

WORD PICTURES
IN THE
NEW TESTAMENT



BY

ARCHIBALD THOMAS ROBERTSON

Volume V

THE FOURTH GOSPEL
THE EPISTLE TO THE HEBREWS

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Dedication

To
Dr. Adolf Deissmann
of Berlin
who has done so much
to make the words of the
New Testament glow with life

John

THE FOURTH GOSPEL

By Way of Introduction

GREATEST OF BOOKS

The test of time has given the palm to the Fourth Gospel over all the books of the world. If Luke's Gospel is the most beautiful, John's Gospel is supreme in its height and depth and reach of thought. The picture of Christ here given is the one that has captured the mind and heart of mankind. It is not possible for a believer in Jesus Christ as the Son of God to be indifferent to modern critical views concerning the authorship and historical value of this Holy of Holies of the New Testament. Here we find *The Heart of Christ* (E. H. Sears), especially in chapters Joh 14-17. If Jesus did not do or say these things, it is small consolation to be told that the book at least has symbolic and artistic value for the believer. The language of the Fourth Gospel has the clarity of a spring, but we are not able to sound the bottom of the depths. Lucidity and profundity challenge and charm us as we linger over it.

THE BELOVED DISCIPLE

The book claims to be written by "the disciple whom Jesus loved" (Joh 21:20) who is pointedly identified by a group of believers (apparently in Ephesus) as the writer: "This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true" (Joh 21:24). This is the first criticism of the Fourth Gospel of which we have any record, made at the time when the book was first sent forth, made in a postscript to the epilogue or appendix. Possibly the book closed first with Joh 20:31 , but chapter 21 is in precisely the same style and was probably added before publication by the author. The natural and obvious meaning of the language in Joh 21:24 is that the Beloved Disciple wrote the whole book. He is apparently still alive when this testimony to his authorship is given. There are scholars who interpret it to mean that

the Beloved Disciple is responsible for the facts in the book and not the actual writer, but that is a manifest straining of the language. There is in this verse no provision made for a redactor as distinct from the witness as is plausibly set forth by Dr. A. E. Garvie in *The Beloved Disciple* (1922).

A PERSONAL WITNESS

It is manifest all through the book that the writer is the witness who is making the contribution of his personal knowledge of the Lord Jesus Christ during his earthly ministry. In Joh 1:14 he plainly says that "the Word became flesh, and dwelt among us and we beheld his glory" (εθεασαμεθα την δοξαν αυτου). He here associates others with him in this witness to the glory of the Word, but in Joh 21:25 he employs the singular "I suppose" (οιμα) in sharp distinction from the plural "we know" (οιδαμεν) just before. The writer is present in nearly all the scenes described. The word witness (μαρτυρω, μαρτυρια) so common in this Gospel (Joh 1:7,8,19; 3:11,26,33; 5:31; 12:17; 21:24 , etc.) illustrates well this point of view. In the Gospel of Luke we have the work of one who was not a personal witness of Christ (Lu 1:1-4). In the Gospel of Matthew we possess either the whole work of a personal follower and apostle or at least the Logia of Matthew according to Papias preserved in it. In Mark's Gospel we have as the basis the preaching of Simon Peter as preserved by his interpreter John Mark. John's Gospel claims to be the personal witness of "the disciple whom Jesus loved" and as such deserves and has received exceptional esteem. One may note all through the book evidences of an eye-witness in the vivid details.

WITH A HOME IN JERUSALEM

It is not only that the writer was a Jew who knew accurately places and events in Palestine, once denied though now universally admitted. The Beloved Disciple took the mother of Jesus "to his own home" (εις τα ιδια, Joh 19:27) from the Cross when Jesus commended his mother to his care. But this Beloved Disciple had access to the palace of the high priest (Joh 18:15f.). Delff (*Das vierte Evangelium wiederhergestellt*, 1890) argues that this fact shows that the Beloved Disciple was not one of the twelve apostles,

one of a priestly family of wealth in Jerusalem. He does seem to have had special information concerning what took place in the Sanhedrin (Joh 7:45-52; 11:47-53; 12:10ff.). But at once we are confronted with the difficulty of supposing one outside of the circle of the twelve on even more intimate terms with Jesus than the twelve themselves and who was even present at the last passover meal and reclined on the bosom of Jesus (Joh 13:23). Nor is this all, for he was one of the seven disciples by the Sea of Galilee (Joh 21:1ff.) when Peter speaks to Jesus about the "Beloved Disciple" (Joh 21:20).

ONLY ONE JOHN OF EPHESUS

It is true that an ambiguous statement of Papias (circa A.D. 120) is contained in Eusebius where the phrase "the Elder John " (ο πρεσβυτερος Ιωαννης) occurs. The most natural way to understand Papias is that he is referring to the Apostle John by this phrase as he describes the teachings of the apostles by "the words of the elders" just before. This interpretation of the allusion of Papias has been rendered almost certain by the work of Dom John Chapman, *John the Presbyter and the Fourth Gospel* (1911). Not before Eusebius is the error found of two Johns in Ephesus, one the apostle, the other the so-called Presbyter. "Papias is no witness for the admission of two Johns of Asia Minor. Irenaeus, too, in any case, knows of but one John of Asia Minor. And this John was an eye-witness of our Lord's Life" (Bousset, *Die Offenbarung des Joh.*, p. 38, translation of Nolloth, *The Fourth Evangelist*, p. 63, note). Let this be admitted and much becomes clear.

NO EARLY MARTYRDOM FOR THE APOSTLE JOHN

In 1862 a fragment of the Chronicle of Georgius Hamartolus, a Byzantine monk of the ninth century, was published. It is the *Codex Coislinianus*, Paris, 305, which differs from the other manuscripts of this author in saying that John according to Papias was slain by the Jews (υπο Ιουδαιων ανηρεθη) while the other manuscripts say that John rested in peace (εν ειρηνη απεπασατο). The passage also quotes Eusebius to the effect that John received Asia as his sphere of work and lived and died in Ephesus. This same George the Sinner

misquotes Origen about the death of John for Origen really says that the Roman king condemned him to the Isle of Patmos, not to death. Another fragment of Philip of Side, apparently used by Georgius, makes the same erroneous reference to Papias. It is therefore a worthless legend growing out of the martyrdom promised James and John by Jesus (Mr 10:39; Mt 20:23) and realized by James first of all (Ac 12:1f.). John drank the cup in the exile to Patmos. The correction to Peter in Joh 21:20-23 would have no meaning if the Apostle John had already been put to death.

THE AUTHOR THE APOSTLE JOHN

Loisy (*Le Quatr. Evangile*, p. 132) says that if one takes literally what is given in the body of the Gospel of the Beloved Disciple he is bound to be one of the twelve. Loisy does not take it "literally." But why not? Are we to assume that the author of this greatest of books is playing a part or using a deliberate artifice to deceive? It may be asked why John does not use his own name instead of a *nom de plume*. Reference can be made to the Gospels of Matthew, Mark, and Luke, no one of which gives the author's name. One can see a reason for the turn here given since the book consists so largely of personal experiences of the author with Christ. He thus avoids the too frequent use of the personal pronoun and preserves the element of witness which marks the whole book. One by one the other twelve apostles disappear if we test their claims for the authorship. In the list of seven in chapter Joh 21 it is easy to drop the names of Simon Peter, Thomas, and Nathanael. There are left two unnamed disciples and the sons of Zebedee (here alone mentioned, not even named, in the book). John in this Gospel always means the Baptist. Why does the author so uniformly slight the sons of Zebedee if not one of them himself? In the Acts Luke does not mention his own name nor that of Titus his brother, though so many other friends of Paul are named. If the Beloved Disciple is John the Apostle, the silence about James and himself is easily understood. James is ruled out because of his early death (Ac 12:1). The evidence in the Gospel points directly to the Apostle John as the author.

EARLY AND CLEAR WITNESS TO THE APOSTLE JOHN

Ignatius (*ad Philad.* vii. 1) about A.D. 110 says of the Spirit that "he knows whence he comes and whither he is going," a clear allusion to Joh 3:8. Polycarp (*ad Phil.* S 7) quotes 1Jo 4:2,3. Eusebius states that Papias quoted First John. Irenaeus is quoted by Eusebius (H.E. V, 20) as saying that he used as a boy to hear Polycarp tell "of his intercourse with John and the others who had seen the Lord." Irenaeus accepted all our Four Gospels. Tatian made his *Diatessaron* out of the Four Gospels alone. Theophilus of Antioch (*Ad Autol.* ii. 22) calls John the author of the Fourth Gospel. This was about A.D. 180. The Muratorian Canon near the close of the second century names John as the author of the Fourth Gospel. Till after the time of Origen no opposition to the Johannine authorship appears outside of Marcion and the Alogi. No other New Testament book has stronger external evidence.

THE USE OF THE SYNOPTIC GOSPELS

As the latest of the Gospels and by the oldest living apostle, it is only natural that there should be an infrequent use of the Synoptic Gospels. Outside of the events of Passion Week and the Resurrection period the Fourth Gospel touches the Synoptic narrative in only one incident, that of the Feeding of the Five Thousand and the walking on the water. The author supplements the Synoptic record in various ways. He mentions two passovers not given by the other Gospels (Joh 2:23; 6:4) and another (Joh 5:1) may be implied. Otherwise we could not know certainly that the ministry of Jesus was more than a year in length. He adds greatly to our knowledge of the first year of our Lord's public ministry ("the year of obscurity," Stalker) without which we should know little of this beginning (Joh 1:19-4:45). The Synoptics give mainly the Galilean and Perea and Judean ministry, but John adds a considerable Jerusalem ministry which is really demanded by allusions in the Synoptics. The Prologue (Joh 1:1-18) relates the Incarnation to God's eternal purpose as in Col 1:14-20 and Heb 1:1-3 and employs the language of the intellectuals of the time ($\Lambda\omicron\gamma\omicron\varsigma$ - Word) to interpret Christ as the Incarnate Son of God.

A DIFFERENT STYLE OF TEACHING

So different is it in fact that some men bluntly assert that Jesus could not have spoken in the same fashion as presented in the Synoptics and in the Fourth Gospel. Such critics need to recall the Socrates of Xenophon's *Memorabilia* and of Plato's *Dialogues*. There is a difference beyond a doubt, but there is also some difference in the reports in the Synoptics. Jesus for the most part spoke in Aramaic, sometimes in Greek, as to the great crowds from around Palestine (the Sermon on the Mount, for instance). There is the Logia of Jesus (Q of criticism) preserved in the non-Markan portions of Matthew and Luke besides Mark, and the rest of Matthew and Luke. Certain natural individualities are preserved. The difference is greater in the Fourth Gospel, because John writes in the ripeness of age and in the richness of his long experience. He gives his reminiscences mellowed by long reflection and yet with rare dramatic power. The simplicity of the language leads many to think that they understand this Gospel when they fail to see the graphic pictures as in chapters Joh 7-11. The book fairly throbs with life. There is, no doubt, a Johannine style here, but curiously enough there exists in the Logia (Q) a genuine Johannine passage written long before the Fourth Gospel (Mt 11:25-30; Lu 10:21-24). The use of "the Father" and "the Son" is thoroughly Johannine. It is clear that Jesus used the Johannine type of teaching also. Perhaps critics do not make enough allowance for the versatility and variety in Jesus.

THE SAME STYLE IN THE DISCOURSES

It is further objected that there is no difference in style between the discourses of Jesus in John's Gospel and his own narrative style. There is an element of truth in this criticism. There are passages where it is not easy to tell where discourse ends and narrative begins. See, for instance, Joh 3:16-21. Does the discourse of Jesus end with verse 15, 16, or 21? So in Joh 12:44-50. Does John give here a resume of Christ's teaching or a separate discourse? It is true also that John preserves in a vivid way the conversational style of Christ as in chapters 4, 6, 7, 8, 9. In the Synoptic Gospels this element is not so striking, but we do not have to say that John has done as Shakespeare did with his characters. Each Gospel to a certain extent has the colouring of the author in reporting the words of Jesus. An element of this is inevitable unless men are mere automata,

phonographs, or radios. But each Gospel preserves an accurate and vivid picture of Christ. We need all four pictures including that of John's Gospel for the whole view of Christ.

HISTORICAL VALUE OF THE FOURTH GOSPEL

It is just here that the chief attack is made on the Fourth Gospel even by some who admit the Johannine authorship. It is now assumed by some that the Fourth Gospel is not on a par with the Synoptics in historical reliability and some harmonies omit it entirely or place it separately at the close, though certainly Tatian used it with the Synoptics in his *Diatessaron*, the first harmony of the Gospels. Some even follow Schmiedel in seeing only a symbolic or parabolic character in the miracles in the Fourth Gospel, particularly in the narrative of the raising of Lazarus in chapter Joh 11 which occurs here alone. But John makes this miracle play quite an important part in the culmination of events at the end. Clearly the author professes to be giving actual data largely out of his own experience and knowledge. It is objected by some that the Fourth Gospel gives an unnatural picture of Christ with Messianic claims at the very start. But the Synoptics give that same claim at the baptism and temptation, not to mention Luke's account of the Boy Jesus in the temple. The picture of the Jews as hostile to Jesus is said to be overdrawn in the Fourth Gospel. The answer to that appears in the Sermon on the Mount, the Sabbath miracles, the efforts of the Pharisees and lawyers to catch Jesus in his talk, the final denunciation in Mt 23, all in the Synoptics. The opposition to Jesus grew steadily as he revealed himself more clearly. Some of the difficulties raised are gratuitous as in the early cleansing of the temple as if it could not have happened twice, confounding the draught of fishes in chapter Joh 21 with that in Lu 5, making Mary of Bethany at the feast of a Simon in chapter Joh 12 the same as the sinful woman at the feast of another Simon in Lu 7, making John's Gospel locate the last passover meal a day ahead instead of at the regular time as the Synoptics have it. Rightly interpreted these difficulties disappear. In simple truth, if one takes the Fourth Gospel at its face value, the personal recollections of the aged John phrased in his own way to supplement the narratives in the Synoptics, there is little left to give serious trouble. The Jerusalem ministry with the

feasts is a case in point. The narrative of the call of the first disciples in chapter Joh 1 is another. The author followed Simon in bringing also his own brother James to Jesus. John was present in the appearance of Christ before Annas, and Pilate. He was at the Cross when no other apostles were there. He took the mother of Jesus to his home and then returned to the Cross. He saw the piercing of the side of Jesus. He knew and saw the deed of Joseph of Arimathea and Nicodemus. E. H. Askwith has a most helpful discussion of this whole problem in *The Historical Value of the Fourth Gospel* (1910).

LIKE THE JOHANNINE EPISTLES

Critics of all classes agree that, whoever was the author of the Fourth Gospel, the same man wrote the First Epistle of John. There is the same inimitable style, the same vocabulary, the same theological outlook. Undoubtedly the same author wrote also Second and Third John, for, brief as they are, they exhibit the same characteristics. In Second and Third John the author describes himself as "the Elder" (ο πρεσβυτερος), which fact has led some to argue for the mythical "Presbyter John" as the author in place of the Apostle John and so of First John and the Fourth Gospel. It is argued that the Apostle John would have termed himself "the Apostle John" after the fashion of Paul. But the example of the Apostle Peter disposes of that argument, for in addressing the elders (1Pe 5:1) he calls himself "your fellow-elder" (ο συνπρεσβυτερος). In the Epistles John opposes Gnosticism both of the Docetic type which denied the actual humanity of Jesus as in 1Jo 1:1-4 and the Cerinthian type which denied the identity of the man Jesus and the *aeon* Christ which came on Jesus at his baptism and left him at his death on the Cross as in 1Jo 2:22. One of the many stories told about John is his abhorrence of Cerinthus when found in the same public bath with him. As Westcott shows, the Epistles of John prove his actual humanity while assuming his deity, whereas the Fourth Gospel proves his deity while assuming his humanity.

BUT DIFFERENT FROM THE APOCALYPSE

It should be said at once that the Johannine authorship of the Fourth Gospel does not depend on that of the Apocalypse. In fact, some

men hold to the Johannine authorship of the Apocalypse who deny that of the Gospel while some hold directly the opposite view. Some deny the Johannine authorship of both Gospel and Apocalypse, while the majority hold to the Johannine authorship of Gospel, Epistles, and Apocalypse as was the general rule till after the time of Origen. The author of the Apocalypse claims to be John (Re 1:4,9; 22:8), though what John he does not say. Denial of the existence of a "Presbyter John" naturally leads one to think of the Apostle John. Origen says that John, the brother of James, was banished to the Isle of Patmos where he saw the Apocalypse. There is undoubted radical difference in language between the Apocalypse and the other Johannine books which will receive discussion when the Apocalypse is reached. Westcott explained these differences as due to the early date of the Apocalypse in the reign of Vespasian before John had become master of the Greek language. Even J. H. Moulton (*Prolegomena*, p. 9, note 4) says bluntly: "If its date was 95 A.D., the author cannot have written the fourth Gospel only a short time after." Or before, he would say. But the date of the Apocalypse seems definitely to belong to the reign of Domitian. So one ventures to call attention to the statement in Ac 4:13 where Peter and John are described as *αγραμματο κα ιδιωτα* (unlettered and private or unschooled men). It is curious also that it is precisely in 2Peter and the Apocalypse that we have so many grammatical solecisms and peculiarities. We know that the Fourth Gospel was reviewed by a group of John's friends in Ephesus, while he was apparently alone in the Isle of Patmos. The excitement of the visions would naturally increase the uncouth vernacular of the Apocalypse so much like that in the Greek papyri as seen in Milligan's *Greek Papyri*, for instance. This being true, one is able, in spite of Moulton's dictum, to hold to the Johannine authorship of both Gospel and Apocalypse and not far apart in date.

THE UNITY OF THE GOSPEL

This has been attacked in various ways in spite of the identity of style throughout. There are clearly three parts in the Gospel: the Prologue, Joh 1:1-18 , the Body of the Book, Joh 1:19-20:31 , the Epilogue, Joh 21. But there is no evidence that the Prologue was added by another hand, even though the use of Logos (Word) for

Christ does not occur thereafter. This high conception of Christ dominates the whole book. Some argue that the Epilogue was added by some one else than John, but here again there is no proof and no real reason for the supposition. It is possible, as already stated, that John stopped at Joh 20:31 and then added Joh 21 before sending the book forth after his friends added Joh 21:24 as their endorsement of the volume. Some scholars claim that they detect various displacements in the arrangement of the material, but such subjective criticism is never convincing. There are undoubtedly long gaps in the narrative as between chapters 5 and 6, but John is not giving a continuous narrative, but only a supplementary account assuming knowledge of the Synoptics. It is held that editorial comments by redactors can be detected here and there. Perhaps, and perhaps not. The unity of this great book stands even if that be true.

ORIGINAL LANGUAGE OF THE BOOK

The late Dr. C. F. Burney of Oxford wrote a volume called, *The Aramaic Origin of the Fourth Gospel* (1922) in which he tried to prove that the Fourth Gospel is really the first in time and was originally written in Aramaic. The theory excited some interest, but did not convince either Aramaic or Greek scholars to an appreciable extent. Some of the examples cited are plausible and some quite fanciful. This theory cannot be appealed to in any serious interpretation of the Fourth Gospel. The author was beyond doubt a Jew, but he wrote in the *Koine* Greek of his time that is comparatively free from crude Semiticisms, perhaps due in part to the help of the friends in Ephesus.

THE PURPOSE OF THE BOOK

He tells us himself in Joh 20:30f. He has made a selection of the many signs wrought by Jesus for an obvious purpose: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." This is the high and noble purpose plainly stated by the author. The book is thus confessedly apologetic and this fact ruins it with the critics who demand a dull and dry chronicle of events without plan or purpose in a book of history. Such a book would not be read and would be of

little value if written. Each of the Synoptics is written with a purpose and every history or biography worth reading is written with a purpose. It is one thing to have a purpose in writing, but quite another to suppress or distort facts in order to create the impression that one wishes. This John did not do. He has given us his deliberate, mature, tested view of Jesus Christ as shown to him while alive and as proven since his resurrection. He writes to win others to like faith in Christ.

JOHN'S PORTRAIT OF CHRIST

No one questions that the Fourth Gospel asserts the deity of Christ. It is in the Prologue at the very start: "And the Word was God" (Joh 1:1) and in the correct text of Joh 1:18, "God only begotten" (θεος μονογενης). It occurs repeatedly in the book as in the witness of the Baptist: "This is the Son of God" (Joh 1:34). It is in the charge of the Pharisees (Joh 5:18) and the claim of Christ himself (Joh 5:20-23; 6:48; 8:12,58; 11:25; 14:9; 17:5) with the full and frank conviction of the author in Joh 20:31. He has made good his purpose. He has proven that Jesus of Nazareth is the Son of God. With some critics this purpose has vitiated the entire book. The effort has been made to show that Paul, Peter, the Epistle to the Hebrews, the Synoptics give a lower view of Christ without the term θεος applied to him. In particular it was once argued that Q, the Logia of Jesus, used by Matthew and Luke (the non-Markan portions in both Matthew and Luke), gives a reduced picture of Jesus as on a lower plane than God, the Arian or Ritschlian view at any rate as answering for God to us though not God in actual nature. But in the Logia of Jesus we find the same essential picture of Jesus Christ as the Son of God and the Son of Man as I have shown in my *The Christ of the Logia* (1924). The only way to get rid of the deity of Christ in the New Testament is to throw overboard all the books in it as legendary or reflections of late theological development away from the original picture. The very earliest picture drawn of Christ that has been preserved to us, that in the Logia of Jesus (drawn W. M. Ramsay believes before Christ's crucifixion), is in essential agreement with the fully drawn portrait in the Fourth Gospel. Each picture in the Four Gospels adds touches of its own, but the features are the same, those of the GodMan Jesus Christ, the Saviour of the world. The

brilliant blind preacher of Edinburgh, George Matheson, sees this clearly (*Studies in the Portrait of the Messiah*, 1900; *St. John's Portrait of Christ*, 1910).

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Chapter 1

Verse 1

In the beginning (*en archêi*). *Archê* is definite, though anarthrous like our at home, in town, and the similar Hebrew *be reshith* in Gen 1:1. But Westcott notes that here John carries our thoughts beyond the beginning of creation in time to eternity. There is no argument here to prove the existence of God any more than in Genesis. It is simply assumed. Either God exists and is the Creator of the universe as scientists like Eddington and Jeans assume or matter is eternal or it has come out of nothing. **Was** (*ên*). Three times in this sentence John uses this imperfect of *eimi* to be which conveys no idea of origin for God or for the Logos, simply continuous existence. Quite a different verb (*egeneto*, became) appears in verse John 1:14 for the beginning of the Incarnation of the Logos. See the distinction sharply drawn in John 8:58 "before Abraham came (*genesthai*) I am" (*eimi*, timeless existence). **The Word** (*ho logos*). *Logos* is from *legô*, old word in Homer to lay by, to collect, to put words side by side, to speak, to express an opinion. *Logos* is common for reason as well as speech. Heraclitus used it for the principle which controls the universe. The Stoics employed it for the soul of the world (*anima mundi*) and Marcus Aurelius used *spermatikos logos* for the generative principle in nature. The Hebrew *memra* was used in the Targums for the manifestation of God like the Angel of Jehovah and the Wisdom of God in Prov 8:23. Dr. J. Rendel Harris thinks that there was a lost wisdom book that combined phrases in Proverbs and in the Wisdom of Solomon which John used for his Prologue (*The Origin of the Prologue to St. John*, p. 43) which he has undertaken to reproduce. At any rate John's standpoint is that of the Old Testament and not that of the Stoics nor even of Philo who uses the term *Logos*, but not John's conception of personal pre-existence. The term *Logos* is applied to Christ only in John 1:1, 14; Rev 19:13; 1Jn 1:1 "concerning the Word of life" (an incidental argument for identity of authorship). There is a possible personification of "the Word of God" in Heb 4:12. But the personal pre-existence of Christ is taught by Paul (2Co 8:9; Php 2:6; Col 1:17) and in Heb 1:2 and in John 17:5. This term suits John's purpose better than *sophia* (wisdom) and is his answer to the Gnostics who either denied the

actual humanity of Christ (Docetic Gnostics) or who separated the *aeon* Christ from the man Jesus (Cerinthian Gnostics). The pre-existent Logos "became flesh" (*sarx egeneto*, verse John 1:14) and by this phrase John answered both heresies at once. **With God** (*pros ton theon*). Though existing eternally with God the Logos was in perfect fellowship with God. *Pros* with the accusative presents a plane of equality and intimacy, face to face with each other. In 1Jn 2:1 we have a like use of *pros*: "We have a Paraclete with the Father" (*paraklêton echomen pros ton patera*). See *prosôpon pros prosôpon* (face to face, 1Co 13:12), a triple use of *pros*. There is a papyrus example of *pros* in this sense *to gnôston tês pros allêlous sunêtheias*, "the knowledge of our intimacy with one another" (M.&M., *Vocabulary*) which answers the claim of Rendel Harris, *Origin of Prologue*, p. 8) that the use of *pros* here and in Mark 6:3 is a mere Aramaism. It is not a classic idiom, but this is *Koin*,, not old Attic. In John 17:5 John has *para soi* the more common idiom. **And the Word was God** (*kai theos ên ho logos*). By exact and careful language John denied Sabellianism by not saying *ho theos ên ho logos*. That would mean that all of God was expressed in *ho logos* and the terms would be interchangeable, each having the article. The subject is made plain by the article (*ho logos*) and the predicate without it (*theos*) just as in John 4:24 *pneuma ho theos* can only mean "God is spirit," not "spirit is God." So in 1Jn 4:16 *ho theos agapê estin* can only mean "God is love," not "love is God" as a so-called Christian scientist would confusedly say. For the article with the predicate see Robertson, *Grammar*, pp. 767f. So in John 1:14 *ho Logos sarx egeneto*, "the Word became flesh," not "the flesh became Word." Luther argues that here John disposes of Arianism also because the Logos was eternally God, fellowship of Father and Son, what Origen called the Eternal Generation of the Son (each necessary to the other). Thus in the Trinity we see personal fellowship on an equality.

