γεγεννημενον [γίνομαι]** perf. pas. part. "**that had been turned into [wine]**" - [THE HEAD STEWARD TASTED THE WATER, WINE] HAVING BECOME [AND DID NOT KNOW FROM WHERE IT IS]. The participle is adjectival. Technically the participle limits the noun **οινον**, "wine", given that "wine", as with the participle, is anarthrous (**ὕδωρ**, "water", is articular). As such it would be classified as epexegetic, specifying the wine in mind; "he tasted the water, wine which had become *through the miraculous intervention of Jesus*." Most translation ignore the syntax and treat the participle as attributive, limiting "water"; "The master tasted the water which by now was wine", Rieu.

**δε** "**though**" - BUT/AND. Indicating narrative transition, probably introducing a parenthesis which is often translated as concessive, as NIV; "did not know where it came from (though the servants who had drawn the water knew), the master ....", ESV.

**οἱ ηντληκοτες [αντλεω]** perf. part. "**[the servants] who had drawn [the water]**" - THE ONES HAVING DRAWN [THE WATER]. The participle is adjectival, attributive, limiting "servants", as NIV.

**φωνει [φωνεω]** pres. "**called [the bridegroom aside]**" - [THE HEAD STEWARD] CALLS [THE BRIDEGROOM]. Narrative / historic present, often used with speech, although usually translated in the past tense, as NIV. The bridegroom was responsible for the provisions and so he is the correct person to congratulate.

## v10

The practice alluded to here is unsupported, but quite likely, particularly for a shrewd host. The point John is making is that the new wine of the dawning age is "choice" wine (lit. good, beautiful).

**αυτω** dat. pro. "-" - [AND HE SAYS] TO HIM. Dative of indirect object.

**τιθησιν [τιθημι]** pres. "**brings out**" - [EVERY MAN] SETS OUT, PLACES. "Serves", Zerwick.

**πρωτον** acc. adj. "**[the choice wine] first**" - FIRST [THE GOOD WINE]. The accusative adjective is adverbial, modifying the verb "sets out."

**ὅταν** + subj. "**after**" - WHEN [THEY HAVE BECOME DRUNK]. Introducing a temporal clause, indefinite future time.

**τον ελασσω [μικρος]** comp. adj. "**THE CHEAPER**" - [**he sets out**] **the smaller, lesser = worse wine**.. Comparative adjective, and with the assumed noun "wine", stands as the accusative direct object of the assumed verb "to set out." "Then the poorer wine", Moffatt.

**ἕως αρτι** "**till now**" - [YOU HAVE KEPT THE GOOD WINE] UNTIL NOW. Here again **ἕως** serves as a temporal preposition, "until, up to" while the temporal

adverb **ἄρτι** serves as a substantive, "now" = "the present"; "until now", as NIV, cf., BDAG 423c.

## v11

v] Conclusion, v11: Signs are not just miraculous displays of divine power, they actually reveal divine mysteries for those who seek the divine. John tells us that the sign of water into wine reveals something of Jesus' "glory", something of the mystery revealed in the cross and empty tomb. The blessings of that "hour" can be imaged in the abundance of the "new wine" that will flow at the kingdom banquet. The sign of water into wine displayed that the hour is close at hand; the old age is passing away, the new has dawned, and how choice it will be. The disciples understand and believe.

Note how NIV11 reworks this verse: "What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him."

**ταυτην** pro. "**this**" - [JESUS DID = PERFORMED] THIS. "This" = the miracle of turning water into wine. Backward referencing demonstrative pronoun, serving as the accusative direct object of the verb "to do", standing with its complement "**αρχην**", "beginning", in a double accusative construction.

**αρχην [η]** "**was the first**" - BEGINNING. See above. Jesus did this as the first of his signs performed in Galilee. Most likely "first" in the sense of first in a series, rather than first in importance, or primary, even representative.

**σημειων [ον]** "**of his miraculous signs**" - OF SIGNS. The genitive is adjectival, partitive. Instead of "miracles" or "wonders", John likes to use the word "sign" in that Jesus' miracles are not just displays of divine power. Signs are "significant displays of power that point beyond themselves to the deeper realities that can (only) be perceived with the eyes of faith", Carson.

**εν** + dat. "**in [Cana]**" - Local, expressing space; "in *the location known as* Cana."

**της Γαλιλαιας [α]** gen. "**of Galilee**" - The genitive is adjectival, attributive, idiomatic /local; "in Cana *which is located in* Galilee."

**και** "-" - AND. Coordinate. John often piles up paratactic (side by side) statements / propositions linked by **και**. In the epistles we are more likely to find a statement / proposition further modified or explained by a series of sub-clauses - participial clauses, etc. For this reason, the gospel of John is easy to read, whereas a letter like Hebrews makes for hard reading.

**την δοξαν [α]** "**glory**" - [HE MANIFESTED] THE GLORY [OF HIM]. Accusative direct object of the verb "to manifest." For John, Jesus' glory is fully displayed in the cross, which event encapsulates Jesus' resurrection, ascension and enthronement. What is seen in the sign of water to wine is a partial manifestation

of the glory of that coming "hour", cf. v4. The image painted by the prophets of the coming day is of God's people sitting on their back porch, underneath their grape vine, drinking freely of a luscious new wine. So, the wine of the dawning new age is freely flowing - the kingdom of God is at hand.

καί "and" - As above.

εις "[his disciples put their faith] in [him]" - THE DISCIPLE OF HIM BELIEVED] INTO [HIM]. The use of εις "[believed] to/into", rather than εν "in/on" is characteristic of John's usage.

## v12

vi] Narrative setting. In this transitional note, John records the relocation of Jesus' headquarters from Nazareth to Capernaum during the early part of his ministry, cf., Mk.4:13. Jesus' whole family, along with his disciples, make the move. The village of Capernaum was situated on the NW shore of lake Galilee about 30 kilometres from Cana.

μετα τουτα "after this" - This temporal construction is used by John to indicate narrative transition.

κατεβη [καταβαινω] aor. "he went down" - Cana is in the hill country so they travel down to Capernaum. In Australia to travel down somewhere is to travel South; to go down is to go off, like "off the mountain" - a little confusing! So, for Australians, "They headed off to Capernaum."

οι αδελφοι [ος] "brothers" - [HE AND THE MOTHER OF HIM AND] THE BROTHERS [OF HIM AND THE DISCIPLES OF HIM]. This noun, along with all the other members of the party, serves as the nominative subject of the verb "to go down." Mentioned also in the synoptic gospels, the brothers of Jesus are most likely the younger children of Joseph and Mary, although some commentators argue that they are relatives, cousins, or even the children of Joseph by a former marriage.

ου πολλας ημερας acc. "a few days" - [AND THERE THEY REMAINED] NOT MANY DAYS. Adverbial accusative, extent of time. Idiomatic; Semitic phrase indicating a short period of time; "only a few days", JB. The chances are that we have here a misleading example of short-talk (elliptical). John is probably telling us that Jesus has now set up his family home / base of operations in Capernaum, but that he is only there for a few days before leaving again on mission, this time to Jerusalem for the Passover festival.

## 2:13-25

### The ministry of the Messiah, 2:1-12:50

#### 1. Jesus offers abundant new life, 2:1-3:36

##### ii] The cleansing of the temple

##### Synopsis

Having spent time with his family, Jesus leaves Capernaum and heads to Jerusalem to celebrate the coming Passover. Although all four gospels record this event, John's account has its own particular features. On entering the temple, Jesus sets about driving out the money changers and those selling sacrificial animals - "stop making my Father's house a market-place." The authorities demand divine authority for his actions and to this Jesus responds "destroy this temple and in three days I will raise it up." John notes that Jesus was speaking of his body, not the actual bricks-and-mortar temple.

##### Teaching

Jesus fulfills all that the temple stands for - he is the living temple of God and we may come into the presence of the living God through him.

##### Issues

i] Context: See 2:1-12..

ii] Structure: *Jesus cleanses the temple* - a chiasmus:

A<sub>1</sub>. Jesus in Jerusalem during Passover, v13;

B<sub>1</sub>. The disciples remember Jesus cleansing the temple, v14-17;

C. Jesus' discussion with the authorities, v18-21:

"destroy this temple, and I will raise it again in ....."

B<sub>2</sub>. The disciples' recollection of Jesus' words, v22;

A<sub>2</sub>. While in Jerusalem at the Passover, v23-25.

Jesus did not entrust himself to the people.

iii] Interpretation:

The temple had become a focus of national pride for Israel and was now designed in such a way as to exclude Gentiles. Yet, God's intention for his house was that it be a "house of prayer for all the nations", Isa.56:7. Now, not only was it exclusive, but it was also defiled. So, the religion of old Israel is beyond renewal and this is realized in a significant action (sign) by which Jesus signifies the end of the old order in a coming / appearing (*parousia*, advent) in judgment, Mal.3:1ff, Zech.14:21. The new order will be realized through faith in Christ, 3:16.

*When did Jesus actually cleanse the temple?* John has the cleansing of the temple early in Jesus' ministry, during his first recorded visit to Jerusalem for the passover. John records three separate visits to Jerusalem for the passover. The synoptics have the cleansing during Jesus' ministry in Jerusalem immediately prior to his crucifixion, Mk.11:15-18, Matt.21:12-17, Lk.19:45ff. There are hints that John used Mark's account, although it is more likely that he has used the Johannine tradition available to him, a tradition resting on an eye witness account rather than oral tradition. None-the-less, John would have known of the Synoptic tradition of a cleansing toward the end of Jesus' ministry and has simply ignored it. Unlike the gospel of John, the Synoptics frame the ministry of Jesus as if a year-long journey to Jerusalem. The Johannine tradition reveals that Jesus' public ministry is at least three years long, and anyway, for John, the significance of the cleansing is not found in *the when*.

Commentators, such as Tasker and Leon Morris, argue that there is no reason why Jesus couldn't have cleansed the temple on a number of occasions - would he not get upset and cause a commotion on other visits to the temple? Murray argues that an early cleansing is more likely given that the witnesses at Jesus' trial cannot agree on their evidence. This would certainly be the case if the cleansing had taken place two years earlier.

*"Destroy this temple and I will raise it again in three days", 2:19.* Interestingly, in Mark the witnesses at Jesus' trial present a version of this statement in their testimony, Mk.14:58. It is even used as an insult against Jesus, Mk.15:29. Yet, there is no record of Jesus actually making this statement in Mark, other than his prediction that the temple would be destroyed, Mk.13:2. There is strong textual support that Jesus linked enigmatic statements concerning both the destruction of the temple-sanctuary and the destruction of his temple (his body as a dwelling place of the divine) and that the resurrection of his temple (or more properly the proclamation of the resurrection, ie., the gospel) would serve as the only sign for this sinful generation. The problem for the witnesses at Jesus' trial is that the mysterious nature of his sayings meant that they ended up contradicting each other. Was Jesus speaking about a sanctuary of stone, or a sanctuary "not made by man", or both? Of course, their problem is also ours.

John's editorial comment on this saying of Jesus is rather interesting, cf., v21-22. Barclay suggests that John is reading far more into Jesus' words than were originally in them. Maybe, but if we fail to take John's words as inspired we are forced into selective inspiration. It is likely that John is referring to a temple raised in three days, but not the Jerusalem temple

which faces destruction. The new rebuilt temple is Jesus himself, the living Christ; God with us. From now on the divine presence will be accessed by those who come to the risen Lord rather than the temple mount. It is possible that John sees in this new temple Christ's body, the church, the community of believers, but this is discounted by many commentators.

iv] Synoptics:

Of the three synoptic accounts of the cleansing of the temple, Mark 11:11, 15-17, 27-33; Matthew 21:12f., 23-27; Luke 19:45f., 20:1-8, John's account is closest to Mark, possibly indicating an awareness of Mark's account.

v] Homiletics: *The House of the Lord*

*Zeal for your house will consume me.*

There is an interesting pseudo-scientific theory getting around that inanimate objects, such as stones, can absorb, or better, record significant events that are acted out beside them. The theory is used to explain ghosts. A haunted house has simply recorded some horrific event in the past and replays it when triggered by a particular set of environmental factors. It's true isn't it, that some houses we enter give us a warm sensation, a happy feeling, while others leave us with a chill up the spine?

Church buildings are often warm and comforting. Maybe they have absorbed something of the wonder and beauty of all that is played out in them Sunday by Sunday. Maybe it's just that the building triggers special memories - a christening, a dedication, a marriage, even the farewell. Of course, it's common to speak of the church as the sanctuary of the Lord, his dwelling place, his shrine, his temple, although God's dwelling place is in a building not made by hands.

Jesus knew that the Shekinah glory, the radiant presence of God, once resided in the Jerusalem temple. Even the memory of this fact fired his zeal to cast the traders out of "his Father's house", yet the temple's destruction was still inevitable. The radiant glory of God's presence now resides in another sanctuary, in the very person of Jesus. Yet, as the stones of the temple mount must face destruction, so also will Jesus face destruction. Zeal for the divine sanctuary will take Jesus to the cross, but unlike the temple of stone, Jesus will rise again, and in that day "the true worshippers will worship the Father in spirit and truth"

There is nothing special about a church building. Yet, when two or three gather in worship in adoration to our risen Lord, an amazing miracle is enacted. The radiant presence of the divine, in and through our risen Lord, is realized in our midst. At that moment, the Lord's new sanctuary is

the gathered believers, and the divine presence is made manifest in word and sign.

So, although our church building is not the Lord's Sanctuary, it houses that sanctuary, Sunday by Sunday, and so it is, in the end, a special place.

### Text - 2:13

The cleansing of the temple, v13-22: i] John sets the scene, v13. It is the passover and Jesus has gone up to Jerusalem to celebrate the feast. A devout Jew is to "appear before Jehovah" at the feast of Passover to commemorate the salvation of the people of Israel from their bondage in Egypt. John records three visits to the temple by Jesus, this being the first.

**ἐγγυς** adv. "**when [it was] almost time for**" - [AND THE PASSOVER OF THE JEWS WAS] NEAR. Predicate adverb; Temporal use of an adverb of place.

**τῶν Ἰουδαίων** adj. "**the Jewish [Passover]**" - The genitive is adjectival, attributive, limiting "the Passover", as NIV; "the passover, a feast of the Jews", AV, 6:4.

**ἀνέβη [ἀναβαίνω]** aor. "**[Jesus] went up**" - [AND JESUS] WENT UP [TO JERUSALEM]. Going up in elevation, ie., to the hill country of Judea from Capernaum beside lake Galilee. The term is also used of going on a pilgrimage. "Jesus went to Jerusalem", CEV.

### v14

ii] Jesus acts against the temple market and the authorities respond, v14-17. In one of the outer courts, probably the court of the Gentiles, sacrificial animals were on sale and money changes exchanged foreign coinage into Tyrian coinage, at a fee of course. Only Tyrian coinage was permitted for use in the temple offertory and this because it was of superfine quality. Making a whip out of strong reeds, Jesus set about driving the traders out of the temple precincts. Unlike Mark, where the traders are described as a "den of robbers" (thieves), the issue here is over their trading in "my Father's house" - it's not a shop. Quoting Psalm 69:9, albeit with a change of tense, the disciples recognize in Jesus' behaviour messianic qualities - a passion to honour, even at personal risk, the dwelling place of the divine. So here, Jesus confronts the sin of religious worship defiled by the intrusion of commerce, cf., Jer.7:9-11.

**εἷν** + dat. "**in**" - [AND HE FOUND] IN. Local, expressing space.

**τῷ ἱερῷ [ὄν]** dat. "**the temple courts**" - THE TEMPLE. Obviously the outer court of the temple, the court of the Gentiles.

**τοὺς πωλοῦντας [πωλεῶ]** pres. part. "**men selling**" - THE ONES SELLING [OXEN AND SHEEP AND DOVES]. The articular participle serves as a substantive. There is no extant evidence that this was excessively corrupt, other than a trader's profit margin and a fee to the authorities for use of the site. The issue is that the

temple has a higher purpose and this purpose is being prostituted by trading, even if the trading is of animals for sacrifice and exchange of foreign coinage for Tyrian coinage.

**καθημενους [καθημαι]** part. "[others] **sitting at tables [exchanging money]**" - [AND THE MONEY-CHANGERS] SITTING *at their tables*. The participle serves as the accusative complement of the direct object "the money-changers", standing in a double accusative construction. Used of a person who exchanges money in denomination terms, although here of exchanging one type of coinage for another. The Tyrian coinage was prescribed, not because it was free of idolatrous images, which it wasn't, but probably because it was of fine quality and exact weight. "The money changers sitting *at their tables*", Barclay.

#### v15

**και "so"** - AND. A consecutive sense is probably intended, BDF.442[2], as NIV.

**ποιησας [ποιεω]** aor. part. "**he made**" - HAVING MADE. The participle is adverbial, possibly temporal; "and when he had made a whip."

**φραγελλιον [ον]** "**whip**" - A FLAGELLUM, SCOURGE (Latin). Accusative direct object of the participle "having made." Also, a whip to drive animals, which is most likely the meaning here. A whip of cords, or possibly, a whip of rushes.

**εκ** + gen. "**out of [cords]**" - FROM [FIBRE OF SOME SORT]. Expressing source / origin.

**εξεβαλεν [εκβαλλω]** aor. "**drove [all] from**" - HE CAST OUT [EVERYONE FROM THE TEMPLE]. "He drove them all out (those engaged in trade), the sheep and the oxen as well", Barrett. Note the typical repetition of the prepositional prefix **εκ**, "he cast out from".

**τε .... και ...** "**both ...and**" - BOTH [THE SHEEP] AND [THE OXEN]. Forming a coordinate series; "both the sheep and the oxen."

**των κολλυβιστων [ης ου]** "**[he scattered the coins] of the money changers**" - [AND] OF THE MONEY-CHANGERS, [HE Poured OUT THE COINS]. The genitive is adjectival, possessive; "he scattered the money that belonged to the money changers."

**και "and"** - Coordinative.

**ανετρεψεν [ανατρεφω]** aor. "**overturned**" - HE TURNED / THREW OVER [THE TABLES]. "He overturned the tables of the moneychangers and scattered their coins", TEV.

#### v16

Where Mark has Jesus saying "my house shall be called a house of prayer for all nations, but you have made it a den of robbers", John has Jesus saying

"stop turning my Father's house into a market." In Mark the issue is corrupt trading, whereas in John it is trading itself, and this in line with prophetic fulfillment, "and there will no longer be a trader in the house of the Lord of hosts on that day", Zech.14:21.

τοὺς ... πωλοῦσιν [πώλω] dat. pres. part. "**to those who sold**" - [AND] TO THE ONES SELLING [DOVES HE SAID]. The participle serves as a substantive, dative of indirect object.

ἐντεῦθεν adv. "**out of here**" - [TAKE THESE THINGS] FROM HERE. Adverb of place.

μὴ ποιεῖτε [ποιεῶ] pres. imp. "**how dare you turn / stop turning**" - DO NOT MAKE [THE HOUSE OF THE FATHER OF ME]. The negation μὴ is possibly being used to express the cessation of action in progress; "stop making", Zerwick.

τοῦ πατρὸς "[my] **Father's [house]**" - [THE HOUSE] OF THE FATHER [OF ME]. The genitive is adjectival, possessive. Note Jesus' childhood reference to the temple as "my Father's house", Lk.2:49.

ἐμπορίου [ον] gen. "**into a market**" - [A HOUSE, PLACE] OF MERCHANDISE, TRADE. The genitive is adjectival, descriptive, idiomatic, limiting "house"; "a house *used for* trade." Trading, of itself, pollutes the proper function of the temple. "Don't you dare turn my Father's house into a market", Phillips.

## v17

ἐμνησθησαν [μνησκομαι] aor. pas. "**remembered**" - [THE DISCIPLES OF HIM] REMEMBERED. Passive form conveying a middle idea. "The disciples recalled the words of scripture", REB.

ὅτι "**that**" - Introducing a dependent statement of perception expressing what the disciples remembered; "that the scripture said ....."

γεγραμμενον [γραφω] perf. part. "**[it is] written**" - [IT HAS BEEN] WRITTEN. The perfect participle with the present tense of the verb to-be forms a periphrastic perfect construction emphasizing aspect, the ongoing reality of God's revealed word. This is a standard formula for the introducing of a quotation from scripture.

τοῦ οἴκου [ος] "**[zeal] for [your] house**" - [ZEAL] OF THE HOUSE [OF YOU]. The genitive is usually taken as adjectival, verbal, objective, as NIV. A righteous zeal *for* God's house / people brings with it suffering.

καταφάγεται [κατεσθιω] fut. ind. mid. "**will consume**" - WILL CONSUME, EAT UP [ME]. In the Hebrew text the word is perfect, indicating that the psalmist is, at the present moment, undergoing suffering due to his zeal for the temple. The LXX has a variant reading where the word is in the future tense, although this may be a later textual change due to Christian influence where the gospel quote is read back into the LXX text. The future tense gives the quote a messianic flavour. The consuming suffering of the messiah, even his destruction, due to his

passion for God's dwelling place, is the salient point of the quote. "Burns in me like fire", CEV.

#### v18

iii] Jesus' discussion with the authorities, v18-21: The Jewish authorities are most likely aware that a market in the temple precincts is anything but proper and that Jesus' denouncing of the practice has messianic overtones, cf., Zech.14:21. Yet, if Jesus is the messiah, possessing the authority to perform such an act, the authorities want a significant miracle to conform his authority and thus, his messianic credentials. Jesus offers a sign, but to his hearers it is a dark saying. As already indicated, it is possible that the saying has a double meaning. At one level, Jesus may be alluding to the actual temple, a kind of "if you continue on your present path, you will bring about the destruction of this temple." In 70AD it was destroyed. The authorities certainly think Jesus is talking about Israel's Temple. Yet, they have asked for a sign, and the sign, as John explains, is the sign of Jesus' resurrection. Jesus is referring to his own "temple", a "temple" soon to be destroyed, but raised in three days. The fact is that the deity no longer dwells in Israel's Temple, but rather in Jesus - the sanctuary at Jerusalem will be destroyed, but a new sanctuary exists in the risen Christ. The authorities miss the point altogether and assert that it is now some 46 years since the reconstruction of the temple began during the reign of Herod the Great; Does Jesus think he can build it in three days? As John makes clear, the building Jesus is on about is "not made by man", cf., Mk.14:58. The messianic age, having come upon God's people, requires a new temple, undefiled. Christ is that new temple - Jesus "become the temple's replacement in the life and worship of his people", Kostenberger.

We have here a common formula repeated throughout John's gospel. Jesus will testify to his messianic credentials, but "the Jews" will misunderstand the testimony. Jesus will then go on to further explain what he means and "the Jews" will react negatively, sometimes with violence.

οἱ Ἰουδαῖοι [ος] **"the Jews"** - Nominative subject of the verb "to answer." On most occasions, John uses this term to represent those who do not believe, usually Israel's disbelieving religious establishment - religious authorities, members of the Sanhedrin, Pharisees, chief priests, rabbis, ..... It goes without saying that the word "Jew" today is used differently to the way John is using the word and so for the sake of clarity, an identifier such as "the Jewish leaders (religious authorities)", CEV, is to be preferred. The modern misuse of the word is common, eg., stating "the Jews are always causing trouble in the Middle East" is problematic, if not anti-Semitic; it would be more correct to say "the State of Israel is always causing trouble in the Middle East." It is unlikely that the word is being used here to refer to the traders.

οὖν **"then"** - THEREFORE. Inferential, establishing a logical connection, "so, consequently." Cassirer opts for an adversative / concessive sense; "the Jews, however, challenged him and said, ...."

ἀπεκριθησαν [ἀποκρίνομαι] aor. pas. **"demanded / responded"** - ANSWERED [AND SAID]. "Answered" is used to introduce a direct statement rather than actually answering Jesus, so translated as NIV. "The Jewish authorities intervened and said."

αὐτῷ dat. pro. **"of him / to him"** - [SAID] TO HIM. Dative of indirect object.

σημεῖον [ον] **"miraculous sign / sign"** - SIGN. The authorities are looking for some spectacular miracle that can verify Jesus' authority, something like jumping off the corner of the Temple roof and floating down to the crowd below!!! It seems that the messianic signs, the lame walking, the blind seeing, ... didn't have the necessary impact.

δεικνυεις [δεικνυμι] **"can you show"** - DO YOU REVEAL. John combines what are separate questions in Mark - "by what authority" at the cleansing, and the Pharisees "asked of him a sign." John goes on to explain that the only sign they will receive is the resurrection, although for the immediate audience it is not really a sign but rather a *dark saying*. Mark has no sign, Matthew and Luke have the sign of Jonah. For Matthew, 12:39f, Jesus' sign to his own sinful generation aligns to Jonah's three days in the belly of a large fish (another *dark saying*), whereas in Luke it aligns to Jonah's preaching ministry in Nineveh, 11:29. In Matthew 16:4 the phrase "sign of Jonah" is used without explanation. Preaching (the proclamation of the resurrection of Christ) to a "wicked generation" is most likely the meaning of the sign of Jonah. Although, note that Matthew, along with John, obliquely hints that the sign is itself the resurrection. "What sign ..... can you show as authority for your action?", NEB.

ἡμῖν dat. pro. **"us"** - TO US. Dative of indirect object.

ὅτι **"to prove your authority to [do all this]"** - THAT [YOU DO THESE THINGS]. Here causal; "seeing that thou doest these things", Westcott. "Because you do these things, what sign can you show us *that will confirm your authority to act as you have?*" "To account for doing these things", Zerwick. Possibly here instead of an epexegetic infinitive, as NIV, so Novakovic, "what sign do you show to us that you have the authority to do these things."

v19

αὐτοῖς dat. pro. **"[Jesus answered] them"** - [JESUS ANSWERED AND SAID] TO THEM. Dative of indirect object.

λυσάτε [λυνω] aor. imp. act. **"destroy"** - LOOSE (loose component parts and therefore destroy, break down, even kill). It seems likely that the imperative here is rhetorical, virtually producing a 3rd. class conditional clause where the

proposed condition is assumed to be true; "if, *as is the case*, you continue on your present path, *then* you will bring about the destruction of this temple." To this sign (i.e., the destruction of the temple in 70AD) Jesus adds **καί**, "and", "in a brief time (three days) I will raise up another centre of worship", Hunter. The reference to "three days" is surely a reference to Jesus' resurrection - at this time Jesus' words to the Samaritan woman will be realized; "the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth", Jn.4:23.

**τον ναον [ος]** "**temple**" - [THIS] SANCTUARY. Accusative direct object of the verb "to loose." Possibly the inner sanctuary of the temple, shrine.

**εγερω [εγειρω]** fut. "**raise**" - [AND IN THREE DAY] I WILL RAISE UP [IT]. Like "destroy", the word can easily mean the raising up or rebuilding of buildings just as easily of the rebuilding of a body. "I will build it again", CEV, or "I will raise it up", NJB.

**εν** + dat. "**in [three days]**" - IN. Adverbial use of the preposition, temporal, introducing a temporal clause. The sense is "a point three days hence", Kostenberger; "within the space of three days", Barrett. A similar construction, **εν** + dat. is found in Mark 15:29.

## v20

**ουν** "-" - THEN [THE JEWS SAID]. Inferential, establishing a logical connection, "so, consequently, ....; "to which the Jews replied", Phillips.

**οικοδομηθη [οικοδομew]** aor. ind. pass. "**It has taken [forty-six years] to build**" - [THIS SANCTUARY] WAS BUILT, ERECTED. The temple complex was not completed until the early 60's so work on this part of the building was still in progress, although the temple proper had been rebuilt by Herod the Great during the years 20-18BC. The aorist is appropriate for the completed temple, but not for the ongoing building work. Do we stretch the grammar and add "so far"?

**ετησιν [ετος ους]** dat. "**[forty-six] years**" - [FORTY AND SIX] YEARS [WAS BUILT THIS TEMPLE]. A dative of time is used instead of an accusative of duration, cf., Zerwick #54; "during the course of forty-six years this temple was constructed." Kostenberger suggests that the dative is actually locative, giving the sense "this temple was built forty-six years ago."

**εν** + dat. "**in [three days]**" - [AND] IN [THREE DAYS YOU WILL RAISE IT]? Temporal use of the preposition.

## v21

An editorial comment regarding Jesus' statement about the building of a temple in three days.

δε **"but"** - BUT/AND [THAT ONE]. Often treated here as an adversative, as NIV, although properly transitional, indicating a step in the narrative - here a parenthesis.

ἐκεῖνος **"he"** - THAT ONE. Distant demonstrative pronoun used as an emphatic personal pronoun.

ελεγεν [λεγω] imperf. **"had spoken"** - WAS SPEAKING. As a general rule the default narrative tense is aorist with the present tense used to indicate narrative transition (narrative / historic present). Here the imperfect is probably used to indicate a parenthetical statement outside the narrative.

περι + gen. **"of"** - ABOUT [THE TEMPLE, SANCTUARY]. Here expressing reference / respect; "with reference to, concerning."

αυτου gen. pro. **"[was] his"** - [OF THE BODY] OF HIM. The genitive is adjectival, possessive.

του σωματος [α ατος] **"body"** - OF THE BODY. The genitive is adjectival, epexegetic / appositional; "he was speaking about the temple, namely, his body."

## v22

iv] The disciples' recollection of Jesus words, v22. Only after the resurrection, through the ministry of the Holy Spirit (cf. 14:26), were the disciples able to understand the meaning of Jesus' mysterious words. It was only then that they "believed" his words and the scripture that they rested on.

ότε ουν **"after"** - WHEN THEREFORE. An inferential temporal phrase common in John's gospel, eg., 2:22, 4:45, etc.; "so when" he was raised from the dead", Barclay.

ηγερθη [εγειρω] aor. pas. **"he was raised"** - Either transitive, "when he was raised", or intransitive "when Jesus rose from the dead." Either way, both are true. The passive is usually taken as theological - the Father does the raising.

εκ + gen. **"from [the dead]"** - OUT OF, FROM [DEAD]. Expressing separation; "away from."

ελεγεν [λεγω] imperf. **"had said"** - [THE DISCIPLES OF HIM REMEMBERED THAT] HE WAS SAYING [THIS]. The imperfect indicates continued action, so possibly "that he said this on a number of occasions", although an imperfect tense for speech is not of itself unusual.

εμνησθησαν [μιμνησκομαι] aor. pas. **"recalled"** - REMEMBERED. During Jesus' ministry the disciples never fully understand his teachings. Their recall of his ministry, post the resurrection, informed its individual elements, while the Holy Spirit inspired its proper interpretation. The gospels then record this inspired interpretation for us. "The disciples remembered that he had said this", Goodspeed.

ὅτι "[what he said]" - THAT [HE WAS SAYING THIS]. Introducing a dependent statement of perception expressing what they remembered; "that he had said this unto them", AV.

ἐπιστευσαν [πιστεῦω] "they believed" - [AND] THEY BELIEVED [THE SCRIPTURE AND THE WORD WHICH JESUS SAID]. What Scripture did the disciples believe (note the singular)? The "words that Jesus had spoken" are most likely v19, but what of the scripture? Possibly scriptures concerning the vindication of the messiah are intended. Some suggestions include: Ps.16:10, Isa.53:12, Hos.6:2... John is probably thinking of Psalm 69:9 quoted in v17. Zeal for God's dwelling place did consume /destroy Jesus, but in the end, *you can't keep a good man down!*

τῇ γραφῇ [ἡ] dat. "the scripture" - THE WRITING. As with τῶ λόγῳ, "the words", dative of direct object after the verb "to believe."

## v23

v] While in Jerusalem at the Passover, v23-25. Although many people believe in him because of the signs he performed, Jesus does not trust himself to the people - he knows human nature and how fickle it is. A faith response based on Jesus' signs can serve as a gateway to true ("abiding") faith, but of itself carries little weight.

δε "Now" - BUT/AND. Transitional, indicating a step in the narrative.

ὥς "while" - Temporal use of the conjunction serving to introduce a temporal clause. "During his stay in Jerusalem", Rieu.

ἐν + dat. "in" - Local, expressing space.

τοῖς Ἱεροσολυμοῖς [α ὦν] dat. "Jerusalem" - THE JERUSALEM. The article τοῖς is anaphoric, referring back; "While he (Jesus) was in the aforementioned Jerusalem", Harris. Note that "Jerusalem" is plural. It is not unusual for a city name to be plural; here possibly with the sense "in the region of Jerusalem."

ἐν + dat. "at [the Passover Festival]" - IN [THE PASSOVER] IN [THE FEAST]. Here both uses of the preposition are adverbial, temporal; "when he was in Jerusalem at the time of the Passover, during the festival."

θεωρουντες [θεωρεῶ] pres. part. "saw [the signs]" - [MANY BELIEVED INTO THE NAME OF HIM] SEEING [THE SIGNS]. The participle is adverbial, best treated as causal, introducing a causal clause explaining why people were believing in Jesus; "because they witnessed the signs which he did"; "for they saw that his actions were visible demonstrations of the power of God", Barclay.

αυτου gen. pro. "[he was performing]" - OF HIM [WHICH HE WAS DOING]. The genitive is adjectival, possibly possessive, "his signs", but more likely proleptic, anticipating the subject of the relative clause "that he was doing", ESV, see Harris, Novakovic, Zerwick #206.

το ονομα [α ατος] "[believed in his] name" - [BELIEVED INTO] THE NAME [OF HIM]. See 1:12. A person's name reflects their being, their person; it is the who they are; "many people .... began to put their trust in him", Rieu. Note how Rieu treats the aorist verb "to believe" as ingressive / inceptive, "began to believe."

#### v24

δε "but" - but/and. Usually treated as adversative here, as NIV, although primarily transitional.

αυτοις dat. pro. "to them" - [JESUS WAS NOT ENTRUSTING HE = HIMSELF] TO THEM. Dative of indirect object. The personal pronoun αυτον, "he", is obviously reflective - we would have expected the reflective εαυτον, "himself".

δια το + inf. "for [he knew]" - BECAUSE [HE KNOWS ALL *people*]. This construction, δια + the articular infinitive, serves to introduce a causal clause explaining why Jesus didn't entrust himself to those who believed in response to his miracles, namely, because "he knew them all", REB. Note that although αυτον, "he", looks like the accusative subject of the infinitive, Harris suggests that it is adverbial, reference / respect, "as to himself"; "knowing all men as he did", Rieu.

#### v25

οτι "-" - [and] because [he had]. Introducing a causal clause explaining the second reason why Jesus did not trust himself to those who believed in response to his miracles, namely, because "he did not need anyone to tell him about human nature", Barclay.

ινα + subj. "-" - [NO NEED, NECESSITY] THAT [ANYONE SHOULD TESTIFY]. Here serving as an epexegetic infinitive, specifying / explaining the noun χρεια, "need"; "No one needed to explain human nature to him."

περι + gen. "about [mankind]" - ABOUT [THE MAN]. Expressing reference / respect.

γαρ "for" - FOR [HE KNOWS WHAT WAS IN MAN]. Introducing a causal clause explaining why Jesus didn't need anyone to explain human nature to him, because "he already knew", CEV. The workings of a person's mind is not only hidden from others, it is often hidden from ourselves. Such knowledge (what is in the heart of our neighbour) belongs only to God, cf., Ex.16:32. Yet, this knowing is well within the grasp of Jesus, for he knows the human heart.

## 3:1-15

### The Ministry of Messiah, 2:1-12:50

#### 1. Jesus offers abundant new life, 2:1-3:36

##### iii] Nicodemus and the new birth

##### Synopsis

One evening, in the context of his stay in Jerusalem, Jesus meets with Nicodemus, a member of Israel's religious council, the Sanhedrin. Nicodemus obviously wants to know more about this new Jewish sect led by Jesus. So, Jesus sets out to confront Nicodemus with the spiritual regeneration that he is offering the people of Israel - a dramatic change in a person's life akin to being born anew.

##### Teaching

The blessings of the covenant / eternal life are not found in the religious institutions of Israel, but are only available to those who are born from above through faith in the faithfulness of Jesus.

##### Issues

i] Context: For *Jesus offers abundant new life*, 2:1-3:36, see 2:1-12.. As already noted, our author weaves together Jesus' teachings in a number of dialogues / discourses, often related to an illustrative event in Jesus' ministry. It is likely that each sign / event and its related discourse, is, in itself, a gospel presentation. The discourse before us works off the cleansing of the temple and deals with the appropriation of God's promised new life in Christ - a spiritual birth from above.

ii] Structure: Discourse, *Nicodemus and the new birth*:

Setting, v1;

Question #1, v2;

Answer #1, v3;

"unless you are born again you cannot see the kingdom of God."

Question #2, v4;

Answer #2, v5-8:

"unless you are born of water and the Spirit, you cannot enter ....."

Question #3, v9;

Answer #3, v10-15;

"the Son of Man must be lifted up, that whoever believes ....."

iii] Interpretation:

This dialogue reveals that the blessings of the covenant (the full realization of Ezekiel 37 - the spiritual enlivening of the people of God at

the hand of the Spirit of God) is appropriated through faith in the faithfulness of Christ, ie., those who believe in the lifted up one find in him eternal life.

The discourse begins with an introduction which sets the scene, v1-2. Nicodemus, an accomplished theologian, obviously wants to find out about this young Rabbi from Nazareth and so he begins the conversation with a pleasantries. Jesus hasn't got time for niceties and so dives in with a proposition that shapes the direction of the rest of the discourse - real life, spiritual life, eternal life, is only possible for those who are born from above, v3.

The idea of spiritual regeneration is not something a first century Jewish rabbi could easily grasp; it was not really part of their theological education, so Nicodemus is confused - he thinks Jesus is speaking about physical rebirth, v4. The confused response by Nicodemus prompts Jesus' explanation that God's gift of real life, the promised spiritual life of the covenant (entry into the kingdom of God and all that it entails), requires a spiritual birth, a spiritual washing, v5, a washing by the Spirit of God, v6. Like the movement of wind, spiritual birth is mysterious, and yet like the wind, how wonderfully powerful it is, v7-8.

Nicodemus is out of his depth and so seeks clarification, v9. Jesus explains that he, as the messiah / the Son of Man / the heavenly man, comes to reveal divine mysteries, and to this point in the discussion he has kept them at a kindergarten level - Nicodemus needs to stretch his mind otherwise real life is going to pass him by, v10-13.

So, Jesus cuts to the chase and moves the discussion forward. Using the Old Testament illustration of the time when Moses lifted up the bronze serpent in the wilderness for the healing of the people of Israel, Jesus explains that he, the Son of Man, must be lifted up, so that those who look to him, those who believe in him, will find in him eternal life, v14-15.

Nicodemus now fades out of the picture, probably even more confused, as John moves the discourse from dialogue to reflection.

*Law and grace:* Nicodemus is a pious Jew, a Pharisee. For Nicodemus, a second-temple Jew, the full appropriation of the promised covenant blessings, of life in all its fullness, is found in the religious life of Israel - Temple worship and obedience to the Law. Yet, even now God's hand of judgment is upon Israel's religious life (Jesus' cleansing of the temple). Although Nicodemus would view his initial status before God as a work of divine grace realized by his birth as a Jew and inclusion in the family of Israel, his full appropriation of God's promised blessings is through his adherence to Israel's religious institutions and its Law. For a person like

Nicodemus, the Law sanctifies - restraining evil and shaping holiness for divine blessing. Jesus strikes at the very heart of this theology. As Jesus explains, God's promised covenant blessings, of life in all its fullness, requires a total spiritual rebirth through the power of God. Law-improvement programs cannot achieve this, rather, it is only something God can do for us. God's promise of real life is facilitated by grace through faith in the faithfulness of Jesus. So, a pious Jew like Nicodemus needs to look beyond the Law for holiness (sanctification, spiritual life with God) to the lifted-up-one and the life he bestows through faith.

iv] Synoptics:

Following Bultman, some commentators argue that this passage, in particular, derives from a Gnostic source, but all the evidentiary words (eg., descend and ascend, spirit, flesh, water, ....) are found in the Jewish literature of the time. All that John is doing is expressing himself in a way familiar to Hellenistic Jews.

v] Homiletics: *Conversion*

From the early Church Fathers, through to Martin Luther and on to John Wesley, preachers have stressed the state of human loss - flesh and blood cannot inherit the kingdom of God. Coming into God's presence and standing eternally approved before him, is not something gained by human effort, or ingenuity.

To stand accepted before God requires a conversion of one's whole being. As Jesus explained to Nicodemus, it requires being born from above, washed new by the Spirit of God. Such a dynamic life-change demands a total renewal of our being. Only the Spirit of God can renew our beings; only he can give eternal life as a free gift.

So, life eternal is a gift of God's grace. We apply that grace to ourselves by trusting Jesus. It is when we reach out to him that we receive, as a gift of God, eternal salvation. "Ask and you shall receive."

The basis of this salvation is found in Jesus' sacrificial death on the cross. When we look to the lifted up one, we are lifted up to glory.

The amazing truth of spiritual rebirth offered freely to us by God, has driven the Christian church to undertake mission, to reach beyond itself to the lost and broken. We recognize the essential need for personal conversion and so we preach for conversion; we proclaim the simple message that the only way to get into the presence of the living God is by a spiritual birth from above. This spiritual birth is offered to humanity as a gift from a gracious God, on the basis of Jesus' death and resurrection, and it is ours for the asking.

### Text - 3:1

Jesus' conversation with Nicodemus, v1-15: i] The evening visit, v1. We are told Nicodemus is a member of the Sanhedrin, "the Jewish ruling council". He comes to Jesus, moving from darkness into the light.

**δε** "Now" - BUT/AND. Transitional, indicating a step in the narrative.

**εκ** + gen. "[a man] of [the Pharisees] / [there was a Pharisee]" - [THERE WAS A MAN] FROM [THE PHARISEES]. The preposition serves as a partitive genitive. An unusual designation, possibly prompted by the point made in v25.

**αυτω** dat. pro. "[named]" - [NAME] TO HIM. Dative of possession; "the name belonged to him", Novakovic.

**Νικοδημος** "Nicodemus" - Standing in apposition to "man". Predicate nominative of an assumed verb to-be. He represents those Jews of high office who hesitatingly followed Jesus.

**των Ιουδαιων [ος]** gen. "[a member of] the Jewish [ruling council]" - [A RULER] OF THE JEWS. "Ruler of the Jews" also stands in apposition to "man". The genitive is adjectival, of subordination; "a ruler over the Jews" = "a member of the Sanhedrin."

### v2

ii] Question #1. It seems likely that the statement by Nicodemus is a polite question, a way of asking Jesus to explain the new teaching he is propagating.

**νυκτος [νυξ τος]** gen. "at night" - [THIS ONE CAME TO HIM] OF NIGHT. The genitive is adverbial, of time; "by / during the night." John likes the symbolism of night and day, the realm of evil and the realm of light..... Judas leaves the light and goes out into the night while Nicodemus comes out of the night into the light. "During the night."

**αυτω** dat. pro. "[said]" - [AND SAID] TO HIM [RABBI]. Dative of indirect object.

**οιδαμεν [οιδα]** perf. "we know" - WE KNOW. The Pharisees often speak as one, "we know", but Nicodemus may be using the royal plural, or just generalizing, ie., including Jesus' disciples in the "we".

**οτι "that"** - Introducing an object clause / dependent statement of perception expressing what "we know."

**διδασκαλος [ος]** "[you are] a teacher" - A TEACHER. Jesus will later expand on Nicodemus' recognition of Jesus as one of God's teachers, a Rabbi; see v11-13. Given that Jesus is in his mid 30s and has had no formal teaching, the designation "Rabbi" is clearly complimentary.

ἐληλυθας [ἐρχομαι] perf. "**who has come**" - YOU HAVE COME. The verb implies a recognition of Jesus' divine commission, a commission denied by other Pharisees, cf., 7:15, 9:16. "We know that God has sent you", CEV.

απο + gen. "**from [God]**" - Expressing source / origin; emphatic by position.

γαρ "**for**" - Introducing a causal clause explaining why "we know" that Jesus is a teacher from God; "because ...."

ποειν [ποιεω] pres. inf. "**[could] perform**" - [NO ONE IS ABLE, CAN, POWERFUL] TO DO. The infinitive is complementary, completing the sense of the verb "is able." This verb δυναμαι, "is able", is used 6 time in the passage. Nicodemus confirms that Jesus is able to do signs and therefore God is with him. "You could not perform these miracles if God were not with you", CEV.

τα σημεια [ό] "**the miraculous signs**" - THE SIGNS, MIRACLES [WHICH YOU DO]. Nicodemus may not have recognized the gospel in Jesus' signs, but he can see that they demonstrate that God is with him, and thus at least a prophet.

εαν μη "**if [God were] not**" - IF NOT = UNLESS, AS MAY BE THE CASE [GOD IS WITH HIM THEN NO ONE IS ABLE TO DO THE SIGNS WHICH YOU DO]. Introducing a third-class conditional clause where the proposed condition has the possibility of coming true.

μετ [μετα] + gen. "**WITH [HIM]**" - Expressing association / accompaniment.

v3

iii] Answer #1. Jesus reveals the central proposition of his new teaching - a person who is born spiritually, born from above, fully participates in God's promised kingdom. Israel's spiritual life, as focused on the Temple, is not the source of the promised blessings of the covenant.

αυτω dat. pro. "**declared / replied**" - [JESUS ANSWERED AND SAID] TO HIM. Dative of indirect object; the phrase expresses Semitic idiom. "Jesus replied", Moffatt.

σοι dat. pro. "**[very truly I tell] you**" - Dative of indirect object. The phrase "truly, truly, I say to you" always serves to introduce an important statement; See 5:24.

ιδειν [οραω] aor. inf. "**[can] see**" - [HE IS NOT ABLE] TO LOOK AT, SEE. The infinitive is complementary, completing the sense of the verb "he is [not] able." Here in the sense of "encounter", "participate in"; "to expedience eternal, resurrection life", Carson. "Unless a person is born from above they cannot participate in the kingdom of God."

του θεου [ος] gen. "**[the kingdom] of God**" - The genitive may be classified as adjectival, possessive, or taking "kingdom" as "reign", verbal, subjective. As Wanamaker notes, the kingdom of God is both "domain and dominion." The term, common in the synoptic gospels and easily understood by Jews, is only

used here in this passage by John, in v3 and 5. Elsewhere the term is replaced by the phrase "eternal life" - the promise of a kingdom is a promise of real life, eternal life. "The eternal reign of God over his gathered people."

**εαν μη** + subj. "**unless**" - IF NOT = UNLESS, *as may be the case*, [SOMEONE IS BORN AGAIN, *then* HE IS NOT ABLE TO SEE THE KINGDOM OF GOD]. Introducing a negated conditional clause 3rd. class where the condition has the possibility of coming true.

**τις** "**they**" - ANYONE. General propositional statements are like gold in the scriptures and this is one of them. It is important to remember that a specific promise or command to a specific person or group at a specific point in time is not necessarily a command or promise for all people at all times. Jesus' words here apply to **τις**, "anyone". For the sake of the argument the proposition is stated negatively, but that doesn't annul the positive - the kingdom belongs to anyone who is born again.

**γεννηθη** [**γεννω**] aor. pas. subj. "**are born**" - IS BORN. In the passive also, "begotten" identifying the function of the male in conception rather than the female in birth. Brown opts for "begotten" as the primary meaning here - eternal life is possessed by those who are begotten of the Spirit.

**ανωθεν** adv. "**again**" - Adverb of time, "anew....." but also of place, "above", in the sense of heavenly in origin. Morris goes for both together, "reborn from above." "From above" fits best, given that Nicodemus wrongly understands the word to mean "again / anew" = "reborn". A double meaning is possible with Nicodemus understanding the wrong meaning. The birth from above, a washing of the Spirit, spiritual rebirth, is what produces life eternal, cf., v31.

#### v4

iv] Question #2. Nicodemus is confused and seeks a clarification. He thinks Jesus is speaking about some form of natural rebirth, when in reality he is speaking about a spiritual birth from above.

**πως** "**how**" - [NICODEMUS SAYS TO HIM] HOW. Interrogative particle.

**γεννηθηναι** [**γεννω**] aor. pas. inf. "**be born**" - [IS A MAN ABLE] TO BE BORN. The infinitive is complementary, completing the sense of the verb **δυναται**, "is able." Nicodemus thinks Jesus is saying "born again" when he is saying "born from above." It is likely that John has employed this play on the meaning of the adverb **ανωθεν**, "again / above", to underline the truth that regeneration is a spiritual renewal from above, from God, and is not something achieved by human effort. "How can a grown man ever be born a second time?", CEV.

**ων** [**ειμι**] pres. part. "**when they are [old]**" - BEING [OLD]. The participle is adverbial, temporal, as NIV.

**μη** "-" - not. This negation is used in a question expecting a negative answer.

εἰσελθῆναι [εἰσερχομαι] aor. inf. "**he / they cannot enter**" - [IS HE ABLE] TO ENTER. The infinitive, as with γεννηθῆναι, "to be born", is complementary, completing the sense of the negated verb δύναται, "is not able."

τῆς μητρος [ἡρ ρος] gen. "**mother's [womb]**" - [INTO THE WOMB] OF THE MOTHER [OF HIM A SECOND TIME AND TO BE BORN]. The genitive is adjectival, possessive.

v5

v] Answer #2, v5-8. Jesus again repeats his proposition. This time he uses the word "enter" rather than "see" and describes the birth from above as a washing with the Spirit. Of course, as with wind, we do not understand the dynamics of spiritual birth - it is real, but mysterious. It's important to note that Jesus' reference to "water" here is likely to have nothing to do with water baptism. The point Jesus is making is that a person cannot participate in God's promised kingdom unless they are spiritually washed from above.

σοι dat. pro. "[I tell] you [the truth] / [very truly I tell] you" - [JESUS ANSWERED, TRULY TRULY I SAY] TO YOU. Dative of indirect object. The phrase is again used to introduce an important statement. See 5:24.

εἰσελθῆναι [ερχομαι] aor. inf. "[**can**] enter" - [UNLESS SOMEONE IS BORN OF WATER AND SPIRIT, HE IS NOT ABLE] TO ENTER. The infinitive is complementary, completing the sense of the verb "to be able."

εάν μη + subj. "**unless**" - Introducing a negated conditional clause 3rd. class where the condition has the possibility of coming true; "if not / unless, *as the case may be*, someone is born from water and spirit, *then* they are (he is) not able to enter the kingdom of God."

ἐξ [εκ] + gen. "**of**" - Expressing source / origin; "from". It is generally held that the preposition governs both "water" and "S/spirit", so "born of water and of S/spirit". When viewed separately, entrance into the kingdom of heaven requires water baptism + Holy Spirit baptism, or natural birth + spiritual birth, etc. That Jesus is suggesting that two kinds of birth are required for entrance into the kingdom of heaven seems unlikely.

ὕδατος και πνευματος "**water and the Spirit**" - Rather than two separate elements joined by a coordinative και, it seems likely that και is ascensive / epexegetic, "even", "born of/from water / washing, even of/from *the breath of God* / wind / spirit / Spirit" = "born of a spiritual washing." However we handle the phrase it denotes a single spiritual birth, a birth from above, so Carson, Kostenberger, ..... Carson also argues strongly against the NIV / TNIV "the Spirit" = "Holy Spirit." He opts for "spirit". Note, there is some evidence that "water and" was added, so Brown, although Morris disputes this. So, Jesus is speaking of a spiritual washing, a life-giving washing from above. He probably

has in mind Ezekiel 37, with particular reference to the realization of the covenant for the people of Israel, Ezk.37:25-27. "Born of a spiritual washing, a washing from above."

εις + acc. "-" - INTO. Spatial, movement toward or into. Note the usual repetition of the prepositional prefix of the verb, here the verb "to enter", εισερχομαι.

του θεου [ος] gen. "[the kingdom] of God" - See v3.

## v6

Natural birth produces natural life, but the Spirit produces spiritual life.

της σαρκος "flesh" - [THE THING HAVING BEEN BORN OF] THE FLESH [IS FLESH]. For John it is not "sinful flesh" as often with Paul, but rather just "fleshly existence."

το γεγεννημενον [γεννω] neut. perf. pas. part. "gives birth to [flesh]" - THE THING HAVING BEEN BORN. The participle serves as a substantive. The perfect gives the sense "what has been born and now presents itself that way", Harris. We may have expected masculine here, but John seems to preference the neuter gender. This phrase is often aligned with "born of water", but it more likely addresses Nicodemus' confusion of "born again (from a mother's womb)" with "born from above." "Spirit gives birth to spirit" further explains "birth from above." "What is begotten of flesh is flesh", Brown.

και "but" - AND. Here contrastive, as NIV.

εκ + gen. "-" - [THE THING HAVING BEEN BORN] OF [THE SPIRIT IS SPIRIT]. Expressing source / origin.

του πνευματος [α ατος] gen. "the Spirit" - Usually taken here to refer to the Holy Spirit who represents "the principle of divine power and life operating in the human sphere", Brown, cf., Ezk.36:26, 37:5, 14. Possibly "the breath of God" may be intended, even just "spirit"; see Kostenberger.

## v7

"Do not be astonished at my telling you that *a person* ("men") must be born again (from above??)", Rieu.

μη "not" - [DO] NOT. Introducing a prohibition which with the subjunctive verb "to marvel at" forbids future action.

θαυμασης [θαυμαζω] aor. subj. "you should [not] be surprised" - WONDER, MARVEL. A subjunctive of prohibition. Bultman says the term is a typical Rabbinic statement. "Do not be surprised when I say", NJB.

οτι "at [my saying]" - THAT [I SAID]. Introducing a dependent statement of perception expressing what they should not be surprised about.

σοι "-" - TO YOU. Dative of indirect object.

γεννηθῆναι [γεννω] aor. pas. inf. "[you must be] born [again]" - [IT IS NECESSARY YOU] TO BE BORN. The infinitive serves as the subject of the verb "is necessary"; "to be born again *for* you is necessary." Following Culy's lead in the HGT series, Novakovic classifies an infinitive with an impersonal verb such as **δει**, "it is necessary", as complementary. The accusative pronoun ὑμας, "you", serves as the subject of the infinitive.

ἀνωθεν adv. "**again**" - Temporal adverb, "again", although better of place, "from above"; see v3.

## v8

Jesus now uses an illustration to make the point that although the spiritual birth from above is mysterious, inscrutable, it is "as real as the mysterious movements of the wind", Kostenberger.

το πνευμα [α ατος] "**the wind**" - THE WIND, BREATH / 'RUACH', THE BREATH OF GOD, SPIRIT, SPIRIT [BLOWS WHERE IT WILLS]. Nominative subject of the verb "to blow." Either the word here means "wind" and is used to describe the experience of a person who is born from above by the Spirit of God (spiritual birth, birth from above, is mysterious and invisible as is the wind), or the word means Spirit. The vulgate (Latin Bible) translates the word here as "Spirit" and therefore, the verse directly describes spiritual birth. Brown argues that the blowing of the wind is used as a simile for a spiritual birth from above.

αυτου gen. "**its [sound]**" - [AND THE SOUND] OF IT [YOU HEAR]. The genitive is adjectival, possessive, but may also be treated as verbal, subjective, "the sound produced by it", or descriptive, idiomatic / source, "*that is from it*."

αλλ [αλλα] "**but**" - BUT [YOU DO NOT KNOW WHERE IT COMES FROM AND WHERE IT GOES AWAY]. Adversative, as NIV.

οὕτως adv. "**so [it is]**" - SO. Adverb of manner; "in like manner a spiritual birth from above."

πας ὁ γεγεννημενος [γεννω] perf. pas. part. "**everyone born**" - EVERYONE HAVING BEEN BORN. Nominative subject of the verb to-be. This is a common construction in John. If we treat the adjective **πας** as a noun / substantive, "everyone", then the articular participle is adjectival, attributive, limiting "everyone"; if we treat the adjective **πας**, "all, every", as an adjective, then the participle serves as a substantive limited by the adjective **πας**. "Everyone who is born of the Spirit", NAB.

εκ + gen. "**of [the Spirit]**" - FROM [THE SPIRIT]. Expressing source / origin.

## v9

vi] Question #3, v9. Nicodemus still fails to understand what Jesus is talking about, for which Jesus expresses amazement.

αὐτῷ dat. pro. "-" - [NICODEMUS ANSWERED AND SAID] TO HIM. Dative of indirect object. The redundant "said" is typical Semitic form.

πῶς "How" - Interrogative particle; "How is this possible?"

γενεσθαι [γίνομαι] aor. inf. "[can this] be?" - [HOW IS ABLE THESE THINGS] TO HAPPEN? The infinitive is complementary, completing the sense of the verb "is able." The pronoun ταῦτα, "these things", serves as the accusative subject of the infinitive. "How can things like this happen?"

## v10

vii] Answer #3, v10-15. Nicodemus is baffled, but needs to stretch his mind. In the discourse so far, Jesus has revealed a fairly basic theological truth, but Nicodemus has failed to understand the point Jesus is making. If a person like Nicodemus cannot understand an idea like "born from above", how will he even understand the redemptive purpose in Jesus' crucifixion - a *heavenly thing* indeed. Jesus goes on to explain these "heavenly things", this profound theology. In the same way as the bronze serpent was lifted up on a stake in the desert during the time of the forty years wandering of the children of Israel, so will Jesus, the Son of Man, be lifted up. All who looked at that snake were spared death. So too, all who look in faith at Jesus will be spared. The lifting up obviously refers to the cross of Jesus, but it must be remembered that for John, Christ's lifting up on the cross is his lifting up to heavenly glory. So, when someone looks in faith to Jesus, trusts Jesus, they are caught up in both the humiliation and the glory of the cross - Christ's cross, resurrection, ascension, and enthronement. The point being made in verse 15 is that whoever looks to the crucified Christ, trusting him for the full realization of the covenant promises, that person finds themselves "in" Christ, identified with Christ, and thus in possession of eternal life. Through faith we possess the fullness of God's promised real life in Christ.

σύ pro. "You" - The personal pronoun is emphatic by position and use; "You, not I, are Israel's teacher", Novakovic.

του Ἰσραηλ gen. "Israel's [teacher]" - [ARE THE TEACHER] OF ISRAEL. The genitive is adjectival, possessive, as NIV, or of subordination, "over Israel", or even verbal, objective, "you are *someone who* teaches Israel"; "one of those who teach Israel", Cassirer. The presence of the article ὁ with "teachers" = "the teacher", may imply that Nicodemus is a particular teacher, one of Israel's finest teachers, so Barrett. "Teacher" would imply "teacher of the Law." Note here an example of the canon of Apollonius, where two nouns, one dependent on the other, either both have an article or both lack it.

αὐτῷ "dat. pro. "-" - [JESUS ANSWERED AND SAID] TO HIM. Dative of indirect object.

**και** "and" - Here adversative; "and yet you do not understand these things?", ESV.

**ου γνωσκεις [γνωσκω]** pres. "**do you not understand [these things]?"** - [THESE THINGS] YOU DO NOT KNOW, UNDERSTAND? Bultmann argues that Jesus is not critical of Nicodemus' failure to understand something that was evident in the Old Testament, but rather he is critical of the failure of Rabbinic scholarship to grasp such a basic issue of Biblical theology - yet note v12. "Are you the famous teacher of the famous Israel,' Jesus said to him, 'and you do not understand this'", Barclay.

## v11

Jesus makes the point that divine knowledge can be sourced from him and his associates, given the origin of the Son of Man, but sadly Nicodemus and his associates have ignored the opportunity.

**οι** dat. pro. "**[I tell] you**" - [TRULY, TRULY, I SAY] TO YOU. Dative of indirect object. Again, the phrase introduces an important statement; See 5:24.. Note the change from singular "I say" to the plural "we speak of what we know."

**οτι** "-" - that. Introducing a dependent statement of indirect speech expressing what Jesus tells them.

**λαλουμεν [λαλεω]** pres. "**we speak**" - [THE THING WE KNOW] WE SPEAK. In common idiom it is a "have a chat" type word, but in the New Testament it is often used of communicating the gospel; "we proclaim." The use of the plural in the verbs of this verse is interesting. Nicodemus approached Jesus in a representative way, speaking for his fellow Pharisees - "we know you are a teacher come from God." Jesus now speaks in a representative way, namely, Jesus and his followers. Of course, other possibilities present themselves: Brown suggests that the plural is simply a counter to Nicodemus' "we"; Jesus may be using the royal plural; John may have drifted into the testimony of the Christian community. If Jesus is speaking for himself and his associates, then he is making the point that whereas Nicodemus and his associates don't really know what they are talking about, Jesus and his associates do because they have firsthand knowledge of the divine, cf., v12-13.

**ο εωρακαμεν [οραω]** perf. "**what we have seen**" - [AND] THAT WHICH WE HAVE LOOKED AT, SEEN [WE BEAR WITNESS]. Nicodemus' words are based on ignorance, while Jesus' words are based on what he knows and has seen.

**και** "but" - AND. Here contrastive, as NIV.

**ημων** gen. pro. "**our [testimony]**" - [THE WITNESS, TESTIMONY] OF US [YOU DO NOT RECEIVE]. The genitive may be treated as adjectival, possessive, or verbal, subjective, "the testimony *given by us*", or even objective, "the testimony *about us*."

## v12

Obviously, the "earthly things" are Jesus' teachings about the birth from above which he has tried to explain to Nicodemus in earthly terms. What then are the "heavenly things"? Are they the "post-ascensional words of Jesus spoken through the Paraclete", Brown? Are they the "eschatological dimension of the salvation" yet to be revealed, Beasley-Murray? Are they the truths concerning the establishment of the kingdom on earth, Carson? As already indicated, it seems likely that this heavenly revelation concerns the redemptive lifting up of Jesus on the cross, v14-15. ....as may be the case

**εἰ** + ind. .... **εἰ** + subj. "- ..... **if**" - IF, *as is the case*, [I TOLD YOU EARTHLY THINGS, AND YOU DO NOT BELIEVE, HOW], IF, *as may be the case*, [I TELL YOU HEAVENLY THINGS, WILL YOU BELIEVE]? The particle **εἰ** introduces a conditional clause, 1st class, where the condition is assumed to be true, followed by a second conditional clause, 3rd class, introduced by **εἰ**, where the condition has the possibility of coming true; "If you do not believe when I tell you basic Biblical truths, how will you believe when I reveal the mysteries of heaven?"

**ὑμῖν** dat. pro. "[I have spoken] to you" - Dative of indirect object.

**τὰ ἐπιγεία** pl. adj. "earthly things" - THE THINGS BELONGING TO OR ON THE EARTH, EARTHLY. The articular adjective serves as a substantive, accusative direct object of the verb "to say."

**καὶ** "and [you do not believe]" - Slightly adversative / contrastive, taking the meaning "and yet."

**πῶς** "how" - Interrogative particle.

**τὰ ἐπουράνια [ος]** "heavenly things" - THE HEAVENLY THINGS, BELONGING TO HEAVEN. The articular adjective serves as the accusative direct object of the verb "to say." In the context this is surely v14, but see below. "How will you believe if I tell you the strange things of heaven", Barclay.

## v13

**ἀναβηκεν [ἀναβαίνω]** perf. "has gone" - [NO ONE] HAS GONE UP, ASCENDED [INTO HEAVEN]. The perfect tends to imply past action with ongoing consequences, although in Greek, aspect always trumps time. Here the perfect is usually classified as gnomic, ie., timeless. It would not be helpful here to argue that the perfect tense implies that Jesus has already ascended to heaven and so the use of the perfect reflects post ascension preaching. Carson argues that the statement is elliptical: "No-one [else] has ascended into heaven and remained there [so as to be able to speak authoritatively about heavenly things] but only the one who has come down from heaven [is equipped to do so]." The point is

"no one has entered into communion with God and possesses thereby an intuitive knowledge of divine things", Godet.

ει μη "**except**" - Introducing an exceptive clause expressing a contrast by designation an exception; "no one ..... except ....."

ὁ .... καταβας [καταβαινω] aor. part. "**the one who came**" - THE ONE HAVING COME DOWN, DESCENDED. The participle serves as a substantive, nominative subject of the verb "to go up." Scriptural references to the Son of Man usually refer to his coming to the Ancient of Days, his ascending / going up, rather than descending - Jesus comes / ascends to heaven / the Father to reign. Yet, the point being made here is of Jesus' origin, namely, heaven, and thus his ability to speak on matters of divine revelation, ie., the participle expresses antecedent time, action that precedes the action of the main verb "to go up." Jesus is the man from heaven who ascends to heaven, cf., Eph.4:9. Some manuscripts add "who is in heaven"

εκ + gen. "**from [heaven]**" - Expressing source / origin.

του ανθρωπου [ος] gen. "**[the Son] of Man**" - The genitive is adjectival, relational, with "the Son of Man" standing in apposition to "the one having descended from heaven." "The Son of Man" is Jesus' favoured messianic title and refers to Daniel's apocalyptic messiah who comes to the Ancient of Days to rule with authority and power, Dan.7:31, cf., Jn.1:51; See 1:51.

#### v14

Jesus now reveals *a heavenly thing*, an amazing, mind-blowing truth - a person who relies on the redemptive act of Christ on the cross gains in him eternal life. It is by this means that the birth from above is facilitated.

καθως ..... οὕτως "**just as ..... so ...**" - AS [MOSES]. Here the comparative καθως with the adverb of manner οὕτως establishes a comparative construction where the characteristics of one element are compared with the other; "Just as ..... so also ....."

ὑψωσεν [ὑψωω] aor. "**lifted up**" - LIFTED UP, HELD UP, MADE HIGH [THE SNAKE]. The lifting up of the serpent on a pole by Moses brought salvation to the people, "so also" the lifting up of the Son of Man.

εν + dat. "**in [the wilderness]**" - IN [THE DESERT]. Local, expressing space / sphere.

ὑψωθηναι [ὑψωω] pas. inf. "**be lifted up**" - [SO IT IS NECESSARY THE SON OF MAN] TO BE LIFTED UP. The infinitive serves as the subject of the impersonal verb δει, "is necessary", with the accusative "Son of Man" serving as the subject of the infinitive, but may be classified as complementary; See v7. For "lifted up" see 8:28

v15

ἵνα + subj. **"that"** - THAT. Likely introducing a purpose clause; "in order that." The purpose of the lifting up of Christ / his glorification, the cross and all that it entails, is so that the believer may have eternal life. "As Moses lifted high the serpent in the desert, so must the Son of Man be lifted up, in order that everyone who trusts in Him may have eternal Life", Weymouth.

ὁ πιστευων [πιστευω] pres. part. **"[everyone] who believes"** - [ALL] THE BELIEVING ONES. As noted above, the articular participle with the adjective **πας** may be classified as either adjectival, or substantival, depending on whether **πας** is treated as a substantive, "everyone", or an adjective, "all". Everyone who looks in faith to the Son of Man will find in him eternal life, cf., Num.21:8.

εν + dat. **"in [him]"** - Local. A variant **εις**, "into", exists, although **εν** is the stronger reading. Believe **εν**, "in", often carries the sense of **εις**, "into", serving to indicate the direction, even the goal, of the action of the verb, ie., the two prepositions often express an interchangeable idea. So, the idea here may simply be of relying on Jesus for our salvation, of putting our faith in / into him. Of course, a more local sense for "in" may be intended, conveying the idea of identification with Christ / incorporative union. To this end the TNIV has corrected the NIV, taking "in him" with "may have eternal life." This seems to better reflect the intent of the verse: "so that everyone who believes may have eternal life in him", NJB.

αιωνιον adj. **"eternal [life]"** - [MAY HAVE LIFE] ETERNAL. This two-termination adjective (no feminine form) limits the feminine noun life, the accusative direct object of the verb "to have." "Eternal life" is a central term in this gospel and used for the first time here. Sometimes translated "everlasting life" in the AV, although it is not so much the duration of life, but the quality of life that is in mind, a life which is incorruptible, perfect, unaffected by the limitations of worldly existence. The phrase is sometimes used in the synoptic gospels where it seems to mean "life in the coming kingdom age." Often the synoptics simply have "life" as an absolute, but it probably means the same. The phrase would therefore not be unfamiliar to a Jewish teacher like Nicodemus. Clearly John uses the phrase with the same meaning, except that this "life" is now, ie., for John, eternal life is realized, rather than eschatological, or more correctly we should say inaugurated, better reflecting his use of a durative present tense in the verb **εχει**, "have".

## 3:16-21

### The Ministry of Messiah, 2:1-12:50

#### 1. Jesus offers abundant new life, 2:1-3:36

##### iv] God's love in Christ

##### Synopsis

The Nicodemus discourse now moves from a dialogue which focused on Christ's crucifixion, his "lifting up" to achieve "eternal life" for all who believe, to a meditation / reflection on God's love for humanity, a love which is powerfully expressed in the cross.

##### Teaching

God loved the world so much that he gave his one and only Son, that everyone who believes in him should not face destruction but gain eternal life, 3:16.

##### Issues

i] Context: See 2:1-12, *Jesus offers abundant new life*, 2:1-3:36.

ii] Structure: Exposition / commentary, *God's love in Christ*:

God's love for the world, v16-18:

Proposition, v16:

"God so loved the world that he gave his one and only son ....."

Purpose, v17;

Consequences, v18;

Mankind's love of the world, v19-21:

Proposition, v19:

"Light has come ....., but people loved darkness instead."

Consequences, v20-21.

iii] Interpretation:

This meditation / reflection by John is, as Westcott puts it, "a commentary on the nature and mission of the Son." Jesus' death serves to rescue humanity from destruction, yet some still face destruction, but it is their own doing; it seems they prefer darkness rather than light, death rather than life.

By expanding on Jesus' dialogue with Nicodemus, John draws out the meaning of Jesus' coming. The opening verse gives us "the gospel within the gospels", Luther, v16. John tells us that in an act of sublime love God gave up his Son, "gave" in the sense of sent ("the one who came from heaven" = the incarnation) and delivered up ("the Son of Man must be lifted

up"). The purpose of this act of divine love was "so that" (ἵνα + subj.) those who believe in Jesus should not perish, but have eternal life. Then, in v17, John explains further the purpose of God's love in Jesus for the whole world, namely, salvation rather than condemnation - the blessing of eternal life for all who believe. Verse 18 confronts us with a particularly harsh reality. Although the purpose of Jesus' coming is not condemnation, his presence brings with it judgment. A person who believes in Jesus discovers that "there is now no condemnation for those who are united with Christ Jesus", Rom.8:1. Yet, for those who do not believe, the eschatological day of judgment arrives at their doorstep. The person who rejects Jesus stands condemned already - they are disowned by God, and this by their own doing. In verses 19-21 the ground of divine judgment is further explained in terms of light and darkness. In Christ, light burst into the world like the brilliance of a sunny day, but many preferred to live in shadows rather than light, they "preferred to live without such knowledge of God, without such brilliant purity .... They were not willing to live by the truth; they valued their pride more than their integrity, their prejudice more than contrite faith", Carson.

*Where do Jesus' words end and John's / the evangelist's commentary begin?* Verses 13-15 are likely to be the words of Jesus, particularly as he uses his favourite title, "Son of Man." Verse 16 seems to be where John begins his meditation / reflection / commentary. This is supported by: the use of the introductory phrase οὕτως γὰρ, "for this"; the use of the past tense when speaking of the cross; the use of the word μονογενης, "one-of-a-kind Son", a word used only by John and not found on the lips of Jesus.

None-the-less, the question itself is probably irrelevant. It is likely that John, our author-editor, drawing on the Johannine tradition available to him, a tradition most likely derived from the apostle John himself, constructs a theological gospel that reveals the mind of the glorified Christ more than the actual words of the Nazarene.

*"Those who adhere to the truth in Christ come to the light in order that their deeds might be seen for what they are, deeds done in union with God", v21.* It could be argued that such a person comes to the light because their life is worthy of exposure, but if that were the case John would have used a word like goodness, faithfulness or righteousness. No, although such a person's righteousness is but filthy rags, they have discovered an amazing truth, a truth that they now rest on, namely, that their life is now hid in Christ and therefore they are judged according to his righteousness. Such a person no longer fears the light.

iv] Homiletics: *Gospel Banners*

When I commenced ministry in my last parish I hung a banner outside the church; "Under new management - same Boss." Church notice boards and banners can tell us a lot about the agenda of a church. There is the *come*



*and join the FULL gospel church* versions which suggest superiority. There is the *no message church*, other than the service times, usually without notification if cancelled, or even with the wrong times. The *you are unimportant to us* message is emphasized if the notice board is next to unintelligible. There is the embarrassingly dumb and unoriginal, "CH\_CH, what's missing?" I've used that one! In Australia a local hotel replied with "P\_B, what's missing?" There is the *finger-pointing judgmental banner* which proclaims that church attenders are going to heaven, but the rest of you out there are going to hell.

In our Bible reading today, John ponders the impact of God's offer of everlasting life. In a world facing destruction, there are those who come to the light, who believe in Jesus, who rest on the truth of God's grace in Christ, but there are also many others who hate the light and flee from it. John suggests that those who hold onto their selfish lifestyle, reject the light because they fear exposure, and thus, the loss of a life apart from God.

When we banner the gospel, many of those caught up in the push and shove of life will ignore, even flee the light, but some will be attracted to it. So, banner the gospel; probably something better than "Jesus Saves", given that we don't know whether he had a savings account with a bank!!!

**Text - 3:16**

The salvation of those who believe, the issue central to Jesus' discussion with Nicodemus, v16-21. i] God's love for the world, v16-18. a) Proposition, v16. Here we have one of the best loved verses in the Bible and this because it presents the gospel in a nutshell. In v15 Jesus states that it is necessary for the Son of Man to be crucified so that those "who believe in him may have eternal life." John now reflects on this truth and identifies its cause. God's love for humanity, not just Israel, has prompted the Father to give up his Son to the cross so that whoever believes in the Son may have life eternal.

**γὰρ** "for" - Introducing a causal clause explaining why God made eternal life available to those who believe, namely, because he loves his creation.

**οὕτως** adv. "[God] so" - [GOD LOVED THE WORLD] IN THIS WAY, THUS, SO. Modal adverb, expressing manner, emphatic by position, probably referring back, but possibly forward. It is often taken here as a simple elative / intensive, "so dearly", Moffatt, "to such an extent", Harris; God's love for his creation, particularly human creation, was so great "that as a result" (**ὥστε**) he gave up his Son to the cross.

**ἠγάπησεν** [**ἀγαπάω**] aor. "loved" - [GOD] LOVED. John is focused on the word love, using the verb 36 times in the gospel. He constantly refers to the Father's love for the Son and the Son's love for the Father, the Son for disciples and disciples for the Son. The particular meaning is dictated by the context. The common thread involves a relational process rather than just feelings. A word like "compassion", may suit. The consequence of God's love for "the world" is the sending of Christ to be lifted up.

**τον κόσμον** [**ος**] "the world" - Accusative direct object of the verb "to love." Not the creation as such, but rather the world of humanity and human activity.

**ὥστε** + ind. "that" - Introducing a consecutive clause expressing result; "with the result that, so that, consequently, ..." Carson says an actual result is intended. It is because God loved the world that he gave up his Son to the cross.

**ἔδωκεν** [**δίδωμι**] aor. ind. act. "he gave" - Here, gave in the sense of "sent" to the cross. The tense indicates a shift from Jesus' words to John's reflection, although some argue that the shift is later in the passage.

**τον μονογενη** adj. "only [Son] / one and only [Son]" - [THE SON], THE ONLY BEGOTTEN, ONE OF A KIND, UNIQUE. Accusative direct object of the verb "to give." John is stressing Christ's unique relationship with the Father. In fact, John only uses the word "son" of Jesus and never of Jesus' disciples. This serves to underline the unique nature of the relationship between the Father and the Son.

**ἵνα** + subj. "that" - Introducing a final clause expressing purpose, or consecutive clause expressing result. Harris suggests purpose with an implied result. The Son is lifted up "in order that / with the result that" those who believe shall not perish.

**ὁ πιστευων** [**πιστεύω**] pres. part. "[whoever] believes" - [ALL] THE BELIEVING ONES. The participle with **πας** may be classified as substantival, or adjectival, depending on whether we treat **πας** as an adjective "all, every", or a substantive "everyone". Possibly "anyone who believes" if understood as a generalized construction.

μη αποληται [απολλυμι] "**not perish**" - MAY NOT PERISH, DESTROY. The natural state of humanity is death. Only God possesses life, and by extension, those who believe in Christ.

αλλ [αλλα] "**but [have eternal life]**" - BUT [HAVE LIFE ETERNAL]. Strong adversative standing in a counterpoint construction; "not [perish], but [have .....]"

#### v17

b) The purpose of God's love, v17. Jesus, in like manner with the gospel, does indeed condemn unbelieving humanity, or more properly, reiterates the condemnation already hanging over them. Yet, this is not the purpose of Jesus' coming; Jesus is sent to save, not to condemn.

γαρ "**for**" - More reason than cause, here a clarification of Christ's mission into the world and so probably more reason than cause; "God did not send his Son into the world to judge the world; he sent his Son that through him the world should be saved", Barclay.

ου απεστειλεν [αποστελλω] aor. "**did not send**" - [GOD] DID NOT SEND, SEND FORTH, COMMISSION [INTO THE WORLD]. Used of an authoritative sending and therefore constantly used of Christian mission, which meaning John obviously wants to convey. God's mission, in the sending of Christ, is not the condemnation of mankind, but rather the salvation of mankind.

ινα + subj. "**to**" - THAT / IN ORDER TO. Introducing a final clause expressing purpose; God did not send "in order to condemn."

κρινη [κρινω] aor. subj. "**condemn**" - JUDGE, DECIDE AGAINST / CONDEMN [THE WORD]. Either sense is possible. Technically the word is used to offset salvation which is the purpose of Christ's coming. God sent Christ in order to save, not to condemn, although a consequence of Christ's coming is the reiteration of the condemnation already hanging over humanity. Note, the agent of judgement / condemnation remains God, not Christ.

αλλ [αλλα] "**but**" - Strong adversative standing in a counterpoint construction; "not ..... but ....."

ινα + subj. "**to [save]**" - THAT [THE WORLD MIGHT BE SAVED]. Introducing a final clause expressing purpose.

δι [δια] + gen. "**through [him]**" - THROUGH, BY MEANS OF [HIM]. Instrumental, expressing agency; the Father does the saving, through the Son.

#### v18

c) The consequences, v18. Having stressed that the purpose of Jesus' coming is to save lost humanity, John now underlines the truth that belief in (trust in, reliance on) Jesus is the necessary prerequisite for a person to escape condemnation. The person who does not believe confirms their condemnation,

and this because they have ignored the salvation offered through God's unique Son.

ὁ πιστευων [πιστευω] pres. part. "**whoever believes**" - THE ONE BELIEVING, PUTTING FAITH, RESTING. The participle serves as a substantive, nominative subject of the verb "to believe."

εις + acc. "**in [him]**"- INTO [HIM IS NOT JUDGED]. The prepositions εις, "into", and εν, "in", when used for belief into / in Christ, probably both express direction / goal, although McHugh argues that εις demands the sense "believes-and-trusts."

δε "**but [whoever does not believe]**" - BUT, AND [THE ONE NOT BELIEVING]. Transitional, here introducing a contrast, as NIV.

κεκριται [κρινω] perf. "**stands condemned**" - HAS BEEN JUDGED. In the "perfect tense the judgment is already past, but the sentence remains", Barrett.

ηδη adv. "**already**" - ALREADY, NOW = NOW AFTER ALL THIS WAITING. Temporal adverb. The condemnation of those who do not believe applies in the same way as the justification of those who believe; they have already faced the judgment and are declared lost, condemned, because of their unbelief.

οτι "**because**" - Here serving to introduce a causal clause, as NIV.

μη πεπιστευκεν [πιστευω] perf. "**he has not believed**" - The perfect tense is expressing "the settled state of unbelievers' condemnation and unbelief", Kostenberger. Note the use of the negation μη with the indicative, a rare usage. The negation ου would be expected. See Harris for suggested reasons.

το ονομα [α ατος] "**name**" - [INTO] THE NAME. For the ancients, a person's name represents the person. Insult a person's name and you insult the person.

μονογενους gen. adj. "**[only [Son]] / one and only [Son]**" - OF THE ONLY [SON OF GOD]. See v16. The genitive is adjectival, possessive; "the name that belongs to ..."

## v19

ii] Mankind's love of the world - the basis of divine judgment, v19-21. a) Proposition, v19. "Light has come into the world, but people loved darkness instead of light."

δε "-" - BUT/AND. Transitional, indicating a step in the argument; "This is the verdict."

αυτη pro. "**This**" - THIS [IS]. The demonstrative pronoun points forward to the explanation of the "verdict", namely, that people like darkness rather than light.

η κρισις [ις εως] "**the verdict**" - THE JUDGMENT, DECISION. Nominative subject of the verb to-be. Barrett suggests that the word means "condemnation", but Morris thinks that at this point in the passage it means "the process of judging"

rather than the sentence of condemnation. This process proceeds on the basis of "practical misbehaviour which prevents a person from advancing into the light", McHugh. "They were not willing to live by the truth; they valued their pride more than their integrity, their prejudice more than contrite faith", Carson. "The fact which really judges men is that light came into the world ....", Barclay.

**ὅτι** "- " - THAT. Here introducing an epexegetic clause specifying the content of the verdict.

**το φως** "**light**" - THE LIGHT [HAS COME INTO THE WORLD]. Nominative subject of the verb "to come." "Light" is an Old Testament image used to describe both wisdom and the law and the prophets. God's revelation is light and its enlightening enlivens; it enlivens because it is good. For John, Jesus is divine life, and this life radiates a pure divine truth which gives life. See the Prologue, 1:9.

**καί** "**but**" - AND [MEN LOVED THE DARKNESS MORE THAN / RATHER THAN THE LIGHT]. Here contrastive, as NIV - a Semitic use of the conjunction.

**γάρ** "**because**" - More reason than cause, explanatory, evidential; humanity loved darkness "as can be seen from their evil actions", McHugh.

**αὐτῶν** gen. pro. "**their [deeds]**" - [THE WORKS] OF THEM [WAS EVIL]. The genitive may be classified adjectival, possessive, "their deeds", or verbal, subjective, "the deeds they *performed*." Note, as usual, the plural neuter subject takes a singular verb.

## v20

b) The consequences, v20-21: The final verses are difficult to interpret, but there is a clue to their meaning and it lies in the phrase, "this is the verdict." Morris, suggests that the "verdict" is likely referring to the process of judging, rather than the actual judgment itself. So, John is explaining how the process of judging functions. On the one hand there are "those who do evil" and fail to come to the light. They live in habitual evil and hate the light because they fear that their evil will be exposed. They are happy in their evil and don't want their cosy world disturbed by the glaring reproof of Christ. On the other hand, there are "those who do truth", that is, they acknowledge the truth of God in Christ and so happily come to the light.

**γάρ** "- " - FOR. Here again explanatory, introducing a clarification of v19 and therefore left untranslated. The clarification covers v20 and 21, first negatively and then positively. It is important to note that the two verses are not logically parallel. Judgment proceeds ("the verdict", v19) on the basis of a person's doing evil and hating light, or on the basis of a person's living by the truth and coming to the light. Clearly, v19 is addressing ethical / moral behaviour, but v20 is addressing adherence to Christ.

πας ... ὁ ... πρασσων [πρασσω] pres. part. **"everyone who does"** - ALL THE ONES DOING, PRACTISING. Here πας + the articular participle may be classified as substantival, or adjectival, attributive, limiting the substantive adjective "all the ones". See "everyone born", 3:8.

φauλα **"evil"** - FOUL, BAD, EVIL [HATES THE LIGHT AND DOES NOT COME TO THE LIGHT]. Accusative direct object of the participle "doing".

ἵνα + subj. **"for fear that"** - LEST [THE WORKS]. Introducing a negated purpose clause, **"in order that not = lest** their deeds be exposed."

αυτου gen. pro., **"their [deeds]"** - OF HIM. As αυτων, v19.

ελεγχθη [ελεγχω] aor. pas. subj. **"will be exposed"** - MAY BE EXPOSED, SHOWN SOMETHING (and therefore "reproved"). Following usual form, a singular verb is used with a neuter plural subject. Used of the Holy Spirit in 16:8 who will "prove the world wrong about..." Barrett suggests "convincing exposure." Morris suggests that "to come to the light means to have one's darkness shown for what it is and to have it rebuked for what it is." The child of the dark does not want their life exposed, while the child of the light does, cf. 21b. A person under the grace of God is free from guilt and quite willing to have their sin exposed, while a person apart from God denies guilt and fears any exposure.

## v21

δε **"but"** - BUT/AND. Transitional, indicating a counter step in the argument, so "but".

ὁ ποιων [ποιεω] pres. part. **"whoever lives by [the truth]"** - THE ONE DOING [THE TRUTH]. The participle serves as a substantive. Heb., "to keep faith". Dead Sea Scrolls: "the men of truth, the doers of the law, whose hands do not grow slack from the service of truth." Barrett defines this person as "he who practises the true (Christian) faith and life." Tasker opts for "the man of integrity", but this is unlikely. Carson is surely right when he argues for "adherence to the truth as it is in Jesus Christ." Judgment is passed in favour of the person who is committed to Christ and who, under the cover of divine grace, comes into the scorching brilliance of his light.

ἵνα + subj. **"so that [it may be seen plainly]"** - [COMES TO THE LIGHT] THAT [HIS WORKS MAY BE MANIFESTED]. In v20 this construction introduced a purpose clause, and it would seem likely that the same sense is intended here, "in order that", but many commentators argue for a consecutive clause, "so that / with the result that", eg. McHugh. The clause is by no means clear, but the sense seems to be that the person who adheres to the truth in Christ, willingly comes before the Lord God in order that their life may be seen, not on the basis of what they have done, but on the basis of what God has done in them and for them, as an act

of divine grace - works which are "in union with him, and therefore by His power", Westcott.

**ὅτι "that"** - Here epexegetic / appositional, introducing an explanation of the nature of the **τα έργα** "the works / deeds" that the person who comes to the light wants made manifest. Obviously not their own deeds, since "none are righteous, no not one", but rather works "wrought in God", AV.

**ἐστὶν ἐργασμένα [ἐργάζομαι]** perf. pas. part "**what he has done has been done**" - THEY HAVING BEEN DONE. The perfect periphrastic construction possibly serves to underline the completeness of God's work in Christ worked in us.

**ἐν** + dat. "**[through] God**" - IN [GOD]. Here the preposition may take an instrumental sense, "through", so Beasley-Murray; it is "by the instrumentality of" the grace of God that we may possess salvation through faith in Christ. Accompaniment is also a possibility standing in place of **κατά**, "in accordance with", so Schnackenburg, although this seems unlikely. A local sense, "in", in the sense of "in union with", seems more likely; "that his deeds might be seen for what they are, deeds done in oneness with God", Cassirer.

## 3:22-36

### The Ministry of Messiah, 2:1-12:50

#### 1. Jesus offers abundant new life, 2:1-3:36

##### v] Jesus and John the Baptist

##### Synopsis

Our author now gives us some more details on the ministry of the Baptist, before drawing together the truth evident in Jesus' discussion with Nicodemus, v31-36. So, John commences with a narrative, v22-26, then a monologue by the Baptist, v27-30, and then follows up with a commentary / exposition, v31-36.

##### Teaching

Whereas the Baptist washes with water, Jesus washes with the Spirit, and that washing brings with it "eternal life".

##### Issues

i] Context: For *Jesus offers abundant new life*, 2:1-3:36; See 2:1-12.

ii] Structure: Discourse and commentary; *Jesus and John the Baptist*:

Discourse - the testimony of the Baptist, v22-30:

Setting, v22-26;

Testimony, v27-30:

"he must increase, but I must decrease."

Commentary - the supremacy of Christ, 31-36:

Proposition, v31:

"he who comes from above is above all."

Function, v32:

"he testifies to what he has seen and heard."

Consequences, v32-36:

"whoever receives his testimony":

receives the Spirit.

"has eternal life."

whoever does not receive his testimony;

"the wrath of God remains on him."

iii] Interpretation:

Before moving to the testimony of the Baptist, John provides the setting, v22-26. Here we learn that Jesus' early ministry was concurrent with that of the Baptist. It was at this time that the Baptist's disciples got into a dispute with "the Jews" ("a Jew"?) over καθαρισμῶν, "purification". This may be an oblique reference to water baptism, because

the Baptist's disciples then ask him about the person on the other side of Jordan who "is baptizing, and all are going to him."

The Baptist's testimony serves to contrast the Baptist with Jesus, the one who washes with the Spirit (cf. v5. "Born of water and Spirit" is best understood as "born from the washing of the Spirit", cf., Brown), v27-30. As Jesus explained to Nicodemus, a person cannot gain eternal life unless they are born of the Spirit. Jesus is the one who washes with the Spirit, unlike the Baptist who only washes with water. The Baptist but points to the new creation; Jesus is the realization of the new creation. The Baptist can only "decrease"; Jesus can only "increase". So, Jesus, the one who comes from above, testifies to the new order of things. Those who receive his testimony receive the Spirit and so find eternal life. Those who do not receive his testimony are left to face the wrath of God alone.

John concludes with a commentary on the supremacy of Christ, v31-36: John, in this commentary on the Baptist's monologue, sets out to establish "the supremacy of Christ as the One who descends from heaven and bears witness to what he has seen" (Dodd), a witness bearing the authority of the Father, a witness, which when believed, enacts a washing of the Spirit producing eternal life. Some commentators have tried to excise this discourse and place it at the end of the Nicodemus discourse (Moffatt actually moves v22-31 to after the miracle in Cana in Galilee). There are similarities between the two discourses, but such a stitching is not seamless. Dodd argues that this discourse is best viewed as a "recapitulation", "an explanatory appendix", of the leading ideas in the Nicodemus discourse (a Johannine technique). The commentary does seem to function this way, and that being the case, it serves well as the conclusion of the first sign / event episode.

iv] Form and intent:

"New Testament scholars generally assume it as self-evident that the controversies in the Fourth Gospel reflect the tensions that prevailed between the Johannine community and the synagogue", Beasley-Murray. It is also argued that John is writing within an environment of theological controversy, eg., Gnosticism. Thus, "the fundamental issue that determined the form of the Fourth Gospel is a theological one, namely the unity of Christ's action in the flesh and the Spirit", Beasley-Murray. Yet, one wonders whether we read too much into the nature of the Fourth Gospel. Dodd argues in *Interpretation* that each episode in the Fourth Gospel "presents the gospel in its wholeness", of Christ the one who brings life to those who believe. What we have in the Fourth Gospel is most likely a thematic assembling of the gospel teaching of John the apostle. It is for this

reason that when we come to the task of preaching on a passage from the gospel of John we often end up with an evangelistic address.

v] Homiletics: *The Comfortable Vagueness of Life*

*"Doubt can be as powerful and sustaining as certainty"*, John Patrick Stanley.



We live in an age of comfortable vagueness. The isolated community that I live in has spawned the alternate path of new age spirituality. I guess it's a mountain type of thing . - close to nature and all that.

The mystery of the moment is orbs. Orbs are power sources which float around us. Although they can't be seen by the naked eye, they can be photographed by a digital camera.

So, what are they? Are they spiritual entities, moisture on the lens, heat sheer, a flaw in digital technology (backscatter)? Whatever they may be, they provide a spirituality of comfortable vagueness - a powerful and sustaining certainty for a number of my neighbours.

When it comes to Jesus, the true source of spiritual certainty, there are two choices facing humanity. There is the path of comfortable vagueness that leads to death, or there is the path of belief that leads to life. This new life, life in all its fullness, eternal life, rests on the sure truth that Jesus is the source of life eternal.

John the Baptist was a great man, but not as great as the one who followed him, the one from above. The Baptist washed with water, but the one from above washes with the Spirit. Jesus came to our world to bring life, life in all its fullness. This new life, life eternal, belongs to all who choose faith over comfortable vagueness.

### **Text - 3:22**

Jesus and the Baptist, v22-36: i] The testimony of the Baptist, v22-30. a) Setting, v22-26: Moving from the Nicodemus discourse on new life in Christ, John compares Jesus with the Baptist. Our author will return again to the subject of new life when he summarizes it in v31-36. Both Jesus and the Baptist were in the countryside baptizing, although Jesus' disciples were performing the rite, rather than Jesus himself. There was something different between the two rites and this was picked up by an observant Jew who questioned the Baptist's disciples on the matter. The Baptist's disciples then went to the Baptist himself and questioned him how this might relate to the increasing success of Jesus' ministry.

μετα τουτο "after this" - AFTER THESE THINGS. Transitional; indicating temporal sequence.

εις + acc. "into [the Judean countryside]" - [JESUS AND THE DISCIPLES OF HIM CAME] INTO [THE JUDEAN LAND]. Local, indicating the direction of the action. As if leaving Jerusalem and moving out into the countryside, so NIV, although possibly "into the country of Judea", Phillips, Goodspeed, ie., "the Judean territory", McHugh.

διετριβεν [διατριβω] imperf. "he spent some time" - [AND THERE] HE WAS STAYING. The imperfect, being durative, may express "quite a long stay", Lindars, although an imperfect is often used for background information within a narrative.

μετα + gen. "with [them]" - Expressing association / accompaniment; "in company with them."

εβαптиζεν [βαπτιζω] imperf. "baptized" - [AND] HE WAS IMMERSING. The imperfect is possibly iterative expressing repeated action, so Brown, or durative, but see "he was staying" above; "where he spent some time baptizing", McHugh. Interestingly, "he was baptizing", although we are told in v2 that only Jesus' disciples baptized, not Jesus. Is the sense here that the disciples baptized in Jesus' name? Is Jesus' "immersing" in the sense of an immersing with the Spirit rather than water? The whole point of this episode is to compare the Baptist who immerses/washes in water with Jesus who immerses/washes in the Spirit, so the impression here is that Jesus is doing something that is different to the Baptist. Carson argues that the context implies water baptism, while Haenchen points out that the Spirit in John is only imparted by the risen Christ (is that so?).

## v23

και "also" - [BUT/AND JOHN] AND = ALSO. Adjunctive, "also".

ην ... βαπτιζων [βαπτιζω] pres. part. "was baptizing" - The participle and the verb to-be forms a periphrastic imperfect construction, possibly emphasizing aspect such that "John gave himself to baptizing more continuously than Jesus", Morris.

εν + dat. "at [Aenon near Salim]" - IN [AENON NEAR SALIM]. Local, expressing space within; "in the locality of ...." The sites are disputed, but the point is clear, "Jesus was baptizing in Judean territory, John was also baptizing not far away, though in Samaritan territory", McHugh. Albright has identified a town called Salim with a village nearby called Ainun, both in the valley of Shechem in an area where the Wadi Farah rises providing an abundance of spring water. Yet, why would the Baptist be ministering in Samaria?

**ὅτι "because"** - BECAUSE [MUCH WATER WAS THERE]. Introducing a causal clause explaining why John was baptizing in this locality, namely, because of the abundance of water.

**παρεγίνοντο [παραγίνομαι]** imperf. **"they came"** - [AND] *people* WERE COMING [AND WERE BEING BAPTIZED]. As for "were being baptized, the imperfect, being durative, possibly indicates that the Baptist's ministry was successful; "A continuous stream of people flocked out to him", Barclay. Nonetheless, the imperfect is often just used to give background information within a narrative and that may be its intent here.

#### v24

Usually treated as a parenthetical statement by John probably underlining the termination of the Baptist's ministry, which although successful, must move aside for the one greater.

**γάρ "-"** - FOR. Here transitional; introducing an editorial comment explaining that at this time the Baptist had not yet been arrested and was still baptizing adherents.

**οὐπω** adv. **"this was before"** - [JOHN] NOT YET. Temporal.

**ἦν βεβλημενος [βαλλω]** perf. part. **"was put"** - HAD BEEN THROWN [INTO PRISON]. A periphrastic pluperfect construction, possibly emphasizing aspect, "the duration of John's incarceration", McHugh.

#### v25

**οὖν "-"** - FOR. Here transitional and so left untranslated.

**ζητησις [ις εως]** **"an argument"** - [THERE BECAME THEN] A DISCUSSION, DEBATE. Nominative subject of the verb "to become." A strong sense is indicated, "a dispute", Moffatt.

**ἐκ "between some of [John's disciples]"** - FROM [THE DISCIPLES OF JOHN]. Possibly equivalent to a partitive genitive; "a discussion among some of John's disciples", as NIV, although McHugh / Barrett suggest that the preposition is identifying the source of the argument.

**μετά** + gen. **"with"** - Expressing association / accompaniment; "with".

**Ιουδαίου [ος]** gen. **"a Jew"** - Variant "Jews", but the more difficult reading "Jew", singular, is preferred.

**περί** + gen. **"over the matter of"** - CONCERNING, ABOUT. Expressing reference / respect.

**καθαρισμῶν [ος]** **"ceremonial washing"** - PURIFICATION. The sense is unclear. Is the debate over the religious value of the Baptist's water baptism, or over ritual purification as such? The NIV "ceremonial washing" ("s" NAB) allows both options. Lindars thinks that it "could indeed include baptism and was

probably intended by John to do so." One suspects that the issue is over what the Baptist is doing as compared with what Jesus is doing, given that what Jesus is doing seems to be overtaking what the Baptist is doing in the popularity stakes (so the point of the question to the Baptist in v26). A definitive conclusion is not possible.

## v26

ἦλθον [ἐρχομαι] aor. "**they came**" - [AND] THEY CAME. The subject is unclear, but presumably the Baptist's disciples.

προς + acc. "**to [John]**" - TOWARD [JOHN]. Local, expressing movement toward.

αὐτῷ dat. pro. "**[said] to him**" - Dative of indirect object.

ὃ dat. pro "**the one [you testified] about**" - [RABBI, HE WHO WAS WITH YOU BEYOND THE JORDAN] TO WHOM. The relative pronoun introduces a relative clause standing as the subject of the verb "to baptize." We might have expected the preposition *περι* with *μαρτυρεω* "concerning whom you bore witness", cf. 5:31, but here John uses the dative of respect, a construction more common to Luke.

μεμαρτυρηκας [μαρτυρεω] perf. "**testified**" - [YOU] HAVE GIVEN TESTIMONY. The perfect expressing "abiding witness", McHugh, Barrett; "to whom you have been bearing witness."

οὗτος βαπτίζει "**he is baptizing**" - [LOOK] THIS ONE BAPTIZES. Possibly "he himself baptizes", but see above.

παντες "**everyone [is going to him]**" - [AND] ALL [ARE COMING TO HIM]. Obviously an exaggeration, possibly with "overtones of accusation", Haenchen, "resentment", Carson, but more likely "utterly neutral", McHugh.

## v27

b) The Baptist's monologue, v27-30. The Baptist goes on to remind his disciples of what he has already told them: "I am not the Christ", rather, "I am sent ahead of him." The Baptist simply describes himself as the best-man for a bridegroom, having the responsibility to prepare for his coming wedding. The Baptist knows that Jesus' ministry will power ahead and his will fade; serving this end completes his life.

λαμβάνειν [λαμβάνω] pres. inf. "**[a man can] receive**" - [JOHN ANSWERED AND SAID, A MAN IS NOT ABLE] TO RECEIVE. The infinitive is complementary, completing the sense of the verb "is [not] able".

οὐδε ἐν "-" - NOT ONE *thing*, *ANYthing*. What is given in this context is possibly "popularity", TH, cf., v30, but better status, cf., v28. "No one can take a single thing as his possession", McHugh.

εαν μη + subj. **"only"** - IF NOT = EXCEPT, UNLESS. The construction introduces an exceptive clause which establishes a contrast by designating an exception, although we would have expected **ει μη**; "a person cannot receive even one thing except it is given from heaven." On the other hand, we could treat the verse as a negated conditional clause, 3rd class, where the condition is assumed a possibility, lit. "unless, *as may be the case*, it has been given from heaven, *then* a man is not able to receive one thing." The NIV has shaped a positive statement to aid understanding. "There is nothing a person can receive except what has been granted them from heaven", Cassirer.

ἡ δεδομενον [διδομαι] perf. part. **"what is given"** - IT HAS BEEN GIVEN. The subjunctive verb to-be + the perfect participle forms a periphrastic perfect construction, possibly emphasizing durative aspect. "It is not a matter of human endowment or pretension, but of a gift from heaven, ie., God", Haenchen.

αυτω dat. pro. **"him / them"** - TO HIM. Dative of indirect object.

εκ + gen. **"from"** - OUT OF, FROM. Expressing source / origin.

του ουρανου **"heaven"** - HEAVEN. Demonstrating Semitic deference toward the divine, so "a person can only receive what God gives them", Barclay.

## v28

αυτοι υμεις **"you yourselves"** - they you. Emphatic construction. Here **αυτοι**, "they", serves to strengthen **υμεις**, "you", so "you yourselves." Probably referring to the Baptist's disciples.

μαρτυρειτε [μαρτυρω] pres. **"can testify"** - BEAR WITNESS, TESTIMONY. "You yourselves heard me say", TH; "you can bear me out", JB.

μοι dat. "-" - TO ME. Again, we may have expected **περι** after "witness" = "bear witness concerning me", but here again a dative is used to express reference / respect, "you yourselves bear witness with respect to / concerning me."

οτι **"that [I said]"** - THAT [I SAID *that* I AM NOT THE CHRIST]. Introducing a dependent statement of indirect speech expressing what can be testified. The second variant **οτι** (bracketed) again introduces a dependent statement, here direct speech, expressing what the Baptist had said, namely "I am not the Christ / Messiah". The third **οτι** is also direct speech expressing more of what the Baptist had said, namely "I have been sent on ahead of him".

αλλα "-" - BUT. Strong adversative standing in counterpoint construction; "not ..... but ..... "I am not the messiah, but *I said* that I do not take precedence over the messiah."

απεσταλμενος [αποστελλω] perf. pas. part. **"am sent"** - [I AM] HAVING BEEN SENT. Intensive perfect participle, usually treated as a divine passive, ie., "I have been sent *by God*." Given that the participle is followed by **ειμι**, the present verb to-be, we may have a periphrastic perfect construction, but then again, the

participle may have an adverbial intent, possibly concessive, "although I have been sent by God, I am ....."

**εμπροσθεν** "**ahead of**" - BEFORE, IN FRONT OF [THAT ONE (THE ONE JUST MENTIONED)]. Possibly temporal, but more likely local, "I am [only] an envoy sent on ahead of him", McHugh.

## v29

Generally accepted as a genuine saying of the Baptist (should we be surprised?). The language is somewhat apocalyptic with the image of a bridegroom commonly used to describe the messiah's coming to Israel, here of the King's coming Son. The Baptist expresses his privilege, and thus joy, in serving the Son.

**ὁ ἔχων [ἐχω]** "**belongs**" - THE ONE HAVING [THE BRIDE IS the BRIDEGROOM]. The participle serves as a substantive, subject of the verb to-be, "the one having the bride is he / the bridegroom", best expressed "it is the bridegroom who has the bride as his own", Cassirer.

**ὁ εσθικως [ἱσθιμι]** perf. part. "**[the friend] who attends [the bridegroom]**" - [BUT/AND THE FRIEND OF THE BRIDEGROOM] THE ONE HAVING STOOD [AND HEARING / OBEYING HIM]. "Friend" (the bridegroom's agent in arranging the marriage) = "the best man", NAB. The participle, as with "hearing" is best treated as adjectival, attributive, limiting "friend", as NIV, although possibly serving as a substantive, in apposition to "friend", "the one having stood and hearing him." Interestingly, "the friend who stands" = "who is there to support him and carry out his orders", Barclay, takes a perfect tense, while "the friend who hears" = "who listens to his every word", takes the present tense. We possibly have a hendiadys; "who stands by listening to the bridegroom", Cassirer.

**ουτου** gen. "**him**" - Genitive of direct object following the verb "to obey".

**χαρᾱ [α ας]** dat. "**[and is full of] joy**" - [REJOICES] WITH JOY. The dative is adverbial, modal, expressing manner. The construction is Semitic where the Gk. dative has been used for the Hebrew absolute infinitive; "he is happy when he hears the bridegroom speak", TH.

**δια** "**when [he hears the bridegroom's voice]**" - BECAUSE OF, ON ACCOUNT OF [THE VOICE OF THE BRIDEGROOM]. Causal, "that is why the joy that I am now experiencing fulfills all my desires", McHugh.

**ουν** "-" - THEREFORE. Inferential, drawing a logical conclusion; "therefore".

**ἡ ἐμῃ** adj. "**[that joy is] mine**" - [THIS THE JOY] THE OF MINE. This articular possessive adjective functions as an attributive adjective limiting "the joy"; "this joy which is mine is now complete."

**πεπληρωται [πληρωω]** perf. pas. "**it is now complete**" - HAS BEEN MADE FULL. Emphatic by position. "Fulfilled", so "complete".

### v30

**αυξανειν [αυξανω]** pres. inf. "**greater**" - [THAT ONE IS NECESSARY] TO BE GREATER, INCREASE. The infinitive forms a nominal phrase subject of the verb "it is necessary", with the subject of the infinitive being the accusative **εκεινον** "this one" (accusative infinitive construction); "this one to increase is necessary." For Novakovic's classification of complementary see Greek Glossary, Substantive Infinitives - Subject. "He must grow greater and greater", Phillips.

**δε** "-" - BUT/AND. Transitional, introducing a counterpoint, "but I must grow less and less."

**ελαττουσθαι [ελαττω]** pres. inf. "**[I must become] less**" - [ME *is necessary*] TO BE LESS. The infinitive, as above. with the verb "it is necessary" assumed, "I (acc.) to decrease [is necessary]". "I must wane", Berkeley (as in "wax and wane").

### v31

ii] Commentary, v31-36: a) Proposition - The supremacy of Christ, v31. "He who comes from above is above all." It is never easy to identify where our author ends a dialogue / discourse and moves to commentary. It is generally accepted that v31-36 is commentary rather than a continuation of the Baptists dialogue.

**ὁ ... ερχομενος [ερχομαι]** pres. part. "**the one who comes [from above]**" - THE ONE COMING [FROM ABOVE (HEAVEN / GOD)]. The participle serves as a substantive. The present tense is both durative and timeless, he comes past, present and future. "The coming one" is messianic and even apocalyptic such that John is referring to "Jesus as the Son of man, the supreme ruler of the human race", Barrett.

**επανω** + gen. "**[is] above [all]**" - [IS] OVER, ABOVE [ALL]. Expressing advantage. Possibly in the sense "is greater than all."

**ὁ ὧν** "**the one who is**" - THE ONE BEING. The participle serves as a substantive, nominative subject of the verb to-be. It is usually assumed that the Baptist is in mind, although as already noted, John, both in content and style, moves back to the discourse that follows the Nicodemus narrative and dialogue. So, Nicodemus and those like him may be in mind. "From the earth" means "from the natural order of things", of being human, "a creature (but not a sinner)", McHugh.

**εκ** + gen. "**from [the earth]**" - OUT OF, FROM [THE EARTH]. Expressing source / origin.

**εκ** + gen. "**belongs to [the earth]**" - OF [THE EARTH IS]. Here serving as a partitive genitive. "He is like everyone else", Junkins. A bit tautological, although Barrett suggests "he that is earthly in origin is earthly by nature."

ἐκ +gen. "[speaks as one] from [the earth]" - FROM/OF [THE EARTH SPEAKS]. Expressing source / origin. "And speaks from an earth-standpoint", Berkeley. Surely we should regard the Baptist's words as prophetic and therefore divine revelation. Possibly a comparison is being made between Jesus and the Baptist. "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", Carson, so Barrett, Morris. Schnackenburg argues that John has moved back to the Nicodemus discourse and so Nicodemus, and those like him (ie., those not washed with/by the Spirit), is in John's mind. So also Ridderbos.

τοῦ οὐρανοῦ "[the one who comes from] heaven" - [THE ONE COMING FROM] HEAVEN. Virtually a repeat of the opening clause of the sentence except that "from heaven" replaces "from above". The "is above all", again repeats the opening clause of the verse, but it may not be original. If "is above all" is an addition, then "the one who comes from heaven" will introduce the next verse: "the one who comes from heaven testifies to that which he has seen and heard." This seems likely.

### v32

b) Consequences, v32-36: The Baptist washes with water, but Jesus washes with the Spirit, and it is the Spirit who gives life. Jesus comes from God with a divine message, although sadly, few accept it. But, those who do believe / accept the divine message end up tasting the faithfulness of God, and this because the one who brings the message brings the life-giving Spirit of God. This then is how it is: when it comes to God's gift of new life, the Father has given the Son full authority. Whoever believes in the Son will receive the gift of life in all its fullness. Yet, be warned, whoever does not believe does not possess life, but stands condemned.

ἑώρακεν [ὅραω] perf. "seen" - [THAT WHICH] HE HAS SEEN [AND HEAR, THIS HE TESTIFIES]. The perfect is possibly intensive, expressing a past action with ongoing consequences, "the abiding memory of the vision", McHugh, but ηκουσεν, "heard" is aorist (a specific message??), so it is likely that the perfect here is aoristic where the result of the action is not in mind. "He [the one who comes from heaven] is testifying to what he has seen and heard", Moffatt.

οὐδεὶς λαμβάνει [λαμβάνω] pres. "no one accepts" - [AND THE TESTIMONY OF HIM] NO ONE RECEIVES. A reminder that these words are part of John's discourse, not the monologue from the Baptist. From the Baptist's perspective Jesus was increasingly popular. The "no one" is an exaggeration, but does reflect the perspective of the prologue, cf. 1:11f.

αυτου gen. pro. "**his**" - [THE TESTIMONY] OF HIM. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, as NIV, but possibly verbal, subjective, "the testimony he gives."

την μαρτυριαν [α] "**testimony**" - WITNESS, TESTIMONY. The word means to make a personal declaration consisting of important information, eg., something a person might give in testimony before a court of law. The Baptist asked his disciples to witness / testify to each other as to his witness / testimony concerning the messiah. John now tells us of a more important witness / testimony, namely that of the messiah himself. John's prologue defines the witness / testimony which, in simple terms, is the gospel, a divine message from God.

### v33

ὁ λαβων [λαμβάνω] aor. part. "**the man who has accepted [it]**" - THE ONE HAVING RECEIVED [HIS TESTIMONY]. The participle serves as a substantive, nominative subject of the verb "to seal." It is possible that verse refers to the Baptist, but it is more likely a general propositional statement. "To receive messiah's testimony (the gospel??) is to believe what he says", Barrett; "believe him", Junkins. "Whoever accepts the message of Christ", Haenchen.

εσφραγισεν [σφραγιζω] aor. "**has certified**" - SEALED, CERTIFIED. "Has set a seal" serves as a metaphor for "guarantee", or "confirm", with the sense "confirm / affirm" fitting the context. Probably not "everyone who does believe him has shown that God is truthful", but better "to accept this witness is to affirm that God speaks the truth", REB.

ὅτι "**that**" - Introducing an object clause / dependent statement of indirect speech expressing what is certified.

αληθης adj. "**[God is] truthful**" - [GOD IS] TRUE. Predicate adjective. This is a rather strange statement. If the testimony is the gospel, which is God's important message to humanity, then to believe the testimony entails affirming a particular truth about God. Surely not that God tells the truth as such (is truthful), but rather that he is faithful to the truth of the gospel - he is a covenant-keeping God, he does what he says, ie., "God is true to his word", McHugh. To affirm God's faithfulness is to access God's faithfulness.

### v34

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why a person who accepts God's message is a person who affirms and therefore accesses God's covenant faithfulness, namely, because the one who conveys that message, namely Jesus, also conveys (in that divine message?) God's life-giving / renewing Spirit.

του θεου [ος] gen. "[the words] of God" - [THE ONE WHOM GOD SENT, THE WORD] OF GOD [SPEAKS]. The genitive may be treated adjectival, possessive / subjective, as NIV, or descriptive, idiomatic / source, "the words *from* God."

διδωσιν [διδωμι] pres. "[for] God gives [the Spirit]" - [FOR NOT BY MEANS] HE GIVES [THE SPIRIT]. The subject is in dispute. *Textus Receptus* adds ὁ θεός "God", but it may well be "Christ". Also, το πνευμα is a variant, possibly an addition interpreting what is given, although what is actually given is the testimony of the one whom God has sent and his testimony is complete. Commentators divide, but if το πνευμα is original then we are being told that Jesus gives the Spirit and this through his testimony/witness, so Brown, Westcott [the pres. tense is a clue], contra, Lindars, Barrett, Haenchen, Morris, Carson, Schnackenburg, Kostenberger, Ridderbos, Sanders, Beasley-Murray, Hoskyns, Marsh, .... who argue that the Spirit is given to Jesus to inspire his testimony. If Jesus gives the Spirit then the object of the gift is obviously those who believe in him, but if God gives the Spirit then, in this context, Jesus is the object of the gift.

ου .. εκ μετρου "without limit" - NOT FROM MEASURE. The negated prepositional phrase is adverbial, "sparingly", BDAG,298.6c. There is no lack in the measure of the gift of the Spirit, no meagre share of the Spirit = he is given in completeness; "without measure."

### v35

αγαπα [αγαπαω] pres. "[the father] loves [the/his son]" - The present tense is durative expressing ongoing love = the abiding eternal compassionate relationship that exists in the Godhead.

εδωκεν [διδωμι] perf. "has placed" - [AND] HAS GIVEN. The perfect tense expresses a past act with ongoing consequences; "what has been put in the Son's power remains in the Son's power", TH.

παντα "everything" - ALL THINGS. Accusative direct object of the verb "to give." Including the bestowing of the life-giving Spirit conveyed in the divine Word (?? see above).

εν + dat. "in [his hands]" - IN [THE HAND OF HIM]. Local, expressing space, metaphorical, so "under his control", Barrett.

### v36

"This discourse ends with an epigram which condenses the contrast set out in verses 17-21 into a single sentence", Lindars.

ο πιστευων [πιστευω] pres. part. "whoever believes" - THE ONE BELIEVING. The participle serves as a substantive, nominative subject of the verb "to have."

εις + acc. "**in [the son]**" - INTO [THE SON]. Expressing action directed toward or arrival at. It is interesting how belief in/to Jesus is expressed either with the preposition εν, a static in / on, in union with, or εις.

εχει [εχω] pres. "**has**" - The present tense identifies a present ongoing experience, so "possesses now."

ζωην αιωνιον "**eternal life**" - Accusative direct object of the verb "to have." "Life", Barrett. Given the tense of "has", this is not a future eschatological "life", but the realized eschatology of life now = "life in all its fullness", "new life in Christ."

δε "**but**" - BUT/AND. Transitional, here introducing a counterpoint, "but."

ο ... απειθων [απειθεω] pres. part. "**whoever disobeys / rejects**" - THE ONE DISOBEYING. The participle serves as a substantive, nominative subject of the negated verb "to see." "Disobeying" in the sense of "refusing to accept the testimony of the Son", McHugh, so, "disbelieving" - "the person who does not believe."

τω υίω [ος] dat. "**the Son**" - Dative of direct object after the participle "disbelieving in."

ουκ οψεται [όραω] fut. "**will not see [life]**" - Obviously in the sense of "not possess"; "to refuse to believe in the Son is to deprive oneself of the experience of life", Barclay, for "no one can see the kingdom of God without being born from above", 3:3, ie., "born of the washing of the Spirit", v5, which is activated by believing the testimony of the Son, v15.

αλλα "**for**" - BUT. Strong adversative in a counterpoint construction, "not .... but ....", adding to the bad news, "but more".

ή οργη [η] "**wrath**" - THE WRATH [OF GOD]. Nominative subject of the verb "to remain." The response of a holy God in the face of determined sin is "the punishment of the finally impenitent", Morris.

μενει [μενω] pres. "**[God's wrath] remains**" - ABIDES, CONTINUES. Again, the present tense is used such that divine judgment, as with the gift of life, is a present reality (realized eschatology) rather than a future threat; "it has begun and will last", Brown.

επ [επι] + acc. "**on [them]**" - ON, UPON [HIM]. Spatial.

## 4:1-26

### The Ministry of Messiah, 2:1-12:50

#### 2. New life in coming to Jesus, 4:1-54

##### i] Jesus and the woman at the well, 4:1-42

##### a) The water of life

#### Synopsis

Jesus' growing popularity in Judea forces him to leave and move back again to Galilee. While journeying through Samaria he comes to the village of Sychar and there meets a Samaritan woman drawing water from the local well. The discourse on the water of life ensues.

#### Teaching

Jesus is the source of spiritual life, the source of eternal sustenance - the life-giving Spirit. If we ask him for life eternal then it is ours as a gift.

#### Issues

i] Context: See 2:13-25. The second sign / discourse episode in John's gospel consists of Jesus' meeting with a Samaritan woman, 4:1-42 and the healing of an officer's son, 5:1-47. The theme *Jesus is the source of life* nicely covers both the story of the woman at the well / the water of life, and the healing of the officer's son.

A second theme seems evident in this discourse, namely, the new form of worship appropriate for the messianic era. Israel's cult / the Temple is replaced with worship in Spirit and in truth, a worship which is personal / relationship based, in that it focuses on the Father, inaugurated by the Son, and realized in the Spirit. This discourse relates well to Jesus' cleansing of the temple and leaves us to endlessly wonder why John didn't relate the two more closely. Dodd recognizes the link by incorporating the miracle of water into wine, the cleansing of the temple, the discourses with Nicodemus and the woman at the well, and the healing of the officer's son, into a single unit covering 2:1-4:42.

ii] Background: *The Samaritans*: When the Assyrians captured Samaria, the capital of the northern kingdom of Israel, in 722-721BC, they deported the leading Jews and imported other captured peoples. When the Judean Jews returned after the Babylonian exile, a rift developed between them and the now interbred Samaritan Jews. In 400BC the Samaritans built their own temple at Mount Gerizim in opposition to the temple in Jerusalem, and by 200BC accepted only the Pentateuch as scripture (the first 5 books of the Old Testament). The final rift occurred when the temple at Mount Gerizim was destroyed, Samaria

besieged and the countryside devastated by the Hasmonean rulers of Judea, 111-107BC. Worship continued at the temple site after its destruction. Naturally, there was no love lost between Samaritans and Jews. A small number of Samaritan villages existed up to recent times in modern Syria, many being Christian, but they have been devastated by civil war in recent years.

iii] Structure: *The water of life*, presents as a chiasmus:

Setting, v1-6;

Discourse, v7-42:

A<sub>1</sub>. A Samaritan woman comes to Jesus, v7-9;

B<sub>1</sub>. Jesus and spiritual water, v10-15;

C. True worship, v16-26;

B<sub>2</sub>. Jesus and spiritual food, v27-38;

A<sub>2</sub>. Samaritan men come to Jesus, v39-42.

iv] Interpretation:

After setting the scene, v1-6, we are introduced to Christ the source of living water, v7-19. The water of Jacob's well cannot compare with the life-giving water that Christ provides. We then learn about effective worship, worship that is of spirit and truth, v20-26. Jesus, in the cleansing of the temple, exposed the dead worship of Israel, now he reveals the living worship of the new age. The worship of Jerusalem and Gerizim cannot compare with the worship of the new age in the Spirit.

It is often argued that the woman, by raising the issue of worship, is changing the subject out of embarrassment, although this is an unnecessary conclusion. She realizes Jesus is a prophet and as a prophet he can resolve a burning issue for her, and for Samaritans as a whole. She wants to know how a person can properly meet with God; is it at Mount Gerizim or Jerusalem? Jesus' answer is that it was Jerusalem, but now it is neither Mount Gerizim nor Jerusalem. Now a person meets with God in spirit and truth. In this conversation the woman moves from viewing Jesus as a prophet to viewing him as the messiah. "At the beginning of the conversation he did not make himself known to her, but first she caught sight of a thirsty man, then a Jew, then a Rabbi, afterwards a prophet, last of all the Messiah. She tried to get the better of the thirsty man, she showed dislike of the Jew, she heckled the Rabbi, she was swept off her feet by the prophet, and she adored the Christ", Ephraem the Syrian.

*"You have had five husbands, and the one you now have is not your husband"*, v18: The intent of Jesus' words is somewhat unclear. It is often taken that the woman has been married five times, these have ended in

death, or divorce, and that the present relationship is either de-facto, or an illegal marriage, so Carson, Morris, Barrett, Beasley-Murray, Lindars, Schnackenburg, .... (technically the law only allows 3 marriages, although the divine ideal of a one-flesh union only allows for one sexual union, which of itself constitutes a marriage). Yet, the second clause more naturally implies that, other than the first relationship, all the others are on a par with the sixth, ie., she has had five "men" and this is number six, so Kostenberger. The stress on the word "husband / man" and the number "five", may indicate that John intends a symbolic interpretation, cf., 2King.17:24, but it seems more likely that the purpose of the revelation of her numerous relationships simply serves to confirm Jesus' prophetic credentials, or more pointedly, that he is the Christ. The woman's response in v19 underlines this interpretation, cf., Ridderbos. It is unlikely that Jesus is trying to expose her state of sin by his prophetic revelation. Given her obvious non-standing in polite society, little needs to be said. She, like so many in our world, just gets on with life as best she can. The point at issue is "come and see a man who told me everything I have ever done!"

*Jesus is willing to evangelize Samaritans so why does he command his disciples to not evangelize them, Mt.10:5-6?* In the context of Jesus training his disciples as evangelists, they are to go first to the "lost sheep of Israel" and then to the world. The apostle Paul maintains the same principle in his ministry. Carson notes that the disciples' willingness to call down fire on a Samaritan village because it didn't bring out the welcome mat indicates that they were probably not ready for "cross-cultural evangelism"!

v] Form:

Alter in *The Art of Biblical Narrative*, 1981, argues that this narrative is controlled by a male with female betrothal type social context, although it more likely reflects a hospitality social context, guest with host, rather than male with female. The twist in the story comes when Jesus becomes the host and the woman and her neighbours become the guests.

vi] Homiletics: *Living Water*

The image of life-giving water comes from Ezekiel 47:1-12. The prophet Ezekiel sees a river flowing from the new temple, starting as a trickle from the sanctuary, running out of the temple and becoming a great river. The prophet tells us that "where the river flows everything will live."

Life is lived at the material level. We love, enjoy, experience.... yet so often this is little more than existence. Existence is a bitter-sweet proposition, certainly more sweet than bitter for those living in a Western

Society. On the other hand, life can be lived on another level, a level where we experience true life, real life, a life lived with God, a life infused with the divine presence, a life filled with the Spirit of God.

So, where will we find this "living water" such that we will never thirst again? John reminds us in our reading today that Jesus is the source of authentic life; he can be for us a river of life.

#### Text - 4:1

The water of life, v1-26: i] The scene is set, v1-6. The Pharisees note that Jesus' disciples are baptizing more people than John and so Jesus moves out of the danger zone of Judea, northward through Samaria to Galilee. Going via Samaria was the shortest route. The Samaritans were despised by pure-blood Jews, but certainly not by Jesus.

**οὕτως** "-" - THEREFORE. Transitional, rather than inferential, so possibly "now"; "now a report had reached the ears of the Pharisees that Jesus .....", Cassirer.

**ὥς** "-" - WHEN. This temporal conjunction serves to introduce a temporal clause; "now when the Lord learned that ....", Moffatt.

**ὁ Ἰησοῦς** "-" - JESUS. Nominative subject of the verb "to do." Variant **ὁ κυριος**, "the Lord", so possibly as Moffatt above.

**ὅτι** "that" - [KNEW] THAT [THE PHARISEES HEARD] THAT [JESUS]. Both usages in this verse serve to introduce an object clause / dependent statement of perception expressing what the Lord knew and what the Pharisees heard. The aorist "knew" is probably ingressive (the stress is on the beginning of the action) so "when Jesus found out that ...."

**ποιεῖ** [**ποιεῶ**] pres. "was gaining" - MAKES [AND BAPTIZES MORE DISCIPLES]. The present tense is used to express the tense of the actual thought, although this is not retained in English. Most opt for "making", but "winning" or "gaining", as NIV, seems best.

**ἢ** "than [John]" - OR [JOHN]. The disjunctive particle here serves as a comparative; "more than John."

#### v2

In 3:22 we are told that Jesus and his disciples went into Judea and were baptizing. This may indicate that Jesus was baptizing then, but not now, although the parenthetical statement in 4:2 may also cover 3:22. McHugh suggests that this verse is simply an editorial comment "to ensure that 3:22 is not understood as implying that Jesus had, during his earthly life, admitted people to what was later called Christian baptism, for the first-century disciples knew instinctively that there was a genuine difference between baptism before, and Christian baptism after, Jesus' death." Certainly, Jesus authorizes the rite, but for some reason

separates his prime preaching role from that of baptizing. Note how the apostle Paul does the same thing. Calvin's comment is worth noting: Christ's baptism is "administered by the hands of others, to teach us that Baptism is not to be valued from the person of the minister, but that its whole force depends on the author."

**καίτοιγε** "although" - Concessive conjunction, emphatic; "although."

**αυτος** pro. "-" - [JESUS] HE = HIMSELF. Linked to the noun, as here ("Jesus"), this personal pronoun functions as a reflective pronoun, "himself"; "although Jesus himself did not baptize", Moffatt.

**ουκ εβαπτιζεν** [**βαπτίζω**] imperf. "[it] was not [Jesus who] baptized" - WAS NOT BAPTIZING. The imperfect is durative (progressive or continuing action) = Jesus was not baptizing during this period of time.

**αλλ** [**αλλα**] "but [his disciples]" - BUT [THE DISCIPLES OF HIM]. Strong adversative standing in a counterpoint construction; "not ....., but ...."

### v3

"When the Lord learned of this" - Transferred from v1, **ὥς ... εγνω ὁ Ἰησους**. Verses 1-3 form a single sentence in the Gk.

**απηλθεν** [**απερχομαι**] aor. "went back" - HE LEFT [JUDEA AND DEPARTED AGAIN INTO GALILEE]. "He left Judea and started for Galilee again", CEV. Jesus obviously wants to minimize conflict with the religious authorities so he leaves Judea and moves north.

### v4

**διερχεσθαι** [**διερχομαι**] pres. inf. "[he had] to go" - [BUT/AND IT WAS NECESSARY HIM] TO PASS THROUGH. The infinitive serves as the subject of the verb "was necessary"; "he to pass through Samaria was necessary", but note 3:7. The pronoun **αυτον**, "he", serves as the accusative subject of the infinitive. The verb **δεω**, "it is necessary", often carries the implication of divine necessity, but at the same time it may just be stating the obvious; to get to Galilee it is necessary to pass through Samaria, unless of course a person is foolish enough (or overly pious) to cross the Jordan and go around the long way via Transjordan. A pious Jew would usually travel through Samaria, but do it quickly, and then, having reached Judea or Galilee, dust themselves off to remove the polluting stain (in their view) of a godless people.

**δια** + gen. "through [Samaria]" - Local, through a place. Note typical repetition of a compound verb's prefix, here **δια** of **διερχεσθαι**, "to pass through"

### v5

**ουν** "so" - THEREFORE. Inferential, establishing a logical connection; "so as a result of the decision to travel through Samaria", McHugh.

εις "to" - [HE COMES] TO, INTO. Spatial; given that εις expresses movement into and arrival at, the preposition is used here for προς which expresses movement toward.

της Σαμαρεις [α] "[a town] in Samaria." - [A VILLAGE, TOWN] OF SAMARIA. The genitive is adjectival, idiomatic / local; "a village *located in* Samaria." The noun πολιν will often refer to a small community, so "village".

λογομενην [λεγω] pres. pas. part. "called" - BEING CALLED. The participle is adjectival, attributive, limiting "town, village", "a village which is called."

Συχαρ "Sychar" - Accusative direct object of the participle "being called." The site is not definitely known, but possibly Askar on the edge of Mount Ebal opposite Mount Gerizim.

πλησιον + gen. "near" - Spatial improper preposition; "near, neighbouring".

του χωριου [ον] gen. "the plot of ground" - THE FIELD. cf. Gen.33:19, 48:22, and particularly Josh.24:32 from which the gift is assumed.

τω Ιωσηφ "to [his son] Joseph" - [WHICH JACOB GAVE] TO JOSEPH [THE SON OF HIM]. Dative of indirect object / interest, advantage, identified by the article since "Joseph" is indeclinable, although note that the article is a variant reading.

## v6

The well, assuming it is the one John is speaking of, is some 1,000 meters to the South of Askar. There is a spring at Askar and so it is strange that the woman comes to a well outside the village. She may be embarrassed to collect water along with the other women of the village (married 6 times and all that!), or she may just like the sweeter water found in Jacob's well rather than the lime-rich water that is found in the village.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

πηγη [η] "[Jacob's] well" - [THERE WAS THERE] A SPRING [OF JACOB]. The genitive "of Jacob" is adjectival, possibly possessive, as NIV, but possibly also idiomatic / of identification, "the well known as Jacob's well." The word "well" is properly "spring", but can be used of collected water. None-the-less, the well is fed by an underground spring and so the word rightly applies to Jacob's well.

ουν "-" - THEREFORE. Again inferential, establishing a logical connection; Jacob's well is nearby and so Jesus, tired out by the journey, sits down beside the well.

κεκοπιακως [κοπιαω] perf. part. "tired as he was" - [JESUS] HAVING BECOME TIRED, WEARY. The participle is adverbial, best treated as causal; "so Jesus, because he was tired from his journey."

εκ + gen. "from" - FROM. OUT OF [THE JOURNEY]. Here denoting impersonal agency, cf. Wallace; "tired out by the journey", Cassirer.

εκαθεζετο [καθεζομαι] imperf. "sat" - HE WAS SITTING. The durative aspect of the imperfect makes it a strange choice of tense here. Possibly for vivid effect, but best read as perfective; "tired out by the journey he had sat down."

οὕτως adv. "-" - THUS, SO [AT THE WELL]. Adverb of manner. Not found in all manuscripts. Brown suggests that this adverb modifies the verb "was sitting"; "he sat down without more ado" = "he had just sat down", McHugh.

ἐπι + dat. "by [the well]" - Obviously spatial; "on, upon, against, near". Probably as NIV; "beside the well."

ὥς "[it was] about [the sixth hour]" - [HOUR WAS] AS, LIKE [SIXTH]. Here the comparative particle is used to express approximation; "it was around noon."

v7

ii] A Samaritan woman comes to Jesus, v7-9. Resting by a well, Jesus asks a Samaritan woman for a drink of water. She is taken aback by the request, given that Jews would not normally drink from the same utensil as a Samaritan. It seems somewhat unusual to come and draw water at this time of the day. Possibly again prompted by the woman wanting to keep away from the other villagers, but then she may just have run out of water. Timing is more related to the divine will, enacted in Christ, in seeking out the lost.

ἐκ "[a Samaritan woman]" - [A WOMAN] OUT OF, FROM [SAMARIA]. Expressing source / origin, although leaning toward a partitive sense.

ἀντλησαι [ἀντλεω] aor. inf. "to draw water" - [COMING] TO DRAW WATER. The infinitive is adverbial, final, expressing purpose; "in order to draw water."

δος [διδωμι] aor. imp. "will you give" - [JESUS SAYS TO HER] GIVE. The imperative here should not be taken as a command, but rather a request, as NIV, see Wallace 478; "would you please give me a drink of water", CEV.

μοι dat. pro. "me" - TO ME. Dative of indirect object after the verb "to give."

πειν [πινω] aor. inf. "a drink" - TO DRINK. The aorist may indicate "just a sip", McHugh. The infinitive may function as a substantive, direct object of the verb "to give", "give a drink to me" = "give me a drink", ESV, or adverbial, final, expressing purpose, "in order to", with an assumed dative of direct object, so Novakovic; "would you please give me *some water* to drink."

v8

γαρ "-" - FOR. More reason than cause, introducing an editorial explanation backgrounding Jesus' request - his disciples were off trying to buy food in the village.

ἀπελθυσαν [ἀπερχομαι] pluperf. "had gone" - [THE DISCIPLES OF HIM] HAD GONE AWAY, DEPARTED [INTO THE TOWN]. Like the perfect tense, the pluperfect expresses antecedent action with ongoing results, except that it pushes

the action further into the past, usually expressed in English by "had"; the disciples had gone away and left Jesus alone in order to buy supplies.

**ἵνα** + subj. "**to [buy food]**" - THAT [THEY MIGHT BUY FOOD]. Introducing a final clause expressing purpose; "in order that they might buy food."

v9

Given Jewish purity regulations, a Jewish rabbi asking a Samaritan woman for a drink from a vessel used by a Samaritan is surprising and necessitates a response; "Jews and Samaritans are not on friendly terms. So, the woman said 'what makes you ask me for a drink?'" , Rieu.

**οὖν** "-" - THEREFORE. Inferential, establishing a logical connection with v7, "so".

**ἡ σαμαριτις [ἰς ἰδος]** "[The Samaritan [woman]]" - [THE WOMAN] THE SAMARITAN. Technically we could classify the noun "Samaritan" as standing in apposition to "woman", but it virtually functions as an attributive adjective limiting woman", as NIV. The article with **γυνή**, "the woman", refers back to "woman" in v7, so "this particular Samaritan woman ....."

**αὐτῷ** dat. pro. "[said] to him" - [SAYS] TO HIM. Dative of indirect object.

**ὣν [ἐμὶ]** pres. part. "**you are [a Jew]**" - [HOW YOU] BEING [A JEW ASK TO DRINK FROM ME]. The participle is best taken as adjectival, attributive, limiting "you", "you who are a Jew", Cassirer, but possibly adverbial, concessive, "although you are a Jew."

**οὐσης [ἐμὶ]** gen. part. "-" - BEING [A WOMAN, A SAMARITAN]. The participle is adjectival, attributive, limiting **ἐμου**, "me", genitive in agreement, as NIV, but it could be treated as adverbial, concessive, "although a Samaritan woman."

**πῶς** adv. "**how**" - HOW, IN WHAT WAY. Interrogative adverb, introducing a direct question; "How is it that you ask me .....", NJB.

**παρ [παρά]** + gen. "-" - [ASK] FROM [ME]. Expressing source / origin.

**πινειν [πινω]** aor. inf. "**for a drink**" - (WATER) TO DRINK. As v7.

**γὰρ** "**for**" - More reason than cause, introducing a parenthetical comment / an editorial comment explaining the social background prompting the woman's surprise.

**οὐ ... συγχρῶνται [συγχραομαι]** pres. "**do not associate**" - [JEWS] DO NOT ASSOCIATE, BE FRIENDLY / DO NOT SHARE COMMON VESSELS ("use nothing in common", Barrett). Possibly with the sense "do not associate with Samaritans", but the second more technical sense may be the one intended here, "no Jew would drink out of a cup that a Samaritan had used", Barclay.

**Σαμαριταῖς [ἡς οὐ]** dat. "**with Samaritans**" - Instrumental dative, expressing association. Note both "Jew" and "Samaritan" is without an article.

## v10

iii] Jesus and spiritual water, v10-15: Jesus points out that the woman is the one who should be asking for a drink, not water as such, but "living water." The Samaritan woman assumes Jesus means running water. Does Jesus think he is greater than Jacob who gave the village this well? There is no fresh running creek nearby. Jesus points out that with his "living water" a person will never thirst again. The woman still can't quite grasp the fact that Jesus is using the image of fresh running water as a spiritual metaphor for the gift of eternal life. She thinks Jesus is promising some magical water that will overcome thirst. She would be happy to have some of this water and so never have to slave at this well ever again.

αυτη dat. pro "her" - [JESUS ANSWERED AND SAID] TO HER. Dative of indirect object.

ει + pluperf. ind. "if" - IF, *as is not the case* [YOU KNEW THE GIFT OF GOD ....., *then* YOU WOULD HAVE ASKED HIM ....]. Introducing a 2nd class conditional clause where the proposed condition is untrue. The apodosis (the "then" clause), introduced by ἄν states what would have been true if the condition in the protasis (the "if" clause) were true.

του θεου [ος] gen. "[the gift] of God" - The genitive is adjectival, possibly descriptive, idiomatic / source, "the gift *that comes from* God", or adjectival, subjective, "the gift *given by* God." "The gift", την δωρεαν, is probably "bountiful gift", a gift which is "irrevocable", BAGD.

ὁ λεγων [λεγω] pres. part. "[who it is] that asks" - [AND WHO IS] THE ONE SAYING [TO YOU GIVE ME TO DRINK]. The participle serves as a substantive. If the woman had been aware of Jesus' identity, that he is the long-promised messiah who has come to give, rather than receive, then she would have responded by seeking what he freely offers.

σοι dat. pro. "you" - TO YOU. Dative of indirect object.

δος μοι πειν "for a drink" - GIVE WATER TO ME TO (IN ORDER TO) DRINK. See v7.

ζων [ζωα] pres. part. "living [water]" - [AND HE WOULD HAVE GIVEN YOU] LIVING [WATER]. The participle is adjectival, attributive, limiting "water"; "water which is living." See 7:38, similarly referring to Ezekiel 47, the life-giving water flowing from the temple, an image that possibly draws on the incident of the water that flowed from the rock during Israel's wilderness wanderings. "The metaphor speaks of God and his grace, knowledge of God, life, the transforming power of the Holy Spirit", Carson.

## v11

Andrew Thomson, a Scottish minister, described the well in 1869 as a hole about a meter in diameter, but filled with stone and then only about 5 meters deep. Numerous churches had been built on the site over the years, but were destroyed by Muslim invaders. Today the well is restored and is incorporated within an Orthodox site.

κυριε [ος] voc. "**Sir**" - [THE WOMAN SAYS TO HIM] LORD. Obviously only used here as a term of respect.

οὔτε ..... και - Serving to form a correlative construction; "you have no ..... and ....."

βαθυ adj. "**deep**" - [YOU HAVE NO BUCKET AND THE WELL IS] DEEP. Predicate adjective. The water table at this point is about 30 meters below the surface.

ποθεν adv. "**where**" - FROM WHERE [THEREFORE DO YOU HAVE]. Adverb of place. For the woman the phrase "living water" obviously refers to running water, water similar to that which feeds the well. In a dry region such as Samaria, where did Jesus think he was going to come up with fresh running water?

το ζων [ζαω] pres. part. "[**this**] **living** [**water**]" - [THE WATER] THE ONE LIVING. The participle is adjectival, attributive, limiting "water", as NIV. Note the article of previous reference used with "water". The woman is referring to "that water", the water that Jesus was talking about.

## v12

In the Pentateuch, the only one greater than Jacob was Moses, the one who struck the rock with his staff and from it flowed living water. One like this greater one would return to again lead his people, a prophet like Moses. Has the woman, at this stage in the conversation, an inkling that Jesus could be this greater one, or is she just expressing her "incredulity", Kostenberger?

μη "-" - NO. This negation is used in a question expecting a negative answer. Here the question is rhetorical.

συ "[**are**] **you**" - YOU. Emphatic by position and use.

μειζων [μεγας] comp. adj. + gen. "**greater than**" - GREATER. Comparative predicate adjective.

Ιακωβ "**Jacob**" - [THE FATHER OF US], Jacob. Standing in apposition to "the father [of us]", genitive of comparison after μειζων.

ἡμιν dat. pro. "[**gave**] **us** [**the well**]" - [WHO GAVE THE WELL] TO US. Dative of indirect object.

εξ + gen. "**from** [**it**]" - [AND DRANK] FROM [IT]. Expressing source / origin.

αυτος pro. "**himself**" - HE = HIMSELF. Here the use of the personal pronoun is emphatic and so best expressed with a reflective sense, "he himself".

τα θραμματα [α ατος] **"flocks and herds"** - [AND THE SONS OF HIM AND] THE DOMESTICATED ANIMALS [OF HIM]. Properly sheep and goats; "livestock", McHugh.

#### v13

απεκριθη [αποκρινομαι] aor. pas. **"[Jesus] answered"** - [JESUS] ANSWERED / REPLIED [AND SAID TO HER]. The "answered and said" introduction to speech is common Semitic form.

ο πινων [πινω] pres. part. **"[everyone] who drinks"** - [EVERY] THE ONE DRINKING. If we take the adjective **πας**, "all, every", as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone", as NIV.

εκ + gen. "-" - FROM [THIS WATER]. Expressing source / origin.

διψησει [διψαω] fut. **"will be thirsty [again]"** - WILL THIRST [AGAIN]. In a dry country like Palestine, with limited sources of water, thirst is a powerful image, an image that was constantly used as a metaphor for spiritual desire, cf., Ps.42:2, 63:1, 143:6. Yet, water, from whatever source, satisfies but for a moment.

#### v14

The covenant fulfillment imagery being expressed here is still probably drawing on Ezekiel 47, although Isaiah plays with similar imagery; "drawing water from the wells of salvation", cf. 12:3, 44:3, 49:10 (Rev.7:16), 55:1. "It is said of the Taheb (the Samaritan equivalent of the Messiah) that *water shall flow from his buckets* (an adaptation of Nu.24:7, cf., Bruce), Carson. "The metaphor of an internal fountain, gushing up inexhaustibly, suggests something of the richness of the new life that is made available through faith in Christ", Lindars.

δ [δε] **"but"** - BUT, AND. Transitional, indicating a step in the dialogue, usually translated here as an adversative, as NIV.

ὅς ... αν + subj. **"whoever [drinks]"** - WHOEVER [DRINKS]. Introducing an indefinite relative clause. Note that the verb "shall drink" is aorist which, as McHugh argues, serves to emphasize the punctiliar nature of the action, so "whosoever shall take one sip of the water that I shall give him."

εκ + gen. **"[the water]"** - FROM [THE WATER]. Expressing source / origin.

οὗ gen. pro. "-" - WHICH. Properly nominative, **ὅ**, but attracted to its antecedent.

εγω pro. **"I [give]"** - I [WILL GIVE]. Emphatic.

αυτω dat. pro. **"him / them"** - TO HIM. Dative of indirect object.

ου μη + fut. **"[will] never [thirst]"** - NOT NOT = NEVER [WILL THIRST]. Emphatic negation, here with a future tense rather than a subjunctive.

εις τον αιωνα "-" - INTO THE AGE. The phrase simply means "into the future and on / all future time." "Those who accept [Christ] and his gifts are thereafter permanently supplied, and their needs inwardly met", Barrett = eternal salvation. "Will never again suffer thirst", Cassirer.

αλλα "indeed" - BUT. Strong adversative in a counterpoint construction; "not ....., but ....." "But the water which I give him", Torrey.

εν + dat. "in [them]" - [THE WATER WHICH I WILL GIVE HIM WILL BECOME] IN [HIM]. Local, expressing space, metaphorical.

υδατος [ωρ τος] gen. "[a spring] of water" - [A SPRING] OF WATER. The genitive is adjectival, idiomatic / possibly content; "a spring *which is full of* water."

αλλομενου [αλλομαι] pres. part. "welling up" - BUBBLING UP / LEAPING UP. The participle is adjectival, attributive, limiting "a spring of water", "a bubbling over spring."

εις + acc. "to [eternal life]" - INTO [LIFE ETERNAL, EVERLASTING]. Expressing an action which implies movement toward and arrival at, but here obviously metaphorical so either end-view / goal, "destined for, with a view to", or result, "resulting in eternal life." "A fountain of water springing up for eternal life", Torrey.

## v15

The woman is "clearly interested in the water that Jesus has to offer, but is still at a loss as to the water's origin", Kostenberger, and its spiritual nature, ie., "she thinks of his gift only as a labour-saving device", Lindars.

προς + acc. "[the woman said] to [him]" - [THE WOMAN SAYS] TOWARD [HIM, SIR]. McHugh argues that this preposition, which expresses movement toward, is used here instead of the dative of indirect object. He makes the point that it is a more respectful manner of address, so underlining "the seriousness and the sincerity of the woman's request."

ινα + subj. "so that" - [GIVE THIS WATER TO ME] THAT. Introducing a final clause expressing purpose, "in order that."

μη ....μηδε "[I wo]n't [get thirsty] and" - [I MAY] NOT [THIRST] NOR [COME HERE]. Negated correlative construction.

αντλειν [αντλεω] pres. inf. "to draw water" - TO DRAW. The infinitive is adverbial, final, expressing purpose, "in order to draw water." The present tense here, and similarly for the verbs "give" and "thirst", is durative, so possibly "may not ever thirst again", "keep on coming here", and "continually drawing water." If a durative intent is present, the woman is speaking of a miraculous supply of water which is εις τον αιωνα "into the age" - "for all future time."

## v16

iv] True worship, v16-26: Jesus cuts through the woman's confusion by asking to see her husband. She admits she has none and Jesus confirms the truth of her answer, given that she has lived with five men and that her present partner is not really her husband. The woman assumes that Jesus must be a prophet and so seeks to have him sort out a long-standing quarrel between the Jews and the Samaritans over the authenticity of the temple of the Jews at Jerusalem and the temple of the Samaritans at Mount Gerizim. Jesus points out that the Jews have it right, but the time is coming when a new and radical means of approach to God renders any human sanctuary irrelevant. God is a spiritual being, and those who want to approach him and know him eternally must be spiritually renewed (born again, washed) through the indwelling Spirit of Christ, and this guided by his word. The woman recognizes that the coming messiah will reveal such truth. Jesus discloses, "I who speak to you am he." The Samaritan woman accepts Jesus' self-disclosure. For her, Jesus is the messiah, the source of the life-giving Spirit of God.

ὑπάγε [ὑπάγω] pres. imp. "go" - [HE SAYS TO HER] DEPART [CALL THE HUSBAND OF YOU AND COME HERE]. The present tense is often preferred for verbs of motion, but interestingly the third imperative in this sentence, **εἰθε**, "come", another verb of motion, is aorist. Maybe motion is not envisaged; "Go back home and invite your husband to join with us."

## v17

Jesus, in prophetic mode, is gently exposing the woman's dark secret, namely her numerous sexual relationships. Her answer to Jesus is technically correct; she has no legal husband at the moment, but she does have a lover. Jesus will draw out her "a husband" (emphatic by position) in the next verse. His "five husbands" is also emphatic by position.

ανδρα [ηρ ος] "**husband**" - [THE WOMAN ANSWERED AND SAID TO HIM] A MAN, HUSBAND [I DO NOT HAVE]. Accusative direct object of the verb "to have."

καλως adv. "**you are right [when you say]**" - [JESUS SAYS TO HER] WELL [YOU SAID]. Adverb of manner. Said with "some irony", Zerwick.

οτι "-" - THAT [A HUSBAND I DO NOT HAVE]. Introducing an object clause / dependent statement of indirect speech expressing what she rightly (in a technical sense) said. The verb, as is usual, expresses what she actually said, ie., "I have no husband."

## v18

γάρ **"the fact is"** - FOR. The NIV takes the conjunction here as emphatic, but it primarily serves to introduce an explanation as to why Jesus agrees with her claim that she has no husband.

ανδρας [ηρ δρος] **"[five] husbands"** - [YOU HAVE FIVE] HUSBANDS, MEN [AND THE ONE YOU HAVE NOW IS NOT YOUR HUSBAND]. Accusative direct object of the verb "to have." "Husband / man" is emphatic by position.

ειρηκας adj. **"[what you have said] is quite true"** - [THIS YOU HAVE SAID] TRUE. The grammar is somewhat complex here: the accusative pronoun **τουτο**, "this", serves as the object of the verb **ειρηκας**, "you have said", and the accusative adjective **αληθεις**, "true", serves as a predicate adjective, cf. BDF 292; giving the sense "this, at all events, among all that thou hast said, is true", Abbott.

## v19

οτι **"that"** - [THE WOMAN SAYS TO HIM, SIR, I SEE] THAT [YOU ARE A PROPHET]. Introducing an object clause / dependent statement of perception expressing what she sees.

## v20

Given that Jesus presents as a prophet, the woman decides to ask him a tricky theological question - of course, she may just want to change the subject! She refers to Mount Gerizim (Ebal in the MT), the site the Samaritans claim was chosen by God as the authorized site for liturgical worship detailed by Moses, cf., Deut. 12:5, 11, 14, 16:2, 26:2. The Pentateuch, the authorized scriptures for a Samaritan, does not confer religious superiority on Jerusalem, but other passages in the Old Testament do, eg. 2Chron. 6:6.

προσεκυνησαν [προσκυνεω] aor. **"worshiped"** - [THE FATHERS OF US] WORSHIPED. This "worship" word is often confused with worship as **λατρευω** "doing service to God". Worship should rightly be understood as "doing obeisance."

εν + dat. **"on"** - IN, ON. Local, expressing space / sphere.

υμεις **"you Jews"** - [AND] YOU [SAY]. Emphatic. Plural = "you Jews."

οτι **"that"** - THAT [IN JERUSALEM]. Introducing a dependent statement, indirect speech, expressing what the Jews say/claim. "That the place where one ought to worship is in Jerusalem."

ο τοπος [ος] **"the place"** - [IS] THE PLACE. Obviously "the holy place" is intended.

προσκυνειν [προσκυνεω] pres. inf. **"[we must] worship"** - [WHERE IT IS NECESSARY] TO WORSHIP. The infinitive serves as the subject of the verb "is

necessary"; "it is necessary to worship" = "to worship is necessary." See 3:7 for a complementary classification.

## v21

Jesus sets aside place and makes the point that effective worship is in spirit and truth.

**πιστευε [πιστευω]** pres. imp. "**believe**" - [JESUS SAYS TO HER] BELIEVE. An emphatic statement indicating the importance of what follows, similar to "truly, truly I say to you", so Barrett.

**μοι** dat. pro. "**me**" - Dative of direct object after the verb "to believe."

**γυναι [η αικος]** voc. "**woman**" - A technical address and not derogatory, "madam", Barrett; "*believe me*, Jesus said to her", Barclay.

**οτι** "-" - THAT. Introducing a dependent statement of perception expressing what the Samaritans ("you" in "you shall worship" is plural) should take careful note of.

**ωρα** "**a time [is coming]**" - AN HOUR [COMES]. Often referring to the eschatological "hour", the coming day of judgment and redemption, but more likely the day of Christ's glory (the cross +++), so Brown, possibly "denoting the time after Jesus' departure", McHugh.

**οτε** "**when**" - The temporal conjunction introduces a temporal clause.

**τω πατρι [ηρ ρος]** dat. "**[you will worship] the Father**" - [YOU WILL DO OBEISANCE TO] THE FATHER. Dative of direct object after the verb **προσκυνησετε**, "you will worship"; standard LXX usage.

**ουτε .... ουτε** "**neither ... nor**" - NEITHER [ON THIS MOUNTAIN] NOR [IN JERUSALEM]. Negated correlative construction; "neither *this* nor *that*." Samaritans "will no longer be faced with a choice between two places of worship", Kostenberger.

## v22

The Jews, as the recipients of the true knowledge of God, worship what they know, which situation exists "because" (**οτι**) God elected to use Israel as the source of salvation for the whole world. Jesus is not saying that Israel, as a whole is saved, rather that Israel bears the covenant promise of a blessing to the world, which blessing (salvation) is realized in the messiah, a son of Israel. Nor do Jesus' words run counter to his criticism of Israel's religion (prompting the suggestion that we have here an editorial comment). Jesus, the messiah, is a Jew, the remnant of faithful Israel, so indeed salvation comes from the Jews.

**υμεις** "**you Samaritans**" - YOU. Emphatic by position and use.

**ο** neut. pro. "**[worship] what**" - [WORSHIP] THAT WHICH. An interesting use of the neuter when the masculine "him whom" would have been expected.

Murray suggests that the worship of both Samaritans and Jews never reached "the height of personal communication." None-the-less, Beasley-Murray notes Schlatter's point that a neuter can properly be used for the Person of God.

**οὐκ οἶδατε** "**you do not know**" - YOU DO NOT KNOW [WE WORSHIP THAT WHICH WE KNOW]. The Samaritans worshipped on Mount Gerizim out of ignorance, although not necessarily without sincerity. Their problem lay in being detached from the ongoing "stream of God's saving revelation", Carson. The Jews, on the other hand, who continued to receive God's saving revelation, such that "the object of their worship was known to them."

**ὅτι** "**for**" - BECAUSE. Here introducing a causal clause explaining why the worship offered by Jews is more truth-based than that offered by the Samaritans.

**ἡ σωτηρία [α]** "**salvation**" - THE SALVATION. Morris suggests that the article is significant, indicating the particular "messianic salvation that comes from this nation (Israel)."

**ἐκ** "**from [the Jews]**" - [IS] OUT OF, FROM [THE JEWS]. Expressing source / origin; "originates from among the Jews."

## v23

Although Samaritan worship is not based on truth and Jewish worship is, in that it brings salvation to the world, a new situation has emerged in Christ where Jewish worship has become obsolete.

**ἀλλὰ** "**yet**" - BUT. Adversative.

**νυν** adv. "[**and has**] **now [come]**" - [AN HOUR IS COMING AND] NOW [IS]. Temporal adverb. It could be argued that this is an editorial addition to Jesus' words, but Jesus often expresses the immediacy of the kingdom - its now / not yet reality.

**ὅτε** "**when**" - Introducing a temporal clause.

**ἀληθινοὶ** adj. "[**the**] **true [worshippers]**" - THE TRUE / GENUINE [WORSHIPERS]. The sense "genuine / authentic" is to be preferred.

**τῷ πατρὶ [ος]** dat. "[**worship**] **the Father**" - [WILL DO OBEISANCE TO] THE FATHER. Dative of direct object after the verb "to do obeisance to."

**ἐν** + dat. "**in**" - IN, ON. Local, expressing sphere; "in the sphere of S/spirit and truth", although Novakovic suggests an adverbial use of the preposition, of manner, expressing a state or condition, so "spiritually" and "truthfully", but see below.

**πνεύματι καὶ ἀληθείᾳ** "**spirit and truth**" - Ridderbos suggests a hendiadys (a single idea expressed by two separate words joined by **καὶ**); eg. "a truthful Spirit / truly spiritual". Most commentators don't think that the phrase is a hendiadys, but since both nouns are anarthrous (without articles) and are governed by the same preposition **ἐν** then together the two words, "spirit /

spiritual" (not "Holy Spirit" here, contra Pfitzner) and "truth / word" "encompass the same overall idea", Kostenberger. Morris, quoting E.C. Blackman, sees the expression as demanding worship "conformable to the divine nature which is spirit, and determined by the truth which God has made available concerning himself." It is in our relationship with Jesus, the incarnate Word / truth, the fountain of the Holy Spirit, that we are able to offer acceptable adoration to God; True worship "can only take place in and through him (Christ): he is the true temple (2:19-22), he is the resurrection and the life (11:25)", Carson.

**καὶ γὰρ "for"** - AND FOR. and for [the father is seeking]. The **καὶ** here serves to make the causal **γὰρ** emphatic, "for indeed / for in fact."

**τοὺς προσκυνούντας [προσκυνεῶ]** pres. part. **"the [kind of] worshipers"** - [SUCH A KIND / SUCH AS THESE] THE ONES WORSHIPING [HIM]. The participle serves as a substantive, complement of the direct object "such a kind"; "such a kind *as / to be* worshipping him." The word is used for adoration of the divine, of the doing of obeisance, and should not be confused with **λατρεῖω**, "the doing of service to the divine." Note that "him", the object of the participle "worshipping", is an accusative direct object rather than the usual dative. The last clause is missing from some manuscripts.

**ζητεῖ [ζητῶ]** pres. **"seeks"** - IS SEEKING. Lindars argues that the sense here is "demands", or "requires", given the verb **δεῖ**, "it is necessary" (a divine imperative????), in the next verse. "Indeed, what the Father requires is worshippers such as these", Cassirer.

## v24

God is a spiritual being, "invisible and unknowable", Barrett, although for our sake he has revealed himself visibly in his Son. Given the nature of God, worship of the divine (in the sense of adoration) should conform to his spiritual nature incarnate in his Son, and be shaped by his revealed truth. Worship for the new Israel is Christ focused and truth aligned.

**πνεῦμα ὁ Θεός "God is spirit"** - As with "God is light" and "God is love", this statement describes "God's mode of action and working", Beasley-Murray. God is "spirit" ("spiritual", as opposed to material), in the sense of being "invisible, divine as opposed to human, life-giving and unknowable to human beings, unless he chooses to reveal himself", Carson.

**τοὺς προσκυνούντας [προσκυνεῶ]** pres. part. **"[his] worshipers"** - [AND] THE ONES WORSHIPING [HIM]. The participle serves as a substantive, accusative subject of the infinitive "to worship."

**προσκυνεῖν [προσκυνεῶ]** pres. inf. **"[must] worship"** - [IT IS NECESSARY] TO WORSHIP [IN SPIRIT AND TRUTH]. The infinitive serves as the subject of the verb "is necessary", but see 3:7 for a complementary classification.

## v25

The woman expresses her faith in the coming messiah and his revelatory task, although which messiah is she speaking about. She probably does use the word for the Jewish messiah, but then one can certainly imagine her saying "I know that the *Taheb* is coming, whom you call the Messiah", cf. Lindars. Yet, there is no clear evidence that the Samaritan Taheb ("the Restorer", Deut.18:18) is equivalent to the Jewish messiah.

**αὐτῷ** "-" - [THE WOMAN SAID] TO HIM. Dative of indirect object.

**οἶδα** [γινώσκω] perf. **"I know"** - Some manuscripts have **οἶδαμεν** "we know."

**ὅτι** **"that"** - Introducing an object clause / dependent statement of perception expressing what the woman knows.

**Μεσσίας** **"Messiah"** - A MESSIAH [IS COMING]. Nominative subject of the verb "to come."

**ὁ λεγόμενος** [ος] **"called [Christ]"** - THE ONE BEING CALLED [CHRIST]. The participle may be viewed as a substantive, standing in apposition to "Messiah", or adjectival, attributive, limiting "Messiah". Properly treated as a parenthesis, here an editorial translation of the Jewish word "messiah".

**ὅταν** + subj. **"when"** - Introducing an indefinite temporal clause.

**ἐκεῖνος** dem. pro. **"he [comes]"** - THAT [COMES]. This demonstrative pronoun stands as the subject of the verb "to come" and is emphatic by use.

**αναγγελεῖ** [αναγγελλῶ] fut. **"he will explain"** - HE WILL REPORT, ANNOUNCE, TELL / EXPLAIN, INTERPRET, DISCLOSE. The Johannine use "interpret" is likely.

**ἅπαντα** adj. **"everything"** - Emphatic by position. A slight overstatement on the woman's part. The woman has obviously come to the view that Jesus is a prophet, even a prophet like Moses, someone greater than Jacob, and as was commonly accepted, "a prophet knows everything", McHugh, although he doesn't necessarily tell us everything. Yet, she senses more than a prophet - is Jesus the Jews' long-awaited Davidic messiah?

**ἡμῖν** dat. pro. **"to us"** - Dative of indirect object.

## v26

Jesus openly reveals himself. It is interesting how Jesus has no reluctance presenting his messianic credentials to a Samaritan woman of ill repute.

**ἐγώ εἰμι** **"I [who speak to you] am he / I [the one speaking to you] am he"** - [JESUS SAYS TO HER] I AM. The predicate is unstated. This is the first of the great "I am" statements in John. Probably not "I am *Yahweh*", but rather, "I am Messiah"; See 8:24.

ὁ λαλῶν [λαλεῶ] pres. part. "**who speak / the one speaking**" - THE ONE SPEAKING. The participle serves as a substantive standing in apposition to the emphatic "I". Possibly "I" = "the one speaking" ("the Word of God incarnate", McHugh = "the Revealer") = Messiah, but it seems more likely that the clause is virtually parenthetical, forming an enclosure of revelation between this verse and verse 10. Barrett reads it thus: "I (who am speaking to you) am the Christ you speak of."

σοι dat. pro. "**to you**" - Dative of indirect object.

## 4:27-42

### The Ministry of Messiah, 2:1-12:50

#### 2. Jesus the source of life, 4:1-54

##### i] Jesus and the woman at the well, 4:1-42

##### b) Reflections on mission.

#### Synopsis

While the woman at the well returns to the village to tell everyone that she thinks she has met the Messiah, the disciples return with something for Jesus to eat. Jesus tells them that food is the last thing on his mind because here in this little Samaritan village people are responding to the gospel. Jesus stays in the village for two days and many "from that town believed in him."

#### Teaching

Jesus is the source of life - a universal saviour.

#### Issues

i] Context: For *Jesus the source of life*, see 4:1-26.

ii] Structure: *Reflections on mission*:

The woman testifies to Jesus, v27-30;

"Could this be the Messiah?"

Jesus engages with his disciples on the issue of mission, v31-38;

The fields "are ripe for harvest."

Many Samaritans become believers, v39-42;

Jesus "is the Saviour of the world."

iii] Interpretation:

The conversation between the woman and Jesus is interrupted at its climax and a sense of disorder emerges as the narrative takes on two strands: Jesus with his disciples and the woman with her neighbours, cf., Ridderbos. Unlike the woman, the disciples are somewhat phased by the situation that has developed in their absence, but other than an incongruous suggestion that Jesus may need something to eat, they keep schtum. The social context has its issues - a male talking with an unescorted woman, and worse, a Jewish rabbi talking with a Samaritan woman. Within this context, a woman offers Jesus a drink of water, and Jesus offers her salvation - "this man really is the Saviour of the world."

The prophets had long described the eschatological coming day of the Lord, the day of the inauguration / realization of the reign of God, as harvest-time, a day of gathering people into the kingdom - the harvest is

now, Isa.27:12, Joel 4:13. The prophets of old, all the way through to the Baptist and his disciples, had long proclaimed the coming kingdom of God and now in this Samaritan village the evidence of this end-time harvest is unfolding before their eyes in the response of a community of Samaritans. When Samaritans respond positively to the gospel then the Kingdom of God is surely at hand! So yes indeed, "the fields are already white, ripe for harvest", and this a world-wide harvest. In the person of Jesus, the entire world is confronted by the inadequacy of its limited resources and by the overabundant riches of the gift of God, a gift which is both international in scope and cross-cultural in character; ref. Klink, p227.

*A model for the mission of the church:* John may be reflecting on the post Pentecost mission of the New Testament church, but that doesn't mean that this narrative is a fabrication; Jesus would have had numerous contacts with the Samaritans, but like the Gentiles who sought him out (12:20-21), his mission is to Israel, and then to the world. It is certainly true that the narrative, as it stands, carries a word for the church on the subject of mission; "the new life in Christ inevitably breaks out of its Jewish setting and is as universal as the light that enlightens man", Lindars. So, this narrative reminds us that the mission of the church to proclaim Christ as saviour is universal.

iv] Homiletics: *Heaven on earth.*

*Heaven on earth:* John's realized eschatology is evident in this passage as Jesus uses the image of sowing and reaping to make the point that the coming day of the kingdom is bursting into the present. In the face of the coming kingdom, sowing and reaping coincide, with both sower and reaper sharing the harvest.

In the real world, injustice reigns - reapers gain and sowers lose. It was in response to this reality that progressive believers in nineteenth century England sought to counter the social effects of the industrial revolution; they sought to realize heaven on earth in what we now know as socialism. From these humble beginnings a powerful secular political movement emerged which to this day strives to bring down corrupted capitalism and emancipate humanity in a heaven on earth. In essence, socialism is an embodiment of realized eschatology which sets aside God and the fall (original sin), breaking the nexus between the sower and the reaper so that all may rejoice together. As for all good theology, truth can be evidentially verified, and the evidence is that socialism doesn't work very well - in a century of sad experiments it has struggled to bring heaven

on earth. Socialism ignores Jesus' proclamation that "my kingdom is not of this world." Realized eschatology can never be realized in a sinful world.

In Jesus, the age to come bursts into this fading age, this Shadow Land as C.S. Lewis put it. Its touch is humanizing, but its reality is transcendent. To this reality we must lift our eyes and grasp the offer of eternal life, for in Jesus we will share, not in a flawed reflection of heaven on earth, but in a glorious heavenly reign. It is there we shall rejoice together.

#### Text - 4:27

A reflection on the mission of the church, v27-42: i] A woman testifies to Jesus, v27-30.

**ἐπι** + dat. "**Just then**" - AT [THIS TIME THE DISCIPLES OF HIM CAME]. Temporal use of the preposition, as NIV; "the disciples returned about this time", CEV.

**ἐθαυμάζον** [**θαυμάζω**] imperf. "**were surprised**" - [AND] WERE WONDERING. The imperfect, being durative, serves to express a state of being amazed, shocked; "very surprised", Phillips.

**ὅτι** "**to find**" - THAT. Introducing a dependent statement of perception expressing the source of the wonder / amazement, but possibly causal, explaining why they were amazed; "felt surprised that ...", Berkeley.

**μετα** + gen. "**with [a woman]**" - [HE WAS SPEAKING] WITH [A WOMAN]. Expressing association.

**μέντοι** "**but**" - NEVERTHELESS, BUT, HOWEVER [NO ONE SAID]. Adversative adverbial particle.

**τί** pro. "**what [do you want]?**" - WHAT [ARE YOU SEEKING OR] WHY [DO YOU SPEAK WITH HER]? Interrogative pronoun, best understood as a "what" followed by "why" sequence; "'What do you seek?' or, 'Why are you talking with her'", ESV.

#### v28

Is the woman responding to the negative response of the disciples? - "She took the hint and left", Peterson. Pfitzner suggests that her response is driven by "excitement and agitation, rather than offense at the disciples' silence and coolness." Some interesting sermons have worked off the fact that she left her water jar behind (like the disciples left their boats??). Hunter suggests that such an approach is "misplaced" - that's a nice way of putting it! "Leaving her water jar behind she headed off to the village."

**οὖν** "- " - THEREFORE [THE WOMAN LEFT THE WATER JAR OF HER AND WENT AWAY INTO THE TOWN]. Inferential, establishing a logical conclusion, "so ...."

τοῖς ἀνθρώποις [οἱ] dat. "to the people" - [AND SAID] TO THE MEN. Dative of indirect object; "to the village folk."

#### v29

And so, she testifies to Jesus; "Come and see!", cf., 1:39, 46.

δευτε adv. "**Come**" - Serving as a hortatory adverb; "come here." "Come and check out someone who knows me inside and out."

μοι dat. pro. "[**told**] **me** [**everything**]" - [SEE A MAN WHO TOLD ALL THINGS WHATEVER I DID] TO ME. Dative of indirect object.

μητι "-" - [IS THIS ONE] NOT [THE CHRIST]? When the negation μη is used in a question we would expect the answer "no"; "No, this is not the Christ." But with τίς the question prompts a tentative answer leaning toward the negative, but possibly a tentative affirmation. So, the woman may still be unsure of Jesus' status, or she may even be playing down her opinion so as to not arouse a negative reaction. Her words could be critically judged, given that she is possibly a social outcast due to the string of men she has partnered. Some commentators have argued that she is a social outcast and that the time she chose to come to the well was late so as to miss the other womenfolk, but of course, such assumptions are always dangerous - to assume is to make an ASS out of U and ME! "Is it possible that he may be the Messiah?"

#### v30

ἐκ + gen. "[**they came out**] of [**the city**]" - [THEY CAME OUT] FROM [THE CITY]. Expressing source / origin, "from", or separation, "away from"; redundant due to the ἐκ prefix of the verb, but proper form.

ἤρχοντο [ἐρχομαι] imperf. "**made their way** [**toward him**]" - [AND] WERE COMING [TO HIM]. The imperfect is possibly inceptive, "they started to come to him." "And they went out to see for themselves", Peterson.

#### v31

ii] Jesus engages with his disciples on the issue of mission, v31-38.

ἐν "[**meanwhile**]" - IN [THE MEANWHILE]. Temporal use of the preposition. The article τῷ serves as a nominalizer turning the temporal adverb "meanwhile" into a substantive, "the meantime", Cassirer.

λεγοντες [λέγω] pres. part. "-" - [THE DISCIPLES WERE ASKING HIM] SAYING [RABBI, EAT]. Attendant circumstance participle, redundant, expressing action accompanying the verb "were asking"; "were asking ... and said." The verb "were asking" is imperfect, possibly chosen to emphasize durative action, ie., the disciples pestered him to eat (iterative - repeated action), although often tense is chosen to further the discourse; here the imperfect aligns with the imperfect "were coming", v30 - the townsfolk "were coming" while the disciples "were urging."

### v32

Jesus "lives by his obedience to the will of God, which is that he should be the Saviour of the world; he has been engaged in this work in his conversation with the woman", Fenton.

ὁ δε **"but he"** - BUT/AND THE = HE. Transitional, indicating a step in the dialogue from one speaker to another.

αὐτοῖς dat. pro. **"to them"** - [HE SAID] TO THEM. Dative of indirect object.

εγω pro. **"I"** - I [HAVE EATING = FOOD]. Emphatic by use.

φαγεῖν [φαγω] aor. inf. **"to eat"** - TO EAT [WHICH YOU DO NOT KNOW]. The infinitive is exegetical, specifying the "food", edible food. Jesus "is sustained by accomplishing the work, the mission, which God has given him to do", Thompson. "I have spiritual sustenance of which you know little about."

### v33

John makes a point of recording the many times people misunderstand what Jesus is saying. He often uses this misunderstanding to then draw out the truth he wants to emphasize - as here in v34.

οὖν **"Then"** - THEREFORE [THE DISCIPLES SAID TO ONE ANOTHER]. Here with an inferential sense, "accordingly", as NIV; "given his comment, the disciples wondered whether someone had already brought Jesus something to eat."

μη **"-"** - NO [CERTAIN *person*]. Used in a question expecting a negative answer, although as Harris notes, the sense here may be a bit more subtle; "Surely no one can have brought him food, *yet it appears as if someone has?*"

αὐτῷ dat. pro. **"[have brought] him"** - [BROUGHT *something / food* TO EAT] TO HIM. Dative of indirect object.

φαγεῖν [φαγω] aor. inf. **"food"** - TO EAT. The infinitive is adverbial, final, expressing purpose, "food for the purpose of eating"; "surely someone hasn't brought him *something* to eat?", Barclay.

### v34

As we know, Jesus came eating and drinking and was often criticized by the pharisees (the PC fun police) for his lack of piety, but the real food that satisfies him is that of undertaking the Father's mission of saving lost humanity, cf., 5:36, 17:4. Jesus had already made it clear to the Devil that absolute obedience to the Father's will for the fulfillment of his "work" is the "bread" that sustains, Deut.8:3, cf., Matt.4:4.

αὐτοῖς dat. pro. **"[Jesus said]"** - [JESUS SAYS] TO THEM. Dative indirect object.

ἵνα + subj. "[is to do the will]" - [MY FOOD IS] THAT. Introducing two epexegetic clauses (in the place of an epexegetic infinitive) specifying the "food", namely "to do the will of the one who sent me", and "to complete his work."

του πεμψαντος [πεμπω] gen. aor. part. "of him who sent" - [I MAY DO THE WILL] OF THE ONE HAVING SENT [ME AND *that* I MAY COMPLETE / ACCOMPLISH THE WORK]. The participle serves as a substantive, the genitive being adjectival, possessive, or subjective, "the will *expressed by* the one who sent me."

αυτου gen. pro. "his [work]" - OF HIM. The genitive is adjectival, possessive, or possibly subjective, "the work *begun by* the Father", Schnackenburg. The "work" is obviously the work of salvation, a work which finds its completion in the cross - the word "work" is not being used here of Jesus' signs, "works".

### v35

The agricultural saying "from planting to harvest is four months", TH, is a first century Palestinian version of the modern saying "Rome wasn't built in a day." The saying makes the point that to create something that has a degree of difficulty about it takes time, and so the saying serves to encourage patience. Yet, Jesus makes the point that when it comes to the business of the coming kingdom, sowing and harvest coincide; the anticipated future which requires patience and fortitude has burst into the present - the eschaton is realized, the kingdom of God is at hand. "You know how they say 'A watched pot never boils'? Well open your eyes, it's already boiling!"

ουχ "[do]n't [you have a saying]" - [DO YOU] NOT [SAY]. This negation is used in a question expecting a positive answer, "Yes, we all know that saying."

οτι "-" - THAT. Introducing an object clause / dependent statement direct speech / quotation, expressing what is said, namely the proverbial saying.

ετι adv. "still [four months]" - [IT IS] YET, STILL [*a period of* FOUR MONTHS]. Temporal adverb.

και "until [harvest]" - AND [THE HARVEST COMES]. Subordinate rather than coordinate; "before the harvest comes", Harris.

υμιν dat. pro. "[I tell] you" - [LOOK I SAY] TO YOU. Dative of indirect object.

οτι "-" - [LIFT UP THE EYES OF YOU AND SEE THE FIELDS] THAT [THEY ARE ALREADY WHITE TOWARD HARVEST]. Introducing an object clause, complement of the direct object "fields" of the verb "to see." Note that the temporal adverb ηδη, "already", probably commences v36, so NIV; "Already the one who reaps .....", ESV. "White for harvest" images the bright shimmering of a wheat or barley field on a sunny day at the point of harvest.

προς + acc. "for [harvest]" - TOWARD [HARVEST]. Probably expressing purpose here; "ripe and ready for the purpose of harvest

### v36

The synoptic image of harvest, as it relates to judgment, is a time to separate the wheat from the tares. Here the stress is on the imminence of the harvest ("the ploughman shall overtake the reaper", Am.9:13) and of the gathering of the wheat "for eternal life." The coming kingdom breaks the nexus between the sower and the reaper such that both, the one who sows and the one who reaps, rejoice together as they share the harvest of eternal life.

**ἤδη** adv. "**Even now**" - ALREADY. Temporal adverb. "The harvest is at hand, the reaper has overtaken the sower", Barrett.

**ὁ θερίζων [θερίζω]** pres. part. "**[even now] the one who reaps**" - THE ONE REAPING [RECEIVES WAGES]. The participle serves as a substantive, nominative subject of the verb "to receive." "Even now the harvest workers are receiving their wages."

**εἰς** + acc. "**[harvests a crop] for [eternal life]**" - [AND GATHERS FRUIT] INTO [ETERNAL LIFE]. Harris suggests that the sowing / harvesting process "issues in eternal life", but it is more likely that the preposition here expresses end-view / goal / purpose, "with a view to"; eternal life is the purpose for which the crop is gathered, so Barrett, as NIV.

**ὅτι** + subj. "**so that**" - Here introducing a consecutive clause expressing result, "with the result that ....", as NIV.

**ὁ σπειρων [σπείρω]** pres. part. "**the sower**" - THE ONE SOWING [AND THE ONE REAPING MAY REJOICE TOGETHER]. The participle, as with "the one reaping", serves as a substantive, nominative subject of the verb "to rejoice."

### v37

Again, Jesus draws on a common saying of the time to illustrate the immediacy of the kingdom and its eschatological harvest: "Some plant the seed and others harvest the crop." In a corrupt world the one who toils is often not the one who gains the reward, eg., those who undertake menial work, tasks that are essential for the maintenance of a civil society, are always rewarded far less (and increasingly so!) than those in executive positions. This is how it may be in a fallen world, but Jesus goes on to make the point in v38 that the immediacy of the coming kingdom overturns conventional wisdom by placing the disciples in the middle of a harvest they had no hand in preparing.

**γὰρ** "-" - BECAUSE. Possibly causal, "because"; "for here the saying holds true true, ...", ESV. Probably better taken here as emphatic, "indeed".

**ἐν** + dat. "**thus [the saying]**" - IN [THIS case THE WORD / SAYING IS TRUE]; Here the preposition is local, context / circumstance, "in this context the saying is verified." The demonstrative pronoun **τούτω**, "this", is forward referencing (so

Barrett), ie., referencing v38, namely, the situation where "you reap a crop for which you did not toil"; "Here in this case the saying, 'There is one who reaps and there is one who sows', fits well enough. I sent you to reap a crop for which you did not toil."

**ὅτι** "-" - THAT. Introducing a dependent statement, direct quotation, stating the "the word."

**ὁ σπειρων [σπειρω]** pres. part. "**one sows [another reaps]**" - THE ONE SOWING [IS OTHER AND THE ONE REAPING *is* ANOTHER]. The participle, as with "the one reaping", serves as a substantive, nominative subject of the verb to-be. As noted above, the sowers are probably the prophets through to the Baptist. Some argue for the Baptist and his disciples, some for Jesus himself, cf., Schnackenburg, and others, who take a post-resurrection view, suggest the apostolic community (Christ and his apostles), cf., Hoskyns.

### v38

As noted above, the disciples now find themselves in the midst of a harvest they had no hand in preparing. This is the point Jesus wishes to make, so Ridderbos, ..., but there has been a tendency in the past to identify the players, eg., Jesus is referring to the ministry of the OT prophets through to the Baptist preparing the ground for Jesus' disciples (this is the most popular interpretation); Jesus is referring to the ministry of the Baptist and his disciples preparing the ground for Jesus and his disciples; Jesus is referring to his own ministry preparing the ground for his disciples, so Schnackenburg; Jesus is referring to the ministry of the apostolic community (Jesus + apostles + possibly the Jerusalem church) preparing the ground for Christendom, so Hoskins.

**εγω** pro. "**I**" - Emphatic by use and position.

**θεριζειν [θεριζω]** pres. inf. "**[I sent you] to reap**" - The infinitive is adverbial, final, expressing purpose.

**ὁ** pro. "**what**" - *THAT* (= a crop in a field) **WHICH [YOU HAVE NOT LABOURED]**. Accusative of respect; "that with respect of which you have not laboured", so Harris. "I have sent you to harvest a crop in a field where you did not plough the ground nor sow the seed."

**εις** + acc. "**[you have reaped the benefits of their labour]**" - [OTHERS HAVE LABOURED AND YOU HAVE ENTERED] INTO [THE LABOUR OF THEM]. Spatial, metaphorical, "entered into" in the sense of "shared the benefits of." "I am sending you to harvest crops in fields where others have done all the hard work", CEV.

### v39

iii] Many Samaritans become believers, v39-42: This is not an a record of the evangelization of Samaria, but of the conversion of **πολις** ("many") Samaritans who lived in the village of Sychar and who, having heard the testimony of a woman who by chance had met Jesus, encountered the Christ for themselves, they believed, and so found eternal life in him. Israel may reject their messiah, many in the world will not - such evidences the coming kingdom / reign of God.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative.

**των Σαμαριτων [ης ου]** gen. "[many] of the Samaritans" - [FROM THAT CITY MANY] OF THE SAMARITANS [BELIEVED INTO HIM]. Partitive genitive.

**εκ** + gen. "**from [that town]**" - Here expressing source / origin, "from", as NIV.

**εις** + acc. "**[believed] in [him]**" - Spatial, expressing movement toward, arrival at. Here the preposition **εις** is interchangeable with **εν**, so "they came to believe in him", as NIV. The idea of believing "in", "into" is somewhat difficult to conceive. The act of believing involves putting one's faith / trust in something / someone. Such involves putting weight on something / someone, relying on, depending on, ....., a sense also carried by the preposition **εν**.

**δια** + acc. "**because of**" - BECAUSE OF [THE WORD OF THE WOMAN]. Causal; "because of, on account of."

**μαρτυρουσης** gen. pres. part. "**testimony**" - TESTIFYING, WITNESSING. Although anarthrous, the participle could be taken as adjectival, attributive, limiting "woman"; "because of the word of the woman who testified that ...." None-the-less, given that the genitive "of the woman", is probably adjectival, verbal, subjective / idiomatic, "the word / account *given by* the woman", the participle may better be taken as adverbial, temporal, "the account given by the woman when she testified" The majority of translations simplify as NIV.

**οτι** "-" - THAT. Introducing a dependent statement of indirect speech expressing what the woman testified to her Samaritan neighbours; "because the woman affirmed that he told her everything she had done", Barclay.

**μοι** dat. "**[he told] me**" - [HE SAID] TO ME [ALL THINGS WHICH I DID]. Dative of indirect object.

### v40

**ουν** "so" - THEREFORE. Here inferential, establishing a logical connection; "so, subsequently, accordingly", as NIV.

ὥς **"when"** - AS [THE SAMARITANS CAME TO HIM]. Adverbial use of the conjunction, usually denoting the manner in which the action proceeds, although here most likely temporal, as NIV.

ῥωτων [ῥωταω] imperf. **"they urged [him]"** - THEY WERE ASKING [HIM]. The imperfect probably serves to strengthen the durative nature of the action, so NIV "urged", "they begged him", TEV, but it could also be inceptive, "they began to ask him", so NET Bible.

μειναι [μενω] aor. inf. **"to stay"** - TO REMAIN. Introducing a dependent statement of indirect speech expressing what the Samaritans asked, namely, that Jesus might stay with them.

παρ [παρα] + dat. **"with [them]"** - WITH [THEM, AND HE REMAINED THERE TWO DAYS]. Here the preposition expresses association / accompaniment. We should not make much of John's use of the verb μενω, "to remain, abide, continue." It is a powerful word (cf., 14:10, 15:4), but here it simply means that the Samaritans asked Jesus to stay with them (rather than "abide" in their heart etc.!!!) and he stayed for a few days; "the Samaritans came and asked him to stay with them, and he did stay there for a few days", Cassirer.

#### v41

The witness of the woman leads to others giving an ear to Jesus and responding in faith.

δια + acc. **"because of [his words]"** - [AND MANY BY MORE BELIEVED] BECAUSE OF [THE WORDS OF HIM]. Causal use of the preposition; "because of what they heard him say", CEV.

πολλω dat. adj. **"[many] more"** - [MANY] BY MORE *Samaritans* BELIEVED *in him*. Dative of measure / degree of difference; "Far more believed when they heard him for themselves", Barclay.

#### v42

John provides a clue to Jesus' gospel preaching in the faith-statement of the crowd, namely that Jesus is "the Saviour of the world."

τε "-" - AND. Coordinate, indicating a close connection with what precedes, "and so ....."

τη ... γυναικι [η αικος] dat. **"[they said] to the woman"** - [THEY WERE SAYING] TO THE WOMAN. Dative of indirect object.

δια + acc. **"just because of [what you said]"** - [NO LONGER DO WE BELIEVE] BECAUSE OF [THE TALK OF YOU]. Causal; "we no longer believe *in him simply* because of what you said", Harris.

γάρ "-" - FOR [OURSELVES WE HAVE HEARD *him*]. Serving to introduce a causal clause; **αυτοι**, "we" = "ourselves", is emphatic by use and position. "for we have heard him for ourselves."

**οτι** "[**we know**] **that**" - Introducing an object clause / dependent statement of indirect speech expressing what they know.

**του κοσμου [ος]** gen. "[**the Saviour**] **of the world**" - [THIS *one* IS TRULY / IN VERY TRUTH THE SAVIOUR, DELIVERER] OF THE WORLD. The genitive is adjectival, possessive, "the world's saviour", or verbal, objective, "the one who saves the world" = "the one who saves / rescues people who live in the world." This is an interesting expression and is only used again in 1 John 4:14, but cf., Jn.3:17, 12:47, 1Tim.4:10. It may reflect the act of creation as a salvation event, and more particularly God's intention to create a people for himself from mankind and to deliver / save this people in their times of distress, culminating in their eschatological salvation, the salvation of the new Israel / new creation, through Christ. So "saviour of the world" is short-talk (semantic density!!) for Christ's salvation / rescuing of a people of faith, a community of believers, from a world heading for destruction. The converted Samaritans are the harvest of this new creation, this new Israel, the first fruits of what will become a worldwide church community of believers.

## 4:43-54

### The Ministry of the Messiah, 2:1-12:50

#### 2. Jesus the source of life, 4:1-42

##### ii] The official's son

##### Synopsis

Jesus is traveling from Judea to Galilee and has just passed through Samaria. The ministry team again visits Cana in Galilee, and there Jesus is confronted by an official from Capernaum whose son is close to death. The official begs Jesus to heal his son and Jesus responds by telling him "Go, your son will live." Taking Jesus at his word, the official heads home and on the way discovers that the fever left his son at the very time when Jesus told him that his son would live.

##### Teaching

Jesus is the source of life - faith in Jesus is all we need for life eternal.

##### Issues

i] Context: For *Jesus the source of life*, see 4:1-26.

ii] Background: If we assume that Jesus' public ministry lasted three years (baptism to crucifixion), then it seems that the first year was focused on Judea. Little is recorded of this year in both the synoptic gospels and John; it seems likely that it was anything but successful. Jesus' public ministry unfolds in Galilee during the second year, with the third year more orientated toward teaching the disciples.

iii] Structure: *The Official's Son*:

A superficial welcome from the Galileans, v43-45;

"Unless you people see signs and wonders you will not ...." v48.

An official seeks Jesus' help for his ailing son, v46-49;

Faith and the release of Jesus' life-giving power, v50-52;

"The man took Jesus at his word."

The official and his household become followers of Jesus, v53-54;

"He and his whole household believed."

iv] Interpretation:

The sign of the healing of the official's son illustrates the theme of chapter four - new life through faith in Jesus Christ. This passage leaves us with a brilliant exposition of faith.

In the first year of Jesus' ministry in Judea he experienced something of the human condition, namely that *familiarity breeds contempt*, or as

Jesus put it, "a prophet has no honour in his own country." The best he could say of his fellow countryman was that their capacity to accept the reality of the coming kingdom depended on accompanying signs and wonders. Such faith has little substance to it, for without the wonders it wanders away. Inevitably Jesus put little weight on such faith, cf., 2:23. Now in Galilee, he is enthusiastically welcomed by those who had seen the signs and wonders he had performed in Jerusalem, but this welcome has little to do with saving faith. Yet, there was in Galilee a man who took Jesus at his word: he believed Jesus' promise; he trusted what Jesus said; he put his faith on / rested on Jesus' words, ....., and consequently his dying son lived. And so we learn something of saving faith - Jesus is the source of new life, a gift of grace appropriated through faith.

*God works with families - mum, dad and the kids:* "He and his whole household believed", v53, does not necessarily carry a promise for all families throughout the ages, but it is an example of a NT paradigm of belief which is family orientated. Of course, a household in the first century was an extended association, often including slaves, and certainly not the nuclear family of today. Obviously we have to leave aside the issue of whether all the slaves believed as well as the official's immediate family (were the slaves included in the salvation of the Philippian jailer's household, Acts 16:31? Cf., Acts 11:14, 16:15, 18:8).

Belief can be nominal as well as heartfelt and so, as Barrett notes, the identification of a social unit as believers may just designate them as Christian. Yet, what we can say out of all this is that God works with families. God did actually invent this human institution and set it as the foundation of human society, so it is only natural that he would support the institution. So, the faith of one member somehow touches the other members, particularly where the believing member is the head of the household.

This subject easily prompts arguments over believer's baptism versus family / infant baptism, let alone the notion of headship. What does Paul mean when he says a believing partner "sanctifies" an unbelieving partner, and that their children are "holy", 1Cor.7:14? I'm personally inclined to the view that a believing family member incorporates the other family members into God's family, unless those members choose to relinquish that membership, ie., openly reject Christ. Even the Reformers, when debating the status of a deceased infant, tended to hold that the child was covered by the faith of its parents. God's work of salvation in Christ is family orientated, but how that translates to the individual members remains unclear.

It goes without saying that the move by Western societies today to abandon marriage as the union of a man and woman under God for the procreation of children and thus the creation of a family (mum, dad and the kids), is disastrous.

It is worth noting that the rejection of Christ by some family members, when faced with the gospel (cf., Matt.10:21), does not annul the general principle that God's work of salvation is family orientated. Nor should we argue that Jesus' instruction "follow me, and let the dead bury their own dead" is grounds for abandoning our family in order to follow Christ, cf., Matt.8:21-22. Clearly, God honours the family.

v] Synoptics:

There is some alignment between John's account of Jesus' ministry and that of the synoptic gospels. John certainly ploughs his own field, but we always get the feeling that he does so with a full awareness of the synoptic account.

Similarities have been noted between this healing and that of the Centurion's servant, Matt.8:5-13 (παῖς = "servant", or "child"), Lk.7:1-10 (δουλος = "servant") - the story begins with an appeal, the healing is at a distance, the son/servant is healed that very hour, the dominant theme is faith. Given John's context, it would be appropriate for the βασιλικός, "royal official, nobleman / civil administrator", to be a Gentile - the life-giving water flows from the temple / Israel, to the Samaritans and now to Gentiles. Jesus' own countrymen should have properly responded to him in faith, and this in Jerusalem, the centre of Israel's religious life, yet it is away from Jerusalem where people respond in faith, and those who respond are Samaritans and Gentiles. None-the-less, it is possible that our βασιλικός is an official in the court of Herod Antipas, even possibly a member of the royal family, so he may well be a Jew. Given the differences, it is unlikely that John used the synoptic tradition to shape this story, but he is surely aware of the synoptic parallel, and so it is likely that John views the official as a Gentile.

vi] Homiletics: *The prayer of faith.*

David Cairn's popular work *The Reasonableness of the Christian Faith*, 1920, argued that the miraculous healing of the official's son stemmed from "his own faith in God, and the Divine Spirit in answer to the appeal of his faith." It was an answer to his own prayer and that "if we could pray like him, we should see like issues."

Such an argument leaves us floundering when our own prayers are left unanswered. The only conclusion we are left with is that our faith is weak

and not worthy of divine response. Yet, faith is not dependent on our power, but on God's power; it can be as small as a mustard seed because the mountain is moved by God. Faith is simply a reliance, a dependence on God's revealed will in Christ, rather than a dependence on what we might want, no matter how worthy that want. Life eternal is promised as a gift of grace through faith, and the story of the healing of the official's son simply illustrates this truth. Jesus is "the saviour of the world" and he will save us if, like that official all those years ago, we take Jesus at his word.

### **Text - 4:43**

The Official's son, 4:43-54: i] Jesus is given a warm, but superficial, welcome by the Galileans, v43-45. Jesus' mission is to Israel and so, after two days, he sets off from Sychar in Samaria to continue his journey from Judea to Galilee. Back with his own people, Jesus is received warmly, but unlike the Samaritans in Sychar, he is not received with believing faith. Jesus' own countrymen respond to him on the basis of signs and wonders, miracles witnessed by the Galilean pilgrims when they had visited Jerusalem for the Passover festival.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative.

**μετα** + acc. "after" - Temporal use of the preposition.

**τας** "the [two days]" - THE [TWO DAYS HE WENT OUT FROM THERE INTO GALILEE]. The article here is anaphoric, ie., it refers back to the two days Jesus spent with the Samaritans, v40, **δυο ἡμέρας**, there anarthrous; "after these two days", Harris.

### **v44**

With a saying from Jesus, John reflects on the positive response Jesus received in Samaria, as compared with the limited response he received from his own people, Israel. As with Israel's prophets, Jesus is not honoured by his own people - the people of Judea and Galilee, so Carson, or better, all Israel. Of course, other interpretations present themselves. Many commentators argue that Jesus / John is referring to Judea - Jesus had left Judea for Galilee because he was not received as messiah during his year of ministry there. Judea, and particularly Jerusalem, is where Jesus is predestined to work and die; he is the king of Israel and David's throne is in Jerusalem and so it is there where he should be honoured. Barrett suggests Jerusalem as well as Judea. Lightfoot argues that the saying applies to all those communities that were opposed to Jesus. Beasley-Murray opts for a left-of-field approach when he suggests that Jesus is explaining why he has left for Galilee, namely, because he wants to work in an area where he will not stir up opposition from the Jewish authorities - Galilee provides the opportunity for a low profile, the opportunity for a prophet to work without honour. Brown

solves the problem by suggesting that the verse is a gloss. We should note that the synoptic versions of this saying seem to apply to Galilee, (Luke specifies Nazareth, Jesus' home town).

**γάρ** "**now**" - FOR [JESUS HE = HIMSELF TESTIFIED, BORE WITNESS, AFFIRMED]. The conjunction here is probably transitional, as NIV, serving to introduce a parenthesis / cryptic comment. It may be left untranslated.

**ὅτι** "**that**" - Introducing a dependent statement of indirect speech expressing what Jesus has testified.

**ἐν** + dat. "**in [his own country]**" - [A PROPHET DOES NOT HAVE HONOUR] IN [HIS OWN HOMELAND, COUNTRY]. The preposition is local, expressing space.

#### v45

"The Galileans welcomed him, but only because they were impressed with what he had done in Jerusalem during the Passover Feast, not that they really had a clue about who he was or what he was up to", Peterson.

**οὖν** "- " - THEREFORE. Here probably either inferential, establishing a logical connection, "so / consequentially / accordingly", or transitional, "now / and now". "After two days Jesus left for Galilee ..... and so consequently, when he arrived in Galilee, the Galileans welcomed him because they had seen all that he had done ....."

**ὅτε** "**when**" - WHEN [HE CAME INTO GALILEE]. Temporal conjunction.

**εδέξαντο** [**δεχομαι**] aor. "[**the Galileans**] **welcomed** [**him**]" - [THE GALILEANS] RECEIVED [HIM]. "Received" in the sense of "welcome", not **λαμβάνω**, "receive", in the sense of "to receive the face of" = "accept the person." Both Carson and Kostenberger think we have here an example of Johannine irony.

**ἑωρακοτες** [**ὁράω**] perf. part. "**they had seen**" - HAVING SEEN [ALL WHICH HE DID IN JERUSALEM]. The participle is adverbial, best treated as causal; "The Galileans welcomed him for they had seen all he had done", Cassirer. Although anarthrous (without an article) it is nominative and so stands in agreement with "Galileans", and therefore some translators treat it as adjectival, attributive; "he was welcomed by the Galileans who had seen ...", Moffatt.

**ἐν** + dat. "**at [the Passover Festival]**" - IN [THE FEAST]. Here the preposition is adverbial, temporal; "during the Passover Festival."

**γάρ** "**for**" - FOR [THEY ALSO (the **καί**, "and", is adjunctive here) WENT TO THE FEAST]. More reason than cause; explaining how it is that the Galileans had seen Jesus' signs and wonders; the reason being that many had attended the Passover Festival in Jerusalem; "for they too had gone to the festival", Barclay.

#### v46

ii] An official seeks Jesus' help for his ailing son, v46-49. Usually taken to mean an official of the royal house of Herod Antipas, possibly even a relative. This doesn't mean he was necessarily a Jew because he may well have been a Roman army-officer in Herod's service, a position which would align with the synoptic record, ie., the King's man is a centurion in royal service. Technically Herod's title is not "king", but tetrarch of Galilee.

οὖν "-" - THEREFORE [HE CAME AGAIN TO CANA]. Inferential use of the conjunction, see v45. "So it was that Jesus came again to Cana in Galilee."

της Γαλιλαιας [α] "[Cana] in Galilee" - The genitive is adjectival, technically partitive, but best viewed as idiomatic / local, "Cana *which is located in* Galilee."

όπου "where" - WHERE [HE MADE]. Local use of the conjunction, as NIV.

οἶνον [ος] acc. "[water into] wine" - [WATER] WINE. Accusative complement of the direct object "water" standing in a double accusative construction.

Βασιλικος adj. "[a certain] royal official" - [THERE WAS THERE A CERTAIN] ROYAL *person*. The adjective, with the pronoun τις, "certain", serves as a substantive, so "a certain royal person."

εἰ + dat. "in [Capernaum]" - [WHOSE SON WAS ILL, SICK] IN [CAPERNAUM]. Local, expressing space. Note that the synoptic record of the healing of the Centurion's servant is also in Capernaum.

#### v47

In the synoptic version of this story the centurion doesn't want Jesus to come to his house because he feels unworthy; his request is for Jesus to just say the word. Like Matthew, the official makes the request personally, but in Luke the request is made on his behalf by "elders of the Jews." Such differences reveal something of the particular interests of the gospel writer. John's interest is in a man who ignores geographical distance and takes Jesus at his word. "He set off to speak with Jesus, begging that he come to Capernaum and heal his son."

ακουσας [ακουω] aor. part. "when [this man] heard" - [THIS man] HAVING HEARD. The participle is adverbial, best treated as temporal, as NIV; "When he heard he had arrived in Galilee", Moffatt.

ότι "that" - THAT [JESUS COMES]. Introducing an object clause / dependent statement of perception expressing what the official had heard, namely, that Jesus had arrived in Galilee.

εκ + gen. "from [Judea]" - OUT OF [JUDEA INTO GALILEE]. Expressing separation; "away from."

**ἤρωτα** [ἐρωτάω] imperf. "**begged him**" - [HE DEPARTED = WENT TO HIM AND] WAS ASKING. The imperfect, being durative, probably gives the sense "begged / urged." Probably indicating that urgency is required, supported by the phrase "about to die." It also indicates the determination of the official, so Ridderbos.

**ἵνα** "-" - THAT [HE COME DOWN AND CURE, HEAL, RESTORE THE SON OF HIM]. Here introducing an object clause / dependent statement of indirect speech expressing what the official asked Jesus to do, namely come down and cure his son. Note that the verb "to come down" fits with Jesus being in Cana in the highlands, and the son in Capernaum, a town situated by the lake.

**γάρ** "-" - BECAUSE. Introducing a causal clause explaining why he wanted Jesus to heal his son, "because"; "for the son was at the point of death", Barclay.

**ἀποθνήσκειν** [ἀποθνήσκω] pres. inf. "**[who was close] to death**" - [HE WAS ABOUT] TO DIE. The infinitive is complementary, completing the sense of the verb "to be about to."

#### v48

The NIV has made a point with "you people" to express the plural **ἰδητε**, "you see." The lack of a singular "ye" in modern English can confuse. We could adopt the Southern American "you all" for the plural, but there is some resistance to this idea! The point is, Jesus' comment is not specifically to the official, but to the people in general, one of whom will now show by his actions that he is not like all Israel - the people of Jesus' "own country."

**οὖν** "-" - THEREFORE [JESUS SAID TOWARD HIM]. Inferential, establishing a logical connection, "so", but possibly just transitional, as NIV.

**εἰ μὴ** "**unless**" - IF NOT. Introducing an exceptive clause which establishes a contrast by designating an exception. "No number of miracles will break through the barrier of obstinate rejection", Pfitzner.

**σημεῖα καὶ τεράτα** "**signs and wonders**" - [YOU SEE] SIGNS AND WONDERS, MARVELS, PORTENTS. A common phrase used both in the Old and New Testaments for mighty acts of God. This once only use in John refers to Jesus' miracles. Jesus' miracles do not really serve as guarantees of his messianic claims, but rather are visible, tangible, proclamations of the gospel. As such they announce the coming kingdom of God - "If I drive out demons by the finger of God, then the kingdom of God has come upon you", Lk.11:20.

**οὕτως** + subj. "**[you will] never [believe]**" - NO NO [YOU MAY BELIEVE]. A subjunctive of emphatic negation. A faith based on signs is useless. "Unless you people are dazzled by a miracle you refuse to believe", Peterson.

#### v49

The official repeats his plea; he recognizes his helplessness and Jesus' capacity to help.

**πριν** + acc. + inf. "**before [my child dies]**" - [THE OFFICIAL SAYS TOWARD HIM, COME DOWN LORD] BEFORE [THE CHILD OF ME DIES]. Here the conjunction **πριν** with an accusative, "the child of me", and an infinitive, "to die", forms a temporal construction, antecedent time, "before my child dies". Note that the position of "child of me" is emphatic. Brown suggests that **παιδιον**, "child" is diminutive, "my little boy."

#### v50

iii] Faith and the release of Jesus' life-giving power, v50-52. The punch line: "the man believed the bare word Jesus spoke and headed home." This man believes "before the intervention of any sign", Barrett, and so is "a forerunner of all who are called to live by faith and not by sight", Pfizner. "This is the true kind of belief", Lindars.

**αυτω** dat. pro. "[**Jesus replied**]" - [JESUS SAID] TO HIM [GO = RETURN HOME]. Dative of indirect object. "Get on your way", Jesus said to him, 'your son will live.'"

**ζη [ζαω]** pres. "**will live**" - [THE SON OF YOU] LIVES. The present tense of the verb "to live" is usually treated as futuristic, "will live." Of course, the future tense implies a promise, but what we have here is a statement of fact, "your son lives." Is more than physical life implied by the use of this word here? There is an important futuristic use of the present **ζην**, "lives", in Numbers 21:8f where those who look to the bronze serpent "will live." It is probably overreach to suggest that new life in Christ is the possession of this child because of the faith of his father. Recovery from sickness is the most likely intent of the word here. "Will not now die at this time", Brown.

**τω λογω [ος]** dat. "**took [Jesus at his] word**" - [THE MAN BELIEVED] THE WORD [WHICH JESUS SAID TO HIM]. Dative of direct object after the verb to believe; "he believes that what Jesus has said is true", Barrett.

**επορευετο [πορευομαι]** imperf. "**[and] departed**" - [AND] HE WENT. Harris suggests that the imperfect of the verb "to go" = "went", is inceptive; "set off on his way." The journey from Cana to Capernaum takes about a day, so given he sets off in the afternoon he will have to find somewhere to stay on the way and then resume his journey the next morning - traveling by night in the first century is not an option. "The man believed Jesus, and set off and returned home", CEV.

#### v51

**δε** "-" - but/and. Transitional; indicating a step in the narrative.

**καταβαινοντος** [**καταβαινω**] gen. pres. part. "**while [he] was [still] on the way**" - [HE] GOING DOWN. The genitive participle, along with the genitive pronoun **αυτου**, "he", forms a genitive absolute construction (although not technically absolute because it is tied to the rest of the sentence) serving to introduce a temporal clause, as NIV; "as he was going down", ESV.

**ηδη** adv. "**still**" - ALREADY, NOW. Temporal adverb. Usually handled as NIV, although often ignored; "while he was on his way down ..", REB. The sense is "even before he reached home ....", Junkins.

**αυτω** dat. pro. "**[his servants met] him**" - [THE SERVANTS / SLAVES OF HIM MET] HIM. Dative of direct object after the **υπο** prefix verb "to meet with."

**λεγοντες** [**λεγω**] pres. part. "**with the news**" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to meet with." "Reported that ...."

**οτι** "**that**" - THAT [THE CHILD OF HIM LIVES]. Introducing an object clause / dependent statement of indirect speech expressing what his servants said. A variant **σου**, "your", rather than **αυτου**, "him", exists, giving direct speech, "Your son is going to live", Harris. The servants, in their report, use exactly the same word Jesus uses, **ζη**, "he lives."

## v52

Note the similarities, at this point, between John's account of this healing and that of the synoptic account of the healing of the Centurion's servant - the hour and the result, "the fever left him."

**ουν** "-" - THEREFORE. Here inferential, establishing a logical connection, "accordingly, consequently" - see v45; "So he asked them ...", ESV.

**παρ** [**παρα**] + gen. "-" - [HE INQUIRED THE TIME] FROM [THEM]. Here the preposition expresses source / origin, "from"; "he asked them."

**εν** + dat. "**when [his son got better]**" - IN [WHICH HE HAD (= BE = FELT) BETTER]. Adverbial use of the preposition, temporal. The aorist verb "to have" is probably ingressive, so "when he began to feel better"; "began to improve", Junkins. Not all commentators take the view that the comparative degree expressed in the adverb **κομψοτερον**, "better" (as in good / better / best) should be reproduced in the translation, nor that the verb "to have" is ingressive. This has prompted translations like "he became better", TNT, as compared with the NRSV, "he began to recover."

**ουν** "-" - THEREFORE. Probably again establishing a logical connection, "so", but possibly just transitional, indicating a step in the dialogue.

**αυτω** dat. pro. "**[they said] to him**" - Dative of indirect object.

**οτι** "-" - THAT. Here introducing an object clause / dependent statement of direct speech expressing what the servants said to the boy's father.

ὥραν ἑβδόμην acc. "[Yesterday], at one in the afternoon" - [YESTERDAY] THE SEVENTH HOUR [THE FEVER LEFT HIM]. Accusative of time. The seventh hour is 1pm. our time, calculated from the beginning of the day, 6am.

#### v53

iv] The official and his household become followers of Christ, v53-54. John selects Jesus' signs to show that Jesus is the messiah / Christ / Son of God. In this particular sign we also learn what constitutes genuine faith, and how this faith is evident in some, but not in most (particularly Jesus' own countrymen).

οὖν "then" - Here transitional, indicating a step in the narrative, as NIV.

ὅτι "[realized] that" - [THE FATHER KNEW] THAT. Introducing an object clause / dependent statement of perception expressing what the father realized.

ἐν + dat. "this was the exact time" - *it was* IN [THE SAME HOUR]. Here adverbial, temporal, although this variant was probably added, in which case the dative "the same hour" would be classified as adverbial, temporal; "the father realized that *the fever left his son at* the/that very time ...."

ἐν + dat. "at [which]" - IN [WHICH JESUS SAID TO HIM 'THE SON OF YOU LIVES']. Adverbial use of the preposition, temporal; "when Jesus had said to him", Moffatt.

ἐπιστευσεν [πιστεῦω] aor. "believed" - [AND] HE BELIEVED [AND THE WHOLE HOUSEHOLD OF HIM]. The official "took Jesus at his word", i.e., he put his trust / faith / belief in what Jesus said - he believed in Jesus when Jesus said "your son lives." So what is John saying when he says that the official, on arriving home, "believed", along with his "whole household"? Barrett suggests that it means they "became Christians", i.e., they became formally followers of Christ. Carson is surely right when he says that the timing of his son's recovery "only served to strengthen the faith of the *basilikos*." See interpretation above for the NT paradigm "he and his whole household believed."

#### v54

δε "-" - BUT/AND. Variant. It serves a transitional function introducing an editorial comment.

σημειον [ον] acc. "[this was the second] sign" - [THIS was AGAIN A SECOND] SIGN. Accusative complement of the direct object *τοῦτο*, "this", of the assumed verb to-be "it was", standing in a double accusative construction. As Harris notes, the adverb *παλιν*, "again", is pleonastic, given the adjective *δευτερον*, "second"; "Jesus did this as his second sign", Harris - his second sign in Galilee, not necessarily his second sign. Jesus had already performed many miracles in Judea / Jerusalem.

ελθων [ερχομαι] aor. part. "**after coming [from Judea]**" - [JESUS DID] HAVING COME [FROM JUDEA]. The participle is adverbial, temporal; "when he had come from Judea to Galilee", ESV.

εις + acc. "**to [Galilee]**" - INTO [GALILEE]. Spatial, expressing direction of action / arrival at.

## 5:1-18

### The Ministry of the Messiah, 2:1-12:50

#### 3. Jesus the giver of life, 5:1-47

##### i] A Sabbath sign - a lame man healed

##### Synopsis

Jesus has left Galilee to attend a festival in Jerusalem and while there he comes across a cripple lying beside a pool which the locals believe has healing powers; in Aramaic it is called Bethesda. After assessing the cripple's predicament, Jesus says to him "Get up, take up your bed and walk." The man is healed, but because it is the Sabbath he gets into trouble from the religious authorities for breaking the Sabbath law by carrying his bed-matting. When quizzed, he can't identify who told him to do it, but later, when Jesus reminds him to strive to sin no more, he is able to report that it was Jesus who told him what to do. Confronted by the religious authorities, Jesus defends himself, but this only fires up their anger.

##### Teaching

The purpose of the Law is realized in the saving grace of Christ, which work is the Father's work.

##### Issues

i] Context: See 2:10-18. In Dodd's thematic arrangement of the gospel, the second sign, *The Life-giving Word* is introduced by two miracles, *The Healing of the Official's Son*, 4:43-54, and *The Sabbath Healing of a Lame Man*, 5:1-15. Dodd suggests that "both narratives tell how the word of Christ gave life to those who were as good as dead (Beasley-Murray argues that the first miracle is transitional, serving to introduce the rest of the section)." The second miracle develops into a discourse covering the rest of the chapter. Beasley-Murray maintains Dodd's division, but provides his own thematic title for the discourse, *Jesus, the Mediator of Life and Judgment*. Carson, who represents those commentators who give more weight to the movement of the narrative, see this Sabbath healing as the first example of a growing opposition to the ministry of Jesus recorded in 5:1-7:52 - "the shift from mere reservation and hesitation about Jesus to outright and sometimes official opposition." Klink suggests that the section extends to 8:11 and titles it *The Confession of the Son of God*. Thompson goes further and opts for 12:50 as the conclusion of this the second main section of the gospel, titling it *The Life-Giving Son of God*.

In this passage, we come to a new phase in Jesus' public ministry. In the first narrative cycle, *Jesus Ministers from Cana to Cana*, 2:1-4:54, Jesus is

ministering in conjunction with John the Baptist, the one appointed to prepare the way of the coming messiah. Now in the second narrative cycle, *Jesus Ministers from Jerusalem to Jerusalem*, 5:1-10:42, Jesus presents his messianic credentials to God's people Israel - as it turns out, they are God's unbelieving people, Israel. This messianic ministry is reinforced by a number of significant signs, with particular weight given to the Exodus sign of manna in the wilderness.

In this third episode in Jesus' public messianic ministry, *Jesus the Giver of Life*, 5:1-47, we are reminded that "the Son gives life to whom he is pleased to give it." Taking chapter 5 as a thematic unit in its own right, we probably can't go past Hoskyn's analysis. He argues that John confronts us in this chapter with the truth that Jesus is the fulfillment of the Jewish law and the Jewish scriptures. Chapter 5 serves as a classic example of the literary episodes in the first part of John's main argument, 2:1-12:50: illustration, dialogue and then discourse. Leaving aside the plethora of critical debating points (*What parts of the gospel are editorial additions? Were the illustrative events / signs originally linked to the discourses / homilies, or were they drawn from a separate source and editorially attached? In the discourse, is John channelling the mind of Christ, or recording the actual words of Christ? ....*), the chapter presents as follows:

Illustration / significant event / sign / miracle, v2-9a;

The grace offered by Christ supersedes / fulfills God's Law;

Dialogue, v9b-18 - the relationship of Jesus' actions with God's will;

How can Jesus be the messiah if he ignores God's Law?

Discourse, v19-47:

Part I, v19-30:

Jesus has divine authority, v19-24:

to bless = the gift of grace / life;

to curse = the exercise of divine judgment.

Jesus will soon exercise this authority, v25-30;

Part II, v31-47: The present realization of this authority is evident in Jesus' ministry.

ii] Background: *Sabbath Law and the traditions of men*. The Mosaic commandment prohibited work on the Sabbath, cf., Ex.20:10. This was later defined to include carrying things on holy days; "Bear no burden on the Sabbath day", Jer.17:21, cf., Neh.13:19. Jewish pietists, concluding that the destruction of Jerusalem by the Babylonians was a direct result of a failure to keep the Mosaic Law, applied themselves to documenting what was, and was not, permissible under the Law of God. By the first century the Pharisees had laid down a detailed minutia of regulations which supposedly allowed a Godly person to keep the Law in its entirety for the full appropriation of the blessings of the covenant. It was this thinking that allowed a young man to respond to Jesus' summary of the Law

by saying "Teacher, I have kept all these since my youth", Mk.10:20. When it came to work on the Sabbath, Pharisaic minutia included regulations on such things as harvesting, an issue that got the disciples into hot water when they plucked grain on the Sabbath, Matt.12:1-7. Addressing the charge levelled against his disciples, Jesus reminds the Pharisees that the Sabbath was made for man, not man for the Sabbath, Mk.2:27. The **Ιουδαίοι**, "Jews" = religious authorities / Pharisees, should have applied a similar reasoning to the healing of the sick / disabled man by the "sheep pool", rejoicing with joy at his healing rather than picking on him for breaking one of their "human traditions", ie., their traditional interpretations of the Law, cf., Mk.7:8. (Note the Mishnah: Sabbath regulations 7:2 prohibits the taking of something from one domain into another on the Sabbath, although 10:5 allows transport on a couch for an invalid on an errand, ..... and so on.) "A person is justified by faith apart from works of the law", Rom.3:28.

iii] Structure: *A Sabbath sign - a lame man healed:*

Setting - Jesus returns to Jerusalem, v1;

The miracle, v2- 9a;

Setting - the sick at the pool called Bethesda, v2-5;

Healing - the lame man walks, v6-9a;

"Pick up your mat and walk."

The Sabbath controversy, v9b-18:

The healed man is challenged for breaking the law, v9b-13;

Jesus reminds the lame man to sin no more, 14-15;

Jesus is challenged for breaking the law, v16-18;

"My Father is always at his work to this day, and I also ....."

iv] Interpretation:

With another miracle story, v2-9a, this time the healing of a lame man on the Sabbath, John draws us into a dialogue concerning the relationship of Jesus with the Father, or more specifically, his actions in relation to the will of God, v9b-18.

In this episode we are again confronted with a miracle story which does not overtly fit with the associated discourse. This prompts a range of spiritualized interpretations which assume that in this miracle we have another example of Johannine irony (The water can't heal the lame man = the law can't save - but Jesus can; the five porticoes = the five books of Moses; .....), but again it is likely that the weight of this episode is not upon the miracle / sign, but on the discourse. The narrative simply sets the context from which the discourse evolves; the miracle is more an

illustration for a homily than a foundational text. In the performance of the miracle Jesus applies his saving grace independent / apart from the Law.

The narrative is riddled with humour because it is not the performance of the miracle on the Sabbath that prompts a reaction from the religious authorities, but the fact that Jesus told the cripple to pick up his stretcher and go home. I mean really! How could the Messiah so blatantly disregard the Sabbath Law? The dialogue goes on to develop the absurdity of the charge made against Jesus. Jesus defends his messianic credentials by pointing out that the Father's saving grace is always operative and so he also works as his Father works (which work fulfills the purpose of the law - despite technical infringements). "Jesus defends his action not by discussing the law but by placing himself and his work on the same level as God", Barrett. Breaking Sabbath law is one thing, but claiming equal status with God ("my Father is working ... and I am working") is another. Only a rebellious son makes himself equal with his father. In the following discourse Jesus will argue that he is no rebel, but rather that he is an obedient son.

Note the affinity between the subject matter here and the material in 7:15-24. This has led to the argument that chapter 5 is misplaced. The suggested order is 4, 6, 5 and 7, so Bernard, contra Barrett, etc.

#### v] Synoptics:

Similarities with Mark's account of the healing of the paralysed man have been noted, particularly in wording, cf., Mk.2:8-9, 11-12a, 14. It is very unlikely than an editor, in assembling John's homilies, uses his own geographical knowledge of Jerusalem and the synoptic account of the healing of the paralysed man, to create a fabricated miracle story. It is more likely that he is drawing on his own particular source of gospel traditions. During oral transmission, there is evidence of conflation, particularly of the words of Jesus, such that similarities develop between the accounts of different miracle stories. Even so, it is not unreasonable to ascribe this miracle story to the Johannine tradition available to the author-editor of John's gospel. In fact, there is no reason why the miracle story wasn't always linked to this homily / discourse.

Note that the synoptic theme of *The Son of Man is Lord of the Sabbath* is not evident in this Johannine episode, even though some commentators read the theme into it, cf., Hunter, Richardson, ....

#### **Text - 5:1**

A Sabbath sign - a lame man healed, 5:1-18. i] The setting. Jesus leaves Galilee and again visits Jerusalem for one of the festivals. Some texts have the

article, "The feast of the Jews", in which case it would be the Passover, or Pentecost, or possibly Tabernacles, so Barrett. A minor festival is implied without the article.

μετα + acc. "**Some time later**" - AFTER [THESE THINGS]. Temporal use of the preposition, with the phrase "after these things" primarily serving a transitional function; "soon after / later."

ανεβη [αναβαινω] aor. "[Jesus] **went up**" - Geographically, Jerusalem is high up in the ranges and so a person goes up to Jerusalem (In Australia, when we go up to somewhere we go North - we do try to be difficult; it's our convict genes. Aboriginal genes have helped, but not enough!)

των Ιουδαιων adj. "**one of the Jewish [festivals]**" - [A FEAST] OF THE JEWS [WAS AND JESUS WENT UP TO JERUSALEM]. The articular adjective serves as a substantive, the genitive being adjectival, probably possessive, identifying the possession of a derivative characteristic, as NIV, if we read **ἑορτη**, "feast", as anarthrous (without an article).

## v2

ii] The miracle, v2-9a: John briefly describes the healing of the **ασθενων**, literally the "weak man." Some facts are provided but unlike the record of the healing of the lame man in Acts 3:1-10, John moves quickly to the issue at hand. In healing the man, Jesus tells him to take up his bed and get about walking - head off home. The instruction to pick up his bedroll lands the **ασθενων** in serious trouble, trouble which bounces back onto Jesus.

δε "**Now**" - BUT/AND. Transitional, indicating a step in the narrative.

εστιν [ειμι] pres. "**there is**" - [a pool] is. Historic present tense used to signal narrative transition rather than to indicate that for the writer the gate is still there, or that he can remember the gate.

εν + dat. "**in [Jerusalem]**" - Local, expressing space; "located in the precincts of the city of Jerusalem."

επι + dat. "**near**" - AT, BY, NEAR.... Local, expressing space.

τη προβατικη dat. adj. "**the Sheep Gate**" - THE PERTAINING TO SHEEP. There is no noun, but given the reference to a "sheep gate" in Nehemiah 3:1, 32, 12:39, "gate" is usually supplied. Barrett, opting for the more difficult reading, thinks it best to read **κολυμβηθρα**, "pool", as a dative noun giving the sense "there is in Jerusalem, by the Sheep Pool, that which in Aramaic is called .....", so also Brown, Schnackenburg, Lindars, ....; "in Jerusalem, by the Sheep Pool, there is a place called Bethesda in Aramaic."

ἡ επιλεγομενη [επιλεγω] pres. mid./pas. part. "**which**" - THE ONE BEING CALLED. The participle is adjectival, attributive, limiting "pool", as NIV.

Εβραϊστί adv. "**in Aramaic**" - Modal adverb, "*speaking in/with the Hebrew = Aramaic tongue*."

Βηθζαθα [α] "**Bethesda**" - Nominative complement of the participle "the one being called." There are four variant readings, all probably just spelling issues. There is nothing significant in the name, no hidden meaning, it is just a geographical identifier. It possibly means "house of olives", or better "new house" = "new housing development", ie., the pool in the newly developed part of Jerusalem near the sheep gate.

εχουσα [εχω] pres. part. "**surrounded by**" - HAVING [FIVE COVERED COLONNADES]. The participle is adjectival, attributive, limiting "pool". The gate is now possibly where St. Stephen's gate is today. During a 1930's excavation, some 100 meters North of the Temple mount, a pool 95 by 60 meters was discovered with foundations for five covered colonnades.

### v3

Verses 3b-4, recording the reason why the waters are "stirred" from time to time, namely by the visit of an angel, are not found in the more reliable manuscripts.

εν + dat. "**here**" - IN [THESE COLONNADES WERE LAYING]. Local, expressing space; "under these colonnades", Harris.

των ασθενουντων [ασθενew] pres. part. "[a great number] of disabled people" - [A MULTITUDE] OF THE ONES BEING SICK [BLIND, LAME, WITHERED]. The participle is adjectival, attributive, limiting "multitude"; "a large number of people who were unwell / sick." The genitive adjectives "blind, lame, paralysed", stand in apposition to "the ones being sick." The ξηρος, "withered", is not necessarily "paralysed." The synoptic story of the healing of the paralysed man often intrudes into this miracle story, but we don't really know what this man's ασθενεια, "weakness", amounts to.

### v5

A round number, say 40, would be expected, so 38 years has prompted the suggestion that it alludes to the 38 years of Israel's wandering in the desert, Deut.2:14 - an example of Johannine irony. It is, of course, easy to read symbolism into everything, but surely the most we can say is that this man's illness has lasted for years ("the intractability of the complaint", Morris) and yet he is instantly healed with a word from Jesus. Even so, the specific number may just indicate a knowledge of the details of this miracle, probably held within the Johannine tradition.

δε "-" - but/and. Transitional, indicating a step in the narrative.

εχων [εχω] pres. part. "**had been**" - [A CERTAIN = ONE MAN WAS THERE] HAVING = BEING. The participle is adjectival, attributive, limiting the "certain man"; "one man was there who had been an invalid for thirty-eight years", ESV

εν + dat. "**an invalid**" - IN [THE WEAKNESS = SICKNESS OF HIM]. Adverbial use of the preposition, modal, modifying the participle "being", "being in his sickness" = "being ill"; "one particular man had been there ill for thirty-eight years", Phillips.

τριακοντα και οκτω ετη "**for thirty-eight years**" - Accusative of measure - extent of time.

## v6

Jesus becomes aware of the condition of the ασθενων, "weak man", and asks an interesting question, "do you have the will to get well." Dodd makes much of this question, arguing that the man could have been healed long ago had he the will to step in the pool - he lacks the will to be healed. This is surely making too much of the verb θελω which is usually translated here as "Do you want to be healed?" The flaw with faith-healing is that it fails to rest on the revealed will of God. There is no evidence that God willed the healing of those who were first in the pool after it was "stirred up."

ιδων [οραω] aor. part. "**When [Jesus] saw [him]**" - [JESUS] SEEING [THIS person]. The participle is adverbial, best treated as temporal, as NIV, but also with a causal nuance.

κατακειμενον [κατακειμαι] pres. mid. part. "**lying**" - The participle serves as the complement of the direct object "this" standing in a double accusative construction; "when Jesus saw him lying there *in a debilitated condition*."

γνους [γινωσκω] aor. part. "**learned**" - [AND] HAVING KNOWN. The participle is adverbial, best treated as causal, "and because he knew that he had already been there a long time."

οτι "**that**" - THAT [MUCH TIME ALREADY HAS *passed while in this condition*]. Introducing an object clause / dependent statement of perception expressing what Jesus knew. It is often assumed that Jesus' knowledge of the extended time of the man's suffering is supernatural, but it is probably patently obvious.

αυτω dat. pro. "**[he asked] him**" - [HE SAID] TO HIM. Dative of indirect object.

γενεσθαι [γινομαι] aor. inf. "**to get [well]**" - [DO YOU WILL, DESIRE] TO BECOME [WELL, WHOLE, HEALTHY]? Usually treated as a complementary infinitive, completing the sense of the verb "to will", but it can also be taken to introduce an object clause / dependent statement of perception expressing what he desires: "do you desire that you become whole" = "do you want to get well again?", Phillips.

v7

Apparently there is a local superstition that curative power is operative at the moment the spring water is disturbed - probably bubbles. The issue is that the **ασθενων** missed out due to his infirmity - someone got into the pool before him. Dodd suggests the man's answer is a lame excuse; "Yes, but experience has taught that it is helpless to try", Lindars. More likely, "by the time I get there someone else is already in", Peterson.

**ὁ ασθενων** [**ασθενew**] pres. part. "**the invalid**" - THE ONE BEING WEAK. The participle serves as a substantive, nominative subject of the verb "to answer."

**αυτω** dat. pro. "**[replied]**" - [ANSWERED] HIM. Dative of indirect object.

**ινα** "- " - [SIR, I DO NOT HAVE A MAN] THAT [MAY PUT ME INTO THE POOL]. Introducing an exegetical clause specifying "man"; "I haven't got anyone who will put me in the pool when the water is stirred up." Often expressed as an infinitive given that this construction stands in the place of an exegetical infinitive; "I have no one to put me into the bathing pool."

**ὅταν** + subj. "**when [the water is stirred]**" - WHEN [THE WATER IS TROUBLED, STIRRED UP]. Introducing an indefinite temporal clause.

**εν ᾗ** "**while**" - [BUT/AND] IN WHICH *TIME* = WHILE. Temporal construction expressing the same time in relation to the main verb, "during the time when" = "while"; "while I'm trying to get there", Phillips.

**εγω** pro. "**I [am trying to get in]**" - I [AM COMING ANOTHER GOES DOWN]. Emphatic by use. "Someone gets there first", TEV.

**προ** + gen. "**ahead of [me]**" - BEFORE [ME]. Temporal use of the preposition.

v8-9a

The tense of Jesus' commands is interesting. The first, "arise, get up", is a present tense often used with this verb to express a definite action. The next, "take, pick up", is aorist, used to express punctiliar action. The third verb, "walk, walk around", a verb of motion, is present again, presumably used here to express durative action; "pick up your mat and off you go, walking", Harris.

**αυτω** dat. pro. "**[Jesus said] to him**" - Dative of indirect object.

**κραβαττον** [**ος**] "**[pick up your] mat**" - [ARISE, TAKE THE BED = BEDROLL OF YOU AND WALK]. The word is used for an easily transported soldier's camp-mat, but in the gospels it usually refers to straw-filled mattress used by the poor and sick, i.e., a pallet, a crude makeshift bed. A modern bedroll used for camping best conveys the image. "Pick up your bedroll and head off home."

**ευθεως** adv. "**at once [the man was cured]**" - IMMEDIATELY, AT ONCE [THE MAN BECAME WHOLE = HEALTHY AND TOOK THE MAT OF HIM AND WAS WALKING AROUND]. The temporal adverb, expressing immediacy, is often used for

dramatic effect. "Immediately he recovered and off he went." The imperfect verb **περιπατει**, "to walk about", is possibly inceptive; "he began to walk about."

#### v9b-10

iii] Jesus dialogues with the Jewish authorities, v9b-18. a) The healed man is challenged by the **Ιουδαιοι**, lit. "Jews", for contravening Sabbath regulations, v9b-13. The healed man points out that he is only doing what he was told to do, but he is unable to say much about the person who told him to "take up your bed and walk." On Sabbath Law, see Background above.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative.

**εν** + dat. "[**the day**] **on [which this took place]**" - [IT WAS A SABBATH] ON [THAT DAY]. Temporal use of the preposition. John identifies the day in the ointment; "this happened on a Sabbath day", Phillips.

**ου** "and so" - THEREFORE. Inferential, drawing a logical conclusion - "therefore", being the Sabbath, a man carrying his bed, in contravention to Pharisaic regulations covering Sabbath Law, was bound to cause a reaction.

**οι Ιουδαιοι** "**the Jewish leaders**" - THE JEWS [WERE SAYING]. Nominative subject of the imperfect verb "to say" (the imperfect used for a parenthetical remark). We are best to understand the term "the Jews" to refer to the Jewish authorities, Pharisees and the like, unbelievers in general. Sabbath regulations would be part of the society's accepted moral-compass / shibboleths, and so quite a few busybodies / wowsers may be lining up to have their say as well. The term probably reflects the later date of the compiling of the gospel, a time when Judaism, as a religious entity, was opposed to the emerging Christian church. It's an inclusive term, rather than antisemitic, similar to the way the term "the Jews" was once used to refer to the State of Israel

**τω τεθεραπευμενω** [**θεραπευω**] perf. mid./pas. part. "**to the man who had been healed**" - [WERE SAYING] TO THE ONE HAVING BEEN HEALED, TENDED, CURED, TREATED. The participle serves as a substantive, dative of indirect object. The perfect tense indicates an ongoing state - his healing is not temporary.

**και** "-" - [IT IS THE SABBATH] AND. Here with a consecutive sense; "and so as a result / consequently.....", cf., BDF #442[2].

**σοι** dat. pro. "[**the law forbids**] **you**" - [TO CARRY THE MAT OF YOU IS NOT PERMISSIBLE] FOR YOU. Dative of interest; "the law does not allow you to carry your mat on the Sabbath."

**αραι** [**αιρω**] aor. inf. "**to carry**" - The infinitive here serves to introduce a nominal phrase. subject of the impersonal verb **εξιστιν**, "it is not permitted, allowed, right"; "**to carry your mat** is not allowed." See 3:7 for a complementary classification. "It's the Sabbath. You can't carry your bedroll around. It's against the rules", Peterson.

## v11

It is not overly clear how we should read this response. The use of **ἐκεῖνος**, "this one = this very person", stresses where the responsibility lies for the action of the **ἀσθενῶν**, "the disabled person." He may be shifting blame, or he may be stating where the authority lies for his own actions. The **ἀσθενῶν** may not know the name of the person who healed him, but given that he healed him, he accepts his authority as to the movement of beds on the Sabbath, over that of the existing *halakhic* ruling on the matter; contra Carson. Ridderbos argues that the healed man is only concerned with transferring responsibility for his actions - a human trait!

**ὁ δέ** "**but [he replied]**" - BUT/AND THE = HE [ANSWERED, REPLIED]. The **δέ** is transitional, and with the article **ὁ** indicates a step in the dialogue, namely, the reply of the **ἀσθενῶν**; "**But he** answered them ...", ESV.

**αὐτοῖς** dat. pro. "-" - TO THEM. Dative of indirect object.

**ὁ ποιήσας [ποίησά]** aor. part. "**the man who made [me whole = well]**" - THE ONE HAVING MADE [ME WHOLE]. The participle serves as a substantive, nominative subject of the verb "to say."

**ἐκεῖνος** pro. "-" - THAT ONE. The demonstrative pronoun is backward referencing, resuming "the one having made me whole"; "this very person"; "The one who healed me, he himself said to me", Berkeley.

**μοι** dat. pro. "**[said] to me**" - [SAID] TO ME [TAKE UP THE MAT = BED OF YOU AND WALK]. Dative of indirect object.

## v12

**ῥωτησαν [ερωτῶ]** aor. "**so they asked**" - THEY ASKED, QUESTIONED [HIM]. The aorist is typically used as the default tense for a historic narrative, whereas a historic present usually indicates a step in the narrative, a change of speaker, or the like.

**τίς** pro. "**Who [is this fellow]**" - WHO [IS THE MAN]? Predicate nominative interrogative pronoun. Harris suggests that the word "the man" is derogatory, but this is not necessarily so. If the Greek were actually "this man" it would be derogatory. The question is most likely a genuine one; "Who is it who told you this?"

**ὁ εἰπὼν [λέγω]** aor. part. "**who told**" - THE ONE SAYING. The participle is adjectival, attributive, limiting "man"; "who is the man who said to you", ESV.

**σοι** dat. pro. "**you**" - [SAYING, TAKE UP AND WALK] TO YOU. Dative of indirect object.

### v13

δε "-" - BUT/AND. Transitional; indicating a step in the narrative, although rather than a paragraph marker Harris suggests it is emphatic here, "In fact, the man who had been restored to health did not know who it was *who had said to him 'Pick up your mat and walk.'*"

ὁ ... ἰαθεὶς [ἰαομαι] aor. pas. part. "**the man who was healed**" - THE ONE HAVING BEEN HEALED. The participle serves as a substantive.

τίς pro. "**who [it was]**" - [DID NOT KNOW] WHO [IT IS]. The interrogative pronoun with the verb to-be in the present tense forms a dependent statement of perception expressing what the healed man did not know, namely the answer to the question asked of him, "Who is *the man who healed you?*" The present tense expresses the tense used at the time the question was asked.

γάρ "**for**" - Introducing a causal clause explaining why the healed man had no idea who had healed him; "because Jesus had slipped away."

ἐξένευσεν [ἐξενευσ] aor. "[**Jesus**] **had slipped away into**" - [JESUS] TURNED ASIDE, WITHDREW = LEFT WITHOUT BEING NOTICED. "Because Jesus had dodged the crowd" (Barrett) has a slight pejorative tone to it, as would "snuck away." "Slipped away" is a popular translation; Barclay, Cassirer, NEB, .... Recently the Australian Prime Minister left for his annual holidays. For some *unknown reason* he had not informed the media of his intentions and so it was reported that he had "snuck away." At least it wasn't "slinked off" (in a sneaky and furtive manner), although it was probably implied!!! The word ἐξένευσω, "to turn the face aside", can carry a slight *sneakiness* about it, but a factual "withdrew" best expresses its intent here; "Jesus had left because of the crowd", CEV.

ὄντος [εἰμι] gen. pres. part. "[**the crowd**]" - OF BEING [A CROWD IN THE PLACE]. The genitive participle and genitive noun "crowd" forms a genitive absolute construction modified by the prepositional phrase "in the place." It is obviously causal, "because", rather than temporal; "owing to the crowd on the spot, Jesus had slipped away", Moffatt. As Harris notes, the clause may imply a motive; "because there is a crowd Jesus slips away / departs unobserved" - an example of the messianic secret where Jesus doesn't want a knowledge of his person getting out of hand, etc. On the other hand, it may imply means; "Jesus was able to slip away because of the crowd."

### v14

b) Jesus meets the healed man in the temple precincts, v14-15. On meeting the healed man in the temple, Jesus reminds him to change his ways otherwise he may find his situation worse next time around. Having identified the person who

had told him to carry his bed, the healed man is able to report to the religious authorities that it was Jesus.

**μετα** + acc. "**later**" - AFTER [THESE *things*]. Temporal use of the preposition, often with the pronoun **ταυτα**, "these *things*"; "Afterward ...." Here indicating a step in the narrative.

**εὑρίσκει** [**εὑρίσκω**] pres. "[**Jesus**] **found**" - [JESUS] FINDS [HIM]. Historic present tense indicating narrative transition (paragraph marker).

**εν** + dat. "**at [the temple]**" - IN [THE TEMPLE]. Local, expressing space; "Afterwards, Jesus catches up with him in the temple precincts and says to him ...."

**αυτω** dat. pro. "[**says**] **to him**" - Dative of indirect object.

**μηκετι ἁμαρτάε** [**ἁμαρτανω**] pres. imp. "**stop sinning**" - [BEHOLD, YOU HAVE BECOME HEALTHY,] SIN NO LONGER. A **μη** negation with a present imperative is often said to forbid an action in progress; "Do not continue in sin any longer." This view is not as widely held today. Porter argues that the present imperative stresses urgency, cf., p.335f.

**ἵνα μη** + subj. "**or [something worse may happen]**" - THAT NOT = LEST [CERTAIN = SOMETHING WORSE BECOMES = HAPPENS]. Introducing a negated consecutive clause expressing result, but possibly final, expressing purpose. As Beasley-Murray notes, Jesus' words "could imply that the man's illness was connected to his sinful ways; yet 9:1-4 forbids the facile connection between sin and disease." Carson argues strongly against such a glib discounting of a direct link between sin and suffering, cf., p.245-246. He argues that although the observer can't draw the conclusion that someone's suffering is due to their sin, some suffering is directly due to the sin of an individual or community, eg., Acts 5:1-11, 1Cor.11:30, 1Jn.5:16. So, given Jesus' language here, it is likely that this man's particular health issue is the result of sinful behaviour, which, if repeated, will compound into the future. So, Jesus' instruction "sin no longer" means "don't do it again otherwise you will really stuff up your health." A friend of mine was a medic in Vietnam and constantly reminded those soldiers infected with a venereal disease that antibiotics work well the first time, but less so with repeated infections. Interestingly, Carson (so Barrett, Schnackenburg, ....) argues that the "worse" that may happen "must be final judgment", but this contradicts his approach to the verse. The healed man, as with all of us, must face the day of judgment, yet this is not the point that Jesus is making here. Jesus is not saying that if this man sins again, or continues in a state of sin (without seeking the mercy of God) he will face damnation. Nor is Jesus running his "go and sin no more" line, ie., "I've forgiven you, so pick yourself up, dust yourself off and try to make a better show of it from now on!" ie., divine mercy, forgiveness, enables the forgiven to start afresh, free from the burden of guilt. No! Jesus' line here is

far more pragmatic; It's a bit like the advice a father may give to a son who has just purchased a new home before finalizing the sale of his existing home, and is now jammed. Having helped him out this time his dad would say something like; "Don't do it again son; next time you'll stay jammed."

σοι dat. pro. **"to you"** - Dative of interest, disadvantage.

#### v15

τοῖς Ἰουδαίοις dat. adj. **"the Jewish leaders"** - [THE MAN WENT AWAY AND REPORTED / INFORMED THAT JESUS IS THE ONE HAVING MADE HIM HEALTHY] TO THE JEWS. The adjective serves as a substantive, dative of indirect object. Probably "the Jewish religious authorities", as NIV.

ὅτι **"that"** - Here introducing an object clause / dependent statement of indirect speech expressing what the healed man told the Jewish authorities. The present tense of the verb to-be **ἔστιν**, the tense used in the original report to the authorities, "Jesus is the one", is retained in the dependent statement, although as usual is translated in the past tense; "The man went away and told the Jews that it was Jesus who had healed him", ESV.

ὁ ποιησας [ποιεω] aor. part. **"who made"** - [JESUS IS] THE ONE HAVING MADE. The participle serves as a substantive.

ὕγιη adj. **"[him] well"** - [HIM] WHOLE, HEALTHY. Accusative complement of the direct object "him". Given that he told the Jews what Jesus had done, namely healed him, rather than what Jesus had instructed him, namely take up his bed / mat, it is, as Lindars puts it, "by no means clear that John imagined that the man was deliberately betraying Jesus to his enemies" - the man's motives remain "ambiguous". Brown regards his actions as not quite treachery, but at least "persistent naivete." The line taken by Ridderbos is certainly worthy of consideration. The actions of this man should be considered within "the kerygmatic thrust of the story." The response of the healed man serves as "a portrayal of people who will not let themselves be moved to enter the kingdom of God by Jesus' power and words, no matter how liberating the effect of those words."

#### v16

c) Jesus is challenged by the religious authorities on the issue of Sabbath Law, v16-18. In defence of the charge that he neglects Sabbath Law, Jesus presents a simple argument. It is an observable fact that throughout the whole of history, right through to this present moment in time, God has never ceased from his creative and sustaining work, and so Jesus, as God's man / his Son / Messiah, similarly does not cease from this work. The argument is a powerful one, and cannot be countered, but it does ratchet up the dispute, for by running this argument, Jesus seemingly claims equal status with God. Only a rebellious son

makes himself equal with his father. In the following discourse Jesus will argue that he is no rebel, but that he is an obedient son.

**και δια τουτο "so"** - AND BECAUSE OF THIS [THE JEWS PERSECUTED JESUS]. It is likely that the **και** is coordinative, "and", while **δια τουτο** is inferential rather than causal, cf., Runge; "and so therefore ...." We are best to follow Brown who takes the imperfect verb **εδιωκον**, "to persecute", as inceptive; "the Jewish authorities began to persecute", although Carson suggests it serves to indicate a larger set of Sabbath disputes. Ridderbos suggests that the persecution amounted to "a conspiracy against Jesus' life."

**οτι "because"** - BECAUSE [HE WAS DOING THESE THINGS]. Here serving to introduce a causal clause, explaining why "the Jews" began to persecute Jesus. The authorities are not just persecuting Jesus "because" of the instruction to the healed man, but because he was doing "these *type of things*" on the Sabbath. Jesus' lax attitude toward the Sabbath prompted the authorities to act.

**εν + dat. "on [the Sabbath]"** - IN [THE SABBATH]. Temporal use of the preposition, as NIV.

#### v17

**δε "-"** - but/and. Transitional.

**αυτοις + dat. "[in defence Jesus said] to them"** - [JESUS ANSWERED] THEM. Dative of indirect object. The NIV "in defence ..." draws from the fact that John has used the unusual aorist middle of the verb "to answer" rather than the more commonly used aorist passive **απεκριθη**. Abbott, in his rather dated work *Johannine Grammar*, argues that this is a legal usage of the word, used of a legal defence against a charge. So here, "Jesus responds to their charge, he offers his defence", Carson. So, rather than "answered", the sense is probably "made his defence", Harris.

**εως αρτι "to this very day"** - [THE FATHER OF ME] UNTIL NOW [IS WORKING]. Adverbial construction, temporal. As Stott notes, one would expect Jesus to say "My Father works continually" rather than "until now." Probably the force is "even until now."

**καγω "and I too [am working]"** - AND I [AM WORKING]. Emphatic use of the crasis **καγω** = **και** + **εγω**, "I also." Harris suggests that the **και** is consecutive, expressing result, "and so .....", and **εγω** is "I also (like my Father)." "My Father is continually at work, and so I continually work as well."

#### v18

**δια τουτο ουν "for this reason"** - BECAUSE OF THIS THEREFORE [THE JEWS (Jewish authorities) WERE SEEKING MORE]. The causal construction **δια τουτο** is usually inferential, so also **ουν**, so maybe an emphatic "therefore"; "and

therefore, because of (ὅτι) what he had said, the Jewish authorities were even more determined to kill him." "This remark made the Jews all the more determined to kill him", Phillips.

ἀποκτείνει [ἀποκτείνω] aor. inf. "**to kill [him]**" - The infinitive in complementary, completing the sense of the verb "were seeking"; to have Jesus put to death for blasphemy.

ὅτι "-" - THAT. Here introducing a causal clause explaining why "the Jews" were even more determined to kill Jesus; "because not only was he breaking the Sabbath, but he was even calling God his own Father", ESV.

οὐ μόνον ..... ἀλλὰ καὶ "**not only .... but .... even**" - NOT ONLY [WAS HE BREAKING THE SABBATH] BUT AND. Here we have a counterpoint construction used to correlate two similar ideas, "not only ..... but also ...." = "..... and ....." The conjunction καὶ is adjunctive, "also", or possibly ascensive, as NIV, rather than coordinative, "and"; "It was because Jesus not only broke the Sabbath, but because he also kept speaking about God as his own father", Barclay, = "they were seeking all the more to kill him because he was breaking the Sabbath and was speaking of God as his own Father."

τὸν θεὸν [ὡς] "**[was even calling] God**" - [HE WAS SAYING GOD *to be* HIS OWN FATHER]. The use of the article here is emphatic; "the one and only God ...", so also with τῷ θεῷ. The clause is elliptical as the verb ἐλεγεῖν, "was saying", prompts an object clause / dependent statement of indirect speech, here formed by an assumed infinitive verb to-be, expressing what Jesus was saying; "he was saying that God was his own Father."

ἰδίον adj. "**his own [Father]**" - "The word *own* implies the claim to a special relationship which surpasses the normal Jewish confession of God as Father", Pfitzner; not the general "God, the Father of all mankind."

ποιῶν [ποιεῶ] pres. part. "**making [himself]**" - The participle is adverbial, best treated as consecutive expressing result; "he even called God his own Father, with the result that he made himself equal with God." "Thereby making himself equal to God", Moffatt.

τῷ θεῷ [ὡς] dat. "**[equal] with God**" - [EQUAL] TO GOD. The dative of direct object after the adjective ἴσος, "equal *with*", expressing association. The charge that Jesus is "equal with God", prompted by his messianic claim to sonship and thus his right to work as the Father / the Creator God works, is a charge made by "the Jews" and is not a claim made by John or Jesus. Jesus will answer this charge by showing that he is an obedient Son. The charge arises from Jesus' claim "my Father is always at work, and I am at work."

## 5:19-30

### The Ministry of Messiah 2:1-12:50

#### 3. Jesus the giver of life, 5:1-47

##### ii] The Divine Son

##### Synopsis

We now come to the first part of the discourse on the authority of Jesus prompted by the healing of the sick man beside the Pool of Bethesda in Jerusalem. The discourse focuses on Jesus' messianic authority, an authority not claimed by Jesus, given that he is nothing in himself, although the authority is his as one who is in union with the Father.

##### Teaching

Jesus is equal with God the Father only in the sense of his oneness with the Father, functionally subordinate to him and utterly dependent upon him.

##### Issues

i] Context: See 5:1-18.

ii] Structure: Discourse, Part I; *The Divine Son*:

Jesus has divine authority, v19-24:

to bless = the gift of grace / life;

to curse = the exercise of divine judgment.

The day is at hand when Jesus will exercise this authority, v25-30.

iii] Interpretation:

In the dialogue between Jesus and the Jewish authorities in v9b-18, prompted by his healing of a sick man on the Sabbath, Jesus defends his actions by stating that as God's representative / Messiah / Son, God is always at work and so is he, v17. By running this argument, Jesus seemingly claims equal status with God, v18. Only a rebellious son makes himself equal with his father, so Jesus now argues that he is by no means a rebel, but rather, he is an obedient son.

As an obedient son, Jesus does only what he sees the Father doing - he is God's revelation to mankind, v19. Out of love, the Father has revealed to Jesus what to say and do and will reveal through him even greater things, v20 - both the blessing of eternal life, v21, and the curse of condemnation, v22. God's purpose in all this is so that Jesus may receive the same honour / devotion / allegiance as God the Father receives, v23. Those who give their allegiance to Jesus, to both his words and deeds, have already passed from judgment to life eternal, v24.

Jesus goes on to explain that the time when he will exercise his divine authority is already at hand. The spiritually dead are even now responding to the gospel and discovering the gift of eternal life, v25, a gift which the Father has authorized the Son to give, v26. At the same time, Jesus as the Messiah / Son of Man, under the authority of the Father, is condemning the unrepentant, v27. All this is but a foretaste of the final day when the repentant rise to glory and the unrepentant sinner faces eternal condemnation, v28-29. In all this Jesus, as God's obedient Son, fulfills the will of the Father, v30.

So, what we have here is an argument which establishes that Jesus' work, as Messiah / Son of God / Son of Man, "is equivalent to the Father's because the Father has delegated to him his own prerogatives of giving life and judging the dead at the end of the age. The healing of the paralysed man is a token of this function, doing for one man now what is applicable to all men at all times and to the end of the world", Lindars. Jesus does not claim equality with God the Father, but rather he claims that he is in union with God the Father, serving him as an obedient Son. In the second part of the discourse, v31-47, Jesus will call on three major witnesses to support the claim of his integral union with God the Father.

*Jesus is "equal with God"*: The argument in this discourse hangs on the assumption of the Jewish authorities that Jesus was claiming equality with God the Father. For them, such a claim is blasphemous; as Isaiah puts it, "'To whom will you compare me? Or who is my equal', says the Holy One", Isa.40:18. Even Philo writes "The mind is self-cantered and godless when it deems itself to be equal to God." Those who make themselves like God stand condemned, Isa.14:14, .... Jesus does not claim equality with God as if he is another God, thus like Judaism, Christianity is monotheistic - we believe in only one God. What Jesus claims is that he is in union with God the Heavenly Father, and that this relationship entails "the functional subordination of the Son to the Father, and the utter dependence of the Son upon the Father", Carson. Yes indeed, Jesus' argument contains an implicit claim to deity, taking upon himself divine rights, v17, even divine titles (cf., 8:58), yet he is not equal to God in the sense of being another God, he is God in union with the Father.

### **Text - 5:19**

The discourse on the authority of Messiah, v19-47: i] Jesus has divine authority, both to bless and curse, v19-24. There is a sense where Jesus' words and actions make him equal with the Father, but this requires clarification. So, Jesus immediately makes the point that he is not equal with the Father in the sense

that he acts independently of the Father - the initiative remains with the Father. The Son is always dependent on the Father and acts in accord with him. The argument is progressed with two **αμην αμην** sayings, one at the beginning, v19, and one at the end, v24. The first establishes that Jesus is an obedient son, and the second that those who believe in him gain eternal life; they cross over from condemnation to life.

**ουν** "-" - THEREFORE. Probably transitional and so left untranslated, but possibly inferential, establishing a logical connection, "so ...."

**αυτοις** dat. pro. "-" - [JESUS ANSWERED AND WAS SAYING] TO THEM. Dative of indirect object.

**υμιν** dat. pro. "[**very truly I tell**] you" - [TRULY, TRULY I SAY] TO YOU. Dative of indirect object. These **αμην αμην** sayings often introduce an important statement from Jesus; cf., v24.

**ποιεν [ποιεω]** pres. inf. "[**the Son can**] do [**nothing**]" - [THE SON IS NOT ABLE] TO DO [NOTHING]. The infinitive is complementary, completing the sense of the negated verb "to be able."

**αφ [απο]** + gen. "**by [himself]**" - FROM [HIMSELF]. Here expressing agency, as NIV, a rare usage. The sense is "the Son cannot do anything on his own initiative", Barclay

**εαν μη** + subj. "**only**" - EXCEPT [WHAT HE SEES THE FATHER]. Introducing an exceptive clause establishing a contrast by designating an exception. This contrast is best expressed with a contrastive "but"; "the Son can do nothing of his own accord, but only what he sees the Father doing", ESV.

**ποιουντα [ποιεω]** pres. part. "**doing**" - The participle serves as the accusative complement of the direct object "Father", standing in a double accusative construction.

**γαρ** "**because**" - More reason than cause, explaining what is meant by Jesus only doing what he sees the Father doing; "[*That is*], what the Son does is always modeled on what the Father does", Phillips.

**α ... αν** "**whatever**" - WHAT IF = WHATEVER [THAT ONE (the Father) MAY DO, AND = ALSO THESE THINGS THE SON LIKEWISE IS DOING]. This construction introduces an indefinite relative clause which is equative (an adjunctive **και**, "also" + the adverb **ομοιως**, "likewise"); "whatever the Father does, the Son does likewise."

## v20

Jesus' dependence on the Father is shaped by the Father's love and the full disclosure of the Father's creative and sustaining work.

**γαρ** "**for**" - Here more reason than cause, again explaining what is meant by Jesus only doing what he sees the Father doing; "*You see*, the Father loves the

Son and shows him all that he is doing himself *and so this is why the Son only does what he sees the father doing.*"

αυτω dat. pro. "[shows] him" - [THE FATHER LOVES THE SON AND HE SHOWS ALL THINGS] TO HIM. Dative of indirect object. Note that the verb φιλεω is used for "love" rather than αγαπαω. John doesn't seem to draw a distinction between these two verbs, although see 21:15-17.

τουτων gen. pro. "[greater works] than these" - [AND HE WILL SHOW, DISCLOSE, REVEAL GREATER] THESE [WORKS TO HIM]. The genitive is ablative, of comparison, so "greater than these"; "He will reveal even greater things than these works." Some translations have "deeds", but the "works" are surely the whole package of signs, wonders and words.

ινα + subj. "so that [you will be amazed]" - Adverbial, here probably introducing a consecutive clause expressing result, so Harris, Novakovic; "and as a consequence / with the result that, you will be amazed." "And you haven't seen the half of it", Peterson. Brown suggests that υμεις, "you", could be derogatory; "people like you."

## v21

Jesus acts in accord with the Father, both in life giving, v21, and judging, v22.

γαρ "for" - Again more reason than cause, explaining the point made in v19-20, namely that the Son acts in accord with the Father / does what the Father does, so Carson; "eg."; "So for example, just as the Father raises the dead ....."

οσπερ ..... ουτως "just as [..... even] so" - JUST AS [THE FATHER RAISES THE DEAD AND MAKES ALIVE] SO [AND = ALSO THE SON MAKES ALIVE]. Comparative construction; "Just as the Father raises the dead, giving them life, so the Son gives life", Cassirer.

θελει [θελω] "[to whom] he is pleased to give it" - [TO WHOM] HE WILLS. Again, this verb prompts translations which can move in the direction of "chooses", so Harris. As Lindars notes, it sounds arbitrary and so prompted the Syriac version "those who believe on him." Lindars focuses on the present context and argues that the divine will is being applied to "selected examples of what is to be universal at the end of the age." When it's all said and done, the word here probably implies nothing more than that the giving of life (and the taking of it, v22) is a divine prerogative, one which Jesus shares in. "The Son gives life to anyone he wants to", CEV.

## v22

γαρ "moreover" - FOR. More reason than cause; the explanation continues; "Again, .....", Cassirer.

ουδε ..... αλλα " ..... but" - AND NOT [THE FATHER JUDGES NO ONE = ANYONE] BUT. Counterpoint construction, "not ..... but ....."; "The Father does not judge anyone, but has given full jurisdiction to the Son", REB.

τω υιω [ος] dat. "**to the Son**" - [HE HAS GIVEN ALL JUDGMENT] TO THE SON. Dative of indirect object. That πασαν, "all", judgment is in the hands of Jesus "implies there are no exceptions and no appeal to some higher court", Harris.

## v23

The argument now comes to its conclusion. When it comes to equality with God the Father, Jesus does not claim it, rather he serves as an obedient son who fulfills the will of the Father. Yet, at the Father's behest, Jesus possesses the divine prerogatives of creating, sustaining and judging (acquitting and condemning), and so rightly deserves equal honour with the Father. If we dishonour the Son, we dishonour the Father who sent him.

ινα + subj. "**that**" - THAT [ALL MEN MAY HONOUR THE SON]. Introducing a final clause expressing purpose, "in order that ....", so Carson, Kostenberger, ..., although Harris suggests that it is consecutive, expressing result. Possibly just modifying v22, but as Brown notes, the role of judging / cursing implies also the role of enlivening / blessing, and this "so that all may honour the Son."

καθως "**just as**" - AS [THEY HONOUR THE FATHER]. Serving to introduce a comparative clause; "so that all humanity may honour the Son equally with the Father", Phillips. Note how Phillips draws out the equative nature of the Father and the Son. John's theology here is not unique, eg., "He who receives me receives the one who sent me", Matt.10:40, cf., 18:5, Lk.10:16.

ο μη τιμων [τιμαω] pres. part, "**whoever does not honour**" - THE ONE NOT HONOURING, REVERING, REVERENCING [THE SON]. The participle serves as a substantive.

το πεμψαντα [πεμπω] aor. part. "**who sent [him]**" - [DOES NOT HONOUR THE FATHER], THE ONE HAVING SENT [HIM]. The participle is adjectival, attributive, limiting "Father".

## v24

Saying: Application / implication of v19-23 - the person who believes in Jesus is not judged, but has eternal life; they have crossed from death to life ("the essential Johannine kerygma / *gospel*", Schnackenburg). So, a person's fate can be determined in advance by their response to Jesus now, cf., Rom.8:1. As Dodd argues, each sign / discourse package presents the gospel in its own right, but it is probably true to say that within each discourse it is also possible to identify separate gospel presentations, as here in v19-24.

αμην αμην λεγω ὑμιν "Very truly I tell you" - TRULY, TRULY I SAY TO YOU. The dative pronoun ὑμιν, "you", is a dative of indirect object. The expression "I tell you in all truth", Rieu, is used some 25 times in the gospel of John. It is also found in the synoptic gospels, but αμην is not repeated. The expression introduces an important statement from Jesus. As already noted, in these discourses it remains unclear how much John is either channelling the mind of Jesus, or repeating the words of Jesus (a debate of little purpose because either way it is the word of God to us). Yet, when it comes to the αμην αμην sayings, they do often present as independent sayings of Jesus carefully placed in the discourses for maximum effect. The placement is usually at the beginning and/or end of a dialogue or discourse argument, ie., the beginning or end of a paragraph. The present saying is typical of the use of such sayings, the key words from the discourse, ζωην, "life", and κρισιν, "judgment", are found in the saying. The saying may not logically apply to v19-23, but to the eye of a first century believer it technically applies and so serves as an appendix to v19-23. So, these αμην αμην sayings seem to present as a direct word from Jesus on the subject at hand. "Hear and pay heed", Harris.

ὅτι -" - THAT [THE ONE HAVING THE WORD OF ME AND BELIEVING]. Introducing an object clause / dependent statement of indirect speech expressing what Jesus says.

ὁ .... ακουων και πιστευων pres. part. "whoever hears [my word] and believes" - THE ONE HEARING AND BELIEVING. These participles serve as substantives, nominative subject of the verb "to come." An example of Granville Sharp's Rule - the single article associates the two coordinate participles. For John, "hearing" is "believing", ie., a Hendiadys; "Anyone here who believes what I am saying right now", Peterson. Jesus' words are words of life eternal; to hear / believe them is to possess life.

τω πεμψαντι [πεμπω] dat. aor. part. "him who sent [me]" - THE ONE HAVING SENT [ME HAS ETERNAL LIFE]. The participle serves as a substantive, dative of direct object after the verb "to believe in." "The theme of this discourse is the coordinate activity of the Father and the Son, and the complete dependence of Jesus upon the Father. Consequently, faith is said to be directed through Jesus to him that sent him", Barrett.

ουκ .... αλλα "[will] not [be judged] but" - [AND HE DOES] NOT [COME INTO JUDGMENT] BUT. Counterpoint construction, "not .... but ...." Harris suggests that the negated verb "to come" is gnomic (ie., a generally applicable truth), so it is both present and future, "does not *at present* come under (condemnatory) judgment"; "he is no longer on the way to judgment", Barclay.

ἐκ + gen. "**from [death to life]**" - [HE HAS BEEN TRANSFORMED] FROM [DEATH INTO LIFE]. Here probably expressing source, "from" = "out of", or separation, "away from." The perfect passive verb "has been transformed" is also probably gnomic, so "has already been transferred out of the realm of death and into the realm of eternal life"; "He has already crossed the boundary between death and life", Barclay.

## v25

ii] The day is at hand when Jesus will exercise his authority, v25-30. The **αμην αμην** saying of v25 reveals the paradox of the *now / not yet* coming of the kingdom of God. From the perspective of the kingdom realized in the present, the spiritually dead hear the Word / gospel / voice of the Son of God, and having believed, they live, passing from death to life. From the perspective of the inaugurated kingdom, the time is coming when the dead in Christ will hear the summons to rise from the grave and inherit the promise of eternal life. By implication, condemnation awaits those who do not hear "the voice" = refuse to hear / believe. The discourse covering v26-30 examines the role of Christ in the business of enlivening and judging (condemnatory judgment), making the point that Christ's ability (v26) and authority (v30) to perform these roles is derived from God the Father.

**ὅμιν** dat. "**[very truly I tell] you**" - [TRULY, TRULY I SAY] TO YOU. Dative of indirect object. It is very unusual to have two **αμην αμην** sayings next to each other as if they were serving as a doublet. Paragraph divisions are notoriously difficult to discern in this gospel, but given that a doublet is unlikely, the saying probably serves to indicate discourse transition / a step in the argument / a new paragraph. Cf., "Very truly I tell you", v24.

**ὅτι** "-" - THAT. Here serving to introduce an object clause / dependent statement of indirect speech expressing what Jesus is saying.

**και** "**and [has now come]**" - [AN HOUR IS COMING] AND [NOW IS]. Harris suggests that **και** is emphatic here; "in fact, is already here." The word **ώρα**, "hour", is referring to the time of the consummation of God's purposes in Christ.

**ὅτε** "**when [the dead will hear]**" - WHEN [THE DEAD WILL HEAR]. Temporal conjunction serving to introduce a temporal clause.

**της φωνης [η]** gen. "**the voice**" - Genitive of direct object after the verb "to hear."

**του υἱου το θεου** gen. "**the Son of God**" - The genitive "of God" is adjectival, relational, with the genitive "Son" as with "voice" above. The synoptic concept of Jesus as Son of God is primarily that of a messianic figure, rather than of a person in a filial relationship with the Father. John, on the other hand, reveals an essential identity between God the Father and Jesus such that Jesus reflects the

Father's character, cf., 14:9. Jesus' incarnate possession of divinity is best expressed in the idea of his eternal union with God the Father. The statement that Jesus is equal with God comes close to describing his true nature, but is qualified by the fact that he is not independently equal with the Father; he is always obedient to the will of the Father, always acting on behalf of the Father, 5:19ff.

οἱ ἀκουσάντες [ακουω] aor. part. "**those who hear**" - [AND] THE ONES HAVING HEARD [WILL LIVE]. The participle serves as a substantive, nominative subject of the verb "to live."

## v26

"The life-giving power of the Son is a gift which he has received from the Father", Fenton. It is this creative and sustaining power which enables Jesus to serve as the agent of both creation and the new creation.

γὰρ "**for**" - More reason (how) than cause (why); introducing an explanation of the ἀμην ἀμην saying; "Let me explain how it is that Jesus can give life to the dead; The explanation is simple, like God, he has life in himself."

ὥστερ .... οὕτως "**as ..... so ....**" - JUST AS [THE FATHER HAS LIFE] SO IN LIKE MANNER. Comparative construction.

τῷ υἱῷ [ος] dat. "**the Son**" - [AND HE GAVE = GRANTED] TO THE SON. Dative of indirect object.

καὶ "**also**" - AND. Either ascensive, "so he even granted the Son to have life", or adjunctive "so also he granted the Son to have life."

ἐξεν [εχω] pres. inf. "**to have**" - TO HAVE [LIFE]. Introducing an object clause / dependent statement of cause expressing what the Father granted, namely the authority to dispense the eternal divine creative and sustaining life (we would have expected an articular infinitive here cf., Wallace 602, Jn.5:26). Is John saying that the Father also imparts life itself to the Son? It is clear that the living God is life himself, eternally so and that Jesus is "the living one", Rev.1:18. Jesus certainly did not receive this divine life at the incarnation since he, the Word, already possessed the creative and sustaining life of God at the time of creation; "in the beginning." The best we can say is that God the Father eternally imparts divine life to the Son and such grounds his authority to give life; Ref., systematic theology, "The eternal generation of the Son."

ἐν + dat. "**in [himself]**" - Local, expressing space / metaphorical.

## v27

Along with the authority to bless, Jesus has the authority to curse, to condemn the unrepentant sinner, and this "because he is the one who is foretold in the prophecy of Dan 7:13f.. where all authority, dominion and kingship are given to the *one like unto a son of man*", Richardson.

αὐτῷ dat. pro. "[he has given] him" - [HE GAVE AUTHORITY] TO HIM. Dative of indirect object.

ποιεῖν [ποιεῶ] pres. inf. "to [judge]" - TO DO, MAKE [JUDGMENT]. The infinitive is exegetical, specifying the authority which was given to Jesus, namely, to "do judgment" = "execute judgment", Barclay. The "judgment" is condemnatory judgment, not the act of passing judgment / determining either innocence or guilt.

ὅτι "because" - Serving to introduce a causal clause, as NIV.

υἱὸς ἀνθρώπου [ὅς] "The Son of Man" - [HE IS] SON OF MAN. Predicate nominative. The genitive "of Man" is adjectival, relational. The lack of an article for "Son" is unexpected, although a predicate nominative, placed before a copulative verb, is often anarthrous (without an article). Barrett suggests that in this context it is unnecessary given that Jesus' messianic status here is beyond question. There is the possibility of a direct reference to Daniel 7:13, the one who is like "a Son of Man." It is very unlikely that the sense "a son of man", as in "a human", is intended. See 1:51.

## v28

The logic of the argument at this point is controlled by some tricky Greek. The most likely sense is that given that Jesus has received the authority to bless / give life and curse / condemn because he is the Son of Man, we should not be amazed at this (τοῦτο taken as cataphoric, referring forward), namely that (ὅτι taken as exegetical) in the last day he is also "the voice that calls the dead to life ..... all who are in the graves and who on hearing it (the voice) will rise - those who have done good (put their faith in Christ???) to the resurrection of life and those who have done evil (rejected Christ???) to the resurrection of judgment", Ridderbos.

μη θαυμάζετ [θαυμάζω] pres. imp. "do not be amazed at" - DO NOT MARVEL, WONDER, BE AMAZED, SURPRISED, ASTONISHED. The imperative is surely intended, so most translations, but Brown notes that it could be a negative question, "You are not surprised at this are you?" cf., BDF #427[2].

τοῦτο pro. "this" - [DO NOT MARVEL AT] THIS. Sometimes taken as anaphoric here, i.e., referring back to v26 and 27, namely, Jesus' authority as the Son of Man to apply the blessing of life and the curse of condemnation. Yet, it is probably cataphoric, i.e., referring forward, such that the amazing thing is Jesus' part in the resurrection of the dead in the last day - his summons to either life or condemnation.

ὅτι "for [a time is coming]" - BECAUSE [AN HOUR IS COMING]. The conjunction is often taken here to introduce a causal clause explaining why we should not be amazed, "because", yet it is probably exegetical, specifying "this";

"don't be surprised at this namely that ....." "You are not surprised, are you, / Don't be surprised that the dead and buried rise at the command of the Son of Man."

εἰ + dat. "**when**" - IN [WHICH]. Temporal use of the preposition, as NIV; "a time is coming when all those who are dead and buried will hear his voice and out they will come", Phillips.

οἱ "[**all**] **who are [in their graves]**" - [ALL] THE ONES [IN THE GRAVE]. The article serves as a nominalizer turning the prepositional phrase "in the graves" into substantive limited by the adjective πάντες, "all".

της φωνης [η] gen. "[**will hear his**] **voice**" - [WILL HEAR] THE VOICE [OF HIM (v29) AND COME OUT]. Genitive of direct object after the verb "to hear." "All the dead will hear his voice and come out *of their graves*", TEV.

## v29

Jesus is speaking here of the general resurrection of all humanity, living and dead, in the last day - believers and unbelievers. Of course, this is a matter of contention; It is widely held that unbelievers do not rise from the dead.

οἱ ... ποιησαντες [**ποιεω**] aor. part. "**those who have done [what is good]**" - THE ONES HAVING DONE [THE GOOD]. The participle, as with "the ones having practised [evil]", serves as a substantive. What is "the good *things* / *works*"? Ridderbos suggests that "the good" is belief in Christ; so also Carson and Beasley-Murray, "the works of good and evil .... flow from the acceptance or rejection of the word of the Redeemer-Revealer". Most commentators steer clear of justification by works, but do tend to argue that works serve as "the test of the faith they profess", Morris, eg., Pfitzner: "the genuineness of faith will be assessed and verified by the kind of life one has led" (I'm gone!). Brown argues that, particularly in John's gospel, works and faith are "complementary" in determining reward and punishment (really!). The problem we face here is caused by importing a false antithesis between faith and works. Works are but the fruit of faith. A person who hears / believes the word, who come to the light, is enlightened, changed. Yet, the deeds reflected by that change are not counted because in themselves they remain filthy rags - they never pass the pub test; they are always compromised. The only deeds that are counted on the day of judgment are Christ's deeds. This is why, on that terrible Day when the Ancient of Days asks "Who are you", the only answer to give is "I'm with Him!" This seems to be the point made in 3:21 - the person who adheres to the truth in Christ willingly comes before the brilliance of God in order that their life may be seen, not on the basis of what they have done, but on the basis of what God has done in them and for them in Christ, as an act of divine grace. So, what is "the good"? "This is the work of God: to believe in the one who sent me", 6:29.

εἰς + acc. "[will rise]" - INTO [A RESURRECTION, RISING]. Here the preposition expresses goal / end-view, "destined for; "those who do good *are destined for* a resurrection of life." The clause is somewhat cumbersome and can be treated verbally, given that the noun "resurrection" is verbal; "Everyone who has done good things will rise to life", CEV.

ζῶης [ῆ] gen. "**to live**" - OF LIFE. The genitive is adjectival, descriptive, idiomatic, limiting the noun "resurrection, rising", "a resurrection *which results in* life." So also κρισεως, "a resurrection *which results in* condemnatory judgment." The genitive here is often classified as adverbial, result, see BDF #166, possibly purpose - Kostenberger thinks both purpose and result is being expressed, cf., Wallace p101. "To participate in a resurrection that issues in life / that issues in condemnation", Harris.

κρισεως [ις εως] gen. "**to be condemned**" - [BUT THE ONES THE EVIL THINGS HAVING PRACTISED TO A RESURRECTION] OF JUDGMENT. The genitive as for ζῶης above. Barrett has a left-of-field take on the judging of the "good" and "evil" on the day of resurrection. He argues that judgment is indeed based on works, but given that believers don't face judgment, Jesus' words here do not apply to believers - I like Carson's comment here; "This will not do." There is some confusion here over the word κρισεως, "judgment". As in English it is problematic because it can refer to the imposition of guilt and punishment, but also the judicial process of determining innocence or guilt. All humans face "judgment" (a day of judicial assessment) for either blessing or cursing, but believers avoid the cursing / "judgment" (condemnatory judgment) because they have a Get Out of Jail Free pass held on their behalf by Jesus. The NIV decides the use for us here by the choice of the word "condemned", ie., condemnatory judgment is intended.

### v30

Concluding the subject of Christ's role in blessing / bestowing life and justly cursing / condemning on the day ("hour") that is coming and now is, v25-29, we are pointed back to the proposition of the ἀμην ἀμην saying, v19, namely that Jesus' actions are in concord with the Father - "The Son is the reliable executor of God the Father's will", Harris. "I seek not my own will but the will of him who sent me", ESV.

απ [απο] + gen. "**by [myself]**" - [I AM NOT ABLE TO DO ANYTHING] FROM [MYSELF]. Expressing source / origin, but possibly standing in for ὑπο to express agency (rare), as NIV.

ποιειν [ποιεω] pres. inf. "**[I can] do [nothing]**" - TO DO. The infinitive is complementary, completing the sense of the verb "to be able."

καθως "[I judge *only*] as [I hear, and my judgment is just]" - AS [I HEAR I JUDGE AND THE JUDGMENT OF ME IS JUST]. Comparative, introducing a comparative clause; Jesus' "judgement" is in accord with what he hears from the Father. The immediate context implies the condemnatory judgment of "those who have done evil", but as NIV, the word κρισις, "judgment", may here be referring to the judicial declaration of innocence or guilt; "My verdict is just", Harris, so also Ridderbos, "acquittal and judgment (condemnation)." "As I hear from God, so I judge", Barclay.

ὅτι "for" - BECAUSE. Serving to introduce a causal clause explaining why Jesus' "judgment" (see κρισις above) is just.

ου ..... αλλα "[I seek] not [.....] but .." - [I DO] NOT [SEEK THE WILL OF ME] BUT [THE WILL OF THE ONE HAVING SENT ME]. Counterpoint construction; "not *this* but *that*."

του πεμψαντος [πεμπω] gen. aor. part. "him who sent [me]" - THE ONE HAVING SENT. The participle serves as a substantive with the genitive being adjectival, possessive or subjective.

## 5:31-47

### The Ministry of Messiah, 2:1-12:50

#### 3. Jesus the giver of life, 5:1-47

##### iii] The evidence of Jesus' authority

##### Synopsis

In the second part of the discourse on the authority of the Son of God, Jesus calls on three major witness to support the claim of his integral union with God the Father, and then goes on to explain why his fellow Jews find it so difficult to accept this claim.

##### Teaching

Jesus' messianic credentials do not just rest on his own testimony, but even so, it is hard for faith to take root in a law-bound mind.

##### Issues

i] Context: See 5:1-18.

ii] Structure: Discourse, Part II; *The evidence of Jesus' authority*:

Introduction - A false supposition, v31;

Three witness that support Jesus' claim to messianic authority, v32-40:

John the Baptist, v32-35;

The signs, v36-37a;

The scriptures, v37b-40.

The cause of Israel's unbelief, v41-47.

Vanity, v41-44;

Nomism, v45-47.

iii] Interpretation:

Jesus begins the second part of the discourse with a false supposition which reflects on the dialogue he has just had with the religious authorities. Jesus makes many claims for himself, and as we know, they are true. Yet, from the perspective of the religious authorities, these outrageous claims come from but one man. Why should they believe that they are true? So, Jesus addresses their false assumption by providing three witnesses to his messianic authority, and then goes on to explain why Israel finds it so difficult to accept his authority as God's messiah.

The testimony of Jesus alone is enough, but that "you may be saved" Jesus provides three other witnesses to his authority. The first witness is John the Baptist, a witness who had wide acceptance throughout Israel, including many from the religious establishment - "you chose for a time to

enjoy his light." The second witness, a witness "weightier than that of John", is "the works that I am doing" - the signs and wonders. The third witness is that of scripture itself, of Jesus' fulfillment of prophecy. As Jesus will go on to explain, religious Israel has used the scriptures as if they provide, through the Law, a systematic means of realizing the promised blessings of the covenant, and yet the function of the law is to bear witness to the Christ, who by his own obedience / faithfulness will realize the promised blessings of the covenant and freely share them as a gift of grace through faith (the faith of Abraham, not the Law of Moses).

Jesus goes on to address the stumbling-blocks which prompt Israel's failure to accept his authority. The first stumbling-block to faith is the human tendency to crave the honour of others rather than God, v41-44. We know well today how powerful this motivator is - there are no accolades to be found affirming Biblical ethics in today's politically correct world. The second stumbling-block to faith is the failure of the religious to properly address the teachings of scripture, primarily the Law of Moses, v45-47. Both stumbling-blocks are likely to reflect the nomistic approach to the Law adopted by second-temple Judaism. As an act of divine grace God may have gathered to himself the people Israel, but it was believed that only through law-obedience could his people fully appropriate the promised blessings of the covenant. This focus on law, rather than grace, enhances the heresy of nomism (sanctification by obedience), with its consequent focus on gnat / insect law (easily complied with, eg., Sabbath regulations), while ignoring the weightier matters of the law (beyond compliance - justice, love, ....). With such a world-view, the religious tend to honour those with the longest tassel while remaining blind to the grace of God revealed in the scriptures. Their human-centered world cannot abide a messiah who fulfills the law by transcending its requirements with love.

For John, the discourse is not a condemnation of Israel, but a further attempt to shift his fellow religious Jews from a world-view bound by law rather than grace, and in doing so, open them to the possibility that Jesus is Israel's messiah.

### **Text - 5:31**

The evidence for Jesus' authority: i] Witnesses to the claims of the Divine Son, v31-40. Jesus opens with a false supposition, namely, that his testimony is not true because the truth of a matter cannot rest on the evidence of a single witness, in this case Jesus himself. Jesus will go on to explain that he is not the only witness to his messianic authority.

**εἰ** + subj. "if" - *IF, as may be the case, ..... then .....* The classification of this conditional clause is somewhat fraught. At face value it presents as a 3rd.

class conditional clause where the proposed condition has the possibility of coming true, so Harris. Wallace classifies it as a 5th. class conditional clause which expresses a supposition, p470-1. Three possible approaches are worth considering:

What we have here is an invalid conditional proposition / supposition, ie., an ad hominem argument, so Lindars; "if, *as may be the case* [I testify about myself] *then* it may be argued that [the testimony of me is not true, but as it turns out there is another who testifies about me]." As we know, Jesus does testify to himself, and his testimony is true, 8:14. His opponents may like to suggest that Jesus' personal testimony is worthless and likely untrue (Mishnah re a marriage dispute: "None may be believed when he testifies to himself", Ketuboth 8:17), but this is not the case for Jesus, a fact that can be verified by other supportive witnesses. "I testify about myself and I know that you suggest that my testimony is not valid, but there is another who testifies in my favour ....."

Another interpretation worth considering is as follows: "If I alone (*apart from the Father*) bear witness about myself, my testimony is not true", ESV: "It is impossible for Jesus, who acts only in conjunction with the Father, to pose as an independent, self-authenticating authority", Barrett; "If the burden of evidence to support the tremendous claims he has been making exclusively depends on his own self-attestation, his witness must be false. .... He says and does only what the Father wants him to say and do. His witness is therefore not simply his own witness; it is the witness of the Father", Carson.

Brown's take is worth noting, so also Ridderbos, .... "If I am my own witness, my testimony cannot be verified." Jesus' words reflect a basic principle of law - one witness cannot, by themselves, be taken to determine the truth of a matter, eg., in criminal matters, Deut.17:6, 19:15, Num.35:30, Heb.10:28.

ἐγώ pro. "I" - Emphatic by use and position; Possibly, "I alone (and in fellowship with no other)", Westcott, but note arguments above.

περί + gen. "**about [myself]**" - ABOUT [MYSELF], THE WITNESS OF ME IS NOT TRUE]. Expressing reference / respect, "concerning, about myself", but possibly advantage / representation (used instead of ὑπερ); "on behalf of", so Cassirer.

## 32

a) The first supportive witness - John the Baptist, v32-35. There is some debate over whether this verse should be taken with v31, or v33. If it is taken with v31 then the implication is that the ἄλλος, "*the other*", is the Father. This would support the second of the interpretations provided for the conditional clause in

v31, ie., the argument put by Barrett and Carson - v34 and v37 add some weight to this option and is the view held by most modern commentators. If taken with v33 then "*the* other" is the Baptist, so Chrysostom, Cyprian. Schnackenburg argues that Jesus is not summoning three witnesses, but only one, God the Father, a testimony exercised through the Baptist, through signs and through the scriptures, cf., Beasley-Murray, ...

**ἄλλος** adj. "[**there is**] **another**" - Predicate adjective. The use of this adjective, rather than **ἕτερος**, "another of a different kind", is taken by some to underline the sense "another of the same kind" = a divine kind = the Father. "There is someone else who speaks for me, and I know what he says is true", CEV.

**ὁ μαρτυρῶν [μαρτυρεῶ]** pres. part. "**who testifies**" - THE ONE TESTIFYING. The participle is adjectival, attributive, limiting the substantive adjective "*the* other" The present tense, being durative, may indicate ongoing testimony.

**περι** + gen. "**in [my] favour**" - ABOUT [ME]. Normally expressing reference / respect, "concerning, about", but here the NIV opts for advantage, "on behalf of." In the second clause the NIV reverts to "about".

**ὅτι "that"** - [AND I KNOW] THAT [THE TESTIMONY WHICH HE TESTIFIES ABOUT ME IS TRUE]. Introducing an object clause / dependent statement of perception expressing what Jesus knows.

### v33

If "the Jews" (**οἱ Ἰουδαῖοι** = Israel's religious establishment. Primarily the Jewish religious authorities, but also including the priestly class, Levites, Pharisees, rabbis, ...) need supportive testimony of Jesus' authority they have it in John the Baptist.

**ὑμεῖς "you"** - YOU. Emphatic by position and use, so "you yourselves." "You sent messengers to John", CEV.

**ἀποσταλκατε [ἀποστελλῶ]** perf. "**have sent**" - HAVE SENT. Referring to the officials sent from Jerusalem with the task of reporting on the Baptist's preaching, 1:19. The perfect tense of "have sent", as also "has testified", expresses action in the past with ongoing consequences, here more related to an ongoing relevance rather than a state. The Jewish authorities inquired of the Baptist regarding Jesus, and they still possess the Baptist's testimony / witness, which testimony continues to evidence the truth about Jesus - "the testimony still has value", Brown. "You yourselves have a witness to my person, and the truth of that testimony still stands."

**προς** + acc. "**to [John]**" - TOWARD [JOHN]. Spatial, expressing movement toward.

τη αληθειᾱ [α] dat. "**the truth**" - [AND HE HAS TESTIFIED TO] THE TRUTH. Dative of direct object after the verb "to bear witness to" / dative of the thing testified to; "born witness to the truth", possibly "for the truth." The "truth" being the truth that Jesus is the Son of God / Son of Man, cf., Barrett; "Lamb of God, Spirit-anointed Son of God", Carson. Cf., 1:7.

#### v34

Since the Son of God is about the Father's business, Jesus needs no supportive witness to his authority, but for the sake of the eternal standing of his audience, he is willing to provide it. "Not that I rely on human testimony, but I remind you of it for your own salvation", REB. As already noted, some commentators are uneasy with the notion that Jesus would give any weight to supportive testimony other than that of the Father - Jesus would not accept the testimony of men because that would mean "there is a commensurable relationship between human and divine standards", Bultmann.

δε "-" - BUT/AND [I DO NOT RECEIVE THE TESTIMONY FROM MEN]. Transitional; indicating a logical step in the discourse, here as a qualification (Brown suggests a parenthesis; Morris, "a little aside"); "Mind you, not that I need corroborating testimony from a mere mortal."

ἐγώ "I" - Emphatic by position and use.

παρά + gen. "-" - FROM. Expressing agency, "by", or source, "from".

ἀλλὰ "**but [I mention it]**" - BUT [THESE THINGS I SAY]. Strong adversative standing in a counterpoint construction, οὐ ....ἀλλὰ, "not ..... but ...." "But I mention this ....." The τοῦτα, "these things", = "John's testimony."

ἵνα + subj. "THAT [YOU MAY BE SAVED]" - Introducing a final clause expressing purpose, "in order that you may attain salvation."

#### v35

The Baptist was not the light, but he was a spot-light on the light which was coming into the world - possible ref. to Elijah whose words "burned like a torch", Ecclesiasticus 48:1. The religious authorities accepted that he was a prophet (cf., Mk.11:32), but ultimately rejected his witness to Christ; for them it was a "passing enthusiasm", Brown.

ἐκεῖνος pro. "**John [was a lamp]**" - THAT ONE [WAS THE LAMP]. Demonstrative pronoun, emphatic, nominative subject of the verb to-be, backward referencing to "John". Harris argues that that λυχνος, "lamp", takes the article ὁ to indicate that it is a specific lamp, "the well-known lamp / the only lamp that really merits this description."

ο καιομενος [καιω] pres. mid./pas. part. "**that burned**" - THE ONE BURNING / KINDLED [AND SHINING]. As with "shining", the participle is adjectival,

attributive, limiting "the lamp." If the passive is read, then "kindled, set aflame" is more likely the sense than "burning"; "John's light is derived from a higher source", Barrett.

**ηθελησατε** [**θελω**] aor. "[**you**] chose" - [BUT YOU] WILLED. The aorist probably reflects the idea of a momentary willing further expressed in the prepositional phrase "for an hour" = "for a while." "You preferred the brief religious excitement of John's ministry to faith in him whom God sent", Barrett. The use of the pronoun **υμεις**, "you", is emphatic.

**προς** + acc. "**for [a time]**" - TOWARD [AN HOUR]. Temporal use of the preposition. "For a while they had been pleased to let themselves be mesmerized by the power with which John announced the arrival of the new dawn for Israel. But in their fickleness they had soon turned away from him", Ridderbos.

**αγαλλιασθηναι** [**αγαλλιαω**] aor. pas. inf. "**to enjoy**" - [BUT/AND YOU WILLED] TO EXALT, REJOICE [FOR A TIME]. The infinitive introduces an object clause / dependent statement of cause expressing what they willed / chose to do; "you (*who investigated John's credentials in the first place*) were willing to rejoice in his light", Barclay.

**εν** + dat. "-" - IN. local, space, metaphorical, although Novakovic suggests cause.

**αυτου** gen. pro. "**his [light]**" - [THE LIGHT] OF HIM. The genitive is adjectival, possessive, "his light", as NIV, but possibly verbal, subjective / idiomatic, "the light which he shed."

### v36

b) the second supportive witness - the signs, v36-37a. In contrast to the testimony of the Baptist, there is another testimony which outshines it, namely the miraculous works of Jesus. These signs are witness enough to certify Jesus' divine authority. They serve this end because they are a product of the Father's abiding in Christ and are thus of a wondrous order well beyond the ability of any man, cf., 15:24.

**δε** "-" - BUT/AND. Transitional; indicating a logical step in the discourse.

**εγω** pro. "**I [have]**" - Emphatic by position and use.

**του Ιωαννου** [**ης ου**] gen. "**of John**" - [A TESTIMONY / WITNESS GREATER] OF THE *witness* OF JOHN. An elliptical construction such that the genitive "of the witness" is ablative, of comparison, "greater than the *witness* = *the testimony that John gave for me*", and the genitive "of John" is adjectival, either possessive, or verbal, "*evidenced by John*." "I can produce greater evidence in support of my claims than the evidence of John", Barclay.

**γαρ** "**for**" - Probably serving to introduce a causal clause explaining why Jesus' testimony is weightier than that of John's, namely "because" Jesus'

testimony consists of "works" / signs which the Father has given him to accomplish. Possibly just emphatic; "Indeed, the works that the Father has given me ..."

**μοι** dat. pro. "[has given] me" - [THE WORKS WHICH THE FATHER HAS GIVEN] TO ME. Dative of indirect object.

**ἵνα** + subj. "**to finish**" - THAT [I MAY COMPLETE / FULFILL THEM]. Here introducing a final clause expressing purpose, "in order that ...", or a consecutive clause expressing result, "with the result that ...."

**αὐτα** pro. "**the very [works]**" - THEM = THESE [THE WORKS WHICH I DO]. Here resumptive, introducing a parenthetical statement, as NIV.

**περι** + gen. "- " - [THEY TESTIFY] ABOUT [ME]. Expressing reference / respect; "about, concerning." As is common practice, a singular verb follows a neuter plural subject so "it testifies" = "they (the works) testify."

**ὅτι** "**that [the Father has sent me]**" - Introducing an object clause / dependent statement of indirect speech expressing what the works / signs testify, namely that the Father has sent Jesus.

### v37a

**καί** "and" - Here coordinate with a consecutive edge, ie., drawing a logical conclusion from v36; "and so .....", cf., BDF 442[2], BDAG 95. "This is how the Father who sent me has given his own personal testimony to me", ie., the Father has given his testimony through the signs which Jesus performs. This seems to be the intent of v37a, although Kostenberger, Beasley-Murray, ..., link this clause with the following verses - the Father's revelation in scripture. The Father's revelation at Jesus' baptism is suggested by Bruce. Carson, as with Lightfoot, suggests that the statement is a "general reference to all the Father's revealing work"; "the entire revelation of the Father from the beginning", Morris, so also Klink.

**πεμψας [πεμπω]** aor. part. "**[the Father] who sent [me]**" - [AND THE FATHER] HAVING SENT [ME]. The participle is adjectival, attributive, limiting "the Father."

**εκείνος** pro. "- " - THAT *one* [HAS TESTIFIED]. The demonstrative pronoun, nominative subject of the verb "to bear witness to", is anaphoric, referring back to "the Father."

**περι** + gen. "**concerning [me]**" - ABOUT [ME]. Expressing reference / respect, "about, concerning", but possibly advantage / representation, "on behalf of me."

### v37b

c) The third supportive witness - the Scriptures, v37b-40. The scriptures contain the testimony of the Father concerning Jesus. Hearing and seeing God

may be impossible, but humanity does have a revelation from him, a revelation Israel has constantly ignored.

οὐτε ..... οὐτε **"neither .... nor"** - NEITHER [THE VOICE OF HIM HAVE YOU EVER HEARD] NOR [*the* VISAGE OF HIM HAVE YOU SEEN]. A negated comparative construction. "Visage" means "visible form / outward appearance." "Now, you have never at any time heard the voice of God the Father, nor seen his outward appearance."

### v38

καὶ **"nor"** - AND [YOU DO NOT HAVE THE WORD OF HIM ABIDING IN YOU]. Coordinative, as NIV; "and nor have you taken to heart his revealed truths." Addressing the religious authorities, Jesus makes the point that not only have they never heard the voice of God, nor seen his visage, but they have never really assimilated the Father's revelation, **τον λόγον αὐτοῦ**, "the word of him" - that "word" is not **εν**, "in", them, indwelling in them, **μενοντα**, "abiding", in them. If Jesus' opponents had truly accepted the revealed word of God they would have accepted / believed in Jesus, rather than reject him, so Kostenberger, Ridderbos.

**μενοντα [μενω]** **"dwell [in you]"** - ABIDING, REMAINING, CONTINUING. The participle serves as an object complement standing in a double accusative construction, asserting a fact about the direct object "the word."

**ὅτι "for"** - BECAUSE. Introducing a causal clause explaining why the religious authorities have not assimilated God's revealed truths in the scriptures, truths which testify to Christ, "because" they have not put their faith / trust in Jesus.

**ἐκεῖνος** pro. "-" - [THE ONE WHOM SENT] THAT ONE. Likely to be an emphatic use of the demonstrative pronoun, here in a positive sense.

**τουτω** pro. **"[you do not believe] the one [he sent]"** - [YOU DO NOT BELIEVE] THIS ONE = HIM. The demonstrative pronoun serves as a dative of direct object after the verb "to believe." Anaphoric, referring back to "that one", the one sent by the Father; "because you refuse to believe him whom he sent", Barclay.

### v39

A rabbi would study the scriptures (do their *midrash*) to learn the path of obedience for the maintenance of their covenant standing and thus their eternal salvation - "the more study of the law the more life", Hillel (sanctification by obedience!). This may be the "study" referred to here, in which case the sense is "the function of the Old Testament is precisely the opposite to 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. Yet, on the other hand, it may be study focused on the coming messianic age when God's

messiah will act to realize his promised salvation of all Israel. It was for this reason that the gospels (particularly Matthew) went to great lengths to indicate the many prophetic OT texts fulfilled by Jesus. "You always have your heads in the Bible searching out the prophetic texts that point to the messianic age and the salvation of Israel, but you're as blind as bats. All these texts are about me! They point to me the life-giver, and yet you refuse to believe ("come") to me and receive life in all its fullness."

**εραυνάτε [εραυνάω]** pres. "**you study [the Scriptures]**" - Best read as an indicative - stating a fact. The present tense, being durative, may indicate an ongoing examination; "you pore over the scriptures", Phillips. The presence of the article with "scriptures" may indicate particular passages of scripture, i.e., messianic texts concerned with the salvation of Israel.

**ὅτι "because"** - Introducing a causal clause explaining why the religious authorities diligently study the scriptures, namely because they believe that in them lies the secret to life. Taken by some to stand in the place of a relative pronoun (Aramaic influence); "you search the scriptures which by them you think to have = find life", cf., Zerwick #424.

**εχών [έχω]** pres. inf. "**[you think] that .... you have**" - [YOU THINK] TO HAVE [IN THEM ETERNAL LIFE]. The infinitive introduces an object clause / dependent statement of perception expressing what they think they gain in the study of the scriptures; "you think that you have in them ...." The preposition **εν** is probably instrumental, "you think that by the study of them you have = gain life (the eschatological life promised to Israel???)" - the position of the prepositional phrase "in them" is emphatic. Note that "eternal" is missing in some texts - it is a word likely to be added in transcription, rather than dropped.

**και** "- " - and. Somewhat adversative, "and yet these are the ones testifying ...", or emphatic, "and indeed."

**εκεῖναι** pro. "**these [are the] very scriptures**" - THOSE (the scriptures) [ARE]. Nominative subject of the verb to-be. This demonstrative pronoun is used for emphasis, as NIV; "it is these very scriptures which provide you with the evidence about me", Barclay.

**αἱ μαρτυροῦσαι [μαρτυρεω]** pres. part. "**that testify**" - THE ONES TESTIFYING. The participle serves as a substantive, predicate nominative of the verb to-be. Novakovic aptly reminds us that without an article the participle would form a periphrasis with the verb to-be.

**περι** + gen. "**about [me]**" - Expressing reference / respect, as NIV, but possibly advantage / representation, "on my behalf", Cassirer.

**v40**

**και** "yet" - and. Again, with an adversative sense, as NIV.

ελθειν [ερχομαι] aor. inf. "[you refuse] to come" - [YOU DO NOT WILL] TO COME [TO ME]. This infinitive is usually classified as complementary, completing the sense of the verb "to will"; "you are not willing to receive from me the life you say you want", Peterson.

ἵνα + subj. "to [have life]" - THAT [YOU MAY HAVE LIFE]. Introducing a final clause expressing purpose; "in order that / so that you may have life."

#### v41

ii] The cause of Israel's unbelief, v41-47. a) Vanity, v41-44. Israel's Bible students are unable to recognize Jesus as Israel's messiah. John now tells us why. The heart of their problem lies in their failure to possess the love of God, their failure to take to themselves the merciful forgiving loving grace of God freely showered on unworthy sinners. Instead of seeking divine grace, they seek the commendation of others. These students of the Bible are more motivated by self-love than divine-love, they are motivated by the quest for personal honours. So, they are well able to "appreciate self-assertion, but not the obedience and self-denial of Jesus", Fenton, v43. "How can you ever come to believe in Jesus as messiah when you spend all your time seeking the approval of others, rather than the approval that comes from God alone?", v44.

δῖξαν [α] "glory" - [I DO NOT RECEIVE] GLORY. As Morris notes, this word has numerous meanings. Here the sense seems to be "approval, esteem, praise, commendation, recognition." "Your approval means nothing to me", NLT.

παρὰ "from" - FROM [MEN]. Expressing agency, "by", or source, "from". Jesus opens the argument with the statement that he is not swayed by the recognition / commendation of others. By pointing to his own behaviour Jesus will expose the behaviour of the Jewish elite. "Men's approval or disapproval means nothing to me", Phillips.

#### v42

ἀλλὰ "but" - BUT [I HAVE KNOWN YOU *from long experience that you do accept glory from people*]. Strong adversative in a counterpoint construction / argument although somewhat elliptical; "I don't accept the praise of people, but I know *that you do*." Note that the verb "to know" is perfect, "I have come to know and still know", Harris / Robertson.

ὅτι "I know that" - Best taken as introducing an object clause / dependent statement of perception, following an assumed verb "to know", expressing what Jesus knows, as NIV. If we accept the Gk. word order then ὑμας, "you", is the direct object of ἐγνώκα, "have known", rather than the object clause introduced by ὅτι. So, as NIV, rather than the ESV "but I know that you do not have the love of God."

το Θεου [ος] gen. "[the love] of God" - The genitive is adjectival, verbal, objective or subjective. This statement serves as the classic example of the enigma caused by the verbal genitive. Here the majority of commentators opt for an objective genitive, namely, that the "Jews" are so self-absorbed that they do not reach out in love toward God; "you do not have, in yourselves, love for God", so Barrett, Morris, Kostenberger, Carson, Lindars, contra Brown. It is actually hard to imagine that this would be the case, that their whole religious life is a sham! As a rule of thumb, the objective genitive should be a second choice where possible, so we are best to take this adjectival genitive as subjective / idiomatic; "the love which God *freely bestows on us*." The love is God's love, his gracious all-forgiving mercy and kindness, a love which is active in that God generously pours it out on even his most unworthy subjects. Had these "Jews" opened themselves to the grace of God instead of burying themselves in law-obedience, had their inner beings been washed with God's enlivening love, then they would have accepted Christ with open arms. As it now stands, they glory in the commendation / approval of one another rather than the commendation / approval of God. "The Jews addressed by Jesus have neither the word of God in them (v38), nor the life of God (in them) (v40), nor the love of God (in them)", Beasley-Murray.

εν + dat. "in [your hearts]" - IN [YOURSELVES]. Local, space, metaphorical.

#### v43

εγω pro. "I [have come]" - Emphatic by position and use.

εν + dat. "in" - IN [THE NAME OF THE FATHER OF ME AND YOU DO NOT RECEIVE ME]. Spatial, metaphorical / accompaniment, although Novakovic suggests instrumental, expressing agency / means. "The name" represents the person, a name which carries with it the authority of that person. So, to "come in the name" of someone is to come under / with their authority; "I came with the authority of my Father, and you either dismiss me or avoid me", Peterson.

και "and" - Probably slightly adversative here; "and yet."

εαν + subj. "but if" - IF, *as may be the case*, [ANOTHER COMES IN HIS OWN NAME, *then* THAT ONE YOU WILL RECEIVE, ACCEPT]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true. Again, the demonstrative pronoun **εκεινον**, "that one", is emphatic.

#### v44

πως "how" - Interrogative particle.

πιστευσαι [πιστευω] aor. inf. "[can you] believe" - [ARE YOU ABLE] TO BELIEVE. The infinitive is complementary, completing the sense of the verb "to

be able." Note the pronoun **ὅμεις**, "you", is emphatic by use; "people like you", Harris.

**λαμβάνοντες** [**λαμβάνω**] pres. part. "**since you accept**" - RECEIVING [THE GLORY = APPROVAL] FROM ONE ANOTHER]. The participle is adverbial, but its modifying function is not clear. The NIV opts for conditional, "how can you believe if you accept praise from one another", but NIV11 changes it to causal, "since you accept." Berkeley, Barclay, ESV, ... take it as temporal, "how can you believe when you welcome the praise of others." To the 1st. century reader a mixture of all may be in mind. "How on earth can you believe while you are forever looking for each other's approval and not for the glory (= approval???) that comes from the one God", Phillips.

**την** "[the glory] that [come from the only God]" - [AND YOU DO NOT SEEK THE GLORY] THE [FROM BESIDE THE ONLY GOD]. The article serves as an adjectivizer turning the prepositional phrase "from beside the only God" into an attributive modifier limiting the noun "glory"; "the glory = approval which is from beside = that comes from the only God."

#### v45

b) Nomism, v45-50. The second cause for Israel's inability to recognize Jesus as God's messiah relates to their nomism (attention to law-obedience in order to constrain sin and progress righteousness / holiness for the full appropriation of God's promised covenant blessings - the heresy of sanctification by obedience). Jesus states that Moses "wrote about me", but "you do not believe what he wrote", therefore "how are you going to believe what I say?" There is not much in the five books of Moses that directly point to Christ; see Gen.3:15, 49:10, Num.24:17. The one element above all others that points to Christ is the Sinai Law - the Law of Moses. As Paul made clear in his letter to the Galatians, the purpose of the law is "to lead us to Christ", 3:24. The law serves to force the sinner to recognize their sinfulness and thus, their need for a saviour, someone to rest on with a faith like Abraham's. The sinner easily recognizes that Jesus fits the bill. Yet, the "Jews", these devoted students of the Bible, had come to see the law as an end in itself and so, in their self-righteous state, were blind to Christ. Jesus will not need to judge them in the last day, the Law of Moses will judge them.

**ὅτι** "[do not think]" - [DO NOT THINK, SUPPOSE] THAT. Introducing an object clause / dependent statement of perception expressing what they should not think. The personal pronoun **εγώ**, "I", is emphatic by use. "Don't think that I'm the one who will lay charges against you before the Father."

ὁμων gen. pro. "[I will accuse] you" - [I WILL ACCUSE] YOU [TOWARD THE FATHER]. Genitive of direct object after the verb "to accuse", and again after the participle "the one accusing you."

ὁ κατηγορων [κατηγορεω] pres. part. "[your] accuser" - THE ONE ACCUSING [YOU IS MOSES]. The participle serves as a substantive, nominative subject of the verb to-be; "your accuser is Moses." The present tense of the verb to-be may be futuristic; "on the day of judgment you accuser will be Moses."

εις "on [whom]" - INTO [WHOM YOU HAVE HOPED]. The NIV has taken the preposition here as standing in for επι, "on, upon." Possibly used here to express the object of "hope", goal, end-view. Yet εις is also used to replace εν, "in", so: "Moses is your accuser, Moses in whom you place your trust", Barclay. Moses is the advocate and defender of Israel (cf., Exod.32:30-32), but "Moses" is probably being used in the sense of the one who gives the law = "the Law of Moses." The "Jews" think that their attention to the law will serve them well on the day of Judgment, but in fact, it will be their accuser, "for all have sinned and fallen short of the glory of God."

#### v46

γαρ "-" - for. Introducing a causal clause explaining why their accuser will be Moses, "because" they didn't believe what Moses "wrote about me."

ει + ind. αν + imperf. ind. "If" - IF, as is not the case, [YOU WERE BELIEVING MOSES] then [YOU WOULD HAVE BELIEVED ME]. Introducing a conditional clause, 2nd. class, where the proposed condition is contrary to fact; "If you had believed Moses, *although sadly you have not believed him, then you would have believed me.*"

Μωυσει [ης εως] dat. "Moses" - Dative of direct object after the verb "to believe in."

εμοι dat. pro. "[you would have believed] me" - Dative of direct object after the verb "to believe in." Note that εμοι is more emphatic than μοι.

γαρ "for" - Here introducing a causal clause explaining why the "Jews" would have believed in Jesus if they had believed what Moses wrote, namely, "because" Moses' writings point to Christ; "believed" in the sense of accepted, received. As noted above, Moses' writings referred to here are most likely the Sinai law, the Law of Moses. These Bible scholars ignored the intent of the law (to expose sin), choosing the pathway of law-obedience rather than the pathway set by Abraham, namely faith in the mercy of God, and so they were unable to recognize God's gracious intent in Christ. They saw the law as an end in itself, busying themselves with gnat law while ignoring the "weightier matters of the law" (law that is beyond doing).

ΕΚΕΙΝΟΣ pro. "he" - THAT. The use of the demonstrative pronoun here is probably emphatic, although John does often use a demonstrative pronoun for a personal pronoun.

περι + gen. "about [me]" - [WROTE] ABOUT [ME]. Expressing reference / respect, as NIV, but possibly advantage / representation, "on behalf of me."

v47

δε "but" - but/and. Usually handled as an adversative here, although it is really transitional, indicating a step in the logic of the argument; what is not the case, v46, what is the case, v47.

ει + ind. "since [you do not believe]" - IF, *as is the case*, [YOU DO NOT BELIEVE] *then* [HOW WILL YOU BELIEVE MY WORDS]? Introducing a conditional clause 1st. class, where the proposed condition is assumed to be true. Given δε and the fact that "if" in English expresses doubt, the NIV has chosen to express the condition as a causal clause, as TEV, so dispelling all doubt.

γραμμασιν [α ατος] dat. "what [he] wrote" - THE WRITINGS. Dative of direct object after the verb "to believe *in*."

ΕΚΕΙΝΟΥ gen. pro. "he" - OF THAT ONE. Emphatic use of the demonstrative pronoun. The genitive is probably best viewed as adjectival, possessive, "Moses' writings", or descriptive, idiomatic / source, "the writings *from* Moses."

πως "how" - HOW [WILL YOU BELIEVE]. interrogative particle.

ρημασιν [α ατος] dat. "what [I wrote]" - [MY] WORDS, THINGS. Dative of direct object after the verb "to believe." Probably "sayings" = teachings, rather than "things" = deeds, signs and wonders.

## 6:1-21

### The Ministry of Messiah, 2:1-12:50

#### 4. Jesus the bread of life, 6:1-71

##### i] Jesus feeds the five thousand

##### Synopsis

The story of the feeding of the five thousand is a further sign by which Jesus reveals his glory and thus the true nature of his messiahship. Jesus is again in Galilee, shortly before the Passover. In the story, Jesus miraculously feeds a multitude who have followed him "because they saw the signs he had performed." The miracle prompts an enthusiastic response from the crowd with some wanting to "make him king by force." So, Jesus hurries the disciples away by boat, joining them later by walking to them on the lake. Of course, this rather amazing nature miracle leaves the disciples transfixed with fear.

##### Teaching

Like the God of Israel's wilderness wandering, Jesus feeds his people with the bread of life and carries them safely to a distant shore.

##### Issues

i] Context: See 2:13-25. Dodd treats the miracle of Jesus' feeding of the five thousand and its related discourse as the third episode in *The Book of Signs*, giving it the title *The Bread of Life*, 6:1-71. Following Lindars' arrangement of the gospel, these notes treat chapter 6 as the fourth episode in *The Ministry of the Messiah*. The status of the associated miracle / sign of Jesus walking on water is unclear. It may simply serve as an interlude, so Kostenberger, but more likely carries Mosaic / Exodus allusions associated with the manna / bread of the feeding of the five thousand.

A short narrative follows the miracles where the crowds search for Jesus, v22-25. Then follows the associated dialogue / discourse, a discourse which bears a strong relationship with the sign / miracle of the feeding of the five thousand. As Dodd has argued, the discourses in John's gospel serve as expositions of the gospel. In *Jesus the Bread of Life*, 6:1-71, the sign, serving as an attached illustration, pointedly introduces a discourse which answers to the desire of humankind for food that is eternal.

See 6:22-33 for an overview of the discourse argument of chapter 6.

ii] Structure: *The feeding of the five thousand and Jesus walks on water*:

The feeding of the five thousand, v1-15:

A<sub>1</sub>. Jesus meets the crowd at a mountain, v1-4;

- B<sub>1</sub>. There is no food, v5-9;
- C. Jesus meets the need, v10-11;
- B<sub>2</sub>. There is an abundance of food, v12-13;
- A<sub>2</sub>. Jesus escapes the crowd up a mountain, v14-15.
- Jesus walks on the water, v16-21:
  - The trouble faced by the disciples, v16-18;
  - Jesus' appearance, v19-20;
  - Homeward bound, v21.

This nature miracle sits next to an itinerary narrative, v22-25. One tells the story of the disciples' and Jesus' journey to the other side of the lake, while the second tells the story of the crowd's journey to the other side of the lake. Both have a similar structure.

#### iii] Interpretation:

Both the feeding of the five thousand and Jesus walking on water, are similar to the narratives in the synoptic gospels, although with little verbal similarity. John separates the two narratives with the attempt by the crowd to make Jesus a king. This prompts Jesus to get away from the crowd, escaping up the mountain, while the disciples head off across the lake by boat. John gives some weight to the Sinai imagery evident in these narratives, with his main focus being the Passover - "The Jewish Passover Festival was near." Jesus is the prophet like unto Moses, even a king like David, but more particularly he is the bread of the Passover. Dodd thinks there are eucharistic overtones here; an issue long debated. Jesus is not going to be a Moses type who provides manna to his people, he is actually going to provide his very self, his very being, a sacrifice that will enliven his own, and this because he is the bread of life. Of course, in all this the disciples are blindsided, just as they were when Jesus came walking toward them on the lake. Some will even abandon Jesus, but those who stay with him will reach the far shore.

#### iv] Synoptics:

Numerous theories abound as to the source of these two miracle stories. For example, Barrett argues that John uses the synoptic record while Dodd argues that he uses an independent tradition. Of course, the matter is not settled and so we are still left with the possibility that each gospel writer knew of the account from their own oral or written source, shaping it to suit their own didactic purpose. When John's account is compared with the synoptic records, we can see clearly how he has underlined a number of "wilderness" images in his account of the feeding.

This comparison aids in an understanding of John's didactic purpose - Jesus is the bread of life. See Brown for a full discussion on the relationship between John's account and that of the synoptic gospels.

v] Homiletics: *Jesus the Bread of Life*



The gospel readings in the old English Payer Book use the story of the miraculous feeding twice in the Church Year. The gospels clearly underline the importance of this story, for each gospel records the story of the miraculous feeding followed by the storm on lake Galilee. So, the church is surely right in giving the story prominence.

Identifying the significance of these two nature miracles is no easy business. The key to their meaning lies in John's allusions to the wilderness wanderings of the people of Israel, to the Exodus, and to the application of the feeding in the following discourse. Jesus fulfills the hopes of the second Exodus, not so much as a Moses figure, but as the divine incorporate messianic son. Jesus journeys through the wilderness, divinely sustained, and crosses safely over the sea to the distant shore. Those who identify with Jesus are similarly fed with spiritual food and arrive safe at that distant shore.

As Jesus says of himself, "I am the bread of life which came down from heaven." The spiritual bread he gives is life eternal, and the distant shore is eternity. Israel was sustained in the wilderness with manna from heaven and was carried over the waters to a land flowing with milk and honey. Jesus has made this journey for us, and in him we have enough to eat and will reach that distant shore.

**Text - 6:1**

Jesus feeds a great crowd, v1-15: i] Jesus goes to a mountain to minister to a sheep without a shepherd, v1-4. Jesus has moved to another site on the edge of lake Galilee, later officially called the sea of Tiberias, and is, as usual, beset by crowds which have seen his miracles and want to see more. That Jesus is up on the side of a mountain carries Sinai / Exodus overtones; overtones further reinforced by the statement that the Passover is near.

μετα ταυτα "some time after this" - AFTER THESE THINGS = LATER ON. Temporal construction.

περαν + gen. "crossed to the far shore" - [JESUS DEPARTED] BEYOND, ACROSS, TO THE SHORE. Spatial. Crossed the sea of Galilee. Note the possible conflict that exists in Mark and Luke regarding the actual site of the feeding.

της Γαλιλαιας [α] gen. "[the sea] of Galilee" - The genitive is adjectival, attributive, idiomatic / locative, limiting "sea"; "(which is) located in Galilee."

Τιβεριαδος [ας] gen. "that is the Sea of Tiberias" - OF TIBERIAS. The genitive is again adjectival, attributive, idiomatic / identification, limiting "Galilee"; "(which is) known as Tiberias", but it can also be treated as epexegetic, as NIV. Only John gives this name to lake Galilee, a name that was popular late in the first century.

## v2

δε "and" - but/and. Transitional, indicating a step in the narrative. See also v3, 4, 6.

ηκολουθει [ακολουθεω] imperf. "followed" - [A GREAT CROWD] WERE FOLLOWING. At this point, the use of imperfect verbs in the narrative discourse probably implies the communication of background information. None-the-less, a durative / progressive sense may also be intended; "kept following", NAB. Note the use of a plural verb with a singular collective noun.

αυτω dat. pro. "him" - Dative of direct object after the verb "to follow *after*."  
οτι "because" - Introducing a causal clause explaining why the crowd followed Jesus.

εθεωρουν [θεωρεω] imperf. "they saw [the miraculous signs]" - THEY WERE SEEING [THE SIGNS]. The word is used of observing something with continuity and attention, often with the implication that what is observed is something unusual\*. In 2:3 the crowd's seeing is not with the eyes of faith. The imperfect, being durative, expresses ongoing action, possibly in the sense of witnessing a number of Jesus' signs, but as indicated above, its prime purpose is to indicate background information in the narrative discourse.

επι + gen. "by healing" - [WHICH HE WAS DOING] UPON, ON. Spatial; "they saw the signs that he was doing on the sick", ESV.

των ασθενουντων [ασθενεω] pres. part. "the sick" - THE ONES BEING SICK, ILL. The participle serves as a substantive.

## v3

εις "[went up on a mountainside]" - [BUT/AND JESUS WENT UP] TO [THE MOUNTAIN, HILL]. Expressing direction of action and arrival at. The feeding might have taken place on the side of a hill, but the description of Jesus going up on

"the mountain" is a Sinai image. The image serves as a cue to the reader, cf., the sermon on the mount. The RSV "the hills", recognizes the presence of the definite article, although the noun is not plural, so "the mountain", NRSV.

ἐκάθητο [κάθημαι] imperf. "**sat down**" - [AND THERE] HE WAS SITTING DOWN. The imperfect is probably used to express durative action. In typical rabbinic fashion, Jesus sits down to teach, although John does not mention that he was actually teaching anything, unlike the synoptic gospels. "He was sitting there with his disciples."

μετα + gen. "**with [his disciples]**" - WITH [THE DISCIPLES OF HIM]. Expressing association / accompaniment.

#### v4

των Ιουδαιων [ος] gen. "**The Jewish**" - [BUT/AND THE PASSOVER WAS NEAR, THE FEAST] OF THE JEWS. The genitive is adjectival, best taken attributive, as NIV, or idiomatic, "the festival *which* the Jews *celebrate*", as Novakovic. Here "the Jews" is used in a neutral sense, referring to the Jewish population of Palestine. Note that "the festival of the Jews" stands in apposition to "the Passover".

το πασχα "**the Passover**" - Nominative subject of the verb to-be. The second Passover in John's chronology, although the shape of his book defies chronology. Assuming that Dodd is correct when he describes the book as a collection of signs with related discourses, each in itself a statement of the gospel, then trying to trace a chronology through a collection of signs can be misleading. Note how the desire for a geographical sequence has prompted numerous theories for the rearrangement of the gospel. There is a great temptation to move this chapter to the beginning of chapter 5 so that we have Jesus at Cana in chapter 4, then on the shore of the Sea of Galilee in chapter 6, then going up to Jerusalem in chapter 5 and off around Judea in chapter 7. All this is rather futile. See Introduction.

ἦν [εἰμι] imperf. "**was**" - The imperfect is often used for the provision of background information, as here; "Was drawing near."

#### v5

ii] The disciples find that the people are without food - "how can we feed so many with so little?", v5-9. The wilderness scene continues with a hungry crowd pushing in on Jesus. Jesus tests Philip out to see whether he can see any way of feeding the crowd, but he is lost for a solution. - Manna from heaven is not on his list of possibilities. Andrew has found a "little boy" with some barley bread and pickled fish, a meal for a poor person, but he, like Philip, is at a loss to see how so little can aid so many.

οὖν "-" - THEREFORE. Inferential, establishing a logical connection; "So Jesus, looking up and seeing ..."

επαρας [επαιρω] aor. part. "**when [Jesus] looked up**" - [JESUS] HAVING LIFTED UP [THE EYES AND HAVING SEEN]. This participle, as with "having seen", is adverbial, best viewed as temporal, as NIV, or even modal, "looking up and seeing", or possibly attendant on "he says." "When he looked around", Weymouth.

ὅτι "-" - THAT [A GREAT CROWD IS COMING]. Here introducing a dependent statement of perception expressing what Jesus saw. Was there a crowd already with Jesus and this is an extra one (note "crowd" is anarthrous, without an article - "a great crowd") or was the crowd following him and had only now caught up? Again, descriptive detail may not be the point of the reference. The people come to Jesus as they came to Moses at the mountain.

προς + acc. "**toward [him]**" - Spatial, expressing movement toward.

αγορασωμεν [αγοραζω] αορ. συβ. "[**where**] **shall we buy [bread]**" - [HE SAYS TO PHILIP, FROM WHERE] MAY WE BUY [BREAD]. Deliberative subjunctive. Matthew records a similar question. Note again the use of Sinai imagery. Moses asks "where am I to get meat to give all these people?" Num.11:13. cf. other cues, Num.11:1, 7-9, 13, 22. "Where shall we ever buy bread for these people to eat?"

ἵνα + subj. "**for**" - THAT [THESE ONES MAY EAT]? Expressing purpose, "in order that these ones (people) may eat." Or, making the subject, "these", the object, "where are we to buy bread to (in order that we may) feed these people?", REB.

v6

πειραζων [πειραζω] pres. part. "[**he asked this only**] **to test [him]**" - [BUT/AND THIS HE WAS SAYING] TESTING [HIM]. The participle is adverbial, best treated as final, expressing purpose, "in order to test". Taking the sense: try to learn the nature or character of someone or something by submitting such to thorough and extensive testing\*. Yet, the word also carries a sense of trickery, or temptation, but it seems unlikely that Jesus is trying to wrong-foot Philip. What we have here is an editorial note allaying any implication that Jesus' question implies he didn't know what to do about the situation. Possibly "he said this to Philip to test his trust and creativity", Junkins.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why Jesus' request was only a test.

αυτος "**he**" - Emphatic use; "he himself knew ...."

ηδει [οιδα] pluperf. "**already had in mind**" - HE KNEW. This pluperfect translates as an imperfect, and is used with the imperfect ελεγεν, "was saying", to express background information apart from the main narrative. "The truth is that Jesus knew what he would do even before he asked Philip", TH.

ποιειν [ποιεω] pres. inf. "[he was going] to do" - . The infinitive is complementary, completing the sense of the verb "to be about to."

v7

αυτω dat. pro. "[Philip answered] him" - [PHILIP SAID] TO HIM. Dative of direct object after the verb to answer.

διακοσιων δηναριων [ον] "eight months' wages / half a year's wages" - [LOAVES] OF TWO HUNDRED DENARII [ARE NOT ENOUGH]. The genitive is adjectival, attributive, idiomatic / price; "loaves (*which amounts*) to the value of two hundred denarii." A denarius was the standard pay for a day's work. The NIV equivalent is best, given the way inflation devalues a financial equivalent, eg., "ten pounds", Phillips.

αυτοις dat. pro. "-" - FOR THEM. Dative of interest, advantage.

ινα + subj. "for" - THAT [EACH ONE MAY TAKE A LITTLE CERTAIN amount = PORTION]. Introducing a final clause expressing purpose; "in order to buy only a little bread for each of these people", CEV. Possibly consecutive, expressing result; "so that each one could get a little", Novakovic.

v8

εκ + gen. "of [his disciples]" - [ONE] OF [THE DISCIPLES]. Serving as a partitive genitive.

Σιμωνος Πετρου [ος] "Simon Peter's [brother]" - [ANDREW, THE BROTHER] OF SIMON PETER. The genitive is adjectival, relational, limiting brother. "The brother of Simon Peter" stands in apposition to "Andrew."

αυτω dat. pro. "-" - [SAYS] TO HIM. Dative of indirect object.

v9

ωδε adv. "Here" - Adverb of place.

παιδαριον [ον] "[is] a boy" - A BOY, SERVANT [IS HERE]. The diminutive αριον gives us "little boy", as with the fish, "little fish." Nominative subject of the verb to-be. If an allusion to Gehazi, Elisha's servant, is intended, then "servant", rather than "boy, little boy" is possibly in John's mind; "servant", Moffatt. John is the only gospel writer to identify the source of the bread and fish.

αρτους κριθινους "barley loaves" - [WHO HAS FIVE] BARLEY BREADS. Accusative direct object of the verb "to have." Barley bread was the staple for the poor. Wheat bread was more expensive. The boy (lad, servant) had five loaves/rolls, probably flat breads. Luke implies three was a staple meal, Lk.9:5.

οψαρια [ον] "fish" - [AND TWO] DRIED OR PRESERVED FISH (for eating with bread). Only John uses the word for "little fish" indicating that the fish were to serve as a condiment for the bread. John uses the same word in chapter 21 for the meal prepared by Jesus for his disciples.

ἀλλὰ "but" - Adversative / contrastive, as NIV.

τί "how [far will they go]" - WHAT [IS THESE]. Introducing a rhetorical question. Following typical form, a neuter plural takes a singular verb, "is these" = "are these." Andrew is probably using the child's lunch to illustrate the impossibility of providing food for such a large crowd, but then God is not restricted by our limitations. "What use is that for a crowd like this?", Barclay.

εἰς + acc. "among [so many]" - TO [SO MANY]. Adverbial, either expressing interest, advantage, used instead of ἐν, "for so many", AV, or reference /respect, "with respect to so many."

#### v10

iii] The breaking and distribution of the miraculous food, v10-11. Having seated the crowd, Jesus says a blessing over the food in the form of a thanksgiving and then distributes it (the disciples are not mentioned so as to maintain the focus on Jesus - the story is told from their perspective). We are told that the crowd is completely satisfied.

ἀναπεσεῖν [ἀναπιπτω] aor. inf. "sit down" - [JESUS SAYS, MAKE THE MEN] TO LIE DOWN, RECLINE. The infinitive introduces an object clause / dependent statement of indirect speech / commanding, expressing the content of Jesus' command, namely, "sit down." The noun "the men" serves as the accusative subject of the infinitive. "Reclining was the normal posture for eating, although not necessarily a good posture for digestion! "Tell the people to sit down", TH.

δε "now" - BUT/AND. Transitional, indicating a step in the narrative, here to a descriptive comment, as NIV. The use of an imperfect verb to-be indicates that it is an aside.

χορτος [ος] "grass" - [THERE WAS MUCH] GRASS. Note, Mark emphasizes that it is "green grass" - lush.

ἐν + dat. "in [that place]" - IN [THE PLACE]. Local; expressing space.

οὖν "therefore" - Inferential, drawing a logical conclusion; "therefore."

οἱ ἄνδρες [ἦρ ρος] "the men" - THE MEN [RECLINED]. Nominative subject of the verb "to recline." It seems likely that "men", rather than "people" (ἀνθρώπους, "make the people sit down") is intended. The crowd is obviously larger than 5,000 given that the women and children have not been counted.

ὥς "about [five thousand]" - [THE MEN THE NUMBER] AS [FIVE THOUSAND]. The comparative particle, when used before numbers, expresses approximation; so "about five thousand". The accusative "the number" is adverbial, reference / respect, "with respect to the number."

## v11

οὕν **"then"** - THEREFORE. Either inferential, establishing a logical connection, "so", or just transitional, "then", as NIV.

ευχαριστήσας [ευχαριστεω] aor. part. **"gave thanks"** - [JESUS TOOK THE LOAVES AND] HAVING GIVEN THANKS. The participle is probably attendant circumstance, expressing action accompanying the main verb "he took", and so translated as a finite verb, "Jesus took the loaves [and] gave thanks to God, ....", Moffatt, but possibly temporal, "Jesus took the loaves and when he had given thanks ..." Audet argues that John is using the word with its particular Jewish meaning of "blessing". Jesus is performing the accustomed Jewish blessing over the bread, prior to eating, eg. "blessed are you, O Lord, king of the universe, who brings forth bread from the earth." None-the-less, an act of thanksgiving is more likely. There is strong pressure to maintain the idea of "thanksgiving" in that the Lord's Supper is often seen as a thanksgiving. In fact, a number of words in this account of the feeding appear in early communion services, but this does not mean that John is drawing from the eucharistic tradition of his day, evidence of which we only have from the second century. The opposite is obviously the case - the key liturgical phrases are sourced from John, not the other way around. "He thanked God for them", Barclay.

διέδωκεν [διαδιδωμι] 3rd. sing. aor. **"distributed"** - HE DISTRIBUTED. Used in the sense of give something to a series of persons\*. In the synoptic gospels, the disciples help in the distribution, and from a practical point of view this would be necessary. John is telling the story to emphasize Jesus as the one who gives the bread of life, in the same way that God gave the bread to Israel in the wilderness.

τοῖς ἀνακειμένοις [ἀνακειμαι] dat. pres. part. **"to those who were seated"** - *the broken bread* TO THE ONES RECLINING. The participle serves as a substantive, dative of indirect object / interest, advantage.

ὅσον **"as much as [they wanted]"** - Adverbial use of the pronoun. From the little there was much, such that all ate to the full.

ὁμοίως adv. **"he did the same"** - LIKEWISE, SO TO [ALSO]. Adverb of manner; "in like manner."

ἐκ + gen. **"with [the fish]"** - FROM [THE FISH, AS MUCH AS THEY WERE WANTING]. Serving in the place of a partitive genitive; "of the fish".

## v12

iv] The people are fed and there is "enough left over for twelve baskets", v12-13. As with the manna in the wilderness, all have enough to eat. Of the remaining pieces (these are not the scraps, but most likely food that was not

distributed), twelve baskets are collected. Again, Exodus imagery is being employed by underlining the number twelve.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

ὥς **"when"** - AS = WHEN. This comparative conjunction is most likely temporal here, as NIV.

ενεπλησθησαν [εμπιπλημι] aor. pas. **"they had all had enough"** - THEY WERE SATISFIED WITH FOOD, FILLED WITH FOOD. A different verb is used in verse 26 where "eaten your fill" takes a negative sense. Here the sense is positive. The crowd is fully satisfied by the bread that Jesus provides. "When they had their fill", NAB.

τοῖς μαθηταῖς [ἡς οὐ] dat. **"to [his] disciples"** - [HE SAYS] TO THE DISCIPLES [OF HIM]. Dative of indirect object.

συναγαγετε [συναγω] aor. imp. **"gather"** - GATHER UP. The aorist is possibly ingressive where the focus is on the beginning of the action - "start gathering." Another allusion to the wilderness wanderings of Israel and the provision of manna, Ex.16:16ff. Only found in John.

Περισσευσαντα **"pieces"** - [THE FRAGMENTS] HAVING BEEN LEFT OVER (resulting from the action of breaking\*). The participle is adjectival, attributive, limiting "the fragments." The disciples are probably not cleaning up the scraps, but rather unused portions of the broken bread.

ἵνα "-" - THAT [NOTHING BE LOST]. Introducing an adverbial clause, final, expressing purpose; "so that nothing may be wasted", Moffatt. Bruce notes an object lesson here, namely that given the starvation level in Palestine, to leave the scraps lying around would be "an insult to the divine giver." Yet, given the value set on food at this time, any scraps would have been happily carried off by those present. What is left over is surely the undistributed food. In another object lesson Bruce notes that God is never impoverished by his generosity, which truth applies to his people such that when they imitate his liberality the proverb applies, "one man freely gives, yet grows all the richer", Prov.11:24 - this concept is widely misused in relation to Christian giving! Such object lessons are interesting, if not misleading. It seems more likely that collecting the remaining food into twelve baskets serves to proclaim the dawning of the day of plenty, the full realization of the promised blessings of the covenant, overflowing and abundant - the manna divine is now.

### v13

οὖν **"so"** - THEREFORE. Inferential, establishing a logical connection, as NIV.

συνηγαγον [συναγω] aor. **"they gathered them"** - THEY GATHERED [AND FILLED]. There is no object in the Greek, but for meaning "them" is often supplied.

**δωδεκα** "twelve [baskets]" - [TWELVE] BASKETS. "Baskets", woven baskets of various size. Were these twelve baskets for the twelve apostles? This is unlikely. Again, John is interested in the symbolic weight attached to the fact - twelve baskets for twelve tribes. Note also how the bread gets a repeat performance, but the fish fades into obscurity. The discourse is about the bread of life with allusions to the wilderness manna. A fish has no symbolic value, certainly not till someone thought up the fish acrostic (A friend of mine constantly proclaimed that it is wise to give a wide birth to a car driven by a person with a bald head, wearing a hat, or with a fish symbol on the rear window! At times the list grew longer, but it would be unwise of me to publish it!!).

**κλασματων** [**α ατος**] gen. "**with the pieces**" - OF FRAGMENTS. The genitive is adjectival, idiomatic / of content; "full of fragments." As noted above, these are not scraps of partly eaten food. The scraps would be left as a gift to the birds, although in affluent Western societies it is viewed as littering.

**εκ** "of" - FROM. Serving here as a partitive genitive.

**τοις βεβρωκοσιν** [**βιβρωσκω**] dat. perf. part. "**by those who had eaten**" - [THE LOAVES OF BARLEY WHICH WERE LEFT OVER] TO THE ONES HAVING EATEN. The participle serves as a substantive, instrumental dative, expressing agency.

#### v14

v] Jesus withdraws from the crowd to "the mountain", v14-15. Having witnessed the sign, the people conclude that Jesus is the coming prophet, probably the prophet like unto Moses. The trouble is, someone greater than Moses is standing before them. The crowd sees in Jesus someone who will free them from the tyranny of Rome, but Jesus won't have a bar of it.

**ουν** "-" - THEREFORE. Inferential, establishing a logical connection, "so", or transitional, as NIV.

**ιδοντες** [**ειδον**] aor. part. "**after [the people] saw**" - [THE MEN] HAVING SEEN. The participle is adverbial, best taken to introduce a temporal clause, as NIV, although causal is possible, "because the people saw."

**σημειον** [**ον**] "**the miraculous sign**" - MIRACLE, SIGN [WHAT HE DID]. Accusative direct object of the participle "having seen", serving as the antecedent of the pronoun **ο**, "what, which"; "when the people saw the sign which he had done." Some texts have the plural, such that the feeding was one sign (obviously a chief sign) among many.

**ελεγον** [**λεγω**] imperf. "**they began to say**" - WERE SAYING. The imperfect is probably inceptive, as NIV, where the focus is on the beginning of the action.

**οτι** "-" - THAT. Introducing a dependent statement of direct speech expressing what they were saying.

ὁ προφητης **"the prophet"** - [THIS ONE IS TRULY] THE PROPHET. Predicate nominative. Given the context, the crowd probably thought in terms of the prophet like unto Moses, rather than the promised Elijah, cf. Deut.18:15-19. Jesus had certainly acted in a Moses like way. Note the later view of Rabbi Isaac, c.AD.300, which was the likely sentiment of those who ate of the fish and loaves; "As the first redeemer caused manna to descend ..... so will the last redeemer cause manna to descend."

ὁ ἐρχομενος [ἐρχομαι] pres. mid. part. **"who is to come"** - THE ONE COMING. The participle is adjectival, attributive, limiting "prophet", as NIV. The present tense may be futuristic; "This must be the prophet, the one who the scriptures say, will come into the world."

εἰς + acc. **"into [the world]"** - Spatial, expressing direction toward, and arrival at.

## v15

οὖν "-" - THEREFORE. Transitional - left untranslated, as NIV.

γινους [γινωσκω] aor. part. **"knowing"** - [JESUS] HAVING KNOWN. The participle is adverbial, best treated as causal, "because Jesus knew that."

ὅτι **"that"** - Introducing an object clause / dependent statement of perception expressing what Jesus knew.

ἀρπαζειν [ἀρπαζω] pres. inf. "-" - [THEY ARE ABOUT TO COME AND] TO SEIZE [HIM]. As with "to come", this infinitive is complementary, completing the sense of the verb "are about."

ἵνα + subj. "-" - THAT [THEY MAY MAKE]. Introducing a final clause expressing purpose, "in order to make *him* a king".

βασιλεα [βασιλευς] **"a king"** - [*him*] a king. Accusative complement of an assumed personal pronoun "him". If the crowd thought Jesus was the promised prophet, why try to crown him king? It is possible that they combined the roles of prophet and king in their understanding of the messiah, although not probable. It is likely that they failed to recognize Jesus as the messiah, but made a simple move from a Moses type leader to a popular messianic freedom-fighter who would lead a revolution against Rome. They failed to see that someone greater than Moses stood before them. Their failure was of "Golden Calf" proportions and caused Jesus to "flee" back up the mountain.

ἀνεχωρησεν [ἀναχωρεω] aor. **"withdrew"** - WENT BACK, DEPARTED [AGAIN]. Note that a variant text exists which may well be original: "fled back", NJB, "escaped", JB.

το ορος **"a mountain"** - [INTO] THE MOUNTAIN, HILL. The definite article may serve to identify a particular hill, or the hill they are already on the side of, or possibly an allusion to Mount Sinai.

**αυτος** pro. "[by] himself" - he [alone]. Technically this pronoun, and its adjectival modifier **μονος**, "alone", stands in apposition to **Ιησους**, "Jesus", "Jesus .... he alone withdrew", but it virtually functions as an adverbial modifier of the verb "to withdraw"; Jesus withdrew "he alone" = "by himself" = "privately", cf., BDAG 152.1.e.

#### v16

Jesus walks on the sea, v16-21. i] The trouble faced by the disciples, v16-18: The disciples also leave, but by boat. John gives us no reason for the boat trip, but possibly the disciples need to be removed from a situation bordering on rebellion against Rome. During the crossing of the lake the disciples are hit by a strong headwind.

**δε** "- " - but/and. Transitional, indicating a step in the narrative.

**ως** "**when**" - AS. Here temporal, serving to introduce a temporal clause, "when", as NIV.

**οψια** adj. "**evening**" - [EVENING] CAME. Probably the disciples set off late afternoon.

**επι** + acc. "**to [the lake]**" - [THE DISCIPLES OF HIM WENT DOWN] UPON, ON [THE SEA]. Spatial.

#### v17

**εμβαντες [εμβαινω]** aor. part. "**got into a boat**" - [AND] HAVING EMBARKED [INTO A BOAT]. The participle is adverbial, modifying the verb "they were going", possibly modal, expressing manner, "embarking in a boat they started across the sea", Moffatt. "Embarked on a boat", Barclay.

**ηρχοντο [ερχομαι]** imperf. "**set off**" - THEY WERE GOING. Either action is possible, "made their way across the lake", Phillips; "intending to cross the lake", NAB.

**περαν** + gen. "**across [the lake]**" - ACROSS [THE SEA TO CAPERNAUM]. Spatial.

**ηδψ** adv. "**by now [it was dark]**" - [AND DARKNESS] ALREADY, NOW [HAD COME]. Temporal adverb.

**εληλυθει [ερχομαι]** pluperf. "[Jesus] **had [not yet] joined [them]**" - [AND JESUS NOT YET] HAD COME [TO THEM]. The pluperfect "highlights the non-occurrence of Jesus' arrival in the antecedent past", Novakovic re Fanning. This phrase, along with "by now it was dark", explains why they embarked, not why they were expecting Jesus to come to them while they were sailing in the boat.

#### v18

"And the sea was getting up under a strong wind", Moffatt.

τε "-" - AND. Coordinate conjunction, "and, and so", here with the sense "moreover", Brown.

πνεοντος [πνεω] gen. pres. part. "a [strong wind *was*] blowing" - [THE SEA OF A STRONG WIND] BLOWING [WAS BEING ROUSED]. Zerwick, Novakovic and Harris classify the genitive participle with the genitive "strong wind" as a genitive absolute construction, causal, rather than temporal; "because a strong wind was blowing, the sea became rough", but temporal is still possible, "while the sea was mounting under a strong wind", Berkeley. "The sea was getting up (rising / mounting / becoming rough) from a strong wind."

## v19

ii] Jesus appears to the disciples, v19-20: Having covered only about three miles because of the gale, the disciples are confronted by Jesus walking on the water (not "walking beside the sea" as some more liberal commentators suggest). Jesus reassures the disciples by showing them that he is not some water ghost, but their master. It is possible that the form of words alludes to the divine name - "I am." The disciples have just had their own "burning bush" experience.

εληλακοντες [ελαυνω] perf. part. "when they rowed" - [THEREFORE] HAVING STRIVEN = ROWED. The participle is adverbial, best treated as introducing a temporal clause, as NIV. cf., Lk.8:29.

ως "about" - AS. The comparative is used here to express an approximation; "about", as NIV.

σταδιους [ον] "[three or four] miles" - [TWENTY-FIVE OR THIRTY] STADES. Accusative of measure. A stade is about 200 metres, just under a furlong.

περιπατουντα pres. part. "walking" - [THEY SEE JESUS] WALKING. The present tense indicating ongoing action, while the participle, as with γινομενον, "coming / approaching", serves as the accusative complement of the direct object "Jesus" standing in a double accusative construction.

επι + gen. "on [the water]" - UPON [THE SEA]. This spatial preposition, "upon, on", used a number of times already of being "on the lake", here takes the genitive. This has prompted some to suggest that John is not describing a miracle, but rather that Jesus is walking on the edge of the lake, "by the seashore." Of course, if this was so, the whole point of the story is lost. The synoptic gospels use the επι + acc., "upon the lake", and their account of the same incident is clearly miraculous.

εφοβηθησαν [φοβεω] aor. pas. "they were terrified" - [AND COMING NEAR THE BOAT AND] THEY WERE AFRAID. The aorist is probably ingressive, where a slight stress is placed on the beginning of the action. The passive voice is obviously mediopassive; "fear gripped them", Barclay.

## v20

δε **"but"** - BUT/AND. Transitional, indicating a step in the narrative; often translated here as an adversative, as NIV.

αυτοις dat. pro. **"[he said] to them"** - [HE SAYS] TO THEM. Dative of indirect object with the historic / narrative present tense verb "to say." The article ὁ serves as the personal pronoun **αυτος**

εγω ειμι **"it is I"** - I AM. Possibly being used to indicate that the miracle is a theophany; an allusion to the great "I AM." See Bultmann's commentary where he canvases all the possible meanings. For "I AM" see 8:24.

μη φοβεισθε [**φοβω**] pres. imp. **"do not be afraid"** - Serving as a prohibition. The present tense, being durative, gives the sense "do not keep on being afraid."

## v21

iii] Homeward bound, v21: The disciples "want" Jesus to get into the boat, but we are not quite sure if he does. Probably Jesus does get into the boat, the wind becomes more manageable and they make quick headway to their destination. And so we are reminded that Jesus will carry us safe to that distant shore.

ουν **"therefore"** - Inferential, establishing a logical connection, "so", or transitional, "then", as NIV.

λαβειν [**λαμβανω**] aor. inf. **"[they were willing] to take him [into the boat]"** - [they were willing] to take, receive [him into the boat]. The infinitive is complementary, completing the sense of the verb "were willing." There is debate over whether this is a fulfilled, or unfilled, wish, ie., did Jesus actually get into the boat? At any rate, the disciples, having heard Jesus speak, are reassured that he is no apparition, he is not a spirit of the sea out to do them harm. "They gladly took him aboard", Phillips.

ευθεως **"immediately"** - [AND] IMMEDIATELY [THE BOAT CAME UPON THE LAND TO WHICH THEY WERE GOING]. Temporal adverb. Barrett suggests that John is recording another miracle, but this is unlikely. He is surely just emphasizing that the boat reached the shore unheeded. So, rather than "the boat instantly reached the land", Moffatt, we would do better to go with "and the boat quickly reached the far shore."

## 6:22-33

### The Ministry of Messiah, 2:1-12:50

#### 4. Jesus the bread of life, 6:1-71

##### ii] Bread from heaven

##### Synopsis

The crowd, having confirmed that Jesus is no longer in the vicinity where the feeding of the 5,000 had taken place, embark and cross over to the west side of the lake looking for him. They are somewhat confused, wondering how he was able to get to the other side of the lake, given that he didn't leave with his disciples. Jesus questions their enthusiasm, making the comment that they have come after him for more free food and not because they are prompted by the signature of the feeding. Jesus then calls on them to work for a food that does not rot away, a food for eternal life, a food that requires the work of faith. The crowd then asks Jesus for a further divine sign to authenticate his person, something like the manna Moses gave the children of Israel. Jesus points out that manna was from God, just as he, the bread of life, is from God.

##### Teaching

God in Christ (the Son of Man) provides a food that endures forever, a food that enlivens those who feed on it. Feeding is believing, the food is the Word, and life is the result.

##### Issues

i] Context: See 6:1-21. Following the feeding of the five thousand, John presents a short introductory narrative, v22-24, followed by the discourse proper, Jesus the True Bread of Life, v25-71. The discourse presents as follows:

Part 1, v25-33: Drawing on Sinai imagery, manna from heaven, John introduces us to the *bread from heaven*, "a food that endures to eternal life";

Part 2, v34-51: Jesus is the living bread, the bread of life, a new life through faith in Jesus;

Part 3, v52-59; Jesus is both the bread and the giver of the bread, he gives himself, *the flesh and blood of the Son of Man* - "whoever feeds on this bread will live forever."

Part 4, v60-71; The chapter concludes with an epilogue; a narrative on those abandoning Jesus, v60-66, and for those who stay, a reflection on Jesus' teaching, v67-71. Jesus' words are "Spirit and life", and they are realized through faith.

Anyone addressing the *Bread of Life* discourse is immediately confronted by its lack of logical sequence - is the argument circular, linear, parallel, ..... or what? When the commentators are consulted we immediately discover that nearly all have their own take on the progress of the argument. John seems to have presented us with a rambling homily that is devoid of formal structure.

Dodd opts for three parts, v26-34, 35-50, 51-59, and an epilogue, v60-71. Other commentators also go for three parts, but divide them up differently, eg., Lindars, v26-31, 32-40, 41-51, or Carson, v27-34, v35-48, v49-58. Schumann argues for two parts, v26-51, 52-58. Again, others commentators agree, but disagree on how to divide up the two parts.

Leenhardt, also Beasley-Murray, divides the whole passage into three thematic parts, v22-35, 36-47, 48-71 - *The bread from heaven*, *The true subjects of the true messianic king*, and *The departure and coming of the Son of Man*.

It seems more likely that the structure hangs off the questions and statements directed to Jesus, and his answers, ie., an interrogation-response form of discourse:

#1. "Rabbi, when did you get here?" v25:

"do not work for food that spoils, but for food that endures to eternal life", v26-27.

#2. "What must we do to do the works God requires", v28:

"believe in the one he has sent.", v29.

#3. "What sign will you give? .... He (Moses) gave them bread from heaven to eat", v30.

"the bread of God is the bread that comes down from heaven and gives life to the world", v31-33.

#4. "Always give us this bread", v34:

"whoever comes to me will never go hungry ...believes ... shall have eternal life ...", v35-40.

#5. "How can he say that he came down from heaven?", v41-42:

"I am the bread of life (not manna) .... Whoever eats (comes / believes) this bread will live forever", v43-51.

#6. "How can this man give us his flesh to eat?", v52;

"Your ancestors ate manna and died, but whoever feeds (= believes) on this bread (my flesh / my blood = my sacrifice) will live forever", v53-59.

#7. "This is a hard teaching. Who can accept it?", v60;

"the Spirit gives life .... The words I have spoken .... are full of the Spirit and life. Yet there are some ... who do not believe", v61-67.

#8. "Do you want to go away as well?", v67. "Lord, to whom shall we go?" v68:

"have I not chosen you ..?" v69-71.

Note that some commentators argue that v61-71 work off the *Jesus Walks on Water* narrative.

ii] Structure: *Bread from heaven*:

The crowd finds its way to Jesus, v22-24;

The discourse proper - "He gave them bread from heaven ...", v25-59:

A food that endures to eternal life, v25-33;

Jesus provides the life-giving food, v34-51;

Jesus' sacrifice is the life-giving food, v52-59.

iii] Interpretation:

John places this discourse in the synagogue at Capernaum. Although often interpreted as either a pro, or anti, theological exposition of the Lord's Supper, we are on far safer ground if we see it as an evangelistic homily where Jesus' teachings are shaped for a gospel presentation to Hellenistic Jews (Jews of the dispersion). The discourse is certainly evangelistic in nature, and it builds on the sign of the feeding of the five thousand, cf., Morris. The feeding of the five thousand reflects the imagery of Israel's divine feeding with manna during the wilderness wanderings. John tells us that Jesus provides new manna in his own person and that those who feed on him, in the sense of believe on him, will possess life eternal. The focus of that feeding / believing is Christ's sacrificial death, hence John's setting in the context of the Passover.

The interrogation-response format proceeds as follows:

John first establishes the setting and the mood of the crowd, before moving us to question / statement #1, *ποτε ὧδε γεγονας*, "when did you come here? Jesus responds to the crowd's desire for a free feed, suggesting they should work for a food that will last them for life eternal.

This leads us to question / statement #2 - *τί ποιῶμεν*, "what work?" - a typically nomist response! Jesus explains that the work God requires is to believe in the one he has sent - the law of faith / belief in Christ.

This leads to question / statement #3, *τί ποιεῖς συ σημεῖον*, "what sign do you do?" If "the Jews" (Israel's religious establishment) are to believe that Jesus is God's messiah, the Christ, the one sent from God, then he has to do something comparable to the Mosaic sign of manna, given that it was believed that the messiah would actually repeat this Mosaic sign before ushering in the new

age of the kingdom. Given what has just transpired, we have here a classic example of Johannine irony! As Mary Poppins said, *Some people can't see past their nose*. Instead of moving back and explaining the obvious, Jesus reminds them of the simple fact that the bread Moses provided only sustained for a moment, but the bread that God the Father provides is life-giving bread.

This statement moves the discourse to question / statement #4, δος ἡμιν τον αρτον τουτον, "give us this bread."

*Jesus' exegesis of the text "He gave them bread from heaven to eat", v31-32.* Jesus makes two points: First, don't read "he" to mean Moses, but rather "my Father"; Second, don't read "gave" as a past tense, but rather as a present tense, "gives." The true, or probably better "real" bread from heaven, is available now for the eating. The idea of eating heavenly bread in the present is developed in the rest of the chapter. The eating is described figuratively as eating Jesus who is the bread from heaven. This inevitably involves eating his words which simply entails receiving / believing his words. In coming to Jesus, receiving Jesus, believing in Jesus as the Christ (the word / gospel), a person receives the life-giving Spirit and thus inherits eternal life.

*The eucharistic overtones in John chapter 6.* It is doubtful whether John writes these words with an eye to the eucharist, but clearly this chapter has served as a source for liturgical images. For example, Bishop Cranmer in his construction of the Lord's Supper in the English Book of Common Prayer instructs the participants to "feed on him in your hearts by faith with thanksgiving." The idea of feeding by faith comes from this chapter, although John's sense of Jesus' words is that feeding is but a symbol for the act of believing. This, of course, was Zwingli's point, against Calvin. Cranmer followed Calvin's notion of a spiritual feeding on the body and blood of Christ by faith, which idea had little scriptural merit in the eyes of Zwingli and his followers. See Carson's short summary of the discourse for "sacramental" interpretations of this passage, p277.

iv] Homiletics: *The Bread of Life*



I can remember as a young child going with my parents to stay up in the Blue Mountains, west of Sydney. On one afternoon we all went to the local tea rooms and there I was introduced to the delicacy known as Devonshire Teas, or more

commonly, "hot scones, jam and cream." I can remember the scones to this day; they were hot, round, gem-scones. No scone, to this day, has ever tasted as good as those scones.

We get the impression that the crowd, having consumed their *ploughman's lunch* the day before, had the same feeling about the bread rolls and pickled fishes. When they discovered that the Master Baker had left them, they were willing to hop a ferry and get across lake Galilee to get another taste. Of course, instead of another sit-down-lunch, all they received was some free advice. They were reminded that it is better to eat a bread that never goes stale and never runs out, a bread to eat for eternity, a bread just for the asking.

Nothing is free, or so it seems, and so the crowd asks Jesus what duty they have to perform for God to get this bread. Jesus' answer is actually too simple; the gospel is always too simple. Anyway, the crowd thinks that trusting Jesus for this amazing bread, and this for the asking, is stretching reality a bit. So, they ask for a sign, something like the one Moses performed for the people of Israel when he fed them with manna. Jesus can't let this pass without making the point that it wasn't Moses who gave the bread, it was God, and the bread God gives he gives now, a bread that originates with God, comes down from God, and gives life eternal. "Well!" said the crowd, "from now on, give us this bread."

John the evangelist reminds us again that life eternal is a gift of God for those who put their trust in Jesus. This gift of life is ours for the asking, ours when we ask Jesus.

### **Text - 6:22**

The setting - the crowd finds its way to Jesus, v22-24. These verses serve as a transition to the *Bread of Life* discourse from the feeding of the five thousand and Jesus' walking on water. The scene details the crowd's realization that Jesus is no longer in the vicinity. On the day following the feeding, part of the crowd embark in boats that have arrived from Tiberias, and on landing at Capernaum, they seek out Jesus for another Moses-like feeding of Manna. The crowd is still puzzled as to how Jesus has gotten from the Eastern shore of the lake to the North Western shore, given that the disciples had left in the last available boat. Their question "when" includes the "how". Interestingly, there is a range of textual variants for these verses, either additions, or alterations, all geographical fixes which would have bemused John.

Verses 22-24 do not read well in that v23 serves as a parenthetical explanation. John needs to explain how it is that the crowd is unable to follow the disciples when they set off by boat, but then on the next day they are able to

follow by boat. Presumably the strong wind experienced by the disciples has blown some fishing boats onto the eastern shore of lake Tiberias.

**τη επαυριον** "the next day" - ON THE MORROW. The article serves as a nominalizer, the dative being temporal; "on the next day." Often these little statements are used to introduce a new episode rather than detail an exact time sequence.

**ὁ εσθηκως [ιστημι]** perf. part. "that had stayed" - [THE CROWD] THE ONE HAVING STOOD. The participle is adjectival, attributive, limiting "crowd"; "the crowd which had remained on the far side of the lake."

**περαν** + gen. "on the opposite shore" - BEYOND, ACROSS [THE SEA]. Spatial: "on the other side of the sea", Berkeley.

**ειδον** aor. "realized" - SAW. The verse is a single sentence controlled by this verb. The tense doesn't make sense so the word is best translated as a pluperfect, "they had seen / observed / realized", cf. NEB.

**ὅτι** "that" - Here introducing an object clause / dependent statement of perception expressing what they realized.

**πλοιαριον** "boat" - [ANOTHER] LITTLE BOAT [WAS NOT THERE]. The diminutive form, "little", is not used when the/a boat is referred to later in the verse. Presumably the same boat is intended.

**ει μη** "-" - IF NOT = EXCEPT [ONE]. Introducing an exceptive clause, expressing a contrast by designating an exception. Lit. "there was not there another boat except one" = "there had only been one boat there", Barclay.

**ὅτι** "and that" - [AND] THAT. As **ὅτι** above.

**τοις μαθηταις [ης ου]** dat. "[Jesus had not entered it with his] disciples" - [JESUS DID NOT COME WITH] THE DISCIPLES [OF HIM INTO THE BOAT]. Dative of direct object of the **συν** prefix verb "to enter with" / association, accompaniment, as NIV.

**αλλα** "but" - BUT [ONLY THE DISCIPLES OF HIM DEPARTED]. Strong adversative serving in a counterpoint construction; "not ..... but ....." "But the disciples had embarked by themselves."

## v23

**εκ** + gen. "[some boats] from [Tiberias]" - [OTHER BOATS] FROM [TIBERIAS CAME NEAR THE PLACE]. Expressing source / origin, "from", or separation, "away from." The meaning is obscure. Had the boats come from Tiberias to near the place where the feeding took place, or was Tiberias near the place?

**τον αρτον [ος]** "the bread" - [WHERE THEY ATE] THE BREAD. It is no longer loaves, but "bread". This could be taken as a eucharistic allusion, but that is unlikely.

**ευχαριστησαντος [ευχαριστω]** gen. aor. part. "**after [the Lord] had given thanks**" - [THE LORD] HAVING GIVEN THANKS. The genitive participle with the genitive noun "the Lord" forms a genitive absolute construction, best taken as temporal; "after the Lord's thanksgiving", Moffatt. Again, another possible eucharistic allusion, but not found in a number of manuscripts and so possibly an addition. Left out by NJB. The clause may go with the verb "came [from Tiberias]" but most translators opt for the verb "they ate". "When the Lord gave thanks", NAB.

#### v24

**οὖν** "-" - THEREFORE. Inferential, establishing a logical connection; "so, when the crowd saw ...", ESV.

**ὅτε** "**once**" - WHEN [THE CROWD SAW]. The temporal conjunction serves to introduce a temporal clause.

**ὅτι** "**that**" - THAT [JESUS IS NOT THERE, NOR THE DISCIPLES OF HIM]. Introducing an object clause / dependent statement of perception expressing what the crowd realized. Following accepted form, the tense used at the time of speaking is used in the statement, ie., present tense.

**εὐβησαν [εμβαινω]** "**got into the boats**" - THEY EMBARKED [INTO THE BOATS]. "Embarked in the boats *which came from Tiberias*."

**ζητουντες [ζητω]** pres. part. "**in search of [Jesus]**" - [AND CAME TO CAPERNAUM] SEEKING [JESUS]. The participle is adverbial, possibly final, expressing purpose; "and went to Capernaum in order to look for Jesus."

#### v25

*The Bread of Life* discourse, v25-71: i] A food that endures to eternal life, v25-33. # 1. "When did you get here?" As in the Nicodemus discourse, Jesus ignores the question "when did you get here?", v25, and launches into the real issue facing the crowd. Although the crowd has witnessed, or at least heard of the miraculous feeding, their response is to seek another full belly rather than discover the meaning of the sign, a sign which points to a food that does not spoil, a food that endures to eternal life. In v27 Jesus points out that instead of striving for food that does not last, it is far better to strive for eternal food, a food that enlivens. Jesus is divinely authorized to provide this food.

**εὕροντες [εὕρισκω]** aor. part. "**when they found**" - [AND] HAVING FOUND [HIM]. The Participle is adverbial, best taken as introducing a temporal clause, as NIV.

**παραν της θαλασσης** "**on the other side of the lake**" - ACROSS THE SEA. Capernaum is on the North Western shore of lake Galilee, while Tiberias is on the Western shore, so "across the sea" doesn't really fit. It is unclear where the

feeding took place, but most opt for the Eastern shore. "Across the sea" also serves to underline the miracle of walking on water. Jesus didn't just walk around the edge.

ῥαββι "**Rabbi**" - TEACHER. A title of respect.

αυτω dat. "[**they asked**] **him**" - [THEY SAID] TO HIM. Dative of indirect object.

ποτε "**when [did you get here]?**" - WHEN [DID YOU BECOME HERE]? Temporal interrogative particle. The question probably combines both "when" and "how"; "How did you get here"?

## v26

αυτοις dat. pro. "-" - [JESUS ANSWERED AND SAID] TO THEM. Dative of indirect object. John uses the usual Aramaic construction, "answered and said", although usually "answering said" in the synoptics.

αμην αμην λεγω υμιν "**I tell you the truth / very truly I tell you**" - TRULY TRULY I SAY TO YOU. Used to introduce an important statement, cf., 5:24.

ουχ οτι "**not because**" - [YOU ARE SEEKING ME] NOT BECAUSE. Introducing a causal clause explaining why the crowd is looking for Jesus.

σημεια [ον] "**miraculous signs**" - [YOU SAW] SIGNS. Accusative direct object of the verb "to see." "Not because you saw my signs", Phillips.

αλλ [αλλα] "**but [because]**" - Strong adversative standing in a counterpoint construction, "not .... but". Here the construction is causal, "not because ..... but because ....."

εκ + gen. "[**you ate the loaves**]" - [YOU ATE] FROM [THE LOAVES, BREAD]. Serving here instead of a partitive genitive; "but because you ate of the loaves."

εχορτασθητε [χορταζω] aor. pas. "**had your fill**" - [AND] WERE SATISFIED (resulting in a state of being satisfied\* - eaten your fill, had enough). The word was originally used of gross feeding of animals. Jesus implies that the crowd is just after the food, yet they are aware that the feeding is miraculous 6:14. Of course, not all those present on this occasion were present at the feeding. Many had heard of the miracle, but had not participated in it, so most of the crowd may well have just wanted full bellies. None-the-less, the real problem is that the crowd fails to see the significance of the miracle and so fails to identify the true nature of the person performing it. "Because you had all the bread you wanted to eat", NJB.

## v27

Jesus is the divine manna, so strive for the food that he gives, a good food that endures forever.

εργάζεσθε [εργάζομαι] μη pres. imp. "**do not work for**" - DO NOT WORK FOR. Here in the sense of "do not strive after." With this particular negative the imperative may serve as a command to stop an action already commenced; "stop trying to earn", Barrett.

την απολλυμενην [απολλυμι] "[**food**] **that spoils**" - [THE FOOD] PERISHING. The participle is adjectival, attributive, limiting "food". This is the food that is produced by working, and is a food that does not last.

αλλα "**but**" - Strong adversative standing in a counterpoint construction, "not ..... but ....."

την μενουσαν [μενω] "[**the food**] **that endures**" - [THE FOOD] ABIDING, REMAINING. The participle is adjectival, attributive, limiting "food"; "a food that lasts."

εις "**to [eternal life]**" - Spatial, metaphorical, expressing direction of action and arrival at; "The food which suffers no change but remains in the man as a principle of power issuing in eternal life", Westcott. The idea is obviously similar to the spring of water that wells up into eternal life, but is not easily expressed. Is it a food that "lasts through life", Berkeley, "gives eternal life", Barclay, or "means eternal life", Moffatt?

ὁ υἱὸς τοῦ ἀνθρώπου "[**which**] **the Son of Man [will give]**" - The genitive "of man" is adjectival, of relationship. Jesus again uses his favoured messianic title (Daniel's mysterious Son of Man), a title unrecognized by the crowd (the phrase can just mean "man"); cf., 1:51.

ὑμῖν dat. pro. "**you**" - TO YOU. Dative of indirect object.

γὰρ "**for**" - Introducing a causal clause explaining why the Son of Man is able / authorized to give food / eternal life.

εσφραγισεν [σφραγιζω] aor. "**set his seal of approval**" - [GOD THE FATHER] CERTIFIED. Possibly meaning to demonstrate by authentic proof the truth or validity of something, but more likely meaning to put a mark on something, to indicate ownership but possibly also to mark group identity\*. Westcott suggests that the Son of Man is consecrated to the divine office of sacrifice. So, rather than sealed with God's approval, the sense here may be consecrated to God's service. Probably, certified, or authorized, is better. Jesus is divinely authorized to give the bread of life. "God the Father has given him the right to do so", CEV.

## v28

#2. "What must we do?" - believe, v28-29: The question from the crowd at least implies that some of them understand that Jesus is offering a spiritual food that lasts forever. They want to know what God requires of them to obtain this food, probably in the sense of law-obedience. They have no idea that Jesus is himself doing all that is required, and that they need only ask for the benefit.

God's requirement of the crowd has nothing to do with doing, rather, he requires only believing "in the one he has sent" - faith in the Word of God. The gospel, encapsulated in this discourse, proclaims that Jesus is the provider of a spiritual food "whose properties are such that those who eat it will never hunger again", Bruce.

**οὖν** "then" - THEREFORE. Transitional, as NIV, or inferential, establishing a logical connection, "so".

**τί ποιῶμεν [ποιεῶ]** pres. subj. "**what must we do**" - [THEY SAID TO HIM] WHAT MAY WE DO. Deliberative subjunctive. "What is to be our regular course of action", Morris.

**ἵνα** + subj. "**to**" - THAT. Introducing a purpose clause. "In order to do."

**ἐργαζώμεθα [ἐργαζομαι]** aor. subj. "**do [the works]**" - WE MAY WORK [THE WORKS]. Bultman suggests that the crowd has no understanding of what Jesus is talking about, yet their question does imply some understanding. Their stress is likely on "perform" the works rather than on Jesus' sense of "strive after" a gift. The crowd would certainly not understand that God performs the work to provide the food for eternal life, a food that they need only ask for / eat (receive, believe Jesus, or more specifically, believe Jesus' words). "In order that we may perform the works willed by God."

**του θεου [ος]** "**God requires**" - OF GOD. The genitive is usually treated as verbal, subjective, "the works *which* God *requires* / *desires* / *wills of us*." So, "what must we do in order to perform the works required by God?" See "of God" below.

## v29

**το εργον [ον]** "**the work**" - [JESUS ANSWERED AND SAID TO THEM, THIS IS] THE WORK. Predicate nominative. Note how "the work" is now singular.

**του θεου [ος]** gen. "**of God**" - OF GOD. The genitive is adjectival, classified either as objective, God receives the action (our "spiritual labour", Lindars), or subjective, God produces the action (the work God demands, or his work accomplished in Jesus such that those who believe in him (eat him [figuratively of course]) receive the gift of eternal life). It can be argued that it is plenary, i.e., both objective and subjective. As a subjective genitive one could argue that not only is the possibility of life through faith a work of God, in the sense that he makes it possible, but that also the response of faith itself is God's work in that he gives faith to those he calls ("no man comes to me, except the Father..... draw him"). Given the context, a simple idiomatic / objective sense is probably the intended sense where the genitive "of God" limits "work", "the work *which* God *requires of you*." "God wants you to have faith in the one he sent", CEV.

**ἵνα** + subj. **"to [believe]"** - THAT [YOU MAY BELIEVE]. The *hina* clause is expegetical/appositional in that it explains/defines "is this"; "the work of God is this, namely, that you believe ...." Since "may believe" is a present continuous, the intention may be "a life of faith/believing."

**εἰς** **"in [the one]"** - INTO. Spatial, metaphorical, expressing direction of action and arrival at / goal, end-view. Note how belief in Jesus is expressed by either the preposition **εἰς**, "into", or **ἐν**, "in".

**ἐκεῖνος** pro. **"the one [he has sent]"** - [WHOM] THAT ONE [SENT]. The demonstrative pronoun, nominative subject of the verb "to send", refers to God the Father and serves as an emphatic personal pronoun.

### v30

#3. "What sign will you give?" - v30-33. It is interesting how the crowd, having just witnessed the feeding of the 5,000, asks for a sign. Obviously, the feeding is not proof enough of Jesus' divine authority; they want a true Exodus sign, the sign of manna. In the eyes of the crowd the giving of manna authenticated Moses' authority and a similar sign would authenticate Jesus' authority. "Upon Jesus' stipulation that they believe in him, the Jews, in customary fashion, ask for a sign authenticating his authority", Kostenberger. The quote is uncertain and may come from either Neh.9:15, or Ps.78:24. Jesus explains the quotation in typical Jewish fashion. He makes two points: First, don't read "he" to mean Moses, but rather "my Father"; Second, don't read "gave" as a past tense, but rather as a present tense, "gives." The true bread, or probably better the "real" bread from heaven, is available now for the eating. Jesus goes on to break open this idea: First, the bread is "of God", in the sense of originating with God; it is his bread; Second, the bread is "he who" or "that which" comes down from heaven rather than is sent. The crowd thinks the bread is impersonal (v34), but in v35 Jesus says he is the bread. Of course, the bread is both, as Jesus is both person and Word; Third, the bread is life-possessing and life-giving.

**οὕτως** **"so"** - THEREFORE. Inferential, establishing a logical connection, "so", or drawing a logical conclusion, "thus, therefore."

**αὐτῷ** dat. pro. **"[they asked] him"** - [THEY SAID] TO HIM. Dative of indirect object.

**οὕτως** "then" - THEREFORE. Inferential, establishing a logical connection; "so what sign do you do?"

**σύ** **"you"** - [WHAT SIGN DO] YOU [PERFORM]. The "you" is emphatic.

**ἵνα** + subj. **"that"** - THAT [WE MAY SEE]. Introducing a purpose clause, "in order that."

πιστευσωμεν [πιστευω] aor. subj. "**believe**" - [AND] MAY BELIEVE. The sense is probably "believe in you", Barclay, NJB, although a cursory "believe you", Moffatt, is possible.

σοι dat. pro. "**you**" - Dative of direct object after the verb "to believe."

τί εργαζη pres. ind. "[**what**] **will you do?**" - [WHAT] DO YOU WORK, PERFORM, DO? As noted above, Jesus has already fed the 5,000, but that may not carry much weight with the makeup of the crowd as it is now. It is also clear that the "miraculous sign", in the mind of the crowd, is the provision of "heavenly food", namely, manna. Jesus can be trusted if he can perform a real sign, rather than a conjuring trick; such would authenticate his authority. "You are telling others to perform, but what performance will you undertake to support your claim and thus enable us to trust you?"

### v31

ἡμων gen. pro. "**Our**" - [THE FATHERS] OF US. The genitive is adjectival, relational.

οἱ πατερες [ἡρ ρος] "**forefathers**" - Our ancestors.

το μαννα "**the Manna**" - [ATE] THE MANNA [IN THE WILDERNESS]. Accusative direct object of the verb "to eat." Cf., Ex.16. A defining miracle in the eyes of the Jews. It was later spiritualized, becoming a symbol for God's heavenly word, particularly the law, spiritual teaching, and of the blessings of the age to come. "Divine and miraculous food."

καθω "**as**" - AS. Comparative conjunction used to introduce a comparative clause.

εστιν γεγραμμενον [γραφω] perf. mid. / pas. part. "**it is written**" - IT HAS BEEN WRITTEN. Perfect periphrastic construction, often used to introduce a quote from scripture. The reference is unclear, but probably either from Neh.9:15, or Ps.78:24.

φαγειν [εσθιω] aor. inf. "**to eat**" - [BREAD FROM HEAVEN HE GAVE THEM] TO EAT. The infinitive is adverbial, probably expressing purpose, "in order to eat."

### v32

ουν "-" - THEREFORE. Inferential, establishing a logical connection; "So, *given that they had failed to understand the true nature of the bread from heaven*, Jesus again addressed them. 'Truly, truly, I say to you ....."

ου δεδωκεν [διδωμι] perf. "[**it is**] **not [Moses who] has given**" - [MOSES] HAS NOT GIVEN [THE BREAD FROM HEAVEN TO YOU]. The Perfect tense expresses the continuity of the action; "Moses never ever gave you."

εκ + gen. "**from**" - OUT OF, FROM. Expressing source / origin, as NIV.

αλλ [αλλα] **"but"** - Strong adversative used in a counterpoint construction, "not ..... but ....."

διδωσιν [διδωμι] pres. **"gives"**- [THE FATHER OF ME] GIVES [YOU]. The present tense, being durative, expresses ongoing action. "It is my Father who is giving you the real bread", Barclay.

αληθινον adj. **"true"** - [THE] TRUE, GENUINE, REAL [BREAD FROM HEAVEN]. The position of the adjective is emphatic.

### v33

γαρ **"for"** - BECAUSE. Introducing a causal clause explaining why it is not Moses who gives the bread from heaven, but rather God, namely, because the bread of God is the one that comes down from heaven and gives life to the world.

του θεου [ος] gen. **"[the bread] of God"** - To the Semitic mind the genitive is probably descriptive, idiomatic / source, origin, agent, "bread *from* God" / "bread *which* God *gives* is the one coming down ....." although possibly a possessive sense is in mind, so Novakovic. Given v32, source / origin is dominant. A verbal classification, subjective, is also possible, "the bread *supplied by* God", Harris, although we should note that "bread" is not really a verbal noun.

ὁ καταβαινων [καταβαινω] pres. part. **"that comes down"** - [IS] THE ONE COMING DOWN [OUT OF / FROM HEAVEN]. As with "*the one* giving", the participle serves as a substantive, predicate nominative of the verb to-be. It can be either personal, "he who comes down", or impersonal, "that which comes down." In v34 the crowd takes it as impersonal, possibly in a figurative sense - a spiritual bread that gives life, a real bread from heaven, a spiritual manna. John is probably happy to allow the participle to carry either a personal, or impersonal sense, although impersonal seems more likely, given the crowd's response, and this followed by Jesus' self-disclosure in v35. It is in v35 where Jesus proclaims that he is this real bread from heaven, he is the life-giving bread, or more particularly, his words are this life-giving bread in that he is the Word from God. "For the bread of God which comes down from heaven gives life to the world", Phillips.

διδους [διδωμι] pres. part. **"gives"** - [AND IS] *THE ONE* GIVING [LIFE]. The participle as above; "the bread of God is the one coming down from heaven and *is the one giving life* to the world." The present tense indicating the ongoing action of life-giving. Christ is the one who comes down and gives. Note that we have another example of Granville Sharp's rule where the single article associates the two participles "coming down" and "giving [life]."

τω κοσμῳ [ος] **"to the world"** - The world of human habitation.

## 6:34-51

### The Ministry of Messiah, 2:1-12:50

#### 4. Jesus the bread of life, 6:1-71

##### iii] The living bread

##### Synopsis

*The Bread of Life* discourse resumes as Jesus, using the imagery of Isaiah 55 and of God's gift of manna to Israel during the wilderness wanderings, continues with his exposition of the text "he gave them bread from heaven to eat", v31.

##### Teaching

Jesus is the bread of life, a life-giving divine revelation gifted to all who believe in / come to him.

##### Issues

i] Context: See 6:22-33.

ii] Structure: Discourse; *The living bread*:

The discourse proper - "He gave them bread from heaven ...", v25-59:

A food that endures to eternal life, v25-33;

Jesus provides the life-giving food, v34-51;

Jesus' sacrifice is the life-giving food, v52-59.

The interrogation-response structure continues:

#4. "Always give us this bread", v34:

"whoever comes to me will never go hungry ...believes ...  
shall have eternal life ...", v35-40.

#5. "How can he say that he came down from heaven?" v41-42:

"Everyone who has heard the Father and learned from him  
comes to me", v43-46.

Review: Jesus' messianic testimony, v47-51:

"The bread is my flesh which I will give for the life of the  
world."

iii] Interpretation:

Part 2 of the discourse *Jesus the Bread of Life* makes the point that God's saving grace is realized in coming to Jesus. Jesus is the bread of life; by eating him = believing in him / looking on him / coming to him / receiving him, ..., a person may gain life everlasting.

In v30-33 "the Jews" (Israel's religious establishment) ask Jesus for a confirming sign comparable to Moses' giving of manna. Rather than point

out the obvious (the feeding of the 5,000), Jesus notes that the manna provided by Moses only sustained for a moment, but the bread that God the Father provides is life-sustaining. This prompts question / statement #4, *δος ἡμιν τον ἄρτον τουτον*, "give us this bread", v34; possibly "*a perpetual supply of this bread*." Verses 35-40 explain that Jesus is the bread, life-giving bread, a hunger-relieving bread (and thirst-quenching drink). Not only does Jesus give this bread, he is the bread for those who come to him / believe in him. Those who come / believe will possess eternal life and rise in the last day; it is they who are God's elect people, eternally gifted to the Son by God the Father.

Jesus' claim to be the bread come down from heaven prompts grumbling, "Is this not Jesus, the son of Joseph ....."? This leads to question / statement #5, "How can he say that he came down from heaven?", v41-42. Rather than answering the question, Jesus explains why "the Jews" are having difficulty accepting his testimony, v43-46 (See also 5:41-47 where we learnt that "the Jews" are not open to the divine calling because of their vanity and nomism - sanctification by obedience to the Law). The point has already been made that those the Father gives the Son come to / believe in him and so receive eternal life, now the point is restated - none come unless the Father *ἐλκυση*, "draws, attracts", them, v44. Working off a quote from Isaiah 54:13, v45, Jesus explains how the Father does the drawing. Any knowledge of the divine is dependent on a divine prerogative, namely, God's willingness to reveal that knowledge. In an act of gracious kindness, God the Father reveals that knowledge in the scriptures. The problem for "the Jews" is that they are not open to the Father's revelation in scripture, and so similarly are not open to the Father's revelation in Christ, the one who is from God and the only one who has ever seen God, v46.

Review: A summary of Jesus' messianic testimony, v47-51. Jesus is the bread of life, the new divine manna which, when consumed, brings life eternal. The argument reaches its climax in v51 where belief / faith is identified as reliance on the efficacy of Jesus' lifting up / glorification / sacrifice for sin.

*"All those the Father gives me come to me"*, v37, cf., v65, 70. The strongly predestinarian notion of the Father giving Jesus his followers is often repeated in this gospel, cf. 10:29, 18:9. Naturally, a word like "gives" prompts the age-old Calvinist / Arminian debate which then prompts numerous theories, eg., those whom the Father gives to Jesus are given in the sense that "faith is God's work", Schlatter.

John emphasizes a collective giving, the giving of an elect people of God to Jesus, which collective, by its very nature, attaches itself to Jesus. The question is, how does one become a member of this elect, predestined, chosen, "given", people of God? For the stranger outside the gates in Old Testament times, the answer was to get through the gates of a righteous Jew, get into his courtyard and under his spiritual protection. Zechariah put it nicely when he called on Gentiles to hold onto one of the tassels of a righteous Jew as he enters the new Jerusalem. For us, the righteous Jew is Jesus, and so all we need to do is hold onto his tassel, or as John puts it, eat / come / believe in Jesus. We link ourselves to the divine collective, the "given" people, when we believe in Jesus. As for the salvation of this people, that lies in the hands of our sovereign God. John constantly "underscores the human inability to gain salvation apart from divine enablement", Kostenberger.

*Eating the flesh of Christ, cf., v51.* Unlike those who ate the manna in the wilderness, those who eat the true bread from heaven (believe, come, see) will live eternally. Jesus aligns this bread with his flesh, flesh given for the life of the world. Commentators generally agree that this "flesh" is Jesus' sacrifice for the life of the world, a truth implied by John's Passover context. The following passage, v52 -59, seems designed to cause offense to a pious Jew. To top it off, Jesus' explanation to his disciples is somewhat illusive. Presumably this teaching serves as a *hard saying* that sifts the chaff from the wheat.

Note that the word "flesh" is often aligned with the bread of the eucharist, although it should be noted that the word used for flesh here is σὰρξ and not σῶμα, the more common word used when referring to the bread of Lord's Supper.

#### iv] Homiletics: *Feeding on the Word.*

In our reading today, Jesus raises an issue which is central to the craft of preaching. Actually, Paul the apostle sums it up when he says "we preach Christ crucified". The particular focus on the crucifixion of Christ is developed in the next section of John's discourse, v 51-58. In the passage before us, we are introduced to the truth that Jesus is God's divine life-giving revelation. It is this revelation which should be the focus of all preaching.

In expounding the Old Testament text "he gave them bread from heaven to eat", Jesus makes the point that he is the "bread from heaven"; he is God's divine Word, God's divine revelation. Jesus then goes on to make the point that the true seeker is drawn to the Word (comes to, believes

in, looks at) and is sustained by it, raised by it in the day of resurrection and kept by it eternally. Christ is the Word of God; he is the final revelation of God to mankind. Those who feed on this bread, those who believe in Christ, have everlasting life.

The preacher is constantly facing the temptation to craft entertaining sermons that titillate the emotions, often topical, dealing with issues in the Christian life. Of course, the supply of such sermons is driven by demand. In the face of declining church attendance, we preachers are forced to take the popular path to retain attenders and to attract new ones.

In the drive for interesting and relevant sermons, the systematic exposition of scripture comes off second best. Unless a congregation is trained in the art of appreciating expository sermons, they are easily beguiled by the drama and artistry of a topical, or theological performance. Yet, the systematic exposition of scripture itself covers every topic imaginable, and does so with divine proportions within the wider context of revelation itself. Each passage of scripture has its Word from the Lord.

So, let us craft, not sermons on topics of interest, or elements of systematic theology, but the exposition of scripture. The crafting of expository sermons, based squarely on a passage of scripture, drawing on the truth of that passage and relating it to life, not only draws the seeker to Christ, but enlivens them for eternity.

### **Text - 6:34**

*The Bread of Life* discourse, v25-71: ii] Jesus provides the food that endures to eternal life, v34-51. Jesus, continuing to exegete the text "he gave them bread from heaven to eat", announces that he is the true bread from heaven, such that whoever comes to him, whoever believes in him, will have eternal life. #4:

"Always give us this bread." In much the same terms as the Samaritan woman, the crowd responds by asking for an endless supply of this spiritual life-giving bread, v35-40. Jesus says plainly that he is the true "bread from heaven", the life-giving bread. Anyone who "comes to" him, anyone who "believes in" him (the phrases have the same meaning), will, unlike those who ate the manna, never hunger (nor thirst). In v32 Jesus changed the personal pronoun in the quote from "them" to "you". Now, in v36, Jesus explains why he has done this. Unlike their forefathers who saw the manna and believed, this crowd does not believe. The Father has given Jesus the responsibility to gather and care for the new Israel. This fact the crowd needs to know, and know also that those who come to Jesus, those who believe in Jesus, who want to join God's new wilderness community through Jesus, will be preserved by him eternally. They will be preserved because Jesus does God's will and not his own. The survival of this community is assured. The bottom line is, everyone who "looks to" Jesus, the Word of God, the divine

revelation ("looks to" means the same as "comes to", "believes in", as does "eat" later in the discourse), will join in the resurrection of the righteous and so share in God's new eternal community.

οὕν "-" - THEREFORE. Here likely transitional, indicating a step in the dialogue, and so left untranslated.

πάντοτε adv. "**from now on**" - [THEY SAID TO HIM, LORD,] ALWAYS, CONSTANTLY. Temporal adverb; the position is emphatic.

ἡμῖν dat. pro. "[**give**] **us**" - [GIVE THIS BREAD] TO US. Dative of indirect object. Note the similarities with the Samaritan woman and the move that is about to take place from actual bread/water to a spiritual bread/water, of which Jesus is the source.

### v35

ἐγώ εἰμι "**I am**" - [JESUS SAID TO THEM] I AM. Best translated as an emphatic "I myself am [the bread]". The presence of the predicate, "the bread", means that "I am" is probably not being used as a divine title, cf., 8:24. Jesus is further exegeting v31 by pointing out that rather than acting as a Moses type figure who expedites the bread for the people, or God who gives the bread, Jesus is actually the bread. "I am the spiritual sustenance from heaven that gives eternal life."

της ζωης [η] "**[the bread] of life**" -. The genitive is adjectival, attributive, idiomatic / producer, "the bread *which produces* life", is life-giving; "the bread *that/which gives* life", Carson.

ὁ ἐρχομενος [ἐρχομαι] pres. part. "**he who comes / whoever comes**" - THE ONE COMING [TOWARD ME]. As with ὁ πιστευων, "the one believing", the participle serves as a substantive. Note the parallelism here where "comes" and "believes" carries the same sense. Continuing with the exegesis of v31, Jesus makes the point that those who ate the manna got hungry and had to eat again. Imaging such passages as Isaiah 49:10, those who eat the heavenly bread will neither hunger nor thirst again. Once a person has tasted / come to / believed in the life-giving Christ, they will be eternally satisfied / saved.

οὐ μη πεινασῃ [πειναῶ] aor. subj. "**will never be hungry**" - NO NO = NEVER HUNGERS [AND THE ONE BELIEVING IN ME WILL NEVER THIRST AGAIN]. The double negative with the subjunctive here, as with "thirsty", expresses a strong negation (a subjunctive of emphatic negation, although note how διψησῃ, "thirst" is fut. ind., sometimes used to replace the subj.). "Will certainly never ever be hungry."

### v36

Before further explaining more on "the bread from heaven" in v47-51, Jesus "takes a stand against those who, although they have seen him act in the fullness

of his messianic power and authority, still do not believe in him", Ridderbos. The bread from heaven is for them ("you", v32), but they refuse to eat it.

**ἀλλ [ἀλλὰ] "but"** - BUT. Adversative / contrastive. "Yet", Phillips.

**ὅτι "-"** - [I TOLD YOU] THAT. Usually taken to introduce a recitative clause, ie., introducing a dependent statement of indirect speech expressing what Jesus had said to the crowd, namely "that you have seen me and still you do not believe." The trouble is there is no record of him saying anything like this to them. Borgen in *Observations on the Midrashic Character of John 6* suggests that *hoti* here introduces a causal clause; "because". Jesus is still exegeting v31 and is explaining why he uses "you" in v32 when the quote says "them". "I have said 'you', because, though you have seen, you still do not believe."

**καὶ .... καὶ "- ... and"** - Correlative construction, "both ..... and ....." The correlating ideas are obviously both negative. On the one hand the crowd has "seen" Jesus, but obviously only superficially sense, ie., they view him as a wonderworker and not the messiah. On the other hand, they do not believe in him.

**με pro. "me"** - [YOU HAVE SEEN] ME [AND DO NOT BELIEVE]. The "me" is not found in many manuscripts, although most translations personalize what the crowd had seen, namely, Jesus. NEB and REB leave it out. If the miracle of the loaves is what they had seen, then it could be said that Israel drew spiritual significance from the miracle of the manna, but this crowd is more interested in another free-feeding.

### v37

Barrett suggests the following sense for v37-40, "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 all should receive life and be raised up at the last day. Therefore, I will receive and raise up everyone 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."

**παν ὅ "all that / all those"** - ALL WHICH = WHOEVER. The neuter singular is used instead of the more obvious masculine plural (everyone who, whoever...) to emphasize the collective force of the elect given to Jesus by the Father. "All", NIV, solves the problem, but a reader can only be confused by "everything", Phillips.

**διδωσιν [διδωμι] pres. "gives"** - [THE FATHER] PRESENTS, GIVES. The durative present sense of the giving serves to transcend time.

**μοι dat. pro. "to me"** - [ALL WHICH] TO ME. Dative of indirect object.

**ἔξει [ἔκω] fut. "will come"** - WILL MOVE TOWARD, ARRIVE, REACH. Note that the sense of this word in John's gospel is different to the word "come [to Jesus]" which is used in parallel with "believe". So, "come" and "comes" in this

verse have different meanings. The collective covenant community given to Jesus by the Father will be eternally joined to Jesus, attached to Jesus, while those who come to / believe in Jesus, will continue in that community eternally. "The elect community of believers that the Father gives to me will be attached to me eternally."

τον ερχομενον [ερχομαι] pres. part. "**whoever comes**" - [AND] THE ONE COMING [TO ME]. The participle serves as a substantive.

ου μη εκβαλω [εκβαλλω] aor. subj. "**I will never drive away**" - NO NO = BY NO MEANS I WILL CAST. This construction forms a subjunctive of emphatic negation. Although we may question the idea that God selects individuals for inclusion in Christ's community, divine sovereignty probably does extend to maintaining a believer within God's eternal community; see Zwingli on the perseverance of the saints. Carson suggests that the speech-form here is a *litotes* where an idea is promoted by negating the contrary. The intended meaning therefore is "I will certainly keep / preserve"; "I will certainly not reject", Harris.

εξω adv. "-" - OUTSIDE. This adverb of place reinforces the sense of the εκ prefix of the verb βαλλω, "to throw", "to throw out + outside."

### v38

ὅτι "**for**" - BECAUSE. Introducing a causal clause explaining why Jesus will preserve those who come to / believe in him, namely, because he doesn't set out to do his own thing, but rather the will of the Father, and the Father's will is that his covenant community will be preserved to eternity.

καταβηκα [καταβαινω] perf. "**I have come down**" - I HAVING COME DOWN. The perfect tense expresses a present state resulting from a past action. Obviously drawing on the imagery of the manna coming down.

απο "**from [heaven]**" - OUT OF, FROM [HEAVEN]. Expressing source/origin.

ἵνα + subj. "**to [do]**" - [NOT] THAT [I MAY DO THE WILL THE OF ME (= WHICH IS MINE)]. Possibly introducing an epexegetic clause explaining what God's will is, although purpose / aim, is more likely; "for I have come down from heaven (in order that) I may carry out, not my will, but the will of him who sent me."

αλλα "**but**" - Strong adversative in a counterpoint construction; "not ....., but ....."

του πεμψαντος [πεμπω] gen. aor. part. "[**the will**] of him who sent [me]" - [*that I may do* THE WILL] OF THE ONE HAVING SENT [ME]. The participle serves as a substantive, while the genitive is adjectival, either possessive or subjective, "the will *determined by* him who sent me. "The will" of the Father is that "the Son should lose none of those entrusted to him by the Father", Harris, cf., v39.

v39

δε **"and"** - but/and. Transitional, indicating a step in the dialogue.

του πεμψαντος [πεμπω] gen. aor. part. "[**the will**] of the one who sent [me]" - [THIS IS THE WILL] OF THE ONE HAVING SENT [ME]. See v38.

ἵνα + subj. **"that"** - THAT. This construction introduces an epexegetic / appositional clause explaining / defining the content of God's will; "this is the will of him who sent me, namely that ...."

παν adj. **"[I shall lose none of] all"** - ALL [WHICH HE HAS GIVEN ME I SHOULD NOT LOSE FROM IT = THEM]. Pendent nominative. The use of singular neuter "all" again serves to emphasize the collective sense of the community; "that I should not lose one of the whole community", Barrett. The neuter singular αὐτου, "it", "[not lose from] it", is also collective = community = the total sum of God's people = "not lose from them." The preposition ἐξ, "from", stands in the place of a partitive genitive, so "not lose of them." "It is his will that of all he gave me I should lose none", Rieu.

ἀλλὰ **"but"** - Strong adversative in a counter point construction, "not ....., but .....", "but rather *than lose them*, that I will raise them on the last day."

τῇ ἐσχάτῃ ἡμέρᾳ dat. **"at the last day"** - [I WILL RAISE UP IT = THEM ON] THE LAST DAY. The dative is temporal, so also if we read the variant ἐν, "in". Referring to the resurrection of the righteous at the return of Christ. Note, John also seems to have a resurrection of the unrighteous in that day, 5:28-29.

v40

γὰρ **"for"** - BECAUSE. Introducing a causal clause explaining why God's gift endures to eternal life for those "given" to Christ, namely, because it is the Father's will that those who believe in his Son / discern his Son should possess that life.

τουτο "-" - THIS [IS THE WILL OF THE FATHER OF ME]. Nominative subject of the verb to-be. As in v39, the pronoun references forward to the stated content of God's will.

ἵνα **"that"** - THAT. Again, introducing an epexegetic / appositional clause explaining / defining what is God's will. "For what my Father wants is (namely) that ....", TEV.

ὁ θεωρων [θεωρεω] pres. part. **"[everyone] who looks [to the Son]"** - [EVERYONE / ALL] SEEING, LOOKING AT, OBSERVING, BEHOLDING (looking with spiritual insight and perception\*). As with πιστευων, "believing", the participle serves as a substantive. What we have here is another synonym for "believing in." In fact Bultman classifies the two participles as a hendiadys, a single idea expressed with two words. In this context Dodd defines the word as "the

discerning vision which recognizes the eternal reality behind or within the phenomenal facts of the life and death of Jesus Christ." Again, Exodus imagery may be in mind where Israel looked and believed for their salvation in the golden snake lifted up before them. "Everyone who sets their eyes on Jesus will have eternal life."

**εις** + acc. "[believes] in [him]" - [AND BELIEVING] INTO [HIM]. Spatial, metaphorical, expressing direction of action and arrival at. When used of believing **εις** is interchangeable with **εν**, "in".

**αιωνιον** adj. "eternal [life]" - [MAY HAVE LIFE] ETERNAL. The adjective limits "life", the accusative direct object of the verb "to have." Note how eternal life is placed here with being raised in the last day. The two are not synonyms, nor is eternal life an eternal heavenly existence. Eternal life is a quality of spiritual existence which a person possesses now and through eternity. Possessing it enables a person to be raised in the last day. Eternal life is the divine spark that enlivens the soul, moving it from mortality to immortality.

**εν** + dat. "at [the last day]" - [AND I WILL RAISE UP HIM] IN, ON [THE LAST DAY]. This preposition is a variant reading, as in v39, either way, the dative is temporal. John's realized eschatology has prompted some commentators to question the originality of references to the "last day." "These last words return like a refrain in the following verses (v, 39, 40, 44, and 54), not as a later addition (to offset a one-sided "realized eschatology"), but to bring to full expression the heavenly, transcendent character ... of Jesus' mission", Ridderbos.

#### v41

# 5, "Is this not Jesus the son of Joseph? How can he say that he came down from heaven?" v41-46. "The Jews" are not at all happy with Jesus because he has claimed that he is the bread from heaven referred to in v31. They know all about him and his family so why should they *give ear and come to Jesus; hear him that their soul may live?* cf., Isa.55:3. In v44-45 Jesus goes on to develop the argument that only seekers are saved - the problem for "the Jews" is that they are not seekers. God's revelation in the scriptures is only open to those who seek it, so inevitably only seekers will be drawn to Jesus, the source of all truth, and it is only they who will share in the resurrection of the righteous. In v46 Jesus clarifies the point he has just made so as not to leave the impression that people are drawn to Jesus by some personal revelation from God. Jesus himself attracts the seeker because he is "from God."

**ουν** "at this" - THEREFORE. Inferential, establishing a logical connection, "So, the Jews grumbled about him", ESV.

**εγογγυζον** [**γογγυζω**] imperf. "grumble" - [THE JEWS] WERE GRUMBLING, COMPLAINING, MURMURING [ABOUT HIM]. The complaining of Israel is another

allusion to the wilderness wanderings. The imperfect is again used to provide background information, although its durative nature may serve to highlight ongoing complaining. In John the term "the Jews" carries negative connotations. Usually referring to those who do not believe, who are hostile to Jesus, or more specifically the religious authorities in Jerusalem.

**ὅτι "because"** - Introducing a causal clause explaining why the Jews were complaining, namely, because Jesus had said .....

**ειπεν [ειπον]** aor. **"he said"** - In the sense "he claimed". "Because he had exegeted the text, 'bread from heaven he gave them to eat', in such a way as to claim that he was the manna that came from heaven."

**ὁ καταβας [καταβαινω]** aor. part. **"[I am the bread] that came down"** - [I AM THE BREAD] HAVING COME DOWN [OUT OF, FROM HEAVEN]. The participle is adjectival, attributive, limiting "bread", as NIV.

#### v42

**ελεγον [λεγω]** imperf. **"they said"** - [AND] THEY WERE SAYING. The imperfect probably indicates that John has drawn aside from the main narrative, but it may just be durative, "they kept saying", NAB. Possibly iterative; "they began to grumble."

**οὗτος** pro. **"this"** - [IS] THIS *person*. Nominative subject of the verb to-be. The use of the demonstrative pronoun here is a touch insulting. The crowd knows Jesus and his family and as is always the case, *familiarity breeds contempt*.

**ουχ** "-" - NOT. This negation is used in a question expecting an affirmative answer.

**Ιωσης** gen. **"[the son] of Joseph"** - [JESUS THE SON] OF JOSEPH [OF WHOM WE KNOW THE FATHER AND THE MOTHER]? As with the genitive pronoun **οὗ**, "[the father and mother] of whom [we know] ("we" used emphatically)", the genitive is adjectival, relational. Jesus' human origin is, for the crowd, proof that Jesus obviously didn't come down from heaven.

**πως** adv. **"how"** - HOW, IN WHAT WAY. The interrogative particle is used here to express an objection.

**νυν** **"now"** - Adverb of time. There is a textual variant which takes the sense "therefore." This makes more sense, but it is probably the reason why it was changed from "now". Possibly best left out; "how can he say", Phillips, NAB.

**ὅτι** "-" - [DOES HE SAY] THAT [I HAVE COME DOWN OUT OF HEAVEN]? Introducing a dependent statement, direct speech / direct quote.

#### v43

**μη γογγυζετε [γυγγυζω]** pres. imp. **"stop grumbling"** - [JESUS ANSWERED AND SAID TO THEM] DO NOT GRUMBLE. The durative force of the present tense

with the negation **μη** may indicate that the command is to cease an action in progress, "do not keep on grumbling", Beasley-Murray. "Stop murmuring", NEB.

**μετ [μετα]** + gen. "**among [yourselves]**" - WITH [YOURSELVES]. Expressing association / accompaniment; "among".

**αυτοις** dat. pro. "**[Jesus answered]**" - [JESUS SAID] TO THEM. Dative of indirect object.

#### v44

**ελθειν [ερχομαι]** aor. inf. "**[can] come**" - [NO ONE IS ABLE] TO COME [TO ME]. The infinitive is complementary, completing the sense of the verb, "is able."

**εαν μη** + subj. "**unless [..... draws]**" - IF NOT / EXCEPT, UNLESS. Introducing a negated conditional clause, 3rd. class, where the proposed condition has the possibility of coming true, "if not / unless, *as may be the case*, the Father should draw him, *then*, he is not able to come to me"; "no one can turn toward me unless he is drawn by the Father", Cassirer.

**ο πεμψας [πεμπω]** aor. part. "**who sent [me]**" - [THE FATHER] HAVING SENT [ME]. The participle is adjectival, attributive, limiting "Father", as NIV.

**ελκυση [ελκυω]** aor. subj. "**draws**" - SHOULD DRAW, DRAG, ATTRACT [HIM]. Serving to fulfill Isaiah 54:13 quoted by Jesus in the next verse. The revelation of God, the Law, his Word .... draws / attracts those who are willing to hear. Beasley-Murray writes: "this leads Bultmann to interpret the 'drawing' by God as taking place when man abandons his own judgment and 'hears' and 'learns' from the Father, and so allows God to speak to him: the drawing by the Father occurs not, as it were, behind man's decision of faith, but in it". R.H. Lightfoot in his commentary also sees the drawing as a Word-induced-attraction rather than a determining act of the divine will.

**εν** + dat. "**at [the last day]**" - [AND HE WILL RAISE UP HIM] IN [THE LAST DAY]. Temporal use of the preposition; "on the Last Day", Rieu.

#### v45

Jesus quotes from Isaiah 54:13, and then explains the text in v45-46, with an assumed conditional clause in v45, and an elliptical qualification in v46: "It is written, 'They will all be taught by God'. *This means that if, as may be the case* anyone hears what the Father says and learns from it, *then* they will come to me." In the next verse Jesus qualifies his exposition: *This does not mean that* (**ουχ οτι**) they (anyone) have seen the Father; *no one has seen the Father* other than / except (**ει μη**) the one who is from God, only he has seen the Father."

**γεγραμμενον [γραφω]** perf. mid. / pas. part. "**[it is] written**" - IT HAS BEEN WRITTEN [IN THE PROPHETS]. Along with the verb to-be **εστιν**, the participle forms a periphrastic perfect construction. Typical introduction to a scriptural text.

The preposition **εν**, "in", is local, expressing space. The citation is a free version of Isaiah 54:13. Why "prophets" instead of "the prophet Isaiah"? Some suggest it is from a collection of prophetic testimonies, others that John has forgotten the exact source (which is better than Jesus having forgotten the source!!!!).

**θεου [ος]** gen. "[**taught**] by God" - [AND THEY SHALL ALL BE TAUGHT] OF GOD. The genitive could be treated as ablative, expressing the source of the teaching, "taught from God", but more likely adverbial, instrumental / agency, as NIV, a form that regularly follows a verbal adjective, so Novakovic.

**ὁ ακουσας [ακουω]** aor. part. "[**everyone**] who listens / who has heard" - [ALL = EVERYONE] THE ONES HAVING HEARD [FROM THE FATHER AND HAVING LEARNED *from him*]. If we treat the adjective **πας**, "all", as a substantive, "everyone", then this participle, as with **μαθων**, "having learned", is adjectival, attributive, limiting "everyone". When the participles are taken as substantives there is a tendency to apply Grenville Sharp's rule here - the one article associates both participles, as ESV, "heard and learned from the Father." Yet the sense is "Everyone who has heard what the Father says, and learnt from it, comes to Jesus." The aorist tense is probably gnomic, expressing no time sense, although REB opts for "has listened .... learned." The notion of God drawing people to Jesus (v44) is supported by this quote from Isaiah. This drawing is then explained in the terms of God's Word acting on a person who willingly and openly approaches the Word such that they are inevitably pointed to Jesus, ie., those who seek find.

**προς** + acc. "[**comes**] to [me]" - [COMES] TOWARD [ME]. The preposition expresses movement toward.

#### v46

This qualification is not overly clear, but it seems to reinforce the idea that only in Jesus, the Word of God, is the seeker of the divine able to find the divine / "be taught by God" - only Jesus has been personally taught by God.

**ουχ ὅτι** "-" - NOT THAT (= *this does not mean* that). Here introducing an elliptical dependent statement expressing / specifying the negated qualification. See the introductory note to v45. The point is simple enough; "hearing and learning from the Father does not imply seeing him", Bruce.

**ἑωρακεν [ὁραω]** perf. "**has seen [the Father]**" - [ANYONE] HAS SEEN [THE FATHER]. The perfect tense expresses a present state resulting from a past action, here intensive. The only person with the privilege of having seen God is Jesus. Jesus is the perfect incarnation of divine truth; he is the Word of God, "the immediate knowledge of God", Barrett.

**ει μη** "**except**" - IF NOT = EXCEPT. Introducing an exceptive clause, expressing a contrast by designating an exception.

ὁ ὢν [εἰμι] "**the one who is**" - THE ONE BEING. The articular participle of the verb to-be serves as a substantive, as NIV.

παρὰ + gen. "**from [God]**" - FROM BESIDE [GOD]. Here expressing source / origin; "the one who was and is with God", Rieu.

οὗτος pro. "**only he**" - THIS ONE [HAS SEEN THE FATHER]. Demonstrative pronoun, nominative subject of the verb "to see", emphatic by use.

#### v47

Review, v47-51: God provides new manna to the people of Israel. Unlike the manna expedited by Moses where the people ate and died, the new manna expedited by Jesus, the bread of life, when eaten, gives life eternal. This new manna, this bread, is Jesus' flesh - his lifting up, glorification, his sacrifice for the life of the world. Those who believe / eat this bread, in the sense of rest in faith on the efficacy of Christ's sacrifice, will possess life eternal.

ὑμιν dat. pro. "[**very truly I tell**] **you**" - [TRULY, TRULY I SAY] TO YOU. Dative of indirect object. This statement serves to underline the following words; See 6:24.

ὁ πιστευων [πιστευω] pres. part. "**he who believes**" - THE ONE BELIEVING [HAS LIFE ETERNAL]. The participle serves as a substantive. Correctly, "the believer", Moffatt, possibly better expressed "to believe is to have eternal life", Barclay. When expressed verbally we need an object. Often "in Jesus" is supplied, but John is slowly expanding what believing in Jesus entails. Jesus as messiah, the Christ, is central, but more particularly, a Son of Man messiah (the divine man with eternal authority), and a suffering servant messiah (the one who gives his life for the world).

#### v48

ἐγω "**I**" - I [AM]. Nominative subject of the verb to-be, emphatic by use and position, although a subject-pronoun verb to-be construction is accepted form.

της ζωης [η] "**of life**" - [THE BREAD] OF LIFE. The genitive is adjectival, attributive, idiomatic / product, producer - this sort of bread is life-giving. "The bread *which gives* life", TH.

#### v49

ὑμων "**your [forefathers]**" - [THE FATHERS] OF YOU. The genitive is adjectival, relational. Aren't they Jesus' forefathers as well? Brown suggests that this reflects the gap between the church and synagogue at the time of writing the gospel, but this is an unnecessary conclusion. Kostenberger thinks that Jesus uses "your" to distance himself from his opponents.

εφαγον [εσθιω] aor. "ate" - ATE [THE MANNA IN THE WILDERNESS AND DIED]. The aorist is constative where the action is viewed as a whole, ie., they ate for 40 years.

εν + dat. "in" - IN [THE WILDERNESS AND DIED]. Possibly temporal; "while in the wilderness."

#### v50

οὗτος pro. "but here [is the bread]" - THIS *one* [IS THE BREAD]. cf. Ex.16:15. Nominative subject of the verb to-be. The pronoun serves to distinguish the bread of heaven from the bread referred to in v49. Expressed literally in English, the distinction is not clear; "This is the bread which comes down from heaven that one may eat of it and not die." For this reason, the NIV opts for an adversative "but" to make the distinction clear. "The bread I am speaking of", Tasker.

ὁ .... καταβαινων [καταβαινω] pres. part. "that comes down" - [FROM HEAVEN] COMING DOWN. The participle is adjectival, attributive, limiting "bread", as NIV; "This bread (= the bread that I am referring to) is the bread which comes down from heaven."

ἵνα + subj. "which" - THAT. Expressing purpose, "in order that one may eat and not die", or possibly consecutive, expressing result, "with the result that / so that / such that."

τις "a man / anyone" - A CERTAIN ANYONE. Nominative subject of the verb "to eat." "So that if anyone eats it", Barclay. The "anyone" "points to an open offer of salvation", Harris.

ἐξ [εκ] + gen. "-" - [MAY EAT] FROM [IT]. The preposition stands in place of a partitive genitive; "eat of it / the bread."

και "and [not die]" - Here leaning toward a consecutive sense; "may eat, and as a consequence not die." Obviously not referring to physical death, but spiritual death; "die" with respect to God.

#### v51

Jesus is the living bread, flesh offered up for the life of the world. Up till this point, Jesus' "bread of life" and "living bread" terminology is easily understood as symbolic. Jesus is the source of divine truth such that those who believe in him possess eternal life. Jesus now cranks up his imagery as he introduces the sacrificial element of his life, the giving up of his flesh to the cross, which giving expedites the gift of life. Of course, many commentators argue that this move toward literalism is shaped by eucharistic considerations, but this is unlikely. The opposite is the case in that the theology of John 6 shapes the eucharist.

εγω ειμι "I am" - "I myself", Anchor.

ὁ ζων [ζωω] pres. part. "[the] living [bread]" - The participle is adjectival, attributive, but possibly epexegetic / appositional, ie., specifying / defining = explaining "bread" = "the bread *which* gives life."

ὁ ... καταβας [καταβαινω] aor. part. "**that came down**" - [THE ONE OUT OF HEAVEN] HAVING COME DOWN. The participle is adjectival, attributive, limiting "bread". The change in tense from the present in v 50 to the aorist ushers in the fresh thoughts of this verse and indicates that the verse may properly introduce a new paragraph.

εαν τις + subj. "**if anyone / whoever**" - IF A CERTAIN ONE, *as the case may be* [EATS OF THIS BREAD, *then* HE WILL LIVE INTO THE AGE]. Relative conditional clause, 3rd. class - the condition has the possibility of coming true.

εκ + gen. "-" - [EATS] OF [THIS BREAD]. Expressing source / origin, or introducing in for a partitive genitive, "eats some of this bread."

εις τον αιωνα "[he will live] **forever**" - [HE WILL LIVE] INTO THE AGE. A common phrase for "forever". Possible links with Ezekiel 47:1-12.

δε "-" - BUT/AND [AND = INDEED THE BREAD I WILL GIVE FOR THE LIFE OF THE WORLD IS THE FLESH OF ME]. Transitional, indicating a step in the argument, here to a new point.

ἡ σαρχ [ξ κος] "[is my] **flesh**" - THE FLESH. If a eucharistic reference, we would expect σωμα, "body". The imagery relates to the Passover, not the eucharist.

δωσω [διδωμι] fut. "**I give**" - I WILL GIVE. Note the shift to the future tense. Another fresh thought is that instead of the Father giving the bread, Jesus now gives the bread - the giving up of his body to the cross for the life of the world, cf., Barrett p246.

υπερ + gen. "**for [the life of the world]**" - Here expressing representation, "on behalf of the life of the world."

## 6:52-59

### The Ministry of Messiah, 2:1-12:50

#### 4. Jesus the bread of life, 6:1-71

##### iv] The flesh and blood of the Son of Man

##### Synopsis

The discourse on the bread of life, which began at 6:25, comes to a pointed climax in these verses as Jesus rounds off his exposition of the text, "He gave them bread from heaven to eat", cf., 6:31.

##### Teaching

Jesus is the true bread that comes down from heaven, a life-giving bread made possible through his sacrifice for sin.

##### Issues

i] Context: See 6:22-33.

ii] Structure: Discourse; *The living bread*:

The discourse proper - "He gave them bread from heaven to eat", v25-59:

A food that endures to eternal life, v25-33;

Jesus provides the life-giving food, v34-51;

Jesus' sacrifice is the life-giving food, v52-59.

The interrogation-response structure continues:

#6. "How can this man give us his flesh to eat?", v52;

"Your ancestors ate manna and died,

but whoever feeds on this bread (my flesh / my blood)  
will live forever", v53-59.

iii] Interpretation:

In this final interrogation-response element of the discourse, John establishes that the spring of all life is the self-offering of Jesus in his death. In the wilderness, the children of Israel ate manna and were sustained for their journey to the promised land. Yet, they all inevitably died. Jesus, on the other hand, provides a food that will sustain to eternal life. This food is Jesus' flesh and blood, not his actual flesh and blood, but the sacrificial offering of himself upon the cross. So, the person who eats the body and drinks the blood of Jesus (ie., who believes that Jesus, as the crucified Christ, provides for the salvation of those who believe through the offering of himself on the cross) gains the prize of life eternal.