Verse 2

The same (*houtos*). "This one," the Logos of verse John 1:1, repeated for clarity, characteristic of John's style. He links together into one phrase two of the ideas already stated separately, "in the beginning he was with God," "afterwards in time he came to be with

man" (Marcus Dods). Thus John clearly states of the Logos Pre-existence before Incarnation, Personality, Deity.

Verse 3

All things (*panta*). The philosophical phrase was *ta panta* (the all things) as we have it in 1Co 8:6; Rom 11:36; Col 1:16. In verse John 1:10 John uses *ho kosmos* (the orderly universe) for the whole. **Were made** (*egeneto*). Second aorist middle indicative of *ginomai*, the constative aorist covering the creative activity looked at as one event in contrast with the continuous existence of *ên* in verses John 1:1, 2. All things "came into being." Creation is thus presented as a becoming (*ginomai*) in contrast with being (*eimi*). **By him** (*di' autou*). By means of him as the intermediate agent in the work of creation. The Logos is John's explanation of the creation of the universe. The author of Hebrews (Heb 1:2) names God's Son as the one "through whom he made the ages." Paul pointedly asserts that "the all things were created in him" (Christ) and "the all things stand created through him and unto him" (Col 1:16). Hence it is not a peculiar doctrine that John here enunciates. In 1Co 8:6, Paul distinguishes between the Father as the primary source (*ex hou*) of the all things and the Son as the intermediate agent as here (*di' hou*). **Without him** (*chôris autou*). Old adverbial preposition with the ablative as in Php 2:14, "apart from." John adds the negative statement for completion, another note of his style as in John 1:20; 1Jn 1:5. Thus John excludes two heresies (Bernard) that matter is eternal and that angels or aeons had a share in creation. **Not anything** (*oude hen*). "Not even one thing." Bernard thinks the entire Prologue is a hymn and divides it into strophes. That is by no means certain. It is doubtful also whether the relative clause "that hath been made" (*ho gegonen*) is a part of this sentence or begins a new one as Westcott and Hort print it. The verb is second perfect active indicative of *ginomai*. Westcott observes that the ancient scholars before Chrysostom all began a new sentence with *ho gegonen*. The early uncials had no punctuation.

Verse 4

In him was life (*en autôi zôê ên*). That which has come into being (verse John 1:3) in the Logos was life. The power that creates and

sustains life in the universe is the Logos. This is what Paul means by the perfect passive verb *ektistai* (stands created) in Col 1:16. This is also the claim of Jesus to Martha (John 11:25). This is the idea in Heb 1:3 "bearing (upholding) the all things by the word of his power." Once this language might have been termed unscientific, but not so now after the spiritual interpretation of the physical world by Eddington and Jeans. Usually in John *zôê* means spiritual life, but here the term is unlimited and includes all life; only it is not *bios* (manner of life), but the very principle or essence of life. That is spiritual behind the physical and to this great scientists today agree. It is also personal intelligence and power. Some of the western documents have *estin* here instead of *ên* to bring out clearly the timelessness of this phrase of the work of the *Logos*. **And the life was the light of men** (*kai hê zôê ên to phôs tôn anthrôpon*). Here the article with both *zôê* and *phôs* makes them interchangeable. "The light was the life of men" is also true. That statement is curiously like the view of some physicists who find in electricity (both light and power) the nearest equivalent to life in its ultimate physical form. Later Jesus will call himself the light of the world (John 8:12). John is fond of these words life and light in Gospel, Epistles, Revelation. He here combines them to picture his conception of the Pre-incarnate Logos in his relation to the race. He was and is the Life of men (*tôn anthrôpon*, generic use of the article) and the Light of men. John asserts this relation of the Logos to the race of men in particular before the Incarnation.

Verse 5

Shineth (*phainei*). Linear present active indicative of *phainô*, old verb from *phaô*, to shine (*phaos*, *phôs*). "The light keeps on giving light." **In the darkness** (*en têi skotiâi*). Late word for the common *skotos* (kin to *skia*, shadow). An evident allusion to the darkness brought on by sin. In 2Pe 2:17 we have *ho zophos tou skotou* (the blackness of darkness). The Logos, the only real moral light, keeps on shining both in the Pre-incarnate state and after the Incarnation. John is fond of *skotia* (*skotos*) for moral darkness from sin and *phôs* (*phôtizô*, *phainô*) for the light that is in Christ alone. In 1Jn 2:8 he proclaims that "the darkness is passing by and the true light is already shining." The Gnostics often employed these words and

John takes them and puts them in the proper place. **Apprehended it not** (*auto ou katelaben*). Second aorist active indicative of *katalambanô*, old verb to lay hold of, to seize. This very phrase occurs in John 12:35 (*hina mê skotia humas katalabêi*) "that darkness overtake you not," the metaphor of night following day and in 1Th 5:4 the same idiom (*hina katalabêi*) is used of day overtaking one as a thief. This is the view of Origen and appears also in 2Macc. 8:18. The same word appears in Aleph D in John 6:17 *katelabe de autous hê skotia* ("but darkness overtook them," came down on them). Hence, in spite of the Vulgate *comprehenderunt*, "overtook" or "overcame" seems to be the idea here. The light kept on shining in spite of the darkness that was worse than a London fog as the Old Testament and archaeological discoveries in Egypt, Assyria, Babylonia, Persia, Crete, Asia Minor show.

Verse 6

There came a man (*egeneto anthrôpos*). Definite event in the long darkness, same verb in verse John 1:3. **Sent** (*apestalmenos*). Perfect passive participle of *apostellô*, to send. **From God** (*para theou*). From the side of (*para*) God (ablative case *theou*). **Whose name** (*onoma autôi*). "Name to him," nominative parenthetical and dative (Robertson, *Grammar*, p. 460). **John** (*Iôanês*). One *n* in Westcott and Hort. In the giving of the name see Luke 1:59-63, Hellenized form of Jonathan, Joanan (Gift of God), used always of the Baptist in this Gospel which never mentions the name of John son of Zebedee (the sons of Zebedee once, John 21:2).

Verse 7

For witness (*eis marturian*). Old word from *martureô* (from *martus*), both more common in John's writings than the rest of the N.T. This the purpose of the Baptist's ministry. **That he might bear witness** (*hina marturêsêi*). Final clause with *hina* and aorist active subjunctive of *martureô* to make clearer *eis marturian*. **Of the light** (*peri tou phôtos*). "Concerning the light." The light was shining and men with blinded eyes were not seeing the light (John 1:26), blinded by the god of this world still (2Co 4:4). John had his own eyes opened so that he saw and told what he saw. That is the mission of every preacher of Christ. But he must first have his own eyes

opened. **That all might believe** (*hina pisteusôsin*). Final clause with *hina* and first aorist active subjunctive of *pisteuô*, ingressive aorist "come to believe." This is one of John's great words (about 100 times), "with nine times the frequency with which it is used by the Synoptists" (Bernard). And yet *pistis*, so common in Paul, John uses only in 1Jn 5:4 and four times in the Apocalypse where *pisteuô* does not occur at all. Here it is used absolutely as in John 1:50, etc. **Through him** (*di' autou*). As the intermediate agent in winning men to believe in Christ (the Logos) as the Light and the Life of men. This is likewise the purpose of the author of this book (John 20:31). The preacher is merely the herald to point men to Christ.

Verse 8

He (*ekeinos*). "That one," i.e. John. He was a light (John 5:35) as all believers are (Mat 5:14), but not "the light" (*to phôs*). **But came** (*all'*). No verb in the Greek, to be supplied by repeating *êlthen* of verse John 1:7. See similar ellipses in John 9:3; John 13:18; John 15:25. In Johannine fashion we have the final *hina* clause of verse John 1:7 repeated.

Verse 9

There was (*ên*). Imperfect indicative. Emphatic position at the beginning of the sentence and so probably not periphrastic conjugation with *erchomenon* (coming) near the end, though that is possible. **The true light** (*to phôs to alêthinon*). "The light the genuine," not a false light of wreckers of ships, but the dependable light that guides to the harbor of safety. This true light had been on hand all the time in the darkness (*ên* imperfect, linear action) before John came. **Even the light** (not in the Greek). Added in the English to make plain this interpretation. **Lighteth every man** (*phôtizei panta anthrôpon*). Old verb (from *phôs*) to give light as in Rev 22:5; Luke 11:35. The Quakers appeal to this phrase for their belief that to every man there is given an inner light that is a sufficient guide, the Quaker's text it is called. But it may only mean that all the real light that men receive comes from Christ, not necessarily that each one receives a special revelation. **Coming** (*erchomenon*). This present middle participle of *erchomai* can be taken with *anthrôpon* just before (accusative masculine singular), "every man as he comes into

the world." It can also be construed with *phôs* (nominative neuter singular). This idea occurs in John 3:19; John 11:27; John 12:46. In the two last passages the phrase is used of the Messiah which makes it probable here. But even so the light presented in John 11:27; John 12:46 is that of the Incarnate Messiah, not the Pre-incarnate Logos. Here *kosmos* rather than *panta* occurs in the sense of the orderly universe as often in this Gospel. See Eph 1:4.

Verse 10

He was in the world (*en tôi kosmôi ên*). Imperfect tense of continuous existence in the universe before the Incarnation as in verses John 1:1, 2. **Was made by him** (*di' autou egeneto*). "Through him." Same statement here of "the world" (*ho kosmos*) as that made in verse John 1:3 of *panta*. **Knew him not** (*auton ouk egnô*). Second aorist active indicative of common verb *ginoskô*, what Gildersleeve called a negative aorist, refused or failed to recognize him, his world that he had created and that was held together by him (Col 1:16). Not only did the world fail to know the Pre-incarnate Logos, but it failed to recognize him when he became Incarnate (John 1:26). Two examples in this sentence of John's fondness for *kai* as in verses John 1:1, 4, 5, 14, the paratactic rather than the hypotactic construction, like the common Hebrew use of *wav*.

Verse 11

Unto his own (*eis ta idia*). Neuter plural, "unto his own things," the very idiom used in John 19:27 when the Beloved Disciple took the mother of Jesus "to his own home." The world was "the own home" of the Logos who had made it. See also John 16:32; Acts 21:6. **They that were his own** (*hoi idioi*). In the narrower sense, "his intimates," "his own family," "his own friends" as in John 13:1. Jesus later said that a prophet is not without honour save in his own country (Mark 6:4; John 4:44), and the town of Nazareth where he lived rejected him (Luke 4:28; Mat 13:58). Probably here *hoi idioi* means the Jewish people, the chosen people to whom Christ was sent first (Mat 15:24), but in a wider sense the whole world is included in *hoi idioi*. Conder's *The Hebrew Tragedy* emphasizes the pathos of the situation that the house of Israel refused to welcome the Messiah when he did come, like a larger and sadder Enoch Arden experience.

Received him not (*auton ou parelabon*). Second aorist active indicative of *paralambanô*, old verb to take to one's side, common verb to welcome, the very verb used by Jesus in John 14:3 of the welcome to his Father's house. Cf. *katelaben* in verse John 1:5. Israel slew the Heir (Heb 1:2) when he came, like the wicked husbandmen (Luke 20:14).

Verse 12

As many as received him (*hosoi elabon auton*). Effective aorist active indicative of *lambanô* "as many as did receive him," in contrast with *hoi idioi* just before, exceptional action on the part of the disciples and other believers. **To them** (*autois*). Dative case explanatory of the relative clause preceding, an anacoluthon common in John 27 times as against 21 in the Synoptists. This is a common Aramaic idiom and is urged by Burney (*Aramaic Origin*, etc., p. 64) for his theory of an Aramaic original of the Fourth Gospel. **The right** (*exousian*). In John 5:27 *edôken* (first aorist active indicative of *didômi*) *exousian* means authority but includes power (*dunamis*). Here it is more the notion of privilege or right. **To become** (*genesthai*). Second aorist middle of *ginomai*, to become what they were not before. **Children of God** (*tekna theou*). In the full spiritual sense, not as mere offspring of God true of all men (Acts 17:28). Paul's phrase *huioi theou* (Gal 3:26) for believers, used also by Jesus of the pure in heart (Mat 5:9), does not occur in John's Gospel (but in Rev 21:7). It is possible that John prefers *ta tekna tou theou* for the spiritual children of God whether Jew or Gentile (John 11:52) because of the community of nature (*teknon* from root *tek-*, to beget). But one cannot follow Westcott in insisting on "adoption" as Paul's reason for the use of *huioi* since Jesus uses *huioi theou* in Mat 5:9. Clearly the idea of regeneration is involved here as in John 3:3. **Even to them that believe** (*tois pisteuousin*). No "even" in the Greek, merely explanatory apposition with *autois*, dative case of the articular present active participle of *pisteuô*. **On his name** (*eis to onoma*). Bernard notes *pisteuô eis* 35 times in John, to put trust in or on. See also John 2:23; 3:38 for *pisteuô eis to onoma autou*. This common use of *onoma* for the person is an Aramaism, but it occurs also in the vernacular papyri and *eis to onoma* is particularly

common in the payment of debts (Moulton and Milligan's *Vocabulary*). See Acts 1:15 for *onomata* for persons.

Verse 13

Which were born (*hoi egennêthêsan*). First aorist passive indicative of *gennaô*, to beget, "who were begotten." By spiritual generation (of God, *ek theou*), not by physical (*ex haimatôn*, plural as common in classics and O.T., though why it is not clear unless blood of both father and mother; *ek thelêmatos sarkos*, from sexual desire; *ek thelêmatos andros*, from the will of the male). But *b* of the old Latin reads *qui natus est* and makes it refer to Christ and so expressly teach the Virgin Birth of Jesus. Likewise Irenaeus reads *qui natus est* as does Tertullian who argues that *qui nati sunt* (*hoi egennêthêsan*) is an invention of the Valentinian Gnostics. Blass (*Philology of the Gospels*, p. 234) opposes this reading, but all the old Greek uncials read *hoi egennêthêsan* and it must be accepted. The Virgin Birth is doubtless implied in verse John 1:14, but it is not stated in verse John 1:13.

Verse 14

And the Word became flesh (*kai ho logos sarx egeneto*). See verse John 1:3 for this verb and note its use for the historic event of the Incarnation rather than *ên* of verse John 1:1. Note also the absence of the article with the predicate substantive *sarx*, so that it cannot mean "the flesh became the Word." The Pre-existence of the Logos has already been plainly stated and argued. John does not here say that the Logos entered into a man or dwelt in a man or filled a man. One is at liberty to see an allusion to the birth narratives in Mat 1:16-25; Luke 1:28-38, if he wishes, since John clearly had the Synoptics before him and chiefly supplemented them in his narrative. In fact, one is also at liberty to ask what intelligent meaning can one give to John's language here apart from the Virgin Birth? What ordinary mother or father ever speaks of a child "becoming flesh"? For the Incarnation see also 2Co 8:9; Gal 4:4; Rom 1:3; Rom 8:3; Php 2:7; 1Ti 3:16; Heb 2:14. "To explain the exact significance of *egeneto* in this sentence is beyond the powers of any interpreter" (Bernard). Unless, indeed, as seems plain, John is referring to the Virgin Birth as recorded in Matthew and Luke. "The

Logos of philosophy is, John declares, the Jesus of history" (Bernard). Thus John asserts the deity and the real humanity of Christ. He answers the Docetic Gnostics who denied his humanity. **Dwelt among us** (*eskênôsen en hêmin*). First aorist ingressive aorist active indicative of *skênoô*, old verb, to pitch one's tent or tabernacle (*skênos* or *skênê*), in N.T. only here and Rev 7-15; Rev 12:12; Rev 13:6; Rev 21:3. In Revelation it is used of God tabernacling with men and here of the Logos tabernacling, God's Shekinah glory here among us in the person of his Son. **We beheld his glory** (*etheasametha tèn doxan autou*). First aorist middle indicative of *theaomai* (from *thea*, spectacle). The personal experience of John and of others who did recognize Jesus as the Shekinah glory (*doxa*) of God as James, the brother of Jesus, so describes him (Jas 2:1). John employs *theaomai* again in John 1:32 (the Baptist beholding the Spirit coming down as a dove) and John 1:38 of the Baptist gazing in rapture at Jesus. So also John 4:35; John 11:45; 1Jn 1:1; 1Jn 4:12, 14. By this word John insists that in the human Jesus he beheld the Shekinah glory of God who was and is the Logos who existed before with God. By this plural John speaks for himself and all those who saw in Jesus what he did. **As of the only begotten from the Father** (*hôs monogenous para patros*). Strictly, "as of an only born from a father," since there is no article with *monogenous* or with *patros*. In John 3:16; 1Jn 4:9 we have *ton monogenê* referring to Christ. This is the first use in the Gospel of *patêr* of God in relation to the Logos. *Monogenês* (only born rather than only begotten) here refers to the eternal relationship of the Logos (as in John 1:18) rather than to the Incarnation. It distinguishes thus between the Logos and the believers as children (*tekna*) of God. The word is used of human relationships as in Luke 7:12; Luke 8:42; Luke 9:38. It occurs also in the LXX and Heb 11:17, but elsewhere in N.T. only in John's writings. It is an old word in Greek literature. It is not clear whether the words *para patros* (from the Father) are to be connected with *monogenous* (cf. John 6:46; John 7:29, etc.) or with *doxan* (cf. John 5:41, 44). John clearly means to say that "the manifested glory of the Word was as it were the glory of the Eternal Father shared with His only Son" (Bernard). Cf. John 8:54; John 14:9; John 17:5. **Full** (*plêrês*). Probably indeclinable accusative adjective agreeing with *doxan* (or genitive with *monogenous*) of which we have papyri examples (Robertson, *Grammar*, p. 275). As

nominative *plêrês* can agree with the subject of *eskênôsen*. **Of grace and truth** (*charitos kai alêtheias*). Curiously this great word *charis* (grace), so common with Paul, does not occur in John's Gospel save in John 1:14, 16, 17, though *alêtheia* (truth) is one of the keywords in the Fourth Gospel and in 1John, occurring 25 times in the Gospel and 20 in the Johannine Epistles, 7 times in the Synoptics and not at all in Revelation (Bernard). In John 1:17 these two words picture the Gospel in Christ in contrast with the law of Moses. See Epistles of Paul for origin and use of both words.

Verse 15

Beareth witness (*marturei*). Historical (dramatic) present indicative of this characteristic word in John (cf. John 1:17). See John 1:32, 34 for historical examples of John's witness to Christ. This sentence is a parenthesis in Westcott and Hort's text, though the Revised Version makes a parenthesis of most of verse John 1:14. The witness of John is adduced in proof of the glory full of grace and truth already claimed for the Incarnate Logos. **Crieth** (*kekragen*). Second perfect active indicative of *krazô*, old verb for loud crying, repeated in dramatic form again for emphasis recalling the wonderful Voice in the wilderness which the Beloved Disciple can still hear echoing through the years. **This was** (*houtos ên*). Imperfect indicative where John throws the tense back in past time when he looked forward to the coming of the Messiah as in Acts 3:10 where we should prefer "is" (*estin*). Gildersleeve (*Syntax*, p. 96) calls this the "imperfect of sudden appreciation of the real state of things." **Of whom I said** (*hon eipon*). But B C and a corrector of Aleph (Westcott and Hort) have *ho eipôn* "the one who said," a parenthetical explanation about the Baptist, not the words of the Baptist about Christ. **After me** (*opisô mou*). See also John 1:27. Later in time John means. He described "the Coming One" (*ho erchomenos*) before he saw Jesus. The language of John here is precisely that in Mat 3:11 *ho opisô mou erchomenos* (cf. Mark 1:7). The Beloved Disciple had heard the Baptist say these very words, but he also had the Synoptic Gospels. **Is become** (*gegonen*). Second perfect active indicative of *ginomai*. It is already an actual fact when the Baptist is speaking. **Before me** (*emprosthen mou*). In rank and dignity, the Baptist means, *ho ischuroteros mou* "the one mightier than I" (Mark 1:7) and

ischuroteros mou "mightier than I" (Mat 3:11). In John 3:28 *emprosthen ekeinou* (before him, the Christ) does mean priority in time, but not here. This superior dignity of the Messiah John proudly recognizes always (John 3:25-30). **For he was before me** (*hoti prôtos mou ên*). Paradox, but clear. He had always been (*ên imperfect*) before John in his Pre-incarnate state, but "after" John in time of the Incarnation, but always ahead of John in rank immediately on his Incarnation. *Prôtos mou* (superlative with ablative) occurs here when only two are compared as is common in the vernacular *Koin*,. So the Beloved Disciple came first (*prôtos*) to the tomb, ahead of Peter (John 20:4). So also *prôton humôn* in John 15:18 means "before you" as if it were *proteron humôn*. Verse John 1:30 repeats these words almost exactly.

Verse 16

For (*hoti*). Correct text (Aleph B C D L) and not *kai* (and) of the Textus Receptus. Explanatory reason for verse John 1:14. **Of his fulness** (*ek tou plêrômatos*). The only instance of *plêrôma* in John's writings, though five times of Christ in Paul's Epistles (Col 1:19; Col 2:9; Eph 1:23; Eph 3:19; Eph 4:13). See Col 1:19 for discussion of these terms of the Gnostics that Paul employs for all the attributes of God summed up in Christ (Col 2:9) and so used here by John of the Incarnate Logos. **We all** (*hêmeis pantes*). John is facing the same Gnostic depreciation of Christ of which Paul writes in Colossians. So here John appeals to all his own contemporaries as participants with him in the fulness of the Logos. **Received** (*elabomen*). Second aorist active indicative of *lambanô*, a wider experience than beholding (*etheasametha*, verse John 1:14) and one that all believers may have. **Grace for grace** (*charin anti charitos*). The point is in *anti*, a preposition disappearing in the *Koin*, and here only in John. It is in the locative case of *anta* (end), "at the end," and was used of exchange in sale. See Luke 11:11, *anti ichthuou ophin*, "a serpent for a fish," Heb 12:2 where "joy" and "cross" are balanced against each other. Here the picture is "grace" taking the place of "grace" like the manna fresh each morning, new grace for the new day and the new service.

Verse 17

Was given (*edothê*). First aorist passive indicative of *didômi*. **By Moses** (*dia Môuseôs*). "Through Moses" as the intermediate agent of God. **Came** (*egeneto*). The historical event, the beginning of Christianity. **By Jesus Christ** (*dia Iêsou Christou*). "Through Jesus Christ," the intermediate agent of God the Father. Here in plain terms John identifies the Pre-incarnate Logos with Jesus of Nazareth, the Messiah. The full historical name "Jesus Christ" is here for the first time in John. See also John 17:3 and four times in 1John and five times in Revelation. Without Christ there would have been no Christianity. John's theology is here pictured by the words "grace and truth" (*hê charis kai hê alêtheia*), each with the article and each supplementary to the other. It is grace in contrast with law as Paul sets forth in Galatians and Romans. Paul had made grace "a Christian commonplace" (Bernard) before John wrote. It is truth as opposed to Gnostic and all other heresy as Paul shows in Colossians and Ephesians. The two words aptly describe two aspects of the Logos and John drops the use of *Logos* and *charis*, but clings to *alêtheia* (see John 8:32 for the freedom brought by truth), though the ideas in these three words run all through his Gospel.

Verse 18

No man hath seen God at any time (*theon oudeis heôraken pôpote*). "God no one has ever seen." Perfect active indicative of *horaô*. Seen with the human physical eye, John means. God is invisible (Ex 33:20; Deut 4:12). Paul calls God *aoratos* (Col 1:15; 1Ti 1:17). John repeats the idea in John 5:37; John 6:46. And yet in John 14:7 Jesus claims that the one who sees him has seen the Father as here. **The only begotten Son** (*ho monogenês huios*). This is the reading of the Textus Receptus and is intelligible after *hôs monogenous para patros* in verse John 1:14. But the best old Greek manuscripts (Aleph B C L) read *monogenês theos* (God only begotten) which is undoubtedly the true text. Probably some scribe changed it to *ho monogenês huios* to obviate the blunt statement of the deity of Christ and to make it like John 3:16. But there is an inner harmony in the reading of the old uncials. The Logos is plainly called *theos* in verse John 1:1. The Incarnation is stated in verse John 1:14, where he is also termed *monogenês*. He was that before

the Incarnation. So he is "God only begotten," "the Eternal Generation of the Son" of Origen's phrase. **Which is in the bosom of the Father** (*ho ôn eis ton kolpon tou patros*). The eternal relation of the Son with the Father like *pros ton theon* in verse John 1:1. In John 3:13 there is some evidence for *ho ôn en tôi ouranôi* used by Christ of himself while still on earth. The mystic sense here is that the Son is qualified to reveal the Father as Logos (both the Father in Idea and Expression) by reason of the continual fellowship with the Father. **He** (*ekinos*). Emphatic pronoun referring to the Son. **Hath declared him** (*exêgêsato*). First aorist (effective) middle indicative of *exêgeomai*, old verb to lead out, to draw out in narrative, to recount. Here only in John, though once in Luke's Gospel (Luke 24:35) and four times in (Acts 10:8; Acts 15:12, 14; Acts 21:19). This word fitly closes the Prologue in which the Logos is pictured in marvellous fashion as the Word of God in human flesh, the Son of God with the Glory of God in him, showing men who God is and what he is.

Verse 19

And this is the witness of John (*kai hautê estin hê marturia tou Iôanou*). He had twice already alluded to it (verses John 1:7, 15) and now he proceeds to give it as the most important item to add after the Prologue. Just as the author assumes the birth narratives of Matthew and Luke, so he assumes the Synoptic accounts of the baptism of Jesus by John, but adds various details of great interest and value between the baptism and the Galilean ministry, filling out thus our knowledge of this first year of the Lord's ministry in various parts of Palestine. The story in John proceeds along the same lines as in the Synoptics. There is increasing unfolding of Christ to the disciples with increasing hostility on the part of the Jews till the final consummation in Jerusalem. **When the Jews sent unto him** (*hote apesteilan pros auton hoi Ioudaioi*). John, writing in Ephesus near the close of the first century long after the destruction of Jerusalem, constantly uses the phrase "the Jews" as descriptive of the people as distinct from the Gentile world and from the followers of Christ (at first Jews also). Often he uses it of the Jewish leaders and rulers in particular who soon took a hostile attitude toward both John and Jesus. Here it is the Jews from Jerusalem who sent

(*apesteilan*, first aorist active indicative of *apostellô*). **Priests and Levites** (*hiereis kai Leueitas*). Sadducees these were. Down below in verse John 1:24 the author explains that it was the Pharisees who sent the Sadducees. The Synoptics throw a flood of light on this circumstance, for in Mat 3:7 we are told that the Baptist called the Pharisees and Sadducees "offspring of vipers" (Luke 3:7). Popular interest in John grew till people were wondering "in their hearts concerning John whether haply he were the Christ" (Luke 3:15). So the Sanhedrin finally sent a committee to John to get his own view of himself, but the Pharisees saw to it that Sadducees were sent. **To ask him** (*hina erôtêsôsin auton*). Final *hina* and the first aorist active subjunctive of *erôtaô*, old verb to ask a question as here and often in the *Koin*, to ask for something (John 14:16) like *aiteô*. **Who art thou?** (*su tis ei;*). Direct question preserved and note proleptic position of *su*, "Thou, who art thou?" The committee from the Sanhedrin put the question sharply up to John to define his claims concerning the Messiah.

Verse 20

And he confessed (*kai hômologêsen*). The continued paratactic use of *kai* (and) and the first aorist active indicative of *homologeô*, old verb from *homologos* (*homon, legô*, to say the same thing), to confess, in the Synoptics (Mat 10:32) as here. **And denied not** (*kai ouk êrnêsato*). Negative statement of same thing in Johannine fashion, first aorist middle indicative of *arneomai*, another Synoptic and Pauline word (Mat 10:33; 2Ti 2:12). He did not contradict or refuse to say who he was. **And he confessed** (*kai hômologêsen*). Thoroughly Johannine again in the paratactic repetition. **I am not the Christ** (*Egô ouk eimi ho Christos*). Direct quotation again with recitative *hoti* before it like our modern quotation marks. "I am not the Messiah," he means by *ho Christos* (the Anointed One). Evidently it was not a new question as Luke had already shown (Luke 3:15).

Verse 21

And they asked him (*kai êrôtêsan auton*). Here the paratactic *kai* is like the transitional *oun* (then). **What then?** (*Ti oun;*). Argumentative *oun* like Paul's *ti oun* in Rom 6:15. *Quid ergo? Art*

thou Elijah? (*Su Elias ei;*). The next inevitable question since Elijah had been understood to be the forerunner of the Messiah from Mal 4:5. In Mark 9:11 Jesus will identify John with the Elijah of Malachi's prophecy. Why then does John here flatly deny it? Because the expectation was that Elijah would return in person. This John denies. Jesus only asserts that John was Elijah in spirit. Elijah in person they had just seen on the Mount of Transfiguration. **He saith** (*legei*). Vivid dramatic present. **I am not** (*ouk eimi*). Short and blunt denial. **Art thou the prophet?** (*ho prophêtês ei su;*). "The prophet art thou?" This question followed naturally the previous denials. Moses (Deut 18:15) had spoken of a prophet like unto himself. Christians interpreted this prophet to be the Messiah (Acts 3:22; Acts 7:37), but the Jews thought him another forerunner of the Messiah (John 7:40). It is not clear in John 6:15 whether the people identified the expected prophet with the Messiah, though apparently so. Even the Baptist later became puzzled in prison whether Jesus himself was the true Messiah or just one of the forerunners (Luke 7:19). People wondered about Jesus himself whether he was the Messiah or just one of the looked for prophets (Mark 8:28; Mat 16:14). **And he answered** (*kai apekrithê*). First aorist passive (deponent passive, sense of voice gone) indicative of *apokrinomai*, to give a decision from myself, to reply. **No** (*Ou*). Shortest possible denial.

Verse 22

They said therefore (*eipan oun*). Second aorist active indicative of defective verb *eipon* with *a* instead of usual *o*. Note *oun*, inferential here as in verse John 1:21 though often merely transitional in John. **Who art thou?** (*Tis ei;*). Same question as at first (verse John 1:19), but briefer. **That we give answer** (*hina apokrisin dômen*). Final use of *hina* with second aorist active subjunctive of *didômi* with *apokrisin* from *apokrinomai*, above, old substantive as in Luke 2:47. **To those that sent** (*tois pempasasin*). Dative case plural of the articular participle first aorist active of *pempô*. **What sayest thou of thyself?** (*Ti legeis peri seautou;*). This time they opened wide the door without giving any hint at all.

Verse 23

He said (*ephê*). Common imperfect active (or second aorist active) of *phêmi*, to say, old defective verb. **I am the voice of one crying in the wilderness** (*Egô phônê boôntos en têi erêmôi*). For his answer John quotes Isa 40:3. The Synoptics (Mark 1:3; Mat 3:3; Luke 3:4) quote this language from Isaiah as descriptive of John, but do not say that he also applied it to himself. There is no reason to think that he did not do so. John also refers to Isaiah as the author of the words and also of the message, "**Make straight the way of the Lord**" (*Euthunate tèn hodon tou kuriou*). By this language (*euthunô* in N.T. only here and Jas 3:4, first aorist active imperative here) John identifies himself to the committee as the forerunner of the Messiah. The early writers note the differences between the use of *Logos* (Word) for the Messiah and *phônê* (Voice) for John.

Verse 24

They had been sent (*apestalmenoi êsan*). Periphrastic past perfect passive of *apostellô*. **From the Pharisees** (*ek tôn Pharisaiôn*). As the source (*ek*) of the committee of Sadducees (verse John 1:19).

Verse 25

Why then baptizest thou? (*Ti oun baptizeis;*). In view of his repeated denials (three here mentioned). **If thou art not** (*ei su ouk ei*). Condition of first class. They did not interpret his claim to be "the voice" to be important enough to justify the ordinance of baptism. Abrahams (*Studies in Pharisaism and the Gospels*) shows that proselyte baptism was probably practised before John's time, but its use by John was treating the Jews as if they were themselves Gentiles.

Verse 26

In the midst of you standeth (*mesos humôn stêkei*). Adjective as in John 19:18, not *en mesôi humôn*. Present active indicative of late verb *stêkô* from perfect stem *hestêka*. John had already baptized Jesus and recognized him as the Messiah. **Whom ye know not** (*hon humeis ouk oidate*). This was the tragedy of the situation (John

1:11). Apparently this startling declaration excited no further inquiry from the committee.

Verse 27

Coming after me (*opisô mou erchomenos*). No article (*ho*) in Aleph B. John as the forerunner of the Messiah has preceded him in time, but not in rank as he instantly adds. **The latchet of whose shoe I am not worthy to unloose** (*hou ouk eimi axios hina lusô autou ton himanta tou hupodêmatos*). Literally, "of whom I am not worthy that I unloose the latchet (see Mark 1:7 for *himas*) of his sandal (see Mat 3:11 for *hupodêma*, bound under the foot)." Only use of *axios* with *hina* in John, though used by Paul in this saying of the Baptist (Acts 13:25), *hikanos hina* in Mat 3:8, but *hikanos lusai* (aorist active infinitive instead of *lusô*, aorist active subjunctive) in Mark 1:7 (Luke 3:16) and *bastasai* in Mat 3:11.

Verse 28

In Bethany beyond Jordan (*en Bêthaniâi peran tou Iordanou*). Undoubtedly the correct text, not "in Bethabara" as Origen suggested instead of "in Bethany" of all the known Greek manuscripts under the mistaken notion that the only Bethany was that near Jerusalem. **Was baptizing** (*ên baptizôn*). Periphrastic imperfect, common idiom in John.

Verse 29

On the morrow (*têi epaurion*). Locative case with *hêmêrâi* (day) understood after the adverb *epaurion*. "Second day of this spiritual diary" (Bernard) from verse John 1:19. **Seeth Jesus coming** (*blepei ton Iêsoun erchomenon*). Dramatic historical present indicative (*blepei*) with vivid present middle participle (*erchomenon*). Graphic picture. **Behold the Lamb of God** (*ide ho amnos tou theou*). Exclamation *ide* like *idou*, not verb, and so nominative *amnos*. Common idiom in John (John 1:36; John 3:26, etc.). For "the Lamb of God" see 1Co 5:7 (cf. John 19:36) and 1Pe 1:19. The passage in Isa 53:6 is directly applied to Christ by Philip in Acts 8:32. See also Mat 8:17; 1Pe 2:22; Heb 9:28. But the Jews did not look for a suffering Messiah (John 12:34) nor did the disciples at first (Mark

9:32; Luke 24:21). But was it not possible for John, the Forerunner of the Messiah, to have a prophetic insight concerning the Messiah as the Paschal Lamb, already in Isa 53:1ff., even if the rabbis did not see it there? Symeon had it dimly (Luke 2:35), but John more clearly. So Westcott rightly. Bernard is unwilling to believe that John the Baptist had more insight on this point than current Judaism. Then why and how did he recognize Jesus as Messiah at all? Certainly the Baptist did not have to be as ignorant as the rabbis. **Which taketh away the sin of the world** (*ho airôn tēn hamartian tou kosmou*). Note singular *hamartian* not plural *hamartias* (1Jn 3:5) where same verb *airô*, to bear away, is used. The future work of the Lamb of God here described in present tense as in 1Jn 1:7 about the blood of Christ. He is the Lamb of God for the world, not just for Jews.

Verse 30

Of whom (*huper hou*). Not *peri*, but *huper*. "On behalf of whom." John points to Jesus as he speaks: "This is he." There he is. See verse John 1:15 for discussion of these words of John.

Verse 31

And I knew him not (*kagô ouk êidein auton*). Repeated in verse John 1:33. Second past perfect of *oida* as imperfect. He had predicted the Messiah and described him before he met him and baptized him. See the Synoptics for that story. Whether John knew Jesus personally before the baptism we do not know. **But that he should be made manifest to Israel** (*all' hina phanerôthēi tōi Israēl*). Final clause with *hina* and first aorist passive subjunctive of *phaneroô*. The purpose of John's ministry was to manifest to Israel with their spiritual privileges (John 1:49) the presence of the Messiah. Hence he was baptizing in water those who confessed their sins, he means, as in Mark 1:5. The Synoptic account is presupposed all along here.

Verse 32

Bare witness (*emarturêsen*). First aorist active indicative of *martureô*. Another specimen of John's witness to the Messiah (John

1:7, 15, 19, 29, 35, 36). **I have beheld** (*tetheamai*). Perfect middle indicative of *theamai*, the realization of the promise of the sign (verse John 1:33) by which he should recognize the Messiah. As a matter of fact, we know that he so recognized Jesus as Messiah when he came for baptism before the Holy Spirit came (Mat 3:14). But this sight of the Spirit descending as a dove upon Jesus at his baptism (Mark 1:10; Mat 3:16; Luke 3:22) became permanent proof to him. John's allusion assumes the Synoptic record. The Semites regarded the dove as a symbol of the Spirit.

Verse 33

He said (*ekeinos eipen*). Explicit and emphatic pronoun as in verse John 1:8, referring to God as the one who sent John (verse John 1:6). **With the Holy Spirit** (*en pneumati hagiōi*). "In the Holy Spirit." Here again one needs the background of the Synoptics for the contrast between John's baptism in water (John 1:26) and that of the Messiah in the Holy Spirit (Mark 1:8; Mat 3:11; Luke 3:16).

Verse 34

I have seen (*heōraka*). Present perfect active of *horaō*. John repeats the statement of verse John 1:32 (*tetheamai*). **Have borne witness** (*memarturēka*). Perfect active indicative of *martureō* for which verb see John 1:32. **This is the Son of God** (*ho huios tou theou*). The Baptist saw the Spirit come on Jesus at his baptism and undoubtedly heard the Father's voice hail him as "My Beloved Son" (Mark 1:11; Mat 3:17; Luke 3:22). Nathanael uses it as a Messianic title (John 1:49) as does Martha (John 11:27). The Synoptics use it also of Christ (Mark 3:11; Mat 14:33; Luke 22:70). Caiaphas employs it to Christ as a Messianic title (Mat 26:63) and Jesus confessed under oath that he was (verse Mat 26:64), thus applying the term to himself as he does in John's Gospel (John 5:25; John 10:36; John 11:4) and by implication (the Father, the Son) in Mat 11:27 (Luke 10:22). Hence in the Synoptics also Jesus calls himself the Son of God. The phrase means more than just Messiah and expresses the peculiar relation of the Son to the Father (John 3:18; John 5:25; John 17:5; John 19:7; John 20:31) like that of the Logos with God in John 1:1.

Verse 35

Again on the morrow (*têi epaurion palin*). Third day since verse John 1:19. **Was standing** (*histêkei*). Past perfect of *histêmi*, intransitive, and used as imperfect in sense. See same form in John 7:37. **Two** (*duo*). One was Andrew (verse John 1:40), the other the Beloved Disciple (the Apostle John), who records this incident with happy memories.

Verse 36

He looked (*emblemsas*). First aorist active participle of *emlepô*, antecedent action before *legei* (says). **As he walked** (*peripatounti*). Present active participle in dative case after *emblemsas* and like *erchomenon* in verse John 1:29 vividly pictures the rapture of John in this vision of Jesus, so far as we know the third and last glimpse of Jesus by John (the baptism, verse John 1:29, and here). **Saith** (*legei*). Historical present, change from *histêkei* before. He repeats part of the tribute in verse John 1:29.

Verse 37

Heard him speak (*êkousan autou lalountos*). First active indicative of *akouô* and present active participle of *laleô* in genitive case agreeing with *autou*, object of *akouô*. "Heard him speaking" (kind of indirect discourse). John had disciples (*mathêtai*, learners, from *manthanô*, to learn). **They followed Jesus** (*êkolouthêsan tôi Iêsou*). Associative instrumental case after verb (first aorist active indicative, ingressive aorist, of *akolouthêô*). These two disciples of the Baptist (Andrew and John) took him at his word and acted on it. John the Baptist had predicted and portrayed the Messiah, had baptized him, had interpreted him, and now for the second time had identified him.

Verse 38

Turned (*strapheis*). Second aorist passive participle of *strephô*, vividly picturing the sudden act of Jesus on hearing their steps behind him. **Beheld** (*theasamenos*). First aorist middle participle of *theaomai* (verse John 1:32). Both participles here express antecedent action to *legei* (saith). **Following** (*akolouthountas*). Present active

participle of *akoloutheô* (verse John 1:37). It was Christ's first experience of this kind and the two came from the Baptist to Jesus. **What seek ye?** (*Ti zêteite;*). Not "whom" (*tina* John 18:4; John 20:15), but "what purpose have you." The first words of Jesus preserved in this Gospel. See Luke 2:49; Mat 3:15 for words spoken before this and Mark 1:15 for Mark's first report in the Galilean ministry. **Rabbi** (*Rabbei*). Aramaic title for "Teacher" which John here translates by *Didaskale* as he is writing late and for general readers. Luke, a Greek Christian, does not use it, but John recalls his first use of this term to Jesus and explains it. Matthew has it only in the greeting of Judas to the Master (Mat 26:25, 49) and Mark once by Judas (Mark 14:45) and twice by Peter (Mark 9:5; Mark 11:21). John's Gospel has the disciples at first addressing Jesus by Rabbi while others address him by *Kurie* (Lord or Sir) as in John 4:11, 49; John 5:7. Peter uses *Kurie* in John 6:68. In the end the disciples usually say *Kurie* (John 13:6, 25, etc.), but Mary Magdalene says *Rabbounei* (John 20:16). **Being interpreted** (*methermêneuomenon*). Present passive participle of *methermêneuoô*, late compound of *meta* and *hermêneuoô*, to explain (John 1:42), old word from *Hermes*, the god of speech (hermeneutics). John often explains Aramaic words (John 1:38, 41, 42; John 4:25; John 9:7, etc.). **Where abidest thou?** (*Pou meneis;*). They wished a place for quiet converse with Jesus.

Verse 39

Come and ye shall see (*erchesthe kai opsesthe*). Polite invitation and definite promise (future middle indicative *opsesthe* from *horaô*, correct text, not imperative *idete*). **Where he abode** (*pou menei*). Indirect question preserving the present active indicative after secondary tense (*eidan*, saw) according to regular Greek idiom. Same verb *menô* as in John 1:38. **With him** (*par' autôi*). "By his side," "beside him." **That day** (*tên hêmeran ekeinên*). Accusative of extent of time, all during that day. **About the tenth hour** (*hôra hôs dekatê*). Roman time and so ten o'clock in the morning. John in Ephesus at the close of the century naturally uses Roman time. See John 20:19 "evening on that day," clearly Roman time. Thus also John 19:14 (sixth hour, morning) and Mark 15:25 (third hour, nine

A.M.) suit. To his latest day John never forgot the hour when first he met Jesus.

Verse 40

Andrew (*Andreas*). Explained by John as one of the two disciples of the Baptist and identified as the brother of the famous Simon Peter (cf. also John 6:8; John 12:22). The more formal call of Andrew and Simon, James and John, comes later (Mark 1:16; Mat 4:18; Luke 3:1-11). **That heard John speak** (*tôn akousantôn para Ióanou*). "That heard from John," a classical idiom (*para* with ablative after *akouô*) seen also in John 6:45; John 7:51; John 8:26, 40; John 15:15.

Verse 41

He findeth first (*heuriskei houtos prôton*). "This one finds (vivid dramatic present) first" (*protôn*). *Protôn* (adverb supported by Aleph A B fam. 13) means that Andrew sought "his own brother Simon" (*ton adelphon ton idion Simôna*) before he did anything else. But Aleph L W read *prôtos* (nominative adjective) which means that Andrew was the first who went after his brother implying that John also went after his brother James. Some old Latin manuscripts (b, e, r apparently), have *mane* for Greek *prôti* (early in the morning). Bernard thinks that this is the true reading as it allows more time for Andrew to bring Simon to Jesus. Probably *prôton* is correct, but even so John likely brought also his brother James after Andrew's example. **We have found the Messiah** (*Heurêkamen ton Messian*). First aorist active indicative of *heuriskô*. Andrew and John had made the greatest discovery of the ages, far beyond gold or diamond mines. The Baptist had told about him. "We have seen him." **Which is** (*ho estin*). Same explanatory neuter relative as in verse John 1:38, "which word is." This Aramaic title Messiah is preserved in the N.T. only here and John 4:25, elsewhere translated into *Christos*, Anointed One, from *chriô*, to anoint. See on Mat 1:1 for discussion.

Verse 42

Looked upon him (*emlephas autôi*). See verse John 1:36 for same word and form of John's eager gaze at Jesus. Luke uses this word of Jesus when Peter denied him (Luke 22:61). **He brought him**

(*égagen auton*). Effective second aorist active indicative of *ago* as if Andrew had to overcome some resistance on Simon's part. **Thou shalt be called Cephas** (*su klêthêsêi Kêphâs*). Apparently before Simon spoke. We do not know whether Jesus had seen Simon before or not, but he at once gives him a nickname that will characterize him some day, though not yet, when he makes the noble confession (Mat 16:17), and Jesus will say, "Thou art Peter." Here the future passive indicative of *kaleô* is only prophecy. The Aramaic *Cêphâs* (rock) is only applied to Simon in John except by Paul (1Co 1:12; Gal 1:18, etc.). But the Greek *Petros* is used by all. In the ancient Greek *petra* was used for the massive ledge of rock like Stone Mountain while *petros* was a detached fragment of the ledge, though itself large. This distinction may exist in Mat 16:17, except that Jesus probably used Aramaic which would not have such a distinction.

Verse 43

On the morrow (*têi epaurion*). The fourth of the days from verse John 1:19. **He findeth Philip** (*heuriskei Philippon*). Vivid dramatic present as in John 1:41, though *êthelêsen* (was minded, wished) is aorist active indicative. Apparently not an accidental finding, possibly due to the efforts of Andrew and Peter. Both Andrew and Philip have Greek names. **Follow me** (*akolouthei moi*). Present active imperative, a direct challenge to Philip. Often Jesus uses this verb to win disciples (Mark 2:14; Mat 8:22; Mat 9:21; Mat 19:21; Luke 9:59; John 21:19). Already Jesus had four personal followers (Andrew and Simon, John and James). He has begun his work.

Verse 44

From Bethsaida (*apo Bêthsaida*). Same expression in John 12:21 with the added words "of Galilee," which locates it in Galilee, not in Iturea. There were two Bethsaidas, one called Bethsaida Julias in Iturea (that in Luke 9:10) or the Eastern Bethsaida, the other the Western Bethsaida in Galilee (Mark 6:45), perhaps somewhere near Capernaum. This is the town of Andrew and Peter and Philip. Hence Philip would be inclined to follow the example of his townsmen.

Verse 45

Philip findeth (*heuriskei Philippos*). Dramatic present again. Philip carries on the work. One wins one. If that glorious beginning had only kept on! Now it takes a hundred to win one. **Nathaniel** (*ton Nathanaël*). It is a Hebrew name meaning "God has given" like the Greek *Theodore* (Gift of God). He was from Cana of Galilee (John 21:2), not far from Bethsaida and so known to Philip. His name does not occur in the Synoptics while Bartholomew (a patronymic, *Bar Tholmai*) does not appear in John. They are almost certainly two names of the same man. Philip uses *heurêkamen* (verse John 1:41) also to Nathanael and so unites himself with the circle of believers, but instead of *Messian* describes him "of whom (*hon* accusative with *egrapsen*) Moses in the law (Deut 18:15) and the prophets (so the whole O.T. as in Luke 24:27, 44) did write." **Jesus of Nazareth the son of Joseph** (*Iêsoun huion tou Iôsêph ton apo Nazaret*). More exactly, "Jesus, son of Joseph, the one from Nazareth." Jesus passed as son (no article in the Greek) of Joseph, though John has just described him as "God-only Begotten" in verse John 1:18, but certainly Philip could not know this. Bernard terms this part "the irony of St. John" for he is sure that his readers will agree with him as to the real deity of Jesus Christ. These details were probably meant to interest Nathanael.

Verse 46

Can any good thing come out of Nazareth? (*Ek Nazaret dunatai ti agathon einai;*). Literally, "Out of Nazareth can anything good be." There is a tinge of scorn in the question as if Nazareth (note position at beginning of sentence) had a bad name. Town rivalry may account to some extent for it since Cana (home of Nathanael) was near Nazareth. Clearly he had never heard of Jesus. The best thing in all the world came out of Nazareth, but Philip does not argue the point. A saying had arisen that no prophet comes out of Galilee (John 7:52), untrue like many such sayings. **Come and see** (*erchou kai ide*). Present middle imperative (come on) and second active imperative (and see at once). Philip followed the method of Jesus with Andrew and John (verse John 1:39), probably without knowing it. Wise is the one who knows how to deal with the sceptic.

Verse 47

Behold (*ide*). Here an exclamation (see John 1:29) as often like *idou*. **An Israelite indeed** (*alêthôs Israêleitês*). "Truly an Israelite," one living up to the covenant name, Israel at its best (Rom 2:29), without the guile (*dolos*, deceit, bait for fish, from *deleazô*, to catch with bait) that Jacob once had of which Isaac complained (Gen 27:35, *dolos*, here in LXX). The servant of Jehovah was to be without guile (Isa 53:9).

Verse 48

Whence knowest thou me? (*Pothen me ginôskeis;*). Nathanael is astonished at this tribute, at any knowledge about himself by Jesus. He had overheard Christ's comment and longed to know its source. **Before Philip called thee** (*Pro tou se Philippon phônêsai*). Idiomatic Greek, *pro* and the ablative case of the articular aorist active infinitive (*tou phônêsai*, from *phôneô*, to call) with *se* as the object and *Philippon*, the accusative of general reference, "before the calling thee as to Philip." **When thou wast under the fig tree** (*onta hupo tên sukên*). "Being under the fig tree," accusative present participle agreeing with *se*. The fig tree was a familiar object in Palestine, probably in leaf at this time, the accusative with *hupo* may suggest that Nathanael had withdrawn there for prayer. Note genitive with *hupokatô* in verse John 1:50. Jesus saw Nathanael's heart as well as his mere presence there. He saw him in his worship and so knew him.

Verse 49

Thou art the Son of God (*su ei ho huios tou theou*). Whether Nathanael had heard the Baptist say this of Jesus (John 1:34) we do not know, apparently not, but Nathanael was a student of the Old Testament as Philip implied (John 1:45) and was quick to put together his knowledge, the statement of Philip, and the manifest supernatural knowledge of Jesus as just shown. There is no reason for toning down the noble confession of Nathanael in the light of Christ's claim in verse John 1:51. Cf. the confession of Peter in John 6:69; Mat 16:16 and Martha's in John 11:27. Nathanael goes further. **Thou art King of Israel** (*Basileus ei tou Israêl*). To us this seems an anti-climax, but not so to Nathanael for both are Messianic titles in

Ps 2:1-12 and Jesus is greeted in the Triumphal Entry as the King of Israel (John 12:13).

Verse 50

Answered and said (*apekrithê kai eipen*). This redundant use of both verbs (cf. John 1:26) occurs in the Synoptics also and in the LXX also. It is Aramaic also and vernacular. It is not proof of an Aramaic original as Burney argues (*Aramaic Origin*, etc., p. 53). **Because** (*hoti*). Causal use of *hoti* at beginning of the sentence as in John 14:19; John 15:19; John 16:6. The second *hoti* before *eidon* (I saw) is either declarative (that) or merely recitative (either makes sense here). **Thou shalt see greater things than these** (*meizô toutôn opsêi*). Perhaps volitive future middle indicative of *horaô* (though merely futuristic is possible as with *opsesthe* in John 1:51) ablative case of *toutôn* after the comparative adjective *meizô*. The wonder of Nathanael no doubt grew as Jesus went on.