The people of Israel were sustained by heavenly bread during their wilderness journey, but inevitably they all perished in the wilderness. The Son of Man, on the other hand, provides food that sustains to eternal life, and he is that food, a food we must "eat". These words of Jesus prompt question / statement #6, *πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σὰρκα αὐτοῦ φαγεῖν*, "How can this man give us his flesh to eat?" The answer is simple: the "flesh and blood" is Jesus' sacrifice on the cross, and eating is believing. Whoever eats and drinks of this flesh and blood, in the sense of believes in Jesus' sacrifice, lives forever.

Jesus' language is of course figurative (shed blood = "violent death", Dodd). So, when Jesus speaks of eating his body and drinking his blood, he is referring to a belief in the efficacy of his sacrifice, a belief in "the surrender to death of the flesh and blood of the Son of man", Ridderbos, so also Dodd, etc., contra Kostenberger who argues that the imagery is used of the surrender of self, i.e., the reference to flesh and blood is nothing more than Hebrew idiom for the whole person, cf. Matt.16:17, 1Cor.15:50, Gal.1:16, Eph.6:12, Heb.2:14.

As we will note in v60, Jesus' words deepen the offense felt by "the Jews", and even some of the disciples. It may well be that they are offended by the language, but it seems likely that they do finally understand what Jesus is saying, namely that the messiah must suffer and die for the life of the world. A suffering messiah, even unto death, is a difficult teaching and hard to accept.

Note that it is now widely accepted that Jesus' words, although used in shaping the liturgy of the Lord's Supper, do not have sacramental intent within this context, so Carson, etc. See Schnackenburg for a sacramental / eucharistic interpretation of the passage.

#### iv] Homiletics: *John, the Evangelist's Gospel*

The theologian C.H. Dodd commented long ago that the discourses, or if you like, the sermons that are found in John's gospel, are simply evangelistic presentations. Each sermon, in a slightly different way, proclaims the gospel. Our reading today comes from one such sermon which is often titled *The Bread of Life*.

In the sermon *The Bread of Life*, we are reminded that Jesus is the source of spiritual life, eternal life. As the people of Israel journeyed to the promised land, they were sustained with heavenly food, manna. Yet, this miraculous food only sustained them for the journey; it had no spiritual function. Jesus, on the other hand, supplies a miraculous food, a food for eternal life. The food Jesus supplies is the offering of himself upon the

cross for the sins of broken humanity. If we eat this food, that is, if we believe in the crucified Jesus, then we are sustained to eternal life.

With evangelistic sermons like this, it's no wonder that John's gospel was often given to people enquiring about Christianity. Yet today, enquirers are usually given Mark's gospel. The shift from John's gospel is usually driven by the view that its imagery can easily confuse an enquirer. In our reading today we have the rather difficult metaphor of eating Jesus' flesh and drinking his blood. In the early years of the Christian faith, it was rumoured that believers actually ate infants in their "love feasts".

It is interesting how Jesus is quite happy to proclaim the gospel using metaphors, or parables. John tells us that the congregation which heard this sermon was unable to understand the image of eating Jesus' flesh. Jesus' words, on this occasion, sent some disciples on their way, but filtered out a remnant who stayed. Jesus later asked his disciples, "do you also wish to go away?", Peter answered, "Lord, to whom can we go? You have the words of eternal life." So, I guess that in the end, the true seeker understands that eating Jesus' flesh and drinking his blood is a metaphor for believing in Jesus' sacrifice for sin.

"The gospel is the power of God unto salvation"; it is a message that transcends both the words with which it is conveyed and the speaker who conveys it. We don't need to be concerned about the images used in John's gospel, for the truth of the gospel transcends the image. If the gospel of John is the evangelist's gospel, then maybe we should keep using it as our preferred gospel tract.

## 6:52

*The Bread of Life* discourse, v25-71: iii] The bread Jesus gives is his flesh, v52-59. #6. "How can this man give us his flesh to eat?" The "Jews" respond to the stark nature of Jesus' words, prompting an argument among them and ultimately offense. None-the-less, Jesus presses on, expanding the imagery of eating his flesh by adding the image of drinking his blood. Jesus uses sacrificial language to make the point that by identifying with his sacrifice, a person shares his nature and the life he bestows.

οὕν **"then"** - THEREFORE [THE JEWS]. Inferential, establishing a logical connection, "so", as NIV. Expressing the effect of Jesus' words in v21; "this led to", NEB.

εμαχοντο [μαχομαι] imperf. "[the Jews] **began to argue sharply**" - WERE ARGUING, WRANGLING, QUARRELLING [TOWARD ONE ANOTHER]. A very strong word, "strove". Note the possible allusion to Num.20:3. Probably an inceptive imperfect where the stress is on the beginning of the action, as NIV. The reaction

of the Jews to Jesus' words is understandable, see below, v53. "This led to a fierce dispute among the Jews", REB.

λεγοντες [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to argue", "were arguing and said", redundant.

οὗτος pro. "this man" - [HOW IS ABLE] THIS ONE. The use of the demonstrative pronoun here is probably derogatory. "This fellow", Morris.

δουναι [διδωμι] aor. inf. "give" - TO GIVE. Complementary infinitive, completing the sense of the verb "is able". Note, the problem is not expressed in the terms "how are we meant to eat his flesh?", but "how can he give us his flesh?" The giving of Christ's flesh and blood serves to cue us to the sense behind the image, namely, a sacrificial giving - Christ gives himself as a sacrifice for sin.

ἡμιν dat. pro. "us" - [THE FLESH OF HIM] TO US. Dative of indirect object.

αυτου "his [flesh]" - OF HIM. Missing in many manuscripts, but probably original. Obviously Jesus' flesh is intended.

φαγειν [εσθιω] aor. inf. "to eat" - The infinitive here is adverbial, final, expressing purpose; "in order to eat."

### v53

Jesus goes on to explain the point he is making. We must eat and drink Christ's sacrifice for sin - believe in Christ the crucified messiah. Without this belief we have no life within us; we do not possess eternal life.

ουν "-" - THEREFORE. As above; "So, ....."

αυτοις dat. pro. "to them" - [JESUS SAID] TO THEM. Dative of indirect object.

αμην αμην "[I tell you] the truth" - TRULY TRULY [I SAY TO YOU]. Used to reinforce the importance of a statement. The 4th time the phrase is used in this chapter; See 5:24.

εαν μη + subj. "unless" - IF NOT = UNLESS, [YOU EAT THE FLESH OF THE SON OF MAN AND DRINK THE BLOOD OF HIM, YOU DO NOT HAVE LIFE IN YOURSELVES]. Negated conditional clause 3rd. class, where the proposed condition has the possibility of coming true; "if *as may be the case* ....., then ...."

πιητε [πινω] aor. subj. "drink" - The aorist possibly indicating a once only action of drinking.

του ανθρωπου [ος] gen. "[the Son] of Man" - The genitive is adjectival, of relationship. This messianic title, drawn from Ezekiel and referring to the one who receives heavenly authority and rule from the Ancient of Days, is favoured by Jesus because of its illusive nature. The term can be understood to mean nothing more than "a man." Note the shift to a third person self-identification by Jesus, a common messianic play used by Jesus. See 1:51.

οὐκ ἔχετε [ἔχω] pres. "**you have no**" - YOU DO NOT HAVE. If we fail to believe in the crucified Christ then we fail to possess eternal life. Possibly, having life has an intended future sense, so NEB, although eternal life is also possessed now, as NIV.

ἐν "in [you]" - Local, expressing space, here "within"; "you have no inner life", Berkeley.

#### v54

Believing, putting our trust in the crucified Christ (eating and drinking the body and blood of Jesus), brings life eternal, and this life will be experienced in all its wonder and majesty on the day of resurrection.

ὁ τρωγων [τρωγω] pres. part. "**whoever eats**" - THE ONE FEEDING ON [THE FLESH OF ME AND DRINKING THE BLOOD OF ME HAS LIFE ETERNAL]. The participle, as with πινων, "drinking", serves as a substantive. The presence of the single article associates them, cf., Granville Sharp's rule. For this eating, John uses the present tense, rather than aorist of v53. The verb was originally used of animals eating, later of humans, but of eating in a rough manner. Brown sees this literalism as an evidence that the eating and drinking is a reference to the Lord's Supper, although is probably just stylistic. The present tense may indicate continued action. "Our Lord meant the habit of continually feeding on him all day long by faith. He did not mean the occasional eating of material food in an ordinance", Ryle.

καγω pro. "**and I**" - The crasis καὶ ἐγώ is emphatic by position and use.

ἀναστήσω [ἀνίστημι] fut. "**I will raise [them]**" - I WILL RAISE UP [HIM]. Commentators who are focused on the realized eschatology of John's gospel are inclined to see references to the resurrection in the day of judgment as later additions, but of course, NT eschatology is always *now and not-yet*.

τὴν ἐσχάτην ἡμέραν dat. "**the last day**" - IN THE LAST DAY. The dative is temporal, "at/on the last day", ie., the day of judgment.

#### v55

Manna was amazing food, but it was not the real thing, it was not life-giving. Christ's sacrifice is the real thing; it is the life-giving food.

γὰρ "**for**" - BECAUSE. Introducing a causal clause explaining why eating of the flesh and blood gives life eternal, namely, because "my flesh is real food."

ἀληθινός adj. "**real**" - [THE FLESH OF ME IS] TRUE, HONEST, GENUINE [EATING = FOOD AND THE BLOOD OF ME IS] TRUE [DRINK]. The adjective serves as the predicate nominative of the verb to-be, attributive, limiting food and drink. A variant adverb exists, but is probably not original. The spiritual sustenance for eternal life is not manna etc., but rather the genuine item supplied by Christ,

namely, his sacrifice. Jesus' sacrifice is "the only genuine/real" spiritual food for eternal life.

#### v56

A person who believes in Jesus is one with Christ, united to Christ - indwells Christ and is indwelt by Christ.

**ὁ τρωγων [τρωγω]** pres. part. "**whoever eats**" - THE ONE EATING, FEEDING ON [THE FLESH OF ME AND DRINKING THE BLOOD OF ME]. As for "drinking", the participle serves as a substantive; See v54.

**μεινει [μεινω]** pres. "**remains**" - ABIDES, REMAINS, CONTINUES. Present tense indicating a continuous state. The one who eats and drinks of Christ, that is, believes in Christ the crucified messiah, is united to Christ, becomes one with Christ, and thus being identified with Christ, shares the reward of his faithfulness.

**εν** + dat. "**in [him / them]**" - IN [ME AND I] IN [HIM]. Local, expressing space, metaphorical - incorporative union. Often regarded as a eucharistic editorial note; not found in some texts.

#### v57

A person who identifies with Jesus and his cross, dies with Jesus, rises with Jesus, and reigns with Jesus. Just as the Father possesses life in himself so the Son possesses life in himself. Those who believe in the Son become one with him, and so similarly possess life in themselves.

**καθως .... και** "**just as .... so**" - AS ..... AND. Here the comparative conjunction **καθως** with the coordinate conjunction **και** forms a comparative construction, "just as [the living Father sent me .....] so also [whoever feeds on me .....]"

**ζων [ζωω]** pres. part. "**[the] living [Father]**" - [THE] LIVING [FATHER SENT ME]. The participle is adjectival, attributive, limiting by describing "the Father." The Father possesses life in himself and in union with the Father the Son also possesses life in himself. "The Father who is life", Brown, probably better than "source of life."

**καγω "and I"** - AND I [I LIVE]. The crasis **και εγω**, "I also", possibly takes on a consecutive sense, "and as a result I ...." Just as Jesus lives in relation to the Father, so also the believer lives in relation to the Son.

**δια** + acc. "**because of [the Father]**" - BECAUSE OF [THE FATHER]. Possibly instrumental, agency, "through / by means of", ie., it is suggested by some commentators that Christ's life is mediated through / by means of the Father. Probably better taken as causal, "on account of, because of": a) Jesus' life is one with the Father's life; the Father is Jesus' life-source, and b) Jesus lives to do the

will of the Father; Jesus lives for the Father, cf., Morris. Possibly, "I live for the sake of the Father."

και "so" - AND = SO ALSO. Adjunctive; introducing the apodosis of the comparative construction.

με "me" - [THE ONE FEEDING ON] ME. Note the move from eating the body and drinking the blood to eating "me".

κακεινος "-" - THAT ONE ALSO [WILL LIVE]. The crasis **εκεινος και**, "that one also", probably like **καγω** takes on a consecutive sense, "and *as a result* that one ....."

δι [δια] + acc. "**because of [me]**" - Causal; see **δια** above.

## v58

Jesus' sacrifice is the true heavenly bread, the life-giving bread. The people of Israel ate manna from heaven in the wilderness, but it only sustained them in their journey to the promised land. Those who eat the heavenly bread that Jesus gives, who believe in the lifted-up one, will be sustained to life eternal.

ουτος "**this**" - THIS ONE [IS THE BREAD]. This demonstrative pronoun serves as the nominative subject of the verb to-be. The antecedent is obviously Jesus.

ο .... καταβας [καταβαινω] aor. part. "**that came down**" - HAVING COME DOWN. The participle is adjectival, attributive, limiting "bread", as NIV.

εξ + gen. "**from [heaven]**" - OUT OF, FROM [HEAVEN]. Expressing source / origin. The manna came down from heaven and this action is compared with Jesus' coming from heaven. This is the tenth reference to such a coming in this chapter.

ου καθως "-" - NOT AS. The comparative introduces a negated comparative clause. The comparison is a little unclear; is it between the different people who ate, or the different bread - presumably the different bread is in mind? So, the comparison is between the bread that comes down from heaven ( a bread which when eaten gives life everlasting), and the bread the fathers ate in the wilderness; "This is the bread that came down from heaven, not like the bread the fathers ate and died", ESV, so NEB, JB, ...

οι πατερες "**your forefathers / ancestors**" - THE FATHERS [ATE AND DIED]. The Exodus generation ate manna and died; "those ancestors", Brown.

ο τρωγων "**but whoever feeds**" - THE ONE FEEDING ON [THIS BREAD WILL LIVE INTO THE AGE]. The participle serves as a substantive, nominative subject of the verb "to live." Again, a singular person is used of personal faith in Jesus, although the individual is part of a community of believers. The one who believes lives.

v59

In concluding this discourse on the bread from heaven, John notes that it was delivered to the congregation at the synagogue in Capernaum.

ταυτα "this" - [HE SAID] THESE. Accusative direct object of the verb "to say." "Presumably referring to the discourse, v27-58.

διδασκων [διδασκων] pres. part. "while teaching" - TEACHING. The participle is adverbial, best taken to introduce a temporal clause, as NIV; "while he engaged in teaching", Cassirer.

εν συναγωγη [η] "in the synagogue" - IN A SYNAGOGUE. Although there is no article with "synagogue", it is still likely that Jesus was actually in the synagogue at Capernaum when he gave the "instruction". It is possible that the lack of an article indicates that an assembly for worship is in mind rather than a building, although articles are often not found after a preposition. Guilding argues that it is possible the set synagogue readings for this particular Sabbath were Exodus 16 and Isaiah 54.

εν + dat. "in [Capernaum]" - Local. Some manuscripts add that the instruction was given "on a Sabbath".

## 6:60-71

### The Ministry of Messiah, 2:1-12:36

#### 4. Jesus the bread of life, 6:1-71

##### v] The words of eternal life

##### Synopsis

The bread of life discourse concludes with a negative reaction from, not just "the Jews" (Israel's religious establishment), but also a large number of Jesus' disciples. The disciples were happy to follow a messianic figure who promised to provide manna from heaven for eternal life, but they are now confronted with the reality of a suffering messiah to whose sacrifice of flesh and blood they must commit. For many of the disciples, this was all a bit too much to swallow, but for the twelve apostles, where else might they find life eternal?

##### Teaching

The Word of God draws some closer to Jesus while prompting others to turn away. Eternal life is found in continuing in Jesus' words of life.

##### Issues

i] Context: See 6:22-33.

ii] Structure: Discourse; *The living bread*:

The narrative - division in the ranks v60-71:

A word for those disciples abandoning Jesus, v60-66;

A word for those disciples who stay, v67-71.

The interrogation-response structure concludes:

#7. "This is a hard teaching. Who can accept it?", v60;

"the Spirit gives life .... The words I have spoken .... are full of the Spirit and life.

Yet there are some ... who do not believe", v61-66.

#8. "Do you want to go away as well?", v67. "Lord, to whom shall we go?" v68:

"have I not chosen you ..?" v69-71.

iii] Interpretation:

Dodd views this passage as an appendix / epilogue consisting of narrative, dialogue, and commentary. It addresses the response of a number of Jesus' μαθητῶν, "disciples" / "Galilean Jews", Carson. Jesus' claim that eternal life is gained by eating the body and drinking the blood of the Son of Man has prompted "grumbling" from the "Jews" (Jewish authorities???),

as well as the wider audience, but in particular, "many of his disciples." This reaction may well be driven by the imagery itself, but it seems more likely that it is driven by the idea behind the imagery, namely, that the messiah faces sacrificial death. Jesus goes on to point out that if his death is a worry, then what about the ascension of the Son of Man "to where he was before"! v62.

Just as in the parable of the Sower, it holds true that not all those who hear believe. The words Jesus speaks "are full of Spirit and life", but there will be those who do not believe and thus they are not "granted" (rather than "enabled"; see below) the right to come to the Father and receive the gift of the Spirit and life eternal. So, some "turned back", but Peter, speaking for those who stayed, declared, "Lord, to whom shall we go? You have the words of life."

*"What if you see the Son of Man ascend to where he was before!"* Westcott notes that for John, Jesus ascends to the Father by ascending, by being lifted up on the cross, cf. Isa.52:13. If Jesus' words have offended the disciples, how much more will they be offended when they see the messiah crucified, which for the messiah, is his way to return to the Father. So, "How much more will your faith be shaken when you see the Son of Man lifted up on the cross?"

This interpretation is followed by many commentators, eg., Carson. Yet, we need to remember that Christ's glorification involves the cross, empty tomb, ascension and enthronement; he is lifted up on the cross to heaven. If, as seems the case, many are reacting to the idea of a messiah who gives his flesh and blood for the life of the world, a crucified messiah, how will they handle a messiah raised from the dead and lifted up "to where he was before." All a bit mind-blowing!

*The realignment of the text for eucharistic purposes:* See Brown (p299) and others for the realignment of v60-71 to follow v50 and the rather unconvincing eucharistic arguments that seem to drive this desire to tamper with the text. This discourse is not about the Lord's Supper. The imagery of eating Jesus' flesh and drinking his blood is easily aligned to the eucharistic, but in the text this imagery serves as a metaphor for believing in Jesus' words. If it says anything about the eucharist it supports Zwingli's case that eating and drinking is expressed in believing.

*Is a person's coming to the Father "granted", or "enabled"? v65.* Is a person's coming to the Father "given" in the sense of "granted" / "approved", NEB; or is their coming "enabled", NIV? The same word "gift"

is used in v37, "all that the Father gives me will come to me", although here in v65 it is passive, and therefore, the sense would be "granted". The NIV's translation, "enabled", follows the sense of v44, "no one can come to me unless the Father who sent me draws him." The second alternative, "granted", seems best.

The first option implies that only those who are reliant on the enabling of the Father can persist in faith. Obviously, we are then faced with a difficult question, namely, if no one can come to the Father without a divine enabling, how does the Father enable? Some argue that divine choice is enacted through a preliminary work of the Holy Spirit which enables the elect to believe. Yet, it seems more appropriate to argue that a person's coming to the Father is granted / gifted, as a gift of grace, when they respond in faith / belief to the gospel / Christ.

#### iv] Homiletics: *The way of life*

Go to the advertisements in the back section of any popular magazine and you will find where people today source information on their spiritual life. It's there we find the spiritual psychics, trance channelers, clairvoyants, angel messages, star signs..... The search for meaning, for the divine light, the divine life, is an ingrained element of human exploration. Some search for that divine spark in Jesus and find it in him. Most search for the divine spark beyond Jesus, and never find it.

Those who journey with Jesus do so for many reasons. They might have joined the church youth fellowship to increase their dating opportunities, gone on to attend church, but then they find themselves drifting away. The disciples, who broke away from Jesus in our reading today, were actually offended by his intolerable claims. How dare a teacher of the Lord God make such claims.

Many who journey for a time with Jesus break away from him, and so it will always be. But what of us? Are we on the drift from the Nazarene to Madam Athena the Star Woman? Or do we stand with Peter who said, "Lord, to whom shall we go? You have the words of eternal life."

#### **Text - 6:60**

Rejection and confession, v60-71: i] Division among the disciples, v60-66. #7. "This is a hard teaching. Who can accept it?" Jesus has already offended "the Jews" with his teachings and now many of his disciples are offended (it is "hard" teaching) when he claims that his body and blood (ie., his sacrificial death) is the source of life. For many who follow Jesus, the messiah cannot make such a claim and for this reason they reject it.

οὐν "-" - THEREFORE. Inferential, establishing a logical connection; "So, in response to Jesus words, many disciples said ...."

ἀκουσάντες [ἀκουω] aor. part. "**on hearing it**" .... [MANY FROM THE DISCIPLES OF HIM] HAVING HEARD - The participle is adverbial, best treated as temporal (with a touch of cause, "because"); "so, many of the disciples, when they understood what he was saying, said .."

ἐκ + gen. "[**many**] **of**" - FROM. The preposition is being used instead of a partitive genitive; "many of his disciples."

τῶν μαθητῶν [νς οὐ] "[**his**] **disciples**" - THE DISCIPLES, FOLLOWERS [OF HIM SAID]. This group should not be confused with the apostles. They are those who have accepted Jesus and his words and so have followed him, but now they do not accept his words and so abandon him. Salvation is for those who continue in Jesus' words, cf., 8:31.

σκληρός [ος] "**hard**" - HARSH, OFFENSIVE [IS THIS WORD]. Predicate adjective. Jesus' teaching at this point is intolerable. The obvious question is, what has Jesus said that is so offensive? It is likely that Jesus' disciples now understand that he is a suffering messiah and that they must commit (eat and drink) to this idea. Of course, it may be that they don't understand that the image is only a metaphor. Possibly there are those who are so crass that Jesus' failure to produce more free food is grounds for disassociation. It is even possible that their offense stems from Jesus' claim of status over and above Moses, even over and above the Spirit.

ἀκουεῖν [ἀκουω] pres. inf. "[**who can**] **accept?**" - [WHO IS ABLE] TO HEAR, HEED. The infinitive is complementary, completing the sense of the verb "is able."

αὐτοῦ gen. pro. "**it**" - Genitive of direct object after the verb "to hear." With a genitive indicates a hearing with understanding; with an accusative indicates a hearing without understanding. So, "we don't accept this teaching, and who would?"

## v61

As usual, Jesus reads his audience, notes their reaction and points out that if his claim to be the source of life through death offends them, what are they going to think when they see him ascend to where he was before! v61-62.

δε "-" - BUT/AND. Transitional, indicating a step in the dialogue.

εἰδώς [οἶδα] perf. part. "**aware**" - [JESUS] HAVING KNOWN [IN = WITHIN HIMSELF]. The participle is adverbial, best treated as temporal, but possibly causal, "because Jesus was aware that ..." Jesus is conscious that some of his followers are antagonistic to his teaching. No miraculous understanding is being

implied since any sensitive teacher can pick up on the reaction of an audience. "Inwardly conscious", Moffatt.

**ὅτι** "**that**" - Introducing a dependent statement of perception expressing what Jesus is aware of. As usual, the tense reflects the action as it occurred, ie., present tense.

**περι** + gen. "**about [this]**" - [THE DISCIPLES OF HIM ARE GRUMBLING] ABOUT [THIS]. Expressing reference / respect; "concerning this", (**τOUTΟΥ**, "this" - referring back, ie., Jesus' self-revelation in the image of flesh and blood.)."

**αὐτοῖς** dat. pro. "**[Jesus said] to them**" - [HE SAID] TO THEM. Dative of indirect object.

**σκανδαλίζει** [**σκανδαλιζω**] pres. ind. "**[does this] offend [you]?**" - [DOES THIS] CAUSE YOU OFFENSE / TO SIN, STUMBLE? "To cause to stumble" seems more likely; "Does it shake your faith?", NAB.

## v62

**οὖν** "**then**" - THEREFORE. Inferential, establishing a logical connection, "Does this offend you? So what if you see the Son of Man ascending ....."

**εἰ** + subj. "**what if**" - IF. Introducing an incomplete conditional clause, 3rd. class, where the proposed condition has the possibility of coming true. The apodosis must be supplied; "So, if, *as may be the case*, you see the Son of man ascending to where he was previously, *then would this also offend you?*" An elliptical conditional clause in the form of a question is used to express "strong emotion or modesty", BDF #482, see Novakovic. "[But what] if you should see the son of man ascend to where he was before?", Ridderbos.

**του ανθρωπου** [**ος**] gen. "**[Son] of Man**" - [YOU SEE THE SON] OF MAN. The genitive is adjectival, relational. John uses Jesus' favoured messianic title some dozen times. The Son of Man title is drawn from Daniel 7:13, the mysterious messianic son who comes to the Ancient of Days and receives power, authority and rule; See 1:51.

**αναβαινοντα** [**αναβαινω**] pres. part. "**ascend**" - GOING UP, ASCENDING. The participle serves as an object complement standing in a double accusative construction, asserting a fact about the direct object "Son". When it comes to this classification, it should be noted that some grammarians would classify the participle here as adjectival, predicative. Given that both classifications predicate / assert a fact about the substantive, distinguishing between the two is somewhat pedantic (unless, of course, you are sitting for a Greek exam!!!).

**το** "**[before]**" - [WHERE HE WAS] THE FIRST, FORMERLY. The article serves as a nominalizer turning the adverb "first, former" into a substantive. The accusative case is adverbial, temporal, expressing extent of time, as NIV; "where

he was previously", Berkeley. Obviously with the sense of being reunited to the Father through the cross.

### v63

Bultman goes out on a limb with this verse and suggests an assumed adversative comparative construction: "You say, 'it is the Spirit that gives life; the flesh is useless'; but I say, 'the words that I have spoken to you are both Spirit and life.'" The disciples may be offended by Jesus' teaching up to this point - his claim that eternal life is found through eating his body and drinking his blood, ie., by faith in Jesus' life-giving, his being lifting-up (the cross). The disciples assert that the Spirit is the source of life, not words, not flesh and blood. "Not so", says Jesus; "the words I have spoken to you are both Spirit and life."

το πνευμα [α ατος] "**the Spirit**" - THE SPIRIT. Nominative subject of the verb to-be. Either "the Spirit", meaning "the Holy Spirit", "God's Spirit", or "the human spirit", cf., NAB. Usually without an attributive modifier. The word "spirit" in the NT means "God's Spirit", but the context may imply that the human spirit is intended. The human spirit, our being, infused with the words of Jesus, produces life. On balance, "the Holy Spirit" is most likely intended.

ζωοποιουν [ζωοποιεω] pres. part. "**gives life**" - [IS] THE THING MAKING ALIVE. The participle serves as a substantive, predicate nominative of the verb to-be. In the Nicodemus discourse, chapter 3, Jesus reworked the Old Testament life-giving role of the Spirit. In this discourse, the words of Jesus, through the agency of the Holy Spirit, give life, cf., 1Cor.15:45. Such an assertion would indeed offend many of Jesus' disciples.

ουκ ... ουδεν "[**flesh counts for**] **nothing**" - [THE FLESH DOES] NOT [BENEFIT] NOTHING. Emphatic double negative. Jesus is possibly agreeing with his wayward disciples; how foolish to think that flesh will give spiritual life. The Spirit gives spiritual life, and believing in Jesus' words, words inspired by the Spirit, produces that life.

τα ρηματα [α ατος] "**the words**" - Nominative subject of the verb to-be. It is the Spirit inspired words, spoken by Jesus, that give life. Note that those wanting to impose a eucharistic interpretation on chapter 6 translate "words" as "things", ie., the eucharistic (Mass, Communion) elements. C.H. Dodd regards this interpretation as "desperate".

εγω pro. "**I [have spoken]**" - [WHICH] I [I HAVE SPOKEN TO YOU]. Emphatic "I". God through Moses gave life-giving Manna; Jesus ("I") gives life-giving words.

εστιν [εμι] "**are [spirit]**" - IS [SPIRIT AND] IS [LIFE]. An example of how a neuter plural subject will usually take a singular verb, as here. "The words I have spoken to you are activated through the agency of the life-giving Spirit."

v64

The sad reality is that there are many disciples who do not believe Jesus' life-giving words and therefore cannot possess life. From the beginning of his ministry, Jesus knew that some would not believe; he even knew that he would be given up (betrayed) by one of his own.

**αλλα** "but" - Strong adversative. Even though Jesus' words give life, some do not believe that he is the source of spiritual / eternal life.

**εξ** + gen. "[some] of [you]" - [THERE ARE SOME] FROM [YOU]. This preposition stands in the place of a partitive genitive.

**ου πιστευουσιν** [**πιστευω**] pres. "believe" - [WHO] DO NOT BELIEVE. Absolute use of the verb - no object etc. Jesus identifies the problem of the doubting disciples; they do not believe and therefore do not receive the gift of life.

**γαρ** "for" - More reason than cause; serving to introduce an editorial note explaining that Jesus knew from early in his ministry ("the beginning" ???) that some disciples would turn away from him, even betray him.

**ηδει** [**οιδα**] pluperf. "had known" - [JESUS] HAD KNOWN. Here usually rendered as an imperfect; "Jesus knew from the beginning", ESV. Probably in the sense of Jesus' ability to read people, rather than in the sense of Jesus exercising divine omniscience.

**εξ** + gen. "from [the beginning]" - FROM [BEGINNING]. Adverbial use of the preposition, temporal. Possibly from the beginning of creation, although more naturally from the early days of Jesus' association with his disciples.

**οι μη πιστευοντες** [**πιστευω**] pres. part. "[which of them] did not believe" - [WHO ARE] THE ONES NOT BELIEVING. The participle serves as a substantive, predicate nominative.

**ο παραδωσων** [**παραδιδωμι**] fut. part. "who would betray" - [AND WHO IS] THE ONE DELIVERING OVER = BETRAYING [HIM]. The articular participle serves as a substantive, nominative subject of the verb to-be - future referencing. Future participles are rare in the NT. The word is often used of Jesus being "delivered up" to the cross for our sins by his own people, or of Pilate doing the delivering up, or the Father doing it, or even Jesus himself doing it. Here, obviously referring to Judas and again indicating Jesus' ability to read people.

v65

Jesus has stated that only some believe and so he concludes by repeating the point. Only those who are reliant on the gift of the Father's grace are enabled to persist in faith. When we rely on Jesus' words we are enabled by them to stay the

course. Those who refuse to rest on Jesus' words are lost, and the sad fact is, there will always be some who refuse to rest on God's grace.

**ελεγεν [λεγω]** imperf. "**he went on to say**" - [AND] HE WAS SAYING. The imperfect here is possibly iterative, expressing repeated action, "he has said repeatedly." "So that was why he often said", Barclay.

**δια τουτο "this is why"** - BECAUSE OF THIS. This causal construction is usually inferential, serving to introduce an important proposition, "therefore, for this reason." Referring to the lack of faith noted in v64a. Jesus, knowing that some of the disciples would not believe the unfolding revelation in his person and work, had already made the point in v37 and v44 that only those given and attracted by the Father would continue in faith.

**ειρηκα [ειπον]** perf. "**I told**" - I HAVE SAID. Another example of Jesus saying that he has already made this point, although again he has not made it using exactly the same words.

**υμιν "you"** - TO YOU. Dative of indirect object.

**οτι "that"** - Introducing an object clause / dependent statement of indirect speech expressing what Jesus had told them.

**ελθειν [ερχομαι]** aor. inf. "**can come**" - [NO ONE IS ABLE] TO COME [TOWARD ME]. Complementary infinitive, completing the sense of "[no one] is able". "It is impossible for anyone to come to me", Barclay.

**εαν μη + subj. "unless"** - IF NOT = UNLESS. Introducing a negated conditional clause 3rd class where the proposed condition has the possibility of coming true; "if not / unless, *as the case may be*, it has been given to him from/by the Father, *then* no one is able to come to me." "No one can come to me without a warrant from the Father."

**η δεδομενον [διδωμι]** perf. pas. part. "**has enabled**" - IT HAS BEEN GIVEN [TO HIM FROM THE FATHER]. The subjunctive of the verb to-be with the perfect passive participle forms a periphrastic perfect construction.

## v66

Sadly, some disciples break away from Jesus.

**εκ τουτου "from this time"** - FROM THIS. Possibly causal, "for this reason", although what is the reason? The reason may be that some disciples "turned back" because they were not "enabled", cf. v65, or they turned back because "what they wanted, Jesus would not give; what he offered, they would not receive", Bruce (ie., the disciples are reacting to the totality of Jesus' discourse). Yet a temporal sense is more likely; "from this time", Barrett.

**εκ + gen. "of [his disciples]"** - [MANY] FROM [THE DISCIPLES OF HIM]. This variant preposition serves in the place of a partitive genitive.

ΕΙΣ ΤΑ ΟΠΙΣΩ "[turned] back" - [DEPARTED, WENT BACK] INTO THE BACK (lit. "into what lies behind", cf., Zerwick = "fell away", Rieu). Note allusion to turning away from God, cf., Isa.1:5. Possibly, "broke away", but better, "they went away to the things they had left behind", Stott. They had followed (lit. walked with = accompanied) Jesus, but now they returned to their former life.

ΟΥΚΕΤΙ ... ΠΕΡΙΠΑΤΟΥΝ [περιπατω] imperf. "**no longer followed [him]**" - [AND] WERE NO LONGER WALKING AROUND [WITH HIM]. "They no longer continued as his disciples (μετ αὐτου, "with him" = accompaniment)."

## v67

ii] A word for those disciples who stay with Jesus, v67-71. #8. "Do you want to go away as well"? "Lord, to whom shall we go?" Peter again takes up the role of spokesperson for the disciples. He makes two points: a) the disciples have not been able to discover life, in a spiritual sense, apart from Jesus, so why abandon him; b) from the evidence before them, Jesus is actually the long-promised messiah - God's consecrated one. There is little point abandoning someone who is most probably Israel's messiah.

ΟΥΝ "-" - THEREFORE [JESUS SAID TO THE TWELVE]. Used here as a transitional conjunction introducing new subject matter, but possibly inferential, establishing a logical connection "So Jesus said", ESV.

ὤμεις "**you**" - [NOT AND = ALSO] YOU. Emphatic use of the personal pronoun.

μη "**not**" - The negation here implies a question expecting a negative answer, but it is sometimes used in a question that is very tentative. So, Jesus may be drawing the apostles out with a challenge, but at the same time he could be somewhat deflated by the walk-out of so many disciples.

ὑαγειν [ὑαγω] pres. inf. "**[want] to leave**" - [WILL] TO GO AWAY? The infinitive is complementary, completing the sense of the verb "will / want."

τοῖς δωδεκα dat. "**the twelve**" - Dative of indirect object. The first mention of the twelve in John; there are four such references in John.

## v68

αὐτῷ dat. pro. "**him**" - [SIMON PETER ANSWERED, REPLIED] TO HIM - Dative of indirect object.

κυριε [ος] voc. "**Lord**" - LORD. Vocative used to introduce direct speech.

απελευσομεθα [απερχομαι] fut. ind. "**[to whom] shall we go?**" - [TOWARD WHOM] WILL WE GO. A deliberative rhetorical phrase where the question expects no verbal reply. The verb in such a construction is often an aorist subjunctive, but here a future indicative. Peter, faced with such a radical choice, namely life, or death, states clearly that for him there is no other way to live out his life other than to follow Jesus, and this because Jesus is the source of eternal life.

ῥήματα [α ατος] "**the words**" - [YOU HAVE] WORDS. The article is not present in most manuscripts. "You have words of eternal life."

ζωης [η] gen. "**of [eternal] life**" - OF LIFE [ETERNAL]. The genitive is adjectival, attributive, idiomatic, possibly producer, "the words *that produce* life." Of course, other idiomatic ideas present themselves; words which "give eternal life", CEV, or "lead to eternal life", or "have the ring of eternal life", Phillips, or possibly "living words" or just words that "concern life", or words "which reveal the secret to eternal life" = "you have the secret of eternal life", Rieu. Cf., v63.

v69

ἡμεῖς pro. "**we**" - [AND] WE. Emphatic use of the pronoun.

πεπιστευκαμεν [πιστευω] perf. "**believe [and know]**" - HAVE BELIEVED [AND HAVE KNOWN]. The use of the perfect tense here serves to define the action of the disciples whereby they have arrived at their present state of faith and knowledge and continue in it. Of course, the use of the perfect tense may just serve to emphasize the action, "We truly believe and know for sure that ....." Note that in John, "believe" and "know" are synonyms, used here to form a hendiadys; "we have believed / have become certain, that ..." The only exception is when "know" is used of Jesus; it is said of him that he knows the Father, but never said of him that he believes in the Father. "We are in a state of faith and knowledge; we have recognized the truth and hold it", Barrett.

ὅτι "**that**" - Here introducing a dependent statement of perception expressing what they have believed.

συ "**you [are]**" - YOU [ARE]. Again, the emphatic use of the pronoun.

του θεου [ος] gen. "[**The holy one**] of God" - The genitive is adjectival, relational / possessive, "God's Holy One." Clearly a messianic title, cf., Mk.1:24. Given its Old Testament background, the phrase refers to a person set apart for a special purpose; "God's consecrated one."

v70

Peter's reply is a touch self-confident, so Jesus reminds the twelve that it is he who has actually selected them as disciples, which may account, at least in part, for their loyalty, and even then one of their number will desert him. John notes that Jesus was speaking of Judas, the son of Simon from the village of Kerioth.

ουκ "**not**" - [JESUS ANSWERED TO THEM] NOT [I CHOOSE YOU THE TWELVE]. This negation is used in a question expecting an affirmative answer.

εξελεξαμην [εκλεγομαι] aor. "**chosen**" - CHOOSE. This verse and the next seems to counter Peter's natural bluster. The apostles were specially selected by

Jesus and so should not be overly self-confident, especially as one of their number is a nasty piece of work.

ἐκ + gen. "[one] of [you]" - [AND ONE] FROM [YOU]. Here the preposition stands in for a partitive genitive.

διαβολος "[is] a devil" - Predicate nominative. "Devil" is a monadic noun; there is only one devil, therefore "the devil" is better than "a devil." This aligns with Colwell's rule where a definite predicate nominative placed before the verb to-be lacks the article. We may have expected "one of you is a demon", since there are many demons, but John has "devil". The term is obviously figurative, a metaphor; Jesus can't be saying that Judas is actually the devil, cf., "get behind me Satan." So, the sense probably is "one of you has the devil in his heart", Phillips.

#### v71

δε "-" - BUT/AND. Transitional, here indicating a move to an editorial note.

Σιμωνος [ων ονος] gen. "[Judas], the son of Simon]" - [HE WAS SAYING (concerning) JUDAS OF SIMON]. The genitive is adjectival, relational, as NIV; "Judas *the son of Simon*." The accusative τον Ιουδαν, "Judas", is adverbial, reference / respect; "He was saying *this with respect to* Judas."

Ισκαριωτου [Ισκαριωθ] gen. "Iscariot" - OF ISCARIOT. Following Aramaic form, the genitive "Iscariot" would function as an adjective modifying Judas by characterizing him, so adjectival, attributive, idiomatic / local, limiting Judas; "Judas *whose home is in the village of Kerieth in southern Judea*."

ἐκ + gen. "[*though* one] of [the twelve]" - FROM. The preposition serves in the place of a partitive genitive. May mean "first of the twelve", but this is unlikely. The NIV, as with many other translations, create a concessive clause at this point; "although one of the twelve", Berkeley. John adds "one of the twelve" to clarify the Judas he is talking about; "He meant Judas, the son of Simon Iscariot, for this was the man - one of the Twelve - who was to betray him", Cassirer.

γαρ "-" - FOR [THIS ONE]. Introducing a causal clause why Jesus calls him a devil, because he was the man who would later betray him..

παραδιδωμι [παραδιδομι] pres. inf. "[was later] to betray [him]" - [WAS ABOUT] TO HAND OVER = BETRAY [HIM, ONE OF THE TWELVE]. The infinitive is complementary, completing the sense of "was about". Brown suggests that the phrase carries an "air of inevitability". Surely John is simply labelling him as the betrayer of Jesus rather than expressing divine inevitability. "Was afterwards to betray him", Weymouth.

## 7:1-13

### The Ministry of Messiah, 2:1-12:50

#### 5. Jesus the water of life, 7:1-8:11

##### i] Back to Jerusalem

##### Synopsis

Jesus' ministry in Galilee is coming to an end, and so with the approach of the Feast of Tabernacles in Jerusalem, Jesus' brothers assist with some practical advice. Although not believers themselves, they point out that a few well-placed signs and wonders performed in Jerusalem would lift Jesus' messianic profile significantly. Jesus reminds them that he is not about the world's business. After the family has left for Jerusalem, Jesus follows on, not as a triumphant messiah, but as a normal pilgrim. Those attending the festival soon become aware of Jesus' presence and begin to debate among themselves about the nature of this man from Galilee.

##### Teaching

The gospel is the power of God unto salvation, not worldly marketing methodologies.

##### Issues

i] Context: See 2:13-25. This fifth episode in *The Ministry of Messiah* (Dodd has it as the fourth episode) is focused on the Feast of Tabernacles in Jerusalem. Referencing the healing of the lame man at the pool of Bethesda, 5:1-18, John uses the feast as a significant backdrop to craft the discourses. At the festival, Jesus spends time teaching the crowds in the temple. This prompts a series of controversies with the religious authorities and elements in the crowd. The issues raised in the episode *Jesus the Giver of Life*, 5:1-47, are further developed in this episode, as well as in the episode *Jesus the Light of the World*, 8:12-10:42.

Within the context of the Feast of Tabernacles and its water theme (see Background below), John presents a series of apologetic dialogues shaped to establish Jesus' messianic credentials for Hellenistic Jews. The main theme of these dialogues concerns Jesus' fulfillment of Israel's religious aspirations, both its rituals and law. Jesus gives witness to his messianic authority as **the water of life**, a divine gift which completes the Law of Moses. First, John establishes the setting with Jesus going up to Jerusalem again, but doing so in secret, v1-13. The narrative provides a setting of hostility on the part of the religious authorities. In the first discourse / dialogue, John resumes the argument that developed over Jesus' healing of a lame man on the Sabbath, v14-24, cf., 5:1-47. How can a man who breaks the Law teach the Law? John sets out to establish Jesus' right to

teach the Law. In the second episode, v25-36, the argument moves naturally to the person of Jesus. His person is evident in the fact that he is from the Father and will return to the Father. This assertion prompts a hostile reaction from "the Jews" (Jewish authorities) and the people of Jerusalem, as well as many who were in the crowd worshipping at the Festival. There is even an attempt to arrest Jesus by the authorities. John finally focuses on the water ceremony of the Festival, establishing that Jesus is the source of living water, v37-52. Drawing on the water imagery of Zechariah 14:8 and Ezekiel 47:1, as well as the exodus imagery of Moses and the water that flowed from a rock in the desert, Jesus claims that the rivers of living water, life-giving water, flow from him, his body, the new Temple - he is the source of the life-giving Spirit which supersedes Israel's cult and Law. This claim prompts some to believe, but the majority question Jesus' origins.

The story of the woman taken with adultery, 7:53-8:11, sits awkwardly at the end of chapter 7, and is regarded as an insertion and not part of this episode. Although the apologetic dialogues in this episode work off the healing of the lame man on the Sabbath, this very *synoptic* story of a woman taken with adultery well illustrates how the grace of God supersedes the Law of Moses. The story may not be part of the original gospel of John, but it certainly fits the subject matter of chapter 7.

Dodd says of chapters 7 and 8 that they consist of a "collection of miscellaneous material" presenting as a "series of controversial dialogues, often without clearly apparent connection." Dodd's assessment is somewhat harsh as it does seem that John has an overall theme in mind, namely, Jesus supersedes Israel's cult and Law. This theme permeates the loosely stitched dialogues. Dodd provides the following structure covering chapters 7 and 8; See Beasley-Murray for his more detailed take on the contents:

Narrative: Jesus attends the Feast of Tabernacles in secret, 7:1-13;

Dialogues:

Moses and Christ, 7:14-24;

Who is Jesus Christ?, v25-36;

The promise of the Spirit, v37-44;

The unbelief of the religious authorities, v45-52;

The nature and evidence for the claims of Jesus, 8:12-20;

The challenge of Jesus to the Jewish leaders, v21-30;

Abraham, his "seed" and Christ, v31-59.

Stibbe proposes a chiastic structure for chapter 7:

A<sub>1</sub>. Jesus' elusive movements thwart the authorities, v1-13;

B<sub>1</sub>. Jesus' first dialogue, halfway through the feast, v14-24;

C. Jesus' second dialogue, v25-36;

B<sub>2</sub>. Jesus' third dialogue on the last day of the feast, v37-44;

A<sub>2</sub>. Jesus' elusive movements thwart the authorities again, v45-52.

ii] Background: The Feast of Tabernacles celebrates the wilderness wanderings of Israel under the guiding and sustaining hand of God. It involved living out under temporary shelters for a week to celebrate God's care for the people of Israel during their forty years in the wilderness. It was a seven-day festival, with the eighth day a final rest day. It was held in September, or early October, such that it was aligned to the onset of the rainy season. On each of the seven days of the festival a bowl of water was taken from the pool of Siloam and poured over the alter. At the spring, singers would chant words from Isaiah 12:3, "With joy you will draw water from the wells of salvation." They would then process through the Water Gate and into the temple. By the first century the festival was associated with prayers for rain.

The image of water in this discourse aligns with the water-pouring ceremony in the festival of Tabernacles. It is within this context that Jesus reveals that he is the water of life, the source of the life-giving Spirit of God; he is the fulfillment of Israel's religious aspirations, replacing its rituals and law with the life-giving Spirit.

iii] Structure: Narrative; *Back to Jerusalem*:

Setting - Jesus' reluctance to go to Jerusalem, v1;

Poor advice from Jesus' brothers, v2-5;

"No one who wants to become a public figure acts in secret."

Jesus serves the Father's will, v6-9;

"My time is not yet."

Jesus attends the festival, v10-13:

"He is a good man";

"No, he deceives the people."

iv] Interpretation:

John's introductory narrative to his series of apologetic dialogues is fairly straight forward; it moves Jesus from Galilee into the context of the feast of Tabernacles / Booths in Jerusalem where a debate develops over his character - "He is a good man" / "He deceives the people." There are though, a number of particular points of interest.

Jesus' brothers ply him with a similar temptation to that of Satan in Matthew 4:5-7. Jesus can get what he wants by the application of good marketing methodologies. Jesus' "time" related response is handled differently by the commentators, but the point may be that his actions are dependent on the will of God, not the will of mankind. When it comes to Jesus' mission "'It is not by might, nor by power, but by my Spirit', says the

Lord God almighty." Jesus' "time" is in the hands of the Lord, not in the hands of his brothers and their worldly marketing strategy.

The other point of interest is a seemingly deceptive statement on the part of Jesus to his brother's suggestion that he come with them to the festival. The answer to this problem may well lie in the language. Jesus may be saying something like "I'm not going to the festival just because you blokes want me to; I'm waiting on my Father's instructions. So, off you go!" On the other hand, Jesus may well intend to go up to the festival, but he wants to do it quietly so as not to stir up opposition, and this because it is not yet the "time" for his arrest and crucifixion - the "time" of his lifting up when he faces the world's "hate." If this is the case then Jesus is guilty of dissembling (I'm not inclined to use a stronger word!!!). The question presents itself: is dissembling in these circumstances sinful? If asked by an acquaintance for the address of a friend so that they can go and do the friend harm, one may be inclined to dissemble. In the circumstances, is that sinful?

v] Sources:

The disjointed nature of chapters seven and eight provides some evidence as to the way this gospel was formed. The author-editor shows his hand in 21:24 as someone who has taken the writings / homilies of John the apostle / elder and assembled them into the gospel as we know it. The two chapters before us evidence the arrangement of a number of independent homilies / sermons on themes that align with the Feast of Tabernacles. Bultmann sets out to reassemble the source material, but it is best to treat the text as it stands rather than try to outthink the editor-author. Lindars suggests the following distinct material types in chapter 7: a) material concerned with questions of messianic expectation, v1-14, 25-31, 40-44; b) supplementary material held over from the healing of the lame man, v15-24; c) the attempted arrest of Jesus by the temple officers, v32-36, 45-52; d) Jesus the water of life, material thematically linked to chapter 4, v37-39. So, there is some evidence to support the view that these rather diverse elements have been stitched together by our author-editor to make the point that Jesus is the water of life; he, not the law, is the source of life for those who believe. For those who don't believe, Jesus is the source of condemnation for sin.

### **Text - 7:1**

Back to Jerusalem, v1-13: i] Setting.

**μετα ταυτα** "after this" - AFTER THESE THINGS. The preposition **μετα** is temporal here, with the phrase used to indicate a step in the narrative, ie., transitional.

**εν** + dat. "**in [Galilee]**" - [JESUS WAS WALKING AROUND] IN [GALILEE]. Local, expressing space. "Jesus was going about his business in Galilee", Peterson. The imperfect **περιπατει**, "walking around", is probably being used to indicate background information here rather than durative aspect, ie., "continued to walk around."

**γαρ** "-" - BECAUSE. Introducing a causal clause explaining why Jesus was focusing his ministry in Galilee, because he had decided to no longer minister in Judea **οτι**, "because", the religious authorities in Jerusalem were out to have him killed.

**περιπατειν [περιπατω]** pres. inf. "**to go about [in Judea]**" - [HE WAS NOT WILLING] TO WALK ABOUT [IN JUDEA]. The infinitive is complementary, completing the sense of the negated verb "to will, want." Note that Barrett supports the reading **ου γαρ ειχεν εξουσιαν**, "for he did not have the power" = "for he was not able", although **ουρ γαρ ηθελεν**, "for he was not willing", is the stronger reading. Jesus is not out to purposely stir up the religious authorities. Following the Sabbath controversy, the religious authorities in Jerusalem / Judea "sought to kill him" (cf., 5:18), so there is no point in making the situation worse - *Gently, gently, catchie monkey.*

**οτι** "because" - Here introducing a causal clause.

**αποκτειναι [αποκτεινω]** aor. inf. "**[were looking for a way] to kill him**" - [THE JEWS WERE SEEKING] TO KILL [HIM]. The infinitive is complementary, completing the sense of the verb "were seeking." "The Jews were trying to find a way to kill him", Barclay / "looking for a chance to kill him", REB.

v2

ii] The advice of Jesus' brothers, v2-5. It is unclear what Jesus' brothers are up to. Jesus' brothers don't recognize him as messiah at this stage, but they obviously do believe that he is capable of amazing deeds, assuming that **τα εργα**, "the works", are Jesus' miracles. The brothers may not be overly convinced by Jesus' "works", but none-the-less they suggest that Jesus should do "the works" in the holy city, the appropriate place for a messianic claimant ("a public figure who wants to advance must make an impact on the capital", Carson), and that he should do those works before the **αδελφοι**, "disciples". Morris suggests that these "disciples" refers to disciples in general gathered in Jerusalem for the festival. Bernard, in his old ICC commentary on John, argues that the passage is ironical. It does seem that Johannine irony is at play here - Jesus' unbelieving brothers suggest a marketing strategy for success through the effective use of *mighty*

works which of themselves mark Jesus out as the messiah they don't believe in. The reader well knows that "works" displayed "to the world" will not prompt faith.

**δε** "but" - BUT/AND. Rather than adversative, as NIV, the conjunction's function here is transitional, indicating a step in the narrative; "Now the feast of Tabernacles was close at hand."

**των Ιουδαίων [ος]** gen. "**the Jewish [Festival]**" - [THE FEAST] OF THE JEWS. Here the adjective serves as a substantive, with the genitive being adjectival, attributive, limiting "festival", as NIV, or idiomatic, limiting "festival" by characterizing it. "the *feast which* the Jews *celebrate* was near", or verbal, subjective, "the feast *celebrated by* the Jews."

**ἐγγύς** adv. "[was] near. Adverb of place here used temporally to express a time close at hand.

**ἡ σκηνοπηγία [α]** "of Tabernacles" - *the festival of* TABERNACLES (the making of booths, the pitching of tents, the *festival of* Booths). Standing in apposition to "the feast", so specifying the feast in mind; "The Jewish Feast was near, namely the *Feast of* Tabernacles." "The time for the Festival of Shelters was near", TEV.

### v3

**οὖν** "-" - THEREFORE [THE BROTHERS OF HIM SAID TOWARD HIM]. Inferential, establishing a logical connection; "So his brothers said to him ...", ESV.

**ἵνα** + fut. "**so that [your disciples may see]**" - [DEPART FROM HERE AND GO AWAY INTO JUDEA] THAT [THE DISCIPLES OF YOU AND = ALSO WILL SEE YOUR WORKS WHICH YOU DO]. Here introducing a final clause expressing purpose. "You should leave here and go into Judea so that your disciples may see the great things you are doing", REB.

### v4

Jesus' brothers support their argument with an axiom like "you have to be seen to be heard." If you're serious about what you are doing, come out in the open and show the world", Peterson.

**γὰρ** "-" - BECAUSE. Here introducing a causal clause explaining why Jesus ought to go to Judea, because "no one who intends to be publicly known does everything behind the scenes", Peterson.

**καί** "-" - [no one does anything in secret] and. Here the conjunction is contrastive, "and yet"; "No one acts undercover and yet seeks to be known openly." Jesus' brothers are suggesting that Jesus' behaviour is illogical. They see

Jesus as someone who has messianic aspirations and yet is reluctant to publicly back up those aspirations with deeds.

**αυτος** pro. "-" - he [he seeks]. Nominative subject of the verb "to seek", emphatic use; "he himself seeks ...."

**ειναι [ειμι]** pres. inf. "[wants] to become" - TO BE. The infinitive introduces an object clause / dependent statement of perception expressing what the person desires; usually classified as complementary.

**εν** + dat. "**a public figure**" - IN BOLDNESS. Adverbial use of the preposition, expressing manner; "in openness, plain sight" = "in public" = "publicly", "no one does anything secretly, and yet he himself seeks to be *known* publicly"; "They pointed out that no one who seeks public recognition keeps his doings secret", Rieu.

**εν** + dat. "**[acts] in [secret]**" - Adverbial use of the preposition, modal, expressing manner, "in secret" = "secretly"; "No one acts undercover when they want to be known publicly."

**ει** + ind. "**since**" - IF, *as is the case*, [THESE THINGS YOU DO] *then* [MANIFEST YOURSELF]. Introducing a conditional clause 1st. class where the proposed condition is assumed to be true. Given that "if" in English expresses doubt, many translations, as NIV, opt for "since" as a causal sense removes all doubt. None-the-less, many other translations stay with "if", eg., "If you can really do things as these", REB, with "really" added to remove the doubt, but the presence of "if" in the translation still implies doubt on the part of the brothers. If John wanted to imply the brothers' doubt he would have used a 3rd. class conditional clause. It seems likely that the brothers don't doubt Jesus' capacity to perform "works", but they do doubt his marketing expertise; "If you're serious about what you are doing (*and we believe that you are*), come out in the open and show the world", Peterson.

**τω κοσμω [ος]** dat. "**to the world**" - Dative of indirect object

v5

John provides us with a side note explaining why Jesus' brothers are off the mark with their advice. As on the occasion when they tried to intervene because it seemed to them that Jesus was acting irrationally (cf., Mk.3), the brothers do not **επιστευον εις αυτον**, "believe in him." In what sense don't they believe? The brothers may not understand that Jesus' messianic vocation involves suffering and death. It may be that they just lack confidence in the way he is handling himself. Yet, it seems likely that the word is being used of faith in Jesus as the Christ, the long-promised messiah. The brothers only became believers after Jesus' resurrection, probably after Jesus appeared to his brother James, 1Cor.15:7.

Because they are not believers, they judge Jesus' ministry through worldly eyes, eyes incapable of apprehending the mysteries of the coming kingdom.

**γὰρ "for"** - FOR [NOT EVEN THE BROTHERS OF HIM]. More reason than cause, explanatory, but possibly transitional, introducing a parenthesis (note that the TEV brackets the verse).

**εἰς + acc. "[believe] in [him]"** - [WERE BELIEVING] INTO [HIM]. As this preposition expresses the direct of an action and arrival at it is often used instead of **ἐν**, "in", for believe in/into Jesus. Note again the use of an imperfect verb to give background information.

#### v6

iii] Jesus serves the Father's will, v6-9. John exposes the brothers' condition of unbelief by contrasting them with Jesus in two related sayings - their "time" is not Jesus' "time"; their "world" is not Jesus' "world". Jesus lives for an objective moment in time that is eschatological in nature and determined by God the Father. Jesus' brothers, on the other hand, live for subjective moments in time unrelated to anything in particular. Jesus, who is in the world but not of the world, is hated by the world because he convicts the world of sin. Jesus' brothers, on the other hand, fit in with the world because they are of the world.

**οὖν "therefore"** - Inferential, drawing a logical conclusion, as NIV.

**αὐτοῖς** dat. pro. "[Jesus told] them" - [JESUS SAID] TO THEM. Dative of indirect object.

**ὁ καιρὸς [ος] "[my] time"** - THE TIME. Nominative subject of the verb "to be present." This temporal noun does not refer to sequential chronological time, but to a particular moment or period of time; "the right time / appropriate time." The word is probably being used here in the same sense as "hour, referring to "the eschatological action of God being realized in Jesus' person and work", Klink, ie., the time for Jesus "to manifest his glory in the crucifixion and exaltation", Barrett. Jesus' particular moment of time is not yet present, it's not here, "come", TEV. For the brothers, any time is suitable for they are not under the "right time" constraints of God the Father; "any time is right for you", TEV. "Don't crowd me, it isn't my time!", Peterson.

**ὁ " \_ "** - THE [OF ME, IS NOT YET PRESENT]. The article serves as a nominalizer turning the possessive adjective **ἐμός**, "of me / my", into a substantive standing in apposition to "the time", so specifying "the time"; "the time, that which is mine (my particular moment in time), is not here yet." A similar construction is used with **ὁ ὑμέτερος**, "the of you"; "the time, that which is yours, is always here." Both serve as emphatic constructions rather than just using the possessive pronouns **μου**, "my", and **ὑμῶν**, "your".

δε "-" - BUT/AND [THE TIME, THE OF YOU, IS ALWAYS READY]. Transitional, introducing a corollary clause; "it's always your time."

v7

μισειν [μισεω] pres. inf. **"hate"** - [THE WORLD IS NOT ABLE] TO HATE [YOU]. The infinitive is complementary, completing the sense of the verb "to be able." The world (= sinful humanity) is not able to hate Jesus' brothers because "they belong to it, and the world loves its own", Carson.

δε **"but"** - BUT/AND [IT HATES ME]. Transitional, often treated here as an adversative, as NIV etc.

ὅτι **"because"** - Introducing a causal clause explaining why the world hates Jesus, "because I am a witness to the evil of its deeds", Barclay.

περι + gen. "-" - [I TESTIFY] ABOUT [IT]. Expressing reference / respect; "about, concerning."

ὅτι **"that"** - THAT. Introducing an object clause / dependent statement of indirect speech expressing what Jesus testifies, namely, that the world is evil. Worldly humanity, infected by sin, tends to push back aggressively when its sin is exposed. Jesus was very good at convicting people of their sin, which conviction either prompted repentance or anger - usually anger (as it does today).

αυτου gen. pro. **"its [works]"** - [THE WORKS] OF IT (the world) [IS EVIL]. The genitive is adjectival, possessive, as NIV, or verbal, subjective, "the works *performed by* the world." Note, as usual, the plural neuter subject takes a singular verb.

v8

αναβαινω **"I am [not] going up"** - [YOU GO UP TO THE FEAST], I AM [NOT] GOING UP [TO THIS FEAST]. Possibly a futuristic present, so "As for me, I do not intend (*in the future*) to go up to the feast", cf., Fanning. The use of ταυτην, "this", implies "this particular feast", Harris. Note variant reading ουπω, "I am not yet going up", rather than ουκ, "not going up." The desire to change the negation from "not", to "not yet" is obvious; see "Interpretation" above. Note also the emphatic use of the two pronouns υμεις, "you", εγω, "I", and εμος καιρος, instead of ὁ καιρος μου, "my time."

ὅτι **"because"** - BECAUSE [THE TIME OF ME]. Introducing a causal clause explaining why Jesus is not going up to the feast. For καιρος, "time", see v6, "the right time."

πεπληρωται [πληρωω] perf. mid./pas. **"has [not yet] fully come"** - HAS [NOT YET] BEEN FULFILLED. The sense is "the events in the time of which he speaks have not yet approached their consummation", Morris, the consummation being Christ's "death and exaltation", Barrett.

v9

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

ειπων [λεγω] aor. part. "**after he said [this]**" - HAVING SAID [THESE THINGS HE REMAINED IN GALILEE]. The participle is adverbial, best treated as temporal, as NIV, "after this conversation", Brown, but possibly modal, expressing manner, "With these remarks to them, He remained in Galilee", Berkeley - note Berkeley has read the variant reading αυτοις, "to them", rather than the intensive pronoun αυτος, "he". "He said this and stayed on in Galilee", Peterson.

v10

iv] Jesus attends the festival, 10-13. In John's outline of Jesus' ministry, this moment marks Jesus' move from Galilee to Judea and Jerusalem; Jesus will never see Galilee again. Jesus makes this move without fanfare and only appears publicly in the temple halfway through the festival. Lindars suggests that the issue of Jesus' move εν κρυπτω, "secretly", is primarily to do with his messianic credentials. Rather than moving from Galilee to Judea clandestinely, Jesus moves there "without making an open claim to be the Messiah, but allowing the conclusion to arise from the implications of his ministry." Jesus' brothers wanted him to stake his messianic claim rather than work εν κρυπτω, "in secret", v4, but Jesus is intent on not publicly proclaiming his messianic status. So, John is probably saying that Jesus does not go to Jerusalem as the triumphant messiah, as suggested by his brothers. The *messianic secret* is a dominant theme throughout the gospels. Some commentators argue that his move "in secret" is a strategy designed to eliminate a political response from the populous, but it may be better to argue that it allows people to freely conclude from Jesus actions (signs) and words that he is the long-promised messiah, the saviour of Israel. Sadly, the majority conclude that he is either "a good man", or that "he deceives the people"; only rarely is Jesus recognized as the Christ.

δε "**however**" - BUT/AND. Treated as contrastive / adversative by the NIV, but probably just transitional.

ως .... τοτε ... "**after ...**" - WHEN [THE BROTHERS OF HIM WENT UP TO THE FEAST] THEN. The particle ως, here temporal, and the temporal adverb τοτε form a coordinate temporal construction; "when / after his brothers had gone to the festival, then Jesus also went up." "Later, when his brothers had gone to the festival, he went up too", REB.

και "[**he went**] **also**" - [THEN] AND = ALSO [HE WENT UP]. Adjunctive, as NIV.

αλλα "[**not publicly**] **but**" - [NOT OPENLY] BUT. Strong adversative standing in a counterpoint construction; "not ... but ...."

**εν** dat. "**in [secret]**" - IN [SECRET]. Here adverbial, modal, expressing manner, "secretly". The variant comparative **ὥς**, "like = as it were", was probably added to soften Jesus' act of going to Jerusalem "in secret." So probably, "he did not go openly but secretly", TEV, although the CEV draws out the sense with "he went secretly, without telling anyone", or "without drawing attention to himself", Harris. As noted above, the sense is possibly "he also went up, not *proclaiming his messianic credentials* (ie., "publicly"), but *still maintaining the messianic secret*."

## v11

**οὖν** "**Now**" - THEREFORE. The NIV has opted for a resumptive / transitional sense here, but it may well be inferential, establishing a logical connection, "so, accordingly, consequently." If Jesus' move to Jerusalem **εν κρυπτῳ** means that he has not come as a triumphant messiah to the festival, but as one of many pilgrims, then the **Ιουδαῖοι**, "Jews" (the Jewish religious establishment, religious authorities) have obviously heard that he is attending and consequently are now watching out for him.

**εν** + dat. "**at [the festival]**" - [THE JEWS WERE SEEKING HIM] IN [THE FEAST]. Local, expressing space, as NIV, but possibly temporal, "during the festival", Novakovic. Note that both verbs used in this verse are imperfect, probably serving to indicate the provision of background information.

**εκεῖνος** pro. "**[where is] he?**" - [AND WERE SAYING, WHERE IS] THAT ONE? The demonstrative pronoun is often used for emphasis, often with a negative edge; "Where is that man?" = "Where is that troublemaker", NAB.

## v12

**εν** + dat. "**among [the crowds]**" - [AND THERE WAS MUCH MURMURING ABOUT HIM] IN [THE CROWDS]. Local, expressing space, "among". Variant "crowd" singular. The murmuring / whispering = discussing = "subdued debate", Barrett; "There was a great deal of talk about him in the crowds", NJB, better than "people stood in groups whispering about him", JB. Note the use again of imperfect verbs to indicate background information.

**περι** + gen. "**about [him]**" - Expressing reference / respect; "concerning / with respect to / about him."

**οἱ μὲν ..... ἄλλοι δὲ** "**some [said .....] others [replied]**" - SOME [WERE SAYING THAT HE IS A GOOD MAN] BUT OTHERS [WERE SAYING]. An adversative comparative construction; "on the one hand ....., but on the other hand ...." "Some were saying 'he is a good man' - hardly great praise, but at least an opinion which suggest that the man is harmless. Others regard him as a messianic

impostor, guilty of leading the people astray", Pfitzner. Note the use of the article οἱ for the pronoun αυτοί.

ὅτι "-" - THAT [HE IS A GOOD MAN]. Introducing a dependent statement of direct speech expressing what the crowd was saying.

οὐ, ἀλλὰ "No, [he deceives the people]" - NO, BUT [HE DECEIVES THE CROWD]. An elliptical counterpoint construction; "*he is not a good man*, but / on the contrary, he misleads the people."

### v13

μεντοι "but" - BUT, NEVERTHELESS, HOWEVER [NO ONE WAS SPEAKING]. Adversative; "Nevertheless, these discussions were guarded because people were wary of the religious authorities." Note again the imperfect verb is used to indicate the provision of background information.

παρησιᾷ [α] "publicly" - IN BOLDNESS. The dative is adverbial, modal, expressing manner; "boldly" = "openly".

περι + gen. "about [him]" - ABOUT [HIM]. Expressing reference / respect; "with respect to, concerning."

δια + acc. "for" - BECAUSE OF. Expressing cause, introducing a causal clause; "because they were all afraid of the Jewish authorities", Cassirer.

τῶν Ἰουδαίων [ος] gen. "[fear] of the leaders" - [THE FEAR] OF THE JEWS. The genitive here is usually classified as adjectival, verbal, objective, a fear generated by the authorities; "the people were afraid of their leaders", REB.

## 7:14-24

### The Ministry of Messiah, 2:1-12:50

#### 5. Jesus the water of life, 7:1-8:11

##### ii] Moses and Christ

##### Synopsis

Having left Galilee and moved to Jerusalem, Jesus now begins teaching the people in the Temple during the feast of Tabernacles. In this first dialogue, John recounts an interchange between Jesus and "the Jews" related to his healing of the lame man in chapter 5.

##### Teaching

Jesus' teachings fulfill (complete the purpose of) the law, and this because he is a teacher sent from God.

##### Issues

i] Context: See 7:1-13

ii] Structure: *Moses and Christ*:

Situation, v14;

The source of Jesus' teaching, v15-16;

"My teaching comes from the one who sent me."

The reasons behind Israel's failure to understand the truth, v17-20;

Not believing;

Not God-glorifying;

Not law-abiding;

Response to the healing of the lame man on the Sabbath, v21-24;

"Stop judging by mere appearances."

iii] Interpretation:

The dialogue in these verses between Jesus and the **Ιουδαῖοι** "Jews" (Israel's religious establishment - the religious authorities, teachers of the law, Pharisees, rabbis, theologians, ...) serves to round off chapter 5, the healing of the lame man on the Sabbath and its associated dialogue / discourse. The subject of that discourse concerns Jesus' divine authority, an authority evident in his own ministry and in his fulfillment of the Law of Moses. In the debate following the healing of the lame man, "the Jews" had sought "to kill" Jesus for not only breaking the Sabbath, but also calling God his own Father. So now, in chapter 7, back in Jerusalem, it's back to where we left off.

Jesus may well have been present for the first part of the festival, but it is not until about the fourth day that he shows up in the temple and begins his teaching ministry. The Jewish authorities, who have been waiting for him to show up, are "amazed", given that he has had no formal rabbinical education. We are not told the subject of Jesus' teaching, but the hot issue for "the Jews", following Jesus' healing of the lame man on the Sabbath, is the law of Moses - Jesus presents as a teacher of the law who breaks the law. The word **εθαυμάζον** is clearly a negative observation, so not "amazed", or "surprised", or even "puzzled", but more "incredulous", even "sceptical, cynical" - "Who does this bloke think he is? He has had no formal education; he doesn't know what he's talking about." The dialogue continues in defensive mode.

Jesus first points out that his own teacher is the one who sent him, namely, God the Father, v16 (the central argument of the discourse in chapter 5). Jesus then makes the point that his teachings on the law are self-authenticating, but of course, a person who doesn't believe, in the sense of believing in the one God has sent, will not be able to sense that Jesus' teaching of scripture / the law is true, v17. Nor can a person who is concerned about receiving **δοξα**, "glory", from one another, understand the teachings of someone who seeks the glory of the one who sent him, cf., 5:44, v18. Nor can a person who ignores the moral implications of the Law of Moses (spending their time on insect law while planning to murder Jesus) recognize the truth of Jesus' "fulfillment" = "completion" of the law, cf., Matt.5:17.

When losing an argument, we are inclined to play the man rather than the ball and so "the crowd" (probably still the religious authorities etc., = "the Jews") resort to personal abuse; "You're deluded! No one is trying to kill you; it's all in your mind", v20.

Jesus responds by bringing the argument back to the nub issue, namely, that he presents as a teacher of the law who breaks the law, v21. Jesus heals a man on the Sabbath and the religious authorities get their knickers in a knot (here an unusual use of the word **θαυμάζετε**, "you are amazed"). Jesus addresses the issue by arguing that their assessment of his actions is superficial, it is based on mere appearance rather than substance, v24. To progress his argument Jesus uses the example of circumcision, a work performed on the Sabbath with good intent, v22. Moses lays down both laws, the law on circumcision, Lev.12:3, and Sabbath law, with the rabbis giving precedence to the law on circumcision, so why argue that there is conflict in Jesus' caring for the whole person on the Sabbath, v23?

"Don't be nit-pickers: use your head - and heart! - to discern what is right, to test what is authentically right", Peterson.

*Jesus fulfills the Law:* This dialogue / discourse reveals Jesus' completion / fulfillment of the law of Moses. Commentators will often use a phrase like "supersedes the Law", Lindars. There is a sense where Jesus "supersedes" the Law of Moses, replacing it with his own teachings, and ultimately his own person, but "fulfills" better expresses what Jesus does with the Law. Jesus takes the Law of Moses and fine tunes it, emphasizing camel / moral law, over gnat / insect law, ritual law, tradition, etc. He then takes the moral law and exposes its heart, perfecting it, eg., the law is not just about murder, but is also about hate. In so doing, Jesus sharpens the ultimate purpose of the Mosaic law, namely, its function of exposing sin and so prompting a reliance on faith, a faith like that of Abraham, a faith in God's divine mercy ultimately realized in Christ. Although the law serves as a guide to the life of faith, its ultimate purpose is to drive the child of God to the cross of Christ such that salvation be by grace through faith apart from the law.

Jesus' protagonists, the Jewish religious establishment, simply cannot grasp how Jesus, under divine authority, completes the Mosaic law with teaching like "it is lawful to do good on the Sabbath", or "the Sabbath was made for man, not man for the Sabbath." A true child of God cannot but recognize in such expositions of the Mosaic Law the mind of God - an idealism beyond the doing, and yet worthy to aim at. "I did not come to destroy the Law and the Prophets, ... I came to fulfill them", Matt.5:17.

### Text - 7:14

Moses and Christ: i] Situation, v14.

δε "-" - but/and. Transitional, indicating a step in the narrative.

μεσουσης [μεσω] gen. pres. part. "[not until] half way through [the festival]" - [ALREADY THE FEAST] BEING IN THE MIDDLE. The genitive participle, along with the genitive noun "feast" forms a genitive absolute construction, most likely temporal; "When the feast was half over", TNT. "In the middle" of the festival is possibly the fourth day, given that the festival is eight days long. Possibly the Sabbath day of the festival, given that it is an appropriate teaching day. By coming to the temple (probably the temple precinct, porticos etc., rather than the temple proper) halfway through the festival rather than with the pilgrims at its beginning, Jesus avoids the implication that he is triumphantly arriving as a messianic claimant.

εδикаσκειν [διδασκω] imperf. "began to teach" - [JESUS WENT UP TO THE TEMPLE AND] WAS TEACHING. The NIV, so ESV etc., has taken the imperfect as

inceptive; "began teaching." A teaching theme is dominant in chapters 7 and 8, and given the context, Jesus' teaching is likely focused on the Law of Moses.

## v15

ii] The source of Jesus' teaching, v15-16. The religious authorities are taken aback at Jesus' teachings, particularly as they know that he has never had a formal rabbinical education in the Mosaic law. To this Jesus restates the point he made on his last visit to Jerusalem (cf., chapter 5), namely, that his teachings derive directly from God, 5:30 - a point developed thru 5:31-47.

**οὖν** "-" - THEREFORE [THE JEWS WERE MARVELLING, WONDERING / ASTONISHED, SURPRISED]. Possibly resumptive / transitional, as NIV, or inferential, establishing a logical connection, "so, consequently, accordingly, ...." The verb "to be amazed" = "marvelled", can be expressed in a number of ways, but Brown probably nails it with "The Jews were surprised at this."

**λεγοντες** [**λεγω**] "**and asked**" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to be amazed", as NIV, "they marvelled and said", but possibly adverbial, modal, "marvelled, saying", ESV.

**πως** "**how**" - HOW [THIS HAS KNOWN LETTERS = HAS LEARNING]. Interrogative pronoun; "how is it that there is so much learning in this man ....?", Cassirer. Obviously not implying that Jesus was illiterate, but rather that, unlike Paul the apostle, he had not been trained in rabbinic disputation. Given the link in subject matter between this passage and the end of chapter 5, it does seem likely that the **γραμματα**, "letters", refers to OT literature, specifically the Law of Moses, cf., use of **γραμματα** in 5:47. This link is affirmed by Sanders, Bultman, ...., contra Barrett. The demonstrative pronoun **οὗτος**, "this man", is probably pejorative - a demeaning means of identification.

**μη μεμαθηκως** [**μανθανω**] perf. part. "**without having been taught**" - NOT HAVING LEARNED. The participle is adverbial, best treated as temporal; "when he has never studied", ESV - "when he has never had a formal rabbinic education in the scriptures / Law of Moses." Novakovic suggests concessive, "although he has never studied."

## v16

**οὖν** "-" - THEREFORE. Inferential, establishing a logical connection, "so, consequently, accordingly", or transitional, sequential, "then, now, ...."

**αυτοις** "[**Jesus answered**]" - [JESUS ANSWERED] TO THEM [AND SAID]. Dative of indirect object, so Novakovic. If it were "answered and said to them", then it would be a dative of indirect object, but taken as "answered them and said" it is a dative of direct object after the verb "to answer", as of answering "someone", **τινι**, dat. Interesting, Luke has **προς τινα**, "answering to someone."

αλλα "-" - [MY TEACHING IS NOT MINE] BUT. Strong adversative standing in a counterpoint construction; "not ..... but ...." In these constructions the stress falls on the positive statement, ie., Jesus' teaching is from God; "My teaching is not mine, but him who sent me", Berkeley.

του πεμψαντος [πεμπτω] gen. aor. part. "**it comes from the one who sent [me]**" - OF THE ONE HAVING SENT [ME]. The participle serves as a substantive, the genitive being descriptive, idiomatic / source, "*that is from*", as NIV.

## v17

iii] The reasons behind Israel's failure to understand the truth, v17-20: a) Not believing, v17: If a person **θελη**, "wants, wills, desires", to do the **θελημα**, "will", of God, then they will **γνωσεται**, "know, recognize", whether Jesus' "teaching" is **εκ**, "from, out of", God, or whether he "speaks" **απο**, "from", himself = on his own initiative / "whether I'm making it up", Peterson. The tricky part of this conditional clause lies in the protasis, the "if" clause, "if anyone's will is to do God's will", ESV. What does a willingness to do God's will entail? Many commentators head down the ethical road, eg., Lindars suggests that a person "whose intentions are the same as Jesus' own intentions, in which there is no element of self-seeking, but entire submission to God", that person will recognize the divine hand behind Jesus' teachings (I am a bit worried with Lindars' "entire submission" because I suspect that Jesus is the only person who has entirely submitted to God the Father!). Ridderbos suggests that Jesus is calling for a material judgment of his teaching based on "whether it bore the marks of being from God or was based on usurpation. The true one does not seek his own glory." Kostenberger argues that the point is that "anyone who is prepared to do God's will is promised that he or she will know whether Jesus' teaching is of human or divine origin." Carson suggests a "faith commitment", although in the terms "that a seeker must be fundamentally committed to doing God's will." Barrett surely takes us down the right path when he defines the will of God in the terms of faith, of "believing in him whom God sent", so Bultmann, Morris, Brown ("the acceptance through faith of the whole divine plan, including Jesus' work"), Thompson ("acknowledging Jesus' path of service in giving his life for the world as the way of God's prophet and Messiah", Beasley-Murray, Klink, .....). A personal assessment of the validity, or otherwise, of Jesus' teachings, apart from faith in Christ, is impossible, or as Augustine put it, "if you do not believe you will not understand", cf., 6:44.

**εαν τις** "**anyone**" - IF A CERTAIN *person*. Introducing a relative third-class conditional clause where the proposed condition has the possibility of coming true; "if anyone *as may be the case*, wants to do God's will *then* he will know about the teaching."

ποιεῖν [ποιεω] pres. inf. "[chooses] to do" - [WILLS] TO DO [THE WILL OF HIM]. The infinitive is complementary, completing the sense of the verb "to will, want, desire." It can also be treated as introducing an object clause / dependent statement of perception expressing what is desired, "if anyone wills that they do God's will...."

περί + gen. "-" - [THEY WILL KNOW] ABOUT [THE TEACHING]. Expressing reference / respect; "know concerning the teaching" = "understand the teaching". "The teaching" = "this teaching (of mine)" = "my teaching", Harris.

ποτερον ..... ἢ "..... or whether" - WHETHER [IT IS OF GOD] OR [*whether I* FROM MYSELF SPEAK]. A disjunctive construction proposing two alternate options. "He will know whether my teaching is from God, or whether I merely speak on my own authority", Phillips.

## v18

b) Not God-glorifying, v18. Barrett argues that v17-19 provide three reasons why "the Jews" fail to recognize that Jesus' teachings are from God. The first is that only those who believe can see, v17. Second, "the claims of Jesus cannot be appreciated by those who receive **δοξα** (glory) from one another (5:44)", v18. Third, only a person dedicated to doing the law is able to recognize the hand of God in Jesus' teachings, v19. In this gospel, Part I of the Argument Proper presents as an evangelistic treatise to Hellenistic Jews of the dispersion, with the dialogues / discourses presenting as an apologetic for Jesus' messiahship. With this verse, although John has Jesus expressing the words, the language is more representative of John's own reasoned argument for Jesus' messianic status - truth is to be found in the one who seeks the glory of him who sent him, rather than the ones who seek their own glory, who speak with their own authority.

ὁ ... λαλῶν [λαλεω] pres. part. "**whoever speaks**" - THE *one* SPEAKING. The participle serves as a substantive, nominative subject of the verb "to seek"; "The one who speaks", ESV.

αφ [απο] + gen. "**on [their own]**" - FROM [HIMSELF SEEKS / AIMS AT THE = HIS OWN GLORY]. Expressing source / origin, "out of their own *authority*", leaning toward agency (ὕπο), "by their own *authority*"; "on their own initiative", Zerwick / "on their own authority", Phillips. "He who says what is of his own devising seeks to gain honour for himself", Cassirer.

δε "**but**" - Transitional, indicating a step in the dialogue, here an adversative / contrastive statement, "but ...."

ὁ .... ζητῶν [ζητεω] pres. part. "**he who seeks**" - the one seeking. The participle serves as a substantive, nominative subject of the verb to be.

του πεμπαντος [πεμπω] gen. aor. part. "**of the one who sent him**" - [THE GLORY] OF THE ONE HAVING SENT [HIM]. The participle serves as a substantive, the genitive is adjectival, possessive.

οὗτος pro. "**a man**" - THIS ONE [IS TRUE]. The demonstrative pronoun serves as an emphatic personal pronoun; "he is a *man of truth*", or as Harris, "he is an honest / sincere / truthful *person*." This one "is telling the truth", Cassirer.

εν + dat. "[**there is nothing false**] about [him]" - [AND THERE IS NO UNRIGHTEOUSNESS ("insincerity / dishonesty", Harris)] IN [HIM]. Local, expressing space, metaphorical; "There is no wickedness in him", Barclay.

## v19

c) Not law-abiding, v19-20. Israel's religious establishment are planning to murder Jesus in direct contradiction to the Law of Moses, and willingly lie about their plotting. "The Jews" are unable to recognize that Jesus' teachings are from God. They do not heed Moses' instructions / teachings, so why would they heed Jesus' teachings?

ου "[**Has**] **not**" - NOT. This negation is used in a rhetorical question expecting an answer in the affirmative; "Moses gave you the law didn't he?" / "You do agree, don't you, that Moses gave you the law?"

ὑμιν dat. pro. "[**given**] **you [the law]**?" - [MOSES HAS GIVEN THE LAW] TO YOU? Dative of indirect object.

και "**yet**" - AND. Here with an adversative slant; "and yet."

ἐξ [ἐκ] "[**none**] of [you]" - [NO ONE] FROM [YOU DOES THE LAW]. Here the preposition is used in the place of a partitive genitive, as NIV; "None of you follows the Law of Moses in what you do."

ἀποκτείνει [ἀποκτείνω] aor. inf. "**to kill [me]**" - [WHY ARE YOU SEEKING] TO KILL [ME]? The infinitive is complementary, completing the sense of the verb "you are seeking." "Seeking" expresses intent, so "trying to kill me" / "planning to kill me" / "looking for a chance to kill me."

## v20

The Jewish religious authorities are liars when they claim they are not trying to kill Jesus, although taking this verse at face value, the implication is that the Jewish population of Jerusalem are unaware that the authorities are intent on Jesus' elimination.

ἀποκτείνει [ἀποκτείνω] aor. inf. "[**who is trying**] to kill [you]" - [THE CROWD ANSWERED, YOU HAVE A DEMON, WHO IS SEEKING] TO KILL [YOU]? The infinitive is complementary, as v19. "The *religious authorities* in the crowd responded ....." "You are mad", Moffatt, NAB, CEV, ...., is better than "you are possessed", NEB, since actual demon possession is probably not the point being

made; the word is being used to insult, to disparage, so here "deluded / crazy / having yourself on", etc. At this time, insanity was viewed as a product of demon possession.

## v21

iv] Response to the healing of the lame man on the Sabbath, v21-24. Jesus heals a lame man on the Sabbath, and months later the religious establishment still has its nickers in a knot. Jesus' principal argument, in response to the agitation of the religious establishment, is that caring for the whole person, physical as well as spiritual, contributes more to the fulfillment of the law of Moses than the observance of technical Sabbath requirements (the tradition of the elders). Matthew makes much of Jesus' fulfillment / completion of the Torah. Here we have John touching on the same subject.

αυτοις dat. pro. **"to them"** - [JESUS ANSWERED AND SAID] TO THEM. [ONE WORK I DID]. Dative of indirect object.

θαυμάζετε [θαυμάζω] pres. ind. **"[and you are all] amazed"** - [AND EVERYONE] IS AMAZED. In the synoptic gospels, this word is most often used to express an emotionally active response to Jesus / the preaching of the gospel, a response which leads either to faith or unbelief. It is usually translated as "amazed, marvelled", although when translated this way, a positive response is implied, when it can be either positive or negative, depending on the person; "surprised, astonished, perplexed" is a more neutral translation. Given the context, the use of this word in v15 is more negative than neutral, expressing a flamboyant overreaction - incredulity. Note how, in v23, Jesus uses the verb **χολαω**, "to be angry", when describing the reaction of the religious establishment to his healing of the lame man, so obviously the verb **θαυμάζω** is used here with strong negative connotations. Barclay opts for "you are shocked" Peterson reworks the verse with "I did one miraculous thing a few months ago, and you're still standing around getting all upset, wondering what I'm up to." REB's "all taken aback" is close to the mark.

## v22

A typical lesser to greater rabbinic argument is used to make the point that healing someone on the Sabbath is not at variance with the Mosaic law, so there is no reason for the religious establishment to be **χολαω**, "angry", with Jesus, v22-23. "If the 8th day of a boy's life falls on the Sabbath, you perform the required *work* of circumcision on a *part* of the boy's body during that holy day. Why, then, are you angry with me when I perform the merciful *work* of healing a man's *whole* body on the Sabbath?", Harris.

δια τουτο **"yet, because"** - BECAUSE OF THIS. This construction is usually inferential rather than causal. Although the phrase could go with v21, "you are

all amazed because of it", an inferential sense is more likely, here serving to introduce a typical rabbinic argument which establishes a point by a lesser to greater example. John often uses the phrase to head an argument in a discourse. Sometimes "therefore" works, but here a logical conclusion is not being drawn from the previous verses. Here more likely a logical connection, introducing an argument addressing the underlying complaint of "the Jews", namely, that Jesus is a teacher of the law who doesn't keep the law. A phrase like "But consider", REB, "Consider this / consequently", works well, or just leave it out altogether, as ESV, NRSV, CEV, .....

**ὅτι** dat. pro. "[Moses gave] you [circumcision]" - [MOSES HAS GIVEN CIRCUMCISION] TO YOU. Dative of indirect object.

**ὅτι** "*though actually [it did not come from Moses]*" - [NOT] THAT [IT IS OF MOSES. Here introducing a parenthetical qualification of the statement that "Moses gave you circumcision." The qualification is "mind you, not that he was the first to introduce this rite, it originated with our ancestors." We could classify **ὅτι** as epexegetic, specifying the negation **οὐχ**, "not", "*what is not the case*"; "not that circumcision is from Moses, rather, it originated with the Patriarchs", or we could classify it as recitative, introducing a dependent statement of indirect speech, "*I do not say ....*", so Novakovic. "Moses gave you circumcision, (not that it is from Moses .....), ESV.

**ἀλλ** [**ἀλλὰ**] "**but**" - BUT. Strong adversative used in a counterpoint construction; "not ....., but ....." Circumcision did not originate with Moses, but with the Patriarchs.

**ἐκ** + gen. "**from [the patriarchs]**" - FROM [THE FATHERS]. Expressing source / origin; "it originated with our ancestors (Abraham etc.)."

**καί** "-" - AND. Probably with a consecutive sense; "Moses gave you circumcision ..... and so (as a result) you circumcise on the Sabbath.

**ἐν** + dat. "**on [the Sabbath]**" - ON [A SABBATH YOU CIRCUMCISE A MAN]. Temporal use of the preposition; "on the Sabbath you circumcise your sons", CEV.

## v23

In rabbinic circles, where two laws are in conflict, as in the case of circumcision on the 8th day and Sabbath observance, it is necessary to determine priority. Given that priority has been given to circumcision, a *work* on *part* of the body, then obviously the same priority should be given to a *work* on the *whole* body. Note that Rabbi Eleazar, AD 100, uses the same argument: "if circumcision, which affects only one of a man's members, supplants the sabbath, how much more saving a life supplants the sabbath."

ει + ind. "**now if**" - IF [A MAN RECEIVES CIRCUMCISION]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true; "if, as is the case, ....., then ....."

εν + dat. "**on [the Sabbath]**" - Adverbial use of the preposition, temporal, as NIV.

ἵνα μη + subj. "**so that ..... not**" - THAT NOT / LEST. Introducing a negated final clause expressing purpose, "in order that not" = "lest". Having determined that circumcision has precedence over Sabbath law, the following applies - if a boy's eighth day of life falls on a Sabbath, the boy is circumcised "in order that the law of Moses *on circumcision* is not broken." The use of λυθη, "may be loosed", is traditional terminology for breaking / invalidating the Mosaic law / the Torah.

Μωυσεως [ης εως] gen. "**[the law] of Moses**" - [THE LAW] OF MOSES [MAY BE LOOSED = BROKEN]. The genitive is adjectival, probably attributive; "the Mosaic Law."

μοι dat. pro. "**[why are you angry with] me**" - [then why ARE YOU ANGRY WITH] ME. Dative of direct object after the verb "to be angry with"

ὅτι "**for [healing a man's whole body]**" - THAT [I MADE A MAN ALL HEALTHY ON A SABBATH]. Here introducing a causal clause explaining why "the Jews" are angry with Jesus; "because on the Sabbath I made a man's whole body well", ESV.

## v24

κατ [κατα] + acc. "**by [mere appearances]**" - [DO NOT JUDGE] ACCORDING TO [APPEARANCE]. Expressing a standard, "corresponding to"; "do not keep judging according to appearance", NJB. Note that the NJB has brought out the durative sense of the present tense imperative "to judge." The NIV, as ESV, Barclay, ... has opted for an adverbial sense expressing means, "by means of", "by external standards", TEV, but possibly manner, "after the manner of appearance" = "superficially" - "stop drawing superficial conclusions." "Don't be nitpickers", Peterson.

αλλα "**but instead**" - BUT. Strong adversative in a counterpoint construction; "not ....., but ....."

κρινετε [κρινω] pres. imp. "**make a [right] judgment / judge [correctly]**" - JUDGE [THE JUST JUDGMENT]. The REB sticks with the Gk., "be just in your judgments", but Jesus is not making a point of law. The NIVII moves slightly from the law court, but the sense is more like "make a reasoned assessment of my actions according to the spirit of the law rather than the letter of the law." A call for fair judgment has OT precedence; Isa.11:3, Zech.7:9, Deut.16:18.

## 7:25-36

### The Ministry of Messiah, 2:1-12:50

#### 5. Jesus the water of life, 7:1-8:11

##### iii] Jesus' messianic claims

##### Synopsis

Jesus' teaching ministry in the temple continues, focused on a dialogue with the religious authorities over his messianic status. Jesus again reaffirms his divine origin, prompting hostility from the authorities, a hostility which comes to naught because "his hour has not yet come."

##### Teaching

Jesus is the Christ, but only for those who know God through faith.

##### Issues

i] Context: See 7:1-13.

ii] Structure: *Jesus' messianic claims*:

Debate over Jesus' messianic status, v25-27;

Jesus restates his divine origins, v28-29;

"I came from him and he sent me."

The crowd divides - for and against, v30-31;

"When the Christ appears, will he do more signs than this man ...?"

An attempted arrest, v32;

Now you see me, now you don't, v33-36:

"Does he intend to go to the dispersion?"

"Where I am you cannot go."

iii] Interpretation:

Throughout the dialogue with "the Jews" (Israel's disbelieving religious establishment - the religious authorities, teachers of the law, Pharisees, rabbis, theologians, ...) some pilgrims and local worshippers are present. This congregation knows full well that the authorities are out to do Jesus harm and so they start to wonder why there has been no move against him. "Can it be that the rulers have decided that this is the Messiah?", REB, v26.

The doubts expressed by the congregation are quickly controlled by "the Jews" (unstated, but likely). How could Jesus be the messiah? Everyone knows that the messiah is a mysterious figure who appears out of obscurity, but there is no mystery about Jesus - a carpenter from Nazareth in Galilee - no mystery here, no evidence of messianic origins,

v27. Jesus agrees with this assessment, in part. Yes, they know where Jesus is from, but in another sense, they don't know where he is from; they know nothing of his real origins. Jesus is sent from God the Father, sent with his authority, a fact they do not know because they do not know God; they are not children of faith, v28. Unlike Israel's religious establishment, Jesus knows God because he is from God, sent by God, v29. Telling a gathering of highly religious people that they don't know God is like a red rag to a bull and so some of those present react violently, v30. As calm is restored, it is clear that there are those in the congregation who have come to believe that Jesus may be the messiah; "When the Messiah comes, could he provide more convincing evidence than this man?", v31.

The Pharisees realize that some worshippers at the temple are beginning to conclude that Jesus may be the Messiah so they fire up the Sanhedrin (Israel's supreme religious governing council) to send in the temple guards to arrest Jesus, v32. Confusion reigns when Jesus informs the authorities that he is not going to be around much longer because he is going back to the one who sent him, v33. They will look for him, but not find him, because where he is going they can't go - "always out of reach, because he dwells with the Father; they can only come to him by faith", Fenton, v34. The authorities assume that Jesus intends leaving Israel proper to begin a teaching ministry among the Jews of the dispersion (an irreligious lot, so good riddance!) v35. Although, it all sounds very mysterious, v36.

### Text - 7:25

Jesus' messianic claims, v25-36; i] Debate over Jesus' messianic status, v25-27. The Sanhedrin has obviously made it clear to the crowd that Jesus is not the Christ, but by not acting against him they leave the door open for doubt.

**οὕτως** "At that point" - THEREFORE. Here possibly transitional, indicating a step in the narrative, "Now ...", or inferential, establishing a logical connection, "so, consequently, accordingly."

**ἐκ** + gen. "[some] of the people of Jerusalem" - [CERTAIN] FROM [THE JERUSALEMITES WERE SAYING]. The preposition serves as a partitive genitive, as NIV. Note that the verb is imperfect, "were saying"; The JB brings out its durative sense with "were saying", while the NIV opts for an inceptive action, "began to say."

**οὐχ** "isn't [this the man]" - [IS] NOT [THIS WHOM]. This negation indicates that the question expects a affirmative answer.

**ἀποκτείνει** [ἀποκτείνω] aor. inf. "to kill" - [THEY ARE SEEKING] TO KILL. The infinitive is complementary, completing the sense of the verb "are seeking."

"Want to kill him", CEV / "trying to kill", TEV. "Trying" is dominant in the translations, but better, "Isn't this the man they want to put to death?", REB, possibly "were out to kill", Peterson.

## v26

**παρησιᾶ [α]** dat. "[**speaking**] **publicly**" - [AND BEHOLD, HE IS SPEAKING] WITH BOLDNESS. The dative is adverbial, modal, expressing manner, "he is speaking boldly = publicly."

**αὐτῷ** dat. pro. "[**saying a word**] **to him**" - [AND THEY SAY NOTHING] TO HIM. Dative of indirect object.

**μεποτε** "-" - PERHAPS. Used in a clause proposing a "tentative suggestion, Barrett; "perhaps the authorities have uncovered new evidence that Jesus is indeed the Christ", Kostenberger.

**ἀληθῶς** adv. "**really** [**concluded**]" - TRULY [THE RULERS / AUTHORITIES KNOW]. Morris points out that when this adverb of manner is used before "know" it means "truly know" = "know for a certainty." "the rulers", **οἱ ἀρχοντες**, refers to members of the Jewish ruling council, the Sanhedrin, cf., 3:1.

**ὅτι** "**that [he is the Messiah]**" - THAT [THIS *one* IS THE CHRIST]. Introducing an object clause / dependent statement of perception expressing what the authorities possibly know; "Is it possible that ....." The demonstrative pronoun **οὗτος**, "this *one*", is emphatic, probably with a positive sense rather than negative.

## v27

Inaction by the authorities against Jesus has left the *Jerusalemites* wondering whether Jesus may indeed be the messiah. Some in the crowd argue against this possibility on the basis of the *hidden messiah theory*; "Messiah, even if he be born and actually exist somewhere, is an unknown", Trypho, Jewish theologian 2nd. century AD, cf., Son of Man expectations in Enoch. "No one knows where the Messiah will come from, but we know where this man comes from", CEV. It is interesting how Jesus chooses to use the mysterious Son of Man designation of the messiah, and that throughout his ministry he promotes the mystery of his messiahship, cf., Mk.8:29-30. Of course, against this theory there is the common knowledge that the messiah is of the Davidic line, a flesh and blood person who reveals himself at the time of Israel's redemption. There is even some knowledge of the place of his birth, namely, Bethlehem. Still, the mystery remains, but as far as Israel's religious authorities are concerned, there is no mystery about Jesus.

**ἀλλὰ** "**but**" - BUT [WE KNOW FROM WHERE IS THAT *ONE*]. This strong adversative sits in a counterpoint construction which expresses two viewpoints on the status of Jesus; perhaps he is the Christ (v26), but his origins are known.

One can imagine the authorities sowing the seeds of doubt with respect to Jesus' origins. The origins of Messiah are mysterious, but everyone knows the origins of **τουτου**, "that one" (a disparaging use of the demonstrative pronoun) - Nazareth, a two-bit Galilean town (+ illegitimate, conceived outside of marriage, and working class, a carpenter-builder).

**δε** "- " - BUT/AND. Transitional; indicating a step in the argument.

**ὅταν** + subj. "**when [the Messiah comes]**" - WHENEVER [THE CHRIST COMES]. Introducing an indefinite temporal clause, translated with a definite "when", as NIV.

**ποθεν** "**where [he is] from**" - [NO ONE KNOWS] FROM WHERE [HE IS]. This interrogative conjunction is used here as an adverb of place, modifying the verb "to know."

## v28

ii] Jesus restates his divine origins, v28-29. Jesus responds to the Jerusalemites' claim that they know him and where he is from, and thus, by implication, they know that he is not the messiah. Although Jesus' response is somewhat unclear, he seems to be saying that they may think they know him and where he is from, but they really know nothing. Jesus' person is revealed in his origins, in the one who sent him, the faithful / true / real one. This one the Jerusalemites do not know, and so they do not know Jesus, either his person or his origins.

**οὖν** "**then**" - THEREFORE. Again, possibly inferential, or transitional, as in v25; "So Jesus proclaimed", ESV.

**διδασκων** [**διδασκω**] pres. part. "**still teaching**" - [JESUS CALLED OUT / PROCLAIMED] TEACHING [IN THE TEMPLE]. The participle is adverbial, best treated as temporal, as NIV; "As (while) Jesus was teaching in the temple", TH.

**λεγων** "- " - SAYING. The attendant circumstance participle expressing action accompanying the main verb "to cry out", so redundant and not translated, but it may well be adverbial, modal, expressing the manner of Jesus' crying / calling out, "as Jesus was teaching in the temple he said in a loud voice", TEV. Note that the verb **κραζω**, "to shout out", is often used for a solemn proclamation.

**καμε** "**yes**" - AND / AND YET / YES / BOTH ME [YOU KNOW AND FROM WHERE I AM]. This crasis (**και + εμε**) serves as either a statement or a question - it is sarcastic. Yes, "the Jerusalemites " think they know who Jesus is and where he is from. If the meaning of the crasis is "yes", then the sense may be "Oh yes, you know me and where I come from, *I don't think!*" Possibly "both me"; *You think you know both me and where I come from.*" Possibly as a question; "And yet, do you *really* know me and where I come from?"

**απ [απο]** + gen. "**on [my own authority]**" - [AND] FROM [MYSELF]. Expressing source / origin, possibly extending to agency, "by myself" = "on my own accord." "I have not come self-appointed", Berkeley.

**αλλ [αλλα]** "**but**" - [I HAVE NOT COME] BUT. Strong adversative in a counterpoint construction, "not ..... but ....." A glance at the different translations indicates the problem we have with this clause. "The Jerusalemites" may think they know who Jesus is and where he comes from, but they really know nothing. Jesus does NOT come **απ εμαυτου**, "from myself" (= "on my own accord / authority / initiative), BUT was sent *with the authority of / on the initiative of* the one who is true / the source of all truth. Such defines who Jesus is and where he comes from.

**ὁ πεμψας [πεμπω]** aor. part. "**he who sent [me]**" - THE ONE HAVING SENT [ME]. The participle serves as a substantive.

**αληθινος** adj. "**[is] true**" - [IS] TRUE, GENUINE, HONEST / RELIABLE, FAITHFUL. It is unlikely that the predicate adjective is being used here as an adverb, "he truly is the one who sent me", but rather serves as a substantive, "the true / faithful one is the one who sent me." Jesus is sent by / has come from the God who is the faithful / true one; "someone who is very real, whom you do not know", Beasley-Murray.

**ὅ** pro. "**[you do not know] him**" - WHOM [YOU DO NOT KNOW]. Accusative direct object of the verb "to know", emphatic by position. "It is he who sent me forth, and he you do not know", Cassirer.

## v29

The point being made here is that only the one who is sent knows fully the sender. Of course, indirectly John is pointing to Jesus' origins in the Godhead, possibly his filial relationship with the Father, so Schnackenburg.

**ὅτι "because"** - [I KNOW HIM] BECAUSE. Introducing a causal clause explaining why Jesus knows the true / faithful one.

**παρ [παρα]** + gen. "**[I am] from [him]**" - Expressing source / origin.

**κακεινος "and he"** - AND THAT [SENT ME]. Crasis, **και + εκεινος** serving as an emphatic personal pronoun, "and he it was *who* sent me."

## v30

iii] The crowd divides - for and against Jesus, v30-31. "The Jerusalemites", influenced by, or made up of, the religious establishment, react violently against Jesus, whereas "the crowd" reacts positively - "in spite of the objections, many believe in Jesus because of his signs", Thompson.

**ουν "at this"** - THEREFORE. Possibly inferential, establishing a logical connection, "so, accordingly .....", or transitional, "then", TEV.

**πιασαι [πιαζω]** aor. inf. "**to seize [him]**" - [THEY WERE SEEKING] TO SEIZE [HIM]. The infinitive introduces an object clause / dependent statement of perception expressing what "the Jerusalemites" were planning to do, namely, "how they might arrest him." "Arrest" may be the sense here, given that "the Jerusalemites" are likely acting at the behest of "the Jews" (the Jewish religious establishment), but of course the action may simply be describing mob violence (possibly a citizen's arrest); "they tried to seize him", TEV, REB.

**και "but"** - AND [NO ONE LAID THE = THEIR HAND UPON HIM]. Usually treated as an adversative here, as NIV; "but no one was able to lay a finger on him."

**οτι "because"** - BECAUSE [THE HOUR OF HIM HAD NOT YET COME]. Introducing a causal clause explaining why "the Jerusalemites" were unable to arrest him. John makes it clear that the hour of Jesus' glorification (his lifting up / crucifixion, and its attendant consequences - resurrection, ascension, ...) is determined by the will of God, not by the will of Israel's religious authorities; "it wasn't yet God's time", Peterson.

**αυτου** gen. pro. "**his [hour]**" - [THE HOUR] OF HIM [HAD NOT YET COME]. The genitive is adjectival, possessive, or idiomatic, "the hour (moment in time) *which God ordained for him* (ie., his glorification, the cross)" - Novakovic classifies this as purpose, "the hour *destined for him*."

### v31

**δε "still"** - BUT/AND. Transitional, indicating a step in the narrative, here to a qualification. Morris suggests it is contrastive, "but", while Brown suggests it is emphatic, "in fact ...." The crowd presents in two parts; on one side, those standing with the religious authorities, but on the other side, those questioning the conclusion of the religious authorities.

**εκ** + gen. "**[many] in [the crowd]**" - [MANY] FROM [THE CROWD]. Here the preposition stands in place of a partitive genitive. Barrett thinks John is making the point here that "believers are drawn, not from the ruling class (the religious establishment??), but from the crowd (the citizenry)", but what weight should we put on the word "believed"? John implies that a faith based on signs is at best preliminary to a saving faith in Christ, cf., 2:23-25, 4:48.

**εις** + acc. "**[believed] in [him]**" - [BELIEVED] INTO [HIM AND WERE SAYING]. This preposition, often used interchangeably with **εν**, "in", when related to belief, expresses the direction of the action and arrival at.

**οταν** + subj. "**when [the Messiah comes]**" - WHENEVER [THE CHRIST MAY COME]. Introducing an indefinite temporal clause, translated definitely, as NIV.

**μη** "-" - NOT [WILL HE DO MORE SIGNS]? This negation is often used in a question expecting a negative answer; "when the messiah comes ..... surely he will not provide greater demonstrations of the power of God in action than this

man has done? (Of course he won't)"? Barclay. Klink defies convention suggesting that the answer is affirmative, so giving a translation like "when the messiah comes will he not do more signs than this man? (Of course he will)" In the context of Jesus' ministry in Jerusalem, Jesus has only done one sign, so maybe the "Jerusalemites" expect the Christ to do more. Klink also suggests that **αυτος**, "this one", is defamatory - John often uses **τουτος** when a slight is intended.

**ὧν** gen. pro. "[**than this man**]" - [*than those things*] WHICH [THIS MAN DOES]. We have an ellipsis requiring the addition of **ἐκείνων**, "of those *things*", the genitive being ablative, of comparison. The genitive pronoun **ὧν**, "which", is attracted to the assumed genitive "of those things"; see Harris. "Will the messiah .... provide better .... evidence than this?", Peterson.

### v32

iv] An attempted arrest, v32. The religious authorities act to get Jesus out of the eye of the public.

**του οχλου [ος]** gen. "[**the Pharisees heard**] **the crowd**" - [THE PHARISEES HEARD] THE CROWD. The verb **ακουω**, "to hear", will sometimes take a genitive of direct object, as here; "the muttering of the crowd came to the ears of the Pharisees", Harris.

**γογγυζοντος [γογγυζω]** gen. pres. part. "**whispering**" - MUTTERING, MURMURING, GRUMBLING. The genitive participle serves as the complement of the genitive direct object "crowd" standing in a double genitive construction.

**περι** + gen. "**about [him]**" - [THESE THINGS] ABOUT [HIM]. Expressing reference / respect; "about, concerning."

**και "then"** - AND. Here probably consecutive, expressing result; "and so as a result ....."

**ινα** + subj. "**to [arrest him]**" - [THE CHIEF PRIESTS AND PHARISEES SENT SERVANTS] THAT [THEY MIGHT ARREST HIM]. Introducing a final clause expressing purpose; "in order to ....." "Chief priests" is a possible addition, but anyway, John probably sees the sending of the temple police as an act authorized by the Sanhedrin. "The chief priests" are usually identified with the Sadducees, but for John, they simply represent the cohort of the religious establishment in Israel opposed to Jesus.

### v33

v] Now you see me, now you don't, v33-36. Irrespective of the temple police and their arrest warrant, Jesus will continue to minister for the present, and this because it is the will of God. It is only after Jesus has fulfilled his mission that he will go back, **υαγω**, to where he came from. From this point on there will be a

number of vague referenced to Jesus' glorification / passion - messiah's return to God is anything but predictable, cf., 8:21, 12:35, 13:3, 33,36, 14:4, .....

οὕτως "-" - THEREFORE [JESUS SAID, YET A LITTLE TIME].]. Either transitional, "then", or just left untranslated, as NIV, or inferential, establishing a logical connection, "so, consequently, accordingly"; "Jesus then said", ESV.

μεθ [μετα] + gen. "[I am] with [you]" - [I AM] WITH [YOU]. Expressing association / accompaniment.

και "and then" - AND. Usually treated temporally, as NIV.

προς + acc. "[I am going] to" - [I GO AWAY] TOWARD. Spatial, expressing movement toward; "and then I'm off to the one who sent me."

πεμψαντα [πεμπω] aor. part. "the one who sent [me]" - THE ONE HAVING SENT [ME]. The participle serves as a substantive, accusative direct object of the verb "to go away."

### v34

An enigmatic saying of Jesus which may intentionally have different meanings: a) "You will look for me *to arrest me* ....." - "the Jews" certainly understood the words at this practical level; b) "you will look for me *as the coming Messiah* ....." Most commentators suggest messianic intent in Jesus' cryptic comment. Israel is always looking to the coming messiah for salvation, but at this moment, or in the day of judgment, they will fail to find him. Those without faith look, but do not see and so can never find the peace they seek; "The days are coming when you will desire to see one of the days of the Son of Man and you will not see it", Lk17:22.

και "but [not find me]" - [YOU WILL SEEK ME] AND [NOT FIND]. Best treated as an adversative, as NIV. "The Jews" will seek Jesus "in order to escape judgment, 3:36,8:22", Kostenberger, but it will be "too late", Barrett.

εimi pres. "[where] I am" - It's not "where I go (ιεναι) you cannot follow", but rather full weight is given to the present tense "I am", ie., "where I am *in the glory of the Father*", so Lindars. Most commentators follow Augustine: "He came in such wise that He departed not thence; and He so returned as not to abandon us." Jesus is in full fellowship / union with the Father always, whether in heaven or on earth, and through faith, so are we.

ελθειν [ερχομαι] aor. inf. "[you cannot] come" - [YOU ARE NOT ABLE] TO COME. The infinitive is complementary, completing the sense of the negated verb "to be able." Ridderbos suggests that Jesus has in mind the separation that occurs upon his death, "but whereas for the disciples this inaccessibility would only imply a temporary separation (14:1ff, 16:16ff), for "the Jews" it meant it would become too late to retrace their steps."

οὕν "-" - THEREFORE. Either transitional, or inferential, establishing a logical connection; "So the Jews said to one another", REB.

πορευεσθαι [πορευομαι] pres. inf. "[**intend**] to go" - [THE JEWS SAID TO THEMSELVES = ONE ANOTHER, WHERE IS THIS *ONE* ABOUT] TO GO. The infinitive is complementary, completing the sense of the verb "to be about."

ὅτι "**that**" - THAT [WE WILL NOT FIND HIM]. More reason than cause; providing the reason for the question "where does this man intend to go given that he has said where he is we cannot find him?" Cf., Zerwick #420.

μη "-" - NOT. Often used in a question expecting a negative answer; "Surely he doesn't intend going off to teach the Hellenistic Jews of the dispersion?" - Answer = "Of course he wouldn't." Yet, it can also be used to express a "cautious and tentative suggestion", Barrett; "Do you think he intends heading off to teach .....? - Answer = "Maybe that's what he's intending to do."

εις + acc. "-" - INTO. Spatial, expressing action directed toward; "does he intend to travel to our brothers scattered throughout the Empire?"

την διασποραν [α] "**where our people live scattered**" - THE DISPERSION. "The dispersion" refers to Jews who live beyond Palestine. The first forced dispersion throughout Syria took place with the fall of the Northern kingdom of Israel, and later throughout Babylon and Persia with the fall of Judea.

των Ελληνων [ην ηνος] gen. "[**where our people live scattered**] among the Greeks" - [TO THE DISPERSION] OF THE GREEKS. The genitive is best treated as adjectival, descriptive, idiomatic, limiting "dispersion"; "[the Jews of] the dispersion *who live among* the Greeks." - The term "the Greeks" = the cultured world, much of which spoke Greek = the Gentile world of the Roman Empire. It is a major step in thought to have Jesus teaching Jews in the Temple to then teach Gentiles throughout the Roman Empire, but it is obvious that "Greeks" here means Hellenistic Jews, ie., Greek speaking Jews. Semitic Jews tended to doubt the religious credentials of Hellenistic Jews and so it would not be unreasonable for Jesus to become their teacher!! Hellenists, Ελληνιστης, made up a large number in the Jerusalem church and it was one of their number, Stephen, who became the first martyr for the faith. None-the-less, most commentators view these words as another example of Johannine irony - the misunderstanding of "the Jews" will become a reality through the work of Jesus' apostles as the gospel moves to the ends of the world, first to Jew and then to Gentile.

διδασκειν [διδασκω] pres. inf. "[**and**] teach [**the Greeks**]" - [HE IS ABOUT TO JOURNEY AND] TO TEACH [THE GREEKS]. The infinitive, as with "to journey", is complementary, completing the sense of the verb "to be about."

### v36

By repeating these words, John reinforces their importance, so indicating that messianic significance is intended; see v34. For "the Jews", the words reveal their lost opportunity to access the messiah and so appropriate the promised blessings of the covenant, a loss that is eternal; "where I am you cannot come." Even the children of faith will look, and not find, although it is but for a moment, it is not eternal, cf., 16:16-22.

**τίς "what [did he mean]"** - [THIS WORD WHICH HE SAID, YOU WILL SEEK ME AND WILL NOT FIND ME, AND WHERE I AM YOU ARE NOT ABLE TO COME IS] WHAT? This interrogative pronoun serves as the accusative direct object of the verb to-be. Novakovic, quoting Wallace, reminds us that "interrogatives, by their nature, indicate the unknown component and hence cannot be the subject." "What did he mean by saying ....?", Rieu.

**ελθειν [ερχομαι]** aor. inf. "[you cannot] come" - [YOU ARE NOT ABLE] TO COME. The infinitive is complementary, completing the sense of the verb "to be able."

## 7:37-52

### The Ministry of Messiah, 2:1-12:50

#### 5. Jesus the water of life, 7:1-8:11

##### iv] The life-giving Spirit

##### Synopsis

On the last day of the feast of Tabernacles, in the context of the ceremony where water from the pool of Siloam is poured out in the Temple court, Jesus announced that "if anyone is thirsty let him come to me .... and drink." The crowd is divided in their opinion of Jesus, but, other than Nicodemus, the authorities are determined to act against him.

##### Teaching

Jesus is the source of the water of life, the life-giving Spirit which supersedes Israel's cult and Law.

##### Issues

i] Context: See 7:1-13. Of all the episodes in *The Ministry of Messiah*, this fifth episode, *Jesus the Water of Life*, 7:1-8:11, is the most difficult to deal with. The Feast of Tabernacles seems to serve as the illustrative background for the discourses; the "features of the festival and its ritual are applied to Jesus in such a way as to make them signs of the kingdom of God, comparable to the miracles earlier recounted, and leading to further dialogues", Beasley-Murray. As already observed, the discourses cover a number of topics, all within the context of the manifestation of the messiah, a manifestation which prompts questions, confusion, debate, conflict and ultimately rejection.

The manifestation of messiah is certainly central to this episode. It begins with Jesus' family urging him to go up to the festival in Jerusalem and reveal himself there, 7:1-13. Jesus resists their prompting, but does go up secretly, and in the middle of festival begins to teach openly. Immediately there is conflict, generated by Jesus' earlier healing of the lame man on the Sabbath, 5:1-15, cf. 7:21. Jesus continues to reveal his messianic credentials and consequently faces the same stubborn hard headedness exhibited by the children of Israel during their wilderness wanderings.

ii] Background: The Feast of Tabernacles; See 7:1-13.

iii] Structure: Discourse; *The life-giving Spirit*:

Jesus the source of living water / the Spirit, v37-44:

The water of life, v37-39;

Messianic authority, v40-44;

The unbelief of the authorities, v45-52:  
Division among the people, v40-44;  
The unbelief of the religious authorities, v45-52.

iv] Interpretation:

The Feast of Tabernacles celebrates the wilderness wanderings of the children of Israel, of that time in the wilderness when the people of Israel met with their God. On the last day of the feast a pitcher of water from the Pool of Siloam is poured out in the Temple court. At a practical level, it was associated with prayers for rain, but at a spiritual level it signified the outpouring of God's Spirit in the coming messianic age. It is within the context of Israel's historic experience of heightened divine revelation, a revelation met with stubborn rebellion, that we are confronted by the self-revelation of the divine man. Like Yahweh of old, Jesus claims to be the source of kingdom blessings, of redemption, of life eternal for all who believe, realized in the outpouring of God's refreshing Spirit - Jesus is the water of life.

Jesus' messianic claim is met with a number of responses. For some in the crowd, there is merit to Jesus' claims, but for "the Jews" (Israel's disbelieving religious establishment) and their supporters, the idea of a Galilean Messiah is totally stupid. Although the temple police are under orders to arrest Jesus, they are in two minds as to what they should do within the confusion of the moment, so they report back to the Sanhedrin; they are unsure whether Jesus is, or is not, a messianic impostor. The Sanhedrin knows better, with only Nicodemus arguing for a fair hearing.

v] Sources: See 7:1-13.

vi] Homiletics: *The public reading of Scripture*



I remember well, as a young man in my early twenties, sitting in St. Phillips Anglican church Eastwood, and being mesmerized by the Bible reading. At the evening service, the minister would use this elderly gentlemen to present the Bible readings. He was certainly a better-than-

average reader and seemed to bring the text alive. He understood what he was reading, and so the truths he expressed touched the listener. Those

truths were like a stream of life-giving water; it was as if the Spirit of the living God was confronting us in the reading.

I have to say, I'm not naturally a good reader. It took me years to stop emphasizing personal pronouns in the text!! Yet, as time has gone by, I have picked up the skill. I don't read as well as that gentleman who read to us all those years ago, but I press toward him.

Of this I am sure, the crucial trick to a well-read passage is that the reader understands what the passage is saying. Some years ago, while I was reviewing my work on Galatians, I was asked to read, off-the-cuff, a passage from Galatians at my local church. Now of course, I'm not suggesting that grabbing someone, unprepared, out of the congregation, is necessarily best-practice, but anyway I did the reading. The passage was fresh in my mind and so I felt I was able to speak for the apostle, to read it with understanding, to read it as if Paul was saying it. I was quite taken aback by the congregation's approval. They heard and understood. God's word impacted on them; the Spirit spoke to them.

Jesus is the light of the world, the source of divine revelation, a revelation that enlivens through the Spirit. The next time you are asked to read a Bible passage, prepare it well, work on technique, but above all, understand it. You don't need to introduce the passage, in fact introductions are usually off-putting for many in a congregation. Just understand the passage, and read it with conviction.

### **Text - 7:37**

Divine manifestation / revelation of the Messiah, v37-52: i] Jesus the water of life, v37-39. It is now the last day of the festival and so Jesus reveals that he is the source of God's life-giving Spirit. Those who desire the enlivening presence of God in their life need only come to him, need only believe in him. Ezekiel's prophecy of the bubbling waters flowing from the temple, giving life to the land, is even now being fulfilled in the person of Jesus, cf. Ezk.47 (also a possible allusion to the water that flowed from the rock in the wilderness, Ex.17:6, cf., 1Cor.10:4). Jesus' words prefigure the outpouring of the Spirit which will follow his glorification / the cross, and its consequences: resurrection, ascension, .....

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative.

**εν** + dat. "**ον**" - IN. Temporal use of the preposition; "On the last day of the feast."

**τη εσχατη** dat. adj. "**the last**" - THE LAST [DAY]. See above; "on the final day when the people celebrated", TH.

τη μεγαλη dat. adj. "**the greatest day**" - THE GREATEST [DAY]. The adjective serves as a substantive, dative in apposition to "the last day." "Most important day of the feast", Berkeley.

της ἑορτης [η] gen. "**of the festival**" - OF THE FEAST. The genitive is adjectival, partitive.

λεγων [λεγω] pres. part. "**said [in a loud voice]**" - [JESUS HAD STOOD AND CALLED OUT] SAYING. Attendant circumstance participle, redundant; "proclaimed and said."

εαν + subj. "**if**" - IF. Introducing a conditional clause, 3rd. class, where the proposed condition has the possibility of becoming true; "if, *as may be the case*, .... *then* ...."

διψα [διψαω] pres. subj. "**is thirsty**" - [ANYONE] THIRSTS. Obviously in a spiritual sense, thirsts: "as the deer pants for streams of water, so my soul pants for you, O God", Ps.42:1.

προς me "**[come] to me**" - [LET HIM COME] TO ME [AND DRINK]. Spatial, expressing motion toward. Missing in some manuscripts, but regarded as a "scribal oversight", Metzger.

### v38

ὁ πιστευων [πιστευω] pres. part. "**whoever believes**" - THE ONE BELIEVING. The participle serves as a substantive; probably a nominative pendens, resumed by αυτου, but see αυτου below.

εις + acc. "**in [me]**" - INTO [ME]. When used with "believe", interchangeable with εν, "in", giving a spatial sense, expressing direction of action and arrival at, resting on, relying on.

καθως "**as**" - LIKE, AS, JUST AS. Here the conjunction introduces a comparative clause.

ἡ γραφη [η] "**the Scripture [has said]**" - THE WRITING [SAID]. Nominative subject of the verb "to say", singular, indicating "a particular text. Some commentators suggest that the quote is "whoever believes", cf., Isa.28:16, but "whoever believes" more likely relates to the clause "if any one thirst, let him come to me: and let him who believes in me drink", cf., NEB - possibly a reference to Isa.55:1, although Barrett points out that drinking and thirsting are not synonymous. Most modern commentators suggest that the scripture in mind is "streams of living water will flow within him", but the source of the quote is anything but clear. The best we can say is that it draws on the wording of Psalm 46:4f, while alluding to Ezekiel 47, the life-giving water flowing from the temple, an image that possibly draws on the incident of the water that flowed from the rock during Israel's wilderness wanderings. Note how Paul draws on this imagery in first Corinthians. Pfitzner suggests that the quotation is "a summary of various

texts such as Isaiah 12:3, 43:20, 55:1, .... 58:11.....", so Calvin, but this is less convincing.

**ζωντος [ζω]** gen. pres. part. "**of living [water]**" - [RIVERS OF WATER] LIVING. The participle is adjectival, attributive, limiting "water" and genitive in agreement, as NIV. The genitive noun **ὕδατος**, "water", is adjectival, attributive, idiomatic / content, "rivers *which are full of / containing* living water", or product, "rivers *which consist of* living water."

**εκ** + gen. "**from [within]**" - [WILL FLOW] OUT OF [THE BELLY]. Expressing source / origin.

**αυτου** gen. pro. "**him**" - OF HIM. The genitive is adjectival, possessive, limiting "belly." The intended referent is unclear. Usually taken as either Jesus or the believer: a) *Jesus*, so Brown, Schnackenburg, Beasley-Murray, .....; b) *the believer*, an interpretation common to the Eastern church, going back as far as Origen, so Lindars ("it implies that the believers' response to Jesus' invitation will not only satisfy their thirst, but will be a source within them, so that they too will be fruitful"), Pfitzner, Carson, Barrett, Kostenberger, ..... Given that the statement is probably a quote, it is quite possible that **αυτον** is "it/her" = Jerusalem / Temple, with Jesus as the fulfillment of the source of the life-giving water prophesied in Ezekiel 47. See **τουτο δε ειπεν** below. "As the scripture says *out of the midst of Her shall flow rivers of living water*", Torrey.

### v39

**τουτο** "**by this he meant**" - [BUT/AND HE SAID] THIS. Accusative direct object of the verb "to say." Fee notes that the phrase "this he said" usually refers to Jesus' words, in which case **αυτου** in "out of the belly of him", v38, would refer to "the one believing", although it is still more likely that Jesus is using **ουτου** as an identifier for Jerusalem / the temple, an identifier fulfilled by Jesus' person and work.

**περι** + gen. "**meant [the Spirit]**" - CONCERNING, ABOUT [THE SPIRIT]. Reference / respect. Water as a symbol of the Spirit has Old Testament precedence, eg., Isa.44:3, Joel 2:28.

**οι πιστευσαντες [πιστευω]** aor. part. "**those who believed**" - [WHICH] THE ONES BELIEVING [IN HIM]. The participle serves as a substantive. Note that the pronoun **ο**, "which", is neuter, given that "Spirit" is neuter.

**λαμβανειν [λαμβάνω]** pres. inf. "**[were later] to receive**" - WERE ABOUT [TO RECEIVE]. The infinitive is complementary, completing the sense of the verb "are about".

**γαρ** "-" - FOR. More reason than causal, introducing an explanation of the previous statement and so often not translated, as NIV.

**οὐπω** adv. "**Up to that time [the Spirit had not *been* given]**" - [THE SPIRIT WAS] NOT YET. Temporal adverb. "Been given" is only found in some manuscripts and so is obviously an addition, but none-the-less, it properly expresses the intended sense. The addition avoids the "unintelligent inference that the Holy Spirit did not exist before the glorification of Jesus", Barrett. "The Spirit was not yet available to be *a spring of water welling up to eternal life*", Lindars.

**ὅτι** "**since**" - BECAUSE. Introducing a causal clause explaining why the Spirit "was not yet."

**εδοξασθη** [**δοξαδζω**] aor. pas. "**had [not yet] been glorified**" - [JESUS NOT YET] WAS GLORIFIED. Divine / theological passive - God is the agent. For John, the glorification of Jesus entails "the cluster of events cantering on the crucifixion", Kostenberger - the totality of the redemptive event undertaken by the Son of Man (Dan.7:14) for which he is glorified.

#### v40

ii] Questions concerning Jesus' messianic credentials, v40-44. In much the same way as the people of Israel questioned God's revelation during their wilderness wanderings, so the crowd questions Jesus' self-revelation. Some think Jesus is the messiah, some a prophet, but most are confused, with some even wanting to have him arrested. John brings a touch of humour to his gospel by noting the false assumption of the crowd, namely that since Jesus came from Nazareth, rather than Bethlehem, and since he is presumably not of David's line, then he is obviously not the messiah. The reader, of course, knows better. The account serves to "heighten the dramatic tension .... [providing] a contrasting backdrop to the clear voice of the Lord's self-revelation", Pfizner.

**οὖν** "-" - THEREFORE. Transitional / resumptive, rather than inferential; "when they heard these words", ESV.

**ακουσαντες** [**ακουω**] aor. part. "**on hearing**" - [*some* FROM THE CROWD] HEARING. The participle is best treated as adverbial, temporal, "when they heard this saying", AV, but it could also be taken as adjectival, attributive, limiting "crowd", "some of the crowd who had been listening", NJB.

**των λογων** [**ος**] gen. "**[his] words**" - THE WORDS [OF THIS ONE]. Genitive of direct object after the verb **ακουω**, "to hear." Possibly "these words", Cassirer, i.e., **τουτων** serves as an attributive modifier of "words".

**εκ** + gen. "**some of [the people]**" - *certain* = *some* OF = FROM THE CROWD. The preposition here stands in the place of a partitive genitive, parting an assumed **τινες**, "certain" = "some"

**ελεγον** [**λεγω**] imperf. "**said**" - WERE SAYING. The imperfect is possibly inceptive; "began to say."

**αληθως** adv. "**surely**" - [THIS MAN IS] TRULY, REALLY. Modal adverb, expressing manner; "without a doubt", Harris.

**ὁ προφητης** "**the Prophet**" - THE PROPHET. Predicate nominative. The definite article indicating a particular prophet, ie., the prophet like Moses, cf., Deut.18:15-18.

#### v41

**οὗτος** pro. "**He [is the Christ]**" - [OTHERS WERE SAYING] THIS *one* [IS THE CHRIST / MESSIAH]. Nominative subject of the copulative verb to-be with "the Christ" serving as the predicate nominative. Against all odds, some of the crowd recognize Jesus to be the messiah.

**δε** "**still [others said]**" - BUT/AND [THE *other ones* WERE SAYING]. Transitional, indicating a step in the dialogue, a new voice, best expressed as an adversative; "but others argued", REB.

**μη** "-" - NOT. This negation is used to introduce a question expecting a negative answer; "The Christ does not come out of Galilee, does he?" Scripture certainly does not discount the messiah's close association with Galilee, and this fact is not lost on the gospel writers, cf., Matt.2:23, 4:15f. Bultmann argues that the argument is not countered because the editor of this gospel doesn't know that Jesus was born in Bethlehem, but this is highly unlikely. When it comes to Jesus' origin for John's gospel, the little town of Bethlehem is subsumed by the heavenly origin of the messiah. It is the divine source of the Word which causes so much confusion for those without faith.

**γαρ** "-" - FOR. More reason than cause, explaining the thinking behind the question; "*You're not suggesting, are you, that he is the Messiah given that the Messiah *doesn't* come from Galilee?*" Sometimes this conjunction is emphatic, expressing an exclamation like "indeed"; "What! Surely the Messiah does not come from Galilee?", Harris.

**εκ** + gen. "**from [Galilee]**" - FROM [GALILEE THE CHRIST COMES]. Expressing source / origin.

#### v42

**ουχ** "**[does] not**" - NOT [THE SCRIPTURES SAID]. This strengthened negation, when used in a question, produces an affirmative response - the answer "yes".

**ὅτι** "**that**" - THAT. Introducing a dependent statement, indirect discourse, indicating what the scriptures says on the matter.

**εκ** + gen. "**from [David's descendants]**" - FROM [THE SEED OF DAVID]. Expressing source / origin

**απο** + gen. "**from [Bethlehem]**" - [AND] FROM [BETHLEHEM]. Expressing separation; "away from."

ἦν imperf. "[where David] lived" - [THE VILLAGE WHERE DAVID] WAS [BORN, COMES THE CHRIST]. Cf. Mic.5:2 which was commonly taken to indicate that the messiah would be born in Bethlehem, although Micah is only referencing the Davidic origins of the messiah.

#### v43

οὖν "thus" - THEREFORE. Inferential, establishing a logical connection; "So the people were of two minds about him", Phillips.

ἐν + dat. "-" - [A SPLIT / DIVISION BECAME] IN [THE CROWD]. Local, expressing space, so "among the crowd."

δι [δια] + acc. "because of" - BECAUSE OF [HIM]. Causal.

#### v44

τινες [τις] pro. "some" - [BUT/AND] SOME, CERTAIN.

ἐξ [εκ] + gen. "-" - FROM [THEM]. Used instead of a partitive genitive; "some of them (the crowd)."

ἠθελον [θελω] imperf. "wanted" - WERE WANTING. "Some of them wished to arrest him", Barclay.

πιασαι [πιαζω] aor. inf. "to seize [him]" - TO ARREST [HIM]. The infinitive may be classified as complementary, completing the sense of the verb "to will", or serving to introduce a dependent statement of perception expressing what some of the crowd wanted to do with Jesus.

ἀλλ "but" - Strong adversative, expressing a contrast, as NIV.

επαβαλεν [επιβαλλω] aor. "laid [a hand]" - [NO ONE] LAID, PUT [THE = HIS HANDS]. "But no one laid a finger on him."

ἐπ [επι] + acc. "on [him]" - UPON [HIM]. Spatial.

#### v45

iii] The fallout from the attempted arrest of Jesus by the temple officers, v45-52. The people are disturbed by Jesus' teaching and as a result the temple guards are sent to arrest Jesus, but are disarmed by his teaching. The Pharisees are not impressed; as far as they are concerned Jesus stands against the Law as a false messiah. Nicodemus, a Pharisee himself, tentatively tries to point out that condemning someone, without properly assessing their crime, is contrary to the Law. His colleagues know better; "from Galilee one expects no prophets, *let alone the messiah*." So, the manifestation of messiah has left the crowd confused, and that confusion is also evident among the temple officers and now among the members of the Sanhedrin. This confusion serves to highlight the clear revelation of Jesus as "the light of the world", a revelation that is divine in origin. The recognition by the temple officers that Jesus' teaching marks him as "no mere

man" (Kostenberger), dramatically contrasts with the confused assessment of the Sanhedrin.

The sequencing of this material, particularly as it leads into chapter 8, does present us with a slight problem in that the attempted arrest, v32-36, is separated from v45-52 by a date change, v37.

οὖν **"finally"** - FOR. Here transitional / resumptive, as NIV.

οἱ ὑπηρέται [ης ου] **"the temple guards"** - THE ASSISTANTS, SERVANTS. Here used of officers of the Sanhedrin; a term in John that refers to those who police temple affairs. These officials were drawn from the Levites and were trained in theology; they are not just the local police.

τους αρχιερεῖς [εως] **"chief priests"** - [CAME TOWARD] THE CHIEF PRIESTS [AND PHARISEES]. Members of the high priestly families. The collective τους αρχιερεῖς ἀνδ φαρισαίους takes only one article indicating a combined block in the Sanhedrin who are now aggressively opposed to Jesus.

αὐτοῖς dat. pro. **"[who asked] them"** - [AND THOSE *ones* SAID] TO THEM. Dative of indirect object.

διὰ τί **"why"** - BECAUSE WHY [DID YOU NOT BRING HIM]? Causal interrogative construction; "why did you not bring him *back with you?*", Harris.

#### v46

οὐδεποτε adv. **"[no one] ever"** - [THE SERVANTS ANSWERED, A MAN] NEVER, NOT AT ANY TIME. The temporal adverb is emphatic by position. A shorter reading exists and is preferred by some commentators, eg., Morris; "no man ever spoke like this."

οὕτως adv. **"the way"** - [A MAN SPOKE] THUS, THIS WAY. Modal adverb, expressing manner. Possibly in the sense of speaking with authority, cf., Matt.7:29, ie., not a "thus says the Lord", but rather, "I say unto you."

ἄνθρωπος [ος] **"this man"** - A MAN. Nominative subject of the verb "to speak." Barrett notes the stress on the last word "man" = "the speech of Jesus is not the speech of a man." "Never did one who was no more than a man speak like this", Morris.

#### v47

οὖν "-" - THEREFORE [THE PHARISEES ANSWERED, REPLIED TO THEM]. Inferential, establishing a logical connection; "so the Pharisees answered them."

μη "-" - NOT [AND = ALSO YOU]. This negation is used in a question expecting a negative answer - "no". The question expresses the Pharisees' hope; "surely you haven't been led astray as well?"

πεπλανησθε [πλαναω] perf. pas. **"has deceived"** - HAVE BEEN DECEIVED. The perfect tense serving to express an ongoing state of deception, with the

passive voice implying that Jesus is the agent. "Led astray", Barclay; "deluded", Cassirer.

**και "also"** - AND. Here adjunctive, "also". The Pharisees take the view that the crowd is deceived, but are expressing their hope that the officers of the temple are not also deceived.

**αυτοις** dat. pro. "[**the Pharisees**] **retorted**" - [THE PHARISEES REPLIED] TO THEM. Dative of indirect object given that "said / saying" is assumed; "the Pharisees answered *and said* to them ....."

#### v48

**μη** "-" - NOT. Again, this negation is used in a question expecting a negative answer. "The Pharisees among the members of the Sanhedrin react to the officers' statement with anger and contempt", Ridderbos; "none of the religious authorities / authorized teachers of the law have believed in him, have they?"

**εκ** + gen. "[**have any**] of [**the rulers**]" - [ANY] FROM [THE RULERS OR] FROM [THE PHARISEES HAVE BELIEVED INTO HIM]. Again, this preposition is used in place of a partitive genitive.

#### v49

**αλλα** "**No! but**" - BUT. Adversative / contrastive, as NIV. "Have any of the authorities ..... believed in him? Of course not, just this rabble who know nothing about the Law *and so* are destined to damnation."

**ουτος** pro. "**this [mob]**" - THIS [CROWD]. The use of the pronoun "this" is derogative here. "But this crowd, who know nothing about the law, are damned anyway!", Phillips.

**ο μη γνωσκων [γνωσκω]** pres. part. "**that knows nothing [of the law]**" - NOT KNOWING [THE LAW]. The participle is adjectival, attributive, limiting "crowd". Of course, the general population did understand the Mosaic law and those of a religious mind sought to keep it, but the Pharisees saw themselves above the common folk, sophisticated in the observance of the details of the law. So, knowing nothing about the law means "careless about the rules of ceremonial purity", Lindars.

**επαρτοι** adj. "[**there is**] a curse on them" - [IS = ARE] CURSED = UNDER A DIVINE CURSE. From the Pharisees point of view "their ignorance is culpable", Lindars, cf., Deut.27:26. Note that the plural verb to-be is used with the collective noun "crowd".

#### v50

**προς** + acc. "-" - [NICODEMUS SAYS] TOWARD [THEM]. Spatial, expressing movement toward. The support that Nicodemus gives to Jesus is limited, but at least he points out that the Pharisees are in danger of breaking the law themselves

by passing judgment on a person before properly assessing the evidence, cf., Deut.1:16f, 17:4, 19:15-18.

ὁ ἐλθὼν [ἐρχομαι] aor. part. "**who had gone [to Jesus]**" - THE *one* HAVING GONE [TO HIM]. The participle is adjectival, attributive, limiting Nicodemus, "Nicodemus who had approached Jesus earlier", Rieu.

πρῶτον adv. "**earlier**" - FORMERLY. Temporal adverb.

ὢν [εἰμι] pres. part. "**who was**" - BEING. The NIV treats the participle as adjectival, attributive, but as Novakovic argues, it is probably adverbial, either concessive, or causal. "Though he himself was a Pharisee", Rieu

ἐξ [ἐκ] + gen. "**[one] of [their number]**" - [ONE] FROM [THEM]. The preposition here is used instead of a partitive genitive, as NIV.

#### v51

μη "-" - NOT. Again, used in a question expecting a negative answer, as expressed in NIV. Given that the following conditional clause states a factual situation, the question is difficult to express in English. The CEV solves the problem by treating it as a statement; "Our Law doesn't let us condemn people before we hear what they have to say. We cannot judge them before we know what they have done."

ὁ νομὸς [ος] "**law**" - THE LAW [JUDGES THE MAN]. "Law" singular, but all divine law is intended, "the law of Moses", although the Pharisees tended to include their own traditions as well.

ἐὰν μη + subj. "**without [first hearing]**" - IF NOT = UNLESS [IT FIRST HEARS FROM HIM AND KNOWS WHAT HE DOES]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of becoming true; "unless, *as may be the case*, the law does not hear from a person and examine what they have done, *then* it does not pronounce him guilty" = "Does our Law condemn any man without giving him a hearing and without investigating his actions?" Barclay.

#### v52

αὐτῷ dat. pro. "**[they replied]**" - [THEY ANSWERED AND SAID] TO HIM. Dative of indirect object.

μη "-" - NOT. Again, used in a question expecting a negative answer, as NIV.

ἐκ + gen. "**from [Galilee]**" - [ARE YOU AND = ALSO] OUT OF, FROM [GALILEE]. Expressing source / origin. The question is obviously abusive. "Out of Galilee" may imply that a person aligns with Jesus and his disciples who are mostly Galileans. On the other hand, the Jews of Galilee were regarded as impure due to intermarriage with Gentiles over the years and so the question carries with it a personal insult. A personal insult by innuendo is always a useful tactic to close down a debate!

εραυνησον [εραυνω] aor. imp. "**look into it**" - SEARCH, EXAMINE [AND SEE]. Obviously in the sense of "search the scriptures."

ὅτι "[**you will find**] **that**" - THAT. Introducing a dependent statement of perception expressing what Nicodemus will not see / behold.

προφητης [ης] "**a prophet**" - [FROM GALILEE] A PROPHET [DOES NOT ARISE]. Nominative subject of the verb "to arise." An article is present in some manuscripts indicating that "the prophet" (ie., the prophet like Moses) may be intended. Prophets have come out of Galilee, eg., Jonah, although there is no passage in the Old Testament predicting that a messianic prophet will arise from Galilee, although note 2King. 14:25. Given the present tense of *εγείρεται*, "comes out of / arises", a "general rule" is probably intended, so Ridderbos; "from Galilee one expects no prophets." The use of the title "prophet", rather than "messiah", may carry an intended contrast, so "from Galilee one expects no prophets, *let alone the messiah.*"

## 8:1-11

### The Ministry of Messiah, 2:1-12:50

#### 5. Jesus the water of life, 7:1-8:11

##### v] Neither do I condemn you

##### Synopsis

Jesus is confronted by a crowd intent on stoning a woman who has committed adultery. Jesus invites those without sin to cast the first stone, and so consequently, the crowd dissipates. Jesus tells the woman that he too is unwilling to condemn her; "go and sin no more."

##### Teaching

Jesus the messiah comes not to offer the condemnation of the law, but rather the grace of forgiveness.

##### Issues

i] Context: See 7:1-13. The insertion point of this story is interesting, given the diverse nature of the dialogues / discourses in chapters 7-8. To some extent the story serves as a significant event illustrating the Law / Grace issue revealed in the dialogues / discourses of chapter 7. Hoskins, on the other hand, argues that it well illustrates the theme of judgment in chapter 8, cf., 8:15.

ii] Background: It is unlikely that this very *synoptic* story was ever part of John's gospel. It is not found in the oldest manuscripts, and where it is found, it takes up different positions in the gospel, eg., one manuscript has it after chapter 21. It is even found in a copy of Luke's gospel after 21:38. It presents as a piece of oral tradition which never found a home in the synoptic gospels and so was preserved by inserting it into John's gospel. It is often argued that its language is non-Johannine, but when compared to other narratives in John it is not overly distinctive. Yet, the fact that it is not found in the oldest manuscripts, and that in later ones it is found in no less than five different positions, means that it "was not part of the original Gospel and therefore should not be regarded as part of the Christian canon", Kostenberger. Against this view are those who hold that canonicity is determined by the use of a text in the early church. Augustine and Ambrose happily refer to the story and Jerome included it in the Latin Vulgate. Augustine suggested that the story had been removed during the more puritanical early years of the Christian church for fear that "their wives be given impunity in sinning." This possibly does explain why the story was not readily accepted in the first two centuries of the Christian church. None-the-less, the early Church Fathers make no mention of the episode and no Eastern Fathers make mention of

it before the tenth century, other than Didymus the Blind of Alexandria, who refers to a similar narrative.

For an argument in favour of Johannine authorship see Zane Hodges, *Bibliotheca Sacra*, #136 and 137.

iii] Structure: *Neither do I condemn you*:

Setting, v1-2;

Jesus is confronted by a lawless crowd, v3-5;

Editorial comment, v6a:

"They were using this question as a trap."

Jesus responds to the crowd, v6b-8;

Jesus responds to the woman, v9-11.

"Neither do I condemn you"

"go, from now on sin no more."

iv] Interpretation:

The story portrays Jesus as the merciful judge who achieves a delicate balance between justice and mercy. This woman is clearly an adulteress, a sinner in need of God's mercy, but at the same time a just judgment must apply. There is no indication that she has already been judged by the Sanhedrin, and in any case, the Sanhedrin does not have the power, under Roman law, to execute criminals. What we have here is a male lynch mob who are acting outside the law, apart from due process. As well as acting illegally in their treatment of the woman, they obviously intend Jesus harm, cf., v6a. "Teachers of the law and the Pharisees" would not be inclined to seek a legal judgment from Jesus except that it might put him in an invidious position with respect to the Law of Moses (similar to the question of paying taxes to Rome, Mk.22:21). An adulterous wife was a serious matter and any soft-peddling by Jesus on the subject would set him against the religious establishment.

Jesus' response exceeds the wisdom of Solomon, but it does come with a question or two. We can well understand why the story did not easily find a place in the Christian Canon. Jesus' liberality seems to encourage libertarianism, an anything goes attitude - "why not sin that grace may abound?" On a recent interview with a paedophile priest, the interviewer asked whether he felt God would forgive him. The interviewer was shocked with his definite "Yes" - it all seemed like *easy grace* to her. Of course, as we know, it wasn't easy for Christ. So, the first problem is that the woman seems to get off too lightly.

The second problem concerns the notion of a just judgment. Jesus seems to imply that a sinner really doesn't have the capacity, nor right, to

pass judgment on another's sin - "judge not lest you be judged." If that were true, the rule of law would not exist, and anarchy would be the result. Jesus has clearly stated that he did not come to dispense with the Law, but to "fulfill / complete" it. Jesus is in the presence of a lawless assembly who are taking the law into their own hands, and are doing so without any indication that they have properly assessed the actions or motives of the husband or his wife, nor their own motives, nor the ultimate purpose of the law, namely, to lead the sinner into the presence of God's mercy. So, Jesus exposes their hypocrisy, and then, without addressing the crime itself and what may, or may not, be the appropriate punishment in the circumstances, he goes to the heart of the matter, namely, the woman's standing before God. In Christ there is no condemnation, but rather justification - by grace through faith it's JUST as IF I'ED never sinned. And so, she is sent on her way, encouraged to do better next time around - "go .... sin no more."

As for the paedophile priest, he was rightly suffering incarceration as a just punishment for his evil behaviour; he did the crime, now he is doing the time. Yet, beyond the application of natural justice there is divine justice. For those who will, there is the one who bears the burden of broken humanity, such that from the throne we may hear the words, "neither do I condemn you."

*Propositional Truth and Modern Theology:* We in the West live in an age where objective truth is being replaced by subjective truth. If there is no God to dictate truth, then truth becomes a matter of personal opinion where my opinion is right and yours is wrong. It is no longer *beauty is in the eye of the beholder*, but truth, morality, justice, ..... is in the eye of the beholder. Where truth is subjective, there is an inclination to approach art and literature with a *what it means to me* mindset. Artists may wish to convey a particular truth through their work, but that is their truth, not my truth. My truth is what I learn from their work of art, despite what truth the artist may wish to convey to me.

This mindset has influenced modern theology, Feminist, Environmental, and the like - all just reflections of the shibboleths of our age. The story of The Adulterous Woman (or better The Story of the Hypocritical Men) well illustrates deplorable sexism, but is that the message of the story, is that the intended truth, or is it just the truth for me? If we believe in a God who speaks to us through his prophets of old, through Jesus and his apostles, and today through the scriptures, then the intended message of the inspired author is the message we must take from the story.

What then is God's revealed truth in this story? Propositional truths are notoriously difficult to draw from scripture - an *is* not necessarily an *ought*;

a description is not necessarily a prescription; a promise or command to a particular person at a particular point in time is not necessarily a promise or command to all people at all times. Jesus' promise to an adulterous woman "neither do I condemn you" does not necessarily apply to all adulterous women, nor to all adulterers, nor in the end to all sinners. In fact, we know from scripture that God does condemn sinners, but we also know from scripture that "God is a merciful God and will not abandon or destroy you or forget the covenant with your ancestors, which he confirmed to them by oath", Deut.4:31 (in union with Christ, the one who is the true remnant of Israel, the promise of covenant inclusion and blessing applies to all believers). So, with this adulterous woman we see something of God's mercy at work. She may stand condemned by a band of hypocrites, but through faith in Christ her sins can be washed away. "There is now no condemnation for those who are in Christ Jesus", Rom.8:1.

What about "go and sin no more"? Again, we have a specific command to a specific person at a specific point in time. Yet, it is a command reflecting propositions which apply to all believers; "I beg of you, therefore, brothers, in view of God's mercies, that you present your bodies a living sacrifice, holy and acceptable to God - your service with understanding. And do not conform to the present world scheme, but be transformed by a complete renewal of mind, so as to sense for yourselves what is the good and acceptable and perfect will of God", Rom.12:1-2.

Context may also have something to say to us, although is the placement of this particular pericope divinely sanctioned? Yet, the story does seem to illustrate the law / grace issue evident in chapters 7 and 8; "a person is justified by faith apart from the works of the law", Rom.3:28

v] Homiletics: *A second chance at life.*

The story of the woman taken with adultery powerfully illustrates a Biblical principle which touches our personal everyday life and that of our society at large. It is the principle of divine mercy - *the second chance*. All of us will, at some point in our life, mess up big time. Selfishness will have its way and then, as is so often the case, the consequences will flow. At that point, our life could well be over, all lost in the desire for worldly mammon - the illusion of wealth, power, or sexual gratification. Yet, as it was for the adulterous woman so it is for us; if we humbly stand before the living God, we will receive his pronouncement, "neither do I condemn you, go and sin no more." It is as if God says to us, "I'm wiping the slate clean; off you go and this time make a better fist of it." In Christ, our God is the God of *the second chance*. Of course, being slow learners God often has to provide a few more chances along the way!

Western civilization, based as it is on the teachings of Jesus, incorporates the second chance in law; you do the crime and so do the time, and then your debt is paid in full. In theory, at least, you are not marked for life; you start out afresh. Like that woman long ago, some selfish addiction, whether it be sex or otherwise, can easily destroy the fabric of our life. As we flay around in its devastating consequences, let's remember that our failings are not the end. Our God is the God of *the second chance*; he allows us to pick ourselves up, dust ourselves off, and try try again.

### Text - 8:1

Neither do I condemn you, v1-11; i] Setting, v1-2. The synoptic gospels mention that during passion week Jesus resided in Bethany, with pauses along the way at the Mount of Olives. Our story reflects this setting. It is early morning and a crowd has gathered in the outer court of the temple to hear Jesus expound the Law.

δε **"but"** - BUT/AND. More likely transitional than adversative, indicating a step in the narrative; "Jesus went to the Mount of Olives and on the next day he was back again in the Temple courts."

των ελαιων [α] gen. "[**the Mount**] of Olives" - [JESUS WENT TO THE MOUNT] OF OLIVES. The genitive is adjectival, attributive, idiomatic / identification, limiting "the mount"; "the mount *which is called* / *which is known by its* olive trees."

### v2

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

ορθρου [ος] **"at dawn"** - [HE CAME AGAIN] OF EARLY IN THE MORNING. The genitive is adverbial, of time, indicating the time of Jesus' coming; "**At dawn**, Jesus appeared in the temple courts." The outer court of the temple was the usual venue for scribes to teach the law to their students and so Jesus is most likely following standard procedure.

εις + acc. **"in [the temple courts]"** - INTO [THE TEMPLE COURT]. Spatial, expressing the direction of the action and arrival at, so Jesus came again "to" the temple, arriving "in" it.

προς + acc. **"[the people gathered] around [him]"** - [AND ALL THE PEOPLE WERE COMING] TOWARD [HIM]. Spatial, expressing movement toward.

καθισας [καθιζω] aor. part. **"he sat down [to teach them]"** - [AND] HAVING SAT [HE WAS TEACHING THEM]. Attendant circumstance participle expressing action accompanying the imperfect verb "to teach"; "he sat down and taught them", ESV. The imperfect verb "to teach" may be treated as inceptive, "began to teach them", Barclay, or durative, "was engaged in teaching", NEB. Of course,

the imperfect is often used for background information, which may be its intent here. Jesus takes up the usual position of a scribe when teaching his students; the teacher sits and the students stand.

### v3

ii] Jesus is confronted by a lawless mob, v3-5. The action of these religious zealots can rightly be described as lawless because if their action was other than *rough justice*, they would also have with them the male offender, as is required by the law of Moses, Lev.20:10, Deut.22:22-24. There is also no mention of the necessary two eye witnesses to the act of infidelity, neither of whom can be the husband. The Law of Moses is the last thing this mob has on its mind - they are a lynch mob happy to have some sport with Jesus on their way to execute rough justice. Of course, the whole event may be a set-up where it is not the woman who is on trial, but Jesus. Jeremias argues that a trial has already taken place and the mob is on the way to execute judgment, but then as Brown and Schnackenburg note, why would Jesus ask "Has no one condemned you"?

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

κατειμμενην [καταλαμβανω] perf. mid./pas. part. "caught" - [THE SCRIBES AND THE PHARISEES LEAD A WOMAN] HAVING BEEN TAKEN = CAUGHT. The participle is adjectival, attributive, limiting "woman"; "a woman who had been caught in adultery", ESV.

επι + dat. "in [adultery]" - IN [ADULTERY]. Here an adverbial use of the preposition serving to introduce an adverbial phrase modifying the verbal aspect of the participle "having been taken = caught", manner = "in *the act of* adultery", or temporal = "while *committing* adultery." The adultery referred to here is obviously not premarital sex, nor a single woman having sex with a married man, nor sex with a prostitute, but a betrothed or married woman having sex with someone other than her husband.

στησαντες [ιστημι] aor. part. "they made [her] stand" - [AND] HAVING STOOD [HER]. The participle is best treated as attendant circumstance expressing action accompanying the verb "to say", "and they stood her in the middle and said to him", but it may also be treated as adverbial, modal, "placing her in the midst they said ....", or temporal, "after placing her in the midst they said ....."

εν + dat. "before [the group]" - IN [MIDST]. Local, expressing space. Obviously not in the middle of the crowd, but in the middle between the crowd and Jesus; "they stood her between themselves and Jesus, and said to him", TNT.

### v4

αυτω dat. pro. "[said] to Jesus" - [THEY SAY] TO HIM. Dative of indirect object; "and then said to him", Phillips. Note how narrative transition is indicated

by the move from the standard narrative aorist tense to the present tense "they say."

**μοιχευομενη [μοιχευω]** pres. mid./pas. part. "[**was caught in the act of adultery**]" - [TEACHER, THIS WOMAN] COMMITTING ADULTERY [HAS BEEN CAUGHT IN THE ACT]. This participle may be viewed as the nominative complement of "woman", so adjectival, predicative, but also adverbial, maybe temporal; "this woman was caught while in the very act of committing adultery." "She was caught sleeping with a man who isn't her husband", CEV. The preposition **επ [επι]**, here with the adjective **αυτοφωρω**, "in the act of", is adverbial, as v3, probably modal, expressing manner; "caught in the very act of adultery", TNT.

## v5

**εν** + dat. "**in [the Law]**" - [BUT/AND] IN [THE LAW]. Local, expressing space; "Moses instructed us in the Law."

**λιθαξεν [λιθαζω]** pres. inf. "**to stone**" - [MOSES COMMANDED US] TO STONE TO DEATH. The infinitive introduces a dependent statement of indirect speech expressing what Moses commanded / instructed, namely, "that such a woman should be stoned"; "Moses laid it down in the Law for us that the penalty in such cases is stoning", Barclay.

**τας ταιαντας** pro. "**such women**" - THE SUCH A ONE. The use of a distant demonstrative pronoun (here with a nominalizing article) is disparaging; "such a creature", Moffatt.

**ουν** "**So**" - [YOU] THEREFORE [WHAT DO YOU SAY]? Inferential, drawing a logical conclusion, "So what do you say?", or just transitional, as NIV; "What do you have to say about it?" NAB.

## v6a

iii] Editorial comment, v6a. When it comes to the Law of Moses, the apostle Paul was viewed as a libertine, although his perspective was not of his own creation. Paul's teaching on law and grace derives from Jesus who was similarly viewed by the pietists of his day as a teacher out to "abolish" the law. Of course, as Jesus made clear, he had not come to "abolish" the law, but "fulfill / complete" it. What he sought to abolish was the notion that the law sanctifies, whereas it only makes us more sinful. Holiness in the sight of God, and thus divine acceptance, is a gift of grace appropriated through faith in the faithfulness of Christ, apart from the law. The law's prime purpose is to facilitate the appropriation of God's grace by exposing sin and thus our need for a saviour. Having found holiness apart from the law, the law goes on to serve as a guide for the life of faith. For those entrenched in a sanctification by works mentality, daily

tithing "mint, dill and cumin", Jesus is a libertine teacher of the law whose heretical teachings need exposing.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, here to an editorial comment - John explains the real motive for this *show trial*.

πειραζοντες [πειράζω] pres. part. "**as a trap**" - [THEY WERE SAYING THIS] TEMPTING / TESTING [HIM]. The participle is adverbial, best viewed as final, expressing purpose; "in order to put him to the test" = "in order to entrap him."

ἵνα + subj. "**in order to [have a basis]**" - THAT [THEY MIGHT HAVE]. Here adverbial, final, expressing purpose, "in order that / so that they might have ...."

κατηγορειν [κατηγορεω] pres. inf. "**for accusing**" - TO ACCUSE [HIM]. The infinitive could be taken to introduce an object clause, serving as the direct object of the verb "to have", "in order to have / that they might have a charge against him", so Novakovic. Both Zerwick and Harris suggest that the construction is complementary, "that they have = might be able to charge him", cf., BDAG 421b for εχω + inf.

αυτου gen. pro. "**him**" - Genitive of direct object after the κατα prefix verb "to accuse = to bring a charge against."

#### v6b

iv] Jesus responds to the crowd, v6b-9. Jesus' act of writing in the ground with his finger before addressing the crowd is an interesting detail, but its meaning is illusive. Is this an embarrassed response, or even an expression of Jesus' disgust with the behaviour of the mob? Augustine suggested that it was prophetic, "they will be written in the earth, for they have forsaken the Lord, the fountain of living water", Jer.17:13. Derrett suggests that Jesus wrote down Ex.23:1b. Even the ten commandments would be very applicable in the situation! Maybe it's a symbolic act, a judgment written in the soft earth, soon blown away by God's mercy. Maybe Jesus is cooling things down, giving time for everyone to focus on his response rather than the woman and her failings. Standing, Jesus refocuses the crowd, not back onto the woman, but back onto their own sin. Jesus then returns to his doodling.

δε "**but**" - BUT/AND. Transitional, indicating a step in the narrative - best left untranslated.

κυψας [κυπτω] aor. part. "**[Jesus] bent [down]**" - [JESUS] HAVING BOWED, STOOPED [DOWN]. Attendant circumstance participle expressing action accompanying the imperfect verb "to write"; "Jesus bent down and wrote", ESV.

κατεγραφεν [καταγραφω] imperf. "**started to write**" - WAS WRITING. The NIV treats the imperfect as inceptive; "began to write", Cassirer. The κατα prefix extends the sense from "was writing" to "was tracing, drawing." Jesus may just be doodling.

εις + acc. "**on [the ground]**" - INTO [THE GROUND]. This preposition, when expressing arrival at, moves close to εν "in, on", so "in the ground."

τῷ δακτυλῷ [ος] dat. "**with [his finger]**" - IN [THE FINGER]. The dative is adverbial, instrumental expressing means, "by", or modal expressing manner, "with".

v7

Jesus' words seem to draw on Deut.13:9, 17:7. Carson suggests that the sin the crowd must be free of is the sin of adultery, not just sin in general - "witnesses of the crime must be the first to throw the stones, and they must not be participants in the crime itself." All these men would have certainly committed adultery in thought, and as Jesus makes clear in the Sermon on the Mount, the thought condemns us, but it is hard to believe that all the men present had, at some time or other, slept with a woman other than their wife. Was infidelity that rampant in the first century? Sin in general is surely in mind. When we judge others, we place ourselves before God's judgment-seat, and none of us are without sin, cf., Rom.2:1, 22, 23. Jesus seeks to "confront all who, ignoring their own sin, want to judge and condemn others without mercy, to confront such judges with what awaits them if the heavenly judge should someday judge them by the same standard, cf., Matt.7:1ff", Ridderbos.

ὡς "**When**" - [BUT/AND] AS. The NIV takes the conjunction here as temporal, "when, while", but possibly causal, "because, since"; "as they persisted in their question", Moffatt.

ἐπεμενον [ἐπιμενω] imperf. "**they kept on**" - THEY WERE REMAINING, CONTINUING. The imperfect here expresses durative action; "as they persisted in questioning him", Cassirer. Probably not "as they remained *standing* questioning him." "They kept on asking Jesus about the woman", CEV.

ερωτωντες [ερωταω] pres. part. "**questioning [him]**" - The participle is complementary / supplementary, completing the sense of the verb "to continue; "they persisted questioning him."

αυτοις dat. pro. "**[said] to them**" - [HE STRAIGHTENED UP = STOOD UP AND SAID] TO THEM. Dative of indirect object.

ὁμων gen. pro. "**[let any one] of you [who is without sin]**" - [THE ONE WITHOUT SIN] OF YOU. The genitive is adjectival, partitive, "among you", as NIV. "The sinless one among you, go first. Throw the stone", Peterson.

επ [επι] acc. "**[throw a stone] at [her]**" - [LET HIM THROW A STONE FIRST] AT, ON, UPON [HER]. Spatial use of the preposition.

v8

κατακυψας [κατακυπτω] aor. part. "[again] he stooped down" - [AND AGAIN] HAVING BENT DOWN [HE WAS WRITING INTO THE EARTH]. Attendant circumstance participle expressing action accompanying the verb "to write"; "he stooped down again and wrote", Moffatt. Again, the imperfect verb "to write" may be expressing a durative sense, "continued writing", Phillips, or inceptive, "began to write", CEV.

v9

v] Jesus responds to the woman, v9-11. Having made the point that sinners should think twice about throwing stones at sinners, the crowd departs, from the oldest to the youngest, leaving Jesus and the woman alone in the temple court. There are no witnesses, nor accusers, and so there is no case to answer. Jesus is not a witness to the case, and chooses not to make an accusation. And technically, it would be improper for him to make an accusation, or a judicial finding of guilt, without witnesses. Irrespective of the technicalities, Jesus acts graciously toward the woman and encourages her to live her life in accord with God's will. As for the principle - there is no forgiveness without repentance - it does not necessarily have to apply in all circumstances. So, whether this woman repented or not is beside the point - all is grace.

δε "At this" - BUT/AND. Transitional; indicating a step in the narrative.

οἱ ... ακουσαντες [ακουω] aor. part. "those who heard" - THE ONES HAVING HEARING. The NIV treats the participle as a substantive; "the people left one by one", CEV. On the other hand, the article οἱ can serve as a personal pronoun introducing the verb "were going out" and with δε indicate narrative transition. In that case the participle is best viewed as adverbial, probably temporal; "But when they heard it, they went away one by one", ESV, so Novakovic.

εξηρχοντο [εξερχομαι] imperf. "began to go away" - WERE GOING OUT. The NIV treats the imperfect as inceptive, with stress on the commencement of the action.

εις καθ εις "one at a time" - ONE BY ONE. Idiomatic Semitic distributive construction; "one after the other", cf., BDAG, 293.5. We would expect the second εις to be accusative, ενα, but obviously it is viewed as indeclinable.

απο + gen. "-" - [HAVING BEGUN] FROM [THE OLDER ones]. Expressing separation - here the point of separation; "away from"; "The older men were the first ones to leave and then the younger men", TH. The articular adjective "the elder, older" serves as a substantive, "the older ones = the older men."

ἀρξαμενοι [αρχω] aor. mid. part. **"first"** - HAVING BEGUN. The participle is adverbial, model, expressing the manner of their leaving; "they left one by one, beginning from = with the eldest." Note the variant "convicted by their conscience." The older men obviously get the point first.

οὐσα [εἰμι] pres. part. **"[with the woman still standing]"** - [AND HE WAS LEFT ALONE AND THE WOMAN] BEING. The participle is adverbial, probably best treated as temporal; "Jesus was left alone with the woman as she stood there", Berkeley.

ἐν + dat. **"there"** - IN [MIDDLE]. Local, expressing space; "Jesus was left alone with the woman standing in the centre of the court", Cassirer.

#### v10

ἀνακυψας [ἀνακυπτω] aor. part. **"Jesus straightened up"** - [BUT/AND] HAVING STRAIGHTENED UP [JESUS SAID]. Attendant circumstance participle expressing action accompanying the verb "to say", as NIV. Note variant; "straightening up and seeing no one but the woman Jesus said"

αυτῇ dat. pro. **"her"** - TO HER. Dative of indirect object.

γυναι [ἡ αἰκος] voc. **"Woman"** - WOMAN [WHERE ARE *they*]? The vocative "woman" in English sounds disrespectful and is often dropped; "Jesus straightened himself, 'Where are they', he said", Barclay. Note variant, "your accusers." Brown comments "Surprise? Or gentle sarcasm?"

κατεκρινεν [κατακρινω] aor. **"has [no one] condemned [you]?"** - [NO ONE] CONDEMNED, JUDGED, RENDERED GUILTY [YOU]. A technical word for judicial use. As noted above, the woman's negative answer to this question implies that not only is there no one from the crowd willing to come forward and condemn her, but also, that she has not already been condemned at a judicial hearing. "Is there anyone left to accuse you?", CEV.

#### v11

δε "-" - BUT/AND [SHE SAID NO ONE LORD] BUT/AND [JESUS SAID NEITHER I CONDEMN YOU]. Transitional, indicating steps in the dialogue - Jesus speaks, δε the woman speaks, δε Jesus speaks.

πορευου [πορευομαι] pres. **"Go"** - Not necessarily a harsh instruction, so "you may go", NAB.

απο του νυν **"from now"** - [AND] FROM THE NOW [SIN NO LONGER]. Temporal construction; the preposition expressing separation, followed by a nominalizing article turning the temporal adverb "now" into a substantive, "from the now / present." Taken literally the sense of the command is "be on your way and cease from sinning from this time on", Cassirer - if only we could stop sinning! What is Jesus asking her to do? In general terms it could be a command

to give more attention to living an upright life, but given the context, Jesus is probably telling her to cease her adultery.

## 8:12-20

### The Ministry of Messiah, 2:1-12:50

#### 6. Jesus the light of life, 8:12-10:42

##### i] The authoritative testimony of Jesus, 8:12-20

##### Synopsis

Jesus continues his ministry in the temple during the Feast of Tabernacles; on this occasion he is teaching in the treasury. Jesus announces that he is the light of the world and whoever follows him will be filled with the light of life. This pronouncement prompts an exchange between Jesus and the Pharisees; they put little weight on his messianic claim because he speaks for himself. Jesus claims the support of two witnesses, his own testimony and that of the Father. The Pharisees don't accept Jesus' testimony, and can't accept the Father's testimony because they don't know him.

##### Teaching

Jesus' gift of the light of life is only for those who believe

##### Issues

i] Context: See 2:1-12. As with chapter 7, John draws on the water and light themes of the Festival of Tabernacles, here identifying Jesus as the light. Again, John revisits previous themes such as the authority of Jesus, and unbelief, but although the passage begins with *παλιν*, "again", it is not a continuation of the dialogue / discourse at the end of chapter 7. There the exchange was between Jesus and the *οχλος*, "crowd", here Jesus is caught up "again" in an exchange with Israel's religious establishment, here the Pharisees.

John underlines his theme with a saying from Jesus - "I am the light of the world" - but before examining this theme in chapters 9 and 10 he returns to some of his earlier subjects.

- First, v12-12, the witness / testimony to Jesus which reveals the special relationship that exists between Jesus and the Father. This subject was first introduced in chapter 5.

- Then in v21-30, in the context of a challenge by the Jewish authorities, we have further teaching on the passion.

- Finally, v31-59, the discourse / dialogue examines the issue of descent from Abraham, developing the Pauline conclusion that the true children of Abraham are those who possess, not his genes, but his faith, faith in the Son of God. To this, the point is made that the religious authorities are sons of the Devil, as compared to Jesus who stands before them as the eternal Son of God.

In chapter 9 John returns to the theme *Jesus the Light of the World*. In this chapter a man receives his sight and then slowly grows in understanding to the point where he makes a confession of faith. The religious authorities, on the other hand, increasingly harden their disbelief and so are blind to the light.

In chapter 10 John uses two sayings of Jesus developed as parables - "I am the gate for the sheep" and "I am the good shepherd" - to establish that a faith relationship with Jesus is essential for an understanding of who he is - faith brings sight, v1-18. Then, in 10:22-39, John sets out to reveal in the clearest of terms Jesus' messianic credentials - "the Father and I are one" / "the Father is in me and I am in the Father." This revelation of the person of Jesus can only be accessed by his sheep - "My sheep hear my voice and they follow me, and I give them eternal life and they will never perish." For those who do not believe there is only blindness.

ii] Background: See 7:1-13. During the Feast of Tabernacles, along with the water drawing ceremony, there is the lighting of four large lamps in the Court of the Women. This ceremony involves a major celebration played out under their light, including the singing of liturgical songs, dancing and music. The worshippers themselves carry torches during the night celebrations such that their glow can be seen throughout Jerusalem. In this context Jesus announces that he is the light of the world.

iii] Structure: *The Authoritative Witness of Jesus*:

Saying / declaration, v12:

I am the light of the world.

Whoever follows me will never walk in darkness,  
but will have the light of life.

The Pharisees challenge Jesus' testimony, v13;

The twofold testimony to Christ, v14-19:

Father and Son.

Setting - The temple treasury, v20.

iv] Interpretation:

The confrontation between Jesus and Israel's religious establishment, a conflict that fired up after his Sabbath healing of the lame man at the pool of Bethesda (5:1-18), continues to heat up. The Feast of Tabernacles in Jerusalem is still in progress and Jesus is now teaching in the treasury, an area in the Court of the Women where thirteen funnel-shaped collection boxes stood to receive the offerings of the people. As such, Jesus is virtually next door to the assembly chamber where the Sanhedrin meets

and so it is not surprising that an argument develops between Jesus and some Pharisees.

The Pharisees react to a messianic declaration by Jesus. The scriptures proclaim that messiah is the Light, a light even unto the Gentiles, Isa.49:6. Jesus pronounces that he is that Light, a light that enlightens and enlivens, cf., Matt.5:14. Here is Jesus claiming messianic status and the realization of Israel's covenant promises - the fullness of life. As Hunter puts it, Jesus is claiming "that he, and he alone, can savingly irradiate the dark mystery of men's existence and give their life meaning, purpose and destiny." We will have to wait until chapter 9, and especially chapter 10, before John explains in more detail what this means, but in the meantime the claim must be substantiated.

The Pharisees go to the heart of the issue, namely, an "invalid witness", Morris, ie., Jesus makes this claim on his own behalf and so his testimony carries no weight, v13. This issue has already been covered in 5:31-47. There we learnt that there are supportive witnesses to Jesus' messianic status, but in the end, it comes down to Jesus' own testimony and that of God the Father, the one who sent him. Jesus' own testimony may be his own, but that does not make it untrue; it is valid because Jesus knows where he comes from, v14. The problem for the Pharisees is that they judge Jesus' messianic claims by human standards and so are blind to his real person, v15. The Pharisees are making an assessment about a person who did not come to assess / judge anyone, but rather to save them - a task to which both the Son and the Father are dedicated, v16. And as for Jesus' unsupported testimony, it is supported by none other than God the Father, v17-18.

Again, the Pharisees demonstrate their inability to understand what Jesus is saying by asking him to identify his father, v19. The simple fact is that knowledge follows faith, if they were to believe in Jesus they would know Jesus' father, namely God the Father, and of course, if they knew God, if they trusted his merciful love, then they would know Jesus, but as it stands they remain blind guides.

John concludes by describing the setting, v20.

### **Text - 8:12**

Jesus is the light of the world, v12-20: i] Saying, v12. John now sets the theme for the next three chapters. As God is a light to his people, illumining them that they may find wisdom, grace and peace, so the Son of God / Messiah is light, illumining even the nations, cf., Num.6:24-26, Ps.27:1, Prov.6:23, Isa.49:6, Mic.7:8. Jesus, the light of the world, illuminates the way to life eternal; he is "the light of life", ie., his light is a life-giving light. The world is entrapped in a

darkness *which leads to death*, whereas those who follow / believe in Jesus find in him an enlivening light *which leads to life eternal*. Note that "I am" sayings usually appear at the beginning or end of a discourse unit, obviously here at the beginning. Note also that Barrett sees no significance in the use of the saying here other than "to raise the question of witness-bearing"; a rather harsh assessment!

οὖν **"When [Jesus spoke again]"** - THEREFORE. Transitional, indicating a step in the narrative, as NIV.

αὐτοῖς dat. pro. **"to the people"** - [AGAIN JESUS SPOKE] TO THEM. Dative of indirect object.

λεγων [λεγω] pres. part. **"he said"** - SAYING. Attendant circumstance participle expressing action accompanying the verb "to speak"; redundant.

εγω pro. **"I [am]"** - I [AM]. Emphatic by use and position.

το φως [ως ωτος] **"the light"** - THE LIGHT. Predicate nominative. This key word only appears in the first 12 chapters of this gospel, indicating its association with the ministry of messiah. It is sometimes linked with ζωη, "life", as here, an even more common word than "light". Kostenberger argues that it "serves as a metaphor for eternal life in its spiritual, moral and present-day implications."

του κοσμου [ος] gen. **"of the world"** - OF THE WORLD. The genitive is adjectival, verbal, "for the world = humanity" / idiomatic, "I am the light *who enlightens the way for / enlivens the world*."

ὁ ακολουθων [ακολουθεω] pres. part. **"whoever follows [me]"** - THE ONE FOLLOWING [ME]. The participle serves as a substantive. The verb "to follow" will often take a dative of direct object, as here. For John, following Jesus is the same as believing in Jesus.

ου μη + subj. **"[will] never [walk]"** - NO NO = NOT EVER [WILL WALK]. Subjunctive of emphatic negation.

εν + dat. **"in [darkness]"** - Local, expressing space - metaphorical.

αλλ [αλλα] **"but"** - Strong adversative standing in a counterpoint construction; "not .... but ...."

της ζωης [η] gen. **"[the light] of life"** - [WILL HAVE THE LIGHT] OF LIFE. The genitive is adjectival, attributive, "enlivening light", or idiomatic, "the light *which produces* life"; "light that illuminates life's pathways", Harris. Harris also suggests an exegetical classification, "light which is the life." "Liberation from the realm of death for life in the kingdom of light", Beasley-Murray. A soteriological sense is surely primary, but the ethical dimension may also be part of the package; "light confers life and illumines the path of right conduct", Thompson.

### v13

ii] The Pharisees challenge Jesus' testimony, v13. The Pharisees regard Jesus' testimony, made without supportive evidence, as little more than self-promotion.

οὕτως "-" - THEREFORE. Transitional, "then", or inferential, establishing a logical connection, "So the Pharisees said to him."

αὐτοῖς dat. pro. "[the Pharisees challenged] him" - [THE PHARISEES SAID] TO HIM. Dative of indirect object.

περί + gen. "as [your own witness]" - [YOU TESTIFY] ABOUT [YOURSELF]. Here expressing reference / respect; "concerning, about, with respect to."

σου gen. pro. "your [testimony is not valid]" - [THE TESTIMONY] OF YOU [IS NOT TRUE]. The NIV treats the genitive as adjectival, possessive, but it may be treated as verbal, subjective, "the testimony you give." The word ἀληθής, "true", is taken in this context by the NIV, NEB, etc., to mean "valid"; "What you say proves nothing", TEV, or stronger, "isn't true", CEV.

### v14

iii] The twofold testimony to Christ, v14-19. "Jesus claims for himself a unique power to bear witness to himself, because he knows his origin and destiny", Fenton. The Pharisees don't understand Jesus' origins and therefore they are not equipped to κρίνω, "to make a proper assessment / an informed decision", on his claim. Yet, the Pharisees foolishly make a flawed assessment of Jesus, one whose remit, in accord with the Father, is κρίνω, "to judge (in a judicial sense)." Two witnesses support the case in hand; Jesus' testimony to messianic status, and the testimony of the Father. The problem for the Pharisees is that they know nothing of God the Father and so are blind to the Son.

αὐτοῖς dat. pro. "[Jesus answered]" - [JESUS ANSWERED AND SAID] TO THEM. Dative of indirect object. Note again the Semitic construction for introducing direct speech, "Jesus answered and said."

καὶ + subj. "even if" - AND IF. "Even if *as the case may be* I testify concerning myself, *then* my testimony is true". Usually καὶ (= καί + αὐ) + subj. would introduce a third-class conditional clause where the assumed condition has the possibility of coming true. Yet, here a more concessive sense is probably intended given that Jesus does actually testify on his own behalf, "though I do testify to myself, my evidence is valid", Moffatt. "Self-testimony is not automatically false in his (Jesus) case", Pfitzner.

περί + gen. "on my behalf" - [I TESTIFY] ABOUT [MYSELF, THE TESTIMONY OF ME IS TRUE]. Either expressing advantage, as NIV, or reference / respect, "about, concerning, "about myself", ESV.

**ὅτι "for"** - BECAUSE. Introducing a causal clause explaining why Jesus' testimony is true, namely "because" "I know where I am from and where I am going", CEV.

**ποθεν .... που "[I know] where [I came] from [and] where"** - [I KNOW] FROM WHERE [I CAME AND] WHERE. Usually interrogative, but here both are used as adverbs, local. Another way of saying that Jesus, the Son of God, was sent from God the Father and will return to God the Father. "Because he (Jesus) has come from God, and God is the ultimate source of truth, Jesus may then truthfully testify to himself", Thompson.

**ὑπαγω pres. "I am going"** - Usually taken as a futuristic present - Jesus knows where he soon will be going; "I know where I come from and where I go next", Peterson.

**δε "but"** - BUT/AND [YOU DO NOT KNOW FROM WHERE I COME OR WHERE I GO]. Transitional, changed focus in the dialogue from "I" to "you". Usually treated as adversative here, as NIV.

#### v15

**κρινετε [κρινω] pres. "you judge"** - Bruce argues that the verb **κρινω**, "to judge", is being used in two ways here. The Pharisees "judge" in an uninformed way; Jesus' judgement is informed. The NET Bible suggests the Pharisees' judgement is condemnatory, whereas Jesus came to save. In v16 **κρινω** is used in a judicial sense. Jesus will indeed pass judgment, although this is not the purpose of his coming (cf., 3:17). When he does judge, he will do so on the basis of a person's response to the gospel.

**κατα + acc. "by [human standards]"** - ACCORDING TO [THE FLESH; I JUDGE NO ONE]. Expressing a standard; "corresponding to / in accordance with, in conformity with." In 7:24 John had **κατ οψιν**, "according to sight = appearance". An adverbial sense is possible, either expressing manner, or as NIV, means, "by appearance."

#### v16

**δε "but"** - BUT/AND. Adversative, as NIV, certainly carries the argument forward - not this, but that. Jesus doesn't judge, in the sense of making uninformed decisions about other human beings as do the Pharisees, v15, but he is responsible for judgement, in the sense of making a judicial decision on the eternal status of humans, and this in association with God the Father. If John intended this construction we would expect **ου .... αλλα**, "not .... but ...." So, **δε** is probably transitional here, possibly indicating a qualification, so Harris; "Mind you, even if I were to pass judgment ..."

**και "-"** - AND. Usually treated as ascensive, "Even if I do judge ..", TNT.

**εαν** + subj. "if [I do judge]" - IF [I JUDGE]. "If, *as the case may be*, I judge, *then* my judgment is true." Introducing a third-class conditional clause where the proposed condition has the possibility of coming true. Given that the conditional clause in v14 is likely to be concessive, the presence of **και** here indicates that a concessive sense is probably intended here as well, a sense where there is no "if" about it; "and though I do judge, my judgment is true", Moffatt. Note that the personal pronoun **εγω**, "I", is emphatic by use. Jesus may have come to save, but he also serves with the Father as the "judge" of humanity; it's just that he doesn't "judge" like the Pharisees.

**αληθινη** adj. "true" - [THE JUDGMENT OF ME IS] TRUE. Predicate adjective. "Valid", REB; "My judgement is one guided by the truth", Cassirer; "valid", REB; "judge fairly", CEV; "my decision would be just", Phillips; "my judgment is sound", Rieu; "genuine, trustworthy", Harris; one that "corresponds to the facts", Zerwick.

**οτι** "because" - Introducing a causal clause explaining why Jesus' decisions are "true", namely, "because" Jesus acts in concord with God the Father, the one who sent him.

**αλλ** [**αλλα**] "-" - [I AM NOT ALONE,] BUT. Strong adversative in a counterpoint construction, "not ..... but ....." When it comes to the business of judging, Jesus is not alone, but rather, he stands in accord with the one who sent him, namely the Father.

**ο** **πεμψας** [**πεμπω**] aor. part. "I stand with [the Father] who sent me" - [I AND] THE ONE HAVING SENT ME, [FATHER]. The participle may serve as a substantive, standing in apposition to "the Father"; "I and he who sent me, namely the Father, *judge together*", so Harris. Novakovic argues strongly that the participle is adjectival, attributive; "It is not I alone *who judge*, but I and the Father *who sent me*", ESV. The sense is "I am not alone, but I and the Father are together, and judge together", Barrett. Note textual disruption, particularly "Father" omitted in a number of major texts; cf., Metzger.

## v17

**δε** "-" - BUT/AND. Transitional, indicating a step in the argument; "besides, it is set down in your law", Cassirer. Its position indicates that "in your law" is emphatic, so Barrett.

**και** "-" - AND. Probably ascensive, "even in your law."

**εν** + dat. "in" - IN Local, expressing space; indicating where the information can be found.

**τω** **υμετερω** pro. "your own [law]" - THE YOUR [LAW]. The articular pronoun serves as an attributive adjective, limiting "law", "the law which is yours." Not used in a pejorative sense; Jesus is not being rude, but rather wants to carry his

argument with the support of the law which they subscribe to, namely Deuteronomy 19:15, cf., 17:6. Barrett argues that "it is unlikely that Jesus himself, speaking as a Jew to Jews, would have spoken of 'your law'", but Bruce argues that Jesus calls it "your law" "because they (the Pharisees) acknowledge its authority and were bound to admit the force of an argument based on it." The use of "your", as with "your father Abraham", possibly serves as a distancing measure, separating Jesus from his opponents, so Kostenberger.

γεγραπται [γραφή] perf. **"it is written"** - IT IS RECORDED, WRITTEN, INSCRIBED. The perfect expresses a past action with ongoing force; "It is stated", Phillips.

ὅτι **"that"** - THAT [THE TESTIMONY OF TWO MEN IS TRUE]. Here introducing an object clause / dependent statement of extract / quotation, expressing what the law says on the matter at hand. Morris argues that Israel's religious establishment were very strong on the issue of two witness and only accepted one witness where it was specifically stated in the law.

#### v18

ἐγώ εἰμι **"I am"** - I AM. Morris suggests there is a hint of deity in this statement, cf., Isa.43:10. The use of the personal pronoun "I" is emphatic by position and use. Note that the position of "Father" in the Gk. is also emphatic.

ὁ μαρτυρῶν [μαρτυρεῶ] pres. part. **"one who testifies"** - THE ONE TESTIFYING. The participle serves as a substantive, predicate nominative of the verb to-be.

περί + gen. **"for [myself]"** - ABOUT [MYSELF]. Here usually taken to express advantage / representation, as NIV; "I have two witness for what I am", Rieu.

ὁ πέμψας [πέμπω] aor. part. **"who sent me"** - [AND THE FATHER] HAVING SENT [ME, BEARS WITNESS ABOUT ME]. The participle is adjectival, attributive, limiting "Father". The testimony of both the Father and the Son "carries absolute authority", Bruce.

#### v19

οὖν **"then"** - THEREFORE. Transitional, as NIV, or inferential, establishing a logical connection, "So they said to him."

αὐτῷ dat. pro. **"him"** - [THEY WERE SAYING] TO HIM [WHERE IS THE FATHER OF YOU]. Dative of indirect object. The witness must be present to give his/her testimony, and so the Pharisees ask Jesus to present his witness. Of course, we may have here Johannine irony where he is underlining the fact that the Pharisees have no knowledge of Jesus' person and are therefore estranged from God, so Ridderbos.

**οὐτε .... οὐτε** "[you do] not [know me] or [my Father]" - [YOU KNOW] NEITHER [ME] NOR [THE FATHER OF ME]. Negated comparative construction; "neither ..... nor ..." Anyone who is in a relationship with God, living by faith in the shadow of his mercy, would recognize who Jesus is, because the Father "is spiritually present with him throughout his ministry and has testified to him in Scripture", Kostenberger.

**εἰ** + a past ind. .... **ἂν** + a past ind. "if" - IF [YOU HAD KNOWN ME, ALSO THE FATHER OF ME YOU WOULD HAVE KNOWN]. "If, *as is not the case*, [you had known me] *then* [you would have known my Father also]." A second-class unreal conditional clause where the proposed condition is not true. "He who has seen me has seen the Father", 14:9.

## v20

iv] Setting - The temple treasury.

**διδασκων** [**διδασκω**] pres. part. "while teaching" - [THESE WORDS HE SPOKE IN THE TREASURY] TEACHING [IN THE TEMPLE *precincts*]. The participle is adverbial, best treated as temporal, as NIV.

**εν** + dat. "where [the offerings were put]" - IN [THE TREASURY]. Local, expressing space; a general sense meaning "nearness", BAGD. The word may refer to the 13 offertory boxes in the court of the women, or the store rooms close by where valuables are stored. Probably the offertory boxes are in mind so "near the place where the offertory boxes are located", TH.

**και** "yet" - AND. Usually treated here as concessive, "and yet ...."

**οτι** "because" - [NO ONE ARRESTED / SEIZED HIM] BECAUSE. Introducing a causal clause explaining why no attempt was made to arrest Jesus. For "his hour had not yet come", see 2:4, 7:30, 13:1.

**αυτου** gen. pro. "his [hour had not yet come]" - [THE HOUR] OF HIM [HAD COME NOT YET]. Usually treated as adjectival, possessive, expressing a derivative characteristic, but possibly more idiomatic, "the hour *which was ordained for him by the Father*." Jesus commonly uses the phrase "my hour" to refer to the moment of his glorification / lifting up - crucifixion, resurrection, ascension and enthronement ("coming"). It entails the achievement of God's purposes in Christ, of the realization of Israel's covenant promises in the glorification of the messiah.

## 8:21-30

### The ministry of Messiah, 2:1-12:50

#### 6. Jesus the Light of life, 8:12-10:42

##### ii] Jesus' passion encapsulates his testimony

##### Synopsis

Jesus continues his teaching ministry in the temple at the feast of Tabernacles, and again his teaching is challenged by "the Jews" (Israel's religious establishment). Jesus' messianic testimony covers issues already debated: his divine origin, his return to heaven, and his unity with God the Father. "The Jews'" failure to believe in Jesus stokes their confusion.

##### Teaching

The apostolic *kerugma* (the gospel = the proclamation of Jesus' *lifting up* / glorification = crucifixion, resurrection, ascension, enthronement) encapsulates Jesus' messianic claims.

##### Issues

i] Context: See 8:12-20.

ii] Structure: *Jesus' passion encapsulates his testimony*:

The issue of Jesus' departure, v21-22;

"Where I go you cannot come."

Jesus' united testimony with the Father, v23-27;

"What I have heard from him I tell the world."

Jesus' glorification, v28-30;

"When you have lifted up the Son of Man  
then you will know that I am he."

iii] Interpretation:

With an eye to his coming crucifixion, Jesus makes the point that he is not long for this world; he is going away and his protagonists ("the Jews" = the Jewish religious establishment - Scribes, Pharisees, Sadducees, ..... / unbelieving Israel) will look for him, but not find him. Through his lifting up / glorification Jesus will return to the Father, and sadly, his protagonists will not be able to follow, they will be left to die in their state of sin. The failure of "the Jews" to believe in Christ's messianic claims leaves them facing judgment. Faith leads to sight, but "the Jews", devoid of faith, are left to wonder whether Jesus is planning suicide. They are picking up on the ominous hints in Jesus' words, but are left confused, v21-22.

Jesus goes on to confront his protagonists with the reality of their spiritual condition; the meaning they have given to life is totally different to that of Jesus, v23. Consequently, they will die in their sins if they don't trust Jesus' messianic claims - doom awaits them if they do not believe that Jesus is God's I AM, **ὅτι ἐγώ εἰμι**, v24. For "the Jews", the claim is outrageous and so they fire back: "Who do you think you are?" Jesus, frustrated by their lack of faith, responds "Why am I still speaking to you at all?", v25. Jesus can only testify to the revelation he has from God the Father, and sadly he has no alternative other than to proclaim even harsher judgments on those who fail to heed his words, v26. His protagonists don't get the point, v27.

Of course, the day is coming when "the Jews" will understand the full implication of Jesus' testimony, ie., the day of his lifting up, the day when they hold him to account for blasphemy, v28. Jesus is speaking of his glorification, his lifting up on the cross. This messianic testimony of Jesus is not his own, it is a revelation in accord with God the Father, v29. Many of those who hear Jesus' messianic claim come to believe in him, v30.

As Barrett notes, the argument in this passage focuses on "the origin and destiny of Jesus. Unlike other men, he is not of this world, not from below, but from above, that is, from God. Whither he goes none can follow, for he goes to a death and to a glory neither of which can be shared by other men." John conveys this information cryptically and with his usual touch of irony. The Jews think that Jesus' going-away involves going to "the Greeks", and through the gospel he does go to "the Greeks", so also his going-away is by suicide, and the cross is a suicide of sorts. Yet, how Jesus departs is not the issue, it's all about who he departs to, and thus, who he came from - he is God's Christ, the Messiah, God's great I AM, and we had better believe it.

### **Text - 8:21**

Jesus' passion encapsulates his testimony, v21-30: i] The issue of Jesus' departure, v21-22. The messiah's coming to Israel is but for a moment and then he returns to the Father. Israel's religious establishment, having rejected Jesus' messianic claims, can only wait in vain, lost to the realization of God's covenant promises.

**οὕτως** "-" - THEREFORE. Here best treated as transitional, indicating a step in the narrative.

**αὐτοῖς** dat. pro. "[said] to them" - [AGAIN HE SAID] TO THEM. Dative of indirect object.

**εγω** pro. "**I [am going away]**" - **Ι** [GO AWAY]. The personal pronoun is emphatic by position and use. The present tense "go away" may be futuristic; "I will go away."

**ζητησετε** [**ζητεω**] fut. "**you will look for [me]**" - [AND] YOU WILL SEEK, INQUIRE AFTER [ME]. Barclay views the action "you will seek" as conative, "you will try to find me." This **ζητεω**, "to search", may refer to the search-and-destroy mission of "the Jews" which continued after Jesus' death and entailed the persecution of Jesus' disciples. On the other hand, it may refer to Israel's continued fruitless search for their messiah, or possibly "that their moment of insight will come too late. Only after they have crucified Him will they realize who He is. Then their seeking of Him will be in vain", Morris.

**και** "**and**" - Probably best treated as adversative; "**but** you will die in your sins", REB.

**εν** + dat. "**in [your sin]**" - [YOU WILL DIE] IN [THE SIN OF YOU]. The preposition here is probably adverbial, modal, expressing manner, "with all of your sins", TH, or causal, "because of your sin", or temporal, "while you continue in your state of sin", but it is usually translated as local, space / metaphorical, "in your state of sin (ie., "in bondage to sin"), Harris. "Sin" here is singular, probably indicating that the sin in mind is that of rejecting Jesus' messianic testimony, ie., the sin of unbelief; "the cardinal sin of rejecting Jesus", Barrett. "You are missing God in this and are headed for a dead end", Peterson.

**οπου** conj. "**where [I go]**" - WHERE [I GO AWAY]. Local conjunction.

**ελθειν** [**ερχομαι**] aor. inf. "**[you cannot] come**" - [YOU ARE NOT ABLE] TO COME. The infinitive is complementary, completing the sense of the negated verb "to be able." Jesus may be making the point that due to their unbelief "the Jews" are unable to come with him to heaven. Even believers will "not be able to follow him - not yet, at least, for in fact he is going to prepare a place for them so that they may be where he is", Bruce, so also Morris, Kostenberger, Carson, Fenton, .... Of course, this assumes that heavenly time relates to earthly time - a rather big assumption, cf., Ps.90:4, 2Pet.3:8. All believers may well come with the Son of Man to the Ancient of Days as angels / messengers in the clouds, Dan.7:13. "The Jews" are not able to come with Jesus to the Father, but believers may well attend him on the day of his coming to the Father. On the other hand, Jesus may be saying that no human is able to "go" the way he is about to go, namely, through his lifting up / glorification - Christ's sacrifice on the cross, his resurrection, ascension and glorious enthronement. Only Jesus can make this journey, although we may journey with him if we identify with him / are united to him / are in him, through faith. None-the-less, as is often the case in John's gospel, it is very easy to over-read a statement. Jesus may be saying nothing more than that he will be

soon well away from this pesky lot of pictists and then they won't be able to pester him anymore.

## v22

The response of "the Jews" serves as another example of Johannine irony, if not humour. If the statement "Where I go, you cannot come" means little more than "I'm off soon and then you'll be out of my hair", then the response of "the Jews" is nothing more than a sarcastic "What does he think he's going to do to escape us; is he going to kill himself?" The irony lies in the answer to the question. Rather than the expected answer "no", the answer is a kind of "yes" - for those of us in the know.

**οὐν** "[**This made the Jews ask**]" - THEREFORE [THE JEWS WERE SAYING]. Inferential, establishing a logical connection; "So the Jews said", ESV. The use of the durative imperfect "were saying" may indicate ongoing discussion, but it could just indicate narrative transition - the description of Jesus speaking, aorist, v20, to Jesus actually speaking, imperfect, v21.

**μητι** "-" - NOT [HE WILL KILL HIMSELF]. This emphatic interrogative negation (**μη + τίς**) may be used in a question expecting a negative answer. "Given that he says it is impossible for us to go where he is going, he's obviously not suggesting that he is going to kill himself is he?", but see above. As Novakovic notes, it can also be used in a question where "there is doubt concerning the answer"; "Does he mean to kill himself when he says that he is going where we cannot come?", Rieu.

**ὅτι** "**is that why**" - BECAUSE [HE SAYS, WHERE I GO AWAY]. Introducing a causal clause explaining why the question is being asked; "because he said ..."

**ελθειν** [**ερχομαι**] aor. inf. "[**you cannot**] **come**" - [YOU ARE NOT ABLE] TO COME. The infinitive is complementary, completing the sense of the negated verb "to be able."

## v23

ii] Jesus' united testimony with the Father, v23-27. The problem "the Jews" have with Jesus' testimony is that they are flesh, of the realm of sin and death, and Jesus is spirit, and as such, unless they believe in Jesus they will remain part of the realm of flesh, blind to the reality standing before them, and so die in their sins. They have to believe that Jesus is God's "I AM", God's righthand man, the Messiah. "The Jews" respond with an aggressive "Who do you think you are?" In a show of frustration Jesus replies "Why do I bother speaking to you at all?", but of course, he will continue to speak to them, and this in words of judgment. These are not Jesus' words, but are God's words to a rebellious people.

**ελεγεν** [**λεγω**] imperf. "**he continued**" - [AND HE WAS SAYING]. The use of the imperfect may serve to accentuate the progressive nature of Jesus claim, so

Kostenberger, but it may just indicate narrative transition, here a step in the dialogue, as NIV.

**αὐτοῖς** dat. pro. "-" - TO THEM. Dative of indirect object.

**ἐκ** + gen. "[**you are**] **from** [**below**]" - [YOU ARE] FROM [THE *things* BELOW, I AM] FROM [THE *THINGS* ABOVE]. Here, and in the rest of the verse, this preposition expresses origin; "denoting a member of a certain class", Zerwick #134. Note that the article **τῶν** serves as a nominalizer turning the adverb **κάτω**, "below", and **άνω**, "above", into nouns, "the things below", "the things above"; "you belong to the world (realm) below ..... I belong to the world above", Barclay. Note also, the pronoun **ὑμεῖς**, "you", is emphatic by position and use. The idea of two realms, one material, one spiritual, is often viewed as Hellenistic, but it is also Semitic, if not universal. None-the-less, John's dualism here is probably more in the terms of his flesh and spirit contrast in 3:31. "You're tied down to the mundane; I'm in touch with what is beyond your horizons", Peterson.

**τουτου** gen. pro. "[**You are of**] **this** [**world**]" - [YOU ARE FROM] THIS [WORLD, I AM NOT] FROM [THIS WORLD]. Close demonstrative pronoun. The term "this world" is most often used to express the natural human state of a world apart from God, sometimes with the focus on its sinful state, but certainly its condition of spiritual death. This is the state of Jesus' opponents, and ultimately of all humanity. Jesus' existence is of another state, namely, the spiritual reality of eternal life. Jesus' task as messiah is to reveal this state, and the means by which it may be possessed, namely faith (Jesus' faith / faithfulness + our faith response). "You live in terms of what you see and touch. I'm living on other terms", Peterson.

## v24

**οὖν** "-" - THEREFORE. Probably inferential, establishing a logical connection, "so, consequently, accordingly", or drawing a logical conclusion, "That is why I said you would die in your sins", Rieu.

**ὅτι** "**that**" - THAT [YOU WILL DIE IN THE SINS OF YOU]. Introducing a dependent statement of indirect speech expressing what Jesus said. Note that **ἁμαρτιαῖς**, "sins", is plural. In v21 "sin" is singular = the sin of unbelief. Here it is the sins left uncovered by unbelief = all sin.

**γὰρ** "-" - FOR. Here more reason than cause; introducing an explanation of the dependent statement, "for", Barclay, but possibly just emphatic, "indeed, ...", Cassirer.

**εἰ** + subj. "**if** [**you do not believe**]" - IF [YOU DO NOT BELIEVE]. "if, *as may be the case*, [you do not believe that I AM, *then* you will die in your sins." Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true. Harris suggests that the aorist verb "to believe" is ingressive, "come to believe / make an act of faith."

ὅτι **"that"** - Introducing a dependent statement of indirect speech expressing what must be believed, namely, "I am."

ἐγώ εἰμι **"I am he"** - I AM. Personal pronoun + the verb to-be, minus a predicate. The present tense of the verb to-be is durative and this is particularly evident in 8:58 where "I AM" implies no predicate; "I eternally was, as now I am, and ever continue to be", Barrett. It is evident in 8:58 that Jesus is claiming that he is I AM forever - "before Abraham was I AM". Here in 8:24, 28, a predicate is implied, "I AM *he / the one I claim to be*." When Jesus claims "I AM", it is not clear whether he is claiming deity, or whether he is claiming a deified messianic status (either way, he is God with us). In the context, the statement relates to v21 (so Ridderbos) and Jesus' claim that his opponents would die in their sin unless they believe that "I am *God's messiah, the saviour of Israel*." Many commentators see the words as a divine claim; "I am *Yahweh*"; eg., Brown." Yet, John does not align Jesus / the Word / Son of God with God. Jesus is God the Father's man, eternal in being, divine in quality; a man can only claim to be I AM "if he speaks as the Word that had been with God in the beginning and was now incarnate on the earth", Bruce. So, Jesus' claim is "I am the revelation of God. I am the place of the divine presence and revelation in history", Blank. Jesus uses the "I AM" statement to allude to the Old Testament "I AM" used to indicate the divine presence, cf., Ex.3:13-14, Isa.43:10. This is not a claim to deity, but rather a claim to be God's eternal messiah, his representative / revelation / Word, one who exists in close association / identification with the Father. As the Light of the World, Jesus "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", Beasley-Murray, cf., Schnackenburg. So, Jesus is God's great "I AM", the Light of the World, the Messiah, the Word who was "in God's presence and what God was, the Word was", Jn.1:1, If "the Jews" can accept Jesus' testimony that he is God's man, revealer and redeemer, then the promised covenant blessings are theirs, namely, eschatological salvation.

ἐν + dat. **"in [your sins]"** - [YOU WILL DIE] IN [THE SINS OF YOU]. The preposition is probably adverbial here, modal, expressing the manner of dying, namely, "with your sins unforgiven", CEV, or possibly cause, "because of your sins."

## v25

The two clauses making up this verse are not easily translated. The first clause is usually treated as a genuine question, "So they said to him, 'Who are you?'" Yet, Jesus has just made a rather presumptuous claim, aligning himself with the great "I AM" - he claims formidable messianic credentials. So, the chances are that the response of "the Jews" is an explosive rhetorical question,

cf., 5:17-18. The use of the pronoun **συ**, "you", is emphatic, possibly giving us something like "Who do YOU *think* you are?" The second clause consists of Jesus' response, and at this point most scholars just give up trying to make any sense of the Greek, cf., Bultmann, who classifies it as a *non liquet*. In the end, context will shape Jesus' response, and so it's likely that we have a rhetorical question expressing his frustration, eg., "Why am I still speaking to you at all?", Bultman. This approach is used in the NEB, REB mg, TEV mg. Jesus does go on to speak with "the Jews", but that doesn't conflict with what is primarily an expression of frustration. Many a tradesman has used a similar expression with a struggling apprentice - "Why do I bother trying to explain this to you over and over again?"