Verse 51

Verily, Verily (*Amên, amên*). Hebrew word transliterated into Greek and then into English, our "amen." John always repeats it, not singly as in the Synoptics, and only in the words of Jesus, an illustration of Christ's authoritative manner of speaking as shown also by *legô humin* (I say unto you). Note plural *humin* though *autôi* just before is singular (to him). Jesus addresses thus others besides Nathanael. **The heaven opened** (*ton ouranon aneôigota*). Second perfect active participle of *anoigô* with double reduplication, standing open. The words remind one of what took place at the baptism of Jesus (Mat 3:16; Luke 3:21), but the immediate reference is to the opened heaven as the symbol of free intercourse between God and man (Isa 64:1) and as it was later illustrated in the death of Stephen (Acts 7:56). There is a quotation from Gen 28:12, Jacob's vision at Bethel. That was a dream to Jacob, but Christ is himself the bond of fellowship between heaven and earth, between God and man, for Jesus is both "the Son of God" as Nathanael said and "the Son of Man" (*epi ton huion tou anthrôpou*) as Jesus here calls himself. God and man meet in Christ. He is the true Jacob's Ladder. "I am the Way," Jesus will say. He is more than King of Israel, he is the Son of Man (the race). So quickly has this Gospel brought out in the

witness of the Baptist, the faith of the first disciples, the claims of Jesus Christ, the fully developed picture of the Logos who is both God and man, moving among men and winning them to his service. At the close of the ministry Christ will tell Caiaphas that he will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven (Mark 14:62). Here at the start Jesus is conscious of the final culmination and in apocalyptic eschatological language that we do not fully understand he sets forth the dignity and majesty of his Person.

Chapter 2

Verse 1

The third day (*têi hêmerâi têtêi tritêtêi*). "On the day the third" (locative case), from the start to Galilee when Philip was found (John 1:43), seven days since John 1:19. **There was a marriage** (*gamos egeneto*). "A wedding (or marriage festival) took place." See on Mat 22:8. **In Cana of Galilee** (*en Kana tês Galilaias*). This town, the home of Nathanael (John 21:2), is only mentioned again in John 4:46 as the home of the nobleman. There was a Cana in Coele-Syria. It is usually located at *Kefr Kenna* (3 1/2 miles from Nazareth), though *Ain Kana* and *Khirbet Kana* are also possible. Bernard thinks that it was probably on Wednesday afternoon the fourth day of the week (usual day for marriage of virgins), when the party of Jesus arrived. **And the mother of Jesus was there** (*kai ên hê mêtêr tou Iêsou ekei*). When they arrived. John does not mention her name, probably because already well known in the Synoptics. Probably Joseph was already dead. Mary may have been kin to the family where the wedding took place, an intimate friend clearly.

Verse 2

Jesus also was bidden (*eeklêthê kai ho Iêsous*). First aorist passive indicative of *kaleô*, "was also invited" as well as his mother and because of her presence, possibly at her suggestion. **And his disciples** (*kai hoi mathêtai*). Included in the invitation and probably all of them acquaintances of the family. See on 1:35 for this word applied to John's followers. This group of six already won form the

nucleus of the great host of "learners" through the ages who will follow Jesus as Teacher and Lord and Saviour. The term is sometimes restricted to the twelve apostles, but more often has a wider circle in view as in John 6:61, 66; John 20:30.

Verse 3

When the wine failed (*husterêsantos oinou*). Genitive absolute with first aorist active participle of *hustereô*, old verb from *husteros*, late or lacking. See same use in Mark 10:21. A longer Western paraphrase occurs in some manuscripts. It was an embarrassing circumstance, especially to Mary, if partly due to the arrival of the seven guests. **They have no wine** (*Oinou ouk echousin*). The statement of the fact was in itself a hint and a request. But why made by the mother of Jesus and why to Jesus? She would not, of course, make it to the host. Mary feels some kind of responsibility and exercises some kind of authority for reasons not known to us. Mary had treasured in her heart the wonders connected with the birth of Jesus (Luke 2:19, 51). The ministry of the Baptist had stirred her hopes afresh. Had she not told Jesus all that she knew before he went to the Jordan to be baptized of John? This group of disciples meant to her that Jesus had begun his Messianic work. So she dares propose the miracle to him.

Verse 4

Woman (*gunai*). Vocative case of *gunê*, and with no idea of censure as is plain from its use by Jesus in John 19:26. But the use of *gunai* instead of *mêter* (Mother) does show her she can no longer exercise maternal authority and not at all in his Messianic work. That is always a difficult lesson for mothers and fathers to learn, when to let go. **What have I to do with thee?** (*Ti emoi kai soi;*). There are a number of examples of this ethical dative in the LXX (Jdg 11:12; 2Sa 16:10; 1Ki 17:18; 2Ki 3:13; 2Ch 35:21) and in the N.T. (Mark 1:24; Mark 5:7; Mat 8:29; Mat 27:19; Luke 8:28). Some divergence of thought is usually indicated. Literally the phrase means, "What is it to me and to thee?" In this instance F.C. Burkitt (*Journal of Theol. Studies*, July, 1912) interprets it to mean, "What is it to us?" That is certainly possible and suits the next clause also. **Mine hour is not yet come** (*oupô hêkei hê hôra mou*). This phrase marks a crisis

whenever it occurs, especially of his death (John 7:30; John 8:20; John 12:23; John 13:1; John 17:1). Here apparently it means the hour for public manifestation of the Messiahship, though a narrower sense would be for Christ's intervention about the failure of the wine. The Fourth Gospel is written on the plane of eternity (W. M. Ramsay) and that standpoint exists here in this first sign of the Messiah.

Verse 5

Unto the servants (*tois diakonois*). See on Mat 20:26 for this word (our "deacon," but not that sense here). **Whatsoever he saith unto you, do it** (*Hoti an legêi humin poiêsate*). Indefinite relative sentence (*hoti an* and present active subjunctive, general statement) with aorist active imperative of *poieô* for instant execution. Mary took comfort in the "not yet" (*oupô*) and recognized the right of Jesus as Messiah to independence of her, but evidently expected him to carry out her suggestion ultimately as he did. This mother knew her Son.

Verse 6

Waterpots (*hudriai*). Old word from *hudôr* (water) and used in papyri for pots or pans for holding money or bread as well as water. These stone (*lithinai* as in 2Co 3:3) jars full of water were kept handy (**set there**, *keimenai*, present middle participle of *keimai*) at a feast for ceremonial cleansing of the hands (2Ki 3:11; Mark 7:3), "after the Jews' manner of purifying" (*kata ton katharismôn tôn Ioudaiôn*). See Mark 1:44; Luke 2:22 for the word *katharismos* (from *katharizô*) which fact also raised a controversy with disciples of John because of his baptizing (John 3:25). **Containing** (*chôrouσαι*). Present active participle feminine plural of *chôreô*, old verb from *chôros*, place, space, having space or room for. **Two or three firkins apiece** (*ana metrêtas duo ê treis*). The word *metrêtas*, from *metreô*, to measure, simply means "measurer," an amphora for measuring liquids (in Demosthenes, Aristotle, Polybius), the Hebrew *bath* (2Ch 4:5), here only in N.T., about 8 1/2 English gallons. Each *hudria* thus held about 20 gallons. This common distributive use of *ana* occurs here only in this Gospel, but is in Rev 4:8. In John 4:28 a much smaller *hudria* was used for carrying water.

Verse 7

Fill (*gemisate*). Effective first aorist active imperative of *gemizô*, to fill full. **With water** (*hudatos*). Genitive case of material. **Up to the brim** (*heôs anô*). "Up to the top." See *heôs katô* (Mat 27:51) for "down to the bottom." No room left in the waterpots now full of water.

Verse 8

Draw out now (*Antlésate nun*). First aorist active imperative of *antleô*, from *ho antlos*, bilge water, or the hold where the bilge water settles (so in Homer). The verb occurs in John 4:7, 15, for drawing water from the well, and Westcott so interprets it here, but needlessly so, since the servants seem bidden to draw from the large water-jars now full of water. Apparently the water was still water when it came out of the jars (verse John 2:9), but was changed to wine before reaching the guests. The water in the jars remained water. **Unto the ruler of the feast** (*tôi architriklinôi*). Dative case. The *triklinos* was a room (*oikos*) with three couches (*klinê*) for the feast. The *architriklinos* was originally the superintendent of the dining-room who arranged the couches and tasted the food, not the toast-master (*sumposiarchês*). **And they bore it** (*hoi de ênegkan*). Second aorist active indicative of *pherô*. Apparently not knowing at first that they bore wine.

Verse 9

Tasted (*egeusato*). First aorist middle indicative of *geuomai*. As it was his function to do. **The water now become wine** (*to hudôr oinon gegenêmenon*). Accusative case, though the genitive also occurs with *geuomai*. Perfect passive participle of *ginomai* and *oinon*, predicative accusative. The tablemaster knew nothing of the miracle, "whence it was" (*pothen estin*, indirect question retaining present indicative). The servants knew the source of the water, but not the power that made the wine. **Calleft the bridegroom** (*phônei ton numphion*). As apparently responsible for the supply of the wine (**thou hast kept** *tetêrêkas*). See Mat 9:15 for *numphios*. When men have drunk freely (*hotan methusthôsîn*). Indefinite temporal clause

with *hotan* and first aorist passive subjunctive of *methuskô*. The verb does not mean that these guests are now drunk, but that this is a common custom to put "the worse" (*ton elassô*, the less, the inferior) wine last. It is real wine that is meant by *oinos* here. Unlike the Baptist Jesus mingled in the social life of the time, was even abused for it (Mat 11:19; Luke 7:34). But this fact does not mean that today Jesus would approve the modern liquor trade with its damnable influences. The law of love expounded by Paul in 1Co 8-10 and in Rom 14; Rom 15 teaches modern Christians to be willing gladly to give up what they see causes so many to stumble into sin.

Verse 11

This beginning of his signs did Jesus (*tautên epoiêsen archên tôn sêmeiôn ho Iêsous*). Rather, "this Jesus did as a beginning of his signs," for there is no article between *tautên* and *archên*. "We have now passed from the 'witness' of the Baptist to the 'witness' of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (*terata*) or powers (*dunameis*) for the works (*erga*) of Jesus. *Sêmeion* is an old word from *sêmainô*, to give a sign (John 12:33). He selects eight in his Gospel by which to prove the deity of Christ (John 20:30) of which this is the first. **Manifested his glory** (*ephanerôsen tên doxan autou*). First aorist (effective) active indicative of *phaneroô*, that glory of which John spoke in John 1:14. **Believed on him** (*episteusan eis auton*). First aorist active indicative of *pisteuô*, to believe, to put trust in, so common in John. These six disciples (learners) had already believed in Jesus as the Messiah (John 1:35-51). Now their faith was greatly strengthened. So it will be all through this Gospel. Jesus will increasingly reveal himself while the disciples will grow in knowledge and trust and the Jews will become increasingly hostile till the culmination.

Verse 12

He went down to Capernaum (*katebê eis Kapharnaoum autos*). Second aorist active indicative of *katabainô*. Cana was on higher ground. This brief stay (**not many days**, *ou pollas hêmeras*) in this important city (Tell Hum) on the north shore of Galilee was with Christ's mother, brothers (apparently friendly at first) and the six

disciples, all in the fresh glow of the glory manifested at Cana. Surely Mary's heart was full.

Verse 13

The passover of the Jews (*to pascha tôn Ioudaiôn*). The Synoptics do not give "of the Jews," but John is writing after the destruction of the temple and for Gentile readers. John mentions the passovers in Christ's ministry outside of the one when Christ was crucified, this one and one in John 6:4. There may be another (John 5:1), but we do not know. But for John we should not know that Christ's ministry was much over a year in length.

Verse 14

Those that sold (*tous pôlountas*). Present active articular participle of *pôleô*, to sell. They were in the Court of the Gentiles within the temple precinct (*en tôi hierôi*), but not in the *naos* or temple proper. The sacrifices required animals (oxen, *boas*, sheep, *probata*, doves, *peristeras*) and "changers of money" (*kermatistas*, from *kermatizô*, to cut into small pieces, to change money, only here in N.T., late and rare). Probably their very presence in his Father's house angered Jesus. The Synoptics (Mark 11:15-17; Mat 21:12, Lu 10:45) record a similar incident the day after the Triumphal Entry. If there was only one, it would seem more natural at the close. But why could it not occur at the beginning also? Here it is an obvious protest by Christ at the beginning of his ministry as in the Synoptics it is an indignant outcry against the desecration. The cessation was only temporary in both instances.

Verse 15

A scourge of cords (*phragellion ek schoiniôn*). The Latin *flagellum*. In papyri, here only in N.T. and note Latin *l* becomes *r* in *Koin*,. *Schoiniôn* is a diminutive of *schoinos* (a rush), old word for rope, in N.T. only here and Acts 27:32. **Cast out** (*exebalen*). Second aorist active indicative of *ekballô*. It is not said that Jesus smote the sheep and oxen (note *te kai*, both and), for a flourish of the scourge would answer. **He poured out** (*execheen*). Second aorist active indicative of *ekcheô*, to pour out. **The changers' money** (*tôn kollubistôn ta*

kermata). "The small pieces of money (*kermata*, cut in pieces, change) of the bankers (*kollubistês* from *kollubos*, clipped, late word see on Mat 21:12)." Perhaps he took up the boxes and emptied the money. **Overthrew their tables** (*tas trapezas anetrepson*). First aorist active indicative of *anatrepô*, to turn up, though some MSS. have *anestrepson* from *anastrephô*, also to turn up.

Verse 16

Take these things hence (*Arate tauta enteuthen*). First aorist active imperative of *airô*. Probably the doves were in baskets or cages and so had to be taken out by the traders. **Make not my Father's house a house of merchandise** (*mê poieite ton oikon tou patros mou oikon emporiou*). "Stop making," it means, *mê* and the present active imperative. They had made it a market-house (*emporiou*, here only in N.T., old word from *emporos*, merchant, one who goes on a journey for traffic, a drummer). Note the clear-cut Messianic claim here (My Father as in "Luke 2:49). Jerome says: "A certain fiery and starry light shone from his eyes and the majesty of Godhead gleamed in His face."

Verse 17

Remembered (*emnêsthêsan*). First aorist passive indicative of *mimnêskô*, to remind, "were reminded." Westcott notes the double effect of this act as is true of Christ's words and deeds all through John's Gospel. The disciples are helped, the traders are angered. **That it is written** (*hoti gegrammenon estin*). Periphrastic perfect passive indicative of *graphô* retained in indirect discourse (assertion). **The zeal of thine house** (*ho zêlos tou oikou sou*). Objective genitive. "The zeal for thy house." **Shall eat me up** (*kataphagetai me*). Future middle indicative of *katesthiô*, defective verb, to eat down ("up" we say), perfective use of *kata-*. This future *phagomai* is from the second aorist *ephagon*. It is a quotation from Ps 69:9, frequently quoted in the N.T.

Verse 18

What sign shewest thou unto us? (*Ti sêmeion deiknueis hêmin;*). They may have heard of the "sign" at Cana or not, but they have

rallied a bit on the outside of the temple area and demand proof for his Messianic assumption of authority over the temple worship. These traders had paid the Sadducees and Pharisees in the Sanhedrin for the concession as traffickers which they enjoyed. They were within their technical rights in this question.

Verse 19

Destroy this temple (*lusate ton naon touton*). First aorist active imperative of *luō*, to loosen or destroy. It is the permissive imperative, not a command to do it. Note also *naos*, not *hieron*, the sanctuary, symbol of God's *naos*, in our hearts (1Co 3:16). There is much confusion about this language since Jesus added: "And in three days I will raise it up" (*kai en trisin hēmerais egerō auton*). Those who heard Jesus, including the disciples till after the resurrection (verse John 2:22), understood the reference to be to Herod's temple. Certainly that is the obvious way to take it. But Jesus often spoke in parables and even in enigmas. He may have spoken of the literal temple as a parable for his own body which of course they would not understand, least of all the resurrection in three days.

Verse 20

Forty and six years was this temple in building (*Tesserakonta kai hex etesin oikodomēthē ho naos houtos*). "Within forty and six years (associative instrumental case) was built (first aorist passive indicative, constative or summary use of the aorist, of *oikodomeō*, without augment) this temple." As a matter of fact, it was not yet finished, so distrustful had the Jews been of Herod. **And wilt thou?** (*kai su;*). An evident sneer in the use of *su* (thou, an unknown upstart from Galilee, of the peasant class, not one of the Sanhedrin, not one of the ecclesiastics or even architects).

Verse 21

But he spake of the temple of his body (*ekeinos de elegen peri tou naou tou sōmatos autou*). Emphatic he (*ekeinos*) and imperfect tense (he had been speaking). This is John's view as he looks back at it, not what he understood when Jesus spoke the words.

Verse 22

When therefore he was raised from the dead (*Hote oun êgerthê ek nekrôn*). First aorist passive indicative of *egeirô*, to raise up. And not at first then, but only slowly after the disciples themselves were convinced. Then "they believed the Scripture" (*episteusan têi graphêi*). They "believed" again. Dative case *graphêi*. Probably Ps 16:10 is meant (Acts 2:31; Acts 13:35). **And the word which Jesus had said** (*kai tôi logôi hon eipen*). Dative case *logôi* also, but *hon* (relative) is not attracted to the dative. Clearly then John interprets Jesus to have a parabolic reference to his death and resurrection by his language in John 2:19. There are those who bluntly say that John was mistaken. I prefer to say that these scholars are mistaken. Even Bernard considers it "hardly possible" that John interprets Jesus rightly in John 1:21. "Had he meant that, He would have spoken with less ambiguity." But how do we know that Jesus wished to be understood clearly at this time? Certainly no one understood Christ when he spoke the words. The language of Jesus is recalled and perverted at his trial as "I will destroy" (Mark 14:58), "I can destroy" (Mat 26:61), neither of which he said.

Verse 23

In Jerusalem (*en tois Ierosolumois*). The form *Ierosoluma* as in John 2:13 always in this Gospel and in Mark, and usually in Matthew, though *Ierousalêm* only in Revelation, and both forms by Luke and Paul. **During the feast** (*en têi heortêi*). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though *to pascha* is used either for the passover meal or for the whole eight days. **Believed on his name** (*episteusan eis to onoma autou*). See on $\bar{1}:12|$ for this phrase. Only one has to watch for the real import of *pisteuô*. **Beholding his signs** (*theôrountes autou ta sêmeia*). Present active participle (causal use) of *theôreô*. **Which he did** (*ha epoiei*). "Which he was doing" (imperfect tense). He did his first sign in Cana, but now he was doing many in Jerusalem. Already Jesus had become the cynosure of all eyes in Jerusalem at this first visit in his ministry.

Verse 24

But Jesus did not trust himself to them (*autos de Iêsous ouk episteuen hauton autois*). "But Jesus himself kept on refusing (negative imperfect) to trust himself to them." The double use of *pisteuô* here is shown by Acts 8:13 where Simon Magus "believed" (*episteusen*) and was baptized, but was unsaved. He merely believed that he wanted what Philip had. **For that he knew all men** (*dia to auton ginôskein pantas*). Causal use of *dia* and the accusative case of the articular infinitive *to ginôskein* (because of the knowing) with the object of the infinitive (*pantas*, all men) and the accusative of general reference (*auton*, as to himself).

Verse 25

And because he needed not (*kai hoti chreian eichen*). Imperfect active, "and because he did not have need." **That any one should bear witness concerning man** (*hina tis marturêsêi peri tou anthrôpou*). Non-final use of *hina* with first aorist active subjunctive of *martureô* and the generic article (*peri tou anthrôpou*) concerning mankind as in the next clause also. **For he himself knew** (*autos gar eginôskên*). Imperfect active, "for he himself kept on knowing" as he did from the start. **What was in man** (*ti ên en tôi anthrôpôi*). Indirect question with *estin* of the direct changed to the imperfect *ên*, a rare idiom in the *Koin*,. This supernatural knowledge of man is a mark of deity. Some men of genius can read men better than others, but not in the sense meant here.

Chapter 3

Verse 1

Now (*de*). So often in John *de* is explanatory and transitional, not adversative. Nicodemus is an instance of Christ's knowledge of men (John 2:25) and of one to whom he did trust himself unlike those in John 2:24. As a Pharisee "he belonged to that party which with all its bigotry contained a salt of true patriotism and could rear such cultured and high-toned men as Gamaliel and Paul" (Marcus Dods). **Named Nicodemus** (*Nikodêmos onoma*). Same construction as in John 1:6, "Nicodemus name to him." So Rev 6:8. It is a Greek name

and occurs in Josephus (*Ant.* XIV. iii. 2) as the name of an ambassador from Aristobulus to Pompey. Only in John in N.T. (here, John 7:50; John 19:39). He was a Pharisee, a member of the Sanhedrin, and wealthy. There is no evidence that he was the young ruler of Luke 18:18 because of *archôn* (ruler) here.

Verse 2

The same (*houtos*). "This one." **By night** (*nuktos*). Genitive of time. That he came at all is remarkable, not because there was any danger as was true at a later period, but because of his own prominence. He wished to avoid comment by other members of the Sanhedrin and others. Jesus had already provoked the opposition of the ecclesiastics by his assumption of Messianic authority over the temple. There is no ground for assigning this incident to a later period, for it suits perfectly here. Jesus was already in the public eye (John 2:23) and the interest of Nicodemus was real and yet he wished to be cautious. **Rabbi** (*Rabbei*). See on John 1:38. Technically Jesus was not an acknowledged Rabbi of the schools, but Nicodemus does recognize him as such and calls him "My Master" just as Andrew and John did (John 1:38). It was a long step for Nicodemus as a Pharisee to take, for the Pharisees had closely scrutinized the credentials of the Baptist in John 1:19-24 (Milligan and Moulton's *Comm.*). **We know** (*oidamen*). Second perfect indicative first person plural. He seems to speak for others of his class as the blind man does in John 9:31. Westcott thinks that Nicodemus has been influenced partly by the report of the commission sent to the Baptist (John 1:19-27). **Thou art a teacher come from God** (*apo theou elêluthas didaskalos*). "Thou hast come from God as a teacher." Second perfect active indicative of *erchomai* and predicative nominative *didaskalos*. This is the explanation of Nicodemus for coming to Jesus, obscure Galilean peasant as he seemed, evidence that satisfied one of the leaders in Pharisaism. **Can do** (*dunatai poiein*). "Can go on doing" (present active infinitive of *poieô* and so linear). **These signs that thou doest** (*tauta ta sêmeia ha su poiéis*). Those mentioned in John 2:23 that convinced so many in the crowd and that now appeal to the scholar. Note *su* (thou) as quite out of the ordinary. The scorn of Jesus by the rulers held many back to the end (John 12:42), but Nicodemus dares

to feel his way. **Except God be with him** (*ean mê êi ho theos met' autou*). Condition of the third class, presented as a probability, not as a definite fact. He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (Acts 10:38).

Verse 3

Except a man be born anew (*ean mê tis gennêthêi anôthen*). Another condition of the third class, undetermined but with prospect of determination. First aorist passive subjunctive of *gennaô*. *Anôthen*. Originally "from above" (Mark 15:38), then "from heaven" (John 3:31), then "from the first" (Luke 1:3), and then "again" (*palin anôthen*, Gal 4:9). Which is the meaning here? The puzzle of Nicodemus shows (*deuteron*, verse John 3:4) that he took it as "again," a second birth from the womb. The Vulgate translates it by *renatus fuerit denuo*. But the misapprehension of Nicodemus does not prove the meaning of Jesus. In the other passages in John (John 3:31; John 19:11, 23) the meaning is "from above" (*desuper*) and usually so in the Synoptics. It is a second birth, to be sure, regeneration, but a birth from above by the Spirit. **He cannot see the kingdom of God** (*ou dunatai idein tèn basileian tou theou*). To participate in it as in Luke 9:27. For this use of *idein* (second aorist active infinitive of *horaô*) see John 8:51; Rev 18:7.

Verse 4

Being old (*gerôn ôn*). Nicodemus was probably familiar with the notion of re-birth for proselytes to Judaism for the Gentiles, but not with the idea that a Jew had to be reborn. But "this stupid misunderstanding" (Bernard) of the meaning of Jesus is precisely what John represents Nicodemus as making. How "old" Nicodemus was we do not know, but surely too old to be the young ruler of Luke 18:18 as Bacon holds. The blunder of Nicodemus is emphasized by the second question with the *mê* expecting the negative answer. The use of *deuteron* adds to the grotesqueness of his blunder. The learned Pharisee is as jejune in spiritual insight as the veriest tyro. This is not an unheard of phenomenon.

Verse 5

Of water and the Spirit (*ex hudatos kai pneumatos*). Nicodemus had failed utterly to grasp the idea of the spiritual birth as essential to entrance into the Kingdom of God. He knew only Jews as members of that kingdom, the political kingdom of Pharisaic hope which was to make all the world Jewish (Pharisaic) under the King Messiah. Why does Jesus add *ex hudatos* here? In verse John 3:3 we have "*anôthen*" (from above) which is repeated in verse John 3:7, while in verse John 3:8 we have only *ek tou pneumatos* (of the Spirit) in the best manuscripts. Many theories exist. One view makes baptism, referred to by *ex hudatos* (coming up out of water), essential to the birth of the Spirit, as the means of obtaining the new birth of the Spirit. If so, why is water mentioned only once in the three demands of Jesus (John 3:3, 5, 7)? Calvin makes water and Spirit refer to the one act (the cleansing work of the Spirit). Some insist on the language in verse John 3:6 as meaning the birth of the flesh coming in a sac of water in contrast to the birth of the Spirit. One wonders after all what was the precise purpose of Jesus with Nicodemus, the Pharisaic ceremonialist, who had failed to grasp the idea of spiritual birth which is a commonplace to us. By using water (the symbol before the thing signified) first and adding Spirit, he may have hoped to turn the mind of Nicodemus away from mere physical birth and, by pointing to the baptism of John on confession of sin which the Pharisees had rejected, to turn his attention to the birth from above by the Spirit. That is to say the mention of "water" here may have been for the purpose of helping Nicodemus without laying down a fundamental principle of salvation as being by means of baptism. Bernard holds that the words *hudatos kai* (water and) do not belong to the words of Jesus, but "are a gloss, added to bring the saying of Jesus into harmony with the belief and practice of a later generation." Here Jesus uses *eiselthein* (enter) instead of *idein* (see) of verse John 3:3, but with the same essential idea (participation in the kingdom).

Verse 6

That which is born (*to gegennêmenon*). Perfect passive articular participle. The sharp contrast between flesh (*sarx*) and Spirit (*pneuma*), drawn already in John 1:13, serves to remind Nicodemus

of the crudity of his question in John 3:4 about a second physical birth.

Verse 7

Marvel not (*mê thaumasêis*). "Do not begin to wonder" (ingressive first aorist active subjunctive with *mê*), as clearly Nicodemus had done. In John the word *thaumazô* usually means "unintelligent wonder" (Bernard). **Ye must be born anew** (*dei humas gennêthênai anôthen*). Jesus repeats the point in verse John 3:3 (*dei* and the infinitive instead of *ean mê* and the subjunctive) with *anôthen* (from above) only and not *ex hudatos*.

Verse 8

The wind (*to pneuma*). In Greek *pneuma* means either wind or spirit as *spiritus* does in Latin (so also in Hebrew and Syriac). Wycliff follows the Latin and keeps spirit here and Marcus Dods argues for it. The word *pneuma* occurs 370 times in the N.T. and never means wind elsewhere except in a quotation from the O.T. (Heb 1:7 from Ps 104:4), though common in the LXX. On the other hand *pneô* (bloweth, *pnei*) occurs five times elsewhere in the N.T. and always of the wind (like John 6:18). So *phônê* can be either sound (as of wind) or voice (as of the Spirit). In simple truth either sense of *pneuma* can be taken here as one wills. Tholuck thinks that the night-wind swept through the narrow street as Jesus spoke. In either case the etymology of *pneuma* is "wind" from *pneô*, to blow. The Spirit is the use of *pneuma* as metaphor. Certainly the conclusion "of the Spirit" is a direct reference to the Holy Spirit who works his own way beyond our comprehension even as men even yet do not know the law of the wind.

Verse 9

How? (*Pôs;*) Nicodemus is not helped either by the use of *hudôr* or *pneuma* to understand *dei gennêthênai anôthen* (the necessity of the birth from above or regeneration). He falls back into his "stupid misunderstanding." There are none so dull as those who will not see. Preoccupation prevents insight. Literally one must often empty his mind to receive new truth.

Verse 10

The teacher of Israel (*ho didaskalos tou Israêl*). The well-known or the authorized (the accepted) teacher of the Israel of God. Note both articles. **And understandest not these things?** (*kai tauta ou ginôskeis*;). After being told by Jesus and after so propitious a start. His Pharisaic theology had made him almost proof against spiritual apprehension. It was outside of his groove (rote, rut, rot, the three terrible r's of mere traditionalism).

Verse 11

We speak that we do know (*ho oidamen laloumen*). Jesus simply claims knowledge of what he has tried to make plain to the famous Rabbi without success. John uses *laleô* some 60 times, half of them by Jesus, very little distinction existing between the use of *laleô* and *legô* in John. Originally *laleô* referred to the chatter of birds. Note John's frequent use of *amên amên* and *legô* (double emphasis). **And bear witness of that we have seen** (*kai ho heôrakamen martuoumen*). The same use of neuter singular relative *ho* as before. Perfect active indicative of *horaô*. He is not a dreamer, guesser, or speculator. He is bearing witness from personal knowledge, strange as this may seem to Nicodemus. **And ye receive not our witness** (*kai tên marturian hêmôn ou lambanete*). This is the tragedy of the matter as John has shown (John 1:11, 26) and as will continue to be true even today. Jesus probably associates here with himself ("we") those who have personal experience of grace and so are qualified as witnesses. Note the plural in 1Jn 1:1. Bernard thinks that John has here read into the words of Jesus the convictions of a later age, a serious charge to make.

Verse 12

If I told (*ei eipon*). Condition of the first class, assumed to be true. **Earthly things** (*ta epigeia*). Things upon the earth like *ta epi tês gês* (Col 3:2), not things of an earthly nature or worldly or sinful. The work of the kingdom of God including the new birth which Nicodemus did not understand belongs to *ta epigeia*. **If I tell you heavenly things** (*ean eipô humin ta epourania*). Condition of the

third class, undetermined. What will Nicodemus do in that case? By *ta epourania* Jesus means the things that take place in heaven like the deep secrets of the purpose of God in the matter of redemption such as the necessity of the lifting up of Christ as shown in verse John 3:14. Both Godet and Westcott note that the two types of teaching here pointed out by Jesus (the earthly, the heavenly) correspond in general to the difference between the Synoptics (the earthly) and the Fourth Gospel (the heavenly), a difference noted here in the Fourth Gospel as shown by Jesus himself. Hence the one should not be pitted against the other. There are specimens of the heavenly in the Synoptics as in Mat 11:25; Luke 10:18.

Verse 13

But he that descended out of heaven (*ei mê ho ek tou ouranou katabas*). The Incarnation of the Pre-existent Son of God who was in heaven before he came down and so knows what he is telling about "the heavenly things." There is no allusion to the Ascension which came later. This high conception of Christ runs all through the Gospel and is often in Christ's own words as here. **Which is in heaven** (*ho ôn en tôi ouranôi*). This phrase is added by some manuscripts, not by Aleph B L W 33, and, if genuine, would merely emphasize the timeless existence of God's Son who is in heaven even while on earth. Probably a gloss. But "the Son of man" is genuine. He is the one who has come down out of heaven.

Verse 14

Moses lifted up the serpent (*Môusês hupsôsen ton ophin*). Reference to Num 21:7 where Moses set the brazen serpent upon the standard that those who believed might look and live. Jesus draws a vivid parallel between the act of Moses and the Cross on which he himself (the Son of man) "must" (*dei*, one of the heavenly things) "be lifted up" (*hupsôthênai*, first aorist passive infinitive of *hupsoô*, a word not used about the brazen serpent). In John *hupsoô* always refers to the Cross (John 8:28; John 12:32, 34), though to the Ascension in Acts (Acts 2:33; Acts 5:31). Jesus is complimenting the standing and intelligence of Nicodemus as "the teacher of Israel" by telling him this great truth and fact that lies at the basis of the

work of the kingdom of God (the atoning death of Christ on the Cross).

Verse 15

That whosoever believeth may in him have eternal life (*hina pas ho pisteuôn en autôi echêi zôên aiônion*). Final use of *hina* with present active subjunctive of *echô*, that he may keep on having eternal life (a frequent phrase in John, always in John *aiônios* occurs with *zôê*, 16 times in the Gospel, 6 in 1John, ageless or endless life, beginning now and lasting forever). It is more than endless, for it is sharing in the life of God in Christ (John 5:26; John 17:3; 1Jn 5:12). So here *en autôi* (in him) is taken with *echêi* rather than with *pisteuôn*. The interview with Nicodemus apparently closes with verse John 3:15. In verses John 3:16-21 we have past tenses constantly as is natural for the reflection of John, but unnatural for Jesus speaking. There are phrases like the Prologue (verse John 3:19; John 1:9-11). "Only begotten" does not occur elsewhere in the words of Jesus, but is in John 1:14, 18; 1Jn 4:9. John often puts in explanatory comments (John 1:16-18; John 12:37-41).

Verse 16

For so (*houtôs gar*). This use of *gar* is quite in John's style in introducing his comments (John 2:25; John 4:8; John 5:13, etc.). This "Little Gospel" as it is often called, this "comfortable word" (the Anglican Liturgy), while not a quotation from Jesus is a just and marvellous interpretation of the mission and message of our Lord. In verses John 3:16-21 John recapitulates in summary fashion the teaching of Jesus to Nicodemus. **Loved** (*êgapêsen*). First aorist active indicative of *agapaô*, the noble word so common in the Gospels for the highest form of love, used here as often in John (John 14:23; John 17:23; 1Jn 3:1; 1Jn 4:10) of God's love for man (cf. 2Th 2:16; Rom 5:8; Eph 2:4). In John 21:15 John presents a distinction between *agapaô* and *phileô*. *Agapaô* is used also for love of men for men (John 13:34), for Jesus (John 8:42), for God (1Jn 4:10). **The world** (*ton kosmon*). The whole cosmos of men, including Gentiles, the whole human race. This universal aspect of God's love appears also in 2Co 5:19; Rom 5:8. **That he gave** (*hôte edôken*). The usual classical construction with *hôte* and the

indicative (first aorist active) practical result, the only example in the N.T. save that in Gal 2:13. Elsewhere *hōste* with the infinitive occurs for actual result (Mat 13:32) as well as purpose (Mat 10:1), though even this is rare. **His only begotten Son** (*ton huion ton monogenē*). "The Son the only begotten." For this word see on John 1:14, 18; John 3:18. The rest of the sentence, the purpose clause with *hina-echēi* precisely reproduces the close of John 3:15 save that *eis auton* takes the place of *en autōi* (see John 1:12) and goes certainly with *pisteuōn* (not with *echēi* as *en autōi* in verse John 3:15) and the added clause "should not perish but" (*mē apolētai alla*, second aorist middle subjunctive, intransitive, of *apollumi*, to destroy). The same contrast between "perish" and "eternal life" (for this world and the next) appears also in John 10:28. On "perish" see also John 17:12.

Verse 17

For God sent not the Son (*ou gar apesteilen ho theos ton huion*). Explanation (*gar*) of God's sending the Son into the world. First aorist active indicative of *apostellō*. John uses both *apostellō* from which comes *apostolos* (John 3:34; John 5:36, 38, etc.) and *pempō* (John 4:34; John 5:23, 24, 30, etc.) for God's sending the Son and *pempō* more frequently, but with no real difference in meaning. All the Gospels use *ho huios* in the absolute sense in contrast with the Father (Mark 13:32; Mat 11:27; Luke 10:22). **To judge** (*hina krinēi*). Final clause with *hina* and the present (or aorist) active subjunctive of *krinō*. The Messiah does judge the world as Jesus taught (Mat 25:31; John 5:27), but this was not the primary or the only purpose of his coming. See on Mat 7:1 for *krinō*, to pick out, select, approve, condemn, used so often and in so many varying contexts in the N.T. **But that the world should be saved through him** (*all hina sōthēi ho kosmos di' autou*). First aorist passive subjunctive of *sōzō*, the common verb to save (from *sōs*, safe and sound), from which *sōtēr* (Saviour) comes (the Saviour of the world, John 4:42; 1Jn 4:14) and *sōtēria* (salvation, John 4:22 here only in John). The verb *sōzō* is often used for physical health (Mark 5:28), but here of the spiritual salvation as in John 5:34.

Verse 18

Is not judged (*ou krinetai*). Present passive indicative. Trust in Christ prevents condemnation, for he takes our place and pays the penalty for sin for all who put their case in his hands (Rom 8:32). The believer in Christ as Saviour does not come into judgment (John 5:24). **Hath been judged already** (*édê kekritai*). Perfect passive indicative of *krinô*. Judgment has already been passed on the one who refuses to believe in Christ as the Saviour sent by the Father, the man who is not willing to come to Christ for life (John 5:40). **Because he hath not believed** (*hoti mê pepisteuken*). Perfect active indicative of *pisteuô*, has taken a permanent attitude of refusal. Here *hoti mê* states the reason subjectively as the judgment of the Judge in any such case (*ho mê pisteuôn* already mentioned) while in 1Jn 5:10 *hoti ou pepisteuken* gives the reason objectively (*ou* instead of *mê*) conceived as an actual case and no longer hypothetical. See John 1:12 for *eis to onoma* with *pisteuô* (believing on the name) and John 1:14 for *monogenous* (only begotten) and also John 3:16.

Verse 19

And this is the judgment (*hautê de estin hê krisis*). A thoroughly Johannine phrase for sequence of thought (John 15:12; John 17:3; 1Jn 1:5; 1Jn 5:11, 14; 3Jn 1:6). It is more precisely the process of judging (*kri-sis*) rather than the result (*kri-ma*) of the judgment. "It is no arbitrary sentence, but the working out of a moral law" (Bernard). **The light is come** (*to phôs elêluthen*). Second perfect active indicative of *erchomai*, a permanent result as already explained in the Prologue concerning the Incarnation (John 1:4, 5, 9, 11). Jesus is the Light of the world. **Loved darkness** (*êgapêsan to skotos*). Job (Job 24:13) spoke of men rebelling against the light. Here *to skotos*, common word for moral and spiritual darkness (1Th 5:5), though *hê skotia* in John 1:5. "Darkness" is common in John as a metaphor for the state of sinners (John 8:12; John 12:35; John 46; 1Jn 1:6; 1Jn 2:8, 9, 11). Jesus himself is the only moral and spiritual light of the world (John 8:12) as he dared claim to his enemies. The pathos of it all is that men fall in love with the darkness of sin and rebel against the light like denizens of the underworld, "for their works were evil (*ponêra*)." When the light appears, they scatter to their holes and dens. *Ponêros* (from *ponos*, toil, *poneô*, to toil) is used of the deeds

of the world by Jesus (John 7:7). In the end the god of this world blinds men's eyes so that they do not see the light (2Co 4:4). The fish in the Mammoth Cave have no longer eyes, but only sockets where eyes used to be. The evil one has a powerful grip on the world (1Jn 5:19).

Verse 20

That doeth ill (*ho phaula prassôn*). The word *phaulos* means first worthless and then wicked (usually so in N.T.) and both senses occur in the papyri. In John 5:29 see contrast between *agatha poieô* (doing good things) and *phaula prassô* (practising evil things). **Hateth the light** (*misei to phôs*). Hence talks against it, ridicules Christ, Christianity, churches, preachers, etc. Does it in talk, magazines, books, in a supercilious tone of sheer ignorance. **Cometh not to the light** (*ouk erchetai pros to phôs*). The light hurts his eyes, reveals his own wickedness, makes him thoroughly uncomfortable. Hence he does not read the Bible, he does not come to church, he does not pray. He goes on in deeper darkness. **Lest his works should be reproved** (*hina mê elegchthêi ta erga autou*). Negative final clause (*hina mê*) with first aorist passive subjunctive of *elegchô*, old word to correct a fault, to reprove, to convict. See also John 8:46; John 16:8. To escape this unpleasant process the evil man cuts out Christ.

Verse 21

That doeth the truth (*ho poiôn tên alêtheian*). See 1Jn 1:6 for this striking phrase. **Comes to the light** (*erchetai pros to phôs*). Is drawn by the light, spiritual heliotropes, not driven from it. **That may be made manifest** (*hina phanerôthêi*). Final *hina* with first aorist passive subjunctive of *phaneroô*. **They have been wrought in God** (*en theôi estin eirgasmena*). Periphrastic perfect passive indicative of *ergazomai*. He does not claim that they are perfect, only that they have been wrought in the sphere of and in the power of God. Hence he wants the light turned on.

Verse 22

After these things (*meta tauta*). Transition after the interview with Nicodemus. For the phrase see John 5:1; John 6:1; John 7:1. **Into the land of Judea** (*eis tēn Ioudaian gēn*). Into the country districts outside of Jerusalem. The only example of this phrase in the N.T., but "the region of Judea" (*hē Ioudaia chōra*) in Mark 1:5. **He tarried** (*dietriben*). Descriptive imperfect active of *diatribō*, old verb to rub between or hard, to spend time (Acts 14:3). **Baptized** (*ebaptizen*). Imperfect active of *baptizō*. "He was baptizing." The six disciples were with him and in John 4:2 John explains that Jesus did the baptizing through the disciples.

Verse 23

John was also baptizing (*ēn de kai ho Iōanēs baptizōn*). Periphrastic imperfect picturing the continued activity of the Baptist simultaneous with the growing work of Jesus. There was no real rivalry except in people's minds. **In Aenon near to Salim** (*en Ainōn eggus tou Saleim*). It is not clearly known where this place was. Eusebius locates it in the Jordan valley south of Beisan west of the river where are many springs (fountains, eyes). There is a place called Salim east of Shechem in Samaria with a village called 'Aimen, but with no water there. There may have been water there then, of course. **Because there was much water there** (*hoti hudata polla ēn ekei*). "Because many waters were there." Not for drinking, but for baptizing. "Therefore even in summer baptism by immersion could be continued" (Marcus Dods). **And they came, and were baptized** (*kai pareginonto kai ebaptizonto*). Imperfects both, one middle and the other passive, graphically picturing the long procession of pilgrims who came to John confessing their sins and receiving baptism at his hands.

Verse 24

For John had not yet been cast into prison (*oupō gar ēn beblēmenos eis tēn phulakēn Iōanēs*). Periphrastic past perfect indicative of *ballō* explaining (*gar*) why John was still baptizing, the reason for the imprisonment having been given by Luke (Luke 3:19).

Verse 25

A questioning (*zêtêsis*). Old word from *zêteô*. See Acts 15:2 for the word where also *zêtêma* (question) occurs. *Zêtêsis* (process of inquiry) means a meticulous dispute (1Ti 6:4). **With a Jew** (*meta Ioudaiou*). So correct text, not *Ioudaiôn* (Jews). Probably some Jew resented John's baptism of Jesus as implying impurity or that they were like Gentiles (cf. proselyte baptism). **About purifying** (*peri katharismou*). See John 2:6 for the word. The committee from the Sanhedrin had challenged John's right to baptize (John 1:25). The Jews had various kinds of baptisms or dippings (Heb 6:2), "baptisms of cups and pots and brazen vessels" (Mark 6:4). The disciples of John came to him with the dispute (the first known baptismal controversy, on the meaning of the ceremony) and with a complaint.

Verse 26

Rabbi (*Rabbei*). Greeting John just like Jesus (John 1:38; John 3:2). **Beyond Jordan** (*peran tou Iordanou*). Evident reference to John's witness to Jesus told in John 1:29-34. **To whom thou hast borne witness** (*hôi su memarturêkas*). Note avoidance of calling the name of Jesus. Perfect active indicative of *martureô* so common in John (John 1:7, etc.). These disciples of John are clearly jealous of Jesus as a rival of John and they distinctly blame John for his endorsement of one who is already eclipsing him in popularity. **The same baptizeth** (*houtos baptizei*). "This one is baptizing." Not personally (John 4:2), as John did, but through his six disciples. **And all men come to him** (*kai pantes erchontai pros auton*). Linear present middle indicative, "are coming." The sight of the growing crowds with Jesus and the dwindling crowds with John stirred John's followers to keenest jealousy. What a life-like picture of ministerial jealousy in all ages.

Verse 27

Except it have been given him from heaven (*ean mê êi dedomenon autôi ek tou ouranou*). See the same idiom in (John 6:65 (cf. John 19:11). indicative of *apostellô*.

Verse 29

The bridegroom (*numphios*). Predicate nominative without article. Both *numphê* (bride) and *numphios* are old and common words. Jesus will use this metaphor of himself as the Bridegroom (Mark 2:19) and Paul develops it (2Co 11:2; Eph 5:23-32) and so in Revelation (John 19:7; John 21:2). John is only like the *paranymph* (*paranumphios*) or "the friend of the bridegroom." His office is to bring groom and bride together. So he stands expectant (*hestêkôs*, second perfect active participle of *histêmi*) and listens (*akouôn*, present active participle of *akouô*) with joy (**rejoiceth greatly**, *charâi chairei*, "with joy rejoices") to the music of the bridegroom's voice. **This my joy therefore is fulfilled** (*hautê oun hê chara peplêrôtai*). Perfect passive indicative of *plêroô*, stands filled like a cup to the brim with joy.

Verse 30

Must (*dei*). It has to be (see John 3:14). He is to go on growing (present active infinitive *auxanein*) while I go on decreasing (present passive infinitive *elattousthai*, from comparative *elattôn*, less). These are the last words that we have from John till the despondent message from the dungeon in Machaerus whether Jesus is after all the Messiah (Mat 11:2; Luke 7:19). He went on to imprisonment, suspense, martyrdom, while Jesus grew in popular favour till he had his *via dolorosa*. "These last words of St. John are the fulness of religious sacrifice and fitly close his work" (Westcott).

Verse 31

Is above all (*epanô pantôn*). Ablative case with the compound preposition *epanô*. See the same idea in Rom 9:5. Here we have the comments of Evangelist (John) concerning the last words of John in verse John 3:30 which place Jesus above himself. He is above all men, not alone above the Baptist. Bernard follows those who treat verses John 3:31-36 as dislocated and put them after verse John 3:21 (the interview with Nicodemus), but they suit better here. **Of the earth** (*ek tês gês*). John is fond of this use of *ek* for origin and source of character as in John 1:46; 1Jn 4:5. Jesus is the one that comes out of heaven (*ho ek tou ouranou erchomenos*) as he has shown in John 1:1-18. Hence he is "above all."

Verse 32

What he hath seen and heard (*ho heōraken kai êkousen*). Perfect active indicative followed by aorist active indicative, because, as Westcott shows, the first belongs to the very existence of the Son and the latter to his mission. There is no confusion of tenses here. **No man** (*oudeis*). There were crowds coming to Jesus, but they do not really accept him as Saviour and Lord (John 1:11; John 2:24). It is superficial as time will show. But "no one" is not to be pressed too far, for it is the rhetorical use.

Verse 33

Hath set his seal (*esphragisen*). First aorist active indicative of *sphragizō* for which verb see Mat 27:66. The metaphor of sealing is a common one for giving attestation as in John 6:27. The one who accepts the witness of Jesus attests that Jesus speaks the message of God.

Verse 34

The words of God (*ta rēmata tou theou*). God sent his Son (John 3:17) and he speaks God's words. **By measure** (*ek metrou*). That is God has put no limit to the Spirit's relation to the Son. God has given the Holy Spirit in his fulness to Christ and to no one else in that sense.

Verse 35

Hath given all things into his hand (*panta dedōken en têi cheiri autou*). John makes the same statement about Jesus in John 13:3 (using *eis tas cheiras* instead of *en têi cheiri*). Jesus makes the same claim in John 5:19-30; Mat 11:27; Mat 28:18.

Verse 36

Hath eternal life (*echei zōên aiônion*). Has it here and now and for eternity. **That obeyeth not** (*ho apeithôn*). "He that is disobedient to the Son." Jesus is the test of human life as Simeon said he would be (Luke 2:34). This verb does not occur again in John's Gospel.

Chapter 4

Verse 1

When therefore (*Hôs oun*). Reference to John 3:22. the work of the Baptist and the jealousy of his disciples. *Oun* is very common in John's Gospel in such transitions. **The Lord** (*ho Kurios*). So the best manuscripts (Neutral Alexandrian), though the Western class has *ho Iêsous*. Mark usually has *ho Iêsous* and Luke often *ho Kurios*. In the narrative portion of John we have usually *ho Iêsous*, but *ho Kurios* in five passages (John 4:1; John 6:23; John 11:2; John 20:20; John 21:12). There is no reason why John should not apply *ho Kurios* to Jesus in the narrative sections as well as Luke. Bernard argues that these are "explanatory glosses," not in the first draft of the Gospel. But why? When John wrote his Gospel he certainly held Jesus to be *Kurios* (Lord) as Luke did earlier when he wrote both Gospel and Acts This is hypercriticism. **Knew** (*egnô*). Second aorist active indicative of *ginôskô*. The Pharisees knew this obvious fact. It was easy for Jesus to know the attitude of the Pharisees about it (John 2:24). Already the Pharisees are suspicious of Jesus. **How that** (*hoti*). Declarative *hoti* (indirect assertion). **Was making and baptizing more disciples than John** (*pleionas mathêtas poiei kai baptizei ê Iôanês*). Present active indicative in both verbs retained in indirect discourse. Recall the tremendous success of John's early ministry (Mark 1:5; Mat 3:5; Luke 3:7, 15) in order to see the significance of this statement that Jesus had forged ahead of him in popular favour. Already the Pharisees had turned violently against John who had called them broods of vipers. It is most likely that they drew John out about the marriage of Herod Antipas and got him involved directly with the tetrarch so as to have him cast into prison (Luke 3:19). Josephus (*Ant.* XVIII. v. 2) gives a public reason for this act of Herod Antipas, the fear that John would "raise a rebellion," probably the public reason for his private vengeance as given by Luke. Apparently John was cast into prison, though recently still free (John 3:24), before Jesus left for Galilee. The Pharisees, with John out of the way, turn to Jesus with envy and hate.

Verse 2

Although Jesus himself baptized not, but his disciples (*kaitoige Iêsous autos ouk ebaptizen all' hoi mathêtai autou*). Parenthetical explanation that applies also to John 3:22. Imperfect tense means that it was not the habit of Jesus. This is the only N.T. instance of *kaitoige* (and yet indeed), compound conjunction (*kaitoi* in Acts 14:17; Heb 4:3) with intensive particle *ge* added. This is the last mention of baptism under the direction of Jesus till the Great Commission (Mat 28:19). It is possible that Jesus stopped the baptizing because of the excitement and the issue raised about his Messianic claims till after his resurrection when he enjoined it upon his disciples as a rite of public enlistment in his service.

Verse 3

Left Judea (*aphêken tèn Ioudaian*). Unusual use of *aphiêmi*. First (*Kappa*) aorist active indicative. Originally the word means to send away, to dismiss, to forsake, to forgive, to allow. Jesus uses it in this sense in John 16:28. Evidently because Jesus did not wish to bring the coming conflict with the Pharisees to an issue yet. So he mainly avoids Jerusalem and Judea now till the end. Each time hereafter that Jesus appears in Jerusalem and Judea before the last visit there is an open breach with the Pharisees who attack him (John 5:1-47; John 7:14-10:21; John 10:22-42; John 11:17-53). **Again into Galilee** (*palin eis tèn Galilaian*). Reference to John 2:1-12. The Synoptics tell nothing of this early work in Perea (John 1:19-51), Galilee, or Judea (John 2:13-4:2). John supplements their records purposely.

Verse 4

He must needs pass through Samaria (*Edei de auton dierchesthai dia tês Samarias*). Imperfect indicative of the impersonal verb *dei* with subject infinitive (*dierchesthai*) and accusative of general reference (*auton*). Note repetition of *dia*. It was only necessary to pass through Samaria in going directly north from Judea to Galilee. In coming south from Galilee travellers usually crossed over the Jordan and came down through Perea to avoid the hostility of the Samaritans towards people who passed through their land to go to

Jerusalem. Jesus once met this bitterness on going to the feast of tabernacles (Luke 9:51-56).