**οὕν** "-" - THEREFORE. Inferential, establishing a logical connection, "So they said to him", ESV

**αὐτῷ** dat. pro. "-" - [THEY WERE SAYING] TO HIM. As with **αὐτοῖς** and **ὑμῖν**, Dative of direct object.

**τίς** pro. "**who [are you]?**" - Interrogative pronoun, here as a rhetorical question, as above.

**ὁ τί** "-" - THE WHICH. This construction usually introduces an indirect question, here rhetorical - Jesus is not seeking an answer to the question; see above. Sometimes treated here as introducing a direct question, **ὁ τί = τί**, "why", but this would be an unusual construction. Given that the original manuscripts would have no gap between **ὁ** and **τί**, they are sometimes treated here as if **ὁτί**, "that"; see **καί** below.

**καί** "-" - AND = EVEN [SHOULD I SPEAK TO YOU]. Probably ascensive, "even", although Zerwick suggests that it may be inferential, establishing a logical connection, "and so." If we follow Zerwick then **ὁ τί** would stand for **ὁτί**, "that", and the object **τὴν ἀρχὴν**, "the beginning", probably stands for **ἀπο ἀρχῆς**, "from the beginning", so Moule; "Even so, that *is what* I have been telling you from the beginning", as NIV and most modern translations.

**τὴν ἀρχὴν [ἡ]** acc. "**the beginning**" - THE BEGINNING / THE REALM, COVERING ALL. Following the above translation "Why am I still speaking to you at all?", the accusative articular noun "realm, covering all" is taken as adverbial modifying the verb "to say", so giving the sense "entirely = at all." "Why am I speaking to you at all?", Cassirer.

## v26

Jesus puts aside his frustration and tells "the Jews" that he is still intent on saying much more to them, namely / in particular (**καί**), words of judgment. Mind you (**ἀλλὰ**), these are not Jesus' words, they derive from the true judge; Jesus only proclaims what he has heard from the Father. Note: it is possible to read the

verse as if Jesus is saying he could say much more to them, but won't, because he will only speak what he has heard from the Father, ie., **εχω**, "I have" = "I can, could", so Barrett.

**λαλειν [λαλεω]** pres. inf. "**to say [in judgment]**" - [I HAVE MANY *things*] TO SAY [AND TO JUDGE]. The infinitive, as with "to judge", is complementary, completing the sense of the verb "to have." The accusative adjective, "many *things*", serves as the subject of the infinitives. The NET Bible suggests a hendiadys; "I have much to say about you and much to condemn", Cassirer.

**και** "-" - AND [TO JUDGE]. Probably coordinate, as Cassirer above. Yet, it may well be epexegetic here, specifying what he has "to say", namely, "words of judgement", as NIV. "I have much to say about you that condemns you."

**περι** + gen. "**of [you]**" - ABOUT [YOU]. Probably expressing reference / respect, "with respect to, concerning, about", but possibly interest, disadvantage, "against you."

**αλλ [αλλα]** "**but**" - Strong adversative. Jesus judges, "but" not by his own authority; he judges in accord with the Father's will, he who is the true judge.

**ο πεμψας [πεμπω]** aor. part. "**he who sent [me]**" - THE ONE HAVING SENT [ME]. The participle serves as a substantive.

**αληθης** adj. "**[is] trustworthy**" - TRUTHFUL, TRUE, GENUINE, HONEST. If we take **και** as epexegetic giving the sense "I have much to say that condemns / judges you", then it seems that the adjective is attributive, limiting an assumed "judge"; "he who sent me is the true *judge*", Rieu. Probably not "true *witness*", so Brown. Possibly, Jesus' judgment is the Father's judgment, and the Father's judgment is "nothing but the truth", Barclay.

**καγω** "**and**" - AND I [WHAT I HEARD]. Emphatic personal pronoun, **και + εγω** = **καγω**.

**παρ [παρα]** + gen. "**from [him]**" - FROM BESIDE [HIM, THESE THINGS]. Here expressing source / origin.

**εις** "**[I tell the world]**" - [I SPEAK] INTO [THE WORLD]. Used with the sense of **προς**, "toward", ie., "to" in the sense of direction toward. Often Jesus' teaching mission is spoken of as **εν**, "in the world" (**εν = εις**), so **εις**, "toward", is unusual, but understandable in the context; "What I have heard from him I report to the world", REB; "I tell the world what he told me", Barclay.

**v27**

"The Jews" again show their ignorance of the Father, probably in the sense that they "did not understand that Jesus had been sent from God", Barrett. cf., v19.

**οτι** "**that**" - [THEY DID NOT KNOW] THAT. Introducing a dependent statement of perception expressing what they did not understand.

αὐτοῖς dat. pro. **"them"** - [HE WAS SPEAKING THE FATHER] TO THEM. Dative of indirect object.

τον πατέρα [ἡ ρος] acc. **"about [his] Father"** - The verb λεγω, "to speak", + acc. expresses "to speak of someone / something"; "he had been speaking to them about the Father", ESV, as NIV, ie., an accusative of respect.

## v28

iii] Jesus' glorification, v28-30. "The Jews" (Israel's religious establishment) are simply unable to understand Jesus' messianic claims, yet a day of full realization is coming for them. In that day when they set upon Jesus and crucify him; they will "lift up the Son of Man", God's I AM, and in doing so they will lift him up in glory and exaltation to the Father. In that day the unbelief of "the Jews" will be fully manifested. Yet, in all this Jesus makes not claims in his own right, but rather, he does nothing more than the Father's will.

οὖν **"So"** - THEREFORE [JESUS SAID TO THEM]. Often taken as inferential, establishing a logical connection, **"So Jesus resumed"**, Phillips, but possibly just transitional, indicating a step in the argument; "Jesus went on to say", CEV.

ὅταν + subj. **"when"** - WHENEVER. Introducing an indefinite temporal clause, although translated as definite.

ὑψωσητε [ὑψω] aor. subj. **"you have lifted up"** - YOU LIFT UP. Here the second person plural "you" is obviously "the Jews" - it is at their hand that Jesus is lifted up, ie., they are responsible. The word is used in 3:14 of the Son of Man being lifted up as Moses lifted up the snake in the desert - obviously a divine passive, the ultimate responsibility lies with God. The imagery is of Jesus' crucifixion, and this entails his lifting up to the Father, and thus his glorification / exaltation, cf., 12:23, 32. As such, Jesus' lifting up is not just his death on the cross, but his resurrection, ascension and enthronement in glory.

του ανθρωπου [ος] gen. **"[the Son] of Man"** - [THE SON] OF MAN. See 1:51.

τοτε adv. **"then"** - Temporal adverb, introducing a temporal clause.

γινωσσεσθε [γινωσκω] fut. **"you will know"** - YOU WILL COME TO KNOW. The context implies "the Jews" "will know", but as Barrett points out, John knows full well that "the Jews" did not come to believe in Jesus after his crucifixion. Barrett suggests that John is referring to his readers. So, John may be referring to the elect, the true Israel, God's true people; they will come to believe in God's I AM at the point of Jesus' lifting up / exaltation, glorification before the Father. Carson makes the point that Jesus' lifting up is the moment when his glory is most fully revealed. So maybe the point is that when Jesus is "lifted up", the Jews will then understand the meaning of Jesus' I AM claim, so Beasley-Murray; they may not believe, but they will get the point that Jesus' claims are messianic - from their perspective they will conclude that he is a blasphemer deserving of death.

**ὅτι** "that" - Introducing a dependent statement of perception expressing what they will understand when Jesus is lifted up / exalted.

**ἐγώ εἰμι** "I am he" - I AM. "I am *God's messiah*"; see v24.

**καὶ** "and that" - AND. Usually treated as coordinate, further expressing what "the Jews" will understand when Jesus is lifted up, as NIV. Yet it may just be epexegetic, introducing an explanation of why Jesus claims to be God's I AM; "I do nothing on my own authority, but in all I say I have been taught by my Father", REB. Claiming to be God's I AM is a serious claim, but Jesus does not make it on his own authority, rather, he does so at the Father's behest.

**ἀπ' ἐμαυτοῦ** "on my own" - FROM MYSELF [I DO NOTHING]. Idiomatic phrase; "on my own authority / initiative", cf., 5:30, 6:38.

**ἀλλὰ** "but" - Strong adversative standing in a counterpoint construction, "not ..... but ....."

**καθὼς** "just what" - [I SPEAK THESE THINGS] AS, JUST AS [THE FATHER TAUGHT ME]. Here the comparative indicates a characteristic quality, "as / just as" = "exactly as"; "I'm not making this up, but speaking only what the Father has taught me", Peterson.

## v29

The epexegetic **καὶ** introduces a clarification of the statement in v28 that Jesus does not speak on his own accord, but only bears witness in accord with the Father; **καὶ**, "What this means is", Jesus is in union with the Father, a union evidenced by his obedience to him.

**καὶ** "-" - AND. Here likely to be epexegetic, as above.

**ὁ πέμψας [πεμπῶ]** aor. part. "the one who sent [me]" - THE ONE HAVING SENT [ME]. The participle serves as a substantive.

**μετ [μετα]** + gen. "[is] with [me]" - [IS] WITH [ME]. Here expressing association / accompaniment.

**μόνον** adj. "alone" - [HE DID NOT LEAVE, FORSAKE, ABANDON, ME] ALONE. Attributive adjective.

**ὅτι** "for" - THAT / FOR [I ALWAYS DO]. Usually taken to introduce a causal clause explaining why the Father has not left Jesus alone, "because I always do what pleases him", TEV, although Ridderbos suggests it is more consecutive than causal, "and as a consequence I always do the things that are pleasing to him." A causal **ὅτι** would be unusual. Morris is similarly uneasy with a causal sense suggesting that Jesus' doing what pleases the Father is but an evidence of the Father's presence with him. Morris suggests an ellipsis, "*I can say this* because I do always ...." John will often use **ὅτι** to introduce an explanation (the epexegetic use of **ὅτι**) so we may have here an explanation of how we can know that Jesus

is in union with the Father ("he has not left me alone") namely, because Jesus always does the Father's will.

αὐτῷ dat. pro. "[**what pleases**] **him**" - [THE *things* PLEASING] TO HIM. Dative complement of the substantive adjective "pleasing to" / interest, advantage.

### v30

Again, John comments that πολλοί, "many", believed in him, cf., 2:23, 7:31, 10:42, 12:11, .... It seems unlikely that he has any particular group in mind, either the Jewish religious establishment ("the Jews"), or onlookers ("the crowd"). Nor is he indicating whether the faith is genuine or not. A faith-response to Jesus is significant, but may not be lasting. For John, a faith that perseveres, abides, is a saving faith. It is also important to note that John's comment is for the reader, the Hellenistic Jew who is reading about Jesus and his messianic claims. John is saying to the reader, many have believed in / responded positively to Jesus' messianic claims, both then and now, so how about you!

λαλουντος [λαλεω] gen. pres. part. "**even as [he] spoke**" - [HE] SAYING [THESE THINGS MANY BELIEVED INTO HIM]. The genitive participle, along with the genitive personal pronoun "he", forms a genitive absolute construction, usually treated as temporal; "And even while he said these words, many people believed in him", Phillips. Note again εις, "into", indicating the direction of the action and arrival at, is used as if εν, "believed in him."

## 8:31-59

### The Ministry of Messiah, 2:1-12:50

#### 6. Jesus the light of life, 8:12-10:42

#### iii] The true seed of Abraham

##### Synopsis

Jesus continues his teaching ministry at the Feast of Tabernacles. Some of "the Jews" believe in Jesus, responding to his teaching positively. Jesus continues to speak of his messianic authority and his unique relationship with God the Father, prompting an ever-increasing aggressive reaction, particularly when he claims to be God's great I AM. Throughout the passage Jesus calls for true faith, a faith that abides / continues. Only a faith that perseveres can access God's truth and freedom.

##### Teaching

Jesus, God's great I AM, offers freedom, sonship and life to those who persevere in faith.

##### Issues

i] Context: See 8:12-20.

ii] Structure: *The True Seed of Abraham*:

Jesus' offer of freedom, v31-36:

Perseverance of faith brings freedom, v31-32;

No one is truly free; we are all slaves of sin, v33-34;

Only the Son of God can set us free, v35-36.

Paternity is evidenced in behaviour, v37-47:

"Abraham is our father", v37-41:

"You are doing the works of your own father."

"The only Father we have is God himself", v42-47:

"You belong to your father the devil."

Jesus the giver of life, v48-52:

"I honour my Father and you dishonour me."

"Whoever obeys my word will never see death."

Jesus God's timeless I AM, v53-59:

"Your father Abraham rejoiced at the thought of seeing my day."

"before Abraham was born, I AM."

iii] Interpretation:

Some of "the Jews" (primarily referring to Israel's religious elite, Pharisees, scribes, .... / unbelieving Israel) have responded positively to

Jesus' teachings and so he doubles down on his authority and his unique relationship with God the Father, and the consequent freedom / life that flows for those who **μενω**, "abide, remain, continue" (persevere in faith) in his messianic testimony / truth-defining revelation, v31-32. "The Jews" react to the notion that they are slaves; they are children of Abraham and see themselves under no political master. Jesus points out that they are slaves of sin and so have no place in God's household. Yet, Jesus, as the Messiah / Son of God, has a place in God's household and he has the right and authority to set them free to become a member of God's household, v33-36.

Jesus agrees with "the Jews" that they are Abraham's descendants, but they are not acting like the children of Abraham. Abraham was a moral man, a man who believed God and acted accordingly, but "the Jews" are trying to kill Jesus for simply testifying to God's revealed truth. The implication is that they are the children of another father, v37-41a.

"The Jews" declare that God is their real father; they are the children of God. Jesus points out that if that were the case they would welcome his testimony because he is from God the Father. By wanting to kill Jesus and to accept lies rather than the truth, "the Jews" show that they are not God's children, but rather that they are children of the devil, v41b-47.

Calling "the Jews" children of the devil prompts a fairly strong response; they suggest that Jesus is not only a Samaritan, but that he is actually deranged (demon possessed). Giving God the glory rather than seeking glory for oneself may seem deranged, but "the Jews" do need to remember that there is one who is concerned about Jesus' messianic status, and he is the judge of the universe, so beware! The bottom line is, whoever accepts the testimony of the Messiah (abides / perseveres in faith = "obeys my word") will gain eternal life ("never see death"), v48-51.

Jesus' claim that those who accept his testimony will never see death confirms to "the Jews" that he is indeed mad. Who does Jesus think he is, someone greater than Abraham or the prophets? Of course, the answer is "yes". Jesus personally knows God the Father, and it is the Father who has bestowed on him messianic authority ("my Father .... is the one who glorifies me"); Jesus simply fulfills the Father's will by testifying to his messianic status. "The Jews", on the other hand, do not know God and so do not know who Jesus is. Yet, even Abraham looked forward to messiah's day, and believed in it ("saw it and was glad"). "The Jews" think that Jesus is claiming to be a contemporary of Abraham, although all he is claiming is that Abraham, through faith, had spiritual insight into messiah's coming. Cutting through all the obfuscation, Jesus claims in the clearest of terms

that he is God's eternal messiah, God's great I AM. Before they can arrest and stone him, Jesus slips away, v52-59.

In the passage before us John continues to make the point that "whoever belongs to God hears what God says", v47. "The Jews" (the religious authorities) continue to react to Jesus' messianic testimony, misunderstanding his words, and this because they are not **εκ του θεου**, "of God"; they are **εκ του πατρος του διαβολου**, "of the (their) father the devil." The devil is a liar and so they believe lies; he is a murderer and so they plan the murder of Jesus. "The Jews", representing agents of unbelief, cannot accept Jesus messianic claim that he is sent from God as God's great I AM. Consequently, they misunderstand Jesus' offer of freedom, v32, sonship (Abraham's true sons), v39, 41, and eternal life, v51. In addressing Hellenistic Jews of the dispersion, John would have his readers be Jews who believe rather than stone God's messiah.

### Text - 8:31

The True Seed of Abraham, v31-59. i] Jesus' offer of freedom, v31-36. Addressing those who have responded positively to him ("the ones having believe in him"), Jesus makes the point that it is those who **μεινητε**, "abide, continue, remain", those who persevere in faith, who will gain both knowledge (the mind of Christ, divine truth) and freedom from guilt, self and fear, v31-32.

**ουν** "-" - THEREFORE. Here transitional, so untranslated as NIV, but possibly inferential, establishing a logical connection, "so", as ESV. "Then Jesus turned to the Jews who had claimed to believe in him", Peterson.

**τους πεπιστευκοτας [πιστευω]** perf. part. "[to the Jews] who had believed" - [JESUS SAID TO THE JEWS] HAVING BELIEVED. The perfect tense indicates a past act with enduring consequences. The participle is adjectival, attributive, limiting "the Jews." In John, the term "the Jews" often refers to Israel's religious establishment - the Pharisees, Scribes, etc.; they usually represent unbelieving Israel. Here John tells us that they "believed in" Jesus. Yet, by v33 they are again arguing against Jesus, rejecting his messianic testimony and misunderstanding everything he says. Arguments abound as to how John is using the word here; see Carson. It seems likely that John uses the verb **πιστευω**, "to believe", in the sense of commitment to / acceptance of / reliance upon / trust in / faith in Jesus' teachings / word / testimony. Yet, for that "faith" to be valid it must **μεινω**, "abide, continue, remain." A believer is a person who perseveres in faith (Note the similar idea in the Revelation of John - the one who is victorious is the one who perseveres). The parable of the Sower well illustrates John's perspective on the act of believing in Jesus.

**αυτω** dat. pro. "**him**" - IN HIM. Dative of direct object after the verb to "believe." Morris notes that "the use of the dative often denotes simple credence rather than trust in a person", ie., **εις** + acc., "believe into him" (often interchangeable with **εν** + dat.), "but John does not appear to put much difference between the two", so Schnackenburg, Brown, Ridderbos, ..... ie., the different expressions of belief in v30 and 31 do not give the sense "believers" and "sympathizers." Lindars suggests that the dative here may not be original, ie., it was originally as v30, **εις** + acc.

**ελεγεν** [**λεγω**] imperf. "**[Jesus] said**" - The use of the imperfect at the beginning of this verse probably indicates narrative transition, probably foregrounding; see Novakovic.

**εαν** + subj. "**if**" - IF. "If, *as may be the case*, you abide in my word, *then* you are truly my disciples." Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true.

**εν** + dat. "**hold to [my teachings]**" - [ABIDE] IN [MY WORD]. Local, expressing sphere / state. This preposition with the verb **μενω**, "to abide, remain, continue", gives the sense that "the believer must move completely into the sphere of influence and action of Christ's word and let himself be led to that deeper union with Christ which **μενω** denotes", Schnackenburg. In simple terms Jesus is telling "the Jews" to "adhere to his teaching", Bruce.

**αληθως** adv. "**really**" - [YOU ARE] TRULY [DISCIPLES OF ME]. Adverb of manner. Harris notes the elliptical sense of the clause; "If you persevere with my teaching *you will thereby show that* you are my genuine disciples."

## v32

**και** "**then**" - AND. Coordinate, "and", as ESV. Possibly inferential, although technically epexegetic; "ie., *given your abiding faith*, you will know the truth and ....." The person who perseveres in faith accesses truth and freedom.

**την αληθειαν** [**α**] "**the truth**" - [YOU WILL KNOW] THE TRUTH [AND] THE TRUTH [WILL FREE YOU]. Harris defines the truth as "the revelation of God that Jesus brings", but some hold that the presence of the article is indicating that Jesus himself is the truth. It is true that the embodiment of all truth is found in Jesus, but John is probably not using "the truth" here as a title for Jesus. "You will know the truth and the truth will liberate you", Barclay.

## v33

In typical form, "the Jews" question Jesus' offer of freedom, v33-34. They probably think that, under the grace of God, the people of Israel, as the children of Abraham, are the inheritors of the covenant promises, which promises are theirs through their attention to the Law, ie., they are spiritually free. Yet, the

Law only accentuates sin and so, irrespective of their family ties to Abraham, Jesus makes the point that they remain slaves to sin and thus lost to the covenant promises - no spiritual freedom for them.

**οὐδενι** dat. adj. "[**never have been slaves**] of anyone" - [THEY GAVE ANSWER TO HIM. SEED OF ABRAHAM WE ARE AND] TO NO ONE [HAVE BEEN ENSLAVED EVER]. Emphatic by position. Dative of direct object after the verb "to serve as a slave" which takes a dative of persons; "never been enslaved to anyone", ESV. "We have never been anyone's slaves", CEV. Of course, the people of Israel have been enslaved on numerous occasions and are even at this point in time under the subjugation of Rome. So obviously "the Jews" are not referring to political slavery. Given that Jesus' answer is in the terms of the spiritual slavery of sin then we may assume that "the Jews" are also speaking of spiritual slavery. So, they are probably claiming that (although they have over the years been political slaves) they have never, under God, lost the freedom of their inner life, their soul. Yet, many commentators argue that "the Jews" are referring to political freedom, taking the view that "freedom was considered to be the birthright of every Jew", despite their political situation, Kostenberger. "Even the poorest in Israel are looked upon as free men", Mishnah.

**πῶς** "**how [can you say]?**" - HOW [DO YOU SAY]? Interrogative particle; "What do you mean by saying .....?", Brown. Note the "you" is emphatic by use.

**ὅτι** "**that**" - THAT [YOU WILL BECOME FREE *ones*]. Introducing a dependent statement of indirect speech expressing what Jesus says. Possibly short-talk / elliptical, eg., "How can you say '*The truth* will free you'", Peterson.

#### v34

**αὐτοις** dat. pro. "[**Jesus replied**]" - [JESUS ANSWERED] THEM. Dative of direct object after the **απο** prefix verb "to answer."

**αμην αμην λεγω υμιν** "**very truly I tell you**" - AMEN AMEN I SAY TO YOU. Emphatic; see 5:24. "Jesus answered, and it is true, .....", Barclay / "I am telling you a solemn truth."

**ὅτι** "-" - THAT. Introducing a dependent statement of indirect speech expressing what Jesus says.

**ὁ ποιων [ποιεω]** pres. part. "[**everyone**] who sins" - [ALL] THE DOING [THE SIN]. If we take the adjective "all" as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone." Of course, it can also be viewed as a substantive limited by the adjective "all", "all the ones doing sin"; "all those who do sin." "A person who acts in a sinful way is a slave to sin", although Harris stresses "habitually sins."

της ἁμαρτίας [α] gen. "[a slave] to sin" - [IS A SLAVE] OF SIN. The genitive "of sin" is not found in all manuscripts, so without it, Jesus answers the question "who are slaves?" - the answer being, "those who sin." The sense remains the same, "slave of sin", "slaves of corruption", 2Pet.2:19. The NIV, as with most translations, has taken the genitive as verbal, objective, where the genitive substantive receives the action of the verbal noun "sin"; "anyone who commits sin is enslaved to sin", Cassirer. "Sin" is used here in the sense of "a vicious slavery to moral failure, to rebellion against the God who made us. .... A shameful self-centredness, an evil and enslaving devotion to created things at the expense of worship of the Creator", Carson. The "bondage to sin is a reality for everyone who sins, including Abraham's children", Beasley-Murray, cf., Rom.6:12.

### v35

"It is for freedom that Christ has set us free", Gal.5:1. Verse 35 seems to illustrate a tight argument. "The Jews" claim to be Abraham's children, and as such inheritors of the covenant promises / spiritually free. Yet, are they Abraham's true descendants (cf., v33); are they of Isaac or are they of Ishmael? As slaves to sin they have no right of descent, no permanent place in Abraham's family, and so are spiritually sons of Ishmael. Jesus is the true son of Abraham, a true son of Isaac, and therefore the inheritor of the covenant promises - Israel's true remnant. As God's great I AM Jesus is able to set people free from sin and thus give them a permanent place in Abraham's family; See Barrett. "if the Son sets you free, you are free through and through", Peterson. See Galatians 4:30 for the Ishmael and Isaac imagery, cf., Gen.21:9ff. Schnackenburg best represents those commentators who suggest we not draw too much from the "parable"; "it is simply meant to illustrate the promised state of freedom."

δε "Now" - BUT/AND. Transitional, indicating a step / development in the argument / dialogue. Note the generic article ὁ, "a slave", not "the slave."

εις τον αιωνα [ων ωνος] "has no permanent place" - [THE SLAVE DOES NOT ABIDE IN THE HOUSEHOLD] INTO THE AGE, [THE SON REMAINS] INTO THE AGE. With εις here expressing arrival at, the idiomatic sense of this phrase is "forever"; "Slaves do not stay in a house for ever", Rieu.

### v36

ουν "so" - THEREFORE. Inferential, drawing a logical conclusion, "therefore."

εαν + subj. "if" - IF [THE SON SETS YOU FREE]. "If, *as may be the case*, the Son frees you, *then* you will really be free men." Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true.

**ὧτως** adv. "[free] indeed" - [YOU WILL] REALLY [BE FREE]. Modal adverb. The freedom that Jesus offers is true freedom, a substantial spiritual freedom. Freedom / liberation from sin is a gift of God available through Jesus, the Son of God, God's great I AM, cf., Ridderbos.

### v37

ii] Paternity is evidenced in behaviour, v37-47. "The Jews" do not do what Abraham did; he believed the Lord, Gen.15:6. Jesus bears a messianic testimony from God, but "the Jews" refuse to accept it; they believe a lie rather than the truth and this because they are children of the devil, a liar from the beginning. In v37, Jesus accepts that "the Jews" are descendants of Abraham in a physical sense, but they are not his real heirs - they are more like Ishmael, Gen.21:9-10. Their desire to kill Jesus shows that, unlike Abraham, they are devoid of faith and so reject Jesus' messianic testimony.

**ὅτι** "[I know] that" - [I KNOW] THAT [YOU ARE]. Introducing a dependent statement of perception expressing what Jesus knows. "I recognize that you have Abraham as your ancestor."

**Ἀβραάμ** gen. proper. "Abraham's [descendants]" - [SEED] OF ABRAHAM. The genitive is adjectival, relational.

**ἀλλὰ** "but" - Strong adversative.

**ἀποκτείνει** [**ἀποκτείνω**] aor. inf. "to kill" - [YOU SEEK] TO KILL [ME]. The infinitive is complementary, completing the sense of the verb "to seek." It would not be unreasonable to say "and yet *some of* you are looking for a means to have me executed."

**ὅτι** "because" - BECAUSE [THE WORD OF ME HAS NO PLACE IN YOU]. Here introducing a causal clause explaining why "the Jews" are trying to kill Jesus; "because you are incapable of receiving my message", Barclay.

**οὐ χωρεῖ** [**χωρεῶ**] pres. "[you] have no room for" - DOES NOT RECEIVE, PENETRATE. "Nothing I say penetrates into you", NAB; "my teaching makes no headway with you", Moffatt. Better than "has no place in you" since Jesus' teachings have made at least a minor impact (like seed sown in shallow ground), cf., v31.

**ἐν** "-" - IN [YOU]. Local, space; "among you."

### v38

Jesus' messianic testimony derives from the Father; he speaks of what he "has seen", ie., what the Father has revealed to him. "The Jews", on the other hand, "do" / act on what they "have heard" from "*their* father", ie., what the devil has revealed to them, cf., v44.

ἐγώ "I" - As with ὑμεῖς, "you", later in the verse, the personal pronoun is emphatic by use. The "I" and "you" contrasts the messianic testimony of Jesus and its origin, with the knowledge of the Jews and its origin.

παρά + dat. "in [the Father's presence]" - [THE THINGS I HAVE SEEN] BESIDE [THE FATHER I SPEAK]. Spatial, "beside, alongside, close to, at the side of"; "I proclaim what I have seen when I was at the Father's side", Cassirer.

οὖν "-" - [AND YOU] THEREFORE [THE THINGS YOU HEARD]. Here inferential, cf., Schnackenburg; "I act on what I have learnt from my Father, and so I therefore conclude (οὖν) you also (καί, adjunctive), act on what you have learnt from your father."

παρά + gen. "from" - FROM BESIDE. Here the preposition expresses source / origin; "what you learned from your Father", Cassirer.

του πατρος [ηρ ρος] gen. "your Father" - THE / YOUR FATHER [YOU DO]. A variant ὑμων, "your", exists, obviously added to dispel the confusion over whose father is in mind. In Greek at this time the article of itself can serve as a possessive pronoun, eg., above, "I speak of what I have seen with my Father", ESV. None-the-less, Brown takes the sense here to mean "the Father", with ποιεῖτε, "to do", as an imperative; "you should do what you heard from the Father", Brown, so also Barclay - "what the Father has told you" = the Law of Moses. This translation is not widely accepted. It is generally assumed that the father of "the Jews" is not God the Father. "You have another father who dictates your actions", Rieu.

### v39

As Ridderbos notes, the response of "the Jews" is one of "irritation rather than reflection." Jesus has again raised the issue of paternity, and so they respond forcefully with "Abraham is our father." Jesus has already concurred with them on physical paternity, v37, but spiritually they are nothing like Abraham, nor are they like him morally - they are seeking to murder Jesus, v40; "conduct is the clue to paternity", Sanders.

αὐτῷ dat. pro. "-" - [THEY ANSWERED AND SAID] TO HIM [ABRAHAM IS THE FATHER OF US]. Dative of indirect object.

αὐτοῖς dat. pro. "-" - [JESUS SAYS] TO THEM. Dative of indirect object.

εἰ + ind. "if ..... then ...." - IF [YOU ARE CHILDREN OF ABRAHAM, THE WORKS OF ABRAHAM YOU WOULD HAVE BEEN DOING]. "If, *as is the case, for argument's sake*, ..... then ....." Introducing a conditional clause 3rd. class where the proposed condition is assumed to be true for argument's sake. Variant readings exist, but these are mainly reactions to a 1st. class conditional clause where a 2nd. class unreal condition would be expected, but a 1st. class for argument's sake is quite acceptable.

#### v40

If Abraham was truly the father of these Jews then they would do what Abraham did, namely, believe God, Gen.15:6. What they actually do is do what their real father wants them to do, namely, seek to kill / do murder.

**νυν δε "as it is"** - BUT/AND NOW. Transitional, but commonly translated "as it is", often with an adversative edge, "but as it stands"; "but in fact, at this moment ....", Phillips.

**αποκτειναι [αποκτεινω]** aor. inf. "[you are looking for a way] to kill [me]" - [YOU ARE SEEKING] TO KILL [ME]. The infinitive is complementary, completing the sense of the verb "to seek." "You are bent on killing me", REB.

**ὑμιν** dat. pro. "[has told] you" - [A MAN WHO HAS SPOKEN THE TRUTH] TO YOU. Dative of indirect object. The clause stands in apposition to "me".

**παρα** + gen. "**from [God]**" - [WHICH I HEARD] FROM [GOD. THIS ABRAHAM DID NOT DO]. Expressing source / origin; "from beside."

#### v41

The first clause logically follows the last clause of v40; "That is not Abraham's way. You (emphatic) *obviously* have another father who dictates your actions", Rieu, ie., a father who is willing to murder - certainly not a godly father. This implication prompts a strong reaction; "We are not bastards (with the implication that Jesus may be). We have a legitimate father: the one and only God", Peterson. Given God's covenant with Israel, "Jesus' description of his adversaries as children of an alien father would be in their minds the most offensive accusation he could advance against them", Ridderbos.

**ὑμεῖς** pers. pro. "**You**" - YOU [ARE DOING]. Emphatic by position and use.

**του πατρος [ηρ ρος]** gen. "[the works] of [your own] father" - [THE WORKS] OF THE FATHER [OF YOU]. The genitive is adjectival, verbal, subjective, limiting "works"; "the works *which are performed by* your father."

**αυτω** dat. pro. "-" - [THEY THEREFORE SAID] TO HIM. Dative of direct object.

**ἡμεῖς** pers. pro. "**We**" - Emphatic by use and position.

**εκ** + gen. "-" - [HAVE NOT BEEN BORN] OUT OF, FROM [FORNICATION]. Expressing source / origin, "out of *an act of sexual immorality*", leaning toward means, "by means of." "We were not born as the result of any adulterous union", Barclay. Barrett suggests an *ad hominem* insinuation (to play the person rather than the ball in an argument), namely, that Jesus' birth is illegitimate.

**τον θεον [ος]** "**God himself**" - [WE HAVE ONE FATHER] GOD. Accusative, standing in apposition to the direct object "one father."

## v42

Jesus' argument is simple enough: "Jesus is the Son of God; therefore, if the Jews were the children of God they would love his Son, their brother", Fenton.

**αυτοις** dat. pro. **"to them"** - [JESUS SAID] TO THEM. Dative of indirect object.

**ει** + ind. **ἂν** + imperf. **"if"** - IF [GOD WAS FATHER OF YOU, YOU WOULD HAVE LOVED ME]. "If, *as is not the case*, ..... *then* ....." Introducing a conditional clause 2nd class / unreal condition where the proposed condition is not true.

**γαρ** **"for"** - Introducing a causal clause explaining why they would have loved Jesus if God were their father; "for God is the source of my being and from him I come", REB.

**εγω** pers. pro. **"I [have come here]"** - I [CAME FORTH]. Emphatic by use and position.

**εκ** + gen. **"from [God]"** - FROM [GOD AND I AM PRESENT]. Expressing source / origin. The Greek sense "I came out from God's presence and now I am here", Harris, is best condensed as, "I came here from God", Moffatt, as NIV.

**γαρ** "-" - FOR. Introducing a causal clause explaining why Jesus came, namely, because God sent him.

**αλλ [αλλα]** "-" - [NOT FROM MYSELF I HAVE COME,] BUT [THAT ONE SENT ME]. Strong adversative standing in a counterpoint construction; "not ....., but ....." Note that **εκεινος**, "that one", is emphatic. "Not that I was the author of my coming - it was He that sent me forth", Rieu.

## v43

All the evidence is that Jesus was an amazing preacher, easily understood by those with the heart to understand. "The Jews" are unable to understand Jesus because (**οτι**) they cannot bear to hear his message, namely that Jesus is sent from God as the long-promised messiah and that they, because of their failure to believe, are not the children of Abraham and thus not the inheritors of the covenant promises - they are the slaves of another father.

**δια τι** **"Why"** - BECAUSE WHY [THE SPEECH OF ME YOU DO NOT KNOW, UNDERSTAND, RECOGNIZE]? This causal construction serves to introduce a rhetorical question.

**οτι** **"because"** - Probably causal / introducing a causal clause explaining why "the Jews" don't understand Jesus' preaching.

**ακουειν [ακουω]** pres. inf. **"[you are unable] to hear"** - [YOU ARE NOT ABLE] TO HEAR. The infinitive is complementary, completing the sense of the negated verb "to be able." Brown notes that this verb + acc. usually refers to physical hearing, ie., their ears are closed; "They are unable to lend a ready ear",

Zerwick. "They cannot hear because they have no internal organ to receive God's revelation with", Schnackenburg.

τον λογον [ος] "**what I say**" - [THE MY] THE WORD = [MY] WORD. "Word" is used in the sense of teaching, doctrine = Jesus' messianic testimony.

#### v44

Jesus clarifies his enigmatic statements about paternity: "Your mate is the devil, and your whole life is set on pleasing him. He has always been a killer; he couldn't tell the truth if his life depended on it."

ὕμεις pers. pro. "**You**" - Emphatic by position and use.

εκ + gen. "**belong to**" - [ARE] FROM [THE FATHER]. Expressing source / origin.

του διαβολου [ος] gen. "**the devil**" - Genitive standing in apposition to "father".

ποιεν [ποιεω] pres. inf. "[**you want**] **to carry out**" - [YOU WILL, WISH] TO DO. The infinitive is complementary, completing the sense of the verb "to will." "You choose to carry out", REB.

του πατρος [ηρ ρος] gen. "**your father's [desires]**" - [AND THE DESIRES] OF THE FATHER [OF YOU]. The genitive is adjectival, possessive / verbal, subjective, limiting the verb "to desire", as NIV. "The hankerings of your father", Berkeley.

εκεινος pro. "**He**" - THAT ONE [WAS A MURDERER]. The distant demonstrative pronoun is emphatic by use and position.

απ [απο] + gen. "**from [the beginning]**" - Temporal use of the preposition.

εν + dat. "**to [the truth]**" - [AND HE HAS NOT STOOD] IN [THE TRUTH]. Possibly expressing goal / object, "he does not take a stand for the truth (ie., he is a liar)", or adverbial, reference / respect, "there is nothing truthful about him", CEV.

ὅτι "**for**" - BECAUSE. Introducing a causal clause explaining why the devil does not stand for the truth, namely, because he is devoid of truth telling / he is a liar. "

εν + dat. "**in [him]**" - [TRUTH IS NOT] IN [HIM]. Local, expressing space / metaphorical. "Truth does not find any room in his heart", Cassirer.

ὅταν + subj. "**when [he lies]**" - WHEN [HE SPEAKS THE LIE = HE LIES]. Introducing a temporal clause expressing indefinite future time.

εκ + gen. "**[he speaks his native language]**" - [HE SPEAKS] FROM [THE OWN THINGS]. Expressing source / origin. "It is characteristic of him to tell lies", Barclay.

ὅτι "**for**" - BECAUSE [HE IS A LIAR]. Introducing a causal clause explaining why it is characteristic for the devil to lie, namely, because he is by nature a liar.

**καί** "and" - AND [THE FATHER OF IT]. Probably consecutive here, "and so consequently", "all falsehood takes its birth from him", Cassirer.

#### v45

Given that "the Jews" are children of the devil, a liar from the beginning, they are unable to believe Jesus' messianic testimony, and this because he speaks the truth - a liar cannot abide a truth-teller.

**δε** "Yet" - BUT/AND. Transitional, indicating a step in the argument / dialogue; best left untranslated.

**ὅτι** "because" - Introducing a causal clause explaining why "the Jews" do not believe Jesus' testimony, namely, "because" he speaks the truth - the children of a liar can't abide the truth.

**ἐγώ** pro. "I" - This personal pronoun, nominative subject of the verb "to say", is emphatic by position and use; "as for myself."

**μοι** dat. pro. "me" - [I SAY THE TRUTH YOU DO NOT BELIEVE] ME. Dative of direct object after the verb "to believe." The sense may be "the fact that I speak the truth stops you from believing in me", Barclay, but given the context it could be "do not believe what I say" - "give intellectual credence to", Harris; "because I speak the truth you disbelieve me", Berkeley.

#### v46

The argument on paternity is now summarized in v46-47. The Jews are unlike Abraham who believed God. They are children of another Father and do not belong to God, and this because they do not believe. For this reason, they cannot receive the testimony of the sinless one, the one who speaks the truth.

**ἐξ** [ἐκ] + gen. "[Can] any of [you]" - [WHO] FROM [YOU]. Here the preposition serves as a partitive genitive, as NIV; "who of you."

**ελεγχει** [ελεγχω] pres. "prove" - CONVICT [ME]. This verb, "convict, reprove", when followed by a personal pronoun / object, as here, will take the sense "convince, expose, make one acknowledge, show them what they are." Yet, given the context, Carson argues that the sense here is "convict, prove"; "which one of you can prove that I am guilty of sin."

**περι** + gen. "of [sin]" - ABOUT, CONCERNING [SIN]. Here expressing reference / respect; "with respect to sin." Note that the noun "sin" is singular, possibly indicating some specific sin, eg., blasphemy, breaking Sabbath law, ....., but sin in general may be intended; "The Jews may have accused him of individual sins, such as breaking the Sabbath, but even then they must admit that his general conduct is unassailable", Kostenberger, so also Schnackenburg, ....

εἰ + ind. "if" - IF [I SPEAK TRUTH]. "If, *as is the case*, .... *then* ....." Introducing a 3rd. class conditional clause where the proposed condition is assumed to be true.

διὰ τί "why" - BECAUSE WHY. Interrogative causal construction introducing the apodosis of the conditional clause = "Why".

μοι dat. pro. "[believe] me" - [YOU DO NOT BELIEVE] ME? Dative of direct object after the verb "to believe in." See v46 above; "Why don't you believe what I say?"

v47

ὁ ὢν [εἰμι] "Whoever" - THE ONE BEING. The participle serves as a substantive; "He who comes from God", TEV.

ἐκ + gen. "belongs to [God]" - OUT OF, FROM [GOD]. Expressing source / origin, but with the particular sense of denoting membership "of a certain class or party or sect or school of thought", Zerwick #134. Usually taken in the sense of "belonging to the divine sphere", Schnackenburg, so Brown, Beasley-Murray, as NIV; "If a person's life has its source in God", Barclay. Possibly simply "he who is a child of God", Cassirer, ie., "*born* of God." Lindars notes the singular and suggests that the reference is to Jesus; he is the one who hears God. Yet, it seems more likely that a general point is being made, namely that "the fatherhood out of which a person lives determines how that person hears", Ridderbos.

τοῦ θεοῦ [ος] gen. "[hears what] God [says]" - [HEARS = PAYS ATTENTION TO, HEEDS, THE WORDS] OF GOD. The genitive is adjectival, possessive, "God's words", or verbal, subjective, "the words *spoken by* God", or even descriptive, idiomatic / source, "*that is from* God." "The child of God hears the thoughts of God", Rieu / "will listen to his message", CEV.

διὰ τοῦτο "the reason" - BECAUSE OF THIS. This causal construction is usually treated as inferential, "therefore, for this reason."

ὅτι "is that" - [YOU DO NOT HEAR] THAT [YOU ARE NOT FROM GOD]. Here probably exegetical, specifying τοῦτο, "this", as NIV; "for this reason, namely that you are not of God, you do not hear." Yet, a simple causal sense may be intended: "*Therefore* you refuse to listen because you don't belong to God", CEV.

v48

iii] Jesus the giver of life, v48-52.

αὐτῷ dat. pro. "him" - [THE JEWS ANSWERED AND SAID] TO HIM. Dative of indirect object.

οὐ "[are]n't" - [ARE WE] NOT. Used in a question expecting an affirmative answer.

**καθως** adv. "**right**" - [SAY] WELL = CORRECTLY, RIGHTLY. Modal adverb, expressing manner; "do we not say rightly", Berkeley.

**οτι** "**that**" - Here introducing a dependent statement of indirect speech expressing what "the Jews" say.

**συ** pro. "**you [are a Samaritan]**" - YOU [ARE A SAMARITAN AND YOU HAVE A DEMON]? The personal pronoun is emphatic by use; "You are yourself of mixed blood, not a pure Jew, and you are under the power of the devil / you are mad as well (a nutter, deranged)." A reference to demon possession can just serve as an expression for insanity. Given that Jesus has just implied that the father of "the Jews" is the devil, it seems likely that they are returning the complement.

#### v49

Jesus honours God the Father through his obedient service, but "the Jews" dishonour Jesus when they impugn his origins and paternity.

**εγω** pro. "**I**" - The personal pronoun is emphatic by use and position.

**αλλα** "**but**" - [HAVE NOT A DEMON] BUT [I HONOUR THE FATHER OF ME]. Strong adversative used in a counter point construction; "not ..... but ....."

**υμεις** pro. "**you [dishonour me]**" - [AND] YOU [DISHONOUR ME]. The personal pronoun is emphatic by position and use; "and all you lot can do is insult me."

#### v50

Jesus does not seek human approbation. There is, of course, one whose approval is worth having, and he will either withhold it, or bestow it.

**δε** "-" - BUT/AND. Transitional, probably as a qualification best treated as concessive, "although, however, yet"; "Mind you, I'm not seeking the approbation (**την δοξαν**, "the glory" = the good opinion) of others."

**εγω** pro. "**I**" - I [DO NOT SEEK THE GLORY]. The personal pronoun is emphatic by position and use.

**μου** gen. pro. "**for myself**" - OF ME. The genitive is adjectival, verbal, objective, as NIV, but possibly possessive, "my own glory", ESV.

**ζητων [ζητω]** pres. part. "**[there is] one who seeks**" - [THERE IS] THE ONE SEEKING [AND JUDGING]. As with "the one judging", the participle serves as a substantive. The statement is somewhat elliptical; "there is one who wants me to be honoured, and he is also the one who judges ("in my favour", TEV)", CEV. Possibly, "there is one who gives his approval (seeks to give his approval) and he will determine whether to bestow it."

#### v51

There is one way to escape the withdrawal of God's approval and that is to believe in Jesus. Such a person receives the gift of eternal life.

αμην αμην λεγω υμιν "Very truly I tell you" - AMEN AMEN I SAY TO YOU.  
See 5:24. "I tell you in all truth", Rieu.

εαν τις + subj. "**whoever**" - IF ANYONE. "If anyone, *as the case may be*, keeps my word, *then* they will never ever die." Introducing a relative conditional clause 3rd. class where the proposed condition has the possibility of coming true.

τηρηση [τηρω] aor. subj. "**obeys [my word]**" - KEEPS / GUARDS [MY WORD]. "Keep" in the sense of hold firm to Jesus' messianic testimony. This virtually means "believe". "Keep" in the sense of "observe, obey", "obey my words", CEV, is technically correct (although λογον, "word", is singular), but a word like "obey" will often prompt the reader to think in moral terms. The "word" we are to "keep / obey" is the call to believe in Jesus.

ου μη + subj. "**[will] not [see death]**" - [HE WILL] NOT NOT = NEVER [SEE DEATH]. Subjunctive of emphatic negation. Given the context, the sense is "will never be condemned" = "will possess eternal life"; "he shall never, to all eternity, look upon death", Cassirer. "See, observe" death is a variation on "taste death", v52; "He shall never know what it is to die", NEB.

εις + acc. "-" - INTO [THE AGE]. Adverbial use of the preposition, temporal / idiomatic phrase meaning "forever"; "he will never see death at all", Phillips.

## v52

It's hard to believe that "the Jews" misunderstand Jesus, as if they think he is speaking about physical death. Lindars characterizes their reaction as one of a "scornful rejection of Jesus' words." As to the answer of "the Jews'" rhetorical question, it is "Yes".

ουν "**at this**" - THEREFORE [THE JEWS SAID TO HIM]. Variant reading. Inferential, establishing a logical connection, "so, consequently, accordingly."

νυν adv. "**Now**" - Here more an exclamation, even emphatic; "Now really."

οτι "**that**" - [WE HAVE KNOWN] THAT [YOU HAVE A DEMON ("you are possessed / mad"). Abraham died and ("along with", Harris) the prophets]. Introducing a dependent statement of perception expressing what "the Jews" know. Note the use of the perfect of the verb "to know" to express a past action with ongoing consequences. The more that Jesus has to say the more "the Jews" are confirmed in their original assessment of Jesus, namely that he is mad / possessed.

και "**yet**" - AND. Here somewhat adversative, "and yet you say ...."; Zerwick #455a.

εαν τις "[you say *that*] **whoever** ....." - As verse 51.

ου μη + subj. "**[will] never**" - [WILL] NOT NOT. Subjunctive of emphatic negation, as NIV.

θανάτου [ος] gen. "[**taste**] **death**" - [TASTE] OF DEATH [INTO THE AGE]. Genitive of direct object after the verb "to taste"; "To experience death", Bruce. A Semitic descriptor "of the hard and painful reality of dying", J. Behm.

#### v53

iv] Jesus is God's timeless I AM, v53-59. "The Jews" again react, given that Jesus is setting himself up as someone greater than Abraham. The ground for a proper assessment of Jesus' messianic claims is summarized before Jesus again states clearly that he is God's great I AM.

μη "-" - NOT. This negation is used in a question expecting a negative answer; "Do you really think that you are greater than our father Abraham?"

του πατρος [ηρ ρος] gen. "[**greater than our**] **father**" - [ARE YOU GREATER] OF THE FATHER [OF US, ABRAHAM]. The genitive is ablative, of comparison, as NIV. "Abraham" stands in apposition to "the father."

ὅστις pro. "**he [died]**" - WHO [DIED]. This relative pronoun is sometimes qualitative, here limiting "father"; "who was such that he died", Zerwick. Often used in place of ὅς, so here, "who died, as did the prophets", BDF #293. Variant causal ὅτι, "because he died and the prophets died."

καὶ "**and so [did the prophets]**" - AND [THE PROPHETS DIED]. Adjunctive, "also"; "just as also the prophets died." We may have expected "prophets" to be a genitive of comparison as "father", "and greater than the prophets", but John has moved to the issue of Abraham's death, something also experienced by the prophets.

τινα pro. "**Who**" - WHO [DO YOU MAKE YOURSELF]? Interrogative pronoun; "Who do you make yourself out to be", Cassirer.

#### v54

The Father testifies to the messianic status of the Son and by so doing honours him, v54. The Son, in turn, honours the Father by serving as his obedient Son, v55. "The Jews" do not "know" the Father, and so they do not "know" the Son, unlike the Son who "knows" the Father well.

εάν + subj. "**If [I glorify myself]**" - [JESUS ANSWERED] IF [I GLORIFY MYSELF]. "If, as *may be the case*, ..... *then* ....." Introducing a conditional clause 3rd. class where the proposed condition has the possibility of coming true. "Glorify" in the sense of "honour"; "If I honour myself, my honour is a thing of naught ("amounts to nothing", Harris)", Rieu.

μου gen. pro. "**my [glory]**" - [THE GLORY] OF ME [IS NOTHING]. The genitive is adjectival, possessive, identifying a derivative characteristic. Novakovic suggests it is verbal, plenary / full, ie., both subjective and objective in that "Jesus

is both the glorifier and the glorified." Such a classification depends on whether the author perceived the noun **δοξα**, "glory", as verbal.

**ὅν** acc. pro. "**whom [you claim]**" - WHOM [YOU SAY]. The accusative is adverbial, reference / respect; "with respect to whom you say."

**ὅτι** "- " - THAT [HE IS GOD OF US]. Introducing a dependent statement of indirect speech expressing what "the Jews" say. May be handled as direct speech "he of whom you say, 'He is our God'", REB.

**ὁ δεξαζων [δοξαζω]** pres. part. "**the one who glorifies**" - [THE FATHER OF ME IS] THE ONE GLORIFYING, EXTOLLING, VENERATING [ME]. The participle is adjectival, attributive, limiting / qualifying "Father"; "it is my Father who glorifies me", ESV. Again "glorifies" in the sense of "bestows honour upon"; "My Father is the one who honours me", CEV.

#### v55

**καὶ** "**though**" - AND [YOU HAVE NOT KNOWN HIM]. The NIV has opted for a concessive sense, "and yet", Harris. This is better than the ESV's adversative "But you have not known him."

**δε** "- " - BUT/AND [I HAVE KNOWN HIM]. Transitional; introducing a counterpoint; "Although you don't know him, I certainly know him." Note the use of the perfect "to know" = "you have not / I have known", past, present and future.

**καὶν** "**if**" - AND IF. "If, *as may be the case*, I say that I have not known him, *then* I would be a liar like you." Introducing a conditional clause 3rd., class where the condition has the possibility of coming true. The use of **καὶν**, "even if", implies that the condition is for argument's sake.

**ὅτι** "- " - [I SAY] THAT [I HAVE NOT KNOWN HIM]. Introducing a dependent statement of indirect speech expressing what Jesus, for argument's sake, may have said.

**ὅμιν** dat. pro. "**[like] you**" - [I WOULD BE A LIAR LIKE] YOU. The adjective "like, similar" takes a dative complement.

**ἀλλὰ** "**but [I do know him]**" - BUT [I KNOW HIM AND THE WORD OF HIM I KEEP]. Strong adversative standing in a counterpoint construction; "not ..... but ...."; "If I, for the sake of argument, said I didn't have a relationship with God, then I would be as much a liar as you are. But I do have an ongoing relationship with him and I'm doing what he says." Note that John uses two verbs for "to know", but this is just stylistic; there is no difference in meaning. The word **γινωσκω**, or **οἶδα**, "to know", is used of the intimate relationship a husband has with his wife. Jesus knows God the Father, but the Jews do not "know" him, "that is, they are remote from him and have no association with him", Schnackenburg.

v56

It is not at all clear how Abraham is able to rejoice at Jesus' "day", ie., the day of his coming as Israel's messiah; See **ἰνα** below.

**ἰμωv** gen. pro. "**Your [father]**" - [ABRAHAM THE FATHER] OF YOU. The genitive is adjectival, relational. Barrett suggests the statement is *ad hominem*; it is certainly ironic, given everything Jesus has said to "the Jews" up to this point.

**ἰνα** + subj. "**at the thought of [seeing]**" - [REJOICED, EXALTED] THAT [HE MAY SEE]. Here introducing an object clause functioning as an epexegetic infinitive specifying Abraham's joy, ie., explaining the ground for the rejoicing, so Barrett; "rejoiced to see my day." Novakovic classifies it as complementary, such that "that he may see my day" completes the sense of the verb "to rejoice." There are two exegetical approaches to this verse:

The NIV takes this joy as prospective; "rejoiced *at the prospect of* seeing my day", Zerwick - the prospect being the realization of the covenant promise: a land, descendants = a kingdom by which the world is blessed - such culminates in the birth of Jesus. Jesus has drawn into the present ("my day" = the messianic eschatological coming of Christ) what God promised Abraham in his descendants, so Ridderbos. The second clause, "he saw *it* and was glad", would then express the realization of that joyful hope. It is possible that Abraham, alive in paradise, views Jesus' day and rejoices, so Sanders, contra Brown, cf., Lk.16:19-31. Yet, it seems more likely that the second clause alludes to the birth of Isaac (his name means "laughter") - Abraham's covenant hope is realized in the birth of Isaac, and it fills him with joy, Gen.17:17.

Some commentators take the view that the second clause, "he saw *it* and was glad", simply restate the first. The Rabbis, working on Gen.24:1, took the sense of "entered into the days" as a moment when Abraham foresaw Israel's history. So, the idea that Abraham, during his lifetime, foresaw the messianic age, the day when God's Christ comes, would not be a shock to "the Jews." They would be shocked by the notion that the day of messiah's coming is Jesus' day ("my day"), but as is typical, they miss the point altogether and think that Jesus is claiming to be a contemporary of Abraham. "Your father Abraham was really glad to see me", CEV.

**την ἡμεραν την εμην** "**my day**" - THE DAY THE MY [AND HE SAW AND REJOICED]. The phrase could refer to Jesus' birth in alignment with the birth of Isaac, but it is far more likely a big-picture idea, John's day of the Son of Man, the messianic day / age / era realized in the coming of Jesus, the Christ, messiah - his life, death, resurrection, ascension, enthronement.

v57

"The Jews" think that Jesus is claiming to be a contemporary of Abraham. Of course, at John's hand the question is ironic; the answer is "Yes"!

οὕτως "-" - THEREFORE [THE JEWS SAID TO HIM]. Probably transitional, as NIV, or possibly inferential, establishing a logical connection, "So the Jews said to him", ESV.

πεντήκοντα adj. "**fifty years**" - [YOU HAVE NOT YET] FIFTY YEARS [AND YOU HAVE SEEN ABRAHAM]? The adverb οὐπω, "not yet", indicates less than fifty years old, although Jesus was in his forties when he was crucified? By Luke's counting Jesus is in his thirties, cf., Lk.3:23. Note the variant reading of "forty", although obviously an intentional adjustment. Irenaeus suggested that this indicates that Jesus' ministry is longer than the synoptic gospels make out. Ridderbos suggests that it is a generous estimate. Barrett suggests it is a round number used to compare Jesus' age with that of Abraham. Morris observes that it was the age when Levites retired, the age when a person moves into old age, an age that Jesus had not yet reached; "You're only a young bloke, and you claim you've met Abraham! *Come on, pull the other one and it'll play Jingle Bells*".

v58

In the clearest of terms Jesus claims that he is God's great I AM.

ἀμην ἀμην λέγω ὑμῖν "**Very truly I tell you**" - AMEN AMEN I SAY TO YOU. See 5:24.

αὐτοῖς dat. pro. "[**Jesus answered**]" - [JESUS SAID] TO THEM. Dative of indirect object.

πριν "**before**" - BEFORE [ABRAHAM CAME INTO BEING]. Obviously a temporal use of the subordinating conjunction + the infinitive "to become", serving to introduce a temporal clause, antecedent time. The infinitive "to come into being" / "to be", probably takes the sense "born", as NIV.

ἐγώ εἰμι "**I am**" - I AM. See 8:24. Unlike v24, the predicate "he" is not implied, this puts "all the emphasis on the timeless condition of eternal existence, cf., Ps.90:2", Lindars. John presents Jesus to us as God's great I AM, the messianic Son of God who has eternally existed outside the confines of time - unlike Abraham who came into existence within the confines of time. "*I AM the revelation of God. I am the place of the divine presence and revelation in history*", Blank.

v59

Jesus' claim to be God's great I AM is a spectacular messianic claim which "the Jews" regard as blasphemous; they respond by attempting to stone Jesus, but he slips quietly away - it is not yet the time for his glorification.

**οὕτως** "At this" - THEREFORE [THEY TOOK UP STONES]. Transitional, "then", as NIV, but possibly inferential, establishing a logical connection, "So they picked up stones", ESV.

**ἵνα** + subj. "**to [stone him]**" - THAT [THEY MIGHT THROW UPON HIM]. Here adverbial, introducing a final clause expressing purpose; "in order to throw at him."

**δὲ** "but" - BUT/AND. Transitional, usually expressed as an adversative, as NIV.

**ἐκρυβη** [**κρυπτω**] aor. pas. "**hid himself**" - [JESUS] WAS HIDDEN. Barrett opts for a divine / theological passive arguing for a "supernatural disappearance" - Jesus was hid by God. The middle / reflexive sense of the NIV is more likely; "Jesus went out of the temple and hid himself", Cassirer. "Jesus went out of the temple unobserved", Rieu.

**ἐκ** + gen. "**[slipping away] from**" - [AND WENT OUT] FROM [THE TEMPLE]. Expressing separation, "away from." We have here the usual repetition of a verb's prepositional prefix, **ἐξηλθεν ἐκ**. Barrett suggests that John is alluding to the departure of the divine from his usual place of residence in the temple. "He who is the true temple of God's presence among mankind (1:14, 2:21) deserts the sanctuary in which God had promised to dwell for the good of his people - for they do not know their God!", Pfitzner.

## 9:1-41

### The Ministry of Messiah, 2:13-12:50

#### 6. Jesus the light of life, 8:12-10:42

##### iv] That God might be glorified - Jesus heals a man born blind

##### Synopsis

John now relates the healing of the man born blind and its appended discourse, titled by Dodd as *Judgment by the Light*. On the one hand we witness a blind man not only seeing, but growing in faith, growing in his understanding of the one who is the light of the world, but on the other hand, we witness the growing unbelief of those who reject the light.

##### Teaching

As the light shines in the darkness, some see and find life; others reject the light and inevitably face judgment.

##### Issues

i] Context: See 8:12-20. In this chapter John recounts the healing of the blind man along with an extended dialogue / discourse. This is followed up in chapter 10 by the parable of the Shepherd, along with an evaluation of the true and false leaders of Israel, 10:1-21. Carson calls the teaching parable of the Shepherd, 10:1-6, a "sustained metaphor." Having observed the situation where the blind man responds to Jesus, rather than the religious authorities, Jesus paints a common picture of the shepherd who has rightful access to the flock, which, in response, follows him. We then have what Dodd calls an appendix, v22-39/42. This "appendix" is set within the framework of the Feast of Dedication. During the feast the religious authorities again question Jesus' messianic credentials.

ii] Structure: Sign / discourse episode; *That God might be glorified*:

The healing of the man born blind, v1-7;

The neighbours question the miracle, v8-12;

The Pharisees examine the man, v13-17;

The parents are examined, v18-23;

The Pharisees examine the man a second time, v24-34;

Jesus addresses the issue, v35-41:

The blind man is led to faith, v35-38;

The truth is confirmed, v39-41:

"for judgment I have come into this world,  
so that the blind will see  
and those who see will become blind."

iii] Interpretation:

The sign recounted in v1-7 is a straightforward narrative, but this is followed by an extended dialogue which laboriously recounts the debate between Jesus and the religious authorities over his healing of the blind man. The related teaching associated with the sign is drawn out within this dialogue and then finally summarized in v39: "My coming into this world is itself a judgment - those who cannot see have their eyes opened and those who think they see become blind", Phillips.

The point made in the passage is simple enough and achieves the same object as the other sign / discourse episodes in this gospel, namely to reveal God's *εὐαγγέλιον*, "important message / gospel." "The world, and the Jews with it, lies in darkness; whoever wants to walk in the light must come to Jesus", Kostenberger. So, this passage focuses "on spiritual sight leading to confession of faith in Jesus, and on spiritual blindness which refuses to believe", Lindars.

Dodd says of this passage that it "is one of the most brilliant passages in the gospel." "The one-time blind beggar stands before his betters, to be badgered into denying the one thing of which he is certain. But the defendant proper is Jesus himself, judged *in absentia*. In some sort, the man whom Christ enlightens pleads the cause of life. When he is cast out, it is Christ whom the judges have rejected. Then comes the dramatic *peripeteia* (reversal). Jesus swiftly turns the tables on his judges and pronounces sentence."

iv] Sources:

As is typical of John's gospel, numerous theories exist as to the possible sources used to shape this chapter, although such theories are highly speculative, eg. see Haenchen. In the end, the teaching of the passage stands apart from source theories.

v] Homiletics: *The light shines in the darkness*

All of us have probably attended more funerals than we would care to remember. Of course, there is value in still being able to remember - alive to remember! Those who attend funerals these days will so often say that they don't want too much religion, although they will happily listen to Psalm 23 and join in the Lord's Prayer. What they don't want is to be preached at. They just want to affirm their friend and say goodbye.

Confronted by the blindness of the world, a blindness represented in the man born blind, Jesus said to his disciples, "we must work the works of him who sent me while it is day." By using "we", Jesus includes his

disciples in this work. The work is the work of shining light into the darkness and leading those who seek the light of divine truth into the presence of the Son of Man. It is there, through faith, that they will find life eternal.

So, we who are in the light-shining business, how do we best do this at the moment when our world is at its darkest, at a funeral, at that moment when we all face our mortality? Thankfully, secular humanity still accepts the trappings of Christianity, albeit without the preaching. Obviously a funeral should be an affirmation, even a celebration of a person's life, along with a concluding farewell. And what of the light? Let us frame the celebration in the eternal story - of the man from Nazareth who came to bring the light of life to a dark world - "The Lord is my Shepherd, I'll not want ....."

### Text - 9:1

A blind man sees, v1-41: i] The sign of the healing of the man born blind, v1-7. First, the sign. Jesus is the light of the world (the divine life-giving revelation from God, 8:12) and he enacts this reality with a man born blind. The disciples assume that either the man's sin, or his parents' sin, has caused the blindness, but for Jesus, the man's condition serves as an opportunity to give sight to someone lost in darkness, both physical and spiritual. Jesus purposely defies ritual-purity laws with the use of saliva and dirt in a healing on the Sabbath, and so declares himself as a light that transcends that of Moses. Like Elisha with Naaman, Jesus calls for an act of faith on the man's part, and so begins this man's journey to life.

**παράγων [παράγω]** pres. part. "**as he went along**" - [AND] PASSING BY, ALONG. The participle is adverbial, best treated as temporal.

**ἐκ** + gen. "**from [birth]**" - [HE SAW A MAN BLIND] FROM [BIRTH]. Expressing source / origin, but with a temporal sense, "*from the time of his birth.*" A more Semitic way of putting it would be "from the mother's womb", cf. Matt.19:12. Blindness from birth underlines the seriousness of the condition and also stifles the argument that the man's condition is a consequence of sin.

### v2

**λεγοντες [λεγω]** pres. part. "-" - [THE DISCIPLES OF HIM ASKED HIM] SAYING. Attendant circumstance participle expressing action accompanying the verb "to ask", redundant; "asked and said."

**τίς ἥμαρτεν [ἁμαρτενω]** aor. "**who sinned ....?**" - WHO SINNED, [THIS MAN OR THE PARENTS OF HIM]. Exodus 20:5 certainly encouraged the notion that the stain of a parent's sin may infect a child, but the book of Job makes it clear that

there is no direct correlation between a particular sin and sickness. "Whose sin caused this man's blindness?" Phillips.

ἵνα + subj. "**that**" - THAT [HE WAS BORN BLIND]. Probably serving to introduce a consecutive clause, expressing result, "with the result that ....", see v3 below.

### v3

οὐτε ..... οὐτε "**Neither [this man] nor [his parents]**" - [JESUS ANSWERED] NEITHER [THIS MAN SINNED] NOR [THE PARENTS OF HIM]. Negated comparative construction; "neither ..... nor ....."

ἀλλ [ἀλλὰ] "**but this happened**" - BUT. Strong adversative standing in a counterpoint construction, as NIV; "neither ... nor ..., but ....."

ἵνα + subj. "**so that**" - THAT. NIV reads the *hina* clause as expressing purpose, but such a reading implies that God made the man blind so that Jesus could heal him. It is more likely that the clause expresses result. The man's blindness provides an opportunity for Jesus to be the light of the world. The man's blindness has nothing to do with his, or his parent's sin; "but because of his blindness, you will see God perform a miracle for him", CEV. Although unlikely, it is possible that this construction here is imperatival; "let the works of God be displayed in him!", cf. see Moule *Idiom Book*.

του θεου [ος] gen. "[**the works**] of God" - [THE WORKS] OF GOD [MAY BE MANIFESTED]. The genitive is adjectival, probably verbal, subjective, "the works performed by God."

εν + dat. "**in [him]**" - Local, sphere, "in *the sphere of his existence*."

### v4

ἕως "**as long as [it is day]**" - WHILE [IT IS DAY]. This temporal conjunction introduces a temporal clause.

ἡμας pro. "**we**" - US. Accusative subject of the infinitive "to work." The use of the plural here by Jesus may be original, although some manuscripts have "I". If the plural is original, Jesus is including his disciples in this ministry statement.

εργαζεσθαι [εργαζομαι] pres. inf. "**[must] do the works**" - [IS NECESSARY] TO WORK. The infinitive serves as the subject of the verb "is necessary", a verb often used to express divine necessity.

του πεμψαντος [πεμπω] gen. aor. part. "**of him who sent [me]**" - OF THE ONE HAVING SENT [ME]. The participle serves as a substantive, the genitive being adjectival, verbal subjective; "the works *which are required by the one who sent me*."

**ότε** "when" - [COMES NIGHT] WHEN. The temporal conjunction introduces a temporal clause. Note the use of a futuristic or predictive present in the verb "to come", "night will come"; "it will soon be night."

**εργαζεσθαι** [**εργαζομαι**] pres. inf. "[no one can] work" - [NO ONE IS ABLE] TO WORK. The infinitive is complementary, completing the sense of the verb "to be able."

v5

**ὅταν** + subj. of the verb to-be **ᾧ** "While" - WHENEVER = WHEN [IN THE WORLD]. Introducing an indefinite temporal clause, treated as definite.

**του κοσμου** [**ος**] gen. "[I am the light] of the world" - The genitive is adjectival, often treated as verbal, objective / idiomatic, limiting "light", a light which is "for" the world, "I am light for the world", Moffatt; also CEV; "I am a light *which enlightens / illuminates* the world. Possibly adjectival, possessive; Jesus does his work as a light *which belongs to* the World while he is, as it were, shining, cf., Lindars.

v6

**ειπων** [**ειπον**] aor. part. "having said [this]" - HAVING SAID [THESE THINGS]. The participle is adverbial, best treated as temporal; "when he had thus spoken", AV.

**επτυσεν** [**πτω**] aor. "he spit" - HE SPAT. It was commonly held that saliva had curative powers, but its use was later banned in Jewish circles due to its use in the magical arts. Carson notes David Smith's suggestion that, saliva, as with dirt, implied ritual impurity and that Jesus here is defying Jewish sensibilities and healing independently of the prevailing notions of ritual cleanliness. As noted later, the day Jesus does this is a Sabbath day. This too may be a further intended affront to Jewish religious sensibilities.

**χαμαι** adv. "on the ground" - Adverb of place.

**εκ** + gen. "with [the saliva]" - [AND MADE CLAY] FROM [THE SPITTLE]. Expressing source / origin.

**επι** + gen. "on" - [AND HE PUT THE CLAY] UPON. Spatial, "on, upon."

**αυτου** gen. pro. "the man's [eyes]" - HIS [EYES]. The genitive is adjectival, possessive, as NIV, but it may go with Jesus; "his spit-mud upon the eyes."

v7

**νιψαι** [**νιπω**] aor. imp. "wash" - [AND HE SAID TO HIM, GO] WASH, BATHE. The aorist may indicate that the command expects an immediate response, i.e., expressing specific action. Note the parallel with 2 Kings 5:10-13. Implied object is obviously "eyes"; "wash your face", TEV.

του Σιλωαμ gen. proper "[the pool] of Siloam" - [IN THE POOL] OF SILOAM. The genitive is adjectival, idiomatic / identification, "the pool *which is called* Siloam." The pond for the diverted waters from the spring of Gihon that flows through Hezekiah's tunnel. It is most likely the "lower pool", not the pool now identified as "the pool of Siloam."

απεσταλμενος [αποστελλω] perf. pas. part. "sent" - [WHICH IS TRANSLATED] THE ONE HAVING BEEN SENT. The participle serves as a substantive. John typically explains Semitic words, here a word based on the root *sl/h*, "to send" = the waters sent from Gihon.

ουν "so" - [HE WENT] THEREFORE. Inferential, establishing a logical connection, as NIV.

ηλθεν [ερχομαι] aor. "came home" - [AND WASHED AND] CAME. The NIV "home" is assumed. He certainly didn't come back to Jesus, so "home" is a good guess.

βλεπων [βλεπω] pres. part. "seeing" - The participle is adverbial, modal, expressing the manner of his going/coming; "he came away seeing / having his sight."

## v8

ii] The questions raised by the blind man's neighbours, v8-12. The man born blind is questioned by his neighbours. The blind man's neighbours have seen him begging, probably at the same spot for a very long time. Now that he sees, they are unsure if this is the same man. The questioning serves to identify the source of the miracle, namely, "the man called Jesus."

ουν "-" - THEREFORE. Here transitional / resumptive and so not translated.

οι θεωρουντες [θεωρεω] pres. part. "those who had [formerly] seen him" - [THE NEIGHBOURS AND] THE ONES SEEING [HIM]. The participle serves as a substantive, coordinate nominative subject with "neighbours." The present tense probably indicates continuous action, ie., they regularly saw him begging at a particular place / were accustomed to seeing him.

το acc. "[formerly]" - THE [FORMER]. The article serves as a nominalizer turning the adverb "formerly" into a substantive, the accusative being adverbial, temporal, "those who had seen him at a former time."

οτι "-" - THAT [HE WAS A BEGGAR]. Introducing an object clause / dependent statement of perception, "they had seen him *and so they knew* that he was a beggar." Harris classifies *οτι* here as epexegetic.

ουχ "-" - [IS] NOT [THIS *man*]. When used in a question, this negation implies an affirmative answer.

ο καθημενος [καθημαι] pres. part. "who used to sit [and beg]" - THE ONE SITTING [AND BEGGING]. As with *προσαιτων*, "begging", the participle serves as

a substantive, coordinate with "*the one* begging." The single article indicates a single referent (Granville Sharp rule). "Isn't this the man who sits and begs?", Rieu.

#### v9

ελεγον [λεγω] imperf. "**claimed**" - [OTHERS = SOME] WERE SAYING. The use of the imperfect may indicate that numerous comments were being made about the man, although speech of itself is durative.

οτι "**that**" - THAT [THIS IS HE. OTHERS WERE SAYING]. Introducing a dependent statement, direct / indirect speech.

αλλα "**[no]**" - [NO] BUT [HE IS LIKE HIM]. Strong adversative in a counterpoint construction; "No way, *he is not the beggar*, but he is like him."

αυτω dat. pro. "**[look like] him**" - [HE IS LIKE] HIM. Dative complement of the adjective ομοιος, "like" / dative of comparison.

οτι "**[I am the man]**" - [THAT ONE = HE WAS SAYING] THAT [I AM]. Introducing an object clause / dependent statement of direct speech. Note the interesting use of a phrase that Jesus enjoyed using with some import, with reference to the great "I AM" of divine self-revelation. Here it carries no weight other than to mean, "I am the man who used to beg at ....."; "I am *the man alright*", Phillips.

#### v10

ουν "- " - THEREFORE [THEY WERE SAYING TO HIM]. Inferential, establishing a logical connection; "So they said to him", ESV.

ηνεωχθησαν [ανοιγω] aor. pas. "**How**" - HOW [THEREFORE WERE OPENED THE EYES OF YOU]? Interrogative particle; The sense is "How is it that you now see?", "how was your blindness cured?" Phillips.

ελεγον imperf. "**they demanded**" - THEY WERE SAYING/ASKING. John again uses the imperfect tense, possibly indicating an ongoing request for information, although as already indicated, the imperfect is often used of speech due to the durative nature of conversation (especially if the person is long-winded!!!).

#### v11

εκεινος pro. "**he [replied]**" - THAT MAN [ANSWERED]. Distant demonstrative pronoun referring to the blind man, here standing in for a personal pronoun, as NIV.

ο λεγομενος [λεγω] pres. pas. part. "**[the man] they call Jesus**" - THE ONE BEING CALLED [JESUS]. The participle serves as an adjective, attributive, limiting "the man"; "the man who is named Jesus."

επεχρισεν [επιχρισω] aor. "put it on" - [HE MADE CLAY AND] RUBBED ON, ANOINTED [THE EYES OF ME]. The man is describing what happened; "smeared it on my eyes", CEV.

οτι "[he told me] to" - [AND SAID TO ME] THAT [GO TO SILOAM AND WASH]. Introducing a dependent statement of direct speech.

απελθων [απερχομαι] aor. part. "I went" - [AND] HAVING GONE [AND HAVING WASHED I SAW]. As with νιψαμενος "washed", attendant circumstance participle expressing action accompanying the main verb "I saw".

## v12

αυτω dat. "[they asked] him" - [THEY SAID] TO HIM. Dative of indirect object.

που "where" - Interrogative adverb of place.

εκεινος "this man" - [IS] THAT ONE [AND HE SAYS I DO NOT KNOW]. A rather rude use of the distant demonstrative pronoun; "where is that fellow?"

## v13

iii] The first interrogation of the blind man by the Pharisees, v13-17. The man born blind is now questioned by the Pharisees. The neighbours obviously feel that the religious authorities should witness this amazing event, but the Pharisees are divided on whether it is an evil, or good omen. As far as the man is concerned, Jesus is obviously a very special person under God ("prophet" is possibly being used in the sense of "a man of God").

αγουσιν [αγο] act. "they brought" - THEY DRIVE, LEAD, BRING [HIM]. Historic / narrative present, indicating narrative transition. Although the verb is a present active, the NEB "was brought" gives a passive sense, reinforcing the idea that those who knew the man insisted that he come with them to see the religious authorities.

προς + acc. "to" - TOWARD. Expressing direction toward.

τους Φαρισαιους "the Pharisees" - Later in the chapter John refers to "Jews", "Jewish authorities" TEV, but probably no distinction is intended.

ποτε "[the man who had been blind]" - [THE one] ONCE, FORMERLY [BLIND]. This temporal particle, functioning as an attributive adjective, introduces a relative clause limiting "the one / man"; "the man who had formerly been blind", ESV. "The man" stands in apposition to αυτον, "him"; "they brought him, namely the man who had formerly been blind, to the Pharisees."

## v14

It seems very likely that we have an editorial comment here which serves to explain the increased hostility of the religious authorities. For this reason, Phillips

treats this verse as a parenthesis: "(It should be noted that Jesus made the clay and restored his sight on a Sabbath day)."

**δε** "**Now**" - BUT/AND. Transitional, indicating a step in the narrative, here to an editorial comment.

**εν** + dat. "[**the day**] **on [which]**" - [IT WAS A SABBATH] ON [WHICH DAY JESUS MADE THE CLAY AND OPENED THE EYES OF HIM]. The preposition here is adverbial, temporal; "the day when Jesus made clay and opened his eyes had been a Sabbath", Rieu. The placement of **αυτου** throughout this passage is unusual.

**ην** imperf. "**was [a Sabbath]**" - IT WAS [A SABBATH]. The imperfect is used for background information.

## v15

**ουν** "**Therefore**" - THEREFORE. Here transitional / resumptive; "Then again the Pharisees also asked him ....."

**παλιν** adv. "-" - AGAIN [THE PHARISEES WERE ASKING HIM ALSO]. The adverb "again" comes with the sense of "in like manner." The NIV dodges the ambiguity of "again" by giving weight to **και**, "and", taken as adjunctive, "also", given that the "again" does not mean that this is the second time the Pharisees had questioned the man. Note that the verb "to ask" is imperfect. Harris suggests that it is possibly inceptive, "began to ask", or iterative, "repeatedly asked." "The Pharisees also questioned him on how he received his sight."

**πως** "**how**" - HOW [HE SAW]. Interrogative particle; "how he had received his sight", ESV.

**δε** "-" - BUT/ AND [HE]. Transitional, indicating a step in the dialogue, here to a new speaker; often with the article **ο**, "the" = "he".

**αυτοις** dat. pro. "[**the man replied**]" - [HE SAID] TO THEM [HE PUT CLAY ON THE EYES OF ME AND I WASHED AND I SEE]. Dative of indirect object.

## v16

**ουν** "-" - THEREFORE. Transitional, or possibly inferential, establishing a logical connection, "so, consequently, ..."

**εκ** + gen. "[**some**] **of [the Pharisees]**" - [CERTAIN] FROM [THE PHARISEES]. The preposition stands in the place of a partitive genitive; "some of the Pharisees."

**παρα** + gen. "**from [God]**" - [THIS MAN IS NOT] FROM BESIDE [GOD]. NEB carries the sense better, "is no man of God." The sense of "from beside" will be preferred by those who think the statement has messianic overtones, i.e., "he cannot be the one God has sent." He is no man of God because he does not obey the Sabbath law, cf. Deut.13:1-5. In strict accordance with the law, Jesus should

have properly waited till the first day of the week to perform the healing, since the man's condition was not life threatening.

**ὅτι "for"** - BECAUSE. Here serving to introduce a causal clause.

**οὐ τηρεῖ [τήρει]** pres. "**he does not keep**" - HE DOES NOT KEEP [THE SABBATH]. The sense is "he does not observe the Sabbath law."

**δὲ "but [others asked]"** - BUT/AND [OTHERS WERE SAYING]. Transitional, indicating a step in the dialogue; a new speaker.

**ποιεῖν [ποιεῶ]** pres. inf. "**[how can a sinner] do**" - [HOW IS ABLE A SINFUL MAN] TO DO [SUCH SIGNS]? The infinitive is complementary, completing the sense of the verb "is able."

**ἐν + dat. "[they were] divided"** - [AND A DIVISION WAS] IN [THEM]. Locative, expressing space, here with the sense "among". "And they differed violently about Jesus", Barclay.

## v17

**οὖν "then"** - THEREFORE. Transitional, as NIV, or inferential, "so they said again", ESV.

**παλιν** adv. "**again**" - [THEY SAY TO THE BLIND MAN] AGAIN. Adverb of manner; "in like manner." NIV "finally ..... again", "so they asked the blind man once more", Moffatt.

**τῷ τυφλῷ [ος]** dat. "**to the blind man**" - Dative of indirect object.

**ὅτι "-"** - [WHAT DO YOU SAY ABOUT HIM] BECAUSE [HE OPENED THE EYES OF YOU]? The conjunction here (as with the direct speech "he is a prophet") may form a dependent statement, "what do you say about him that he opened your eyes", ie., expressing what the blind man is saying. It is possible that it reflects Aramaic form here, and so may be treated as a relative pronoun, ὅς "who". It is best to treat it as either introducing a direct quotation, so TEV, or as causal, "since / because", "what do you say about him, since it was your eyes he opened?"

**δὲ "[the man replied]"** - BUT/AND [THE HE SAID]. Transitional, indicating a step to a new speaker; with ὁ, "the" = "he", as usual.

**ὅτι "-"** - THAT. Introducing an object clause / dependent statement of direct speech.

**προφητῆς "prophet"** - [HE IS] A PROPHET. Predicate nominative. The blind man possibly thinks Jesus is an Elisha type, even possibly that he is the promised Prophet like Moses, the one who precedes the Messiah (Colwell's rule applies here, "the Prophet"), but at this stage it is more likely that he sees Jesus in a general sense - a special person who is obviously a man of God.

## v18

iv] The Pharisees interrogate the man's parents, v18-23. The parents recognize that the miracle is causing some agitation among the religious authorities and so affirm nothing more than that the man is their son and that he was born blind. As for anything else, they take the Sargent Schultz line, "I know nothing."

οὖν "-" - THEREFORE. Transitional, indicating a step in the narrative, here a useful paragraph marker.

οἱ Ἰουδαῖοι **"the Jews"** - THE JEWS. Nominative subject of the verb "to believe." This term, constantly used by John, refers to unbelieving Israel, specifically the Jewish authorities - Pharisees, Levites, etc.

οὐκ ἐπιστευσαν [πιστεῦω] aor. **"did not believe"** - DID NOT BELIEVE. "Did not really believe", Phillips.

περί "-" - ABOUT [HIM]. Expressing reference / respect; "concerning him."

ὅτι **"that"** - THAT [HE WAS BLIND AND SAW]. Introducing an object clause / dependent statement of perception expressing what they did not believe, namely, that the man was born blind and now had received his sight. The noun clause is somewhat elliptical; "that he had been *born* blind and *that* he had *only just* received his sight."

ἕως ὅτου + aor. ind. **"until [they sent]"** - WHILE, UNTIL. This construction serves to introduce a temporal clause referring to a past fact, here the man's blindness. An abbreviation of "until the time at which", so Harris.

ἐφώνησαν [φωνεῶ] aor. **"they sent"** - THEY CALLED [THE PARENTS OF HIM]. Although not stated, the investigation of the parents is obviously undertaken without their blind son being present.

του ἀναβλεψαντος [ἀναβλεπῶ] gen. aor. part. "-" - OF THE ONE HAVING RECEIVED HIS SIGHT. The participle serves as a substantive standing in apposition to the genitive possessive pronoun αὐτου, "of him". Of course, it can also be classified as adjectival, attributive; "until they called the parents of him who was healed", Torrey. Left out of some manuscripts probably because of the unnecessary repetition.

## v19

For stylistic reasons the NIV divides this Greek sentence into two sentences separated by "they asked". "Is this your son who you say was born blind?" RSV.

λεγοντες [λεγω] pres. part. **"[they asked]"** - [AND THEY ASKED THEM] SAYING [IS THIS THE SON OF YOU]. Attendant circumstance participle expressing action accompanying the verb "to ask", "asked ..... and said" - redundant.

**ὅτι** "-" - [WHOM YOU SAY] THAT [HE WAS BORN BLIND]. Introducing a dependent statement, indirect speech expressing what they say, namely that he was born blind.

**οὐν** "-" - THEREFORE [HOW DOES HE SEE NOW]? Inferential, establishing a logical connection; "so how is *it that* he now sees?"

#### v20

**οὐν** "-" - THEREFORE [THE PARENTS OF HIM ANSWERED AND SAID]. Inferential, establishing a logical connection; "so his parents answered."

**ὅτι** "-" - [WE KNOW] THAT [THIS MAN IS THE SON OF US AND] THAT [HE WAS BORN BLIND]. Twice used in this verse to introduce a dependent statement of perception expressing what the parents know.

#### v21

**αυτου** gen. pro. "**opened his eyes**" - [BUT/AND HOW NOW HE SEES WE DO NOT KNOW OR WHO OPENED THE EYES] OF HIM. The genitive is adjectival, possessive. "Gave him back his sight". "We do not know how he got his sight or who gave it to him", CEV.

**ἡμεις** "**we [don't know]**" - The pronoun is emphatic by position and use.

**ἡλικιαν** [**α**] "**he is of age**" - [ASK HIM, HE HAS] A SPAN OF LIFE [HE WILL SPEAK ABOUT HIMSELF]. Accusative direct object of the verb "to have." "He is a grown-up man", Phillips.

#### v22

**ὅτι** "**because [they were afraid]**" - [THESE THINGS THE PARENTS SAID OF HIM] BECAUSE [THEY WERE FEARING THE JEWS]. Introducing a causal clause explaining why the parents "said this."

**γαρ** "-" - BECAUSE. Introducing a causal clause explaining why the parent's feared the Jews.

**συνεθεθειτο** [**συντιθημι**] pluperf. "**[the Jews] had decided**" - [THE JEWS] AGREED TOGETHER [ALREADY]. The pluperfect indicates that the decision to act against anyone who acknowledged Jesus was made well before these events.

**ἵνα** + subj. "**that**" - THAT. Introducing a dependent statement of perception expressing what the Jewish authorities had decided.

**εαν** + subj. "**if**" - IF [ANYONE CONFESSED HIM CHRIST]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, ..... *then* ....." Note that "Christ" stands as the accusative complement of the direct object "him", so "as Christ."

**αποσυναγωγος** adj. "**put out of the synagogue**" - [HE WOULD BE] EXCOMMUNICATED, BANISHED FROM A SYNAGOGUE. Predicate adjective. John is

probably referring to a total excommunication of believers from Israel - a banishment. There were other more formal disciplinary banishments which could last a week or a month and which did not bar a person from religious services. "Should be banned from the Synagogue", NEB.

#### v24

v] The blind man is again interrogated by the Pharisees, v24-34. Given that the Pharisees are unsure of Jesus' religious qualifications (this is the purpose of the oblique reference to his origin, v29), and are quite sure of his neglect of Mosaic law (that he is a sinner, v24), they demand that the man born blind tell them by what deceitful means Jesus stage-managed this event ("give glory to God" = tell the truth). In response, the man observes that only a God-fearing man, a man who does God's will, could undertake the healing of a person born blind. The truth always hurts and so for his troubles the man is excommunicated.

οὕτως "-" - THEREFORE. Transitional, indicating a step in the narrative, but possibly inferential, expressing a logical connection, "So for the second time ...", ESV.

ἐκ + gen. "**a second time**" - [THEY CALLED THE MAN WHO WAS BORN BLIND] FROM [A SECOND AND SAID TO HIM]. An uncommon temporal use of the preposition to form the idiomatic phrase "for a second time"; "they called back the man who had been born blind", TH.

τῷ θεῷ "**to God**" - [GIVE GLORY] TO GOD. Dative of indirect object. The sense is probably "swear by God to tell the truth", CEV.

οἶτι "-" - [WE KNOW] THAT [THIS MAN IS A SINNER]. Introducing a dependent statement of perception expressing what the Jews think they know about Jesus. Jesus is perceived to be a sinner because he broke the Sabbath law.

#### v25

εἰ + ind. "**if**" - [THEREFORE THAT MAN = HE ANSWERED] IF. The conjunction here serves to introduce an interrogative noun clause, indirect question, cf., Zerwick #402.

ἀμαρτωλός [ος] "**he is a sinner**" - HE IS A SINNER [I DO NOT KNOW]. Jesus did heal on the sabbath so his legal standing under the law is something the blind man is unable to debate.

οἶτι "-" - [ONE *thing* I KNOW] THAT. Introducing an object clause / dependent statement of perception expressing what the man does know.

ὥν [εἰμι] pres. part. "**I was**" - BEING [NOW I SEE]. The participle is adverbial, best treated as concessive, "although being *once blind*, yet now I see", ie., he concedes the point that he was once blind, yet given what has happened he now sees. What does that say about this man Jesus?

v27

**ουκ ηκουσατε [ακουω]** aor. "**you did not listen**" - [I TOLD YOU ALREADY AND] YOU DID NOT LISTEN. Possibly "would not listen", Moffatt. Some manuscripts have "believe" and others leave out the negative, carrying the sense "you have heard what I said to you."

**ακουειν [ακουω]** pres. inf. "**to hear**" - [WHY AGAIN DO YOU WANT] TO HEAR? The infinitive is complementary, completing the sense of the verb "want".

**μη** "-" - NOT [AND = ALSO HIS DISCIPLES]. This rhetorical question is formed in the Greek to expect a negative answer, "You don't want to become his disciples, do you?" Williams.

**γενεσθαι [γινομαι]** aor. inf. "**to become**" - [DO YOU WILL] TO BE, BECOME. The infinitive is complementary, completing the sense of the verb "to will." Since **θελω**, "to will", is a cognitive verb, the infinitive may technically be taken to introduce a dependent statement of perception expressing their implied wish, namely, that they be his disciples, but normally not classified as such.

v28

**ελοιδορησαν [λοιδορεω]** aor. " **they hurled insults**" - [AND] THEY INSULTED, SCOFFED, REVEILED [HIM AND SAID]. "they became abusive", NEB.

**εκεινου** gen. pro. "**this fellow's [disciple]**" - [YOU ARE A DISCIPLE] OF THAT ONE. The use of the distant demonstrative pronoun here is disparaging. The genitive is adjectival, relational.

**δε** "-" - BUT/AND. Transitional, indicating a contrastive statement; "you are his disciples, but we are Moses' disciples", Berkeley.

**του Μωυσεως [ης ου]** gen. "**[we are disciples] of Moses**" - The genitive is adjectival, relational. "The Jews" make the point that Moses is the source of the Law and therefore, he is the person a religious Jews should follow.

v29

**οτι** "**[we know] that**" - [WE KNOW] THAT [GOD HAS SPOKEN TO MOSES]. Introducing a dependent statement of perception expressing what they know.

**τουτον** "**this fellow's [disciple]**" - THIS ONE. The use of this pronoun by itself carries a contemptuous sense, as NIV.

**ποθεν** "**[we don't even know] where [he comes from]**" - [WE DO NOT KNOW] FROM WHERE [HE IS]. The interrogative conjunction serves as an adverb of place. Most commentators suggest that the "where" is his home town, eg., "we don't even know where his hometown is." Yet 7:27 indicates that the Jewish authorities do know that Jesus comes from Nazareth and given that no one will

know where the messiah comes from, it is obvious (to them!) that Jesus is not the messiah. It is quite possible that we have here a general statement as to Jesus' lack of divine association and therefore, authority. Unlike Moses, whose authority comes from an intimate association with the divine, "the Jewish hierarchy claimed not to know Jesus' mission or his sender", Harris. This approach makes sense of v30 where it is nonsensical to link a knowledge of Jesus' hometown with his miraculous powers.

### v30

The man born blind has reacted to the authorities' aggressive questioning with a rhetorical response, "So, you blokes want to become Jesus' disciples do you?" The authorities fire back with insults, but leave themselves open by acknowledging that they have no knowledge of Jesus' mission or his sender. In v30-33 the man pointedly argues that only a godly person under divine authority is able to open the eyes of a man born blind. In v34 the authorities choose to go after the man rather than the argument, and so they throw him out of the temple precincts.

**αυτοις** dat. pro. "-" - [THE MAN ANSWERED AND SAID] TO THEM. Dative of indirect object.

**γαρ** "**now**" - FOR. More reason than cause, introducing an answer in response to the interrogative "from where?"; a shocked affirmation "yes" = "OK, really! You don't know where he comes from = where he derives his authority, and yet he healed my blindness", cf., BDF #452.2 - emphatic by classification.

**εν** + dat. "**[that]**" - IN [THIS]. Here adverbial, reference / respect; with respect to "this", namely, the statement "the Jews" have just made - "we do not know from where?"

**το θαυμαστον** adj. "**[is] remarkable**" - [IT IS] THE AMAZING *thing*. The articular adjective serves as a substantive, nominative subject of the verb to-be. "This is an amazing fact."

**οτι** "-" - THAT [YOU DO NOT KNOW FROM WHERE HE IS AND *yet* HE OPENED THE EYES OF ME]. Here introducing a noun clause standing in apposition to (explaining) **τουτω**, "this", "the amazing thing", namely, that "the Jews" do not know the origin of Jesus' authority, even though he has just healed a man born blind.

### v31

**οιδαμεν** [**οιδα**] perf. "**we know**" - The blind man also uses "the royal" plural, obviously paralleling the use by the Jewish authorities.

**οτι** "**that**" - THAT [GOD DOES NOT LISTEN TO SINNERS]. Introducing a dependent statement of perception expressing what the man knows. "Sinners" in

the sense of those in rebellion against God, defiant of God. The proposition is that God does not answer the prayers of those who are against him, eg. Isa.1:15.

**αλλ [αλλα]** "-" - BUT. Strong adversative standing in a counterpoint construction; "not ....., but ....."

**εαν** + subj. "-" - IF [ANYONE IS]. Conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, someone is god-fearing and does his will, *then* he listens to him." "We know that God listens only to people who love and obey him", CEV.

**τις θεοσεβης** adj. "**the godly man**" - GOD-FEARING, RESPECTFUL, DEVOUT, PIOUS. "The man who has proper respect for God", Phillips. As the second clause makes clear, a devout person is one who does what God wants them to do. Jesus is such a person, in fact, he is the only person who does what God the Father wants them to do.

**αυτου** gen. pro. "**his [will]**" - [AND DOES THE WILL] OF HIM. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, or verbal, subjective, "the will *demanded by* him."

**τουτου** gen. pro. "-" - [HE LISTENS TO] THIS ONE. Genitive of direct object after the verb "to listen to."

### v32

**εκ** + gen. "**[nobody has ever heard]**" - FROM [THE AGE IT WAS NOT HEARD]. Temporal use of the preposition. It is "absolutely unheard of", Brown. "There is no record in any canonical writings of a person regaining their sight who was born blind."

**οτι** "-" - THAT [ANYONE OPENED EYES]. Introducing an object clause /dependent statement of perception expressing what has never been heard since the beginning of the world, namely, the return of sight for a person born blind.

**γεγεννημενου [γενναω]** perf. pas. part. "**born [blind]**" - [OF A [BLIND] HAVING BEEN BORN MAN. The participle serves as a substantive, the genitive being adjectival, possessive, "the eyes *belonging to* a [blind] having been born man", limited by the attributive adjective **τυφλου**, "blind". "No one, from the beginning of time, has ever been known to open the eyes of one born blind", Rieu.

### v33

**ει** + ind., **αν** + imperf. "**if** - IF [THIS MAN WAS NOT FROM BESIDE GOD]. We have here a rather messy counterpoint conditional clause, 2nd class / contrary to fact, where the fact stated in the apodosis (the "then" clause) would have been true if the condition in the protasis (the "if" clause) had been true. The usual **αν** in the apodosis is missing, cf. 3:10. "If, *as is not the case*, he was not from God, *then* he would not be able to do anything" = "If this man has not come from God,

he can do nothing." It would be possible to treat **ει μη** as introducing an exceptive clause; "he could do nothing except he (**οὗτος**) was from God."

**ποιειν [ποιεω]** pres. inf. "[**he could**] **do [nothing]**" - [HE WOULD NOT BE ABLE] TO DO [NOTHING]. The infinitive is complementary, completing the sense of the verb "is able." Note the double negative for emphasis.

### v34

**εν** + dat. "[**you were steeped**] **in [sin]**" - [THEY ANSWERED AND SAID TO HIM, YOU WERE BORN] IN [SIN ALTOGETHER]. Local, expressing state or condition. Possibly referring to his life as a sinner, "you a sinner through and through since you were born", JB, or referring to his state of inherited sin evidenced by his being born blind, "you were born in utter sin", RSV. Probably the latter.

**συ** pro. "**how dare you [lecture us]!**" - [AND] YOU [ARE TEACHING US]. Emphatic by position and use. "Who are you to give us lessons", NEB, although the NIV strikes the right chord.

**εξω** adv. "[**they threw him**] **out**" - [AND THEY THREW OUT HIM] OUTSIDE. The adverb of place reinforces the **εκ** prefix of the verb "to throw out."

### v35

vi] Jesus leads the blind man to a full confession of faith, v35-38. Jesus reveals himself as the divine revelation from God; he is the Son of Man, the one who gives the light of life to those who seek it, but confirms a state of darkness upon those who don't. In response, the man born blind believes and bows before his Lord.

**οτι** "**that**" - [JESUS HEARD] THAT [THEY THREW HIM OUT]. Introducing an object clause / dependent statement of perception expressing what Jesus heard.

**ευρωμ [ευρισκω]** aor. part "**when he found [him]**" - [AND] HAVING FOUND [HIM SAID]. The participle is adverbial, temporal. "On meeting him", Moffatt, fails to underline the fact that Jesus seeks him out. "He went and found the man", CEV.

**εις** + acc. "[**do you believe**] **in**" - [DO YOU BELIEVE] INTO. Expressing the direction of the action and arrival at, with belief the sense is interchangeable with **εν**, "in, on", of putting one's weight on something, relying on, trusting in, ... Novakovic suggests that with belief **εις** expresses goal.

**του ανθρωπου [ος]** gen. "**the [Son of] Man**" - The genitive is adjectival, relational. Why does Jesus represent himself to the blind man with the enigmatic title of Son of Man? Some manuscripts have "Son of God", which probably illustrates that some earlier copyists pondered the same question. John possibly uses this title for the attention of the reader. For John, the Son of Man is the divine revelation from God, the Word incarnate, who gives life to all who believe, cf.

1:51, but who also has authority to condemn those who don't, v39, cf. 5:27. This verse then, encapsulates the message of this episode. See 1:51.

### v36

ἐκεῖνος pro. "**the man [asked]**" - THAT *one* [ANSWERED AND SAID]. The distant demonstrative pronoun is used as a strengthened personal pronoun; "He answered."

τίς pro. "**who is he, sir?**" - [AND HE IS] WHO [LORD]? Interrogative pronoun, predicate nominative. The καί is somewhat consecutive "and so, who is *this Son of Man*, Lord." "Tell me who he is, sir", TEV.

ἵνα + subj. "**so that I may**" - *tell me* THAT. Introducing an adverbial clause, final, expressing purpose, "in order that", or consecutive, expressing consequence, result, or hypothetical result, "so that", as NIV.

πιστεύσω [πιστεύω] aor. subj. "**believe**" - I MAY BELIEVE [INTO HIM]. The aorist carries the sense, "that I may come to put my faith in him."

### v37

καί ..... καί .... "-" - [JESUS SAID TO HIM] AND [YOU HAVE SEEN HIM] AND. A correlative construction; "both ..... and .....", or "not only ..... but also ....."

ἑώρακας [ὄραω] perf. "**now seen**" - YOU HAVE SEEN [HIM]. The NIV adds the "now" to draw out the sense of the Greek perfect; "you have already seen him", TEV. Porter Gk. argues for aspect over time, so here the perfect is used for stative effect, not temporal effect; "You are looking at him and the one who is speaking with you is that one."

ὁ λαλῶν pres. part. "[**he is**] **the one speaking [with you]**" - THE ONE SPEAKING [WITH YOU IS THAT ONE]. The participle serves as a substantive, predicate nominative of the verb to-be if we take "that one" as the subject..

### v38

δε "-" - BUT/AND [HE]. Transitional, indicating a step in the dialogue - a new speaker, here with the article ὁ, common in dialogue.

προσεκυνήσεν [προσκυνέω] aor. "**he worshiped**" - [HE SAID, I BELIEVE LORD, AND] BOWED DOWN BEFORE, DID OBEISANCE. "Knelt down before", TEV. Possibly an inceptive imperfect serving to underline the beginning of the action, "he began to kneel down ..."

αὐτῷ dat. pro. "**him**" Dative of direct object after the verb "to worship".

### v39

vii] John now provides a theological overview of the sign and its related narrative, v39-41. The purpose of Jesus' coming is to enable the blind to see, but

at the same time to expose the blindness of those who claim to see. This verse, along with v38, is not found in some manuscripts.

**εις** "for [judgment]" - [AND JESUS SAID] INTO. This first use of the preposition in the verse expresses purpose, "for the purpose of ...", the second is spatial, "to, into".

**κριμα** [**α ατος**] "judgment" - DECISION, JUDGMENT [I CAME INTO THIS WORLD]. Jesus did not come into the world just to judge the world, 3:17. Yet, as a consequence of his coming, judgement does take place. In the face of God's revelation, people separate into two distinct groups. "This is the paradox of the revelation, that in order to bring grace it must also give offense, and so can turn to judgment", Bultmann.

**ινα** + subj. "so that" - THAT. Here probably serving to introduce a final clause expressing purpose, "in order that ....", although hypothetical result may be intended - note the same ambiguous sense expressed in v2 and 3; the divisive nature of the revelation has as its purpose the drawing out of those who seek the light. Less likely is that **ινα** either introduces an object clause / dependent statement of cause expressing what Jesus came to do, or standing in place of an expegetetic infinitive, specifying the "judgment."

**οι μη βλεποντες** [**βλεπω**] pres. part. "the blind [will see]" - THE ONES NOT SEEING [MAY SEE]. The participle serves as a substantive.

**οι βλεποντες** "those who see [will become blind]" - THE ONES SEEING [MAY BECOME BLIND]. The purpose of the revelation is not really that "those who see will become blind", but rather "that those who claim to have spiritual sight will be shown up for the blind people that they really are", Stott.

#### v40

**εκ** "some [Pharisees]" - *some* OUT OF, FROM [THE PHARISEES HEARD THESE things]. "Some" is assumed, while the preposition serves as a partitive genitive.

**οι ..... οντες** [**ειμι**] pres. part. "who [were with him]" - THE ONES BEING [WITH HIM SAID TO HIM]. The participle is adjectival, attributive, limiting "Pharisees", as NIV.

**μη** "[what, are we blind too?]" - NOT [ALSO WE ARE BLIND]? This negation is used in a question expecting a negative answer; "Are we also blind? *Of course not!*" The truth, of course, is that they are blind.

#### v41

**αυτοις** dat. pro. "[Jesus said]" - [JESUS SAID] TO THEM. Dative of indirect object.

εἰ + imperf. .... ἂν + imperf. **"if"** - IF [BLIND ONES YOU ARE]. Introducing a 2nd. class / contrary to fact conditional clause where the proposed condition is assumed to be false; "if, *as is not the case*, .... *then* ...." See v33 above.

ῥάμαρτιαν [α] (a) **"[you would not be guilty of] sin"** - [YOU WOULD NOT HAVE] SIN. Accusative direct object of the verb "to have." Most commentators take "sin" in the Old Testament sense of "guilt", "you would not be guilty", Moffatt. The play on words makes the point that those who are aware of their guilt, who recognize it, can seek forgiveness and find it in the Son of Man, while those who deny their guilt, who deny their condition of loss, their blindness, remain in a state of sin, blind, and under condemnation.

δε **"but"** - BUT/AND. Transitional, indicating a step in the dialogue to a counter position; "but given that you now say 'We see', your guilt remains."

ὅτι **"that"** - THAT [WE SEE, THE SIN OF YOU REMAINS]. Introducing an object clause / dependent statement of direct speech expressing what the Pharisees say, namely, that they are free of guilt.

## 10:1-10

### The Ministry of the Messiah, 2:13-12:50

#### 6. Jesus the light of life, 8:12-10:42

##### v] The Good Shepherd, 10:1-21

##### a) Jesus is the gate for the sheep

#### Synopsis

Following the healing of the blind man and the confrontation with the authorities that developed after his healing, 9:1-41, Jesus describes a pastoral scene to the gathered crowd, a scene which makes the point that sheep follow their shepherd. The shepherd enters the sheepfold by the gate, the sheep recognize him and they follow him. A stranger, on the other hand, someone like a thief or a robber, climbs over the fence, and the sheep, who don't recognize his voice, run away from him.

#### Teaching

Jesus is the promised messiah who provides access into the coming kingdom of God.

#### Issues

i] Context: See 9:1-41

ii] Structure: *The Good Shepherd - Jesus is the gate for the sheep:*

The parable of the Good Shepherd, v1-6;

Jesus is the gate to life in all its fullness, v7-10:

"I am the gate;

whoever enters through me will be saved.

They will come in and go out, and find pasture."

iii] Interpretation:

Having observed the situation where a blind man responds in faith to Jesus, a response that prompts persecution, Jesus goes on to relate a pastoral scene, v1-5. From this illustration he develops two images which he ascribes to himself. First, Jesus is "the gate for the sheep", v7-10, and second, he is "the good shepherd", v11-18. "When Jesus brings us to the Father he calls himself a Door, when he takes care of us, a Shepherd", Chrysostom. When it comes to Jesus as the gate for the sheep, the message is simple; "Jesus is the gate through whom people may enter and be saved", Kostenberger.

Many commentators, including Dodd, think that this parable was created from two separate originals, both of which were cut and pasted to produce a single parable. Beasley-Murray, on the other hand, argues that we are best to work with what we have rather than what might have been. As a single parable the imagery is usually understood in the terms of God's shepherd (a messianic image) authorizing access for his flock (Israel, God's people), a flock that recognizes him and follows him as he leads them to pasture. Not so "a stranger" (Pharisees, Sadducees, ...) whose approach is unauthorized and destructive.

Brown suggests twin parables. Certainly, two ideas seem to emerge from the parable. In v1-3a the focus is on entry to the sheepfold, the shepherd via the gate, the thief/robber over the wall. J.A.T. Robinson argues that the imagery is critical of the Pharisees in terms of not being worthy gatekeepers; they have failed to recognize Jesus' messianic credentials and so have not provided access to him for the people of Israel. Brown, on the other hand, identifies the unworthiness of the Pharisees' approach to the sheep. They approach, not as a shepherd through the gate, but as destroyers over the fence. In v3b-5 the imagery is of "the true shepherd of the flock who leads the sheep out to pasture", Brown, cf. Num.27:16-17.

We are best to follow Carson who suggests that John does not use a synoptic "parable" format in his gospel, rather, he uses observations, here "observations on sheep-farming", with "the symbolic connections spelled out." If Carson is right, we should simply let v1-5 set the scene and not attempt an allegorical interpretation. John then goes on to develop two images from the parable. Carson calls them an expansion on the parable (Beasley-Murray a meditation on the parable, Morris an application of the parable and Brown, an explanation of the parable). Two images are developed, Jesus is the gate/door of the sheepfold, the only way to salvation, v7-10, and Jesus is the good shepherd of the sheep, the one who saves his sheep, even to the giving of his life, v11-18. The parable goes on to prompt the discourse / dialogue on the sheep who hear the shepherd's voice - these are the sheep he protects for eternity, v22-30. A charge of blasphemy ensues, v31-39.

*Is the Shepherd the Messiah?* There is some argument as to whether this passage is messianic. Although not settled, it seems likely that we are to view the shepherd as the messiah. He is certainly no Davidic king, but he is David like. More particularly, he aligns with the Suffering Servant, Isa, 53:6-8. In fact, his suffering is very pointed; the shepherd lays down his life for his sheep. In the terms of classic Johannine theology, Jesus, as

God's representative / revelation to mankind, saves / relates / restores mankind to God through faith.

iv] Form:

The opening parable is described by Carson as a "sustained metaphor." It is not unreasonable to classify it as an allegory, but its free-flowing nature makes it more a "discourse", Lindars. Allegorical elements may be present when it comes to identifying the players (the thief, shepherd and sheep), but note Carson's observations above. As already indicated, Dodd thinks that the opening parable was created from two separate originals. Of course, we are best to work with what we have rather than what may, or may not, have been.

v] Sources:

As Lindars notes, v1-21 is "a highly wrought composition", reflecting both the synoptic tradition and the Old Testament, cf., Matt.18:12-14, Lk.12:32 and Isa.40:11, Jer.31:10, Ezk.34:11-16. So, although a crafted piece of literature, it obviously reflects tradition, if not the memory of an eyewitness. As stated in the introductory notes to John's gospel, the finished work is obviously from the hand of an author-editor, but there is much to commend the view that it rests on the writings or direct testimony of an eyewitness, most likely John the apostle. Anyway, we don't have to go as far as Bultmann who thinks this passage derives from some extraneous source, eg., Mandaean literature.

vi] Homiletics: *"I am the Door"*

My wife would often make the comment "you clergy will have a lot to answer for." She is right, of course. We get up in the pulpit and tell people how they should live, but often struggle to live honouring lives ourselves. We pontificate on the truth, often our own version of truth, infected as we are by the virus of modernism - It's no longer, "I think and therefore I am", but "I think and therefore, it's true". Worst of all, we are prone to manipulation. I well remember a colleague explaining how to guide a committee to an appropriate conclusion - pose the problem and wait for someone to come up with the desired solution, congratulate them and adopt it. Oh dear, "thieves and robbers."

Of course, in the end, church leaders are no different to those they minister to. We are all flawed, our "righteousness is but filthy rags." Of our flaws that are many, there is one particular flaw that we all fear, and it is that somehow, by something we do or say, we hide the narrow gateway that leads into the presence of God - we scatter rather than gather, we fail

to point to Christ. I know in my own life that I have many flaws, and I fear that, at times, my sin may have blurred the gateway, may have stood between the lost and their view of Jesus. How will I answer my Lord in that terrible day of his coming?

It's easy to identify the failings of others, but in reality, every one of us is potentially a "blind guide." It's not hard to stand with the Pharisees who denounced the blind man's faith and who failed to understand why a lost sheep of Israel would follow a shepherd like Jesus, a "sinner" even. Israel had a long tradition of leaders who were little more than "thieves and robbers" and that tradition didn't stop with Jesus. Every one of us has the potential of scattering God's sheep, rather than pointing them to the gateway of heaven.

So then, let us make this truth central in our lives, such that it permeates all that we do and say. Jesus is the gateway to heaven, the way to be saved from eternal death. The whole purpose of his coming was that we "may have life, and have it to the full", that we might have eternal life, a life lived eternally in the presence of God. May we never cloud this truth, either in what we say, or in what we do.

### Text - 10:1

Jesus, the good shepherd: 10:1-21: i] The illustration of the shepherd and his sheep, v1-6. In the application of Jesus' agricultural illustration / parable, we learn that he is both "the gate", v7 and "the good shepherd", v11. The intensity of Jesus' confrontation with the Pharisees at the end of chapter 9 is picked up in this illustration by first mentioning "that one who is both thief and robber." It is possible that Ezekiel 34 lies behind this parable. Ezekiel describes the religious leaders of Israel as those who destroy the Lord's flock, and so he speaks of the day when the Lord "will rescue my flock" and "tend my sheep."

ὅμιν dat. pro. "[I tell] you [the truth] / [very truly I tell] you *Pharisees*" - [AMEN, AMEN, I SAY] TO YOU. Dative of indirect object. The clause indicates that the following words should be given weight. "In very truth I tell you", REB. Note how the NIVII establishes a contextual link with chapter 9 by specifying the subject, namely, the Pharisees. This probably aligns with John's intent. See 5:24.

ὁ μὴ εἰσερχόμενος [εἰσερχομαι] pres. part. "**the man who does not enter** / **anyone who does not enter**" - THE ONE NOT ENTERING. The participle serves as a substantive. Referring to the thief/robber (= the Pharisees?).

τῶν προβατῶν [ον] gen. "**the sheep [pen]**" - [THE COURTYARD / FOLD] OF THE SHEEP. The genitive is adjectival, possessive, or attributive, "sheepfold".

διὰ + gen. "**by**" - THROUGH. Here with a spatial sense; "through".

της θύρας **"the gate"** - THE DOOR [INTO THE FOLD OF THE SHEEP]. Here the entrance of a stone enclosure usually capped with thorn bush for security; "gate".

αλλα **"but"** - BUT. Adversative / contrastive.

αναβαινων [αναβαινω] pres. part. **"climbs in"** - GOING UP, RISING UP, ADVANCING [ANOTHER WAY]. The participle serves as a substantive, "the one not entering ..... but climbing over from some other quarter" = "gets into the sheep pen by some other means", TH.

εκεινος pro. "-" - THAT ONE / HE [IS A THIEF AND ROBBER]. Demonstrative pronoun, nominative subject of the verb to-be. Serving to reference back to the one not entering, but climbing; "that one" = "he". A single person who is both thief and robber.

και **"and"** - Probably coordinative, as NIV, but possibly adjunctive, "or", "a thief or a bandit."

ληστης [ης ου] **"a robber"** - Usually understood as a thief who willingly uses violence to steal, so "bandit", Brown; "marauder, NAB.

## v2

Jesus agricultural illustration, παροιμια, "parable, proverb", commences with a αμην αμην, "truly, truly", saying, which makes the point that a person who climbs over, or sneaks through, the fence of a sheep pen is up to no good. They are obviously a sheep rustler. The illustration is now developed in two parts indicated in v2 and v5 by a transitional δε: First, the shepherd, the non-rustler, who is given access to the sheep pen by the gate keeper - he knows the sheep and the sheep know him, v2-4. Second, the rustler, αλλοτριος, "stranger" - he doesn't know the sheep and the sheep don't know him, v5.

δε "-" - BUT/AND. Transitional, indicating a step in the dialogue / narrative.

ο ... εισερχομενος [ερχομαι] pres. part. **"the one who enters"** - THE ONE ENTERING. The participle serves as a substantive, nominative subject of the verb to-be.

δια + gen. **"by [the gate]"** - THROUGH [THE DOOR]. Spatial; "through".

των προβατων [ον] gen. **"[the shepherd] of the sheep"** - [IS A SHEPHERD] OF THE SHEEP. The genitive is adjectival, idiomatic / subordination; "shepherd over the sheep." Given that "shepherd" is anarthrous (without an article) it is possibly not definite, "is shepherd of the sheep", NAB, but cf., Colwell's Rule.

## v3

The Gk. sentence covers the whole verse, so: "The gatekeeper ..... and he calls his own sheep by name and leads them out."

ο θυρωρος [ος] **"the watchman"** - THE DOORKEEPER, PORTER, WATCHMAN [OPENS the door]. Nominative subject of the verb "to open."

τουτω dat. pro. "**for him**" - TO THIS ONE. Dative of indirect object / interest, advantage. In the Gk. sentence this pronoun is emphatic by position, "to him the watchman opens the gate", cf. RSV.

ακουει [ακουω] pres. "**listen**" - [AND THE SHEEP] HEAR. As is typical, the neuter plural "sheep" takes a singular verb. "They are attentive to his voice", Cassirer.

της φωνης [η] gen. "[**to his**] **voice**" - THE VOICE [OF HIM]. Genitive of direct object after the verb "to hear." Schnackenburg notes that the indicative ακουω, "hear" + gen, "hear of the voice [of him]", rather than the accusative, "listen to / hear the voice [of him]", is used by John of "a believing and obedient listening"; "give heed to him", Zerwick.

τα ιδια "**his own** [sheep]" - [AND HE CALLS] ONE'S OWN = HIS OWN [SHEEP]. It would be typical for a number of shepherds to pound their sheep together. The good shepherd knows "his own" sheep, and they know his voice.

κατα ονομα "**by name**" - ACCORDING TO NAME. A distributive adverbial phrase; "name by name" = "individually", Dodd. Not that he has named each of them, although this was sometimes the case, but he knows them personally.

εξαγει [εξαγω] pres. "**leads them out**" - [AND] LEADS OUT [THEM]. Possible allusion to Numbers 27:15-17, Ezekiel 34:13. "Leads them out of the fold", Phillips.

#### v4

όταν + subj. "**when**" - WHEN. Introducing an indefinite temporal clause, although usually translated as definite; "when he has brought out ...", ESV.

εκβαλη [εκβαλλω] aor. subj. "**he has brought out**" - HE CASTS OUT = LEADS OUT. Obviously here a softer sense is intended, as NIV.

παντα "**all**" - ALL [HIS OWN]. Not found in all texts. "When he has brought all his sheep outside", Moffatt.

εμπροσθεν + gen. "**on ahead**" - [HE GOES] BEFORE = IN FRONT [OF THEM]. Spatial. The shepherd leads his sheep to pasture, the butcher drives them to slaughter.

ακολουθει [ακολουθεω] pres. + dat. "**follow**" - [AND THE SHEEP] FOLLOW ALONG WITH. There is the implication that for those who follow Jesus, there are those who don't. It is unclear if Jesus is making a point about those who don't follow him. He has certainly not underlined the point, and as a general rule we are best not to allegorize an "illustration" like this. The sheep follow the shepherd because they recognize his voice.

αυτω dat. pro. "**him**" - Dative of direct object after the verb ακολουθεω "accompany / follow along with."

**ὅτι "because"** - BECAUSE [THEY KNOW = RECOGNIZE THE VOICE OF HIM]. Here introducing a causal clause explaining why the sheep follow the shepherd, "because ....".

v5

**δε "but"** - BUT/AND. Transitional, indicating the 2nd. part of the expansion of the illustration commenced in v1; here the sheep rustler, "stranger", one who is not like a shepherd.

**ου μη + fut. "[they will] never [follow]"** - NOT NOT [THEY WILL FOLLOW]. A future (usually subjunctive) of emphatic negation; "they (the sheep) will never ever follow."

**αλλοτριω [ος] dat. "a stranger"** - A STRANGER, FOREIGNER. This substantive adjective serves as a dative of direct object after the verb "to follow". The position in the Gk. sentence is emphatic. This "stranger" is probably identified with the thief/robber. A general sense is possible; "they will not follow someone else", TEV.

**αλλα "in fact"** - BUT. Strong adversative standing in a counterpoint construction, "not not ..... but ....."; "they will not follow a stranger, but run away from him", TNT.

**απο + gen. "from [him]"** - [WILL FLEE] FROM [HIM]. Expressing separation; "away from."

**ὅτι "because"** - Here introducing a causal clause explaining why the sheep will not follow a stranger; "because ...."

**ουκ οιδασιν [οιδα] perf. "they do not recognize"** - THEY DO NOT KNOW. A dramatic perfect translated as a present. "Know" is best rendered "recognize", as NIV.

**των αλλοτριων [ος] gen. "a stranger's [voice]"** - [THE VOICE] OF THE STRANGERS. The genitive is adjectival, possessive, "the voice *which belongs to* strangers", but possibly attributive, "they do not recognize strange voices", Phillips.

v6

Although the illustration / saying / parable / proverb is probably aimed at the Pharisees (**εκεινοι**, "those" = unbelieving Israel, particularly the religious authorities, and specifically here the Pharisees), they don't understand. So, Jesus now sets out to explain the point of his agricultural illustration. As such, the illustration is similar to a teaching parable in the synoptic gospels, parables which serve to teach a particular truth. The illustration is not like a kingdom parable, a dark-saying with a hidden truth.

την παροιμιαν [α] "**figure of speech**" - [THIS] PARABLE, PROVERB, CRYPTIC SAYING. "Pastoral observations", Carson, "cryptic discourse / veiled discourse", Schnackenburg. "Figure of speech", Kostenberger; "Illustration", Phillips.

αυτοις dat. pro. "-" - [JESUS SAID] TO THEM. Dative of indirect object. "This figure of speech Jesus used with them", ESV.

δε "**but**" - Transitional, best treated here as an adversative.

ἦν [εἰμι] imperf. "**they did not understand**" - [THOSE *men* DID NOT UNDERSTAND WHAT THINGS] *THEY* WERE [WHICH HE WAS SPEAKING TO THEM]. As is typical, a singular verb is used with a neuter plural subject, here an assumed "they" in agreement with *τινα*, "things". "They did not understand the meaning of what he said to them", Cassirer.

v7

ii] Jesus is the gate/door of the sheepfold, the only way to salvation, v7-10. Using his agricultural observations, Jesus makes a messianic claim about himself. Jesus is like the entrance-way that sheep use either to enter the security of a sheepfold, or to move out to pasture. For those with ears to hear, Jesus is saying "I am the gateway through whom the scattered flock of Israel may enter the kingdom of heaven and be saved." All the false messiahs and prophets, the corrupted leaders of Israel, right down to the "blind" religious authorities of Jesus' own day, are like thieves and robbers. The flock is scattered before them, but now, Jesus, like a gateway for the sheep, provides for God's scattered flock a gateway to salvation and eternal provision. God's special people have had to put up with leaders who have brought nothing but destruction, but for no longer. Now there is one in their midst who is the way to an abundant life, a life that is eternal.

That Jesus should now identify himself as "the gate" is particularly disturbing for those who have approached the "parable" allegorically. A variant *ὁ ποιμην* "the shepherd" exists in the Sahidic text, replacing *ἡ θύρα* "the gate", but it is obviously not original.

οὖν "**therefore**" - THEREFORE [JESUS SAID]. Either transitional, and so left untranslated, or inferential, establishing a logical connection; "So Jesus said to them", ESV.

παλιν adv. "**again**" - AGAIN, IN SO FAR AS. Carrying the sense "going back again to look at what I have just said." "He explained the figure of speech he had used", Junkins.

αμην αμην λεγω υμιν - TRULY TRULY I SAY TO YOU. An emphatic statement; see 5:24. "**I tell you for certain**", CEV.

ὅτι - THAT. Here introducing a dependent statement of direct speech.

εγω ειμι "I am" - I AM. The "I am" statements (pro. + verb to-be + predicate noun) do seemingly take on a self-declamatory status - "I am *the messiah* [*for those with eyes to see*]." See εγω ειμι without a predicate, 8:24

ἡ θυρα [α] "the gate" - THE DOOR, GATE. Standing in the predicate position. Given that an Eastern shepherd would often sleep in the gateway of his sheepfold, it is possible to argue that the image Jesus is conveying here is one of protection, but v9 seems to describe the gateway itself, of Jesus being the way in to security, the way out to pasture/plenty. As such, the image is messianic, of Jesus the redeemer providing access to the kingdom of God. He "is the gate of the Lord and the righteous shall enter through it", Ps.118:20. The point seems to be that Jesus is the door through which people may enter and be saved; "I am the entrance-way for the sheep."

των προβατων [ον] gen. "for the sheep" - OF THE SHEEP. The genitive is often classified as objective where the genitive substantive, "of the sheep", receives the action of the noun, "gate/door", so "for the sheep", NIV, RSV, etc. Yet, "gate" is not really a verbal noun so the genitive is probably best classified as adjectival, limiting "gate". It could simply be attributive, "I am *like* a sheep-gate. Numerous idiomatic translations present themselves: "I am *like* an entrance- way *which* sheep *are* able to use to pass through to pasture." This seems more likely than "I am the gate *leading to where* the sheep *are*", Cassirer; "I am the door *to* the sheepfold", Junkins (idiomatic / direction). "Sheepfold", rather than "sheep" is argued by some. This "I am" saying may be similar to "I am the way" = I am the way *into the kingdom*. So, "I am the gate / door by which the sheep are able to enter the security of the sheepfold." In fact, Moffatt replaces "door" with "shepherd" (only found in the Sahidic text), so "I am the shepherd of the sheep", adjectival possessive. He then brackets v9; "(I am the gate; whoever .....)", treating the verse as a parenthesis.

v8

Drawing on the imagery of Ezekiel 34, Jesus alludes to the thieves/robbers of his "illustration", using the image to describe those who came before him, "the shepherds" of Israel. Given the context (ch. 9), this obviously includes the Pharisees, but in the end, extends to all who have led Israel away from God - messianic pretenders, false prophets and teachers, ..... to "their successors in contemporary Judaism", Schnackenburg.

παντες "all" - ALL. Dropped in some texts. Presumably "all" was a bit strong for some copyists. Alluding to the "shepherds of Israel who only take care of themselves" and "do not take care of the flock", Ezk.32:2-4. "All others who have come *pretending to take care of the sheep*", TH.

προ εμου "before me" - [WHO CAME] BEFORE ME. Temporal use of the preposition προ. Variant missing in a number of important texts. Barrett suggests that it may have been added to explain the past tense of "came".

κλεπται .... λησται "thieves [and] robbers" - [ARE] THIEVES [AND] ROBBERS. Jesus is referring to the Jewish authorities who ministered to Israel before his arrival: Sadducees and their use of religion for profit, the Pharisees for their nomism, the Scribes for their greed, Mk.12:40, cf., Acts 5:36-37, 21:38.

αλλ [αλλα] "but" - BUT. Adversative / contrastive.

ουκ ηκουσαν [ακουω] aor. "did not listen" - [THE SHEEP] DID NOT HEAR. When this verb takes a genitive, as here, the sense is more likely "obey", "give heed to", Zerwick; see v3. So, in the sense of obey, choose to follow; "the sheep paid no heed to any who came before me", REB.

αυτων gen. pro. "them" - THEM. Genitive of direct object after the verb "to listen to, hear."

## v9

The "I am" self-disclosures have a touch of the divine about them, a reminder of Moses and the burning bush, but is this what Jesus intends, or would a simile better express what he is saying? "I am *just like the gate for the sheep*", TH. Barrett notes the distinction between, "I am the door to the sheep", as opposed to "I am the door for the sheep", cf., των προβατων, v7.

εγω ειμι "I am" - I AM. Again, an emphatic "I am" statement.

η θυρα "the gate" - THE GATE, DOOR. Predicate nominative. The background of an Eastern shepherd sleeping at the entrance of a sheep-fold, when out in the fields at night, is possibly applicable here - the shepherd is the gate. Jesus is the way to salvation, the means of entry. The idea of entering heaven / the kingdom of heaven by a gate is a common image both in secular and Jewish circles.

εαν τις + subj. "whoever" - IF ANYONE [ENTERS]. Introducing a relative conditional clause 3rd class, where the proposed condition stated in the "if" clause is assumed a future possibility; "if a certain = whoever, *as may be the case*, .... then ....."

δι [δια] "through [me]" - THROUGH [ME]. Here spatial, in terms of the illustration, but in regard to Jesus, it expresses agency. The position in the Gk. is emphatic. Jesus is the "way" to salvation; a person enters the kingdom through him. "By means of which the sheep enter into the fold", Barrett.

σωθησεται [σωζω] fut. pas. "will be saved" - HE WILL BE SAVED, RESCUED. Naturally, we lean toward "saved", in the sense of eternally saved, but of course "kept safe and secure" behind the gate may be intended. What image is Jesus promoting here? Is it his providential care, or eschatological salvation ("salvation

[in judgment] and [eternal] pasture", Haenchen)? Jesus as "the door of heaven", Barrett, seems more likely, cf. Gen.28.17, Ps.78:23, .... Morris allows both ideas here in that salvation entails "delivered from the consequences of their sin and brought into the blessing of God. Here the blessing is described in terms of secure pasturage."

εισελευσεται και εξελευσεται **"he will come in and go out"** - [AND] HE WILL GO IN AND GO OUT. Morris suggests that the image here is of free access, "he will come and go at will", Knox, ie., "for freedom Christ has set us free."

νομην [η] **"pasture"** - [AND FIND] PASTURE. A strong image of the promised land, its final restoration, and thus of heaven, cf., Isa.49:9-10, Ezk.34:12-15.

v10

ὁ κλεπτης [ης ου] **"The thief"** - THE THIEF [DOES NOT COME]. Nominative subject of the verb "to come." The definite article is not identifying a specific thief, since a general class of people is intended here; "a thief", REB.

ει μη **"only"** - IF NOT = EXCEPT. Introducing an exceptive clause expressing a contrast by designating an exception. The double negative "a thief does not come to steal ....., if not = except to kill and destroy" is better expressed positively, as NIV; "The thief's only purpose in coming is to steal, to butcher and to spoil", Berkeley.

ίνα + subj. **"to"** - THAT [HE MAY STEAL AND KILL AND DESTROY]. Introducing a final clause expressing purpose; "in order that he may steal ... / in order to steal ..."

θυση [θυω] subj. **"kill"** - MURDER, SACRIFICE. "Slaughter", NAB.

απολεση [απολλυμι] subj. **"destroy"** - RUIN. Barrett suggests a possible theological sense to the word here, cf., 3:16.

ίνα + subj. **"[I have come] that"** - [I CAME] THAT. Again, introducing a final clause expressing purpose, "in order that." "I have come that they may lay hold of life in all its fullness", Cassirer. Note εγω, "I", is emphatic by position and use.

εχωσιν [εχω] subj. **"they may have"** - THEY MAY HAVE. The subject "they", of course, means the sheep = disciples, but as the "they" can be confused with the "thieves and bandits" a shift in person is reasonable, "you", "everyone", CEV; "for people to have life", Williams.

ζωνη [η] **"life"** - LIFE. Accusative direct object of the verb "to have." Again, we are left to wonder in what sense "life" is used. Surely it is "eternal life", that which Christ confers (cf. 5:24, 3:36, 6:40, 50, etc.), and does so abundantly - bigger and better (possibly "much more attractive", Ridderbos).

περισσων adv. **"[and have it] to the full"** - [AND MAY HAVE] ABUNDANTLY. Adverbial use of the adjective, modal, expressing manner. There is evidence of textual disruption here with the possible repetition of "have", so "that they may

have abundance, even superfluity, of life", cf. Barrett. "There is nothing cramping or restricting about life for those who enter his fold", Morris. cf. Rom.5:20. The "life" that Jesus brings is "a life that is superabundant in its quality. Its duration and its quality are both beyond measure", Marsh. "Overflowing life", Barclay.

## 10:11-21

### The Mission of Messiah

#### 6. Jesus the light of life, 8:12-10:42

##### v] The Good Shepherd, 10:1-21

##### b) Jesus is the good shepherd

#### Synopsis

In 10:1-6 Jesus describes what Carson calls "observations on sheep-farming." This is followed by two applications of the *παροιμία*, "figure of speech": In v7-10 Jesus applies the illustration to himself - "I am the gate for the sheep .... whoever enters through me will be saved." Now, in v11-18, Jesus explains that he is the good shepherd who lays down his life for the sheep, so creating a world-wide flock. The Jewish authorities respond to Jesus' words by suggesting that he has a demon, but others remember how the blind man received his sight and so are not so easily swayed by this charge, v19-21.

#### Teaching

Jesus is the suffering servant who gives his life for the life of his followers, and in so doing creates a community in union with God.

#### Issues

i] Context: See 9:1-41.

ii] Structure: *Jesus is the Good Shepherd*:

Jesus claims to be Israel's suffering servant / shepherd, v11-18:

"A good shepherd lays down his life for the sheep", v11:

The good shepherd is contrasted with the hired hand, v12-13;

"A hired hand does not care for the sheep."

The good shepherd unites believers with the living God, v14-18:

"There will be one flock, one shepherd."

A divided opinion, v19-21

iii] Interpretation: See 10:1-10.

Having observed the situation where the blind man responds in faith to Jesus, rather than to Israel's religious authorities, a response that prompts persecution, Jesus paints the picture of a shepherd who has rightful access to his flock - a flock which follows him. A thief (the religious authorities, heartless false shepherds, cf., Ezk.34) has no legitimate claim to the flock. Jesus is both the gate / door of the sheepfold, the only way to salvation, and the good shepherd of the sheep, the one who saves his sheep even to the giving of his life.

In the second application of the parable, v11-18, Jesus first aligns the shepherd with himself - he is a **καλός**, "good" shepherd, in the sense of fit for service, v11. Then he makes the point that unlike the **μισθωτός**, "hireling", Israel's false shepherds (Ezk.24), Jesus is a shepherd fit for his task because he is willing to lay down his life for his flock, v12-13.

Jesus goes on to explain the depth of the relationship he has with his flock, a "knowing" comparable with God the Father's "knowing" of Jesus. The word **γινώσκω**, "to know", used of the intimate union that exists between a husband and wife, best describes the union between the Father and the Son, and the Son and his flock, v14-15. This flock is not just made up of the children of Israel; it is a world-wide flock that consists of all who, in faith, hear the call of the shepherd - they too will be gathered into the fold, v16. The world-wide flock of believers is created by the shepherd in the laying down his life and taking it up again (his dying and rising) - a voluntary act in line with God's will, v17-18.

Jesus' words prompt division among those who hear him. Some run with the theory that he is demon possessed and so now mad, but others think that his words and deeds are not those of a madman, v19-21.

#### iv] Textual Issues:

Some commentators have argued that there has been textual displacement at this point in the gospel, possibly with the reversal of two pages, v19-29 with v1-18, cf., Bultman. This seemingly smooths out the narrative, but the narrative works well enough as is. Jesus has just engaged in a long and exhausting debate with Israel's religious authorities over his healing of the man born blind, cf., chapter 9. Now in chapter 10 we see it played out from another angle. The religious authorities are like hired hands, "blind guides", caring little for the man born blind, a man who now clings to the good shepherd. In chapter 9 we see Jesus, the good shepherd, extend pastoral care for the sheep who have no shepherd. As far as Dodd is concerned, "there is no other place where the discourse about true and false shepherds could be so fitly introduced."

#### v] Sources:

J. Derrett has argued in *Studia Theologica*, 1973, that v7-18 is an editorial expansion of v1-6, an original parable of Jesus (J.A.T. Robinson argues that v1-6 is the distillation of two original parables). Of course, v7-18 is an expansion of the parable, but that doesn't make it an editorial expansion. Carson classifies the argument as "speculative".

vi] Homiletics: *A blessed flock*

In this discourse based on the sign of the healing of the man born blind, Jesus tells us that "the sheep follow him because they know his voice", 10:4. "I know my own and my own know me", 10:14. The religious authorities tried to brow-beat the man who had received his sight at the hand of Jesus, but he stayed true, ultimately believing in Jesus. As Jesus put it, "I came into this world ... so that those who do not see may see ..."

In our reading today, we learn that Jesus' sheep are those who hear the voice of the shepherd and follow him. A person who hears the gospel and responds to it, is a person who belongs to Jesus. There are many so-called "hired hands" to follow, other gods, secular and religious, all claiming our attention, but if, like the man born blind, we look to Jesus and say, "I believe", then we are one of his sheep. Whether we are from the fold of Israel, or, as is usually the case, a non-Jew, faith selects us as one of Christ's own.

What then of the "pasture" that is ours through Jesus, this "life" that is ours "abundantly"? Jesus doesn't explain exactly what he means, but when he speaks of the gift of life it's certainly not health, wealth and happiness. Abundant life is eternal life, an eternal dwelling in the presence of God; real existence, not the shadows of this age. Jesus is like a door; he is the way into eternity

And how does Jesus gain this good pasture for his sheep? Jesus is quite explicit: he lays down his life, gives it up, sacrifices it, in order to take it up again. Eternal life is ours as a gift through faith in Christ, the one who died and rose on our behalf. By the cross and the empty tomb, we rise to new life in Christ.

So, Jesus is the door to the presence of God and the shepherd who guides us there.

**Text - 10:11**

Jesus is a good shepherd, v11-21: i] Jesus claims to be Israel's suffering servant / shepherd, v11-18. a) Jesus, a good shepherd, is contrasted with a hired hand, v11-13. In an "I AM" declaration Jesus announces that he is a shepherd who gives his life for his sheep - he saves them v11. In a second "I AM" declaration, v14, Jesus announced that he is a shepherd who knows his sheep - he enters into a relationship with them.

εγω ειμι "**I am**" - I AM. Emphatic "I am" statement again, although not as pronounced given the presence of the predicate "good shepherd"; See 8:24.

ὁ καλος adj. "[the] good [shepherd]" - THE GOOD [THE SHEPHERD].  
Attributive adjective limiting the predicate nominative "the shepherd" - if the

article is generic, then "a shepherd." "Possibly "model", Brown, "genuine", Beasley-Murray, "real", Marsh, "true", Kostenberger, but a moral sense is possible, "dedicated / devoted."; "noble", "worthy", Carson. The sense "true" has much going for it in that Jesus the true shepherd is contrasted with the unfaithful shepherds who lead the sheep astray. There remains the possibility that "beautiful", in the sense of attractive, is intended, so Temple, but this is more likely an unrealistic description of a profession that is anything but beautiful. Maybe Hunter is on the mark with "fit for service."

**τιθησιν [τιθημι]** pres. "**lays down**" - [THE GOOD SHEPHERD] LAYS DOWN, PLACES [THE LIFE OF HIM]. As Novakovic notes, the phrase "lays down one's life" is a characteristically Johannine expression. Probably the Hebrew idea of "hand over", imaging messiah's self-sacrifice, Zech.12:10, 13:7-9. Possibly "risk life"; "willing to die for the sheep", TEV; but the sense here is surely "give up", not "risk"; "the Good Shepherd gives up his life for his sheep", CEV.

**ὑπερ** + gen. "**for**" - FOR, ON BEHALF OF [THE SHEEP]. Probably here expressing benefit, advantage; "for the benefit of", but possibly representation, "on behalf of", suggesting sacrifice, or even substitution, "in the place of", cf., Harris, *Prepositions*. The shepherd acts to defend his sheep at the cost of his life.

## v12

Given the drift of chapter 9, "the hired hand" equates with Israel's religious leaders - they do nothing for the welfare of the flock, whereas the good shepherd gives his life for the flock.

**ὁ ... ὢν [εἰμι]** pres. part. "-" - THE ONE BEING [A HIRED LABOURER AND NOT A SHEPHERD]. The NIV, as with many translations, links the article **ὁ** with **μισθωτος**, "a hired labourer, but as Novakovic notes, we have a participial sandwich created by the article and the participle **ὢν**, so as ESV, "He who is a hired hand and not a shepherd."

**μισθωτος [ος]** "**hired hand**" - HIRELING, HIRED LABOURER. The substantival adjective serves as a predicate nominative. A person "whose interest is in what he is paid for doing his job rather than in the job itself", Morris; "the man who is working only for pay", Barclay.

**οὐκ "not"** - NOT [A SHEPHERD OF WHICH IS NOT HIS OWN SHEEP]. The use of the negation **οὐκ** with a participle is unusual; **μη** would be expected. Moulton suggests that it is possibly used to emphasize the negative; "the labourer is certainly no shepherd."

**θεωρεῖ [θεωρεω]** pres. "**so when he sees**" - SEES [THE WOLF]. Main verb; "He who is a hired hand ..... sees ...."

**ερχομενον [ερχομαι]** pres. part. "**coming**" - COMING [AND LEAVES THE SHEEP AND FLEES]. The participle serves as the accusative complement of the

direct object "wolf" standing in a double accusative construction, and asserting a fact about the object.

**ἀρπαζει [ἀρπαζω]** pres. "**attacks**" - [AND THE WOLF] SNATCHES AWAY, SEIZES [THEM]. An action which is quick and violent, as of a wild animal attacking and carrying off its prey.

**σκοπιζει [σκοπιζω]** pres. "**scatters it**" - [AND] SCATTERS [*them*]. "The wolf will attack the flock and send them flying", Phillips.

### v13

**ὁ δε μισθωτος φευγει** "**the man runs away**" - THE HIRED WORKER RUNS AWAY. Not found in most manuscripts, but it provides for the obvious ellipsis at the beginning of this verse, picking up from "he abandons the sheep and runs away", v12, so "*He flees* because ..." Barclay is probably right by suggesting that "the wolf seizes and scatters", v12, serves as a parenthetical statement, so: He "leaves the sheep and runs away when he sees the wolf coming - and the wolf savages the sheep and scatters them - because he cares for nothing but his pay."

**ὅτι "because"** - BECAUSE [HE IS A HIRED MAN]. Introducing a causal clause explaining why "the hired hand" **θευγει**, "flees" (v12), because he cares nothing for the flock.

**ου μελει [μελω]** + dat. "**cares nothing**" - [AND] IT DOES NOT CARE FOR, MATTER TO. Possibly a rhetorical question, "what does he care for the sheep?", Berkeley, but the negation would suggest a positive answer. "He cares for himself and his wages, not for the sheep", Barrett.

**αυτω** "-" - HIM. Dative of direct object after to verb **μελει**, "it is no concern to him" = "he is not concerned."

**περι** + gen. "**for [the sheep]**" - ABOUT [THE SHEEP]. Expressing reference / respect; "about, with reference to, concerning."

### v14

b) As a good shepherd Jesus unites believers with the living God, v14-18. A good shepherd knows his flock and the flock knows him, cf., v4. Note that v14-15 is one sentence. We are now given the second reason why Jesus is a good shepherd (he knows his sheep / is in a relationship with them), this is qualified by what the NIV presents as a parenthesis (the knowing is similar to the relationship between the Father and the Son), and then the first reason why Jesus is a good shepherd is repeated (he gives his life for the sheep / saves them).

**εγω ειμι "I am [the good shepherd]"** - I AM [THE SHEPHERD THE GOOD]. Another "I am" pronouncement, cf., 8:24. Here with the predicate nominative "good shepherd." The article is possibly generic, so "a good shepherd", referring

back to the illustration; when it comes to shepherds, Jesus is a good shepherd, "an ideal shepherd", Lindars.

**γινωσκω** pres. "**I know**" - [AND] I KNOW. The Hebrew background to this word carries the idea of "knowing", as a man "knows" a woman in marriage; it is a relationship-centred word rather than an intellectual one. Jesus is speaking here of a mutual recognition which is intimate. The relationship is based on the self-giving of the good shepherd, on the laying down of his life for the sheep, ie., it is other-person cantered - it expresses a mutual / reciprocal "intimate acquaintance with", TH.

**τα εμα** adj. "**my sheep**" - THE MY = MINE [AND MINE KNOW ME]. The articular possessive adjective serves as a substantive, accusative direct object of the verb "to know." Obviously "mine / my own" = "my sheep"; "I know my own and my own know me", RJB.

## v15

The "knowing" between the shepherd and his flock is analogous to that of the Father and the Son. This relationship is achieved by those who "listen to my voice", presumably in the sense of believe / have faith in Jesus, v16.

**καθως** "**just as**" - JUST AS, AS, IN LIKE MANNER [THE FATHER KNOWS ME]. Comparative. The knowing that exists between the shepherd and the sheep is of the same sort, can be likened to, the knowing that exists between the Father and the Son. Morris feels a close parallel should not be drawn between the "knowing" of the shepherd and the sheep and of the Son and the Father. If the "knowing" is knowledge, of course not, but if it is a "reciprocal intimate acquaintance" then it is a reasonable comparison. The reticence translators have with this comparison can be observed in their punctuation. Many end v14 with a full stop. So, we are best to follow Barclay's lead, as NIV: "I know my sheep, and they know me, just as the Father knows me, and I know the Father."

**καγω** "**and I**" - AND I [KNOW THE FATHER]. Crasis, **και** + **εγω** = "and I". Possibly introducing the apodosis of a comparative construction, **καθως** ..... **καγω** = "Just as the Father knows me, so also / even so I know the Father."

**και** "**and**" - AND [THE LIFE OF ME]. Coordinative. Jesus is a good shepherd because he knows his sheep "and" he gives his life for them.

**τιθημι** pres. "**I lay down**" - I LAY DOWN. More explicit than in v11. Here Jesus says he sacrifices his life.

**την ψυχην** [**η**] "**[my] life**" - The word can certainly mean "physical life", but also extends to "soul", "being".

**υπερ** "**for [the sheep]**" - Expressing representation / benefit; "on behalf of, for the sake of"; See v11.

## v16

This verse presents as a parenthesis, although we may have expected **δε** instead of **και** to introduce it. The point made so far is that Jesus is a good shepherd because he gives his life for his flock / saves them, and because he knows them / develops a relationship with them. In a parenthetical statement, the flock is defined, namely, Jewish believers + Gentile believers = one flock under God. Then, in v17, we pick up again where Jesus left off in v15: "I lay down my life for the sheep ..... "and so therefore (v17) the Father loves me ....."

**ἄλλα** adj. "**other [sheep]**" - [AND I HAVE] OTHER [SHEEP]. Presumably Gentiles are intended, Isa.56:8. The flock is made of the shepherd's "own" sheep and "other" sheep.

**εκ** "**of [this sheep pen]**" - [WHICH ARE NOT] FROM. Presumably source / origin is intended, "from", but possibly standing in for a partitive genitive.

**της αυλης [η]** "**sheep pen**" - [THIS] COURTYARD, ENCLOSURE = SHEEPFOLD. A walled enclosure either to enclose human activity or to protect livestock\* "The whole historic Israel", Ridderbos.

**αγαγειν [αγω]** aor. inf. "**I must bring**" - [IT IS NECESSARY ME] TO DRIVE, LEAD, BRING. The infinitive serves as the subject of **δει**, "is necessary". Expressing compulsion. "Me" serves as the accusative subject of the infinitive.

**κακεινα** "**them also**" - THOSE ALSO. Conjoined *crasis*, **και** + **εκεινα**, "and that person" = "them also."

**της φωνης [η]** gen. "**[will listen to my] voice**" - [AND THEY WILL HEAR] THE VOICE [OF ME]. Genitive of direct object after the verb **ακουω**, "to hear."

**γενησονται [γινομαι]** "**there shall be**" - THERE WILL BE. Variant "they will be", or better, "they will become", has equal weight, although the point is simple enough, there will be one flock in Christ.

**εις ποιμην** "**[one flock and] one shepherd**" - [ONE FLOCK], ONE SHEPHERD. Nominative standing in apposition to the predicate nominative "one flock." Note the use of Greek alliteration; "one herd, one Herder", Berkeley. The intention may be "one flock with one shepherd."

## v17

Picking up from v15, "I lay down my life for the sheep", Jesus infers that **δια τουτο**, "therefore the Father loves me." He then restates the cause, **οτι**, "because I lay down my life", and adds **ινα** + subj, "in order that I may I take it up again" (ref., the resurrection). By adding the resurrection to the cross, we are reminded that "the cross is more about life than death", Klink.

**δια τουτο** + acc. "**the reason**" - BECAUSE OF, ON ACCOUNT OF = THEREFORE. This construction is inferential rather than causal, drawing a logical

conclusion, "therefore"; see above. Here it is often treated as causal providing a forward referencing reason; "for this reason (δὶα τοῦτο), namely because (ὅτι) I lay down my life, the Father loves me." Inferential seems best: "Therefore the Father does indeed love me and this because I am laying down my life."

ἀγαπᾷ [ἀγαπάω] pres. "**loves**" - [THE FATHER] LOVES [ME]. The present tense is durative. It is unlikely that the Father's love for the Son is based on one act of obedience. "Jesus' death is the will of God for him. And because he is in perfect harmony with the will of God, he goes forward to that death. Thus, the Father's love is the recognition from the Father's side of the perfect community between them in this matter", Morris.

ὅτι "**that**" - BECAUSE [I LAY DOWN THE LIFE OF ME]. Here introducing a causal clause; "the Father loves me because I lay down my life", AV, "and this because I am laying down my life", Cassirer. The subtlety of this causal clause is often lost in translation: "The obedience of Jesus in laying down his life is an act of love, and for this reason it is perfectly satisfying to the Father", Lindars.

ἵνα + subj. "**only to take**" - THAT [I MAY TAKE IT AGAIN]. Probably serving to introduce a final clause expressing purpose, "in order that", Barrett, Kostenberber, Klink, Thompson, Westcott. For John, Jesus' death, resurrection and exaltation, is a unified saving work. "He dies in order to rise, and by his rising to proceed toward his ultimate glorification and the pouring out of the Spirit so that others, too, might live", Carson. "I lay down my life in order to take it up again", NJB. None-the-less, a consecutive clause expressing result should not be discounted, "with the result that"; "I lay down my life, and as a consequence I receive it again", so Harris, Bultmann, Ridderbos.

## v18

John concludes by reminding us that "Christ's death (like his coming into the world) was entirely voluntary, an uncoerced act of divine grace (cf., 19:11; also Matt.26:53). It was not the involuntary martyrdom of a helpless victim, but a divinely willed act of salvation (John 3:16)", Richardson.

αἶρει [αἰρώ] pres. "**[no one] takes**" - [NO ONE] TAKES. The aorist variant reading, ἤρην, found in P45, B, ..., although the more difficult reading, is preferred by Barrett and Brown. Discussion related to the difficulty of accepting a past action, "took away", is unnecessary since the aorist primarily expresses a perfective aspect (punctiliar action). Here the aorist may be classified as a futuristic aorist. "The statement is in keeping with the evangelist's consistent effort to portray Jesus being in charge throughout the events surrounding the crucifixion", Kostenberger.

αὐτήν pro. "**it**" - IT. A little clearer if we spell out "it", "no one takes my life from me", CEV.

**απ [απο]** + gen. "**from [me]**" - AWAY FROM [ME]. Expressing separation; "away from."

**αλλ [αλλα]** "**but**" - Strong adversative in a counterpoint construction, "no one ..... but ....."

**απ εμαυτου** "**of my own accord**" - [I LAY IT DOWN] FROM MYSELF. Jesus allows / voluntarily permits the action taken against him; "of my own freewill", TEV, etc.

**εξουσιαν [α]** "**[I have] authority**" - [I HAVE] POWER, AUTHORITY. The sense "authority / right" is better than "power", or "I can", Brown. Jesus' claim to have the authority to rise again sits beside the claim that the Father raises Jesus from the dead. Obviously, both are true.

**θειναι [τιθημι]** inf. "**to lay [it] down**" - TO PLACE, LAY DOWN [IT AND I HAVE AUTHORITY TO RECEIVE IT AGAIN]. As with **λαβειν**, "to receive", the infinitive is exegetical explaining / specifying the "authority." The mention here of laying down his life and taking it up again, does not imply a careless disregard for all that is necessarily involved in such an act. The action is under the authority and will of the Father and is both horrific and cosmic.

**την εντολην [η]** "**[This] command**" - [THIS] COMMAND. The first of a series of commands / instructions either from the Father or from Jesus.

**ελαβον [λαμβάνω]** aor. "**I received**" - I RECEIVED. Rendered in the active voice improves the sense, "just as my Father commanded me to do", CEV.

**παρα** + gen. "**from [my Father]**" - FROM BESIDE [THE FATHER OF ME]. Spatial, expressing source, "from beside."

## v19

ii] A divided opinion, v19-21. "His words do not strike them as being those of someone possessed; moreover, they recall that Jesus had opened the eyes of the man born blind. A demon, which, according to their conception, causes illnesses, cannot perform such a healing deed", Schnackenburg.

**εν** + dat. "-" - [THERE WAS AGAIN A DIVISION] IN [THE JEWS]. Local, expressing space, here with the sense "among"; "These words caused a further cleavage of opinion among the Jews", Barclay.

**δια** + acc. "-" - BECAUSE OF [THESE WORDS]. Here causal; "due to his teachings", Berkeley.

## v20

**εκ** + gen. "**[many] of [them]**" - [BUT/AND MANY] FROM [THEM WERE SAYING]. Here serving as a partitive genitive, so "many of them."

**μαινεται [μαινομαι]** pres. "**raving mad**" - [HE HAS A DEMON AND] HE IS MAD. The word can be used of insanity, but often in the sense of insane-like, so "to rave, to talk like a madman", Zerwick. In the first century, insanity is equated with demon possession and so rather than "a demon-possessed madman", Barclay, "he is insane and raving."

**αυτου** gen. pro. "[**why listen**] **to him?**" - [WHY DO YOU HEAR] HIM? Genitive of direct object after the verb "to hear."

## v21

**δαιμονιζομενου [δαιμονιζομαι]** gen. mid./pas. part. "**of a man possessed by a demon**" - [OTHERS SAID THESE WORDS ARE NOT *the words*] OF BEING DEMON-POSSESSED. Although anarthrous, the participle is usually treated as a substantive, "of *one* being demon-possessed." The genitive is adjectival, possessive, expressing a derivative characteristic, limiting an assumed **τα ηρηματα**, "the words"; "these teachings / sayings are not *those* of a *person* who is demon-possessed / insane."

**μη "[Can]"** - NOT. This negation is used to introduce a question expecting a negative answer; "Surely not ....."

**ανοιξει [ανοιγω]** aor. inf. "**[a demon] open**" - [A DEMON *possessed person* IS ABLE] TO OPEN. The infinitive is complementary, completing the sense of the verb "to be able."

**τυφλων** gen. adj. "**[the eyes] of the blind?**" - [EYES] OF BLIND. The adjective serves as a substantive, the genitive being possessive.; "*the eyes belonging to a blind person.*"

## 10:22-42

### The Ministry of the Messiah, 2:1-12:50

#### 6. Jesus the light of life, 8:12-10:42

##### iii] Who is Jesus?

##### Synopsis

Jesus is in Jerusalem teaching in the temple during the feast of Dedication. It is winter and Jesus is in Solomon's Cloister. The religious authorities demand that Jesus plainly outline his messianic claims, but Jesus replies "my deeds done in my Father's name are my credentials." To this Jesus goes on to explain how his signs either promote unbelief, or belief. It is only those who believe who gain eternal life and "no one will snatch them from my care."

##### Teaching

Jesus is one, along with the Father, who gathers, protects and eternally blesses those who respond to him in faith.

##### Issues

i] Context: See 9:1-41.

ii] Background: The feast of Dedication celebrates the rededication of the temple by Judas the Maccabee; it celebrated the victory of true religion over the corruption of Antiochus Epiphanes. Antiochus had suppressed the worship of Jehovah and replaced it with the worship of Zeus. The victory of Judas Maccabaeus in 164BC, restored the worship of the true God in a cleansed and refurbished temple. Although the festival was celebrated in the Temple, it could also be celebrated in private homes with the lighting of festive candles. It was held at the point of the winter equinox, (mid December, in competition to the pagan rite of Saturnalia). Presumably Jesus had stayed in the vicinity of Jerusalem, since the festival was some two months after the feast of Tabernacles.

iii] Structure: A forensic discourse, *Who is Jesus?*:

Jesus and the Father, v22-42:

The relation of Jesus to the Father, 22-30;

Setting, v22-23;

Question by the authorities, v24:

"if you are the Christ, tell us plainly."

Jesus' response, v25-30:

"the works I do in my Father's name testify about me."

"you do not believe because you are not my sheep."

"my sheep listen (believe) ...

"I give them eternal life."

"no one can snatch them out of my Father's hand."

*to this the Father and I act in one accord.*

The charge of blasphemy, v31-39;

Jesus heads across the Jordan, v40-42.

iv] Interpretation:

In this, their last debate with Jesus, the authorities demand that Jesus declare plainly whether his is the messiah. It's not possible for Jesus to simply answer yes because they are looking for a political messiah to overthrow Roman rule. So, Jesus directs them to his messianic signs. The authorities are unconvinced. Jesus points out that "if you follow me not, it is not because I am not a shepherd (of Israel / messiah), but because you are not my sheep", Chrysostom. Christ's sheep hear and follow and find divine security. To this end "the Father and I are one", ie., "the Son thinks the Father's thoughts and wills the Father's purpose and acts in the Father's power", T.W. Manson. The authorities react in rage at Jesus' words, but Jesus asks them to tell him which of his "good works" (messianic signs) are they going to stone him for. Jesus then exposes the foolishness of their claim that he is guilty of blasphemy and calls on them to accept the evidence of his deeds, deeds which reveal that he speaks with the authority of God the Father

*"You do not believe because you are not my sheep"*, v26. Does this verse minimize human responsibility in salvation? In the wider context, v37-38 work against any doctrinal position that fails to recognize that God's call to faith is genuinely made to all and that all are accountable for their response to this call. Jesus' words here reflect both the healing of the blind man and the parable of the sheep. Those who belong to the shepherd hear his voice, follow him and are eternally secure with him. The question of how they actually get to belong to the shepherd is not the issue here. The point being made here is that those who belong, will follow, listen and eternally receive. Jesus' antagonists do not belong to him, therefore do not rely on his words nor his signs.

How then does the shepherd gather his flock? As a sovereign act of God's grace, the shepherd chooses to gather his flock through the instrument of faith. He does this by the free offer of eternal forgiveness in the death and resurrection of Christ, which gift is appropriated by seeking out God's mercy in Christ and asking for it, ie., by faith. Such does not deny the sovereign will of God. The flock is created through the sovereign grace

of God and in his power is eternally secure. Such is God's predetermined will, and no enemy can undo the flock he has created.

*"I and the Father are one", v30.* When it comes to the protection of the flock, both the Father and Son guarantee its safety - they are in agreement as to the action of saving those who believe and securing them to eternal life; "the Son thinks the Father's thoughts and wills the Father's purpose and acts in the Father's power", Manson. Yet, is that the end of it? Is a metaphysical unity also implied here? Carson thinks so, as does Morris, but the context is against them. This verse was central to the great trinitarian debate and was interpreted differently by all contenders. For those who argued that God is one, such that the individual persons of the trinity are but manifestations of His oneness, "one" was their big line. The Arians went to the other extreme and argued that the text reveals a moral unity between the Father and the Son, but nothing more.

v] Homiletics: *Blessed assurance*

If you scratch a believer, you will often expose a lack of assurance. We constantly doubt our eternal security. Our Christian lives are weak and compromised, rebellious even, so we easily doubt the security of our place in eternity?

Our reading today reminds us of just how secure we are. The gathering of the flock, the protection of that flock and its eternal blessing, is in the hands of the divine Godhead. Both the Father and Son are one in action when it comes to the security of Christ's new community.

We should be able to rest secure in the wonderful claim made by Jesus, a claim that is in full accord with the Father, that "I give them eternal life and they will never perish. No one will snatch them out of my hand." Yet, behind this promise lies our fear that we could possibly be put out of the flock for misbehaviour. Such demons fill us with fear, yet there is nothing to fear. As the chilling wind of disbelief confronted Jesus in Solomon's Portico, he was able to state that his opponents did not belong to his sheep. If they did, they wouldn't be trying to get him to incriminate himself in their murderous plans. Jesus' weak, feeble and flawed flock trusts the shepherd and follows the shepherd, that's the full of it and that's the end of it.

**Text - 10:22**

The Jewish religious authorities dismiss Jesus' messianic signs and accuse him of blasphemy, v22-42. i] The relation of Jesus to the Father, v22-30: a) Setting, v22-23. The feast of Dedication was in full swing, yet as Jesus walked in

the temple courts, the chilling wind that whistled around him well illustrated the cold hearts of faithless Israel.

**τοτε** adv. "**then [came]**" - THEN [THERE WAS]. This temporal adverb is transitional, indicating a step in the narrative. Although a variant, it is usually read to indicate a "close connection with the preceding passage", Wright. "At that time [the festival of dedication] took place", NRSV. The NEB reworks this rather awkward sentence with "it was winter and the festival of dedication was being held."

**τα εγκαινια** "**the feast of dedication**" - *the festival of* THE DEDICATIONS. This festival celebrated the Maccabean victory over the Syrians in 164BC and the rededication of the Temple after its profanation by Antiochus Epiphanes.

**εν** + dat. "- " - IN [THE ONES]. Local, expressing space, here with the sense "among those in Jerusalem."

**τοις Ιεροσολυμοις [α]** "[at] Jerusalem" - [IN] THE JERUSALEM. The article particularizes, but is unnecessary. It is likely that the Feast of Dedication could be held in regional centres as well as in Jerusalem and so necessitating the mention of Jerusalem here.

**χειμων ην** "**it was winter**" - WINTER IT WAS. Or possibly "wintery weather". John is quite possibly imaging the cold hearts of the people of Israel now confronting Jesus. Note that the imperfect tense of the verb to-be is probably being used here to indicate the provision of background information.

## v23

**περιπατει [περιπατεω]** imperf. "**walking**" - [AND JESUS] WAS WALKING AROUND. The imperfect is providing background information, possibly durative, expressing ongoing action, rather than customary action, "used to walk", Moffatt. "Jesus was in the temple walking up and down", NJB.

**εν** + dat. "**in**" - Local, expressing space; "in".

**του Σολομωνος** "**Solomon's [Colonnade]**" - [THE PORCH] OF SOLOMON. The genitive is adjectival, limiting "porch", possibly possessive, as NIV, or idiomatic / identification, "the porch / colonnade *which is ascribed to / dedicated to* Solomon." According to Josephus, a covered colonnade surrounded the temple proper with the eastern one dedicated to Solomon.

## v24

b) The authorities question Jesus, v24. The question asked by the religious authorities concerns what they see as a tease. Jesus has never openly said that he is the messiah. He is a light to the world and a shepherd of the sheep, but is he the messiah? They want a clear answer from Jesus; for some an answer that can be used in evidence against him.

οὖν "-" - THEREFORE. Transitional, "then", or inferential, establishing a logical connection, "so, consequently, subsequently"; given the opportunity, namely, Jesus' presence in the temple precinct, the "Jews" (unbelieving Israel, specifically the Jewish religious authorities) corner Jesus. "So, the Jews gathered around him", ESV.

ἐκυκλώσαν [κυκλω] aor. "[The Jews] gathered around" - [THE JEWS] ENCIRCLED, SURROUNDED [HIM]. The word may imply a threatening press. "The Jews closed in on him", Phillips.

ελεγον [λεγω] imperf. "saying" - [AND] WERE SAYING. The use of a durative imperfect may imply ongoing questioning, although the imperfect is often used of speech as a matter of course.

αὐτῷ dat. pro. "-" - TO HIM. Dative of indirect object.

ἕως ποτε "how long" - UNTIL WHEN. A temporal construction, "how long."

αἰρεις [αιρω] pres. "will you keep [us in suspense?]" - ARE YOU TAKING UP, LIFTING [THE SOUL OF US]. "Take away", keep from us "the breath" of us, ie. our life. The sentence is usually translated in line with the NIV, "keep us in suspense", but some commentators note that in modern Greek the sense is "provoke, trouble, annoy, vex, pester." This interpretation fits the situation well, given that the Jews are unlikely to be asking for a clear declaration of who he is so that they can believe on him. Jesus has already made numerous messianic-like claims, eg. light of the world, but they have not believed. It is likely that the authorities just want something tangible to use against Jesus.

εἰ + ind. "if [you are the Christ]" - IF. Introducing a conditional clause 1st. class / real, where the proposed condition is assumed to be true for argument's sake; "if, as is the case for argument's sake, ..... then ....."

ὁ χριστος "the Christ" - [YOU ARE] THE CHRIST. Predicate nominative. The Jewish messiah.

παρησιᾱ [α] dat. "[tell us] plainly" - [SPEAK TO US] IN OPEN / IN BOLDNESS. The dative is probably adverbial, modal, expressing the manner of the speaking; "with plain words = plainly" / "with boldness = boldly." The motive of the request/command is unclear. The Jews may just be frustrated that Jesus has not clearly stated who he is. On the other hand, they may have already decided that Jesus is not the Christ and want to get some evidence to use against him.

## v25

c) Jesus' response, v25-30. The question put to Jesus is straight forward - "if you are the Messiah, tell us plainly." The question is probably hostile, but even if it is not, the authorities' view of the messiah does not align with the person who now stands before them. Words make no impact upon them, and so Jesus can only point to his actions - "the works that I do in my Father's name bear

witness to me." Yet, no matter how clear the evidence "the Jews" cannot accept Jesus' messianic testimony because they are not his sheep. For those who have eyes to see, those who are seekers / believers, both Jesus' teachings and his works clearly declare who he is. As for Jesus' opponents who both hear and see, they have long decided not to believe and so cannot hear and cannot see. They do not listen, understand, believe and follow, because they are not members of Jesus' flock. Those who are his sheep hear his voice and follow him. Summarizing his teaching on the shepherd and the sheep in v28-29, Jesus again makes the point that those who are his sheep are eternally blessed with the gift of eternal life, a spiritual life that is full, abundant and everlasting. Christ's sheep possess the gift of eternal security; no enemy will ever overpower Jesus' flock. The flock cannot be overpowered because God the Father is far greater than any enemy. In Christ we are secure. In a rather succinct statement in v30 Jesus makes the point that this security is guaranteed because both the Father and the Son are at one when it comes to the gathering, protecting and blessing of the flock.

**αυτοις** dat. "-" - [JESUS REPLIED] TO THEM. Dative of indirect object, "Jesus spoke to them" = "Jesus answered them".

**ειπον** aor. "**I did tell [you]**" - I SAID [TO YOU]. Jesus was certainly open with the Samaritan woman, but there is little evidence of him speaking plainly to the crowds. None-the-less, Westcott takes the view that Jesus' teachings have made clear who he is, but only to those who want to see. "I have already told you."

**και** "**but [you do not believe]**" - AND [YOU DO NOT BELIEVE]. Slightly adversative, as NIV.

**τα εργα [ον]** "**the miracles / the works**" - THE WORKS [WHICH I DO]. Nominative subject of the verb "to bear witness." The "signs" that signify who Jesus is, ie., "If I by the finger of God cast out demons then you know that the kingdom has come upon you."

**εν** "**in [my Father's name]**" - IN [THE NAME OF THE FATHER OF ME]. Instrumental, expressing means. "In the name of" often with the sense "in the person of" extending to "by / with / under the authority of", so "by my Father's authority" = "as the representative of my Father."

**μαρτυρει [μαρτυρεω]** pres. sing. "**speak / testify**" - [THESE] BEAR WITNESS. Note the practice of forming the verb in the singular when its subject is a plural neuter noun. A plural neuter noun is often treated as if it is collective.

**περι** + gen. "**of me / about me**" - ABOUT ME. Expressing reference / respect; "about / concerning me."

**v26**

**αλλα** "**but**" - BUT. Here adversative, as NIV.

ου πιστευετε [πιστευω] pres. "you do not believe" - [YOU] YOU DO NOT BELIEVE. ὑμεις, "you", emphatic. Perception is dependent on belief.

ὅτι "because" - BECAUSE. Here causal, as NIV.

εκ + gen. "[you are not]" - [YOU ARE NOT] FROM. The preposition here may express origin / source, but more likely it serves in the place of a partitive genitive; "you are not of my sheep."

των εμων "my [sheep]" - THE SHEEP [OF ME]. The article may imply "the flock of me", "you are not of the sheep of my flock", but note the same construction in v27, τα εμα, "those / the ones who are the sheep of mine."

## v27

της φωνης [η] gen. "[listen to my] voice" - [THE SHEEP THE MINE = MY SHEEP HEAR, OBEY] THE VOICE [OF ME]. Genitive of direct object after the verb "to hear, obey." Note that the verb "to hear" is emphatic by position. The point may be that Christ's predetermined children hear the gospel and respond in faith (known by Christ they follow Christ), but it is more likely that the children of faith give heed to Christ's words, are known by Christ in the power of his indwelling Spirit, and consequently follow Christ. Thus, perseverance / the eternal safety of the sheep is guaranteed, cf. v28.

μοι dat. pro. "[they follow] me" - [AND I KNOW THEM AND THEY FOLLOW] ME. Dative of direct object after the verb "to follow after."

## v28

καγω "I" - AND I. This crasis, και + εγω, is often used as a connective in a narrative in the 1st. person.

αυτοις dat. pro. "[give] them" - [GIVE] TO THEM [ETERNAL LIFE]. Dative of indirect object.

ου μη + subj. "never [perish]" - [AND THEY WILL] NOT NOT [PERISH]. This construction forms a subjunctive of emphatic negation, "never". "It is everlasting life that I bestow upon them. To all eternity they shall not perish", Cassirer.

εις τον αιωνα "-" - INTO THE AGE. This temporal idiomatic phrase meaning "forever" is used to further strengthen the subjunctive of emphatic negation; "they will never ever perish."

εκ + gen. "out of" - [AND ANYONE WILL NOT SNATCH THEM] FROM, OUT OF [THE HAND OF ME]. Expressing separation, "away from", or source / origin, "no one will ever snatch them out of my keeping", Barclay.

## v29

ὃ pro. "who [has given them]" - THAT WHICH [THE FATHER OF ME HAS GIVEN]. The better textual support is for the neuter pronoun ὃ, "what", but a

masculine variant ὅς, "who", does exist. The clause "My Father, who has given them to me, is greater than all", has suffered textual disturbance. See Barrett for a run down on the many variant texts, along with their possible meanings, p.317 - . The NIV takes the simplest reading, ie., because of the Father's greatness, no one can snatch believers (those who have been given to Jesus) from his hand. C.H. Dodd argues that this, the simplest reading, is the correct one. The other two favoured possibilities are: i] "My Father, as to what he has given me, is greater than all"; "my Father, in regard to what he has given me is greater than all", J.N. Birdsall, ie., because of the divine support given to believers, the flock can stand secure. ii] "As for my Father, what he has given to me is greater than all"; "what my Father has given me is greater than all else" NRSV. This possibility is favoured by the USB committee. Yet, what has He given, is it believers? How are they greater than all? Possibly the gift is eternal life, so Augustine. We are best to follow the NIV, NEB etc.

μοι dat. pro. **"to me"** - TO ME. Dative of indirect object.

παντων gen. adj. **"[is greater] than all. [IS GREATER] OF ALL.** The genitive is ablative, of comparison, as NIV.

ἀρπαζειν [ἀρπαζω] pres. inf. **"[can] snatch"** - [AND NO ONE IS ABLE] TO SNATCH AWAY. The infinitive is complementary, completing the sense of the verb "is able."

εκ + gen. **"out of [my Father's hand]"** - OUT OF [THE HAND OF THE FATHER]. Expressing source/origin. Reinforcing the status of a believer's assurance. The Father preserves a believer's standing, as does the Son.

### v30

"This verse is Jesus' answer to the Jewish demand, "Tell us plainly" (v24) and expresses a functional oneness between Jesus and God (*the Father*) and implies their ontological identity", Harris. The implication of "ontological identity" is a valid one, and true, but may not be intended by the adjective ἓν.

ἓν neut. adj. **"one"** - [I AND THE FATHER ARE] ONE. That "one" is neuter rather than masculine, clues us to the fact that, within the context, Jesus is talking about the Father and the Son's unity of action; "Both the Father and I act in concord."

### v31

ii] The charge of blasphemy, v31-39. The claim by Jesus that he and the Father act in one accord is viewed as blasphemous by "the Jews" and so they take up stones to stone him. In response, Jesus presents them with a *curly* argument. He quotes Psalm 82:6 and makes the point that if scripture states that those who act as God's ambassadors are "gods" then what is wrong with Jesus calling himself "God's son." If a servant of God can be called a god, what is blasphemous about Jesus making a lesser claim? Of course, this is just a play on words, so in

v37-38 Jesus goes on to again point his protagonists to his deeds. The signs performed by Jesus themselves proclaim that the Father is **εν**, "in", Jesus, and that Jesus is **εν** the Father, i.e., the concord of action between the Father and Son is enabled by the intimacy of their relationship - **εν**, "in" = incorporative union, but see v38. This proclamation by Jesus prompts an aggressive reaction, and so Jesus leaves them in their fury, v39.

**παλιν** "again" - [THE JEWS] AGAIN [TOOK UP STONES]. Sequential adverb, here expressing a repetition of action, "one again."

**ἵνα** + subj. "**to [stone him]**" - THAT [THEY MIGHT STONE HIM]. Here introducing a final clause expressing purpose, "in order to stone him."

### v32

Jesus' **εργα καλά**, "good works", bear witness to his messianic mission, and the divine authority by which he does the works.

**αυτοις** dat. pro. "**to them**" - [JESUS REPLIED] TO THEM. Dative of indirect object, although the verb "to answer" naturally takes a dative.

**εκ** + gen. "**from [the Father]**" - [MANY GOOD WORKS I SHOWED TO YOU] FROM [THE FATHER]. Expressing source / origin; "originating from the Father", Novakovic, "in the Father", Harris, but possibly agency "given me by my Father", Zerwick.

**δια ποιον** "**for which**" - BECAUSE OF WHICH [WORK OF THEM]. An interrogative causal construction; **δια**, causal preposition, + **ποιον**, interrogative pronoun, "what?"

**λιθαζετε [λιθαζω]** pres. "**do you stone**" - DO YOU STONE [ME]. The present tense is best taken here as tendential / conative, i.e., attempted action, "Which of these works are you trying to stone me for?" cf., Fanning Gk. 220, but possibly a futuristic present, "for which of them are you going to stone me?" Beasley-Murray.

### v33

Given that both Jesus' works / signs and words are in perfect harmony, it is illogical to affirm the signs, but take offense at the words (a rather modern issue!!!).

**αυτω** dat. pro. "-" - [THE JEWS REPLIED] TO HIM. Dative of indirect object.

**ου λιθαζομεν [λιθαζω]** pres. "**we are not stoning [you]**" - WE DO NOT STONE [YOU]. The present tense may be again tendential / conative, expressing contemplated action; "we do not want to stone you", TEV, or future, "we are not going to stone you."

περι + gen. "**for**" - ABOUT [A GOOD WORK]. Expressing reference / respect, "with respect to a good work" = "for a good work / deeds." CEV opts for a more natural causal sense, "because of any good thing you did."

αλλα "**but**" - BUT [ABOUT, CONCERNING BLASPHEMY]. Strong adversative standing in a counterpoint construction; "not ..... but ....." "Blasphemy" for a Jew primarily concerns insulting God. Jesus insults God by aligning himself with God by stating that he and God the Father act in concord with each other. The TEV again opts for "because of your blasphemy", rather than "for blasphemy", ESV, etc.; "because of the way you insult God", TH.

και "-" - AND. Probably here epexegetic; "namely / that is, because you, being a mere man, make yourself out to be God."

οτι "**because**" - BECAUSE. Introducing a causal clause explaining why Jesus is being charged with blasphemy.

συ "**you**" - YOU. Emphatic by position and use.

ων [ειμι] [a] mere [man]" - BEING [A MAN]. The participle is adverbial, best treated as concessive, "because you, although just a man."

θεον [ος] "[**claim to be**] God" - [MAKE YOURSELF] GOD. Accusative complement of the direct object "yourself" standing in a double accusative construction. The verb "you do" = "you make", may take the sense "you claim", NEB; "you .... are claiming to be God." Is this statement a shorthand version of ισον εαυτον ποιων τω θεω, "making himself equal with God", 5:18? In the passage before us "God" is anarthrous (without an article) and so can be viewed as adjectival in function, "making yourself God-like", ie., "equal with God." Of course, Jesus does not claim to be God, nor does he claim to be equal with God. Jesus claims to be God's I AM, his word / revelation to mankind, "the Son sent by the Father to bring light and life to mankind", Bruce. "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. He is the unique Son, utterly obedient to his Father and doing everything the Father does", Carson.

### v34

Jesus now quotes Psalm 82:6 where rulers of Israel are referred to as gods.

αυτοις dat. pro. "**them**" - [JESUS REPLIED] TO THEM. Dative of indirect object.

ουκ "[**is it**] not" - [IS] NOT. This negation is used in a question expecting an affirmative answer.

γεγραμμενον [γραφω] perf. mid./pas. part. "**written**" - HAVING BEEN WRITTEN. The participle with the verb to-be εστιν forms a periphrastic perfect construction.

εν + dat. "**in**" - IN. Local, expressing space; "found written in the Law."

ὑμων gen. pro. "**your [Law]**" - [THE LAW] OF YOU. The genitive is adjectival, possessive, although its function is more descriptive, idiomatic, limiting "Law" - "your" is used to emphasize that this is the Law that "the Jews" affirm and hold to be true; "the Law *which* you *submit to*." Jesus is not implying that it is not his Law. The Law usually refers to the first five books of Moses, the Pentateuch, but here obviously used of the scriptures as a whole.

ὅτι "-" - THAT [I SAID YOU ARE GODS]. Introducing a dependent statement of direct speech / quote. Jesus only uses the quote to play with his opponents and so expose their flawed approach to scripture. The use of an improper methodology (in their case literalism shaped by tradition) for the interpretation of scripture is just as much a problem today as it was then. The quote itself refers to those leaders of Israel who flouted God's revelation and unjustly ruled the people and who were consequently judged for their actions. Possibly referring to leaders during the period of the Judges, or even those who revolted against Moses. Most likely referring to human leaders, although some propose angelic heavenly leaders (so J.A. Emerton).

### v35

Jesus' argument coving v35-36 is a rabbinic *a fortiori* argument (lesser to greater), although in substance it is *ad homines* (fallacious - argumentative rather than substantial). If Israel's leaders in the past, those who had received God's Word (and flouted it), were given the title "gods", then how much more appropriate is it for Jesus, a unique agent of God's Word (given his good works, signs), to be addressed as the Son of God.

εἰ "if" - IF. Introducing a 1st. class / real conditional clause where the proposed condition is assumed to be true (in this case for argument's sake). The clause covers v35-36; "if, *as is the case for argument's sake*, the writer gave the name 'gods' to people inspired by God ....., *then why* are you accusing me ..... of blasphemy because I said I'm the Son of God?"

θεους [ος] "**gods**" - [HE CALLED THOSE *ones*] GODS. Accusative complement of the direct object "those ones" standing in a double accusative construction, and stating a fact about "those".

προς + acc. "**to [whom]**" - TOWARD [WHOM]. Spatial, expressing movement toward.

του θεου [ος] gen. "**[the word] of God**" - [THE WORD] OF GOD [CAME]. The genitive is adjectival, possibly descriptive, idiomatic / source, agent, "*that is from* God" / "the word *that* God *spoke*", Harris; "If those to whom God addressed these words are referred to as gods", Cassirer.

**και "and"** - AND. Here introducing a parenthetical comment; "and as we well know scripture cannot be broken / annulled." Put positively, "scripture is always true", "scripture always remains valid."

**λυθηναι [λυω]** aor. pas. inf. "**[cannot] be set aside**" - [THE SCRIPTURE IS NOT ABLE] TO BE LOOSED = ANNULLED. The infinitive is complementary, completing the sense of the negated verb "to be able." Note how "scripture" is used with the same sense as "Law".

### v36

In this verse we pick up on the apodosis (the *then* clause) of the conditional clause commenced in v35. It presents in the form of a question and has prompted numerous translations, lit.: "if *as is the case for argument's sake* he called those *ones* gods, ..... (v36) *then* do you say that he blasphemes, *with reference to the one* whom the Father sanctified and sent into the world, because I said I am Son of God?" - a lesser to greater argument.

**ὅν** pro. "**What about the one whom**" - WHOM. Relative pronoun, emphatic by position, serving as an accusative of reference / respect, "concerning, about whom ..", as above, so Barrett, Kostenberger, Harris, ... and most translations"; "Do you say of him whom ....", ESV. It introduces a clause which is epexegetic in function, specifying the agent of the blasphemes", "namely / that is, him whom the Father consecrated and sent into the world." Contra Novakovic who argues that it simply functions as the accusative indirect object of the verb "to say."

**ἡγιασεν [ἁγιαζω]** aor. "**[the Father] set apart**" - SANCTIFIED. The prime sense is "to make holy", but it is particularly used with the sense "to set apart for a divine purpose", ie., to consecrate. This is obviously the sense here, given that Jesus doesn't need to be sanctified.

**ὅτι "because [I said]"** - THAT [HE BLASPHEMES] THAT = BECAUSE [I SAID I AM SON OF GOD]. The first use of this conjunction introduces a dependent statement of indirect speech expressing what "you say", while the second use is causal, "because I said."

**υἱος του θεου "God's Son"** - SON OF GOD. See 5:24.

### v37

The "if" of the conditional clause and the negations make for a confusing sentence, particularly when separated from v38. The use of **δε** to introduce v38 rather than **αλλα** hides what is virtually a counterpoint construction, "not *that* (v37), but *this* (v38)"; "if I fail to do my Father's work do not believe in me, but if I do it, even though you do not believe in me, believe in the work, so that you may see and comprehend that the Father is in me and I in the Father", Rieu. Jesus'

signs show that he is God the Father's man in this world, and they can help lead a person to faith.

**ει** + ind. "-" - IF. Introducing a conditional clause 1st. class / real, where the proposed condition is assumed to be true; "if, *as is the case*, ..... *then* [don't believe *in me*]"

**του πατρος [ηρ ρος]** gen. "[the works] of [my] father" - [I DO NOT DO THE WORKS] OF THE FATHER [OF ME]. The genitive is adjectival, attributive, idiomatic / verbal, subjective, limiting "works", "the works *which* the Father *requires me to do*."

### v38

**δε** "but" - Transitional, introducing a counterpoint.

**ει** + ind. "if [I do *them*]" - IF [I DO *the works*]. Introducing a conditional clause 1st. class / real, where the proposed condition is assumed to be true; "if, as is the case, ....., *then* [*at least* believe the works]."

**καιν** adv. "even though" - AND IF [YOU DO NOT BELIEVE]. This crasis, **και** + **αν** + subj., introduces a 3rd class conditional clause where the proposed condition has the possibility of coming true. It stands in conjunction with the protasis (*if* clause) of 1st. class conditional clause, with both having the same apodosis (*then* clause). The **και** is ascensive, so "even if"; "even if you don't have faith in me", CEV. Often translated as a concessive clause, "even though", as NIV.

**μοι** dat. pro. "me" - ME. Dative of direct object after the verb "to believe."

**τοις εργοις [εργον]** dat. "[believe] the works" - [BELIEVE] THE WORKS. Dative of direct object after the verb "to believe."

**ινα** + subj. "that" - THAT [YOU MAY KNOW AND MAY KNOW]. Introducing a final clause expressing purpose, "in order that." The second verb "to know" is a durative present tense, so "continue to know" = "understand".

**οτι** "that" - THAT [THE FATHER IS IN ME]. Introducing an object clause / dependent statement of perception expressing what they should know.

**καγω** "and I" - Crasis, **και** + **εγω**, "and I."

**εν** + "in [the Father]" - Here local, expressing space / metaphorical - incorporative union = "in relationship with."

### v39

The religious authorities again try to silence Jesus, but he alludes them, cf., 7:30, 8:20, 59, 10:31.

**ουν** "-" - therefore. Variant reading. Transitional.

**πιασαι [πιαζω]** aor. inf. "[they tried] to seize" - [AGAIN THEY WERE SEEKING] TO SEIZE [HIM]. The infinitive is complementary, completing the sense

of the verb "to seek"; "At that the desire once again arose in them to seize him by force, but he escaped their hands", Cassirer.

**καί** "but" - AND. Here with an adversative edge, as NIV.

**ἐκ** + gen. "**he escaped**" - [HE WENT OUT FROM] FROM [THE HAND OF THEM]. Expressing separation, "away from." Usual repetition of a verbal prefix, here for the verb "to go out from"

#### v40

iii] Jesus heads across the Jordan, v40-42. The cycle, *From Jerusalem to Jerusalem*, which began with the healing of the lame man at the pool of Bethesda, chapter 5, now comes to an end as Jesus leaves Jerusalem for Transjordan. The final cycle, *Jesus returns to Jerusalem*, will soon follow as he faces the day of his glorification. Our author tells us that Jesus has fulfilled the mission of John the Baptist. The Baptist's task was to reveal the coming messiah to Israel, to prepare his way. Jesus has realized the Baptist's mission, but at the centre of Israel's religious life, Jerusalem, all Jesus found was unbelief. Yet, at the fringe, in the very place where the Baptist often ministered, there is belief; "Everything John said about this man was true."

**βαπτίζων** [**βαπτίζω**] pres. part. "[where John had been] baptizing" - [AND HE WENT AWAY AGAIN ACROSS THE JORDAN TO THE PLACE WHERE JOHN WAS] BAPTIZING. The participle with the imperfect verb to-be **ἦν** forms a periphrastic imperfect construction, which may serve to emphasize durative aspect, "where John *often* baptized / immersed people."

**το πρῶτον** adj. "**in the early days**" - THE FIRST [AND HE REMAINED THERE]. The accusative article **το** with adjective "first" forms a temporal adverb modifying the participle "baptizing"; "where John had baptized at first", Moffatt.

#### v41

**ὅτι** "- " - [AND MANY WERE COMING TOWARD HIM AND WERE SAYING] THAT. Introducing a dependent statement of direct speech expressing what they were saying.

**μὲν ... δὲ ..** "- " - *on the one hand* [JOHN DID NO SIGN] *BUT on the other hand* [ALL THINGS JOHN SAID, AS MUCH AS CONCERNING THIS ONE, WAS TRUE]. An adversative comparative construction.

**ὅσα** pro. "[all] that [John said]" - [ALL things JOHN SAID], AS MUCH AS. Here the correlative pronoun refers back to **πάντα**, "all" = "everything." So, "everything John said, *everything as much as* concerning this one" = "everything John said, *everything that* concerns this one / Jesus" = "everything that John said about this man", ESV.

**περι** + gen. "**about [this man]**" - CONCERNING [THIS ONE, WAS TRUE]. Expressing reference / respect; "about, concerning." "Everything he said about Jesus was true", CEV.

**v42**

**εις** + acc. "**[many believed] in [Jesus]**" - [AND MANY BELIEVED] INTO [HIM THERE]. This preposition indicates the direction of the action and arrival at. When used of "belief", it is interchangeable with **εν**, "in, on", so expressing goal and dependence on.

## 11:1-44

### The Ministry of the Messiah, 2:1-12:50

#### 7. Jesus the resurrection and the life, 11:1-12:19

##### i] I am the resurrection and the life

##### Synopsis

Lazarus, the brother of Mary and Martha, has fallen ill and Jesus is asked to come to Bethany to help. Jesus waits two days until Lazarus has died before setting off for Bethany to "awaken him." On arriving at Bethany, Jesus meets with the two sisters and then sets off for Lazarus' grave where he calls him from the dead.

##### Teaching

Jesus is himself the resurrection. A person who believes in Jesus, mortal though they may be, will live spiritually, now and into eternity.

##### Issues

i] Context: In the narrative cycle *Jesus Ministers from Jerusalem to Jerusalem*, 5:1-10:42, We see Jesus presenting his messianic credentials to unbelieving Israel. This cycle ends with Jesus turning his back on hostile unbelief. We now enter the third and final cycle of events encapsulating the messianic ministry of Jesus, namely, *Jesus Returns to Jerusalem*. In this cycle John's focus is on Jesus' ministry to believing Israel.

We also come to the final sign-discourse element of the Argument Proper - Part I, *Jesus the Resurrection and the Life*, 11:1-12:36. This episode concludes Jesus' public messianic ministry. As we have noted so far, John crafts the discourses around a miracle / sign / significant event which illustrates a broad theme developed in the associated dialogues / discourses. These discourses develop the true nature of Jesus' messiahship. In the last sign-discourse package we explored the theme of *Jesus the Light of Life*, "I am the light of the world". With this last sign, the raising of Lazarus, there is no associated discourse, rather, it is woven into the narrative itself, and as such, it explores the theme of *Jesus the Resurrection and Life* - "I am the resurrection and the life." As with all the sign-discourse packages, the raising of Lazarus also presents the gospel. We are reminded that those who believe in Jesus will ultimately rise from the dead, never to die again. As Stibbe puts it, in this story we are confronted by "the *eschaton* in person, the one who brings the end of history into the middle of time."

The raising of Lazarus is followed by another plot to arrest Jesus, 11:45-57. His raising to life causes a strong reaction from the religious authorities prompting an official gathering of the Sanhedrin. The meeting resolves that even

Lazarus must be killed because he can only be a reminder of Jesus' miraculous powers. Both the anointing of Jesus by Lazarus's sister Mary and Jesus' triumphal entry into Jerusalem, 12:1-19, remind the reader that new life in Christ comes at a cost, a cost now being played out as Jesus moves toward the cross and a final showdown with unbelieving Israel. For a moment, Jesus is tested when some Greeks seek to speak with him, 12:20-36. Maybe life for the world is possible apart from the cross!! No, the way is set, a grain of wheat must die to produce the fruit of resurrection life.

The concluding verses of the chapter 12, v37-50, Dodd classifies as an epilogue to the Book of Signs as a whole, not just the last sign. First, John provides a commentary which addresses the way people respond to the signs / words of Christ, either with belief or unbelief. These responses have prophetic precedence. Then from the mouth of Jesus we have a summary of the message of his signs / words, namely that the Son of Man was sent into the world under the authority of the Father, not to judge the world, but to save the world, bless the world with life, life eternal. Those who see / hear and believe will move from darkness to light / life. Those who do not believe will stand condemned at the last day

ii] Structure: *I am the resurrection and the life*:

Setting, v1-4;

Travel sequence, v5-16;

Jesus' conversation with Martha, v17-27;

"I am the resurrection and the life.

The one who believes in me will live

even though they die;

and whoever lives by believing in me will never die."

Jesus' meeting with Mary, v28-37;

Jesus raises Lazarus; v38-44.

iii] Interpretation:

It is interesting how in the synoptic gospels it is Jesus' cleansing of the temple that prompts the religious authorities to take action against him, while in John's gospel it is the raising of Lazarus. Faced with the offer of life, the *self-righteous* choose death.

Yet this, the climax of Jesus' signs, is not about the self-righteous, it is not about Israel's rejection of their messiah. Yes, the greater the sign the greater the opposition of unbelieving Israel, but this sign proclaims another message. On the surface, at least, the sign evidences messianic verification. At this crucial point in the gospel, this final miraculous sign is the supreme demonstration of the Son of Man's power over death and life, but this is not

John's prime message. In the other sign-discourse packages, the meaning of the sign is developed in the associated discourse, here it is woven into the narrative itself. The narrative-discourse proclaims that a relationship established with Jesus through faith cannot be broken by death. Jesus is the resurrection and the life, those who believe in him will live even though they die - "whoever lives by believing in me will never die" (a slight overreach by NIV11, but probably on the mark), 11:25-26. In Christ we live now; death cannot separate us from him, nor do we have to wait for the resurrection to live, in Christ we are already alive.

From this point on, the way of the cross is revealed as the means by which the Son of Man is glorified, so securing life for himself and those who believe in him.

iv] Synoptics:

Theories abound ranging from a total fabrication by the author / editor through to an artistic recreation of the synoptic tradition. Bultman argues that the story originates from a signs source which was expanded by the author / editor of the gospel. It would not be unreasonable to argue that it may go back to the apostle John and his collection of homilies, but this is not widely accepted. Most opt for the use of the synoptic gospel, particularly Luke, although Gardner-Smith in his dated work *St. John and the Synoptic Gospels*, 1938, strongly progresses the argument that John is totally independent of the synoptic gospels. Luke is aware of the name Lazarus; in Luke he is associated with a parable which refers to the raising of the dead, 16:19-31. Luke is also aware of the two sisters named Martha and Mary, both of whom are identified as followers of Jesus.

v] Homiletics: *The resurrection and the life*

What is it that we fear most about death? Is it annihilation? Many people will answer "no", claiming that the business of dying actually outweighs their fear of death. We fear the loss of dignity, of freedom and more than that, we fear the painful side of dying. It was not so long ago that if someone had a serious fall in old age, or some other medical emergency, pneumonia, "the old man's friend", would set in and the person would pass away quietly in their own bed. Now we take our pain to unbearable limits just to squeeze out a few extra moments of existence. The fact that we hang desperately to life probably illustrates that the stoic resolve with which we face our annihilation is more front than fact.

There are still those who fear death because they fear hell, although notions of a place of eternal punishment are fast receding in the psyche of

Western man. Increasingly, the urban technocrat looks to salve their fears through the white-coated medical professional rather than the robed priest.

Jesus claims of himself to be the resurrection and the life; he claims that death is not necessarily the end. There will come a day when he will raise the dead from their grave, a day when the dust of our mortality will live again. He claims also that once raised, we will never die again.

There is no escaping the indignity of dying. The body disintegrates with age and there is nowhere to hide. Yet, what about after death? When it comes to our dust, Jesus claims authority. The issue is, do we recognize that authority?

### Text - 11:1

The raising of Lazarus and its consequences, v1-54: i] Setting, v1-4: In the opening section of this episode, John records Jesus' response to the serious illness that has overtaken his friend Lazarus. Mary and Martha send word to Jesus of their brother's illness. On receiving the news, Jesus makes the point that the illness has a positive prognosis and that it will serve to bring glory to God.

δε "Now" - BUT/AND. Transitional, indicating a step in the narrative, as NIV.

Λαζαρος "Lazarus" - [THERE WAS A CERTAIN *ONE* BEING SICK] LAZARUS [FROM BETHANY]. Standing in apposition to "certain *one*." Greek form of the Hebrew "Eleazar" - "God helps."

ασθενων [ασθενευω] pres. part. "was sick" - BEING SICK. The NIV links this participle with the verb to-be ἦν to form a periphrastic imperfect construction. The participle may also be treated as adjectival, attributive, limiting "a certain one", "there was a certain *person who was sick*, Lazarus of Bethany." "Now a certain man was ill", ESV.

απο + gen. "from [Bethany]" - FROM [BETHANY, FROM THE VILLAGE OF MARY]. Expressing source / origin, so also εκ, "from the village of Mary and her sister Martha", but it may also be taken as partitive, "of Bethany." Bethany is situated some 3km from Jerusalem on the road to Jericho.

Μαριας [α] gen. "[the village] of Mary" - [FROM THE VILLAGE] OF MARY [AND MARTHA]. The genitive is adjectival, limiting "village", possessive, or idiomatic / local, "the village *where* Mary and her sister Martha *live*."

της αδελθης [η] gen. "[her] sister" - THE SISTER [OF HER]. Standing in apposition to "Martha", genitive in agreement.

v2

Treated as a parenthesis in Phillips, Moffatt, ....

δε "-" - but/and. Transitional, introducing an editorial note.

ἥς gen. pro. "**whose [brother Lazarus]**" - [IT WAS *the same* MARY, ....., THE BROTHER] OF WHOM [LAZARUS, WAS SICK]. The genitive relative pronoun is adjectival, relational, referring to the subject "Mary". Note that "Lazarus" stands in apposition to "brother". Note also that the imperfect is used for verb "was sick" to indicate the provision of background information. John identifies Mary with the woman who anointed Jesus in the house of Simon the Leper, Mk.14:3-9.

ἡ αλειψασα [αλειπω] aor. part. "**was the same one who poured**" - THE ONE HAVING ANOINTED [THE LORD]. The participle, as with "having wiped", is probably best treated as adjectival, attributive, limiting "Mary"; "It was Mary who anointed the Lord ..... and wiped his feet", ESV. As with wiped, the Aorist is probably proleptic, ie., John is referring to a completed past event which is still future as far as the story is concerned, cf., 12:1-8.

μυρω [ό] dat. "**perfume**" - IN OINTMENT. The dative is instrumental, dative of material, the material with which an action is performed; "the one who anointed the Lord with ointment / perfumed liniment.

ταις θριξιν [ξχος] dat. "**with [her] hair**" - [AND HAVING WIPED THE FEET OF HIM] IN THE HAIRS [OF HER]. The dative is instrumental, expressing means / material; "with her hair."

### v3

At the end of chapter 10, John tells us that Jesus has moved from Jerusalem to Perea, on the opposite side of the Jordan river. Presumably the sisters, living with Lazarus at Bethany, 3km from Jerusalem, sent word to Jesus where he was staying in Perea. There is a Bethany (Batanea) in Perea, but it is unlikely to be the village referred to in v1. Either way, it is unclear where Jesus is at this moment in time.

ουν "so" - therefore. Inferential; establishing a logical connection, "so, consequently."

λεγουσαι [λεγω] pres. part. "**sent word**" - [THE SISTERS SENT *a message* TOWARD HIM]. SAYING. Attendant circumstance participle expressing action accompanying the verb "to send"; "sent ..... and said." Typical Semitic form. "Sent a message to", CEV.

κυριε "**Lord**" - LORD. Vocative of address. Possibly just "Sir", REB, or the messianic sense, "Lord", as NIV.

ιδε [όραω] aor. imp. "-" - BEHOLD, LOOK. Interjection. Used to reinforce the urgency of the message; "you should know", REB.

όν pro. "**the one [you love]**" - *THE ONE* WHOM [YOU LOVE, HAVE AFFECTION FOR [IS SICK]. Introducing a headless relative clause. "Your dear friend"; "Your friend", REB.

Of course, Lazarus does die, and although raised to life, he will have to experience physical death again, but in Christ death has lost its sting. A classic example of Johannine ambiguity.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative.

**ακουσας [ακουω]** aor. part. "**When he heard this**" - HAVING HEARD [JESUS SAID]. The participle is adverbial, best treated as temporal; "When Jesus received the message", Phillips.

**προς** + acc. "**[will not] end [in death]**" - [THIS SICKNESS IS NOT] TOWARD [DEATH]. The preposition here may express purpose, "for, with a view to", thus, "this illness is not for the purpose of death" - it has another purpose, namely, to glorify God. A consecutive sense, expressing result, is more likely, "with the result that" = "leading to", Harris Gk.; "this sickness will not end ultimately in death", so Carson. Lazarus may die, but resurrection awaits him; "death will not be the final result of this sickness", TH, cf. 1Jn.5:16ff.

**αλλ [αλλα]** "**no, it is**" - BUT. Strong adversative standing in a counterpoint construction, "not ..... but ..... " - "on the contrary"; "rather it is", NAB.

**υπερ** + gen. "**for [God's glory]**" - FOR [THE GLORY OF GOD]. Expressing advantage / benefit, "on behalf of", the sense being "but is to honour God", Williams, ie., the death of Lazarus will serve to display / reveal how wonderful God is. Barrett suggests purpose, "in order to reveal the glory of God", but Carson makes the point that it is not that the sickness occurred in order for God's glory to be revealed, but rather that it constituted an occasion for God's glory to be revealed.

**ινα** + subj. "**so that**" - THAT [THE SON OF GOD MAY BE GLORIFIED]. Possibly introducing a final clause expressing purpose, but more likely consecutive, expressing result. The sense is not so much that the purpose of Lazarus' sickness, its intention, is for the glory of Christ, but that it serves, as a consequence, to bring glory to Christ; "for it will show the glory of the Son of God", Phillips. Harris suggests that here **ινα** introduces an epexegetic clause redefining the prepositional phrase "for the glory of God", "or more particularly that the Son of God may be glorified in the raising of Lazarus." The "glory" may be "honour" in that Jesus' raising of Lazarus reflects on his person, but it could refer to Jesus' death and resurrection. Inevitably the murderess intention of the Pharisees is crystallized in the raising to life of Lazarus.

**δι [δια]** + gen. "**through**" - Instrumental, expressing means / agency.

**αυτης προ** fem. gen. "**it**" - Possibly referring to God's glory, but more likely Lazarus' sickness.

## v5

ii] The travel sequence and the discussion of the issue between Jesus and his disciples, v5-16. Jesus waits two days before undertaking the day-long journey to Bethany. The sign itself will certainly honour God in Christ, but it will also set in motion the events that lead up to the ultimate expression of God's glory, namely, the death and resurrection of Christ. When Jesus finally decides to set off for Bethany, the disciples baulk at going anywhere near Jerusalem, what with the present fury of the religious authorities. As far as the disciples are concerned, there is no need for a return trip, given that Lazarus is now on the mend ("sleeping"). Jesus finally explains that Lazarus is dead and that their faith is about to be strengthened.

If we link v5 with v6 rather than v4 (see Barclay), then v5 serves to explain that Jesus' delay in attending to Lazarus is not out of disinterest in him - Jesus deeply loves the members of the family. Qualifying a statement before actually making it is always a juggle in English; it may work for a Greek mind, but not an English mind. A literal translation misses the point altogether; "Now Jesus loved Martha and her sister and Lazarus. So when he heard of Lazarus' illness he stayed where he was two days longer", Phillips. Reversing v5 and v6 would carry the sense better in English. "When Jesus heard ..... he stayed two days longer ..... even though he cared deeply for Martha ....." Rieu captures the sense with "Accordingly, though he loved Martha and her sister and Lazarus, Jesus, after hearing of his sickness, stayed where he was for two days.

**δε "now"** - BUT/AND [JESUS LOVED MARTHA AND THE SISTER OF HER AND LAZARUS]. TRANSITIONAL, INDICATING A STEP IN THE NARRATIVE. It has been argued that Lazarus may be the disciple whom Jesus loves, ie., the author of this gospel. A rather speculative idea!

## v6

**οὖν "yet / so"** - therefore. Inferential, establishing a logical connection, "so, consequently", rather than introducing a logical conclusion, "therefore", so Carson. Possibly concessive, "although", BDAG 737b; Jesus loved Lazarus and his family even though, when hearing of his illness, he stayed back two more days - see above for the more likely concessive approach. See Harris and Novakovic for more details.

**ὡς "when"** - AS = WHEN, WHILE. Here with a temporal sense, as NIV.

**ὅτι "that"** - [HE HEARD] THAT [HE IS SICK]. Introducing a dependent statement of perception expressing what Jesus heard.

**τότε adv. "-"** - THEN. Temporal adverb.

**μεν ..... ἐπειτα "..... and then (v7)"** - The adversative **δε** in the adversative comparative construction **μεν .... δε** is replaced here with the temporal

adverb **επειτα**, "then", here as "*but then*"; "*on the one hand*, Jesus stayed where he was two more days, *but then* (v7), *on the other hand*, he said to his disciples, 'Let's go back to Judea.'" According to BDF, poor Greek.