Verse 5

So he cometh (*erchetai oun*). Vivid present middle indicative and transitional *oun*. **Sychar** (*Suchar*). There is a dispute whether this is just a variation of Shechem as meaning "drunken-town" (Isa 28:1) or "lying-town" (Hab 2:18) or is a separate village near Shechem (Neapolis, Nablous) as the Talmud and Eusebius indicate. Apparently the present village Askar corresponds well with the site. The use of *polin* (city) does not mean that it was a large town. Mark and John use it freely for small places. **Parcel of ground** (*chôriou*). Old use of this diminutive of *chôros* or *chôra*, a piece of ground. **That Jacob gave to his son Joseph** (*ho edôken Iakôb tôi Iôsêph tôi huiôi autou*). See Gen 33:19; Gen 48:22. Relative *ho* is not attracted to case of *chôriou*. First aorist active indicative *edôken*.

Verse 6

Jacob's well (*pêgê tou Iakôb*). "A spring of Jacob" (here and verse John 4:14), but *phrear* (well, pit, cistern) in verses John 4:11, 12. It is really a cistern 100 feet deep dug by a stranger apparently in a land of abundant springs (Gen 26:19). **Wearied** (*kekopiakôs*). Perfect active participle of *kopiaô*, a state of weariness. The verb means to toil excessively (Luke 5:5). John emphasizes the human emotions of Jesus (John 1:14; John 11:3, 33, 35, 38, 41; John 12:27; John 13:21; John 19:28). **With his journey** (*ek tês hodoiporias*). As a result (*ek*) of the journey. Old compound word from *hodoporos* (wayfarer), in N.T. only here and 2Co 11:26. **Sat** (*ekathezeto*). Imperfect (descriptive) middle of *kathezomai*, "was sitting." **Thus** (*houtôs*). Probably "thus wearied," graphic picture. **By the well** (*epi têi pêgêi*). Literally, "upon the curbstone of the well." **Sixth hour** (*hôs hektê*). Roman time, about 6 P.M., the usual time for drawing water.

Verse 7

There cometh (*erchetai*). Vivid historical present as in verse John 4:5. **A woman of Samaria** (*gunê ek tês Samarias*). The country, not

the city which was two hours away. **To draw water** (*antlêσαι hudôr*). First aorist active infinitive of purpose of *antleô* for which see John 2:8. Cf. Rebecca in Gen 24:11, 17. **Give me to drink** (*dos moi pein*). Second aorist active imperative of *didômi* and second aorist active infinitive (object of *dos*) of *pinô*, shortened form of *piein*. A polite request.

Verse 8

For (*gar*). Explanation of the reason for asking her. **Were gone away** (*apelêlutheisan*). Past perfect of *aperchomai*, to go off. They had already gone before she came. To Sychar (John 4:5, 39). **To buy food** (*hina trophas agorasôsin*). *Hina* in purpose clause with first aorist active subjunctive of *agorazô*, old verb from *agora* (marketplace). See Mat 21:12. *Trophê* (nourishment) is old word from *trephô*, to nourish (Mat 3:4). "Victuals" (plural).

Verse 9

The Samaritan woman (*hê gunê hê Samareitis*). Different idiom from that in John 4:7, "the woman the Samaritan." The Samaritans were a mixture by intermarriage of the Jews left in the land (2Ch 30:6, 10; 2Ch 34:9) with colonists from Babylon and other regions sent by Shalmaneser. They had had a temple of their own on Mt. Gerizim and still worshipped there. **Thou being a Jew** (*su Ioudaios ôn*). Race antipathy was all the keener because the Samaritans were half Jews. **Drink** (*pein*). Same infinitive form as in John 4:7 and the object of *aiteis* (askest). **Of me** (*par' emou*). "From me," ablative case with *para*. **For Jews have no dealings with Samaritans** (*ou gar sunchrôntai Ioudaioi Samareitais*). Explanatory (*gar*) parenthesis of the woman's astonishment. Associative instrumental case with *sunchrôntai* (present middle indicative of *sunchraomai*, compound in literary *Koin*, here only in N.T.). The woman's astonishment is ironical according to Bernard. At any rate the disciples had to buy food in a Samaritan village and they were travelling through Samaria. Perhaps she was surprised that Jesus would drink out of her waterpot. The Western class omit this explanatory parenthesis of the author.

Verse 10

Answered and said (*apekriothê kai eipen*). As often (redundant) in John. The first aorist passive (*apekriothê*) is deponent, no longer passive in sense. **If thou knewest** (*ei êideis*). Condition of second class, determined as unfulfilled, *ei* and past perfect *êideis* (used as imperfect) in condition and *an* and aorist active indicative in conclusion (*an êitêsas kai an edôken*, note repetition of *an*, not always done). **The gift of God** (*tên dôrean tou theou*). Naturally the gift mentioned in John 3:16 (Westcott), the inexpressible gift (2Co 9:15). Some take it to refer to the living water below, but that is another allusion (metaphor) to John 3:16. See Eph 4:7 for Paul's use of both *charis* and *dôrea* (from *didômi*, to give). **Who it is** (*tis estin*). She only knew that he was a Jew. This Messianic self-consciousness of Jesus is plain in John, but it is early in the Synoptics also. **Living water** (*hudôr zôn*). Running water like a spring or well supplied by springs. This Jacob's Well was filled by water from rains percolating through, a sort of cistern, good water, but not equal to a real spring which was always preferred (Gen 26:19; Lev 14:5; Num 19:17). Jesus, of course, is symbolically referring to himself as the Living Water though he does not say it in plain words as he does about the Living Bread (John 6:51). The phrase "the fountain of life" occurs in Prov 13:14. Jesus supplies the water of life John 7:39). Cf. Rev 7:17; Rev 22:1.

Verse 11

Sir (*Kurie*). So it has to mean here in the mouth of the Samaritan woman, not Lord. **Thou hast nothing to draw with and the well is deep** (*oute antlêma echeis kai to phrear estin bathu*). This broken construction of *oute-kai* (neither--and) occurs in N.T. elsewhere only in 3Jn 1:10. *Antlêma* (from *antleô*, to draw) is a late word for that which is drawn, then (Plutarch) for the act of drawing, and then for the rope as here to draw with. This well (*phrear*) is 100 feet deep and Jesus had no rope. The bucket of skin ("with three cross sticks at the mouth to keep it open," Vincent) was kept at the well to be let down by a goat's hair rope. **That living water** (*to hudôr to zôn*). "The water the living," with the article referring to the language of Jesus in verse John 4:10. She is still thinking only of literal water.

Verse 12

Art thou (*Mê su ei*). Expecting a negative answer. **Greater than our father Jacob** (*meizôn ei tou patros hêmôn Iakôb*). Ablative case *patros* after the comparative adjective *meizôn* (positive *meias*). The Samaritans claimed descent from Jacob through Joseph (tribes of Ephraim and Manasseh). **Cattle** (*thremmata*). Old word from *trephô*, to nourish, nursling, child, flock, cattle. Only here in N.T.

Verse 13

Every one that drinketh (*pas ho pinôn*). Present active articular participle with *pas*, parallel to the indefinite relative with the second aorist active subjunctive (*hos an piêi*) in verse John 4:14. With this difference in the tenses used (*pinôn*, keep on drinking, *piêi*, once for all). Note *ek* and the ablative both times, out of the water. Jesus pointed to the well ("this water").

Verse 14

That I shall give him (*hou egô dôsô autôi*). Relative *hou* attracted to the case (genitive) of the antecedent (*hudatos*). Future active indicative of *didômi*. **Shall never thirst** (*ou mê dipsêsei eis ton aiona*). The double negative *ou mê* is used with either the future indicative as here or the aorist subjunctive, the strongest possible negative. See both constructions (*ou mê peinasêi* and *ou me dipsêsei*) in John 6:35. Jesus has not answered the woman's question save by the necessary implication here that he is superior to Jacob. **A well of water springing up unto eternal life** (*pêgê hudatos hallomenou eis zôên aiônion*). "Spring (or fountain) of water leaping (bubbling up) unto life eternal." Present middle participle of *hallomai*, old verb, in N.T. only here and Acts 3:8; Acts 14:10. The woman's curiosity is keenly excited about this new kind of water.

Verse 15

Sir (*Kurie*). Not yet "Lord" for her. See verse John 4:11. **This water** (*touto to hudôr*). This peculiar kind of water. She did not grasp the last phrase "unto life eternal," and speaks half ironically of "this water." **That I thirst not** (*hina mê dipsô*). Final clause with *hina*, alluding to the words of Jesus, water that will prevent thirst. **Neither**

come (*mède dierchômai*). Carrying on the negative purpose with present middle subjunctive, "nor keep on coming" as she has to do once or twice every day. She is evidently puzzled and yet attracted.

Verse 16

Go, call thy husband (*Hupage phônêson sou ton andra*). Two imperatives (present active, first aorist active). Had she started to leave after her perplexed reply? Her frequent trips to the well were partly for her husband. We may not have all the conversation preserved, but clearly Jesus by this sudden sharp turn gives the woman a conviction of sin and guilt without which she cannot understand his use of water as a metaphor for eternal life.

Verse 17

I have no husband (*ouk echô andra*). The Greek *anêr* means either "man" or "husband." She had her "man," but he was not a legal "husband." Her language veils her deceit. **Thou saidst well** (*kalôs eipes*). Jesus saw through the double sense of her language and read her heart as he only can do, a supernatural gift of which John often speaks (John 1:48; John 2:24; John 5:20). **For thou hast had five husbands** (*pente gar andras esches*). "For thou didst have five men." Second aorist (constative) active indicative of *echô*. **Is not thy husband** (*ouk estin sou anêr*). In the full and legal sense of *anêr*, not a mere "man." **This hast thou said truly** (*touto alêthes eirêkas*). "This a true thing thou hast said." Note absence of article with *alêthes* (predicate accusative). Perfect active indicative *eirêkas* here, not aorist *eipes* (verse John 4:17).

Verse 19

Sir (*Kurie*). So still. **I perceive** (*theôrô*). "I am beginning to perceive" from what you say, your knowledge of my private life (verse John 4:29). See John 2:23 for *theôreô* which John's Gospel has 23 times, of bodily sight (John 20:6, 14), of mental contemplation (John 12:45; John 14:17). See both *theôreô* and *optomai* in John 1:51; John 16:16. **That thou art a prophet** (*hoti prophêtês ei su*). "That a prophet art thou" (emphasis on "thou"). She felt that this was the explanation of his knowledge of her life and she

wanted to change the subject at once to the outstanding theological dispute.

Verse 20

In this mountain (*en tōi orei toutōi*). Jacob's Well is at the foot of Mount Gerizim toward which she pointed. Sanballat erected a temple on this mountain which was destroyed by John Hyrcanus B.C. 129. Abraham (Gen 12:7) and Jacob (Gen 33:20) set up altars at Shechem. On Gerizim were proclaimed the blessings recorded in Deut 28:1-68. The Samaritan Pentateuch records an altar set up on Gerizim that is on Ebal (over 200 feet higher than Gerizim) in the Hebrew (Deut 27:4). The Samaritans held that Abraham offered up Isaac on Gerizim. The Samaritans kept up this worship on this mountain and a handful do it still. **And ye say** (*kai humeis legete*). Emphasis on *humeis* (ye). Ye Jews. **Ought to worship** (*proskunein dei*). "Must worship," as of necessity (*dei*). The woman felt that by raising this theological wrangle she would turn the attention of Jesus away from herself and perhaps get some light on the famous controversy. *Proskuneō* in John is always worship, not just respect.

Verse 21

Believe me (*pisteue moi*). Correct text. Present active imperative. Unique phrase in place of the common *amên amên* (verily, verily). **The hour cometh** (*erchetai hōra*). "There is coming an hour." The same idiom occurs also in John John 4:34; John 5:25, 28; John 16:2, 25, 32. **Neither in this mountain nor in Jerusalem** (*oute en tōi orei toutōi oute en Ierosolymois*). The worship of God will be emancipated from bondage to place. Both Jews and Samaritans are wrong as to the "necessity" (*dei*). "These ancient rivalries will disappear when the spirituality of true religion is fully realized." Jesus told this sinful woman one of his greatest truths.

Verse 22

That which ye know not (*ho ouk oidate*). Cf. Acts 17:23. "You know whom to worship, but you do not know him" (Westcott). The Samaritans rejected the prophets and the Psalms and so cut themselves off from the fuller knowledge of God. **We** (*hēmeis*). We

Jews. Jesus is a Jew as he fully recognizes (Mat 15:24). **That which we know** (*ho oidamen*). Neuter singular relative as before. The Jews, as the chosen people, had fuller revelations of God (Ps 147:19; Rom 9:3-5). But even so the Jews as a whole failed to recognize God in Christ (John 1:11, 26; John 7:28). **For salvation is from the Jews** (*hoti hē sôtēria ek tōn Ioudaiōn estin*). "The salvation," the Messianic salvation which had long been the hope and guiding star of the chosen people (Luke 1:69, 71, 77; Acts 13:26, 47). It was for the whole world (John 3:17), but it comes "out of" (*ek*) the Jews. This tremendous fact should never be forgotten, however unworthy the Jews may have proved of their privilege. The Messiah, God's Son, was a Jew.

Verse 23

And now is (*kai nun estin*). See this same phrase in John 5:25. This item could not be added in verse John 4:21 for local worship was not abolished, but spiritual independence of place was called for at once. So contrast John 5:25, 28; John 16:25, 32. **The true worshippers** (*hoi alēthinoi proskunētai*). See John 1:9 for *alēthinos* (genuine). *Proskunētēs* is a late word from *proskuneō*, to bow the knee, to worship, occurs here only in N.T., but is found in one pre-Christian inscription (Deissmann, *Light*, etc., p. 101) and in one of the 3rd century A.D. (Moulton & Milligan, *Vocabulary*). **In spirit and truth** (*en pneumatī kai alētheiāi*). This is what matters, not where, but how (in reality, in the spirit of man, the highest part of man, and so in truth). All this is according to the Holy Spirit (Rom 8:5) who is the Spirit of truth (John 16:13). Here Jesus has said the final word on worship, one needed today. **Seeketh** (*zētei*). The Father has revealed himself in the Son who is the truth (John 14:6, 9). It does matter whether we have a true conception of God whom we worship. **To be his worshippers** (*tous proskunountas auton*). Rather, "seeks such as those who worship him" (predicate accusative articular participle in apposition with *toioutous* (such). John pictures the Father as seeking worshippers, a doctrine running all through the Gospel (John 3:16; John 6:44; John 15:16; 1Jn 4:10).

Verse 24

God is a Spirit (*pneuma ho theos*). More precisely, "God is Spirit" as "God is Light" (1Jn 1:5), "God is Love" (1Jn 4:8). In neither case can we read Spirit is God, Light is God, Love is God. The non-corporeality of God is clearly stated and the personality of God also. All this is put in three words for the first time. **Must** (*dei*). Here is the real necessity (*dei*), not the one used by the woman about the right place of worship (verse John 4:20).

Verse 25

Messiah cometh (*Messias erchetai*). Hebrew word in N.T. only here and John 1:41 and explained by *Christos* in both places. The Samaritans looked for a Messiah, a prophet like Moses (Deut 18:18). Simon Magus gave himself out in Samaria as some great one and had a large following (Acts 8:9). Pilate quelled an uprising in Samaria over a fanatical Messianic claimant (Josephus, *Ant.* XVIII. iv. 1). **When he is come** (*hotan elthêi ekeinos*). "Whenever that one comes." Indefinite temporal clause with *hotan* (*hote, an*) and the second aorist active subjunctive. Wistfully she turns to this dim hope as a bare possibility about this strange "prophet." **He will declare unto us all things** (*anaggelei hêmin hapanta*). Future active indicative of *anaggellô*, old and common verb to announce fully (*ana*, up and down). See also John 16:13. Perhaps here is light on the knowledge of her life by Jesus as well as about the way to worship God.

Verse 26

I that speak unto thee am he (*Egô eimi ho lalôn soi*). "I am he, the one speaking to thee." In plain language Jesus now declares that he is the Messiah as he does to the blind man (John 9:37).

Verse 27

Upon this (*epi toutôi*). This idiom only here in N.T. At this juncture. Apparently the woman left at once when the disciples came. **They marvelled** (*ethaumazon*). Imperfect active describing the astonishment of the disciples as they watched Jesus talking with a woman. **Was speaking** (*elalei*). As in John 2:25, so here the tense is

changed in indirect discourse from *lalei* to *elalei*, an unusual idiom in Greek. However, *hoti* here may be "because" and then the imperfect is regular. It is not "with the woman" (*meta tês gunaikos*), but simply "with a woman" (*meta gunaikos*). There was a rabbinical precept: "Let no one talk with a woman in the street, no, not with his own wife" (Lightfoot, *Hor, Hebr.* iii. 287). The disciples held Jesus to be a rabbi and felt that he was acting in a way beneath his dignity. **Yet no man said** (*oudeis mentoi eipen*). John remembers through the years their amazement and also their reverence for Jesus and unwillingness to reflect upon him.

Verse 28

Left her waterpot (*aphêken tên hudrian*). First aorist active indicative of *aphiêmi*, ingressive aorist, in her excitement and embarrassment. It was too large for speed anyhow (John 2:6). And says (*kai legei*). Graphic historic present indicative again.

Verse 29

All things that ever I did (*panta ha epoiêsa*). **Ha**, not *hosa* (as many as), no "ever" in the Greek. But a guilty conscience (verse John 4:18) led her to exaggerate a bit. **Can this be the Christ?** (*mêti houtos estin ho Christos;*). She is already convinced herself (verses John 4:26), but she puts the question in a hesitant form to avoid arousing opposition. With a woman's intuition she avoided *ouk* and uses *mêti*. She does not take sides, but piques their curiosity.

Verse 30

They went out (*exêlthon*). Second aorist (effective) indicative of *exerchomai*, at once and in a rush. **And were coming to him** (*kai êrchonto pros auton*). Imperfect middle, graphically picturing the long procession as they approached Jesus.

Verse 31

In the meanwhile (*en tôi metaxu*). Supply *kairoi* or *chronoi*. See *to metaxu Sabbaton*, "the next Sabbath" (Acts 13:42) and *en tôi metaxu* (Luke 8:1). *Metaxu* means between. **Prayed him** (*êrôtôn*

auton). Imperfect active, "kept beseeching him." For this late (*Koin*.) use of *erôtaô*, to beseech, instead of the usual sense to question see also verses John 4:40, 47. Their concern for the comfort of Jesus overcame their surprise about the woman.

Verse 32

Meat (*brôsin*). Originally the act of eating (Rom 14:17) from *bibrôskô*, but soon and commonly as that which is eaten like *brôma* once in John (verse John 4:34). So here and John 6:27, 55. Cf. vernacular English "good eating," "good eats." **I ... ye** (*egô ... humeis*). Emphatic contrast. Spiritual food Jesus had.

Verse 33

Hath any man brought him aught to eat? (*Mê tis ênegken autôî phagein*;). Negative answer expected (*mê*). "Did any one bring him (something) to eat?" During our absence, they mean. Second aorist active indicative of *pherô* (*ênegken*) and second aorist active infinitive of *esthiô* (*phagein*), defective verbs both of them. See John 4:7 for like infinitive construction (*dos peîn*).

Verse 34

To do the will (*hina poiêsô to thelêma*). Non-final use of *hina* and the first aorist active subjunctive as subject or predicate nominative as in John 6:29; John 15:8; John 17:3. The Messianic consciousness of Jesus is clear and steady (John 5:30; John 6:38). He never doubted that the Father sent him. **And to accomplish his work** (*kai teleiôsô autou to ergon*). *Hina* understood with *teleiôsô* in like idiom, first aorist active subjunctive of *teleioô* (from *teleios*), to bring to an end. See John 5:36. In John 17:4 (the Intercessory Prayer) he will say that he has done (*teleiôsas*) this task which the Father gave him to do. On the Cross Jesus will cry *Tetelestai* (It is finished). He will carry through the Father's programme (John 3:16). That is his "food." He had been doing that in winning the woman to God.

Verse 35

Say not ye? (*Ouch humeis legete;*). It is not possible to tell whether Jesus is alluding to a rural proverb of which nothing is known about there being four months from seedtime to harvest (a longer time than four months in fact) or whether he means that it was then actually four months to harvest. In the latter sense, since harvest began about the middle of April, it would be December when Jesus spoke. **There are yet four months** (*eti tetramênos estin*). The use of *eti* (yet) and the fact that the space between seedtime and harvest is longer than four months (*tetra*, Aeolic for *tessara*, and *mên*, month) argue against the proverb idea. **And then cometh the harvest** (*kai ho therismos erchetai*). "And the harvest (*therismos*, from *therizô*, rare in Greek writers) comes." The possible Iambic verse here is purely accidental as in John 5:14. **Lift up your eyes** (*eparate tous ophthalmous humôn*). First aorist active imperative of *epairô*. Deliberate looking as in John 6:5 where *theaomai* also is used as here. **Fields** (*chôras*). Cultivated or ploughed ground as in Luke 21:21. **White** (*leukai*). Ripened grain like grey hair (Mat 5:36). **Already unto harvest** (*pros therismon êdê*). Probably *êdê* (already) goes with verse John 4:36. The Samaritans could already be seen approaching and they were the field "white for harvest." This is the meaning of Christ's parable. If it is the spring of the year and Christ can point to the ripened grain, the parable is all the plainer, but it is not dependent on this detail. Recall the parable of the sower in Mat 13:1ff.

Verse 36

Already he that reapeth receiveth wages (*êdê ho therizôn misthon lambanei*). The spiritual harvester can gather his harvest without waiting four months. Jesus is reaping a harvest right now by the conversion of this woman. The labourer is worthy of his hire (Luke 10:7; 2Ti 2:6). John does not use *misthos* (reward) again, but *karpos* (John 15:2-16), "fruit for life eternal" (cf. John 4:14). **That he that soweth and he that reapeth may rejoice together** (*hina ho speirôn homou chairêi kai ho therizôn*). Final use of *hina* with present active subjunctive of *chairô*, to rejoice, in the singular with *ho speirôn* (the sower) and to be repeated with *ho therizôn* (the reaper). The adverb *homou* (together) elsewhere in N.T. only John 20:4; John 21:2; Acts

2:1. Usually considerable time passes between the sowing and the reaping as in verse John 4:35. Amos (Amos 9:13) spoke of the time when "the ploughman shall overtake the reaper" and that has happened here with the joy of the harvest time (Isa 9:3). Jesus the Sower and the disciples as the reapers are here rejoicing simultaneously.

Verse 37

For herein (*en gar toutôi*). In this relation between the sower and the reaper. **The saying** (*ho logos*). Like 1Ti 1:15; 1Ti 3:1, etc. Probably a proverb that is particularly true (*alêthinos* for which see John 1:9) in the spiritual realm. **One soweth, and another reapeth** (*allos estin ho speirôn kai allos ho therizôn*). "One is the sower and another the reaper." It is sad when the sower misses the joy of reaping (Job 31:8) and has only the sowing in tears (Ps 126:5). This may be the punishment for sin (Deut 28:30; Mic 6:15). Sometimes one reaps where he has not sown (Deut 6:11; Jos 24:13). It is the prerogative of the Master to reap (Mat 25:26), but Jesus here lets the disciples share his joy.

Verse 38

I sent (*egô apesteila*). Emphatic use of *egô* and first aorist active indicative of *apostellô* common in John for to send. **Whereon ye have not laboured** (*ho ouch humeis kekopiakate*). Perfect active indicative of *kopiaô* for which see John 4:6. So also *kekopiakasin* in next line. The disciples had done no sowing here in Sychar, only Jesus and the woman. **Others** (*alloi*: Jesus, the Baptist, the prophets). **And ye** (*kai humeis*). Emphatic contrast. **Have entered** (*eiselêluthate*). Perfect active indicative of *eiserchomai*. **Into their labour** (*eis ton kopon autôn*). Into the fruit and blessed results of their toil (*kopos*). This is always true as seen in Acts 8:5-7, 14.

Verse 39

Because of the saying of the woman who testified (*dia ton logon tês gunaikos marturousês*). She bore her witness clearly and with discretion. She told enough to bring her neighbours to Christ. They knew her evil life and she frankly confessed Christ's rebuke to her.

She had her share in this harvest. How timid and cowardly we often are today in not giving our testimony for Christ to our neighbour.

Verse 40

Two days (*duo hēmeras*). Accusative of extent of time. They wanted to cultivate the acquaintance of Jesus. So he remained in Sychar in a continuous revival, a most unexpected experience when one recalls the feeling between the Jews and the Samaritans (John 4:9). The reaping went on gloriously.

Verse 41

Many more (*pollōi pleious*). "More by much" (instrumental case *pollōi*) in comparison with just "many" (*polloi*) of verse John 4:39. Jesus was reaping more rapidly than the woman did. But all were rejoicing that so many "believed" (*episteusan*, really believed).

Verse 42

Not because of thy speaking (*ouketi dia tēn sēn lalian*). "No longer because of thy talk," good and effective as that was. *Lalia* (cf. *laleō*) is talk, talkativeness, mode of speech, one's vernacular, used by Jesus of his own speech (John 8:43). **We have heard** (*akēkoamen*). Perfect active indicative of *akouō*, their abiding experience. **For ourselves** (*autoi*). Just "ourselves." **The Saviour of the world** (*ho sôtēr tou kosmou*). See Mat 1:21 for s"sei used of Jesus by the angel Gabriel. John applies the term *sôtēr* to Jesus again in 1Jn 4:14. Jesus had said to the woman that salvation is of the Jews (verse John 4:22). He clearly told the Samaritans during these two days that he was the Messiah as he had done to the woman (verse John 4:26) and explained that to mean Saviour of Samaritans as well as Jews. Sanday thinks that probably John puts this epithet of Saviour in the mouth of the Samaritans, but adds: "At the same time it is possible that such an epithet might be employed by them merely as synonymous with Messiah." But why "merely"? Was it not natural for these Samaritans who took Jesus as their "Saviour," Jew as he was, to enlarge the idea to the whole world? Bernard has this amazing statement on John 4:42: "That in the first century Messiah was given the title s"t̄r is not proven." The use of "saviour and god"

for Ptolemy in the third century B.C. is well known. "The ample materials collected by Magie show that the full title of honour, Saviour of the world, with which St. John adorns the Master, was bestowed with sundry variations in the Greek expression on Julius Caesar, Augustus, Claudius, Vespasian, Titus, Trajan, Hadrian, and other Emperors in inscriptions in the Hellenistic East" (Deissmann, *Light*, etc., p. 364). Perhaps Bernard means that the Jews did not call Messiah Saviour. But what of it? The Romans so termed their emperors and the New Testament so calls Christ (Luke 2:11; John 4:42; Acts 5:31; Acts 3:23; Php 3:20; Eph 5:23 Tit 1:4; Tit 2:13; Tit 3:6; 2Ti 1:10; 2Pe 1:1, 11; 2Pe 2:20; 2Pe 3:2, 18). All these are writings of the first century A.D. The Samaritan villagers rise to the conception that he was the Saviour of the world.

Verse 43

After the two days (*Meta tas duo hēmeras*). Those in verse John 4:40. **Into Galilee** (*eis tēn Galilaian*). As he had started to do (verse John 4:3) before the interruption at Sychar.

Verse 44

For Jesus himself testified (*autos gar Iêsous emarturēsen*). John's explanation of the conduct of Jesus by quoting a proverb often used by Jesus Mark 6:4; Mat 13:57; Luke 4:24 in reference to Nazareth), but not necessarily used by Jesus on this occasion. A similar proverb has been found in Plutarch, Pliny, Seneca. **A prophet hath no honour in his own country** (*prophētēs en tēi idiāi patriidi timēn ouk echei*). What is meant by *patriidi*? In the Synoptics (Luke 4:24; Mark 6:4; Mat 13:57) the reference is to Nazareth where he was twice rejected. But what has John in mind in quoting it here? He probably knew the quotations in the Synoptics. Does John refer to Judea by "his own country"? If so, the application hardly fits for he had already explained that Jesus was leaving Judea because he was too popular there (John 4:1-3). If he means Galilee, he immediately mentions the cordial welcome accorded Jesus there (verse John 4:45). But even so this is probably John's meaning for he is speaking of the motive of Jesus in going into Galilee where he had not yet laboured and where he apparently had no such fame as in Judea and now in Samaria.

Verse 45

So when (*hote oun*). Transitional use of *oun*, sequence, not consequence. **Received him** (*edexanto auton*). First aorist middle of *dechomai*, "welcomed him." Jesus had evidently anticipated a quiet arrival. **Having seen** (*heôrakotes*). Perfect active participle of *horaô*. Note *theôrountes* in John 2:23 about this very thing at the feast in Jerusalem. The miracles of Jesus at that first passover made a stir. **For they also went** (*kai autoi gar êlthon*). The Samaritans did not go and so Jesus was a new figure to them, but the Galileans, as orthodox Jews, did go and so were predisposed in his favour.

Verse 46

Again (*palin*). A second time. **Unto Cana** (*eis tèn Kana*). Note article, "the Cana of Galilee" already mentioned in John 2:1. **Where he made the water wine** (*hopou epoiêsen to hudôr oinon*). That outstanding first miracle would still be remembered in Cana and would indicate that Jesus had some friends there. **Nobleman** (*basilikos*). One connected with the king (*basileus*), whether by blood or by office. Probably here it is one of the courtiers of Herod the tetrarch of Galilee, Chuzas (Luke 8:3), Manaen (Acts 13:1), or some one else. Some of the manuscripts used *basiliskos*, a petty king, a diminutive of *basileus*. **Was sick** (*êsthenei*). Imperfect active of *astheneô* (*a* privative and *sthenos*, without strength, Mat 25:36), continued sick. **At Capernaum** (*en Kapharnaoum*). Some miles from Cana near where the Jordan enters the Sea of Galilee.

Verse 47

When he heard (*akousas*). First aorist active participle of *akouô*. The news spread rapidly about Jesus. **Was come** (*hêkei*). Present active indicative of *hêkô*, one of the perfective presents, retained in indirect discourse. He had heard the people talk about the miracles in Jerusalem and the first one in Cana. **Went and besought** (*apêlthen kai êrôta*). Ingressive aorist indicative (went off at once) and imperfect active (*êrôta*, began to beg and kept it up). **That he would come down** (*hina katabêi*, *hina* and second aorist active subjunctive of *katabainô*, come down at once) **and heal his son** (*kai*

iasêtai autou ton huion, *hina* construction, sub-final use or object clause, with first aorist middle subjunctive of *iaomai*, completely heal). **For he was at the point of death** (*êmellen gar apothnêskein*). Reason (*gar*) for the urgency. Imperfect active of *mellô* with present active infinitive old and common verb for what is about to be and it is used with the infinitive present as here, the aorist infinitive (Rev 13:16), or the future infinitive (Acts 11:28). The idiom is used of the impending death of Jesus (John 11:51; John 12:33; John 18:32).

Verse 48

Except ye see (*ean mê idête*). Condition of the third class (*ean mê*, negative, with second aorist active subjunctive of *horaô*). Jesus is not discounting his "signs and wonders" (*sêmeia kai terata*, both words together here only in John, though common in N.T. as in Mat 24:24; Mark 13:22; Acts 2:19, 22, 43; 2Th 2:9; Heb 2:4), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker. **Ye will in no wise believe** (*ou mê pisteusête*). Strong double negative with aorist active subjunctive of *pisteuô*, picturing the stubborn refusal of people to believe in Christ without miracles.

Verse 49

Sir (*Kurie*). See John 1:38. **Come down** (*katabêthi*). Second aorist active imperative, tense and tone of urgency. *Ere my child die* (*prin apothanein to paidion mou*). Regular idiom with *prin* in positive clause, second aorist active infinitive of *apothnêskô* and accusative of general reference, "before dying as to my child." Bengel notes that he only thought Jesus had power before death as even Martha and Mary felt at first (John 11:21, 32). But the father's heart goes out to Jesus.

Verse 50

Thy son liveth (*ho huios sou zêi*). "Thy son is living," and will not now die, Jesus means. Words too good and gracious to be true. His son is healed without Jesus even going to Capernaum, "absent treatment" so to speak, but without the cure being absent. **Believed the word** (*episteusen tôi logôi*). Instantaneous faith (aorist active

indicative), trusted the word (dative case *logôî*). **Went his way** (*eporeueto*). Inchoative imperfect middle, "started on his way," acted on his faith.

Verse 51

As he was now going down (*êdê autou katabainontos*). Genitive absolute in spite of the fact that *autôî* (associative instrumental case with *hupêntêsan* aorist active indicative of *hupantaô*) is near. **That his son lived** (*hoti ho pais autou zêi*). Present active indicative preserved in indirect discourse (cf. the words of Jesus in verse John 4:50). Note *pais* here (only example in John), *huios* in John 4:50, *paidion* (diminutive of tenderness) in John 4:49.

Verse 52

Inquired (*eputheto*). Second aorist middle indicative of *punthanomai*. **Began to mend** (*kompsoeron eschen*). Second aorist ingressive active indicative of *echô* (took a turn, got better) and comparative of adverb *kompôs*. Arrian (*Epictetus iii.* 10.13) has *kompôs echeis* from a physician, "Thou hast it fine," "Thou art doing finely." The papyri give several similar examples. *Kompôs* (neat) is from *komeô*, to take care of. **At the seventh hour** (*hôran hebdomên*). The accusative case without a preposition as in Rev 3:3, though we have *peri hôran enatên* (about the ninth hour) in Acts 10:3. See the accusative also in Ex 9:18 *tautên tên hôran aurion* (tomorrow about this hour). The accusative has the notion of extension and can be thus loosely used. It can even mean here "during the seventh hour." In verse John 4:53 the locative is more exact, "at that hour" (*en ekeinêi têi hôrâi*). The seventh hour would be (Roman time) seven P.M.

Verse 53

So the father knew (*egnô oun ho patêr*). Second aorist active indicative of *ginôskô*. Inferential use of *oun*. **Himself believed** (*episteusen autos*). Not just the word of Jesus (verse John 4:50), but complete faith in Jesus himself as the Messiah, absolute use of *pisteuô* as in John 1:7. **And his whole house** (*kai hê oikia autou*).

All his family, the first example of a whole family believing in Jesus like the later case of Crispus (Acts 18:8).

Verse 54

The second sign that (*deuteron sêmeion*). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (John 2:1), but many were wrought in Jerusalem also (John 2:23).

Chapter 5

Verse 1

After these things (*meta tauta*). John is fond of this vague phrase (John 3:22; John 6:1). He does not mean that this incident follows immediately. He is supplementing the Synoptic Gospels and does not attempt a full story of the work of Jesus. Some scholars needlessly put chapter 5 after chapter 6 because in chapter 6 Jesus is in Galilee as at the end of chapter 4. But surely it is not incongruous to think of Jesus making a visit to Jerusalem before the events in chapter 6 which undoubtedly come within a year of the end (John 6:4). **A feast of the Jews** (*heortê tôn Ioudaiôn*). Some manuscripts have the article (*hê*) "the feast" which would naturally mean the passover. As a matter of fact there is no way of telling what feast it was which Jesus here attended. Even if it was not the passover, there may well be another passover not mentioned besides the three named by John (John 2:13, 23; John 6:4; John 12:1). **Went up** (*anebê*). Second aorist active indicative of *anabainô*. It was up towards Jerusalem from every direction save from Hebron.

Verse 2

There is (*estin*). Bengel argues that this proves a date before the destruction of Jerusalem, but it is probably only John's vivid memory. **By the sheep gate** (*epi têi probatikêi*). Supply *pulêi* (gate) which occurs with the adjective *probatikê* (pertaining to sheep, *probata*) in Neh 3:1, 22. **A pool** (*kolumbêthra*). A diving or swimming pool (from *kolumbaô*, to swim, Acts 27:43), old word, only here in N.T. **Which is called** (*hê epilegomenê*). "The

surnamed" (present passive participle, only N.T. example except Acts 15:40 first aorist middle participle *epilexamenos*). **In Hebrew** (*Ebraisti*). "In Aramaic" strictly as in John 19:13, 17, 20; John 20:16; Rev 9:11; Rev 16:16. **Bethesda** (*Bethesda*, or House of Mercy. So A C Syr cu). Aleph D L 33 have *Bethzatha* or House of the Olive, while B W Vulg. Memph. have *Bethsaida*. **Having five porches** (*pente stoa echousa*). *Stoa* was a covered colonnade where people can gather from which Stoic comes (Acts 17:18). See John 10:23; Acts 3:11. Schick in 1888 found twin pools north of the temple near the fortress of Antonia one of which has five porches. It is not, however, certain that this pool existed before A.D. 70 when the temple was destroyed (Sanday, *Sacred Sites of the Gospels*, p. 55). Some have identified it with the Pool of Siloam (John 9:7), though John distinguishes them. There is also the Virgin's Well, called the Gusher, because it periodically bubbles over from a natural spring, a kind of natural siphon. This is south of the temple in the Valley of Kedron and quite possibly the real site.

Verse 3

In these (*en tautais*). In these five porches. **Lay** (*katekeito*). Imperfect middle of *katakeimai*, to lie down, singular number because *plêthos* (multitude) is a collective substantive. **Withered** (*xêrôn*). Old adjective *xêros* for dry, wasted as the hand (Mat 12:10). The oldest and best manuscripts omit what the Textus Receptus adds here "waiting for the moving of the water" (*ekdechomenon tèn tou hudatos kinêsin*), a Western and Syrian addition to throw light on the word *tarachthêi* (is troubled) in verse John 5:7.

Verse 4

All of this verse is wanting in the oldest and best manuscripts like Aleph B C D W 33 Old Syriac, Coptic versions, Latin Vulgate. It is undoubtedly added, like the clause in verse John 5:3, to make clearer the statement in verse John 5:7. Tertullian is the earliest writer to mention it. The Jews explained the healing virtues of the intermittent spring by the ministry of angels. But the periodicity of such angelic visits makes it difficult to believe. It is a relief to many to know that the verse is spurious.

Verse 5

Which had been thirty and eight years (*triakonta kai oktô etê echôn*). Literally, "having thirty and eight years," "having spent thirty and eight years."

Verse 6

Knew that he had been a long time (*gnous hoti polun êdê chronon echei*). How Jesus "knew" (*gnous*, second aorist active participle of *ginôskô*) we are not told, whether supernatural knowledge (John 2:24) or observation or overhearing people's comments. In *êdê echei* we have a progressive present active indicative, "he has already been having much time" (*chronon*, accusative of extent of time). **Wouldest thou be made whole?** (*Theleis hugiês genesthai*;). "Dost thou wish to become whole?" Predicate nominative *hugiês* with *genesthai* (second aorist middle infinitive). It was a pertinent and sympathetic question.

Verse 7

When the water is troubled (*hotan tarachthêi to hudôr*). Indefinite temporal clause with *hotan* and the first aorist passive subjunctive of *tarassô*, old verb to agitate (Mat 2:3). The popular belief was that, at each outflow of this intermittent spring, there was healing power in the water for the first one getting in. **To put me into the pool** (*hina balêi me eis tèn kolumbêthran*). Final use of *hina* and the second aorist active subjunctive of *ballô*, "that he throw me in" quickly before any one else. For this use of *ballô* see Mark 7:30; Luke 16:20. **But while I am coming** (*en hôi de erchomai*). Temporal use of the relative, "in which time" (*chronôi* or *kairôi* understood). *Egô* (I) is emphatic.

Verse 8

Arise, take up thy bed, and walk (*Egeire, âron ton krobatton sou kai peripatei*). Present active imperative of *egeirô*, a sort of exclamation, like our "Get up." The first active imperative (*âron* of *airô*) means to pick up the pallet, and then "go on walking" (present active imperative of *peripateô*). For *krobatton* (pallet) see Mark 2:2-12; Mark 6:55; Acts 5:15; Acts 9:33.

Verse 9

Took up his bed and walked (*êre ton krabatton autou kai periepatei*). The same distinction in tenses in the same verbs preserved, punctiliar action in *êre* (first aorist active of *airô*, took it up at once) and linear act (imperfect active of *periepateô*, went on walking). **The sabbath on that day** (*sabbaton en ekeinêi têi hêmerâi*). The first of the violations of the Sabbath rules of the Jews by Jesus in Jerusalem that led to so much bitterness (cf. John 9:14, 16). This controversy will spread to Galilee on Christ's return there (Mark 2:23-3:6; Mat 12:1-14; Luke 6:1-11).

Verse 10

Unto him that was cured (*tôi tetherapeumenôi*). Perfect passive articular participle of *therapeuô* (only example in John), "to the healed man." See Mat 8:7. **To take up thy bed** (*ârai ton krabatton*). The very words of Jesus (verse John 5:8), only infinitive (first aorist active). Carrying burdens was considered unlawful on the Sabbath (Ex 23:12; Neh 13:19; Jer 17:21). Stoning was the rabbinical punishment. The healing of the man was a minor detail.

Verse 11

But he answered (*hos de apekrithê*). Demonstrative *hos* (But this one) and deponent use of *apekrithê* (first aorist passive indicative of *apokrinomai* with no passive force). **The same** (*ekeinos*). "That one," emphatic demonstrative as often in John (John 1:18, 33; John 9:37; John 10:1, etc.). The man did not know who Jesus was nor even his name. He quotes the very words of Jesus. **Whole** (*hugiê*). Predicate accusative agreeing with *me* (me).

Verse 12

Who is the man? (*Tis estin ho anthrôpos;*). Contemptuous expression, "Who is the fellow?" They ask about the command to violate the Sabbath, not about the healing.

Verse 13

He that was healed (*ho iatheis*). First aorist passive articular participle of *iaomai* (John's usual word). **Who it was** (*tis estin*). Present tense preserved in indirect question. **Had conveyed himself away** (*exeneusen*). First aorist active indicative of *ekneô*, old verb to swim out, to slip out, or from *ekneuô*, to turn out, to turn the head to one side (to one side with which compare *eneneuon*, they nodded, Luke 1:62). Either of these verbs can explain the form here. The aorist tense simply states an antecedent action without being a pastperfect. **A multitude being in the place** (*ochlou ontos en tôi topôi*). Genitive absolute and the reason for Christ's departure.

Verse 14

Findeth him (*heuriskei auton*). Dramatic present as in John 1:45, possibly after search as in John 9:35. **Sin no more** (*mêketi hamartane*). "No longer go on sinning." Present active imperative with *mêketi*, a clear implication that disease was due to personal sin as is so often the case. Jesus used the same words to the woman taken in adultery in the spurious passage (John 8:11). He had suffered for 38 years. All sickness is not due to personal sin (John 9:3), but much is and nature is a hard paymaster. Jesus is here living up to his name (Mat 1:21). **Lest a worse thing befall thee** (*hina mê cheiron soi ti genêtai*). Negative final clause with second aorist middle subjunctive of *ginomai*. *Cheiron* is comparative of *kakos*, bad. Worse than the illness of 38 years, bad as that is. He will now be sinning against knowledge.

Verse 15

Went away and told (*apêlthen kai eipen*). Both aorist active indicatives. Instead of giving heed to the warning of Jesus about his own sins he went off and told the Jews that now he knew who the man was who had commanded him to take up his bed on the Sabbath Day, to clear himself with the ecclesiastics and escape a possible stoning. **That it was Jesus** (*hoti Iêsous estin*). Present indicative preserved in indirect discourse. The man was either ungrateful and wilfully betrayed Jesus or he was incompetent and did not know that he was bringing trouble on his benefactor. In either case one has small respect for him.

Verse 16

Persecute (*ediôkon*). Inchoative imperfect, "began to persecute" and kept it up. They took this occasion as one excuse (*dia touto*, because of this). They disliked Jesus when here first (John 2:18) and were suspicious of his popularity (John 4:1). Now they have cause for an open breach. **Because he did** (*hoti epoiei*). Imperfect active, not just this one act, but he was becoming a regular Sabbath-breaker. The Pharisees will watch his conduct on the Sabbath henceforth (Mark 2:23; Mark 3:2).

Verse 17

Answered (*apekrinato*). Regular aorist middle indicative of *apokrinomai*, in John here only and verse John 5:19, elsewhere *apekrithê* as in verse John 5:11. **My Father** (*ho pater mou*). Not "our Father," claim to peculiar relation to the Father. **Worketh even until now** (*heôs arti ergazetai*). Linear present middle indicative, "keeps on working until now" without a break on the Sabbath. Philo points out this fact of the continuous activity of God. Justin Martyr, Origen and others note this fact about God. He made the Sabbath for man's blessing, but cannot observe it himself. **And I work** (*kagô ergazomai*). Jesus puts himself on a par with God's activity and thus justifies his healing on the Sabbath.

Verse 18

Sought the more (*mallon ezêtoun*). Imperfect active of *zêteô*, graphic picture of increased and untiring effort "to kill him" (*auton apokteinai*, first aorist active, to kill him off and be done with him). John repeats this clause "they sought to kill him" in John 7:1, 19, 25; John 8:37, 40. Their own blood was up on this Sabbath issue and they bend every energy to put Jesus to death. If this is a passover, this bitter anger, murderous wrath, will go on and grow for two years. **Not only brake the Sabbath** (*ou monon elue to sabbaton*). Imperfect active of *luô*. He was now a common and regular Sabbath-breaker. *Luô* means to loosen, to set at naught. The papyri give examples of *luô* in this sense like *luein ta penthê* (to break the period of mourning). This was the first grudge against Jesus, but his

defence had made the offence worse and had given them a far graver charge. **But also called God his own Father** (*alla kai patera idion elege ton theon*). "His own" (*idion*) in a sense not true of others. That is precisely what Jesus meant by "My Father." See Rom 8:32 for *ho idios huios*, "his own Son." **Making himself equal with God** (*ison heauton poiôn tôi theôi*). *Isos* is an old common adjective (in papyri also) and means **equal**. In Php 2:6 Paul calls the Pre-incarnate Christ *isa theôi*, "equal to God" (plural *isa*, attributes of God). Bernard thinks that Jesus would not claim to be *isos theôi* because in John 14:28 he says: "The Father is greater than I." And yet he says in John 14:7 that the one who sees him sees in him the Father. Certainly the Jews understood Jesus to claim equality with the Father in nature and privilege and power as also in John 10:33; John 19:7. Besides, if the Jews misunderstood Jesus on this point, it was open and easy for him to deny it and to clear up the misapprehension. This is precisely what he does not do. On the contrary Jesus gives a powerful apologetic in defence of his claim to equality with the Father (verses John 5:19-47).

Verse 19

The Son (*ho huios*). The absolute use of the Son in relation to the Father admitting the charge in verse John 5:18 and defending his equality with the Father. **Can do nothing by himself** (*ou dunatai poiein aph'heautou ouden*). True in a sense of every man, but in a much deeper sense of Christ because of the intimate relation between him and the Father. See this same point in John 5:30; John 7:28; John 8:28; John 14:10. Jesus had already made it in John 5:17. Now he repeats and defends it. **But what he seeth the Father doing** (*an mê ti blepêi ton patera poiounta*). Rather, "unless he sees the Father doing something." Negative condition (*an mê=ean mê*, if not, unless) of third class with present (habit) subjunctive (*blepêi*) and present active participle (*poiounta*). It is a supreme example of a son copying the spirit and work of a father. In his work on earth the Son sees continually what the Father is doing. In healing this poor man he was doing what the Father wishes him to do. **For what things soever he doeth, these the Son also doeth in like manner** (*ha gar an ekeinos poiêi tauta kai ho huios homoiôs poiei*). Indefinite relative clause with *an* and the present active subjunctive (*poiêi*).

Note *ekeinos*, emphatic demonstrative, that one, referring to the Father. This sublime claim on the part of Jesus will exasperate his enemies still more.

Verse 20

Loveth (*philei*). In John 3:35 we have *agapâi* from *agapaô*, evidently one verb expressing as noble a love as the other. Sometimes a distinction (John 21:17) is made, but not here, unless *phileô* presents the notion of intimate friendship (*philos*, friend), fellowship, the affectionate side, while *agapaô* (Latin *diligo*) is more the intelligent choice. But John uses both verbs for the mystery of love of the Father for the Son. **Greater works than these** (*meizona toutôn erga*). *Toutôn* is ablative case after the comparative *meizona* (from *megas*, great). John often uses *erga* for the miracles of Christ (John 5:36; John 7:3, 21; John 10:25, 32, 38, etc.). It is the Father who does these works (John 14:10). There is more to follow. Even the disciples will surpass what Christ is doing in the extent of the work (John 14:12). *Deixei* is future active indicative of *deiknumi*, to show. See also John 10:32. **That ye may marvel** (*hina humeis thaumazête*). Purpose clause with *hina* and present active subjunctive of *thaumazô*. Wonder belongs to childhood and to men of knowledge. Modern science has increased the occasion for wonder. Clement of Alexandria has a saying of Jesus: "He that wonders shall reign, and he that reigns shall rest."

Verse 21

Quickeneth whom he will (*hous thelei zôopoiei*). Present active indicative of *zôopoieô* (from *zôopoios*, making alive), common in Paul (1Co 15:45, etc.). As yet, so far as we know, Jesus had not raised the dead, but he claims the power to do it on a par with the power of the Father. The raising of the son of the widow of Nain (Luke 7:11-17) is not far ahead, followed by the message to the Baptist which speaks of this same power (Luke 7:22; Mat 11:5), and the raising of Jairus' daughter (Mat 9:18, 22-26). Jesus exercises this power on those "whom he wills." Christ has power to quicken both body and soul.

Verse 22

He hath given all judgement unto the Son (*tên krisin pâsan dedôken tôi huiôi*). Perfect active indicative of *didômi*, state of completion (as in John 3:35; John 6:27, 29; John 10:29, etc.). See this prerogative claimed for Christ already in John 3:17. See the picture of Christ as Judge of men in Mat 25:31-46.

Verse 23

That all may honour the Son (*hina pantes timôsin ton huion*). Purpose clause with *hina* and present active subjunctive of *timaô* (may keep on honouring the Son). **He that honoureth not the Son** (*ho mê timôn ton huion*). Articular present active participle of *timaô* with negative *mê*. Jesus claims here the same right to worship from men that the Father has. Dishonouring Jesus is dishonouring the Father who sent him (John 8:49; John 12:26; John 15:23; 1Jn 2:23). See also Luke 10:16. There is small comfort here for those who praise Jesus as teacher and yet deny his claims to worship. The Gospel of John carries this high place for Christ throughout, but so do the other Gospels (even Q, the Logia of Jesus) and the rest of the New Testament.

Verse 24

Hath eternal life (*echei zôên aiônion*). Has now this spiritual life which is endless. See John 3:36. In verses John 5:24, 25 Jesus speaks of spiritual life and spiritual death. In this passage (John 5:21-29) Jesus speaks now of physical life and death, now of spiritual, and one must notice carefully the quick transition. In Rev 20:14 we have the phrase "the second death" with which language compare Rev 20:4-6. **But hath passed out of death into life** (*alla metabêken ek tou thanatou eis tên zôên*). Perfect active indicative of *metabainô*, to pass from one place or state to another. Out of spiritual death into spiritual life and so no judgement (*krisis*).

Verse 25

And now is (*kai nun estin*). See John 4:23 for this phrase. Not the future resurrection in verse John 5:28, but the spiritual resurrection here and now. **The dead** (*hoi nekroi*). The spiritually dead, dead in

trespasses and sins (Eph 2:1, 5; Eph 5:14). **Shall hear the voice of the Son of God** (*akousousin tês phônês tou huiou tou theou*). Note three genitives (*phônês* after *akousousin*, *huiou* with *phônês*, *theou* with *huiou*). Note three articles (correlation of the article) and that Jesus here calls himself "the Son of God" as in John 10:36; John 11:4. **Shall live** (*zêsousin*). Future active indicative, shall come to life spiritually.

Verse 26

In himself (*en heautôi*). The Living God possesses life wholly in himself and so he has bestowed this power of life to the Son as already stated in the Prologue of the Logos (John 1:3). For "gave" (*edôken*, timeless aorist active indicative) see also John 3:35; John 17:2, 24. The particles "as" (*hôsper*) and "so" (*houtôs*) mark here the fact, not the degree (Westcott).