**εν ᾧ ..... τοπω** dat. "[**he stayed**] **where [he was]**" - [HE REMAINED] IN WHICH PLACE [HE WAS]. Local, expressing space. This prepositional construction is elliptical. It stands for **εν τῷ τοπῷ ᾧ**, "[he remained] in the place which [he was]." The article **τῷ** is dropped and the dative noun **τοπω**, "place", the antecedent of the relative pronoun **ᾧ**, "which", is inserted in the relative clause introduced by **ᾧ**. Obviously Jesus stays put (presumably somewhere in Transjordan) in accord with the Father's will and the need to fulfill the sign, cf., 2:4, 7:6.

**δυσ ἡμερας** acc. "**where [he was]**" - TWO DAYS. Accusative of time, duration.

#### v7

Jesus now announces to the disciples that the mission team is to return to Judea. The reason will soon become obvious - Jesus is to raise up Lazarus, and Jesus is to be lifted-up, glorified.

**επειτα** adv. "**then**" - THEN. Temporal adverb; "Only then", Phillips.

**μετα** + acc. "-" - AFTER [THIS]. Temporal use of the preposition. Used here for emphasis, so Barrett.

**τοις μαθηταις [ης ου]** dat. "[**he said**] **to his disciples**" - [HE SAYS TO] THE DISCIPLES. Dative of indirect object.

**αγωμεν [αγω]** pres. subj. "**let us go [back]**" - LET US GO [INTO JUDEA AGAIN]. Hortatory subjunctive.

#### v8

Jesus has informed the disciples that Lazarus' sickness "does not lead to death", so why tempt fate, given the murderous intent of the religious authorities back in Jerusalem?

**αυτω** dat. pro. "-" - [THE DISCIPLES SAY] TO HIM. Dative of indirect object.

**ραββι "Rabbi"** - TEACHER. Heb.

**νυν** adv. "**a short while ago**" - NOW. Temporal adverb. The Classical sense of the word applies here, referring to something that occurred recently; "it is not long since", REB.

**λιθασαι [λιθαζω]** aor. inf. "[**tried**] **to stone [you]**" - [THE JEWS WERE SEEKING] TO STONE [YOU]. The infinitive is complementary, completing the sense of the verb "to seek." The imperfect verb "were seeking", takes the sense of either "attempting to stone you", or "trying to stone you." The imperfect is probably used to express action outside the present narrative (both verbs, "to say"

and "to go away", take a historic / narrative present tense), in this case, action in the recent past. Note that here John is using the term "the Jews" to refer to unbelieving Israel, particularly the Jewish religious authorities.

**ὑπάγεις [ὑπάγω]** pres. "**you are going back**" - [AND AGAIN] YOU GO AWAY [THERE]. Expressing intention, "do you intend / plan to go"; "are you planning to go back?", TEV.

#### v9

The reason the man does not stumble is because the sunlight helps him see where he is going. The Greek is often translated literally to help underline the allusion to Christ, the light of the world. Yet, does Jesus intend this allusion? Surely, the proverb is about the wisdom of actions that are based on knowledge. Jesus knows what he is doing and the disciples should recognize this by now.

**οὐχι** "not" - [JESUS ANSWERED] NOT. This negation is used to introduce a question expecting a positive answer. "A day has twelve hours, doesn't it?" TEV.

**της ἡμέρας [α]** gen. "[**twelve hours**] of daylight" - [TWELVE HOURS ARE THERE] OF THE DAY? The genitive is adjectival, partitive / wholative - Novakovic classifies the genitive as temporal, "during the day."

**εάν** + subj. "-" - IF [ANYONE WALKS]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true; "if, *as may be the case*, ..... *then* [he does not stumble]" "If a person walks while it is light, they will not stumble."

**ἐν** + dat. "**by [day] / in [the daytime]**" - IN [THE DAY HE DOES NOT STUMBLE]. Temporal use of the preposition; "daytime", JB.

**ὅτι** "for" - BECAUSE. Introducing a causal clause explaining why a person who walks in daytime does not stumble; "because ....."

**του κοσμου [ος]** gen. "[**this**] world's [light]" - [HE SEES THE LIGHT] OF [THIS] WORLD. The genitive is adjectival, possibly verbal, objective, "the light *shining on* the world", or even possessive. "If a man walks in the daytime, he does not stumble, because he has the daylight to see by", Phillips.

#### v10

**εάν** + subj. "-" - [BUT] IF [ANYONE WALKS AROUND]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true; "if, *as may be the case*, ..... *then* [he stumbles]."

**ἐν** + dat. "**at [night]**" - IN [THE NIGHT HE STUMBLES]. Temporal use of the preposition; "during the night."

**ὅτι** "for" - BECAUSE. Introducing a causal clause explaining why a person walking during the night is likely to stumble.

**εν** "[he has no light]" - [THE LIGHT IS NOT] IN [HIM]. Local, expressing space. Although some translations head in a theological direction, "the light is not in him", ESV, the sense is "on", there is no light shining on him enabling him to see where he is walking; "he cannot see where he is going", Phillips.

#### v11

The ambiguous statement "our friend Lazarus has fallen asleep" is an interesting euphemism for death and one that is taken up by Paul in his epistles. The image of "asleep in the arms of Jesus" is one often used by believers to describe the condition of a deceased loved-one awaiting the day of resurrection. It reflects something of the idea that deceased believers are not bound by time. Jesus' words to the thief, "this evening you will be with me in paradise", reminds us of this reality. Both the dead and the living must await the day of resurrection at Christ's return, but even now we reign with Christ in eternity. We may be bound by time, but God isn't! Given that describing the condition of deceased believers is fraught, there is no better way than see them "asleep in the arms of Jesus."

**αυτοις** dat. pro. "[he went on to tell] them" - [THESE *things* HE SAID, AND AFTER THIS HE SAID] TO THEM. Dative of indirect object.

**ἡμων** gen. pro. "**our [friend]**" - [LAZARUS, THE FRIEND] OF US [HAS FALLEN ASLEEP]. The genitive is adjectival, relational. "Friend of us" stands in apposition to "Lazarus. "Our friend" is probably not being used to indicate that he is a disciple.

**αλλα** "**but**" - Strong adversative / contrastive.

**ινα** + subj. "**to**" - [I AM GOING] THAT. Introducing a final clause expressing purpose; "in order to awaken him."

**εξυπνισω** [**εξυπνιζω**] aor. subj. "**wake [him] up**" - I MAY AWAKEN [HIM]. "I will go and wake him", NEB.

#### v12

The disciples are rightly confused; if Lazarus is sleeping off his illness he can wake up by himself - they do not need to put themselves in harm's way.

**ουν** "-" - THEREFORE. Inferential, establishing a logical connection, "so".

**αυτω** dat. pro. "**[replied]**" - [THE DISCIPLES SAID] TO HIM. Dative of indirect object.

**ει** + ind. "**if**" - IF [HE HAS FALLEN ASLEEP]. Introducing a 1st. class / real conditional clause where the proposed condition is assumed to be true; "if, *as is the case*, ..... *then* [he will be healed]. "If he's just sleeping off his illness then he will wake up in good time."

σωθησεται [σωζω] fut. pas. "**he will get better**" - HE WILL BE HEALED. We may have a play on words here, "sleep" / "saved"; the disciples have taken Jesus' "asleep" literally; "He will get well", TEV, "recover", REB.

### v13

In an editorial note, John points out that the disciples have not understood Jesus' metaphorical use of the word "sleep".

δε "-" - BUT/AND. Transitional, here indicating an editorial note.

περι + gen. "**of [his death]**" - [JESUS HAD SPOKEN] CONCERNING [THE DEATH OF HIM]. Expressing reference / respect; "with respect to his death."

ὅτι "-" - [BUT/AND THOSE MEN SUPPOSED] THAT. Introducing a dependent statement of perception expressing what the disciples thought.

του ὕπνου [ος] gen. "**natural sleep**" - [ABOUT THE SLEEP] OF SLEEP [HE SPEAKS]. The genitive is adjectival, expegetical, limiting κοιμησεως, "sleep" by specifying it, "sleep *which is just normal* sleep"; "sleep *in the sense of* slumber", NAB.

### v14

οὖν "so" - THEREFORE. Transitional, "Then Jesus told them plainly", ESV, or inferential, establishing a logical connection, "so, consequently."

τοτε adv. "**then**" - THEN [JESUS TOLD THEM]. Temporal adverb. With οὖν, "so then" = "finally", Harris.

παρησιᾱ [α] dat. "**plainly**" - IN OPEN = OPENLY, CLEARLY. The dative is adverbial, modal, expressing manner. Sometimes with the meaning "boldly"; "Jesus boldly spoke the truth, trusting that His disciples would not fail, but would receive it", Morris.

### v15

The sentence is a little messy and needs reconstructing so as to convey the idea that Jesus is happy that he refrained from attending to Lazarus' need since the miracle he will now perform will serve to encourage faith in the disciples; "and if I am glad I was not there, this is for your sake, that you may learn to believe", Cassirer.

δι [δία] + acc. "**for [your] sake**" - [AND I REJOICE] BECAUSE OF [YOU]. Causal; with the sense "for the sake of you."

ἵνα + subj. "**so that**" - THAT. Here introducing an expegetical clause specifying δι ὑμᾶς, "because of you", "namely ...", so Barrett, Harris, Novakovic; "for your sake, namely, that you may believe (that your faith may be strengthened), I am glad that I was not there (I'm glad that I didn't attend to Lazarus' illness)."

**πιστευσητε [πιστευω]** aor. subj. "**you may believe**" - YOU MAY BELIEVE. The aorist possibly identifies the commencement of belief, "that you may learn to believe", Phillips. Surely not "come to faith", rather the miracle serves as a stimulus to faith. Yet, as Novakovic notes, John only notes the faith-response of the crowd, not the disciples.

**ὅτι** "-" - I REJOICE ..... THAT [I WAS NOT THERE]. Introducing an object clause / dependent statement of perception expressing the content of Jesus **χαίρω**, his state of happiness, namely, that he was not present in Bethany to help Lazarus and this for the sake of the disciples' faith, **ἵνα πιστευσητε**, "that you may believe."

**προς** "[let us go] to [him]" - [BUT LET US GO] TOWARD [HIM]. Expressing movement toward.

## v16

The bravery of Thomas fails to eventuate when the chips are down. He is also somewhat pessimistic, as if the mission is a failure, and that all the disciples can do is hurl oneself at the crushing hand of fate. This statement serves as another example of Johannine ambiguity.

**οὖν** "**then**" - THEREFORE. Here resumptive / transitional, as NIV, or inferential, establishing a logical connection, "So Thomas ...", ESV.

**ὁ λεγόμενος [λέγω]** pres. pas/mid. part. "**(called [Didymus]) / (known as [Didymus])**" - [THOMAS SAID] THE ONE BEING CALLED [DIDYMUS / TWIN]. The participle is adjectival, attributive, limiting "Thomas"; "whose nickname was Twin", TH.

**τοῖς συμμαθηταῖς [ἡς ου]** dat. "**to the rest of the disciples**" - TO THE FELLOW DISCIPLES. Dative of indirect object. Used only here in the NT. The word may underline a common purpose among the disciples such that Thomas is speaking for all the disciples.

**ἵνα** + subj. "**that [we may die with him]**" - [LET US GO AND = ALSO] THAT [WE MAY DIE]. Introducing a final clause expressing purpose. Note the hortatory subjunctive "let us go."

**μετα** + gen. "**with [him]**" - WITH [HIM]. Expressing association / accompaniment.

## v17

iii) Jesus finally arrives at the outskirts of Bethany and spends time speaking with Martha, v17-27. While Mary is with the many mourners in the family home, Martha hears of Jesus' arrival on the outskirts of the village and so goes to meet him. She expresses her faith by making the point that had Jesus been able to come earlier he could have prayed for the healing of Lazarus and her brother would

now be alive. She goes on to affirm Jesus' statement that Lazarus "will rise again", although her mind is on the "resurrection at the last day." Jesus, in preparation for the coming sign, takes to himself the title of "resurrection and life" - Jesus is the one who raises the dead to life, both now and in the last day, enabling them to live forever, to never die. Martha then affirms the truth that faith in Christ is the source of this life, and this because he is the Messiah.

οὖν "-" - THEREFORE. Transitional; "Now when Jesus came", ESV.

ελθων [ερχομαι] aor. part. "**on his arrival**" - [JESUS] HAVING COME. The participle is adverbial, best treated as introducing a temporal clause; "when he arrived", Phillips.

εχοντα [εχω] pres. part. "**had [already been in the tomb]**" - [FOUND HIM] HAVING [ALREADY *been laid to rest* FOUR DAYS IN THE TOMB]. The participle is adjectival, attributive, limiting the pronoun αυτον, "him"; "him who had already been laid to rest." The present tense may imply continuity with regard the burial. Note that there is textual disruption in the case of the adverb ηδη, "already". The mention of Lazarus being buried for four days serves to underline the fact that he is dead - it was commonly held that the soul remained with the body three days before departing.

#### v18

John notes the proximity of Bethany to Jerusalem and thus the presence of many of "the Jews" gathered to mourn with Martha and Mary. If John is using the term "the Jews" to refer to unbelieving Israel, particularly the religious authorities, then the implication is that Jesus is putting himself in danger. Maybe John is using the term "the Jews" here to refer in a general sense to Judeans.

δε "Now" - BUT/AND. Transitional, indicating a step in the narrative, here to the provision of background information. This is also indicated by the use of the imperfect verb to-be ην.

εγγυς + gen. "-" - [BETHANY WAS] NEAR [JERUSALEM].

ως "**less than**" - AS = ABOUT. A particular use of the particle expressing approximation, "about."

σταδιων δεκαπεντε "**two miles**" - FIFTEEN STADIA [AWAY]. 2 miles, approx. 3 kilometres. "Bethany is close to Jerusalem ....."

#### v19

εκ + gen. "[**and many Jews**]" - [BUT/AND MANY] FROM [THE JEWS]. Here serving as a partitive genitive. Included in "the Jews" are relatives, neighbours and friends, but it may be too inclusive to say "many people had come from the city", CEV.

ἐληλυθεισαν [ἐρχομαι] pluperf. "**had come**" - HAD COME [TOWARD MARTHA AND MARY]. Expressing a past event with present ramifications, ie., the Jews had come to Mary and Martha and were still there.

ἵνα + subj. "**to [comfort]**" - THAT [THEY MIGHT CONSOLE, ENCOURAGE, CHEER UP THEM]. Introducing a final clause expressing purpose, "in order that." "To offer them sympathy over their brother's death", Phillips.

περι + gen. "**in the loss of their [brother]**" - ABOUT [THE = THEIR BROTHER]. Expressing reference / respect; "concerning / about their brother."

## v20

The implication given by most translations, and underlined by some (eg., REB), is that both Mary and Martha have become aware of Jesus' arrival, but Mary remains in the family home. Yet, it is likely that John is describing two separate actions. For Martha's actions John uses aorist verbs expressing perfective / punctiliar action - she hears and comes. For Mary, John uses an imperfect verb expressing imperfective / durative action; Mary is "sitting in the house." Her "sitting" is a proper position for mourning and so it is likely that John is telling us that Mary is unaware of Jesus' arrival, since she is at home taking her turn as the family representative in the public grieving process. So, the sense may be, "Mary, on the other hand, was in the family home with the other mourners, unaware that Jesus had arrived."

οὖν "-" - THEREFORE [MARTHA]. Inferential, establishing a logical connection; "So when Martha hears that Jesus was coming", ESV.

ὥς "**when**" - WHEN, WHILE, AS. Here the particle is best treated as temporal, introducing a temporal clause.

ἤκουσεν [ακουω] aor. "**heard**" - SHE HEARD. In the sense of "got wind of the news." "Then Martha, hearing of the arrival of Jesus", Moffatt.

ὅτι "**that**" - THAT [JESUS COMES]. Introducing a dependent statement of perception expressing what Martha heard.

αὐτῷ dat. pro. "[**she went out to meet**] **him**" - [SHE MET UP WITH] HIM - Dative of direct object after the ὑπο prefix verb "to meet up with."

δε "**but**" - BUT/AND [MARY WAS SITTING IN THE HOUSE]. Transitional, indicating a change in subject from Martha to Mary, here relating what Mary was doing; Mary, on the other hand, ...."

## v21

οὖν "-" - THEREFORE [MARTHA SAID TOWARD JESUS]. Here resumptive / transitional, rather than inferential, and so left untranslated.

εἰ + imperf + ἂν "**if**" ..... - IF [*as is not the case*, YOU WERE HERE, *then* THE BROTHER OF ME WOULD NOT HAVE DIED]. Introducing a conditional clause, 2nd.

class / contrary-to-fact, where the proposed condition is assumed to be not true. Martha's words can be taken as critical of Jesus' failure to come to them in their moment of need, but the words are more likely a faith statement. Martha is affirming a regrettable fact, namely, had Jesus been able to get to Lazarus before he died, he would have been able to heal him.

## v22

It is unlikely that Martha is expressing a belief in Jesus' capacity to raise the dead. It is more likely that this verse is simply a reaffirmation of v21. She knows that Jesus could have healed Lazarus if he were present because God listens to him.

ἀλλὰ **"but"** - BUT. Adversative - variant reading.

οἶδα perf. **"I know"** - [EVEN NOW] I KNOW. Extensive perfect. Martha knows and therefore, as a consequence, believes that ....

ὅτι **"that"** - THAT. Introducing an object clause / dependent statement of perception expressing what Martha knows.

καὶ νῦν **"even now"** - NIV follows the bulk of translators on this phrase, but other possibilities exist. "But now - well, I know ...", Moffatt; "but nevertheless", TH.

σοι dat. pro. **"[God will give] you"** - [GOD WILL GIVE] TO YOU. Dative of indirect object.

ὅσα αὐ + subj. **"whatever [you ask]"** - WHATEVER [YOU MAY ASK]. Serving to introduce an indefinite relative clause. Note that with the word "to ask", Jesus never uses the verb αἰτέω of his own prayers, rather, he uses the verb ἐρωτάω. Is John implying a distinction between the two?

## v23

Martha understands Jesus' words as a reference to the resurrection of the dead on the last day.

αὐτῇ dat. pro. **"to her"** - [JESUS SAYS] TO HER. Dative of indirect object. Note the use of the narrative present tense to indicate a change in speaker.

ἀναστήσεται [ἀνίστημι] fut. **"will rise again"** - [THE BROTHER OF YOU] WILL RISE AGAIN. The TEV suggests "will rise to life" to make Jesus' statement more explicit.

## v24

Martha is stating the accepted doctrine of the day held by devout Pharisees; it is not particularly Christian. The *pie in the sky when you die* doctrine is not what Jesus is teaching. Yes, Jesus' eschatology has its forward referencing aspect, the *not yet* element, but as we will see in the next verse, Jesus is not about offering life in the future, but life now; at this point his eschatology is realized, the *now*

element is dominant. The kingdom of God is at hand, not some time in the distant future. Faith in Christ brings with it life in the present, a life which is eternal and cannot be snuffed out by death.

**ὅτι** "-" - [MARTHA SAYS TO HIM, I KNOW] THAT [HE WILL RISE]. Introducing a dependent statement of perception expressing what Martha knows.

**ἐν** "in [the resurrection] at [the last day]" - IN [THE RESURRECTION] IN [THE LAST DAY]. Temporal use of the preposition; "at the resurrection on the last day", Rieu.

## v25

In another I AM saying, v25-26, Jesus tells Martha that he, in himself, is the resurrection, such that those who believe in him already possess the promised new life of the covenant, irrespective of whether they are alive or dead. The promised resurrection of the last day is available in the present to those who believe in Jesus.

**ἡ ἀνάστασις [ἰς ἑως]** "the resurrection" - [JESUS SAID TO HER, I AM] THE RESURRECTION. Predicate nominative. Note the switch from the narrative present to an aorist "said". Jesus is the one who raises the dead to life.

**ἡ ζωὴ [ἡ]** "the life" - [AND] THE LIFE. This predicate nominative is omitted in some manuscripts. It is easy to explain why the phrase would be added, but not why it would be omitted. JB leaves it out. If the reading is original, "resurrection" and "life" maybe the same thing, or maybe "life" explains "resurrection", or maybe "life" simply complements "resurrection." If there is a distinction between the two words, then "resurrection" is a coming to life, v25b, while "life" is a staying alive, never dying, v26a. "Jesus said to her, 'I myself am the resurrection.'"

**ὁ πιστευων [πιστευω]** pres. part. "he who believes" - THE ONE BELIEVING [INTO ME]. The participle serves as a substantive, nominative subject of the verb "will live." The present tense, being durative, may express "everyone who continues to have faith in me", rather than just the descriptive, "believers", which is the likely sense of the aorist form. "Everyone who has faith in me", CEV **καὶ** + subj. "even though" - AND IF, *as may be the case*, [HE SHOULD DIE, *then* HE WILL LIVE]. This crasis, **καὶ** + **εἰ**, introduces a conditional clause, 3rd class, where the condition has the possibility of coming true. The weight of **καὶ** is ascensive, "even", giving a concessive sense to the clause, "even if = although they may die, the person who believes in me will live"; "those who believe in me, even though they die, will live", NRSV.

v26

ὁ ζων [ζωω] pres. part. "**whoever lives [and believes / by believing]**" - [AND] ALL THE ONES LIVING [AND BELIEVING INTO ME]. This participle, as with πιστευων, "believing", may be classified as a substantive or as an adjective, attributive, limiting the adjective πας, "all", when taken as the substantive "everyone"; "everyone who lives and believes in me", ESV. Note how the NIV11 treats it as adverbial, instrumental (certainly makes sense). Schnackenburg, on the other hand, argues that they stand together in a conditional sense such that eternal life requires two conditions, earthly life and faith. It is often argued that "will never die" = "will never die spiritually", ie., a person who is spiritually alive will not face spiritual death, namely, separation from God. Yet, it is more likely referring to resurrection life here and now.

ου μη + subj. "**[will] never [die]**" - NOT NOT [DIES]. A subjunctive of emphatic negation.

εις + acc. "-" - INTO [THE AGE. DO YOU BELIEVE THIS]? Temporal use of the preposition. The phrase "into the age" means "forever".

v27

Johannine ambiguity is maintained by Martha's response. She may not understand about the resurrection life promised by Christ, but she does believe that Jesus is the Christ, the messiah.

αυτω dat. pro. "**[she replied]**" - [SHE SAYS] TO HIM. Dative of indirect object.

εγω "I" - [YES = CERTAINLY LORD] I. Emphatic by position and use.

πεπιστευκα [πιστευω] perf. "**I believe**" - I HAVE BELIEVED. The perfect tense carries the sense of a past believing in Christ that continues; she has believed and continues to believe; "I have learned to believe", Cassirer.

οτι "**that**" - Introducing an object clause / dependent statement of perception expressing the content of her belief.

ο χριστος "**the Christ**" - [YOU ARE] THE CHRIST, MESSIAH, PROMISED SAVIOUR OF ISRAEL, ANOINTED ONE. Predicate nominative.

ο υιος του θεου "**the Son of God**" - THE SON OF GOD. This commonly used term sometimes indicates Jesus' filial association with God, but in the mouth of others can range in meaning from little more than a godly person to someone close to God, but commonly as a title for the messiah, as here. See 5:25.

ο ... ερχομενος "**who was to come [into the world]**" - THE ONE [INTO THE WORLD] COMING. The participle serves as a substantive, standing in apposition to the nominative "Christ"; "the one whom God has determined to send into the world." This is a technical term used in Jewish circles for the messiah, cf., 4:25, 6:14, Matt.11:3, "Who was destined to come into the world", TH,

## v28

iv) Jesus speaks with Mary, v28-37. Mary now learns that Jesus has arrived and goes out to greet him. Like Martha, she expresses her belief that had Jesus been able to come earlier he would have been able to heal Lazarus. Her words are often read as a criticism of Jesus, but they are actually an expression of faith. With everyone crying, Jesus himself gets choked up. Obviously, some of the people read this as a sign of Jesus' frustration and wonder why he couldn't have kept Lazarus from dying.

**ειπουσα [λεγω]** aor. part. "**after she said [this]**" - [AND] HAVING SAID [THIS SHE DEPARTED]. The participle is adverbial, best taken as temporal, as NIV.

**λαθρα** adv. "**aside**" - [AND CALLED MARY THE SISTER OF HER] SECRETLY. Adverb of manner; Spoke to her quietly on the side; "Privately", TEV.

**ειπουσα [λεγω]** aor. part. "**she said**" - HAVING SAID. Attendant circumstance participle expressing action accompanying the verb "called"; "called .... and said", or adverbial, modal, expressing the manner of her call, "called saying."

**παρεσιν [παρειμι]** pres. "**[the teacher] is here**" - [THE TEACHER] IS PRESENT [AND CALLS YOU]. "The teacher is here and is calling for you", ESV.

## v29

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative - Mary's response to the news; "On hearing this ...."

**εκεινη** "-" - THAT WOMAN. John's use again of a distant demonstrative pronoun for a personal pronoun, here referring to Mary; "and she (Mary), when she heard *this news*."

**ως** "**when [Mary heard this]**" - WHEN [SHE HEARD]. Here the conjunction is temporal, introducing a temporal clause, as NIV.

**ταχυ** adv. "**[she got up] quickly**" - [AROSE] QUICKLY [AND WAS COMING TOWARD HIM]. The accusative adjective, "quick" is used here as an adverb of manner, "quickly" = "without delay." Note the passive verb "to arise" is a mediopassive; she wasn't pulled up, but "she sprung to her feet", Phillips.

## v30

Schnackenburg suggests that Jesus stayed outside the village so that he could speak with Martha and Mary privately.

**δε** "**now**" - BUT/AND. Transitional, serving to introduce a further step in the narrative, here backgrounding indicated by the use of the pluperfect verb "to enter"; "now Jesus had not yet come into the village."

**ουπω** adv. "**[Jesus had] not yet [entered]**" - [JESUS HAD] NOT YET [COME INTO THE VILLAGE]. Adverb of time introducing a temporal clause. Possibly

"arrived at", TEV. Jesus is obviously stalled on the outskirts of the village, or moving very slowly toward it.

**αλλ [αλλα] "but"** - BUT. Strong adversative in a counterpoint construction; "not yet come into the village, but was still in the place ....

**ἔτι** adv. "**still**" - [HE WAS] STILL. Temporal adverb.

**εν + dat. "at [the place]"** - IN [THE PLACE]. Local, expressing space.

**όπου "where"** - WHERE. Locative conjunction, expressing position.

**αυτω** dat. pro. "**[had met] him**" - [MARTHA MET] HIM. Dative of direct object after the **υπο** prefix verb "to meet up with."

### v31

The mourners assume Mary is making a move to the grave and so follow her. This brings "the Jews" in on the miracle, although the sign is not for them - this sign is not for unbelievers, but believers. "The Jews" have had their messianic signs and rejected them - the messianic debates are over. All this sign does is prompt a murderous reaction from "the Jews" (unbelieving Israel). Still, some of "the Jews" do believe, v45.

**ουν "-"** - THEREFORE. Best viewed here as transitional and so left untranslated.

**ιδοντες [ειδον]** aor. part. "**when [the Jews] ..... noticed**" - [THE JEWS, THE ONES BEING IN THE HOUSE AND COMFORTING HER] HAVING SEEN. The participle is adverbial, best treated as introducing a temporal clause, as NIV.

**οί οντες [ειμι]** pres. part. "**who had been**" - THE ONES BEING. The participle serves as an adjective, attributive, limiting "Jews", as NIV.

**μετ [μετα]** + gen. "**with [Mary]**" - WITH [HER]. Expressing association / accompaniment.

**παραμυθουμενοι [παραμυθεω]** pres. part. "**comforting**" - COMFORTING, CONSOLING. The participle could be viewed as adverbial, modal, expressing the manner in which the Jews were "being with" Mary, "Condoling her", Phillips, "consoling her", ESV, but given the coordinative **και**, the participle stands with **οί οντες**, "the ones being"; "the Jews who were with her in the house and who were consoling her."

**ότι "-"** - THAT [MARY QUICKLY ROSE UP AND WENT OUT]. Introducing an object clause / dependent statement of perception expressing what they "noticed"; "saw that she had risen quickly and gone away", Cassirer.

**ταχως** adv. "**how quickly**" - Modal adverb.

**αυτη** dat. pro. "**[they followed] her**" - [FOLLOWED] HER. Dative of direct object after the verb **ακολουθεω**, "to follow after."

δοξάντες [δοκεω] aor. part. "**supposing**" - HAVING SUPPOSED, THOUGHT. The participle is adverbial, probably causal, introducing a causal clause; "because they imagined that ...." "As they imagined", Moffatt. A variant has "saying".

ὅτι "-" - THAT. Introducing an object clause / dependent statement of perception expressing what "the Jews" supposed; "in the belief that she was on her way to the tomb", Cassirer.

ἵνα + subj. "**to [mourn there]**" - [SHE IS GOING TO THE TOMB] THAT [SHE MIGHT WEEP THERE]. Introducing a final clause expressing purpose; "in order that she might weep there", TH. Possibly "wail".

### v32

Mary uses exactly the same words as Martha, v21. On seeing Jesus, Mary prostrates herself before him, ie., does obeisance.

οὖν "-" - THEREFORE. Transitional, "now", or just left untranslated, as NIV; "Now when Mary came ....", ESV.

ὥς "**when**" - [MARY] WHEN [SHE CAME]. Introducing a temporal clause.

οὔπου "**where**" - WHERE [JESUS WAS]. Locative use of the conjunction.

ἰδουσα [ὁραω] aor. part. "**and saw**" - SEEING [HIM SHE FELL TOWARD THE FEET OF HIM]. Attendant circumstance participle expressing action accompanying the verb ἦλθεν, "came ... and saw", or adverbial, temporal, "when she saw ....."

λεγουσα [λεγω] pres. part. "**and said**" - SAYING [TO HIM]. Attendant circumstance participle expressing action accompanying the verb "fell", "fell at his feet and said", or adverbial, modal, "fell at his feet saying."

εἰ + imperf. ind. .... **αν** + aor. ind. "**if**" - IF *as is not the case* [YOU WERE HERE, *then* MY BROTHER WOULD NOT HAVE DIED]. Introducing a conditional clause 2nd. class / contrary-to-fact, where the proposed condition is assumed to be untrue.

### v33

John tells us that Jesus was troubled by the sorrow expressed by Mary and "the Jews." For Jesus' emotion, John chooses the word **ενεβριμῆσατο**. Translations of the word are many and varied, but the majority align with Louw & Nida's classic definition of "an intense, strong feeling of concern", while avoiding their "often with the implication of indignation", as NIV; "When Jesus saw how she and the Jews who had come with here were wailing, he gave way to such distress of spirit as made his body tremble", Rieu; "terribly upset", CEV; "profoundly moved", Morris. Jesus could be shedding tears of frustration; no one has yet grasped in what sense he is the resurrection. Yet, both Barrett and Beasley-Murray argue for an angry edge to Jesus' emotions. The word is often

used to express deep feelings of anger, and anger may well be the emotion here, given that Jesus is confronted by Satan's trump card, namely, death.

**οὖν** "-" - THEREFORE. Transitional, left untranslated, or inferential, establishing a logical connection, "so when Jesus saw her weeping."

**ὥς** "**when**" - Here serving to introduce a temporal clause.

**κλαιουσάν** [**κλαιῶ**] pres. part. "**[saw her] weeping**" - [JESUS SAW HER] WEEPING [AND THE JEWS HAVING COME WITH HER] WEEPING. The participle serves as the complement of the accusative direct object "her", standing in a double accusative construction.

**τοὺς συνελθόντας** [**συνερχομαι**] aor. part. "**[the Jews] who had come along with**" - [AND THE JEWS] HAVING COME WITH. The participle is adjectival, attributive, limiting "Jews", as NIV.

**αὐτῇ** dat. pro. "**her**" - HER [WEEPING, HE WAS DEEPLY MOVED]. Dative of direct object after the **συν** prefix verb "to come together with."

**τῷ πνεύματι** [**αἰσῶς**] dat. "**in spirit**" - IN THE/HIS SPIRIT. The dative is local, as NIV. Identifying the seat of a person's emotions, so for us, "heart" would be a better word to use, "his heart was touched", TEV.

**εταράξεν** [**ταράσσω**] aor. "**troubled**" - [AND] TROUBLED, DISTURBED [HIMSELF]. Used with the reflexive pronoun, so literally "he troubled himself"; "he shuddered", Brown; "he was visibly distressed", Phillips.

### v34

**τεθεικατε** [**τιθημι**] perf. "**have you laid**" - [AND HE SAID WHERE] HAVE YOU PLACED, PUT [HIM]. John has chosen the perfect tense to express an action in the past with continuing results; "Where have you buried him?" TEV.

**ερχου και ιδε** "**come and see**" - This construction is somewhat conditional; "if you come then you will see", see Novakovic.

**λεγουσιν** [**λεγω**] pres. "**they replied**" - THEY SAY. John has chosen the present tense (historic / narrative present) to indicate narrative transition, here, to a new speaker.

**αὐτῷ** dat. pro. "-" - TO HIM [LORD, COME AND SEE]. Dative of indirect object.

### v35

We remain unsure whether these are tears of sorrow, frustration, or anger. Given the response of the onlookers in v36, sorrow may seem likely, but often John describes the response of "the Jews" as at least inadequate, if not downright perverse. So v36 could carry the comment, "If only you knew!" Their response in v37 is particularly perverse.

**εδακρυσεν** [**δακρυω**] "**wept**" - [JESUS] SHED TEARS. A hapax legomenon (once only use in the NT). Although the NIV etc. has "wept" for Mary and Jesus,

Mary is "wailing", while Jesus is simply shedding a tear. "Jesus was choked up" [because real men don't cry!!!].

### v36

**οὖν** "**Then [the Jews said]**" - THEREFORE [THE JEWS WERE SAYING]. Here transitional / resumptive, also indicated by the use of the imperfect verb "to speak." "The people said to one another."

**ιδε** "**see**" - LOOK, BEHOLD, PAY ATTENTION. This interjection can introduce an imperatival clause, but a statement probably carries the sense better, "how dearly he must have loved him", REB.

**πως** "**how [he loved him]**" - HOW [FOND HE WAS OF HIM]! This interrogative adverb is obviously exclamatory here.

### v37

This response by "the Jews" is devoid of faith. Their response in v36 may be described as inadequate; their response here is downright perverse. The healing of the blind man (ch. 9) and Jesus' ongoing debate with the religious authorities, ended in him only just avoiding being stoned. Their comment regarding the healing of Lazarus, is surely cynical. It is the raising of Lazarus that signs Jesus' death warrant.

**δε** "**but**" - BUT/AND. Transitional, indicating a step in the narrative to a counter view, "but ....."

**ἐξ [ἐκ]** + gen. "**[some] of [them]**" - [SOME] OF [THEM SAID]. Here serving instead of a partitive genitive.

**οὐκ** "**[could] not**" - [WAS] NOT [ABLE THIS MAN]. This negation expects an answer in the affirmative.

**ὁ ανοιξας [ανοιγω]** aor. part. "**he who opened**" - THE ONE HAVING OPENED [THE EYES OF THE BLIND MAN]. The participle serves as a substantive standing in apposition to **οὗτος**, "this / this man." Morris suggests that this is a sincere comment made by those who have interpreted Jesus' tears as a sign of frustration; contra above. "He gives sight to the blind. Why couldn't he have kept Lazarus from dying?" CEV.

**ποιησαι [ποιεω]** aor. inf. "**have kept**" - TO DO *something*. The infinitive is complementary, completing the sense of the verb "was [not] able"; "was not this man able ..... to do *something for Lazarus* that he also ("in turn", Harris) should not die."

**ινα** + subj. "**[this man from dying]**" - THAT [AND = ALSO THIS MAN SHOULD NOT DIE]. Here introducing a final clause expressing purpose, "in order that", or consecutive expressing result, "so that / with the result that." The conjunction

καί, "and", is adjunctive here, "also", but possibly ascensive, "even"; "stopped Lazarus dying too", Barclay.

### v38

v] Jesus visits the cemetery where Lazarus has been laid to rest and raises him from the dead, v38-44. Jesus now moves to the grave and asks for the coverstone to be removed. Martha knows for sure that Lazarus is dead and makes the point that a four-day old dead body will smell. Since it was commonly believed that the soul left the body after three days, Lazarus is now nothing more than a decomposing corpse. Jesus reminds Martha that he has just promised her that she would experience the powerful hand of God. Jesus now enacts this promise in his last and most amazing sign. First, he declares his assurance of the Father's cooperation in the sign. Then, in an aside, Jesus notes that such a declaration serves only to drive home the sign to the onlookers and so help them come to faith. He then summons Lazarus, who stumbles out of the grave in his grave cloths and with a towel wrapped around his head. In the face of such an amazing sign, many believe, v45.

οὕν "-" - THEREFORE. Transitional, as NIV; "Then Jesus, deeply moved again, ...", ESV.

εμβριωμενος [εμβριωομαι] pres. mid. part. "[**once more**] **deeply moved**" - [AGAIN] BEING DEEPLY MOVED. The participle is adverbial, best treated as causal, "because he was deeply moved." For the meaning of this verb see the introductory notes for v33. "Jesus was once more shaken with emotion as he reached the tomb", Rieu.

ἐν + dat. "-" - IN [HIMSELF]. Local, space, metaphorical. Note how "in himself" replaces "in the spirit", v33. "Within himself."

σπηλαιον [ον] "**a cave**" - [COMES TO THE TOMB, BUT/AND IT WAS] A CAVE, DEN, HIDEOUT. Predicate nominative. The common shape of a grave was a vertical shaft, but it is unclear whether John intends this word to describe such a hole.

λιθος [ος] "**stone**" - [AND] A STONE. Nominative subject of the verb "to lie upon." Used to keep animals away from a corpse.

ἐπ [επι] + dat. "**across [the entrance]**" - [WAS LAYING UPON] UPON = AGAINST, ACROSS [IT]. Spatial. Typical repetition of a prepositional prefix, here ἐπι for the verb ἐπεκειτο, "to lie upon."

### v39

Luckily for Lazarus, the Jews did not mummify their dead; in mummification they throw away some of the less vital organs, eg., the brains!

αρατε [αιρω] aor. imp. "**take away [the stone]**" - [JESUS SAYS] LIFT [THE STONE]. Aorist implies immediacy, do it now.

του τετελευτηκοτος [τελευταω] gen. perf. part. "**[the sister] of the dead man**" - [THE SISTER] OF THE ONE HAVING DIED [MARTHA, SAYS TO. HIM]. The participle serves as a substantive, while the genitive is adjectival, relational. "Martha" stands in apposition to "sister". The dative pronoun "to him" serves as a dative of indirect object..

οζει [οζω] "**there is a bad odour**" - [LORD, ALREADY] HE STINKS, SMELLS. The usual anointing of the body would not cover the smell of decomposition. This observation serves to underline the fact that Lazarus had indeed died.

γαρ "**for**" - Introducing a causal clause explaining why it is assumed that the body will smell.

τεταρταιος adj. "**[he has been there] four days**" - [IT IS] FOURTH. Predicate adjective asserting a fact about the subject, "he is a fourth day man", Morris. "It is already four days since he died", Cassirer.

#### v40

In typical fashion, John does not repeat the previous promise made to those who believe, v25-26, but restates the nub of it. "You will see how powerful God is", TH, in that you will witness a sign that proclaims that those who believe are alive, raised already in Christ, and will never again die.

αυτη dat. pro. "**[Jesus said]**" - [JESUS SAYS] TO HER. Dative of indirect object.

ουκ "**[did I] not**" - [DID I] NOT. The negation expects an answer in the affirmative.

σοι dat. pro. "**[tell] you**" - [SAY] TO YOU. Dative of indirect object.

οτι "**that**" - THAT. Introducing an object clause / dependent statement of indirect speech, expressing what Jesus had said.

εαν + subj. "**if**" - IF [YOU BELIEVED]. Introducing a conditional clause 3rd class, where the proposed condition has the possibility of coming true; "if, *as may be the case*, .... *then* ...."

του θεου [ος] gen. "**[the glory] of God**" - [YOU WILL SEE THE GLORY] OF GOD? The genitive is adjectival, descriptive, idiomatic / source, "the glory radiating from God", or verbal, subjective, "the glory radiated by God", or even verbal, objective, "glorification of God, God glorified", so Novakovic, Harris. Of course, we may just classify the genitive as possessive, identifying God's possession of a derivative characteristic, namely "glory". This miracle "constituted an occasion for God's glory to be revealed", Kostenberger; it is an event which "displays the glory of God", Carson, serves as "a manifestation of the glory of God", Barrett.

#### v41

Before calling Lazarus from the grave, Jesus gives thanks to the Father for answering his prayer. The aorist verb **ακουσας**, "you heard", indicates that we are dealing with a particular prayer, either past or present, that is unrecorded - the verb "expresses the absolute confidence of Jesus that his prayer will be granted", Barrett. The prayer would be for the raising of Lazarus. We may be dealing with a proleptic aorist where the prayer is still future, but the outcome is assured. Is the prayer, "Lazarus, come out"? Such language is typical of Jesus healings. Yet it seems more likely that Jesus is giving thanks for the realization of guidance already received with respect to Lazarus, ie., the Father has revealed his will on the matter, Jesus has prayed for its fulfillment, and now he gives thanks that the Father has already heard his prayer - effective prayer is always based on the will of God. So, Jesus gives thanks prior to his faith-act so that "they may believe that you sent me."

**ουν** "so" - THEREFORE. Inferential, establishing a logical connection, as NIV.

**ηραν τους οφθαλμους ανω** "[Jesus] looked up" - [THEY LIFTED THE STONE AND JESUS] LIFTED THE EYES UP [AND SAID]. "Looked heavenward", "looked up toward heaven", CEV; a common attitude in prayer, cf. 17:1.

**ευχαριστω [ευχαριστω]** pres. "I thank" - [FATHER] I THANK. A continuous action of thanking.

**σοι** dat. pro. "you" - Dative of direct object after the verb "to give thanks."

**οτι** "that" - Introducing a causal clause explaining why Jesus is giving thanks, namely, because the Father has heard him; "How thankful I am to you for listening to me", Cassirer.

**μου** gen. pro. "me" - [YOU HEARD] ME. Genitive of direct object after the verb "to hear."

#### v42

Moffatt has this verse in parenthesis. It functions as a comment on Jesus' thanksgiving and is therefore somewhat misleading if left as the continuation of direct speech from v41b, as NIV. At best, the verse is an aside - a personal interchange between Jesus and the Father which is channelled by John.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative, here to an aside.

**εγω** pro. "I" - The personal pronoun is emphatic by use and position.

**ηδεν [οιδα]** pluperf. "I knew" - I HAD KNOWN. Used as an imperfect expressing a previous knowing. Jesus was well aware that the Father would act on / support his call for Lazarus to rise from the dead.

**ὅτι** "that" - THAT [ALWAYS]. Introducing an object clause / dependent statement of perception expressing what Jesus is aware of.

**μου** gen. pro. "[hear] me" - [YOU HEAR] ME. Genitive of direct object after to verb "to hear."

**ἀλλὰ** "but" - Adversative / contrastive, as NIV.

**δια** + acc. "[I said this] for the benefit of [the crowd / people]" - BECAUSE OF [THE CROWD]. Causal, but with the sense "on account of / for the sake of" = "for the benefit of."

**τον περιεστώτα [περιστημι]** perf. part. "standing here" - HAVING STOOD AROUND. The participle is adjectival, attributive, limiting "crowd"; "the crowd which had gathered."

**ἵνα** + subj. "that" - [I SAID THE THANKSGIVING] THAT [THEY MAY BELIEVE]. Introducing a final clause expressing purpose, "in order that ..." Jesus gave thanks for the miracle before it was performed "so that / in order that" the people might "believe". Again note, the content of belief is defined.

**ὅτι** "that [you sent me]" - THAT [YOU SENT ME]. Introducing a dependent statement of perception expressing the content of the belief, namely, "that you sent me.", ie., that the crowd might know the source of the miraculous power active in raising Lazarus from the dead.

#### v43

**ειπων [λεγω]** aor. part. "when he had said [this]" - [AND THESE THINGS] HAVING SAID. The participle is adverbial, best taken as temporal, as NIV.

**εκραυγασεν [κραυγαζω]** "called" - SHOUTED, CRIED OUT LOUDLY. Probably serving to express a forceful command by Jesus.

**φωνη [η]** dat. "in a [loud] voice" - IN A [GREAT] VOICE [HE CRIED OUT]. The dative may be viewed as instrumental, means, "by means of", or adverbial, modal, expressing manner, modifying "called", "with a loud voice." The preposition **μετα** + acc. was beginning to replace this construction. "He cried out with a loud voice", ESV.

**εξω** + gen. "[come] out" - [LAZARUS, HERE / COME] OUTSIDE. Adverb of place. A literal translation of the interjection "here" and the adverb "outside", works quite well, "Here! outside!"

#### v44

The image of Lon Chaney doing his thing in the Mummy's Curse may be a disturbing memory for some! Anyway, Lazarus walks out / crawls out / climbs out of the tomb wrapped in typical Jewish burial attire.

**ὁ τεθνηκως [θνησκω]** perf. part. "the dead man" - [CAME OUT] THE ONE HAVING DIED. The participle serves as a substantive, the perfect tense serving to

underline a past circumstance with ongoing consequences, ie., Lazarus died and is dead [but now walks]. "The man who had died", ESV.

δεδεμένος [δεω] perf. part. "**wrapped**" - HAVING BEEN BOUND [THE FEET AND THE HANDS IN SHEETS OF CLOTH]. The participle is adjectival, predicative, asserting a fact about "the one having died"; "Out came the dead man bound hand and foot with cloth sheets, and his face covered with a small towel." The accusatives "hands" and "feet" are probably adverbial, reference / respect; "bound with respect to his feet and hands." "Bound" certainly reflects the common meaning of this verb, but the so called "with strips of linen" (a dative of means) is actually **κειριαίς**, "with sheets", even just "grave cloths." Possibly "covered" or "draped over" would be better. Note the typical cloth / towel covering the face. It is **περιεδεδετο**, "wrapped around" around the head. The prefix **περι** "around" makes this clear.

**σουδαριῷ [ος]** dat. "**a cloth [around his face]**" - [AND THE FACE OF HIM HAVING BEEN BOUND AROUND] IN A SMALL CLOTH. Again, the dative is instrumental, expressing means, "by means of ..."

**αυτοῖς** dat. pro. "[**Jesus said**] **to them**" - [JESUS SAYS] TO THEM. Dative of indirect object.

**ὑπάγειν [ὑπάγω]** pres. inf. "**let him go**" - [UNTIE HIM AND ALLOW HIM] TO GO. The infinitive is complementary, completing the sense of the verb "to allow."

## 11:45-57

### The Ministry of Messiah, 2:1-12:50

#### 7. Jesus the Resurrection and the Life, 11:1-12:36

##### ii] The plot to kill Jesus

##### Synopsis

Jesus' public ministry has come to an end and his inevitable glorification is at hand. Although many of "the Jews" have responded positively to the raising of Lazarus, the religious authorities are determined to have Jesus executed. For the present, Jesus seeks sanctuary in the village of Ephraim, but the Passover draws near and so it is time for Jesus to confront unbelieving Israel.

##### Teaching

Jesus dies, not just for the people of Israel, but for the lost and broken children of God.

##### Issues

i] Context: See 11:1-44.

ii] Background: Jesus has sought sanctuary in the village of Ephraim some 30km north of Jerusalem, identified today by the village of Et-Taïyibeh. Jesus remains in the village before moving to Bethany six days before the Passover. Preparations for the Passover in Jerusalem are underway, and pilgrims wishing to undertake the necessary six days of purification have already started to move into town. Purification rituals are necessary for those Jews who reside in Gentile areas and have inadvertently become ritually unclean. For example, it was common for Gentiles to bury their dead beside their property and this would render their Jewish neighbour ritually unclean. At the time of Passover, the population of Jerusalem moves from one hundred thousand to upward of one million.

John records Jesus' attendance at three Passover festivals. It is estimated that this last Passover was in the year 33AD. The estimated date for the birth of Jesus is 4BC, making him around 37 years old at the time of his death.

iii] Structure: *The plan to kill Jesus:*

The twofold reaction to the raising of Lazarus, v45-46;

The extraordinary meeting of the Sanhedrin, v47-53;

"It's better to have one man die for the people."

Jesus seeks sanctuary in the village of Ephraim, v54;

Jerusalem prepares for the Passover, v55-57;

"Surely he won't come to the festival?"

iv] Interpretation:

With the raising of Lazarus, Jesus' public ministry has come to an end. In fact, although the miracle was a public act, one in which πολλοί, "many", of "the Jews" came to accept that Jesus is Israel's promised messiah, it was primarily a sign for his followers - Jesus himself is the resurrection, the source of life eternal. Believers don't have to wait till the last day to be raised to life. So, the focus of Jesus' ministry is now on his disciples and his own glorification.

In a classic "*He's a nice bloke BUT ....*", John notes that the raising of Lazarus has prompted "many" to accept Jesus' messianic credentials (although miracle-based faith is frail, to say the least), but there is another response with even greater significance; "some" prompt the Pharisees to call a meeting of the Sanhedrin to deal with *the Jesus problem*. The meeting resolved that action had to be taken against this messianic pretender otherwise he would inevitably stir up the populous in a revolt against the Roman authorities, a revolt which can only result in the destruction of the nation and the temple - but what action?

In a moment of Johannine irony, Caiaphas the High Priest becomes the man of the moment. He was a political appointment, his father-in-law Annas having been deposed by the Roman authorities in 15AD. Many Jews still saw Annas as the High Priest, but Caiaphas wore the robes. He shows his political cunning at the meeting by pointing out that it was far better to sacrifice the life of one individual for the welfare of the nation, rather than that the whole nation should face destruction. As far as John is concerned, the words of Caiaphas are prophetic, v51. Jews of the time actually believed that the High Priest had prophetic powers, and so in his own unique way Caiaphas reveals that Jesus will die for his people Israel. Yet, not just Palestinian Jews, but an ingathering of the Jews of the Diaspora, the scattered and lost children of God, v52. With these words we are again reminded of John's intended readers, namely, Hellenistic Jews scattered throughout the Roman Empire. Of course, the incoming of the remnant includes the Gentiles, such that both Jew and Gentile gather at Mount Zion in the new Jerusalem, cf., Isa.2:2-3, 56:6-8, 60:6, Zech.14:16. So, we proceed to Christ's death and the creation of a universal people of God.

With the Sanhedrin meeting to decide Jesus' fate, Jesus and his disciples head for the hill country north of Jerusalem and seek sanctuary in the village of Ephraim, v54. In the meantime, pilgrims are streaming into Jerusalem in preparation for the Passover. Given recent events, the population is swirling with the latest news on the man from Galilee. The general feeling is that Jesus will not come to the festival and perform yet

another miracle, and this because the religious authorities have made it clear that they intend to arrest him.

### Text - 11:45

The plan to kill Jesus, v45-57. i] The reaction to the raising of Lazarus - belief and unbelief, v45-46. Again, John uses the term "the Jews" in a slightly more neutral sense than usual. None-the-less, **τινες**, "some" of them follow their usual pattern of behaviour and report the incident to the Pharisees, who respond by calling together the Sanhedrin. John tells us that **πολλοι**, "many", of the others responded positively although we can't put too much weight of their "seeing" and "believing". The verb **θεαομαι**, "to see", and the verb **πιστευω**, "to believe", often mean the same, such that seeing is believing, much in the same as "knowing" Jesus is "believing" Jesus. None-the-less, John may be making the point that the belief of these Jews is dependent on their having seen a sign / miracle. A faith based on signs is not very substantial. The sign may have served to verify Jesus' messianic credentials, but it is unlikely that they have come to realize that Jesus in himself is the resurrection, the pathway to life eternal.

**ουν** "therefore" - THEREFORE. Inferential, drawing a logical conclusion, as NIV.

**εκ** + gen. "[many] of [the Jews]" - [MANY] FROM [THE JEWS]. The preposition serves here instead of a partitive genitive.

**οι ελθοντες [ερχομαι]** aor. part. "who had come" - THE ONES HAVING COME. The participle serves as a substantive, and along with "the ones having seen", stands in apposition to **πολλοι**, "many"; "many of the Jews, those who had come to Mary, and who witnessed what he did, believed in him."

**προς** + acc. "to visit [Mary]" - TOWARD [MARY]. Spatial, expressing movement toward. Most translations add "visit". The RSV has "with", denoting a friendly relationship between Mary and her friends, and therefore referring to the people who came with Mary from the house to the graveside. This does solve the problem of why Martha isn't included with Mary, assuming that the people came to visit both of them.

**θεασαμενοι [θεαομαι]** aor. part. "[and] had seen" - [AND] HAVING SEEN. With the coordinating **και** this substantive participle stands with "the ones having come ....."; "many of the Jews who had come to visit Mary and who had seen what Jesus did", Barclay.

**ὃ** neut. pl. pro. "what" - the things WHICH [HE DID]. The relative pronoun introduces a headless relative clause. "Observed what Jesus did", Phillips goes with the less supported singular variant which certainly makes more sense than the plural.

εἰς + acc. "[believed] in [him]" - [BELIEVED] INTO [HIM]. There is probably no distinction between believing εἰς, "into", or ἐν, "in", but possibly εἰς expresses the object of faith.

#### v46

δε "but" - BUT/AND. Transitional, indicating a step in the narrative to an adverse observation, as NIV.

ἐξ [εκ] + gen. "[some] of [them]" - [SOME] FROM [THEM WENT AWAY TOWARD THE PHARISEES]. The preposition serves in the place of a partitive genitive, as NIV. Some of the "Jews", meaning, "some of the people". Morris suggests some other Jews, not those who came to be with Martha and Mary, but it is more likely that "many" believe, but "some" do not, and it was they who went to the "Pharisees." Of course, the Sanhedrin includes many others who are not Pharisees, but the Pharisees make up a significant party within the Sanhedrin.

αὐτοῖς dat. pro. "[told] them" - [AND SAID] TO THEM. Dative of indirect object.

ὃ pro. "what" - *the things* WHICH [JESUS DID]. The relative pronoun introduces a headless relative clause which stands as the direct object of the verb "to say." "Went off to the Pharisees to report what had been done by Jesus", Cassirer.

#### v47

ii] The extraordinary meeting of the Sanhedrin, v47-53. The Pharisees organize an extraordinary gathering of religious officials to deal with *the Jesus problem*. It is likely that the gathering is not an official meeting of the Sanhedrin, but more like an ad hoc gathering of like-minded officials to deal with a thorny problem - a messiah-like individual who performs messiah-like miracles, someone who may very easily stir up a rebellion against Rome. Faced with the issue they are left with a conundrum - he performs many signs. Still, Caiaphas the high priest has a solution - a sacrificial lamb / a scapegoat.

οὖν "then" - THEREFORE. Transitional, as NIV, or inferential, establishing a logical connection, "So the chief priests and Pharisees gathered ....", ESV.

συνεδριον [ον] "[a meeting of] the Sanhedrin" - [THE CHIEF PRIESTS AND PHARISEES GATHERED TOGETHER = ASSEMBLED] A SANHEDRIN. One would expect the use of an article, "the Sanhedrin", but Keener suggests an "ad hoc council" meeting. "Accordingly, the religious authorities called a council meeting."

ελεγον [λεγω] imperf. "they asked" - [AND] WERE SAYING [WHAT DO WE = ARE WE DOING]. The imperfect is used to give semantic weight to the question, so Novakovic. The question may be deliberative, "What are we going to do **ὅτι**

(for / because) this man is working many miracles?", so ESV, Brown. On the other hand, the question may be rhetorical, "What are we doing = accomplishing *by the paltry steps we have taken so far* ὅτι (now that / given that / such that / about the fact that) this man is working miracles?", as NIV, so Carson, Morris, Barrett. The answer is "Nothing", Zerwick - what can anyone do in such circumstances? Although Caiaphas has an idea!

ὅτι "-" - BECAUSE [THIS MAN IS DOING MANY SIGNS]. As indicated above, ὅτι here either introduces a causal clause explaining why they want to know what to do, ie., the reason for the question, "because .....", or it introduces an object clause / dependent statement of perception expressing the dilemma behind the question, "that ....."

#### v48

Messianic rebellions are nothing new in Judea, and it is just such a rebellion that brings about the destruction of the Jewish state and the temple in 70AD. The religious authorities are worried about the consequences of doing nothing, but given Jesus' popularity, what can they do?

εἰ + subj. "if [we let him]" - IF [WE ALLOW, PERMIT HIM]. Introducing a third-class conditional clause where the proposed condition has the possibility of coming true; "if, *as may be the case*, ..... *then* all men will believe in him."

οὕτως adv. "go on like this" - THUS, IN THIS WAY [ALL MEN WILL BELIEVE INTO HIM]. This demonstrative adverb expresses manner; "if we allow him to continue to behave in this way", ie., performing miracles.

καὶ "and then" - AND [THE ROMANS WILL COME AND TAKE OF = FROM US]. Here with a consecutive edge; "and then, as a consequence, the Romans ...." The verb "to take" may mean "take away" (taken away into exile), possibly "take over", so Schnackenburg.

καὶ .....καὶ "both ..... and ...." - AND [THE PLACE] AND [THE NATION]. Forming a correlative construction, "both ..... and .....", as NIV.

τον τοπον [ος] "our temple" - THE PLACE. It is unclear what is being referred to. Barrett has opted for "the temple in Jerusalem", as NIV, although Beasley-Murray argues that "the concern of the rulers ..... was primarily for their own position, and not the temple and the people."

#### v49

There is nothing new in doing whatever is necessary to protect an established institution and Caiaphas is just the man to do it. Caiaphas served as high priest from AD18-36 when, along with Pilate, he is removed from office.

δε "Then" - BUT/AND. Transitional, indicating a step in the narrative, as NIV.

ἐξ [εκ] + gen. "[one] of [them]" - [A CERTAIN ONE] FROM [THEM, CAIAPHAS]. The preposition serves in the place of a partitive genitive, as NIV. Caiaphas stands in apposition to the nominative subject "a certain one."

ὢν [ειμι] pres. part. "who was [high priest]" - *the one* BEING [HIGH PRIEST THAT YEAR]. The participle is adjectival, attributive, limiting "Caiaphas", as NIV; "who was high priest *during* that year." "That year" may indicate that John views the appointment of the high priest as a yearly appointment; it was certainly at the whim of the Roman governor. The sense may be "that fateful year", Brown.

αὐτοῖς dat. pro. "[spoke up]" - [SAID] TO THEM [YOU DO NOT KNOW NOTHING]. Dative of indirect object. The use of οὐδεν, "nothing", forming a double negative, is emphatic. Note the emphatic use of ὑμεῖς, "you"; Harris suggests that it is contemptuous. "What fools you are", TEV.

#### v50

Bultmann argues that the judgment of Caiaphas is driven by a purely political motivation. Schnackenburg argues that it is a matter of "lust for glory and power." Beasley-Murray notes that the issue of one suffering instead of all suffering was a matter of rabbinic debate. The view tended to be that all should stand with the individual, unless the individual is named or is "a worthless fellow", cf., 2Sam.20:1.

ὅτι "- " - [NEITHER DO YOU THINK = UNDERSTAND, CONSIDER] THAT. Introducing an object clause / dependent statement of perception expressing what they do not understand. "You even fail to grasp that it is better .....", Cassirer.

ὅτιν dat. pro. "for you" - [IT IS BETTER = AN ADVANTAGE, TO ONE'S INTEREST] FOR YOU. Dative of interest, advantage. Variant "for us" is followed by Phillips.

ἵνα "that" - THAT [ONE MAN SHOULD DIE]. Here serving in place of a + inf. construction to introduce two noun clauses which serve as the subject of the verb συμφέρει, "it is better"; "that ..... *than that* (καὶ μὴ, "and not")..... is better." "For us to have one person die rather than cause the whole nation to be destroyed, is far more expedient."

ὑπερ + gen. "for [the people]" - ON BEHALF OF [THE PEOPLE AND NOT ALL THE NATION SHOULD PERISH]. Here possibly expressing advantage, "for the sake of / benefit of", but more likely substitution, "in place of, instead of", used instead of ἀντι. The reference to "the whole nation" implies the Jewish people as a political entity.

#### v51

In former times, the high priest would use the Urim and Thummim, a form of casting lots, to determine God's will, but over time this was replaced by a more

formal prophetic function. John takes the view that the words of Caiaphas are a form of involuntary prophecy concerning the vicarious nature of Jesus' death, which although not implicit in the high priest's language, none-the-less declares that Jesus' death is endured ὑπερ, "in the place of", the Jewish nation, as well as "the scattered children of God", so Bruce, etc.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, here to an aside; "Actually, he did not say this of his own accord", TEV.

αφ [απο] + gen. "**on his own**" - [HE DID NOT SAY THIS] FROM [HIMSELF]. Here expressing source / origin, "from", leaning toward agency, "by"; with the sense "of his own accord / in his own person", Zerwick.

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction, "not ..... but ....."

ὢν [ειμι] pres. part. "**as [high priest]**" - BEING [HIGH PRIEST THAT YEAR]. The participle is adverbial, best treated as causal, "because he was high priest that year."

ὅτι "**that**" - [HE PROPHESED] THAT. Introducing an object clause / dependent statement of indirect speech expressing what Caiaphas prophesied. Harris classifies ὅτι here as epexegetic, "introducing the content of the prophecy", and that is certainly how it functions, although technically an epexegetic clause, introduced by either ἵνα or ὅτι, would normally only limit a noun, pronoun or adjective.

αποθηνσκειν [αποθνησκω] pres. inf. "**[Jesus would] die**" - [JESUS WAS ABOUT] TO DIE. The infinitive is complementary, completing the sense of the verb "to be about."

## v52

Not only does Jesus give his life on behalf of "the Jewish nation", but also for τα διεσκορπισμενα, "the ones having been scattered" - technically, the Diaspora, those Jews living beyond Palestine. Given that it is likely that John is writing to Hellenistic Jews scattered throughout the Roman Empire, at this point he is probably referring to the Diaspora, so Kostenberger. This doesn't mean that John is ignoring the inclusion of believing Gentiles. As already indicated, Gentiles are automatically included in the gathering of the faithful remnant, and this because the promised covenant blessings for Israel extend to the whole world. Gentiles share in these blessings when they attach themselves to a faithful Jew (Jesus is ultimately that one faithful Israelite), so enabling both Jew and Gentile alike to gather together in Zion. None-the-less, the majority of commentators argue that John is not referring to the Jewish Diaspora here. Bruce argues that John's use of the term "children of God", rather than "children of Israel", is inclusive of all believers, cf., 1:12, so also Beasley-Murray ("the children of God

drawn from all nations" ), Schnackenburg ("the old image of the gathering of the scattered Israelites is taken up into the universal perspective of all those chosen by God"), Lindars (Christians throughout the Empire), Brown, Barrett, Morris, Carson, ..... This approach aligns with Jesus' language in the Good Shepherd discourse. In that discourse, Jesus refers to the "other sheep" who do not belong to the Jewish fold, but who are united with believing Jews into "one flock", 10:16. Whichever approach we adopt, Caiaphas has prophesied the vicarious death of Jesus for God's broken people.

**ὑπερ** + gen. "**for [that nation]**" - [AND NOT] ON BEHALF OF [THE NATION ONLY]. Expressing substitution, "instead of"; See v50.

**ἀλλ [ἀλλὰ]** "**but**" - BUT [AND THAT HE MAY GATHER INTO ONE THE CHILDREN OF GOD THE ONES HAVING BEEN SCATTERED]. Strong adversative standing in a counterpoint construction, "not ....., but ....." Here with an adjunctive **καί**, so "but also." The clause is somewhat elliptical: Caiaphas "prophesied that Jesus was about to die for the *Jewish* nation, and not only *to die* for the nation, but also *to die* that he may gather into one the children of God who are scattered abroad."

**τα διεσκορπισμενα [διασκορπισω]** perf. mid./pas. part. "**the scattered**" - THE ONES HAVING BEEN SCATTERED. The participle is adjectival, attributive, limiting "the children of God"; "the children of God who are scattered abroad", ESV.

**του θεου [ος]** gen. "**[children] of God**" - The genitive is adjectival, relational.

**ἵνα** + subj. "**to [bring them together]**" - THAT [HE MAY GATHER]. Here standing in for an adverbial infinitive introducing a final clause expressing purpose, "that he may gather" = "to gather" = "in order to gather them." "To gather into unison all the scattered children of God", Berkeley.

**εἰς** + acc. "**make them [one]**" - INTO [ONE *body*]. The sense here is goal / end-view / purpose, "in order to gather them *with a view to making them one body*."

### v53

"The Jews seek the death of Jesus because he gave life to Lazarus", Fenton.

**οὖν** "**So**" - THEREFORE. Inferential, establishing a logical connection, as NIV.

**ἀπ [απο]** + gen. "**from [that day on]**" - FROM [THAT DAY THEY TOOK COUNSEL, PLANNED, RESOLVED]. Temporal use of the preposition.

**ἵνα** + subj. "**to [take his life]**" - THAT [THEY MIGHT KILL HIM]. Serving either to introduce a purpose clause, "in order that they might kill him", or to introduce an object clause / dependent statement of indirect speech expressing what they

planned, namely, that he should die. "From that day on it was their policy that he should die", Rieu. Their actions may be better expressed by "schemed", Weymouth.

#### v54

ii] Jesus seeks sanctuary in the village of Ephraim, v54. The village is close to Bethel and some 30km from Jerusalem.

**οὖν** "**Therefore**" - THEREFORE [JESUS WAS NO LONGER WALKING ABOUT]. Inferential, drawing a logical conclusion, as NIV.

**παρρησια** [**α**] dat. "**publicly**" - IN BOLDNESS. The dative is adverbial, "boldly", probably with the sense "openly".

**ἐν** + dat. "**among**" - IN [THE JEWS]. Local, expressing space, probably with the sense "among".

**ἀλλὰ** "**instead**" - BUT [HE WENT AWAY FROM THERE INTO THE PLACE, REGION NEAR THE WILDERNESS]. Strong adversative standing in a counterpoint construction, "no longer ..... but instead ....."

**λεγομένην** [**λεγω**] pres. mid./pas. part. "**called [ephraim]**" - [INTO A VILLAGE] BEING CALLED [EPHRAIM]. The participle is adjectival, attributive, limiting "village"; "into a village which is called Ephraim."

**μετα** + gen. "**with [his disciples]**" - [AND ALSO HE REMAINED] WITH [THE DISCIPLES]. Expressing association / accompaniment. "And he stayed there with his disciples", CEV.

#### v55

iii] Jerusalem prepares for the Passover, v55-57. John now starts to set the scene for the third and final Passover festival recorded during Jesus' public ministry. Pilgrims are beginning to move into Jerusalem to fulfill the necessary purification rites before the commencement of the festival; see Background above. As the crowd grows, people discuss whether, given the recent events, Jesus will attend the festival. Given the determination of the religious authorities to arrest Jesus, the general feeling is that Jesus will not attend the festival.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative; "Now the Passover of the Jews was at hand", ESV.

**τῶν Ἰουδαίων** gen. adj. "**[the] Jewish [Passover]**" - [THE PASSOVER] OF THE JEWS [WAS NEAR]. The adjective serves as a substantive, the genitive being adjectival, attributive, limiting "the Passover", as NIV. "The time for the Passover festival was near", TEV.

**ἐκ** + gen. "**from [the country]**" - [AND MANY WENT UP INTO JERUSALEM] FROM [THE PLACE, COUNTRY]. Expressing source / origin.

εις + acc. "**to [Jerusalem]**" - Expressing direction of the action and arrival at.

ἵνα + subj. "**for [their ceremonial cleansing]**" - [TOWARD THE PASSOVER] THAT [THEY MIGHT PURIFY, CLEANSE THEMSELVES]. Introducing a final clause expressing purpose, "in order that they might purify themselves." "They wanted to purify themselves before the feast according to the prescribed regulations", TH.

πρὸ "**before [the Passover]**" - BEFORE [THE PASSOVER]. Temporal use of the preposition, time before; "before the commencement of the festival."

#### v56

οὖν "-" - THEREFORE [THEY WERE SEEKING JESUS]. Transitional, or inferential, establishing a logical connection, "so / consequently they were looking for Jesus." The imperfective sense of "were seeking" may imply "kept on seeking", Morris.

ἑστηκοτες [ἰστημι] perf. part. "**as they stood**" - [AND WERE SPEAKING WITH ONE ANOTHER] HAVING STOOD. The participle is adverbial, best treated as temporal, as NIV. "While they were standing around in the temple courts they said to one another."

ἐν + dat. "**in [the temple courts]**" - IN [THE TEMPLE]. Local, expressing space / place.

ὑμῖν dat. pro. "[**what do**] **you [think]?**" - [WHAT THINK, SEEM TO] YOU? Dative of direct object after the verb "to think, suppose." "What is your opinion?", Cassirer.

ὅτι "-" - THAT [NO NO HE MAY NOT COME TO THE FESTIVAL]. Obviously introducing an object clause / dependent statement, although it is not clear how it functions. It may introduce a second question as NIV. With the subjunctive of emphatic negation, οὐ μὴ + subj., it would probably produce a question expecting a negative answer; "there is no way he's coming to the festival is there? "He will not come will he?", Barrett. On the other hand, if introducing a dependent statement of perception, it would express what the person asking the question is thinking / supposing, namely, "that he (Jesus) will not come to the feast at all", ESV (given the evident hostility of the religious authorities). Kostenberger suggests that the statement reflects the prevailing opinion.

#### v57

δε "**but**" - BUT/AND [THE CHIEF PRIESTS AND THE PHARISEES HAD GIVEN ORDERS]. Transitional, indicating a step in the narrative, here to a backgrounding comment. The use of the pluperfect "had given orders" also suggests backgrounding; Moffatt treats the verses as a parenthesis. As Harris notes, the

purpose of the comment is to provide the reason why the pilgrims at the feast believed it was unlikely that Jesus would attend.

**ἰνα** + subj. "**that**" - THAT. Introducing an object clause / dependent statement of indirect speech expressing the content of the orders.

**εαν** + subj. "**if**" - IF, *as may be the case*, [ANYONE KNEW WHERE HE IS *then* HE SHOULD REVEAL *his location*]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true.

**οψως** + subj. "**so that**" - THAT [THEY MIGHT ARREST HIM]. This construction introduces a final clause expressing purpose. This is the only time John uses this construction in his gospel. He usually has **ἰνα** + subj., used in the place of an adverbial infinitive.

## 12:1-11

### The Ministry of the Messiah, 2:1-12:50

#### 7. Jesus the resurrection and the life, 11:1-12:36

##### iii] Mary anoints Jesus for his burial

##### Synopsis

"On the Saturday before Palm Sunday (as we would say) there was a supper in Jesus' honour in Bethany at which Martha acted as a waitress and Lazarus figured among the guests. At it, Mary anointed Jesus' feet with some expensive perfume before drying them with her hair, so that the fragrance filled the house. Judas, allegedly concerned for the poor, protested at the extravagance. In fact, comments the evangelist, he was a thief and not above raiding the disciples' common purse which he carried. Jesus leapt to Mary's defence. She had anticipated his death by an act of inspired devotion", A.M. Hunter.

##### Teaching

Jesus' death is a substitutionary sacrifice for the sins of broken humanity.

##### Issues

i] Context: See 11:1-44. Chapter 12 consists of two narratives and a dialogue / discourse. We have the Anointing at Bethany, 12:1-8, linked to the plans of the authorities to not only kill Jesus, but Lazarus as well, v9-11. The second narrative covers Jesus triumphal entry into Jerusalem, v12-15, linked to the confusion of the disciples and the despair of the Pharisees, v16-19. Then follows the discourse / dialogue which addresses the significance of Christ's passion. The arrival of Greeks seeking to meet Jesus, v20-23, points to a pathway of inclusion which skirts around the cross, but for Jesus, "unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." The discourse ends with the rather sad observation, "Jesus departed from them and hid himself", v20-36.

ii] Background: *Mary of Bethany*. Mary is mentioned in the gospels of Luke and John. In Luke she is described as the one who sat and listened to Jesus while Martha busied herself in the kitchen, Lk.10:38-42. All four gospels have an anointing, but the details are different, with only Mark's account fairly close to John's account. In Luke, the anointing is by a woman who is a "sinner", Lk.7:37-50. It has been suggested that this woman was Mary Magdalene, a woman who was exorcised by Jesus, Lk.8:2. If this is the case then Mary of Magdala is the same person as Mary of Bethany. This is possible, but unlikely. It also seems unlikely that the woman who anointed Jesus in Luke's gospel is the same person

who anointed Jesus in John's gospel. In fact, as Origin suggested, Jesus was probably anointed on a number of occasions and the stories have converged somewhat within the oral tradition of the early church. Look, for instance, at the pronounced differences between Luke's account of the anointing and John's account. None-the-less, Luke and John do seem to be making the same point.

iii] Structure: Narrative; *Mary anoints Jesus for his burial*:

Mary anoints Jesus, 12:1-8:

A dinner in Jesus' honour, v1-2;

The anointing, v3;

Judas' objects, v4-6;

Jesus' response, v7-8:

"let her keep it for the day of my burial."

("she has anointed my body beforehand for burial", Mk.14:8.

See v7 below).

The plot against Jesus, v9-11.

iv] Interpretation:

It is interesting how John has the anointing before the triumphal entry, while Mark has it following. With this arrangement John may be shaping it, not so much as a funeral rite, as in Mark, but as a coronation rite, the anointing of the messiah. Certainly, Barrett takes this line arguing that the anointing serves "as a means of expressing the royal dignity of Jesus in preparation for his triumphal entry into Jerusalem." Brown strongly disagrees seeing it as "a figurative representation ..... of a future embalming." Given verse 7, the story does seem to be a preparation for Jesus' death; "he is anointed as one would anoint a corpse", Dodd. In that sense John aligns with Luke in presenting Jesus as "one who is about to die for the sins of men", Marsh, rather than with Matthew and Mark who present the anointing "as an act of devotion with clear regal and messianic meaning", Marsh. Lindars takes a slightly different line. He recognizes that the anointing is a symbolic anticipation of Jesus' burial / his departure, but also notes the link with the washing of the disciples' feet by Jesus and the treachery of Judas. Schnackenburg sums up John's intention as follows: "Jesus, who will not be with his friends much longer, is for believers secretly glorified even in his death and is for the community the figure to whom honour and worship are due."

v] Synoptics:

Each of the gospels has an anointing story, but Luke's version seems quite different to that of John and Mark, indicating a separate source. Matthew's account, on the other hand, reflects elements of both sources.

vi] Homiletics: *Extravagant Love*

Jesus commented that, in the coming years, wherever the gospel is proclaimed, Mary's loving act would be remembered as a "memorial" to her, Mark 14:9. Her anointing of Jesus, in the final week of Jesus' life, is an act of extravagant love.

Affection has different elements to it. There is the deep affection, or love, for someone which focuses on the spiritual self, the God-ward nature. With spiritual love the other's spiritual life fills us with great warmth; their love of Jesus fills us with love for them, for when we touch them, we touch Jesus. Then there is the affection of friendship - mutual compatibility. With friendship love the person thinks as we think, feels passionately about the things we feel about; we can speak for hours on end with them, debating, discussing, reviewing....., journeying together along the pathway of life. Then there is the affection which focuses on the sensual, a physical bonding, sexual even, the electricity of male/female relationships, of hormones doing their thing.

In the anointing of Jesus, we find the full range of affections. For Mary, she was anointing her Lord for his death. She was a true disciple who knew the mind of her master. She knew better than the apostles that her Lord was about to die. She could have anointed his head, but this was the Son of God whose feet she was not worthy to touch. Her act of humility demonstrates her faith in Jesus. This was an affection of the spirit.

Jesus was also her friend. He was the person she sat under, listening to his every word. He was someone she could call on when her brother was dying. He was someone she was willing to pay up for. Her friend was about to leave her, and love demanded an embalming before he went away. This was true friendship

Then there was Jesus the man. Only her husband should see her hair, yet without shame she exposed her glory before the gathered disciples and wiped the perfume away, and the whole house was filled with its fragrance. There was an element of sensual love in her behaviour, yet pure, forever unconsummated.

Our affection toward Jesus is something that can involve the whole person: body, mind and spirit. He is my Lord and God; he is my best friend; he is my lover, in the purest sense of the word.

## Text - 12:1

The anointing at Bethany, v1-8. i] A dinner in Jesus' honour, v1-2: Jesus now moves toward the "Passover" event, namely the giving of his life for the salvation of his people. He comes to Bethany, just outside of Jerusalem, and stays (according to Mark) at Simon the Leper's home. Martha helps with the meal - she "waited on him", Moffatt. Lazarus is mentioned among the guests, but it is unclear whether it is his home. If it is his home his presence would be assumed.

**οὖν** "-" - THEREFORE. Transitional, indicating a step in the narrative.

**ἔξ** "**six [days]**" - SIX [DAYS]. John has the commencement of Passover on the Friday evening of the crucifixion, so six days **προς** "before" is a Saturday evening, the Sabbath having ended with the setting of the sun.

**πρὸ** + gen. "**before**" - BEFORE [THE PASSOVER JESUS CAME INTO BETHANY]. Temporal use of the preposition; "before". The placement in the Gk. text of **πρὸ** before **ἔξ ἡμερῶν**, "six days", which then takes the genitive following **πρὸ**, is an idiomatic construction of the time, and is translated "six days before the Passover", not "before six days of the Passover." An accusative of time following **ἔξ** is the more normal construction.

**ὅπου** "**where [Lazarus lived]**" - WHERE [LAZARUS WAS]. Local, expressing space.

**ἐκ** + gen. "**from [the dead]**" - [WHOM JESUS RAISED] FROM [THE DEAD]. Expressing source/origin - separation, "out of the dead."

## v2

It is interesting how, in describing this domestic scene, John has Martha serving, cf., Lk.10:38. We may excuse Lazarus for his "reclining", given that he may still be recovering from his near-death experience, but of course, it's how people gathered around a table to share a meal together.

**οὖν** "**then**" - THEREFORE. Inferential, establishing a logical connection, "so, consequently." As a consequence of Jesus being in Bethany where he had raised Lazarus to life, a dinner is given in his honour.

**αὐτῷ** dat. pro. "**[Here a dinner was given] in Jesus' honour**" - [THEY MADE / GAVE A SUPPER, DINNER THERE] TO HIM [AND MARTHA WAS SERVING]. Dative of interest, advantage; "a dinner was prepared there for him (Jesus)." The "they" is not identified, although some suggest Lazarus was the host. The noun **δειπνον**, "meal", refers to the main meal of the day, usually held in the evening, so "dinner".

**ἐκ** + gen. "**[Lazarus was] among**" - [LAZARUS WAS ONE] FROM. Here the preposition serves in the place of a partitive genitive; "Lazarus was one of those who reclined at the table."

των ανακειμενων [ανακειμαι] pres. part. **"those reclining at the table"** - THE ONES RECLINING. The participle serves as a substantive. For us it is "sitting at the table", but they did actually recline on cushions around a low table.

συν + dat. **"with [him]"** - WITH [HIM]. Expressing accompaniment / association.

### v3

ii] Mary anoints Jesus, v3: Mary of Bethany takes half a kilo of spikenard scented oil and anoints Jesus' feet. By doing this, Mary takes a position of great humility, the position of a servant. A Jewish woman would never display her hair in public (only to her husband), but Mary openly uses it to wipe off the excess oil. Not using a towel indicates intimacy in this loving act.

ουν **"then"** - THEREFORE. Transitional, as v1.

λαβουσα [λαμβανω] aor. part. **"took"** - [MARY] HAVING TAKEN. Attendant circumstance participle expressing action accompanying the verb "anointed / she poured".

λιτραν [α] **"about a pint"** - A LITRA. A Roman pound = 325 grams. In rough terms we would say one pint, or half a litre.

μυρου [ον] gen. "-" - OF SCENTED OIL, OINTMENT. The genitive is adjectival, partitive. Technically the word refers to Myrrh, extracted from the Balsam plant, but here used commonly for any nut oil suitable for diluting an essential oil.

ναρδου [ος] gen. **"nard"** - [OF GENUINE EXPENSIVE, PURE] NARD. The genitive is adjectival, idiomatic / of material, identification; "a pint of (made up of, consisting of) expensive spikenard", limiting "perfume / aromatic oil." The aromatic oil Spikenard is extracted from the Nard plant.

πιστικης [ος] gen. **"pure"** - GENUINE. As with πολυτιμου, "expensive", the genitive is adjectival, attributive, limiting "nard"; "a pint of genuine, expensive, spikenard aromatic oil." The word is unknown, so possibly "real / pure / genuine",... although spikenard by itself is too strong to be applied to the skin. It would be diluted with a rubbing oil, say pistachio nut oil. The concentration of the spikenard would reflect its purpose. When anointing the dead, the oil would be highly concentrated, and therefore, very expensive, in which case the word may mean "strong / concentrated". On the other hand, the word may mean "diluted", eg, "mixed spikenard anointing / massaging oil".

ηλειψεν [αλειψω] aor. **"she poured it"** - SHE ANOINTED [THE FEET OF JESUS]. "And anointed Jesus' feet with it", Barclay.

ταις θριξιν [ιξ ιχως] dat. **"with [her] hair"** - [AND WIPED OFF THE FEET OF HIM] IN THE HAIRS [OF HER]. The dative is instrumental, expressing means, as NIV; "with her hair."

ἐκ + gen. "[the house was filled] with" - [AND THE HOUSE WAS FILLED] FROM, OUT OF [THE SMELL = ODOUR]. Expressing source/origin, but leaning toward cause, "because of", and/or means, "by"; the house was filled from the perfume source. "Filled with the fragrance given forth from the perfume", Cassirer.

του μυρου [ος] gen. "of the perfume" - OF THE OINTMENT, SCENTED OIL. The genitive is adjectival, limiting the noun "smell", possessive, identifying a derivative characteristic, or descriptive, idiomatic, "of the odour *which wafted from the ointment*." Other classifications are possible: verbal, subjective, "the odour *made by the ointment*"; or descriptive, idiomatic / source, the odour *from the ointment*." "The house was filled with the fragrance given forth by the perfume", Cassirer.

#### v4

iii] Judas objects, v4-6: Matthew notes that it was one of the disciples who was indignant on this occasion; John identifies Judas as this disciple. John also notes that it is Judas who will betray Jesus. The value of the oil is put at 300 denarii by Judas. A labourer was paid a denarius a day so 300 denarii is close to a year's wage. John notes that Judas' indignation is not out of concern for the poor, but rather that he is a sneak-thief. This is the only occasion in the gospels where we are given an insight into the faulty character of Judas. Obviously, John is of the opinion that Judas betrayed Jesus for financial gain. As they say, *money is the root of all evil*, but there are another six deadly sins that should not be ignored! Judas' rap sheet is fairly serious, and no one has a good word for him (especially Luke - "the son of perdition"), but I have always wondered whether he was beyond redemption; see Matt.27:3-10 and Acts:1:15-26 - note the use of μεταμελομαι, "to change one's mind / repent", and his admission "I have sinned." He did commit suicide and some hold that suicide is an unforgivable sin, although this opinion is without scriptural warrant. So, is betrayal an unforgivable sin?

δε "but" - BUT/AND [JUDAS ISCARIOT SAYS]. Transitional, indicating a step in the narrative, here to a contrast, as NIV.

ἐκ + gen. "[one] of [his disciples]" - [ONE] FROM [THE DISCIPLES OF HIM]. Variant reading, taking the place of a partitive genitive, as NIV.

ὁ μελλων [μελλω] pres. part. "who was later" - THE ONE BEING ABOUT. The participle serves as a substantive standing in apposition to Judas; "Judas Iscariot, the one who was about to betray him"; "Judas Iscariot (who was to betray him), said, ...", Moffatt.

παραδιδοναι [παραδιδωμι] pres. inf. "to betray [him]" - TO DELIVER OVER [HIM]. The infinitive is complementary, completing the verbal sense of the participle "being about".

v5

δια + acc. "**why**" - BECAUSE / ON ACCOUNT OF [WHY THIS AROMATIC OIL = PERFUME NOT SOLD OF THREE HUNDRED DENARII AND GIVEN TO POOR]? Causal; "because why?" = "Why?"

πτωχοις adj. "**[given] to the poor**" - The adjective serves as a substantive, dative of indirect object.

τριακοσιων δηναρων gen. "**it was worth a year's wages**" - [SOLD] OF THREE HUNDRED DENARII. The genitive is adverbial, measure / price; "sold for three hundred denarii." Given that one Denarii is a day's wage, three hundred indicates that it was a highly concentrated spikenard perfume / oil. The base used for perfumes today is mainly alcohol, rather than a nut / seed oil.

v6

John tells us that Judas was a petty-thief - when he was short he raided the offertory plate. The disciples are rightly angered by the fact that one of their own betrayed Jesus, and as far as John is concerned Judas' pilfering provides the motive for his betrayal of Jesus.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, here to a comment on the behaviour of Judas; "It was not out of concern for the poor that Judas said this ....."

ὅτι "**because**" - [HE SAID THIS NOT] BECAUSE. Introducing a causal clause explaining why Judas has made this comment.

αυτω dat. pro. "**he [cared]**" - [IT WAS A CONCERN TO] HIM. Dative of direct object after the verb "to be concerned about."

περι + gen. "**about [the poor]**" - ABOUT [THE POOR]. Expressing reference / respect; "not because he cared about the poor", Rieu.

αλλα "**but [because he was a thief]**" - BUT [BECAUSE HE WAS A THIEF]. Strong adversative in a counterpoint construction, "not because ....., but because .....", as NIV. Tradition has not served Judas well; his failings are enshrined in the scriptures. Thankfully, our failings are not so well recorded. One gets the impression that his fellow disciples didn't think too highly of him, and probably with good reason, yet there is stealing and there is stealing, and we will never know how light-fingered he actually was.

εξων [εξω] pres. part. "**as keeper of [the money bag]**" - [AND] HAVING [THE MONEY BOX]. The participle is adverbial, best treated as causal; "it was not because the poor meant anything to him that he said this, but because he was a thief, for he had charge of the money-box, and he pilfered from what was deposited in it", Barclay.

εβασταζεν [βασταζω] imperf. "he used to help himself" - HE WAS LIFTING, REMOVING. The use of the imperfect probably serves to indicate ongoing pilfering from the common purse.

τα βαλλομενα [βαλλω] pres. pas. part. "what was put into it" - THE THINGS BEING THROWN, PUT *into it*. The participle serves as a substantive, accusative direct object of the verb "to lift, remove".

v7

iv] Jesus' response, v7-8: Although scented oil is primarily used for festive occasions, Jesus recognizes the closeness of his death and interprets Mary's anointing as a symbolic embalming. He includes Mary in this interpretation. Although Jesus' words are somewhat obtuse, the sense probably is that she intended initially using the perfume for the purpose of anointing Jesus' body at the time of his death, but has chosen to do so in the present, anointing her living Lord while he was still with her. Clearly Mary has sensed that Jesus is about to leave them through suffering and death. Jesus welcomes this action by Mary. The time when the disciples can express their love for Jesus is fast running out; the immediacy of his death supersedes the needs of the poor.

ουν "-" - THEREFORE. Transitional, as NIV, or inferential, establishing a logical connection; "consequently ...."

αφες αυτην "leave her alone" - [JESUS SAID] ALLOW HER. The sense here may be either, "her allow" = "Don't pick on her", or "allow her ....." = "allow her to perform this duty."

ινα + subj. "it was intended that" - THAT [SHE MAY KEEP IT]. The construction here causes some difficulty.

The conjunction ινα + subj. will often introduce a final clause expressing purpose, "in order that she may keep", but sometimes it is consecutive expressing result, although unlikely here. As a purpose clause, it doesn't make sense for Jesus to tell the disciples to leave her alone, in order that she can keep the oil for his embalming at the time of his death.

It may serve as an imperative, "keep this essential oil till the day of my burial", ie., use it for my embalming. So, is Jesus telling her not to anoint him?

Brown follows the sense of a weak reading "she has kept", a reading obviously intended to overcome the problem. He doesn't accept the reading, but argues it is the intended sense, ie., "(unknowingly) she was keeping it until now to embalm Jesus."

Carson argues that the clause is elliptical (some words are missing, namely, "she has done this"), "leave her alone, *she has done this* in order to keep it for the day of my burial."

The NIV assumes the clause is elliptical by adding the words "it was intended", so making the *hina* clause a dependent statement of perception expressing what she intended, namely, to hold the oil **εις** "for" the day of Jesus' embalming.

As a follower of Jesus, Mary has **τηρησθι** "kept, preserved" this essential oil for Jesus' death and embalming, and out of devotion, sensing that his death is imminent, symbolically performs the embalming at this opportune time.

**εις** "for [the day]" - INTO [THE DAY]. Here expressing purpose / goal / end-view, "for the purpose of using it on the day of my burial."

**του ενταφιασμου** [**ος**] gen. " of [my] burial" - OF THE EMBALMING. The genitive is adjectival, descriptive, idiomatic / temporal, "the day *when* I am buried / embalmed"

**μου** gen. pro. "my" - OF ME. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, or verbal, objective, "the embalming *performed on me*."

## v8

This comment by Jesus does not provide an excuse for the withholding of compassion toward the poor, but rather notes that right priorities should motivate behaviour. The comment is particularly apt when seeking direction on the application of resources (time, talent and tinkle) to social work and evangelism. Finding the right balance demands the wisdom of Solomon, especially today with the church so damaged by the issue of paedophile priests. This verse is not found in some of the better manuscripts and so it may have been adopted from Matthew 26:11. Metzger gives it an "A" rating.

**γαρ** "-" - FOR. More reason than cause, introducing an explaining of what lies behind Jesus' comment about Mary, v7.

**μεθ** [**μετα**] + gen. "among" - THE POOR YOU HAVE] WITH. Expressing association / accompaniment.

**ἐαυτων** gen. refl. pro. "you" - YOURSELVES [ALWAYS]. The reflexive pronoun is used here for the personal pronoun **αυτων**.

**παντοτε** adv. "always [have me]" - [BUT/AND ME NOT] ALWAYS [DO YOU HAVE]. Adverb of time. Brown argues that the statement reflects rabbinic theology where a work of mercy (eg., preparing someone for burial) exceeds a work of justice (eg., almsgiving).

## v9

The plot against Jesus, v9-11. Those who had witnessed Jesus raise Lazarus from the dead find out that he is now staying in Bethany and so they head out from Jerusalem again to see both Jesus and Lazarus. The religious authorities get

to hear that many of those who witnessed the raising of Lazarus are now committing themselves to Jesus and so they plan, not only to kill Jesus, but Lazarus as well. It should be noted that some commentators think that the editor has mishandled his received tradition (the Johannine tradition???) at this point, that he "has got himself into difficulties by his rearrangements, and the idea that Lazarus should also be put to death, is an unhappy consequence of his own work, deriving not from the tradition", Lindars. The more conservative commentators like Morris and Carson see no incongruities in the record of events.

**οὖν** "**meanwhile**" - THEREFORE. Transitional, indicating a step in the narrative.

**ὁ ὄχλος πολὺς** "**a large crowd**" - A/THE LARGE CROWD. Here **πολὺς** is in the predicate position making the article irregular. Variant readings drop the article to correct the grammar. The real difficulty lies with what crowd this is. As Brown notes, at this point in the gospel, three crowds are mentioned: a) the crowd that comes to Bethany, as here; b) the large crowd that comes out to meet Jesus as he enters Jerusalem, v12, 18; c) the crowd that saw Jesus raise Lazarus and now believes in him, v17. Brown argues that the v9 crowd is the same as the one that saw Jesus raise Lazarus from the dead, i.e., the v17 crowd - they have come out for a second look; possibly Judeans living in Jerusalem / Jerusalemites. The v12 crowd is a different crowd, possibly made up of pilgrims. Of course, John may not intend any distinction between these crowds.

**ἐκ** + gen. "**of [Jews]**" - FROM [THE JEWS]. Here the preposition is used in the place of a partitive genitive, so "a large crowd of Jews." John seems to be using the term "the Jews" here in a neutral sense, rather than in the sense of unbelieving Israel; "Judeans", Carson. "A large number of people heard that Jesus was in Bethany", TEV.

**ὅτι** "**[found out] that**" - [KNEW] THAT [HE (JESUS) WAS THERE]. Introducing an object clause / dependent statement of perception expressing what "the Jews" knew. "They came to know that Jesus was there." "They came, not just to see Jesus, but also to see Lazarus."

**οὐ δια** + acc. "**not [only] because of**" - NOT BECAUSE OF [JESUS ONLY]. Causal, "because of, on account of."

**ἀλλ [ἀλλὰ]** "**but [also]**" - BUT [AND = ALSO]. Strong adversative standing in a counterpoint construction; "not because ..... but also to see Lazarus."

**ἵνα** + subj. "**to [see]**" - THAT [THEY MAY SEE LAZARUS]. Introducing a final clause expressing purpose, "in order that ...."

**ἐκ** + gen. "**from [the dead]**" - [WHOM HE RAISED] FROM [DEAD]. Expressing separation, "away from", or source / origin, "from".

v10

δε "so" - BUT/AND [THE CHIEF PRIESTS TOOK COUNSEL, PLANNED]. Transitional, indicating a step in the narrative, here to the response of the religious authorities to the growing popularity of Jesus, given his raising of Lazarus. Their response was to plan the death of Lazarus as well.

ἵνα + subj. "to [kill Lazarus]" - THAT [THEY MIGHT KILL LAZARUS]. Introducing an object clause / dependent statement of indirect speech expressing the plan, "they planned to put Lazarus to death", or possibly serving to introduce a final clause expressing purpose, "they made plans in order to put Lazarus to death", so Novakovic.

καὶ "as well" - AND. Here adjunctive, "also".

v11

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why the authorities planned the death of Lazarus as well as Jesus, "because many of the Jews / Judeans were abandoning *Israel's authorized faith / the teachings of the chief priests* and putting their faith in Jesus."

δι [δια] + acc. "on account of [him]" - [MANY OF THE JEWS] BECAUSE OF [HIM]. Here introducing a causal clause explaining why "the Jews" were abandoning ..... and believing in Jesus, "because of / on account of him" = "because of *what had happened to him / Lazarus*", TH.

τῶν Ἰουδαίων gen. adj. "[many] of the Jews" - The adjective serves as a substantive, the genitive being adjectival, partitive, as NIV.

ὑπάγων [ὑπάγω] imperf. "were going over" - WERE DRAWING AWAY, DEPARTING, LEAVING. The imperfect may be inceptive, "began to withdraw", Harris. Here introducing an elliptical clause. Possibly "going away *to Bethany*", or "going over *to Jesus*", but more likely "drawing away from *the chief priests*", ie., leaving "their former Jewish allegiance and way of life to become disciples", Barrett, so Harris. "Many of the Judeans were rejecting the authorized religion of Israel and were putting their faith in Jesus."

εἰς + acc. "[believing] in [him]" - [AND WERE BELIEVING] INTO [JESUS]. Expressing the direction of action and arrival at; for "believing" the sense is the same as ἐν, "in/on". Believing in Jesus", ESV.

## 12:12-19

### The Ministry of the Messiah 2:1-12:50

#### 7. Jesus the resurrection and the life, 11:1-12:36

##### iv] The triumphal entry

##### Synopsis

It is the day after Jesus' anointing. The crowd that had gate-crashed the dinner held at Bethany in Jesus' honour had, but now, returned to Jerusalem, but they continued to spread the word about Jesus and how he had raised Lazarus from the dead. So, as Jesus sets out for Jerusalem, many of the pilgrims and inhabitants of the city come out to meet him, waving palm branches and singing verses from Psalm 118. At the time, the disciples did not understand what was happening, but they would soon realize that the events they were witnessing were in fulfillment of the words of Zechariah the prophet. Of course, the religious authorities grow increasingly frustrated with the people's enthusiastic acceptance of Jesus.

##### Teaching

Blessed is he who comes in the name of the Lord!

##### Issues

i] Context: See 12:1-11.

ii] Structure: *The triumphal entry of Jesus into Jerusalem:*

Jesus enters Jerusalem, v12-15;

"Blessed is he who comes in the name of the Lord."

The confusion of the disciples, v16;

The welcoming crowd, v17-18;

The reaction of the Pharisees, v19.

iii] Interpretation:

We now come to "the end point of (Jesus') earthly self-manifestation as the Messiah of Israel", Ridderbos.

There is some difficulty distinguishing what **οχλος**, "crowd", John has in mind in his account of these events. Barrett suggests that there are two "crowds". There is the "crowd" that witnessed the raising of Lazarus and later returned to Bethany when they heard that Jesus was staying there. This crowd is busy telling everyone in Jerusalem what they had witnessed in Bethany, v17. On the next day, five days before the Passover, as Jesus is heading toward Jerusalem, another **οχλος** comes out of Jerusalem to meet

him. Presumably this crowd is made up of pilgrims and other residents of Jerusalem. This crowd greets Jesus in messianic terms, waving palm branches and singing from Psalm 118 - a messianic Psalm. Their greeting "Hosanna" (save now) serves as a liturgical response of joy, and their response, "Blessed is he who comes in the name of the Lord", serves as a liturgical greeting. Yet, their acclamation moves to a messianic affirmation with the addition of the words "even (καί) the King of Israel." In simple terms, the crowd proclaims "God bless the coming Messiah, the king of Israel." Jesus accepts their messianic acclamation in action, rather than words. He takes their acclamation to himself by mounting a donkey in fulfillment of Zechariah 9:9. Jesus is God's king, not the world's king; he comes on a donkey, not a war-horse.

The disciples join in with the celebration, although John tells us that at this point in time its meaning goes over their head - obviously over the head of the crowd as well. John seems to underline this point. It probably has to do with the proclamation of Jesus as "the King of Israel." Jesus is not Israel's king in worldly terms, he is God's king, a point made clear by riding a donkey into Jerusalem in fulfillment of Zechariah's prophecy. In typical Johannine irony, the Pharisees say that "the world has gone after him." Yes, indeed, but they have gone after the wrong king, a worldly king, for Jesus' kingdom is not of this world, 18:36. Of course, Jesus will soon be tried and executed on the charge of claiming to be a king, a claim he does not make. The uproar causes increased concern among the religious authorities who are now even more inclined to accept the murderous advice of Caiaphas.

#### iv] Synoptics

All four gospels recount Jesus' entry into Jerusalem, but as is so often the case, John's account is likely to be independent of the synoptic gospels. This is evident in the differences in John's gospel when compared with the synoptic accounts. First, John's dating of the account is different; Second, the pilgrim crowd that hailed Jesus with messianic Psalms is not journeying with Jesus, but comes out of Jerusalem to meet him; Third, John is the only gospel writer to mention palm branches; Fourth, John has the crowd proclaim that Jesus is "the king of Israel"; Fifth, Jesus gets a donkey and rides it upon meeting the crowd, and in response to their acclamation; Finally, John tells us that the disciples did not understand what was going on.

Those who think John's record depends on the synoptic record usually opt for Mark; see Barrett. For an argument against dependence see Smith, *Johannine Christianity*, pp. 97-105.1984. As often indicated in these notes,

it is not unreasonable to believe that this gospel is an editorial reconstruction of the sermons / essays of an eyewitness, that witness being John the apostle.

### Text - 12:12

The Triumphal Entry, v12-19: i] Jesus enters Jerusalem, v12-15. It is Sunday, and the pilgrims in Jerusalem for the Passover festival hear that Jesus is about to enter the city.

**τη επαυριον** dat. "**the next day**" - THE TOMORROW. The nominalizing article **τη** turns the adverb into a substantive, the dative being temporal, "On the next day."

**ὁ οχλος πολυς** "**the great crowd**" - Again the adjective **πολυς**, "great, large", stands as a predicate in the construction, but it obviously serves as an attributive, as NIV; See 12:9. "An immense body of people", Phillips.

**ὁ ελθων [ερχομαι]** aor. part. "**that had come [to the festival]**" - THE ONE HAVING COME [INTO THE FEAST, FESTIVAL]. The participle is adjectival, limiting "the great crowd", so indicating that the crowd is primarily made up of pilgrims who had come to the festival, rather than those in the "great crowd" who had witnessed the raising of Lazarus, believed in Jesus, and were telling everyone what Jesus had done. "The next day, the great body of pilgrims who had come to the festival", NEB.

**ακουσαντες [ακουω]** "**heard**" - HAVING HEARD. The participle is adverbial, best treated as temporal, "when ..."; "on hearing that Jesus was on his way to Jerusalem", Cassirer.

**ὅτι "that"** - THAT [JESUS IS COMING INTO JERUSALEM]. Introducing an object clause / dependent statement of perception expressing what the crowd heard. The tense of what they heard is retained, so "is on his way", although translated "was on his way."

### v13

The words of Psalm 118:26 may have become a liturgical greeting, "blessed in the Lord is the one who comes", but the crowd give it full messianic bent with the addition of "Hosanna", and "even the King of Israel." They also cast palm fronds before Jesus, a gesture used in past times to welcome a coming king. Of course, as John will soon hint, this crowd is welcoming a political leader, even a revolutionary set to overthrow Rome; they are not welcoming the Son of Man.

**των φοινικων [ιξ ικος]** gen. "**palm [branches]**" - [*the large crowd* TOOK THE BRANCHES] OF PALM TREES. The genitive is adjectival, attributive, as NIV, "palm fronds", or partitive, "branches of palm trees", ESV.

εις + acc. "to [meet]" - [AND WENT OUT] INTO [A MEETING WITH]. Here expressing end-view / goal / purpose, "they went out in order to meet with him."  
αυτω dat. pro. "him" - HIM. Dative of direct object after the υπο prefix verb "to meet with."

εκραυαζον [κραυαζω] imperf. "shouting" - WERE SHOUTING OUT, CALLING OUT. The imperfect, being durative, expresses the progressive nature of the action.

ωσαννα "Hosanna" - Indeclinable particle serving as a liturgical shout of praise. The original Hebrew "give salvation / victory now" / "save, we pray", Harris, would not apply when used liturgically.

ευλογημενος "blessed is" - may [THE ONE COMING IN THE NAME OF THE LORD] be BLESSED. With an assumed optative verb to-be (or imperfect "blessings be upon the one coming ...") this participle forms a perfect periphrastic construction.

ο ερχομενος [ερχομαι] pres. part. "he who comes" - THE ONE COMING. The participle serves as a substantive.

εν + dat. "in" - IN [THE NAME OF THE LORD]. Here expressing association / accompaniment, "with". The "name" of a person expresses their being, and when used of God it primarily refers to his divinity, and thus his authority. So, the one who comes, comes with the authority of the Lord - the authority which belongs to the Lord God.

και "blessed is" - AND = EVEN. Variant, 50/50 original. NIV has opted for a coordinating function. Possibly expegetic, "the one who comes ....., namely, the king of Israel", or possibly ascensive, "the one who comes ....., even the King of Israel", ESV.

του Ισραηλ "of Israel" - [THE KING] OF ISRAEL. The genitive is adjectival, idiomatic / subordination; "king *over* Israel."

## v14

Jesus responds to the crowd's acclamation, particularly "even the king of Israel", by mounting a donkey. Jesus is the messiah, but he is not the crowd's type of messiah. John confirms this fact by quoting Zechariah 9:9 in the next verse. The NIV has Jesus riding a "young donkey", although it is not clear whether the diminutive of ονος, "donkey", οναριον, "small donkey", is meant to mean "young donkey." The word is only used here in the NT, and its use outside the NT is for a donkey of any age - a scruffy, worn out old donkey would be very applicable in this situation. None-the-less, a "young donkey" is preferred by many commentators who take the view that John is referring to the colt of an ass that has never been ridden in line with Mark, cf., Mk.11:2.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative; "And Jesus found a young donkey", ESV.

εὕρων [εὕρισκω] aor. part. "[Jesus] found" - [JESUS] HAVING FOUND [A YOUNG DONKEY]. Attendant circumstance participle expressing action accompanying the verb "to sit"; "Jesus came across a young ass and seated himself on it", Moffatt.

επ [επι] + acc. "[sat] on [it]" - [HE SAT] UPON [IT]. Local, expressing space, "on, upon."

καθω "as" - AS. Comparative conjunction used to introduce a comparative clause, a clause often used to introduce a scriptural quote, "as it has been written"; "just as the scripture says", TEV.

εστιν γεγραμμενον [γραφω] perf. mid. / pas. part. "**it is written**" - IT HAS BEEN WRITTEN. Perfect periphrastic construction.

## v15

So far John has tended to allude to the Old Testament scriptures, but now he begins to provide scriptural support for Jesus' glorification; His quote from Zechariah 9:9 is truncated somewhat. He drops the initial Hebrew parallelism of the first two lines and replaces "rejoice with all your heart" with "do not be afraid." He drops the line "His cause won, his victory gained." cf., the parallel Zephaniah 3:14-20. The crowd was right to greet Jesus the messianic King, but he is no victorious potentate who will rule by the standards of this world.

Ζιων gen. proper "**Daughter Zion**" - [DO NOT FEAR DAUGHTER] OF ZION. The genitive is adjectival, relational. Note that the negation μη + a present tense verb, as here, usually expresses a command to stop an action, so "Stop being afraid."

καθήμενος [καθημαι] pres. mid. part. "**seated**" - [LOOK THE KING OF YOU IS COMING] SITTING. The participle is adverbial, modal, expressing the manner of the king's coming, namely, "mounted on the foal of an ass", Rieu.

ονου [ος] gen. "[a] donkey's [colt]" - [UPON A COLT] OF A DONKEY. The NIV, as with many translations, takes the genitive as possessive, so "donkey's colt"; "the foal of an ass", Rieu. But it is possible that the sense is "young donkey", TEV. The CEV simply goes with "donkey" given that size (small) may be the issue rather than age (young).

## v16

The crowd fails to understand the true significance of Jesus' actions, and, as is often the case, so also the disciples. Yet, the disciples will come to understand the events of this day, and how they fulfill scripture, but only after Jesus is glorified, and this through their reception of the Holy Spirit.

ἀλλ [ἀλλὰ] "-" - [THE DISCIPLES OF HIM DID NOT UNDERSTAND THESE THINGS AT FIRST] BUT. Strong adversative standing in a counterpoint construction; "not ..... but ....." "At first" is an adverbial accusative.

ὅτ **"only after [Jesus was glorified]"** - WHEN [JESUS WAS GLORIFIED]. Temporal conjunction serving to introduce a temporal clause; "but when he attained his state of glory", Cassirer.

τότε adv. **"[did they realize]"** - THEN [THEY REMEMBERED]. The temporal adverb introduces a temporal clause; "then they called to mind", Cassirer.

ὅτι **"that"** - THAT [THESE]. Introducing an object clause / dependent statement of perception expressing what they remembered; "that these words were written", Cassirer.

ἦν ... γεγραμμένα [γραφή] perf. mid./pas. part. **"had been written"** - WERE HAVING BEEN WRITTEN. here the imperfect verb to-be and the perfect participle form a periphrastic perfect construction.

ἐπ [ἐπι] + dat. **"about [him]"** - Here expressing reference / respect; "with respect to him."

καί **"and"** - Coordinative, here establishing a strong link between what was written about Jesus, and what was done to Jesus; "and *that it was in accordance with them (what was written)* that they had been dealing with him the way they did", Cassirer.

αὐτῷ dat. pro. **"[and that these things had been done] to him"** - [AND *that* THEY DID THESE] TO HIM. Dative of indirect object / interest advantage. The subject of the verb "to do" is unclear. The subject is usually taken to be "the crowd", so "they (the disciples) remembered that ..... they (the crowd) did these things to him"; but possibly the "they" is the disciples, "the disciples remembered that ..... they *themselves* had done these things to him." Brown argues that it is acceptable to take the verb "to do" in general passive sense here. Of course, ταῦτα, "these things", may be nominative rather than accusative; "they remembered how (that) this (these things) had been written of him and *how* it (these things) had happened to him", Moffatt. The "these things" are the events recorded in this passage, so Ridderbos. Note that ταῦτα, "these things", is repeated three times in this verse indicating emphasis. A totally left-of-field take on the third ταῦτα is that proposed by Morris who suggests it refers to the actions of the apostles in acquiring the donkey - it is possible!

v17

iii] The welcoming crowd, v17-18. In these two verses John seems to be making the point here that the ὄχλος, "crowd", which had witnessed the raising of Lazarus and responded by believing in Jesus, on returning to Jerusalem had spread the amazing news about what had happened in Bethany. It was in response

to their testimony that the **οχλος**, "crowd of pilgrims", had gone out to meet Jesus and hail him as the coming king of Israel. John is determined to emphasize that there are two different crowds. John's point may be that unlike the "crowd" that witnessed the raising of Lazarus, a "crowd" whose faith is sign-based and inadequate (so Ridderbos), the "crowd of pilgrims" response to Jesus' coming is word-based. John also makes the point that the "crowd of pilgrims" comes out to meet and greet Jesus, rather than journeys with him into Jerusalem. So, the word-based "crowd" comes out of Zion to hail the coming king.

**ουν** "now" - therefore. Transitional, indicating a step in the narrative.

**ὁ ὢν [εἰμι]** pres. part. "[the crowd] that was" - [THE CROWD] THE ONE BEING. The participle is adjectival, attributive, limiting "the crowd."

**μετ [μετα]** + gen. "**with [him]**" - Expressing association / accompaniment.

**οτε** "**when**" - WHEN [HE CALLED LAZARUS]. Temporal conjunction serving to introduce a temporal clause.

**εκ** + gen. "**from [the tomb]**" - FROM [THE TOMB AND RAISED HIM] FROM [THE DEAD]. Expressing source, origin / separation, "away from."

**εμαρτυρει [μαρτυρεω]** imperf. "**continued to spread the word**" - WERE TESTIFYING, WITNESSING. The imperfect, being durative, may be highlighting continued testifying, as NIV.

## v18

**δια τουτο** "-" - BECAUSE OF THIS = THEREFORE [THE CROWD AND MET HIM]. This causal construction usually takes an inferential sense, "therefore / consequently", rather than "the reason why ....", ESV, or "that is why the crowd met him ..", TEV. The crowd that witnessed the raising of Lazarus had testified to this miracle in Jerusalem, "therefore the crowd of pilgrims met him (*went out to meet him*) *on his way to Jerusalem* because ....."

**και** "-" - AND. Variant, possibly dropped from some texts because it is rather awkward. Coordinative is unlikely, better adjunctive, "the crowd of pilgrims also met him because .....", Novakovic, or emphatic, "indeed, the crowd of pilgrims met him because ....", Harris, or ascensive, "therefore even the crowd of pilgrims met him because ...." An adjunctive "also" would imply that both crowds went out to meet Jesus, and this could well be the case.

**οτι** "**because**" - BECAUSE [THEY HEARD]. Causal.

**πεποιηκεναι [ποιεω]** perf. inf. "**that [he] had performed**" - [HIM] TO HAVE DONE [THIS SIGN]. The infinitive serves to introduce a dependent statement of perception expressing what the crowd heard, namely "that he had performed this miracle." The pronoun **αυτον**, "him", serves as the accusative subject of the infinitive.

αὐτῷ dat. pro. "[to meet] him" - [MET] HIM. Dative of direct object after the ὑπο prefix verb "to meet with."

#### v19

iv] The reaction of the Pharisees, v19. Frustration engulfs the religious authorities and presses them toward the action proposed by Caiaphas.

οὕν "so" - THEREFORE [THE PHARISEES SAID TOWARD THEMSELVES]. Inferential, establishing a logical connection, "so, consequently."

θεωρεῖτε [θεωρεῶ] pres. ind./imp. "see" - LOOK, OBSERVE, SEE. Usually taken to be an imperative, but possibly an indicative, "You see, we are defeated", Rieu.

ὅτι "-" - [LOOK, OBSERVE] THAT [YOU DO NOT GAIN NOTHING]. Introducing a dependent statement of indirect speech. Note the double negative for emphasis. The Pharisees are addressing each other, so "we are getting nowhere", REB. Threats are getting the religious authorities nowhere so obviously they now need to consider the advice of Caiaphas.

οπισθ + gen. "[the world has gone] after [him]" - [LOOK, THE WORLD WENT] AFTER [HIM]. Improper local preposition expressing space, the space after the one before, here metaphorical, of adherence; "the whole world is following him", TEV. "The whole world" simply means "everyone" = "all of Jerusalem", but is probably another example of Johannine irony given the visit of the Greeks in the next section. For John, "the world" is the world of unbelief, a world lost in darkness.

## 12:20-36

### The signs of the Messiah, 2:13-12:50

#### 8. Jesus the triumphant king, 11:55-12:50

##### iii] Unless a grain of wheat falls to the ground

##### Synopsis

John now records a rather unique incident where a group of Gentile "Godfearers" take the trouble to seek Jesus out. The incident occurs during the final days of Jesus' Jerusalem ministry and serves to round off his public ministry to Israel and at the same time point forward to the gathering together of all peoples, Jew and Gentile, under the cross. Philip and Andrew convey the request of the Gentiles to meet with Jesus, but Jesus responds with a rather strange statement; "the hour has come for the Son of Man to be glorified." Then, in a saying about corn and wheat, Jesus points out that both life and death applies to him and his followers. The cross looms large as Jesus calls on the Father to glorify his name. A divine response is followed by Jesus' declaration of ultimate victory.

##### Teaching

Christ's death is the necessary condition for the life of broken humanity.

##### Issues

i] Context: See 12:1-11.

ii] Structure: Dialogue; *Unless a grain of wheat falls to the ground:*

Greeks come to Jesus, v20-22;

Jesus' response, v23-36:

Only death leads to life, v23-26:

"anyone who loves their life will lose it,  
while anyone who hates their life in this world  
will keep it for eternal life."

The necessity of Jesus' death, v27-30:

"it is for this very reason I came to this hour."

The significance of Christ's glorification, v31-33;

"I, when I am lifted up from the earth,  
I will draw all people to myself."

The call to choose between light and darkness, v34-36:

"believe in the light while you have the light."

iii] Interpretation:

Jesus has entered Jerusalem to inaugurate his eternal reign and through Philip he is approached by a group of Gentiles, possibly God-fearers. The

homage of Gentiles to the messiah is indeed a subtle temptation for it suggests that the kingdom-harvest can be realized without the death of the king. Yet the truth is, the messiah must die to realize the harvest, for only by identifying with his death can the seeker find eternal life, v20-26. The cross looms large before Jesus, its cost and agony, and in that thought there is divine confirmation, v27-30. The battle is now set, the victory assured and the harvest guaranteed, v31-33. The gathered crowd has grasped the significance of Jesus' words about a dying and rising messiah, but they are still mystified. Does not the messiah abide for ever? Jesus doesn't bother debating matters of theology with the crowd for the day of judgment is at hand, and so he reminds them that like a traveller at sunset they have a fading moment to find their way to safety and security in life eternal, v34-36.

v] Homiletics: *The way to glory*

In the final days of Jesus' public ministry, he is approached, indirectly, by a group of Gentiles, Godfearers. You would expect Jesus to be beside himself knowing that his ministry is now attracting people from beyond the Jewish faith, but Jesus is anything but pleased. Their approach draws the shadow of the cross over him. Gentiles will come to the light, but first Jesus must travel to Calvary and be "lifted up." It is then that the whole world will be drawn to him, but not before he goes the way of the cross.

The coming of the Gentiles to Jesus brings with it a very subtle temptation, a temptation empowered by the shadow of the cross. The temptation is evidenced in v27 where Jesus says "what shall I say (pray)?" At this point he puts forward a hypothetical prayer point, something obviously on his mind, but then immediately counters it; "Father, save me from this hour? No way! Rather, glorify your name." For Jesus, the kingdom can only be realized through the cup of suffering. In the end, Jesus submits to the Father's will.

Christ will win his kingdom via the cross, but the approach of the Gentiles suggests an easier way. Satan can give Christ all the kingdoms of the world if only he will worship him. The possibility of another way, a way apart from "the cup" of suffering, is a serious temptation for Jesus and drives the agitation evident in our reading today.

Let us lift high the cross and trust its power to save.

### **Text - 12:20**

Victory over death, v20-36: i] Some Gentiles approach Philip to see if they can gain an audience with Jesus, v20-22. The impact of Jesus' ministry is beginning to move beyond his own countryman, such that a group of God-fearers

try to get to speak with him. They obviously feel uneasy about approaching Jesus directly, so they tackle one of the disciples. Philip, with a Greek name, may well be a bit more approachable, a bit less Jewish. Interestingly, Philip discusses the approach with Andrew, the only other disciple with a Greek name. There is no indication whether these "Greeks" get to see Jesus, but they will "see" him after his crucifixion. When he is lifted up he will draw both Jew and Gentile to himself, cf., v32.

**δε "now"** - BUT/AND. Transitional, indicating a step in the narrative to a new episode.

**Ἕλληνες [ην ηνος] "Greeks"** - [THERE WERE SOME] GREEKS. Nominative subject of the imperfect verb to-be. There is much to commend the suggestion that they are Greek-speaking Jews, but that they are Gentile God-fearers is to be preferred. The fact that they come to Philip rather than Jesus, that Philip checks with Andrew, and that Jesus becomes quite agitated (Gentiles approaching Jesus indicates both, temptation - the gaining of the whole world without the cross, and a signification that the hour had come for his glorification [the cross]), indicates that they are Gentiles. The point John is making is that they are people of non-Jewish birth. A God-fearer could attend the temple, but only in the court of the Gentiles, a court in which Jesus would often teach.

**ἐκ + gen. "among"** - FROM. Here the preposition is used instead of a partitive genitive; "from among."

**των αναβαινοντων [αναβαινω]** gen. pres. part. **"those who went up"** - THE ONES GOING UP. The participle serves as a substantive. This is often a technical term for going on pilgrimage rather than just going up from the low country to the highlands of Jerusalem. "Among those who used to go up to worship at festival-time", Harris.

**ἵνα + subj. "to [worship]"** - THAT [THEY MIGHT WORSHIP]. Here introducing a final clause expressing purpose; "in order to worship / do obeisance."

**ἐν + dat. "at [the feast]"** - IN [THE FEAST]. Local, expressing space / place, "at", but as Novakovic notes, it may also be temporal, "during the festival."

## v21

As already noted, Philip and Andrew are the only two disciples with Greek names. There is no indication that these God-fearers got to meet with Jesus.

**οὕν "-"** - THEREFORE. Transitional, establishing a logical connection; "So these came to Phillip", ESV.

**προσηλθον [προσερχομαι]** aor. **"came to"** - [THESE ONES] APPROACHED, CAME TO. Why did they approach Philip? Bethsaida is actually in Gaulanitis, not Galilee, so possibly it's because he is from Gentile territory, but John obviously doesn't see the connection.

φιλιππῷ [ος] dat. "**to Philip**" - Dative of direct object after the πρὸς prefix verb "to come to, approach" / dative of destination.

τῷ "**who [was from Bethsaida]**" - THE [FROM BETHSAIDA]. The dative article serves as an adjectivizer turning the prepositional phrase "from Bethsaida" into an attributive adjective limiting "Philip", as NIV.

τῆς Γαλιλαίας [α] gen. "**in Galilee**" - OF GALILEE. The genitive is adjectival, partitive; "Bethsaida, a village in Galilee."

ῥητῶν [ερωτῶ] imperf. "**with a request**" - [AND] WERE ASKING, REQUESTING [HIM]. They approached Philip ..... and asked him saying ... Durative aspect is possibly intended; "they kept asking him"

λεγοντες [λεγω] pres. part. "- " - SAYING. Attendant circumstance participle expressing action accompanying the verb "to ask", redundant, introducing direct speech; "they asked him and said."

ιδεῖν [ὄραω] aor. inf. "**[we would like] to see**" - [WE WILL] TO SEE [JESUS]. The infinitive is complementary, completing the sense of the verb "to want/will." Here in the sense of "to interview / converse with." They have already seen him, now they want to talk with him.

## v22

Ἀνδρεᾶ [ας ου] dat. "**[Philip went to tell] Andrew**" - [PHILIP COMES AND SAYS] TO ANDREW [AND ANDREW, AND PHILIP COMES AND SAYS TO JESUS]. As with "to Jesus", dative of indirect object. All four verbs are narrative present. "Philip went and told Andrew, and the two of them went and told Jesus", TEV.

## v23

ii] Jesus' discourse on the coming death and glorification of the Son of Man, v23-36. "The function of the discourse is to show the necessity of the death and exaltation of Jesus for the establishment of the saving sovereignty of God that embraces all nations", Beasley-Murray.

a) Jesus is glorified in his death, and what is true for him is true for his disciples, v23-26. The approach of the Gentiles prompts Jesus to speak of his coming death, the coming "hour". Jesus illustrates the purpose of his dying in a short illustrative / teaching parable. Although it is without explanation, it obviously refers to Jesus' lifting up from the earth to draw all people to himself, cf., v32. In the synoptic gospels, Christ's glorification is identified with his ascension and heavenly rule. For John, Christ is glorified in his crucifixion, for the cross draws lost humanity to God. Jesus' words in v23-25 seem to parallel the synoptic gospels where Jesus follows up a prediction of his death with a word on discipleship. Yet, hating life does not necessarily mean dying to the world, cf. Lk.9:24, but rather dying to self in the sense of resting in Christ for our salvation.

Similarly, being where Christ is does not necessarily mean cross-bearing, cf. Lk.9:23, but rather identification with Christ in his humiliation / glorification.

**αὐτοῖς** dat. pro. "[Jesus replied]" - [BUT/AND JESUS ANSWERED SAYING] TO THEM. Dative of indirect object. The participle **λεγων**, "saying", is attendant circumstance, redundant, introducing direct speech.

**ἐληλυθεν ἡ ὥρα** "the hour has come" - "The time of Jesus' death has arrived." The approach of the Gentiles obviously triggers this response from Jesus. Their approach indicates that his work with Israel is complete and now he must turn toward the lost and outcast. As this ministry is not directly his, but rather a ministry of the Spirit through his disciples and the church, then it is time for him to leave - the hour has come. At a more subtle level, his response is also triggered by the temptation that he can gain the world and reign over it, apart from the cross. This is Satan's classic temptation and one that Christ had to resist until the end. For this reason, he turns away from the approach of these "Greeks" and turns toward the cross.

**ἵνα** + subj. "for" - THAT. Here introducing an exegetical clause, limiting by explaining the noun "hour" in temporal terms, so Barrett; "the hour when the Son of Man is glorified, crucified", cf., **ἵνα** for **ὅτε**, Zerwick #428. By the use of **ἵνα** "Jesus is drawing attention to the significance of the hour", Schnackenburg. Read as a purpose clause, so Klink etc., "the hour has come in order for the Son of Man to be glorified" is possible, but unlikely, i.e., **ἵνα** + subj. for an adverbial infinitive modifying the verb "to come."

**υἱὸς τοῦ ἀνθρώπου** "the Son of Man" - Barrett suggests that John's usage of Daniel's "Son of Man", the mysterious messiah who will reign over an eternal kingdom, is slightly different to the synoptic gospels. John sees him as "the heavenly Man incarnate, whose glory is achieved in his humiliation." See 1:51.

**δοξασθῇ [δοξαζῶ]** aor. pas. subj. "glorified" - MAY BE GLORIFIED. For John, Christ is glorified in his crucifixion; although rightly the reign of Christ demonstrates the divine glory, for John his reign begins on the cross when he draws lost humanity to himself, both Jew and Greek. "To be invested with glory", Cassirer.

## v24

Jesus depicts his death / glorification as a seed sown in the ground, dying to produce a rich harvest, cf., 15:1ff and 1Cor.15:36.

**ὅμιν** dat. pro. "[I tell] you [the truth]" - [TRULY TRULY I SAY] TO YOU. Dative of indirect object. Jesus often uses these words to reinforce what he is about to say; See 5:24.

**ἐὰν μὴ** + subj. "unless" - IF NOT. Introducing a negated conditional clause, 3rd. class, where the proposed condition has the possibility of coming true; "if,

*as may be the case*, a grain of wheat does not fall into the ground and die, *then* it remains a solitary grain."

**ὁ κοκκος [ος]** "a seed / kernel" - THE SEED, GRAIN. Although "seed" has a definite article, it is generic, so the phrase is representative, "a seed (any old seed)". It is possible that the definite article is used to indicate that the seed represents Christ, although this is unlikely. Either way, Jesus is obviously illustrating his coming death.

**του σιτου [ος]** gen. "of wheat" - OF EDIBLE GRAIN. The genitive is adjectival, attributive, limiting "seed". "In rabbinic literature, the kernel of wheat is repeatedly used as a symbol of the eschatological resurrection of the dead", Kostenberger.

**πεσων [πιπτω]** aor. part. "falls" - HAVING FALLEN [INTO THE GROUND DIES, IT REMAINS ALONE]. Although anarthrous, the participle is probably adjectival, attributive, limiting the "kernel of wheat", "which has fallen into the ground"; "that drops into the earth", Berkeley. Of course, it may be adverbial, possibly temporal, "a seed of wheat dies when it falls into the ground."

**δε "but"** - BUT/AND. Transitional, indicating a step in the narrative to a counter point; "if ... does not ... then ..., BUT if .... does .... then ....." "If the wheat-grain does not fall into the soil and die, it stays as it was, a single grain, but if it dies it yields abundantly", Rieu.

**εαν + subj. "if"** - IF, *as may be the case*, [IT DIES *then* MUCH FRUIT IT BEARS]. Introducing a conditional clause, 3rd. class, where the proposed condition has the possibility of coming true; "But if it dies it brings a good harvest", Phillips.

## v25

Verses 25 and 26 serve to explain and apply the illustration Jesus has used in v24 of his coming death and its consequential results. Verse 25, a typical wise saying, consists of two antithetical statements which make the point that the "loss of life is the condition for the emergence of new life", Ridderbos. cf., Mk.8:35. Morris follows the normal line of interpretation when he explains that "the man whose priorities are right has such an attitude of love for the things of God that it makes all interest in the affairs of this life appear by comparison as hatred." When it comes to hating one's life, there is little in the context to explain how this disdain for one's personal life actually works out in practice. Discipleship criteria seems the obvious fit, but when applied we immediately find ourselves in a works frame. We should, therefore, beware of literally applying what is a classic example of Jesus' use of hyperbole. He is simply making the point that the gaining of life involves the setting aside of life. Such entails reliance on Christ for eternal life, rather than self. Gaining and keeping eternal life is always by grace through faith.

ὁ φίλων pres. part. "**the man who loves [his life will lose it]**" - THE ONE BEING FOND OF THE LIFE [OF HIM LOSES IT]. The participle serves as a substantive, nominative subject of the verb "to lose." The parallel in Mark 8:35 has "the person who wishes to save their life will lose it", save in the sense of keep themselves safe, preserve. John has a slightly different sense, "the person who wishes to live (love is used in the sense of live for themselves) loses it". "The man who loves his own life will destroy it", Phillips. The "lose" is not future, "shall lose", but present continuous, losing / destroying right now. The synoptics, as well as John, use "soul" in the sense of a person's rational and emotional self as opposed to their fleshly body. The soul is not the spiritual or godward self, rather it is a person's life evidenced in their breath, their being.

καὶ "**while**" - AND. Coordinating; "He who loves his life loses it; and he that hates his life in this world shall keep it in eternity", Rieu, or less sexist, "the lover of life ..... and the hater of life .....", Berkeley.

ὁ μισῶν [μισέω] pres. part. "**the man who hates / anyone who hates**" - THE ONE HATING [THE LIFE OF THEM]. The participle serves as a substantive, nominative subject of the verb "to keep." "The person who hates their life will gain it.", possibly "loves their life less than ....", so Beasley-Murray, or "as of second desirability and importance", Barrett.

ἐν + dat. "**in [this world]**" - Local, expressing sphere.

φυλάξει [φυλάσσω] fut. "**will keep it**" - WILL GUARD, KEEP SAFE, PRESERVE. With a passive sense "will be kept safe", REB.

εἰς + acc. "**for [eternal life]**" - TO, INTO [LIFE ETERNAL]. Possibly expressing advantage, "for", or purpose / end-view, "with a view to", or even result, "eternal life being the outcome", Cassirer.

## v26

Jesus, in Mark 8:34, says, "if anyone wishes to come after me, let him deny himself, take up his cross, and follow me." John makes a similar point in v25 with the use of two parallel sayings / statements - the lover loses, the hater gains. This saying is now supported by a promise of the Father's honour for those who "serve". It is often understood that this service is an **imitation** of Jesus in his suffering and death (see Brown), but as noted above, it seems more likely that it is an **identification** in Jesus' suffering and death. By sharing in his humiliation (by following a convicted criminal) we share in his glorification, honoured by the Father.

εἰ + subj. "**if / whoever**" - IF [ANYONE]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, anyone serves me, *then* let him follow me."

διακονη [διακονεω] subj. "serves" - SERVES. What is this service to Jesus? John explains that it involves following Jesus.

εμοι dat. pro. "me" - Dative of direct object after the verb "to wait on = serve."

ακολουθειτω [ακολουθεω] pres. imp. "**must follow**" - LET HIM ACCOMPANY, ATTEND = FOLLOW AS A DISCIPLE [ME]. The present tense, being durative, may serve to express continued following. What is involved in following? John gives us a clue: following involves being where Jesus is. Barrett says that "to serve Jesus is to follow him, and he is going to [his] death." Morris suggests that v25 dictates where Jesus is, namely, at the cross, so that's where we should be, suffering. Beasley-Murray parallels the verse with the synoptic image of cross-bearing, Mark 8:34, cf., Lk.9:23, "Christ draws men to fellowship with himself, alike in suffering and in the presence of God" (cf. v26b). Yet, John doesn't actually tell us where Jesus is. As already noted, a following that involves **imitation** is unlikely. We are best to view our following of Jesus in the terms of **identification**. So, where is Jesus? Jesus has ascended and sits at the right hand of the Father. Through our identification with Jesus, we sit with him and reign with him, to the honour of the Father.

και "and" - Coordinative.

οπου "where" - WHEREVER [I AM]. Indefinite marker of space.

και "also" - [THERE] ALSO [THE SERVANT OF ME WILL BE]. Adjunctive.

εαν + subj. "-" - IF, *as the case may be*, [ANYONE SERVES ME, *then* THE FATHER WILL HONOUR HIM]. Introducing a conditional clause, as above.

τιμησει [τιμαω] fut. "**will honour**" - The content of this honour is undefined. Surely not "may well involve suffering or even martyrdom", Kostenberger. Better "vindication", Carson; "the Father who glorifies the Son will honour those who serve the Son and give them a share in his glory", Bruce.

**v27**

b) In God's plan, the humiliation of the cross is Christ's glorification, a glorification confirmed by the Father, v27-30. Jesus is quite disturbed by the shadow of the cross and so he asks, "What am I to say?" - "what am I to do in this situation?" He answers his question by proposing a prayer, "*Shall I pray* Father save me from this hour?" Given that it was for "this hour" that he lives, he can only pray "Father, glorify your name." The Father responds audibly saying that he is already glorified in Jesus' life and will be glorified in the cross. Jesus comments in v30 that the theophany (a manifestation of the divine) is more for the crowd's benefit than his. Since the theophany requires the ears to hear, few, if any, in the crowd, understand the words or identify their source.

**νυν** adv. "**now**" - Temporal adverb used by Jesus to relate his feelings to the present circumstances; "Right now I am storm-tossed", Peterson.

**ἡ ψυχή [η]** "**heart**" - THE SOUL [OF ME]. Nominative subject of the verb "to disturb." "Now comes my hour of heart-break", Phillips.

**τεταρακται [ταρασσω]** perf. pas. "**is troubled**" - HAS BEEN DISTURBED, TROUBLED. Jesus is agitated, shocked, fearful, horror struck ..... at the shadow of the cross and the temptation to sidestep it, cf. Matt.26:38ff. "Went into turmoil."

**και "and"** - Here probably alerting the reader to the coming question and therefore left untranslated.

**ειπω [λεγω]** aor. subj. "[**what**] **shall I say**" - [WHAT] AM I TO SAY. Deliberative subjunctive. Morris notes that the verb is important here; Jesus doesn't say "what shall I choose",

**σωσον [σοζω]** aor. imp. "**save**" - [FATHER] SAVE [ME]. The phrase, "save me from this hour", is most often understood in the terms of Jesus musing over whether he should pray for the Father to save him, "shall I pray that the Father saves me? The answer being "certainly not ...". On the other hand, it may be treated as a petition / prayer; "What am I to say? Father, save me from this hour", NEB, so AV, RV, Goodspeed, Weymouth, Beasley-Murray. Harris takes it as a petition / prayer request which, as in the synoptic gospels, is then countered by a further prayer, "Father, glorify your name." So, Jesus is conflicted, proposing first that the Father rescue him from the coming horror, but then overruling this request with a more important one, namely, that he may glorify the Father in his coming death. Either way, the removal of the cup, an alternate way to the cross, is a powerful temptation, but Jesus stands his ground, turns aside the temptation, and accepts the divine purpose for which he has come - "not my will, but thine."

**εκ** + gen. "**from**" - Expressing separation; "away from."

**αλλα "No"** - BUT. As noted above, this strong adversative may take a contrasting / adversative sense, as if in a counterpoint construction, "not that ..... but this"; "*I could pray* Father save me from this hour, but, given it was for this end that I have lived, *I pray* Father, show the glory of your power." On the other hand, the adversative may take negating sense, cf., BDF #448.4. This is the more widely accepted option, as NIV, ie., "save me from this hour" is a hypothetical question and is not directed to the Father.

**δια** + acc. "**it was for [this very reason]**" - BECAUSE OF [THIS I CAME TO THIS HOUR]. Causal. The **τουτο**, "this", is the "hour" / cross. "But no, it is for this purpose that I have come to this hour", Barclay.

## v28

The "name" of God the Father, namely, his person, is glorified in the faithful obedience of the Son of God. So, "Father, glorify your name", virtually means

"Father, may your will be done and in the doing of it reveal your glory." The response "I have glorified it and will glorify it again" takes a similar sense; the faithful obedience of the Son has served to display the glory of God the Father, his divine person (grace, love, holiness, ....), and will continue to do so in the day of Jesus' lifting up (his own glorification thru the cross).

**δοξασον** [**δοξαζω**] aor. imp. "**glorify**" - [FATHER] GLORIFY [YOUR NAME]. Jesus prays for the glorification of the Father. The divine answer states that the Father's name has been glorified in the revelation of Jesus' life, and will be further glorified in the lifting up of His obedient servant. As Ridderbos notes, the glorification of the Father is inextricably tied to his salvation-historical purposes achieved through the obedience / faithfulness of the Son.

**ουν** "**then**" - THEREFORE. Transitional, "then", as NIV.

**εκ** + gen. "**from [heaven]**" - [CAME A VOICE] FROM [HEAVEN]. Expressing source / origin; "out of, from"

**και .... και** "**and**" - BOTH [I GLORIFIED] AND [I WILL GLORIFY AGAIN]. A correlative construction. The Father is confirming that Jesus' prayer has already been answered. The Father's name has been glorified in Jesus' ministry and will again be glorified in Jesus' *salvic* act on the cross.

## v29

An inadequate response by the crowd, cf., 11:37. Calvin notes that the crowd's failure to recognize God's voice (some think it is thunder, others think it is an angel) is paralleled by people's response to the gospel today; "many are as cold toward the teaching as if it came only from a mortal man, and others think God's Word to be a barbarous stammering, as if it were nothing but thunder."

**ουν** "- " - THEREFORE. Inferential, establishing a logical connection, "consequently ...."

**ο ... εστως** [**ιστημι**] perf. part. "**that was there**" - [THE CROWD] THE ONE HAVING STOOD. The participle is adjectival, attributive, limiting "crowd", as NIV.

**ακουσας** [**ακουω**] aor. part. "**[and] heard it**" - [AND] HAVING HEARD. The participle as above, although it may be treated as adverbial, temporal; "when they heard the sound, the people standing by said it had thundered", Moffatt.

**γεγονεναι** [**γινομαι**] perf. inf. "it had [thundered]" - [WERE SAYING, THUNDER] TO HAPPEN. The infinitive forms a dependent statement of indirect speech expressing what the crowd said. The noun "thunder" serves as the accusative subject of the infinitive. Everybody heard something, some a voice, others a sound like thunder. Thunder expresses the power of God and is often associated with a theophany, cf., Ex.19:16.

**λαλαληκεν** [**λαλεω**] perf. "**[an angel] has spoken**" - [OTHERS WERE SAYING AN ANGEL] HAS SPOKEN. Some others heard words, and they concluded

that it was an angel speaking with Jesus. On a number of occasions in the Old Testament the Angel of the Lord speaks with Israel's great ones, cf. Gen.21:7, 22:11, 2King.1:15.

αὐτῷ dat. pro. **"to him"** - Dative of indirect object.

### v30

Most commentators note the problem posed by the Father speaking for the benefit of the crowd, and yet many in the crowd fail to hear the words, let alone identify its source. This is obviously a word for those with ears to hear, but then, did anyone hear? Tasker suggests that the phrase is a "Semitic way of expressing comparison" ie., "more for your sake than mine." This is quite credible and therefore, the message is for all those with ears to hear. So, Jesus certainly heard the message, and at least some of the apostles. The apostles may not understand the words at this point in time, but they will come to understand.

δι [δια] + acc. **"[this voice was] for [your] benefit"** - [JESUS ANSWERED AND SAID, NOT] BECAUSE OF [ME THIS VOICE HAS COME BUT] BECAUSE OF [YOU]. Here expressing benefit / advantage, "for the sake of / benefit of", as NIV.

ἀλλὰ **"but"** - Strong adversative standing in a counterpoint construction; "not for me, but for you."

### v31

c) The significance of Christ's death and glorification, v31-33. In the coming of the "Greeks" Jesus is again tempted to look for another way other than the cross. He casts aside this temptation and sets his face firmly to life through death, v23-26. None-the-less, the cross weighs heavily on him, but his path is set, v27, and to this he prays that the Father will be glorified in this "hour", which prayer the Father attests, v28-30. Jesus now explains the consequences of his glorification, v31-32, while John adds a further clarification, v33. The consequences of Christ's glorification (his crucifixion) are as follows:

The world is judged;

The prince of this world, the devil, is defeated;

Christ is exalted;

All people are provided with access to God through Christ.

νυν **"now [is] the time for"** - NOW. Temporal adverb, coextensive time.

του κοσμου [ος] gen. **"[judgment] on the world"** - [IS JUDGMENT] OF THE WORLD. Possibly "for/on the world", if the genitive is taken as verbal, objective, "now is the time that sentence is being passed upon this world", Cassirer, or adjectival, possessive, "now is the world's judgment-day", Bruce. "World" is used in the sense of "all human society in rebellion against its creator", Carson. The "world" passes judgment on Christ and carries out its sentence in his crucifixion. Yet, this sentence is overturned, Christ rises, and the world finds itself

condemned in return. John's eschatology is realized, but ultimately this eschatological judgment-day is both now and not yet.

του κοσμου [ος] gen. "[the prince] of [this] world" - [NOW THE RULER] OF [THIS] WORLD. The genitive is adjectival, possessive, or descriptive, idiomatic, subordination; "the prince *who rules over* this world."

εκβληθησεται [εκβαλλω] fut. pas. "**will be driven [out]**" - WILL BE THROW OUT, CAST OUT. The agent is unstated - divine passive?? The synoptic gospels use the image of the wicked cast into outer darkness and this may be what John has in mind. A number of commentators note that Jesus' pronouncement of judgment on the world and Satan doesn't seem to fit with the flow of the discourse. Of course, if the discourse is prompted by the temptation of another way other than the cross, a word about the tempter is not out of keeping.

### v32

Christ's lifting up (crucifixion, resurrection, ascension, enthronement) saves "all". "When He says 'all', it must be referred to the children of God, who are his flock", Calvin. Although universalism can be argued from this verse, the notion is opposed elsewhere in the gospel. If we follow Calvin, the "all" inevitably means all those who seek, but of course, the "all" may be representative "all", all humanity, both Jew and Gentile.

καγω "**but I**" - AND I. This crasis is emphatic by position. As Carson notes, the same victory, the same death / exaltation, is in view, so "and I, when I am lifted up."

εαν + subj. "**when**" - IF. Introducing a conditional clause, 3rd. class. The majority of these conditional clauses do not indicate the fulfillment or otherwise of the condition, so it is assumed that the condition has the possibility of being fulfilled; "if, *as may be the case*, ....., *then* ....." Some, particularly where a future tense is used in the apodosis, as here, have a likelihood of being fulfilled, even fulfillment that is certain. In such a case εαν virtually takes the place of οταν, "when", as translated in the NIV here.

εκ + gen. "**[I am lifted up] from**" - [I AM LIFTED UP] FROM [THE EARTH]. Expressing separation; "away from." The verb ὑψω, "to lift up", is purposely ambiguous. In one sense, Jesus is lifted up εκ "from (= separation) the earth as he is lifted up on the cross. So "lifted up" refers primarily to Jesus' crucifixion and death. In another sense, Jesus, through the cross, is lifted from the earth as one who is lifted up to heaven and enthroned in glory. So "lifted up" refers to Christ's glorification.

ελκυσω [ελκυω] fut. "**I will draw**" - I WILL DRAG, DRAW TO, ATTRACT. The purpose of Christ's "lifting up" is to draw "all" to himself. The sense of "draw all to myself" = "save all."

παντας [πας, πασα, παν] adj. "all men" - ALL, EVERY .... EVERYONE [TOWARD MYSELF]. Accusative direct object of the verb "to draw." "He will draw to himself (all =) *Gentiles as well as Jews, all without distinction*", Bruce.

### v33

δε "-" - but/and. Transitional, indicating a step in the narrative, here to an aside / editorial note.

σημαινων [σημαινω] pres. part. "to signify" - [HE WAS SAYING THIS] SHOWING, SIGNIFYING, INDICATING, POINTING OUT. The participle is adverbial, final, expressing the intended purpose of Jesus' words in v32; "he said this in order to show .." A technical term for the speech of someone who communicates an oracle.

θανατω [ος] dat. "[the kind of] death" - BY [WHAT KIND OF] DEATH. The dative is instrumental, expressing means, "by means of", or modal, expressing manner, "in this way indicating the manner of his coming death", Harris.

αποθνησκειν [αποθνησκω] pres. inf. "[he was going] to die" - [HE WAS ABOUT] TO DIE. The infinitive is complementary, completing the sense of the verb "he was about."

### v34

d) In the face of coming judgment, Jesus makes a final appeal for faith - walk in the light, ie., commit to / believe in, the one who is the light of the world, v34-36. The crowd has a question, but Jesus doesn't answer it since "this is neither the time nor the audience for an extended discussion on the relation of the death and exaltation of the Son of Man to the kingdom of God and the ministry of the Paraclete-Spirit", Beasley-Murray. The issue facing the crowd is not a fine point of theology, but the judgment soon to be enacted by the Son of Man. They need to come to the light lest the darkness overtakes them. So, Jesus warns them that the time is short and that the moment for decision is quickly passing them by. If, at this moment, they fail to come to the light they will be left to walk in darkness. If they wish to be children of light, children of God, and so inherit eternity, they must receive the one who is the light of the world. And so with this call to faith, Jesus' public ministry comes to an end and he moves away from the gaze of the maddening crowd.

ουν "-" - THEREFORE. Inferential, establishing a logical connection, "so, consequently"; the crowd responds to Jesus' words; "so (then) the people answered", Moffatt.

αυτω dat. pro. "-" - [THE CROWD ANSWERED] HIM. Dative of indirect object of the verb απεκριθη, "replied answered".

ημεις pro. "we" - Emphatic use of the pronoun.

ηκουσαμεν [ακουω] aor. **"have heard"** - WE HEARD, TAKEN HEED OF, OBEYED. "Our information from the Law is that the messiah is to remain as long as time lasts", Barclay.

εκ + gen. **"from [the law]"** - OUT OF [THE LAW]. Expressing source / origin. "Law" is used here not of the Law of Moses, or the books of the Law, but of scripture itself, ie., the Old Testament. Those with an understanding of scripture in the crowd question Jesus' assertion that the Son of Man / Messiah will die. They affirm the immortality of the messiah from their reading of the scriptures, eg. Psalm 89:37.

ὅτι **"that"** - THAT [THE CHRIST REMAINS INTO THE AGE]. Here introducing a dependent statement, indirect speech, expressing what they have deduced from scripture.

και πως **"so how [can you say]"** - AND HOW [DO YOU SAY]. Inferential; "how then."

ὅτι **"-"** - THAT [IT IS NECESSARY]. Introducing an object clause / dependent statement of indirect speech expressing what Jesus has said.

ὑψωθηναι [ὑψωω] aor. pas. inf. **"[must] be lifted up"** - TO BE LIFTED UP [THE SON OF MAN IS NECESSARY]. The infinitive serves as the subject of the verb δει, "it is necessary." "The Son of Man" serves as the accusative subject of the infinitive.

εις τον αιωνα **"forever"** - TO/UNTO THE AGE. Temporal construction, "eternally." Messiah stays with his people "for ever", although note the later works, 4 Ezra 7:28-29, where the messianic kingdom is temporary and ends with the death of the messiah.

του ανθρωπου [ος] gen. **"[Who is this Son] of Man?"** - [WHO IS THIS ONE THE SON] OF MAN? The genitive is adjectival, relational. Possibly, "what sort of Son of Man (messiah) is this [that ends up dying by crucifixion]?". Another possibility is "do you really mean Messiah when you say Son of Man?", Barrett. For "Son of Man" see 1:51.

### v35

Jesus may not directly answer the question put by the crowd nor disparage their understanding of scripture, but when it comes to divine revelation, Jesus is the light of the world and they need to listen to him and find life in his words.

ουν **"then"** - THEREFORE. Inferential, establishing a logical connection; "so then."

αυτοις dat. pro. **"[Jesus told] them"** - [JESUS SAID] TO THEM. Dative of indirect object.

εν + dat. **"[you are] going to have [the light]"** - [YET A LITTLE TIME THE LIGHT IS] IN [YOU]. Local, expressing space, "among you."

μικρον χρονον [ος] acc. **"a little while longer"** - A LITTLE TIME. Accusative, extent of time. Jesus' final appeal to the Jews is couched with urgency - the time is short. Of course, the Jews will be able to believe after the resurrection, so the sense of urgency reflects a common gospel perspective - now is the hour of decision.

περιπατετε [περιπατω] imp. **"walk"** - WALK ABOUT. Used in the general sense of conduct one's life. John has used the term of following Jesus and here uses it in the sense of believe / have faith in Jesus.

ως **"while [you have]"** - LIKE, AS [YOU HAVE THE LIGHT]. Most translations opt for the rare temporal use of this conjunction here rather than a comparative sense; "go on your way while you have the light", Barclay.

ινα μη + subj. **"before"** - THAT NOT = LEST [DARKNESS OVERTAKES YOU]. The clause is obviously not temporal; not "before darkness overtakes you", but rather negated purpose; "so that the darkness does not overtake / master you."

και "-" - AND. The conjunction here may take a causal sense; "walk in the light lest the darkness master you, because / for the person who walks in the dark has no idea where he is going", cf., Phillips. Kostenberger opts for an emphatic usage; "in fact, whoever moves about in darkness does not know where he is going."

ο περιπατων pres. par. **"the man who walks"** - THE ONE WALKING. The participle serves as a substantive. The person who walks in darkness (the person who doesn't put their trust in Jesus, doesn't commit to Jesus) is left in ignorance with regard the condemnation that faces them in the day of judgment.

εν + dat. **"in [darkness]"** - IN [THE DARKNESS DOES NOT KNOW WHERE HE IS GOING]. Local, expressing space; "walk in *the shadow of* darkness."

### v36

εις + acc. **"[put your trust / believe] in [the light]"** - [AS = WHILE THE LIGHT YOU HAVE WALK ] TO/INTO [THE LIGHT]. McHugh argues that "believes into" takes the sense "believes-and-trusts." Possibly, "receive the light", while there is light, so that you can see. "Believe in the light and become sons of God", Beasley-Murray.

ινα + subj. **"so that [you may become]"** - THAT [YOU MAY BECOME]. Possibly a purpose clause, but it may well be consecutive = expressing result. When we receive the light, as a consequence, we become sons of light and so do not walk in darkness, cf., 4:14. Ref. children of light, Eph. 3:8.

φωτος [ως ωτος] gen. **"[sons] of light"** - [SONS] OF LIGHT. The genitive is adjectival, attributive, limiting "light", idiomatic; "children *who possess* the light", ie., "possessors of the nature of light and destined to enjoy the light of the

divine kingdom", Beasley-Murray, or simply "those who believe in Jesus", Brown.

ελαλησεν [λαλεω] aor. "**when he had finished] speaking**" - [JESUS] SPOKE [THESE THINGS]. Often translated as a temporal clause although not indicated in the Gk.

απελθων [απερχομαι] aor. part. "**left**" - HAVING GONE AWAY, DEPARTED. Attendant circumstance participle expressing action accompanying the verb "he was hidden, "Jesus went away and hid himself", or adverbial, temporal, "Jesus said these things, and after he departed, he hid from them", Novakovic.

εκρυβη [κρυπτω] aor. pas. "**hid himself**" - HE WAS CONCEALED, HIDDEN. Jesus' public ministry is now ended. The light shined one last moment and is now hidden from them.

απ [απο] + gen. "**from [them]**" - FROM [THEM]. Expressing separation; "away from."

## 12:37-50

### The Ministry of Messiah, 2:1-12:50

#### Epilogue: 12:37-50

#### a final call to faith

#### Synopsis

John now concludes the first part of his gospel with an epilogue which covers two subjects. In the first part of the epilogue John examines the unbelief of the Jews, v37-43. He looks at the subject theologically, explaining that Israel's rejection of their messiah is in fulfillment of the prophecy of Isaiah 53:1 and 6:10. John then looks at the subject from a moral perspective, explaining that Israel's rejection of their messiah is down to the fear of being ostracized from Israel's religious life, and their desire for the affirmation of others. In the second part of the epilogue John examines the issue of faith and unbelief, v44-50. Jesus summarizes the gospel by restating that he is the light of the world and that those who come to the light, who believe in him, move from darkness to light divine. On the other hand, those who reject the light, who do not receive Jesus' words, who do not believe in him, are condemned by the very words they reject. Yet, the word abides and it brings with it life eternal. So, we are reminded again that there is nothing free in this life except the grace of God.

#### Teaching

God's message to humanity is that there is no condemnation for those who believe in Jesus, there is just eternal life.

#### Issues

i] Context: See 2:1-12.

ii] Structure: *A Final Call to Faith*:

Israel's rejection of the messiah, v37-43:

In fulfillment of prophecy, v37-41;

Down to moral weakness, v42-43.

The gospel, v44-50:

Faith in Jesus amounts also to faith in God, v44-45;

Jesus is the light of the world, v46;

Jesus is sent to save the world, not judge the world, v47-48;

Jesus comes at the Father's behest for one purpose only,  
to give broken humanity eternal life, v49-50.

iii] Interpretation:

In this epilogue, John presents a summary of Jesus' public ministry; he covers Israel's response to Jesus, and provides a short summary of Jesus' gospel message. As Ridderbos notes, "by itself this double pericope fits very well in the structure of the story - after Jesus' final words to the crowd and before Jesus takes the initiative to bid farewell to his disciples (13:1). But in another sense these verses sharply interrupt the ongoing story." This interruption has prompted claims of later interpolation, but it works perfectly well as a conclusion to the Argument Proper - Part I. We can sense John's frustration in the passage. The failure of John's own people to accept their messiah is a burden that drives his gospel. In addressing Hellenistic Jews of the dispersion, John provides the theological and moral ground for Israel's failure, and again points the way forward.

In examining Israel's rejection of their messiah, John first notes that it occurs in fulfillment of prophecy. First, by quoting the first lines of the Servant Song of Isaiah 53, John reminds his readers of the prophecy concerning God's Suffering Servant, the one rejected by his own people, the one "pierced for our transgressions, crushed for our iniquities", i.e., Jesus' rejection by Israel is prophesied in the scriptures. John then asks why is Jesus, the Suffering Servant, rejected? He gives two reasons, first a theological reason, and then a moral one. The theological reason is found in Isaiah 6:10, a passage used by Jesus himself in explaining his rejection by Israel, cf., Mk.4:12. When used in Mark the text refers to the purpose of kingdom parables - riddles designed to hide the truth. When God's people fail to give heed to a clear word from the Lord then the Lord speaks to them in riddles as an act of judgment upon a people with dull ears - he blinds their eyes and hardens their hearts. As Paul argues in his first letter to the Corinthians regarding their misuse of tongues, they were aligning themselves with those days of judgment upon the Lord's people when God no longer spoke with a clear voice, cf., ICor.14:20-22. So, as far as John is concerned, as predicted, "the Jews" have rejected Jesus, the Son of Man, the messiah, and as a consequence they stand condemned, no longer the recipients of a saving word from the Lord; their eyes are now blinded, their hearts now hardened, and they are simply no longer able to recognize Jesus as their promised messiah.

The second reason is a moral one. Some of "the Jews" (the religious authorities) have believed in Jesus, as have a good number from "the crowd" that followed him, but in general, unbelief is the order of the day. John notes that the problem for the religious authorities is their desire to maintain their station in society. The wowsers of the day (exponents of

political correctness), the Pharisees, are armed and ready to troll anyone who strays from accepted societal shibboleths; they will pounce on even the slightest acceptance of Jesus' teachings. "Fear" and "the love of human praise" is far more important to them than "praise from God."

In v44-50 John goes on to outline a summary of Jesus' gospel preaching covered in detail in the Argument Proper, Part I:

Faith in Jesus amounts to faith in God:

Seeing (= believing in) Jesus amounts to seeing the Father.

Jesus is the light of the world;

A person who believes in Jesus is no longer in darkness.

Jesus came to save not to judge;

Yet, those who do not hear and do Jesus' words (= believe)  
stand condemned.

Those who reject Jesus are judged already;

Jesus' words judge them.

Jesus does not speak on his own authority;

He speaks with the Father's authority.

Jesus reveals the words that lead to eternal life;

These words are the Father's words.

### Text - 12:37

A final call for faith, v37-50. i] Israel's rejection of the messiah, v37-43. In revising the first part of his argument, chapters 2-12, John first sums up the response to Jesus. The disciples may have believed, but "the Jews" have not believed. The first point he makes is that this response was prophesied, and in the second point he explains that "the Jews" are now in a dire state, blinded, with a hardened heart ("a judicial hardening of the Jewish people", Kostenberger), because of their disbelief, a disbelief driven by their status-seeking.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

πεποιηκός [ποιεω] gen. perf. part. "after [Jesus] performed" - [HE] HAVING DONE [SO MANY, GREAT SIGNS (momentous signs)]. With the genitive pronoun αὐτου, "he", the participle forms a genitive absolute construction which is usually treated as temporal, as NIV, although a concessive sense here seems to work better, "even though"; "Though he had done so many signs", ESV.

εμπροσθεν + gen. "in [their] presence" - BEFORE [THEM]. Spatial, "in front of."

οὐκ ἐπιστεῦον [πιστεῦω] imperf. "they still would not believe" - THEY WERE NOT BELIEVING [INTO HIM]. The imperfect is probably being used to express ongoing / durative action, "they continued to reject him", possibly iterative (repeated) action, "they repeated their failure to believe", Harris.

We are again reminded that John is probably writing to Jews of the dispersion by the way he uses this text from Isaiah 53. It serves as a key text in the Servant Song of the Suffering Servant, 52:13-53:12. The text reminds the reader of the passage as a whole, aligning Jesus with the Suffering Servant and his rejection by Israel. This rejection is prophesied by Isaiah, a prophesy which is realized in the behaviour of "the Jews" toward Jesus.

ἵνα + subj. "[this was] to [fulfill]" - THAT [MAY BE FULFILLED]. Often taken as a final clause expressing purpose, "they did not believe .... in order to fulfill", so Morris, Klink, Brown, Carson, Bruce, Barrett, ....., but better viewed as a consecutive clause expressing result, "with the result that the words of the prophet Isaiah were fulfilled." As Lindars and Sanders notes, John's use of a final clause is often Semitic in character, such that it does not clearly distinguish between purpose and result (indicating "both the intention and its sure accomplishment", Wallace). Isaiah did not predict that the messiah would be rejected in order for him to be rejected (ie., predestination to condemnation), nor as an antecedent purpose / hypothetical result (see Larsen NOT2/2, 1988, pp. 28-34, see Harris). Isaiah predicted that messiah would be rejected, and consequently his prediction was validated in the behaviour of "the Jews" in Jesus' day. The text on the blinding of Israel, v40, is often taken to imply a determinative act of God in the rejection of messiah (so "in order that ..."), but this rejection is not a consequence of their blinding, of the hardening of the heart, as if an act of divine determinism, their blinding is a consequence of their rejection; it is a judicial hardening. "The Jews" rejected the messiah, as prophesied, because of their fear of social alienation and loss of status, v42, and so no longer do they have the capacity to access God's life-giving word, v40. Of course, at no point is the sovereign will of God in any way thwarted by the machinations of human stupidity, nor does the judicial hardening of Israel stop the individual seeker from discovering the grace of God in Jesus. "They put no faith in him; so that the saying of the prophet Isaiah was fulfilled", Berkeley.

Ἡσαίου [ας ου] gen. "[the word] of Isaiah" - [THE WORD] OF ISAIAH [THE PROPHET WHO SAID]. The genitive is adjectival, attributive, idiomatic / verbal, subjective; "the word *which* Isaiah the prophet *proclaimed*." "The prophet" stands in apposition to "Isaiah".

τη ἀκοη [η] dat. "[our] message" - [LORD, WHO BELIEVES] THE REPORT [OF US]? Dative of direct object after the verb "to believe in." "What we reported", NEB.

**τινι** dat. pro. "**to whom**" - [AND THE ARM OF LORD] TO WHOM [WAS REVEALED]? - Dative of indirect object after the verb "to reveal." "To whom did the Lord reveal his power", TEV.

### v39

Given that "the Jews" had rejected their messiah, as predicted by the prophet Isaiah, "therefore" the inevitable judicial hardening of their hearts followed in due course. As John explains, again using the prophet Isaiah to support his argument, "the Jews" were unable to believe at this point of time because their hearts had been hardened. This hardening, a consequence of their rejection of Jesus, was driven by the fear of the loss of social standing.

**δια τουτο** "**for this reason**" - BECAUSE OF THIS. This causal construction usually takes an inferential sense, "therefore they could not believe", ESV.

**πιστευειν [πιστευω]** pres. inf. "**[they could not] believe**" - [THEY WERE NOT ABLE] TO BELIEVE. The infinitive is complementary, completing the sense of the negated verb "were not able."

**οτι** "**because**" - BECAUSE [AGAIN ISAIAH SAID]. Introducing a causal clause explaining why "the Jews" were unable to believe.

### v40

Isaiah 6:10.

**ινα** + subj. "**so**" - [HE HAS BLINDED THEIR EYES AND HARDENED THEIR HEART] THAT [THEY MAY NOT SEE]. Here introducing a final clause, expressing purpose, but again leaning toward result, see **ινα** v38; their hearts were hardened and as a result they were unable to understand. As already noted, this is a judicial hardening, ie., the withdrawal of a saving word from those who have rejected it.

**τοις οφθαλμοις [ος]** dat. "**with [their] eyes**" - WITH THE EYES [AND UNDERSTAND WITH THE HEART AND MIGHT TURN AND I WILL CURE THEM]. The dative is instrumental, expressing means. Denied the clarity of God's saving word, "the Jews" are unable to find God's healing salvation. cf., Isaiah 6:10. Note that **και** introduces a subsequent consequence, **ινα** + subj. ... **και** + fut., cf. BDF 369.3.

### v41

Harris suggests that Isaiah saw the pre-incarnate Christ in all his glory, but surely it is the glory of the incarnate Christ that he sees through his prophetic lens, risen and ascended on high; "I saw the Lord sitting upon a throne, high and exalted", Isa.6:1.

**οτι** "**because [he saw]**" - [THESE THINGS ISAIAH SPOKE] BECAUSE [HE SAW]. As it stands, this conjunction introduces a causal clause explaining why Isaiah uttered the words recorded in v40, namely, "because ....", although the variant

ὅτε, "when he saw his glory", JB, certainly makes more sense, which may be why it intruded into the received tradition. It is possible that ὅτι stands in place of ὡς, "as", serving to express a characteristic quality; "Isaiah said this as one who had seen his glory; it was of him that he spoke", Knox.

αυτου gen. pro. "Jesus' [glory]" - [THE GLORY] OF HIM. The genitive is adjectival, possessive; the glory which Jesus possesses by reason of his person. The NIV assumes that αυτου, "his [glory]", refers to Jesus.

περι + gen. "about [him]" - [AND HE SPOKE] ABOUT [HIM]. Expressing reference / respect, "about, concerning"; the glory pertaining to his person.

#### v42

John does not view the hardening of Israel as if it is final. If, as is likely, John's intended readers are Hellenistic Jews, then the point is that, although there is a hardening affecting Israel such that most Jews do not believe in Jesus, some, even some of the religious elite, do believe. So, it would be wise to put aside the fear of social isolation and the loss of community standing, and be counted among the few who believe in God's messiah.

ὁμως μεντοι "yet at the same time" - NEVERTHELESS THOUGH. This construction is primarily adversative, "despite that", BDAG 630d; "despite the fact that Isaiah prophesied the hardening of Israel's heart, even many of the rulers, let alone the common people, believed in Jesus."

και "even" - AND. Probably ascensive, "even many of the rulers", as NIV.

εκ + gen. "among [the leaders]" - [MANY BELIEVED INTO HIM] FROM [THE RULERS]. The preposition here serves in the place of a partitive genitive, "many of the religious authorities believed in him."

αλλα "but" - Adversative / contrastive.

δια + acc. "because of" - BECAUSE OF [THE PHARISEES THEY WERE NOT CONFESSING HIM]. Serving here to introduce a causal clause. "Because *they feared what the Pharisees might do to them*", TH, "they would not acknowledge him", NEB.

ινα μη + subj. "for fear" - THAT NOT = LEST [THEY SHOULD BECOME APOSTATE = BANISHED FROM THE SYNAGOGUE]. Here introducing a negated final clause expressing purpose, "in order that not" = "so that they would not be put out of the synagogue", ESV.

#### v43

John provides two reasons as to why the Jewish authorities have failed to give Jesus due recognition. The first relates to the Pharisees and their coercive ability to marginalize the politically incorrect - the fear of shunning / of losing community inclusion. The second reason relates to the Pharisees desire for the

recognition and praise of others for their piety and learning, rather than the recognition and praise of God for their faith.

**γὰρ "for"** - BECAUSE. Introducing a causal clause explaining why the authorities failed to give Jesus due recognition.

**τῶν ἀνθρώπων [ος]** gen. **"human"** - [THEY LOVED THE GLORY] OF MEN. The genitive, is adjectival, attributive, as NIV, or verbal, subjective, "the praise *offered by men*", idiomatic, "the praise *which come from men*" (source, "from men).

**τὴν δοξάν [α]** **"praise"** - THE GLORY. Accusative direct object of the verb "to love." Again, John uses this word to express "praise, approval, a good opinion, acknowledgement"; "they loved (valued) their good name (reputation) in the world of men rather than their good name with God", Rieu.

**ἥπερ "[more] than"** - Comparative. Once only use in the NT.

**τοῦ θεοῦ [ος]** gen. **"from God"** - [THE GLORY] OF GOD. The NIV takes the genitive as idiomatic / source; see "human" above.

#### v44

ii] A summary of Jesus' gospel preaching; In this passage John reinforces the fact that "Jesus sets his subjection to the command of the Father and his sole motive (to) the salvation of the world", Ridderbos.

a) Faith in Jesus amounts to faith in God, v44-45. Jesus is God's I AM, his faithful agent of salvation; to believe in Jesus is to believe in God the Father as well. On a number of occasions Jesus has made the point that his ministry is exercised, not on his own initiative, but on the initiative of God the Father. Both his words and deeds reflect God the Father because the Father commissioned them. For this reason, a person who responds to Jesus' teachings, his words and signs, do not just respond to Jesus, but to the Father who sent him. Note the similar idea in the synoptic gospels, Matt.10:40, Lk.9:48, 10:16.

**δε "then"** - **but/and [Jesus cried out and said]**. Transitional, indicating a step in the narrative. The use of **ἐκράξεν**, "cried out", underlines the importance of the following words; "Jesus proclaimed that ....."

**ὁ πιστευὼν [πιστεύω]** pres. part. **"whoever believes"** - THE ONE BELIEVING [INTO ME]. The participle, as with "the one having sent", serves as a substantive.

**ἀλλὰ "but"** - [DOES NOT BELIEVE INTO ME] BUT [THE ONE HAVING SENT ME]. Strong adversative standing in a counterpoint construction, "not ....., but .....", although in English it is somewhat confusing, which is why the NIV adds "only"; "do not believe in me *only*." The sense is "the person who believes in me, both believes in me and the one who sent me."

v45

ὁ θεωρων [θεωρεω] pres. part. "**the one who looks at [me]**" - THE ONE SEEING [ME SEES THE ONE HAVING SENT ME]. The participle, as for "the one having sent", serves as a substantive. The verb "to see" is used here in the sense of "perceive", and means much the same as "believe", cf., 6:40. In this world there is the blindness of unbelief, and there is also the sight of faith; to open one's eyes to Jesus is to open them to God the Father.

v46

b) Jesus is the light of the world, v46. Jesus shines the light of the gospel (the offer of God's saving grace) into the world, a world of darkness - of unbelief, condemnation and death. Jesus does this **ἵνα**, "in order that", the person who believes in him may no longer have to **μεινῇ**, "remain", in the domain of death.

**ἐγώ** pro. "**I [have come]**" - The pronoun is emphatic by use and position; "As for me, I have come as light into the world with the purpose (and no other) that everyone who believes in me should not remain in darkness", Ridderbos.

**φῶς [ὡς ὥτος]** acc. "**as a light**" - A LIGHT [INTO THE WORLD]. The noun is anarthrous, "I have come as light", Barrett, not "the light." Presumably "*as one who causes light to enlighten the world.*"

**ἵνα** + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, "with the purpose that ...."

ὁ πιστευων [πιστευω] pres. part. "**[no] one who believes**" - [ALL] THE ONES BELIEVING. If we take the adjective "all" as the substantive, "everyone", then the articular participle is adjectival, attributive, limiting "everyone"; "everyone who believes into (in) me."

**ἐν** +dat. "**in [darkness]**" - [MAY NOT REMAIN, ABIDE] IN [THE DARKNESS]. Local, expressing space / place. "Jesus came to deliver people from darkness, not imprison them within it", Morris. "Darkness" is a state of being without God; without rescue / salvation it remains a hopeless state.

v47

c) Jesus is sent to save the world, not judge the world, v47-48. So (**καί**), the person who believes is not condemned, **γὰρ**, "for", Jesus came not to judge the world, but to save it. Yet, the one who rejects Jesus' words of life must face a judge, namely, the words themselves; the one who does not "receive" the words condemns themselves on the last day.

**καί** "-" - AND. Here probably consecutive; "So therefore, as a result, if anyone hears my words and keeps them = believes them, then I do not judge them"

εαν + subj. "if" - IF, *as the case may be*, [ANYONE HEARS THE WORDS AND DOES NOT KEEP THEM, then I DO NOT JUDGE HIM]. Introducing a conditional clause 3rd. class where the proposed condition has the possibility of coming true.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why Jesus does not judge those who do not believe in him.

εγω "I" - I [I DID NOT COME]. Emphatic by position and use.

ινα + subj. "to [judge the world]" - THAT [I MAY JUDGE THE WORLD]. The use of ινα + subj. for an adverbial infinitive expressing purpose, "in order to ....."

αλλ [αλλα] "but" - Adversative / contrastive.

ινα + subj. "to [save the world]" - THAT [I MAY SAVE THE WORLD]. Introducing a final clause expressing purpose, as above.

#### v48

τον κρινοντα [κρινω] pres. part. "there is a judge" - [THE ONE SETTING ASIDE ME AND NOT RECEIVING THE WORD OF ME HAS] THE ONE JUDGING [HIM]. This participle, as with "the one rejecting" and "the one [not] receiving", serves as a substantive. To "set aside" means to "reject, disregard."

εκεινος pro. "-" - [THE WORD WHICH I SPOKE] THAT [WILL JUDGE HIM]. This distant demonstrative pronoun is backward referencing to "the word." A person's response to Jesus' teachings now, determines the final outcome for them in the last day. So, the message that proclaims life to the believer is also the message which proclaims judgment / death to the unbeliever. "The message I have delivered, that very message will be his judge", Harris.

εν + dat. "at [the last day]" - ON [THE LAST DAY]. Temporal use of the preposition.

#### v49

d) Jesus comes at the Father's behest for one purpose only, to give broken humanity eternal life, v49-50. In his role as Son of God / Son of Man / messiah, Jesus is subordinate to the Father; he is the Father's great I AM, the λογος, the Word of God. As such, Jesus only speaks what the Father has commanded, and what he has commanded is set out in Jesus' teaching, namely, the offer of eternal life as a divine gift of grace (ie., the gospel). Those who obey the Father's commandment, that is, those who accept the Son's message, receive eternal life.

οτι "for" - BECAUSE. Introducing a causal clause, probably serving as a concluding explanation as to why Jesus' words should be viewed as true; "This is true, because I have not spoken on my own authority", TEV.

εγω pro. "I" - I [DO NOT SPEAK]. Emphatic by position and use.

εξ [εκ] + gen. "on [my own]" - FROM [MYSELF]. Expressing source / origin. "On my own accord, on my own authority."

αλλ [αλλα] "but" - Strong adversative standing in a counterpoint construction, "not ....., but ....."

ὁ πεμψας [πεμπω] aor. part. "[the Father] who sent me" - THE ONE HAVING SENT [ME, THE FATHER HE = HIMSELF, HAS GIVEN A COMMAND TO ME WHAT I MAY SAY]. The participle serves as a substantive, nominative subject of the verb "to give." "The Father himself" stands in apposition to "the one having sent."

εντολην [η] "commanded" - [HAS GIVEN] A COMMAND. Accusative direct object of the verb "to give" (the perfect tense indicates the permanence of what is given). The noun "commanded" may serve to align Jesus with the prophet like Moses, Deut.18:18-19; "I will put my words in his mouth, and he shall speak to them all that I commanded him. And whoever will not give heed to my words which he shall speak in my name, I myself will require of him." Of course, as Schnackenburg notes "it must, however, be remembered that Jesus is incomparably greater than Moses." Jesus' relationship with God is totally different than that of Moses.

μοι dat. pro. "me" - TO ME. Dative of indirect object.

ειπω [λεγω] aor. subj. "to say [all that I have spoken]" - [WHAT] I MAY SAY [AND WHAT I MAY SPEAK]. As with "I may speak", deliberative subjunctive. Harris suggests that the two subjunctive verbs are not synonymous, although probably just repeated for emphasis, as NIV; "What I say then, is what the Father has told me to say", TEV. Together the verbs express "the totality of Jesus' message", Morris.

## v50

ὅτι "[I know] that" - Introducing an object clause / dependent statement of perception expressing what Jesus knows.

εστιν [ειμι] "leads to [eternal life]" - THE COMMANDMENT OF HIM] IS [LIFE ETERNAL]. The construction of the subject and the predicate equated by the copula εστιν, "is", reflects Semitic style, and serves to simplify a complex idea for dramatic effect; note the use of this construction in 1 John, 3:23, 4:10, 5:9, 11, 14. It is more subtle than an exegetical use of the verb to-be, "the command means life eternal", i.e., eternal life explains the command, so Brown, Cassirer, or as an equal sign, i.e., "the command represents eternal life", so Kostenberger. Rather, the sense is more in line with the NIV. "The words which Jesus speaks at the Father's command are a source of eternal life to those who accept them", Schnackenburg, i.e., the command results in eternal life. The commandment "seeks to create life out of death and cause light to shine in darkness", Ridderbos.

ουν "so" - THEREFORE [WHAT THINGS I SPEAK]. Possibly just transitional and so left untranslated, as ESV, although inferential seems more likely, possibly

just establishing a logical connection, as NIV, although more likely drawing a logical conclusion, "Thus it is true of all I say", Rieu, REB.

καθως .... οὕτως "is just what" - AS [THE FATHER HAS SPOKEN] SO [I SPEAK]. The comparative καθως and the adverb of manner οὕτως form a comparative construction where the characteristics of one element are compared with the other; "When I speak, I repeat what the Father has said to me", Barclay.

## 13:1-17

### The Glory of Messiah, 13:1-20:31

#### The Farewell Discourse, 13:1-17:26

##### i] Perfect love - Jesus washes the disciples' feet

##### Synopsis

John begins his record of Jesus' farewell discourse. In the passage before us John records Jesus' act of humility in washing the disciples' feet, and follows up with Jesus' explanation of its meaning.

##### Teaching

Discipleship entails humble service.

##### Issues

i] Context: See 1:1-13/14. Having covered the Argument Proper Part I, *The Ministry / Mission of Messiah* (sign-discourse expositions of the gospel which proclaim that faith in Jesus is the way to eternal life), John now moves to conclude his work with the Argument Proper Part II: First, *The Farewell Discourse*, 13:1-17:26 - faith issues in love; Second, *The Glory of Messiah*, 18:1-20:31 - faith rests on the faithfulness of Jesus.

The Farewell Discourse, 13:1-17:26, presents as follows:

**Chapter 13:** The narrative of Jesus washing the disciples' feet is followed by the issue of his betrayal, v18-30, and an exposition on the new commandment, v31-38.

**Chapter 14:** In this chapter John makes the following points: Jesus is going to the Father, v1-11; his mission will now be accomplished through his disciples, v12-14; empowered by the Spirit, v15-17; encouraged by the mutual indwelling of the disciples with the Godhead, v18-24; and thus, the disciples will be instructed and sustained during the difficult days to come, v25-31. Jesus concludes with "rise, let us be on our way", a comment that has prompted endless debate, given that a discourse on loving one another, cf. 13:35f, the leading of the Paraclete (the Holy Spirit) and "a little while", follows in chapters 15 and 16.

**Chapter 15:** This chapter begins with the parable / illustration / metaphor of the Vine. The parable serves to illustrate the main idea developed in chapter 14, namely, the promise of a permanent abiding / indwelling of the Spirit, cf. 14:2, 10, 11, 17, 20, 23. An exposition of the parable follows in 15:9-17. The focus of this passage is mutual love within the brotherhood, and the brotherhood with Jesus. Then in 15:18-16:4 the focus moves outward to the environment within which the brotherhood

must survive. The love of the brotherhood will inevitably correspond with the hatred of the world. As the world hated Jesus so it will hate those who are his.

**Chapter 16:** Stibbe notes that as with 14:1-31, the structure of 16:5(4b)-33 hinges on questions / reactions by the disciples, each question / reaction serving as a structural marker introducing the next step in the argument of the passage. Stibbe proposes three sections:

Jesus' departure and its impact on the disciples, v4b-15;

Jesus' departure and return and its impact on the disciples,  
v16-24;

Jesus' revelation and its impact on the disciples, v25-33.

It is clear that there is no real break between chapter 15 and chapter 16, with 16:1-4 introducing the same theme covered in 15:18-27, namely, that the disciples must face a hostile world, a hostility which Jesus himself faced.

**Chapter 17:** Finally, we come to Jesus' prayer, 17:1-26: The use of a prayer in a farewell discourse is common in antiquity cf., Deuteronomy. Although a prayer, this section in John's gospel has long been recognized as a teaching discourse as well as a record of Jesus' intercession for himself, his disciples and the church. Because of its character, it is often used as a source text for some of the liturgical elements in the Lord's Supper, eg., one with Christ; standing firm with Christ; love of the brotherhood; evidencing God's glory to the world.... Most commentators still follow Westcott's structure, namely, v1-5, 6-19, 20-26 - Jesus' prayer for himself, his disciples and the church. Of course, numerous other structures have been proposed, eg., Brown, v1-8, 9-19, 20-26. Carson suggests the following structure:

Jesus prays for his glorification, v1-5;

Jesus prays for his disciples, v6-19;

Jesus prays for those who will believe, v20-23;

Jesus prays that all believers may be perfected, v24-26.

ii] Structure: Narrative - *Perfect Love - Jesus washes the disciples' feet:*

Setting, v1-3;

*Mission accomplished.*

Jesus washes the disciples' feet, v4-11;

The act of washing, v4-5;

Interaction between Peter and Jesus, v6-10;

Not every one of you, v11;

Jesus explains its meaning, v12-17.

iii] Interpretation:

Ridderbos argues that in the washing of the disciples' feet we are presented with "a symbol for Jesus' act of total purification in his surrender of his own on the cross." Pfitzner also views the foot-washing as a parable of the passion; "it points to the final act of humility on the part of him who is the Suffering Servant and the humble Lamb of God. Without this sacrifice the disciples will have no share of him nor of the benefits of his death," As Brown puts it "Jesus performed this servile task to prophesy symbolically that he was about to be humiliated in death."

Yet, it is very likely that over the years commentators have read far too much into the symbolism of the foot-washing, particularly as a symbol of the atonement. When we allow Jesus to explain his actions, he does so in the terms of an example of humble service toward others in the brotherhood, v13-16. At face value, the foot-washing presents as an example of love-in-action where Jesus reminds us that "now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet", v14. Jesus' lesson from the foot-washing is an ethical one. As Jesus is willing to humbly serve his disciples, so we should be willing to humbly serve each other. As authoritative servants of the glorious Christ, a disciple should not think they are greater than others in the fellowship, and thus have the right to avoid humble service. A disciple must always remember that glory is found in the service of others. As Jesus puts it simply in v34, "love one another."

In Part I of his argument, John relates the ministry / mission of messiah, of light shining in darkness, pointing the way out of darkness into light through faith in Christ. Now, in Part II we learn how darkness does not overcome the light. John has shown us that the way of salvation is the way of faith, and now he shows us that faith bears the fruit of love. John is not telling us that FAITH + WORKS = SALVATION, rather he tells us that FAITH = SALVATION = WORKS (the work of love). It is interesting how easily we slip into a semi-pelagian groove; "to be happy in Jesus we must trust and obey." In Jesus a believer is clean, holy and acceptable to God through faith. Yet, we who are clean must learn from the lesson of the foot-washing. Let those who are partnered with Jesus love one another. "if you know these things, *pertaining to what you have seen, namely the good that lies in washing another's feet*, then happy are you in the doing of it", v17.

Beasley-Murray notes that there is a massing of Johannine theology in this passage. Note the following: Jesus' knowledge of the hour; his love of

his own; the Father's placing all things into his hands; the fact that he had come from the Father and was returning to the Father; the devil's opposition to Christ; Jesus' divine self-consciousness; the divine expectation of loving relationships.

iv] Synoptics:

The synoptic gospels frame Jesus' final meal with his disciples as a passover meal where he institutes the Lord's Supper, whereas John seems to imply that Jesus' crucifixion took place on passover eve, with the final meal focused, not on the institution of the Lord's Supper, but the washing of the disciples' feet. The Passover meal was eaten as the sun was setting on the fourteenth of Nisan, becoming the fifteenth of Nisan after sunset, cf. Lev.23:5. Although there is an issue over dates, all gospels tell us that Jesus' final meal with his disciples was on a Thursday evening. What we may have here is an interesting example of the interaction between historical events and their interpretation. John may be ignoring the date to make the point that Jesus is the Passover lamb sacrificed for the wellbeing of God's people. Yet, this issue around dates may stem from a failure to properly understand John's statement that it was *παρασκευή του πασχα*, "*the day of Preparation of the Passover*", when Jesus was crucified. This descriptor may simply mean "the Friday of Passover week", Carson. If this is the case then John assumes we know that the disciples' final meal with Jesus was the passover meal of that year; See 19:14.

France, in his commentary on Matthew, argues that Jesus ate the Passover meal with his disciples on the day before the official date (ie., the evening of Nisan 14, rather than 15), so aligning the synoptic gospels with John. The reference to "the first day of the Festival of Unleavened Bread", Matt.26:17, can commonly refer to the day of preparation when the lamb is slaughtered and the meal prepared for that evening, the first day of Passover (the new day begins at sunset). There is much to support the Johannine tradition over that of the Synoptic gospels. It is hard to imagine that the Jewish authorities would be conducting a trial, carrying arms, and arguing their case before a Roman Governor on the first day of one of the most important religious festivals in the Jewish calendar. Their anxiety to have it all settled on that Friday implies that the Sabbath and the first day of Passover fell on the same day that year and thus, Friday evening was when the Passover meal was officially held.

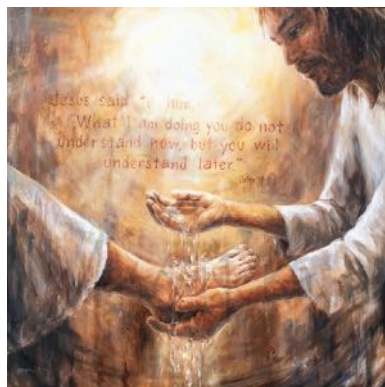
v] Homiletics: *A lesson on teaching ethics*

In the story of the foot-washing, we have a lesson on teaching ethics that is well worth applying. Love, with all its variants - mercy, forgiveness,

acceptance, respect, kindness - is not sown in a person's life by the command to love, but by the experience of love.

Those of us with children will spend half a lifetime trying to develop respect for others in the lives of our children. Usually, of course, with the "do this ... do that ..." and "don't do this ..... don't do that" lines. This is probably why elderly ladies in past years, particularly church members, were often called "the women's police."

In the next few chapters of John's gospel, Jesus sets out to leave his disciples with an important command - Jesus' disciples are to love one another, love in the sense of care for each other, accept each other warts and all. The command is simple enough, but Jesus initially sets aside the command and actually presents it as an example to follow. "I your Lord and Teacher, have washed your feet, you also should wash one another's feet ....



you should do as I have done for you." There is little doubt that an example to follow makes a greater impact than a direction to follow. Yet, what Jesus does is not just an example, he initiates the loving, he first loves them. And this act of self-humiliating love is not just a foot-washing exercise, an act of social kindness, it serves to illustrate a divine act of love which transcends the limits of compassion. As Victor Pfitzner puts it in his commentary of John, this act of love "points to the final act of humility on the part of him who is the Suffering Servant and the humble Lamb of God. Without this sacrifice the disciples will have no share of him nor of the benefits of his death."

Here lies the secret of ethical instruction. Love comes naturally to a person who is loved. We can tell someone all day long that they should be forgiving, but all that does is make them less forgiving and more guilty. But if they have experienced forgiveness, particularly divine forgiveness, then forgiving the faults of others comes easily to them

### **Text - 13:1**

The glory of humble service, v1-17: i] Setting, v1-3. John tells us that Jesus has gathered with his disciples for an evening meal. It is the evening before the Passover festival, the Thursday evening before Jesus' crucifixion in Jerusalem. Jesus knows that his time is up, with Judas having already decided to betray him,

and that he will soon return to the Father by way of the cross. Note the flow of theological propositions in v1 - Jesus' knowledge of the hour, his destination to the Father's side, and his love of his own.

The main verbs of the first Gk. sentence, **εγείρεται ..... τιθησιν ..... διεζωσεν**, "got up", "put aside", "girded", do not appear till v4. These verbs are supported by a series of participial clauses, and an introductory temporal phrase. The participles are attendant circumstance expressing action accompanying the action of getting up, putting aside and girding. "Before the passover feast, Jesus, having known ..... having loved ..... and the evening meal taking place (being served), the devil having already put .... [and Jesus] having known ..... got up from the meal and put aside his cloths and having taken a towel, girded himself." For the sake of meaning, English translations usually form at least 3 sentences, even two paragraphs, eg. Barclay. With each individual sentence the appropriate participle is usually treated as a finite verb, eg. NIV, "Jesus knew", v3.

**δε** "-" - BUT/AND. Transitional, indicating a step in the narrative.

**προ** + gen. "**it was just before**" - BEFORE. Temporal use of the preposition, serving to form an independent temporal phrase. "Just" is assumed. Probably the day before, so "it was the eve of the Passover", Rieu.

**του πασχα [η]** "**the Passover [Feast]**" - [THE FESTIVAL] OF THE PASSOVER. The genitive is adjectival, attributive, limiting "feast".

**ειδως [ειδον]** perf. part. "**[Jesus] knew**" - [JESUS] KNOWING. The participle is probably attendant on the three main verbs, as noted above, but possibly adverbial, causal, "because Jesus knew ...."

**οτι** "**that**" - THAT [THE HOUR OF HIM CAME]. Introducing a dependent statement of perception expressing what Jesus knew. "Jesus, aware that .....", Berkeley.

**ινα** + subj. "**for [him to leave]**" - THAT [HE SHOULD DEPART]. This construction, used instead of an epexegetic infinitive, introduces an epexegetic clause explaining / specifying the substantive **ωρα** "hour" = "time"; "Jesus realized that the time had come for him to leave this world", Phillips.

**εκ** + gen "**[this world]**" - OUT OF / FROM [THIS WORLD TO THE FATHER]. Expressing separation; "away from." Sometimes with the sense of "this world of sin", but certainly with the sense of a dimension apart from God, a dimension Jesus leaves in order to be reunited with the Father in an eternal dimension.

**αγαπησας [αγαπω]** aor. part. "**having loved**" - HAVING LOVED. Attendant circumstance participle, which, for the sake of meaning, is often translated as a main finite verb where a new sentence is formed, cf., Barclay, etc.; See note above.

τους ιδιους adj. "**his own**" - THE ONE'S OWN. This adjective, used as a substantive, is used as "a term of endearment to near relations", Moulton.

τους "**who [were in the world]**" - THE ONES [IN THE WORLD]. The article serves as an adjectivizer, turning the prepositional phrase "in the world", into an attributive modifier limiting "his own

εις τέλος "**he now showed [them] the full extent of [his love] / [he loved them] to the end**" - TO END [HE LOVED THEM]. Emphatic by position; "He had always loved those in the world", Cassirer. Possibly with the sense, "to the end of his life / death", Brown.

## v2

Foot-washing usually takes place before the meal, so rather than "during supper", it was probably "while the meal was being prepared." Note that no reason is provided for the actions of Judas and there is some confusion as to who decides to follow through on the betrayal.

δεινου [ον] gen. "**the evening meal**" - [AND] DINNER, SUPPER = the main meal of the day. For the genitive, see below; "at supper time", Berkeley.

γινομενου [γινομαι] gen. pres. part. "**was being served / was in progress**" - BECOMING, TAKING PLACE. Present tense for durative action. The genitive absolute participial clause, formed by the genitive participles "[supper] taking place [and the devil] having [already] put", probably serves to form a contemporaneous temporal clause, "while the evening meal was being prepared and the devil having already prompted Judas to betray him [Jesus]"; "By supper time, the devil had already put the thought of betraying Jesus into the mind of Judas Iscariot", Phillips.

βεβληκοτος [βαλλω] gen. perf. part. "**had already prompted**" - [THE DEVIL ALREADY] HAVING CAST [INTO THE HEART]. The verb is usually used of casting an object, but on rare occasions it is used of "putting something into the heart or mind", Morris.

Ιουδας [α] gen. "**Judas [Iscariot, son of Simon]**" - OF JUDAS [(SON) OF SIMON OF ISCARIOT]. The genitive is probably an unreliable variant, the original case being nominative = "having cast into the heart that Judas (son) of Simon of Iscariot should betray him." Cast into whose heart/mind? Possibly Jesus, but why would the devil reveal such information to Jesus? Probably Judas is intended, although it is a rather awkward expression, ie., the devil has sowed into the mind [of Judas] that Judas should betray him (Jesus). It is also possible that the devil himself is intended, although the participle "having cast" is active and not middle, but it is a possibility, "the devil had already made up his mind that Judas ....", Morris.

ἵνα + subj. "to [betray Jesus]" - THAT [HE DELIVER OVER HIM]. This construction, used instead of an infinitive, serves to introduce an object clause / dependent statement, indirect speech, expressing the content of the devils "prompting".

### v3

By expressing Jesus' knowledge of his divine authority and his enthronement, John "emphasizes the humility of the Lord and Master, who stoops to serve his servants", Barrett.

εἰδως [οἶδα] perf. part. "**Jesus knew**" - HAVING KNOWN. Attendant circumstance participle, as in the note above. Again, this verse is usually treated as a single sentence in English with the participle translated as a finite verb, "Jesus knew", "Jesus" added for meaning.

ὅτι "that" - THAT. Introducing a dependent statement of perception expressing what Jesus knew. The verse contains two such statements.

εδωκεν [διδωμι] aor. "**had put**" - [THE FATHER] GAVE. "The Father had given him complete power", TEV.

παντα adj. "**all things**" - Accusative direct object of the verb to give. "All authority" = "Entrusted everything to him", NEB.

αυτω "-" - TO HIM. Dative of indirect object.

εις τας χειρας "**under his power**" - INTO HIS HANDS = into his charge. The preposition εις expresses the direction of the action and arrival at.

ὅτι "[and] that" - [AND] THAT [FROM GOD HE CAME FORTH]. Introducing a second dependent statement expressing what Jesus knew.

υπαγει [υπαγω] pres. "**was returning [to God]**" - [AND TO GOD] IS GOING. The verb "he had come [from God]" is aorist, but the verb "is going [to God]" takes a present tense. The durative sense of Jesus' going may be in mind, a going which includes the cross, although Novakovic suggests that the present tense is simply carried over from the corresponding direct discourse.

### v4

ii] Jesus washes the disciples' feet, v4-11: a) The act of washing, v4-5: Jesus now prepares to wash the disciples' feet, performing an act which was so demeaning that even a Jewish slave was not expected to undertake the task; a Gentile slave would do it. A cloth wrapped around the loins was the typical dress of a slave when at work, further emphasizing Jesus' act of self-humiliation, an act he uses as a selfless act for others, and as such, an example to follow, v14. As noted above, it is likely that the meal is still in preparation when Jesus performs this act. Of course, it is possible that John intends the foot-washing to stand in the place of Jesus symbolic use of the Passover bread and wine, as recorded in

the Synoptic gospels. It is certainly common to view the foot-washing as something more than an example of brotherly love. For many commentators it serves as a symbol of Jesus' passion, and as such it aligns to Jesus' symbolic use of the bread and wine at the Lord's Supper. Yet, John does not view this meal as the Passover meal; the Passover meal is eaten the next day, Friday evening, such that Jesus' crucifixion symbolically serves as the offering of the pascal lamb for the life of his people. However we look at this narrative, John has radically reinterpreted the Last Supper.

**εγειρεται [εγαιρω]** pres. pas. "**he got up**" - HE RISES. Historic / narrative present tense. Jesus "gets up" because he was reclining / laying down for the meal, as was the custom of the day.

**εκ** + gen. "**from [the meal]**" - Expressing separation, "away from."

**τιθησιν [τιθημι]** pres. "**took off**" - PUT DOWN = LAID ASIDE = TOOK OFF [THE GARMENTS]. It is unlikely that John has chosen this word to reflect Jesus' "laying down" his life, 10:11, 15, 17f.

**λαβων [λαμβανω]** aor. part. "**wrapped [a towel around his waist]**" - HAVING TAKEN [A TOWEL HE GIRDED HIMSELF]. Attendant circumstance participle expressing action accompanying the verb "he girded / wrapped"; he "took a towel and girded himself", AV, but possibly temporal, "and on taking a towel, he wrapped it around himself."

## v5

**ειτα** adv. "**after that**" - NEXT, THEN. Temporal adverb.

**βαλλει [βαλλω]** pres. "**he poured**" - HE PUT, THREW [WATER INTO THE BASIN]. A slave would hold the foot over a bowl, pour water from a jug on it and then wipe it.

**νιπτειν [νιπτω]** pres. inf. "**[began] to wash**" - [AND BEGAN] TO WASH [THE FEET OF THE DISCIPLES]. This infinitive, as with "to wipe", is complementary, completing the sense of the verb "began".

**τω λεντιω [ον]** dat. "**the towel**" - [AND TO WIPE] IN THE TOWEL. The dative is instrumental, expressing means; "by means of a towel" = "with a towel."

**ην διεξωσμενος [διαζωνυμι]** perf. part. mid. "**was wrapped around him**" - [WHICH] WAS HAVING BEEN WRAPPED AROUND. This participle with the imperfect verb to-be forms a periphrastic pluperfect construction. There seems no reason for avoiding a simple finite verb on this occasion. Note that the dative pronoun **ᾧ**, "which", has attracted to the dative "towel"; it should be nominative.

## v6

b) John now records Jesus' interaction with Peter over the foot-washing, v6-10. It is often felt that this interaction brings out the significance of the foot-

washing, a washing which, through the cleansing blood of Jesus, a cleansing from sin, enables a person to abide in him, ie., this cleansing represents the atonement, it represents Christ's self-sacrifice for the many, so, Lindars, Sanders, Bruce ("once a man has received the cleansing benefits of Christ's passion, he cannot receive them over again. The salvation effected by his death is complete, and no supplementation is either necessary or possible"), Carson, Kostenberger, Ridderbos ("a symbol for Jesus' act of total purification in his surrender for his own on the cross"), Brown, Morris, .... Added to this there are those who argue that the washing symbolizes the regenerative sacrament of baptism, so Haenchen, Barrett ("baptized into his death"), .... Yet, is the foot-washing a symbol of Christ's passion (inc. the Lord's Supper), or baptism, even penance? As already indicated, the foot-washing more likely serves as a symbol of loving service.

Peter clearly does not understand the significance of the symbol which is why Jesus points out that he will understand it later. Peter continues to demonstrate his ignorance with his refusal to accept Jesus' act of humility, to which Jesus tells him that unless he submits to him "he has not part with" him ("you are no partner with me"??). Peter proceeds with another FIM (foot-in-mouth!) suggesting that Jesus should wash his hands and head as well. Jesus responds with a rather enigmatic observation. It is not overly clear what Jesus is driving at, but if we take his observation at face value, then he is trying to get Peter off the idea that the symbol of foot-washing has something to do with cleansing the body (and soul). A person who has had a bath (and presumably Peter had bathed that day!) is clean all over, other than the need to wash their feet after walking the dusty roads of Palestine. Jesus is enacting a symbolic foot washing here, not of a cleansing of the body, nor even a cleansing of the feet, but rather a symbolic action illustrating humble service. When it comes to being cleansed body and soul, the disciples are already clean, "although not every one of you."

**οὐν** "-" - THEREFORE [HE COMES TO SIMON PETER]. Here transitional rather than inferential and so left untranslated.

**αὐτῷ** "[saying] to him" - [HE SAYS] TO HIM. Dative of indirect object.

**συ** "[are] you [going to wash]" - YOU [WASH MY FEET]. The pronoun is emphatic by use, and also position, particularly with the placement next to **μοῦ**, "my"; "are YOU, *of all people*, going to wash MY feet?" Note the emphatic use of pronouns in this passage, **συ**, **μοῦ**, **ἐγώ**, cf. Morris.

v7

"You don't understand now what I'm doing, but you will understand later." Possibly later when Jesus explains the symbol in v14-16, and particularly v17,

"now that you understand these things", but possibly after Jesus is glorified; see **μετα** below.

**ουκ οιδας [οιδα]** perf. "**you do not realize**" - [JESUS ANSWERED AND SAID TO HIM] YOU DO NOT KNOW. "What I am doing you cannot grasp at present", Cassirer.

**αρτι** adv. "**now**" - Temporal adverb, missing in some texts. The disciples will realize the significance of the foot-washing later.

**δε "but"** - BUT/AND. Transitional, indicating a step in the narrative to a counterpoint.

**μετα** + acc. "**later**" - [YOU WILL UNDERSTAND] AFTER [THESE *things*]. Temporal use of the preposition, "afterwards". The **ταυτα**, "these *things*", is rather imprecise. Morris suggests "all the events associated with the passion", so Beasley-Murray who also includes "Pentecost". Brown, Barrett, Schnackenburg, ..... suggest after Jesus' crucifixion and resurrection. Fenton suggests "after *the Spirit has come to interpret* these things." In 12:16 "these *things*" refers to the actions associated with Jesus' entry into Jerusalem and their fulfillment in prophecy, the meaning of which the disciples did not understand until after "Jesus was glorified." So, it seems likely that the "these *things*" are the actions involved in washing the disciples' feet, the meaning of which the disciples will partly understand when Jesus explains the symbol, v17, and will fully understand when Jesus is glorified (after his death, resurrection, ascension and enthronement).

**γνωση [γινωσκω]** fut. "**you will understand**" - YOU WILL KNOW, UNDERSTAND. Presumably because of "the illumination of the Holy Spirit", Morris.

## v8

Jesus warns Peter that by refusing his act of humble service their partnership is in jeopardy.

**ου μη** + subj. "**no, [said Peter, you shall] never**" - [PETER SAYS TO HIM] NO NO [WILL YOU WASH THE FEET OF ME]. Subjunctive of emphatic negation, as NIV; "you will never wash my feet", Barclay.

**εις τον αιωνα** "-" - INTO THE AGE. Temporal construction, idiomatic for "forever"; "you will never ever wash my feet."

**εαν μη** + subj. "**unless**" - [JESUS ANSWERED HIM] IF NOT = UNLESS [I WASH YOU]. Introducing a negated conditional clause, 3rd. class, where the condition has only a possibility of becoming true, "unless, *as the case may be, ..... then .....*"

**ουκ εχεις [εχω]** pres. "**you have no**" - YOU DO NOT HAVE. Brown suggests the Aramaic use of the present tense for a future here, "you will have", but such is unnecessary.

**μερος [ος] "part"** - A SHARE, PART. "No portion" = "no participation with me", Zerwick; "you can never be my partner", Barclay. A double meaning is often proposed here, ie., "unless you wash you can't sit at table with me", but more importantly, "unless you are washed of your sin you can have no part in Christ" = "no share in the benefits of Jesus' passion, and no place among his people", Barrett. Yet, a double meaning is unnecessary. Jesus is telling Peter that his refusal will end their partnership. In the act of foot-washing Jesus is teaching a lesson which his disciples must necessarily apply after his glorification - Peter needs to learn the lesson. "You will be no partner with me", Bernard - no longer partnered with Christ in the work of the gospel.

**μετα** + gen. **"with [me]"** - Expressing association; "in company with me" = "with me."

#### v9

**αυτω** dat. pro. **"[Simon Peter said] to him"** - [SIMON PETER SAYS] TO HIM. Dative of indirect object.

**μονον** adv. **"[not] just [my feet]"** - [NOT THE FEET OF ME] ONLY. Here as an adverb limiting the action of the verb "wash", assumed.

**αλλα** **"but"** - BUT. Strong adversative standing in a counterpoint construction; "not ....., but ....."

**και** **"-"** - AND [THE HANDS] AND [THE HEAD]. The first **και** is adjective, "but also the hands and the head." The thought that he might be excluded from a relationship with Jesus prompts Peter's excessive response. The point of the dialogue is not Peter's "all of me", but Jesus' response in v10 which shows that the foot-washing has significance beyond itself.

#### v10

Jesus explains to Peter that the foot-washing has nothing to do with bathing, either physical or spiritual; Peter is clean already, but has yet to learn about humble service.

The text of Jesus' saying in this verse is unclear due to the existence of numerous variant readings. Barrett, so also Hoskyns, Lindars, ... thinks the exceptive clause **ει μη τους ποδους** "except to wash his feet" is an addition. The saying would then read "anyone who has bathed needs no further washing; he is clean all over", REB, ie., there is no need for a person to be washed twice. The atonement will wash the disciples and so make them spiritually clean, so there is no need for a further washing. Yet, textual support for the exceptive clause is strong, and given how awkward it is, its redaction is understandable, so Sanders, .... As it stands, the exception simply points to the need of a person who is physically clean to occasionally wash their feet to stay clean, given the dusty roads of Palestine. So, Peter is clean, except for his feet, and now after the

washing he is clean all over. As for spiritually clean, the disciples have been clean for some time, although not all. But when it comes to the symbol of foot-washing, it does not represent cleansing, but humility. Peter and friends have yet to learn about humility.

**ὁ λελουμένος [λουω]** perf. part. "**a person who has had a bath**" - [JESUS SAYS TO HIM] THE ONE HAVING BATHED. The participle serves as a substantive. Note the contrasting words "bathed / taken a bath", and **νιπτω** "to wash, rinse"; a person who has taken a bath doesn't need to give themselves a rinse. Barrett suggests that the words are synonymous, not contrasting, ie., a person who has taken a bath doesn't need another one.

**νιπασθαι [νιπτω]** aor. inf. "**to wash**" - [DOES NOT HAVE NEED] TO WASH. The infinitive is epexegetic, explaining / clarifying the "need", a need to wash.

**ει μη** "**only [to wash his feet]**" - EXCEPT [THE FEET]. Forming an exceptive clause, expressing a contrast by designating an exception; "save to wash his feet", AV.

**αλλ [αλλα]** "-" - BUT. More contrasting than adversative.

**ὅλος** adj. "**[his] whole [body is clean]**" - [IS CLEAN] WHOLLY. The adjective is used here as an adverb, "wholly"; "his body clean in every part", Barrett.

**ύμεις** "**you [are pure]**" - YOU [ARE CLEAN]. As already noted, this passage has quite a few emphatic personal pronouns.

**αλλ [αλλα]** "**though [not every one of you]**" - BUT [NOT ALL]. Adversative, "but not all", or better "but one of you is not clean", TH, or even concessive, "although not all of you", as NIV.

## v11

c) Not every one of you, v11. Jesus comments that when it comes to the issue of cleanliness, there is one disciple who needs a good wash. John explains that Jesus is alluding to the disciple who was to betray him.

**γαρ** "**for**" - BECAUSE. More reason than cause, explaining what is meant by "not every one of you."

**ᾔδει [οἶδα]** pluperf. "**he knew**" - HE HAD KNOWN. The pluperfect steps away from the narrative to introduce an explanation, translated as an imperfect"; He knew well enough who ....", Cassirer.

**τον παραδιδοντα [παραδιδωμι]** pres. part. "**who was going to betray [him]**" - THE ONE GIVING UP, DELIVERING OVER, BETRAYING [HIM]. The participle serves as a substantive, accusative direct object of the verb "to know."

**δια τουτο** + acc. "**and this is why**" - BECAUSE OF, ON ACCOUNT OF THIS. This causal construction is usually treated as inferential, "therefore".

ὅτι "-" - [HE SAID] THAT. Introducing a dependent statement, indirect speech, expressing what Jesus had just said (in the tense of the actual statement, "not all are clean").

οὐχι "not [everyone was clean]" - NOT [ALL ARE CLEAN]. The negation is strong. "His heart is not true and he can have no part in Jesus", Lindars.

## v12

iii] Jesus now draws an object lesson from the foot-washing - "the implications of his symbolic action", Morris, v12-17. Jesus tells his disciples that **τούτω**, "these *things*" (= the symbolic foot washing), serves as an example for them to follow such that they should do as Jesus has done. Their status as followers of Christ involves love in action - serving one another rather than lording it over one another; in simple terms they are to "love one another", v34. A servant is not greater than their master; in the Christian fellowship we are all servants. "A disciple's greatest glory is found in self-effacing service", Pfizner; "discipleship is a discipleship in suffering and not in glory", Haenchen. Discipleship is not about exercising authority, but about accepting a weaker brother, forgiving rather than judging / criticizing.

οὖν "-" - THEREFORE. Inferential, establishing a logical connection, "so after he had washed their feet", AV, although more likely transitional and so left untranslated, as NIV.

ὅτε "**when**" - WHEN [HE HAD WASHED THE FEET OF THEM AND TOOK THE GARMENTS OF THEM]. This temporal conjunction serves to introduce a temporal clause.

**παλιν** "**returned to [his place]**" - [AND RECLINED] AGAIN. Modal adverb expressing repetition. "He returned to his place at the table", TEV.

**γινώσκετε** [**γινώσκω**] pres. "**do you understand**" - [HE SAID TO THEM] DO YOU KNOW. The verb is presumably indicative, hence the question, but it may also be imperative, "realize what I have done for you." "He challenged them (the disciples) to think on the significance of what he had just done", Morris. "Do you realize (understand the significance of) what I have just done for you?", Phillips.

**ὑμιν** dat. pro. "**for you**" - [WHAT I HAVE DONE] TO YOU. Dative of interest, advantage, "for you", as NIV.

## v13

The point is, if Jesus, a respected rabbi and master/leader can act as a servant, then obviously his disciples can do the same. Jesus doesn't usually address himself as teacher, but others do, although usually with the more Jewish term, "Rabbi".

ὁ διδασκαλος [ος] "**teacher**" - [YOU CALL ME] THE TEACHER. Both "teacher" and "Lord" take the nominative case although they should be accusative standing in apposition to the direct object "me". Given that both take an article, it is possible that they are standing in for a Semitic vocative. Note that both "teacher" and "Lord" are terms of respect

ὁ κυριος [ος] "**Lord**" - [AND] THE LORD, MASTER. The word is probably being used of one who possesses authority and thus deserving of reverence / respect, but it should be noted that the title was generally applied in the LXX to God.

καλως adv. "**rightly [so]**" - [AND] WELL, CORRECTLY [YOU SAY WELL]. Modal adverb; "and you should, because that is who I am", CEV.

γαρ "**for [that is what I am]**" - FOR [I AM]. Introducing a causal clause explaining why the disciples rightly call Jesus Teacher and Lord; "For so I am", Torrey.

#### v14

The service of washing "one another's feet" involves doing "as I have done for you", v15, which service is shaped by the saying in v16 - A servant is not greater than their master; nor is an apostle / sent one / messenger greater than the one who sent them. Jesus in his own ministry discharged his office with humble service, a service powerfully illustrated in the foot-washing. Those sharing his authority cannot do otherwise. So, in the immediate context, washing "one another's feet" relates to not lording it over a brother, serving rather than pulling rank. In the wider context of the Farewell Discourse, it is obviously related to love one toward another = the love of the brotherhood. This "love" is often expressed in practical terms, and rightly so, although Christian love more properly concerns acceptance / forgiveness. As God the Father through Jesus offers us the grace of his forgiveness, let us humble ourselves in offering forgiveness to others - be merciful as God is merciful, Col.3:13.

ουν "**now**" - THEREFORE. Inferential, establishing a logical connection; "so then, consequently, ....."

ει + ind. "-" - IF [I, THE LORD AND THE TEACHER, WASHED THE FEET OF YOU]. Introducing a conditional clause, 1st. class, where the condition is assumed to be true; "if, *as is the case*, I ..... *then* you also ....." Note that "the Lord and the Teacher" standing in apposition εγω, "I".

και "[**you**] **also**" - AND [YOU]. Here adjunctive, "you also", as NIV. Note the personal pronoun "you", as with "I", is emphatic by position and use.

νιπειν [νιπτω] pres. inf. "[**should**] **wash**" - [YOU ARE OBLIGATED] TO WASH. The infinitive is complementary, completing the sense of the verb "are

obligated / ought"; "you also ought to wash one another's feet", ESV - as in performing Christian service for those in need.

ἀλλήλων gen. pro. "**one another's [feet]**" - [THE FEET] OF ONE ANOTHER. The genitive is adjectival, possessive, limiting "feet".

#### v15

γὰρ "-" - BECAUSE. Introducing a causal clause explaining why the disciples should wash each other's feet; "for I have given you an example *in the foot washing and throughout my life.*"

ὑμιν dat. pro. "**[I have set] you**" - [I HAVE GIVEN] TO YOU. Dative of indirect object.

ὑποδειγμα [α] "**an example**" - AN EXAMPLE / PATTERN, ILLUSTRATION. Accusative direct object of the verb "to give." Here in the sense of an example, an example of self-sacrifice and love, ie., not literally "what I have done", since "it is the spirit and not the action which is to be imitated", Morris.

ἵνα + subj. "**that [you should do]**" - THAT [YOU ALSO MAY DO]. Possibly introducing a purpose clause, "in order that" / "in order to teach you ....", or hypothetical result, "so that you may do just as I did to you", Berkeley, although better taken as introducing an object clause / dependent statement of cause expressing what Jesus intends in the example; "I have set you an example: that you are to do as I have done for you", REB. Barrett suggests both purpose and content.

καθὼς "**as [I have done]**" - AS, LIKE [I DID]. Comparative; "that you will do just what I have done for you", TEV.

ὑμιν dat. pro. "**for you**" - TO YOU. Dative of interest, advantage, "for you".

#### v16

The disciples "are not to think so highly of themselves that they do not see in their master's humility a pattern they need to follow", Pfizner, and that suffering goes hand-in-hand with humility, cf., 15:20. The disciples "must not take too lightly the prospect that awaits them as disciples and emissaries of Jesus in the world", Ridderbos. Note a similar saying of Jesus in Matt.10:24. In fact, Schnackenburg thinks that an editor has inserted this Matthean saying of Jesus into the text. Given that it advances the logic of the argument it is not unreasonable to assume that it is an original part of the Johannine text. John does like to insert key sayings of Jesus into a dialogue.

ἀμην ἀμην "**[I tell you] the truth**" - TRULY TRULY [I SAY TO YOU]. This construction is used to introduce an important statement, here the implication of the foot-washing. See 5:24.

μειζων [μεγας] comp. adj. **"greater"** - [A SLAVE IS NOT] GREATER. Predicate comparative adjective. "No slave can be greater than his master", Cassirer.

του κυριου [ος] gen. **"than [his] master"** - OF THE MASTER, LORD [OF HIM]. The genitive is ablative, of comparison, following μειζων, "greater", "greater than the master", as NIV. As above, the sense is probably not "Lord", as in divine Lord, but "master", as NIV.

αποστολος [ος] **"a messenger"** - [NOR is] A SENT ONE, MESSENGER. Nominative subject of an assumed verb to-be. This is the only use of this word in this gospel. Clearly it means "messenger" rather than its technical use, "apostle", used in the synoptic gospels to identify the twelve.

του πεμψαντος [πεμπω] gen. aor. part. **"the one who sent [him]"** - [GREATER] OF THE ONE HAVING SENT [HIM]. The genitive is ablative, of comparison, as above. The participle serves as a substantive. Obviously in the sense, "the superior who sends him", Beasley-Murray.

## v17

Jesus' moral interpretation of the foot-washing closes with an exhortation to action in the form of "a blessing", μακοριος. The sentence is formed by two conditional clauses, the first is real, the second is possibly real. The first, "(if as is the case) = now that you understand the meaning of the symbolic washing, you are μακαριοι" + the second, "(if, as may be the case) = as long as you act on what you know." The interpretation of the passage hangs on the intended meaning of μακαριοι, "happy, blessed." If we follow Beasley-Murray the blessing is eschatological. This is reflected in translations like the NIV that treat the present tense verb to-be as futuristic, "will be blessed", rather than "are blessed". We then end up with a semi-pelagian view of eternal blessing / salvation resting upon knowing + doing / faith + works. A goodly number of commentators head in this direction although not as blatantly as Sanders: "the form of this sentence ..... is designed to bring out that to know these things (ie., that we are to imitate Christ's example) is necessary for salvation, but insufficient unless we actually put it into practice." If we accept Brown's definition of "blessed" as a realized "eschatological state that has been made possible through the heralding of the Kingdom", then we are talking about blessedness as a gift of grace through faith, irrespective of works; see Stevick, *Jesus and His Own*, p36. When Jesus addresses his disciples in the beatitudes, he states "blessed are you the poor in spirit." They are "blessed" because they are that way in Christ - it was now their task to be what they are. So similarly here, the disciples are in a state of blessedness in Christ, which blessedness they should exhibit in humble service. So, using "an exhortation to action in the form of a blessing", Schnackenburg, Jesus encourages them to be what they are, act on what they know. Interestingly,

this clause is not found in some manuscripts; maybe a Pauline disciple classed it as a pre-pelagian gloss!!

εἰ + ind. "**now that [you know]**" - IF [YOU KNOW]. Introducing a conditional clause, 1st. class, where the proposed condition is assumed to be true, "if, *as is the case*, you know these things, *then* ..... you are blessed" = "now that you understand these things (namely the symbolic foot-washing and its meaning), ..... you are blessed"

ταυτα "**these things**" - The foot washing, and now also Jesus' explanation of its meaning. Note that there is a range of proposed suggestions for "these things."

μακαριοι adj. "**[you will be] blessed**" - [YOU ARE] HAPPY, FORTUNATE. "Happy are you", Brown, ie., as an adjective, the word is serving to express "a state of happiness or good fortune", Brown.

εαν + subj. "**if [you do]**" - IF [YOU DO THEM YOU ARE BLESSED]. Introducing a 3rd. class conditional clause where the proposed condition has only the possibility of coming true, the apodosis of which is shared with the first conditional clause; "if, *as may be the case*, you do them, [*then* you are blessed"]; "[Now that you understand these things], if you put them into practice, you are blessed." A sentence formed by two integrated 1st. and 3rd. class conditional clauses, probably works well for a Semitic mind, but to an English mind it is less than helpful. Still, John is writing to Hellenistic Jews of the dispersion, not those schooled in Shakespearean English.

αυτα pro. "**them**" - The "them", is unclear. Barrett suggests that "them" has no particular reference, although surely it is ταυτα, "these things", namely the symbolic foot-washing, now with the added explanation that Jesus has drawn from it ("what I did to you", v12).

## 13:18-30

### The Glory of Messiah, 13:1-20:31

#### The Farewell Discourse, 13:1-17:26

##### ii] One of you will betray me.

##### Synopsis

In the previous passage, Jesus makes the point that the disciples, being in a state of blessedness, should exhibit that state in humble service, but sadly not all the disciples are in this state; one intends to break fellowship with God's great I AM and betray him. John goes on to recount the events during Jesus' final fellowship meal with his disciples, as they relate to Judas and his act of betrayal.

##### Teaching

Whoever accepts Jesus accepts the one who sent him; whoever rejects Jesus is destined to darkness.

##### Issues

i] Context: See 13:1-17.

ii] Structure: *One of you will betray me:*

Betrayal and the strengthening of faith, v18-20;

"I know those I have chosen."

Judas the traitor is exposed, v21-26;

"One of you is going to betray me."

Judas departs the fellowship, v27-30;

"What you are about to do, do quickly."

iii] Interpretation:

John now focuses on the one disciple who is not "clean" (v10b-11), one who is not in a state of blessedness, and who is unable to access the blessings associated with humble service. Jesus had indeed chosen Judas as one of the apostles, and will still willingly break bread with him (v26), but Judas has set himself against Jesus, and against the fellowship of believers and its mission. John makes sure that the reader knows that Jesus is fully aware of Judas' intentions, intentions which will serve to fulfill the prophecy of messiah's betrayal in Psalm 41:9, a fact that will further confirm to the disciples that Jesus is God's great I AM. Jesus' betrayal is no surprise to him nor is it outside the providential purposes of God.

From v21 John narrates the events that took place during the evening meal, a meal where Judas leaves the fellowship of believers to betray Jesus. The announcement that one of the disciples is going to betray Jesus

obviously causes some concern, and so Simon Peter whispers into the ear of the "disciple whom Jesus loved", asking him to find out from Jesus who did he think would do such a thing. They are all lying on cushions around a low table so it is easy, in the middle of the usual table-talk at a dinner, for someone to make a personal comment. Jesus tells the beloved disciple that he will identify the betrayer by a gesture of special favour. Dipping a piece of bread in the common sauce-dish, Jesus offers the bread to Judas. An act of love can go one of two ways, it can fire up resentment, or it can melt heart; in Judas' case, it reinforces his resentment against Jesus, or as John puts it, "Satan entered into him." So, Jesus tells Judas to do what he wants to do, and do it quickly. The disciples don't understand the point of Jesus words, but they will in time. As soon as Judas has taken the bread he heads off into the darkness; "The light has come into the world, and people loved the darkness rather than the light because their works were evil", 3:19.

#### iv] Synoptics

The announcement of betrayal in v21 is found in Matthew 26:21, and Mark 14:18, but with only one αμην. Although the disciples are concerned, only Peter moves to find out who the traitor is, whereas is the synoptics they ask in turn "it is not I, is it?", Matt.26.22, Mk.14:19. Luke records a general discussion, 22:23. In John, Jesus tells the beloved disciple the identity of the traitor.

#### Text - 13:18

One of you will betray me, v18-30: i] Betrayal and the strengthening of faith, v18-20. John now addresses the issue of the betrayal of Judas. Although one of the chosen twelve, Judas has chosen to turn against Jesus. Judas may have acted for his own selfish ends, but his actions serve to further God's eternal purposes. This is evidenced by his fulfillment of Psalm 41:9.

περι + gen. "[I am not] referring" - [I AM NOT SAYING] ABOUT. Expressing reference / respect; "I am not talking about all of you", CEV.

ὅμων gen. "[all] of you" - The genitive is adjectival, wholative.

εγω pro. "I [know those I have chosen]" - I [I KNOW WHOM I CHOSE]. The personal pronoun is emphatic by use and position. Assuming that Judas is included in Jesus' choice of the twelve (a natural reading of the facts, cf. 6:70), then the clause may mean "I know the type of men I have chosen, *and that includes Judas, even though I knew his flawed character, but I chose him* in order that scripture might be fulfilled", so Fenton, Bruce, Carson, .... A more likely scenario is that Jesus chose 12 good men, but one of them went astray (John has implied that greed got the better of him), resulting in the fulfillment of scripture;

"I chose twelve good men, but *by abandoning our fellowship* Judas fulfills scripture", so Ridderbos, Sanders, ..... Some commentators use the Nelson approach and move to the next point, cf., Kostenberger, Beasley-Murray, Morris, ... The question of Jesus' deity is not impugned by his inability to properly read Judas' character. Jesus' incarnation entails the adoption of genuine humanity with all its limitations, Jesus "being found in human form"- except sin.

ἀλλ [ἀλλὰ] "**but**" - Adversative / contrastive.

ἵνα + subj. "**this is to**" - THAT [THE SCRIPTURE MAY BE FULFILLED]. A final clause expressing purpose is unlikely. Again. John uses ἵνα with a more consecutive sense expressing result. Judas' action results in the fulfillment of scripture. Turner suggest an imperative, "Let the scripture be fulfilled", but this is unlikely.

ὁ τρωγων [τρωγῶ] pres. part. "**he who shared [my bread]**" - THE ONE EATING [THE BREAD OF MINE]. The participle serves as a substantive, subject of the verb "to life up."

ἐπ [ἐπι] + acc. "**against [me]**" - [LIFTED UP] AGAINST [ME THE HEEL OF HIM]. Expressing influence / opposition / control; "against". Describing a gesture of contempt, "Expressing repudiation of companionship once enjoyed", Harris.

## v19

It is important for the disciples to know beforehand that Jesus, the Suffering Servant, will be betrayed as prophesied in scripture, so that their belief in him as messiah, God's great I AM, is not undermined. The sense may be that Jesus reveals his coming betrayal beforehand so that faith in him as God's I AM may come later, but this seems unlikely.

ἀπο αἰτι "**now**" - FROM NOW. Temporal construction, "from now on"; "I warn you now", Rieu. It is possible that ἀπαἰτι is intended, "certainly".

ὑμιν dat. "**you**" - [I SAY] TO YOU. Dative of indirect object.

πρὸ του + inf. "**before [it happens]**" - BEFORE [THE TO BECOME = THE EVENT]. This construction serves to introduce a temporal clause, antecedent time; "I am telling you this before it happens", CEV.

ἵνα + subj. "**so that**" - THAT [YOU MAY BELIEVE]. Introducing a final clause expressing purpose, "in order that."

ὅταν + subj. "**when**" - WHEN [IT MAY BECOME = IT HAPPENS]. This construction introduces an indefinite temporal clause, "whenever".

ὅτι "**that [I am who I am]**" - THAT [I AM]. Introducing an object clause / dependent statement of perception expressing what they "may believe", namely, that Jesus is God's great I AM, cf., 8:24. A predicate is often added, "I am *he*", NJB, but "I AM" is probably intended, so Brown.

## v20

How does this saying of Jesus, which looks forward to the commissioning of the disciples, 20:21, relate to the betrayal and its fulfillment in scripture? Harris suggests that Jesus is making the point that although his ministry is curtailed by the betrayal of Judas, it will continue through his disciples. They will represent Jesus, and in representing Jesus they will represent God the Father, cf. Matt.10:40, Mk.9:37, Lk.10:16. Harris' observation is convincing and may well be behind John's inclusion of this saying. Carson makes three observations: First, the statement "whoever accepts me accepts the one who sent me" aligns with the "I AM" claim; Second, the saying serves as a foil for the failure of Judas by highlighting the continued role of the disciples; Third, the saying aligns Jesus' mission with the mission of the disciples. Schnackenburg thinks that the saying is an illogical insertion of a Matthean saying of Jesus, but Harris identifies its logic, and as we know, John likes to insert key sayings of Jesus into a dialogue in order to drive a point home.

ὅμιν dat. pro. "[**very truly I tell you**]" - [TRULY TRULY I SAY] TO YOU. Dative of indirect object. This expressing is commonly used to introduce an important saying of Jesus in the gospels; see 5:24.

αν [εαν] + subj. "-" - IF, *as may be the case*, [I MAY SEND A CERTAIN *person*, *then*. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true. It is possible that αν is just indefinite, and with τινα, "certain" = "who", gives the sense "whoever", as NIV.

ὁ λαμβανων [λαμβάνω] pres. part. "**whoever accepts**" - THE ONE RECEIVING *him* [RECEIVES ME]. The participle serves as a substantive, nominative subject of the verb "to send."

τον πεμψαντα [πεμπω] aor. part. "**the one who sent [me]**" - [BUT/AND THE ONE RECEIVING ME RECEIVES] THE ONE HAVING SENT [ME]. The participle serves as a substantive, accusative direct object of the verb "to receive." "Receive" is probably used in the sense of "welcome"; "Anyone who welcomes me, welcomes the one who sent me", CEV.

## v21

ii] Judas the traitor is exposed, v21-26. Jesus is confronted by the full weight of unbelief found in Judas and it breaks him - there is nothing more painful than the treachery of a friend, cf., Ps.42:6. The full weight of Jesus' oblique comments on one not being "clean", one who has "turned against" Jesus, hits home to the disciples when Jesus calls out one of their number as a traitor.

ειπων [λεγω] aor. part. "**After he had said [this]**" - HAVING SAID [THESE THINGS]. The participle is adverbial, best treated as temporal, as NIV.

τῷ πνεύματι [α ατος] dat. **"in spirit"** - [JESUS WAS TROUBLED, DISTURBED] IN THE SPIRIT. The dative may be local, sphere, "in the spirit", reference / respect, "with respect to his spirit", or adverbial, modal, expressing manner, "spiritually troubled" = "inwardly agitated", Harris; "Jesus became visibly upset", Peterson. This is not a reference to the Holy Spirit.

ὅτι "-" - [TRULY TRULY I SAY TO YOU] THAT. Introducing an object clause / dependent statement of direct speech expressing what Jesus says to the disciples.

ἐξ [εκ] + gen. **"[one] of [you]"** - [ONE] FROM [YOU WILL BETRAY ME]. The preposition is being used in the place of a partitive genitive, "one of you."

## v22

Obviously the disciples were totally unaware of Judas' intentions.

εβλεπον [βλεπω] imperf. **"[the disciples] stared"** - [THE DISCIPLES] WERE LOOKING [INTO ONE ANOTHER]. The use of the imperfect may serve to underline a durative sense, as NIV. Harris also suggests an incepted sense may be intended, "they began to look at each other."

απορουνενοι [απορεω] pres. mid. part. **"at a loss to know"** - BEING UNCERTAIN. The participle is adverbial modifying the verb "were looking", probably modal expressing manner; "the disciples looked at one another, wondering whom he meant", Rieu.

περι + gen. "-" - ABOUT. Expressing reference / respect, "wondering about what he said."

τινος gen. pro. **"which of them"** - WHO, WHAT [HE SAID]. Interrogative pronoun, indirect speech. Either "who?", or "what?" Most commentators and translations opt for "who", but Harris suggests "wondering about what he said."

## v23

This is the first mention of the "beloved disciple", "the disciple whom Jesus loved." He is mentioned four times and is identified as the source of the gospel tradition for this gospel. A process of elimination leaves us with the apostle John, although some have argued for Lazarus. Note that John is probably not actually leaning on the chest of Jesus, but just to the right of Jesus, possibly resting his head on Jesus' leg. It would be very uncomfortable for Jesus if the beloved disciple was resting his head on Jesus' chest or stomach. Each person around the table would be lying on a cushion on the floor, leaning on their left elbow, with their right hand free to take pieces of flat bread and scoop up a portion from one of the dips. So, the beloved disciple is immediately to the right of Jesus and easily able to say something privately to him.

εκ + gen. **"[one] of [them]"** - [ONE] FROM [THE DISCIPLES OF HIM]. The preposition is used in the place of a partitive genitive.

**ἡγάπα [ἀγαπή]** imperf. "[**whom Jesus**] **loved**" - [WHO JESUS] WAS LOVING. The imperfect tense is probably being used to express the durative nature of Jesus' love, or even for emphasis, "whom Jesus particularly loved", TH. Here John uses the verb **ἀγαπάω**, and later **φιλέω**, indicating no distinction between the words with respect to "the beloved disciples." So, "particularly liked" may be the sense - Jesus and John got on well together!

**ἦν ἀνακειμενός [ἀνακειμαι]** pres. mid. part. "**was reclining**" - The participle with the imperfect verb to-be forms an imperfect periphrastic construction, possibly emphasizing durative action.

**ἐν** + dat. "**next to [him]**" - IN, ON [THE CHEST OF JESUS]. Local, expressing space. Possibly "on", but "close to" is more likely. "Close beside Jesus", HCSB.

## v24

John implies that Peter is using signals to communicate with the beloved disciple, "signalled by nodding his head", Harris. Eyes, eyebrows, mouth movement and a finger or two can play a part in non-verbal communication.

**οὖν** "-" - THEREFORE. Inferential, establishing a logical connection; "So Simon Peter motioned to him (the beloved disciple) to find out from Jesus who he is talking about."

**τοῦτω** dat. pro. "[**motioned**] **to this disciple**" - [SIMON PETER NODS] TO THIS one. The verb "to nod" takes a dative of direct object; "nod to someone as a signal", BAGD. Of course, given the assumed "head", "nod *the head* to this one", we could classify it as a dative of indirect object.

**πυθεσθαι [πυνθανομαι]** aor. inf. "**and said, 'Ask him'**" - TO INQUIRE, ASK. The verb **πυνθάνω**, "to nod", often takes a dative of persons, + an infinitive specifying content (object clause / dependent statement of indirect speech), "nodded to him to ask = that he might ask ...", or intent (adverbial, expressing purpose), "in order to ask him."

**τίς** pro. "**which one**" - WHO? Interrogative pronoun.

**ὃν εἶν** "**he means**" - MIGHT, COULD IT BE. Here the particle **ὅτι** + the optative verb to-be serves as a potential optative, used for a modest assertion in a question, here indirect, "Simon Peter nodded to him to ask who it might / could be about whom he said", Zerwick #356. "Peter signalled to him to find out which one he means."

**περί** + gen. "-" - ABOUT [WHOM HE SAYS]. Expressing reference / respect, "with respect to whom he speaks."

## v25

A quiet question to Jesus gets a direct reply, and so the betrayal progresses.

οὕτως "-" - THEREFORE [THAT *one*]. Inferential, establishing a logical connection; "So that disciple .....", ESV.

οὕτως adv. "-" - THUS, IN THIS WAY, ACCORDINGLY, SO. Adverb of manner, possibly relating to the position of the beloved disciple, "so he, thus = without moving from his place, leant back on Jesus' breast and said", so Rieu, or to the request for information by Peter, "so he, thus = without further ado, leant back .....", BDAG, 742.4, "action to the exclusion of other considerations", Novakovic.

ἀναπεσών [ἀναπιπῶ] aor. part. "**leaning back**" - FALLING BACK, RECLINING. Attendant circumstance participle expressing action accompanying the verb "to say"; "he leant back ..... and said."

ἐπὶ "**against**" - UPON, ON [THE CHEST OF JESUS]. Spatial; "So that disciple moved closer to Jesus", TEV.

αὐτῷ dat. pro. "[**he asked**] **him**" - [SAID] TO HIM [LORD WHO IS *it*]. Dative of indirect object.

## v26

Jesus is simply identifying his betrayer and is not determining or prompting Judas' actions. Dipping the bread and offering it to Judas is something someone would do for a friend, or privileged guest - a mark of special favour; it is a gracious act, encouraging Judas to remain part of the fellowship and its mission. Barrett notes that if this meal is the Passover Haggadah, then bread is not used, rather bitter herbs are dipped in the source, although given v18, bread would seem more likely. As to how this meal relates to the Lord's Supper, it may be a preliminary vegetable dish, or a sweet dish following the main meal, but it is clear that John has no interest either way. When it comes to the Passover, John aligns its celebration on the next day, Friday, the day of Jesus' crucifixion - Jesus is the passover lamb.

ὃ dat. pro. "**to whom**" - [JESUS ANSWERS, THAT *one* IS] TO WHOM. This relative pronoun introduces a headless relative clause serving as the nominative predicate of the verb to-be. The pronoun itself is dative of interest, advantage; "that *one* = he is *the one* for whom I will give ..."; "I will dip this piece of bread in the sauce and give it to the one I was talking about", CEV.

ἐγὼ pro. "**I [will give]**" - I [I WILL DIP THE PIECE, MORSEL, BROKEN OFF PIECE *of bread*]. The personal pronoun is emphatic by use.

αὐτῷ dat. pro. "-" - [AND WILL GIVE] TO HIM. Dative of indirect object.

οὕτως "**then**" - THEREFORE. Inferential, establishing a logical connection, "so, consequently", or transitional, "then".

βαψάς [βαπτῶ] aor. part. "**dipping**" - HAVING DIPPED [HE TAKES THE MORSEL]. The participle is adverbial, best treated as temporal; "So when he had dipped the morsel", ESV.

Ιουδιᾶ [α ας] dat. "to Judas" - [AND GIVES *the morsel*] TO JUDAS. Dative of indirect object.

Σιμωνος [ων ωνος] gen. "Simon" - The genitive is adjectival, relational; "Judas, son of Simon."

Ισκαριωτου [ης ου] gen. "Iscariot" - The genitive is adjectival, descriptive, idiomatic; "Simon *who was a native of the town of* Iscariot (Kerioth in Judah / Moab.)

## v27

John does not record the prior deal Judas makes with the authorities, Mk.14:10ff. Judas may be mulling over the issue; like Tom in the Loony Tunes Tom and Jerry cartoons, he is caught between the angel on one shoulder and the devil on the other. Yet, irrespective of any prior arrangement Judas may have made with the authorities, John implies that Judas makes up his mind then and there. Jesus has offered him love and loyalty, but Judas gives himself to Satan. So, Jesus dismisses him with a blunt, "Do quickly what you want to do."

μετα + acc. "as soon as" - [AND] AFTER [*receiving* THE MORSEL]. Temporal use of the preposition; "after *he had taken* the piece of bread." The elliptical nature of the clause has prompted the addition of words like "took" in most translations, given the use of the verb "to receive" in v30.

τοτε "-" - THEN [SATAN ENTERED INTO THAT *man*]. Temporal adverb introducing a temporal clause.

ουν "so" - THEREFORE [JESUS SAID TO HIM]. Inferential, drawing a logical conclusion, "therefore".

ὅ pro. "what" - WHAT [YOU DO, DO QUICKLY, WITHOUT DELAY]. Introducing a headless relative clause which serves as the direct object of the verb "to say." Somewhat elliptical; Zerwick suggests "what you *have to / are about to* do." If "about to do" the present tense is expressing contemplated action, tendential / conative, which, given the context, seems likely. Note that Barrett thinks that the inaction of the beloved disciple at this point is reprehensible. "What you are bent on doing do quickly", cf., Barrett.

ταχιον comp. adj. "quickly" - QUICKER. Rather than the adverb ταχως, "quickly", John has used the neuter comparative adjective for the adverb; "do it quickly /without delay", Novakovic. Harris suggests it could also be elative, "do it as quickly as possible."

## v28

Barrett suggests that this is a secondary statement serving to exonerate the disciples from Judas' sin - a bit cruel!

τούτο pro. "-" - THIS. The demonstrative pronoun is forward referencing to πρὸς τι εἶπεν αὐτῷ, "toward what he said to him"; "this, namely, why he had said *this* to him, none at the table understood."

τῶν ἀνακειμένων [ἀνακειμαι] gen. pres. part. "[no one] at the meal" - [NO ONE KNEW = UNDERSTOOD] OF THE ONES RECLINING. The participle serves as a substantive, the genitive being adjectival, wholative; "none of those reclining at the table understood."

πρὸς + acc. "**why**" - TOWARD = FOR [WHAT HE SAID TO HIM]. Here the preposition expresses purpose, "for"; "the purpose for what he said to him" = "why he said *this* to him." "None of those at supper understood what he meant by saying this to him", Rieu.

## v29

Johannine irony may be at play here with another reference to Judas and money. He looks after the bank account and according to John he is a swindler - he can't keep his hands out of the cooky jar! Even more, there is the assumption that he leaves the fellowship meal to buy the necessary food for the Passover feast on the next day, Friday, and indeed he does just that, he purchases a pure sacrificial lamb for the passover at the cost of thirty pieces of silver, a sacrifice which certainly gives "something to the poor", namely, salvation.

γὰρ "-" - BECAUSE [SOME WERE THINKING, SUPPOSING]. Introducing a causal clause explaining why the disciples didn't understand what Jesus had said, namely, because of the numerous options that presented themselves.

ἐπεὶ "**since**" - BECAUSE [JUDAS HAS THE MONEY BAG]. Causal conjunction serving to introduce a causal clause. "Since Judas was the treasurer of the group", Harris.

ὅτι "-" - THAT [JESUS]. Introducing an object clause / dependent statement of indirect speech expressing what the disciples may have thought, namely, "that Jesus was telling him ..... or ....."

αὐτῷ dat. pro. "[**was telling**] him" - [SAYS] TO HIM. Dative of indirect object.

ὧν gen. pro. "[**to buy**] what was needed" - [BUY] *the things* OF WHICH [WE HAVE NEED]. The genitive is adjectival, partitive, limiting an assumed "the things", although Novakovic has it limiting *χρεῖαν*, "need", "*the things* we have need of which", verbal, objective; "Some of them thought that Jesus had told him to buy something they needed for the festival", CEV. Note the use of the tense used at the time of thinking these things. Note again that John does not align with the Synoptic gospels when it come to the celebration of the Passover.

εἰς + acc. "**for [the festival]**" - INTO [THE FEAST]. Here the preposition expresses, goal, end-view, purpose; "for the festival."

ἢ "**or**" - Disjunctive.

ἵνα + subj. "-" - THAT [HE MAY GIVE CERTAIN = SOMETHING]. Serving to introduce a dependent statement of indirect speech / command expressing what Jesus may have said to Judas. Given that the verb "to buy" is an imperative, the dependent statement here virtually serves as an imperative, expressing what Jesus may have commanded Judas to do.

τοις πτωχοις adj. "**the poor**" - The adjective serves as a substantive, dative of direct object. Jeremias notes that a gift to the poor at the Passover is particularly appropriate.

### v30

So, Judas slinks off into the night. It is likely that the reference to "night" is driven by theological concerns - darkness = evil. An evening meal is held in the late afternoon, not at night. The Passover meal is held at night, some time before midnight, so some commentators use this fact to indicate that the dinner is the Passover meal, although theologically, John ties it to the next day, Friday, the crucifixion; See Barrett.

οὖν "-" - THEREFORE. Inferential, establishing a logical connection, "So, after receiving the morsel of bread", ESV.

λαβων [λαμβανω] aor. part. "**as soon as Judas had taken [the bread]**" - HAVING TAKEN [THE MORSEL, PIECE *of bread*]. The participle is adverbial, best treated as temporal; "after Judas had eaten the bread ....."

εκεινος pro. "**he [went out]**" - THAT ONE [WENT OUT]. Nominative subject of the verb "to go out." The distant demonstrative pronoun is possibly derogatory, although commonly used by John for a personal pronoun.

ευθυς adv. "-" - IMMEDIATELY. Temporal adverb. Often used to give urgency in a narrative.

δε "**and**" - BUT/AND [IT WAS NIGHT]. Transitional, narrative transition to an ominous statement, "It was night." This is not just a statement of fact. Nicodemus emerged from the dark into the light to see Jesus, Judas leaves the light and goes out into the dark. "Judas was swallowed up by ..... outer darkness", Carson, so Morris.

## 13:31-38

### The Farewell Discourse, 13:1-17:26

#### iii] The new commandment

##### Synopsis

John continues his record of the farewell discourse covering chapters 13:1-17:26. In addressing a number of questions raised by the disciples, 13:31-14:31, Jesus broaches the subject of love.

##### Teaching

Believers are to love one another with a love framed by the love Jesus showers on his disciples.

##### Issues

i] Context: See 13:1-17. Kostenberger titles the teaching unit 13:31-14:31, "*Jesus' Departure and Sending of the Spirit*." Judas has left the fellowship of disciples and so Jesus instructs those remaining on life following his departure:

A life of love, 13:31-38;

A way of faith, 14:1-14;

Through the power of the Spirit, 14:15-21;

With the Spirit's instruction, 14:22-31.

ii] Structure: *The New Commandment*:

Faith Issues in Love.

Jesus washes the disciples' feet, v1-17:

Setting, v1-3;

The act of washing, v4-11;

Jesus explains his example of love, v12-17;

Jesus exposes Judas' denial of love, v21-30;

The commandment to love, v31-38:

Now is Christ glorified, v31-33;

The new commandment, v34-35;

"A new commandment I give you,

that you love one another:

just as I have loved you,

you also are to love one another.

By this all people will know that you are my ....."

Peter questions Jesus' departure, v36-38.

iii] Interpretation:

In the passage before us, Jesus speaks of a life of love. First, he makes the point that he is about to leave his disciples and that they will not be able to follow him. Peter questions Jesus on this statement in v36-38. Peter wants to know Jesus' destination, but Jesus simply makes the point "you cannot follow now". Peter knows well the opposition of the authorities and declares his willingness to die for Jesus, but to this bluster Jesus predicts Peter's denial. Faced with the vacuum of his departure, Jesus gives his disciples a new commandment - his disciples are to love each other as he has loved them, v34-35.

*In what sense is Jesus' command to love a new command?* Kostenberger, so also Carson, etc., argues that the command to love is new in that it is compassion exercised in the form of Christ's compassion for his disciples - "self-sacrificial, self-giving, selfless love." But then it may be new in the sense of being restated anew - "I give you it anew", so Turner. Possibly "its newness would appear to consist of its being the law of the new order, brought about by the redemption of God in and through Christ", Beasley-Murray. The law is then new in that Christ's death exegetes its meaning to a depth never reached in the Old Testament; it sets a "new standard ('as I have loved you')", Carson.

Yet, it seems more likely that the command to love is new in that it comes with a blessing rather than a curse; it is a command which serves to guide the life of faith rather than a command which serves to expose sin, as was the prime function of the Torah. Christ's obedience, his faithfulness under the Law, is ours when we identify with him through faith. This standing before God in Christ (of holiness, righteousness), which is by grace through faith, issues in love, a love shaped by Christ's love for us, ie., as a fruit of faith we learn to love and so experience its blessing. Old Testament law carried with it a curse (ie., it served to expose sin in the sinner, making sin more sinful, and thus force a reliance on faith, the faith exhibited by Abraham), whereas Christ's law of love carries with it a blessing in that in his love we learn to love. By grace through faith we are sanctified, apart from works of the law.

v] Homiletics: *Love one another*

In the early days of Christianity Chrysostom complained that love was not evidenced in the life of the Christian community. "Even now, there is nothing else that causes the heathen to stumble, except that there is not love..... Their doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life."

In truth, it is very difficult, if not impossible, to work up loving relationships with brothers and sisters in a church fellowship. Sometimes there are hurts to get over, racial, cultural and economic differences, problems of social status..... So, it is not always easy to find the emotional energy required to put ourselves out for the spiritual welfare of a brother or sister. Their eternal salvation needs to be paramount in our thinking, yet our own needs often take precedence over those of our brothers.

Jesus' death and resurrection not only serves as an example of how to love, but actually frees us and empowers us to love:

On the one hand, we are freed from the selfish and stifling power of the sinful self. The sinful self was crucified with Christ, thus we are freed to be the person we were designed to be, freed to care for God and each other.

*Develop*

On the other hand, we are empowered to love. We were raised with Christ and through his indwelling presence we are impelled to love as he loves. His character of love resides within, shaping us toward love.

*Develop*

So then, love, or better compassion, is not so much a matter of doing, but rather of receiving. Love is activated in our lives when we rest upon Christ's completed work.

**Text - 13:31**

Let there be love, v31-38: i] The significance of Judas' departure - the time has come for the glorification of the Son of Man, ie., Jesus' crucifixion, v31-33. Judas has now left the upper room and so Jesus can speak intimately with his disciples. He uses the messianic title "Son of Man" to describe himself - Daniel's "Son of Man", the one who comes in glory to reign. This Son of Man, says Jesus, is "now... glorified", ie., the betrayal has begun and Jesus' death is imminent. In John's gospel, the supreme manifestation of divine glory is found in the selfless act of Christ on the cross. Jesus includes "God" in this glory - a trinitarian idea. Both the Father and the Son share in the cross. In v32 Jesus restates the point he is making. The revelation of God's majesty, his glorious character, is manifested in the lifting up of Christ on the cross. Both the Father and the Son share in the cross and both the Father and the Son are displayed, in all their splendour, in Jesus' sacrifice on the cross. Then, in v33, Jesus tells his disciples something that will hurt them. He therefore uses a gentle and intimate term to address them - "My (little) children." He tells them he is going to leave them and they will not be able to follow him. He goes the way of the cross to the Father. Only Jesus can proceed to the Father by way of the cross, resurrection and ascension; only he can

reign with the Ancient of Days in glory, but because he goes, his disciples will one day share his eternal glory

οὕτως "-" - THEREFORE. Probably just transitional here.

ὅτε **"when"** - WHEN, WHILE [HE WENT OUT]. Temporal conjunction introducing a temporal clause; "after Judas had gone", CEV.

νῦν adv. **"now"** - [JESUS SAYS] NOW. Temporal adverb expressing a point of simultaneous time.

ἐδοξάσθη [δοξάζω] aor. pas. **"is [the Son of Man] glorified"** - WAS GLORIFIED [THE SON OF MAN]. This unusual aorist passive (the aorist expressing completeness, "the complete accomplishment of this glorification", Morris), is often translated as an English perfect passive, cf. Barclay, NJB, Goodspeed. Yet, Christ's glorification, for John, is the cross, and so the aorist is probably proleptic, ie. future referring; "now will the Son of Man be glorified / honoured by God in his death." Caird argues that this passive verb, "has been glorified", reflects the use of the Hebrew *niphal*, and so should be taken as transitive, in the sense of Jesus "manifesting glory", ie., serving as "a revelation of God's splendid activity", Carson. Brown partly agrees, but wants also to retain the meaning "God is honoured by Jesus." "Through his death the Son of Man reveals his true glory, and at the same time, his death becomes the means by which God's glory is revealed", TH. For "Son of Man" see 1:51.

ἐν + dat. **"in [him]"** - [AND GOD WAS GLORIFIED] IN/BY [HIM]. "An instrumental / agency sense seems best, "through, by him", although a local sense is certainly possible, "in union with him."

### v32

εἰ ὁ θεὸς ἐδοξοσθη ἐν αὐτῷ **"if God is glorified in him"** - IF, *as is the case*, GOD IS GLORIFIED IN HIM, *then* .... This clause, serving as the protasis of a conditional clause 1st class, is not found in some of the better manuscripts and may be an addition. None-the-less, it carries John's argument forward. "It is easier to explain why it may have been lost than why it would have been added", Brown.

καὶ ..... καὶ "-" - AND = BOTH [GOD WILL GLORIFY HIM IN HIM] AND. A correlative construction; "both ..... and ....."

δοξάσει [δοξάζω] fut. act. **"will glorify"** - The move to a future active is confusing, but is not a problem if the three aorist passives used in v31 and 32a are taken as future referencing. These aorists refer to the revelation of Christ's splendid character, along with that of the Father's, realized in Christ's act of obedience on the cross. Commentators tend to take the change in tense to refer to some other future manifestation of glory, eg., Christ's enthronement in the heavenlies beside the Ancient of Days. Yet, although Christ's glorification is part of the big picture, the Father's glorification of the Son referred to here is probably

still that which is realized on the cross, given that the lifting up of Jesus is a unified act of the Godhead.

**αυτον "the Son"** - HIM. It is helpful to identify "him" as "the Son of Man."

**εν αυτω "in himself"** - IN HIM = HIMSELF. The variant **ἐαυτω**, when accentuated, forms the reflective pronoun "himself", ie., "in God the Father himself", expressing a local relational sense where Christ is restored to "the glory he had before the world was made", 17:5. This is the accepted translation. Nonetheless, there are other possible translations: The "in" could be instrumental, "God will glorify the Son by his own hand", although in the New Testament a spatial sense is more likely. If the more common reading is accepted, it is possible that "in him" means "in Christ"; "God will glorify him in his (Christ's) own person", Morris.

**ευθυς adv. "at once"** - [AND HE WILL GLORIFY HIM] IMMEDIATELY. Temporal adverb. Referring to the imminent death, resurrection and ascension of Jesus occurring in a single unit of time; "here and now", Barclay.

### v33

**τεκνια [ον] "my children"** - CHILD. Vocative. "My little children." Only used here once in the gospel, but seven times in First John. Some argue the term belongs to the evangelist, but it is not unusual for a teacher to address his disciples as children. The description of a disciple as a child is found in the synoptic gospels. It is an expression of endearment; "Oh my children", Phillips.

**ετι μικρον "only a little longer"** - YET JUST / ONLY A LITTLE / A LITTLE WHILE [I AM WITH YOU]. Adverbial accusative construction. Jesus has used the term earlier in his ministry so it doesn't focus on the shortness of time as such, but is more prophetic, apocalyptic; "the end is near."

**καθως adv. "just as [I told]"** - [YOU WILL SEEK ME AND] AS, JUST AS [I SAID]. Comparative.

**τοις Ιουδαιοις dat. adj. "the Jews"** - TO THE JEWS [WHERE I GO AWAY YOU ARE NOT ABLE TO COME]. Dative of indirect object. Jesus' enemies; "my enemies", or "the religious authorities."

**και "so [I tell you]"** - AND [I SAY TO YOU]. Adjunctive; "I also tell you."

**οτι "-"** - THAT. Introducing an object clause / dependent statement of indirect speech expressing what Jesus says.

**οπου "where"** - Local, expressing indefinite place.

**υπαγω "[I] am going"** - [I] GO AWAY. This verb is used of Jesus' departure, in the sense of his departure from the world to be reunited to the Father, ie., his death, resurrection and ascension.

**ελθειν [ερχομαι] aor. inf. "[you cannot] come"** - [YOU ARE NOT ABLE] TO COME. Complementary infinitive, completing the sense of the negated verb "you

are not able." We may rightly add "yet"; "you cannot come yet." Jesus' enemies will seek and not find, and consequently, they will die in their sin. The disciples will come after Jesus has prepared a place for them, cf., 14:2-3.

### v34

ii] The new commandment, v34-35: Jesus now gives his disciples a new commandment, cf., 1Jn.2:8. It is a "commandment" in the sense of being an important / emphatic word from the Master. It is "new" in that Christ's love for broken humanity is the ground of love, the means of love. Because of Christ's love for us (his death, resurrection and indwelling presence within) we are freed and impelled to love - "I have loved you in order that you may also love one another." Christ's indwelling presence within the individual believer and within the Christian community, impels us toward brotherly love - self-giving, sacrificial love. As Jesus was, so his disciples are, and this in the power of his indwelling love. Such is the distinguishing mark of a disciple.

**καινην** adj. "**new**" - A FRESH, NEW. "A new commandment" serves as the accusative direct object of the verb "to give"; "I give a new commandment to you."

**εντολην [η]** "**commandment**" - ORDINANCE, INJUNCTION, COMMAND. The word is used 6 times in this discourse and 18 times in John's letters. The word "Maundy", for Maundy Thursday, comes from the Latin for commandment, "mandatum", as of "a new commandment I give you."

**υμιν** dat. pro. "**[I give] you**" - [I GIVE] TO YOU. Dative of indirect object.

**ινα** + subj. "-" - THAT. Introducing a clause which may be either epexegetic, specifying the substance of the command ("I give you a new commandment, ie., love each other"), or it may introduce a dependent statement, imperative, giving an actual command, "you are to love one another", Cassirer.

**αγαπατε [αγαπαω]** pres. subj. "**love**" - YOU SHOW COMPASSION. The present tense expressing continued action (durative); "keep on loving." The word serves to define the relationship that should exist between believers. "Compassion" probably comes closest to its meaning, although in practical terms, "forgiveness" and "mercy" may best describe the substance of "love." In a church situation it may distil down to "acceptance", particularly the acceptance of a "sinner" in our midst.

**αλληλους** pro. "**one another**" - Accusative direct object of the verb "to love." A reciprocal reference to members of the Christian fellowship.

**καθως** adv. "**as [I have loved you]**" - AS, JUST AS [I LOVED YOU]. Comparative, here with **και**, "also", establishing a counterpoint construction; "just as ....., so also ....." Being in accord with. Jesus is surely referring to his self-giving in death, which act best exegetes the meaning of love.

**ἵνα** + subj. "[so you must love one another]" - THAT [ALSO YOU LOVE ONE ANOTHER]. The NIV takes this second *hina* clause as imperatival and therefore coordinate with the first *hina* clause. Yet, in such a construction one would expect the second subjunctive to be used without **ἵνα**. What we may have here is a purpose clause; "I have loved you in order that you also may love one another." A purpose clause would carry the implication that Jesus' sacrifice of love empowers our love. Morris suggests that this clause establishes "the ground" of love, while the first *hina* clause establishes "the measure" of love.

### v35

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

**εἰ** + dat. "**by [this]**" - IN [THIS]. Here instrumental / means; "by means of this." The demonstrative pronoun "this" being forward referencing to the second clause, "if you love one another." To improve the expression, the two clauses are often reversed, cf. TEV, CEV, REB...

**παντες** adj. "**all men**" - ALL = EVERYone. The adjective serves as a substantive, nominative subject of the verb "to know"; "if you love each other, everyone will know that you are my disciples", CEV.

**γνωσονται** [**γινωσκω**] fut. "**will know**" - WILL KNOW. "Everyone will recognize you as my disciples", NJB.

**οτι** "**that**" - THAT [YOU ARE MY DISCIPLES]. Introducing an object clause / dependent statement of perception expressing what "everyone will know."

**εαν** + subj. "**if**" - This construction usually introduces a conditional clause, 3rd class, where the condition has the possibility of coming true; "if, *as may be the case*, ..... *then* [by this, everyone will know ....]" None-the-less, in John, following "by/in this", the clause may be epexegetic, explaining the content of "by this", ie., "by your love for one another", Goodspeed, cf., 1Jn.2:3. Elsewhere John uses **ἵνα** or **οτι** to introduce a similar epexegetic clause following "in/by this." "It is by your love for one another that all will recognize that you are my disciples", Barrett.

**εχητε** [**εχω**] pres. subj. "**you love**" - YOU MAY HAVE [LOVE]. The subjunctive mood is driven by the grammar and is probably not deliberative. "Have" here is best understood in the sense of possessing mutual love.

**εν** "-" - IN [ONE ANOTHER]. We are tempted to say "by your love to/for one another", although a local sense, emphasizing association is more likely, "by your love among/with one another."

### v36

iii] Peter questions Jesus' departure, v36-38. John seems happy to play with his readers on the issue of Jesus' departure. The Jews are confused on the issue, 7:35, as is Thomas, 14:5, so also Peter, and of course, so is the reader. It seems John would have us play with three ideas, all of which are true. Jesus is going to the Father and his disciples will follow him there later. Jesus is striving to complete his mission, after which time the disciples will follow in his footsteps as those who **ακολουθεω**, "follow" as disciples. Jesus is going the way of suffering and death and later, Peter will follow as a martyr.

**αυτω** dat. pro. "[**Simon Peter asked**] **him**" - [SIMON PETER SAYS] TO HIM [WHERE DO YOU GO]? Dative of indirect object.

**αυτω** dat. pro. "[**Jesus replied**]" - [JESUS ANSWERED] HIM. Variant dative of direct object after the verb "to answer, reply to."

**ακολουθησαι [ακολουθεω]** aor. inf. "[**you cannot**] **follow**" - [WHERE I GO YOU ARE NOT ABLE] TO FOLLOW. The infinitive is complementary, completing the sense of the verb "to be able."

**μοι** dat. pro. "-" - ME [NOW]. Dative of direct object after the verb "to answer, reply to."

**υστερον** adv. "[**you will follow**] **later**" - [BUT/AND YOU WILL FOLLOW] AFTERWARD, LATER. Temporal adverb, expressing subsequent time.

### v37

Peter's reply is packed with Johannine irony. When the chips are down, Peter does a runner, yet in the end, he does die for Jesus. More importantly, Jesus dies for him.

**αυτω** dat. pro. "[**Peter asked, Lord**]" - [PETER SAYS] TO HIM [LORD]. Dative of indirect object. The title **κυριος**, may express messianic status, even deity, "Lord", or more simply it may express respect, "Sir, Master."

**δια τι** "**why**" - BECAUSE WHY. Interrogative causal construction seeking an explanation.

**ακολουθησαι [ακολουθεω]** aor. inf. "[**can't**] **I follow**" - [AM I NOT ABLE] TO FOLLOW. Complementary infinitive.

**σοι** dat. pro. "**you**" - YOU [NOW]. Dative of direct object after the **απο** prefix verb "to follow after."

**υπερ** + gen. "**for [you]**" - [I WILL LAY DOWN THE LIFE OF ME] FOR [YOU]. Probably expressing representation, "on behalf of you / for the sake of you." Advantage is possible, "for the benefit of you", as is substitution (used instead of **αντι**), "in place of / instead of you."

v38

Jesus' response to Peter's bold statement is ironical. With apostles like Peter there is hope for all of us!

**θησεις [τιθημι]** fut. "**lay down [your life]**" - [JESUS ANSWERS, THE SOUL = LIFE OF YOU] YOU WILL PLACE = LAY DOWN [FOR ME]. The verb "to stand, place" takes a range of meanings and here obviously with the sense of "lay down, surrender", "to die willingly / voluntarily (on behalf of Jesus)", Harris. "Really! You'll lay down your life for me?" Peterson.

**σοι** dat. pro. "**[very truly I tell] you**" - [TRULY TRULY I SAY] TO YOU. Dative of indirect object. See 5:24.

**ου μη** + subj. "-" - NO NO, NOT EVER, NEVER [A COCK CROWS]. Subjunctive of emphatic negation. "The rooster *will not* crow."

**ἕως οὗ** + subj. "**before**" - UNTIL. The temporal preposition **ἕως**, "until" + the genitive relative pronoun **οὗ**, "which", is an idiomatic abbreviation for **ἕως του χρόνου ὧ**, "until the time at which", Zerwick etc.

**αρνηση [αρνεομαι]** aor. subj. "**you will disown [me]**" - YOU DENY ME THREE TIMES]. The subjunctive is used for an indefinite temporal clause. The sense of the clause is "The rooster will not crow until you say three times that you do not know me", TH. "The truth is that before the rooster crows tomorrow morning, you will have denied me three times."

## 14:1-14

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

##### iv] The way, the truth and the life

##### Synopsis

John continues his record of the farewell discourse covering chapters 13:1-17:26. Jesus has cleansed the apostolic community, washed their feet and seen Judas off, and now, in light of his departure, he focuses on teaching his disciples.

##### Teaching

Assurance, rather than sadness, is God's plan for his people.

##### Issues

i] Context: See 13:1-17. Chapter 14 presents as follows:

Jesus is going to the Father, v1-11;

The mission will now be accomplished through Jesus' disciples, v12-14;

The mission is empowered by the Spirit, v15-17;

The disciples will be encouraged by their mutual indwelling in the Godhead, v18-24;

Disciples will be instructed and sustained during the difficult days to come, v25-31.

Jesus concludes with "rise, let us be on our way" (a rather strange comment!).

All the themes raised in chapter 14 appear in chapter 13, but in reverse order. What we may have here is a chiasmic literary structure where the points of an argument are stated and then restated in reverse order.

ii] Structure: *The Way the Truth and the Life*:

Jesus is leaving to prepare a home for his disciples, v1-4;

Jesus is the way to the Father, v5-7;

Jesus and the Father are one, v8-11;

Jesus' mission is the disciples' mission, v12-14.

iii] Interpretation:

John now presents Jesus' instructions to the disciples in the form of a question / answer dialogue. First, Jesus calls on his disciples not to be downhearted over his departure, but rather to overcome their fear with faith - they are to be men and women of faith; faith not only in God but in Jesus

himself. They have nothing to fear because in going away, Jesus is able to prepare a place for them - a piece of heavenly real-estate. And then, as each disciple departs this *mortal coil*, Jesus will be back for them (cf., *ερχομαι*, "I will come back", v3) so that all will be together in his presence.

Jesus goes on to remind the disciples that they should know by now that he is the way to the Father, although Thomas remains unsure about the "where" and the "way". Jesus reminds Thomas that he is like a pathway to God; "I am the way to God, in that I reveal the truth about God, and I give life to those who believe" (cf., "I am the way the truth and the life", v6). The simple fact is, no one comes to God the Father but by Jesus (cf., *ουδεις ερχεται*, "no one comes [to the Father]", v6). If a person has walked that pathway then they are in a relationship with Jesus which brings them into a relationship with God the Father (cf., "if you know me", v7).

For Phillip, seeing is believing, so he asks for a revelation of God the Father, a Moses-like theophany. Yet, the disciples already have their theophany, their divine revelation from God; he stands before them, the one united to the father (cf., "I am in the Father and the Father is in me", v10). In their friendship with Jesus, they have already glimpsed the divine. The power of Jesus' words says it all, but if words are not enough for them, they have the miraculous works to fall back on. And when it comes to works, the disciples will be doing even greater works than Jesus did (cf., "he will do even greater things than these", v12). It is only through Jesus being lifted-up, glorified, that this is possible. All that the disciples will need to do is pray according to God's revealed will for the unfolding of His glory.

iv] Form:

As noted in the introduction, John writes from the perspective of Christ's glorification, from the perspective of his lifting up on the cross, his ascension and the outpouring of his Spirit. So, what we have in Christ's farewell discourse, is not only Jesus' words to his disciples, but John's reflection on those words in light of the outpouring of the Spirit and the church's appreciation of their full import. This being the case, it is not possible to separate one from the other - the whole God's word to us.

v] Homiletics: *Real Estate*.

*A useful mini-sermon; author unknown*

I am interested in Heaven, interested in that land because I have held a clear title to a bit of property there for many years. I did not buy it. It was given to me without any money or price, although the Donor purchased it

for me at a tremendous sacrifice. I am not holding it for speculation since the title is not transferable. It is not a vacant lot. For more than half a century the greatest architect and builder of the universe has been building a home for me on the site. This home will never need to be remodelled or repaired because it will suit me perfectly, individually, and will never grow old.

Termites cannot undermine its foundations for it has been built upon the 'Rock of Ages.' Fire cannot destroy or floods wash it away. No locks or bolts will ever be placed on its doors, for no vicious person can ever enter that land where my dwelling stands. It is now almost completed and ready for me to enter in and abide in peace eternally without fear of being ejected.

There is this valley of deep shadows between the place where I live here and that to which I shall journey in a very short time. I cannot reach my house in the City of God without passing through this valley of shadows. But, I am not afraid because my best friend, my Saviour, went through the same valley long ago and drove away its gloom. He has been patient with me through all my wanderings since I first realized his saving kindness. I have little fear, for I hold his promise to me. He alone will be with me as I walk through the valley of shadows and I shall not lose my way when he is with me. As with the disciples in the storm, he will see me safely to the other side.

### Text - 14:1

Assurance, v1-14: i] Jesus is preparing a home for his disciples, v1-4. Judas may be out, but faith gives assurance to those who remain.

**μη ταρασσεσθε [ταρασσω]** pres. pas. imp. **"do not let [your hearts] be troubled"** - LET NOT BE TROUBLED [THE HEART OF YOU]. This negation with the present imperative may express, not a command to stop an action already commenced, but rather a command to not proceed with an action, so "don't allow yourselves to become troubled." The "trouble", "distress", is related to Jesus' statement that he is about to leave his disciples - "I am with you only a little longer." This "distress" shadows every one of us in that we live with the reality of an absent Christ.

**ἡ καρδια [α]** **"hearts"** - THE HEART. Nominative subject of the verb "to be troubled." The singular is Semitic idiom, expressed with the plural in English.

**πιστευετε [πιστευω]** **"trust / believe"** - [YOU] BELIEVE [INTO GOD] BELIEVE [ALSO INTO GOD]. The verb here may be either indicative or imperative. This has prompted three possible translations of the two uses of "believe" in this clause:

Indicative / indicative, "you trust in God and you trust in me";

Indicative / imperative, "do you believe in God, then believe also in me", Bultmann;

Imperative / imperative, so NIV. "Believe in God, and believe in me likewise", Cassirer.

The present tense is durative, so possibly, "keep on believing in God, and keep on believing in me", Barclay.

καί "also" - AND = ALSO. Adjunctive, as NIV.

εἰς "in [God]" - Spatial, expressing movement toward and arrival at, interchangeable with ἐν, "in".

v2

The is plenty of room in heaven for those who believe.

ἐν + dat. "in [my Father's house] / [my Father's house]" - IN [THE HOUSE OF THE FATHER OF ME]. Local, expressing space. The οἰκία, "house, dwelling", is a permanent dwelling rather than an inn or hotel. The reference is to "heaven", certainly not "church", and conveys the idea of hospitality; "in heaven there are many rooms" / "there are many dwellings in heaven."

μοναί [η] "[many] rooms" - [THERE ARE MANY] PLACES TO LIVE, ROOMS. Nominative subject of the verb to-be. The sense of this word is disputed, eg., some suggest "resting place" for the use of believers on the move in heaven, but "permanent dwelling" is to be preferred; "homes", Berkeley. "There is room enough for everyone", TNT.

εἰ μὴ .... ἂν "if it were not so, [I would have told you]" - [BUT AND] IF NOT [WOULD I HAVE TOLD YOU]. Introducing a conditional clause, 2nd class / contrary to fact, where the proposed condition is not true, as NIV; "if, as is not the case, ..... then....." The apodosis is sometimes rendered as a question: Would have I ..?

ὅτι "-" - THAT [I GO]. Not found in some texts, but if accepted, it may produce a dependent statement of indirect speech expressing what Jesus has told them, "if it were not so, would I have told you that I go to prepare a place for you?" NRSV. Possibly causal, "because", although the sense is illusive; "were it not so I would have told you, because it is to prepare a place for you that I am going there", Cassirer. The trouble is, we have no earlier reference of Jesus saying this to his disciples, so the conjunction probably introduces the content of what Jesus is now going to explain to them; "I wouldn't tell you this, unless it was true. I am going to prepare a place for each of you", CEV.

ετοιμασαι [ετοιμαζω] aor. inf. "to prepare" - The infinitive probably expresses purpose, "I am going in order to prepare a place for you." Carson notes that the preparation referred to is not the ordering of heaven to receive believers, but rather that it is "the cross and resurrection that prepares the place for Jesus' disciples."

ὅμιν dat. pro. "**for you**" - [A PLACE] TO YOU. Dative of interest, advantage, "for you."

### v3

The language here is purposely illusive; "If I go"! Is there an "if" about Jesus' going? Go where? Come back when? Come back how? Go together where? Such evasion draws the reader into the discourse in order to find the answer.

εἰ + subj. "**if [I go and prepare]**" - [BUT/AND] IF [I GO AND PREPARE A PLACE]. Introducing a conditional clause, 3rd class, where the proposed condition in the "if" clause has the possibility of coming true; "if, *as may be the case*, .... *then* ...." Here obviously a probability, so much so that Brown proposes "when I go and prepare", cf. BAGD 210.

ὅμιν dat. pro. "**for you**" - TO YOU. Dative of interest, advantage, "for you / for your benefit."

ἐρχομαι pres. "**I will come back**" - I AM COMING [AGAIN]. The present tense is futuristic, expressing confidence in a future event, cf., BDF 323.. The return of Jesus is variously interpreted: a) the resurrection; b) the coming of the Spirit; c) the coming of Jesus to believers at their death; d) the parousia / the second coming of Jesus. Other than (c), all are referred to in these final discourses, with the weight resting on the parousia. Although the parousia is most likely technically correct, for a believer the parousia is the moment of their death, ie., (c). Like the thief on the cross, our death is the **σημερον**, the "today" when we will be with Jesus in paradise, cf., Lk.23:43.

προς + acc. "**[I will take you] to be with [me]**" - [AND I WILL TAKE YOU] TOWARD [MYSELF]. Expressing movement toward, here probably purpose, possibly association, "take you along with me." Possibly; "take you along with me to my home", Humphries = "my Father's home" = heaven.

ἵνα + subj. "**that [you also may be where I am]**" - THAT [WHERE I AM AND = ALSO YOU MAY BE]. Possibly introducing a purpose clause, "in order that", so Morris, even expegetetic (explanatory), what Jesus means by "I will receive you to myself", so Barrett, but more likely a consecutive clause expressing result, "with the result that"; "I will come back and take you with me. Then we will be together", CEV.

### v4

Again, the language is purposely illusive. The destination is unclear; is it the cross, or heaven? The pathway is unclear; is it the cross, or Christ's obedience to the Father, or his glorification, or simply Jesus himself? The reader is purposely left wondering. Note the longer variant: "You know the place where I am going, and you know the way", read in P66. The variant certainly expresses the intended

sense of "you know the way where I go." The variant is probably not original, but is a nice example of early commentary.

**οιδατε [οιδα]** perf. "**you know**" - [AND WHERE I GO] YOU HAVE KNOWN [THE WAY]. A stative verb read as present tense. "As for my destination, you know the way", Rieu.

## v5

ii] Jesus is the way to the Father, v5-7. Thomas, "the one called the twin" (I had a friend who was nicknamed "brother" by his siblings, a nickname later used up by all his friends, so "twin" is not so strange), often displayed in John's gospel as someone with an inquisitive mind (so "doubting Thomas" is somewhat harsh. So also Barrett's description of him being "dull"), is unsure about "the place" where Jesus is going, and so obviously, he is unsure about the way there. He speaks for all those who read this gospel.

**αυτω** dat. pro. "**[said] to him**" - [THOMAS SAYS] TO HIM. Dative of indirect object.

**που** "**where**" - [LORD, WE DO NOT KNOW] WHERE [YOU GO]. Interrogative adverb of place.

**πως** "**how**" - *so* HOW. Interrogative particle.

**ειδεναι [οιδα]** perf. inf. "**[can] we know**" - [ARE WE ABLE] TO KNOW. Again, the stative verb is read as a present tense. The infinitive is complementary, completing the sense of the verb "we are able."

**την οδον [ος]** "**the way**" - Accusative direct object of the verb "to be able." Thomas is unsure about the place where Jesus is going, and so consequently he is unsure about the pathway to get there; "The way *to get there*", TEV.

## v6

Finally, the "where" is specified; Jesus is going to where the Father is, i.e., heaven. This also applies for the disciple; "I will come back and take you to be with me that you also may be where I am." As for "the way", the pathway is **δια**, "through / by means of me"; Jesus is the way.

**αυτω** dat. "**[Jesus] answered**" - [JESUS SAID] TO HIM. Dative of indirect object.

**εγω ειμι** "**I am [the way]**" - Always a cue to a possible self-declaration to Jesus' person; he is God's great I AM. Jesus seems to be saying he is a pathway to heaven; "I am like a roadway *into God's presence*." So, in answering Thomas' question, Jesus states that he himself is the means of getting to this hospitable place / heaven / God.

**και** "**and [the truth] and [the life]**" - Serving here as a coordinative, "and", or an epexegetic, "that is". The claim that Jesus is "the pathway / like a pathway"

is the key statement (repeated in v4, 5 and 6), with truth and life subordinate statements. This is not easily expressed in Greek, but it is likely that the coordinate clause here translates a Semitic structure where the first noun governs the next two; "I am the way of truth and life", Carson. It is possible that **καί** serves to identify this fact, functioning epexegetically (see also Barrett, Lindars), setting up an explanation of the two elements that enable the pathway to function as a means of reaching God. Jesus possesses divine truth/revelation, the gospel, a saving message, and he possesses life, resurrection life, through his life-giving sacrifice. So, "I am the way to God/Father, in that I reveal the truth about God, and in that I give life to those who believe"; "I am the true and living way", Moffatt. Taking "the way" as the primary predicate noun is supported by many European commentators, but many English/American commentators still follow the traditional line where "the way is directed toward a goal that is the truth and/or the life", Brown, even a constriction to something like "the true way of life", Kostenberger, or even just treating the three words as coequal: "I am the way, and I am the truth, and I am the life." See Brown for a summary of positions.

**οὐδεὶς ἐρχεται [ἐρχομαι]** pres. "**no one comes [to the Father]**" - [NO ONE] IS COMING [TOWARD THE FATHER]. The present tense is most likely gnomic, expressing a universal truth; "no one ever comes to the Father except through me." The exclusivity expressed here by Jesus probably applies to both his truth and his life. The truth that Jesus conveys does not deny either natural revelation, or the revelation of God's will, given up to this point in time, to the people of Israel. The point is that Jesus is the final and complete revelation of the divine will. If we reject this revelation and rely on either a natural understanding of the divine, or an Old Testament understanding of the divine, then we will fail to access Christ's saving truth. Also, the life that Jesus conveys rests on a perfect and acceptable sacrifice to God. If we rely on some other sacrifice (life-giving means, eg. transcendental meditation, etc.) then we will fail to access Christ's life-giving sacrifice.

**εἰ μὴ** "**except**" - EXCEPT. Expressing a contrast by designating an exception: "the only way for anyone to come to the Father is through me", Barclay.

**διὰ** + gen. "**through [me]**" - THROUGH, BY MEANS OF [ME]. Instrumental, expressing agency; "except by means of me", Moffatt.

**v7**

Since the disciples have come to know Jesus, they know the Father as well.

**εἰ** + ind. "**if**" - IF, *as is the case*, [YOU HAVE COME TO KNOW ME *then* YOU WILL KNOW THE FATHER OF ME ALSO.]. Variant readings produce either a 1st. class condition (eg. P66), or 2nd. class condition, contrary-to-fact (**εἰ** + past tense indicative of "know" in the protasis and **αὖ** + ind. in the apodosis) - NIV opts for

2nd class; "If you really knew me (which sadly, you don't), you would know my Father as well." Yet, it makes more sense to go with a 1st. class condition where the condition is assumed to be true; "If you know me you will know my Father too", NEB, foot-note, cf. Metzger.

**απο αρτι** "**from now on**" - FROM NOW. Temporal construction; "from henceforth." Probably referring to Jesus' exaltation / his lifting up on the cross, even possibly his coming again at Pentecost, rather than just this moment in the upper room. Still, the immediacy of the experience needs to be underlined for the reader; "from this time onwards, you do know him and indeed have seen him", Cassirer.

**γινωσκετε** [**γινωσκω**] pres. ind. (possibly imp., so Knox). "**you do know [him]**" - YOU KNOW [HIM AND HAVE SEEN HIM]. The verse is a touch too concise so probably best filled out: "since you know me, from now on you are going to know the Father", possibly inceptive, "beginning to know him", Harris. "Knowing" and "seeing" God are qualities of religious experience beyond the usual, a "revolution in both religious experience and theological understanding" says Morris.

## v8

iii] Jesus and the Father are one, v8-11. Phillip's question enables a more precise explanation of the relationship between Jesus and God the Father and how that applies to a believer / disciple.

**δειξον** [**δειχνυμι**] aor. imp. "**show**" - [PHILIP SAYS TO HIM, LORD], SHOW, REVEAL. It does seem that Phillip has misunderstood the nature of Jesus' promised revelation of the Father and asks to see the Father with his own eyes. He has certainly yet to realize that "it is God the only Son, who is close to the father's heart, who has made him known", 1:18. None-the-less, Phillip does express "the universal longing of the religious man", Barrett. "let us see the Father", Cassirer.

**ημιν** dat. pro. "**to us [the Father]**" - Dative of indirect object.

**αρκει** [**αρκew**] pres. "**that will be enough**" - [AND] IT IS ENOUGH, SUFFICIENT. "We ask no more", REB.

**ημιν** dat. "**for us**" - TO US. Dative complement /interest, advantage, "for us."

## v9

To know the Father's agent, his great I AM, is to know God the Father.

**ουκ εγνωκας** [**γινωσκω**] perf. "**don't you know me**" - [JESUS SAYS TO HIM, SO LONG A TIME I AM WITH YOU AND] YOU HAVE NOT KNOWN [ME PHILIP]? Again "know" here is stronger than just "recognize / perceive", so it's a bit weak to say "have you still not realized who I am?" Barclay.

τασούτω γρονῶ dat. **"even after ..... such a long time"** - SO LONG A TIME. Dative of time. Of course, the dative is used for a point in time and here duration is obviously intended. A variant accusative exists, being correct grammar, but as the easier reading it is not widely accepted.

μεθ [μετά] + gen. **"with"** - Expressing accompaniment / association.

ὕμων gen. pl. pro. **"you"** - The "you" is plural, so Jesus is saying "I have been with all of you for these three years and yet you (Phillip) don't yet realize who I am?"

ὁ ἑώρακως [ὁράω] perf. part. **"anyone who has seen [me]"** - THE ONE HAVING SEEN [ME HAS SEEN THE FATHER]. The participle serves as a substantive. Usually translated as an indefinite relative clause, so NIV; "whoever has seen me", Williams. The clause is conditional, although an "if anyone has seen me" always expresses uncertainty in English, so "to have seen me is to have seen the Father", Barclay.

πως **"how [can you say]?"** - HOW [DO YOU SAY SHOW US THE FATHER]? Interrogative particle, here expressing surprise.

## v10

Jesus reminds Philip of the mutual indwelling that exists between the Father and the Son, a reality that is only perceived through faith.

ου πιστευεις [πιστευω] pres. **"don't you believe"** - DO YOU NOT BELIEVE. The negation ου in a question expects a positive answer. Given Jesus' instruction to his disciples over the last few years, they would surely understand Jesus' relationship to the Father, but of course, they don't fully understand. Note the interesting shift from "know/perceive" to "believe". It is likely that both words are close in their meaning. "Know" is certainly stronger than just "recognize", while "believe" involves resting on what is recognized. More can be said, see "believe" v11. "You are convinced, are you not, that I am in the Father and the Father is in me?"

ὅτι **"that"** - Here introducing a dependent statement of perception expressing what they (Phillip +) should believe.

εν + dat. **"[I am] in [the Father and the Father is] in [me]"** - Local, sphere, expressing incorporative union. Phillip would surely, by now, rest on the knowledge that "the words and deeds of Jesus are like a revelation from God", Morris. He should believe this much at least, but of course, Jesus is taking the relationship of the Father to the Son a step further. The preposition "in", supported by "living in me" (Gk. "abiding in me") implies something stronger than Jesus functioning as the divine agent of revelation, which of course, he is. What we have here is "unique sonship language", Carson. Certainly not an absorption of the divine, a mystical union, but rather a metaphysical union. "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", Beasley-Murray.

**απ [απο]** + gen. "[**not just my own**]" - [THE WORDS WHICH I SPEAK TO YOU] FROM [MYSELF I DO NOT SPEAK]. Expressing source / origin, leaning toward agency. Although John describes the relationship of Jesus with the Father in terms of "a reciprocal formula of immanence", Schnackenburg, the union is expressed as if it is not fully reciprocal, i.e., the words (the truth, the divine revelation) that Jesus communicates are the Father's words, not visa-versa (see below).

**δε "rather"** - BUT/AND. Transitional, introducing a complementary truth. The words of Jesus are the Father's words, "and in the same way", the works of Jesus are the Father's works.

**μενων [μενω]** pres. part. "**living in me**" - [THE FATHER] ABIDING, REMAINING, CONTINUING [IN ME]. The participle is adjectival, attributive, limiting "Father"; "the Father who abides in me, ..." Possibly in the sense "the Father who is permanently (constantly) in me", Bauer. Although usually translated this way, Both Harris and Novakovic argue that being anarthrous (without an article) it is probably adverbial, although the sense is not overly clear, possibly causal, "the Father does his works because he dwells in me", or instrumental, "the Father does his works by dwelling in me." Note that a variant article **ὁ** exists.

**αυτου** gen. pro. "[**is doing**] **his** [**work**]" - [DOES THE WORKS] OF HIM. Variant nominative, either **αυτος ποιει τα εργα**, or **ποιει τα εργα αυτος** producing "he does the works", or he "does the works himself." It is an interesting idea that Jesus' works (as with his words) are actually the Father's works. One is tempted to say that Jesus does the works on behalf of the Father, but this could have easily been expressed in the Gk., but wasn't, and in any case, moves us back to the *envoy* model. Maybe it is just a matter of attribution, of deference within the Godhead, given that the Son always glorifies the Father, and Father always glorifies the Son.

**τα εργα "the works"** - Accusative direct object of the verb "to do." In John's gospel, the word is used for "the signs" (miracles) - powerful revelatory signs. "They proceed from the Father and reveal what the Father is like", Morris. See below.

## v11

The disciples do "believe" in Jesus, in the sense of having put their faith in him (not the sense of "believe" here) and they do "believe / know / acknowledge" (intellectual assent) Jesus' teachings, including his special relationship with the

Father, but their faith and knowledge is limited. The disciples are not fully aware of the unique nature of the relationship between the Father and the Son such that they do not understand that having known Jesus, they now know the Father. If the disciples can't get their head around the words that define the unique relationship that exists between the Father and the Son, then at the very least they can draw something of this truth by thoughtfully considering the significance of Jesus' signs (miracles), signs which themselves reveal this unique relationship.

**πιστευετε** pres. imp. "**believe**" - "Believe" is used here in the sense of "be convinced" - "accept the full significance of this truth, namely that, ...", cf. Barrett. Not, "believe in me when I say", not even "believe my word", Torrey, but "believe that what I have just said (summarized in the next clause ["I am in the Father and the Father is in me"] is true", Carson.

**μοι** dat. pro. "**me**" - IN ME. Dative of direct object, possibly reference, "believe, with reference to me, when I say ...", so "believe me", although not read in Gk. P66. The sentence makes better sense without the pronoun, although this would be a good reason for a copyist to drop it.

**ὅτι** "**when I say that**" - THAT [I IN THE FATHER AND THE FATHER IN ME]. Introducing an object clause / dependent statement of perception, expressing what they should believe.

**εν** + dat. "**[I am] in [the Father]**" - See **εν** above.

**ει δε μη** "**or at least**" - BUT IF NOT = OTHERWISE. This adversative construction introduces a counterpoint, but in form it introduces an elliptical 1st. class conditional clause where the proposed condition is assumed to be true; "believe me *when I say* that I *am* in the Father and the Father *is* in me, but if, *as is the case*, you are not able to believe that I *am* in the Father and the Father *is* in me, then believe the evidence of the works themselves."

**πιστευετε** "**believe**" - "Be convinced", as above. Variant "me" exists, as with the first use of "believe" in this verse - an example of assimilation, so Metzger.

**δια** + acc. "**on the evidence of**" - BECAUSE OF, ON ACCOUNT OF [THE WORKS THEMSELVES]. Causal. NB **αυτα** goes with **τα εργα**, not **pisteuete**.

## v12

iv] Jesus' mission is the disciples' mission, v12-14. Given that the indwelling of the Father in the Son applies to the disciples as well, so also the works of the Son apply to the disciples, and "even greater works than these."

**αμην αμην λεω υμιν** "**I tell you the truth**" - TRULY TRULY I SAY TO YOU. An introductory formula to a saying of Jesus which makes a significant point; "I am telling you a solemn truth." Cf., 5:24.

**ὁ πιστευων** pres. part. "**anyone who has faith [in me]**" - THE ONE HAVING FAITH [INTO ME]. The participle serves as a substantive. Here "belief/faith"

"in/into" the person of Jesus (expressing "personal commitment", Morris), as indicated by the presence of the preposition εἰς "to/into". Rendered as an indefinite relative clause which may be expressed in English as a conditional sentence, "If anyone believes in me he will ....", Barclay.

κακεῖνος pro. "-" - [THE WORKS WHICH I DO] THAT ONE ALSO [WILL DO]. Adjunctive adverb. According to Westcott, it fixes attention upon the one who is to do the works that Jesus does.

τα ἔργα **"what"** - THE WORKS. Accusative direct object of the verb "to do." For Jesus, these were the sign-miracles, "acts in which the power and character of God are made known", Barrett. Yet, more specifically, they are God's works, v10, such that as Jesus does the works of God, so also will Jesus' disciples now do God's works. So, not necessarily "the same works as I do myself", Cassirer, but more generally, "will do the works that I do", NAB, ie., God's works.

τούτων gen. pro. "[he will do even greater things] than these]" - [EVEN GREATER] OF THESE [WILL HE DO]. The genitive is ablative, of comparison; "greater than these." The object is unstated, so presumably "greater works" than Jesus' works, but note the softening in NIV, REB etc. The sense of these words is open to some dispute. Certainly "more extensive", Lindars (Jesus worked in Palestine, his disciples work throughout the world). Not "greater" in the sense of greater miracles than Jesus performed, more spectacular, or more supernatural (raising the dead is hard to beat!!!). Traditionally, "greater works than these" is understood to refer to conversions, "greater works mean more conversions", Ryle. Morris takes this line, so Westcott, Barrett. Schnackenburg argues that "missionary success" is a reasonable understanding, but observes that there is more to "the increasing flow of God's power into man's world" from Christ's going to be with the Father (and the consequent sending of the Spirit). Carson agrees, for when Jesus performed the Father's works their meaning was illusive and the results minimal, whereas the disciples, living in "an age of clarity and power introduced by Jesus' sacrifice and exaltation", perform the Father's works in the unrestrained power of the Spirit, eg., the conversion of 3,000 souls on the day of Pentecost is a classic new-age consequence. Brown agrees, making a particularly important observation: the "works" which the disciples will undertake are those which are promised them, particularly the "giving of life (through the offering of divine forgiveness) and judging" through gospel ministry (the Father's works for disciples). So, the performance of messianic signs (the Father's works for Christ), in fulfillment of prophecy, for the people of Israel, is not really an integral part of the disciples' mission agenda, particularly as the gospel has now moved from Israel to the Gentile world. The "works" will necessarily be contextual.

**ὅτι "because"** - BECAUSE. Here causal, as NIV. Presumably, it is because Jesus goes to the Father that he is able to, with the Father, send the Spirit to empower "the greater works than these."

**πορεύομαι** pres. **"I am going"** - I AM GOING [TOWARD THE FATHER]. The present tense is futuristic, expressing certainty in a future event.

### v13

Non-specific generalizations are always contextual; here for example, the request is made under Christ's authority, in accord with his character, and to his glorification. It is not a request made on our own authority and to our own glory. A believer is free to ask anything of their heavenly Father, in Christ's name, but the results are always dependent on the divine will, the drift of which is revealed in the scriptures.

On a lighter note, I have found no scriptural warrant indicating that parking spots in a busy supermarket are included in the "whatever you ask" - but there is no harm asking! Jesus does have a sense of humour, and sometimes it plays out in the most unexpected ways. Although, when it plays out, I sometimes wonder if it may be that other bloke who has *the whole world in his hands*, Matt.4:8-9. He is in the game as well! And there is something infernal about a supermarket car-park.

**ποιήσω** fut. **"I will do"** - [AND WHATEVER YOU ASK IN THE NAME OF ME THIS] WILL I DO. "I shall bring it about", Barclay.

**ὅ τι ἅν** + subj. **"whatever"** - This construction is non-specific, expressing a generalization in the form of an indefinite relative clause. Such generalizations do not negate the more specific statements of scripture. Prayer requests do have a defined limit, namely, "according to his will", 1Jn.5:14. So, "whatever" amounts to requests made "under the authority of Jesus" ("in my name"), i.e., based on a promise, or command of Jesus.

**αἰτήσητε [αἰτέω]** aor. subj. **"you ask"** - P75 reads a present tense, so giving a durative sense. Presumably it is "ask the Father in my name", although this is not stated.

**ἐν** + dat. **"in [my name]"** - Instrumental, expressing means, "by means of." In a general sense "the name" represents the person, so the request is made in accord with the person of Jesus, or as Augustine put it, "in accord with Christ's character." The phrase "in the name", when used for these "works", seems very likely to express "under the authority of", even "under the authoritative power of", cf., 10:25, 14:26, 17:11, 20:31, and this sense would surely apply here. So then, Jesus is offering his support in the performance of those works that the Father has commissioned Jesus' disciples to perform. "Whatever you ask as my agent, representative / with my authority, I will act on it."

ἵνα + subj. "**so that**" - THAT [THE FATHER]. Probably introducing a final clause expressing purpose, "in order that", but a consecutive clause expressing result, "with the result that", may be intended. Again, the request must obviously be according to the will of the Father since the answer to the prayer, as to its purpose, is the glory of the Father.

δοξασθῇ [δοξαζω] aor. pas. sub. "**may bring glory / may be glorified**" - MAY BE GLORIFIED. "So that people may see how wonderful the Father is", TH.

εν + dat. "**the Son [my bring glory] to [the Son / in [the Son]]**" - IN [THE SON]. Possibly instrumental, expressing means / agency, as NIV (following Phillips!!), "so that the Father may be glorified by the Son"; "through the Son", Williams. None-the-less, the majority of translators opt for a local sense, "in the Son", as NIV11, "in the person of the Son", Harris.

#### v14

This verse is omitted in some texts. That it is repetitious, and grammatically awkward may indicate that it is a later addition. None-the-less it is widely accepted, but with a doubtful με, "me". With "me", the verse moves from the mediatorial role of Jesus, to a more direct role for him - asking Jesus, rather than asking the Father through Jesus. Yet, how do we ask Jesus for something in his name? "I will do whatever you ask me to do *within the limits of the authority I have given you* (ie., "in my name")", CEV.

εαν + subj. "- " - IF [YOU ASK]. Introducing a conditional sentence, 3rd class, where the proposed condition stated in the "if" clause has the possibility of coming true; "if, *as may be the case*, .... *then* ....."

τι "**anything**" - ANYTHING [IN THE NAME OF ME]. An indefinite anything, something. As noted above, the "ask anything" offer does come with conditions, it's just that the *fine print* is not always added. Here, of course, "in my name" sets limits on our requests, because the request must fall within the bounds of the authority consigned to us.

ποιησω [ποιεω] fut. "**I will do it**" - Note, Jesus states that he will answer the prayer; he will deal with it personally. Note also it is sometimes "will give", cf., 16:23, rather than "will do", but obviously there is no difference between the two. "I shall bring it about", Cassirer, is probably too strong; better "I will act on it."

## 14:15-21

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

##### v] The Spirit of truth

##### Synopsis

John continues his record of the farewell discourse covering chapters 13:1-17:26. In this passage we learn more of the coming of the Holy Spirit, of the manifestation of God's other helping presence, *the Advocate*, that *other* who stands with us, *abides* in us, as we seek to do the *greater things* for Jesus, v15-17. The world cannot experience this coming of the Spirit of Christ, but believers can, for in his coming we experience the fullness of God's love and self-revelation, v18-21.

##### Teaching

The Spirit of truth, who gives knowledge of the divine, is available to all who believe.

##### Issues

i] Context: See 13:1-17.

ii] Structure: *The Spirit of Truth*:

Those who believe will experience an eternal abiding, v15-17;  
The pledge of eternal life for those who believe, v18-21.

iii] Interpretation:

Peter's question in 13:36, "where are you going?", prompts Jesus' discourse in chapter 14: Jesus is going to the Father, v1-11, and his mission will now be accomplished through his disciples, v12-14. In v15-31 the mission will be supported through the coming of the Holy Spirit, both to manifest Jesus again to his disciples and to teach them all things, v15-31. In v15-17 Jesus tells his disciples that he will seek from the Father the gift of an Advocate, the Spirit of Truth, who will provide them with divine knowledge, enabling the doing of the *greater things*. Unlike the ministry of Jesus, the Spirit's ministry will be permanent and provide the Christian fellowship with an ongoing unifying support. On our part, we must respond in faith ("keep my commandments"). Unlike the Christian fellowship, the world will be oblivious to the Spirit's ministry. In v18-21 Jesus points out that he is not leaving his disciples as orphans for he is coming back, probably as the Spirit of Christ, but see *ερχομαι*, "I will come", v18. Then they will see and know, they will experience the mutual indwelling of the

Godhead. The person who loves Jesus, who is in an abiding relationship with Jesus, is a person who hears Jesus' words and acts on them - the essential word being the call to faith in Jesus. When we believe in Jesus we are washed with the indwelling-compelling love of the Spirit of Christ, a love that is self-revealing.

*The relationship between love, obedience and faith.* As part of John's literary inclination, the relationship between these key words is illusive. Putting aside the instruction "love one another", a disciple's "love" for Jesus / the Father, and their obedience of Jesus' / the Father's commands, amount to the same thing - the one who loves obeys, the one who obeys loves. Although a matter of ongoing debate, it is likely that the "commands" amount to faith in Jesus, such that the one who loves, is the one who obeys, is the one who believes, and of course, the one who believes, is the one who obeys, is the one who loves. As for "love one another", this is the fruit of loving Jesus / obeying Jesus / believing in Jesus.

*The discourse affirms the unity of the Godhead.* The scriptures promise that the Holy Spirit will come and dwell with believers, that Jesus will come and dwell with believers, and also, that the Father will come and dwell with believers, cf. v23. This indwelling serves to support faith, and its fruit, love. Presumably we are to understand that the Spirit's coming is as good as Jesus' coming and as good as the Father's coming, since they, although three, are one.

#### iv] Homiletics: *Knowing God*

"I will not leave you friendless."

There are some wonderful passages in John's gospel that speak of "knowing" God, of experiencing a loving relationship with God. The language chosen by John to describe this relationship is the language of intimate friendship. The disciples experienced Jesus as a friend, and in our reading today, Jesus promised them that he will not leave them "friendless". He will send the Holy Spirit to be with them, just as he has been with them.

We can understand how the disciples experienced Jesus, but how do we experience him today, how do we experience the presence of the Spirit of Jesus, the Spirit of truth, in our lives?

There are many books on this subject, and I have read my share. The theological subject title is *Mystical Union*, and I'm sad to say that, for me at least, the subject remains somewhat mysterious! So, how do we experience this being "in" Jesus, this union with Jesus, this "knowing" him?

*Develop..... For myself, I experience Jesus' friendship in two areas. First, an inward manifestation of his truth that melts the heart: a line from a hymn, a verse of scripture. Second, practical friendship; Jesus my best friend does what he promises - he accepts me the way I am, forgives me, stands beside me in the rough and tumble of life, ..... It is in all these various ways that I experience the divine "in" me.*

Although we possess different personalities, some of us extraverts, others introverts, we can all experience union with God. As Jesus put it, "know that I am in the Father, and that you are in me, and that I am in you." Rest simply on Jesus' promise to manifest himself to us - "they will be loved by my Father, and I will love them, and I will show myself clearly to them."

### Text - 14:15

The promise of another helping presence, v15-21: i] Those who believe will experience an eternal abiding of the Godhead, v15-17. If the disciples are to do "the greater things" they will need to act on Jesus' words, ie., trust him implicitly. It is then they will receive the support of another "advocate", the Spirit of truth. Following NIV11 we have:

**εαν** + subj. "if" - Introducing a conditional clause, 3rd class, where the proposed condition is assumed a possibility - it is likely that the disciples do love Jesus; "if, *as may be the case*, .... *then* ...." If a disciple cares for Jesus then they will keep his commands. Barrett notes that this condition applies to the promised gift of the Spirit. He also argues that the "commands", plural, represent various acts of brotherly love. This line is taken by many commentators, but it seems more likely that the "commands / instructions / words" of Jesus distil down to the call for faith, namely, a firm reliance on Jesus as messiah /saviour. This statement is repeated in v21, 23, and 15:14. See 14:23.

**αγαπατε [αγαπω]** pres. subj. "**you love**" - YOU LOVE [ME]. As noted above, it is likely that keeping Jesus' commands entails the ongoing action of trusting Jesus / relying, resting on his word, v1, 11. A believer who loves Jesus, who is in a loving relationship with Jesus, will trust Jesus. In fact, it is difficult to distinguish between the act of loving Jesus and the act of trusting Jesus.

**τηρησετε [τηρω]** fut. "**keep**" - YOU WILL KEEP, GUARD. Note variants, imp. and subj. If subjunctive (P66), the whole verse becomes the protasis of a conditional sentence with v16 the apodosis; "You will do what I told you to do", or "do what I told you to do", TH.

**τας** "**my**" - [THE COMMANDMENTS] THE [MY]. The article serves as an adjectivizer turning the possessive pronoun into an attributive modifier, "the commandments which are mine" = "my commandments."

τας εντολας [η] "**commands**" - THE COMMANDMENTS. Accusative direct object of the verb "to keep." "Believe in God, believe also in me", is the substance of Christ's command to his disciples, although, as noted above, an "ethical", Morris, "moral", Barrett, sense is possible. Surely what we have here is the **ὑπακοην πιστεως** "the obedience of faith" = "the obedience that consists of faith", where the genitive "of faith" is adjectival, exegetical, cf., Rom.1:5. Westcott has the response of love as "keeping God's commands given through Christ", but of course the issue is, what command[s]? "The work of God is this; to believe in the one he has sent", 6:29.

## v16

Jesus will ask the Father and he will give the disciples **αλλον παρακλητον**, "another Paraclete", one who will continue the mission of Jesus through the disciples.

**καγω "and I"** - The position is emphatic, "no less than I", Morris.

**ερωτησω [ερωταω]** fut. "**will ask**" - WILL ASK [THE FATHER]. As in a prayer request, not a question. "Request", Brown.

**και "and"** - Here leaning toward a consecutive sense; "and as a consequence he will send ...."

**δωσει [διδωμι]** fut. "**he will give**" - HE WILL GIVE. Reminding us of the East/West divide on the issue of the procession of the Spirit, either from the Father alone, or the Father and the Son. John doesn't really make a distinction as to who sends the Spirit since there is unity of action in the Godhead: the Father sends the Spirit on behalf of the Son; the Spirit is sent by the Father in the name of the Son; the Spirit is sent from the Father by the Son; .....

**υμιν** dat. pro. "**you**" - TO YOU. Dative of indirect object.

**αλλον** pro. "**another**" - "Another of the same kind", Lightfoot. Probably better spelled out "another person like me to be your *paraclete*."

**παρακλητον [ος]** masc. sing. "**Counsellor**" - PARACLETE. Accusative direct object of the verb "to send." Although spirit in Greek is neuter, it is important to note that John renders *paraclete* as masculine singular - he is a person, not a thing, not just a power. The word is a verbal adjective functioning as a noun, derived from "to call alongside" and therefore counsel, encourage, exhort. Functioning as a noun, there are a number of possible meanings:

"Advocate", Rieu, etc., one who advises and speaks on our behalf in the courts of heaven, "someone else to stand by you", Phillips;

"intercessor", NAB notes;

"Counsellor", in that he gives divine counsel;

"Helper", TEV;

"Comforter", AV, a meaning originating with Wycliffe;

"Convincer", Snaith, the one who convinces us of the things of God and accomplishes in them a change of heart;

"Friend", Williams, "another to befriend you", Knox.

It does seem that too much weight is put on the etymology of the word and not enough on John's description of the Paraclete's function, so "another for you to stand by your side", Cassirer. This approach is used in the CEV, "I will send you the Holy Spirit who will help you and always be with you."

ἵνα + subj. **"to be"** - THAT [HE MIGHT BE]. "Who will be with you" is suggested by those who argue for a mistranslation of an Aramaic original. Introducing a purpose clause, "in order that", although consequence, "with the result that", is always possible. Jesus promised to be with his disciples forever, and since he is now leaving them bodily he will send "another" to be with them.

μεθ [μετα] + gen. **"with [you forever]"** - WITH [YOU INTO THE AGE]. Expressing association.

## v17

The Paraclete is the Spirit, he is the one who makes divine truth known to those he is in union with, a truth beyond the conception of humanity.

της αληθειας [α] **"of truth"** - [THE SPIRIT] OF TRUTH. The accusative, "the Spirit of truth", stands in apposition to "Paraclete". The genitive is adjectival, attributive, "the Spirit characterized by truth", Reinecker, or idiomatic (epexegetic, Westcott), "the Spirit *who communicates* the truth", Barrett, even "*bears witness to* the truth", Carson, possibly "to the truth *who is Jesus*", cf., Beasley-Murray. "Spirit" is neuter in agreement with "Paraclete".

ὁ κόσμος [ος] **"the world"** - Nominative subject of the negated verb "is not able." In itself, the word can be neutral with respect to God, = created humanity, but in John's gospel it is usually negative, "mankind over against God", Barrett, "in opposition to God", Beasley-Murray. The relative pronoun ὃ is neuter in agreement.

λαβεῖν [λαμβάνω] aor. inf. **"[cannot] accept"** - [IS NOT ABLE] TO RECEIVE. The infinitive is complementary, completing the sense of the negated verb "is not able." "Receive" (accept), for John, is a belief term. Sinful humanity, humanity in rebellion against God, is unable to exercise faith in the Paraclete.

ὅτι **"because"** - BECAUSE. Introducing a causal clause explaining why the world cannot accept Jesus.

οὐ ..... οὐδε **"[it] neither [sees] nor [knows him]"** - [IT DOES] NOT [SEE IT] NOT [KNOW]. Negated comparative construction; "neither ..... nor ....."

οὐ θεωρεῖ [θεωρῶ] pres. **"sees"** - "See" (perceive) = "know" = commune with / "enters into no personal relations with", Morris.

ὅμεις "you [know him]" - The personal pronoun is emphatic by position and use.

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why the disciples know Jesus.

παρὰ + dat. "[he lives] with [you]" - [HE ABIDES, REMAINS] WITH [YOU]. Spatial, expressing association; "near, beside." As with the preposition ἐν, "in", following, both prepositions express intimacy - incorporative union. The Spirit is present with the disciples at this moment through their association with Jesus.

ἐσται [εἰμι] fut. "will be [in you]" - [AND] WILL BE [IN YOU]. Variant present tense exists, but future is more likely. The preposition ἐν, "in", expresses association, incorporative union.

## v18

ii] The pledge of eternal life for those who believe - they will know what the world cannot know, v18-21. In this passage, John's exposition of the post-crucifixion relationship of Jesus with his disciples is purposely illusive - as it is in real life. "When I go you will not be left all alone, I will come back to you", TEV.

οὐκ ἀφήσω [ἀφήμι] fut. "I will not leave" - I WILL NOT ABANDON [YOU]. A strong word.

ορφανός adj. "as orphans" - ORPHANED. Adjective used as a substantive, standing as the accusative complement of the object "you" in a double accusative construction, asserting a fact about "you". "Friendless", Goodspeed.

ερχομαι pres. "I will come" - I AM COMING [TOWARD YOU]. Implied, "I am coming back to you", Brown. Note present tense "giving greater certainty", Morris. We are unsure what "coming" Jesus is referring to. Is it his coming to be with his disciples at his resurrection, a coming upon their death, at the parousia, or his coming in the coming of the Spirit? It is unlikely that Jesus is referring to his second coming. Given the context, Jesus' coming in the Spirit is the most likely intended sense, but then does Jesus ever suggest that he comes in the Spirit? cf., Beasley-Murray. It is argued by some that Jesus, having promised the coming of the Spirit, further encourages his disciples by telling them that he will soon return to be with them for a time. Verse 19 supports this interpretation in that Jesus disciples get to "see" Jesus again in the weeks following his resurrection, although the "world" of unbelievers, "will not see" him / get to see him. Although somewhat unclear, the sense is probably "I will soon be back with you in the outpouring of the Spirit at Pentecost", ie., referring to the promised gift of the Holy Spirit, rather than to Jesus' resurrection.

## v19

Given his coming crucifixion, the world will no longer see / be able to relate to Jesus, but the disciples will, and this because Jesus will rise from the dead and his disciples will share in his resurrection life.

**ετι μικρον** adv. "**before long**" - YET A LITTLE. Temporal adverbial construction, future shortened time; "A little while longer", Moffatt.

**ουκετι** adv. "[**will**] **not [see me]**" - [AND THE WORLD SEES ME] NO LONGER [BUT/AND YOU SEE ME]. Temporal adverb, negative time. Present tense of the verb "to see" again emphasizing the immediacy of the seeing; usually treated as a futuristic present, as NIV. Jesus does not reveal himself to the general population after his resurrection, but only to his disciples. Again, we are unsure whether this seeing by the disciples is of the resurrection of Jesus, or the manifestation of the Spirit of Christ / the Holy Spirit, or even the parousia.

**οτι** "**because**" - [BUT/AND YOU SEE ME] THAT. The intended function of this conjunction is unclear and so we are left with three translation options:

Causal, explaining why "you will see me"; "but you will see me, because I live and you will live", NAB;

Causal, explaining why "you also will live", as NIV; "the world will see me not longer, but you will see me. Besides, because I live, you too shall have life", Cassirer;

Introducing an object clause / dependent statement of perception expressing what they will see; "but you will see that I live, and you also will live", NJB.

**υμεις** "you" - [I LIVE] YOU. Emphatic by use.

**και** "**also**" - AND = ALSO. Adjunctive, as NIV.

**ζησετε** [**ζωω**] fut. "**will live**" - WILL LIVE. The sense of "will live" is dependent on what is seen, i.e., is it the risen Christ, or the manifested Spirit? If the risen Christ is in mind, then "live", in the sense of "be alive", is most likely; "you will be living too", Moffatt.

## v20

When the disciples come to share in Jesus' resurrection life, then they will understand how Jesus has his being in the Father, how believers have their being in Jesus, and how Jesus indwells the believer in the person of the Holy Spirit.

**εν εκεινη τη ημερα** "**on that day**" - IN THAT DAY. Temporal construction. As above, the day is not stated, but Jesus is referring either to his post resurrection appearances, or manifestation in the Spirit, or both inclusive together. Given the content of the "knowing", the gift of the Holy Spirit may well be the focus, although John has his own slant on this, cf. 20:22.

**ὅτι** "that [I am in my Father]" - [YOU WILL KNOW] THAT. Here introducing an object clause / dependent statement of perception expressing what "you will know / realize / understand".

**ἐν** "in" - [I am] IN [THE FATHER OF ME AND YOU] IN [ME AND] I [IN YOU]. Local, expressing space, metaphorical, of the union of mutual indwelling / incorporative union, cf., "that they may be one as we [are one]", 17:11 (= "keep them in your name"). Suggested interpretations of this concept range from pure mysticism to a simple personal relationship. A relational sense seems best ("a way of expressing the relationship", Lindars). Probably this "oneness" is the substance of the resurrection life, a life at peace with God. "I am inseparably one with the Father. Even so shall you be one with me and I with you", German common language version.

## v21

Lindars suggests that this verse is an exposition of the mutual indwelling referred to in v20. So, the disciple, in union with Jesus, is a person who is in a relationship with him ("loves me"), and as such, keeps his instructions, namely, they believe in Jesus. Consequently, this person is loved by both the Father and the Son, which love the Son manifests to the disciple in person (presumably in the person of the Spirit.)

**ὁ ἔχων** pres. part. "**whoever has**" - THE ONE HAVING. The participle serves as a substantive, nominative subject of the verb to-be. The present tense is durative, which aspect (ongoing action) is also expressed in the following participles, "keeping / obeying" and "loving". "Has" here in the sense of "grasp firmly in the mind", Barrett; "accepts", TEV.

**τας εντολας [η]** "[my] **commands**" - THE COMMANDS [OF ME]. Accusative direct object of the participle "having". As noted above, although a debatable issue, it is very likely that Jesus' instructions distil down to faith / belief. So, a more general translation is needed, eg., "authoritative words."

**τηρων [τηρεω]** pres. part. "**obeys / keeps**" - [AND] KEEPING [THEM]. The participle serves as a substantive, nominative subject of the verb to-be. "Observes", Barrett, reflects the view that the "commands" are ethical regulations, which sense is unlikely. "Whoever accepts my words and acts on them ....."

**εκεινος** pro. "**he / is**" - THAT [ONE]. Resumptive pronoun in a pendent nominative construction.

**ὁ αγαπων** pres. part. "**the one who loves [me]**" - [IS] THE ONE LOVING [ME]. The participle serves as a substantive, nominative subject of the passive verb "to love."

αγαπηθῆσεται [αγαπω] fut. pas. "**will be loved [by my Father]**" - [AND THE ONE LOVING ME] WILL BE LOVED. "The passive form seems to bring out the idea of the conscious experience of love by the object of it", Westcott. Although the love is reciprocal, there is no suggestion that God's love for us is dependent on our ethical faithfulness. The language simply reflects the substantial relationship that exists between the believer and the Godhead, which relationship rests on faith.

ὑπο + gen. "**by [my Father]**" - BY, FROM [THE FATHER OF ME]. Expressing agency - the only use of this preposition with the genitive in John's gospel.

ἐμφανίσω [ἐμφανίζω] fut. "**[I will] show / manifest**" - [AND I WILL LOVE HIM AND] WILL MANIFEST, REVEAL [MYSELF TO HIM]. As of a "presentation in a clear and conspicuous form", Westcott. The revelation is not identified and so we are left with the same set of options: is it the post resurrection appearances of Christ, the spiritual manifestation of Christ in the Spirit, or the appearance of Christ is glory / coming, or even the personal manifestation of Christ to prayerful believers? The manifestation of the Spirit seems the best option; "showing him who I am", TH, in the general sense of making known the truth, cf. Morris, of Christ's "progressive self-revelation after his departure", Ridderbos.

## 14:22-31

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

#### vij] The Holy Spirit will teach you everything

##### Synopsis

John continues his record of the farewell discourse covering chapters 13:1-17:26. In this passage Jesus promises his disciples that both he and the Father will make their *dwelling* with the person who keeps his word / believes. This bare truth must suffice his disciples for the present, but the coming Holy Spirit will complete this teaching by reminding them of all that Jesus taught (a promise realized for us in the transcribed record of the New Testament). Jesus gives his disciples a parting gift / blessing; he bequeaths them (and all who keep his word / believe) his *peace*, "that perfect inward serenity which comes from reconciliation with God", Hunter.

##### Teaching

The gift of the Spirit facilitates God's indwelling presence through faith in Christ

##### Issues

i] Context: See 13:1-17.

ii] Structure: *The Holy Spirit will teach you everything*:

Discourse proposition, v22-24;

God's indwelling presence is ours through faith in Christ;

Judas' question, v22;

God's presence is for those who believe, v23-24;

Discourse summary, v25-31;

The role of the Paraclete, v25-26;

"The Holy Spirit ... will teach you all things."

The going and coming of Jesus, v27-29;

"I am going away and I am coming back to you."

The hour has come for Satan to have his way, v30-31.

"The prince of this world .... has no hold over me."

iii] Interpretation:

So far, Jesus has made the point that he is going to the Father, a going which enables the coming of the Holy Spirit, both to manifest Jesus again to his disciples and teach them all things. In 14:15-17 Jesus tells his disciples that he will seek from the Father the gift of a Paraclete, the Spirit

of Truth, who will give the disciples divine knowledge. Unlike the ministry of Jesus, the Spirit's ministry will be permanent and will serve to unify the Christian fellowship. On their part, believers must respond in obedience, cf. v15 (faith??? See notes 14:15-21). Jesus' going will not leave his disciples as orphans for he is coming back as the Spirit of Christ. Then the disciples will see and know. In the meantime, his disciples must keep his commandments ("believe in God, believe also in me") to receive in full the love of the Father and the Son.

At this point the other Judas joins the discussion with a question. His question implies that Jesus should manifest himself, not just to the disciples, but to the world, v22. Jesus ignores the suggestion and repeats the point he is making, namely that a person who loves him / obeys / keeps his word (believes in him) will receive the abiding presence of the Godhead in their being, ie., God will manifest himself to them, v23. This gift of God's divine presence is not for the unloving, unbelieving person, v24. The disciples, having received the Holy Spirit, will be taught by him ("everything" = the apostolic interpretation of the teachings of Jesus as found in the epistles) and reminded of all that Jesus taught them (the apostolic tradition recorded in the gospels), v25-26.

Jesus must soon leave his disciples and so he bequeaths his peace to them, that gift of unity / fellowship / friendship which exists between the Father and the Son. For Jesus, this is about to be fully realized in his return to the Father, a fact that should fill the disciples with joy. His going (death, resurrection, ascension and enthronement) and coming again (the coming of the Spirit??) will confirm Jesus' words and his disciples' faith, v27-29. For now, Satan, the *de facto* ruler of this world, is about to have his way, but his plans do not undermine the divine plan; it is God's will that lost humanity should know / experience His eternal love in Christ, v30-31.

v] Homiletics: *The ministry of the Spirit*

In our reading today, Jesus tells his disciples that he is about to leave them, but that he will come back again soon and reveal himself to them. The other Judas, not Judas Iscariot, asks Jesus why he will openly reveal himself to his disciples, but not to the world. Jesus' answer is that he will only reveal himself to those who believe in him. And this revelation, this manifestation of the divine, is not just of the Son, but of the Father as well - "we will come." Of course, Jesus is speaking about the coming of the Holy Spirit, a coming where the divine makes his home with us.

The Spirit of Christ intimately involves himself with each believer, and this association is similar to a personal friendship with Jesus.

Consider one particular aspect of the presence of the divine in our lives - the advocacy of the Holy Spirit. He speaks with us in the conflicts of life, advising and aiding us in the struggle. He stands beside us. As Jesus put it, "I will be with you always." The aid is revelational. He "teaches us all things"; he gives us the information we need to know in our life as a disciple of Christ. This revelation comes through the principles outlined in scripture, which is the Spirit inspired Word of God. Through the preaching and teaching of God's Word, this revelation is made known to us, enabling its application in our day-to-day life.

So, we are not alone in the struggle of life. The Spirit of Christ is beside us all the way, informing, directing and guiding. We are therefore able to face life free from fear. Life may compound at times, but the path to glory is clearly before us because the Master leads us onward.

### **Text - 14:22**

Discourse conclusion, v22-31: i] Discourse proposition; God's indwelling presence is ours through faith in Christ, v22-24. The following verses serve to conclude the first Farewell Discourse. The discourse shifts from what has been a detailed theological instruction to a more personal word applicable to the difficulties that the disciples will soon face in the passion of Jesus. The other Judas sets the tone by asking why all humanity should not experience God's love, v22.

**Ιουδας "Judas"** - JUDAS. Nominative subject of the verb "to say." As John notes, "not Iscariot", so possibly either the brother of James of Jerusalem and therefore, a brother/relative of Jesus, or the son of James who is listed as an apostle in Luke's list, 6:16.

**αυτω** dat. pro. "[said]" - [SAYS] TO HIM [NOT ISCARIOT]. Dative of indirect object.

**τι** pro. "why" - [LORD AND] WHAT, WHY. Interrogative pronoun. The question may be "why", but also possibly "how"? Judas is referring to Jesus' promise to "manifest" himself, often understood as a reference to his resurrection, so Kostenberger, etc., although in the context, surely Jesus is referring to the gift of the "Advocate" / Holy Spirit / Spirit of Jesus "who dwells with you and in you." Jesus does not leave his disciples "bereft", but rather, "I am coming back to you" (not just for a visit and off again!) "The world will see me no longer, but you will see me; because I live, you too will live: then you will know that I am in my Father and you in me and I in you", cf. v17-20. Either way, Judas is unsure how/why Jesus intends manifesting himself to the disciples, but not to the world; "why to us and not the world?"

**γεγονεν [γινομαι]** perf. "-" - HAS BECOME, OCCURRED, HAPPENED. "How has it come about", Cassirer, possibly just "why is it", Moffatt, but given the context, the perfect "has become" is a mental process producing a reasoned conclusion; "what is behind your words", Rieu.

**οι** "-" - THAT. Possibly causal, even consecutive but more likely expegetical, specifying the "what"; "[how/why is it] that you are going to show yourself to us and not to the world?", Berkeley.

**εμφανιζειν [εμφανιζω]** pres. inf. "[**you intend**] to show" - [YOU ARE ABOUT] TO MANIFEST, EXHIBIT [YOURSELF]. The infinitive is complementary, completing the sense of the verb "be about to".

**ημιν** dat. pro. "**to us**" - Dative of indirect object.

**τω κοσμω [ος]** dat. "[NOT] TO THE WORLD" - Dative of indirect object.

## v23

The manifestation of the divine is only for "those who love me" - a personal relationship with the living God is only possible through faith in Christ, v23-24.

**εαν τις** + subj. "**anyone who**" - [JESUS ANSWERED AND SAID TO HIM] IF, *as may be the case*, [ANYONE LOVES ME *then* THE WORD OF ME HE WILL KEEP]. The NIV11 has dropped the "if" since in English it expresses doubt. Here introducing an indefinite relative conditional clause 3rd. class, future supposition, where the condition has the possibility of coming true; "if, *as may be the case*, ..... *then*....." John repeats this statement a number of times, v15, 21, 15:14. The strength of the condition (if a person loves Christ they will keep his word) implies an interrelationship between the two elements of the condition. This connection comes out fully in 1 John 5:3, "this is the love of God, to obey his commands." So, it is likely that loving Christ and keeping his word are one in the same. Doing one is doing the other, and vice versa.

**τον λογον [ος]** "[**will obey my**] teaching" - [HE WILL KEEP] THE WORD [OF ME]. Accusative direct object of the verb "to keep." It is likely that "the word" is interchangeable with the **τας εντολας**, "the commandments" such that loving Christ, keeping his word and keeping his commandments amount to the same thing. Of course, numerous other interpretations prevail. The "word" may be taken collectively and include the Torah as well as Jesus' ethical teachings, i.e., the whole law; "not simply an array of discrete ethical injunctions, but the entire revelation from the Father", Carson = "commandments". At the other extreme this "word / commands" may distil down to the command for brotherly love. Those who are in a loving relationship with Christ will respond in love toward a brother. Just as the adulterous woman loved much because she was forgiven much, so here, the person who is in a loving relationship with Christ, who experiences the mercy of God in Christ, will naturally respond in love toward the

brotherhood. None-the-less, it is more than likely that Jesus' call to love / keep his word/commands is nothing more than the call to faith / belief in the proclamation of divine grace in Christ, cf. Bultmann. To believe / rest on the offer of divine grace in Christ / forgiveness, is to love Christ, is to keep his word / commands. "And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another", 1Jn.3:23 ("love" here being the fruit of faith). So simply, we enter into an eternal relationship with God (ie., when the divine makes his home with us) through faith in Christ.

ελευσόμεθα [ἐρχομαι] fut. "**we will come**" - [AND THE FATHER OF ME WILL LOVE HIM AND] WILL COME [TO HIM]. Here Jesus answers Judas' question. The manifestation of the divine in the person of Jesus is revealed personally and intimately to those in a relationship with Christ through faith. It is realized in the coming of the divine into that person's life. By its very nature, such a manifestation cannot be perceived by "the world." The specific, as to who comes, has burdened the church for eons. The Western church, following Augustine, holds the view that there is a Trinitarian coming; the Father and the Son come in the Spirit. We should note that John doesn't quite say this. There is evidence of a distinction, at least in function, and possibly in timing, between the coming of the Father and the Son, and the coming of the Spirit. Whatever is said, the text is not anti-trinitarian.

παρ [παρά] + dat. "[**and make our home**] with [him]" - [AND WE WILL MAKE A DWELLING-PLACE] WITH [HIM]. Here expressing association; "with", as NIV. The sense of "make our home / place" is "dwell", Zerwick. "Dwell with" entails the "manifestation" of the divine = a personal relationship with God in Christ. Jesus' point is that only believers get to know God eternally as a personal friend.

## v24

Jesus answers Judas' question as it relates "to the world." The world / those who do not love, do not obey, *do not believe* Jesus, similarly do not love / obey / *believe* the Father, and so consequently the Father / Son / Spirit is not **εμφανίζω**, "revealed" to them.

ὁ μὴ ἀγαπῶν [ἀγαπάω] pres. part. "**he who does not love**" - THE ONE NOT LOVING [ME THE WORDS OF ME DOES NOT KEEP]. The participle serves as a substantive, nominative subject of the verb "to keep." It introduces a negative conditional clause - "the one who does not love, my word does no keep." Note that it is now "words" plural (NIV "teaching"). So, has John changed the sense of "word" to "words" = Christ's ethical teachings? The trouble is he reverts to "word" again in the second half of the verse. Do we take the second use to mean "doctrine", "teaching"? All this is a bit tenuous. We are best to press on with the

idea that those who do not believe in Christ do not love Christ, those who do not love Christ do not believe in Christ.

**ὁ λόγος [ος]** sing. "**these words**" - THE WORDS. Nominative subject of the verb to-be. This word of teaching, doctrine / this word of grace, see above, derives from the Father, ie. it is divine and not of human devising; it is authoritative.

**εμος** adj. "**[are not] my own**" - [AND THE WORD WHICH YOU HEAR IS NOT] MINE. Predicate adjective.

**αλλα** "-" - BUT. Strong adversative standing in a counterpoint construction; "not ..... but ....."

**του ... πατρος [ηρ ρος]** gen. "**they belong to the Father**" - OF THE FATHER. The genitive is adjectival, possessive, as NIV, or idiomatic / subjective, "*they come from the Father who sent me*"; "it comes from the Father who sent me", Barclay.

**πεμψαντος [πεμπω]** gen. "**who sent [me]**" - HAVING SENT [ME]. The participle is adjectival, attributive, limiting "Father", genitive in agreement with "Father", as NIV.

## v25

ii] Discourse summary, v25-31: a) The role of the Paraclete, v25-26: The Spirit of Christ, indwelling his people, will interpret Jesus' teachings.

**ταυτα** "**all this**" - [I HAVE SAID] THESE [TO YOU]. Accusative direct object of the verb "to say." "These things I have spoken to you" is a resumptive phrase referring to the words of the preceding discourse.

**μενων [μενω]** pres. part. "**while still**" - ABIDING, REMAINING, CONTINUING. The participle is adverbial, temporal, as NIV. "While I am still remaining with you", Cassirer.

**παρ [παρα]** + dat. "**with [you]**" - beside [you]. Spatial, expressing association, "with you."

## v26

Lindars argues that "the whole verse is a parenthesis, referring once more to post-Resurrection conditions, and so breaks harshly into the natural progression of thought." So, we may have a second independent Paraclete passage (the second of five in the gospel), although **ταυτα**, "these things", of v25 may refer to the previous teaching on the Paraclete, which v26 summarizes; "these things I have said to you ..... (δε) namely that ....." None-the-less, our information on the ministry of the Paraclete is expanded somewhat in this verse. The Paraclete, namely "the Holy Spirit", whom the Father sends at Jesus' behest ("in my name", see Carson), not only reminds the disciples of Jesus' teaching, but will interpret it as well. This process of interpretation is evident in this gospel in the way

Johannine commentary and the memory of what Jesus' said is intertwined. Note how the apostle Paul, under the guidance of the Spirit, builds off Jesus' teachings.

**δε** "but" - BUT/AND. Transitional, indicating a step in the dialogue, possibly to a parenthesis. The NIV treats it as contrastive.

**ὁ .. παρακλητος [ος]** masc. sing. "**but the counsellor**" - THE PARACLETE [THE HOLY SPIRIT]. Although "spirit" in Greek is neuter, it is important to note that John renders paraclete as masculine singular - he is a person, not a thing, not just a power. The word is a verbal adjective functioning as a noun, derived from "to call alongside" and therefore counsel, encourage, exhort. As a noun, there are a number of possible meanings: See "Counsellor", cf. 14:16. "The Holy Spirit" stands in apposition to "Paraclete". "The Paraclete, who is the Holy Spirit, the one whom the Father sends ...."

**εν** + dat. "**in [my name]**" - [WHICH THE FATHER WILL SEND] IN [THE NAME OF ME]. Instrumental, expressing means. "The name" represents a person's character, person, being, and with the preposition often expresses the sphere of the person's authority, so "under / with / my authority", or particularly here a lighter "at my request." Barrett spells it out with "to act in relation to me, in my place, with my authority."

**εκεινος** masc. pro. "-" - THAT [WILL TEACH YOU ALL THINGS]. Nominative subject of the verb "to teach." Much significance is drawn from the fact that John has this pronoun as masculine, so reinforcing the accepted view that "Spirit" is a person and not a thing. That the Holy Spirit is a person is beyond question, although the masculine here is simply correct grammar since its antecedent **ὁ παρακλητος**, the Paraclete, is masculine, and a "helping presence" does not necessarily have to be a person, even though it takes the masculine in Greek.

**υπομνησει [υπομιμνησκω]** fut. "**will remind**" - [AND] WILL REMIND, CAUSE TO REMEMBER [ALL THINGS WHICH I SAID TO YOU]. Most commentators, eg. Brown, Carson, Morris, Barrett, ..., take the view that the two functions "teach" and "remind" are synonymous. So, the teaching role of the Holy Spirit is underlined, but teaching only in the sense of reminding the apostles of the teachings of Jesus. Yet, surely an explaining / interpreting function is intended with the use of the word **διδασκει**, "teaching." As noted above the interpretive expansion of Jesus' teachings are evident in this gospel and particularly in the epistles. Of course, it is right to argue that the promise of the Spirit's teaching role serves to authenticate the apostolic tradition and is not a promise of divine interpretation for all who study the scriptures.

**v27**

ii] The going and coming of Jesus, v27-29. As Jesus concludes the discourse he offers the shalom greeting to his disciples, here as a farewell. The offer of

peace, often associated with worship, is a formal way of recalling the security and bounty of the coming kingdom of God, and of wishing this on the person so greeted. In a piece of realized eschatology, Jesus bequeaths this reality to his disciples, and thus quells their troubled heart. It is interesting how the discourse covering this chapter started with the words "let not your hearts be troubled", v1, and so now Jesus returns to the theme in his offer of peace.

αφιημι pres. "**I leave**" - [PEACE] | BEQUEST. "Peace is my bequest to you", Cassirer.

ὑμιν dat. pro. "**with you**" - TO YOU. Properly a dative of indirect object, as Cassirer above, although association / accompaniment is possible, as NIV.

την "**my [peace]**" - [PEACE] THE [MINE I GIVE TO YOU]. The article serves as an adjectivizer, turning the possessive pronoun into an attributive modifier, "the peace which is mine." The kingdom is realized in Christ, so it is his peace.

ὑμιν dat. pro. "**[I give] to you**" - Dative of indirect object.

ου καθως "**[not] as**" - [NOT] LIKE, AS [THE WORLD GIVES YOU I GIVE TO YOU]. The comparative introduces a comparative clause. Harris suggests that, unlike the world, Jesus bestows his gifts freely; it is a gift of grace.

μη παρασσεσθω [ταρασσω] pas. imp. "**do not let [your hearts] be troubled**" - LET NOT BE TROUBLED [THE HEART OF YOU NOR LET IT BE FEARFUL]. The thought is repeated in "do not be afraid", don't play the coward, for the kingdom has dawned in Christ and there is therefore, no need to fear. "Don't be upset; don't be distraught", Peterson.

## v28

The going and coming of Jesus is a dominant theme in the first farewell discourse and so Jesus summarizes its truth in this verse. In his lifting up, his glorification (cross, resurrection, ascension, and enthronement), Jesus is going to the Father. In and through the Holy Spirit Jesus is coming back to the disciples. The *going* is something to celebrate because it inaugurates the dawning of a new age, "a new dispensation of grace", Ridderbos, which is realized in the *coming*.

ηκουσατε [ακουω] aor. "**you heard**" - YOU HEARD. It is what the disciples heard, namely that Jesus is going away, that has filled them with fear.

οτι "- " - THAT [I SAID TO YOU]. Introducing a dependent statement of perception expressing what they heard; "you heard that I said to you I am going ..."

προς + acc. "**[I am coming back] to [you]**" - [I AM GOING AND I AM COMING] TO, TOWARD [YOU]. Of movement toward. As already noted in v3, and v18f, this return is obviously not Christ's parousia, but is possibly a reference to his resurrection (v18-20 serving to expound "the situation which will follow the

Resurrection", Lindars), although better of the coming of the Holy Spirit / the Spirit of Christ / the Paraclete.

εἰ + imperf. ind. .... ἂν + aor. ind. **"if"** - IF, *as is not the case*, [YOU WERE LOVING ME, *then* YOU WOULD HAVE REJOICED]. Introducing a conditional clause 2nd. class, contrary-to-fact, so Carson and Morris, although Ridderbos argues that it is a causal clause, not conditional. Jesus' words obviously reflect a negative reaction, on the part of the disciples, to his imminent departure. Given that the eternal consequences are far better with Jesus' departure to the Father, the disciples should be happy for Jesus. "If you really loved me / believed in me, you would rejoice that I go to the Father."

ὅτι **"that [I am going to the Father]"** - THAT / BECAUSE [I GO TO THE FATHER]. Possibly causal, "because", as AV, ESV, although most modern translations treat it as introducing an object clause / dependent statement of perception, feeling, expressing what the disciples should be glad about.

ὅτι **"for"** - BECAUSE. Here obviously expressing cause/reason; introducing a causal clause explaining why Jesus' surrendering of himself to the cross is not something to prompt fear, namely, "because" all is under the control of the Father.

μου gen. pro. **"[the Father is greater than] I"** - [THE FATHER IS GREATER] OF ME. The genitive is ablative, of comparison. Jesus' submission to the Father (ie., his obedience to the Father, here expressed in the terms of the Father being greater than the son) does not make Jesus less than deity. Jesus functions as the obedient servant of the Father on our behalf, ie., the Son is only functionally subordinate to the Father. Note that this clause has prompted major theological arguments over the years leading to subordinationist Christology, beginning with Arius through to the present day; as Calvin describes the heresy, "a semi-Christ and a mutilated Christ."

## v29

Jesus has revealed his going and coming to the disciples so that when it occurs they will "believe in the greater reality with which he will return", Ridderbos.

πριν + inf. **"before [it happens]"** - [AND NOW I HAVE TOLD YOU] BEFORE [IT HAPPENS]. This conjunction with the infinitive forms a temporal clause, antecedent time, as NIV.

ἵνα + subj. **"so that"** - THAT. Introducing a final clause expressing purpose, "in order that", or hypothetical result, "so that".

ὅταν + subj. **"when [it does happen]"** - WHEN [IT MAY HAPPEN]. Introducing an indefinite temporal clause. "Before it all happens so that when it does happen you will believe" TEV.

**πιστευσητε [πιστευω]** aor. subj. "**you will believe**" - YOU MAY BELIEVE. It is unclear what belief is intended. Jesus has revealed the future, his going and coming = his death followed by the coming of the Spirit of Christ. This revelation will soon be confirmed and thus their faith will be strengthened. Or is Jesus telling the disciples about the future so that when it occurs they will stand firm and not lose faith? "have faith" NEB.

### v30

iii] The hour has come for Satan to have his way, v30-31. Verse 30 is not obliquely referencing Judas, but rather Satan's confrontation with Jesus on the cross. The language is interesting, especially the use of the verb **ερχομαι**, "to come". Great ones come to do battle and here Satan comes to do battle with Jesus. There are many such comings, but they are not all from the dark side, some are from the light. Divine comings are fearful indeed. Satan's "coming" is also fearful because he is "the ruler of the world", a description that should give us a slight chill. This fact should make us wary of seeking guidance in the circumstances of life - the open or closed doors. One must always ask, who opened or closed the door?

**γαρ "for"** - [NO LONGER MANY THINGS I WILL SPEAK WITH YOU] BECAUSE. Introducing a causal clause explaining why little time remains for Jesus to speak with his disciples, namely, because Satan is about to have his way.

**του κοσμου [ος]** gen. "[**the prince**] of **this world**" - [THE RULER] OF THE WORLD [IS COMING]. The genitive is adjectival, idiomatic / of subordination; "the prince / ruler over the world."

**εν** + dat. "[**he has no hold**] on [**me**]" - IN [ME HE DOES NOT HAVE ANYTHING] = [HE HAS NOTHING] IN, ON [ME]. This is a rather interesting piece of Aramaic idiom with the preposition **εν** taking the sense "against" and verb **εχω**, "to have", taking the sense "be able", cf. Zerwick. So, Jesus is saying that Satan "is not able to bring a claim against me." The idiom is forensic meaning "can bring no charge against." So, there is a sense where the climactic struggle that is about to occur between Christ and Satan at Golgotha, one in which Christ will be the victor, has legal overtones; "he (Satan) will find nothing", Origin. Satan is unable to make any claim/charge against Jesus and as a consequence, he can bring no charge against those who are in Christ, which fact further eliminates fear.

### v31

The Greek is somewhat difficult: "Satan can bring no charge against me (v30b), **αλλα** but **rather**, **καθως** as my Father commanded me **ουτως** so I do, (referring to what Jesus told the disciples about before it occurred so that they may believe, v29, ie., his going and coming) **ινα** (purpose clause) in order that

the world may understand **ὅτι** (dependent statement of perception) that I love the Father." The verbal actions "I love the Father" and "I do" "as my Father commanded me" are equivalents such that Christ's love for the Father (the only ref. in NT where Jesus states that he loves the Father) and obedience to the Father refer to the same act, namely his confrontation with Satan on the cross.

**ἀλλὰ "but"** - [HE HAS NOTHING ON ME] BUT [THAT THE WORLD MAY KNOW THAT I LOVE THE FATHER. Strong adversative in a counterpoint construction, "he has nothing ..... but as .... so I do ....." Satan has no hold over Jesus, but rather in his coming (his doing battle with Jesus on the cross) the world learns (**γνώ**, comes to know, understand) "that Jesus is vindicated in his death, and that the cross, resurrection and exaltation of Jesus Christ ultimately turn on the commitment of the Son to love and obey the heavenly Father at all cost", Carson.

**καθώς ..... οὕτως "-"** - [AND] AS [THE FATHER COMMANDED ME] SO [I DO]. Establishing a comparative construction where the characteristics of one element are compared with the other. "What the Father commands I do."

**εγείρεσθε αγωμεν εντευθεν "Come now; let us leave"** - ARISE, LET US GO [FROM HERE]. Hortatory subjunctive. It does seem that the discourse ends here, but is then extended by another two more chapters. Why would an editor retain this clause when adding to the discourse? Torrey suggests an Aramaic translation that reads "thus I do. I will arise and go hence", referring to Christ's act of obedience which will involve his leaving the disciples.

## 15:1-8

### 1. The farewell discourses, 13:1-17:26

#### vii] The true vine, 15:1-8

##### Synopsis

Introducing the second part of the farewell discourse, Jesus takes the ancient Hebrew image of Israel as a vine (cf. Isaiah 5) and applies it to himself and his followers. He describes himself as the vine and his disciples as the branches. Jesus goes on to make the point that when the branches abide in the vine they bring forth much fruit.

##### Teaching

A person who abides in Jesus, who trusts Jesus, the true Israel of God, will receive the sustenance to bear forth the fruit of love.

##### Issues

i] Context: See 13:1-17. The second part of the farewell discourse begins with a parable, allegory (Morris), extended metaphor (Carson), *masal* (Heb. riddle, dark saying), with an attached explanation, commentary, 15:1-17. Where the parable ends and the commentary begins is open to some dispute. Carson suggests that the commentary consists of v9-16; Brown, v8-17; Beasley-Murray and Schnackenburg, v11-17.

The parable / metaphor of the vine serves to illustrate the main idea developed in chapter 14, namely, the promise of a permanent divine abiding / indwelling, cf. 14:2, 10, 11, 17, 20, 23.

#### ii] Structure: *The Parable of the Vineyard*:

The vineyard illustration, v1:

Jesus is the vine;

God the Father is the Viticulturist.

Managing the vineyard I, v2-4:

Unproductive branches are cut off;

Productive branches are pruned;

It's all down to abiding, v3-4.

Managing the vineyard II, v5-7:

Only abiding branches are productive, v5;

Non-abiding branches are useless, v6

It's all down to prayer, v7.

Concluding summary, v8;

The Father is glorified in the bearing of much fruit.

iii] Interpretation:

Jesus' parable of the vine likely draws on the Old Testament image of Israel as a vine - most often presented as a fruitless vine. Jesus is the fulfillment of that image; he is the new Israel, a fruitful vine. "Jesus embodies God's true intentions for Israel. .... Jesus, the Messiah, and Son of God, fulfills Israel's destiny as the true vine of God, Ps.80:14-17", Kostenberger. A person who puts their trust in Jesus, the true Israel of God, who believes in him, who abides in him, will receive the sustenance to bear forth the fruit of love. In both their abiding and their fruiting God is glorified.

*Abiding in Christ:* In the illustration of the vine, we are commanded to "abide / remain" in the vine, a word used ten times in v1-10, and explained as a mutual indwelling between Christ and his disciples, of being "in" Christ - we are to "abide / remain / stay joined to" the vine. So, are we dealing with the apostle Paul's idea of "in" Christ, one with Christ, united to Christ, members of the body of Christ? This certainly fits well with the idea of mutual abiding, v4. Carson suggests it is an image of general obedience, although the specific command to abide in mutual love is more likely, cf., v9. On the other hand, John tells us that Christ's words abide in us, although the sense is unclear. Are these words the command to love, or is it all of Christ's teachings, particularly the gospel? If abiding in/with Christ is our response to the word abiding in/with us / Christ abiding in/with us, does our abiding mean believing, believing the word / gospel? The image of eating Christ's body and drinking his blood, found in chapter 6, illustrates coming to Christ, believing in Christ, so does abiding illustrate believing? This idea is supported by the command "remain in my love", v9. This love is the type of love the Father showers upon the Son, and which the Son showers upon us. Christ's love for us is demonstrated in his death and resurrection on our behalf, which of course, is the substance of the gospel.

So, abiding in Christ and allowing Christ's words to abide in us, most likely fulfills Christ's command to believe in him. Abiding is believing; it images a faith-union in/with Christ - abiding is faith in Christ.

*Bearing fruit:* We who abide in the vine, no longer as servants of God but now his friends, bear fruit. Again, it is not quite clear what bearing fruit means, although it is most likely the fruit of a particular obedience, namely, love for one another, v12. This "love" is described as a consequence of, a fruit of, abiding in Christ. The fruit of love is described in the terms of

Christ's sacrificial love, v13. Of course, other possibilities suggest themselves, eg. "leading others to Christ", Kostenberger.

So, it is likely that bearing fruit fulfills Christ's other command that we love one another, which love is the fruit of abiding / believing.

*A gracious warning:* Although the Argument Proper Part I of this gospel is evangelistic in purpose and likely directed toward Hellenistic Jews of the dispersion, the purpose of Part II is pastoral and directed toward the new Israel, the community of believers. So, the gracious warning in this parable serves to remind believers that staying the course and bearing the fruit of love depends on abiding / identifying with Jesus / resting on Jesus / believing in Jesus. The barren branch, the branch that does not abide, is cut away, while the fruiting branch is pruned "so that it may be even more fruitful", v2, 6. Within the context, the means of fruiting is prayer, a prayer of faith, a prayer that is based on the will of God, v7, "ask ..... and it will be done for you" - prayer for inclusion (a prayer of repentance and faith); prayer for fruiting (a prayer for the fruit of faith, namely love). We are again reminded that the business of bearing fruit, rests not on doing, but on receiving - grace is all.

v] Homiletics: "*Abide in me*"

The image of Jesus as a vine with ourselves as the branches, is a very beautiful image, an image made more beautiful by the descriptive word, "abide". But, what does it mean to abide in Jesus?

As we might expect, there are many possible meanings. There is the sublime mystical idea of union with Christ, touching the divine, entering into his being. Techniques of prayer and meditation are the instruments by which we reach union. It's all a wonderful idea, but of course, few of us have ever experienced the mystical in our Christian journey. So, have we failed to abide in Christ?

At the other extreme there is the idea that abiding is obeying. If we fail to obey Jesus then we can expect to be cut off from the vine and cast out of the vineyard. Of course, the trouble is none of us are very good at obeying. We all fall short of our Lord's expectations; as the Apostle put it, "our righteousness is but filthy rags". So, have we again failed to abide in Christ?

The image of our abiding in Christ is really not that complex. "Abiding" probably means something like living by faith in Christ, trusting him, resting on him, relying on him, walking with him through life's narrow way. Consider how this works out in practice. We take on board Jesus'

promises, for example, the promise of eternal life, and we simply rest on it, rest on the promise. Taking Jesus at his word; that's what abiding means.

There is an interesting consequence that flows from abiding, it is the bearing of fruit. It's not quite clear, but it does seem that Jesus is speaking about the fruit of love: compassion, acceptance, forgiveness toward our fellow brothers and sisters in the Lord. We could easily miss the significance of Jesus' point here, namely, that abiding produces fruit. The person who abides in Jesus bears much fruit. Faith prompts the fruit of love.

So, let us abide in Christ, let us rest in faith on Christ and his promises and allow his indwelling compelling love to renew us.

### Text - 15:1

The parable of the true vine, v1-8. i] The vineyard illustration, v1. Jesus presents the two main players: the vine and the vitiologist.

εγω pro. "I [am]" - I [AM THE VINE]. Emphatic by use and position. Jesus' self-revealing serves as a "recognition-formula", Bultman, whereby Jesus identifies himself with the following statement / parable; see 8:24. Note that a vineyard is sometimes used as a symbol for Israel, Psalm 80:9-16, etc.

ἡ αληθινή adj. "the true [vine]" - THE TRUE, GENUINE ONE. Attributive genitive limiting "vine"; "I am the true vine." "Genuine", "the real thing", is probably the intended sense. Israel is the vine of God's planting now realized in Jesus, the true Israel. A polemic thrust is evident, given the claim of the religious authorities of their being the genuine item, the true stock, descendants of Abraham, cf., 8:31-40. The problem is the genuine item bears fruit, fruit not evident in historic Israel, Jer.2:21.

ὁ γεωργός [ος] "gardener" - [AND THE FATHER OF ME IS] THE CULTIVATOR, GARDENER, VITICULTURIST. Predicate nominative. "Vine-dresser", Brown. The Father tends the vine / Israel / Jesus, and by extension, the branches.

### v2

ii] Managing the vineyard I, v2-4. Unproductive branches are cut off and productive branches are pruned.

αἶρει [αἶρω] pres. "he cuts off" - HE TAKES AWAY [EVERY BRANCH IN ME, IT = THE ONE NOT BEARING FRUIT]. The implied subject is the Father. The Semitic use of the pronoun αὐτο, "it", is resumptive, referencing the accusative "branch". This verb may be rendered "lifts up", rather than "removes". A.W. Pink argued that the image is of the branches being lifted up so that they can reach the sun, rather than being "cut off." Few accept this interpretation. Some suggest that Jesus is referring to apostate Jews, possibly as a comparison between old Israel, now cut off, and new Israel, now being pruned. The majority of commentators assume that Jesus is speaking of apostate believers, "removes", Barclay.

κλημα [α] "**branch**" - Accusative direct object of the verb "to take away."  
"A cane or shoot of a vine", Morris.

εν + dat. "**in [me]**" - Local, incorporative union. As already noted, "in" takes a similar sense to abide in, unite to, indwell.

μη φερον [φερω] pres. part. "**that bears no [fruit]**" - The participle is probably adjectival, attributive, limiting "branch", as NIV, although possibly adverbial, concessive, "although it bears no fruit."

φερον [φερω] pres. part. "**[while every branch] that does bear fruit**" - [AND HE PRUNES EVERY *branch*, IT = THE ONE] BEARING FRUIT. The participle serves as a substantive.

καθαيري [καθαιρω] "**he prunes**" - The implied subject is again the Father. It is quite possible that the meaning is "cleanses", in fact, Dodd and others argue that "prunes" is an unsupported usage. "Prunes" carries the sense of chastisement, but the reference here is likely to be to the cleansing of the word, namely, the gospel, v3. None-the-less, in the Greek, "cuts off" and "prunes", sound alike (a paronomasia) and may well have been chosen, not for their horticultural accuracy, but on literary grounds. So, "prunes" remains a possibility, but more in the sense of "cleanses" than "chastises", given v3. "Any branch which bears fruit, he purifies, to make it bear more fruit", Barclay.

ινα + subj. "**so that**" - THAT [IT MAY BRING FORTH MUCH FRUIT]. Possibly serving to introduce a purpose clause, but better hypothetical result, as NIV.

### v3

It's all down to abiding in the vine, v3-4. Unlike unproductive Israel, now cut off and discarded, the disciples in Christ, the new Israel, are washed clean through the power of the gospel and so are productive.

υμεις pro. "**you**" - Emphatic by use and position.

εστε [ειμι] "**are**" - A possible improvement is gained by translating as passive, rather than active, so as to emphasize causation in the action of "the word"; "you have already been cleansed by the word", NRSV.

ηδη adv. "**already**" - Temporal adverb, emphatic by position.

καθαροι adj. "**clean**" - Interesting use of the same word meaning ritually clean or pure in 13:10. Here the cleansing comes through the word, the gospel, ultimately facilitated in the death and resurrection of Jesus; "the blood of Jesus his Son cleanses us from all sin", 1Jn.1:7. So, "you are already clean" images the redeemed state of a believer in Christ.

δια + acc. "**because of**" - BECAUSE OF, ON ACCOUNT OF. An instrumental "through", "by means of", is a possibility; "the dead wood of sin has been removed by the word of his teaching", Pfizner. Yet, a causal sense is more likely, as NIV.

τον λογον [ος] **"the word"** - Here possibly referring to Jesus' teachings in general, but more likely the gospel, the message concerning the salvation made possible through the death and resurrection of Christ.

λελαληκα [λαλεω] perf. **"I have spoken"** - [WHICH] I HAVE SPOKEN. "May be meant to indicate that the word remains with them", Morris, or better, "has already taken hold in the life of these followers", Carson.

ὑμιν dat. pro. **"to you"** - Dative of indirect object.

#### v4

The word "abide" is used ten times in v4-10. The sense is "continue to be part of", "live in fellowship with", "remain in union with." Possibly having a technical background related to an association with the divine, "when ten sit together and occupy themselves with the Torah, the Shekinah abides among them", Sidebottom. As outlined above, "abiding" is probably a descriptive for "believing" - trusting Jesus and his word, resting on him, walking with him, relying on him and his death and resurrection on our behalf. By "abiding" in Jesus the true vine, by believing in him, we "will bear much fruit", the fruit of love.

μεινατε [μενω] aor. imp. **"remain"** - REMAIN, ABIDE, CONTINUE. The aorist may be ingressive, "start abiding / believing", or gnomic, universal, so Carson, or possibly dramatic for emphasis.

εν **"in"** - IN [ME]. Local, expressing space, where abiding means believing, putting one's trust in, resting in faith on. Incorporative union is possible where a more mystical sense of "abide" is adopted, of being united to, incorporated in. Association is also possibly present, where "abide" is viewed as relational - a "loving relationship of mutual indwelling", Lindars; "continue with me." It is probably not possible to overly define the action of the preposition given that John is describing a faith-union with Christ.

καγω **"and I will remain / as I also remain"** - AND I [IN YOU]. If καγω serves as a comparison, then the sense is "remain in me as I remain in you", Moffatt. If conditional, the sense is "if you remain in me, I will remain in you". A condition seems best, possibly an imperative condition, "you must remain united to me, and I will remain united to you", Goodspeed. Carson suggests a mutual imperative, but this seems unlikely; "let there be mutual indwelling."

καθως ..... οὕτως "-" - AS, JUST AS [THE BRANCH IS NOT ABLE TO BEAR FRUIT FROM ITSELF UNLESS IT REMAINS ON THE VINE] SO [NEITHER YOU UNLESS YOU REMAIN IN ME]. A comparative construction where the characteristics of one element are compared with the other; "just as the branch cannot bear fruit by itself without staying on the vine, so you cannot without staying in Me", Berkeley.

φερειν [φερω] pres. inf. **"[can] bear [fruit]"** - [IS ABLE] TO BEAR, CARRY, BRING [FRUIT]. The infinitive is complementary, completing the sense of the

negated verb **ου δυναται**, "is not able." Union with Christ results in the indwelling presence of the Spirit of Christ, whose compelling love prompts love in the believer. Although "the fruit" is not spelled out, "love" is most likely intended, v12-14. "You cannot produce fruit unless you stay joined to me", CEV.

**αφ [απο]** + gen. "**by [itself]**" - FROM [ITSELF]. Here expressing agency, as NIV.

**εαν μη** + subj. "-" UNLESS / EXCEPT [IT REMAINS IN THE VINE SO NEITHER YOU] UNLESS / EXCEPT [YOU REMAIN IN ME]. It may be taken as introducing an exceptive clause which establishes a contrast by designating an exception, "except it abide in the vine", but more properly introducing a subordinate clause of negated condition 3rd. class, "unless it abides in/on the vine".

## v5

iii] Managing the vineyard II, v5-7. Only abiding branches are productive, v5. There is "nothing that corresponds to the new life that he bestows and the new commandment that he gives. For without this reciprocal remaining in him, and him in them, they will fall back on themselves, either in total unfruitfulness or lapsing into the wild growth that is no longer shaped by his word, into activism or idealism that is neither derived from nor directed to him", Ridderbos. Note that this verse contains the final "I am" saying in John's gospel

**ὁ μενων [μενω]** pres. part. "**if a man remains / if you remain [in me]**" - [I AM THE VINE, YOU THE BRANCHES] THE ONE REMAINING, ABIDING. The participle serves as a substantive; "he who remains in me", Moffatt. Often expressed as a condition, as NIV, although a condition can be expressed without the use of "if"; "anyone who dwells in me .... bears much fruit", REB.

**καγω** "**and I [in him / in you]**" - [IN ME] AND I [IN HIM]. As above.

**φερει [φερω]** pres. "**will bear**" - [THIS ONE] BEARS [MUCH FRUIT]. The present tense, expressing continuous action, may be translated with a future tense to express that continuing action in English.

**οτι** "-" - BECAUSE. More explanatory than causal and so often not translated. As branches rely on the vine for sap to produce fruit so a believer relies on their faith-union with Christ to produce fruit. Apart from that reliance, that abiding, the branch / believer will be fruitless.

**χωρις** + gen. "**apart from [me]**" - APART FROM, WITHOUT [ME]. Expressing separation and emphatic by position; "Cut off from me you can do nothing", RJB.

**ου δυνασθε ποιειν ουδεν** "**you can do nothing**" - YOU ARE NOT ABLE TO ACCOMPLISH ANYTHING. The double negative, **ου ... ουδεν**, serves to emphasize the inability of bearing fruit without abiding / believing. The infinitive **ποιειν**, "to do", is complementary, completing the negated verb **δυνασθε**, "you are not able."

Non-abiding branches are useless, v6. On a fruiting vine, the fruitless dead canes are cut off and burnt. Is Jesus saying that fruitless believers are useless and will inevitably face condemnation in the day of judgment? This image is certainly fearful. It is important to remember, when faced with such a warning, that abiding / believing is the issue, not fruiting; fruit is but the product of abiding. If we abide we will produce fruit (usually of a poor quality, as we all know - the old Adam travels with us to the grave!). Focusing on the fruit, analysing what it might be, or worse, trying to quantify it, is a *fruitless* exercise. Abiding in Jesus, trusting Jesus, is what is necessary, for where there is abiding the Spirit of Christ will fire us with his indwelling compelling love.

**εαν μη** + subj. "**if [you do] not**" - IF NOT = UNLESS, *as the case may be*, [A CERTAIN ONE REMAINS IN ME *then the certain one* WAS = IS CAST OUT]. Conditional clause 3rd class, where the proposed condition has the possibility of coming true.

**τις** "**anyone / you**" - A CERTAIN, SOMEONE. Can be rendered as a relative conditional clause, "whoever does not remain in me", TEV.

**μενη** [**μενω**] pres. subj. "**remain**" - REMAINS. Again, the present tense is durative indicating an ongoing abiding = believing = a resting on the continued faith-union we possess in Christ.

**εβληθη** [**βαλλω**] aor. pas. "-" - WAS = IS CAST OUT. The action is possibly futuristic, or immediate, "he has forthwith been thrown out", Moule, but most likely constative, emphasizing the certainty of the action without reference to its beginning or end, "is cast out." Presumably, "thrown out *of the vineyard*" is intended.

**ως** "**like**" - [*he is cast out*] AS, LIKE [THE BRANCH AND WAS = IS DRIED UP]. Comparative. The clause requires the repetition of the main verb; "*He is cast out like .....*" So the clause is "The one who does not abide is cast out. He is cast out like ....." So, not as Phillips, "A man who does not share my life is like a branch that is broken off and withers away. He becomes just like the dry stick that men pick up and use for firewood", or NIV.

**συναγουςιν** [**συναγω**] pres. "**are picked up**" - [AND] THEY GATHER [THEM]. A general present tense expressing what people generally do (see Phillips above), therefore not indicating any time differential between the aorist, "thrown away", and the present "gather up." Possibly the third person plural is being used to form the passive voice, so NIV, etc.

**το πυρ** [**πυρ ος**] "**the fire [and burned]**" - [AND THROW *them* INTO] THE FIRE [AND THEY ARE BURNED]. The presence of the article may indicate a particular fire, an allusion to the eternal fire of judgment, but is most likely an

example of parabolic style. The same construction is used with "a branch", lit. "the branch." A general, or gnomic verb can prompt the use of the article.

v7

It's all down to knowing the mind of Christ, v7. A person united to Jesus through faith, experiences union through Jesus' "words", his teachings, the application of which the Spirit of Christ facilitates when we ask "thy will be done."

**εαν** + subj. "if" - IF, *as may be the case*, [YOU REMAIN IN ME AND THE WORDS OF ME REMAIN IN YOU *then* WHATEVER YOU WANT ASK AND IT WILL BE DONE TO YOU]. Again, introducing a conditional clause, 3rd class, where the proposed condition has the possibility of coming true. As is the case with v4, 5, where "abide in me and I in you" is conditional, giving the sense "abide in me and I will abide in you", we have a similar construction in the protasis of the main conditional clause here, with **και** introducing the apodosis, "if you abide in me, then (**και**) my words will abide in you." It seems likely that the abiding of Christ's words in a believer, exegetes what is meant by Christ himself abiding in a believer. The reality of Christ abiding in a believer is experienced in the abiding of his word, ie., the integration of divine truth in our being.

**μεινητε** [**μενω**] aor. 2nd pl. "**you remain**" - The "you" prompts many to suggest that this verse begins the explanation of the parable / metaphor.

**αιτησασθε** [**αιτω**] pres. imp. "**ask**" - The variant future "you will ask" is well supported and should be considered. With the subjunctive "you may wish" it is not "whatever you may wish to ask", but "you will ask for whatever you want and it will be granted to you", cf., AV.

**ο εαν** + subj. "-" - WHAT IF = WHATEVER. Here introducing an indefinite relative clause. Again, the use of **και**, "and", makes the clause conditional; "whatever you ask (in accord with my will), it will happen for you."

**θελητε** [**θελω**] pres. subj. "**[ask whatever] you wish**" - YOU WANT, WILL [ASK]. The seemingly general nature of the promise "it will be done for you" is controlled by the context. The "my words" define the will of God, such that the prayer serves "as a means of completing the Lord's will", Pfizner. As we well know, a prayer of faith must be based on God's revealed will. In the context, the revealed will of God / the word of Christ, is that we believe in Christ and love one another - that we abide / have faith and bear its fruit, love.

**υμιν** dat. pro. "**for you**" - [AND IT WILL BE DONE] FOR YOU. Dative of interest, advantage, as NIV; "it will happen for you" = you will have it" = "it will be given you (by God)", Harris.

v8

iv] Concluding summary, v8. This verse serves as a conclusion to the parable, identifying its purpose, namely, "the glorification of the Father, which consists of their (the disciples') 'bearing much fruit' and thus showing that they are 'my disciples'", Ridderbos.

ἐν τούτῳ **"this is to"** – IN / BY THIS. The preposition ἐν is probably instrumental, expressing means; "by this." Commentators divide; is "this", what precedes, v7, or what follows, namely, the bearing of much fruit and becoming disciples? It is possibly both although what follows seems best.

ἐδοξασθη [δοξαζω] aor. pas. **"[my Father's] glory"** – [THE FATHER OF ME] WAS = IS GLORIFIED. Aorist indicating completed punctiliar action, not past action. John has already told us that the Father is glorified in the obedience of the Son in his lifting up on the cross, 12:28, 13:31, 14:13, 17:4, but he is also glorified in the bearing of fruit and the becoming a disciple of those abiding in Christ. Such does give glory to the Father, but probably the sense is that they reveal the Father's glory, they give us an insight into the very being of God, his character, namely his grace.

ἵνα + subj. "that" – THAT [YOU BEAR MUCH FRUIT]. Introducing two coordinate noun clauses standing in apposition to "this", i.e., expegetical; "in this, namely that you bear much fruit, and that you be my disciples, is my Father's glory."

γενησθε [γίνομαι] aor. mid. subj. **"showing yourselves to be"** – [AND] YOU BE. A variant reading exists where the verb takes the future tense, **γενήσεσθε**, "you will be my disciples." As the more difficult reading (the future tense rarely follows *hina*) it could well be original, although the sense is somewhat difficult – by bearing fruit we will demonstrate genuine discipleship; "it is to the glory of my Father that you should bear much fruit, and then you will be my disciples", JB (aor. subj. adopted in NJB). This reading has prompted the consequential translations, "you are to bear fruit in plenty and so (thus) be my disciples", REB, although better that by bearing fruit they show they are disciples rather than they will become disciples, "and so prove to be my disciples", RSV ("when the Father's glory is revealed in that you bear much fruit, it will be seen at the same time that you are disciples of mine", Lindars, so also Ridderbos, Kostenberger, Brown). None-the-less, we are best to go with the aorist subjunctive found in many important texts, including P66. The aorist subjunctive forms the clause "that you be my disciples", coordinate with "that you bear much fruit", with both clauses linked by καί, "and". So, "my Father has been glorified in your bearing much fruit and becoming my disciples", NAB, or the simplified "when you

become fruitful disciples of mine, my Father will be honoured", CEV. Possibly "becoming more fully a disciple", Morris.

ἐμοὶ dat. pro. "**my [disciples]**" - [DISCIPLES] TO ME. Dative of possession; "disciples belonging to me", Novakovic.

## 15:9-17

### 1. The farewell discourses, 13:1-17:26

#### viii] You are my friends

##### Synopsis

Having presented the parable / metaphor of *The True Vine*, 15:1-8, Jesus now sets out to explain its meaning.

##### Teaching

Jesus is the true vine, he is the true Israel, he is the realization of God's promised eternal blessings. The person who abides in him, who believes in him, will bear the fruit of love in abundance.

##### Issues

i] Context: See 15:1-8.

ii] Structure: *The true vine explained*:

The love of the brotherhood, 9-17;

Abiding in Jesus' love; v9-11;

"Abide in my love,"

"that your joy may be complete."

The model for brotherly love, v12-15;

"Love each other as I have loved you", v12-13;

"I no longer call you servants, ..... but friends", v14-15.

Conclusion - summary, v16-17.

Called to bear fruit;

Seek the appropriate support.

Love one another.

iii] Interpretation:

Isaiah, in chapter 5, describes Israel as a vineyard, a vineyard carefully cultivated by God and from which he expects to gather its fruits. The sad fact is that his vineyard produced only spoiled fruit and so Isaiah prophesied that Israel would be replaced by a more fruitful nation. In the "figurative discourse" (Schnackenburg) of the Vine, Jesus identifies himself as the vine that replaces Israel; Jesus is the faithful people of God, the righteous nation. Jesus, as the new and faithful Israel, fulfills the covenant promise of a blessing to the whole world, a blessing of salvation which is realized by abiding in God's love revealed in Jesus. This abiding in Jesus, this loving Jesus, amounts to faith in Jesus, and it is this which incorporates a person into God's new Israel. Covenant inclusion for old

Israel had always rested on grace appropriated through faith, but they forgot the faith of Abraham, and relied on its fruit (law-obedience) as the mechanism for covenant blessing. Unlike old Israel, the new Israel in Christ must rest on divine grace realized through faith, for it is only through faith, through abiding, that the vineyard will produce fruit to the glory of God - the fruit of love, a love that is sacrificial, and a love that is other-person-centred, a friendship love. So, Jesus reminds his disciples that he commissioned them, he appointed them to bear fruit that lasts, and to this end Jesus will support his disciples in their fruit-bearing. "This then is my directive: Love one another."

So, this passage concerns a mutual abiding between the believer and the Godhead, a faith-union - an abiding in Christ, in his love, in his word, in his joy. This abiding produces the fruit of love, a love that is not a required response of abiding, but is the fruit of abiding, an abiding which is shaped by the indwelling compelling Spirit. The key to it all is the abiding, namely, faith.

For an overview of the parable and its explanation see **Issues** 15:1-8.

iv] Form:

As an explanation of the parable, this passage may be classified as a "figurative discourse", Schnackenburg, or better, a "literal discourse" Schweizer.

v] Homiletics: *Friends*

*We get by with a little help from our friends*, or so John Lennon told us.

It's very easy to miss a unique idea found in this passage. It's a commonplace idea and so it doesn't impact on us. Yet consider, where else are we told that we mere mortals can be friends with God's unique Son, friends with the creative Word of God, friends with the promised Messiah, friends with the risen and reigning Christ who at this moment sits at the right hand of the Ancient of Days bathed in glory. No religion, not that I am aware of, speaks of a relationship with the divine in terms of friendship. Pagan divines are usually awesome, anything but friendly, often a bully.

So, here we are confronted with the amazing idea that Jesus can be our friend. The idea that it is possible to find intimacy with the divine is mind blowing, but it is also easily understood. In fact, there is probably no better way to explain a relationship with God than in terms of being Jesus' friend. Even a child understands what it means to be someone's friend. So then, what does this passage tell us about friendship with God through Jesus?

First, friendship with Jesus is totally one sided. Jesus virtually does everything to make the relationship possible. Jesus loves us with unquestioning active divine love, a love with which the Father loves Jesus:

- It is a love that takes Jesus to the cross on our behalf - there is no greater love than to lay down one's life for one's friends;
- It is a love which drives Jesus to reveal the hidden mysteries of the universe to us;
- It is a love which supports us in our life's journey and answers the prayer of faith;
- It is a love which incorporates us into the elect children of God, the eternal people who will reign with Christ in eternity.

Second, friendship with Jesus has its responsibilities:

- Abiding: Abiding in God's love comes down to believing, believing that the enlivening consequences of Christ's life, death, resurrection, ascension and heavenly rule are freely ours for the asking. Abiding is believing in Jesus.
- Bearing fruit: Those who abide in Christ's love are instructed to love one another. Interestingly, love is actually a consequence of abiding. If we abide we will bear the fruit of love. The fruit of love involves acting with merciful compassion toward our brothers and sisters in Christ.

How wonderful it is that Jesus calls us his friends. What we need to do now is allow his indwelling compelling to shape love in our lives; to care a little more for others and a little less for self.

### Text - 15:9

Jesus unpacks the parable / metaphor of the vine, v9-17: i] Abiding in Jesus' love, v9-11. Abiding in Christ's love, as with abiding in Jesus and abiding in his word, all amount to much the same thing. "Abide" is probably best understood as a faith-union with Christ: trusting him and his word, resting on him, walking with him, united with him, all of which is dependent on his death and resurrection on our behalf. Abiding is believing / trusting; see *Abiding in Christ*, **Issues**, 15:1-8

**καθως .... καγω "as"** - AS, JUST AS, INSOMUCH AS [THE FATHER LOVED ME] SO ALSO [I LOVED YOU]. Presenting as a comparative construction, although Brown suggests that **καθως** is causative, rather than comparative; "inasmuch as", ie., the Father's love for the Son shapes the Son's love for us. If this is the case then **καγω** is best taken as consequential, "so", although it would be possible to translate it as a connective; "insomuch as the Father loves me and I love you, ..."

**ηγαπησα [αγαπαω]** aor. "**loved**" - The punctiliar aorist is indicating action, a package of, or singular act of, love. "God loved and gave (3:16); Christ loved

to the point of giving his life (13:1, 15:13). To abide in Christ's love is to draw continuously on the benefits of his life-giving death and resurrection", Pfitzner.

**μεινᾶτε** [**μεινω**] aor. imp. "**remain**" - REMAIN, ABIDE, CONTINUE. The aorist may be ingressive, "start abiding / believing", or gnomic / universal, Carson, constative, "you must remain", Harris, or possibly dramatic, used for emphasis.

**εν** + dat. "**in**" - IN [THE LOVE]. For the function of this preposition see v4. The "abide in me" of v4 is now explained in the terms of "abide in my love", believe in / rest on / have faith in / unite with Christ's act of love / grace, namely, his "completed act of salvation in which the Father's love for him and his own love for the world, are expressed", Lindars.

**τη ἐμῃ** adj. "**my [love]**" - THE OF ME. Dative in agreement with **ἀγαπῇ**, "love". Attributive, "the love which is mine", but possibly subjective, "my love for you", Barrett, "In the love I have for you", Harris.

## v10

Jesus' loving relationship with the Father is realized in his commitment to the Father's will; our loving relationship with Jesus is realized in our commitment to his will, namely, that we believe in him as God's messiah / anointed one / great I AM.

**εἰ** + subj. "**if**" - IF. Conditional clause, 3rd class, where the proposed condition has the possibility of coming true, "if, *as may be the case*, ..... *then* ...". An appositional translation better expresses the point; "to obey my commands is to remain in my love", Barclay, i.e., obeying is abiding.

**τηρησῆτε** [**τηρεω**] aor. subj. "**you obey / keep**" - YOU KEEP, GUARD, OBSERVE. Possibly "fulfill".

**τάς ἐντολάς** [**ἡ**] "**commands**" - THE COMMANDS [OF ME]. Accusative direct object of the verb "to keep." This injunction is repeated in v14, 15 and 21. Most commentators adopt an *obedience* line, the rendering of obedience out of love, so Kostenberger, Carson, Ridderbos, .... Yet, fulfilling Christ's commands probably means much the same as to let "my words abide in you", v7, which again is the same as "abide in me", v4. It is "commands" plural, which usually prompts a range of suggested items to obey, all of which are summed up in the command to love. Yet, in the context it is surely to "believe" = to abide in Christ's love, and bear the fruit of that abiding, namely "love".

**μηνεῖτε** [**μεινω**] fut. "**you will remain**" - YOU WILL REMAIN [IN THE LOVE OF ME]. The person who "abides" is a person who maintains their faith-union with Christ. Such a person rests on the saving relationship they possess in Christ through faith, and thus, living under grace, they receive the benefits of Christ's love; they receive the benefits of his death, resurrection and reign on behalf of broken humanity.

καθως "just as" - Comparative.

τετηρηκα [τηρεω] perf. "I have obeyed / kept" - I HAVE KEPT. The perfect tense indicating past action with ongoing consequences. Probably referring to Christ's act of abiding in the Father's love issuing in his act of love on the cross.

του πατρος [ηρ ρος] gen. "[my] Father's [commands]" - [THE COMMANDS] OF THE FATHER [OF ME]. The genitive is adjectival, usually treated as subjective; "the instructions *which* the Father gives."

μενω pres. "remain [in his love]" - [AND] I REMAIN [IN THE LOVE OF HIM]. Bultman suggests that Christ's remaining in the Father's love involves "being for" the Father.

## v11

It is likely that having Christ's "joy" "in you", is the same as having Christ "abide in you", which is much the same as having Christ's word abide in us, or having Christ's love abide in us. All are facets of the one diamond - a faith-union with Jesus. The word "joy" may have the same sense as "peace", again a relational term, of peace with God. It is unlikely that the reference is to some existential feeling brought on by obedience, or Spirit baptism, etc. It is also unlikely that Jesus is speaking about a future heavenly joy.

λελαληκα [λαλεω] perf. "I have told" - I HAVE SPOKEN [THESE THINGS]. Jesus recapitulates with the common phrase "these things I have spoken to you."

υμιν dat. pro. "you" - TO YOU. Dative of indirect object.

ταυτα pro. pl. "this" - THESE things. Accusative direct object of the verb "I have spoken." What things? Probably abide / believe and its fruit, love.

ινα + subj. "so that [my joy]" - THAT [THE JOY]. Introducing a final clause expressing purpose, "in order that." "I have told you this to make you completely happy as I am", CEV.

η εμη adj. "my" - OF ME. Attributive use of the pronoun; "the joy which is mine." Note the subjunctive verb to-be *η*.

η χαρα [η] "joy" - JOY, HAPPINESS, GLADNESS. A spiritual joy, a natural happy human emotion, or both?

πληρωθη [πληρωω] aor. pas. subj. "may be complete" - MAY BE MADE FULL, COMPLETE. "So that you may be completely joyful", TH.

## v12

ii] The model for brotherly love, v12-15. In all likelihood, this passage serves as "a further explanation of the idea of bearing fruit in the allegory", Lindars. Love is the fruit of faith / abiding, and is framed by a love which is self-giving, a love shaped by Christ's self-giving.

ἡ ἐμὴ adj. "my" - [THE COMMAND] OF ME [IS THIS]. Emphatic attributive use of the possessive adjective again; "the command which is of me."

ἡ ἐντολὴ [ἡ] "command" - THE COMMAND, INSTRUCTION. Nominative subject of the verb to-be. Now singular, so is there only one command? Barrett suggests that the singular nature of the command is inclusive indicating that the love is toward both the divine and humanity - to love God and to love neighbour. Love toward God entails belief in Christ, abiding, while love toward neighbour is generalized in the sense of "as I have loved you", ie., Christ's example of self-giving. We are best to follow Carson who suggests that the love commanded of us is the love of the brotherhood, although by nature it presupposes a love of the divine.

ἵνα + subj. "-" - THAT. Introducing an epexegetic clause specifying the command; "my command is this, namely that ...."

ἀγαπάτε [ἀγαπαώ] pres. subj. "love" - YOU LOVE [ONE ANOTHER]. The present tense is taken by some to express ongoing action here, namely, "keep on loving your brothers and sisters in the Lord", although in a *hina* clause aspect is not dominant.

καθώς "as" - JUST AS, AS, IN LIKE MANNER. The comparative serves to introduce a comparative clause, although possibly causal, "because", BDF #136.

ἠγάπησα [ἀγαπαώ] aor. "I have loved" - I LOVED [YOU]. The aorist, being perfective, may express a singular act of love here, namely the cross. "The essence of fruit-bearing ... is exemplified in the self-sacrificing love of Christ himself", Pfitzner.

### v13

Brotherly love is a sacrificial love, self-giving.

μειζονα [μεγας] adj. comp. "greater" - GREATER [LOVE]. The use of the negative with the comparative produces a superlative so, "the greatest way to show love for friends is to die for them", CEV.

ταυτης gen. pro. "than this" - THAN THIS [HAS NO ONE]. The genitive is ablative, of comparison, as NIV. The reference is forward.

ἵνα + subj. "that / to" - THAT. As v12, introducing an epexegetic clause specifying the nature of the love.

Θῆ [τιθημι] aor. subj. "he lay down / lay down" - [SOMEONE] PUT DOWN [THE LIFE OF HIM]. Idiomatic sense "give up one's life / die" for "lay down one's life." "Put your life on the line for your friends", Peterson.

ὑπερ + gen. "for" - FOR, ON BEHALF OF. Here expressing representation / benefit. The same preposition is used of Jesus giving up his life "for many", Mk.14:24. Morris concludes that the preposition used here and elsewhere, is referring to Jesus' death and carries with it "substitutionary force."

των φίλων adj. **"friends"** - THE FRIENDS [OF HIM]. The adjective serves as a substantive. Brown suggests that "friend" in English is not strong enough, so "those whom he loves", Barrett. Certainly, the apostle Paul drives the point home when he sees Christ's death as an example of love for one's enemies, Rom.5:6ff.

#### v14

Jesus' friendship, and thus the friendship of God the Father, is not offered unconditionally; it is only offered to those who believe in Jesus. In the context of this verse, the instruction that Jesus has in mind is that of brotherly love, v12. Yet, as Carson notes, such "obedience (love one another) is not what makes them friends; it is what characterizes his friends. Clearly, then, this 'friendship' is not strictly reciprocal." We become Jesus' friend by abiding in him, loving him, believing in him. As a consequence, united to Christ in his love, we become loving (of course, always imperfectly so).

ὕμεις pro. **"you"** - YOU [ARE FRIEND OF ME]. Emphatic by position; "you (my disciples), and not the world in general", Morris.

φίλοι [ος] **"friends"** - Predicate nominative. Used here in the sense of a "loving relationship of mutual indwelling", Lindars.

εάν + subj. **"if"** - IF [YOU DO THE THINGS WHICH = WHAT I COMMAND YOU]. Introducing a conditional clause 3rd. class where the condition has the possibility of coming true; "if, *as may be the case*, you do what I command you, *then* you are my friends." It would be very misleading to take this condition as reciprocal. The point being made is that a person who believes / abides in Jesus, is a friend of Jesus, and a characteristic of that friendship is a love of the brotherhood. A person's standing in Christ is not realized by faith + works, but by faith alone; works are the fruit of faith. The person who abides in Christ (by grace through faith) will bear (imperfectly) the fruit of love. In Biblical ethics the imperative always rests on the indicative.

εγω pro. **"[what] I [command]"** - Emphatic by use and position. "What I command" is usually taken to be brotherly love, so Ridderbos, etc. As noted above, it is unwise to overcook this statement, eg., "the friends of Jesus are those who habitually obey Him", Morris. Jesus' primary command is that we believe in him as God's great I AM, and that we live that out through the love of the brotherhood. No believer is capable of "habitually" loving the brotherhood, even habitually trusting Jesus is a struggle at times, but it is the one struggle we must never give up on.

ὕμιν dat. pro. **"-"** - TO YOU. Dative of indirect object.

v15

Through their faith in Jesus the disciples have entered into a loving relationship of mutual indwelling with Jesus, a friendship which gives them an intimate knowledge of the mind of God.

**δουλους [ος]** "**servants**" - [NO LONGER DO I CALL YOU] SLAVES, SERVANTS. Complement of the accusative direct object "you" standing in a double accusative construction. Williams opts for "slaves". It does heighten the contrast, but is probably too harsh.

**ὅτι "because"** - BECAUSE, FOR. Introducing a causal clause explaining why Jesus no longer calls his disciples servants, because he treats them like friends.

**τι "[his master's business]"** - [THE SLAVE DOES NOT KNOW] WHAT [HIS LORD DOES]. Interrogative pronoun. "A servant does not share his master's confidence", Phillips.

**φιλους** adj. "**[I have called you] friends**" - [BUT/AND I HAVE CALLED YOU] FRIENDS. Accusative complement of the direct object "you", standing in a double accusative construction and asserting a fact about the object. The disciples were called servants, a disciple, a follower, being someone who serves, but now they are friends rather than servants, just as they are sons rather than servants, Gal.4:1-7. A friend is given more information than a servant - here a recipient of divine revelation

**ὅτι "for"** - BECAUSE. Serving to introduce a causal clause explaining why Jesus calls his disciples his friends, namely, because they, like him, have access to the will of the Father.

**παντα** adj. "**everything**" - ALL, EVERYTHING. Accusative direct object of the verb "to make known." Clearly not everything of the divine knowledge possessed by the exalted Christ, but the full content of the divine knowledge intended for humanity. In taking on human flesh, ("emptied himself", ?) Jesus necessarily takes on human limitations. To that extent, functioning as a prophet, Jesus has fulfilled his revelatory mission completely.

**παρα + gen. "from [my Father]"** - [I HAVE HEARD] FROM [THE FATHER OF ME]. Expressing source; "from beside."

**εγνωρισα [γνωριζω]** aor. "**I have made known**" - I MADE KNOWN. The aorist indicates a completed revelation. "Used of the completed work of Christ. It is the revelation of the whole 'hour' that changes the disciple's status, not simply the words of the last discourse", Brown. Brown also makes the point that this divine revelation is complete, and that the Spirit only develops this knowledge, i.e., he "gives greater insight into what Jesus has revealed." Of course, it is possible that Jesus has revealed all the information necessary for the disciples at this point in time, such that "this knowledge is not as yet exhaustive", Morris - through the

ministry of the Paraclete, divine revelation continues to flow to the disciples enabling the formation of the New Testament, cf., Jn.16:12. Revelation beyond the New Testament is unlikely. This would imply that the gifts of apostle and prophet are confined to the New Testament era - a contentious notion.

ὡμιν dat. pro. **"to you"** - TO YOU. Dative of indirect object.

## v16

iii] Conclusion - discourse summary, v16-17. The disciples didn't select Jesus for inclusion into the elect people of God / the new Israel, rather, Jesus selected them (on the basis of their response of faith) and authorized them to bear the fruit of love, a love toward their brothers and sisters in Christ. To this end Jesus will support them. This command to love is a "new commandment", 13:34. The instruction to love is different to the Old Testament commands in its newness. It is "new" in that, unlike the commands of the Law, it comes without a curse. Christ's instruction is not only free from condemnation, but carries the power, in itself, to shape Christ's own self-giving in us, and this through the power of his indwelling compelling / the Spirit of Christ. By grace we are sanctified, through faith, and this not by works of the law.

ὡμεις .... ἀλλ ἐγω **"you .... but I"** - [YOU NOT CHOSE ME] BUT [I CHOSE YOU]. Strong adversative standing in counterpoint construction. Note the emphatic use of the pronouns "you" and "I".

ἐξελέξασθε [εκλεγομαι] aor. **"choose"** - SELECT, CHOOSE, PREFER. The word "choose" does not necessarily refer to the effectual call of reformed theology, given that the election of a new Israel does not necessarily imply the election of individuals to membership. One's theological predisposition will obviously influence the interpretation.

ἐθηκα [τιθημι] aor. **"appointed"** - [AND] APPOINTED [YOU]. Barrett suggests that the word reflects the Hebrew "close / join" = "to lay the hand on [the head of]", "to ordain"; set aside for a special task, "commissioned", JB. The word is also used of Jesus laying down his life for his friends. "If this is no accident, it emphasizes, indirectly, that it is the Lord's redemptive death which enables and empowers the disciples to undertake their work", R.H. Lightfoot.

ἵνα + subj. **"to"** - IN ORDER THAT [YOU MAY GO AND BEAR FRUIT]. Usually taken as introducing a purpose clause, although consecutive expressing result is possible. "The purpose Jesus has for those so *chosen* is that they are appointed to *go and bear fruit*", Ridderbos. The "fruit" is surely love, although numerous suggestions exist, eg. "the mission mandate", Ridderbos.

ὑπάγητε [ὑαγω] pres. subj. **"go"** - MAY GO. Possibly redundant, or could reflect the apostolic commission to go into all the world and preach the gospel.

**καὶ** "[fruit that will last]" - AND [*in order that* THE FRUIT OF YOU REMAINS]. Coordinative, "so that their fruit may abide"; "the kind of fruit that endures", TEV. Given the context, one would assume that the "fruit of love" is intended, although Carson suggests "new converts", also: Westcott, Beasley-Murray, Barrett...

**ἵνα** + subj. "**then**" - SO THAT. This second *hina* clause is usually taken as coordinate with the first in this verse, so Ridderbos, Barrett, final or consecutive; "I selected and commissioned you in order that / so that you go and bear fruit, *in order that* / *so that* your fruit may abide, and in order that / so that the certain thing you ask of the Father .....", cf. Carson.

**ὅ τι** **αὐν** + subj. "**whatever [you ask]**" - WHATSOEVER [YOU MAY ASK THE FATHER]. Introducing an indefinite relative clause which is conditional; "whatever you ask the Father in my name, *then* he will give *it* to you." "Whatever / anything you ask" is, given the context, the fruit of love. Given that the fruit of love is the promised consequence of abiding in faith, then we may properly pray for this fruit and rightly expect the prayer to be answered.

**ἐν** "**in [my name]**" - IN [THE NAME OF ME.] Instrumental, expressing means, "by means of my name." The "name" encapsulates the substance of the person, their being, and so with God, his authority, so "with / by / under my authority."

**δῶ** [**δίδωμι**] aor. subj. "**will give**" - HE MAY GIVE. The aorist subjunctive takes a future sense here.

**υμῖν** dat. pro. "**you**" - *it* TO YOU. Dative of indirect object.

## **v17**

Summary statement covering the teaching of v1-17 - bear fruit = "love one another."

**ταῦτα** pro. pl. "**this**" - THESE THINGS [I COMMAND YOU]. Accusative direct object of the verb "to command." Again, the plural causes problems. The demonstrative pronoun "these things" may refer to what follows (forward referencing, cataphoric), but "love" is a single command, or it may refer to the preceding instructions, the intent of which is mutual love. Most modern translations have "this", with "these things" found in the AV, RV, NRSV.

**ἵνα** + subj. "-" THAT. This variant is missing in some manuscripts. Usually taken, as in v12, epexegetic, specifying the command. None-the-less, it may introduce a purpose clause; "I command these things in order that you may love one another", Brown; Morris agrees; "I am giving you these commands so that you may love one another", NRSV.

**ἀγαπάτε** [**ἀγαπᾶω**] pres. subj. "**love**" - YOU LOVE [ONE ANOTHER]. The passage concludes, as it began, with a call for mutual love. The present tense,

being durative, may indicate continued action; "keep on loving one another", Williams, although the action of love is by nature imperfective.

## 15:18-16:4

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17-26

##### ix] the hatred of the world

##### Synopsis

The farewell discourse continues with Jesus warning his disciples that they will face the same difficulties that he has faced in dealing with the world.

##### Teaching

The attitude of the world to Jesus' disciples will be one of disregard, even hostility at times; "if the master has been called Beelzebub, how much more his household", Matt.10:25.

##### Issues

i] Context: See 3:1-17.

ii] Structure: *The hatred of the world*:

The cause of persecution, v18-25;

Like master, like servant, v18-21;

The world stands guilty of rejecting God's love, v22-25;

The testimony of the Paraclete in the face of persecution, v26-27.

The practical consequences of persecution, v1-4;

Forewarned is forearmed.

Shunning

Physical abuse

iii] Interpretation:

The focus of Jesus' discourse in the previous passage was mutual love within the brotherhood and the brotherhood with Jesus. Now the focus moves outward to the environment within which the brotherhood must survive. The love of the brotherhood will inevitably correspond with the hatred of the world. As the world hated Jesus so it will hate those who are his.

Jesus, at this point in his discourse, reminds his disciples that in the same way the world (human society apart from God) persecuted / hated him, so it will persecute / hate his followers, v18. If the disciples were to align themselves with the world, then the world would respond positively toward them, but by aligning themselves with Jesus, the world will respond with hostility, v19-20. The source of this hostility is ignorance, an ignorance of God the creator, v21. Such a sin is inexcusable. The world

would have remained ignorant of this sin but for the ministry of Jesus, both his words and his deeds, v22-24. Perfect divine love was operative within the world, but the world rejected the Christ and in rejecting Jesus rejected the one who sent him - and this without reason, as prophesied, v25. This testimony to broken humanity will continue through the Spirit of truth, the Advocate, and through Jesus' disciples, v26-27. Being forewarned is being forearmed; Jesus' disciples will better stand against the world's hostility knowing what is in store for them, 16:1. They will find themselves ostracized, violated by those who think they are acting out of some kind of moral / divine imperative, v2. Yet, their behaviour is driven by ignorance, v3. Knowing all this will help the disciples better handle whatever befalls them. There was no need to warn the disciples earlier, but now that Jesus is about to leave them, the time has come to know what lies ahead, v4.

*What does John mean when he uses the word "the world": ὁ κόσμος [ος]?* John tends to use the word with the sense of "the world of men and human affairs", Barrett, or sometimes a touch stronger, "human society as it organizes itself apart from God", Hunter, or even stronger still, "the people who are aligned with the power of evil in opposition to God", TH. Context determines whether the word is being used in a neutral, or a negative sense. The world under "the ruler of this world" will be overcome by Christ and judged by him. This "Godless world", Peterson, "hates" Christ and those who follow him. On the other hand, Jesus came to save the world, rather than judge it, because God loves the world.

iv] Homiletics: *Troubles lift us up*

A history textbook recently published for Australian schools titled SOSE Alive 2, when commenting on the terrorist attack on the World Trade Centre, states "Might it also be fair to say that the Crusaders who attacked the Muslim inhabitants of



Jerusalem were also terrorists." Without in any way justifying the violence employed by the Crusaders, the thought that they were seeking to restore the status quo seems to allude some secular commentators. Big Ideas, Australian Curriculum History 8, by Oxford University Press, speaks of the spread of Islam over the Middle East and into Europe as a benign process of expansion; "many of the peoples of the newly conquered regions

converted to Islam. Those who did not were allowed to live peacefully and practise their faith as long as they abided by the law of the land and paid the jizya, a tax imposed on non-Muslims." It all sounds very reasonable, doesn't it? Of course, the facts are otherwise.

The onward march of secularism seeks to disparage Christianity, misrepresenting and undermining Christendom from a simplistic and biased perspective. Little by little the Christian church in Western societies is belittled and marginalized, both the institution and increasingly individual members. Allan Davies, a very popular performer on the BBC TV programme *QI*, constantly belittled those who believe the "Christian myth". It is becoming a rite of passage for comedians to disparage personal faith.

It is often said that there is nothing new under the sun. As Jesus prepares to leave his disciples, he warns them that they will face the same harassment that he faced during his ministry. A godless society will tend to reject the gospel and those who seek to communicate it. This rejection may well be benign, but it can extend to harassment. In Luke 12:52 Jesus warns the disciples that the gospel will divide families. In our reading today Jesus speaks of divided communities, of the disciples being excommunicated from the Synagogue, even facing the possibility of murder. As Victor Pfitzner in his commentary puts it, "For all Jesus followers, fellowship with him will mean the loss of other fellowships."

In our reading Jesus exposes the core reasons for his own rejection, and of those who seek to make known his good news:

- Bigotry: Flawed by sin, we humans are tribal, we love our own and are suspicious of the other. When it comes to the world, believers are the other, we don't belong here, we belong to another place, we are children of heaven, v19.
- Ignorance of God: Those who stand against the gospel do so because they are blind to reality; they cannot see the hand of God in their environment; they neither know of him, nor know him personally, v21.
- Guilt: Ignorance of God is inexcusable and the problem is that the gospel exposes this sin and so drives an aggressive guilt-avoidance response, v22, 24.
- Inevitable: This Shadow Land, as C.S. Lewis called it, this poor reflection of another place, distorts in the corruption of sin and so it is inevitable that it will "hate" without reason, v25.
- To every action there is an equal and opposite reaction: Had Christ just ascended to heaven and left his disciples to fend for

themselves, the world of human affairs would have returned to its usual ways, but Jesus sent his Friend, his Helper, the Spirit of Christ, to empower his gospel and so we experience the same reaction to the gospel as Jesus did himself.

Forewarned is forearmed. It's very easy to become disheartened, even come to doubt the worth of our faith, particularly when we are surrounded by apathy, and at times, hostility to the gospel. Our churches are empty, our message ignored, even debunked, but remember the words of the Master, "They will respond to your message the same way they responded to mine", v20. Do not lose heart.

### Text - 15:18

The world's rejection of God's gracious revelation in Christ, 15:18-16:4: i] The cause of persecution, v18-25; a) Like master, like servant, v18-21. "Hatred toward Jesus' disciples springs from hatred of Jesus himself, and ... this in turn has been the world's response to the revelation that he is and brings", Carson.

εἰ + ind. "if" - IF [THE WORLD HATES YOU]. Introducing a conditional clause 1st. class where the proposed condition is assumed to be true; "if, *as is the case*, ..... *then* ....." Given that the condition is real, stating what is true, the sense may better be expressed "the world will hate you, but you must remember that it hated me first." None-the-less, "may hate you" seems better.

ὅτι "[keep in mind] that" - [KNOW] THAT. Introducing a dependent statement of perception expressing what the disciples should know; "Just remember that they hated me first", CEV.

μνησκειν [μισεω] perf. "hated" - IT HAS HATED [ME]. The perfect expressing the sense, hated in the past and continues to hate. The word "hate" is being used, not in the sense of an emotion, but in an active sense, of opposition, often strident and irrational. "You may find your secular community irrationally opposed to you, but remember this, I felt their opposition long before you." "If the world rejects you, know that it rejected me before it rejected you."

πρωτον adv. "first" - FIRST. The superlative adjective is used as a comparative temporal adverb, first in time. The sense is "the world hated me before it hated you."

### v19

"If the disciples were of the world they would be accepted by enemies of the gospel. But Christ chose them out of the world to belong to life in another dimension, to God himself. Those who refuse to hear God's word must inevitably reject his spokesmen", Pfitzner.

εἰ + imperf. ind. .... ἂν + imperf. ind. "if" - Introducing a conditional clause 2nd class, contrary to fact, where the condition is assumed not to be true; "if, *as is not the case, .... then .....*".

ἐκ + gen. "belonged to [the world]" - [YOU WERE] FROM [THE WORLD]. Expressing source / origin; often with the sense of "birth from", so the NIV "belonged to." "If you lived on the world's terms, the world would love you as one of its own", Peterson.

τοῦ ιδίου adj. "as its own" - [THE WORLD WOULD HAVE LOVED] THE ONE'S OWN. The neuter is used of a collective, "that which belongs to it", Barrett.

δὲ "-" - BUT/AND. Transitional, here to a counterpoint; "but"; "yet (because) the world is not your home", Cassirer.

ὅτι "as it is" - THAT = BECAUSE [YOU ARE NOT FROM THE WORLD]. Here probably serving to introduce a causal clause; "but because you are not of the world", ESV.

ἀλλ "but" - Strong adversative in a counterpoint construction, "not .... but ....", as NIV; "but rather I called you out of the world."

ἐγὼ pro. "I" - Emphatic by use and position.

ἐξελεξαμην [ἐκλεγομαι] aor. "have chosen" - CHOSE [YOU OUT OF THE WORLD]. The sense of "chosen" probably leans more toward "called / invited" rather than "chosen / selected." God's sovereign will expresses itself in the formation of a people for himself, an elect, chosen people, whose membership graciously rests on the faithfulness of Christ appropriated through faith. The disciples are not alien to the world, but are drawn from the world "and as a result you are not part of the world", TH..

διὰ τοῦτο "that is why" - BECAUSE OF THIS = THEREFORE [THE WORLD HATES YOU]. As Runge notes in "Discourse Grammar in the Greek New Testament", this construction is often used to introduce an inferential preposition; "therefore the world hates you", ESV.

## v20

Disciples now have the status of "friends", 15:15, and so are certainly not greater than Jesus, so Ridderbos. "The emphasis in chapter 13 is on imitating the humility of Jesus, while here it relates to the necessity of sharing his fate", TH.

τοῦ λόγου [ὅς] gen. "[remember] what" - [REMEMBER] THE WORD. Genitive of direct object after the verb "to remember."

οὗ gen. pro. "-" - WHICH. Genitive by attraction.

ὑμῖν dat. pro. "you" - [I SAID] TO YOU. Dative of indirect object. "Remember the word I said to you", NRSV. "Remember" in the sense of "think about what I told you", TH.

του κυριου [ος] gen. "**master**" - [THE SLAVE IS NOT GREATER] THE LORD [OF HIM]. The genitive is ablative, of comparison; "greater than his master." This particular "word / teaching" is found in 13:16.

ει "**if**" - IF [THEY PERSECUTED, PURSUED ME]. Introducing a conditional clause 1st. class where the condition is assumed to be true; "if, *as is the case*, they persecuted me, *then* they will also persecute you."

και "**also**" - AND [YOU THEY WILL PERSECUTE]. Adjunctive, as NIV; "also".

ει "**if**" - IF, *as is the case*. A second conditional clause, 1st. class, as above. This clause, at first glance, seems to be positive and so the two conditional clauses together may give the sense "if there are some who persecute the disciples, there will also be some who will respond to their message", TH; so also Barrett, Morris, .... But it seems more likely that both conditional clauses are negative, ie., both clauses are synonymously parallel rather than contrastive, so Brown, Dodd, ...; "They will respond to your message the same way they responded to mine", Barclay - with opposition / disbelief!

ετηρησαν [τηρεω] "**they obeyed**" - THEY KEPT, GUARDED [THE WORD OF ME, THEY WILL ALSO KEEP YOURS]. "Keep" in the sense of "keep true to."

## v21

"The world will hate and persecute the disciples, because it hates their Lord, and does not believe that he was sent by God", Fenton.

αλλα "-" - BUT. Westcott treats the logic of this adversative as follows: "Persecution and rejection were inevitable, but they were not really to be feared. The disciples could bear them, because they sprang from ignorance of God, and so indirectly witnessed that the disciples knew Him."

ταυτα pro. "**this way**" - [ALL] THESE THINGS [THEY WILL DO TO YOU]. Accusative direct object of the verb "to do." The "things" refers to persecution; "people will do to you exactly what they did to me", CEV.

δια + acc. "**because**" - BECAUSE OF. Introducing a causal clause, as NIV; "on account of my name ("your association with me")", ESV, so Barrett.

το ονομα [α ατος] "**[my] name**" - THE NAME [OF ME]. "Name" in the sense of person, and in respect to Christ, the authority of his person. In John, association with Christ's person is in mind; "because of your connection with me", Barclay.

οτι "**for [they did not know]**" - BECAUSE [THEY DO NOT KNOW]. Here introducing a causal clause.

τον πεμψαντα [πεμπω] aor. part. "**the one who sent [me]**" - THE ONE HAVING SENT [ME]. The participle serves as a substantive, accusative direct object of the negated verb "to know." Referring to the Father.

## v22

b) The world stands guilty of rejecting God's love, v22-25. In Jesus' coming, the world's sinful state is exposed. The sense of "sin" here is often treated as "*guilty of sin*"; "no sin would be found attaching to them", Cassirer. But as Carson notes, Jesus is not suggesting that somehow, prior to his coming, people were guiltless, rather, that "by coming and speaking to them Jesus incited the most central and controlling of sins: rejection of God's gracious revelation, rebellion against God, decisive preference for darkness rather than light." So also Kostenberger. "They would not be guilty of this terrible sin of rejecting me if I had not come to teach them of the Father, but, now they have no excuse for their sin", Junkins.

**εἰ μὴ** + aor. ind. "**if [I had [not] come]**" - IF [I DID NOT COME AND SPEAK]. Introducing a conditional clause 2nd. class / contrary to fact / unreal, where the condition is assumed to be not true; "if, *as is not the case*, I did not come and speak to them, *then* they would not have sin." Unlike v19, **αὖ** is not present in the apodosis, although the verb is past tense indicative. Koine Gk. does not always include **αὖ** in the apodosis of a 2nd. class conditional clause.

**αὐτοῖς** dat. pro. "**to them**" - TO THEM [THEY WOULD NOT HAVE SIN]. Dative of indirect object.

**δὲ** "**but**" - BUT/AND. Transitional, here to an adversative point, as NIV.

**νῦν** adv. "**now**" - NOW. This temporal adverb is sometimes idiomatic, with only a slight temporal sense, "but as it is", Moffatt; "but now in fact", TH, Barrett

**προφασιν [ἵς εἰως]** "**excuse**" - THEY DO [NOT] HAVE A CLOAK, EXCUSE, PRETEXT, FALSE MOTIVE. Accusative direct object of the verb "to have." Since Jesus has come into the world and proclaimed the gospel, the world cannot claim an excuse for "sin"; sin in the sense of "disbelief in him / conscious and deliberate rejection of the light", Barrett, 16:9. "They can offer no excuse for their sin."

**περί** + gen. "**for [their sin]**" - ABOUT [THE SIN OF THEM]. Reference, "with reference to, about, concerning", or better, representation, "for the sake of." The sense "[a cloak] around" is possible, although when **ἐπι** means "around" it is usually followed by an accusative. "Their sin" is probably "their *state* of sin", although often viewed as a subjective genitive, "the sin *which* they *do*."

## v23

Again, Jesus reveals the close identification he has with the Father; if you hate Jesus you hate the Father; "hate" in the sense of strident and irrational opposition / rejection.

**ὁ μισῶν [μισῶ]** pres. part. "**whoever hates**" - THE ONE HATING [ME ALSO HATES THE FATHER OF ME]. The participle serves as a substantive, nominative subject of the verb "to hate"; "the one who hates." Often translated as an indefinite

relative clause, as NIV, or better "everyone who hates me", CEV; "Hate me, hate my Father - it's all the same", Peterson.

#### v24

Jesus goes on to explain his comment in v23.

**εἰ "if"** - IF, *as is not the case*, [I DID NOT DO THE WORKS AMONG THEM WHICH NO OTHER DID, *then* THEY WOULD NOT HAVE SIN]. Conditional clause 2nd. class, as v22.

**ἐν + dat. "among [them]"** - IN = AMONG [THEM]. Here expressing association; "among".

**τὰ ἔργα [ον] "the works"** - Accusative direct object of the verb "to do." Referring to Jesus' messianic signs / the gospel in signs: the lame walking, the deaf hearing, the blind seeing, the dead raised and the gospel of God's grace proclaimed to the lost. Such leaves those who see without excuse.

**ἁμαρτιαν [α] "guilty of sin"** - [THEY WOULD NOT HAVE] SIN. Accusative direct object of the verb "to have." As already noted, rather than not "guilty of sin" in general, the issue is more likely that had Jesus not come they would not be guilty of rejecting divine revelation / of the offer of divine grace in Christ, cf., "sin", v22. But Jesus did come, and did so with messianic signs, and, other than a remnant, Israel rejected God's act of grace in Christ. By rejecting ("hated", cf., v18) Christ, they rejected the Father.

**δὲ νυν "as it is"** - BUT NOW. The adversative use of the conjunction + the temporal adverb is not so much temporal as an adversative statement of fact; "but now in fact", TH, as in v22.

**καὶ .... καὶ ..... καὶ ..... καὶ "[they have seen] and yet [they have hated] both [...] and"** - [THEY HAVE] BOTH [SEEN] AND [HAVE HATED] BOTH [ME] AND [THE FATHER OF ME]. The correlative use of the conjunction would seem to imply that the object of "seen" is the same as "hated", namely "me and my Father", although it makes more sense for the object of "seen" to be an assumed, "they have seen *the works no one else did*", so Barrett, Schnackenburg. Note that both "have seen" and "have hated" take a perfect tense indicating ongoing disbelief and rejection by Israel.

#### v25

The irrational hatred of the world toward God's messiah (the world of unbelief now inhabited by "the Jews") is prophesied in scripture. Given this warning, the condemnation of those who hate without reason is reasonable.

**ἀλλ [ἀλλὰ] "but"** - Adversative, as NIV, although evidencing *short-talk*; "The fact that they have seen and still have hated is almost incredible; however ....", Brown / Bultman.

"*this is*" - The sentence is elliptical; "But *this happened* in order that ....", Ridderbos, so Morris, Kostenberger, Barrett, Carson, Brown, ... "Rather, *it was* so that ....."

ἵνα + subj. "to" - THAT [THE WORD, HAVING BEEN WRITTEN IN THE LAW OF THEM, MAY BE FULFILLED]. The Gk. syntax at this point is unclear, especially the seemingly elliptical construction ἀλλ ἵνα, "but that." It is possible that ἵνα here is imperatival, "but let the word be fulfilled"; "but the word that is written in their Law must be fulfilled", ESV. It seems more likely that it introduces a purpose clause, "in order that", or better, hypothetical result, "so that"; "Still, *it had to be, so that* these words written down in their law might be brought to fulfillment", Cassirer.

πληρωθῇ [πληρωῶ] aor. pas. subj. "fulfill" - In the sense of bring to completion, complete, "come true", TH; "they have verified the truth of their own scriptures", Peterson.

γεγραμμενος [γραφω] perf. pas. part. "what is written" - HAVING BEEN WRITTEN. The participle is adjectival, attributive, limiting "word"; "the word which has been written."

ἐν + dat. "in" - Local, expressing space.

τῷ νομῷ ᾧ οὗ dat. "[their] law" - THE LAW [OF THEM]. Here used of the scriptures as a whole rather than the five books of Moses / the Pentateuch, so "Bible".

ὅτι "-" - THAT. Here serving to introduce a dependent statement, direct quotation, what is written.

δωρεὰν adv. "without reason" - [THEY HATED ME] FREELY. They hated / rejected freely *without having a reason / cause to hate / reject*. So, they hated "without a cause", ESV, "for no cause", Moffatt, "for no reason at all", Cassirer, "without reason", NJB. Either ref. Ps.35:19, or 69:5.

## v26

ii] The testimony of the Paraclete in the face of persecution, v26-27. "Over against the refusal to acknowledge him, Jesus now posits as the great counterweight that will vindicate him against the world, the coming and work of the Paraclete, the Spirit of truth, cf., 14:7", Ridderbos. The world's hatred of the disciples is now driven by a hatred of the Spirit of Christ.

ὅταν + subj. "When" - Serving to introduce an indefinite temporal clause, treated as definite.

ὁ παρακλητος [ος] "the Advocate" - THE PARACLETE = HELPER, ADVOCATE, COMFORTER [COMES]. Nominative subject of the verb "to come." See "another Counsellor" 14:16.

ὃν **"whom"** - Accusative direct object of the verb "to send." The masculine pronoun is to be expected, but note that in 14:26 the neuter **ὃ** is used for **"whom** the Father will send in my name."

ἐγώ pro. **"I"** - Nominative subject of the verb "to send", emphatic by position and use. Note that in 14:26 The Father sends the Spirit, but here Jesus sends the Spirit.

ὕμιν dat. **"[will send] to you"** - Dative of indirect object.

ἀρα + gen. **"from [the Father]"** - Spatial; expressing source; "from beside".

της ἀληθείας [α] gen. **"[the Spirit] of truth"** - The genitive is adjectival, possibly attributive, limiting "Spirit", "the Spirit who comes from the Father and reveals what is true", CEV, but see 14:17

ὃ pro. **"who"** - WHICH. An interesting use of the neuter, but note that John then uses the masculine pronoun **ἐκεῖνος** for **"he** will testify about me." The break in concord indicates that Jesus is speaking of the Spirit in personal terms; a he and not an it. The use of the neuter is probably explained by the fact that Jesus is speaking about the mission of the Spirit, rather than the Spirit himself. Probably best treated as introducing a parenthesis, bracketed; "When *my* Helper / Friend comes, whom I will send you, (which *mission* proceeds from the Father = which *mission* is orchestrated by the Father), he will bear witness about me"

ἐκπορεύεται [ἐκπορευομαι] pres. **"goes out"** - PROCEEDS. Probably in a figurative sense, of something flowing out, spreading out from. If the mission of the Father is in mind then the plan, programme, orchestration, organization of the mission is probably in mind. This verse, and particularly this word, split the Western and Eastern branches of Christendom. The Eastern creeds state that the Spirit proceeds from the Father, while the Western creeds add "and the Son." The problem stems from the exegesis of this verse. It shouldn't be read as the NIV, "the Spirit of truth who goes out from the Father." "The Spirit of truth" stands in apposition to "Advocate"; "the Helper / Friend" is "the Spirit who reveals what is true." The parenthetical statement simply identifies the architect of the mission. So, Jesus is not actually identifying the source of the Spirit. Of course, the issue itself is important and the Western creeds are surely right in emphasizing the doctrine of the Trinity when speaking of the source of the Spirit.

παρά + gen. **"from [the Father]"** - Either spatial / source, "from beside", or instrumental, "by".

ἐπι + gen. **"about [me]"** - [THAT ONE WILL TESTIFY] CONCERNING [ME]. Reference; "about, concerning."

v27

καὶ ... δε "and [you] also" - AND [YOU] AND = ALSO. The καὶ is adjunctive with δε transitive, coordinative. "You" in addition to the Spirit "You too", but possibly "And, moreover, it is you who must do and bear the witness of the Spirit", Hoskyns.

ὁμεις pro. "you" - Emphatic by use and position.

μαρτυρεῖτε [μαρτυρεω] ind. / imp. "must testify" - TESTIFY, BEAR WITNESS. The verb can be either indicative or imperative, but either way the divine intention is that Christ's disciples bear witness to him.

ὅτι "for" - THAT = BECAUSE. Introducing a causal clause explaining why the disciples are to bear witness to Christ, namely, because that has been their task since joining with Christ at the beginning of his ministry, or possibly because their presence with Christ from the beginning of his ministry gives them the qualifications to serve as eye witnesses, so Pfitzner.

εστε [εμι] pres. "you have been" - YOU ARE. The durative present tense indicating a continued relationship between the disciples and Jesus. The perfect tense best expresses this sense, as NIV, and so most commentators except Bultman.

μετ [μετα] + gen. "with [me]" - Expressing association.

απ [απο] + gen. "from [the beginning]" - Temporal use of the preposition; "You are in this with me from the start", Peterson. Not "from the beginning of the world", but "from the beginning of Jesus' ministry."

16:1

iii] The practical consequences of persecution, v1-4. "Suffering can end up being a stumbling-block to faith, but forewarned is forearmed", Pfitzner, v1.

ταυτα pro. "all this" - THESE THINGS. Accusative direct object of the verb "to say." Presumably anaphoric / referring back to 15:18-27 rather than cataphoric / referring forward.

ὑμιν dat. "[I have told] you" - [I HAVE SAID] TO YOU. Dative of indirect object.

ἵνα + subj. "so that" - THAT [YOU MAY NOT BE CAUSED TO STUMBLE]. Introducing a purpose clause; "in order that ..." The sense of the passive verb "be caused to stumble" is "to let oneself be led into sin / fall away", BDAG. "My purpose in saying these things to you has been to make certain that you should not be shaken in your faith", Cassirer.

## v2

Shunning, and even murder, are possible consequences of following Jesus. "For all Jesus' followers, fellowship with him will mean the loss of other fellowships", Pfitzner.

**αποσυναγωγους** adj. "they will put [you]" - THEY WILL PUT AWAY [YOU FROM SYNAGOGUES (excommunicate)]. Accusative complement of the direct object "you"

**αλλ** "**in fact**" - BUT. Usually adversative, but here expressing an accessory idea, "furthermore / not only that, but"; "an additional point in an emphatic way", BDF.448.6.

**ινα** + subj. "-" - [AN HOUR COMING] THAT. Here exegetical, explaining / specifying the nature of the time that is coming, namely, a time when disciples will face excommunication. Zerwick's suggestion that **ινα** is standing in for the temporal construction **του** + inf. or the Aramaic *di*, a temporal relative, in Gk. **η** or **οτε**, is unlikely, so Barrett.

**ο αποκτεινας [αποκτεινω]** aor. part. "[**anyone**] **who kills**" - [ALL] THE ONES HAVING KILLED [YOU]. If we take the adjective **ας**, "all", as a substantive, nominative subject of the verb "to suppose", = "everyone", the articular participle would be classified as adjectival, attributive, limiting "everyone", as NIV.

**προσφερειν [προσφερω]** pres. inf. "[**will think**] **they are offering**" - [MAY THINK] TO OFFER. Introducing a dependent statement of perception expressing what they think, namely, "that they are performing a service for God". This statement is ironical, but possibly Jesus / John is noting "the sincerity of motives which prompted Jewish opposition to Christianity", Barrett.

**λατρειαν [α]** "**a service**" - The word is used of serving God. It may be used of worshipping God, although the word **ρσκυνεω** is normally used of "worship", of devotion, reverential fear toward God, of doing obeisance in the presence of God. That "they are doing God a favour", CEV.

**τω θεω [ος]** dat. "**to God**" - Dative of indirect object / dative of interest, advantage.

## v3

Expulsion from the Synagogue, even martyrdom, however well intentioned, derives from ignorance of the Father, as well as of Jesus.

**οτι** "**because**" - [AND THESE THINGS THEY WILL DO] BECAUSE. Introducing a causal clause explaining why "they do these things."

**ουκ ..... ουδε** aor. "[**have**] **not [known the Father] or [me]**" - [THEY DID] NOT [KNOW THE FATHER] NOR [ME]. A negated comparative construction; "neither ..... nor ...." "Have not come to know", Bruce. The word "know" tends

toward an intimate relational sense when used of persons, similar to the idea of a husband "knowing" his wife; "they will do these things because they never have experienced a relationship, either with me, or with the Father", Junkins.

#### v4

"When the time of persecution comes the disciples will remember that Jesus had foretold it, and it will therefore not weaken but strengthen their faith", Barrett. Many commentators argue that the next topic, the function of the Helper / Friend, begins at 4b, continuing through to v11 / 15, so Westcott, Lindars, Carson, Kostenberger, Brown, ....

**ἀλλὰ** "-" - BUT. Probably not adversative, but a similar usage as in v2; "Moreover, ...", Cassirer.

**ὑμιν** dat. "**[I have told] you**" - [I HAVE SAID THESE THINGS] TO YOU. Dative of indirect object.

**ἵνα** + subj. "**so that**" - THAT. Introducing a purpose clause; "in order that ..."

**ὅταν** + subj. "**when**" - WHEN [COMES]. Serving to introduce an indefinite temporal clause, treated as definite.

**αυτων** pro. "**their**" - [THE HOUR] OF THEM. The "hour / time" is "their hour." This strange use of the possessive pronoun has prompted its removal from some texts, but the time is indeed "their time"; "this is your hour", Brown, the time when the persecutors can ply their trade against God and his people. "It is their hour because it will appear that the oppressors have the upper hand", Carson.

**ἡ ὥρα [α]** "**time**" - HOUR. Surely the time of persecution, the time when the oppressors have the upper hand, but many commentators see a reference to Christ's crucifixion here, the time when the enemies of Christ celebrate their triumph over Jesus.

**αυτων** gen. "-" - [YOU MIGHT REMEMBER] THEM. Genitive of direct object after the verb "to remember." The "them" is "this / these things", namely, the persecution spoken of in v2 / 15:18-16:4..

**ὅτι** "**that**" - Introducing a dependent statement of perception expressing what the disciples might / will remember, namely, Jesus' warning about persecution.

**ὑμιν** dat. "**[I warned] you [about them]**" - [I SAID *these things*] TO YOU. Dative of indirect object.

**ταυτα** "**this**" - [BUT] THESE THINGS [I DID NOT SAY TO YOU]. Emphatic by position. "These things" = warnings concerning persecution.

**ἐξ [εκ]** + gen. "**from [the beginning]**" - FROM [BEGINNING]. Temporal use of the preposition identifying the starting point in time and onward covering Jesus' ministry in Palestine. "I did not tell you all of this during the years of my ministry because ..."

**ὅτι** "because" - Introducing a causal clause explaining why Jesus did not speak to the disciples, during the three years of his ministry, regarding the persecution they would one day face, "because" he "could largely protect them by absorbing all opposition himself, thus deflecting it from them", Carson.

**μεθ [μετα]** + gen. "**[I was] with [you]**" - Expressing association, as NIV. An example of *short-talk*: because "he was the prime target of hostility and protected his disciples", Kostenberger, as Carson above, also Brown, Morris, ...; "they were then under *Jesus'* immediate protection", Barrett.

## 16:5-15

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

##### x] The Spirit's judgment of the world

##### Synopsis

In the farewell discourse Jesus has spoken of the Holy Spirit as a helper and friend, 14:16ff, now again he speaks to how the Spirit will minister in the years to come.

##### Teaching

The Paraclete serves as the prosecutor who convicts the world of its sin of unbelief, its flawed righteousness and its judgment of Jesus. He also serves as the one who will complete the teachings of Jesus.

##### Issues

i] Context; See 13:1-17. Stibbe notes that as with 14:1-31, the passage before us, 16:5(4b)-33, is built on questions / reactions by the disciples, with each question / reaction serving as a structural marker introducing the next step in the argument. Stibbe proposes three sections:

Jesus' departure and its impact on the disciples, v4b-15;

Jesus' departure and return and its impact on the disciples, v16-24;

Jesus' revelation and its impact on the disciples, v25-33.

It is clear that there is no real break between chapter 15 and chapter 16, with 16:1-4 dealing with the same theme covered in 15:18-27, namely, that the disciples must face a hostile world, a hostility which Jesus himself faced.

ii] Structure: *The Spirit's judgment of the world*:

Jesus' opening declaration, v5-6;

"I am going to him who sent me."

Jesus' ministry will continue via the ministry of the Holy Spirit, v7.

"If I go I will send the Paraclete to you."

The Holy Spirit will bring judgment on the world, v8-11;

"He will convict the world concerning sin, righteousness ....."

The Holy Spirit's ministry will focus on revelation of truth, v12-15;

"He will guide you into all truth."

iii] Interpretation:

The passage before us is controlled by Jesus' statement, "I am going to him who sent me", v5. This statement impacts the disciples - they are grief-stricken, v6 - but they are encouraged with the promised coming of the

Advocate, v7. Jesus then explains the Advocate's task, exercised through the preaching of the disciples. The disciples are to prove / convince / expose / convict the world of its wrong-headedness with regard sin, righteousness and judgment; "wrong, right, and judgement", NEB. Then, further to the ministry of the Advocate / the Spirit of truth, Jesus points out that he will guide the disciples into all truth, v12-15.

So, Jesus is going to the Father, yet his disciples do not comprehend the significance of his departure, v5. Jesus' departure will fill the disciples with sadness, yet although his ministry on earth will cease, it will be continued by the Spirit, v6-7. The Spirit's ministry will entail the judgment of the world, v8-11, and the revelation of truth to God's people, v12-15.

*The Spirit will guide you into all the truth:* The limitations of Jesus' human ministry, its time constraints etc., left the disciples short on gospel truth. One function of the Spirit's ministry is to complete what is lacking in the disciples' understanding of the gospel, so revealing God's will for humankind. Note how the apostle Paul, through the inspiration of the Spirit, functions as the exegete of Jesus' teachings. In fact, without Paul's take on the gospel we would struggle to understand the intent of Jesus' teachings, cf. Lk.10:25-37. Of course, as to whether this ministry of the Spirit builds on Jesus' teaching, or just interprets Jesus' teaching, or even just reminds the disciples of Jesus' teachings, remains a matter of some debate. Yet, it is generally agreed that the apostolic testimony of the New Testament is the extent of divine revelation to humanity.

#### iv] Homiletics: *The Comforter*

In our reading today, we learn of the Spirit's role within the Christian community.

**Jesus calls the Spirit the Paraclete, 16:7.** The word is usually translated "Comforter", but in the NIV it is translated "Counsellor". In Greek society a paraclete was a kind of "advocate" who spoke on behalf of another person before a court of law. The paraclete need not be legally trained and may just be a character witness, or assistant to the person on trial. The meaning of the title Paraclete is probably something like "Comforter", but let's consider the options:

- a) Comforter, Strengtheners, Helper - aids and encourages.
- b) Counsellor - he who teaches us the things of God.
- c) Advocate - he who pleads our cause before God.
- d) Friend, "another to befriend you", Knox.

Whichever title we settle on, the Holy Spirit is sent to supply the disciples' needs, needs which were once met by Christ himself. The Spirit

will continue the ministry of Jesus; he will be with us always. For the first disciples this was an intimate personal experience. The Holy Spirit bridges the divine distance, 16:4b-7.

**Jesus says that he will send the Spirit**, v7, although in 15:26 he adds "from the Father." This is known as the doctrine of the procession and is still one of great debate. The Eastern church believes that the Spirit proceeds from the Father alone, while the Western church decided in 589AD to accept the creedal statement "We believe in the Holy Spirit, who proceeds from the Father and the Son." The way of dealing with this concept, while not interfering with the doctrine of the trinity (one God in three persons), is to say that the Father is the fount of all deity, by whom the Son was begotten, and it is the Father and the Son together from whom the Spirit proceeds. Yes, it's rather technical, but I'm sure you get the point.

**Jesus calls the Holy Spirit "the Spirit of truth"**, - "the Spirit who communicates truth", 16:12-15. Jesus describes himself this way, in fact he is the truth, 14:6. The Spirit will bear witness concerning Jesus; he is a source of revelation about the truth as it is found in the person and work of Jesus.

In verses 8-11 we learn of the Spirit's role in the world. When he comes he will expose the world's folly regarding sin, justice and judgment. First, about sin; the world's ongoing rejection of Christ. Second, about justice; God's affirmation of Christ exposes the world's condemnation. Finally, about judgment; the powers of darkness are condemned. The Spirit performs this work through the people of God.

We see, therefore, how important it is to affirm the ministry of the Holy Spirit in our lives.

### **Text - 16:5**

The Spirit's judgment of the world, v5-15: i] Jesus' opening declaration, "I am going to him who sent me", along with the disciples' response - grief, v5-6. There is some debate as to whether v4b stands with 15:18ff, or with the passage before us. What things did Jesus not tell his disciples "from the beginning"? Was it that the disciples would face persecution along with their master - the subject of 4:18-5:4a? Was it that Jesus is going to the Father (via the cross)? Neither fact was revealed to the disciples "from the beginning"!

**δε "but"** - BUT/AND [NOW]. Transitional, introducing the next step in the argument, and therefore left untranslated.

**ὑπάγω** pres. **"I am going"** - Jesus constantly refers to his death in John as going to the Father.

τον πεμπαντα [πεμπω] aor. part. "**him who sent [me]**" - [TOWARD] THE ONE HAVING SENT [ME]. The participle serves as a substantive; "I'm going back to the Father who sent me", CEV.

ἐξ [εκ] + gen. "**[none] of [you]**" - [AND NONE] FROM [YOU]. This preposition serves as a partitive genitive, as NIV.

ἐρωτᾷ [ερωτῶ] pres. "**asks**" - ASKS [ME, WHERE ARE YOU GOING]? Peter did ask this question, 13:36. Possibly the point here is that the disciples have asked the question and so there is no need to ask further, although their sadness naturally remains, so Lagrange. Others suggest that we have a source problem, and since the editor is faithful to his sources he did not try to smooth out this inconsistency.

v6

ἀλλὰ "- / **rather**" - BUT. Possibly adversative, "but", as ESV, but then we have a contrast between the question "where are you going" and the disciples' grief. It's as if the disciples' attitude / faith is evidenced by their response, a positive response prompting the question, and a negative response prompting grief. It is certainly true that the disciples should rejoice in the fact that Jesus is returning to the Father, although it is not unreasonable to feel grief in the act of "going" via a cross. So, it is more likely that the conjunction here expresses an accessory idea, "an addition to the point in an emphatic way", BDF:448.6. "None of you asks me, 'Where are you going?' This is because you are distressed at what I have told you", Phillips.

ὅτι "**because**" - Introducing a causal clause explaining why the disciples haven't asked the obvious question "where are you going?" Note the not-so-helpful retranslation by NIV11, "you are filled with grief because I have said these things."

ὅμιν dat. pro. "- " - [I HAVE SAID THESE THINGS] TO YOU. Dative of indirect object.

πεπληρωκεν [πληρω] perf. "**you are filled [with grief]**" - [SORROW] HAS FILLED, FULFILLED, COMPLETED [THE HEART OF YOU]. The disciples' inner being / heart is full of sadness. "The disciples were too concerned about their own loss to ponder the implication of Jesus going to the Father; if they were to do so, their pain and doubt would be set to rest", Beasley-Murray.

v7

ii] Jesus' ministry on earth will continue through the Holy Spirit, v7.

ἀλλὰ "**but**" - Adversative / contrastive; "nevertheless."

την ἀληθειαν [α] "**[I tell you] the truth / very truly [I tell you]**" - [I TELL] THE TRUTH [TO YOU]. Accusative direct object of the verb "to say." Jesus uses the

phrase "I am telling you the truth" a number of times. It may be like the "truly, truly, I say unto you", and therefore is used to emphasize the following words, or it may imply that the following words are general revelation rather than a particular word to the disciples alone. "I am telling you the simple truth", Phillips.

**συμφερεῖ** [συμφέρω] pres. "**it is to [your] good**" - IT IS BETTER, EXPEDIENT, AN ADVANTAGE, PROFITABLE. A reference to Jesus' death. "It is for your own good."

**ὑμῖν** dat. "**you**" - FOR YOU. Dative of interest, advantage.

**ἵνα** + subj. "**that [I am going away]**" - THAT [I GO AWAY]. Introducing a noun clause subject of the impersonal verb "it is better"; "that I go away is better for you."

**γὰρ** "-" - FOR. Introducing a causal clause explaining why it is better "that I go away."

**εἰ** + subj. "**unless [I go away]**" - IF [I DO NOT GO AWAY]. Introducing a negated conditional clause 3rd. class, where the proposed condition has the possibility of coming true, "if, *as may be the case*, I do not go away, *then* ..." "If I do not depart", Moffatt.

**ὁ παρακλῆτος** "**the Counsellor**" - THE PARACLETE = HELPER, COMFORTER, ENCOURAGER ..... cf. 14:16-17. Note that 14:26, a disputed verse, is the only verse where the Holy Spirit and the Comforter are integrally linked. Some argue that they are not one and the same, although few accept this argument. For the meaning of this title see 14:26.

**οὐκ ἐλευσεται** [ἐρχομαι] fut. "**will not come [to you]**" - The negative construction is emphatic; "will never come to you."

**δὲ** "**but**" - BUT/AND. Here as an adversative standing in a counterpoint construction, as NIV.

**εἰ** + subj. "**if [I go]**" - IF, *as may be the case*, [I GO, *then* I WILL SEND HIM TOWARD YOU]. Serving as a second conditional clause, 3rd. class, as above; omitted in some manuscripts.

## v8

iii] The Spirit's ministry will bring judgment upon the world, v8-11. "He will not simply convict the world as sinful, as without righteousness, as under judgement, but he will show beyond contradiction that it is wanting in the knowledge of what sin, righteousness, and judgement really are", Westcott.

**ελθων** [ἐρχομαι] aor. part. "**when he comes**" - [AND] HAVING COME. The participle is adverbial, temporal, as NIV.

**ἐλεγχεῖ** [ἐλεγχω] fut. "**[he] will prove [the world] to be in the wrong**" - [THAT ONE] WILL EXPOSE [THE WORLD]. The meaning of this word is open to some debate:

expose, bring to light;  
convict;  
reprove, punish, blame;  
investigate;  
interpret, expound.

Barrett opts for "convict", so Carson, "convicting it (the world) of its own guilt and calling for repentance." "Prove", in the sense of "expose", carries a similar sense, cf., Hoskyns, Brown and Beasley-Murray. So, the word is probably being used in the sense of "show someone his sin and to summon him to repentance", TDNT. The Spirit's task, through the preaching of the disciples, is to expose the sinfulness of the world **περι** "with respect to", three particular failings / sins - the Paraclete "convicts the world of its sin, its righteousness, and its judgment", Carson. The NIV11 translation is to be preferred.

**περι** + gen. "**in regard to / about**" - ABOUT. Expressing reference / respect; "with respect to, about, concerning"

**ἁμαρτίας [α]** "**sin**" - This word, as with "righteousness" and "judgment", does not have an article. This may indicate that a particular type of sin is not in mind, but sin itself; a basic idea, rather than an individual instance, so Brown. cf. Bultmann. Even so, given v9, it's not "sin" in general. The church, instructed, guided and empowered through the Spirit, testifying to Jesus in the world, will convict the world of its sin of unbelief - the world's sin is its failure to believe in Jesus, v9.

**δικαιοσύνης [η]** "**righteousness**" - [AND ABOUT] RIGHTEOUSNESS, JUSTICE. Brown suggests "justice" is better, possibly even the justice of God, a justice which rests on his character of love and mercy. Yet, Jesus is addressing the world's righteousness, and he may well have in mind the law-righteousness of "the Jews" (John's readership being Hellenistic Jews of the dispersion). Jesus, the one righteous Israelite, has exposed Israel's self-righteous religious elite, and now that he goes to the Father, v10, it will be the role of the Paraclete, through the gospel mission of the church, to expose / convict the world of its flawed self-righteousness. Convicting the world with respect to its righteousness does not involve progressing social justice, but rather progressing the gospel.

**κρισεως [ις εως]** "**judgment**" - [AND ABOUT] JUDGMENT. Again, Spirit empowered gospel ministry is in mind here, a ministry that convicts the world of its judgment of Jesus. "The judgment of which the Spirit convicts the world is its multifaceted (devil inspired, v11) spiritual blindness, supremely displayed in its treatment of Jesus", Carson.

v9

The Paraclete / Holy Spirit, serving as the divine prosecuting attorney, convicts / exposes the world of its sin because the world of human habitation refuses to believe in Jesus

μεν ..... δε "-" - Establishing an adversative comparative construction, "on the one hand ..... but on the other ....", although here virtually setting up a list, so possibly, "First, with respect to sin ..... Second, with respect to righteousness ..... Third / finally, with respect to judgment .....", v9-11.

ὅτι **"because"** - [ABOUT SIN] BECAUSE. Barrett argues that in this verse, and the ones following, the conjunction serves to introduce a causal clause explaining why the Spirit convicts the world of its sin, namely "because" it refused to believe in Jesus, but Brown suggests it is epexegetic (explanatory) and therefore "in that." Either way, the point is much the same.

ου πιστευουσιν [πιστευω] pres. **"people do not believe"** - THEY DO NOT BELIEVE [INTO ME]. Present tense indicating prolonged disbelief and thus exposing the nature of the world's sin. "The Spirit will show how sinfully wrong was their (the world's) rejection of God's appointed messenger", Hunter.

v10

The Paraclete / Holy Spirit, serving as the divine prosecuting attorney, convicts / exposes the world of its flawed and empty righteousness because by going to the Father, Jesus releases the Spirit to perform this ministry.

δε "-" - BUT/AND [ABOUT RIGHTEOUSNESS]. Continuing the μεν ... δε construction; "Second, with respect to righteousness ..."

ὅτι **"because [I am going]"** - BECAUSE [I GO TO THE FATHER AND NO LONGER DO YOU SEE ME]. Again, introducing either an epexegetic or causal clause; "in that I am going", or "because I am going". The sense of this clause is not overly clear. The point is possibly that the world condemned Jesus, but Jesus is going to the Father and will stand in a higher court, justified, and thus the world's sense of justice will be exposed as a sham, eg., Hunter, "The Spirit will show that Christ's death was not a criminal's just punishment but a going to the Father who, by receiving him, vindicated the rightness of his cause." Carson makes the point that Jesus, as messiah, God's great I AM, shone light into darkness, showing up the vanity of the world's pretensions, its empty righteousness. Jesus is no longer able to perform this role, but the Spirit, through the ministry of the church, is able to convict the world of its righteousness because Jesus is going to the Father.

## v11

The Paraclete / Holy Spirit, serving as the divine prosecuting attorney, convicts / exposes the world of its perverse judgment of Jesus because Jesus' impending victory over Satan enables his return to the Father and the sending of the Spirit.

δε "-" - BUT/AND [ABOUT JUDGMENT]. Concluding the μεν .... δε ... construction; "and third / finally, with respect to judgment .."

ὅτι "because" - THAT, BECAUSE. The *hoti* clause here seems more epexegetic than causal, whereas the first two uses seem more causal. None-the-less, translators usually opt for one or other in translating v9-11. The Spirit convicts / exposes the world with respect to judgment because of Jesus' impending victory over Satan on the cross, thus enabling his return to the Father and the sending of the Holy Spirit to expose, through the gospel ministry of the church, that the world's judgment of Jesus was "profoundly wrong and morally perverse", Carson. "About judgement in that (because) the prince of this world is already condemned", NJB.

του κοσμου [ος] gen. "[the prince] of this world" - [THE RULER] OF THIS WORLD. The genitive is adjectival, attributive, idiomatic / subordination; "the ruler *over this* world", cf., 12:31, 14:30. Always worth keeping in mind when next singing the chorus "He has the whole world in his hand"!!!

κεκριται [κρινω] perf. pas. "now stands condemned" - HAS BEEN CONDEMNED, JUDGED .... Satan was defeated by Christ on the cross and thus stands condemned. Along with this perspective, the New Testament states that although defeated, Satan remains master of his domain, at least for the present, Eph.2:2, 4:12.

## v12

iv] The Spirit's ministry will centre on the revelation of divine truth for God's people, v12-15. As already indicated, there is debate over the extent of the Spirit's role in revelation, from bringing to mind Jesus' teachings, to interpreting Jesus' teachings, to completing Jesus' teachings. "Completing" is indicated by v12, so Carson, and this, with the other two elements, produces the New Testament, an evident consequence of the Spirit's teaching ministry.

ετι adv. "-" - YET [MANY THINGS I HAVE]. Temporal adverb, serving a transitional function; "I still have many things to tell you." Best left untranslated, "I have much more to tell you", Rieu.

λεγειν [λεγω] pres. inf. "to say" - TO SAY. The infinitive is best classified as epexegetic, specifying the object "many things", but it could also be classified as an object complement, stating a fact about the object.

ὅμιν dat. pro. **"to you"** - Dative of indirect object.  
ἀλλὰ "-" - BUT. Adversative; "but you are not able to bear *these things* now."  
βασταζειν [βασταζω] pres. inf. **"bear"** - [YOU ARE NOT ABLE] TO BEAR, CARRY. The infinitive is complementary, completing the sense of the negated verb "you are not able". "Bear", in the sense of unable to understand at this point of time, but also possibly endure the full threat of future persecution.

### v13

The Holy Spirit "accurately represents the truth regarding Jesus; he is the eschatological gift of God; he imparts the true knowledge of God; he is operative in both worship and sanctification; and he points people to the person of Jesus", Kostenberger.

δε **"but"** - BUT/AND. Transitional, setting up a contrast, as NIV.

ὅταν + subj. **"when"** - WHEN [THAT ONE COMES]. This construction serves to introduce an indefinite temporal clause..

της αληθειας [α] gen. **"[the Spirit] of truth"** - The genitive "of truth", cf. 14:17, 15:26, is possibly objective, thus "the Spirit *who communicates* the truth / guides you along the way", yet it is more likely that the genitive is simple adjectival, limiting / particularizing the character of the Spirit. The phrase was understood by the early church fathers to indicate the teaching / instructing role of the Spirit.

ὁδηγησει [οδηγω] fut. **"he will guide"** - HE WILL GUIDE [YOU]. "He will show you the way."

εις **"into"** - INTO [ALL, EVERY TRUTH]. Possibly also εν, "in", as both prepositions have equal manuscript support. "Into" in the sense that truth is the goal of the guiding. "In", in the sense that truth is the sphere of the guiding. Prepositions are used loosely in New Testament Greek and so it is difficult to discern shades of difference, particularly between these two.

γαρ "-" - FOR [HE WILL NOT SPEAK]. Introducing a causal clause explaining why the Spirit will guide believers into all truth, BECAUSE, he only conveys what he hears from the Father.

αφ [απο] + gen. **"from [himself]"** - Expressing source/origin; "he will not say of his own accord", Cassirer.

ἀλλ [ἀλλα] "-" - BUT. Strong adversative standing in a counterpoint construction; "not .... but ....."

ακουει [ακουω] fut. **"he hears"** - [WHAT *things*] HE WILL HEAR. Some manuscripts have the present tense, others future and some even a subjunctive mood; "whatever he may hear". It is either, "hears", a present ongoing continuous hearing, or "will hear." The Comforter ministers both now and then so it's either or. Westcott goes for the Present Tense and argues that the message of the

Comforter is ongoing and developing whereas the message of the Son is complete. From a textual point of view the more unlikely reading, namely present tense, is the more reliable reading, given that the surrounding verbs are future.

αναγγελλει [αναγγελλω] fut. "**he will tell**" - HE WILL ANNOUNCE, PROCLAIM, DISCLOSE, DECLARE. The LXX uses the word of a revelation declared by God, often of the things to come.

ὑμιν dat. pro. "**you**" - TO YOU. Dative of indirect object.

τα ερχομενα [ερχομαι] pres. part. "**what is yet to come**" - AND THE THINGS COMING [HE WILL ANNOUNCE TO YOU]. The participle serves as a substantive, accusative direct object of the verb "to announce." Possibly the last things, but more likely the necessary revelation of gospel truth for the church following Christ's glorification.

#### v14

The thought here is that the Spirit fills out the revelation / the gospel made known to the disciples by Christ, so Carson.

εκεινος pro. "**he**" - THAT ONE. Emphatic by use.

εμε "**me**" - [WILL GLORIFY] ME. Emphatic by position.

οτι "**by [taking] / because**" - BECAUSE. Probably expressing cause, "because". "He will glorify me, for he will draw on what is mine and reveal it to you", Moffatt.

εκ + gen. "**from**" - FROM. Expressing separation; "away from." This may imply that the Comforter selects from the truth possessed by Jesus and reveals it as or when it is appropriate, but Brown argues that this is very unlikely.

του gen. art. "**what [is mine]**" - THE [OF ME HE WILL TAKE, RECEIVE]. The article serves as a nominalizer turning the possessive pronoun "my" into a substantive, "that which is mine."

ὑμιν dat. pro. "**[making it known] to you / [he will make known] to you**" - [AND COMMUNICATE, ANNOUNCE /7] TO YOU. Dative of indirect object.

#### v15

The point being made here is that "the persons of the Godhead collaborate in the task of divine self-disclosure", Kostenberger.

παντα "**all**" - EVERYthing [WHICH THE FATHER HAS IS MINE]. Nominative subject of the verb to-be. Referring to the truth / divine revelation, but not the Father's divine nature. Jesus possesses the divine nature, but it probably can't be argued from this verse.

δια τουτο "**This is why [I said]**" - BECAUSE OF THIS = THEREFORE. This causal construction is usually inferential, referring to what precedes.

ὅτι "[I said]" - [I SAID] THAT [HE RECEIVES THE OF ME AND WILL ANNOUNCE *it*]. Introducing an object clause / dependent statement of indirect speech expressing what Jesus said. For τοῦ ἐμοῦ, "the of me", see v14; "that which is mine."

ὑμῖν dat. pro. "to you" - Dative of indirect object.

## 16:16-33

### The Glory of Messiah, 13:1-20:31

#### The Farewell Discourse, 13:1-17:26

##### xi] Perplexity and joy

##### Synopsis

The farewell discourse continues with Jesus speaking to the disciples of their coming sorrow, a sorrow that will soon turn to joy. Through the death and resurrection of the Jesus, and the coming of the Spirit, the disciples will experience a new communion with God the Father.

##### Teaching

Through faith in Christ a believer experiences the joy of a personal relationship with God the Father, particularly as it relates to prayer.

##### Issues

i] Context: See 13:1-17.

ii] Structure: *Perplexity and joy*:

The cross and the return of Christ, v16-22;

"You will grieve, but your grief will turn to joy."

Between the cross and the return of Christ, v23-28;

"My Father will give you whatever you ask in my name."

Conclusion, v29-33;

"Take heart! I have overcome the world."

iii] Interpretation:

The idea that Jesus is going to the Father where the disciples are no longer able to see him, v10, and from where he will send the Paraclete, the Holy Spirit, leaves them somewhat saddened, if not confused. In v16 Jesus repeats the fact that "in a little while" the disciples will no longer see him, but then he goes on to reinforce the fact that in a little while they will see him; in that day their "grief will turn to joy", v20. Again, ambiguous language is used to describe this moment of mourning, a time when the world will rejoice, followed by a moment when grief will turn to joy. It is like child-bearing; pain and anguish is followed by the joy "that a child is born into the world." The language describes both Jesus' crucifixion and resurrection, a moment of grief followed by a sorrow-forgetting event. Yet, the ambiguity of the language forces the reader to look beyond the vision of a risen Lord to that of a coming Lord. We are forced to look beyond the "grief / anxiety" presently experienced in our corrupt world, a world that

rejoices in the cross, to an eschatological vision, to a "joy" that is eternal through the victory of Christ.

In v23-28 Jesus goes on to explain something of this time of "anxiety" when believers await the coming Christ, waiting for the day when they might see him face-to-face. Jesus has already made the point that on returning to the Father he will send the Paraclete, the Holy Spirit, to minister to his disciples on earth. So, this is a time when believers have open access to the Father through the Spirit, a time when it is possible to personally relate to the Father in prayer. During this time believers, under Jesus' authority, may directly seek God's will, along with the attainment of that will. This then is our moment, the moment between Jesus' going and coming.

In the concluding verses, v29-33, John records the disciples' confidence in their understand of Jesus' **παροιμιαν**, "parables / figures of speech", and their ability to affirm their faith in him, but Jesus reveals how inadequate their faith is by telling them that very soon they will scatter and leave him alone. Of course, Jesus is never alone because the Father is always with him. When it comes to the grief of an absent Christ, we do well to remember that we are not abandoned; Jesus has won the victory, he has conquered the world.

### **Text - 16:16**

Perplexity and Joy, v16-33: i] The cross and the return of Christ, v16-22. a) "A little while you will see me no more, and then after a little while you will see me", v16-19. John continues to relate Jesus' farewell discourse with the use of ambiguous language. The disciples will no longer see Jesus, but then, in a little while, they will see him. The disciples are confused, as is the reader. In its historical context, the reference is to Jesus' death and resurrection, his dying and coming back to life - the disciples see him no more, but then they will see him again when he rises from the dead. Yet, the intentional ambiguity of the words prompts the reader to think also of Jesus coming at the *parousia*, his second coming. "You will see me" can apply to both events. Some commentators include the coming of the Holy Spirit and so argue for three *seeings / comings*, so Bruce, Fenton, etc., while others for just "Jesus' departure in death and his return after his resurrection", Carson, so Ridderbos, Lindars, ... It seems likely that John has two *seeings / comings* in mind, Jesus' coming alive, the resurrection, and Jesus' coming again, the *parousia*, between which *comings* the Paraclete ministers to God's people in their **λυπη**, "anxiety".

**μικρον** adj. "*Jesus went on to say, 'In a little while'*" - A LITTLE [AND NO LONGER YOU SEE ME]. The adjective serves as an adverb of time, "in a short time,

in a little while", modifying the present tense verb "to see" (best treated as futuristic, "you will see"), "In a little while you will see me." The verb is further modified by a second adverb of time, **ουκετι**, "no longer", reinforcing negative aspect, "and no further"; "in a day or so you're not going to see me", Peterson.

**παλιν** adv. "[**and**] **then**" - [AND] AGAIN [A LITTLE AND YOU WILL SEE ME]. Sequential adverb expressing repetition; "but then in another day or so you will see me", Peterson.

**οψεσθε [όραω]** fut. "**You will see [me]**" - Barrett gives weight to the use of the future to express a seeing of the resurrection and the *parousia* of Jesus and "the period between them."

## v17

Harris suggests that the confusion of the disciples relates to two issues; "Why go away at all, if you will soon return?", and "How long or short is a little while?" Added to this is a further confusion, namely, how Jesus' going to the Father relates to his going and coming. This confusion prompts the disciples' exclamation "We have no idea what he's talking about!" v18.

**ουν** "**at this**" - THEREFORE. Inferential, establishing a logical connection, "so".

**εκ** + gen. "[**some**] of [**his** disciples]" - [*some*] FROM [THE DISCIPLES OF HIM SAID TOWARD ONE ANOTHER]. The preposition stands in the place of a partitive genitive; the nominative subject "some" is assumed.

**ημιν** dat. pro. "-" - [WHAT IS THIS HE SAYS] TO US. Dative of indirect object.

**οτι** "**because**" - BECAUSE [I GO TO THE FATHER]. The NIV, ESV, ... take the conjunction as introducing a causal clause, so Brown, although explaining what? Cf., v10 where this causal clause explains why the Paraclete convicts the world of its flawed righteousness, namely because Jesus is going to the Father and will send the Spirit to fulfill / complete his (Jesus') ministry. That surely is not the sense here, so possibly **οτι** is recitative, serving to introduce a dependent statement of direct speech expressing what Jesus says, namely that "I am going to the Father", so Ridderbos. "*What does he mean when he says that he is going away to the Father?*" Barclay. Yet, it seems more likely that **οτι** introduces an exegetical clause serving as a parenthetical note by John, explaining the key to understanding the not seeing, and then the seeing of Jesus, so Fenton. If this is the case then the not seeing Jesus is related to his glorification, his lifting up (cross, resurrection, ascension, and enthronement), ie., his going to the Father. As for the seeing Jesus, although resting on seeing Jesus on the day of resurrection, it pushes out to the parousia when we see Jesus coming, an event which similarly rests on Jesus going to the Father. The coming of the Paraclete during the

intervening time of "grief / anxiety", in order to support the community of believers, is also dependent on Jesus going to the Father.

#### v18

**οὖν** "-" - THEREFORE. Inferential, establishing a logical connection, "So they were saying", ESV.

**ελεγον** [**λεγω**] imperf. "**they kept asking**" - THEY WERE SAYING [WHAT IS THIS WHICH HE SAYS THE LITTLE. WE DO NOT KNOW WHAT HE SAYS]. The imperfect may serve to express iterative action, as NIV. The "what he says?" = "what he is talking about?", NRSV.

#### v19

Jesus observed that the disciples "were wanting" to ask the meaning of "see" and "not see" "but were now reluctant to do so, perhaps because of his partially embarrassing answers to recent questions", Harris.

**ὅτι** "[**Jesus saw**] **that**" - [JESUS KNEW] THAT. Introducing an object clause / dependent statement of perception expressing what Jesus knew, namely that they wanted to ask him about the not seeing and seeing.

**ερωταν** [**ερωταω**] pres. inf. "**[they wanted] to ask**" - [THEY WERE WANTING] TO ASK [HIM]. Complementary infinitive completing the sense of the verb "to want, will."

**και** "**so**" - AND. Here with an inferential sense, "and so ...."

**αυτοις** dat. pro. "**to them**" - [HE SAID] TO THEM. Dative of indirect object.

**περι** + gen. "-" - ABOUT [THIS YOU SEEK = INQUIRE]. Expressing reference / respect; "with respect to."

**μετ** [**μετα**] "-" - WITH [ONE ANOTHER]. Expressing accompaniment / association.

**ὅτι** "-" - THAT [I SAID, A LITTLE AND YOU DO NOT SEE ME AND AGAIN A LITTLE AND YOU WILL SEE ME]. Here epexegetic, specifying the content of **τουτου**, "this"; "about this do you inquire with one another, namely that I said ....." "Are you discussing what I meant by saying, 'A little while and you do not behold me, and again ....."", Rieu.

#### v20

b) "First you will be sad, but then you will be glad", TH. With an emphatic saying, Jesus describes the time of *seeing*, and *not seeing*, as a time of "grief / anxiety", and a time of "joy". Barrett argues that the verb **κλαιω**, "to weep", is used only of death in this gospel, so also Luke, indicating that Jesus is explaining *the not seeing* and *the seeing* in terms of his death and resurrection. Yet, Jesus' plain-speaking is still ambiguous, so forcing the reader to understand that the "grief / anxiety" is applicable, not just to the disciples as they face the cross, but

also to the reader facing the daily trauma of a world that "rejoices" in the crucifixion of Christ, a world where Satan has his way. As the "grief" of the disciples was short lived, so also for the reader. Jesus was victorious on the cross and his coming is assured; eschatological "joy" is inevitable. In the meantime, the Paraclete, the Holy Spirit will support us day-by-day, v23-28.

αμην αμην λεγω υμιν **"Very truly I tell you"** - TRULY TRULY I SAY TO YOU. For these sayings / pronouncements, see 5:24.

ὅτι "-" - THAT. Introducing an object clause / dependent saying of indirect speech expressing what Jesus is telling his disciples.

υμεις pro. **"you [will weep]"** - YOU [YOU WILL WEEP, LAMENT AND YOU WILL MOURN, GRIEVE]. As with "you [you will be grieved]", this pronoun is emphatic by use. Both "weeping" and "mourning" are words used to describe the behaviour of women relatives on the occasion of a death in the family.

δε **"while [the world rejoices]"** - BUT/AND [THE WORLD WILL REJOICE]. Transitional, indicating a step in the narrative to a contrasting point; "but the world will rejoice", ESV. Again, John uses the word κοσμος, "world", for unbelieving humanity, both Jew and Gentile alike. When John is referring to Jesus' own countrymen he tends to use the word "the Jews".

αλλ [αλλα] **"but [your grief will turn]"** - [YOU YOU WILL BE GRIEVED] BUT [THE GRIEF OF YOU WILL BECOME]. Strong adversative.

εις + acc. **"to [joy]"** - INTO [JOY]. Here εις + acc. is used for a predicate nominative; See Zerwick #32.

## v21

God is well able to turn mourning into gladness and offer comfort and joy instead of sorrow. To illustrate this experience, Jesus uses childbirth; "all anguish is forgotten out of the joy that a new baby has been born", Kostenberger.

ὅτι **"because"** - [THE WOMAN, WHEN SHE GIVES BIRTH, HAS GRIEF] BECAUSE. Introducing a causal clause explaining why the woman "has grief, sorrow" = "has pain." Generic use of the article with "woman", so "a woman." The word "grief, sadness", is chosen to align the woman's experience with the disciples' experience, but of course, her real experience is a mixture of "anxiety and pain". "When a woman gives birth to a child, she certainly knows pain when her time comes", Phillips.

αυτης gen. pro. **"her [time has come]"** - [THE HOUR] OF HER [IS COME]. The genitive is adjectival, limiting hour, either possessive, or idiomatic / purpose, "the time *for her to give birth* has come."

δε **"but"** - BUT/AND. Transitional, indicating a step in the narrative to a contrastive point, as NIV.

**ὅταν** + subj. "**when [her baby is born]**" - WHEN [SHE MAY GIVE BIRTH TO THE CHILD]. This construction introduces a temporal clause indefinite time.

**της θλιψεως [ις εως]** gen. "**[she forgets] the anguish**" - [SHE NO LONGER REMEMBERS] THE TRIBULATION, TROUBLE. Genitive of direct object after the verb "to think about again = remember."

**δια** + acc. "**because of [her joy]**" - BECAUSE OF [THE JOY]. Introducing a causal clause, as NIV. "Because she is happy that a baby has been born into the world", TEV.

**ὅτι** "**that**" - THAT [A MAN WAS BORN INTO THE WORLD]. Introducing an epexegetic clause specifying "the joy", as NIV.

## v22

John continues his record of Jesus' ambiguous plain-speaking so allowing the reader to understand that "grief / anxiety" is both applicable to the disciples as they face the cross, and applicable to believers as they face the trauma of daily life in Satan's domain, v1-4. Either way, "grief" is short-lived and "joy" inevitable, both in Jesus' coming alive, and his coming again.

**οὖν** "**So with [you]**" - THEREFORE. Inferential, establishing a logical connection.

**καὶ** "-" - AND [YOU YOU HAVE GRIEF / ANXIETY]. Here probably adjunctive, "also" = "in the same way", NAB, so Barrett; "So also you have sorrow now", ESV. Note **ὑμεῖς**, "you", is emphatic by use and position.

**μὲν ..... δε** "....., **but**" - BUT/AND *on the other hand* [I WILL SEE YOU AGAIN AND THE HEART OF YOU WILL REJOICE]. Transitional, standing in an adversative comparative construction; "*on the one hand*, you also have grief / anxiety, but *on the other hand* ....." "Now you are sad, but I will see you again and your hearts will be filled with gladness", TEV.

**ὑμῶ** gen. pro. "**your [joy]**" - [AND THE JOY] OF YOU. The genitive is adjectival, limiting "joy", possessive, or subjective / idiomatic, "the joy *which you experience*."

**ἀφ [απο]** + gen. "-" - [NO ONE TAKES *it*] FROM [YOU]. Expressing separation, "away from."

## v23

ii] Between the cross and the return of Christ, v23-28. The time signature **ἐν ἐκείνῃ τῇ ἡμέρᾳ**, "in that day", is illusive. It probably does not refer to the actual resurrection of Jesus (contra Kostenberger, ....), nor Jesus' eschatological coming in the last day, but rather the period between, a period of "anxiety" when the Paraclete ministers to Christ's flock - "a new dispensation characterized above all by the fact that 'you will no longer ask anything of me'", Ridderbos. So, these

words apply, not just to Jesus' immediate disciples, but to all believers throughout the ages. In this new age, through the Spirit, a believer will relate directly with God the Father, under the authority of Jesus ("in my name"). This will entail **ερωτω**, "asking questions", regarding the will of God, and **αιτω**, "asking for things", namely, the realization of that will **ἵνα**, "so that" (hypothetical result) their eschatological joy might be realized, "fulfilled / made complete" (the asking has an intention beyond our own personal needs and desires). The full realization of the covenant blessings are ours for the asking because we have loved Jesus, we have put our trust in him, believed that he is God's promised messiah. Bound in the Father's love our joy will be complete.

**εν** + dat. "**in [that day]**" - [AND] ON [THAT DAY]. Temporal use of the preposition. This temporal phrase, often expressed as "those days", usually refers the days related to the end of the age, cf., Barrett. From the perspective of John's realized eschatology, the era between Jesus' coming alive and Jesus' coming again is the end of the age; see above.

**ουκ ερωτησετε [ερωτω]** fut. "**you will no longer ask [me anything]**" - YOU WILL NOT ASK [ME ANYTHING]. Is the sense, "ask me for anything", or "ask me no more questions", so Ridderbos, JB, NAB, Moffatt, Phillips? The verb **ερωτω**, primarily means "to ask a question", but then later in the verse the verb **αιτω** is used, meaning "to ask for something." The intention behind the use of these two verbs remains unclear. Asking questions for information and asking for things, namely the realization of God's will, may both be intended, but then **ερωτω** is sometimes used of requesting something, so maybe no difference in meaning is intended. Either way, the important point being made is that a disciple now has open access to the Father (through the Spirit). Given their participation in the new age of the Spirit, the disciples now have the authority to ask the Father directly for the completion of their promised joy, v24.

**αμην αμην λεγω υμιν** "**very truly I tell you**" - TRULY TRULY I SAY TO YOU. Serving to introduce an important saying of Jesus; See 5:24.

**υμιν** dat. pro. "**[will give] you**" - TO YOU. Dative of indirect object.

**αν τι [εαν τι]** + subj. "**whatever**" - IF A CERTAIN = WHATEVER, *as the case may be*, [YOU ASK THE FATHER IN THE NAME OF ME *then* HE WILL GIVE TO YOU]. Introducing a 3rd class relative conditional clause where the proposed condition has the possibility of coming true. The indefinite "whatever you ask" can be misleading. Such statements are not open ended. The request is made on the basis of Jesus' bestowed authority ("in my name") which authority relates to Jesus' promises and commands to the community of believers. The request is also made to facilitate the completion of God's eschatological "joy" for his renewed humanity (v24), not the joy of finding a parking spot at the local supermarket.

ἐν + dat. "in [my name]" - Instrumental, expressing means; "by means of the authority possessed by my name = person" / basis, "on the ground of the authority that Jesus possesses in his person." This prepositional construction is found in two places in the manuscript tradition; either with the verb "to give", or with the verb "to ask". The more difficult reading is its placement after δώσει ὑμιν, "I will give to you":

After δώσει ὑμιν: "whatever you ask the Father *then* he will give *it* in my name"; a request made to the Father will be granted on the ground of a disciple's association with Jesus' person; "Whatever you ask the Father for he will give you as my followers", Goodspeed.

Before δώσει ὑμιν: "whatever you ask the Father in my name *then* he will give *it*"; a request made to the Father on the ground of Jesus' person and authority will be granted", so Ridderbos, Barclay, NEB, TEV, ....., as NIV.

## v24

"Their joy will not be that of self-sufficiency, but will consist in their complete dependence on God, expressed in petition", Fenton.

ἕως ἄρτι "until now" - UNTIL NOW [YOU DID NOT ASK ANYTHING IN THE NAME OF ME]. Temporal construction, time up to; "up until now."

αἰτεῖτε [αἰτέω] pres. "ask [and you will receive]" - The aspect of the present tense is durative, Harris suggests iterative, "make a habit of asking." See "whatever" above as to the subject of the request.

ἵνα + subj. "and [your joy]" - THAT [THE JOY OF YOU]. Introducing a final clause expressing purpose, or more likely hypothetical result; "so that ...."

πεπληρωμένη [πληρω] perf. mid. / pas. part. "[will be] complete" - [MAY BE] HAVING BEEN FULFILLED, COMPLETED. The perfect participle with the present subjunctive of the verb to be produces a periphrastic perfect construction which probably emphasizes aspect - a complete realization of the promised covenant blessing of eschatological joy.

## v25

The time for "veiled speech", Barrett, has ended; now the truth will be revealed "plainly". "This does not refer to further teaching to be given in similar fashion in the course of the post-resurrection appearances, but to the direct knowledge which will result from the mutual indwelling which will then be established", Lindars.

ταῦτα "-" - [I HAVE SPOKEN] THESE *things* [TO YOU]. Accusative direct object of the verb to speak. It is unclear what "these things" are. They may include

the whole of the Farewell Discourse, even "his earthly life", Lindars, or just v16-24.

**εν** + dat. "[**figuratively**]" - IN [PARABLES]. The preposition is used here adverbially, expressing manner; "in a parabolic way." The noun **παροιμία** is used to indicate the manner of Jesus' speech. Certainly, in the passage before us, Jesus' language has been illusive, ambiguous, obscure, obtuse, ....., and this because his words apply not just to the disciples and their immediate circumstance, but to believers throughout the ages. Jesus has used some figurative illustrations / parables, even the foot-washing itself is parabolic, but **παροιμία** probably represents Jesus ambiguous language used in this passage and at times elsewhere in the Farewell Discourse. "I have spoken to you in the language of metaphor", Rieu.

**ὅτε** "[**a time is coming**] **when**" - [AN HOUR COMES] WHEN [I WILL SPEAK TO YOU NO LONGER IN PARABLES]. Temporal conjunction serving to introduce a temporal clause. The phrase "no longer in parables / veiled speech" = "plainly". Presumably Jesus is referring to the ministry of the Paraclete / Holy Spirit to the Christian community, rather than what Jesus might say to the disciples immediately after his resurrection.

**ἀλλὰ** "**but**" - BUT [PLAINLY]. Strong adversative standing in a counterpoint construction; "not .... but ....."

**περι** + gen. "**about [my Father]**" - ABOUT [THE FATHER I WILL TELL TO YOU]. Expressing reference / respect.

## v26

The last era of human history, the last days, "ushered in by the resurrection of Jesus, will be characterized by a new understanding of his revelation and by a new freedom and effectiveness in prayer (v23-24)..... the emphasis in this passage (v26-27) is on the freedom of access which the disciples will have to the Father", Beasley Murray.

**εν** + dat. "**in [that day]**" - ON [THAT DAY YOU WILL ASK IN THE NAME OF ME]. Instrumental, means / basis; See v23.

**ὅμιν** dat. pro. "- " - [AND I DO NOT SAY] TO YOU. Dative of indirect object. "When that time comes you will make your petitions directly to God Father in my name without me speaking on your behalf."

**ὅτι** "**that**" - THAT [I WILL ASK THE FATHER]. Introducing an object clause, dependent statement of indirect speech expressing what Jesus will not say.

**περι** + gen. "**on [your] behalf**" - ABOUT [YOU]. Usually taken here in the place of **ὑπερ** to express advantage / representation, "on behalf of, for", as NIV.

## v27

"In that day", these last days, there is no need for Jesus to intercede for believers, because believers now have unfettered access to the Father to intercede ("ask in my name") on their own behalf, v26. The reason for this access is that they are loved by the Father because they love / believe in Jesus, v27.

**γάρ** "no" - FOR [THE FATHER]. Introducing a causal clause explaining why the disciples have freedom of access to the Father, namely because of the Father's love prompted by their faith in Jesus.

**αυτος** pro. "himself" - HE = HIMSELF [LOVES YOU]. Serving as a reflective pronoun; "of his own accord", Barrett.

**οτι** "because" - BECAUSE [YOU HAVE LOVED ME AND BELIEVED]. Introducing a causal clause explaining why the Father loves Jesus' disciples.

**οτι** "that" - Introducing an object clause / dependent statement of perception expressing what the disciples believed.

**παρα** + gen. "from [God]" - [I CAME FROM] FROM BESIDE [GOD]. Expressing source / origin, "from beside"; "from God's presence", Harris. In typical form, the preposition repeats the sense of the prepositional prefix **εκ** of **εξηλθον**.

## v28

This verse rounds off the discourse so far, a discourse which began by referring to the one whose hour had come to depart the world and go to the Father, 13:1a. In between Jesus' coming from the Father and entering the world, and leaving the world and going back to the Father, is his "having loved his own in the world", a love that was "to the end", 13:1b. So, in between Jesus' coming and going we have learned that the unity of love that has always existed between the Father and Son was never ever broken by his coming, and we have also learned that the unity of love that exists between Jesus and his disciples / those who put their trust in him, is not in any way broken by his going, and this because of the ministry of the Paraclete, the Spirit of Christ.

**εληλυθα** [**ερχομαι**] perf. "entered [the world]" - [I CAME FROM BESIDE THE FATHER AND] I HAVE COME [INTO THE WORLD, AGAIN I LEAVE THE WORLD AND GO TO THE FATHER]. The perfect tense "I have come", as with the aorist "I came", is past referencing, although the perfect probably expresses duration, coming and staying. Both the "leaving" and "going to" are present tense and are probably more reflective of present action than aspect.

## v29

iii] Conclusion; take heart! I have overcome the world", v29-33. In a classic example of Johannine irony, the disciples think they now understand what Jesus is saying, which of course they don't, and so they express their firm faith in Jesus

based on their assumed new understanding, which faith has little going for it, as Jesus will point out. At least, in the days ahead, they will remember that they were warned of their breach of trust and maybe then they will believe that Jesus "has overcome the world." May we learn the same lesson!

**νυν** "**now**" - [THE DISCIPLES OF HIM SAY, BEHOLD] NOW. Temporal adverb, emphatic by position; "at last."

**εν**+ dat. "[**you are speaking**] **clearly**" - [YOU SPEAK] IN [BOLDNESS = PLAINNESS]. The preposition is used adverbially here, expressing manner, "in plainness" = "plainly". The disciples claim that they now understand what Jesus says, but given that v25 tells us that plain-speaking is for the time that is coming (the era of the Paraclete), we can only conclude that they are deluded.

**παροιμιαν** [**α**] "**[without] figures of speech**" - [NO LONGER DO YOU SPEAK] PARABLES. Accusative direct object of the verb "to say." For "parables" see v25, "in parables" = "figuratively", "metaphorically."

### v30

If, as seems likely, that John's record of the disciple's response is ironic, then a faith based on the belief that Jesus possesses perfect knowledge is a faith based on the miraculous, and is therefore flawed. The reference to **γνωσις**, "knowledge", is possibly alluding to gnostic thinking. It would not be unreasonable for John to draw on secular shibboleths of the time to explain the human condition. Anyway, their faith is about as useful as that of Nathanael who claimed he believed in Jesus' messianic credentials because Jesus had seen him under a fig tree - Really! Of course, John's description of the disciples' response may not be ironic, but rather genuine; "they conclude, despite all their earlier questions, they do not doubt ("we believe") that he has come from God", Ridderbos.

**νυν** adv. "**now [we can see]**" - NOW [WE KNOW]. Temporal adverb, emphatic by position; "We know now ...."

**ὅτι** "**that**" - THAT [YOU KNOW ALL THINGS]. Introducing an object clause / dependent statement of perception expressing what the disciples think they know.

**ἵνα** "**[and] that**" - [AND YOU HAVE NO NEED] THAT [ANYONE ASK = QUESTION YOU]. Here introducing an exegetical clause specifying the noun "need". Here again the verb **ερωτάω** means "to ask a question" - ask information from someone, question them. Some commentators suggest that the response of the disciples implies that Jesus knows the information a disciple needs and will reveal it without asking, so they have no need to ask, cf., v19, so Barrett, .... Yet, it is not the disciples who have "no need", but Jesus. Jesus does not need anyone to question him, in the sense of testing his knowledge, because he knows

everything "that pertains to judgment and salvation and the kingdom", Beasley-Murray.

**εἰς** + dat. "[**this makes us believe**]" - IN [THIS WE BELIEVE]. Instrumental, expressing means, "by means of this *information*", or cause, "because of this *information*."

**ὅτι** "**that**" - THAT [YOU CAME OUT FROM GOD]. Introducing an object clause / dependent statement of perception expressing what the disciples believe. Harris generously describes their statement as "an impetuous reaction that would prove to be overconfident."

### v31

**ἄρτι** adv. "[**do you**] **now** [**believe**]?" - NOW [DO YOU BELIEVE]? Temporal adverb, expressing present time. Possibly as a statement; "At this present moment *you think* you believe. But look out! An hour is coming ....."

**αὐτοῖς** "-" - [JESUS REPLIED] TO THEM. Dative of indirect object.

### v32

"Strike the shepherd, that the sheep may be scattered", Zech.13:7, is reflected in Jesus' prediction of the faithless response of the disciples soon to be played out in Jerusalem, cf., Matt.26:31, Mk.14:27. Yet, Jesus is not deserted by everyone; the Father, the faithful one, is always with him, 8:29.

**ἰδοὺ** "-" - BEHOLD. An interjection which is somewhat adversative in the context, "but look out!"; "But indeed a time is coming, and has come when you will scatter, each to his own home, and leave me alone", Rieu.

**καὶ** "**and in fact** [**has come**]" - [AN HOUR IS COMING] AND [HAS COME]. This coordinative conjunction is possibly emphatic here, as NIV; "the hour is coming, indeed has come", ESV ("has now come" is found in some manuscripts).

**ἵνα** + subj. "**when** [**you will be scattered**]" - THAT [EACH ONE ARE SCATTERED]. Here introducing an epexegetic clause specifying the "hour", namely, the "hour ... that you are scattered." Usually expressed as a temporal clause, as NIV; "the hour is coming ("the time is coming", TEV) ..... when you are all to be scattered", NEB.

**εἰς** + acc. "**to** [**your own home**]" - INTO [THE OWN = ONE'S OWN]. Expressing movement toward / arrival at. "Each will go his own *way*", NAB - to hid out somewhere in or around Jerusalem.

**μόνον** "**all alone**" - [AND YOU WILL LEAVE ME] ALONE. This adjective serves as the accusative complement of the direct object "me" standing in a double accusative construction. The crasis **καὶ με**, **καὶ** + **με** = "and me" = "and me alone you will leave" = "and I will be left all alone", TEV.

**καὶ** "yet" - AND [I AM NOT ALONE]. The coordinating conjunction here is somewhat adversative, as NIV; "**but no**, I am not alone."

**ὅτι** "for" - BECAUSE [THE = MY FATHER]. Introducing a causal clause explaining why Jesus is not alone.

**μετ [μετα]** + gen. "**with [me]**" - [IS] ALWAYS WITH [ME]. Expressing association / accompaniment.

### v33

Of course, if God the Father shows himself faithful through and through when Jesus finds himself in a state of dereliction, then we may rightly expect the Father's faithfulness to extend to Jesus' friends when similarly faced with **θλιψιν**, "tribulation" (pres. = "have tribulation" = the eschatological birth-pangs of the last day / NOW). In and through Jesus we have **εἰρήνην**, "peace" = a realization of the promised blessings of the covenant / well-being. We may rest secure in these facts because Jesus, has already in principle **νενικηκα**, "conquered / overcome", the condition of loss that humanity now finds itself in. The victory of the cross completes Jesus' redemptive work, giving assurance to the community of believers into the future.

**ἵνα** + subj. "**so that**" - [I HAVE SPOKEN THESE THINGS TO YOU] THAT. Introducing a final clause expressing purpose, "in order that ...."

**ἐν** + dat. "**in [me]**" - IN [ME YOU MAY HAVE PEACE]. Local, state / incorporative union; "so that united to be ...." Note the contrast, "in" Jesus we have "peace", "in" the world we have "affliction".

**ἐν** + dat. "**in [this world]**" - IN [THE WORLD YOU HAVE AFFLICTION]. Local, space, "*living* in this world ..."

**ἀλλὰ** "**but [take heart]**" - BUT [BE CONFIDENT, COURAGEOUS]. Strong adversative.

**ἐγώ** pro. "I" - I [I HAVE CONQUERED, OVERCOME THE WORLD]. Emphatic by use.

## 17:1-11a

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

##### xii] Witnesses to the resurrection

##### Synopsis

John continues his record of the farewell discourse covering chapters 13:1-17:26. Before leaving the upper room, Jesus offers what is often titled as his high-priestly prayer.

##### Teaching

Jesus is one with the Father, a mutual love and in-dwelling shared by believers.

##### Issues

i] Context: See 13:1-17. The use of a prayer in a farewell discourse is common in antiquity cf., Deuteronomy. Although a prayer, this chapter in John's gospel has long been recognized as a teaching discourse as well as a record of Jesus' intercession for himself, his disciples and the church. Because of its character, it is often used as a source text for some of the liturgical elements in the Lord's Supper, eg., one with Christ, standing firm with Christ, love of the brotherhood, evidencing God's glory to the world.... Most commentators still follow Westcott's structure, namely, v1-5, 6-19, 20-26 - Jesus' prayer for himself, his disciples and the church. Of course, numerous other structures have been proposed, eg. Brown, v1-8, 9-19, 20-26. Carson suggests:

Jesus prays for his glorification, v1-5;

Jesus prays for his disciples, v6-19;

Jesus prays for those who will believe, v20-23;

Jesus prays that all believers may be perfected to see Jesus, v24-26

ii] Structure: *Witnesses to the resurrection*:

The glorification of both Father and Son, v1-5;

Jesus' prayer for his disciples, v6-19:

Jesus prays specifically for his disciples, and not the world, v6-11a.

iii] Interpretation:

Jesus' prayer for his disciples reveals the substance of the relationship between Jesus and his Father, a relationship soon to be shared by all believers. As a prayer for the disciples living within a world of tribulation, it serves as "is a record of Jesus' self-consecration as it lived in the memory of his intimate disciples", Hunter.

The "hour" of Jesus death by crucifixion has come, the supreme moment when God the Father is glorified, v1. As he begins his prayer, Jesus remembers his commission from the Father and the authority given to him to carry it out, namely, "that he might give eternal life to all", v2, a life that entails knowing God, v3. Jesus goes on to pray that he might again be clothed in splendour, and this through the completion of his mission to gather a people unto God through the cross, and in so doing, clothe the Father in splendour, v4-5. In verses 6-19, Jesus prays for the continuation of his mission through his disciples, praying that they be protected and equipped for the task. First, Jesus explains, in v6-11a, why he prays for his disciples rather than all humanity, namely because they belong to God the Father, they represent Jesus in the world, and, whereas Jesus must leave, they must stay (for the time being!).

iv] Synoptics:

In the synoptic gospels, Jesus spends time in prayer at Gethsemane prior to his arrest, but in John's gospel we see Jesus praying prior to his departure for Gethsemane. In the synoptics the prayer reveals Jesus' inner torment as he faces the cross, reaffirming his determination to fully undertake the will of his heavenly Father. John's gospel also provides insight into Jesus' inward reflection on the cross, but without any mention of his distress and inner torment.

v] Homiletics: *The building-block for prayer*

It's very interesting how Jesus first establishes the ground for his "high priestly prayer" for his disciples and "those who will believe in me through their word." In approaching the Father on our behalf, Jesus links us to his glorification, he then notes that we properly belong to God, and finally that we are now responsible for his mission to the lost. On these grounds Jesus prays on our behalf.

There is a sense where we do this in the Lord's Prayer. We begin by establishing our relationship with God; he is our Father. Then we go through a list of requests, all of which are based on Biblical promises - the honouring of God's person is ultimately assured, his kingdom will come and his sovereign purposes done. God will supply our needs for his service, he will forgive us and protect our eternal standing from the wiles of darkness. So, we pray, and rightly expect our prayer to be answered.

I suspect we don't often establish a basis for our prayer requests. I heard one preacher once describe the majority of prayer requests as "Father Christmas prayers" - wishful thinking. Possibly he was being a bit harsh, but then, most of our prayers have little basis in scripture. Jesus never

promised his disciples health, wealth and happiness, but that's exactly where many of our prayers head.

We easily recognize the absurd and so put little weight on the testimony of those who believe that the Lord supplies a parking spot for them when they "prayerfully" go shopping. Yet, we do well to also look for a Biblical basis for all our prayer requests, some ground upon which we can ask "according to His will." This doesn't stop us sharing our trials and tribulations with the Lord, but it does help us ask in faith that "Thy will be done."

### Text - 17:1

Witnesses to the resurrection: i] The glorification of both Father and Son, v1-5. Jesus begins his prayer with a request for his own glorification (his being clothed in splendour - his heavenly enthronement through the cross), which glorification glorifies the Father. This glorification is obviously shared by those who are "in" Christ, those who believe Jesus. This link is indicated by the movement of the prayer from Jesus to the disciples in v6.

ελαλησεν [λαλεω] aor. "**after [Jesus] said [this]**" - THESE THINGS SAID [JESUS]. A temporal expression, with ταυτα, "these things", referring to the previous discourse and now indicating a change in object from the disciples to the Father. "After Jesus finished talking with the disciples", TH.

επαρας [επαιρω] aor. pas. "**he looked**" - [AND] HAVING LIFTED UP [THE EYES OF HIM INTO HEAVEN SAID]. Attendant circumstance participle expressing action accompanying the main verb "said"; "lifted up his eyes ..... and said." Note the typical attitude of prayer.

εηλυθεν [ερχομαι] perf. "**[the hour] has come**" - [FATHER, THE HOUR] HAS COME. The perfect expressing a completed act with ongoing consequences. The "hour" is the moment in time for the Father to glorify the Son. Presumably this refers to Jesus' crucifixion, although Brown thinks it refers to a long period of time encompassing all that facilitated Jesus' return to the Father. "The time has arrived", Barclay.

δοξασον [δοξαζω] aor. imp. "**glorify [your Son]**" - GLORIFY [THE SON OF YOU]. The aorist indicating a single act, ie., Jesus' crucifixion. "Glorify" could mean just "bring praise to", although such self-adulation is not really Jesus' style. "Clothe in splendour", Carson, is more likely, in the sense of Jesus being restored "to the splendour that he shared with the Father before the world began." Jesus' crucifixion reverses the *emptying* that occurred at his incarnation. So, Jesus' glorification entails the completion of his mission with the enthronement of the corporate (Christ + believers) Son of Man. "Show forth the glory of your Son", Cassirer.

ἵνα + subj. **"that"** - THAT [THE SON MAY GLORIFY YOU]. Introducing a final clause expressing purpose. Jesus prays for his glorification in order that the Father may be glorified. Jesus maintains the unity of the godhead such that the benefit of one member of the trinity benefits the other members as well. So, Jesus acts for the Father's glory as the Father acts for Jesus' glory.

v2

Jesus' commission is to give eternal life to the elect, a people gifted to Jesus by the Father. Of course, how a person gains membership of this elect people of God is a matter of some debate. The gospel announces that membership of God's elect people (the kingdom of God) is through repentance and faith. So, God designates his elect people, the membership of which is determined on the ground of divine grace. Of course, this theological issue remains unresolved!!

καθώς **"for"** - AS = INSOMUCH AS. Here causal, introducing a causal clause, as NIV. So, v2 serves as the basis for the request in v1.

αὐτῷ dat. pro. **"[you granted] him"** = [YOU GAVE AUTHORITY] TO HIM. Dative of indirect object / interest, advantage.

ἐξουσίαν [α] **"authority"** - AUTHORITY, POWER. Accusative direct object of the verb "to give." Obviously, Jesus possesses authority in himself as a coequal member of the godhead, but is given a particular responsibility for "all humanity", namely, the giving of eternal life. On the basis of this responsibility, Jesus asks that the Father "glorify" the Son.

σάρκος [ξ κος] gen. **"over [all] people"** - The genitive is adjectival, idiomatic / subordination, "over all flesh." "He being the one to whom you have entrusted power over the whole of mankind", Cassirer.

ἵνα + subj. **"that"** - Introducing a final clause expressing purpose, "in order that ..... he may give to them eternal life." Brown suggests that here it is exegetical, "namely that ....." A variant future exists, δώσει, rather than the subjunctive, and is well attested.

πάν ὃ δεδωκας [διδωμι] perf. **"you have given [him]"** - ALL WHICH YOU HAVE GIVEN [TO HIM]. The perfect δεδωκας is "denoting the permanence of the gift", Morris. The pendent nominative παν, "all", is neuter which may mean "all things" = "that he will/may give to them all the good things you have given him, namely, eternal life", but most commentators regard the "all" as referring to believers, simply "the whole lot" which you have given to him." This approach is supported by the fact that the "whole lot", neut. sing. is picked up by the resumptive pronoun "them", αὐτοῖς, dat. mas. pl. (a *casus pendens* construction), so NIV. The gift of a people, of a kingdom of priests, .... does not of itself require the sovereign appointment of its individual members. It is likely that membership of/ inclusion in, God's select people, his chosen called-out people, is by faith, by

believing, by asking and receiving, rather than by appointment. Of course, doctrinally this is contentious. "So that he might give real and eternal life to all in his charge", Peterson.

**αὐτοῖς** dat. pro. "-" - [HE MAY GIVE] TO THEM [ETERNAL LIFE]. Dative of indirect object. The "them" is "all which you have given him." The "all" is a collective singular while "them" is plural; an example of *constructio ad sensum*, a construction according to sense.

### v3

This definition of "eternal life" is interesting. Eternal life involves knowing God, entering into an ongoing personal relationship with the divine in and through Jesus. Yet, why would Jesus need to define eternal life in a prayer to the Father (note also the use of his name "unsuitable and contrary to the style of the prayer as a whole", Schnackenburg - a bit harsh!)? This question has prompted the suggestion that the verse is a parenthesis, an aside by John, cf. Barrett. The verse is bracketed by Moffatt. Of course, this gospel as a whole presents as a homogenous blend of Jesus' words along with inspired Johannine commentary such that it is virtually impossible to distinguish one from another. More than anything, John reveals the mind of Christ more than the words of Christ.

**ἐστιν [εἰμι]** "[this] is [eternal life]" - The demonstrative pronoun **αὕτη**, "this", is forward referencing to the epexegetic **ἵνα** clause, with the verb to-be taking the sense "consists of / amounts to", "is the essence of", Harris; "this is the essence of eternal life, namely that they know you ....."

**ἵνα** + pres. subj. "**that**" - THAT. Possibly used here to introduce a final clause expressing purpose, "in order that they may ...." So, eternal life has, as its purpose, the knowledge of God. A consecutive clause expressing result may also be intended, such that eternal life has as its result the knowledge of God, although knowing God results in eternal life would be a better way to express this truth. None-the-less, it is more likely that **ἵνα** here introduces a epexegetic clause specifying "eternal life." "It is eternal life to know you", Barclay; "this is what eternal life is, that they should know you who alone is truly God", Cassirer

**γινώσκωσιν [γινώσκω]** subj. "**they may know**" - THEY MAY KNOW [YOU]. The present tense is durative, probably expressing an ongoing, ever-expanding knowledge. The sense of "knowing" involves having an intimate relationship with someone, "communing with", Schnackenburg. As noted above, Jesus does seem to be saying that knowing God is = amounts to / consists of eternal life, not that it is the way to life, or "the ground of salvation", Barrett. Knowing God the Father, amounts to knowing God the Son, and this amounts to / is the essence of eternal life.

τον μονον αληθινον θεον "the only true God" - THE ONLY TRUE GOD. cf. 5:44, 1Jn.5:20. Serving as an affirmation of monotheism. The adjectives, "only true", take an emphatic position before the noun, while the phrase is attributive, describing "you". "The only one who is really God", TH.

Ιησου Χριστον "Jesus Christ" - Standing in apposition to "whom", which introduces the headless relative clause "he whom you sent."

απεστειλας [αποστελλω] aor. "[whom] you have sent" - [AND WHOM] YOU SENT, [JESUS CHRIST]. The aorist indicating punctiliar action and so probably referring to the incarnation, so Morris.

#### v4

The cross is the completed work that Jesus has in mind, so Morris, Brown, although it is possibly his work up to this point, or the totality of his work on earth ("while I was with them"), so Carson.

εδοξασα [δοξαζω] aor. "I have brought [you] glory" - [I] I GLORIFIED [YOU]. Constative aorist. Jesus displays the glory of the Father in his work of ministry and particularly in the cross and resurrection. "I have given you glory", NAB.

επι + gen. "on [earth]" - UPON [THE EARTH]. Spatial; "upon".

τελειωσας [τελειωω] aor. part. "by completing / by finishing" - [THE WORK] HAVING COMPLETED, FINISHED, ACCOMPLISHED [WHICH YOU HAVE GIVEN ME]. The participle is more likely original than the variant finite verb. The participle is adverbial, probably instrumental, expressing means, so NIV. Jesus has clothed the Father in splendour by accomplishing the work that was entrusted to him. Causal is possible, "I glorify you because / in that I complete ...." The aorist tense is weighted to punctiliar action rather than past action (Barrett bravely pushes time rather than aspect here, arguing that the "glory" here is different since a "past tense" is adopted in this verse), and so the "have brought" of the NIV (and most other translations) is misleading. "I clothe you with splendour by completing, down to the last detail, all that you have assigned me to do", cf., Peterson.

ινα + subj. "[you gave me to do]" - THAT [I SHOULD DO]. Again, the ινα construction here is probably exegetical, specifying "the work", it is a work that must be completed.

#### v5

Jesus restates his request to be returned to the glory that he shared with the Father before the creation of the world.

και νυν "and now" - AND NOW [YOU FATHER GLORIFY ME]. The conjunction και + the temporal adverb νυν serves to tie this verse to v1 as a restatement of the request made there, ie., introducing a "repetition of a request already made",

Laurentin; "so now, ..." Note also, the "you" and "me" takes an emphatic position in the sentence.

**παρά** + dat. "**in [your presence]**" - ALONG WITH [YOURSELF, IN= WITH THE GLORY]. Here expressing association, "with yourself." So also **παρά σοι**, "with you", both giving the sense "at God's right hand", Brown = "By causing me to return to the position I enjoyed before the creation", Barrett. Jesus' "presence in human flesh in this world involved the surrender, for a time, of the joy and full uninterrupted communion [with the Father]", Murray. "With you", CEV.

**πρό του** + inf. "**before**" - [WHICH I WAS HAVING WITH YOU] BEFORE [THE WORLD WAS]. This preposition + the gen. articular infinitive of the verb to-be forms a temporal clause, antecedent time, although the infinitive is usually aorist and not present as here. "Before the world came into existence", Barclay. Note, **ἣ**, "which", has attracted to the dative **δοξῇ**.

## v6

ii] Jesus prays for his disciples, v6-19. The focus of Jesus' prayer now moves to the disciples, establishing first the validity of his request on their behalf (they belong to God and have responded in faith), and the reasons why he prays for them and not the world (he must go and they must remain), v6-11a.

**εφανερώσα [φανερώ]** aor. "**I have revealed**" - I MANIFESTED, REVEALED, MADE KNOWN, SHOWED. Is Brown right when he says that this is another way of saying "I glorified you", v4? Certainly, Jesus, as the Word of God, serves as the apex of God's self-revelation to mankind.

**σου το ὄνομα "you"** - THE NAME OF YOU. The "name" = the person; "the revealed character of God", Barrett.

**τοῖς ἀνθρώποις [ος]** dat. "**to those**" - TO THE MEN. Dative of indirect object.

**οὓς** pro. "**whom [you gave me]**" - WHOM [YOU GAVE TO ME]. Accusative direct object of the verb "to give." Again, a collective is surely in mind, namely the elect people of God. The Father has entrusted this community to the Son, a community that has "obeyed your word." Jesus expresses deference here; he recognizes that God's special people rightly belong to the Father and that the Father has kindly given to Jesus the right to exercise authority over them. What we have here is the giving to Jesus of those redeemed by grace through faith.

**ἐκ** + gen. "**out of**" - FROM. Expressing separation; "away from = out of."

**του κόσμου "the world"** - THE WORLD. Often an ethically natural idea in the scriptures, although in John's gospel the term usually refers to "humanity opposed to God."

**σοι** dat. pro. "**[they were] yours**" - [THEY WERE] YOURS [AND YOU GAVE THEM TO ME]. Dative of possession.

**τηρησαν [τηρω]** perf. "**they have obeyed**" - [AND THE WORD OF YOU] THEY HAVE KEPT. The perfect tense expresses the idea of a past act with ongoing consequences, so they have done and continue to rest on what they have done. "Obeyed" is an unhelpful choice of words to an English ear because it implies an ethical response. The disciples have responded to and acted upon Jesus' message, they have welcomed and received the gospel message proclaimed by Jesus. The divine command is that we believe in Jesus, rest in faith on his promises fulfilled in his death and resurrection on our behalf. So, "they have obeyed your word" = "they have believed in me."

**τον λογον** "[your] word" - THE WORD. Barrett suggests that the singular, as here, means "the divine message of Jesus taken as a whole." When the plural is used it means Jesus' "precepts". One wonders whether the distinction can be made since the plural also seems to carry the idea of "divine message" although probably with the sense of "in its parts".

#### v7

It seems likely that v7 and 8 explain what Jesus means by "they have kept your word", v6. The disciples have recognized the messianic nature of Jesus' mission and have responded in faith to his testimony / word.

**νυν** adv. "**now**" - NOW. Temporal adverb, present / point of time. Barrett suggests not "now at the moment of glory", as in v5, 13, but "now at the end of the ministry." So, a temporal sense, rather than logical. "They know now (at the end of my ministry, TH) beyond a shadow of a doubt", Peterson.

**εγνωσαν [γνωσκω]** perf. "**they know**" - THEY HAVE KNOWN. The perfect, expressing an action with consequences into the future, attempts to express the durative nature of the disciples' knowledge; they know "now" and will continue to know into the future, the revelation given to Christ from the Father - the "everything you have given me" that "comes from you."

**οτι** "**that**" - THAT. Introducing a dependent statement of perception expressing what they know, namely, "that Jesus' mission is divine", Morris.

**μοι** dat. pro. "**[everything you have given] me**" - [YOU HAVE GIVEN ALL THINGS WHATSOEVER] TO ME. Dative of indirect object.

**παρα** + gen. "**[comes] from [you]**" - [ARE] FROM [YOU]. Expressing source / origin. Slightly tautological, but serving to make the point that the Father is the source of everything that Jesus possesses.

#### v8

In this prayer for his disciples (God's elect people entrusted to Jesus, v6), Jesus makes the point that his disciples know / believe that his words and works are divine (from God the Father), v7. Jesus can say this of his disciples **οτι**,

"because", they have openly recognized the divine origin of Jesus' **ῥήματα**, "sayings / teachings", and have freely received them. "They showed themselves to be truly 'his own people' by believing in him, acknowledging that his teaching come from God and accepting it accordingly", Bruce.

**ὅτι "for"** - BECAUSE. Introducing a causal clause explaining why the disciples know that everything that Jesus offers to humanity is divinely sourced because Jesus has taught them accordingly, and they have understood it and believed it.

**αὐτοῖς** dat. pro. "[**I gave**] **them**" - [THE WORDS WHICH YOU GAVE ME I HAVE GIVEN] TO THEM. "All that you told me I have told them."

**τὰ ῥήματα [α ατος]** "**the words**" - Accusative direct object of the verb "to give." "Sayings / teachings" = the divine revelation from God. "The message", RSV.

**ἐλάβον [λαμβάνω]** aor. "[**they**] **accepted [them]**" - THEY RECEIVED. The disciples received the divine revelation communicated by Jesus, ie. they put their faith in the gospel, having recognized Jesus' credentials (from God with a word from God).

**ὅτι "[they knew with certainty] that"** - [AND KNEW TRULY] THAT [YOU SENT ME]. Introducing an object clause / dependent statement of perception, expressing what they knew.

## v9

Jesus now explains why he prays "for them" (his immediate disciples) and not the "world" (humanity against God, either actively or passively against God). Jesus prays for "them" because they belong to God the Father.

**ερωτω [ερωταω]** pres. "**I pray**" - [CONCERNING THEM] I ASK. Usually of ask a question, but this word is often employed in John's gospel of Jesus praying / interceding / making a request to the Father.

**περι + gen. "for [them]"** - CONCERNING = FOR. Here possibly expressing reference / respect, "with respect to them", but probably better expressing advantage, as NIV, "on behalf of, for." In v20, Jesus extends his prayer to believers beyond the present band of disciples.

**ου περι του κοσμου "[I am] not [praying] for the world"** - NOT CONCERNING THE WORLD [I ASK]. The position of "not the world" is emphatic. A general concern is expressed by commentators over Jesus' seemingly harsh neglect of the lost. Yet, God's love for the world is not negated by Jesus' focus on his disciples. In fact, it is through the disciples' mission that God's love for humanity is further realized in the calling out and saving of the lost. "I pray for them. I am not praying for the world but for those you gave me", Rieu.

**αλλα** "but" - BUT. Strong adversative standing in a counterpoint construction; "not ....., but ....."

**περι** + gen. "**for [those you have given me]**" - CONCERNING [WHOM YOU HAVE GIVEN TO ME]. Again, this preposition is probably being used instead of **υπερ** = advantage, "for, on behalf of."

**οτι** "**for**" - BECAUSE. Introducing a causal clause explaining why Jesus is praying for his disciples rather than people in general. Jesus is focused in his prayer because "it is the Father's own purpose for mankind which is at stake, and his own chosen agents whose welfare Jesus prays for", Lindars. "Since they really belong to you", Anchor.

**σοι** pro. "**[they are] yours**" - [THEY ARE] TO YOU. Taken as a pronoun, it serves as a dative of possession, but it is possible a nominative plural possessive adjective, "yours they are." Either way, Jesus prays to the Father on behalf of his disciples because they belong to the Father.

## v10

As Lindars notes, v10a presents as a parenthesis explaining how Jesus can say that his disciples belong to the Father. The reason is that everything that belongs to the Father also belongs to Jesus, and everything that belongs to Jesus also belongs to the Father. Verse 10b then picks up again from v9. Jesus wants to pray for his disciples, not just because they belong to the Father, but because their mission is his mission. Just as Jesus' ministry brought glory to the Father, so the ministry of the disciples should bring glory to Jesus.

**και** "-" - and. Here probably epexegetic, introducing an explanatory parenthesis, "that is ....."

**τα εμα παντα** "**all I have [is yours]**" - ALL THINGS OF MINE [ARE YOURS]. Nominative subject of the verb to-be. Again, we have a problem with the neuter when Jesus seems to be speaking of God's elect people; "**all of my lot** are yours", cf. v2, Carson, Ridderbos, ... not so Barrett, Brown, ... who push for a "broadening" possession. "Everything of mine is yours", NAB, seems likely, but possibly "all who are mine are Thine", Berkeley.

**και** "**and [all you have is mine]**" - AND [THE THINGS YOURS MINE]. Adjunctive, "and also ....." "The reciprocity of ownership", Carson, again underlines the deference shown by each member of the trinity toward the other members. Everything in the created order / redeemed community belongs to each member of the trinity.

**δεδοξασμαι** [**δοξαζω**] perf. pas. "**glory has come**" - I HAVE BEEN GLORIFIED. The perfect is expressing a completed act with ongoing consequences, so Jesus has been and will be clothed in splendour through the faithfulness of his disciples. Probably best expressed as a present tense, although Morris argues that it is

proleptic, "pointing forward to the glory that was yet to come." "They will bring [they bring ???] glory to me", CEV.

**εν** + dat. "**through [them]**" - The dative is instrumental, expressing means / agency. Note that the pronoun **αυτοις**, "them", can be either masculine or neuter. Neuter is the most natural reading given the neuter **παντα**, "things", at the beginning of the verse, but since this part of the verse is picking up on v9, "those you have given me" (ie., the disciples), then it is obviously intended as masculine.

#### **v11a**

Jesus gives the final reason for his prayer on behalf of his disciples, namely, that he must go, and they must remain.

**ουκετι εμι** "**I will remain [in the world] no longer**" - [AND] NO LONGER I AM. The present tense is possibly used here to express immediacy, "I am no longer, as it were, in the world", TH, although the NIV takes it as futuristic.

**εν** + dat. "**in**" - IN [THE WORLD]. A local sense is surely implied, of residing in the world. The disciples will no longer be able to depend on Jesus' "physical presence and protection", Carson. "I am no longer going to be visible in the world", Peterson, is a bit over the top, possibly "my presence in the world is over", Berkeley.

**και** "**but**" - AND. Here, the second use of this conjunction in the sentence is adversative, so "but", as NIV.

**αυτοι** pro. "**they**" - THEY [ARE IN THE WORLD]. Emphatic by use and position.

**ερχομαι** pres. "**I am coming**" - [AND TOWARD YOU] AM COMING. The present tense is often taken here to be futuristic. Jesus usually speaks of going to be with the Father, but here he is addressing the Father, so "coming" is more appropriate. Note again the present tense, "I am already on my way to you", TH.

**προς** + acc. "**to [you]**" - TOWARD. Spatial, expressing movement toward.

## 17:11b-19

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

##### xiii] One with the Father and the Son

##### Synopsis

John continues his record of the farewell discourse covering chapters 13:1-17:26. In the central section of Jesus' High Priestly Prayer, Jesus prays for his disciples, v6-19. In this particular part of the prayer, he prays that his followers will be infused with the truth of the gospel and that the powers of darkness will be powerless to undermine their salvation.

##### Teaching

God's providential care is ours in Christ for intercedes on our behalf.

##### Issues

i] Context: See 17:1-11a

ii] Structure: *One with the Father and the Son*:

Jesus prays for his disciples:

Perseverance, v11a-12:

"Protect them by the power of your name."

Joy, v13-14:

May they have "the full measure of my joy within them."

Protection, v15-16:

"Protect them from the evil one."

Consecration, v17-19:

"Sanctify them in the truth."

iii] Interpretation:

Jesus' prayer for his disciples continues. This prayer is not for the world, but for those who believe in Jesus. This does not imply that God the Father doesn't care for his world, he cares so much "that he gave his only Son, that whoever believes in him shall not perish but have eternal life." Yet, Jesus' prayer here is specifically for his disciples. The prayer presents as four requests:

First, Jesus prays that the Father will protect his disciples, keep them safe so that ultimately they will experience the eternal union, the love, that exists between members of the divine family - Father, Son and Holy Spirit. The prayer amounts to a prayer for perseverance, such that unlike the "one doomed to destruction" whose loss was prophesied, the disciples will be

kept safe for eternity. Perseverance ultimately depends on one thing, namely, faith in God's providential power; if we hold onto Jesus he will carry us through the trials and tribulations of life.

Second, Jesus prays that the disciples may experience the full measure of his joy within them. It's not quite clear what this joy amounts to, but it seems to relate to the disciples' possession of Jesus' word, ie., the full measure of gospel truth. The communication of this truth will promote a negative reaction from the secular world, but being privileged to continue Jesus' gospel ministry brings with it great joy, a sense of satisfaction in a purpose for life that transcends the ephemeral nature of the here-and-now.

Third, Jesus prays that the disciples will be protected from the evil one. A person who believes in Jesus, who is in Christ, is ultimately no longer a subject of this world and therefore they become a target for Satan and his minions. In the terms of the Lord's Prayer, Jesus prays to the Father to deliver his disciples from Satan's hand. Believers are constantly tempted, and on many occasions succumb to temptation, but in the midst of the temptations of life Jesus prays that the Father will frustrate all attempts to destroy a believer's faith. A believers' life in Christ is secure, or as Luther put:

And though the world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The Prince of Darkness grim -  
We tremble not for him;  
His rage we can endure,  
For lo! His doom is sure, -  
One little word shall fell him.

Finally, Jesus prays that the disciples will be sanctified, consecrated, set-apart and equipped / made fit for ministry, a ministry grounded in the truth of the gospel. The Father sent Jesus into the world to communicate the gospel to lost and broken humanity, and now Jesus sends his disciples out into the world to perform this same ministry. To this end Jesus has consecrated himself, dedicated himself, set himself on the path to glory (cross, resurrection, ascension, and enthronement) so that his disciples may similarly be equipped, through the Spirit, to dedicate their lives to the Father's "truth".

iv] Homiletics: *Two prayer requests sealed with God's approval*

It's always a bit of a worry when someone says to us that they will pray for us. I don't know about you, but I immediately feel inadequate, a charity

case. I have no problem singing "it's me, it's me, O Lord, standing in the need of prayer", but a brother or sister telling me that I am in need of prayer, well that's another matter altogether. Charity case or not, we are forced to be gracious. We thank them for their consideration, head for the high moral ground and respond, "you are always in my prayers."

Of course, there is one person whose prayers we do greatly appreciate. The Bible tells us that Jesus presents himself on our behalf in the throne room of the Ancient of Days. Now that's a nice thought, and we welcome his prayers for us. There is no sense of inadequacy when Jesus prays for us.

In our reading today, John has recorded the prayer Jesus prayed in the upper room on the Thursday evening before his arrest and crucifixion. Way back in the sixteenth century a Lutheran theologian, David Chytraeus, gave the prayer the title "Jesus' High Priestly Prayer", and this title has stuck. In summing up the prayer, one of the great Bible commentators, B.F. Westcott, writing at the beginning of the twentieth century, said, it is "at once a prayer, a profession and a revelation."

Yes indeed! a revelation, for what Jesus prays for, Jesus gets. Now, we know that he is praying for the apostles, and that what he asks for them he does not necessarily ask for us. Verses 20, 21a may well deal with that problem, anyhow, we will proceed on the gracious assumption that the prayer is for all believers. So, what does Jesus ask on our behalf?

Jesus makes two requests, the first is: "keep them in your name", v11b. The NIV has "protect them by the power of your name." Jesus repeats the prayer in v17, but in different words; "sanctify them in the truth." Only in recent years have commentators come to grips with the term "the name." It represents the character of God, it means virtually the same as "the word", "the truth", the gospel, and distils down to love, for God is love, a love that expresses itself in grace and mercy. Jesus prays that we are kept in gospel truth, the truth of God's eternal gracious loving mercy.

The second request is: "keep them from the evil one", v15b. There are those who argue that Jesus is praying that we are kept from evil, from temptation, testing and trouble, but if this is the substance of the prayer then it hasn't been answered. No, the prayer is far weightier. Jesus prays that we will not be overcome by the powers of darkness such that we lose our eternal standing in the sight of God.

Remember, what Jesus prays for, Jesus gets.

### Text - 17:11b

Jesus continues his prayer for his disciples, v11b-16. i] Perseverance, v11a-12. Jesus first established the ground for his prayer, v1-11a, and now he goes on to pray that "his disciples may be protected", Carson.

πατερ ἅγιε voc. **"Holy Father"** - FATHER HOLY. Vocative of address. "O Father most holy", other than the word "Father", this is a normal Jewish way of addressing God in prayer. The title conveys both the transcendence and imminence of God.

τηρησον [τηρεω] aor. imp. **"protect"** - KEEP SAFE, GUARD [THEM]. Used in the sense of: i] watch, observe, ii] keep safe, protect, iii] observe, obey. Possibly "keep safe", by the power of God, from the world's power to deceive and lead a believer from faith. Brown suggests kept from "contamination", but this would imply that the prayer is ineffective in that it is not answered. It may also mean "keep in", identify with God's name, his character, his person and thus, his wondrous words, "the truth." As Jesus received God's name, so he received God's words, which is much the same thing. So, Jesus prays that his disciples are kept in the truth of his divine revelation, kept in the gospel of God's grace in Christ, preserved.

εν + dat. **"by"** - IN. Either "marked out / identified in union with God", a local sense expressing incorporative union, or "protected by God", an instrumental sense, or both, Brown. The NEB covers both meanings with "protect by the power of your name" in the text, and in the margin, "keep them in your name" (in the sense of "keep them loyal to / in adherence to Jesus' teachings"). Beasley-Murray suggests a local sense is best, "keep in / identify with."

τω ονοματι [α ατος] dat. **"the power of [your] name"** - THE NAME [OF YOU]. "The name" = the person, their being, and when used of God it emphasizes his power and authority; "I have kept them in/by the power and authority you have bestowed upon me."

ᾧ pro. rel. dat. **"the name"** - WHICH. Direct object of the verb "to give". Many manuscripts have a masculine plural relative pronoun here meaning that the antecedent is "them", the disciples, eg. NEB. The NIV reading is best, even though this verse and v12 are the only times John says that the divine "name" is given to Jesus. Of course, it makes better sense when we understand that the giving of the name = their being, entails the bestowal of a person's authority and power; "protect them with your personal protection as you did with me", Barclay.

δεδωκας [διδωμι] perf. **"you gave"** - YOU HAVE GIVEN [TO ME]. Some manuscripts have an aorist here, but the perfect tense is the preferred reading. "The name" was given in the past and is still possessed by Christ.

ινα + subj. verb to-be **"so that [they may be one as we are one]"** - THAT [THEY MAY BE ONE AS WE *are one*]. Normally this construction introduces a

purpose clause. A number of important manuscripts omit this phrase. It does seem incongruous with the instrumental sense of "by the power of your name", although it works better with "in your name" is local = "in the truth." The unity then becomes a unity of truth, "one in truth."

ἐν **"one"** - Barrett argues that the neuter here implies that the disciples will be kept as a unity, not units, although one wonders why John didn't use the abstract form of the noun, "unity". As above, it possibly means a "unity of truth."

## v12

By keeping his disciples in the truth of the gospel of God's grace ("in the name"), "not one of them perished." The gospel has the power to save all who believe, 3:16.

ὅτε **"while"** - Temporal conjunction serving to introduce a temporal clause.

μετ [μετα] gen. **"with [them]"** - [I WAS] WITH [THEM]. Expressing association / accompaniment.

ετηρουν [τηρεω] imperf. ind. **"[I] protected [them and kept them safe]"** - [I] I WAS KEEPING [THEM IN THE NAME OF YOU]. The imperfect is probably used to express the idea of ongoing protection for the disciples. The personal pronoun εγω, "I" is emphatic by use. "I was keeping them in the name = in/by your power and authority", see v11a. In/by the divine authority which he possesses, Jesus is preserving his disciples for the day of salvation.

ὧ **"-"** - WHICH = THOSE [YOU HAVE GIVEN TO ME]. Dative by attraction to the dative "the name." The same textual problem exists with this relative pronoun as in v11. As noted above, some manuscripts omit the whole clause.

εφυλαξα [φυλασσω] aor. **"-"** - [AND] I KEPT GUARD, KEPT WATCH. The aorist "sums up the process represented by the imperfect ετηρουν." As the disciples are "in the name", they are guarded against evil, cf., v15. The evil could be some evil-like temptation, or Satan himself, although this seems unlikely. A guarding that preserves the believer from a loss of their salvation, a guarding unto the day, seems best. "I guarded them, and not one of them has been lost", ESV.

ἐξ [none] of [them]" - [NOT ONE] FROM [THEM PERISHED]. The preposition here serves as a partitive genitive. ει μη **"except"** - if not. Establishing an exception.

ει μη **"except"** - EXCEPT. Introducing a exceptive clause which establishes a contrast by designating an exception.

της απωλειας [α] gen. **"[the one] doomed to destruction"** - [THE CHILD, SON] OF HELL, PERDITION, DESTINED TO PERISH. The genitive is adjectival, attributive, limiting "child". He is the son of Satan who is destined for destruction. The term is used by Paul in Thessalonians concerning the antichrist, although

John is using it here of Judas. "The son of destruction", Phillips; "the man who for whom there was nothing else but to suffer ruin", TH.

**ἵνα** + subj. "**so that**" - THAT [THE SCRIPTURE MIGHT BE FULFILLED]. This *hina* clause may be consecutive, denoting result, or a final clause, denoting purpose. Christ's life necessarily fulfills scripture. The problem here is, what scripture? John quotes Psalm 41:9 in 13:18, but possibly the term "child of hell" is in mind, Proverbs 24:22a. The other major problem concerns how scripture determines the damnation of Judas apart from his own will. If scripture foretells the betrayal, persecution and death of the messiah, does this necessarily impose a divine imperative upon the will of those who play a part? Surely not!

### v13

ii] Joy, v13-14. For Jesus, it is a joyous, fulfilling, satisfying task, to make known the divine truth of the gospel to the people of Israel. Of course, it comes with its frustrations, and ultimately for Jesus, the cross. The disciples will similarly face the world's hatred, v14, but Jesus prays that they may share in the joy he has experienced in serving the divine purpose of making known the gospel of God's grace toward broken humanity.

**νυν** "**now**" - [BUT/AND] NOW [I AM COMING TO YOU]. Temporal adverb, present time. Jesus is going to the Father and the disciples will no longer have his physical presence, so he prays that they might at least experience the joy of carrying on his mission.

**ταυτα** "**these things**" - [AND] THESE *things* [I SPEAK]. Possibly the whole farewell discourse, so Carson, or better, the points Jesus has just made, Barrett.

**εν** + dat. "**while I am still in [the world]**" - IN [THE WORLD]. Local, expressing space. Jesus has taught these truths while in the world, before leaving the world.

**ἵνα** + subj. "**so that [they may have]**" - THAT [THEY MAY HAVE]. Here introducing a purpose clause; "in order that." Jesus is praying for the disciples in order that they may share (have) his joy to the full. Possibly "that my joy may be yours and your joy may be fulfilled ('complete' is better, "brought to completion", Harris)", Brown.

**πεπληρωμενην [πληρω]** perf. pas. part. "**the full measure**" - [THE JOY OF ME] HAVING BEEN FULFILLED, COMPLETED. The participle serves as the accusative complement of the direct object "the joy [the mine = that which is mine]", standing in a double accusative construction. As Kostenberger notes, this is predicated upon remaining / abiding in God's love and obeying, in the sense of believing in, the Son. "So that my followers will have the same complete joy that I do", CEV.

ἐν + dat. "**within [them]**" - IN THEMSELVES. Local, expressing space, metaphorical. "But now I am on my way to you, saying these things while still in the world, so that there may be in them, in all its fullness, the joy which is mine", Cassirer.

#### v14

αὐτοῖς dat. pro. "**them**" - [I HAVE GIVEN THE WORD OF YOU] TO THEM. Dative of indirect object. "Them" = the disciples.

σου gen. pro. "**your**" - OF YOU. The genitive is adjectival, usually viewed as possessive, "your word", descriptive, idiomatic / source, agent; "the word *which has originated from you*."

τον λόγον [ος] "**word**" - THE WORD. Barrett thinks the singular, as here, means the divine word or revelation (the gospel personified in Christ), while the plural means something like "precepts".

μισήσεν [μισέω] aor. "**has hated**" - [THE WORLD] HATED [THEM]. The aorist, of course, is not indicating past time, but punctiliar aspect, here of a state of affairs. The powers of darkness have conspired to take down the Son and will conspire to take down those who follow him. "The people of this world hate them", CEV.

ὅτι "**for [they are not of the world]**" - BECAUSE [THEY ARE NOT OF THE WORLD]. Introducing a causal clause explaining why the world of human affairs hates the disciples of Jesus, namely, because they stand apart from the world, refusing to conform to its shibboleths - in the normal state of affairs, aliens are despised. John describes believers as born of God, born from above, and therefore ἐκ called out of the world, 15:19. Not being part of the world prompts distrust and hate, as does the possession of a truth which condemns the world. "Because they do not belong to the world".

καθώς "**any more than [I am]**"- JUST AS, AS [I AM NOT]. Comparative introducing a comparative clause. The phrase is not found in some of the more important manuscripts. "Just like myself, they do not belong to the world", Rieu.

ἐκ + gen. "**of [the world]**" - FROM, OUT OF [THE WORLD]. Expressing source / origin. Expressing the general idea that "source / origin determines the character of a person", Novakovic.

#### v15

iii] Protection, v15-16: The disciples of Jesus are to continue his gospel mission, so he doesn't ask the Father to take them out of the world. Rather, Jesus prays that they are protected / guarded from the Evil One, the usurper, "the ruler of this world", the one who daily applies his corrupted power. The actual protection envisaged is not stated, but it is probably encapsulated in the next

element of the prayer, namely that the disciples be consecrated for sacred service in the world. So, a believer's justification and sanctification - their possession of holiness in Christ through faith, and thus their ultimate salvation - is the focus of the protection. By being in the world, a believer cannot escape Satan's malicious attention. Satan will tempt us and we may at times fall, but he is powerless to separate us from God's eternal grace in Christ.

οὐκ ἐρωτῶ [ἐρωτᾶω] pres. "**my prayer is not**" - I DO NOT ASK. "Father, I do not ask that you take my followers out of the world", CEV.

ἵνα + subj. "**that**" - THAT. Here serving in the place of an infinitive to introduce an object clause / dependent statement of indirect speech expressing the content of Jesus' prayer.

ἀρῆς [αἶρω] aor. subj. "**you take**" - YOU LIFT UP, TAKE AWAY [THEM OUT OF THE WORLD]. It is not Jesus' intention to remove his disciples from danger or temptation, for they will play a part in the redemption of the world through the proclamation of the gospel. "I do not ask you to remove them from the world", Barclay.

ἀλλ [ἀλλὰ] "**but [that]**" - Strong adversative standing in a counterpoint construction; "not ....., but ....."

τηρησης [τηρεω] aor. subj. "**you protect [them]**" - YOU KEEP [THEM]. See above. In v11, 12, it was "keep them in the name", in v17 it will be consecrate them in truth, here it is "keep them from the evil one"; "keep them safe / protect them from the power of evil", from the power that seeks to overcome a believer's faith and thus, their eternal standing in Christ. The phrase "deliver us from evil" in the Lord's Prayer carries the same thought, better translated "free us from the evil one." - "Let them not be overcome by the powers of darkness such that they lose their eternal standing in the sight of God."

ἐκ + gen. "**from**" - Expressing separation, "away from."

τοῦ πονηροῦ [ος] gen. "**the evil one**" - This can be translated by the abstract nouns: "evil, wicked, malicious,....", such that the masculine "the evil one / the prince of darkness / Satan" may not be intended. None-the-less, "Satan" seems likely. In 1 John the same word is used for "Satan".

## v16

Some important manuscripts drop this verse. It is virtually a repeat of v14b. The statement is repeated since it is fundamental to this prayer, a prayer for Jesus' disciples and not the world of human affairs. In a different context we may rightly pray that the nefarious ways of the Prince of Darkness (not a reference to the automobile electronics company Lucas!) be restrained. When it comes to his mismanagement of the secular world, he can only exercise his power within the limits of God's will, cf., Job.1:12, 2:6, 1Cor.10:13, Rev.20:2, 7.

## v17

iv] Consecration, v17-19. Jesus prays for the dedication of his disciples for service in gospel ministry.

ἀγιασον [ἀγιαζω] aor. imp. "**sanctify**" - CONSECRATE, SANCTIFY, SET APART, DEDICATE [THEM]. Literally, "make holy." Bultmann defines the word as "to take out of the sphere of the profane and place in the sphere of the divine." The word involves, on one hand, a separation from the world, and on the other, a dedicated conformity with Christ's commands. John is not using the word morally (of hating what God hates, of doing what God wants), but rather of being set-apart for God's service. Jesus is holy in that "the Father reserved the Son for his own purposes in this mission into the World", Carson. Jesus' disciples are similarly consecrated, set-apart to go into the world, v18. "Let this truth make them completely yours", CEV.

ἐν + dat. "**by [the truth]**" - IN [THE TRUTH]. Most translations take the preposition as instrumental, "**by** the truth", ie. establishing the means of consecration. None-the-less, local, sphere, should not be discounted, "**in** the truth", NJB, NAB, ESV, "in the sphere of the truth", Schnackenburg. The truth is God's truth, revelation, word, which is a powerful active and personal manifestation of the divine. Jesus prays that the disciples are set apart for mission in the world, "for / in / by", the truth. Schnackenburg and others argue that "kept in your name" and "consecrated in the truth" have much the same meaning as "receiving and living in the revelation of God in Jesus Christ" - living under the gospel of God's grace. "Truth is both the agency of the consecration and the realm into which they are consecrated", Brown.

ὁ σος adj. "your [word is truth]" - [THE WORD] THE YOURS [IS TRUTH]. The article ὁ serves as an adjectivizer turning the possessive adjective σος into an attributive modifier, "the word which is yours" = "your word." "The Word", God's revelation to mankind, the truth, is a truth they need to be preserved in if they are to continue as God's set-apart representatives in the world.

## v18

"In like manner" (καθως) to the sending of Jesus into the world, "so also" (καγω) the sending of the disciples, ie., the sending of Jesus is a paradigm for the sending of the disciples, both serve as the Father's authoritative representatives. Verse 19 will indicate that representatives must be dedicated (set-apart for service to God), and so to this end Jesus dedicated himself to divine service (the full extent of his ministry) to enable the disciples to similarly dedicate themselves to divine service.

καθως ..... καγω "**as .....**" - JUST AS [YOU SENT ME INTO THE WORLD] *so* ALSO | *in like manner* [SENT THEM INTO THE WORLD]. Here together forming a

comparative construction; "just as ....., so also ....." This comparative clause is tied closely to the preceding verse, such that together they make one sentence. Jesus prays that the disciples are set-apart in the truth of the gospel, *because as* Jesus was sent into the world, *so also* he sends his disciples.

**ἀπεστείλα** [**ἀποστέλλω**] aor. ind. **"I have sent"** - I SENT = I WILL SEND. Some manuscripts have a present tense, but the aorist is the best attested and is possibly proleptic - future referring, given that John is thinking in post resurrection terms. Jesus doesn't send out the disciples until 20:21. Of course, aspect is again dominant; there is only one commissioning of the apostles to mission. "I am sending them out into the world just as I was sent out into the world."

#### v19

**ὑπέρ** **"for [them]"** - [AND] ON BEHALF OF [THEM]. The NIV opts for benefit / advantage, "and for their sakes", NRSV, but either representation or substitution are also possible.

**ἐγώ** pro. **"I"** - Emphatic by position and use. This personal pronoun, serving to emphasize that Jesus does the consecrating, is not found in some manuscripts.

**ἁγιάζω** pres. **"sanctify [myself]"** - I SANCTIFY, DEDICATE, CONSECRATE [MYSELF]. In 10:36 the Father sanctifies Jesus, here Jesus sanctifies himself. A further example of Jesus possessing the same authority as the Father. It does seem that Jesus is here alluding to his death in particular, and certainly the word "consecrate" has an Old Testament meaning of "sacrifice" Yet, it is likely that the sense here is the same as v17, so the object of the dedication, although broadly "you (the Father)", is probably his "truth", the gospel, divine revelation, cf., Barrett. "For their sake I dedicate myself to you", TEV.

**ἵνα** + subj. **"that"** - Introducing a final clause expressing purpose; "in order that." Although rare, and certainly not found in classical Greek, **ἵνα** can be taken as consecutive denoting result and this well may be the use here. See below.

**ὧσιν .... ἡγιασμένοι** [**ἁγιάζω**] perf. pas. part. **"they [too] my be [truly] sanctified"** - THEY [ALSO] MAY BE HAVING BEEN SANCTIFIED. A perfect periphrastic construction, probably emphasising durative aspect. Jesus' dedication / consecration involves a "determination to set himself apart for the Father's exclusive service", This has, as its intended purpose, a similar dedication by the disciples. As noted above, the disciples' dedication may be a consequence of Jesus' dedication. Obviously, for the disciple, this consecration is to the truth of the gospel rather than to a sacrifice that leads to death.

**ἐν ἀληθείᾳ** **"truly"** - IN TRUTH. The preposition **ἐν** is most likely local, expressing space, metaphorical, "in", but possibly instrumental, expressing means, **"by** the truth", Moffatt; "through the truth", AV. Unlike v17 there is no

definite article. This may mean it is adverbial, of manner, as in the NIV, but it is more likely a similar usage to v17, except that a singular meaning is implied, namely that Jesus has dedicated his life to the Father's intended purpose, as revealed in the truth of the gospel, so that the disciples may similarly dedicate their lives to the Father's "truth". "So that they may belong completely to the truth", CEV.

## 17:20-26

### The glory of the Messiah, 13:1-20:31

#### 1. The farewell discourses, 13:1-17:26

##### xiv] Jesus prays for all who will believe

##### Synopsis

John concludes his record of the farewell discourse which covers chapters 13:1-17:26. Jesus' prayer that "they may be one as we are one", v11b, is now extended to those who will believe through the preaching of the apostles.

##### Teaching

All who embrace the apostolic gospel will be embraced in the love of God the Father, becoming one in him.

##### Issues

i] Context: See 17:1-11a

ii] Structure: *Jesus prays for all who will believe:*

Jesus prays for all believers:

Unity, v20-23;

"That they may be one as we are one."

Eternity, v24;

"That where I am they may also be with me."

Conclusion, v25-26.

The purpose of Jesus' mission

iii] Interpretation:

Jesus began his prayer by addressing the unity expressed in the Godhead and then extended that unity to cover his disciples, a unity that enables a participation in God's glory. Jesus now extends this prayer to all who believe, that they too may experience the unity and glory experienced by the Father and the Son. "Such a participation in the perfect unity of the Godhead will be both an historical and an eschatological privilege of the Church.... As *believers* come to share that unity, and the glory inseparable from it, during their earthly life, they will be able themselves to recognize the divine origin and quality of life of the Church; and by the same token, other *people* will be able to share their recognition", Marsh.

iv] Homiletics: *Abiding in God's love*

I well remember, when I was a youthful member of my local church fellowship, that once a term, at the evening service, we would have a

special evangelistic outreach. This was a time when people could give their life, or rededicate their life, to Jesus. Our old minister used the "altar-call" method which involved moving to the front of the church in plain view of everyone; a bit embarrassing. There was this young girl who rededicated herself every time there was an altar call. I remember thinking at the time that the heads bowed and hands up routine would have been less embarrassing. Mind you, we would have peeked anyway.

Of course, the truth is that when it comes to rededication, it wouldn't hurt any of us. In fact, there is a sense where going to church on Sunday serves this very purpose. We are always falling from some great height, slipping on slushy ground, continually short of our spiritual goals. Yet, as the Sundays go by, will we always focus on rededication, or will it wear thin?

In the upper room on the Thursday evening before his crucifixion, Jesus prayed for his disciples, not just his apostles, but all disciples in every age. He prayed that we continue in unity, continue in him and continue in love. These three ideas are most likely facets of one jewel; each speaks of the same reality; each in itself is that reality. Union with the divine and inclusion in the divine, are rather difficult ideas to comprehend, but love, in the sense of a divine merciful compassion, now that is an idea we can comprehend. Jesus prays that we continue in love, that we continue to bask in God's radiant love for us, and in the radiant love of the brotherhood, that we take it in and give it out.

Jesus prays for those who believe in his Word and who by believing, are caught up in the love of God. This love, this divine compassion which brings with it forgiveness and eternal acceptance in the sight of God, in turn prompts forgiveness and acceptance within the brotherhood. He prays, not that we just continue in this divine love, but that it be ultimately perfected in us. More than this, Jesus tells us that he provides the wherewithal for its perfection in us. He has displayed before us his radiant glory, the revelation of God's mind, and this to progress our ultimate perfection.

So here then is the truth, we are kept in God's love by God's word. So, let us constantly submit ourselves to his Word.

### **Text - 17:20**

The conclusion to Jesus' High Priestly Prayer, v20-26: i] Jesus prays for all believers, v20-24. a) Unity, v20-23. Jesus has prayed that his disciples might experience oneness, that they might experience an abiding personal relationship of mutual love with the Godhead, and now he prays that this oneness may be the gift of all who believe through the preaching of the disciples, and that by this oneness the world might be convinced of Jesus' divine credentials.

τουτων [ούτος] pron. "**them**" - [NOT ABOUT] THESE [HOWEVER DO I ASK ONLY]. Referring to the disciples presently gathered with Jesus.

αλλα και "**also**" - BUT AND = ALSO. Strong adversative standing in a counterpoint construction.

περι + gen. "**for**" - ABOUT, CONCERNING. Possibly expressing reference / respect, but more likely representation, or better, advantage, as NIV; "I pray also for the benefit of those who believe ...."

των πιστευοντων [πιστευω] gen. pres. part. "**those who believe**" - THE ONES BELIEVING. The participle serves as a substantive. Jesus is not just praying for the unity of the present band of disciples, but also for a wider band of believers (the church) who will come to believe in him through the preaching of the apostles.

εις + acc. "**in [me]**" - TO/INTO [ME]. Expressing direction toward, arrival at. The prepositional phrase "into me" may be linked to "believe", as in the NIV, NRSV..., "believe into me", or may be linked with "word", "believe because of their testimony (word) into me." Given the word order, the natural reading is the second option, but the first is more in character with John. Grammarians argue that in the New Testament the preposition εις, normally translated "into", is often synonymous with the preposition εν, "in", as here. The meanings are close, one meaning a movement toward and into something, and the other meaning a static in. So, a believing into Jesus carries the sense of movement toward him, with a consequent resting in his sphere of personal authority. John often uses the phrase "believe in/on (εις) his name", which means much the same as "receive Christ / come to Christ / know Christ."

δια + gen. "**through [their message]**" - THROUGH, BY MEANS OF [THE WORD OF THEM]. Instrumental, expressing means; "by means of the *preached* word / the gospel."

## v21

The substance of Jesus' prayer is that his disciples be one. This request is first mentioned in verse 11 where Jesus prays that his disciples be kept safe, probably in the sense of eternally safe by firmly holding onto the gospel of God's grace during their life's journey. The consequence of their security in the gospel is their being "one as we are one." Actually, since the verb is a present subjunctive the sense is "may continue to be one as we are one." The disciples are already one, just as the Father and Jesus are one, and Jesus acts for their security so that they may continue to be one. This then is the substance of Jesus' prayer for all believers. Yet, what type of unity/oneness is Jesus praying for? Verses 21-23 serve to explain something of the nature of this oneness:

It is a character of the godhead;

It links the godhead with believers;  
 It is observable to unbelievers;  
 It prompts faith;  
 It exhibits divine glory;  
 It will one day be perfected.

It is possible, of course, that the second *hina* clause is a separate prayer point, namely: Jesus prays that believers continue to abide in the divine. Yet, it is more likely that being one and abiding "in" the divine, refer to the same reality. The Father abides in the Son and the Son in the Father, they are one, and it is within this Godhead that believers abide. We abide in the divine and in that abiding we are one with the divine and one with each other. Jesus prays that this relational reality will continue for his followers and be ultimately perfected in the last day. So again, what is this unity? Obviously, something more than organizational unity is intended. It is likely that the nature of this oneness is revealed in the message which Jesus and his followers proclaim. Jesus prays that those who have heard the "message" (the gospel) and have believed, may continue as one. Verse 23 seems to imply that oneness is evident in love (divine compassion): the Father's love for Jesus and for those who believe in Jesus, cf. also v26. "It is the Divine unity of love that is referred to, where all wills bow in the same direction, all affections burn with the same flame, all aims are directed to the same end - one blessed harmony of love", Moulton and Miligan. Nicely put! So, we can probably define this oneness/unity as a unity of love - a relational united in a common understanding and experience of God's gracious mercy displayed in the person and works of Jesus Christ. In short: an abiding personal relationship with God and each other.

**ἵνα** + subj. "**that**" - THAT. In this verse we have three *hina* clauses, another in v22 and another two in v23. In this verse, the first two serve as object clauses / dependent statements of indirect speech expressing what Jesus prays for.

**πάντες** adj "**all of them**" - ALL [MAY BE ONE]. Nominative subject of the verb to-be.

**καθως** "**just as**" - AS [YOU FATHER IN ME AND I IN YOU]. This conjunction introduces a comparative clause which serves to provide an example, or model, of the unity Jesus is praying for. It is repeated in v22 and v23. Brown suggests that the clause is also causative, but this is unlikely. The model of the unity prayed for by Jesus is found in the very existence of God, of his being. God's being is revealed to us in the person of Jesus Christ, the radiant centre of whom is divine love: grace, mercy, kindness, forgiveness.... The unity of the godhead is expressed in the loving relationship that exists between the Father, Son and Holy Spirit, and by extension, to us. So, the unity Jesus desires of us is a common

understanding and experience of love between believers. This understanding and experience of love prompts graciousness, mercy, forgiveness, acceptance, ....

ἵνα + subj. "[**may they also be in us**]" - THAT [ALSO THEY IN US MAY BE]. The clause further explains the substance of the prayer that "we may continue to be one". Being in the Father and the Son further explains what it means to be one. "That they may continue in the love of Christ in both experience and understanding."

ἵνα + subj. "**so that**" - THAT = IN ORDER THAT / WITH THE RESULT THAT. This third *hina* clause is probably adverbial and is not functioning as the object of the verb "to pray." If Jesus did so pray, the world would believe. Again, we find it difficult in this gospel to distinguish between purpose, "in order that" (the goal of the oneness), and potential / hypothetical result, "so that" (the potential result of the oneness). Bultman says the clause represents the goal of the oneness prayed for in the first and second *hina* clauses. None-the-less, potential result seems more likely, such that the world's belief in Jesus as God's great I AM / Messiah / the anointed one / God's agent for divine reconciliation with humanity / ....., is a product of / results from the oneness of the community of believers, a oneness which reflect the oneness / loving relationship that exists in the Godhead.

πιστευη [πιστευω] pres. subj. "[**the world**] **may believe**" - Note, in John "believing" is "knowing", cf. v23. A textual variant has "believe" as an aorist. The aorist would imply a belief and knowing at its inception, "that the world may come to believe/know", rather than an ongoing belief/knowing. The consequence of a church infused with love (the grace of acceptance, forgiveness ....) is that the gospel of grace is set before the world in sign, as well as word, and where the gospel is manifested, people believe.

ὅτι "**that [you have sent me]**" - THAT [YOU ME SENT]. Introducing an object clause / dependent statement of perception expressing what the world may know / believe. The statement is repeated in v23. By itself it seems rather light-weight, but takes on weight in the context of Jesus' prayer in 11:41-42, where the exact same words are used. Here, at the raising of Lazarus, Jesus says, "did I not tell you that if you believed, you would see the glory of God?", 11:40. Jesus serves to reveal the very person of the living God so that the lost may come to know him, to come to know God through the one who was sent, and now through the words of those who proclaim him, cf. v22.

## v22

Verses 22 and 23 restate 21, but unpack the prayer a little more by further explaining the nature of oneness. This oneness is a product of the glory which Jesus shares with believers. The word "glory" entails the manifestation of the being of God, the content of which has prompted much debate (see Beasley-

Murray). For John, Christ's glory is displayed in his crucifixion, in his lifting up, and this as the ultimate act of love, therefore, the glory is the manifestation of a redemption bought with a price, but freely given by grace and appropriated through faith. The glory is the manifestation of God's gracious love toward broken humanity. This glory is "given" in that it is "offered" and so can be received and experienced. God's revelation in Christ encapsulates this glory, initially in the person and work of Christ, but now in the inspired record of God's revelation to the world, namely, the scriptures. So, for us, God's Word is the radiant source of that glory, and serves to promote and maintain unity/oneness, ie. to keep us in a loving relationship with God.

**δεδωκας [διδωμι]** perf. "**I have given**" - [AND I] HAVE GIVEN. The "given" is in the perfect tense which implies a timeless given.

**αυτοις** dat. pro. "**them**" - TO THEM. Dative of indirect object / interest, advantage.

**την δοξαν [α]** "**the glory**" - THE GLORY [WHICH YOU HAVE GIVEN TO ME]. Accusative direct object of the verb "to give."

**ινα** "**that [they may be one]**" - THAT [THEY MAY BE ONE JUST AS WE *are* ONE]. This clause seems to maintain the syntactical structure commenced in v21, namely, that **ινα** introduces an object clause / dependent statement of indirect speech expressing the content of Jesus' prayer. If this is the case, the sentence would more properly be translated "I have given them the same glory you gave me; may they be one as we are one." Again, purpose seems the obvious choice where the purpose of the giving of glory is the maintenance of unity/oneness, so Novakovic. Yet as in v21, it seems more likely that it is consecutive, expressing result, or more correctly potential / hypothetical result, "so that." Jesus bestows glory on his disciple, which glory results in their oneness.

### v23

The very character of God is reflected in the Christian community, an infinite loving relationship - compassion, acceptance, forgiveness, .... love, a relationship that will prompt in the world a recognition of Jesus' divine origin and of God's love for humanity.

**εν** + dat. "**[I] in [them and you] in [me]**" - Local, expressing space, incorporative union. In v21, oneness is explained as: Christ "in" the Father, the Father "in" Christ and disciples "in" the Father and Son. Here it is the Father "in" disciples, with Christ "in" the Father again. All depict the unity of love that is the subject of Christ's prayer.

**ινα** + subj. "**so that**" - THAT. Both uses of **ινα** in this verse are adverbial, but again it is unclear whether purpose or potential result is intended. Many translations (eg., ESV) take both as final clauses expressing purpose, yet it seems

likely that both express potential result; note NIV "then (as a result) the world will know ....). The oneness / loving relationship of the Godhead results in the oneness / loving relationship of the Christian community, which in turn results in the world's knowledge / recognition **ὅτι**, "of the fact that", Jesus is God's great I AM (cf., v21), **καὶ**, "and *that*", God the Father loves humanity **καθώς**, "like / to the degree to which", he loves the Son.

**ὥσιν τετελειωμενοι [τελειω]** perf. pas. part. "**they may be [brought to] complete [unity]**" - [THEY MAY BE] PERFECTED [INTO ONE]. Forming a periphrastic perfect construction. The perfect tense can imply an attaining of oneness (perfect love) in this life - an example of John's realized eschatology? On the other hand, Paul's perspective of pressing on toward an eternal goal, of striving to be what we are, should probably control our understanding of this completeness, cf. Phil.3:12. "That they may be brought to completion **εἰς** (into = resulting in) one."

**ἵνα** + subj. "**then**" - THAT [THE WORLD MAY KNOW]. Adverbial, consecutive; see above.

**ὅτι "that"** - THAT [YOU SENT ME AND LOVED THEM]. Introducing a dependent statement of perception expressing what the world "may know."

**καθώς "even as"** - AS, JUST AS, LIKE [YOU LOVED ME]. Comparative.

## v24

b) Eternity, v24. Jesus prays that all believers will ultimately find themselves gathered beside him in eternity sharing the radiance of his divine glory.

**Πατερ [Πατηρ]** voc. "**Father**" - Vocative of address. Barrett suggests that the better reading is nominative.

**ὃ** pro. "**those**" - THOSE [YOU HAVE GIVEN ME, I DESIRE THAT THOSE ALSO MAY BE WITH ME WHERE I AM]. Being neuter, the article may be nominative or accusative. If nominative, it introduces a pendent nominative, if accusative it is probably adverbial, reference / respect, "Father, with respect to those you have given me." The relative clause so formed is forward referencing to **κακεῖνοι**, "those also." The gift (neuter) being believers. "Father, as for those you have given me, it's my wish that where I am they may be also."

**θελω** pres. "**I want**" - I WISH, WILL, DESIRE. Christ wills what the Father wills, but none-the-less, Jesus asks that those whom the Father has given him share eternity with him.

**ἵνα "to [be with me where I am]"** - THAT [WHERE I AM THOSE ALSO MAY BE WITH ME] *and* THAT. In this verse we again have two **ἵνα** clauses and a **ὅτι** clause, similar to v23. Yet, this time the two **ἵνα** clauses introduce dependent statements of perception expressing what Jesus desires of the Father (Novakovic and Harris suggest that the second **ἵνα** introduces a purpose clause, "in order that

they may see my glory"); "I want those you have given me to be where I am and to see my glory", Carson. As for the **ὅτι** clause, it is causal, "because you loved me ...." Jesus has made the point that his disciples do not necessarily go to the Father as Jesus goes (ie. via crucifixion), nor can they come with him at this moment, but they will be with him in eternity and there they will see his pre-existent glory, probably in the sense of share in it.

**θεωρῶσιν [θεωρεῶ]** subj. "**see**" - THEY MAY SEE, OBSERVE [THE GLORY OF ME WHICH YOU HAVE GIVEN ME]. That they may behold the pre-existent glory of the divine evident in Jesus, although his disciples could only glimpse this glory through human eyes; "the glory of Christ within the Godhead", Barrett. We are inclined to see glory in the terms of "divine radiance / transfigured radiance", although again, God's glory is most evident in his love for us; his kindness, his mercy, his redemptive nature. "That they may behold the glory of the divine."

**ὅτι "because"** - BECAUSE [YOU LOVED ME]. Introducing a causal clause.

**προ** + acc. "**before [the creation of the world]**" - BEFORE [FOUNDATION OF WORLD]. Spatial; taking the sense "the beginning of the world."

## v25

ii] Conclusion, v25-26. Jesus now sums up his ministry among human kind. The world was lost in darkness, devoid of any useful knowledge about God. Into this darkness the Father sent the Son, the Word, the very revelation of God, to reveal God's name, his person / nature. A small segment of humanity decided that Jesus is God's great I AM, the messiah, sent from God the Father, and to them Jesus has revealed the knowledge about God and will continue to do so through the ministry of the Spirit. The whole purpose of this revelation is that divine love might indwell and unify a people into a heavenly fellowship with God himself.

**πατερ δικαιε "righteous Father"** - O JUST FATHER. The vocative produces a strong "O Father most just."

**και "though"** - AND = BOTH [THE WORLD DID NOT KNOW YOU]. Possibly with a concessive slant, "even though", ESV, possibly emphatic, "indeed", although as Zerwick notes the intention "is not clear." Novakovic, so also Barrett, suggests a correlative construction that is juxtaposed using **και ..... και**, "both the world did not know you ..... and they (the disciples) know that you have sent me." Both statements are true, "both ..., and ...", although the sense is illusive. It is true that the world doesn't know God, but it is also true that there are some people who do, and this because they accept that Jesus is come from God with the knowledge of God, and so they have come to know God through him. See Beasley-Murray for the approach taken by the NIV.

**δε "[I know you]"** - BUT/AND [I I KNEW YOU]. Transitional, here to a parenthesis serving as a counterpoint to the opening clause of the correlative

construction; "Both the world did not know you (but of course I know you), and ..." Note that the personal pronoun **εγω**, "I", is emphatic by position and use.

**εγνωσαν [γινωσκω]** aor. "**[they] know**" - [THESE ONES] KNEW. "These ones" refers to the disciples, as distinct from the world that does not know.

**ὅτι "that [you have sent me]"** - THAT [YOU SENT ME]. Introducing an object clause / dependent statement of perception expressing what "they know." The disciples have recognized the divine in Christ, and in recognizing it, have come to know / believe in God. The world of human affairs, on the other hand, has failed to recognize the divine in Christ, and so God remains unknown to the bulk of humanity, and this because God is only known in Christ.

## v26

**εγνωρισα [γνωριζω]** aor. "**I have made [you] known**" - [AND] I MADE KNOWN. The lost "know" God the Father because Christ makes him known.

**το ονομα σου "you"** - THE NAME OF YOU. The genitive **σου** is adjectival, possessive. Jesus has revealed God's name = the person, the very being of God.

**αυτοις** dat. pro. "**to them**" - TO THEM. Dative of indirect object.

**γνωρισω [γνωριζω]** fut. "**will continue to make you known**" - [AND] WILL MAKE *it* KNOWN. Taking "them" to mean the disciples, Jesus will continue to make God known to them through the ministry of the Holy Spirit.

**ἵνα + subj. "in order that"** - THAT. Here the NIV takes the *hina* clause as final expressing purpose, "in order that ..", but potential result is always possible, "so that / with the result that .."

**ἡν** pro. "- " - [THE LOVE] WHICH [YOU LOVED ME]. Morris describes the construction of this cognate accusative as "most unusual", and with no parallel, so Abbott. The accusative pronoun agrees with a presupposed cognate accusative such as **αγαπην αγαπω**, "I love a love", producing the *hina* clause "that the love, *I love a love which* you loved me, may be in them" = "that the love, *the love which* you have loved me, may be in them" = "that the love, (namely) the love you have for me, may be in them", so Harris, see also Novakovic. The love Jesus desires in his disciples is the same love that the Father has for Jesus. Note that the article with **αγαπη**, "the love", indicates that it is forward referencing to the pronoun **ἡν** such that the relative clause specifies "the love" in mind, "namely, the love you have for me." This love is an essential relational element of the Godhead which eternally binds the members of the Godhead together. As is typical in this gospel, this divine love is outward acting (eg., the cross) and inward enlivening.

**ἥ [εἰμι] + pres. subj. "may be [in them]"** - MAY *continue to* BE [IN THEM]. The present subjunctive of the verb "to be" again indicates that Jesus envisages an abiding (a continuing love) in believers and this achieved through his Word.

The love that Jesus envisages in believers is the same love that is expressed between the Father and the Son. Again, the love is linked to the indwelling of the divine. Although not stated, the link obviously extends to the oneness of the Godhead, to believers with the Godhead, and to believers with each other. Being "in", being "one" and possessing "love", are all much the same. This "love", of course, is not an expression of moral rectitude, nor some wishy-washy feeling, but is divine compassion.

**ev** + dat. "**in [them]**" - [AND I] IN / WITH [THEM]. Local, space, incorporative union / association. Jesus actively promotes his Word-ministry so that love/he may continue to permeate the life of all believers, cf. Rom.8:39. "In" can certainly mean "within them", referring to the indwelling Spirit of Christ, but also "among them", "intimately associated with them." The sense, "in the midst of", reflects the covenantal idea of God dwelling in the midst of his people, Ex.29:45-46, 24:16, Deut. 7:21, 23:14. Note the prologue where Jesus comes to dwell (lit. "pitch his tent") among his people. Kostenberger opts for "among them", Carson accepts both meanings.

## 18:1-11

### The Passion Narrative, 18:1-20:31

#### 1. The arrest, trial and crucifixion, 18:1-19:42

##### i] The arrest of Jesus

##### Synopsis

Jesus and his disciples now leave Jerusalem and cross the Kidron Valley to gather in a secluded garden. Judas is aware of the place and leads a detachment of officers to arrest Jesus. Peter attempts to resist, but Jesus instructs him to allow the arrest to proceed.

##### Teaching

To follow Jesus is to drink the cup destined for us.

##### Issues

i] Context: See 1:1-13/14. In the Argument Proper Part I John introduced us to the gospel - the good news of salvation appropriated through faith in Jesus Christ. In the Argument Proper Part II, John, in the Farewell Discourse, has explained how the fruit of faith, namely love / oneness, manifests itself in the Christian community through the ministry of the Holy Spirit. Now, John sets out to establish the basis upon which faith, and its fruit of love, rests, namely, the faithfulness of Christ realized in his glorification, his lifting up (the cross, resurrection, ascension, and enthronement).

Jesus' faithfulness is established in a series of scenes / episodes covering chapters 18-20:

##### Part 1:

- The arrest of Jesus, 18:1-11;
- The pretrial and Peter's denial, 18:12-27;
- Jesus before Pilate, 18:28-40;
- The humiliation of Jesus, 19:1-16a;
- The crucifixion of Jesus, 19:16b-30;
- The burial of Jesus, 19:31-42;

##### Part 2:

- The empty tomb, 20:1-10;
- Jesus appears to Mary, 20:11-18;
- Jesus appears to his disciples, 20:19-31.

Stibbe in *Readings* thematically encompasses these episodes with the theme **The darkness did not overcome it**. He suggests that John characterizes Jesus through these episodes as judge, king and elusive God. Moloney in his

commentary divides chapters 18 and 19, Part 1, into five scenes, rather than six, identifying each scene by new people and places.

ii] Structure: *The arrest of Jesus*:

Setting, v1;

Judas' betrayal, v2-3;

Jesus confronts his adversaries, v4-7;

"I AM".

Jesus protects his disciples, v8-9;

"I have not lost one of those you gave me."

Jesus restrains his disciples;

"Shall I not drink the cup the Father has given me?"

iii] Interpretation:

Central to the Passion Narrative is the revelation of the faithfulness of Jesus, God's anointed one. The salvation of Jesus' disciples, and of all believers throughout the ages, rests on the faithfulness of the Christ - faith in the faithfulness of Jesus saves.

In the passage before us John draws out the faithfulness of Jesus.

First, John reminds us that the recorded events now before us have not caught Jesus by surprise; Jesus knew "all that was going to happen to him." The events now overtaking him are in no way outside the divine will. This is all part of the divine initiative to save mankind, one facilitated in and through the faithfulness of Jesus.

Second, John reminds us of the key player in this tragedy. When the Temple police and their assisting Roman auxiliaries appear at the entrance of the garden, Jesus goes out to meet them. With typical Johannine ambiguity we are presented with an arresting party somewhat startled by Jesus as he comes out of the darkness into the light of their lamps. But, for those with eyes to see, we are shown the emissaries of Satan falling to the ground before God's great I AM.

Third, John reminds us that Jesus cares for his own. Jesus promised to do exactly this and so demands that the arrest party "let these men go." As John notes, this is in fulfillment of Jesus' words "I have not lost one of those you gave me." As Dodd puts it, "the Shepherd went to meet the wolf to save his flock." Jesus is in the business of setting us free.

Finally, unlike the synoptic gospels where Jesus' reference to his "cup" of suffering is in the context of a time of prayer in the garden, in John's account Jesus speaks of his "cup" in relation to restraining the aggression of Peter. Peter has tried to defend Jesus, wounding one of the arresting officers in the process. Despite Peter's actions, John reminds us of Jesus'

determination to proceed with his divinely appointed suffering, which act of faithfulness on our behalf will save us.

iv] Synoptics:

Again, we note how John runs his own race. John has Jesus in prayer back at Jerusalem and not in the garden just before his arrest, as in the Synoptic tradition, cf., Mark 14:32-52. John does not mention Jesus' grief in the garden (a small family rural holding), nor the particular site, "Gethsemane", nor the kiss of Judas. John adds to the Synoptic tradition by mentioning the wadi they crossed in the Kidron valley, the disciple who swung his sword, and the officer who lost his right ear, cf., Luke 22:50. John also tells us that Roman auxiliaries were present with the Temple police. None-the-less, as Kostenberger notes, "Overall, the Johannine passion narrative coheres closely with that of the Synoptics, yet occasionally with different emphasis."

As for John's sources, it is often argued that John uses at least one of the synoptic gospels, although John's willingness to ignore the synoptic account on so many occasions has led scholars like Dodd to argue that John uses an independent tradition.

v] Homiletics: *Christ the King of the Jews*

We have often looked to Christ to wield his sword in defence of his people. In the face of man-made, or natural disasters, right through to the inroads of secularism, we look to the mighty hand of Christ the king. The trouble is, Christ's reign doesn't intersect with much of the stuff of this age.

Of course, there are times when Christ's reign does intersect, but often not at the points where we would expect:

**Christ is a king of a kingdom not of this world** - a kingdom that does not belong here. Jesus' words to Pilate serve to explain that Christ's kingdom is not a political entity as is the Roman empire. It is certainly here, it does exist in this age and does impact on our age. Saint Augustine wrote that Christ's "kingdom is here till the end of time .... but does not belong here because it is in the world as a pilgrim."

So, Christ is a king of a kingdom that is in the world, but not of the world.

**Christ is a king who reigns through his Word** - a word heard and believed. Where in the world does this pilgrim entity intersect with human existence? Jesus said he "came into the world to testify to the truth." God's revelation proclaimed, particularly the gospel, is where Christ's kingdom intersects with our world. Those who hear the word and believe the word,

are changed, become a force for change, and are delivered into the presence of the living God.

So, Christ is a king who reigns, not by power or might, but by the Spirit inspired word of God.

### Text - 18:1

The arrest of Jesus, v1-11: i] The Setting, v1. Jesus and the disciples **ἐξῆλθεν**, "went out", although it is not clear whether John is referring to their leaving the site of the evening meal, or Jerusalem, but probably Jerusalem. John tells us that the party crossed the Kidron wadi and headed for a **κηπος**, "garden", presumably a small walled agricultural holding. Mark calls it Gethsemane, "(the place of) the oil-press", Harris.

**εἰπων** [**λέγω**] aor. part. "**When he had finished praying**" - HAVING SAID [THESE THINGS JESUS WENT OUT]. The participle is adverbial, temporal, as NIV; "after this discourse", NAB.

**συν** + dat. "**with**" - WITH [THE DISCIPLES OF HIM]. Expressing accompaniment / association.

**περαν** + gen. "**crossed**" - BEYOND, ACROSS. Spatial; "he and his disciples crossed the Kidron Valley", CEV.

**του Κεδρων** gen. "[**the Kidron [Valley]**" - [THE WADI] OF KIDRON. The genitive is adjectival, idiomatic / identification; "the wadi *known as* Kidron." "Wadi" is a better translation because the word **χειμαρρος** means "winter flowing", so not a flowing "brook, creek", etc., but a dry gully, except after winter rains.

**όπου** "-" - WHERE [THERE WAS A GARDEN INTO WHICH HE ENTERED]. Local conjunction, identifying place; "until they arrived at a place where there was a garden", Cassirer. The word **κηπος**, "garden", is referring to a piece of land, presumably cultivated, and usually surrounded by stone wall, loose or formed.

**αυτου** gen. pro. "**his [disciples]**" - [AND THE DISCIPLES] OF HIM. The genitive is adjectival, relational.

### v2

ii] Judas' betrayal, v2. John explains to his readers how Judas knew where to find Jesus to arrest him.

**δε** "**now**" - BUT/AND. Transitional, indicating a step in the narrative.

**ό παραδιδους** [**παραδιδωμι**] pres. part. "**[Judas], who betrayed [him]**" - [JUDAS] THE ONE DELIVERING OVER = BETRAYING [HIM KNEW THE PLACE]. The participle serves as a substantive standing in apposition to "Judas." "Judas the traitor."

**ὅτι "because"** - BECAUSE [JESUS OFTEN GATHERED THERE]. Introducing a causal clause, "because", explaining why Judas "knew the place well", JB, namely "since Jesus went there frequently with his disciples", Rieu.

**μετά + gen. "with [his disciples]"** - WITH [THE DISCIPLES OF HIM]. Expressing association / accompaniment; "in the company of."

### v3

Judas is only guiding the soldiers and is not in command of the situation. Only John mentions the torches and lanterns and the detachment of Roman soldiers. These details reveal that Jesus' arrest is officially sanctioned by the authorities of *darkness*, and that it was executed on the assumption that Jesus and his followers would resist arrest.

**οὖν "So"** - THEREFORE [JUDAS ..... COMES THERE]. Inferential, establishing a logical connection, as NIV.

**λαβὼν [λαμβανῶ]** aor. part. "**guiding**" - HAVING TAKEN. The participle is adverbial, probably modal, expressing the manner of Judas' coming to Jesus, as NIV; "Judas comes there (to the garden) having taken = taking = guiding ...."

**τὴν σπειραν [α]** "**a detachment of soldiers**" - THE COHORT. A Roman cohort consists of some 600 men so just "some Roman soldiers", CEV.

**ἐκ "from [the chief priests]"** - [AND ASSISTANTS, SERVANTS] OUT OF = FROM [THE CHIEF PRIESTS AND] OUT OF = FROM [THE PHARISEES]. Expressing source / origin, ie., **ἐκ** for **ἀπο**, Zerwick, here with the sense "provided / sent by"; "together with a party of Temple police, who were supplied to him by the Chief Priests and the Pharisees", Barclay. The **ὑπηρέτας**, "assistants, servants" are obviously "Temple police", as translated by Barclay.

**μετά + gen. "they were carrying"** - WITH [LANTERNS AND LAMPS AND WEAPONS]. Here adverbial, modal, expressing manner / attendant circumstance, qualifying the main verb **ἐρχεται**, "came"; "Judas came ..... with = carrying torches ....."

### v4

Jesus fully understands that the time for his glorification is at hand and so willingly goes out into the light.

**οὖν "-"** - THEREFORE [JESUS ..... WENT OUT]. Inferential, establishing a logical connection, "so, then", or just transitional and left untranslated, as NIV.

**εἰδὼς [οἶδα]** perf. part. "**knowing**" - [JESUS] HAVING KNOWN [EVERYTHING]. The participle is adverbial, probably best treated as causal, so Novakovic; "Jesus, because he knew everything ..... went out ...."

**τα ἐρχόμενα [ἐρχομαι]** pres. part. "**that was going to happen**" - THE THINGS COMING. The participle is adjectival, attributive, limiting the substantive

adjective "everything", as NIV. Jesus knows what is about to transpire, although such knowledge is not necessarily supernatural; "Jesus already knew everything that was going to happen", CEV.

ἐπ [ἐπι] + acc. "to [him]" - UPON [HIM]. Spatial, "on, upon, up to ..."; "to him."

αὐτοῖς dat. pro. "[asked] them" - [WENT OUT AND SAYS] TO THEM [WHOM DO YOU SEEK]? Dative of indirect object. As Harris notes the sense could be "went out *from the garden* to meet them", or "went out *from the disciples* to meet them." John does go on to reveal that Jesus is concerned for the disciples' welfare.

## v5

The warrant is for "Jesus of Nazareth." Other personal descriptors could be used, but "Nazareth" is used, probably due to the negative connotations associated with this less than kosher Galilean town; "Jesus the Nazarene", JB. Jesus' response "I am *he*" reflects Johannine irony, particularly when John indicates that Judas is standing nearby. Judas will have often heard Jesus use ἐγώ εἰμι in a messianic context, revealing that Jesus is God's great I AM, the anointed one. Note that some manuscripts have "I am Jesus"; it would be very easy for a copyist to accidentally leave "Jesus" out, and at the same time, it would be a strange addition.

ὁ παραδιδούς [παραδιδωμι] pres. part. "[Judas] the traitor [was standing there]" - [THEY ANSWERED *and said* TO HIM, JESUS THE NAZARENE. HE SAYS TO THEM, I AM *he*. BUT/AND JUDAS] THE ONE BETRAYING [HIM, AND = ALSO HAD STOOD WITH THEM]. The participle serves as a substantive standing in apposition to "Judas". For "I am" see 8:24. "Judas, the traitor, was standing there with *the soldiers and the Temple police*." Note, in John's account Judas does not identify Jesus with a kiss. By his just standing there, John means to suggest the "complete impotence of all but Jesus", Barrett.

μετ [μετα] + gen. "with [them]" - Expressing association / accompaniment.

## v6

Johannine irony is again at work in his description of the response of the arresting officers. Moving out of the darkness into the light, Jesus may have easily startled them, but at the same time, they are confronting God's great I AM.

οὕν "-" - THEREFORE. Inferential, establishing a logical connection, "so", or simply transitional.

ὥς "when" - WHEN [HE SAID TO THEM, I AM *he*]. As a temporal conjunction here.

εις + acc. "[they drew back]" - [THEY DEPARTED, WITHDREW = DREW BACK] INTO. The preposition expresses the direction of the action, toward, and arrival at, so they retreated to a new position.

τα net. art. "-" - THE [BACK, BEHIND]. The article serves as a nominalizer turning the adverb into a substantive. The arresting officers retreated to the / a place behind where they were first standing; "At once, they all backed away", CEV.

χαμαι adv. "[fell] to the ground" - Adverb of place, "to/on the ground", BDAG. "They retreated and threw themselves on the ground", Cassirer. Cassirer is emphasizing the proper response to an I AM revelation, and certainly John is hinting at this response by describing the officers acting as if doing obeisance - prostrating themselves on the ground before the great I AM. "Fell to the ground" leaves the reader free to draw their own conclusion and so is followed by most translations. "The mere speech of Jesus (perhaps because expressed in language proper to God himself - see 8:24) is sufficient to repel his adversaries", Barrett.

v7

ουν "-" - THEREFORE. Inferential, establishing a logical connection; "So he asked them again", ESV.

παλιν adv. "**again**" - AGAIN [HE ASKED THEM, WHOM DO YOU SEEK?]. Modal adverb expressing repetition. "Who are you after?" Peterson.

οι δε "-" - BUT/AND THEY [THEY SAID, JESUS THE NAZARINE]. Transitional, here with the article to indicate a step in the dialogue to a new speaker.

v8

Jesus acts to protect his disciples.

οτι "[I told you] that [I am he]" - [JESUS ANSWERED, I TOLD YOU] THAT [I AM he]. Introducing an object clause / dependent statement of indirect speech expressing what Jesus told the arresting officers.

ει + ind. "**if**" - IF [THEREFORE, *as is the case*, YOU SEEK ME, *then*]. Introducing a conditional clause 1st. class where the proposed condition is assumed to be true. "If it's me you're after, let these others go", Peterson.

ουν "-" - THEREFORE. Inferential, drawing a logical conclusion.

υπαγειν [υπαγω] pres. inf. "[let these men] go" - [ALLOW, PERMIT THESE men] TO GO AWAY. The infinitive is complementary, completing the sense of the verb "to allow, permit."

v9

John tells us that Jesus' protection for the disciples is in fulfillment of Jesus' own words. The quote is similar to 6:39, but this refers specifically to the disciples' spiritual safety. It seems more likely that the reference alludes to the

Good Shepherd illustration, particularly 10:28f, so Lindars, Ridderbos, Kostenberger, ... Jesus, the Good Shepherd, lays down his life for his sheep, and does so that none be lost, cf., 17:12. The wolf now scatters the flock, but Jesus has secured their safety.

**ἵνα** + subj. "**this happened so that**" - THAT [MAY BE FULFILLED THE WORD WHICH SAID]. Although a rare imperative **ἵνα** is possible, "let be fulfilled", it more likely introduces an adverbial clause, although it is necessary to supply the verb, as NIV; "**this was to** fulfill", Moffatt. A final clause expressing purpose, "in order that ...." is favoured, but as already noted in John, a **ἵνα** clause will often tend toward result, or at least hypothetical / potential result; "Thus the word he had spoken was verified, 'None of these thou gavest me, I let go to destruction'", Berkeley. Note how John places the fulfillment of Jesus' words on a par with the words of the prophets.

**ἐξ [εκ]** + gen. "**of [those]**" - *the ones* FROM [THOSE WHOM]. Here serving in the place of a partitive genitive.

**μοι** dat. "**[you gave] me**" - [YOU HAVE GIVEN] TO ME, [I DID NOT LOSE ANYONE]. Dative of indirect object.

## v10

All the gospels mention the affray, although only John names the combatants. Malchus is a Nabatean Arab name, and if we give weight to the diminutive sense of **ωταριον** it was his right earlobe that Peter cut off. The word **μαχαира**, "sword", refers properly to a short sword, or dagger, so Peter is not wielding a broad-sword, as often represented in childhood story books. Luke tells us that the disciples had two daggers at hand, not quite enough to handle a Roman cohort (= 600 soldiers, but obviously only a small detachment was on hand). We would expect Peter to be arrested for his actions, but as Luke tells us, Jesus healed the wound, so maybe the miracle calmed the situation, cf., Lk.22:51.

**οὖν** "**then**" - THEREFORE. Here probably transitional, as NIV.

**εχων** pres. part. "**who had [a sword]**" - [SIMON PETER] HAVING [A DAGGER]. Possibly adjectival, as NIV, although being anarthrous it is more likely adverbial, possibly causal, so Novakovic; "then Simon Peter, because he had a dagger, lunged at the high priest's representative."

**του αρχιερεως [εως εως]** gen. "**the high priest's [servant]**" - [DREW IT AND STRUCK THE SERVANT = REPRESENTATIVE] OF THE HIGH PRIEST [AND CUT OFF THE RIGHT EAR OF HIM]. The genitive is adjectival, possessive, expressing a dependent status, as NIV.

**δε** "-" - BUT/AND. Transitional, indicating a step to a parenthesis / editorial note.

τῷ δούλῳ [ος] dat. "the servant's [name]" - [THE NAME] TO THE SERVANT [WAS MALCHUS]. Possessive dative, as NIV.

#### v11

In restraining Peter, Jesus refers to the "cup" the Father has handed him. In the Old Testament, the image of a "cup" is used of a cup of divine wrath, God's "cup of wrath", of judgment upon the wicked, eg., Isa.51:17, Jer.25:15-17, ... Jesus is surely referring to the cross, but it is rather strange that he would use this image to encapsulate what is happening. Three possible interpretations present themselves:

"Cup" may simply be used as an image of suffering, grief, a "cup of sorrow", Weymouth, so Morris, Brown, Lindars, "the bitterness of suffering and death", Ridderbos.

On the other hand, the image may represent the totality of God's will, "the cup the Father has given me", so Carson; "the Father's gift", Barrett, Schnackenburg, Beasley-Murray. This interpretation is supported by the synoptic record of Jesus' prayer in Gethsemane, "not my will, but yours be done." "Shall I not willingly accept whatever the Father sends me, however bitter it may be?", Barclay.

It may well be that "cup" depicts the nature of Jesus' suffering, namely, his substitutionary sacrifice on behalf of the lost, of Jesus taking upon himself the wrath of God, the punishment for human sinfulness, so Kostenberger, Klink.

οὐν "-" - THEREFORE [JESUS SAID TO PETER. PUT THE SWORD INTO THE SHEATH]. Inferential, establishing a logical connection; "So Jesus said to Peter", ESV.

οὐ μὴ + subj. "[shall I] not [drink]" - [THE CUP WHICH THE FATHER HAS GIVEN TO ME, SHALL I] NOT NOT [DRINK IT]? The subjunctive of emphatic negation is used here to form a question expecting an emphatic affirmation; "is it conceivable that I should not .....? Zerwick = "how can I possibly refuse to drink .....?" Harris. "Am I not to drink the cup that the Father has given me?" Rieu. Possibly just an emphatic statement.

τὸ ποτήριον [οῦ] "the cup" - Being neuter, this noun may be either nominative or accusative. It seems best to treat it as a pendent nominative resumed by αὐτό, "it", so Zerwick, Barrett, Harris, but see Novakovic for the accusative; "*This is the cup the Father has given me. Shall I not drink it?*", REB.

## 18:12-27

### The Passion Narrative, 18:1-20:31

#### 1. The arrest, trial and crucifixion of Jesus, 18:1-19:24

##### ii] The pretrial and Peter's denial

##### Synopsis

The detachment of soldiers and Temple police arrest Jesus and take him to Annas, the father-in-law of Caiaphas. Peter and another disciple follow on, gaining entry to the high priest's courtyard where they are able to keep an eye on proceedings from a distance. It is while they are in the courtyard, warming themselves by a fire, that Peter first denies his association with Jesus. Jesus is examined by Annas before sending him off to Caiaphas. During this questioning Peter denies Jesus two more times.

##### Teaching

Peter represents the failings evident in every believer.

##### Issues

i] Context: See 18:12-27.

ii] Background: The historicity of John's account is called into question by some commentators. Bultmann suggests that John's sources have mistakenly represented Annas as high priest instead of Caiaphas. Annas was deposed as high priest by the Roman authorities in 15AD, but it is very likely that he retained his title (the position was regarded as a lifetime appointment), and most probably his influence. Five of his sons served as high priest, and at the time of Jesus' arrest, his son-in-law Caiaphas was the official high priest. Note Luke 3:2 and the singular mention of both Annas and Caiaphas, indicating that Annas was likely the power behind the throne, irrespective of Rome's interference in Israel's religious affairs.

iii] Structure: *Jesus' pretrial and Peter's denial*:

Jesus appears before Annas, v12-14;

"One man should die for the people", Rieu.

Peter's denial of Jesus, v15-18;

Jesus is questioned about his disciples and his teachings, v19-24;

"I have spoken openly to the world"

Peter denies Jesus two more times, v25-27;

iv] Interpretation:

John encapsulates the passion narrative with the words of Caiaphas "it would be good if one man died for the people", v14, and so in the midst of flawed humanity, a good man sets out to do just that. Stibbe argues that the passage is primarily a critique of Peter, of what is not meant by the verb **ακολουθεω**, "to follow", Jesus (the verb leads v15). Yet, the weighted content of this episode is more an apology for Peter's failings than a critique. The contrast between Jesus' claim to have "spoken openly to the world" and Peter's decision to keep it a "secret", is an interesting observation by Klink. Peter's failings are laid bare: Jesus speaks openly; Peter keeps shtum.

Although Caiaphas was the official High Priest for that year, Annas was still viewed as Israel's real High Priest, given that his removal was at the hand of the Roman governor, an illegitimate authority as far as most Jews were concerned. So, in John's record of events, Jesus' ecclesiastical trial takes place before Annas as well as Caiaphas. In fact, John only records Jesus' examination by Annas and tells us nothing of what happened when Jesus was sent "bound to Caiaphas the high priest." It is possible that the ecclesiastical trial of Jesus takes place before Caiaphas (as recorded in the synoptic gospels, although only Matthew mentions Caiaphas) and that what takes place before Annas is a pre-trial informal inquiry.

Peter and "the other disciple" follow on behind the arresting officials. They gain entrance to the High Priest's courtyard because the "other disciple" is known to the High priest (or possibly just to his servants). It is the "other disciple" who gets Peter into the courtyard. John seems to be supplying the background information which explains how Peter gets himself into a situation where he feels compelled to deny his association with Jesus. The third suggestion that Peter is one of Jesus' disciples is put to him by a relative of Malchus. This only heightens the danger that Peter finds himself in, and further explains why Peter denies Jesus. As such, the record gives his behaviour a human context - we would be tempted to do the same in a similar situation!

John tells us that the examination of Jesus by Annas focused on "his disciples and his teaching." The synoptic gospels bring out the theological issues, whereas John seems content with revealing the improper nature of the inquisition. The reference to the disciples may indicate a desire on the part of the authorities to gain evidence of a political nature. It would be advantageous to be able to show the Roman authorities that Jesus and his disciples are a band of revolutionaries, rebels guilty of sedition. If this is implied, then Jesus makes the point that he has always "spoken openly"; he

has not conspired against anyone in secret. The slap on the face is just the first of many insults. It is interesting to note that Jesus takes umbrage at his improper treatment (what happened to turn the other cheek?), but John is keen to show that the proceedings are a farce and so moves quickly to the main event - Jesus' meeting with Pilate.

It is around 3am when Annas sends Jesus off to Caiaphas.

v] Synoptics:

As Dodd argues, it seems likely that the gospel of John draws on its own independent tradition, most likely a tradition laid down by John the apostle and used by the author-editor to form the gospel as we know it. In fact, it has often been suggested that the *ἄλλος μαθητής*, other disciple", who "was known to the high priest", is an obtuse reference to John the apostle, "the beloved disciple." In the record of events, the synoptics and John have two trials, one ecclesiastical and the other civil, but the events are described quite differently, eg., Jesus' meeting with Annas is not recorded in the synoptics.

In Mark the trial is held before the high priest (unstated), presumably in an official meeting of the Sanhedrin. Witnesses are heard, Jesus is cross-examined and then he is sentenced to death. At daybreak the Sanhedrin meets again to formalize a charge to present to Pilate, the Governor. In Luke, Jesus is brought to the home of the high priest (unstated). Luke records Peter's denial at this point. First thing in the morning the Sanhedrin meets and proceeds with a formal trial. John may be harmonizing the two accounts, but it seems more likely that he skips the details, takes time to record Peter's denial, and then focuses his attention on the following scene - Jesus' conversation with Pilate. As usual, John runs his own race.

So, the likely series of events is as follows:

- Jesus' arrest;
- An informal hearing before Annas;
- A formal gathering of the Sanhedrin led by Caiaphas;
- Formal charges are dispatched by delegation to Pilate;
- Interrogation by Pilate;
- An appearance before Herod;
- Final appearance before Pilate and verdict.

The undue haste, prompting meetings by night, was necessary if Pilate was to deal with the matter on Friday morning (Roman officials only working in the morning) and for the execution to be carried out before the commencement of the Sabbath on Friday evening (executions were not permitted on the Sabbath).

## Text - 18:12

Jesus' pretrial and Peter's denial, v13-27. i] Jesus appears before Annas, v13-14. There is no external evidence that Annas was the father-in-law of Caiaphas, but there is no reason why he couldn't be. Dodd suggests that the phrase "who was high priest that year" indicates that John wrongly assumes that the high priest was appointed yearly, as in many secular religions, but the phrase doesn't necessarily read that way.

**οὖν** "Then" - THEREFORE [THE COHORT AND THE TRIBUNE]. Inferential, establishing a logical connection, "So the band of soldiers", ESV. As already noted, a "cohort" amounts to 600+ Roman auxiliaries, but this full number would not be used to assist in the arrest of a small group of renegades. The "tribune" is an officer in charge of up to 1,000 men.

**τῶν Ἰουδαίων** gen. adj. "Jewish [officials]" - [AND THE SERVANTS, ASSISTANTS = TEMPLE POLICE] OF THE JEWS [TOOK JESUS AND BOUND HIM]. The adjective serves as a substantive, the genitive being adjectival, limiting "servants," A rather roundabout way to arrive at an attributive, as NIV, so the word is possibly being used for the **ἀρχῶν τῶν Ἰουδαίων**, "the rulers of the Jews", the religious authorities, members of the Sanhedrin, in which case the genitive is verbal, objective; "the officials / temple police *who serve* the Jewish authorities", so Novakovic. "Jesus was apprehended and put in fetters by the detachment of soldiers with its commanding officer, and by the Jewish officers of the law", Cassirer.

## v13

Note the textual variant where v24 is placed in this verse. This prompts Moffatt to reorder the verses, 13-14, 19-24, 15-18, 25-27. He does love reordering the NT, usually without warrant!

**πρῶτον** adv. "first" - [AND THEY LED *him* TOWARD ANNAS] FIRST. Adjective serving as an adverb, here temporal, sequential time. The first in the sequence of official investigations into Jesus is before Annas, the *Rector Emeritus*. The next will be before Caiaphas, cf., Matt.26:57. John's lack of interest in the whole process is interesting. For John, the proceedings are a farce and not worth detailing.

**προς** + " **to** [Annas]" - TOWARD [ANNAS FIRST]. Spatial, expressing movement toward.

**γάρ** "who [was]" - FOR [HE WAS]. More reason than cause, introducing an explanatory note on Annas, as NIV. "They began by taking him to Annas. Annas was the father-in-law of Caiaphas who in that year was High Priest", Barclay.

**τοῦ Καϊαφᾶ [ας α]** gen. "[the father-in-law] of Caiaphas" - The genitive is adjectival, relational.

του ενιαυτου [ος] gen. "[that] year" - [WHO WAS HIGH PRIEST] OF [THAT] YEAR. The genitive is ablative, of time, contemporaneous.

#### v14

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, here to an editorial note

ὁ συμβουλευσας [συμβουλευω] aor. part. "**who had advised**" - [CAIAPHAS WAS] THE ONE HAVING ADVISED, GIVEN COUNSEL TO. The genitive is usually treated as adjectival, attributive, limiting "Caiaphas", "It was Caiaphas who had advised the Jewish leaders", ESV, although technically it serves as a substantive, predicate nominative of the verb to-be.

τοις Ιουδαιοις [ος] dat. "**the Jewish leaders**" - THE JEWS. Dative of direct object after the συν prefix verb "to give counsel to." The term "the Jews" again refers to the Jewish authorities, in particular the members of the Sanhedrin.

ὅτι "**that**" - Introducing an object clause / dependent statement of indirect speech expressing what Caiaphas advised the Jewish leaders.

αποθανειν [αποθνησκω] aor. inf. "**[good if one man] die**" - [ONE MAN] TO DIE [IS BETTER]. The infinitive serves as the subject of the impersonal verb "it is better." The accusative subject of the infinitive is "one man."

ὑπερ + gen. "**for [the people]**" - Expressing representation, "on behalf of", or advantage, "for the benefit of", or instead of αντι, substitution, "instead of." Substitution seems likely, cf., 11:50, but most translations opt for advantage; "It was Caiaphas who had pointed out to the Jews that it was to their advantage that one man should die for the people", Rieu / "that one man's death would benefit the people", Berkeley.

#### v15

ii] Peter's denial of Jesus, v15-18. It is often assumed that the "other disciple" who followed the arresting party to the High Priest's quarters with Peter is "the beloved disciple", presumably John the apostle. The only evidence for this is that "the beloved disciple" and Peter are often found acting together, cf., 13:23, 20:2, 21:7.

δε "-" - BUT/AND [SIMON PETER AND ANOTHER DISCIPLE WERE FOLLOWING JESUS] BUT/AND [THIS DISCIPLE]. Transitional, indicating a step in the narrative. "Jesus" is a dative of direct object after "to follow."

αλλος μαθητης "**another disciple**" - A specifying article is found in some texts, "the other disciple" implying "the other disciple whom Jesus loved", 20:2, but it is obviously an addition.

τω αρχιερει [εως εως] dat. "**[was known] to the high priest**" - [WAS KNOWN TO] THE CHIEF PRIEST. Here the adjective γνωστος, "known", serves as a

substantive taking a dative complement, "known to" (sometimes a genitive, so Harris). Novakovic suggests the dative can also be viewed as instrumental, of agency, "known by the high priest."

τω Ιησου [ος] dat. "[**he went with**] **Jesus**" - Dative of direct object after the συν prefix verb "to go in with."

του αρχιερεως [υς εως] "**the high priest's [courtyard]**" - [THE COURTYARD, INTERIOR COURTYARD OF THE DWELLING] OF THE HIGH PRIEST. The genitive is adjectival, limiting "courtyard", possessive, or idiomatic, "he went into the courtyard *which was situated in* the high priest's *residence*."

## v16

"The other disciple" is obviously known to the servant (female) on duty at the entrance to the internal courtyard, and so gains entry for Peter. This explains why Peter is able to get close to the proceedings and finds himself in a situation where he feels he has to deny knowing Jesus. As already noted, John the apostle is the likely candidate for the "other disciple", but suggestions like Joseph of Arimathea, or Nicodemus have been proposed over the years. They would likely be known to Annas, but the sense of "known to the high priest", may simply mean "known to the high priest's servant on duty at the gate."

εξω adv. "**outside**" - [BUT/AND PETER HAD STOOD TOWARD = AT THE DOOR] OUTSIDE. Local adverb of place. Peter was standing outside near the entrance gate.

ουν "-" - THEREFORE. Inferential, drawing a logical conclusion. Seeing Peter was stuck outside, the other disciple .....

ὁ μαθητης ὁ αλλος "**the other disciple**" - THE ANOTHER DISCIPLE. The article specifies, referring back to "another disciple" v15.

ὁ γνωστος adj. "**who was known to**" - THE ONE KNOWN. The presence of the article with this adjective probably serves as a nominalizer turning the adjective into a substantive standing in apposition to "the other disciple"; "the other disciple, the high priest's acquaintance, came out to speak to the portress and brought in Peter", Berkeley.

του αρχιερεως [ευσ εως] gen. "**the high priest**" - OF THE HIGH PRIEST. We would expect a dative complement, but as Harris notes, γνωστος can also take a genitive complement; "acquainted with the high priest." Of course, the genitive may be adjectival, possessive, as Berkeley above.

τη θυρωρω [ος] dat. "[**spoke**] **to the servant girl on duty there**" - [AND SPOKE] TO THE DOORKEEPER, PORTER [AND BROUGHT IN PETER]. Dative of indirect object. The agent of the action may be the other disciple who "brought in Peter", or the doorkeeper who "admitted Peter." The feminine article specifies that the doorkeeper is female, not unusual for a Jewish home.

### v17

The presence of an adjunctive **και**, "also", indicates that the doorkeeper knows that the "other disciple" is a follower of Jesus and so she assumes that Peter is as well. So, there is little reason to answer "I am not." Her question is formulated to expect a negative reply, but it is probably facetious, with **ανθρωπου τουτου**, "this man", indicating some contempt toward Jesus - although not necessarily nasty; her question may be tongue-in-cheek. So, the question prompts a negative reply ("of course not, who would want to be this man's disciple"), but she expects an answer in the affirmative since Peter is a friend of the other disciple who is known to her. None-the-less, Peter says "I am not." One wonders whether John is contrasting Peter's stark "I am not" with Jesus' "I am *he*", v6.

**ουν** "-." - THEREFORE. Inferential, establishing a logical connection; "So the servant girl said to Peter...."

**ή θυρωρος [ος]** "-." - [THE SERVANT GIRL, YOUNG FEMALE SERVANT, SLAVE] THE DOOR KEEPER [SAYS TO PETER]. Standing in apposition to "the servant girl."

**μη** "[you are]n't" - [ALSO YOU] NOT [ARE FROM THE DISCIPLES OF THIS MAN]? This negation is used in a question expecting a negative answer, but see above. As Barrett notes, against convention the expected answer to the question here is a cautious "Yes". He classifies its use here as the "**μη** of cautious assertions", MHT 1. "Can it be that you are another of that man's disciples", Cassirer. If indeed the question is facetious, then an oblique reply like "Who me?" could have saved Peter a smidgen of pain - two and a half denials instead of three.

**εκ** + gen. "**one of**" - FROM. Serving in the place of a partitive genitive.

**ανθρωπου [ος]** gen. "[this] man's [disciples]" - [THE DISCIPLES] OF [THIS] MAN. The genitive is adjectival, relational.

**και** "**too**" - ALSO. Adjunctive.

**τω Πετρω [ος]** dat. "[she asked] Peter" - TO PETER. Dative of indirect object.

### v18

Peter is now standing with others around a fire in the courtyard, and so puts himself in the middle of the officers who have just arrested Jesus.

**πεποιηκοτες [ποιεω]** perf. part. "[a fire] they had made" - [BUT/AND THE SLAVES, SERVANTS AND THE ASSOCIATES = TEMPLE POLICE] HAVING MADE [A HOT EMBERS / CHARCOAL FIRE WERE STANDING AROUND *it* BECAUSE IT WAS COLD AND THEY WERE WARMING THEMSELVES]. Although anarthrous, the participle is possibly adjectival, attributive, "the household servants and the temple police, who had made a charcoal fire, were standing around *it* because it

was cold", so Harris. Yet, being anarthrous the participle is more likely adverbial, probably temporal, "the household servants and the temple police, after making a charcoal fire, were standing around *it* because it was cold and were warming themselves" = "were standing around *it* warming themselves because it was cold", so Novakovic.

και "[Peter] also" = [BUT/AND PETER] AND. Adjunctive, "also", as NIV.

εσως [ιστημι] perf. part. "was standing" - [WAS] HAVING STOOD [WITH THEM BECAUSE IT WAS COLD AND was WARMING HIMSELF]. The participle, as with the present participle "warming himself", with the imperfect verb to be ἦν, forms a periphrastic construction, the first a periphrastic pluperfect and the second a periphrastic imperfect.

ὅτι "-" - BECAUSE [IT WAS COLD]. Introducing a causal clause explaining why they were standing around the first, namely, because it was cold. The NIV, TEV, JB, .... introduce the clause with "it was cold" "since this fact explains the actions that follow", TH.

μετ [μετα] + gen. "with [them]" - Expressing association / accompaniment.

## v19

iii] Jesus is questioned about his disciples and his teachings, v19-24. It does seem that this preliminary hearing before Annas is a *fishing expedition*, an attempt to gather evidence, both secular ("about his disciples") and religious ("about his teaching"), so as to come up with an indictable offence against Jesus.

οὖν "-" - THEREFORE. Transitional, indicating a step in the narrative.

περι + gen. "about [his disciples]" - [THE HIGH PRIEST QUESTIONED JESUS] ABOUT [THE DISCIPLES OF HIM AND] ABOUT. Expressing reference / respect.

αυτου gen. "his [teaching]" - [THE TEACHING] OF HIM. The genitive is adjectival, possessive, expressing a derivative characteristic, "his teaching", or verbal, subjective, "the doctrine *with which he instructed the people*."

## v20

Jesus' answer is interesting, given that "speaking openly to the world" (does this mean "speaking openly to everybody", Harris?) seems more related to the secular issue of seditious behaviour than religious heresy. Still, Jesus main point is that "the heart of what he preached was in the public arena", Carson. If Annas has any questions he can ask the thousands who heard him speak.

αυτω dat. pro. "-" - [JESUS REPLIED] TO THEM. Dative of indirect object.

εγω pro. "I" - Emphatic by position and use.

παρησια [α] "openly" - [I HAVE SPOKEN] IN BOLDNESS = IN OPENNESS. The Dative is adverbial, modal, expressing manner, "boldly". "I have always spoken publicly to everyone", TEV.

τῷ κόσμῳ [ος] "to the world" - Dative of indirect object. "To everyone", TEV.

πάντοτε adv. "[I] always" - [I] ALWAYS [I TAUGHT]. Temporal adverb.

ἐν + dat. "in [synagogues]" - IN [A SYNAGOGUE AND IN THE TEMPLE]. Local, expressing space.

ὅπου "where" - WHERE [ALL THE JEWS CAME TOGETHER]. Spatial conjunction, identifying place. "Where all our people come together", CEV.

ἐν + dat. "[I said nothing] in [secret]" - IN [SECRET I SPOKE NOTHING]. Adverbial use of the preposition, modifying the verb "to speak", modal, expressing manner, "secretly". Note 7:4; "No one hides what he is doing if he wants to be well known", TEV.

## v21

In many a television crime drama the accused brings the matter to a head by saying "charge me, or let me go." Jesus may be confronting his accusers in a similar vein. They certainly react by slapping him in the face, v22. In the Jewish legal system, a person's own testimony in defence of a charge carries little weight, but also, for the prosecution of a charge, it would be improper to try to extract a statement of self-incrimination. A charge proceeds on the testimony of two credible witnesses (in the synoptic account two not so credible witnesses will be called later during the hearing before Caiaphas). So, Jesus is virtually saying "Why question me? If you think I've taught heresy, produce your witnesses; hundreds know what I said." "My teachings have all been aboveboard", Peterson.

τί pro. "why" - WHAT = WHY [DO YOU QUESTION ME]? Interrogative causal construction with δια, "because", assumed; "because why" = "why ....."?

τοὺς ἀκηκοτάς [ακουω] perf. part. "[ask] those who heard" - [HEAR = ASK] THE ONES HAVING HEARD [WHAT I SAID TO THEM]. The participle serves as a substantive.

ἰδε "surely" - BEHOLD, LOOK, PAY ATTENTION [THESE ONES KNOW WHAT things I SAID]. Interjection.

## v22

The ῥάπισμα, "sharp blow with the flat of the hand", is administered by an official who regards Jesus' response as offensive.

ειπόντος [λέγω] gen. aor. part. "when [Jesus] said [this]" - [HE] HAVING SAID [THESE things]. The genitive participle with its subject, the genitive pronoun αὐτοῦ, "he", and its genitive object "these things", forms a genitive absolute construction, best treated as temporal, as NIV.

τῶν ὑπηρέτων [ης ου] gen. "[one] of the officials" - [ONE] OF THE ATTENDANTS, ASSISTANTS. The genitive is adjectival, partitive.

παρεστηκώς [παρίστημι] gen. perf. part. "**nearby**" - HAVING STOOD BESIDE. The participle is adjectival, attributive, limiting **εἷς**, "one". "One of the temple police who was standing by gave him a slap across the face", Barclay.

τῷ Ἰησοῦ [ος] dat. "**[slapped] him**" - [GAVE A SLAP] TO JESUS. Dative of indirect object. "Slapped Jesus in the face."

εἰπων [λεγω] aor. part. "-" - HAVING SAID. Attendant circumstance participle expressing action accompanying the verb "slapped"; "slapped Jesus and said ..."

τῷ ἀρχιερεὶ [εὗς ἕως] dat. "**the high priest**" - [IN THIS WAY, MANNER, DO YOU REPLY] TO THE HIGH PRIEST? Dative of indirect object. "Is this the way to answer the high priest?", Berkeley.

## v23

Jesus goes to the heart of the matter. If his teaching is heretical then Annas needs to produce witnesses to support the charge. On the other hand, if the assault just perpetrated by the High Priest's servant is to be allowed, then it must be shown that Jesus' response to Annas was a wilful affront to his authority. For John, the proceedings are a sham and nothing more needs to be said.

εἰ "if" - [JESUS REPLIED TO HIM] IF, *as is the case for argument's sake*, [I SPOKE WRONG, *then* TESTIFY, GIVE WITNESS ABOUT THE WRONG, EVIL, BUT/AND] IF, *as is the case*, [*i spoke* GOOD, RIGHTLY, WELL, *then* WHY DO YOU HIT ME]? Introducing two correlative conditional clauses, 1st. class, where the proposed conditions are assumed to be true, the first true only for argument's sake.

κακῶς adv. "**wrong**" - BADLY, SEVERELY, WRONG, EVIL. Adverb of manner.

αὐτῷ dat. pro. "-" - [JESUS REPLIED] TO HIM. Dative of indirect object.

περὶ + gen. "**as to what is [wrong]**" - ABOUT [THE WRONG]. Expressing reference / respect.

δε "**but [if I spoke the truth]**" - BUT/AND. Transitional, indicating a step in the dialogue. The two conditional clauses are correlative, not adversative / contrastive, so δε is best left untranslated; "If I have said anything wrong prove it; if I said what was true, why strike me?" Moffatt.

## v24

It is very unlikely that John wants to leave us confused as to who is the high priest, either Annas or Caiaphas, so as to have us recognize Jesus as the legitimate high priest, so Klink. As noted above, the account does differ from the synoptic record, although it doesn't clash with it. There is nothing unusual about Annas still retaining his title while Caiaphas serves as the officially appointed high priest. Nor would it be unusual to hold a preliminary hearing before the trial proper conducted by Caiaphas. Although this gospel is more a reflection of Jesus'

words and works than a record of them, its prime source may well be an eye witness, whereas the synoptic gospels are a compilation of apostolic oral tradition.

**οὕν** "then" - THEREFORE. Probably transitional, as NIV, but possibly inferential, establishing a logical connection, "so ...."

**δεδεμενον** [δεω] perf. mid./pas. part. "[sent him] bound" - [ANNAS SENT HIM] HAVING BEEN BOUND [TOWARD CAIAPHAS THE HIGH PRIEST]. The participle is adverbial, modal, expressing the manner of Jesus' sending. "So Annas sent him, still in fetters, to Caiaphas the high priest", Cassirer.

## v25

iv] Peter denies Jesus two more times, v25-26. All gospels agree that a female servant asks the first question. For the second question John has "they" = someone among those standing around the fire warming themselves. Mark has the same servant girl, Matthew another female servant, and Luke has "someone else." As Brown notes, John is contrasting the testimony of Jesus, who stands up to his questioners and denies nothing, to that of Peter who denies everything.

**δε** "meanwhile" - BUT/AND. Transitional, indicating a step in the narrative.

**εστως** [ιστημι] perf. part. "was still standing there [warming himself]" - [SIMON PETER WAS] HAVING STOOD [AND WARMING HIMSELF]. This participle, as with the one following, "warming himself", with the imperfect verb to-be ἦν, forms a periphrastic construction. The first a periphrastic pluperfect, and the second a periphrastic imperfect; "Peter was standing and warming himself *beside the charcoal fire*."

**οὕν** "so" - THEREFORE. Inferential, drawing a logical conclusion, as NIV.

**αὐτω** dat. pro. "[they asked] him" - [THEY SAID] TO HIM, Dative of indirect object. Obviously "one of their number said to him", with the one representing the whole.

**μη** "[you are]n't" - NOT [AND = ALSO YOU]. This negation, when used in a question, implies a negative answer. The presence of an adjunctive **καί** may imply a cautious assertion, as in v17, implying some doubt in the question, some "suspicion", Schnackenburg. "'You're not another one of that bloke's disciples are you?' 'No way; not me', Peter replied" So, the servant girl at the entrance presumes that Peter is one of Jesus' disciples, whereas those gathered around the fire only suspect that Peter may be one of Jesus' disciples.

**ἐκ** + gen. "[one] of [his disciples]" - [one] FROM [THE DISCIPLES OF HIM. THAT one = HE ANSWERED AND SAID, I AM NOT]. Serving in the place of a partitive genitive.

## v26

For the third denial John identifies the questioner as a relative of Malchus, so heightening the danger Peter finds himself in. Luke indicates an unidentified man, while Matthew and Mark have those around the fire asking the question. The important aspect of John's account is the gentle way he records Peter's denial. There is no mention of the curses, or Peter bursting into tears, cf., Mk.14:71-72. This is a kindly record of a brother's failure to honour his Lord, a failing we all know too well.

ἐκ + gen. "[one] of [the high priest's servants]" - [ONE] FROM [THE SERVANTS OF THE HIGH PRIEST]. The preposition serves in place of a partitive genitive.

ὃν "-" - BEING [A RELATIVE OF WHOM PETER CUT OFF THE EAR, SAYS]. The participle is best taken as adjectival, attributive, limiting "relative"; "one of the high priest's slaves, who was a relative to the man whose ear Peter had cut off", Rieu.

οὐκ "[did]n't [I see you]" - [DID I] NOT [SEE YOU IN THE GARDEN]? This negation is used in a question which assumes an answer in the affirmative; "Did I not see you in his company in the garden?" Cassirer.

μετ [μετα] + gen. "with [him]" - Expressing association / accompaniment.

## v27

In a Roman barracks, the end of the third watch, 3am, is signalled by a trumpet. It is known as the "rooster's crow." This may be the intended sense here, but if a literal sense is intended then we are talking about dawn, around 5am (although I have owned roosters that have no sense of time!).

παλιν adv. "Again" - [THEREFORE = SO] AGAIN [PETER DENIED]. Sequential adverb, expressing repetition. Note that there is no stated object for the verb "to deny"; "Again, Rocky denied *being his follower*", Junkins.

ευθεως adv. "at that moment" - [AND] IMMEDIATELY [A COCK CALLED OUT = CROWED]. Temporal adverb expressing immediate action, "immediately, at once." "Just then a rooster crowed", Peterson.

## 18:28-40

### The glory of the Messiah, 13:1-20:31

#### 2. The trial and passion of Jesus, 18:1-19:42

##### iii] Jesus before Pilate

##### Synopsis

The Jewish authorities, unable to execute Jesus for blasphemy, take him to Pilate, the Roman governor of Judea, and seek to have him tried and executed on a trumped up charge.

##### Teaching

Jesus is not a king as we know kings, his kingly rule is through a divine word, a word that gathers and shapes his people.

##### Issues

i] Context: See 18:1-11.

ii] Structure: *Jesus before Pilate*:

Sanhedrin members seek an audience with Pilate, v28-32;

"We have no right to execute anyone."

Pilate interrogates Jesus, v33-38a;

"My kingdom is not of this world."

Pilate finds Jesus innocent of any charges, v38b-40;

"I find no basis for a charge against him."

iii] Interpretation:

John uses the trial of Jesus before Pilate to reveal the true nature of his kingship. He does so in three scenes: First, at the entrance of the governor's palace (presumably the military headquarters situated in the fortress of Antonia) where Pilate meets a delegation of Jewish officials from the Sanhedrin; Second, inside the palace, where he interrogates Jesus; Third, back at the entrance again with the Jewish officials.

After the Sanhedrin, chaired by Caiaphas the high priest, had passed the death penalty on Jesus, a delegation is sent to ask the Roman authorities to carry out the execution. They remain at the entrance to avoid ritual defilement, forcing Pilate to join them outside his palace. Under Roman law, the Jews can only stone someone to death who has desecrated the temple, but as recorded in the synoptic accounts, this charge failed because the witnesses could not agree on what Jesus had actually said. The Sanhedrin had to progress the charge of blasphemy, namely, Jesus' claim

to be the messiah. The problem for the Jewish authorities is that they had no right to execute someone on this charge, thus their representation to the Roman authorities. Pilate quickly picks up on the religious nature of the issue and tells the delegation to deal with the matter themselves, but they press the point that this is an issue requiring the death penalty.

The delegation from the Sanhedrin has obviously couched Jesus' offense in the terms of sedition against the Roman authorities. So, taking Jesus inside the palace, Pilate interrogates him; Does Jesus claim to be a rival of the Emperor? Jesus' reply is somewhat spirited, probably something like "Do you really believe that, or are you just repeating what those fools outside have told you?" Pilate's reply is just as spirited; "I'm not a Jew, you're a Jew, and it's your Jewish leaders who have told me this about you." At this point the exchange becomes theological. Jesus points out that he is the Lord of a kingdom, but a kingdom not of this world. If he were the Lord of a worldly kingdom his followers would take up arms against the Jewish authorities. "So you are a king", says Pilate. Jesus' answer is a yes/no; to some degree the concept of "king" applies, but in other ways it doesn't. Jesus has not come as a political leader, but as the voice of truth from a spiritual domain, a heavenly kingdom. Those who seek truth, seek out Jesus and follow him as their spiritual leader, but not their political leader. This is all too much for Pilate who responds with that famous line "What is truth?" Pilate presents as the weary worn politician who long ago lost the certainty of youth.

Back outside with the Jewish delegation, Pilate announces that he finds no basis for the charge of sedition brought against Jesus. At this point Pilate makes an error of judgment. Maybe the delegation had increased in number and now included everyday citizens of Jerusalem. The city was overflowing with pilgrims for the Passover festival and so maybe some of them were part of the throng. So, whether to bypass the delegation of hard-line officials, or simply as a compromise solution, Pilate offers to apply the custom of the release a prisoner at Passover to Jesus, the so-called "king of the Jews." It is very likely that the reply of those gathered at the entrance was totally unexpected; they wanted Barabbas, a common criminal, a bandit. Pilate will go on to try and undo his error of judgment, but to no avail.

*Johannine Irony:* Stibbe makes a point of identifying the many examples of this literary device used in the passage before us. See *Irony in the Fourth Gospel*, Paul Duke, 1985:

The Jews refuse to enter Pilate's palace for fear of ceremonial uncleanness having just sentenced Jesus to death at a sham trial.

The use of the verb **παροδίδομι**, "to hand over = betray" in the statement "if this man were not a criminal we would not have handed him over to you."

The irony in the statement "we have no right to execute anyone."

The action of the authorities to have Jesus die on a Roman cross, serves to fulfill scripture.

Pilate calls Jesus "King of the Jews", which indeed he is.

Pilate asks "What is truth?" before the one who is truth incorporated.

The Jews choose to free a bandit rather than their king.

*Roman apologetic:* Although it is possible to read John's account of Pilate's dealings with Jesus as weak and vacillating, it can also be read in a positive light, of the secular authorities seeking to administer justice against a group of narcissistic malicious religious leaders. As Harris notes, Pilate goes out of his way to avoid sentencing Jesus to death. He finds Jesus innocent; tries to leave the matter with the Jewish authorities and their limited authority to punish anyone; offers to release Jesus in line with the custom at Passover; has Jesus flogged to gain sympathy; sends Jesus to Antipas to deal with the matter. John's account lays the blame for Jesus' death squarely on his own people, and not on the secular authorities.

#### iv] Synoptics:

John again runs his own race, but a quick comparison with Mark indicates a number of common elements: Pilate resists condemning Jesus; the passover custom of releasing a prisoner; the name of the released prisoner, Barabbas; the ill-treatment of Jesus; Pilate succumbs to mob pressure.

#### Text - 18:28

The trial of Jesus before Pilate the Roman governor, v28-40: i] Representatives of the Sanhedrin seek an audience with Pilate, v28-32. After being interrogated by Annas, Jesus is sent back to Caiaphas and then on to the palace of the Roman governor, From outside of palace proper the Jewish authorities demand Jesus' death due to his *criminal* activities, v28-32.

**οὕν** "then" - THEREFORE. Inferential, establishing a logical connection; "consequently, then, accordingly", as NIV.

**ἄγουσιν** [**ἄγω**] pes. "led" - THEY LED [JESUS]. "Early in the morning Jesus was taken from Caiaphas", TEV.

**ἀπο** + gen. "from" - FROM [CAIAPHAS INTO THE PRAETORIUM = PALACE, MILITARY HEADQUARTERS]. Expressing separation; "away from." From the high

priest's palace, the place where the Sanhedrin had met to try Jesus. "Jesus was taken from the high priest's palace."

**πρωι** adv. "**early morning**" - [IT WAS] *an EARLY hour*. Temporal adverb serving as a predicate adjective. Technically, the word refers to the last division of the night, 3-6am. Roman administrators would often begin their office work at dawn. Yet, it is unlikely that the Sanhedrin would meet and pass judgment at night (in fact, it was unlawful) so it is likely that the Sanhedrin met at dawn and Jesus was then sent to Pilate early in the morning; not "daybreak", NAB, but "morning", JB.

**αυτοι** pl. "**the Jews**" - [AND] THEY [DID NOT ENTER INTO]. Emphatic use of the pronoun. Who are the "they"? Jews covers most possibilities, but they probably amounted to a delegation from the Sanhedrin including some temple police, cf. 19:6.

**το πραιτωριον** "**the palace**" - PRAETORIUM. Transliteration of the Latin. The official Jerusalem residence of the Roman governor, his permanent residence being at Caesarea.

**ινα μη** + subj. "**to avoid [ceremonial uncleanness]**" - THAT NOT = LEST [THEY BE DEFILED]. Introducing a negated purpose clause; "lest they be / so that would not be ..." It is unclear what defilement they were attempting to avoid. In later years, any contact with a Gentile caused defilement, but at this stage a Gentile was not automatically a source of defilement. John certainly doesn't hide their hypocrisy, given that they have just skirted the law to condemn to death an innocent man. "They did not want to risk being ceremonially defiled", Barclay.

**αλλα** "**because they wanted [to be able to eat]**" - BUT [*that* THEY MIGHT EAT THE PASSOVER]. Adversative / contrastive. The subjunctive verb **φαγωσιν**, "they might eat", assumes **ινα**, so introducing a second purpose clause; "they did not enter the governor's headquarters ..... in order that they might eat the Passover." The conflict with the synoptic gospels over the timing of the passover meal is problematic, but it is possible, although unlikely, that the ongoing feast of unleavened bread is intended here rather than the passover meal itself.

## v29

Pilate seems set to bring Jesus to a new trial, rather than rubber stamp a judgment of the Jewish authorities.

**εξηλθεν [ερχομαι] .... εξω** "**came out**" - [THEREFORE = SO PILATE] WENT OUT OUTSIDE. Only John has a to-and-fro dealing with the Jews outside, and Jesus inside. The synoptics imply that Jesus is tried outside, before the crowd.

**τινα** pro. "**what [charges are you bringing]?**" - [TOWARD THEM AND SAYS = DEMANDED] WHAT [CHARGES DO YOU BRING]? Here the interrogative pronoun

is also used as a modifier, giving the sense, "what sort of accusation do you bring?"

**κατα** "against" - AGAINST [THIS MAN]. Expressing opposition; "against".

### v30

The response of the Jews is somewhat defensive indicating that Pilate's demand for a formal inditement has thrown them off guard.

**αυτω** dat. pro. "-" - [THEY ANSWERED AND SAID] TO HIM. Dative of indirect object.

**ει μη ..... ουκ ἂν** "if ....." - IF, *as is not the case*, [THIS man WAS] NOT [DOING EVIL], THEN [WE WOULD] NOT [HAVE DELIVERED HIM TO YOU]. Introducing a conditional clause, 2nd class / contrary to fact, where the proposed conditions is assumed to be not true.

**ην ... ποιων [ποιεω]** pres. part. "**he were [not] a criminal**" - HIS MAN WAS [NOT] ONE DOING EVIL. Periphrastic imperfect construction formed by the imperfect of the verb "to be" with a present participle, modified by the adjective "evil", and governing the noun "this man." The Jewish authorities are not impressed that Pilate is ignoring their condemnation of Jesus. "He's a criminal! That's why we brought him to you", CEV.

**παρεδωκαμεν [παραδιδομι]** aor. "**have handed him over**" - HAVE DELIVERED OVER. John used this word for Judas, and now for the Jews, a word which can mean "to betray."

**σοι** dat. pro. "**to you**" - Dative of indirect object.

### v31

The Jewish authorities possibly had the right to execute someone who defiled the temple (eg., Stephen), and this is most likely why they tried to pin Jesus down on his prophecies concerning the temple, but couldn't find the required agreement between the witnesses as to what Jesus had actually said. So, they were left with the charge of blasphemy for which they needed Roman authorization to carry out an execution.

**κρινατε [κρινω]** aor. imp. "**judge**" - [THEREFORE = SO PILATE SAID TO THEM, YOU TAKE HIM AND] JUDGE [HIM]. It is likely Pilate is being sarcastic here, in response to the Jew's affront in v30. Pilate knows the Jews have already found Jesus guilty, and that they don't have the authority to put him to death. "Try him by your own law", Barclay.

**κατα** + acc. "**by [your own law]**" - ACCORDING TO [THE LAW OF YOU]. Expressing a standard; "in accordance with."

**αποκτειναι [αποκτεινω]** aor. inf. "**to execute**" - [THE JEWS SAID TO HIM, TO = FOR US] TO KILL [ANYONE IS NOT LAWFUL]. The infinitive serves as the

subject of the verb **ἐξεστίν**, "it is not lawful. The dative pronoun **ἡμιν**, "to us", serves as a dative of interest, "for us."

### v32

John identifies the divine hand behind the inability of the Jews to execute Jesus. At the hand of the Jews, Jesus would be stoned to death, but with the Romans he will be "lifted up", crucified. Beasley-Murray suggests that the Jews wanted Jesus crucified rather than stoned, so as to underline the truth that "anyone who is hung on a tree is under God's curse." The argument is a good one, but the text does not give this latitude.

Many translations take v32 as a single sentence. Moffatt brackets the verse, making it a parenthesis; "we have no right to put anyone to death (that the word of Jesus might be fulfilled .....)."

**ἵνα** + subj. "**this took place to [fulfill]**" - THAT [THE WORDS OF JESUS MIGHT BE FULFILLED]. Better taken as a consecutive clause expressing result, "so the word of Jesus came true", Berkeley, but possibly final expressing purpose, "in order that." "By saying this they made it certain that Jesus' statement foretelling how he would die would come true", Barclay.

**ὃν** rel. pro. "**what [Jesus had said]**" - WHICH [HE SAID]. Accusative direct object of the verb "to say." "Which he had spoken."

**σημαινων** [**σημαινω**] pres. part. "**indicating**" - SIGNIFYING. The participle is adverbial, modifying the verb "to say", probably final, expressing purpose, "in order to"; "to fulfill the word that Jesus had spoken to show by what kind of death ....", ESV. "

**ποιω** dat. pro "**the kind of [death]**" - BY WHAT KIND OF [DEATH]. The dative is adverbial, expressing manner; "by what kind of death he was to die", Cassirer.

**αποθνησκειν** [**αποθνησκω**] pres. inf. "**[he was going] to die**" - [HE WAS ABOUT] TO DIE. The infinitive is complementary, completing the sense of the verb **ημελλεν**, "he was about." Note that the infinitive takes a present tense. This may seem unusual, given that death is a perfective action, but the verb **μελλω** is usually followed by a present infinitive, rather than an aorist.

### v33

ii] Jesus is taken into the palace, and questioned by Pilate with regard his claim to kingship, v33-38a. Critical scholars have argued that it would be impossible for John to know what happened in the privacy of Pilate's palace. Of course, the Romans were very adept at recording criminal proceedings, this along with the witnesses present, could detail what happened. Above all, Jesus himself was free to tell the disciples what happened after the day of his resurrection - information personally known to the apostle John.

οὐν "[Pilate] then [entered]" - THEREFORE [PILATE ENTERED]. Inferential, establishing a logical connection; "so, consequently, then."

παλιν adv. "again" - AGAIN [INTO THE PRAETORIUM]. Sequential adverb, expressing repeated action. There are a number of textual variants here indicating that there is confusion as to where Jesus is and what Pilate's movements are.

ἐφώνησεν [φώνεω] aor. "summoned" - [AND] CALLED [JESUS]. "Called" in the sense of "summoned".

αὐτῷ dat. pro. "[asked] him" - [AND SAID] TO HIM. Dative of indirect object.

τῶν Ἰουδαίων gen. adj. "[are you the king] of the Jews?" - The adjective serves as a substantive, while the genitive is adjectival, idiomatic / subordination; "king over the Jews." It seems unlikely that the term "king of the Jews" would refer to the existing royal rule in Israel. It is possible that the pronoun **σύ**, "you", is emphatic and Pilate is employing sarcasm, so Brown. It is likely that the term was used of the long-awaited deliverer of Israel, a national Jewish aspiration that the Roman authorities would be well aware of.

#### v34

If Pilate genuinely wants to know the truth about Jesus, then Jesus is willing to tell him, but if it's just a matter of legal games, then Jesus is really not interested in getting into it. So, the response is probably sarcastic; "So did you work this out for yourself, or are you just mouthing what the Jewish authorities have told you?"

ἀπο + gen. "[is that your own idea]" - [JESUS ANSWERED] FROM [YOURSELF YOU SAY THIS]. Here a rare use of the preposition to express agency; used instead of **ὑπό**. This answer to Pilate's question is the limit of Jesus' response in the synoptics, and interestingly, the NIV makes the answer direct, although it is certainly not direct. A "whatever you think" is probably a better way to capture the sense. "Are you saying this on your own ....", NAB.

περί + gen. "about [me]" - [OR OTHERS TOLD YOU] ABOUT [ME]? Reference / respect; "about, concerning."

#### v35

Pilate's response is probably indignant, even contemptuous, indicating that he has no interest in such an absurd claim. Haenchen argues that Pilate's response is factual. Since he is not a religious Jew, he has no knowledge of Jesus' identification with a deliverer-king, other than what the Jewish authorities have told him. If this is the case, Pilate is genuinely asking Jesus to defend himself, but is this likely? "Are you my king?" Carson.

μητι "-" - [PILATE ANSWERED] NOT [I AM A JEW]? This negation, when used in a question, expects a negative answer.

ἐγώ "[Am] I [a Jew]?" - Possibly emphatic.

ἐμοὶ dat. pro. "[handed you over] to me" - [THE PEOPLE OF YOU AND THE HIGH PRIEST DELIVERED YOU] TO ME [WHAT DID YOU DO]? Dative of indirect object. Note emphatic use of the pronominal adjective το σὺν instead of σοῦ.

### v36

Jesus does not defend himself by answering the question "what have you done?", rather he answers the question asked in v33. The fact that Jesus now answers the question may indicate that he considers Pilate's enquiry genuine. Jesus seeks to establish that his role, as deliverer-king, is spiritual and not political and is therefore, not a threat to Roman rule. Jesus supports this claim with evidence. If he was a political leader, his followers would have violently resisted his arrest; they did not do so. Given the context of the statement, it is dangerous to develop a complex theology on the extent of God's reign on earth. God's reign, his kingship, is spiritual, but that doesn't make it any less real, nor does it imply it is not here and now and greatly affecting the world through the changed lives of those who recognize Christ's kingly rule. Beasley-Murray makes the point "that Jesus' statement should not be misconstrued as meaning that his kingdom is not active in this world, or has nothing to do with this world." Augustine argued that "his kingdom is here till the end of time .... but does not belong here because it is in the world as a pilgrim." Christ's reign in our hearts and lives, is in the world, but not of the world. "Mine is not a kingdom of this world", JB.

ἐκ + gen. "[my kingdom is not] of [this world]" - [THE KINGDOM OF ME IS NOT] OUT OF, FROM [THIS WORLD]. Possibly serving instead of partitive genitive, "part of this world", or expressing source / origin, "out of, from this world. Jesus' answer is for Pilate, the Roman governor of Palestine.

εἰ + imperf. ἂν + imperf. "if" - IF, *as is not the case*, [THE KINGDOM OF ME WAS OF THIS WORLD, *then* THE SERVANTS OF ME WOULD HAVE FOUGHT]. Introducing a 2nd. class conditional clause, contrary to fact, where the proposed condition in the protasis is assumed to be untrue. Both verbs in the protasis and apodosis are imperfect, although the position of ἂν in the text is somewhat unusual. Some copyists move it to between ὁ ὑπηρεταὶ and οἱ ἐμοί. "If my kingdom were of this world, my attendants would have struggled to prevent my being delivered to the Jews", Berkeley.

οἱ ὑπηρεταὶ οἱ ἐμοί "my servants" - THE ASSISTANTS OF MINE. Nominative subject of the verb "to fight." John has already used the noun "servant" for the temple guards, indicating again that Jesus' words are selected for Pilate's ears. Jesus' "guards" didn't take up arms to resist his arrest, and the one who did was told to sheathe his weapon. "Followers", CEV; "supporters", Barclay.

ηγωνιζοντο [αγωνιζομαι] imperf. **"would fight"** - WOULD HAVE FOUGHT, STRIVED. The imperfect carries the sense "continue to fight". The disciples did initially fight, although only one of them, and he didn't continue to fight.

ἵνα + subj. **"to [prevent my arrest]"** - IN ORDER [NOT TO BE HANDED OVER]. Expressing purpose, in the sense of "in order not to be handed over to the Jews." The Jews are the enemy, not the Romans. "To prevent my being handed over to the Jews", Phillips.

τοις Ιουδαιοις dat. adj. **"by the Jewish leaders"** - TO THE JEWS. Dative of indirect object, with the articular adjective serving as a noun. The Jewish authorities are intended, rather than the Jewish population.

νυν δε **"but now"** - YET NOW. Transitional. Here the "now" is not temporal, but rather serves to reinforce the contrast of Christ's kingship, as it exists in reality ("now"), with that implied in Pilate's question in v33. The adversative sense needs to be emphasized, "but as it now stands." The NIV's use of "now" is confusing in that it carries a temporal sense. Christ's reign does interact with this age, became incarnate in this age, although in the final analysis, the "kingdom does not belong here" (far better than the NIV "is from another place"). "The plain fact is that my kingdom does not belong to this realm of things", Barclay.

εντευθεν adv. **"from another place"** - [THE KINGDOM OF ME NOT] FROM HERE, ANOTHER SIDE. Adverb of place. "Does not belong here."

### v37

Dodd slams the suggestion that Jesus answers Pilate in the affirmative. The phrase is far more likely an adversative "you say that I am a king", or a qualification, "it is you who say it, not I." The title "king" is not one Jesus would choose himself. He is the deliverer-king, but happily avoids the title because it is bound to confuse. Jesus came into the world to "testify to the truth", to reveal the living God in his person and by this means save a people to himself. In this sense he is the deliverer-king, a sense which makes his kingdom not of this world. Still, Jesus is speaking with a pagan Roman, not a Jew. Lagrange makes the point "to reveal the truth was [God's] way of making subjects and of creating a kingdom", Lagrange.

ουκουν [ουν] adv. **"[you are a king], then!"** - [THEREFORE, PILATE SAID TO HIM] SO THEN [YOU ARE A KING]? This particular form of the conjunction ουν occurs only here in the New Testament. It is predominately inferential, but does sometimes carry a consecutive, emphatic or adversative sense. Moule, in his Idiom Book, looks in detail at this verse. He suggests a number of possibilities: resumptive, "well then, you are a king"; negative, "are you not a king, then?"; but probably best taken here to introduce an inferential question expecting an affirmative answer, "so then, after all, you are a king?" Westcott agrees.

**ὅτι** "[you are right in saying I am a king] / [you say] that [I am a king]" - [JESUS ANSWERED, YOU SAY, *not I,*] THAT [I AM A KING]. Introducing a dependent statement of indirect speech expressing what Pilate is saying, namely, that Jesus is a king. It is likely that this is John's parallel to the synoptic "you say so." "It is you who are calling me a king", Barclay.

**ἐγώ** pro. "*in fact*" - I. Emphatic by position and use.

**εἰς** + acc. "**the reason**" - INTO = FOR [THIS]. Here expressing purpose / aim; "the reason why I was born", Barclay.

**γεννηνῆμαι [γεννάω] .... ἐλθῆναι [ερχομαι]** perf. "**I was born .... came**" - I HAVE BEEN BORN, [AND INTO = FOR THIS] I HAVE COME [INTO THE WORLD]. John employs parallelism in establishing that the purpose of Jesus' birth / coming is not for kingship (certainly in earthly terms), but for proclamation. "The reason why I was born, and the reason why I came into the world, is to declare the truth", Barclay.

**ἵνα** + subj. "**[is] to [testify]**" - THAT [I MIGHT TESTIFY]. Here forming a purpose clause; "in order that I might testify."

**τῇ ἀληθείᾳ [α]** dat. "**to the truth**" - The dative is adverbial, reference / respect, "with respect to the truth", possibly even representation, "that I should bear witness on behalf of the truth", Cassirer, but the verb **μαρτυρεῶ**, "to bear witness to", often takes a dative of direct object as a matter of course. The dative could even be classified as a dative of interest, advantage, "for the truth."

**ὁ ὧν** pres. part. "**everyone**" - [ALL] THE ONE'S BEING. The participle serves as a substantive.

**ἐκ** + gen. "**on the side of [truth]**" - OF [THE TRUTH]. Here the sense of source / origin shifts toward denoting association with something; "belonging to the truth." "The witness of Jesus to the truth can only be grasped by those who are themselves related to the truth", Barrett. Brown takes the line that "those who belong to the truth are the sheep given to Jesus by the Father", but the verse doesn't really warrant such a doctrinaire interpretation. It is quite reasonable to argue that those who seek find; those who seek the truth find the truth, they find the truth in Christ. The parables are a mystery to the crowds, but to those who seek Jesus out, the mystery is revealed. "Everyone who loves truth recognizes my voice", Phillips.

**ἀκουεῖ [ἀκουῶ]** pres. + gen. "**listens**" - HEARS [OF THE VOICE OF ME]. It has been argued that when **ἀκουῶ** takes a genitive of direct object, as here, it means listening with understanding and acceptance. "Knows my voice", CEV.

**v38a**

**αὐτῷ** dat. pro. "-" - [PILATE SAYS] TO HIM. Dative of indirect object.

τί pro. "**what [is truth]?**" - WHAT [IS TRUTH]? Predicate nominative interrogative pronoun. Is this a genuine question? Pilate doesn't wait around for the answer, but nothing can be implied by his exit. It is usually argued that his statement is a throwaway-line used to end a conversation that is taking him into the uncharted waters of spiritual engagement. Pilate is not interested in eternal verities, so the discussion ends with the throwaway-line; "truth, what is that?" Still, Pilate seems convinced of Jesus' innocence, viewing the dispute as theological. Maybe we have genuine musing here on the part of Pilate.

### v38b

iii] Pilate meets again with the Jewish authorities and tells them that he finds Jesus innocent of any charges, v38b-40. In a political move that backfires, Pilate seeks to release Jesus by playing him off with Barabbas, "a bandit", but Israel's religious leaders choose Barabbas over Jesus. Pilate has failed to realize how vindictive these religious conservatives are.

καί "-" - AND. Connective - untranslated.

εἰπων [λέγω] aor. part. "[**with this**]" - HAVING SAID [THIS HE WENT OUT AGAIN TOWARD THE JEWS AND SAYS TO THEM]. "This" = these words. The participle is adverbial, possibly temporal; "after he had said this", ESV.

οὐδεμίαν "[**I find**] **no [basis for a charge]**" - [I FIND] NO, NOT ANY, NOTHING [GROUND FOR COMPLAINT / CRIME / FAULT / GROUND FOR ACCUSATION]. Strong negation, accusative direct object of the verb "to find"; in simple terms, Pilate has investigated the charge against Jesus and so declares, "I find him not guilty." "There is nothing of which I can find this man guilty", Barclay.

ἐν + dat. "**against [him]**" - IN [HIM]. Possibly space, "nothing in him / in his life of which he is guilty", or adverbial, expressing reference / respect, concerning, "I cannot find anything wrong about him", Moffatt.

### v39

We can only surmise why Pilate persists with the title "king". Pilate has obviously determined that Jesus is innocent of any crime against the state, in that Jesus' role as deliverer-king is spiritual and not political, but even so, why is he determined to use a title that is so readily understood in political terms? Given that Pilate initially asks Jesus "are you the king of the Jews", we can surmise that this is the charge brought against Jesus by the Jewish authorities, namely that Jesus is a deliverer-king who seeks to overthrow the Roman government. Pilate probably continues to address Jesus in the terms of the charge. Whatever Pilate's motives, John happily underlines the phrase and so heightens the crime of Jesus' own people.

δε "**but**" - BUT/AND. Transitional, indicating a step in the dialogue..

ὕμιν dat. pro. "**your**" - [THERE IS A CUSTOM] TO = FOR YOU. Dative of interest, advantage; "for you", or possession; "you have a custom", ESV.

συνηθεια [α] "**custom**" - Nominative subject of the verb to-be. Possibly an annual amnesty used by the Roman governors to gain favour from the general populous. "Since I usually set a prisoner free for you at Passover", CEV.

ἵνα + subj. "**for [me to release to you one prisoner]**" - THAT [I SHOULD RELEASE ONE TO YOU]. Here introducing an epexegetic clause specifying the content of the custom.

εν + dat. "**at the time of [the Passover]**" - IN [THE PASSOVER]. Here an adverbial use of the preposition, temporal, as NIV; "at Passover time."

απολυσω [απολυω] subj. "**do you want me to release**" - [DO YOU WILL *that*] I RELEASE [TO YOU THEREFORE]. Deliberative subjunctive seeking a real answer.

των Ιουδαιων gen. adj. "**[the king] of the Jews**" - The adjective serves as a substantive, while the genitive is adjectival, idiomatic, of subordination; "king over the Jews."

#### v40

In the synoptics, the crowd does the shouting, but in John, the context implies that it is the Jewish authorities and temple guards who do the shouting. None-the- less, the word **εκρουγασαν**, "called out", is a strong one and would rightly apply to a mob.

παλιν "-." - [THEREFORE THEY CALLED OUT] AGAIN. Sequential adverb, indicating repeated action. John has not recorded an earlier shouting-match.

λεγοντες [λεγω] pres. part. "-." - SAYING. Attendant circumstance participle, redundant.

αλλα "**[no, not him]**" - [NOT THIS ONE] BUT. Strong adversative in a counter point construction; "not ....., but ....."

Βαραββας "**Barabbas**" - BAR-ABBA = SON OF THE FATHER. In the synoptics, Pilate suggests the release of Barabbas, but in John, the high priestly deputation makes the suggestion. Given the summarized nature of the accounts, it is unwise to make much of such conflicts.

δε "**now**" - BUT/AND. Transitional, indicating a step in the narrative to an editorial note / parenthesis.

ληστης [ης ου] "**[Barabbas had] taken part in a rebellion**" - [BARABBAS WAS] A THIEF, REVOLUTIONARY, BANDIT. Predicate nominative. The word most likely identifies Barabbas as a revolutionary-bandit rather than just a thief. "Now Barabbas was a terrorist", CEV.

## 19:1-16a

### The Glory of Messiah, 13:1-20:31

#### The Passion Narrative, 18:1-20:31

##### iv] The Humiliation of Jesus

##### Synopsis

John continues to record Pilate's futile efforts to free Jesus. Having scourged Jesus and announced his innocence, Pilate offers him to the crowd, but again the representatives of the Sanhedrin and their assistants (presumably the temple police) call for Jesus' crucifixion. Pilate again interviews Jesus and is even more determined to free him, but when the religious officials imply that by freeing Jesus, Pilate is "no friend of Caesar", he is forced to convict him and hand him over to be crucified.

##### Teaching

As part of the divine plan for humanity it was necessary for the heavenly man to die for the many.

##### Issues

i] Context: See 18:1-11.

ii] Structure: *The Humiliation of Jesus*:

Jesus is scourged and mocked, v1-3;

"Hail, king of the Jews!"

Pilate finds Jesus innocent of all charges, v4-6;

"I find no guilt in him."

A second interrogation by Pilate, v7-11;

"You would have no power over me if ....."

Pilate succumbs to the demands of the Jewish authorities, v12-16a.

"Here is your king."

iii] Interpretation:

A local religious matter has disturbed the business of government. Pilate has heard the charge brought against Jesus by the religious representatives of the Sanhedrin, namely that Jesus claims to be king of the Jews, and after interrogating Jesus has determined that the charge is baseless; what claim Jesus has to kingship is of a religious sort, and not political, and so the charge of sedition does not stand. None-the-less, the religious authorities are persistent, and at this point Pilate makes an error of judgment; he offers the release of a prisoner - an established custom of the Passover Festival. Presumably others have gathered with the religious

authorities outside the governor's palace, and Pilate must have thought that the more diverse crowd would happily accept the release of Jesus, but instead they call for Barabbas, a bandit, possibly an insurgent.

John now takes up his account again, this time with Pilate deciding to have Jesus scourged. This is not undertaken as punishment, but is a normal method of interrogation used for a recalcitrant prisoner. Although normally used to extract a confession, Pilate already has his confession, but he gives his soldiers their morning's entertainment, probably thinking that a bit of rough treatment will satisfy the gathered crowd. The soldiers quickly demonstrate what they think of the notion that Jesus is the king of the Jews. The purple robe and crown of thorns says it all.

Having scourged Jesus, Pilate comes out before the crowd again and announces that he finds no basis for a charge against him, yet, when he brings Jesus out before the crowd and presents "The Man" to them (is John alluding to the Son of Man?), they shout out, "Crucify! Crucify!" Again, Pilate declares Jesus innocent of any charges, and suggests if they are so keen to crucify their king why not do it themselves. Of course, taking the law into their own hands would have its consequences!

Finally, the Jewish authorities reveal the real charge of blasphemy, of Jesus' claim to be the messiah, the Son of God. For some reason this charge disturbs Pilate and so he takes Jesus inside the palace for further questioning. Pilate's question "Where do you come from?", may parallel Luke 23:6, but probably relates to the discourses that cover Jesus' claim to be "Son of God" and the ongoing questioning by "the Jews" about Jesus' origin, 7:28, 41ff, 8:14. So, John seems to be making the point that Pilate realizes that he is not just dealing with an innocent man, but someone more than just a man. Jesus drives this point home by declaring that Pilate's authority under Caesar derives from God and thus he has no authority over God's Son. Pilate obviously gets the point and so from this point on he tries to set Jesus free. Interestingly, Jesus does not hold Pilate culpable for the whole unsavoury business. Guilt lies with the one who handed Jesus over to Pilate, namely Caiaphas.

Pilate's original error of judgment now compounds into a failure of nerve; he chooses political expediency over justice. The religious authorities have the perfect argument - "Anyone who claims to be a king opposes Caesar." Those who support such a person are "no friend of Caesar." Pilate is cornered. He mounts the portable platform outside his palace used to make official announcements - it stood at Gabbatha, "the Pavement." Pilate then presents Jesus to the crowd, "Behold your king." "Away with him. Crucify him", they cry. Pilate asks in amazement, "Shall

I crucify your King?" Against all the claims of "the Jews" that they have no king but God, they proclaim their loyalty to Caesar; "We have no king but Caesar."

*The Johannine perspective on the trial of Jesus:* John gives weight to his account of Jesus before Pilate; he virtually ignores the religious trial, as if a sham, and focuses on the secular trial. It is here where the three players show their hand. Pilate, representing the secular power, seems to be in charge of proceedings, but he is dragged in and out of his palace, baffled by the words of Jesus, and buffeted by the malicious tactics of the religious authorities, and ends up acting against his own good judgment. The religious authorities think they are in charge of proceedings, but end up opposing the one who is in charge. They set out to perpetrate a miscarriage of justice. As John has earlier detailed, the issue between Jesus and "the Jews" was his claim of unity with God the Father. "King of the Jews" is nothing more than a trumped up charge of sedition, and to pull it off they condemn themselves before God, abandoning their true king for Caesar. It is the third player in this drama who is in charge of proceedings. He presents as a king of a heavenly kingdom, not a kingdom of death, but of a life-giving Word, the purpose of which he serves through a power given from above and the end of which is divinely ordained.

*Is the gospel of John antisemitic?* Since the Second World War there has been some reaction toward John's use of the term "the Jews" and his totally negative account of their treatment of Jesus, even to the point of whitewashing the role of the Roman authorities. It is unfortunate when we forget that the author of this gospel is obviously a Jew, that Jesus was a Jew, and that all the early believers were Jews. It's hard for a Jew to be antisemitic! John's use of the term "the Jews" on most occasions refers to Israel's religious authorities, and his account of Jesus' trial before Pilate is anything but a Roman whitewash - it was devoid of justice in that an innocent man was crucified by the Roman authorities. See Ridderbos p.586.

### **Text - 19:1**

The Humiliation of Jesus, v1-16: i] Jesus is scourged and mocked, v1-3. Scourging is primarily used to extract evidence, but was also used as an extra punishment before crucifixion. Pilate seems to use it here to gain sympathy from the religious authorities. In Luke Pilate suggests scourging instead of crucifixion.

ουυ "-" - THEREFORE [PILATE TOOK JESUS AND SCOURGED, WHIPPED, FLOGGED *him*]. Transitional, indicating a step in the narrative. The use of the

temporal adverb **τοτε**, "then", serves here to indicate this step, giving the sense "next". Both verbs, "took" and "whipped" are obviously causative; "Pilate gave orders for Jesus to be beaten with a whip", CEV.

## v2

Given the charge "King of the Jews", the soldiers mock Jesus, cf., Mk15:17-20. The crown / wreath of thorns is not necessarily made from a thorn bush; it may be made of palm fronds and so not necessarily an act of torture. The purple robe obviously represents royalty; probably a military robe. The soldiers hail Jesus in mock homage as they would the Emperor, and administer a slap, again a form of mock homage.

**πλεξαντες [πλεκω]** aor. part. "**twisted together [a crown]**" - [AND THE SOLDIERS] HAVING WOVEN, PLAITED [A WREATH, GARLAND]. Attendant circumstance participle expressing action accompanying the verb "to lay on, place on"; "twisted together a wreath and placed it on his head." "Plaited" would take too much work so "twisted", Phillips.

**εξ + gen. "of [thorns]"** - FROM [THISTLE, THORN BUSH, BRIER]. Expressing source / origin, although when used with a material of some sort, it will carry the sense "made from." The end product is meant to represent the laurel crown worn by the Emperor.

**τη κεφαλη [η]** "**head**" - [AND PUT *it* ON THE = HIS] HEAD [AND THREW AROUND HIM A PURPLE GARMENT = ROBE]. Dative of direct object after the **επι** prefix verb "to place on." Note double accusatives "him" and "purple robe."

## v3

**ηρχοντο [ερχομαι]** imperf. "**went up to him again and again**" - [AND] THEY WERE COMING [TOWARD HIM AND WERE SAYING]. This imperfect verb, as with the other two verbs in the verse, indicates durative / ongoing action, as expressed in the NIV; "repeatedly they came", NAB.

**των Ιουδαιων** adj. "**[king] of the Jews**" - [HAIL = LONG LIVE THE KING] OF THE JEWS [AND THEY WERE GIVING HIM BLOWS]. The adjective serves as a substantive, the genitive being adjectival, idiomatic / subordination, "king *over* the Jews." As for the imperfect verb **εδιδουσιν**, "to give", the sense is "they struck him", Cassirer; "hit him with their fists", CEV, may be a bit strong.

## v4

Pilate finds Jesus innocent of all charges, v4-6. Jesus, having undergone investigation by scourging, is presented to the Jewish authorities by Pilate with dramatic flair. Presumably he thought this would add weight to his pronouncement of innocence, but he gets a totally unexpected response; "Crucify him!"

**παλιν** adv. "**once more**" - [AND PILATE CAME OUT OUTSIDE] AGAIN. Sequential adverb, expressing repeated action, modifying the verb "to come out." The verb is further modified by the adverb of place, "outside". "Presently Pilate went out again", Rieu.

**αυτοις** dat. pro. "**[said] to the Jews**" - [AND SAID] TO THEM. Dative of indirect object.

**ἵνα** + subj. "**to let you know**" - [BEHOLD, I BRING HIM TO YOU OUTSIDE] THAT [YOU MAY KNOW]. Here introducing a final clause expressing purpose; "in order that you may know."

**ὅτι** "**that**" - THAT [I FIND NO FAULT IN HIM]. Introducing an object clause / dependent statement of perception expressing what Pilate wants the religious authorities to know. "I present him to you, but I want you to know I do not find him guilty of any crime", Peterson.

## v5

A touch of Johannine irony is probably intended here. In a mock ceremonial royal presentation, Jesus comes out dressed as a king, with purple robe and laurel wreath, and is presented to the crowd by Pilate as "the man" - the reader can't help but do a double take and consider him as "the Son of Man", the glorious eschatological man who comes to the Ancient of Days to rule a heavenly kingdom. Possibly also a reference to Zech.6:12. The response of the crowd is "Crucify!" John would have us consider our response?

**οὖν** "**when**" - THEREFORE. Inferential, establishing a logical connection; "So Jesus came out." "So right then Jesus came forth wearing a thorny wreath and a purple robe."

**φορων [φορεω]** pres. part. "**wearing [the crown of thorns]**" - [JESUS CAME OUT OUTSIDE] WEARING [THE THORNY WREATH, CROWN AND THE PURPLE ROBE]. The participle is adverbial, modal, expressing the manner of Jesus' coming outside.

**αυτοις** dat. pro. "**to them**" - [AND *Pilate* SAID] TO THEM [BEHOLD THE MAN]. Dative of indirect object. "Here he is, the man", Peterson.

## v6

**ὅτε** "**as soon as**" - [THEREFORE = SO] WHEN [THE CHIEF PRIESTS AND THE SERVANTS SAW HIM]. Temporal conjunction serving to introduce a temporal clause; "When the religious authorities / the representative of the Sanhedrin and the temple police saw him."

**λεγοντες [λεγω]** pres. part. "**[they shouted]**" - [THEY CALLED OUT] SAYING [CRUCIFY, CRUCIFY]. Attendant circumstance participle expressing action accompanying the verb "to call out"; redundant.

αυτοῖς dat. pro. "-" - [PILATE SAYS] TO THEM. Dative of indirect object.

γὰρ "as for me" - [YOU TAKE HIM AND YOU CRUCIFY *him*] BECAUSE [I DO NOT FIND FAULT IN HIM]. Introducing a causal clause explaining why Pilate tells the religious authorities to do their own dirty work, namely, because he regards Jesus innocent of any crime. "You do your own dirty work, for I find no reason to hold this man in custody."

v7

iii] The second interrogation by Pilate, v7-11. "The Jews" (religious authorities, Pharisees, etc., ..) finally reveal the real charge against Jesus, rather than the politically motivated "King of the Jews." In this gospel, Jesus' messianic claims are viewed by "the Jews" as the ravings of a lunatic (demon possessed), although claims that have the potential to arouse public dissent and so prompt action from the Roman authorities. For Caiaphas, the priestly politician, the pragmatic solution to this problem is that Jesus should be disposed of for the benefit of the people at large. The reader, of course, understands that there is a more substantial *benefit* (another example of Johannine irony). Yet, for the purists, the Pharisees, Jesus needs to die because he is guilty of blasphemy. In the eyes of Israel's pietists, Jesus' claim of unity with the Father is a claim to equality with God, a blasphemous claim, 10:31-39. This is how they understand Jesus' claim that he is "the Son of God", although for Jesus, it is a messianic title; See 5:25.

κατὰ + acc. "according to [the law]" - [THE JEWS ANSWERED HIM, WE HAVE A LAW AND] ACCORDING TO [THE LAW]. Expressing a standard, "in accordance with", although possibly means, "by that *law* he ought to die", Rieu.

ἀποθάνειν [ἀποθνήσκω] aor. inf. "[**he must**] die" - [HE IS OBLIGATED = REQUIRED] TO DIE. Complementary infinitive completing the sense of the verb "to be obligated."

ὅτι "**because**" - THAT [HE MADE HIMSELF SON OF GOD]. Introducing a causal clause explaining why he must die; "because he made himself out to be the Son of God", Cassirer. Note the double accusative construction, "himself" + "Son".

v8

The nature of Pilate's *μαλλὸν εφοβήθη*, "great fear", is unclear. The Emperor was known as *Divi Filius* (Son of God), so maybe Pilate now sees in Jesus a potential threat to the God Emperor. Or, given that Pagans believed that the gods visited humanity in human form, maybe Pilate fears that Jesus is such a god. Whatever the reason, Pilate is "more frightened than ever", Cassirer.

ὅτε "**when**" - [THEREFORE = SO] WHEN [PILATE HEARD THIS WORD]. This conjunction serves to introduce a temporal clause, as NIV.

**μαλλον** adv. "[he was] even more [afraid]" - [HE WAS AFRAID] MORE. Comparative adverb. An elative sense is likely, as NIV, so Barrett; "now more than ever", BDAG. Ridderbos thinks this is drawing too much from the adverb. He argues there is no evidence that Pilate responds in fear to Jesus during the first interrogation, and thinks he is not fearful of him in this second interrogation, rather the adverb reflects an increasing "uneasiness at being driven by the Jews into a position from which he had less and less of a way of extracting himself."

**v9**

The question "where do you come from? / what is your real origin?" is a reminder of a similar question put to Jesus by "the Jews", eg., 7:25-27, 40-44, 8:14-19 - usually related to authority. Pilate may also have in mind Jesus' authority - does Jesus claim divine authority ("Son of God")? Actually, Jesus has already answered the question, he is "from above" (cf., 18:36), which may explain why he doesn't bother answering the question again. When it comes to authority, Jesus has it all, and Pilate has nothing, cf., v11. At a more mundane level, Brown suggests that the question may be an attempt to find a legal loophole. If Jesus was to indicate that he is a Galilean, then Pilate could send him to Herod to deal with the matter; as a Galilean, Jesus would fall under Herod's jurisdiction.

**ποθεν** "where [do you come] from?" - [AND HE ENTERED INTO THE PRAETORIUM AGAIN AND SAYS TO JESUS] FROM WHERE [ARE YOU]? Interrogative adverb of place.

**αυτω** dat. pro. "[Jesus gave] him [no answer]" - [BUT/AND JESUS DID NOT GIVE AN ANSWER] TO HIM. Dative of indirect object. Jesus' unwillingness to answer the question is somewhat of a mystery, although Jesus has declared who he is and so nothing more need to be said; "he opened not his mouth", Isa.53:7.

**v10**

Pilate is obviously peeved, given the emphatic **εμοι**, "to me [you do not speak]?" Johannine irony is surely present in Pilate's claim to have authority over life and death. John would have us know where the real authority lies.

**ουν** "-" - THEREFORE [PILATE SAYS TO HIM]. Inferential, establishing a logical connection; "So Pilate said to him", ESV.

**εμοι** dat. pro. "**to me**" - TO ME [DO YOU NOT SPEAK]? - Dative of indirect object, emphatic by position. "Who do you think you are refusing to answer my questions?"

**οτι** "-" - [DO YOU NOT KNOW] THAT. Introducing an object clause, dependent statement of perception expressing what Pilate claims Jesus does not know.

**απολυσαι [απολυω]** aor. inf. "[I have power either] to free [you]" - [I HAVE AUTHORITY] TO RELEASE, SET FREE [YOU AND I HAVE AUTHORITY TO

CRUCIFY YOU]. As with the infinitive "to crucify", the infinitive here is expegetical, specifying the "authority". "Don't you realize the Emperor has given me the authority to release you, as well as the authority to condemn you to death."

## v11

Pilate's authority derives from the Emperor; Jesus' authority derives from God the Father. Pilate's authority is derivative, ultimately from God; Jesus' authority is directly from God, cf., Rom.13:1-7. The point Jesus makes is that Pilate's authority is not absolute; he is ultimately under a higher authority.

κατ [κατα] + gen. "over [me]" - [JESUS REPLIED TO HIM, YOU DO NOT HAVE AUTHORITY] ACCORDING TO = AGAINST [ME]. Here expressing opposition, "against"; "You haven't a shred of authority over me", Peterson.

εἰ μὴ "if [it were] not [given]" - IF NOT = EXCEPT. Introducing an exceptive clause which establishes a contrast by designating an exception; "You would have no authority over me except that which was given you from above", Klink. Both Harris and Novakovic follow Burton #249 and classify it as an irregular 2nd. class conditional clause, contrary to fact (αὐ is missing in the apodosis and the protasis is referring to time in the present); "if *as is not the case*, it had not been granted from above *then* you would have no power over me" = "You would have no authority over me at all, unless it had been given you from above", ESV and also most translations. The verse is best treated as an exceptive clause.

δεδομενον [διδωμαι] perf. mid./pas. part. "it were [not] given" - IT HAD BEEN GIVEN [TO YOU]. The perfect participle with ἦν, the imperfect verb to-be, forms a periphrastic pluperfect construction, possibly emphasizing stative aspect.

ἐνωθεν adv. "from above" - Adverb of place. "From above", here with the sense "from heaven / God." "If God had not given you the power, you couldn't do anything at all to me", CEV.

διὰ τοῦτο "therefore" - BECAUSE OF THIS. This causal construction takes an inferential sense, "therefore", as NIV, cf., Runge, *Discourse Grammar*.

ὁ παραδους [παραδιδωμι] aor. part. "the one who handed [me] over" - THE ONE HAVING DELIVERED [ME]. There is some debate as to the identity of this person. Caiaphas, representing Israel's religious establishment (ie., "the Jews"), is most likely the intended person, so Kostenberger, ....., but other suggestions include Judas, so Barrett, and the chief priests, so Schnackenburg, the people of Israel as a whole, so Bultman. The verb "to deliver over = betray" certainly ties in with the actions of Judas (but is also used of "the Jews" giving Jesus up to Pilate), but it is hard to see Judas as the representative of "the Jews." Judas' sin is grievous, but he does "repent" of his actions, gives back the blood money, and

overtaken by grief, commits suicide. It is hard to argue that Judas' sin is greater than that of Pilate.

σοι dat. pro. "**to you**" - TO YOU [HAS GREATER SIN *than you*]. Dative of indirect object.

## v12

iv] Pilate succumbs to the demands of the Jewish authorities, v12-16. Pilate now wants to release Jesus, but the political implications have him cornered. It is not clear why Pilate is now inclined to set Jesus free. If **ek toutou** is causal, the reason would relate to what Jesus has just said. Does Pilate recognize divine attributes in Jesus and so is concerned about the apportioning of blame?

**εκ τουτου** "**from then on**" - FROM THIS. Probably a temporal construction, as NIV, ESV, ....., but possibly causal, "because of this."

**απολυσαι** [**απολυω**] aor. inf. "[**Pilate tried**] **to set** [**Jesus**] **free**" - [WAS SEEKING] TO RELEASE [HIM]. The infinitive is complementary, completing the sense of the verb "to seek." The verb "to seek" is imperfect so its intention may be inceptive, "Pilate began seeking to release him." "From that time on Pilate made every effort to set him free", Cassirer.

**δε** "**but**" - BUT/AND. Transitional, indicating a step to a counter point.

**λεγοντες** [**λεγω**] pres. part. "-" - [THE JEWS CRIED OUT, SHOUTED OUT] SAYING. Attendant circumstance participles expressing action accompanying the verb "to shout out"; redundant, but serving to introduce direct speech.

**εαν** + subj. "IF" - IF, *as may be the case*, [YOU FREE THIS MAN, *then* YOU ARE NOT A FRIEND OF CAESAR]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true.

**του Καισαρος** [**αρ ρος**] gen. "[**friend**] **of Caesar**" - The genitive is adjectival, relational. It is quite possible that this is a technical term for an appointed representative of the Emperor. It's a good argument and has Pilate stumped, but it is totally hypocritical, given the hatred "the Jews" have for the Roman authorities.

**ποιων** [**ποιεω**] "**[anyone] who claims**" - [ALL = EVERYONE] MAKING [HIMSELF A KING]. If we take the adjective **πας**, "all", as a substantive, "everyone", the participle is adjectival, attributive, limiting "everyone"; "Anyone who claims to be", TEV. Note the double accusative construction "himself" and "king".

**Καισαρι** [**αρ ρος**] dat. "[**opposes**] **Caesar**" - [ACTS AGAINST] CAESAR. Dative of direct object after the **αντι** prefix verb "to act against."

## v13

Pilate must now conclude the matter and does so from the **βηματος**, "judgment seat", a portable platform with seat and covering set up on a paved

area related to the fortress of Antonia, Pilate's palace and administrative headquarters in Jerusalem.

**ακουσας [ακουω]** aor. part. "**When [Pilate] heard**" - [THEREFORE = SO PILATE] HAVING HEARD. The participle is adverbial, best treated as temporal.

**των λογων [ος]** "[**this**]" - [THESE] WORDS. Genitive of direct object after the verb "to hear." "These words" refer to the threat "if you let this man go, you are no friend of Caesar."

**εκαθισεν [καθιζω]** aor. "**sat down**" - [LED OUTSIDE JESUS AND] HE SAT [UPON A TRIBUNAL SEAT]. The verb is usually translated as intransitive, such that Pilate sits down with Jesus standing nearby. It is possible to read the verb as transitive, "caused to sit", such that Pilate has Jesus sit down on the seat either to further humiliate him, or gain sympathy from the crowd. A transitive sense seems unlikely - throughout the NT the verb is always intransitive. See Barrett for the arguments for and against, although he arrives at a rather strange conclusion with the word carrying a double meaning - historical (intrans.), theological (trans). "Pilate had Jesus brought out and he himself took his seat on the judicial bench", Cassirer.

**λεγομενον [λεγω]** pres. mid./pas. part. "**a place known as**" - [INTO A PLACE] BEING CALLED [*the* PAVEMENT, BUT/AND IN HEBREW GABBATHA]. The participle is adjectival, attributive, limiting "place"; "at a place which is called the pavement." Possibly "the Mosaic Pavement", Berkeley, but more likely a pavement with large flat stones, so "the stone pavement." "Gabbatha" is probably a local name for the site, given that the word has nothing to do with paving, stones or mosaics.

## v14

In the synoptic tradition, the Lord's Supper is held on Thursday evening when the Passover meal is eaten, whereas John seems to indicate Friday evening, the day of Jesus crucifixion. For John, this is the day of preparation for the meal, with the lamb slaughtered around 3pm and the meal eaten at 6pm. As already noted, John's gospel is more a reflection on Jesus' words and works than a record of them. For John, Jesus is the Pascal Lamb slaughtered for the people, he is the Lamb of God who takes away the sin of the world. So, John may be making the point that Jesus is lifted up, glorified, at the very moment when the people of Israel prepare to celebrate the Passover. Yet, as Kostenberger notes, "*the day of Preparation*" may well refer to the day when preparations are made for Sabbath celebrations, and "Passover" is referring to "Passover week", not the day when the passover meal is eaten, so "Friday of Passover week", Carson. Of course, it is possible that John's record is historically accurate and that the Passover meal recorded in the Synoptic gospels is a pre-passover meal. As to timing, John tells

us that it was now the sixth hour, ie., twelve noon. Mark has Jesus crucified at the third hour, ie., 9am. Morris suggests that they are just approximations for somewhere before midday. Westcott suggests that John is using the legal Roman calculation of time counted from midnight (very unlikely).

**του πασχα "of the Passover"** - [BUT/AND IT WAS *the day of* PREPARATION] OF THE PASSOVER. The genitive is adjectival, idiomatic / temporal (verbal, objective); "It was the day of preparation *when* the Passover was *celebrated*", or alternately, "It was *the day of preparation before the Sabbath of* = *during* Passover week."

**ὥς "about [noon]"** - [IT WAS] AS = ABOUT [SIXTH HOUR]. Here expressing approximation, "about the sixth hour."

**τοις Ιουδαιοις** dat. adj. "**to the Jews**" - [AND HE SAYS] TO THE JEWS. The adjective serves as a substantive, dative of indirect object.

**ὑμῶν** gen. pro. "**[here is] your [king]**" - [BEHOLD THE KING] OF YOU. The genitive is adjectival, idiomatic / subordination; "king *over* you."

#### v15

For a second time, the religious authorities call for Jesus' crucifixion, to which Pilate taunts them with "Really! You want me to crucify your king?" In response "the Jews" deny the sovereignty of God and claim the sovereignty of the Emperor - a classic example of Johannine irony.

**οὖν "but [they shouted]"** - THEREFORE [THESE ONES SHOUTED OUT, AWAY, AWAY, CRUCIFY HIM]. Inferential, establishing a logical connection; "So they cried out." "Away" = "Off with him", Harris.

**αὐτοις** dat. pro. "-" - [PILATE SAYS] TO THEM [SHALL I CRUCIFY THE KING OF = OVER YOU]. Dative of indirect object. The noun **βασιλεα**, "king", is emphatic by position so giving the sense "*Really!* You want me to crucify your *own* king?"

**εἰ μὴ "[we have no king] but [Caesar]"** - [THE HIGH PRIESTS ANSWERED, WE DO NOT HAVE A KING] IF NOT = EXCEPT [CAESAR]. Introducing an exceptive clause which establishes a contrast by designating an exception. Usually translated as an adversative, "but", as NIV, because of the presence of the negation **οὐκ** in the protasis of the clause, so producing a counterpoint construction, "not ....., but ....." "The Emperor is the only king we have", Cassirer.

#### v16a

**τοτε οὖν** adv. "**finally**" - THEREFORE THEN = SO THEN = FINALLY [HE HANDED OVER, DELIVERED OVER (betrayed) HIM]. Temporal construction introducing a temporal clause, "finally"; "And so at last he gave him up to them for crucifixion", Rieu.

**αὐτοῖς** dat. pro. "**to them**" - Dative of indirect object / interest, advantage. Pilate would actually hand Jesus over to a military escort who would then carry out the crucifixion, but given that the closest referent is "the chief priests", John may have them in mind as the ones technically responsible for the crucifixion, so Pilate "handed him over to them = to their demands"; "Pilate caved in to their demand", Peterson; "Thereupon Pilate let them have their way", Cassirer.

**ἵνα** + subj. "**to [be crucified]**" - THAT [HE SHOULD BE CRUCIFIED *by the military guard*]. Here introducing a final clause expressing purpose, "in order to be crucified."

## 19:16b-30

### The glory of the Messiah, 13:1-20:31

#### 2. The trial and passion of Jesus, 18:1-19:42

##### v] The crucifixion of Jesus

##### Synopsis

John now recounts the events surrounding the crucifixion of Jesus. Jesus carries his cross to the place of the Skull and there is crucified between two other criminals. Pilate has a notice prepared to place on Jesus' cross, "The King of the Jews", probably to spite the religious officials who have disturbed the business of government that morning. Having divided up Jesus' outer cloak, the soldiers play dice for his undergarment, and all this in front of Mary, some of Jesus' female disciples, as well as the beloved disciple. When Jesus asks for a drink, one of the soldiers puts some wine in a sponge and offers it to him. Jesus drinks and then calls out "It is finished"; he bows his head and breaths his last.

##### Teaching

Jesus serves as the righteous suffering son who gives his life for the life of the world and so, in his *lifting up*, is enthroned as king - a task fully accomplished.

##### Issues

i] Context: See 18:1-11.

ii] Structure: *The Crucifixion of Jesus*:

Soldiers crucify Jesus, along with two other criminals, v16b-18;

Pilate prepares a notice of the indictment against Jesus, v19-22;

"Jesus of Nazareth, the King of the Jews."

The soldiers divide up Jesus' possessions, v23-24;

"They divided my garments among them;

and cast lots for my garment."

Witnesses to the crucifixion, v25-27;

"Woman, here is your son."

The end of the beginning! v28-30;

"It is finished."

iii] Interpretation:

As is usual, John recounts the crucifixion from his own perspective (selectively recording the event!). His account agrees with that of the Synoptics, but he leaves out many salient points and adds his own. So, he doesn't bother mentioning Simon of Cyrene and has Jesus carrying his own cross to *Golgotha*, the place of the skull (in Latin, *Calvaria*), where he is

executed with two criminals (possibly supporters of Barabbas). John makes special note of the *titulus* (a white notice board) which is attached to the cross, a notice not actually written by Pilate, but certainly composed by him. Note the evidence of a multicultural society, ie., the notice is trilingual. John goes on to record the fuss caused by the notice. Note is made of the four soldiers guarding Jesus and how they fulfill scripture by tossing for Jesus' seamless undergarment. John makes a point of mentioning Jesus' mother and three other women who witness the execution. In the final stages of the execution Jesus is offered some sour wine by the soldiers. John does not mention any drugged wine, but rather records an act of kindness by one of the soldiers, again in fulfillment of scripture. Having taken a drink, Jesus exclaims "it is finished." This statement, peculiar to John's gospel, probably takes the sense "it is accomplished", or as Hunter paraphrases, "I have finished the work my Father gave me to do." Jesus then surrenders his life to the Father. Finally, again peculiar to this gospel, John records Jesus being pierced by a spear and how water and blood flowing from his side.

In John's perspective of the cross, Jesus' crucifixion is free of shame; the cross is a lifting up to δοξα, "glory, honour." Even the secular authorities honour Jesus with the notice, "King of the Jews", rather than the notice proposed by the Jewish authorities, "This Man claimed to be the King of the Jews." This is the death of an innocent man, as Pilate states, "I find no basis for a charge against him." Although there is no shame, there is suffering, the suffering of the Davidic messiah, the great I AM, the one from God who is in union with the Father, a suffering testified in the Scriptures of one who comes to his own, but is rejected by his own. None-the-less, "only from the vantage point of Jesus' resurrection can the cross be interpreted as the climax of God's mission to bring life to the world through the Son", Thompson.

#### iv] Homiletics: *The Sign of the Cross*

John's description of the Passion is the final display of the Word made flesh, a light shining in the darkness, rejected by his own people, but believed by those who have found life in him. This suffering-one obediently proceeds under the will of God, a will already revealed in scripture. Continually John reminds us how Jesus' suffering fulfills scripture. So, Jesus processes, as if a king to his coronation, processes to the place called "The Skull", and does so under the divine will of God.

The big question is why, why this given up to darkness? John, of course, has told us the "why" already. "For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish

but have everlasting life." He was "lifted up that everyone who believes in him may have eternal life."

So, there it is. We have this scene of light shining in darkness. The King of the Jews lifted up within view of the city wall. "Alone" he has carried the top member of the cross to the place of execution, for only he can take this divine path, this way of the cross, of glory in suffering. Beside the cross we see both darkness and light. We see the soldiers dividing the spoil and gambling over his undergarment, but we also see the little band of disciples beside him, sharing his final moments. We see Jesus considering his mother's welfare; we even see a soldier sharing his wine with Jesus - there is human depravity and there is human kindness. In all of it there is the divine will; the fulfilling of intentions revealed long ago.

In John's description of these final events, there is but one central message. In the determined purpose of God, Jesus is lifted up to glory through suffering so that through him we too might be lifted up to glory, to eternal life. This kindness of God in Jesus is for all who believe.

### **Text - 19:16b**

John's account of the crucifixion, v16b-30: i] The soldiers crucify Jesus, along with two other criminals, v16b-18.

**οὕν** "So" - THEREFORE. Inferential, establishing a logical connection, as NIV.

**παρελαβον [παράλαμβανω]** aor. "**the soldiers took charge of [Jesus]**" - THEY TOOK, TOOK FROM, TOOK TO, TOOK WITH, RECEIVED FROM = TOOK CUSTODY OF [JESUS]. They took into custody, "they" being the "soldiers" understood (v23), and obviously not the chief priests. "The soldiers led Jesus away to be crucified."

### **v17**

Although John has Jesus carrying his cross (probably the top cross member rather than the post (the 3 meter post would remain in situ) it is not unreasonable to suppose that Jesus is not able to carry it all the way and that Simon is seconded to carry it the rest of the way. The fact that John doesn't mention Simon doesn't mean he didn't help.

**βασταζων [βασταζω]** pres. part. "**carrying**" - [AND] CARRYING [THE CROSS]. The participle is adverbial, modal, expressing the manner of Jesus' going out; "he went out bearing his own cross", ESV.

**ἑαυτω** ref. pro. dat. "**his own**" - BY/FOR HIMSELF. Carry "for himself", dative of advantage, or "by himself", instrumental, expressing agency, or "his own cross", possessive dative. Bultmann suggests "alone." John makes a point of Jesus carrying his own cross. There may be an allusion here to Isaac, but above all it

proclaims Jesus is the master of his own destiny. There may also be a discipleship image here. Anyway, for whatever reason, John does not mention Simon.

ἐξηλθεν [ἐξέρχομαι] aor. "**he went out**" - HE WENT OUT [INTO]. He went out of the city, outside the city walls. Both Luke and Mark say that Simon was coming in from the country when he was ordered to carry the cross, so the procession was on one of the roads leading into the city. "He carried his cross to a place called 'The Skull'", CEV.

τον λεγομενον [λεγω] pres. pas. part. "-" - [THE *place*] BEING CALLED. The participle is adjectival, attributive, limiting the assumed noun "the *place*"; "the place which is called." Jesus went out to "the place that is called 'The Skull'", Jeremias.

κρανιου [ον] gen. "[*the place*] of the skull" - [PLACE] OF SKULL. The genitive is adjectival, idiomatic / identification; "the place *known as* / *called* the skull" / "the place *which looked like* a skull." The word "calvary" is Latin for "skull."

Γολγοθα "Golgotha" - [WHICH IS CALLED IN HEBREW]. SKULL, CRANIUM. Nominative complement of the pronoun ὃ, "which", the antecedent of which is "the place of the skull."

## v18

ὅπου "**there**" - where. Local conjunction expressing space.

εσταυρωσαν [σταυρω] aor. "**they crucified**" - THEY CRUCIFIED [HIM]. Note how the actual execution is downplayed. A "most cruel and terrible penalty", Cicero.

μετ [μετα] + gen. "**with [him]**" - Expressing association / accompaniment; "and along with him."

αλλους δυο "**two others**" - Accusative direct object of the verb "to crucify." Mark and Matthew call them bandits (the same term used for Barabbas, revolutionaries, freedom fighters) and Luke calls them criminals.

εντευθεν και εντευθεν "**one each side**" - ON THIS SIDE AND ON THAT. Expressing "extension from a source near the speaker", BDAG; "from here and from there" = "one each side", Novakovic.

δε "**and**" - BUT/AND. Transitional, indicating a step in the narrative, although translated as coordinative here; "and ..."

μεσον adj. "[**Jesus**] in the middle" - [*they crucified*] IN MIDDLE [JESUS]. Here the adjective serves as an adverb of place, modifying an assumed "they crucified"; "in the middle", Zerwick. "Jesus between them", Barclay.

## v19

ii] Pilate prepares a notice of inditement against Jesus, v19-22. Matthew and Luke have the notice placed over Jesus' head. Interestingly, the actual words of the notice are different in all four gospels. John possibly means "Jesus from Nazareth, King of the Jews." This would suit the heading of a statement of criminal charges. Some commentators argue that the notice serves to honour Christ, but why would Pilate honour Christ? It seems more likely that, as was the custom, the notice outlines the charge against Jesus, namely, his claim to kingship / authority against that of the Emperor. The short-hand nature of the notice can certainly be read as a statement of honour, and for this reason the Jewish authorities complained. John wants his readers to understand it as a statement of honour.

εγραψεν [γραψω] aor. "[Pilate] **had a [notice] prepared**" - [BUT/AND PILATE AND = ALSO] WROTE [A TITLE / NOTICE]. "Pilate also had a notice written." Taken literally, Pilate writes the notice, but the verb is likely causative, such that Pilate caused others to prepare the notice. The wording of the notice is designed to cause Caiaphas and his associates as much pain as possible. "Pilate ordered the charge against Jesus to be written on a board", CEV.

τιτλον **"notice"** - Accusative direct object of the verb "to write." A technical Latin term for a charge against a condemned criminal written on a board for public viewing.

επι + gen. "[**fastened**] **to [the cross]**" - [AND PLACED] ON, UPON [THE CROSS]. Local, expressing space; "upon, on."

ἦν γεγραμμενον [γραψω] perf. pas. part. **"it read"** - [AND] IT HAD BEEN WRITTEN, HAVING BEEN WRITTEN. The perfect participle with the imperfect verb to-be forms a periphrastic pluperfect construction, "it read", Harris; "the writing ran", Barclay.

των Ιουδαιων [ος] gen. "[**Jesus of Nazareth, the King**] **of the Jews**" - [JESUS THE NAZARENE, KING] OF THE JEWS. The genitive is adjectival, idiomatic / subordination; "king *over* the Jews." The Nazarene" stands in apposition to "Jesus" so giving the possible sense "Jesus from Nazareth."

## v20

John explains that many Jews are able to read the sign because the site of the crucifixion is close to the city (generally held to be where the church of the Holy Sepulchre is situated today) and because the notice is written in all three of the common languages used in Jerusalem at this time. Commentators often make much of the three languages, eg. Jesus is a king who is drawing all people to himself (inclusive). It is unlikely that John is making this point. Hebrew /

Aramaic was the language of Palestinian Jews, Latin the official language of the Empire, and Greek the lingua franca of the time.

των Ιουδαιων [ος] gen. "[many] of the Jews" - [THEREFORE = SO THIS TITLE MANY] OF THE JEWS. The genitive is adjectival, partitive. "Many people read it", TEV.

ανεγνωσαν [αναγνωσκω] aor. "**read**" - READ. The site of the crucifixion is close to the city, and therefore, probably close to the road that led into the city. The notice was in three languages for all to read - this was a common practice. "Many of the Jewish people read the charge against him", CEV.

ὅτι "**for**" - BECAUSE. Introducing a causal clause explaining why many people are able to read the sign.

εγγυς + gen. "**near**" - Spatial. The adverb here serves as an improper preposition + gen.

της πολεως [ις εως] gen. "**the city**" - [THE PLACE WAS NEAR] THE CITY [WHERE JESUS WAS CRUCIFIED, AND]. Genitive after εγγυς.

γεγραμμενον [γραφω] perf. mid./pas. part. "[**the sign was**] written" - [IT WAS] HAVING BEEN WRITTEN [IN HEBREW, IN LATIN, IN GREEK]. The participle with the imperfect verb to be ἦν, serves as a periphrastic pluperfect construction.

## v21

Pilate again serves as a witness to the truth by refusing the request of the religious authorities to change the wording of the sign.

ουν "- " - THEREFORE. Inferential, establishing a logical connection; "So the chief priests ....."

των Ιουδαιων [ος] gen. "[**the chief priests**] of the Jews" - The genitive is adjectival, idiomatic / subordination, "over the Jews", limiting "chief priests." Why the tautology, "of the Jews"? Brown suggests John is rubbing it in since Jesus was king of the Jews.

ελεγον [ερχομαι] imperf. "**protested**" - WERE SAYING. The imperfect may indicate a tendential sense, expressing attempted / unrealized action - they got nowhere; "tried to tell Pilate", NEB.

τω Πιλατω [ος] dat. "**to Pilate**" - Dative of indirect object.

μη γραφε [γραφω] "**do not write**" - DO NOT WRITE [THE KING OF THE JEWS]. The sense is "Do not leave it written / alter what you have written."

αλλ [αλλα] "**but**" - Strong adversative standing in a counterpoint construction; "not ....., but ....."

ὅτι "**that**" - Introducing a dependent statement, recitative, expressing what should be written, namely that, "this man said 'I am king of the Jews.'"

εκεινος "**this man**" - THIS ONE. The use of the demonstrative pronoun here is probably derogatory. "This person."

εἶπεν [εἰδον] aor. "**claimed**" - SAID [I AM KING OF THE JEWS]. "You should have written, 'He claimed to be King of the Jews'", CEV.

v22

γέγραφα [γραφα] perf. "**I have written**" - [PILATE ANSWERED, WHAT I HAVE WRITTEN] I HAVE WRITTEN. The first perfect takes a punctiliar sense, the second a continuous sense; "what I have written stays written", TH. This looks very much like a slap in the face to the Jewish authorities.

v23

iii] The soldiers divide up Jesus' possessions, v23-24. As in Mark 15:24, the soldiers divide up Jesus' possessions, but cast lots for his undergarment, a single piece of woven cloth. By making the point that the garment is a single piece, John explains why the soldiers cast lots for it, so fulfilling scripture. No other significance is intended, although many are suggested, eg., the garment represents the long outer robe of the High Priest.

ὅτε "**when [the soldiers crucified Jesus]**" - [THEREFORE = SO THE SOLDIERS] WHEN [THEY CRUCIFIED JESUS]. Serving to introduce a temporal clause, as NIV. English translations usually take liberty with "had crucified" to give the meaning "when the soldiers had finished crucifying Jesus."

τεσσαρα adj. "**[dividing them into] four [shares]**" - [THEY TOOK THE GARMENTS OF HIM AND MADE] FOUR [PARTS]. With *μερη*, "parts", accusative direct object of the verb "to make." A Roman execution squads would normally consist of four soldiers, and it is their right to keep the possessions of those they crucify, so they divide the garments into four parts. The presence of four soldiers is only recorded in John. Presumably each prisoner had four soldiers to guard them. The synoptics only have "they divided his cloths."

ἐκαστῷ στρατιωτῇ dat. "**[one] for each of them**" - [A PART] TO EACH SOLDIER. Dative of interest, advantage, as NIV.

τον χιτωνα "**the undergarment**" - [AND] *they took* THE TUNIC. Accusative direct object of an assumed verb, probably "they took"; "*they also took* the tunic." The garment worn closest to the skin although some commentators suggest that it was a seamless robe or tunic similar to those worn by the religious elite. Obviously, Jesus was stripped naked for crucifixion - stripping was normal for Roman crucifixions. "They took possession of his cloths."

αρραφος "**seamless**" - [BUT/AND THE TUNIC WAS] WITHOUT A SEAM. Predicate adjective. Jewish law required that two different materials should not be joined together and so a seamless woven garment removes this possibility.

ὑφαντος adj. "**woven**" - WOVEN. Predicate adjective. As against pieces of material sown together.

εκ .... δι [δια] + gen. "**from [top] to [bottom]**" - FROM [THE TOP] THROUGH [ALL]. The preposition **εκ** expresses source / origin while **δια** is spatial "through space." "Woven as one piece."

## v24

μη σχισωμεν [σχιζω] subj. "**let us not tear [it]**" - [THEREFORE = SO THEY SAID TO ONE ANOTHER] LET US NOT TEAR, RENT, DIVIDE. Hortatory subjunctive. "Instead of tearing it up, let's....."

αλλα "-" - BUT. Strong adversative in a counterpoint construction, "not ....., but ...."

λαχωμεν [λαγχανω] subj. "**let's decide by lot**" - RECEIVE BY CASTING LOTS, BY A THROW OF THE DICE. Hortatory subjunctive; "Let's toss to see who gets it."

περι + gen. "-" - FOR [IT]. Expressing advantage - often used instead of ὑπερ; "for", or reference / respect, "concerning it."

τινος gen. pro. "**who [will get it]**" - OF WHOSE [IT WILL BE]. The genitive is adjectival, possessive.

ινα + subj. "**this happened that**" - THAT. Introducing a final clause expressing purpose, or consecutive clause expressing result / hypothetical result, "in order that / with the result that, so that."

πληρωθη [πληρωω] aor. pas. subj. "**might be fulfilled**" - [THE SCRIPTURE] MIGHT BE FULFILLED. More likely the consequence of the events that surround the crucifixion rather than their purpose. "Such that the prophecies of the scriptures came true, namely ..."

η λεγουσα [λεγω] pres. part. "**that said**" - THE ONE SAYING. The participle is adjectival, attributive, limiting "the scripture", as NIV.

διεμερισαντο [διαμεριζω] aor. "**they divided**" - THEY PARTED, DIVIDED UP [THE GARMENTS OF ME]. Cf., Psalm 22:18, the Passion Psalm.

εαυτοις dat. refl. pro. "**among them**" - TO THEMSELVES. A dative of interest, advantage, "for themselves", or locative - space, as NIV, "amongst them."

εβαλον [βαλλω] aor. "**they cast**" - [AND UPON THE CLOTHING OF ME] THEY THREW, CAST [LOTS]. "They gambled for my garments", CEV.

επι + acc. "**for [my garment]**" - UPON. Either spatial in the sense of "over my clothing", ie., over the matter of the division of my clothing, or possibly reference / respect, "about, concerning my clothing."

μεν ..... δε "-" - [THEREFORE = SO] ON THE ONE HAND [THE SOLDIERS DID THESE THINGS] (v25) BUT ON THE OTHER HAND [THERE STOOD BESIDE THE CROSS OF JESUS ....]. Establishing an adversative comparative construction where the soldiers' actions are compared with that of the four women.

## v25

iv] Witnesses to the crucifixion, v25-27. John indicates that four women witness the crucifixion (but see below) standing **παρά**, "beside", the cross. Note that Mark also has female witnesses, but they are looking on from afar. It is unlikely that John has four women as a counterpart for the four soldiers because there were twelve soldiers all up, plus an officer - but yes, there were just four for Jesus. Only John mentions Mary's sister, and Mary the wife of Clopas (possibly to be identified with Salome the wife of Zebedee [Matt.27:56], mother of James and John, and Mary the mother of James and Joses [Mk.15:40]). Possibly Clopas identifies with Cleopas, Lk.24:18. Note again another example of the gospel working in family units - the salvation of households.

**δε** "-" - BUT. Introducing the apodosis of the adversative comparative construction commenced in v24d.

**παρά** + dat. "**near**" - BY, BESIDE, NEAR [THE CROSS]. Spatial. Note that the Synoptics have the women standing at a distance, possibly to align with Psalm 88:8. They possibly did both. Barrett is wrong in suggesting that the Romans did not allow people near an execution. Both friend and foe could attend close at hand.

**του Ιησου** "**of Jesus**" - The genitive is adjectival, idiomatic, "the cross *on which Jesus was crucified*", or just possessive, identifying the possession of a derivative characteristic.

**εἰστηκεσαν** [**ίστημι**] pluperf. "**stood**" - THERE HAD STOOD [THE MOTHER OF HIM AND]. The pluperfect is read as imperfect, probably used to indicate background information; "standing beside the cross", Barclay.

**της μητρος** [**ἡς ἡρος**] gen. "**[his] mother's [sister]**" - [THE SISTER] OF THE MOTHER [OF HIM, MARY THE ONE = *the wife* OF CLOPAS]. The genitive is adjectival, relational. It is unclear whether "Mary the wife of Clopas" stands in apposition to "his mother's sister"; "his mother's sister, namely, Mary the wife of Clopas." Probably four separate women are intended, such that **καὶ** coordinates two pairs, cf., Mk. 15:40.

**ἡ** "**the wife**" - THE *one*. The article serves as a nominalizer turning the genitive **Κλωπα**, "of Clopas", into a nominative standing in apposition to **Μαρια**, "Mary", "Mary, the one of Clopas" = "Mary the wife of Clopas."

**του Κλωπα** [**ας α**] gen. "**of Clopas**" - OF CLOPAS [AND MARY MAGDALENE]. The genitive is adjectival, relational, limiting "the wife."

## v26

"The disciple whom he loved" is usually regarded as the apostle John, traditionally held to be the source of this gospel, although not necessarily its final

author / editor. This disciple is obviously the same as the one referred to in 13:23, and possibly the same as the "other disciple" in 18:15. Luke agrees with John that there were males present with the women. The fact that the disciples fled when Jesus was arrested doesn't mean that they all fled from Jerusalem. The fact that Jesus sought to look after his mother is a very touching personal note.

**ιδων [ὁράω]** aor. part. "**When [Jesus] saw**" - [THEREFORE = SO JESUS] HAVING SEEN. The participle is adverbial, best treated as temporal, introducing a temporal clause, as NIV. "When he saw his mother, with the disciple whom he loved". Slightly causal as well, "because".

**ἡγάπα [ἀγαπάω]** imperf. "**[whom] he loved**" - [THE = HIS MOTHER AND THE DISCIPLE] WHOM HE LOVED. The imperfect expresses durative aspect.

**παρεστώτα [παριστήμι]** perf. part. "**standing nearby**" - HAVING STOOD BESIDE. Accusative complement of the accusative direct object "disciples", standing in a double accusative construction. The perfect expresses the sense that they had come to stand near Jesus and continued to do so.

**τῇ μητρὶ [ἡρ ρος]** dat. "**[said] to her**" - [SAYS] TO THE = HIS MOTHER, [WOMAN]. dative of indirect object; "Said to his mother, 'Dear woman.'"

**ιδε ὁ υἱός σου** "**here is your son**" - BEHOLD THE SON OF YOURS. In antiquity the words "I leave you my mother to take care of" were commonly said by a dying son.

## v27

**τῷ μαθητῇ [ἡς ου]** dat. "**to the disciple**" - [THEN HE SAYS] TO THE = HIS DISCIPLE. Dative of indirect object; "then he said to the disciple", ESV.

**ιδε** "**here [is your mother]**" - BEHOLD [THE MOTHER OF YOU]. Interjection; "behold, your mother!"

**απο** + gen. "**from [that time on]**" - FROM [THAT HOUR]. Temporal use of the preposition; an Aramaism meaning; "from that very moment."

**εις** + acc. "**into [his home]**" - [THE DISCIPLE TOOK HER] INTO [THE = HIS OWN home]. Spatial, expressing movement toward and arrival at. Rather than implying that the beloved disciple immediately took Mary away from the execution site to his home, the phrase would be better rendered, "into his care", Brown.

## v28

v] The end of the beginning, v28-30. Jesus knows that he has now accomplished the Father's will, and so as to tie up one final item in the fulfillment of scripture, he says, "I am thirsty." It is likely that the scripture in mind is Psalm 69:21, "For my thirst they gave me vinegar to drink."

**μετα τουτο "later"** - AFTER THIS. Temporal construction; it may be a general "after these things" meaning "later", but it is singular so the phrase is probably making the point that what is now recorded immediately follows the previous incident; "After that", Moffatt.

**ειδως [οιδα]** perf. part. "**knowing**" - [JESUS] HAVING KNOWN. The participle is adverbial, possibly causal; "since Jesus knew that all was now finished." "Aware", although some manuscripts have "seeing"; "Jesus, realizing that everything was now completed", Phillips.

**οτι "that"** - Introducing a dependent statement of perception expressing what Jesus is aware of.

**τετελεσται [τελεω]** perf. pas. "**completed**" - [ALREADY EVERYTHING] HAS BEEN COMPLETED, FULFILLED, FINISHED, ENDED. All that the Father had given the Son to do was now completed; "he had obediently accomplished the Father's work (17:4), and his will is completed down to the last detail", Pfitzner.

**ινα + subj. "so that"** - THAT. Probably introducing a final clause expressing purpose, "in order that the scriptures may be fulfilled, Jesus says, 'I thirst.'"

**τελειωθη [τελειωω]** aor. pas. "**[the scripture] would be fulfilled**" - [THE SCRIPTURE] MAY BE COMPLETED, FULFILLED [HE SAYS, I THIRST]. Here "fulfilled", although not the word normally used for fulfill. C.F.D. Moule argues that the word is used here to indicate the looming end of fulfillment with regard Christ. The clause implies that the "all was now completed", including the joining of the beloved disciple with Mary. The grammarians note that this is one of those occasions when the subordinate clause, here a consecutive clause, precedes the main clause "I am thirsty."

## v29

An act of kindness serves to fulfill scripture.

**σκευος "a jar"** - A VESSEL. Nominative subject of the verb "to lie down, set." "A jar of cheap wine was there", CEV.

**οξους [ος]** gen. "**of wine vinegar**" - [WAS SET, PLACED, FULL OF] CHEAP WINE. Genitive complement of the adjective "full of" / of measure; "full of / containing." So also the second use, "a sponge of (full of) wine vinegar." Given to quench Jesus' thirst, although some argue it was given to promote thirst. This is not to be confused with the wine and gall offered to Jesus early in the crucifixion as a relief from pain, cf., Mark and Matthew.

**ουν "so"** - THEREFORE. Inferential, establishing a logical connection, as NIV.

**περιθεντες [πειριτιθημι]** aor. part. "**put [the sponge] on**" - [A SPONGE FULL OF CHEAP WINE] HAVING BEEN PLACED AROUND, PUT AROUND, CLOTHED, WRAPPED AROUND. Attendant circumstance participle expressing action

accompanying the verb "to bring, lift up"; "they put a sponge full of sour wine on a hyssop branch and held it to his mouth", ESV.

**ὑσσωπῳ [ος]** dat. "**a stalk of hyssop plant**" - A HYSSOP *branch*. Dative complement of the **περι** prefix participle "having been wrapped around." Barrett suggests that this is another example of the evangelist getting his details wrong because he was so far removed from the events. A hyssop is a reed and could not hold the weight of a wine-soaked sponge. The trouble is the word is used of a number of plants. Some have suggested the word was confused with a similar word meaning "lance / javelin."

**προσηνεγκαν [προσφέρω]** aor. "**lifted [it]**" - THEY BROUGHT, LIFTED UP. They offered a drink to Jesus, but note, the "they" is not identified. Most assume that it was the soldiers.

**στοματι [στομα]** dat. "**lips**" - [*into*] THE MOUTH [OF HIM]. Dative of indirect object. Possibly "lips", but "mouth" is better.

### v30

Jesus, having completed the Father's mission, breaths his last.

**ότε "when"** - [THEREFORE = SO] WHEN. Introducing a temporal clause.

**ελαβεν [λαμβάνω]** aor. "**he had received**" - [JESUS] RECEIVED [THE CHEAP WINE]. Jesus drank the offered wine, a fact not mentioned in the Synoptics. "After Jesus drank the wine", CEV.

**τετελεσται [τελεω]** perf. pas. "**it is finished**" - [HE SAID] IT HAS BEEN ACCOMPLISHED, ENDED, FINISHED. "Finished!", Barclay, although "all is accomplished" is probably better. "Not as a moan uttered in defeat, or as a sigh of relief. It is a cry of victory, proclaiming to the Father and to the world that his task is perfected", Pfizner.

**κλινας [κλινω]** aor. part. "**he bowed [his head]**" - [AND] HAVING BOWED, BENDED [THE = HIS HEAD] Attendant circumstance participle expressing action accompanying the verb "handed over", or adverbial, temporal. Another detail not mentioned in the Synoptics. "He bows his head as in sleep", Haenchen; "his head fell forward and he died", Phillips.

**παρεδωκεν [παραδίδωμι]** aor. "**gave up [his spirit]**" - HE HANDED OVER, HANDED DOWN, DELIVERED, GAVE UP .... [THE = HIS SPIRIT]. Possibly "entrusted" his being into the hands of the Father. The word is used of the Suffering Servant's death, Isa.53:12 - His life was handed over to death, and into the hands of his loving Father. "He surrendered his life to God", Barclay.

## 19:31-42

### The glory of the Messiah, 13:1-20:31

#### 2. The trial and passion of Jesus, 18:1-19:42

##### vij] The burial of Jesus

##### Synopsis

John recounts the confirmation by the authorities that Jesus was dead, the removal of Jesus' body from the cross and the burial.

##### Teaching

Salvation flows from the completed sacrifice of Christ:

##### Issues

i] Context: See 18:1-11.

ii] Structure: Narrative, *The Burial of Jesus*:

The confirmation of Jesus' death, v31-37;

Jesus' legs are not broken, v31-33:

The piercing of Jesus' side, v34-37.

Jesus' burial, v38-42;

The actions of Joseph of Arimathea and Nicodemus, v38-39

Jesus' body is prepared for burial, v40-41.

iii] Interpretation:

Following on from the account of the crucifixion, John records in some detail what happened to Jesus' body. The Romans would normally leave a crucified body on the cross for many days as a deterrent to any other intending malefactors, but for the sake of religious sensibilities, the following day being the Sabbath, Pilate allowed the bodies to be removed. A quick death is a merciful death and so, although painful, smashing the legs of a crucified person so that they suffocate, is the lesser of two evils. When the soldiers came to Jesus they found he was already dead, and so confirmed this fact with the thrust of a lance. John makes a point of noting the flow of blood and water, probably because it is such an important thematic image in his gospel - the cleansing power of water and blood.

All the gospels record the burial of Jesus, and John recounts much that is in common with the synoptic gospels, but as usual, he adds his own insights. He tells us that Nicodemus assisted Joseph of Arimathea with the burial, that Jesus was buried with a generous quantity of spices, that the burial chamber was close to Golgotha, and that it was situated in a garden. The implication of the account is that the burial chamber belonged to

Joseph of Arimathaea, but irrespective as to who owned it, Jesus' body is properly prepared for burial according to Jewish tradition, and this with great dignity by two Jews of high position.

John, in his description of Jesus' death and burial, underlines the fact of Jesus' completed work - Jesus is dead and buried. John describes this fact in detail - "It is finished." The reality of Jesus' completed work is particularly illustrated in the flow of blood and water - a reminder that salvation flows from the completed sacrifice of Christ:

Let the water and the blood  
From thy riven side which flowed  
Be of sin and double cure,  
Cleanse me from its guilt and power. *Toplady.*

iv] Synoptics:

As usual, John runs his own race, providing us with more details of Jesus' burial than the synoptic gospels - there is no question about it; Jesus died and was buried. In fact, these extra details have prompted the suggestion that John's record is fanciful, but it is more likely that it derives from an eye witness. The synoptics do not record the intention to break Jesus' legs and how that fulfills scripture, nor the piercing of Jesus' side and how that also fulfills scripture. There is no mention in the synoptic gospels of Nicodemus, the flow of blood and water, nor the garden tomb near the crucifixion site.

v] Homiletics: *Blood and Water*



The medicos tell us that the flogging Jesus endured most likely caused haemorrhagic fluid to build up in the space between his ribs and the lung. The spear thrust below the lung, evacuated this fluid first, which was then followed by a flow of blood. At a first reading it seems that John makes a big point about this flow of blood and water, but the point he is making is that Jesus died, and he died in a way testified by scripture: they gambled over his clothing, no bones were broken and he was pierced.

Many a sermon has been preached on the symbolism of the flow of blood and water. From saint Chrysostom till today the flow is symbolically linked to the sacraments of Baptism and the Lord's Supper. The trouble is, does John really make this symbolic connection?

John's point is probably a very simple one; Jesus died the death of a real human person. He wasn't some spiritual apparition, a divine being pretending to be human. Nor was he not quite dead, able to revive in the tomb and wander around for forty days until his wounds got the better of him. No, he died the death of a real flesh and blood human person.

On the death of Jesus, the real man, rests our eternal salvation. Jesus dies the death of a real person so that a real person, like you and me, doesn't have to face eternal death.

### Text - 19:31

From the cross to the tomb, v31-42. i] The confirmation of Jesus' death, v31-37; a) Jesus' legs are not broken, v31-37. Given Deuteronomy 21:22f, it may be OK to execute an innocent man, even the messiah, but "a body shall not remain all night upon a tree, you shall bury him the same day." So, the religious authorities ask that the crucified men have their legs broken. The breaking of the legs hastened death and was actually a kindness. The *crurifragium* was performed with a large wooden hammer.

**οι Ιουδαιοι** "-" - [THEREFORE] THE JEWS. Nominative subject of the verb "to ask." Obviously John is again using the word to describe the Jewish authorities, the chief priests etc.

**επει** "-" - SINCE, BECAUSE. Causal conjunction; "Since it was the day of Preparation", ESV.

**παρασκευη** "the day of Preparation" - [IT WAS] PREPARATION. Nominative subject of the verb "to be." The vigil before the Sabbath, ie., 6pm Thursday to 6pm Friday. Some argue it is the vigil before the Passover, but this is unlikely. Here John agrees with Mark.

**ινα** + subj. "-" - THAT [BODIES MAY NOT STAY UPON THE CROSS]. Introducing a final clause expressing purpose; "in order to prevent the bodies remaining on the cross during the sabbath", Moffatt.

**εν** + dat. "**during [the Sabbath]**" - ON [THE SABBATH]. Here an adverbial use of the preposition, temporal, as NIV.

**γαρ** "-" - FOR [GREAT WAS THE DAY OF THAT SABBATH]. Introducing a causal clause explaining why the Jewish authorities didn't want the bodies to remain on the crosses, namely, because the following Sabbath day was an especially holy day, the Sabbath of Passover week. The genitive **εκεινου τω σαββατω**, "of that Sabbath" is adjectival, epexegetic; "for it was a great day (Sabbath), that particular Sabbath."

**ηρωτησαν** [**ερωτω**] aor. "**they asked**" - THEY ASKED. "So they requested Pilate to have the legs broken", REB.

ἵνα "to" - THAT [THE LEGS OF THEM MIGHT BE BROKEN]. Introducing a dependent statement of indirect speech expressing what they asked.

αρθωσιν [αιρω] aor. pas. subj. "**the bodies taken down**" - [AND *the bodies*] TAKEN AWAY. The second element of the authorities' request to Pilate; "and their bodies removed", Barclay.

### v32

Breaking the legs of the two who were crucified together with Jesus, before dealing with Jesus, is an interesting twist. It is probably a literary device serving to focus our attention on Jesus.

οὕν "**therefore**" - THEREFORE [THE SOLDIERS CAME]. Inferential, drawing a logical conclusion, as NIV.

μεν ..... δε ... "-" - An adversative comparative / contrastive construction; "so the soldiers came, and on the one hand, broke the legs of the first man ..... but on the other hand, when they came to Jesus ....."

του ... πρωτου adj. "[**the legs**] of the first man" - [AND BROKE THE LEGS] OF THE FIRST. The adjective serves as a substantive, while the genitive is adjectival, possessive; "the legs *that belonged to* the first man" = "the soldiers first broke the legs of the other two men who were nailed there", CEV.

του συσταυρωθεντος [συσταυρω] gen. aor. pas. part. "**who had been crucified with**" - [AND OF THE OTHER] THE ONE HAVING BEEN CRUCIFIED TOGETHER WITH [HIM]. The participle is adjectival, attributive, limiting the nominal adjective του αλλου, "[and *broke the legs*] of the other", as NIV.

αυτω dat. pro. "**Jesus**" - HIM. Dative of direct object after a οὕν prefix verb "to crucify with."

### v33

It is somewhat unusual for a crucified person to die so quickly, and John seems to draw out this fact. A crucified person often takes days to die. Mark also tells us that a soldier verified the death.

δε "**but**" - BUT/AND. Transitional, indicating a step in the narrative with adversative force, as NIV.

ελθοντες [ερχομαι] aor. part. "**when they came**" - HAVING COME. The participle is adverbial, best treated as temporal, as NIV.

επι + acc. "**to [Jesus]**" - UPON [JESUS]. Spatial, expressing movement up to.

ὥς "-" - WHEN [THEY SAW *that* ALREADY]. Here temporal, rather than comparative, although this conjunction can be used to introduce a causal clause (a rare usage!); "when they came to Jesus, because they found that he was already dead, they did not break his legs."

τεθνηκατα [θνησκω] perf. part. "**dead**" - [HE] HAVING DIED [THEY DID NOT BREAK HIS LEGS]. Accusative complement of the direct object "him"

v34

b) The piercing of Jesus' side, v34-37. Tradition has it that Jesus was wounded on the right side (note all the paintings), but the left is more likely. With regard the flow of blood and water, some interesting textual suggestions have come to the fore recently where it is argued that the evangelist does not mean that two separate liquids flowed from Jesus, but rather the intent of the phrase is "blood even fluid" flowed, J.M. Ford; "mingled blood" flowed. This translation is worth considering, although it is generally held that the flow is of two liquids. On the medical side it is argued that Jesus has suffered a heart attack and that the spear has pierced the heart, prompting a flow of blood, while the water flows from the pericardial sac. The problem is the lungs get in the way of this flow. Another suggestion is that Jesus' scourging had caused haemorrhagic fluid to build up in the space between the ribs and the lung. A spear thrust below the lung would evacuate this fluid first, followed by a flow of blood.

On the theological side, the most popular view is to link the water and blood to the sacraments of Baptism and the Lord's Supper. From the Church Fathers to the present day (eg. Cullmann), this position is strongly argued. Both Brown and Beasley-Murray see it as a secondary allusion at most. Other examples of spiritualizing this event involves reading blood and water as symbols of life and cleansing, death and resurrection, the sacrificial work of Christ and the life-giving work of the Spirit ..... This symbolism can certainly be read into the incident, but the question is, does John seek to make the symbolic connection? Most modern commentators, eg. Beasley-Murray, Morris, Carson ... argue that John's point is that Jesus is a real man suffering a real death (At this time it was believed that humans consisted of blood and water while the Gods were blood-water; they were without blood because they didn't eat). Maybe Dodd is right when he argues that the flow of blood and water is the pivotal sign of the flow of life that comes to humanity through the death of Christ.

αλλ [αλλα] "**instead**" - BUT. Strong adversative standing in a counterpoint construction; "They did not break his legs, but one of the soldiers pierced his side with a spear."

των στρατιωτων [ης ου] gen. "[**one**] of the soldiers" - The genitive is adjectival, partitive.

ενυξεν [νυσσω] aor. "**pierced**" - PIERCED, PRICKED, STABBED, PRODDED. Used of a light prod, or of a vicious prod as if to wound someone. Here it is likely a heavy thrust, a stab, is intended.

την πλευραν [α] "**side**" - THE SIDE, RIB [OF HIM]. Accusative direct object of the verb "to pierce." The thrust of the spear was likely aimed at the heart to serve as a mortal wound.

λογχη [η] dat. "**with a spear**" - WITH A SPEAR, LANCE. The dative is instrumental, expressing means, as NIV. A metal tip on a wooden shaft. "With a lance", NJB.

εξηλθεν [εξερχομαι] aor. "**bringing a [sudden] flow**" - [AND IMMEDIATELY] COME OUT, WENT OUT. "At once there was an outrush of blood and water", Phillips.

αίμα και ύδωρ "**blood and water**" - Nominative subject of the verb "to come out."

### v35

The commentators are divided over whether **εκεινος**, "that *one*", refers to the beloved disciple as the author of the gospel, therefore "he", as in the NIV, or it refers to an editor/author who states he knows that the testimony of the eyewitness, the beloved disciple, is true. The latter seems best and aligns with 21:24. The authorship of this gospel is a hot issue, but the text doesn't establish authorship, rather it claims that its source is apostolic. So, the author/editor is telling us that the account of Jesus' death comes from an eyewitness, "he who saw it" first hand, namely, the beloved disciple, the apostle John, and "his testimony is true; he is telling what he knows to be true", Brown.

ὁ ἑωρακως [ὁραω] perf. part. "**the man who saw it**" - [AND] THE ONE HAVING LOOKED AT, SEEN [*the death of jesus*]. The participle serves as a substantive, nominative subject of the verb "to witness." The writer has identified only one male at the crucifixion, namely "the beloved disciple." Obviously he is "the eyewitness."

μεμαρτυρηκεν [μαρτυρεω] perf. "**has given testimony**" - HAS WITNESSED, TESTIFIED [AND THE TESTIMONY OF HIM IS TRUE]. "He has set it on permanent record" Morris.

εκεινος "**he [knows]**" - [AND] THAT one [KNOWS]. Demonstrative pronoun serving as the subject of the verb "to know."

ὅτι "**that**" - THAT [HE SPEAKS TRULY]. Introducing a dependent statement of perception expressing what he knows, namely, that he is telling the truth, and this because he was there.

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, "in order that." This clause seems to modify the testimony concerning the flow of "mingled blood", but it is more likely that the clause modifies the testimony of the beloved disciple as such (but particularly with respect to the death of Jesus).

John's gospel is drawn from the testimony of the beloved disciple, John, which testimony is given that we may have faith in Christ and therefore live.

**πιστευσητε [πιστευω]** aor. sub. "**you [also] may believe**" - YOU [AND = ALSO] MAY BELIEVE. The variant present tense **πιστευετε** may indicate ongoing faith and therefore may imply the gospel is for believers, "that you may keep on believing", unlike the aorist which may indicate punctiliar action, "that you may believe." The aorist is to be preferred, but as Harris points out, it can denote both coming to faith and continuing in faith.

### v36

John now indicates the scriptures that are fulfilled in the manner of Jesus' death. The first presents as a composite text, Exod.12:46, Num.9:12 (no bones of the Passover lamb are to be broken), Ps.34:20 (the bones of a righteous man are not broken), and the second from Zech.12:10.

**γαρ** "-" - FOR. Introducing a causal clause explaining why "his testimony is true", namely, because what he saw and testifies is in accord with scripture; "for these things took place ..."

**ταυτα** pro. "**these things [happened]**" - THESE THINGS [BECOME, HAPPENED]. Nominative subject of the verb "to become." Here, as is often the case, the neuter plural subject takes a singular verb.

**ινα** + subj. "**so that**" - THAT [THE SCRIPTURE MIGHT BE FULFILLED]. Introducing a final clause expressing purpose; "in order that ..." The purpose of God had to be fulfilled", Morris.

**οστων [ον]** "**bones**" - A BONE [OF HIM]. Nominative subject of the verb "to break." "A bone of him shall not be broken", Phillips.

**ου συντριβησεται [συντριβω]** fut. "**not [one of his bones] will be broken**" - WILL NOT BE BROKEN, SHATTERED, CRUSHED. Dodd argues that the quote comes from Psalm 34:20 and is making the point that the Lord watches over the just man's bones. Bultman agrees, but thinks John has in mind the instructions in Exodus 12:46 where it is commanded that the bones of the paschal lamb should not be broken.

### v37

**οψονται [οραω]** fut. "**they will look**" - [AND AGAIN A DIFFERENT SCRIPTURE SAYS] THEY WILL LOOK, SEE. Who looks? Brown suggests both Jews who are the enemies of Jesus and believers who stand with the beloved disciple. Schnackenburg suggests it is a reference to looking with eyes of faith at the crucified Saviour.

**εις** + acc. "**on**" - INTO. Expressing the direction of the action.

ἐξεκέντησαν [ἐκκεντέω] aor. **"they have pierced"** - [WHOM] THEY PIERCED THROUGH DEEPLY. Therefore "killed". From Zechariah 12:10. The MT has "They will look upon me whom they have pierced", the "me" referring to the stricken Shepherd, although the context implies Yahweh. John most likely follows a similar LXX version of the time, evidenced in the Vienna Codex, "*he* whom they have pierced" Those who stand with the beloved disciple, look with faith upon the pierced messiah. "*He* whom they have pierced", Brown.

### v38

ii] Jesus' burial, v38-42. a) The actions of Joseph of Arimathea and Nicodemus, v38-39. Joseph of Arimathea gains permission from Pilate to take charge of Jesus' body. Joseph is obviously one of those referred to in 12:42, believers who were afraid to openly confess Jesus in case they were expelled from their local synagogue. It's interesting that John makes no comment about this behaviour. Under the authority of Rome such behaviour was probably necessary for survival. There is manuscript evidence to support "they came and took away the body." The Synoptics have Joseph doing it, but obviously it does take more than one person to transport a body for burial, so Joseph has help - Nicodemus +? It is possible to read the passage as Joseph going to Pilate, getting permission and returning to Golgotha and taking charge of the body. He is then joined by Nicodemus with the materials to prepare Jesus' body for burial, v39. Then off they go to the grave site, obviously with others to help, and there they prepare the body, v40.

μετά + acc. **"later"** - AFTER [THESE THINGS]. Temporal use of the preposition with the phrase serving as a transitional marker.

απο + gen. **"[Joseph] of [Arimathea]"** - [JOSEPH] FROM, OUT OF [ARIMATEA BEING A DISCIPLE OF JESUS BUT SECRETLY BECAUSE OF THE FEAR OF THE JEWS]. Expressing source / origin.

ηρωτησεν [ερωτάω] aor. **"asked"** - ASKED [PILATE]. A daring act on Joseph's part.

ἵνα + subj. **"for [the body of Jesus]"** - THAT [HE MIGHT TAKE AWAY THE BODY OF JESUS]. Introducing an object clause / dependent statement of indirect speech expressing what he asked; "Joseph asked Pilate for permission to remove the body."

ὄν [εἰμι] pres. part. **"[now Joseph] was"** - BEING. The participle is adjectival, attributive, introducing a relative clause limiting by description "Joseph of Arimathea." "Joseph of Arimathea, who was a disciple of Jesus", ESV. Being anarthrous it may be adverbial, possibly causal, "because he was a disciple of Jesus", Novakovic.

του Ιησου [ος] gen. "[a disciple] of Jesus" - The genitive is adjectival, possessive / relational.

δε "but" - BUT/AND. Transitional, indicating a step in the narrative with an adversative overtone; "although secretly"

κεκρυμμενος [κρυπτω] perf. pas. part. "secretly" - CONCEALED, SECRETLY, HIDDEN. The participle is adverbial, modal, expressing the manner of his being a disciple. In the gospel tradition, his outing brings him favour, for secret discipleship was frowned on.

δια + acc. "because" - BECAUSE OF, ON ACCOUNT OF. Causal.

των Ιουδαιων [ος] gen. "[he feared] the Jewish leaders" - [THE FEAR] OF THE JEWS. The genitive is usually treated as verbal, objective, as NIV; "because he was afraid of the Jews", Barclay.

ουν "-" [AND PILATE ALLOWED *it*] THEREFORE [HE CAME AND TOOK THE BODY OF HIM. Drawing a logical conclusion. "Pilate gave permission, so they came and took it away", NJB.

### v39

John now mentions Nicodemus' involvement in Jesus' burial. Nicodemus supplies seventy-five pounds / 30 kilograms of dried spices, probably for a bed to lay Jesus upon - embalming is unlikely. This burial is for a king and so the supply of perfumed spices is lavish.

ὁ ελθων [ερχομαι] aor. part. "the man who [earlier] had visited" - [AND NICODEMUS AND = ALSO COME] THE ONE HAVING COME. The participle serves as a substantive standing in apposition to Nicodemus, as NIV, or adjectival, attributive, limiting Nicodemus, "who earlier had come to Jesus by night", ESV.

το πρωτον adv. "earlier" - THE FIRST [TO HIM]. The articular adverb serves as a substantive; "having come the first time"

νυκτος [ξ κτος] gen. "at night" - DURING, WITHIN *the* NIGHT. The genitive is adverbial, temporal, expressing duration of time.

φερων [φερω] pres. part. "brought" - BEARING, CARRYING, BRINGING. Attendant circumstance participle expressing action accompanying the main verb "came", "Nicodemus came and brought", or adverbial, modal, expressing manner, "came bringing."

σμυρνης [α] gen. "[a mixture] of myrrh" - A pungent resin used for incense. The genitive is adjectival, idiomatic / of material; "a mixture *which* consisted of myrrh and aloes."

αλοης [η] gen. "aloes" - [AND] ALOES. Powdered sandalwood, again used for incense. The genitive as above.

ὧς "about" - AS = ABOUT. When used before numbers the particle expresses approximation, as NIV.

λίτρας ἑκατόν "seventy-five pounds" - ONE HUNDRED ROMAN POUNDS. One Roman pound = 12 ounces. This is an excessive amount and may reflect John's desire to dignify Jesus' burial. As these are likely to be dry powders, they may well serve as a bed of spices for the body to lay upon.

v40

b) Jesus' body is prepared for burial, v40-41. First, Jesus' body would be washed, then anointed with an essential oil, wrapped in a linen sheet, and finally laid out on the bed of spices.

οὕν "-" - THEREFORE. Inferential, establishing a logical connection; "so they took the body of Jesus", ESV.

ἐδησαν [δεω] aor. "**wrapped**" - [THEY TOOK THE BODY OF JESUS AND] BOUND, WRAPPED [IT IN LINEN CLOTHS]. "Wound it round with linen strips and spices", Phillips.

μετα + gen. "**with**" - Adverbial use of the preposition expressing the manner in which the body was wrapped in a linen cloth, namely, "with the spices."

των αρωματων [α ατος] "**the spices**" - FRAGRANT ESSENTIAL OIL. Possibly referring to the myrrh and aloes, or identifying a third component in the preparation of the body. The normal custom was to anoint the body (rub into the skin) with an ointment of essential oils.

οθονις [ον] dat. "**in strips of linen**" - LINEN CLOTH, SHEET, WRAPPING. Dative of material / means, "they wrapped the body using / with sheets of linen." There is no evidence that the Jews bound bodies in strips of linen so we are likely dealing with a length of linen material that was wrapped around Jesus' body in a style similar to the formal dress of the time, cf., Mk:14:51. The reason for "strips" is that John has used the plural.

καθως "**this [was] in accordance with**" - AS [IS *the* CUSTOM OF]. Introducing a comparative clause.

τοις Ιουδαιοις [ος] dat. "**Jewish**" - THE JEWS. Dative complement of the noun "custom of."

ενταφιαζειν [ενταφιαζω] pres. inf. "**burial [customs]**" - TO PREPARE FOR BURIAL, BURY. The infinitive is verbal, expressing purpose; "as is *the* custom of/with the Jews for the purpose of burial." For example, for King Asa "they laid him on a bed which had been filled with all kinds of aromatic oils and perfumes", 2Chron.16:14. The body is prepared with no disturbance to internal organs. The exposed parts are wrapped around, and a face cloth is put over the face. "For this is the customary Jewish method of burial", Barclay.

#### v41

John's record of Jesus' burial implies haste **δία**, "because", *it was late in "the day of Preparation"* before the Sabbath when work was no longer permitted, ie., sunset / 6pm. So, there was a tomb near to where Jesus was crucified and Jesus was laid out there. John tells us that the tomb was new and that it was in a garden. He does not mention the presence of guards, nor the placement of a stone over the entrance, as in the synoptic gospels, although the stone is mentioned in 20:1.

**εν** + dat. "**at [the place]**" - [BUT/AND A GARDEN WAS] IN THE PLACE [WHERE HE WAS CRUCIFIED]. Local, expressing space; possibly "near".

**κηπος [ος]** "**a garden**" - A GARDEN, ORCHARD, OLIVE GROVE ..... Nominative subject of the verb to-be. The same word is used for the site where Jesus was arrested. At this time there were olive groves and fruit and vegetable gardens beyond the North wall and the area also had tombs for dignitaries.

**μνημειον [ον]** "**tomb**" - [AND IN THE GARDEN *was* A NEW] TOMB, MONUMENT. Nominative subject of an assumed verb to-be. All the gospels use this word, making the point it is "new". The synoptics tell us it is cut out of stone, while Matthew implies that it is owned by Joseph.

**τεθειμενος [τιθημι]** perf. pas. part. "**[no one] had [ever] been laid**" - [IN WHICH NOT YET NO ONE WAS] HAVING BEEN LAID. The perfect participle with the imperfect verb to-be **ἦν** forms a periphrastic pluperfect construction emphasizing aspect. "A new tomb where no one had ever been buried", TEV.

#### v42

**ουν** "-" - THEREFORE [THERE (ie., in the tomb), BECAUSE OF THE PREPARATION (the Day of Preparation = Sabbath eve) OF THE JEWS *was about to end and* BECAUSE THE TOMB WAS NEAR, THEY PLACED JESUS]. Inferential, establishing a logical connection. The implication is that this is only a temporary arrangement until they can prepare Jesus' own tomb.

**δία** + acc. .... **ὅτι** "**because .... since ...**" - Both serve to introduce a causal clause, "because ..... and because ....."

**των Ιουδαιων [ος]** gen. "**the Jewish [day of Preparation]**" - [THE PREPARATION] OF THE JEWS. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, or verbal, subjective. "Since it was the day before the Sabbath", TEV.

**εθηκεν [τιθημι]** aor. "**they laid [Jesus there]**" - THEY PLACED, PUT [JESUS]. The aorist indicating completed action so possibly "laid to rest", even "buried".

## 20:1-10

### The glory of the Messiah, 13:1-20:1

#### 3. The resurrection of Jesus, 20:1-31

##### i] The empty tomb

##### Synopsis

Early on Sunday morning Mary Magdalene goes to Joseph's tomb where Jesus is laid out awaiting a final burial place. She finds the grave empty and runs back to Jerusalem to tell the other disciples; "they have taken the Lord out of his tomb and we don't know where they have laid him." The "we" reminds us that Mary was not alone. Peter and the beloved disciple run to the tomb. The beloved disciple gets there first, but Peter enters first. Then, the beloved disciple enters the tomb, sees the grave clothes, and concludes that Jesus is risen from the dead.

##### Teaching

He is risen! He is risen indeed!

##### Issues

i] Context: See 18:1-11. In John's gospel, the story of the resurrection is covered in the accounts of: the empty tomb, 20:1-10; the appearances to Mary, v11-18; the ten in the upper room, v19-23; and "doubting" Thomas, v24-29.

ii] Structure: Narrative, *The Empty Tomb*:

Mary Magdalene visits the tomb at daybreak on Sunday, v1-2;

"They have taken the Lord ...

we do not know where they have put him"

Peter and the beloved disciple run to the tomb, v3-5;

"The linen sheets were lying there."

They saw and they believed, v6-8;

"He saw and believed."

The testimony of Scripture, v9-10;

"Jesus had to rise from the dead."

iii] Interpretation:

Early on the Sunday morning Mary Magdalene comes to the garden tomb to perform the last rites on Jesus body. Joseph of Arimathea and Nicodemus have performed some preparatory work, but it was the custom of the time for female relatives to wash and dress the body of a loved-one in preparation for burial. How she was going to move the stone would obviously be on her mind. Mary is not alone because she uses the plural when reporting the missing body to Peter and John. Matthew tells us that

"the other Mary" was with her, Matt.28:1, while Mark adds Salome, Mk.16:1, and Luke adds Joanna, Lk.24:10. So, there were possibly four women on this early morning jaunt to the garden tomb. On reaching the tomb they find it empty. The women obviously assumed that someone (one of Jesus' enemies) had stolen his body and so run back to Jerusalem to report the news.

Although Peter sets off first, John outruns him and reaches the tomb first. John hesitated when setting out for the tomb and now he hesitates again. As he looks in, he sees the linen sheets, used to cover a body for burial, "lying there". When Peter arrives, he goes straight into the tomb. As well as seeing the linen sheets, he sees the head-cloth which was originally wrapped around Jesus' head. He notes that it is placed neatly beside the sheets. John is describing a scene of order, rather than chaos. Had grave robbers been at work they would have stolen the sheets, or at least strewn them on the floor. John is not describing the scene as if Jesus' body has risen through the sheets, but rather as if someone has gotten out of bed, having pushed the sheet back and neatly placed the head-towel to one side. John now enters the tomb, "saw" what Peter saw, and "believed". He too sees a scene evidencing the waking of someone who was asleep. Up to this point in time the disciples had failed to understand the living power of God's messiah, but now they believe.

The disciples did not invent a resurrection based on Biblical prophecy. They first believed in Jesus' resurrection, then they looked for its Biblical support. Interestingly, there isn't much Biblical support, even if they would come to affirm that Jesus was raised "on the third day according to the scriptures", 1Cor.15:4. References to the third day are found in Hos.6:2, Jon.1:17, (quite unconvincing!), and to resurrection in Isa.53:10-13, Ps.15:10, 16:8-11. Of course, the resurrection of the Messiah is the linchpin of Biblical prophecy in that it inaugurates the kingdom of God. The resurrection itself may have little Biblical precedence, but an ever-living, life-giving, messiah is the stuff of Biblical prophecy.

The visits to the tomb by Mary Magdalene, Peter and the beloved disciple, establish the fact that it was empty and ordered in appearance, thus confirming the resurrection and prompting faith. The neatness of the burial sheets and the napkin which had covered Jesus' face, seems to give the impression of someone who has simply just got out of bed. For the beloved disciple, the state of the grave-clothes says it all, and so he believes that Jesus is risen, and that in rising he has vanquished the powers of darkness. So, "the resurrection testifies that Jesus is living, that he has *life in himself* and can confer this life on others", Thompson,

iv] Synoptics:

The story of the empty tomb is reported by all the evangelists, although John's account is quite different to the three synoptic gospels. The telling of the story may be different, but the details remain the same.

v] Homiletics: *New life in Christ*



Malcolm Fraser, a former Australian prime minister, once said "life wasn't meant to be easy." He would come to regret using this line because his political enemies would often remind him that under his leadership, life certainly wasn't easy in Australia. Years later he revealed the source of the quote. He had attended a wedding and it was a line used by the minister in his sermon to the young couple.

I think it's true to say that enthusiasm for life begins to wane as we move into the middle years, to the point where the daily grind is just not easy. There is this hope that when we retire it will get better, but the worries and fears that afflict us only seem to get worse.

On the first Easter morning a number of Jesus' friends come to the garden tomb to perform the accustomed burial rites on his body. John mentions only "Mary Magdalene", although he reports Mary saying, "we don't know where they have put him (Jesus)." Mary has used the plural when reporting the



missing body to Peter and John, so she's obviously not alone. Matthew tells us that "the other Mary" was with her, Matt.28:1, while Mark adds Salome, Mk.16:1, and Luke adds Joanna, Lk.24:10. So, there were possibly four women on this early morning jaunt to the garden tomb.

Within minutes of finding the tomb empty, a breathless Mary Magdalene reports the discovery to both Peter and John. The two disciples are soon on the road, running to the tomb. John, getting there first, followed Peter, who bursts straight into the tomb. When John views the scene, he comes to believe in the bodily resurrection of Jesus. John believes, believes Jesus' promise that on the third day he would rise from the dead. His belief is somehow confirmed by what he sees: an empty tomb, some ruffled sheets, a folded towel and the conviction of his heart. Later he would meet

the risen Lord, but at this point, he confronted a mystery similar to our own, an empty tomb, and yet he believed.

So, here we gather on this Easter morning faced again with the mystery of a life that transcends death. This life, this new life in Christ, is not just eternal, possessing the power to cheat father time, but transcendent, possessing the power to enliven the mediocrity of our daily grind.

### Text - 20:1

The empty tomb, v1-10. Mary Magdalene visits the tomb at daybreak on Sunday morning, v1-2. Mark says the women arrive at the tomb "when the sun had risen." Daybreak is probably implied.

δε "-" - BUT/AND. Transitional; serving to introduce a new literary unit.

πρωι [α] adv. "**early**" - [ON THE FIRST OF THE WEEK MARY MAGDALENE COMES] EARLY, [IT STILL BEING DARK, TO THE TOMB]. Temporal adverb modifying the verb "to come." Between 3 and 6 am. or more specifically "dawn"; "early on Sunday morning, just before dawn, ..."

τη ... μια "**on the first day**" - ON THE FIRST. The dative is adverbial, temporal / a dative of time.

των σαββατων [ον] gen. "**of the week**" - The genitive is adjectival, partitive. "On Sunday morning", CEV.

ουσης [ειμι] gen. pres. part. "**while [it was still dark]**" - BEING [DARK]. The genitive participle with the genitive noun "dark" forms a genitive absolute construction, temporal, as NIV. There is some disparity here with the synoptic gospels, although the first rays of dawn is an acceptable understanding of what John is saying.

ἡ Μαγδαληνη "[**Mary**] **Magdalene**" - Nominative noun standing in apposition to "Mary". Much is made of the disparity found in the gospel accounts as to who and how many women attended the tomb. It was probably four, but John, for obvious reasons, focuses on Mary. None-the-less, note Mary's words to the apostles "they have taken the Lord out of the tomb and we do not know where they have laid him", v2.

ερχεται [ερχομαι] pres. "**went**" - COMES. Why did Mary go to the tomb? Since Nicodemus has already performed the burial rite of anointing, she may have come to wail, but this is not what the synoptics say. Maybe the ladies came to do the job properly, given that it's women's business!

ημενον [αιρω] perf. part. "**[saw] that [the stone] had been removed**" - [SEES THE STONE] HAVING BEEN TAKEN AWAY. The participle serves as the accusative complement of the direct object "the stone", standing in a double accusative construction, and asserting a fact about the object "stone".

εκ + gen. "**from**" - FROM [THE TOMB]. Expressing separation; "away from."

## v2

Again, we see Peter and the beloved disciple acting together. Mary assumes that Jesus is still dead, but note how she identifies him using the title "the Lord.". The word **κυριον**, "Lord", has been used before this, although probably with the sense "Sir", but from now in it is used with its full sense as a divine title, cf., v18, 20, 28.

**ουν** "so" - THEREFORE. Drawing a logical conclusion. We are not told what actually prompts Mary's dash into the city. What does she see, the stone rolled aside, the empty tomb, angels, ....?

**προς** "to" - [SHE RUNS AND COMES] TOWARD [SIMON PETER AND TOWARD THE OTHER DISCIPLE]. Mary runs to Peter and to John. Are they in different localities?

**εφίλει** [**φιλεω**] imperf. "[the one Jesus] loved" - [WHOM JESUS] LOVED. The imperfect is durative.

**αυτοις** pro. "-" - [AND SAYS] TO THEM. Dative of indirect object.

**ηραν** [**αιρω**] aor. "**they have taken**" - THEY TOOK [THE LORD]. An emphatic reading prompts the question who are the "they". Possibly read as equivalent to the English passive, "has been taken", Brown.

**εκ** + gen. "**out of [the tomb]**" - FROM [THE TOMB]. Expressing separation; "away from.

**ουκ οιδαμεν** [**οιδα**] 1st. pers. pl. "**we don't know**" - [AND] WE DO NOT KNOW. A clear indication that Mary is not alone.

**εθηκαν** [**τιθημι**] aor. "**they have put**" - [WHERE] THEY PLACED [HIM]. Mary is probably saying, "we don't know where they have buried him."

## v3

ii] Peter and the beloved disciple run to the tomb, v3-5. John makes a point of telling us that the beloved disciple gets to the tomb first and sees the burial sheets **κειμενα τα οθονια**, "lying there", ie., he witnesses the resurrection scene, which scene is confirmed by Peter. Our author / editor is underlining the prime source for this record of events and thus its accuracy, namely, the beloved disciple / John the apostle. As Fenton notes, the scene is completely different to that of Lazarus who "came out with his hands and feet bound in the burial sheets."

**ουν** "so" - THEREFORE. Again, establishing a logical conclusion, as NIV.

**εξηλθεν** [**εξερχομαι**] aor. sing. "**started**" - [PETER] WENT OUT [AND THE OTHER DISCIPLE]. The action is punctiliar whereas the action of the imperfect verb **ηρχοντο**, "were coming", is durative, expressing progress. Possibly indicating that Peter is by himself and is then joined by John, with Mary tagging along.

εις "[started] for [the tomb]" - [AND THEY WERE COMING] TO/INTO [THE TOMB]. Spatial, expressing direction of action; they are heading for the tomb, rather than entering it; "set out at once for the tomb", Phillips.

v4

ετρεχον [τρεχω] imperf. "[both] were running" - [BUT/AND THE TWO] WERE RUNNING [TOGETHER]. The imperfect is durative modified by the adverb of place "together". Note the following 2nd aor. form of this verb, εδραμον.

προεδραμεν [προτρεξω] aor. "outran" - RAN AHEAD [FASTER]. "The other disciple ran on ahead, faster than Peter", Barclay.

του Πეტρου [ος] gen. "Peter" - OF PETER. Genitive of comparison after the comparative adverb "faster"; "the other disciple ran faster than Peter."

πρωτος "[reached the tomb] first" - [AND HE (the other disciple) CAME TO/INTO THE TOMB] FIRST. Predicate adjective. Again, they have not, as yet, entered / gone into the tomb.

v5

The κειμενα τα οθονια, "the linen sheets lying", may not be indicating anything about the position of the linen sheets, but rather that they are "there". Some commentators argue that the wrappings are as if a body has passed through them and they have sunk to the bench where the body lay. This is an interesting theory, but it can't be derived from the text. Possibly, cast to one side as if a person were rising from their bed. What is clear, is that the scene is not one that would be left by grave robbers who would have stolen the linen and spices and left the body. Even if the Jewish authorities had organized the theft of the body, which would surely be counterproductive, it is very unlikely that the body would be taken without its burial garb. Clearly, John is quite taken with the state of the burial cloths and repeats the observation, cf. v6 and 7. As already noted, John may be comparing the scene of Jesus' rising with that of Lazarus, 11:44.

παρακαψας [παρακυπτω] aor. part. "he bent over" - [AND] HAVING BENT OVER, STOOPED DOWN = STRAINED TO LOOK. Attendant circumstance participle expressing action accompanying the main verb "he sees", as NIV; "he glanced in and saw the bandages lying on the ground", Moffatt. Possibly adverbial, temporal; "as he stooped, he saw the linen clothes lying", Berkeley.

βλεπει [βλεπω] pres. "looked in at" - HE SEES. Obviously, "he sees *in the full light of dawn*."

τα οθονια [ό] pl. "the strips of linen" - LINEN SHEETS. Accusative direct object of the verb "to see." Shroud-like sheets are most likely what is intended. Strips, as in the wrappings of a mummy, is certainly not intended (Some

translators were obviously affected in their youth by Lon Chaney's *The Mummy's Tomb!*). "He saw the linen grave-cloths lying there", Barclay.

**κειμενα [κειμαι]** pres. mid. part. "**lying there**" - [THE LINEN SHEETS] LYING. The participle serves as the accusative complement of the direct object "linen sheets", standing in a double accusative construction. Note that the participle is emphatic by position, placed in front of the direct object - the burial sheets are lying there, as was not the case for Lazarus. "He saw the burial sheets; *they were just lying there inside the tomb.*"

**μεντοι "but"** - HOWEVER [HE ENTERED NOT]. Adversative / contrastive conjunction.

## v6

iii] They saw and they believed, v6-8. The author/editor again underlines the importance of his prime source; the beloved disciple is the first to believe in the resurrection of Jesus (contra the synoptics and the apostle Paul, cf., ICor.15:5). The beloved disciple enters the tomb first, then Peter follows, and they both see the **τα οθονια κειμενα**, "linen sheets lying", but it is the beloved disciple, who on seeing, believes.

**ουν "then"** - THEREFORE. Inferential, establishing a logical connection, "So", but possibly just transitional, as NIV.

**ακολουθων [ακολουθεω]** pres. part. "**who was behind [him, arrived] / [came along] behind**" - [SIMON PETER AND = ALSO COMES] FOLLOWING. The participle is probably adverbial, modal, expressing the manner of his coming, namely, following him; "Simon Peter came behind him", Berkeley. Note Barrett's idea that the Johannine tradition is subordinating Peter to John. A bit far-fetched, although some healthy competition between the two may be evident in this account.

**αυτω** dat. pro. "**him**" - Dative of direct object after the verb "to follow."

**εισηλθεν [εισερχομαι]** aor. "**went / went straight**" - [AND] HE ENTERED INTO. The sense of immediacy is carried by a punctiliar aorist; "he went immediately/straight into the tomb and saw what John had seen."

**εις + acc. "into [the tomb]"** - Expressing direction of action and arrival at.

**κειμενα [κειμαι]** pres. part. "**[the strips of linen] lying there**" - [AND HE SEES THE LINEN SHEETS] LYING. The participle serves as the accusative complement of the direct object "linen sheets" standing in a double accusative construction. Our author again sets the scene of the empty tomb, this time through the eyes of Peter. The verb **θεωρει**, "he sees", is stronger than **βλεπει**, "he sees", v5. Peter's initial "seeing" is more of a glance into the tomb, whereas now his "seeing" is more like careful observation, so Harris.

John now makes special mention of the **σουδαριον**, a small piece of cloth the size of a hand-towel / face-cloth which covered Jesus' face. Lazarus had a similar covering (11:44), but the one that covered Jesus is "folded up in a place by itself", ESV. Is it this fact which prompts the beloved disciple's faith?

**και** "as well as" - [*and along with the sheets peter*] AND = ALSO [*sees*]. Adjunctive; "Peter also observed the state of the hand-towel that had been over Jesus' face."

**το σουδαριον** [ὁ] "**the burial cloth**" - THE SUDARIUM, FACE CLOTH. Accusative direct object of the assumed verb "to see." The sudarium (Latin) is a small towel, or large handkerchief, used to wipe the face. It is quite possible that this was of better material than the linen sheets. "Handkerchief", Phillips; "napkin", REB.

**επι** + gen. "**around / wrapped around [Jesus' head]**" - [WHICH WAS] UPON [THE HEAD, FACE OF HIM]. Spatial; the sense is more like "on, upon Jesus head / face"; "he observed that the kerchief which had been put over Jesus' head", Cassirer.

**αλλα** "-" - [*is NOT WITH THE LINEN SHEETS LYING,*] BUT [*is lying APART, BY ITSELF*]. Strong adversative in a counter point construction; "not ....., but ....." The face-cloth was not lying with/like the linen sheets.

**μετα** + gen. "-" - WITH. Expressing accompaniment. That the face-cloth was not "with" the sheets is the most accepted meaning, but "like", referring to condition rather than place, or "among", are other possibilities.

**εντετυλιγμενον** [εντυλισσω] perf. pas. part. "**the cloth was folded up / the cloth was still lying**" - HAVING BEEN FOLDED UP, ROLLED UP. The participle serves as the accusative complement of the direct object **σουδαριον**, "face-cloth", in a double accusative construction. Peter sees the face-cloth, which was originally over Jesus' face, not with the linen sheets, but now *lying* by itself, *lying* folded up / rolled up. Brown suggests rolled in the shape it had around Jesus head. "Neatly placed" is implied, with or beside the linen. All this, for John, prompts belief, v8. "Still in its folds", Barclay.

**εις ένα τοπον** "**by itself / in its place**" - INTO ONE PLACE. "In the same place as the linen sheets" rather than a "different place", is the natural reading of the phrase. That is, the linen sheets have been pushed aside as if a person were getting out of bed, but the face-cloth is folded neatly and placed with/beside the linen. It is clear that there is a point to these details, details which, for the beloved disciple, prompts faith.

**χωρις** "**separate from the linen**" - APART, BY ITSELF. "But separately" is the most accepted meaning, but the phrase may just serve to emphasize the negative,

"but on the contrary." So again, what is being described? Is it the position of the face-cloth (separate to the linen), or the way it is placed?

v8

**τοτε "Finally"** - [THEREFORE] THEN [THE OTHER DISCIPLE AND = ALSO ENTERED]. Temporal adverb used with **ουν**, "therefore", to establish a logical connection; "So then the other disciple."

**ὁ ελθων [ερχομαι]** aor. part. "**who had come**" - THE ONE HAVING COME [FIRST TO THE TOMB]. The participle may be treated as a substantive standing in apposition to "the other disciple", or simply adjectival, attributive, limiting, by description, "the other disciple", as NIV.

**επιστευσεν [πιστευω]** aor. "**[he saw and] believed**" - [AND HE SAW AND] BELIEVED. The object of belief is not stated, but presumably "he saw and believed *that Jesus had risen from the dead*", although the verb is often used by John in an absolute sense. Clearly, it is the arrangement of the linen sheets and the face-cloth that prompts the beloved disciple to believe. As already noted, what our author seems to describe is a scene that looks as if someone has just got out of bed, rather than a scene disturbed by grave robbers. Such a scene is likely to confront a disciple with Jesus' promise that death will not hold him, a promise even now realized before their very eyes. None-the-less, the association between seeing and believing depreciates the value of the beloved disciple's faith. As John reminds us in 20:29, "blessed are those who have not seen and yet have come to believe", NRSV.

v9

This parenthetical comment by John seems to indicate that the beloved / other disciple's faith is limited, presumably because it is based on seeing. Faith has weight when it is based on knowing, particularly knowing the scriptures, for the resurrection is according to the scriptures, cf., 1Cor.15:4. Of course, when it comes to finding OT texts for the resurrection of the messiah, they are few and far between. None-the-less, the scriptural evidence, plus that of the apostolic witness, is the ground upon which we believe that Jesus rose from the dead, a rising which gifts eternal life to all who believe.

**γαρ** "-" - FOR. More reason than cause; introducing an explanatory note; "At that time Peter and the other disciples did not know that the Scriptures said that Jesus would rise to life", CEV. Still, cause is evident; "*This happened the way it did because* up to this very time they had not understood what is said of him in the scripture, that he was destined to rise from the dead", Cassirer.

οὐδεπω "[they still did] not [understand from scripture]" - NOT YET [THEY KNEW THE SCRIPTURE]. "Not as yet" in the sense of not up to this point in time.

ὅτι **"that"** - THAT. Here introducing a dependent statement of perception expressing what they did not understand, up to this point in time.

δεῖ **"had to [rise]"** - IT IS NECESSARY. Expressing divine necessity. The necessity of Christ's rising for lost Israel / broken humanity, under the sovereign will of God, is not clear to the disciples. The empty tomb will settle this problem.

ἀναστῆναι [ἀνίστημι] aor. inf. **"had to rise"** - TO RISE [HIM]. The infinitive serves as the subject of the impersonal verb "is necessary", "to rise [from the dead] is necessary."

ἐκ **"from"** - OUT OF, FROM [DEAD]. Expressing separation, "away from."

**v10**

οὖν **"then"** - THEREFORE. Transitional, here temporal; "consequently, then, accordingly, ..."

πρὸς αὐτοὺς **"to their homes"** - [THE DISCIPLES WENT AGAIN] TO THEIR *own homes*. They went back to where they were when Mary called them. This verse serves to clear the way for Mary's meeting with Jesus. "So, the disciples went back home", Barclay.

## 20:11-18

### The Passion Narrative, 18:1-20:31

#### 2. The resurrection of Jesus, 20:1-31

##### ii] Jesus appears to Mary

##### Synopsis

Peter and the other disciple are on their way back to Jerusalem by the time Mary Magdalene gets back to the tomb. When she looks inside she sees two angels seated on the plinth where Jesus' body lay. She then turns and sees Jesus standing nearby, although at first sight she thinks he is the local gardener. On asking where Jesus' body is, she gets the reply "Mary", and immediately she recognizes that her gardener is Jesus himself. After a word from Jesus, she returns to Jerusalem to report the good news to the other disciples.

##### Teaching

"The Gardner has returned to reclaim his garden", Klink.

##### Issues

i] Context: See 18:1-11.

ii] Background:

iii] Structure: *Jesus appears to Mary*:

Mary's angelic vision, v11-13;

"They have taken my Lord away."

Mary is reunited with Jesus, v14-17;

"Rabboni!"

Mary passes on the good news to Jesus' disciples, v18

"I am about to ascend to my Father."

iv] Interpretation:

Mary Magdalene, Mary of / from Magdala, has returned to the tomb and she sees what John describes as two angels sitting on the plinth where Jesus was laid out, one at the head and another at the foot. Although Mary has seen an angelic vision, what is on her mind is a missing body. She must have heard something behind her because she swings around and sees a person standing nearby whom she assumes is a gardener. She realizes that he is Jesus when she hears her name spoken by the Lord. Mary's response is recorded by John in her native tongue, namely Aramaic. Rather than the word *rabbi*, "master, teacher / lord = sir", she uses the word *rabbuni*, "my master, teacher, lord", a much stronger word, often used when addressing

God. As Stibbe notes, this is an "owned faith" rather than an "affiliated faith." Her emotions are obviously high and so she grabs hold of Jesus - she probably prostrates herself and grabs hold of his feet. As Dodd says, John's description is "the most humanly moving of all the stories of the risen Christ."

Jesus' response is problematic; the words, "do not cling to me, for I have not yet ascended to the Father", has prompted endless debate. At face value, Jesus' words could be stating something as simple as, "you don't have to cling to me, I will never leave you again", so Hunter. The words are usually taken as a gentle rebuke, ie., she should not be trying to re-establish the old relationship she had with Jesus, but recognize the new relationship she will have through the Spirit that will be established after Jesus' ascension, so Ridderbos, Kostenberger, .... Obviously Mary is allowed to touch Jesus, given that Thomas was invited to touch him, but clinging may be the problem. Jesus is alive and will soon ascend to the Father and Mary needs to get back to the disciples and pass on this fact. Thompson argues that the point Jesus is making is that he is alive, he has completed his mission and that he is now doing what he stated he would do, namely, return to the Father. Rather than cling, Mary should go and tell. See v17 below.

Anyway, Mary does what she is asked to do; she returns and tells the disciples the good news, "I have seen the Lord." As well as telling them that Jesus is alive, she also recounts what he said to her.

On behalf of God's broken people, Jesus has fulfilled the covenant requirements and so realized the promised blessing of life. Jesus' disciples must now learn how to relate to a risen Lord - do not cling to what was, but proclaim what is.

#### v] Synoptics

Jesus' resurrection is beyond description because it is beyond explanation, so human words will never explain the mystery of our redemption through the death and resurrection of Jesus. We are lucky that we at least have approximations of this day, but we must await that coming day when we will see Jesus as he is. Anyway, all four gospels record aspects of this day with their own particular variations. When it comes to the "angels", Luke describes two men "in dazzling apparel", Mark describes a young lad, and Matthew a single angel. So, John agrees with Luke. All four gospels emphasize the prime role of the women's testimony, particularly Luke, cf., 24:22-24. This is an interesting fact, given the

cultural parameters of the time - the testimony of a woman carries little weight. Obviously Jesus didn't agree with this assessment!

### Text - 20:11

Jesus appears to Mary, v11-18; i] Mary's angelic vision, v11-13.

**δε "Now"** - BUT/AND. Transitional, indicating a step in the narrative, as NIV.

**προς** + dat. "-" - [MARY HAD STOOD OUTSIDE] TOWARD [THE TOMB]. A variant **εν** exists. This spatial preposition is usually followed by the accusative, expressing movement toward, but here with the dative it expresses a stationary presence, "close to, in front of, facing", Harris. With the adverb of place **εξω**, "outside", we get the sense "Mary was standing just outside the tomb", TH.

**ουν** "-" - THEREFORE. Here simply transitional; "and as she wept", ESV.

**ως "as"** - WHILE [SHE WAS WEEPING SHE STOOPED *to look* INTO THE TOMB]. Temporal use of this conjunction. The infinitive of purpose is assumed, an example of Semitic short-talk; "she stooped to look inside", JB.

### v12

John's record is similar to that of Luke at this point.

**εν** + dat. "**in [white]**" - [AND SHE SEES] IN [WHITE robes]. Adverbial modal, expressing the manner of her seeing; "In the midst of her tears she peered inside and saw two angels in white sitting", Rieu. "White" is indicating heavenly origin, expressed by Luke with the words "bright shining", so probably with the sense "radiant white", even "shining", Harris; "clothed in radiant white robes." Note Matthew's description of angels in 28:3 - an appearance like lightning and a garment white as snow. Possibly an allusion to the two cherubs on either side of the Ark of the Covenant in the Holy of Holies, so Brown.

**καθεζομενους [καθεζομαι]** pres. mid. part. "**seated**" - [TWO ANGELS] SITTING. Accusative complement of the direct object "angels" standing in a double accusative construction and asserting a fact about the object.

**οπου "where"** - WHERE [THE BODY OF JESUS WAS LYING]. Spatial conjunction. The genitive "of Jesus" is adjectival, possessive. The imperfect verb "was lying" obviously carries the durative sense "had been lying"; "Where Jesus' body had been", CEV.

**προς** + dat. "**at [the head]**" - [ONE] TOWARD [THE HEAD AND ONE] TOWARD [THE FEET]. Again, a rare usage of this spatial preposition, expressing a stationary presence rather than movement toward. Given that the preposition **εν**, "on", or **επι**, "upon", may have been expected, a sense like "facing" may be intended; "seated facing the head and the other facing the feet." None-the-less, "at", or "where the head lay / feet lay" is also possible, so Barrett.

### v13

**καὶ** "-" - AND. Coordinating, typical Semitic form and so left untranslated.

**αὐτῇ** dat. pro. "[**they asked**] **her**" - [THESE *ones* SAY] TO HER [WOMAN, WHY YOU WEEP]?. Dative of indirect object.

**αὐτοῖς** dat. pro. "-" - [SHE SAYS] TO THEM. Dative of indirect object.

**ὅτι** "-" - THAT [THEY TOOK THE LORD OF ME *from the tomb* AND I DO NOT KNOW WHERE THEY PLACED HIM]. Introducing a dependent statement of direct speech expressing what Mary says, although Barrett suggests causal is also possible, "because they have taken away my Lord and I do not know where they have placed him", Berkeley. Note, it is now "my Lord" and "I do not know where they have laid him", rather than "our", and "we". Is the point being made that Mary is by herself, the other women having not returned to the tomb from Jerusalem? John stresses the point that the first person to see the risen Lord is a woman, Mary of Magdala.

### v14

Mary is reunited with Jesus, v14-17. When Mary turns to see Jesus, she does not recognize him. Is it still too dark, or is she not looking straight at him? It is often suggested that Jesus is in the process of transforming into his transcendent self and so he is not easily recognizable - as in the story of the catch of fish in chapter 21, or the two disciples on the road to Emmaus, cf., Lk.24:13ff. When it comes to the revelation of the risen Christ, Jesus takes the initiative.

**εἰπούσα** [**λέγω**] aor. part. "**at [this]**" - [THESE *things*] having said. The participle is adverbial, best treated as temporal; "on saying this", Berkeley, "as she said this", Rieu.

**εἰς** + acc. "**[she turned] around** - [SHE TURNED] INTO [THE BACK]. Expressing the direction of the action, so "toward the back." The article **τῇ** serves as a nominalizer turning the adverb "back" into a substantive, "the back, the rear." So, she turned toward the back of her, behind her = "she turned around."

**εστῶτα** [**ἵστημι**] perf. part. "**standing there**" - [AND SHE SEES JESUS] HAVING STOOD *there*. The participle serves as the accusative complement of the direct object "Jesus", standing in a double accusative construction, and so asserts a fact about the object "Jesus", namely that Jesus is standing behind her. "She caught sight of Jesus standing there", Brown.

**ὅτι** "**that [it was Jesus]**" - [AND = BUT SHE DID NOT KNOW] THAT [IT IS JESUS]. Introducing a dependent statement of perception expressing what she did not know; "but she did not recognize him", REB.

## v15

Again, we see another example of misunderstanding leading to enlightenment. Brown notes the theory of Kastner who suggests that the misunderstanding comes from the fact that Jesus has left his burial garments in the tomb and is now standing naked. That indeed would be confusing, if not startling! Bernard solves the problem, "The eye of love clothes the vision in familiar garments" - but surely only after she recognizes that it is Jesus!!!! And so it goes on .....

**αυτη** dat. pro. "[he asked] her" - [JESUS SAYS] TO HER [WOMAN, WHY DO YOU WEEP, WHOM DO YOU SEEK?]. Dative of indirect object. The question "why are you crying?" is the same question the angels asked - Mary has nothing to cry about - and the question "who are you looking for?" is the same question Jesus asked the soldiers at the time of his arrest - Johannine irony??? "Lady, why do you weep? Whom are you looking for?", Rieu.

**δοκουσα** [**δοκεω**] pres. part. "**thinking**" - [THAT ONE] THINKING, SUPPOSING, IMAGINING. The participle is adverbial, best treated as causal.

**οτι** "-" - THAT [HE IS THE GARDENER, SAYS TO HIM]. Introducing an object clause / dependent statement of perception expressing what Mary is thinking.

**ει** + ind. "**if [you have carried him away]**" - [LORD = SIR], IF, *as is the case* [YOU CARRIED = REMOVED HIM *then* TELL ME WHERE YOU PUT HIM AND I WILL TAKE HIM]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true. Mary assumes that the gardener has taken the body away. Note that **συ**, "you", is emphatic by use, also the repeated use of **αυτον**, "him", rather than "his corpse, body" - the use is relational.

## v16

"The Good Shepherd calls his own sheep by name and they recognize his voice, 10:3", Barrett,

**εκεινη** pro. "**she**" - JESUS SAID TO HER, MARY.] THAT *one*. The distant demonstrative pronoun is again used as a personal pronoun, as in v15, and again without any negative connotations.

**στραφεισα** [**στρεφω**] aor. pas. part. "**turned toward him**" - TURNING [SAID TO HIM IN HEBREW, MY RABBI, WHICH IT SAYS = WHICH MEANS, TEACHER]. Attendant circumstance participle expressing action accompanying the verb "to say"; "she turned and said." Mary has already turned around, so what is this turning about? Cassirer has "turned toward him" - she now focuses on her gardener; Rieu has "facing him once more"; Phillips has "at this she turned right around"; Junkins has "jerking her face toward him." A variant for "turned" exists, namely "she recognized him" - Black accepts it. The translation of the Hebrew

ραββουνι, "my Rabbi", needs to be something stronger than "teacher" - Phillips has "Master"; Cassirer has "My Master." We would probably say something like "My Lord."

#### v17

Jesus tells Mary not to **απτου**, "hold / touch", him, and then explains that it is because "I am ascending to my Father." Both statements are replete with mystery; see Interpretation above.

**μη .. απτου [απτω]** pres. imp. "**do not hold [me]**" - [JESUS SAID TO HER] DO NOT TOUCH, HOLD [ME]. The negated present imperative is often regarded as a command to cease an action already commenced, so Mary has taken hold of Jesus and he is telling her to let go. Yet, this puts too much weight on the grammar, and so is not necessarily the case. The likely scenario is that she has fallen to the ground and taken hold of Jesus' feet in respectful devotion, but sadly, John doesn't give us the details. So, Jesus could even be saying "don't even think of touching me." None-the-less, most translations go with "stop clinging to me."

**γαρ "for"** - BECAUSE [NOT YET I HAVE ASCENDED TOWARD THE FATHER]. Introducing a causal clause explaining why Jesus is telling Mary not to hold / touch him, namely, because he has not yet ascended (see possible meanings above). "Don't hold onto me **γαρ**, "because" (given that I have not yet ascended to the Father) you need to go and tell the brothers that I am about to ascend .....", ie., the time is short and Mary needs to get moving and *tell* rather than *cling*. See Zerwick #476.

**δε "-"** - BUT/AND. Transitional, indicating a step to a new instruction. An adversative sense in English conveys this step, as NIV, "but instead", although it is not really adversative.

**αυτοις** dat. pro. "**tell them**" - [GO TOWARD THE BROTHERS OF ME (the disciples) AND SAY] TO THEM. " Dative of indirect object.

**αναβαινω** pres. "**I am ascending**" - I AM GOING UP, ASCENDING [TOWARD THE FATHER OF ME AND FATHER OF YOU AND GOD OF ME AND GOD OF YOU.] It is likely that the present tense is futuristic, "I will be ascending"; "I am about to go up to him who is my Father", Cassirer.

#### v18

iii] Mary passes on the good news to Jesus' disciples, v18. Mary's use of the title "Lord", "I have seen the Lord", rather than "Jesus", or even "My Master", serves as our Easter confession - "He is risen." She then passes on the message she has for the disciples, namely that Jesus is about to ascend to the Father, and

take his rightful place at the Father's right hand as King of Kings, Lord of Lords - the day of glory is at hand.

αγγελουσα [αγγελω] pres. part. "[**went to the disciples**] **with the news**" - [MARY MAGDALENE COMES] ANNOUNCING [TO THE DISCIPLES]. The NIV takes the participle as adverbial, modal, expressing manner, but it can also be treated as attendant on the verb "to come", "Mary Magdalene went and announced", ESV. Barrett notes that a future participle expressing purpose may be intended, given that future participles are redundant in Hellenistic Greek by this time.

ὅτι "**that**" - THAT [I HAVE SEEN THE LORD AND *that* THESE *things* HE SAID TO HER]. Introducing an object clause / dependent statement of direct speech expressing what she says, followed by an assumed ὅτι, "that", introducing a dependent statement of indirect speech referring to the other matter she was to report on, "these *things*", namely, "I am ascending to my Father .....", so Zerwick; "Mary announced to the disciples (ὅτι = that) 'I have seen the Lord', *and reported* (ὅτι = *that*) these *things* he said to her." "So, Mary Magdalene went and told the disciples that she had seen the Lord and related to them what he had told her", TEV.

## 20:19-31

### The Passion Narrative, 18:1-20:31

#### 2. The resurrection of Jesus, 20:1-31

##### iii] Jesus appears to his disciples

##### Synopsis

On Sunday evening the disciples are gathered εσω, "inside", somewhere, with the doors shut, when Jesus appears. After revealing his injuries, he provides the disciples with their mission directive, equipping them for service and giving them the authority to forgive sins. Thomas was not present when Jesus appeared, and so doubts the account of his fellow disciples, but eight days later Jesus appears again, dispelling any doubts that Thomas may have had. In the final verses of this chapter our author records his editorial intention.

##### Teaching

Blessed are those who believe without seeing.

##### Issues

i] Context: See 18:1-11.

ii] Structure: *Jesus appears to his disciples:*

A Monday evening appearance, v19-23:

"As the Father has sent me, I am sending you";

"Receive the Holy Spirit";

"If you forgive anyone's sins, their sins are forgiven."

Doubting Thomas, v24-25:

"Unless I see the marks in his hands."

A second appearance to the disciples and Thomas, v26-29:

"Blessed are those who have not seen and yet have believed."

Editorial intention, v30-31:

"That you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

iii] Interpretation:

All the gospels, other than Mark, recount Jesus' resurrection appearances. John's resurrection stories are particular to his gospel, but still align with the accounts of the other gospel writers. In the passage before us John records two resurrection appearances, both in a locked room. The first with ten disciples; obviously Judas is missing, but also Thomas is not present. The second, a week later, with Thomas present. Luke records a meeting of the disciples with Jesus on the Sunday evening in the upper

room, but other than Jesus showing them his wounds, the stories have little in common.

Jesus' appearance to the disciples is miraculous. They are inside a building somewhere in Jerusalem, possibly the upper room, with the doors locked, and Jesus appears in their midst. Although this is the Jesus they know, given his appearance and the wounds from his crucifixion, his spiritual presence is not restrained by solid walls.

Jesus' greeting is traditional, although carries weight, given that Jesus repeats it. On repeating it, Jesus gives the disciples their mission directive. In the same way Jesus was sent by the Father to save broken humanity from inevitable destruction, so Jesus sends his disciples out into the darkness to provide the light of life. By breathing on the disciples Jesus enacts Genesis 2:7, of the breathing of life into the first man, Adam. This act serves as a pre-emptive filling of the Spirit realized at Pentecost; it is the breath of life equipping the Christian community to fulfill its mission directive. To this Jesus provides the authority to deal with sinful humanity; he gives the disciples the authority to declare God's forgiveness to the penitent. So, v19-23, record both "a symbolic promise of the soon-to-be-given gift of the Spirit", Kostenberger, and a gospel authorization of the disciples. In so doing, John emphasizes the fulfillment of promises made earlier to the disciples:

"I am coming back", 14:18;

The gift of peace, 14:27;

Renewed joy, 16:22;

The commission - to be sent as Jesus was sent, 17:18;

The promise of the Spirit, 16:7.

Moving on to the Thomas narrative, a man who believed by seeing, blessed are those who believe without seeing. Jesus may be pronouncing a special blessing on those who do better than Thomas, but probably not. Nor is he harshly rebuking Thomas. All who follow will have to believe without seeing, and blessed are they when they do. So, in the second narrative, v24-29, John uses the account of Thomas' journey to faith as the journey required of all those who have never seen Jesus. Our confession should mimic the confession of Thomas; "my Lord and my God." "Blessed are those who have never seen me and yet believe."

Finally, John's editorial intention, v30-31, establishes the purpose of the gospel, identifying selectivity with regard Jesus' signs / significant acts in order to prompt belief and the present appropriation of life eternal.

These final verses do present like a conclusion, leaving chapter 21 as a kind of afterthought, but it is very unlikely that this is John's intention, cf.

1Jn.5:13, for a similar stylistic move. There is certainly no textual evidence that chapter 21 is a later inclusion. Yes, John is winding up his gospel, and so takes time out to explain its purpose, but at the same time there are some important issues to tie off. First, John wants to underline the commissioning of the disciples to mission - they are to be fishers of men. Second, the restoration of Peter to his position of authority. Third, there is the issue of authorship and how that relates to the beloved disciple and the urban myth that he would not die before Jesus returns.

#### iv] Homiletics: *Christ's Commission*

When the disciples gathered with Jesus on the Sunday evening of his resurrection, he gave them a word which applies to all believers in every age. As Jesus was sent into the world by the Father, so he sends us into the world.

The mission is a simple one. As Jesus said at the beginning of his ministry, "I must preach the good news of the kingdom of God ..... because that is why I was sent", Lk.4:43. Our commission is to make known the free grace of God offered in Jesus Christ. In simple terms, we must communicate the great truth of Jesus' resurrection and its implication, namely that because he lives we can live also. So, we offer eternal life, a gift given to all who ask.

For the Christian church, there is great honour in Christ's commission:

- We are honoured to mission together. We can team up to do it, using our different abilities. Jesus gave the commission to his gathered disciples and so as a church fellowship we can together plan our strategy for making the gospel known.

- We are honoured with the presence and power of Jesus in the task. Jesus poured the Spirit upon his disciples and we are similarly washed - we are not alone in the task. Jesus is intimately involved with us as we undertake his commission.

- We are honoured with the right to offer the forgiveness of sins. When we see a minister give the absolution in a church service we may assume that only he can offer the forgiveness of sins. The truth is that he but represents the people of God; together we have the right to offer God's forgiveness and eternal acceptance to anyone who repents and believes the good news.

Like Thomas, doubts will assail us, but Christ is risen, such that his commission rests on his resurrection power. So, let us rest firmly on that power.

### Text - 20:19

Jesus' upper-room appearances, v19-31: i] The appearance of Jesus to his disciples, v19-23.

οὕτως "-" - therefore. Transitional, establishing a logical connection.

οὐσῆς [εἰμι] part. gen. "-" - BEING [EARLY EVENING]. The genitive participle of the verb to-be with the genitive noun "evening" form a genitive absolute construction, temporal; "when it was evening."

τῇ μιᾷ σαββάτων "**on the first day [of the week]**" - ON THE FIRST [OF THE WEEK]. The dative is temporal, while the genitive σαββάτων, "week", is adjectival, partitive, as NIV. Does John mean late afternoon, given that once the sun sets it is the next day, Tuesday? He may be using Roman time where the new day begins at midnight. "On the evening of that same Sunday", CEV.

κεκλεισμένων [κλειω] gen. perf. pas. part. "**locked**" - [AND THE DOORS] HAVING BEEN SHUT. The genitive participle with its genitive subject, the noun "door", forms a genitive absolute construction; "while the doors were bolted *so no one could break in.*"

διὰ + acc. "**for**" - BECAUSE OF. Introducing a causal clause explaining why the doors are shut.

τῶν Ἰουδαίων "**the Jews**" - [THE FEAR] OF THE JEWS]. The genitive is adjectival, verbal, objective, fear prompted by the Jews and their murderous intentions. "The Jewish authorities", TEV.

ἔστι εἰς τὸ μέσον "**[Jesus came and] stood in the midst / stood among them**" - [JESUS CAME AND] STOOD INTO THE MIDDLE. The preposition εἰς, "into", carries both a sense of motion toward and at rest in.

αὐτοῖς dat. pro. "**[said]**" - [SAYS] TO THEM. Dative of indirect object.

ὕμιν dat. pro. "**[peace be] with you**" - [PEACE] TO YOU. Dative of interest, advantage; "I pray that it may be well for you", although often taken as adverbial, accompaniment; "it may be well with you", TH.

### v20

εἰπων [λεγω] aor. part. "**after he said [this]**" - [AND] HAVING SAID [THIS]. The participle is adverbial, best treated as temporal, as NIV.

αὐτοῖς dat. pro. "**[he showed] them**" - [HE SHOWED THE HANDS AND THE SIDE] TO THEM. Dative of indirect object. Note that there is no mention of wounds on the feet. The Romans would often tie the feet to the upright, leaving a small platform to stand on, so prolonging the execution for up to a week, cf., Ps.22:16. Luke mentions the feet, cf., 24:39-40.

οὕτως "-" - THEREFORE. Inferential, drawing a logical conclusion; "then the disciples were glad", ESV.

εχαρησαν [χαίρω] aor. pas. **"were overjoyed"** - [THE DISCIPLES] REJOICED. "The disciples were thrilled with joy", Williams.

ιδοντες [ειδον] aor. part. **"when they saw [the Lord]"** - HAVING SEEN [THE LORD]. The participle is adverbial, probably introducing a temporal clause as NIV, but causal, "because", is possible. Again "Lord" is used in its full Christological sense - Jesus is the risen Lord. "The disciples were filled with joy at seeing the Lord", NJB.

## v21

With dependence on the Father, the Son is sent to bring life to the world, so in like manner the disciples are sent to bring life to the world, cf., 17:18. Although, if we limit ourselves to the present text, what we have here is an authorization to go into the world as representative of the new Israel, the messianic community of believers, so Ridderbos.

παλιν adv. "-" - [THEREFORE JESUS SAID] AGAIN [TO THEM, PEACE TO YOU]. Adverb of manner, sequential. "Jesus said to them again."

καθως ..... καγω **"as ....."** - IN LIKE MANNER, AS ..... SO ALSO [I SEND YOU]. A coordinate / comparative construction formed by the comparative καθως and the adjunctive crasis καγω, "so I in turn", Harris. The Father's sending of Jesus may be compared with Jesus' sending of the disciples. "As the Father has sent me, even so I am sending you", ESV

αποσταλκεν [αποστελλω] perf. **"has sent"** - [THE FATHER] HAS SENT [ME]. The perfect tense indicating the action is completed with ongoing ramifications.

πεμπω pres. **"I am sending"** - I SEND / AM SENDING YOU. The present tense indicating ongoing action, as NIV, although some argue that this should not be stressed; "as the Father has sent me so I send you", NAB.

## v22

John is possibly alluding to the divine breath in the creation of life, Gen.2:7. The seeming clash with Luke's account of Pentecost may be explained by this event being preparatory, although Phillips tries to handle the problem by translating "receive *the* Holy Spirit", NIV, with "receive holy spirit", given that there is no definite article. One would expect that this is the appropriate moment for the empowering of the disciples for their ministry of forgiveness though the proclamation of the gospel, but its clash with Luke's Pentecost account is not easily explained. Pentecost is the moment when we witness the outpouring of divine power and so maybe John's account is pre-emptive ("a symbolic promise of a soon-to-be-given gift of the Spirit", Kostenberger), while Luke's account fleshes out the historical reality. Commentators within the Pentecostal tradition argue for a separate twofold endowment of the Spirit. Harris, for example, argues

that this is both the giving of the Spirit for regeneration, and the private empowerment of those present in the upper room (So Thomas misses out - for the moment??).

ειπων [λεγω] aor. part. "[**and**] **with that**" - [AND] HAVING SAID [THIS]. The participle is adverbial, temporal; "and when he had said this", ESV.

ενεφυσησεν [εμφυσω] aor. "**he breathed**" - HE BREATHED ON, BLEW UPON *them*. A hapax legomenon, once only use in the NT. The sense is not "breathed into", but "breathed on", and the breathing is not discriminatory; Jesus breathes on the whole gathering of disciples = all believers, just as God's breath is on all humanity when he breathes on Adam - God breathes the breath of life onto the face of Adam.

αυτοις dat. pro. "[**and said**]" - [AND SAYS] TO THEM. Dative of indirect object.

λαβετε [λαμβανω] aor. imp. "**receive**" - TAKE, RECEIVE, ACCEPT, CHOOSE [HOLY SPIRIT]. The translation "receive" is ingrained, but possibly "accept", even "welcome" makes more sense.

## v23

The authority bestowed upon the disciples is the authority of a judge, the authority to "bind" and "loose", to condemn and remit in accordance with the law, cf., Matt.16:19b, 18:18. For the disciples, this judgment is based upon a person's response to the gospel - the sins of those who repent are forgiven, but the sins of those who reject the gospel are retained, "they are not forgiven." Although the authority to forgive sins is given to the apostles, it is not unreasonable to argue that it extends to all believers. Of course, it is often argued that this authority is only given to the apostles and therefore ultimately to the church and its priestly class, although the text does not support this view. Barclay argues that the authority is not to forgive sins as such, but rather to proclaim the offer of forgiveness - a reasonable observation. It could be argued that some sins are not capable of forgiveness and are therefore retained in the sense of not forgiven, although the Bible does not support the idea of mortal sins. The only "unforgivable" sin is the sin of rejecting the gospel of God's grace (the sin against the Holy Spirit entails rejecting Jesus). Where there is no repentance there is only judgment, and a believer has the authority to declare this fact.

αν τινων + subj. "**if**" - IF OF CERTAIN ONES = OF WHOEVER [YOU FORGIVE THE SINS, *then* THEY HAVE BEEN FORGIVEN TO THEM]. Introducing an indefinite relative clause which is also conditional. It is not likely to be a conditional clause, 3rd class, where the proposed condition stated in the "if" clause (protasis) has only the possibility of coming true, as NIV. The genitive τινων, "of a certain *one*", is adjectival, possessive / verbal, subjective, "the sins that certain people

have committed", Novakovic. "Whoever's sins you forgive they stand forgiven them", Beasley-Murray.

**αφητε [αφιημι]** aor. subj. "**you forgive**" - YOU RELEASE. The word "forgive" is emphatic by position. To release a person of the consequence of their sins.

**αφεωνται [αφιημι]** perf. pas. "**they are forgiven / their sins are forgiven**" - THEY HAVE BEEN FORGIVEN. Possibly a proleptic (futuristic) perfect tense, but gnomic, even extensive (where the completion of the past act is emphasized) is more likely; "they have already been forgiven."

**αυτοις** dat. pro. "-" - TO THEM. Dative of interest, advantage.

**κρατητε [κρατεω]** pres. subj. "**do not forgive**" - [IF OF CERTAIN ONES = OF WHOEVER] YOU HOLD, RETAIN, TAKE HOLD OF [ *the sins*, *then* THEY HAVE BEEN HELD]. The present tense is durative indicating a continued state of holding / binding the sins of the unrepentant. Such results in a "having already been held / bound = not forgiven." Such remains the state of a person unless they repent. "Whoever's sins you hold back, they remain held back", Beasley-Murray.

## v24

ii] The appearance of Jesus to Thomas, v24-29. Thomas is mentioned by John at 11:16, 14:5 and 21:2.

**δε "now"** - BUT/AND. Transitional, as NIV, introducing a new literary unit.

**ὁ λεγομενος [λεγω]** pres. pas. part. "**called [Didymus] / known as [Didymus]**" - [THOMAS, ONE OF THE TWELVE] BEING CALLED [TWIN]. The participle is adjectival, attributive, limiting "Thomas", "who was called Twin." As a nickname, "Twin", seems a bit far-fetched, but I knew a person who was called "brother", a nickname given by his older siblings and picked up by all his friends. "His nickname was 'Twin.'"

**εκ** + gen. "**[one] of [the twelve]**" - OUT OF, FROM. The preposition here stands in the place of a partitive genitive.

**μετ [μετα]** + gen. "**[was not] with [the disciples]**" - [WAS NOT] WITH [THEM]. Expressing association / accompaniment.

**ὅτε** adv. "**when [Jesus came]**" - Temporal adverb.

## v25

It's not unreasonable for Thomas to doubt the disciple's testimony, just as we have reservations when a brother or sister tells us that Jesus spoke to them. One young fellow assured me once that Jesus told him to marry the girl of his dreams. His *leading* on this matter put the girl in a rather invidious position! So, Thomas has doubts regarding the facts of the matter, a not necessarily unreasonable stance, so Lee in *Partnership in Easter Faith*, 1995, contra most commentators, eg., Kostenberger. Whatever Thomas was thinking, our author seems to compare

him unfavourably with the beloved disciple who believes that Jesus is risen without the physical evidence of his living person.

οὕν "so" - THEREFORE. Inferential, establishing a logical connection, "so, consequently, ..."

ελεγον [λεγω] imperf. "[the other disciples] told" - [THE OTHER DISCIPLES] WERE SAYING. The imperfect may express ongoing action, "they kept saying to him", Morris, although possibly conative, "attempted to tell him", so Beasley-Murray.

αὐτῷ dat. pro. "him" - TO HIM. Dative of indirect object.

ἑωρακαμεν [ὁραω] perf. "we have seen" - WE HAVE SEEN [THE LORD]. They, as with Mary, have seen the Lord, cf. v18.

ὁ δε "but" - BUT/AND THE = HE [SAID TO THEM]. Transitional, indicating a step to a new speaker.

εἰν ημ + subj. "unless [I see]" - IF NOT = UNLESS, *as the case may be*, [I SEE THE MARK OF THE NAILS IN THE HANDS OF HIM .....], *then* I WILL NOT NOT BELIEVE.] Introducing a negated conditional clause, 3rd class, where the condition has the possibility of becoming true.

των ἱλων [ος] gen. "[the] nail [marks]" - [THE MARKS, IMAGE, PATTERN] OF THE NAILS. The genitive is adjectival, attributive, limiting "marks"; "the nail scars", CEV.

εἰν + dat. "in [his hands]" - IN, ON [THE HANDS OF HIM]. Local, expressing space; "unless I see on his hands the imprint of the nails."

βαλω [βαλλω] aor. subj. "put [my finger .... hand]" - [AND] I THROW, CAST = PUT [THE FINGER OF ME INTO THE PLACE OF THE NAILS AND] I PUT [MY HAND INTO THE SIDE OF HIM. A strong word, so "thrust."

ου μη + subj. "[I will] not [believe it]" - [I WILL] NOT NOT = NEVER [BELIEVE]. The double negative with the subjunctive produces a subjunctive of emphatic negation, "I will never believe"; "I refuse to believe", NJB.

## v26

iii] A second appearance to the disciples, v26-29. The next Sunday, a further visit by the risen Lord in the same house, and again, the doors are locked, not just closed. In a miraculous manifestation, Jesus appears in their midst. Barrett suggests that John may be making a point by recording another Sunday appearance; "the day of the church's regular assembly."

μεθ [μετα] + acc. "[a week later]" - [AND] AFTER [EIGHT DAYS]. Temporal use of the preposition. This form of inclusive counting means the following Sunday, rather than Monday.

εσω "in the house" - [THE DISCIPLES OF HIM WERE AGAIN] INSIDE. "Were indoors together again", Barclay.

μετ [μετα] + gen. "[Thomas was] with [them]" - [AND THOMAS] WITH [THEM]. Expressing association.

κεκλεισμενων [λκειω] gen. perf. part. "though [the doors] were locked" - [JESUS COMES, THE DOORS] HAVING BEEN LOCKED, CLOSED, SHUT. The genitive participle, with its genitive subject "doors", forms a genitive absolute construction. Such would normally be temporal, but concessive makes more sense here. None- the-less, temporal is possible; "When the doors were locked, Jesus came and stood among them", Barclay.

εις μεσον "among them" - [AND STOOD] INTO [THE MIDDLE]. Spatial, here arrival at.

ὑμιν dat. pro. "[peace] be with you" - [AND SAID, PEACE] TO YOU. Dative of interest, advantage; cf., v19.

## v27

Jesus virtually repeats Thomas' words back to him. John doesn't tell us whether Thomas does touch Jesus, but the implication is that he could have done so if he wished.

εἶτα adv. "then" - Sequential adverb serving to introduce a temporal clause.

τῷ Θωμᾷ [α ας] "[he said] to Thomas" - [HE SAYS] TO THOMAS, [BRING THE FINGER OF YOU HERE AND SEE THE HANDS OF ME, AND BRING THE HAND OF YOU AND PUT INTO THE SIDE OF ME]. Dative of indirect object.

μη γινου απιστος "stop doubting" - DO NOT BE UNBELIEVING. The command takes a present imperative. The distinction often drawn between an aorist and present imperative is questioned by some commentators, but many argue that the present imperative relates to ongoing action, here the cessation of that action, so "stop doubting"; "be unbelieving no longer, but believe", REB. As for the use of πιστος here, Beasley-Murray suggests "Stop being unbelieving and show yourself a believer."

αλλα "but [believe]" - BUT [BELIEVING]. Strong adversative in a counterpoint construction, "not .... but ....", as NIV.

## v28

Seeing is enough for Thomas; "You are my Lord and my God", Bruce. Clearly "Lord" is not being used as "Sir", but rather, Thomas recognizes Jesus as God incarnate, so Ridderbos, Morris, ..... Yes, seeing is believing, but .....

ὁ κυριος [ος] "[My] Lord" - [THOMAS ANSWERED AND SAID TO HIM] THE LORD [OF ME AND THE GOD OF ME]. Although a nominative of address (note the presence of an article), it is usually treated as a vocative; "you are the one who rules over me, and you are the God whom I worship", TH.

## v29

John has made it clear throughout his gospel that faith based on sight (a miracle based faith) has little going for it; God's blessing is upon those who believe the apostolic testimony without seeing; it is only this faith which serves as "the pathway to eternal life, a faith which transcends living merely in terms of physical presence and earthly relationships", Kostenberger.

**ὅτι "because"** - [JESUS SAYS TO HIM] BECAUSE [YOU HAVE SEEN ME YOU HAVE BELIEVED]. Here probably causal, introducing a causal clause. The NIV takes the clause as a statement, "because you have seen me you have found faith", NEB, but a question is possible, "Have you believed because you have seen me?", NRSV. Either a question or a statement is possible, given that Greek manuscripts at this time did not use a semicolon to indicate a question. Either way, Jesus' words are a gentle rebuke to Thomas; he was unwilling to believe the apostolic testimony that Jesus lives, and would only believe if he could see the evidence for himself. For this reason, he stands apart from all who believe without seeing.

**μακάριοι** adj. **"blessed"** - BLESSED, HAPPY. Referring to a state of joy in response to benefitting from God's favour; **"happy"** are those who find faith without seeing me", REB.

**οἱ μὴ ἰδόντες [εἰδόν]** aor. part. **"are those who have not seen"** - THE ONES NOT HAVING SEEN [AND HAVING BELIEVED]. The participle, as with **πιστευσάντες**, "having believed", serves as a substantive, while the aorist is probably gnomic, expressing a universal truth without reference to time.

## v30

iv] An editorial comment regarding the careful selection of Jesus' words and deeds recorded in this gospel, and this for a deliberate purpose, namely, to reveal Jesus as the messiah (or the messiah as Jesus, so Carson) and so provoke saving faith, v30-31. John identifies the content of his testimony concerning Jesus as "the signs" performed by Jesus, only some of which are recorded in this gospel. John may be referring to the signs revealed in chapters 1-12. As far as John's testimony is concerned, "signs" (significant events) come with their own related discourse, so it is unlikely that John is referring to the "significant event" by itself (some have argued that John is referring to a signs source for his gospel, but this seems unlikely). As John rounded off the preliminary record of Jesus' "signs" in chapters 1-12 (cf., 12:37ff), now he rounds off the greatest "sign" of all, namely Jesus' resurrection, the meaning of which he unpacked in the farewell discourse. John's witness / testimony about Jesus has as its intent faith in Jesus as messiah, such that in believing we may have eternal life. Probably in a pastoral sense, namely, to ground the faith of believers, particularly evident in chapters 13

onward, but also to bring doubters to faith (particularly Hellenistic Jews), evident in chapters 1-12.

οὐν "-" - therefore. Often taken here as transitional, "Now Jesus did many other signs", ESV, but inferential, drawing a logical conclusion, is more likely, so Carson. Divine blessing is upon those who believe without seeing "therefore ....." The μεν ..... δε ... construction covering v30-31 carries the argument forward; "therefore, Jesus having performed many signs ..... but these (the record of Jesus' works and words in this book) are written that you may believe ....." A concessive rewrite may carry the meaning more clearly for an English ear; "*Given that God's blessing is upon those who believe without seeing, I have therefore provided a limited selection of the works and words of Jesus, *although* Jesus did and said far more with his disciples than I have recorded in this book. These I recorded in order that you may believe in Jesus as Messiah, Son of God, and that through believing you may receive, under his authority, eternal life."*

μεν ..... δε "-" ..... **but** ....." - This adversative comparative construction covers v30 and 31; "on the one hand Jesus performed many signs not recorded ..... but on the other hand, *the ones recorded in this book* are written down that you may believe ...."

σημεία [ον] "**miraculous signs**" - [MANY OTHER] SIGNS [JESUS AND = ALSO DID]. Accusative direct object of the verb "to do." "Jesus did many other things .... in which the power of God was demonstrated in action", Barclay.

ἐνώπιον + gen. "**in the presence of [his disciples]**" - BEFORE [THE DISCIPLES OF HIM]. Spatial, but here possibly temporal; "while he was with his disciples."

οὐκ ... γεγραμμένα [γραῶ] perf. mid. part. "**not recorded**" - [WHICH] HAVE NOT BEEN WRITTEN [IN THIS BOOK]. With the present tense verb to-be this participle forms a periphrastic perfect construction; "which are not written in this book", ESV.

### v31

John's purpose in writing this gospel is to reveal the identity of Jesus, namely that he is the messiah / the messiah is Jesus, and to encourage belief in this fact for the attainment of eternal life.

γεγραπται [γραῶ] perf. pas. "**written**" - [BUT/AND THESE THINGS] HAVE BEEN WRITTEN. Perfect indicating completion of the writing; what is written is written. As usual, the neuter plural subject takes a singular verb.

ἵνα + subj. "**that**" - IN ORDER THAT. Here introducing a purpose clause.

πιστευσῃτε [πιστεῶ] aor. subj. "**you may believe**" - Variant present tense giving the possible sense "you may continue to believe", a pastoral sense, rather than the aorist "you may decisively believe", an evangelistic sense. Both readings

are well supported, but it is unlikely that either can be used to settle the matter. Either tense can "refer to both coming to faith and continuing in the faith", Carson; "That you may believe that the Christ, the Son of God, is Jesus."

**ὅτι** "**that**" - THAT [JESUS IS THE CHRIST, THE SON OF GOD]. Introducing a dependent statement of perception expressing what "you may believe."

**ἵνα** + subj. "**that [by believing you may have life]**" - [AND] THAT. Again, possibly introducing a purpose clause, but a consecutive clause expressing result may be a better option; "and so (as a consequence) gain life by believing."

**πιστευοντες** [**πιστευω**] pres. part. "**by believing**" - BELIEVING. The participle is adverbial, probably modal, expressing manner, so NIV, although instrumental may be better; "through this faith", REB.

**εν τῷ ονοματι αὐτου** "**in his name**" - [YOU MAY HAVE LIFE] IN THE NAME OF HIM. The preposition **εν** may be local, metaphorical, expressing incorporative union, such that God's gift of eternal life is found in / in union with his Son - "name" = person; "in union with the person of Christ", so "in him", CEV. "The name" can carry the sense "the authority of", such that **εν** would then take an instrumental sense, "by, through, with = by means of the authority of Jesus"; "under his authority."

## 21:1-14

### The epilogue, 21:1-25

#### i] The risen Christ beside lake Galilee

##### Synopsis

Jesus has instructed his disciples to move to Galilee where he will again appear to them. While they are waiting, Peter decides to go fishing on lake Galilee with some of the other disciples. After a fruitless night of fishing, Jesus stands on the shore and tells them to cast their nets to the right side of the boat. Encircling a large school of fish, the disciples recognize Jesus and head for shore with their catch. Jesus has breakfast underway and so together they share in a meal of bread and fish.

##### Teaching

The apostolic "mission to the world, undertaken at Christ's command and under His authority, will be the means by which many are saved", Hoskyns.

##### Issues

i] Context: See 1:1-13/14. The story of the miraculous catch of fish is the third appearance of Jesus to his disciples in the gospel of John and serves to introduce the gospel's epilogue. In this chapter John ties off on some important issues: First, John wants to underline the commissioning of the disciples to mission - they are to be fishers of men; Second, the restoration of Peter to his position of authority; Third, there is the issue of authorship and how this relates to the beloved disciple and the urban myth that he would not die before Jesus returns; Fourth, an editorial conclusion.

ii] Structure: *The risen Christ beside lake Galilee*:

Setting, v1;

All night without a bite, v2-3;

Instructions from a friend, v4-6;

"It is the Lord."

A Barbecue on the beach, v7-13;

Conclusion, v14.

iii] Interpretation:

The historical-critical method of Biblical interpretation has dominated the last hundred years of New Testament research, but one wonders if the allegorical reading of the Bible that dominated up to our more technical era, hasn't got something to say to us when it comes to the passage before us. We must admit that the history of allegorical interpretation reveals a

debris-littered trail. To further research the history of Biblical interpretation, see Kealy, *Mark's Gospel: A history of its Interpretation*; Grant and Tracy, *A Short History of the Interpretation of the Bible*, 2nd edition; Luz, *Matthew in History: Interpretation, Influence and Effects*

Many commentators do lean toward the view that the story recorded in this passage, does, to some degree, have an allegorical edge to it - Johannine irony at its best, so Barrett. It is as if this story has something to say about "the mission of the disciples" and "the ongoing fellowship of Jesus with the disciples", Pfitzner. John "is here teaching us the truth about the apostolic mission of the Church; and he is testifying to the presence and power of the Risen Lord, directing the work and feeding the workers with eucharistic food", Richardson, so also Klink, .... Discerning the level of symbolism present in the story, and thus the degree to which we can draw out an allegorical interpretation, is where we can so easily come unstuck. Calvin wisely warns his readers against creating "sublime mysteries" from God's word.

If we have here an example of Johannine irony, then the incongruities may have a didactic intent; But what do we make of them?

- The disciples have headed out into the dark to go fishing, but catch nothing. In the light of day, under the Master's direction, they net a school of fish. The implication could be that the disciples are to be fishers of men, and this at the master's direction, rather than returning to their former lives. Note that *ἐλκυσαι*, "to draw", v6, is used of gathering people to Jesus, 6:44, 12:32. Note also the numerous arguments proposed for the number of fish, Numerology has prompted a number of suggestions,  $17 + 16 + \dots + 1 = 153$ . According to Augustine the number of the "law" is 10 and the number of "grace" is 7. The most likely explanation, if there is one, is that at the time Greek zoologists believed that there were 153 different species of fish = the many Gentile tribes, so Jerome; "The full total of the Catholic and apostolic Church", Barrett, or is it just a "bumper catch", Hunter?

- Gathering by the fire and eating a meal of fish and bread, may serve as a reminder of the feeding of the five thousand, an image of the eschatological banquet for those drawn to Jesus. Some have suggested it is an image of the Eucharist. Note the reported fact that the net was not torn. Possibly an image of unity in the church, or even the perseverance of the saints.

It is not overly clear how we should treat this passage. Many commentators stay well clear of any allegorical interpretation, focusing

more on how the record enhances the status of Peter and John in the early church. Yet, the themes of mission and fellowship are evident in this passage. Beasley-Murray best captures this sense when he argues that "The author of chapter 21 viewed Peter and his friends, not as retreating to their old calling as fisherman, but as advancing to their vocation to be fishers of men on a new plane made possible by the resurrection of Jesus."

iv] Form:

Chapter 21 looks a little like a later addition to the gospel, added after John's death to tackle the growing urban myth that Jesus would return before the death of John, the "beloved disciple." None-the-less, chapter 21 is clearly part of the tradition used to craft the fourth gospel, a tradition ascribed to the apostle John, and evidences the hand of the editor of the gospel (contra Barrett, p.479f). Note that there are no manuscripts of John's gospel that do not contain this chapter, and it is also worth noting how this chapter, serving as an epilogue, frames the gospel with the prologue.

When it comes to v1-14, it is likely that the tradition has been shaped by its homiletic use for the topic of mission and fellowship. This context explains the use of words like *ἐλκύσαι*, "to draw" for "called", or *οψαριον*, "pickled fish" for "fresh fish." A homiletic shaping of gospel tradition is evident throughout the New Testament (eg., the temptation of Jesus), as are didactic influences (eg., proclamation stories, linked independent sayings of Jesus, etc.). A Johannine source should not be discounted.

v] Synoptics:

This "third" appearance of Jesus reads like a first appearance. Mark relays the tradition that, following the discovery of the empty tomb, the disciples were to go to Galilee where Jesus would appear to them, Mk.16:7. Does this story evidence that tradition?

John's story of the miraculous catch of fish is very similar to Luke 5:1-11 evidencing a possible mishandling of the tradition, but then who did the mishandling? If both stories relate to a single incident we can well imagine the thrice-denying Peter uttering the words "depart from me Lord, for I am a sinful man." Of course, such matters are ultimately useful for debate, but in the end, God's word to us is revealed in the tradition crafted on our behalf by the inspired authors of the scriptures. So, what we have in Luke is a *call story* and in John a *resurrection story*, both stories are God's word to us.

vi] Homiletics: *The Church commissioned*

In the Great Commission, Matthew 28:19-20, Jesus gives his disciples a task of great importance. They must gather disciples by communicating the gospel, and they must teach those who respond to it.

John, in his unique style, repeats this commissioning at the end of his gospel. He does this by describing a fishing expedition. The fishing scene, with its wonderful catch of fish, harks back to an earlier catch of fish when Jesus called the disciples saying, "come follow me and I will make you fishers of men",



Mk.1:17. The catch is also recorded in Luke 5:1-11.

Following Jesus' crucifixion, the disciples are directionless and so they have returned to a life that many of them knew well. In the miracle of the draught of fishers, Jesus reminds them that they are fisherman of another sort. John seems to use the size of the catch, the unbroken net, the invitation to use some of their catch in the meal, as symbols to emphasise the importance of the event. The disciples will gather many for the kingdom and those caught by the gospel will not escape. In all this they can rest secure in their partnership with Jesus.

The great commission was not just for the apostles, but is for all believers. We are all of us in the fishing business. So, supporting the business of gospel communication must be given a high priority in the allocation of our time, talent and tinkle. Like the disciples of old, let's get busy in fishing for the kingdom.

### Text - 21:1

The miraculous catch of fish, v1-14. i] Setting: This, the fullest description of a resurrection appearance, takes place by lake Galilee.

**μετα ταυτο** "**after these things**" - AFTER THESE THINGS [JESUS AGAIN]. Transitional, establishing an indefinite connection to chapter 20.

**εφανερωσεν** [**φανερωω**] aor. "**appeared**" - MANIFESTED, MADE KNOWN, REVEALED [HIMSELF]. A bit stronger than just appeared. Christ's appearance is a revelation, although the editor has used this word, in previous chapters, of

miracles etc. and not of a resurrection appearance. "He showed himself as he is", Morris.

τοῖς μαθηταῖς [ἡς οὐ] "to [his] disciples" - TO THE DISCIPLES [OF HIM UPON = BESIDE THE SEA]. Dative of indirect object.

Τιβεριάδος [αὗτος ἰδὸς] gen. "of Galilee" - OF TIBERIAS. The genitive is adjectival, idiomatic / identification, "the sea *known as* Tiberias"; "the sea of Tiberias, *after whom the sea is named*", Novakovic.

οὕτως adv. "[it happened this] way" - [BUT/AND HE WAS MANIFESTED] THUS. Adverb of manner; "This is how he revealed himself."

## v2

ii] The disciples decide to go fishing, v2-3. John lists the disciples present. The sons of Zebedee are James and John, and it is generally assumed that "the beloved disciple" is John.

ὁ λεγόμενος [λεγω] pres. pas. part. "called [Didymus]" - [THERE WERE TOGETHER SIMON PETER AND THOMAS] THE ONE BEING CALLED [DIDYMUS]. The participle may be taken as a substantive, standing in apposition to "Thomas", or adjectival, attributive, limiting "Thomas." "Didymus" is the Greek word for the Hebrew "Thomas", both of which mean "twin". This seems an unusual common name to use of a person, but I actually knew a person whose commonly-used-name was "brother". His childhood name stuck with him into old age.

ὁ "-" - THE ONE [FROM]. The article serves as an adjectivizer turning the prepositional phrase "from Galilee" into an attributive modifier; "Nathanael who was from Cana in Galilee."

τῆς Γαλιλαίας [αὗτος] gen. "[Cana] in Galilee" - [CANA] OF GALILEE. The genitive is adjectival, idiomatic / locative; "from the village of Cana *which is located in* Galilee." A village northwest of Nazareth.

οἱ "the sons" - THE ONES. The article serves as a nominalizer turning the genitive "of Zebedee" into a substantive, "the ones of = the sons of Zebedee."

τοῦ Ζεβεδαίου [ος] gen. "of Zebedee" - OF ZEBEDEE. The genitive is adjectival, relational: "the sons of Zebedee." John has not mentioned the brothers, James and John, before.

ἐκ + gen. "[two other disciples were together]" - [AND OTHERS] FROM [THE DISCIPLES OF HIM, TWO]. Here the preposition serves for a partitive genitive; "two others of his disciples." Why are they unnamed? It has been suggested that the "beloved disciples" was one of them and therefore he was not, as assumed, John, the son of Zebedee.

## v3

The disciples seem directionless and so Peter proposes a fishing trip

ἀλειτουργεῖν [ἀλειτουργω] pres. inf. "[I am going] to fish" - [SIMON PETER SAYS TO THEM I AM GOING] TO FISH. The infinitive is adverbial, expressing purpose; "I am going out *on the lake* in order to fish".

αὐτοῖς dat. pro. "[told] them" - [SAID] TO THEM. Dative of indirect object.

σὺν + dat. "with [you]" - [THEY SAY TO HIM AND = ALSO WE ARE COMING] WITH [YOU]. Expressing association / accompaniment / participation.

ἐξῆλθον [ἐξερχομαι] aor. "they went out" - THEY WENT FORTH [AND ENTERED IN = EMBARKED]. Westcott argues that the disciples are leaving the house they were staying at in Capernaum, possibly Peter's house.

τὸ πλοῖον "the boat" - [INTO] THE BOAT. The presence of the definite article implies that this is the boat that the disciples used for fishing, possibly owned by one or two of them. Possibly even "the particular boat" that nearly sunk two years before when weighed down with a great draft of fish.

καὶ "but" - AND. Here probably adversative, as NIV.

ἐν + dat. "that night" - IN [THAT NIGHT THEY SEIZED = CAUGHT NOTHING]. Adverbial use of the preposition, serving to introduce a temporal clause; "during that night." The use of the demonstrative pronoun ἐκεῖνη, "that", is somewhat emphatic, so not "the night", but "that memorable night", Harris.

#### v4

Jesus appears on the beach (rather than comes to it) and is not initially recognized - similar to Mary Magdalene's meeting with him.

γενόμενης [γίνομαι] gen. aor. part. "[early in the morning]" - [BUT/AND EARLY MORNING] HAVING [ALREADY] COME. The genitive participle and its genitive subject "morning", forms a genitive absolute construction, temporal; "when dawn was already breaking" = "just as dawn was breaking", Barclay.

εἰς "[Jesus stood] on [the shore]" - [JESUS STOOD] INTO, TOWARD [THE SHORE]. The textual variant ἐπὶ is followed for meaning sake, although εἰς has stronger support. "Stood" is a verb of motion in classical Greek and therefore εἰς is grammatically correct, even though rendered "on" here. So here, εἰς expresses arrival at after a verb of motion.

ὅτι "that [it was Jesus]" - [BUT, HOWEVER THE DISCIPLES DID NOT KNOW = RECOGNIZE] THAT [IT IS JESUS]. Introducing a dependent statement of perception expressing what the disciples did not realize, namely that it was Jesus. The tense of their knowing / recognizing relates to the moment of their knowing.

#### v5

Jesus calls out to the disciples. His question implies a negative answer; "You haven't caught any fish have you?"

οὕτως "-" - THEREFORE. Inferential, establishing a logical connection, or just transitional.

παῖδια [οὐ] "**friends**" - [JESUS SAYS TO THEM] CHILDREN, BOYS, LADS. An intimate title for the disciples, although not the usual word used by Jesus elsewhere in the gospel. "Lads, have you caught any fish?", Barclay.

μή "[have]n't [you any fish]?" - [YOU HAVE] NOT [ANY FISH]? The word "have" carries the sense "caught" in the sentence. The negation μή is used in a question expecting the answer "no". You haven't caught any fish have you?"

v6

iv] The disciples respond, v6-8: Imaging the draught of fishes in the synoptics, Jesus tells them to cast the net out on the right side of the boat (there is no significance in this, other than it wasn't where they were fishing). The net ends up so full that they can't pull it into the boat.

εἰς "**on**" - [BUT/AND HE SAID TO THEM, THROW = CAST THE NET] TO, INTO. Spatial, expressing direction of action, and arrival at. Literally, "throw to the right side of the boat"; "Shoot the net to starboard", NEB.

τοῦ πλοίου [οὐ] gen. "[**the right side**] of the boat" - The genitive is adjectival, possessive.

ἐλκυσαι [ἐλκυω] aor. inf. "[**they were unable**] to haul" - [AND YOU WILL FIND FISH. THEY THREW THEREFORE, AND NO LONGER WERE THEY STRONG enough] TO DRAG, DRAW. The infinitive is complimentary, completing the sense of the verb "they were strong." This verb is used in the gospel of drawing people to Christ. Barrett suggests that the use of this word is a further hint that this story is intended to be interpreted allegorically in terms of the apostolic mission.

ἀπο + gen. "**because of**" - FROM. Literally, "they were not strong to draw from the multitude of the fish." Interestingly, in similar constructions in John, δία + acc. "because of / on account of", is used. It makes more sense if we give the preposition a causal sense in English, "because".

τῶν ἰχθύων [ὕς υὸς] "[**the large number**] of fish" - [THE MULTITUDE] OF THE FISH. The genitive is adjectival, partitive.

v7

The beloved disciple recognizes the hand of Jesus in the event. He was also first to recognize the significance of the empty tomb. On hearing the words of the beloved disciple, Peter tucks his fisherman's smock up under his belt, jumps overboard and swims ashore.

οὕτως "**then**" - THEREFORE. Inferential, establishing a logical conclusion; "so the disciple whom Jesus loved said ..."

ὃν ἠγάπα ὁ Ἰησοῦς **"whom Jesus loved"** - [THAT DISCIPLE] WHOM JESUS WAS LOVING. Again, our author-editor underlines the spiritual perception of this disciple. He is the first to recognize the risen Lord. Note how he is again linked with Peter.

τῷ Πέτρῳ [ος] **"[said] to Peter"** - [SAYS] TO PETER [IT IS THE LORD]. Dative of indirect object.

ἀκουσας [ακουω] part. **"as soon as [Simon Peter] heard [him say]"** - [THEREFORE SIMON PETER] HAVING HEARD. The participle is adverbial, probably temporal, as NIV. Peter is reacting to "John's" words since he still doesn't recognize the risen Lord. "When Peter heard that it is the Lord", ESV.

ὅτι "-" - THAT [IT IS THE LORD]. Here introducing a dependent statement of perception, expressing what Peter had heard said.

διεζωσατο [δοαζωννυμι] aor. **"he wrapped [his outer garment around him]"** - TIED AROUND, TUCKED UP, PUT ON [THE OUTER GARMENT]. Peter is possibly working next to naked in a loin cloth and follows proper form by dressing before greeting an important guest. Brown suggests that the word properly means "tuck up" clothing to perform some chore, rather than "put on". So, Peter is probably dressed "lightly" in a working/fisherman's smock, rather than underclothing ("for he had taken it off"), and this he tucks up under his belt before diving into the water.

γαρ **"for"** - FOR [HE WAS UNCLOTHED (wearing only his loincloth)]. Introducing a causal clause explaining why Peter put on his outer garment.

εβαλεν [βαλλω] aor. **"jumped"** - [AND] THREW [HIMSELF INTO THE SEA]. "Threw himself into the lake", Cassirer.

## v8

The others follow in the boat, dragging the net full of fish to the shore. "The disciples' haul of fish is a parable of their missionary activity in the time that lies ahead", Bruce.

τῷ πλοιαρίῳ [ον] **"[followed] in the boat"** - [BUT/AND THE OTHER DISCIPLES] IN THE BOAT [CAME]. The dative of "boat" may be instrumental, expressing means, "came by boat", but probably better local, "in the boat."

συροντες [συρω] pres. part. **"towing"** - DRAGGING, DRAWING. The participle is adverbial, modal, expressing the manner of their following in the boat.

των ιχθυων [υς εως] gen. **"[the net] full of fish"** - [THE NET] OF FISH. The genitive is adjectival, idiomatic / of content; "full of fish", as NIV.

γαρ **"for"** - BECAUSE. Introducing a causal clause explaining why the other disciples stayed in the boat, rowing it ashore and towing the net full of fish.

ἀλλὰ "-" - [THEY WERE NOT FAR FROM THE LAND] BUT. Strong adversative / contrastive.

ὥς "about [a hundred yards]" - AS, LIKE = ABOUT [TWO HUNDRED CUBITS]. When used with numerals this particle expresses approximation; "about", as NIV.

#### v9

v] Jesus prepares breakfast, v9-13. Jesus has breakfast under way and asks the disciples to join him. Although presented in a matter-of-fact way, it is likely that we are being invited by John to look for a deeper meaning.

ὥς "when" - [THEREFORE] AS = WHEN. The comparative sense, "as / like" is not intended here, but rather a temporal sense, serving to introduce a temporal clause, as NIV.

ἀπεβησαν [αποβαινω] aor. "they landed" - THEY GOT OUT [INTO THE LAND]. When used of a boat the sense is "disembarked".

ανθρακιαν [α] "a fire of burning coals" - [THEY SEE] A CHARCOAL FIRE. Accusative direct object of the verb "to see." The coals may or may not be burning.

κειμενην [κειμαι] pres. part. "there" - LYING. The participle serves as the accusative complement of the direct object "charcoal fire", standing in a double accusative construction and predicating / telling us something about the fire; "they saw a charcoal fire laid", Barclay, "piled up", Cassirer.

οψαριον [ον] "fish" - [AND] FISH. The second direct object of the verb "to see." The fish and bread are singular, but a collective sense may be intended, particularly with the bread. The fish is most likely fresh, but John has used the word for dried/picked fish, as in the feeding of the 5,000. Certainly, the disciples' fish are fresh, but Jesus uses the same word when he asks them to contribute their fish to the *fry-up*. So, what's the point of this incident? Allegorical interpretations abound, but some symbolic sense may be intended. Is this another hint that the apostles are meant to be catching fish for the kingdom? A sacramental sense seems far-fetched, but a link with the feeding of the 5,000 may well be intended; See above.

επικειμενον [επικειμαι] pres. part. "on it" - LYING UPON [*it* AND A LOAF = BREAD]. The participle serves as the accusative complement of the direct object "fish", as with "lying" above.

#### v10

Jesus asks the disciples to contribute to the communal meal. Is Jesus reminding them of their partnership with him in the business of gathering fish for the kingdom? Jesus' request enables the disciples to discover how many fish there are and more importantly, that "the net was not torn" (none got away).

αυτοῖς "[Jesus said] to them" - Dative of indirect object.

ενεγκάτε [φέρω] aor. imp. "**bring**" - A present imperative would be expected.

ἀπο "some [of the fish]" - *some* FROM [THE FISH]. Here the preposition serves as a partitive genitive. This is another example where the grammar of this chapter is slightly different to the rest of the gospel. In the rest of the gospel, ἐκ is used to replace a partitive genitive.

νυν adv. "**just [caught]**" - [WHICH YOU CAUGHT] NOW. Temporal adverb referring to time immediately before the present time, as NIV.

## v11

The number of the catch is 153. As already noted, much is often made of this number, given that it is so precise, but its significance may just lie in it being an impressive catch. Given the allegorical hints in this story, it is only natural that many commentators have moved into numerology to unlock the secret of what is a very specific number. See Barrett for the maths supporting the claim that it is a number of "completeness and perfection." The suggestion that it equalled the actual number of disciples at this point of time is interesting, but unsupported. Probably Augustine should have the last word; as far as he was concerned, the number is "a great mystery." So, what do we conclude from the facts that the fish were big, there were a lot of them, and, here's the point, none got away (at the first miraculous catch of fish the net was torn, cf., Luke 5)? Bruce makes the point that "the gospel net will never break, no matter how many converts it catches; there is no limit to the number it will take." Barrett draws a different conclusion: "the church remains one in spite of the number and variety of its members."

ἀναβη [ἀναβαίνω] aor. "**climbed aboard**" - [THEREFORE SIMON PETER] WENT UP [AND DRAGGED THE NET INTO THE LAND]. The NIV has Peter getting into the boat to haul the net ashore, but it could just mean he went to the bank, on the shore line, to pull the net ashore.

ἰχθύνων [ος] gen. "[**it was full of large**] fish" - [FULL OF LARGE] FISH. Genitive complement of the adjective "full of", limited by the attributive adjective "large."

ἑκατον πεντηκοντα τριων gen. "**153**" - ONE HUNDRED FIFTY THREE. Genitive in agreement with "fish".

ὄντων [εἰμι] gen. pres. part. "**even with [so many]**" - [AND = AND YET] BEING [MANY THE NET DID NOT SPLIT]. The genitive participle with the genitive pronoun "many" form a genitive absolute construction. The sense is concessive, "even though it was full of large fish" - an unusual sense for a genitive absolute.

The genitive may be explained by attraction. "Although there were so many of them, the net was not broken", Barclay.

## v12

Jesus' unusual presence prompts the disciples to wonder who it is, although deep down they know it is the Lord; they are overwhelmed by the mysterious nature of Jesus' person and feel unfamiliar in his presence. As Ridderbos notes, "knowing it was *he*, they shrink from entering into the mystery of his presence" - "His natural habitat is no longer earthly", Harris.

**δευτε** adv. "**come**" - [JESUS SAYS TO THEM] COME [EAT BREAKFAST]. This adverb functions more as an exclamation than an imperative. Normally followed by an imperative as here, "eat breakfast" (the morning meal).

**ουδεις δε** "**none**" - NOT ONE BUT/AND. Nominative subject of the verb "to dare." The conjunction **δε** (not found in all texts) functions as an adversative here, emphasizing that "not one" of the disciples dared ask Jesus.

**των μαθητων [ης ου]** gen. "**of the disciples**" - The genitive is adjectival, partitive.

**εξετασαι [εξαταζω]** aor. inf. "**[dared] ask**" - [WAS DARING] TO SCRUTINIZE, EXAMINE, QUESTION [HIM, WHO ARE YOU]? The infinitive is complementary, completing the sense of the verb "was daring."

**ειδοτες [ειδον]** perf. part. "**they knew**" - HAVING KNOWN. The participle is adverbial, possibly causal, "because they knew", even concessive, "although they knew", Morris.

**οτι** "-." - THAT [IT IS THE LORD]. Introducing a dependent statement of perception, expressing what they knew.

## v13

Does this description allude to either the last supper, or the feeding of the 5,000, or to both? Fenton suggests that the "eucharistic allusions are strong here", but Morris argues that "it is not easy to draw a satisfactory conclusion" from the events.

**ερχεται [ερχομαι]** pres. "**[Jesus] came**" - [JESUS] COMES. If he were standing next to the fire, why does he come over to it? The word is possibly not expressing motion, rather, it is pleonastic, ie., redundant, an unnecessary word and so best not translated.

**λαμβάνει [λαμβάνω]** pres. "**took**" - [AND] TAKES [THE BREAD AND GIVES *it* TO THEM]. The verbs in this verse are best translated in the historic present. Jesus takes the food and distributes it, functioning as the host.

**ομοιως** adv. "**the same with [the fish]**" - [AND] LIKEWISE [THE FISH]. Modal adverb, expressing manner; "likewise, in the same way."

#### v14

vi] Conclusion, v14. John notes that this is the third time Jesus has appeared to his disciples as a group. Interestingly, it is the fourth time if we count Mary.

τρίτον [ος] **"the third time"** - [THIS WAS NOW] THIRD. Adverbial accusative modifying the verb "to reveal, manifest"; "Jesus was manifested *for the third time*."

τρίτον ἐφανερώθη [φανερώ] aor. mid./pas. **"[Jesus] appeared"** - [JESUS] WAS MANIFESTED. Interesting how John ignores Jesus' appearance to Mary (she is a woman?) and how Jesus' appearance to the disciples while fishing does not at all flow from chapter 20.

τοῖς μαθηταῖς [ης ου] dat. **"to his disciples"** - TO THE DISCIPLES. Dative of indirect object.

ἐγερθεῖς [εγαιρω] aor. pas. part. **"after he was raised"** - HAVING BEEN RAISED. The participle is adverbial, best treated as temporal, as NIV. Note again the possible theological passive, God does the raising, as NIV, although the passive here does not necessarily imply the action of another; "this was the third time, now, that Jesus appeared to the disciples after rising from the dead", Moffatt.

ἐκ + gen. **"from [the dead]"** - Expressing separation; "away from."

## 21:15-25

### The Epilogue 21:1-25

#### ii] Feed my sheep

##### Synopsis

The beach breakfast concludes with Jesus in conversation with Peter. Three times Jesus asks Peter whether he loves him and three times Peter replies in the affirmative. On each occasion Jesus instructs Peter to care for his sheep and then goes on to speak to the issue of Peter's death. Following Peter's question concerning the beloved disciple, our author addresses the urban myth that the beloved disciple would not die before the return of Jesus. Finally, the author-editor indicates that the tradition recorded in this gospel derives from the written works of the beloved disciple.

##### Teaching

Always follow Jesus.

##### Issues

i] Context: See 21:1-14.

ii] Structure: *Feed my Sheep*:

Jesus recommissions Peter, v15-19:

A threefold affirmation of love;

"Feed my sheep."

Peter's martyrdom

"Follow me."

The urban myth concerning John's death, v20-23;

Ascription by the author-editor, v24-25.

"We know that his testimony is true."

iii] Interpretation:

It's interesting how this chapter seems to pick up from the conclusion of Mark's gospel. In Mark's gospel the women have found the tomb empty and there, at the tomb, a young man tells them to pass on a message to the disciples and to Peter. They are to tell them that Jesus is going before them into Galilee.

So, the disciples are now in Galilee and Jesus singles Peter out. As we all know too well, it is easy to destroy our standing within the fellowship of believers, and Peter has certainly done that by denying Jesus three times. Here is a man whose confession grounds the Christian church, now blighted by his failure to stand up for Jesus. Jesus sets out to restore Peter's

standing by three times asking him whether he loves him, and then three times instructing him to feed the flock. This has "the effect of giving an almost official sanction to his restoration to his rightful place of leadership (although not "absolute primacy")", Morris. Barrett, on the other hand, does not see "rehabilitation" as central, but rather that Jesus' words serve to cement Peter's role as the "great pastor" who would follow Jesus even unto death.

John's use of two different verbs for "love" in the exchange between Peter and Jesus is interesting. Just as it is unclear whether John is making a point about mission and fellowship in the opening narrative, v1-14, so it is unclear whether he is drawing a distinction between the verbs he uses for "love". In the three exchanges between Peter and Jesus, Jesus uses *αγαπας, αγαπας,* and *φιλεις,* and Peter uses *φιλω, φιλω,* and *φιλω.* Barrett, Brown, Carson, Keener, ..... argue that there is no difference in meaning between the two verbs; both *αγαπαω,* and *φιλεω,* mean "to love." This is particularly evident throughout the gospel. Still, some commentators, eg., Hunter, have argued for a distinction, *αγαπαω* meaning brotherly love, and *φιλεω* meaning friendship love; note the NEB footnote. So, Jesus may be saying to Peter "Do you love me?", and Peter says "You know I'm fond of you." So again a second time, but on the third time Jesus asks "Are you fond of me / are you my friend?", and Peter replies "You know everything, you know that I'm fond of you / that I'm your friend." Porter Gk argues that the words are not exact synonyms since *φιλεω* deals with interpersonal relationships, whereas *αγαπαω* deals with levels of esteem. So, is Jesus dissatisfied with Peter's answer and so asks again, but finally accepts his incapacity for *αγαπαω* and so resorts to *φιλεω*? This may explain why Peter is yet "to follow", v19, whereas the beloved disciple is already "following". Schnackenburg argues that John's choice of these key words (including "lambs" and "sheep", and "care for" and "shepherd") serves only "to bring variety and colour", but the weighted difference between the two verbs should not be so easily dismissed.

The move from Peter to the beloved disciple in v20 is not a move to a new topic. Peter is restored to his pastoral role and is called "to follow", *ακολουθει;* the beloved disciple is already *ακολουθουντα,* "following". As Barrett notes, although the beloved disciple will not be a *μαρτυς,* "martyr", like Peter, he is responsible for the *μαρτυρια,* namely, the tradition which makes up this gospel. "While Peter's destiny lay in the God-glorifying significance of his death (a self-offering for Jesus flock), Jesus'

purpose for the other disciple lay rather in his *continuing* (a continuing witness until the coming of his Lord in glory)", Ridderbos.

The *continuing* of the beloved disciple comes with an inherent problem. It seems likely that the beloved disciple has finally succumbed to old age, and so his *continuing* needs to be properly defined. The urban-myth that the beloved disciple would not die before Christ's return has developed because people have failed to give due weight to Jesus' statement, "*if it is my will.*"

The postscript, v24-25, can be viewed as two separate elements. Codex Sinaiticus has a subscription after v24 which is rubbed out and replaced with v25 followed by the subscription. Did the copyist have a text before him without v25? It is unclear, but it is likely that both verses are from the same hand.

The first part, v24. It is possible to argue that the words state that the beloved disciple is the author of the gospel, but they can also mean that he is the authoritative source for the tradition used by the author-editor to shape the gospel as we now have it. Either way, the claim is made here that "the witness to the truth of this Gospel is one who was in close touch with all that is described in it", Bruce; "And we know that his testimony is true", ie., the author-editor and his associates (unless he is using the *royal plural*!) know that the source is reliable.

The second postscript, v25. There is no clear indication as to the identity of the plural "we know", v24, and the singular "I suppose", v25, but it is likely to be the author-editor who speaks for himself in v25 and his Johannine circle of associates in v24. His point is simple enough, well expressed in the old hymn, *The love of God is greater far*, (with a nod to Browning!):

Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God alone  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.

### **Text - 12:15**

Feed my Sheep, v15-25: i] Jesus recommissions Peter, v15-19; a) A threefold affirmation of love, v15-18. The restoration of Peter's apostolic position within the fellowship of believers.

οὖν "-" - THEREFORE. Probably transitional here rather than inferential, and so left untranslated.

ὅτε **"when"** - WHEN [THEY ATE]. Temporal conjunction serving to introduce a temporal clause; "After they had eaten", TEV.

τῷ Σιμωνι [ὡν ὠνος] dat. **"[said] to Peter"** - [JESUS SAYS] TO PETER. Dative of indirect object.

Ἰωαννου [ἡς οὗ] gen. **"[Simon] son of John"** - [SIMON] OF JOHN. The genitive is adjectival, idiomatic / relational, as NIV. The address "Simon son of John" is rather formal. The only other use is found in 1:42. It would be similar to us addressing someone we know well by their surname rather than their given / Christian name; "So Mr Johnson (ie., Son of John), do you love me .....?", rather than "So Peter, do you love me ....?" Jesus is relating to Peter "less familiarly", so Brown.

τούτων gen. pro. **"[more] than these"** - [MORE] OF THESE *ones / things*. The genitive demonstrative pronoun is ablative, of comparison after the adverb of manner, "more, in greater measure", "more than these." The sense is not overly clear. Is Peter being asked whether he loves Jesus more than the other disciples do, or more than he loves his fellow disciples, or more than he loves fishing (τούτων can be either masc. or neut.)? Peter has claimed a special love for Jesus, and yet failed him, so the first option is probably best; "Do you really love me?"

ὅτι **"[you know] that [I love you]"** - [HE SAYS TO HIM, YES LORD, YOU KNOW] THAT [I AM FOND OF, FRIEND OF YOU]. Introducing a dependent statement of perception expressing what Jesus should know, according to Peter.

αὐτῷ dat. pro. "-" - [HE SAYS] TO HIM. Dative of indirect object. **"Then** feed my lambs", Brown, ie., Brown highlights the implied consequence of the claim "to love."

βοσκει [βοσκῶ] pres. imp. **"feed [my lambs]"** - FEED [THE LAMBS OF ME]. This verb is used of tending, feeding a flock, so "take care of", TEV. The verb is repeated for the third command. For the second command Jesus uses the verb ποιμαίε, "to shepherd, feed"; "be a shepherd to my sheep", Barclay. As with "sheep" and "lambs" ("little sheep", LB), and "love" and "friendship love", no distinction is probably intended between these two verbs, but all the differences have made for many *interesting* sermons!

## v16

This time Jesus does not add πλεον τούτων, "more *than* these *ones*" to his question, but he does use the word ποιμαίνε, "shepherd" ("exercise the office of shepherd", Morris), instead of βοσκει, "feed" (Pastoral primacy cannot be assumed by Jesus' use of this word, but nor should Peter's role in the founding Christian community be depreciated). Again, Peter uses φιλω, "I am fond of,

friend of", in response to Jesus' question *αγαπας*, "do you love me", the significance of which is unclear.

#### v17

Being asked a third time to confirm his love for Jesus is quite distressing for Peter, probably because it reminds him of his denial of Jesus. Yet, with each reminder Jesus confirms Peter's continuing role as an apostle, a shepherd of the sheep.

*το τρίτον* "the third time" - The accusative articular adjective serves as an adverb of time.

*αυτω* dat. "[he said] to him" - [HE SAYS] TO HIM [THE THIRD time, SIMON OF JOHN ARE YOU FOND OF, FRIEND OF ME]? Dative of indirect object.

*οτι* "because [Jesus asked him the third time]" - [PETER WAS SADDENED, GRIEVED] BECAUSE [HE SAID THE THIRD ARE YOU FOND OF, FRIEND OF ME]. Introducing a causal clause explaining why Peter was saddened; "Peter was deeply hurt because of Jesus' third question, 'Are you my friend?', Phillips. Note how Phillips draws out the distinction between the two main verbs *φιλεω*, "to be friend of", and *αγαπαω*, "to love." Junkins also draws out the distinction translating *φιλεω* as "to like", although Cassirer's "to be dear to" is far better; "You know well enough that you are dear to me." Interestingly, Knox in his translation takes *αγαπαω* to mean "care for" and *φιλεω* "to love", so Jesus starts out asking Peter "do you care for me?" and finishes up asking "do you love me?" Yet, it is likely that John intends no distinction between the two words.

*οτι* "[you know] that [I love you]" - [AND HE SAYS TO HIM, LORD, YOU KNOW ALL THINGS, YOU KNOW] THAT [I AM FOND OF, FRIEND OF YOU]. Introducing a dependent statement of perception expressing what Jesus should know with respect to Peter's affection for him.

*μου* gen. pro. "[feed] my [sheep]" - [JESUS SAYS TO HIM, FEED THE SHEEP] OF ME. The genitive is adjectival, relational, limiting "sheep"; "Take care of my sheep", TEV.

#### v18

b) Peter's martyrdom, v18-19. Jesus now predicts Peter's martyrdom by crucifixion, which death will reveal God's glory. Of course, Jesus' words are somewhat enigmatic and could just refer to being feeble in old age. Yet, by the time this gospel is written, Peter has already been martyred and so John, in v19, indicates how the kind of death Peter suffered, fulfils Jesus' words. None-the-less, the words are not specific to crucifixion; Schnackenburg argues that they only refer to martyrdom. Clement, AD 96, tells us that Peter was martyred, but doesn't tell us how. Tertullian, AD 212, referring to this text, states that it was

"when Peter was bound to the cross that he was girt by someone else", but his words carry only limited historical weight.

αμην αμην λεγω σοι **"very truly I tell you"** - TRULY, TRULY I SAY TO YOU. See 5:24.

ὅτε **"when"** - WHEN [YOU WERE YOUNG YOU WERE DRESSING YOURSELF AND WALKING ABOUT WHEREVER YOU WILLED]. This temporal conjunction serves to introduce a temporal clause. The verbs "to dress" and "to walk about" are imperfect, expressing customary action.

ὅταν + subj. **"when [you are old]"** - [BUT/AND] WHENEVER [YOU GROW OLD YOU WILL EXTEND THE HANDS OF YOU]. This construction introduces an indefinite temporal clause, translated as definite, "when ...."

ζωσει [ζωνιμμι] fut. **"[someone else] will dress [you]"** - [AND ANOTHER] WILL DRESS [YOU AND CARRY WHERE YOU DO NOT WISH]. The second use of this verb in the verse is likely to carry the sense "to bind", so Peter will stretch out his hands, as in crucifixion, and someone "will bind, fasten" him, as of being bound with rope to a crossbeam for crucifixion, so Barrett, Brown, ...

#### v19

σημαινων [σημαινω] pres. part, **"to indicate"** - [BUT/AND HE SAID THIS] INDICATING, SIGNIFYING. The participle is adverbial, best treated as final, expressing purpose; "in order to show."

θνατω [ος] dat. **"the [kind of] death"** - TO [WHAT KIND OF] DEATH. The dative is adverbial, modal, expressing manner; "by what sort of death." "Jesus was indicating the way in which Peter would die", TEV.

δοξασει [δοξαζω] fut. **"will glorify [God]"** - The statement sits within indirect speech, so "by what means he would glorify God." The sense is a little unclear. The phrase can simply mean "to die"; "indicate the kind of death Peter was to die." John may be saying that in his death Peter would show how glorious God is, ie., Peter's death will reproduce, on a human level, the death of Jesus by which Jesus revealed God's glory, so Lindars, .... Even just, "it will bring praise and honour to God", Pfizner. The sense may be that Peter's death serves to "honour God", Goodspeed. Cf., 12:23, 15:8. The idea of following Jesus through death into glory is latent in the text, so Schnackenburg.

ειπων [λεγω] aor. part. **"then he said"** - HAVING SAID [THIS HE SAID]. The participle is adverbial, best treated as temporal; "after saying this he said to him", ESV.

αυτω dat. pro. **"to him"** - Dative of indirect object.

μοι dat. pro. **"[follow] me"** - Dative of direct object after the verb "to follow on." The present tense of the imperative verb "to follow" is durative, it probably

expresses habitual action, so Harris. Does Jesus mean "follow me *as a disciple*", or "follow me *in your death*"? Brown opts for both.

## v20

ii] The urban myth concerning John's death, v20-23. Peter has obviously understood that he must suffer and die for the Lord, and so asks "what about John?" Peter's question is probably less than gracious, given Jesus' reply. Jesus seems to address an unspoken element in Peter's question, something like, it's unfair that the beloved disciple gets to live, while Peter gets to be martyred. Jesus' reply is sharp and to the point; "If I want him to live until I come, what business is that of yours?" - Jesus' plans for the beloved disciple are none of Peter's business. Yet, it seems that these words of Jesus have been misunderstood over the years and so the author-editor corrects them. The beloved disciple has obviously died by this time, a fact that has disturbed many of the believers who thought Jesus would return before his death. It seems unlikely that the only reason for recording this exchange between Peter and Jesus is to clear up an urban myth about John, but some commentators do run this argument.

**επιστραφεις [επιστρεφω]** aor. part. "[Peter] turned [and saw]" - [PETER] HAVING TURNED [SEES THE DISCIPLE WHOM JESUS WAS LOVING]. Attendant circumstance participle expressing action accompanying the main verb "to see", as NIV.

**ακολουθουντα [ακολουθεω]** pres. part. "was following [them]" - FOLLOWING. The participle serves as the accusative complement of the direct object "the disciple" standing in a double accusative construction. The verb "to follow" here takes the sense of "coming up behind", but it is likely that the author-editor is making a point about the beloved disciple in the choice of a word which in this gospel means "to follow *as a disciple*." The beloved disciple is still "following", when Jesus says to Peter "follow me." In 1:38 both disciples are **ακολουθουντας**, "following". If our author-editor is making this point, then it is quite possible that there is a weighted difference between the two verbs **αγαπαω** and **φιλεω**. Unlike the beloved disciple, Peter has some catching up to do! Brown doubts this implication, but Barrett sees something in it.

**εν** + dat. "at [the supper]" - [WHO AND = ALSO RECLINED] IN [THE SUPPER UPON THE BREST OF HIM]. The preposition here is adverbial, temporal, "during the supper", as NIV. The second half of the verse serves as an explanatory comment and so is usually bracketed, as NIV.

**ὁ παραδιδους [παραδιδωμι]** pres. part. "to betray [you]" - [AND SAID LORD, WHO IS] THE ONE GIVING OVER = BETRAYING [YOU]? The participle serves as a substantive, nominative subject of the verb to-be. "and said, 'Lord, who is your betrayer?'" Rieu.

## v21

**οὕν** "-" - THEREFORE. Inferential, establishing a logical connection, "so, consequently."

**ἰδὼν [ὁρῶν]** aor. part. "**when [Peter] saw [him]**" - [PETER] HAVING SEEN [THIS ONE SAYS TO JESUS]. The participle is adverbial, best treated as temporal, as NIV.

**τί** "**what [about him?]**" - BUT/AND THIS *man*, WHAT *about him*? Predicate nominative. Here the interrogative pronoun serves to introduce an elliptical question; "Peter asks, 'Lord, what *will happen* to him?'" NEB.

## v22

**εἰν** + subj. "**if [I want him]**" - IF, *as may be the case*, [I WILL HIM TO REMAIN UNTIL I COME *then* WHAT TO YOU]? Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true. "Suppose I would like him to remain until I come", Brown.

**μένειν [μένω]** pres. inf. "**to remain**" - TO REMAIN, ABIDE, CONTINUE. Complementary infinitive completing the sense of the verb "to will." "If I choose that he should survive ..", Moffatt. Accusative subject of the infinitive is **αὐτόν**.

**ἕως** "**until [I come]**" - Future referencing temporal conjunction.

**προς** + acc. "**to [you]**" - [WHAT *is that*] TOWARD, TO [YOU]. Here expressing reference / respect; "How is that of any concern to you?" "Is that your business?" Phillips.

**ακολουθει [ακολουθεω]** pres. imp. "**[you] must follow**" - [YOU] FOLLOW. Barrett makes a point of the emphatic position of this verb, brought out by the NIV "must follow." The pronoun **σὺ**, "you", is also emphatic by position and use; "what is required of you *is that* you should follow me", Cassirer.

**μοι** dat. pro. "**me**" - TO ME. Dative of direct object after the verb "to follow on."

## v23

**οὕν** "**because of this**" - THEREFORE [THIS WORD WENT OUT TOWARD THE BROTHERS]. Inferential, drawing a logical conclusion, "So therefore ....."

**ὅτι** "**that**" - THAT [THAT DISCIPLE IS NOT TO DIE]. Here exegetical specifying the content of "this word" (the rumour), namely "this disciple is not to die." The present tense of the verb "to die" would be futuristic, so the rumour is that "this disciple will not die" = the tense at the time when stated.

**δε** "**but**" - BUT/AND. Transitional, indicating a step to a contrasting point.

**ὅτι** "**[Jesus did not say] that**" - [JESUS DID NOT TELL HIM] THAT [HE IS NOT TO DIE]. Introducing an object clause / dependent statement of perception

expressing what Jesus did not say. "Jesus never told him that he was not going to die", Brown.

**αλλα "but"** - BUT [IF I WILL HIM TO REMAIN UNTIL I COME WHAT IS THAT TOWARD YOU]? Strong adversative standing in a counterpoint construction; "not ..... but ....." For the syntax of the conditional clause, see v22 above. The point being made by our author-editor is that Jesus' statement is not to be taken as a prophetic announcement; it is a "What if. " "All he said was: 'Suppose I would like him to remain until I come. How does that concern you?'" Brown.

#### v24

iii] Ascription by the author-editor, v24-25. Peter honoured God in his death, the beloved disciple in his remaining and testifying, an eyewitness testimony which the author-editor, and his Johannine circle, can vouch for.

**ὁ μαρτυρων [μαρτυρεω]** pres. part. "[the disciple] who testifies" - [THIS IS THE DISCIPLE] THE ONE TESTIFYING. As with **ὁ γραψας**, "the one having written", this participle is adjectival, attributive, limiting "the disciple." Morris suggests that the present tense indicates that the beloved disciple is still alive, but we do better to follow Schnackenburg who states that the present tense is used to show that the beloved disciple "lives on in his testimony." "This is the disciple who was eyewitness to all these things and wrote them down", Peterson.

**περι + gen. "to [these things]"** - ABOUT [THESE THINGS AND THE ONE HAVING WRITTEN THESE THINGS]. Expressing reference / respect; "about, concerning"; "It is this very disciple who bears witness concerning these things", Cassirer.

**ὅτι "[we know] that"** - [AND WE KNOW] THAT [THE TESTIMONY OF HIM IS TRUE]. Serving to introduce an object clause / dependent statement of perception expressing what "we know." Against the view that the plural is used of the author-editor and his Johannine circle, is the view that the plural is a statement of autography by the beloved disciple John, common in postscripts, cf., Gal.6:11, Col.4:18, 2Thes.3:17, Philem.18. The introductory use of the third person verb to-be, **εστιν**, "This is the disciple", mitigates against this argument, although it is noted that ancient writers sometimes introduce themselves in the third person, eg., Thucydides introduces himself with the words "Thucydides, the son of Oloros, who composed this history."

#### v25

*Could we with ink the ocean fill.* Our author-editor concludes the gospel by reinforcing "the selection principle already mentioned in 20:30-32 and further draws attention to the multitude of remarkable works performed by Jesus the Messiah", Kostenberger.

δε "-" - BUT/AND. Transitional, indicating a step in the postscript.

πολλα adj. "**many [other] things**" - [THERE IS AND = ALSO] MANY [OTHER] *things* [WHICH JESUS DID WHICH]. The adjective serves as a substantive, nominative subject of the verb to-be.

εαν + subj. "**if**" - IF, *as my be the case*, [THEY ARE WRITTEN ACCORDING TO ONE *then* I SUPPOSE THE WORLD IT = ITSELF NOT *able* TO HOLD THE BOOKS BEING WRITTEN]. Introducing a conditional clause 3rd. class where the proposed condition has the possibility of coming true.

καθ [κατα] + acc. "**every [one of them]**" - ACCORDING TO [ONE]. Distributive use of the preposition with *έν*, "one", giving the sense "one by one, separately."

οἶμαι [οιομαι] pres. "**I suppose**" - I THINK, SUPPOSE. The change from the plural "we know" in v24 to the singular here indicates a single hand in the composition of the gospel, the plural in v24 is simply inclusive of the author's Johannine community which has preserved John's gospel tradition. Note that this verb was often used by historians of the time to express authorial modesty. Note also that the integrity of the verse is evident in the use of the singular, for if it was added after the composition of v24, then we would expect the continuation of a plural voice. "I doubt .....", NAB.

χωρησαι [χορευω] aor. inf. "**[could not] hold**" - [*is NOT able*] TO HOLD. The infinitive introduces an object clause / dependent statement of perception expressing what is supposed, "that .....to hold." The accusative subject of the infinitive is "the world" with its intensified pronoun "it" = "itself". The infinitive is also complementary, completing the sense of an assumed verb "to be able"; "I suppose that the world itself *could* not contain the books", ESV.

γραφομενα [γραφω] pres. mid./pas. part. "**[the books] that would be written**" - [THE BOOKS] BEING WRITTEN. The participle is adjectival, attributive, limiting books; "The whole world could not hold the books that would be written", NEB.

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