Verse 27

Because he is the Son of man (*hoti huios anthrôpou estin*). Rather, "because he is a son of man" (note absence of articles and so not as the Messiah), because the judge of men must partake of human nature himself (Westcott). Bernard insists that John is here giving his own reflections rather than the words of Jesus and uses *huios anthrôpou* in the same sense as *ho huios tou anthrôpou* (always in the Gospels used by Jesus of himself). But that in my opinion is a wrong view since we have here ostensibly certainly the words of Jesus himself. So in Rev 1:13; Rev 14:14 *huion anthrôpou* means "a son of man."

Verse 28

In the tombs (*en tois mnêmeiois*). *Taphos* (grave) presents the notion of burial (*thaptô*, to bury) as in Mat 23:27, *mnêmeion* (from *mnaomai*, *mimnêskô*, to remind) is a memorial (sepulchre as a monument). Jesus claims not only the power of life (spiritual) and of judgement, but of power to quicken the actual dead at the Last Day. They will hear his voice and come out (*ekporeusontai*, future middle indicative of *ekporeuomai*). A general judgement and a general bodily resurrection we have here for both good and bad as in Mat

25:46; Acts 24:15; 2Co 5:10 and as often implied in the words of Jesus (Mat 5:29; Mat 10:28; Luke 11:32). In John 6:39 Jesus asserts that he will raise up the righteous.

Verse 29

Unto the resurrection of life (*eis anastasin zôês*). *Anastasis* is an old word (Aeschylus) from *anistêmi*, to raise up, to arise. This combination occurs nowhere else in the N.T. nor does "the resurrection of judgement" (*eis anastasin kriseôs*), but in Luke 14:14 there is the similar phrase "in the resurrection of the just" (*en têi anastasei tôn dikaiôn*). Only there note both articles. Here without the articles it can mean "to a resurrection of life" and "to a resurrection of judgement," though the result is practically the same. There are two resurrections as to result, one to life, one to judgement. See both in Dan 12:2.

Verse 30

I (*Egô*). The discourse returns to the first person after using "the Son" since verse John 5:19. Here Jesus repeats in the first person (as in John 8:28) the statement made in verse John 5:19 about the Son. In John *emautou* is used by Jesus 16 times and not at all by Jesus in the Synoptics. It occurs in the Synoptics only in Mat 8:8; Luke 7:7. **Righteous** (*dikaia*). As all judgements should be. The reason is plain (*hoti*, because), the guiding principle with the Son being the will of the Father who sent him and made him Judge. Judges often have difficulty in knowing what is law and what is right, but the Son's task as Judge is simple enough, the will of the Father which he knows (verse John 5:20).

Verse 31

If I bear witness of myself (*Ean egô marturô peri emautou*). Condition of third class, undetermined with prospect of determination (*ean* and present active subjunctive of *martureô*). The emphasis is on *egô* (I alone with no other witness). **Is not true** (*ouk estin alêthês*). In law the testimony of a witness is not received in his own case (Jewish, Greek, Roman law). See Deut 19:15 and the allusion to it by Jesus in Mat 18:16. See also 2Co 13:1; 1Ti 5:19.

And yet in John 8:12-19 Jesus claims that his witness concerning himself is true because the Father gives confirmation of his message. The Father and the Son are the two witnesses (John 8:17). It is a paradox and yet true. But here Jesus yields to the rabbinical demand for proof outside of himself. He has the witness of another (the Father, John 5:32, 37), the witness of the Baptist (John 5:33), the witness of the works of Jesus (John 5:36), the witness of the Scriptures (John 5:39), the witness of Moses in particular (John 5:45).

Verse 32

Another (*allos*). The Father, not the Baptist who is mentioned in verse John 5:33. This continual witness of the Father (*ho marturôn*, who is bearing witness, and *marturei*, present active indicative) is mentioned again in verses John 5:36-38 as in John 8:17.

Verse 33

Ye have sent (*humeis apestalkate*). Emphatic use of *humeis* (ye) and perfect active indicative of *apostellô*, official and permanent fact and so the witness of the Baptist has to be recognized as trustworthy by the Sanhedrin. The reference is to the committee in John 1:19-28. **He hath borne witness** (*memarturêken*). Perfect active indicative of *martureô* showing the permanent and abiding value of John's testimony to Christ as in John 1:34; John 3:26; John 5:37. So also John 19:35 of the testimony concerning Christ's death. This was the purpose of the Baptist's mission (John 1:7).

Verse 34

But the witness which I receive (*Egô de ou tèn marturian lambanô*). "But I do not receive the witness" simply from a man (like John). The *egô* (I) in sharp contrast with *humeis* (ye) of verse John 5:33. Jesus complained of Nicodemus for not accepting his witness (John 3:11). Cf. also John 3:32. In 1Jn 5:9 the witness of God is greater than that of men and this Jesus has. **That ye may be saved** (*hina humeis sôthête*). Final clause with *hina* and first aorist passive subjunctive of *sôzô*. This was the purpose of Christ's coming, that the world might be saved (John 3:17).

Verse 35

He (*ekeinos*). "That one" (John of John 5:33). Common demonstrative (that one) in John to point out the subject. Used in John 1:8 of the Baptist as here. John was now in prison and so Christ uses *ên* (was). His active ministry is over. **The lamp** (*ho luchnos*). The lamp in the room (Mark 4:21). Old word for lamp or candle as in Mat 5:15. Used of Christ (the Lamb) as the Lamp of the New Jerusalem (Rev 21:23). *Lampas* (Mat 25:1, 3, etc.) is a torch whose wick is fed with oil. The Baptist was not the Light (*to phôs*, John 1:8), but a lamp shining in the darkness. "When the Light comes, the lamp is no longer needed" (Bernard). "*Non Lux iste, sed lucerna.*" Jesus by his own claim is the Light of the World (John 8:12; John 9:5; John 12:46). And yet all believers are in a sense "the light of the world" (Mat 5:14) since the world gets the Light of Christ through us. **That burneth** (*ho kaiomenos*). See Mat 5:15 for this verb used with *luchnos* (lighting a candle or lamp). The lamp that is lit and is burning (present passive participle of *kaiô*, and so is consumed). **And shineth** (*kai phainôn*). See John 1:4 for this verb used of the Logos shining in the darkness. Cf. 1Jn 2:8. John was giving light as he burned for those in darkness like these Jews. **And ye were willing** (*humeis de êthelêsate*). "But ye became willing." Ingressive aorist active indicative of *thelô*. Reference again to John 1:19. Cf. also for the temporary popularity of the Baptist Mark 1:5; Mat 3:5; Mat 11:7; Mat 21:26. The Jews were attracted to John "like moths to a candle" (Bernard). **To rejoice** (*agalliathênai*). First aorist passive infinitive of *agalliaomai*, late word for *agallomai* for which see Mat 5:12. "They were attracted by his brightness, not by his warmth" (Bengel). Even so the brightness of John's shining did not really enlighten their minds. "The interest in the Baptist was a frivolous, superficial, and short-lived excitement" (Vincent). It was only "for an hour" (*pros hôran*) when they turned against him.

Verse 36

But the witness which I have is greater than that of John (*Egô de echô tên marturian meizô tou Iôanou*). Literally, "But I have the witness greater than John's." *Meizô* (*meizona*) is predicate accusative and *Iôanou* is ablative of comparison after *meizô*. Good as the

witness of John is, Christ has superior testimony. **To accomplish** (*hina teleiôsô*). Final clause with *hina* and first aorist active subjunctive of *teleiôô*, the same idiom in John 4:34. Jesus felt keenly the task laid on him by the Father (cf. John 3:35) and claimed at the end that he had performed it (John 17:4; John 19:30). Jesus held that the highest form of faith did not require these "works" (*erga*) as in John 2:23; John 10:38; John 14:11. But these "works" bear the seal of the Father's approval (John 5:20, 36; John 10:25) and to reject their witness is wrong (John 10:25; John 10:37; John 15:24). **The very works** (*auta ta erga*). "The works themselves," repeating *ta erga* just before for vernacular emphasis. **Hath sent me** (*me apestalken*). Perfect active indicative of *apostellô*, the permanence of the mission. Cf. John 3:17. The continuance of the witness is emphasized in John 5:32; John 8:18.

Verse 37

He hath borne witness (*ekeinos memarturêken*). *Ekeinos* (that one; cf. John 5:35, 38), not *autos*. Perfect active indicative of *martureô*, the direct witness of the Father, besides the indirect witness of the works. Jesus is not speaking of the voice of the Father at his baptism (Mark 1:11), the transfiguration (Mark 9:7), nor even at the time of the visit of the Greeks (John 12:28). This last voice was heard by many who thought it was thunder or an angel. The language of Jesus refers to the witness of the Father in the heart of the believers as is made plain in 1Jn 5:9, 10. God's witness does not come by audible "voice" (*phônên*) nor visible "form" (*eidos*). Cf. John 1:18; John 6:46; 1Jn 4:12. *Akêkoate* is perfect active indicative of *akouô*, to hear, and *heôrakate* is perfect active indicative of *horaô*, to see. It is a permanent state of failure to hear and see God. The experience of Jacob in Peniel (Gen 32:30) was unusual, but Jesus will say that those who have seen him have seen the Father (John 14:9), but here he means the Father's "voice" and "form" as distinct from the Son.

Verse 38

And (*kai*). "And yet" as in John 1:10 and John 5:40 below. **His word abiding in you** (*ton logon autou en humin menonta*). But God's word had come to them through the centuries by the prophets. For the phrase see John 10:35; John 15:3; John 17:6; 1Jn 1:10; 1Jn

2:14. **Him ye believe not** (*toutôi humeis ou pisteuete*). "This one" (*toutôi*, dative case with *pisteuete*) in emphatic relation to preceding "he" (*ekeinos*, God). Jesus has given them God's word, but they reject both Jesus and God's word (John 14:9).

Verse 39

Ye search (*eraunâte*). Proper spelling as the papyri show rather than *ereunâte*, the old form (from *ereuna*, search) as in John 7:52. The form here can be either present active indicative second person plural or the present active imperative second person plural. Only the context can decide. Either makes sense here, but the reason given "because ye think" (*hoti humeis dokeite*, clearly indicative), supports the indicative rather than the imperative. Besides, Jesus is arguing on the basis of their use of "the Scriptures" (*tas graphas*). The plural with the article refers to the well-known collection in the Old Testament (Mat 21:42; Luke 24:27). Elsewhere in John the singular refers to a particular passage (John 2:22; John 7:38; John 10:35). **In them ye have eternal life** (*en autais zôên aiônion echein*). Indirect assertion after *dokeite* without "ye" expressed either as nominative (*humeis*) or accusative (*humas*). Bernard holds that in John *dokeô* always indicates a mistaken opinion (John 5:45; John 11:13, 31; John 13:29; John 16:20; John 20:15). Certainly the rabbis did make a mechanical use of the letter of Scripture as a means of salvation. **These are they** (*ekeinai eisin hai*). The true value of the Scriptures is in their witness to Christ (of me, *peri emou*). Luke (Luke 24:27, 45) gives this same claim of Jesus, and yet some critics fail to find the Messiah in the Old Testament. But Jesus did.

Verse 40

And ye will not come to me (*kai ou thelete elthein pros me*). "And yet" (*kai*) as often in John. "This is the tragedy of the rejection of Messiah by the Messianic race" (Bernard). See John 1:11; Mat 23:37 (*kai ouk êthelêsate*, and ye would not). Men loved darkness rather than light (John 3:19). **That ye may have life** (*hina zôên echête*). Life in its simplest form as in John 3:36 (cf. John 3:16). This is the purpose of John in writing the Fourth Gospel (John 20:31). There is life only in Christ Jesus.

Verse 41

Glory from men (*doxan para anthrôpôn*). Mere honour and praise Jesus does not expect from men (verse John 5:34). This is not wounded pride, for ambition is not Christ's motive. He is unlike the Jews (John 5:44; John 12:43; Mat 6:1) and seeks not his own glory, but the glory and fellowship of the Father (John 1:14; John 2:11; John 7:18). Paul did not seek glory from men (1Th 2:6).

Verse 42

But I know you (*alla egnôka humas*). Perfect active indicative of *ginôskô*, "I have come to know and still know," the knowledge of personal experience (John 2:24). **The love o' God** (*tên agapên tou theou*). Objective genitive, "the love toward God." See Luke 11:42 for this phrase in the same sense (only other instance in the Gospels, but common in 1John (1Jn 2:5; 1Jn 3:17; 1Jn 4:7, 9; 1Jn 5:3) and in 2Th 3:5; 2Co 13:14; Rom 5:5. The sense of God's love for man occurs in 1Jn 3:1; 1Jn 4:9, 10, 16; John 15:9 of Christ's love for man. These rabbis did not love God and hence did not love Christ.

Verse 43

In my Father's name (*en tôi onomati tou patros mou*). Seven times Jesus in John speaks of the "Name" of the Father (John 5:43; John 10:25; John 12:28; John 17:6, 11, 12, 26). See John 1:12 for use of *onoma* (Luke 1:49). **And ye receive me not** (*kai ou lambanete me*). "And yet ye do not receive me," as in verse John 5:40, "the Gospel of the Rejection" (John 1:11; John 3:11, 32; John 12:37) often applied to the Fourth Gospel. **If another come** (*ean allos elthêi*). Condition of third class (*ean* and second aorist active subjunctive of *erchomai*). Note *allos*, not *heteros*, like *allon Iêsoun* in 2Co 11:4. Similar prophecies occur in Mark 13:6, 22 (Mat 24:5, 24), all general in character like Antichrist in 2Th 2:8-12. There is no occasion for a reference to any individual like Barcochba (about A.D. 134) as Pfleiderer and Schmiedel hold. These Messianic upstarts all come "in their own name" and always find a following. **Him ye will receive** (*ekeinon lêmpsesthe*). "That one," whoever he

is, as Jesus said. Future active indicative of *lambanô*. Credulous about the false Messiahs, incredulous about Christ.

Verse 44

How can ye believe? (*pôs dunasthe humeis pisteusai;*). Emphasis on "ye" (*humeis*), ye being what ye are. They were not true Jews (Rom 2:29; Esth 9:28) who cared for the glory of God, but they prefer the praise of men (Mat 6:1; Mat 23:5) like the Pharisees who feared to confess Christ (John 12:43). **From the only God** (*para tou monou theou*). B and W omit *theou* which is certainly meant even if not genuine here. See John 17:3; Rom 16:27; 1Ti 6:15.

Verse 45

Think not (*mê dokeite*). Prohibition with *mê* and the present imperative. See on verse John 5:39 for *dokeô* for mistaken opinions in John. **I will accuse you** (*egô katêgorêsô humôn*). Emphasis on *egô* (I). Future active indicative of *katêgoreô* (*kata*, against, *agoreuô*, to speak in the assembly *agora*, to bring an accusation in court, a public accusation). See Rom 3:9 for *proaitiaomai* for making previous charge and Luke 16:1 for *diaballô*, a secret malicious accusation, and Rom 8:33 for *egkaleô*, for public charge, not necessarily before tribunal. **Even Moses** (*Môusês*). No "even" in the Greek. **On whom ye have set your hope** (*eis hon humeis êlpikate*). Perfect active indicative of *elpizô*, state of repose in Moses. Only example of *elpizô* in John. See 2Co 1:10 for use of *eis* with *elpizô* instead of the usual *epi* (1Ti 4:10).

Verse 46

Ye would believe me (*episteuete an emoi*). Conclusion of condition of second class (determined as unfulfilled) with imperfect indicative in both protasis and apodosis and *an* in apodosis. This was a home-thrust, proving that they did not really believe Moses. **For he wrote of me** (*peri gar emou ekeinos egrapsen*). Deut 18:18 is quoted by Peter (Acts 3:22) as a prophecy of Christ and also by Stephen in Acts 7:37. See also John 3:14 about the brazen serpent and John 8:56 about Abraham foreseeing Christ's day. Jesus does here say that Moses wrote concerning him.

Verse 47

His writings (*tois ekeinou grammasin*). Dative case with *pistuete*. See Luke 16:31 for a like argument. The authority of Moses was the greatest of all for Jews. There is a contrast also between **writings** (*grammasin*, from *graphô*, to write) and **words** (*rêmasin*, from *eipon*). *Gramma* may mean the mere letter as opposed to spirit (2Co 3:6; Rom 2:27, 29; Rom 7:6), a debtor's bond (Luke 16:6), letters or learning (John 7:15; Acts 26:24) like *agrammatoi* for unlearned (Acts 4:13), merely written characters (Luke 23:38; 2Co 3:7; Gal 6:11), official communications (Acts 28:21), once *hiera grammata* for the sacred writings (2Ti 3:15) instead of the more usual *hai hagiai graphai*. *Graphê* is used also for a single passage (Mark 12:10), but *biblion* for a book or roll (Luke 4:17) or *biblos* (Luke 20:42). Jesus clearly states the fact that Moses wrote portions of the Old Testament, what portions he does not say. See also Luke 24:27, 44 for the same idea. There was no answer from the rabbis to this conclusion of Christ. The scribes (*hoi grammateis*) made copies according to the letter (*kata to gramma*).

Chapter 6

Verse 1

After these things (*meta tauta*). A common, but indefinite, note of time in John (John 3:22; John 5:1; John 6:1; John 7:1). The phrase does not mean immediate sequence of events. As a matter of fact, a whole year may intervene between the events of chapter 5 in Jerusalem and those in chapter 6 in Galilee. There is no sufficient reason for believing that chapter 6 originally preceded chapter 5. The feeding of the five thousand is the only event before the last visit to Jerusalem recorded in all Four Gospels (Mark 6:30-44; Mat 14:13-21; Luke 9:10-17; John 6:1-13). The disciples have returned from the tour of Galilee and report to Jesus. It was the passover time (John 6:4) just a year before the end. **To the other side of the Sea of Galilee** (*peran tês thalassês tês Galilaias*). The name given in Mark and Matthew. It is called Gennesaret in Luke 5:1 and "Sea of Tiberias" in John 21:1. Here "of Tiberias" (*tês Tiberiados*) is added

as further description. Herod Antipas A.D. 22 built Tiberias to the west of the Sea of Galilee and made it his capital. See verse John 6:23 for this city. Luke (Luke 9:10) explains that it was the eastern Bethsaida (Julias) to which Jesus took the disciples, not the western Bethsaida of Mark 6:45 in Galilee.

Verse 2

Followed (*êkolouthēi*). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Mat 14:13). **They beheld** (*etheôroun*). Imperfect active of *theôreô*. They had been beholding the signs which Jesus had been doing (*epoiei*, imperfect again) for a long time (John 2:23), most of which John has not given (Mark 1:29; Mark 2:1; Mark 3:1; Mark 6:5). The people were eager to hear Jesus again (Luke 9:11) and to get the benefit of his healing power "on them that were sick" (*epi tôn asthenountôn*, the weak or feeble, without strength, *a* privative and *sthenos*, strength).

Verse 3

Into the mountain (*eis to oros*). From the level of the Jordan valley up into the high hill on the eastern side. Mark (Mark 6:46) and Matthew (Mat 14:23) mention that after the miracle Jesus went further up into the mountain to pray. **Sat** (*ekathêto*). Imperfect middle of *kathêmai*, was sitting, a picture of repose.

Verse 4

The feast of the Jews (*hê heortê tôn Ioudaiôn*). Here used of the passover (*to pascha*) as in John 7:2 of the tabernacles. This is probably the third passover in Christ's ministry (John 2:13 and one unmentioned unless John 5:1 be it). In John 2:13, here, and John 11:55 (the last one) the adverb *eggus* (near) is used. John is fond of notes of time. Jesus failed to go to this passover because of the hostility in Jerusalem (John 7:1).

Verse 5

Lifting up his eyes (*eparas tous ophthalmous*). First aorist active participle of *epairô*. See the same phrase in John 4:35 where it is also followed by *theaomai*; John 11:41; John 17:1; Luke 6:20. Here it is particularly expressive as Jesus looked down from the mountain on the approaching multitude. **Cometh unto him** (*erchetai pros auton*). Present middle indicative, "is coming to him." The same *ochlos polus* (here *polus ochlos*) of verse John 6:2 that had followed Jesus around the head of the lake. **Whence are we to buy?** (*Pothen agorasômen;*). Deliberative subjunctive (aorist active). John passes by the earlier teaching and healing of the Synoptics (Mark 6:34; Mat 14:14; Luke 9:11) till mid-afternoon. In John also Jesus takes up the matter of feeding the multitude with Philip (from the other Bethsaida, John 1:44) whereas in the Synoptics the disciples raise the problem with Jesus. So the disciples raise the problem in the feeding of the four thousand (Mark 8:4; Mat 15:33). See Num 11:13-22 (about Moses) and 2Ki 4:42. (about Elisha). **Bread** (*artous*). "Loaves" (plural) as in Mat 4:3. **That these may eat** (*hina phagôsîn houtôi*). Purpose clause with *hina* and the second aorist active subjunctive of *esthiô* (defective verb).

Verse 6

To prove him (*peirazôn auton*). Present active participle of *peirazô*, testing him, not here in bad sense of tempting as so often (Mat 4:1). **What he would do** (*tî êmellen poiein*). Indirect question with change of tense to imperfect. As in John 2:25 so here John explains why Jesus put the question to Philip.

Verse 7

Two hundred pennyworth of bread (*diakosiôn dênariôn artoi*). "Loaves of two hundred denarii." The Roman coin originally for ten asses (afterwards sixteen), about 16 2/3 cents. The denarius was the usual pay for a day's labour (Mat 20:2, 9, 13). This item in Mark 6:37, but not in Matthew or Luke. **That every one may take a little** (*hina hekastos brachu labêi*). Final clause with *hina* and second aorist active subjunctive of *lambanô*. This detail in John alone.

Verse 8

One of (*heis ek*). So in John 12:4; John 13:23; Mark 13:1 without *ek*. **Simon Peter's brother** (*ho adelphos Simōnos Petrou*). So described in John 1:40. The great distinction of Andrew was precisely this that he brought Simon to Christ. Philip and Andrew appear together again in John 12:20-22, but in the Synoptics he is distinguished only in Mark 13:3. In the Muratorian Fragment Andrew received the revelation for John to write the Fourth Gospel.

Verse 9

A lad here (*paidarion hôde*). Old word, diminutive of *pais*, here only in N.T., not genuine in Mat 11:16. How he came to have this small supply we do not know. **Barley** (*krithinous*). Adjective, here and verse John 6:13 only in N.T., in the papyri, from *krithê*, barley (Rev 6:6). Considered an inferior sort of bread. **Fishes** (*opsaria*). Late diminutive of *opson*, common in papyri and inscriptions for delicacies with bread like fish. In N.T. only here, verse John 6:11; John 21:9-13. Synoptics have *ichthuas*.

Verse 10

Sit down (*anapesein*). Literally, "fall back," lie down, recline. Second aorist active infinitive of *anapiptô*. **Much grass** (*chortos polus*). Old word for pasture, green grass (Mark 6:39) or hay (1Co 3:12). It was spring (John 6:4) and plenty of green grass on the hillside. **The men** (*hoi andres*). Word for men as distinct from women, expressly stated in Mat 14:21. **In number** (*ton arithmon*). Adverbial accusative (of general reference). **About** (*hos*). General estimate, though they were arranged in orderly groups by hundreds and fifties, "in ranks" like "garden beds" (*prasiai*, Mark 6:40).

Verse 11

The loaves (*tous artous*). Those of verse John 6:9. **Having given thanks** (*eucharistêsas*). The usual grace before meals (Deut 8:10). The Synoptics use "blessed" *eulogêsen* (Mark 6:41; Mat 14:19; Luke 9:16). **He distributed** (*diedôken*). First aorist active indicative of *diadidômi*, old verb to give to several (*dia*, between). **To them that were set down** (*tois anakeimenois*). Present middle participle

(dative case) of *anakeimai*, old verb to recline like *anapesein* in verse John 6:10. **As much as they would** (*hoson êthelon*). Imperfect active of *thelô*, "as much as they wished."

Verse 12

And when they were filled (*hôs de eneplêsêsan*). First aorist (effective) passive indicative of *empimplêmi*, old verb to fill in, to fill up, to fill completely. They were all satisfied. The Synoptics have *echortasthêsan* like John 6:26 (*echortasthête*). **Gather up** (*sunagagete*). Second aorist active imperative of *sunagô*, to gather together. **Broken pieces** (*klasmata*). From *klaô*, to break. Not crumbs or scraps on the ground, but pieces broken by Jesus (Mark 6:41) and not consumed. **Be lost** (*apolêtai*). Second aorist middle subjunctive of *apollumi* with *hina* in purpose clause. Only in John. There was to be no wastefulness in Christ's munificence. The Jews had a custom of leaving something for those that served.

Verse 13

Twelve baskets (*dôdeka kophinous*). One for each of the apostles. What about the lad? Stout wicker baskets (coffins, Wycliff) in distinction from the soft and frail *sphurides* used at the feeding of the four thousand (Mark 8:8; Mat 15:37). Here all the Gospels (Mark 6:43; Mat 14:20; Luke 9:17; John 6:13) use *kophinoi*. The same distinction between *kophinoi* and *sphurides* is preserved in the allusion to the incidents by Jesus in Mark 8:19, 20; Mat 16:9, 10. **Unto them that had eaten** (*tois bebrôkosin*). Articular perfect active participle (dative case) of *bibrôskô*, old verb to eat, only here in N.T., though often in LXX.

Verse 14

Saw the sign which he did (*idontes ha epoiêsen sêmeia*). "Signs" oldest MSS. have. This sign added to those already wrought (verse John 6:2). Cf. John 2:23; John 3:2. **They said** (*elegon*). Inchoative imperfect, began to say. **Of a truth** (*alêthôs*). Common adverb (from *alêthês*) in John (John 7:40). **The prophet that cometh** (*ho prophêtês ho erchomenos*). There was a popular expectation about the prophet of Deut 18:15 as being the Messiah (John 1:21; John

11:27). The phrase is peculiar to John, but the idea is in Acts (John 3:22; John 7:37). The people are on the tiptoe of expectation and believe that Jesus is the political Messiah of Pharisaic hope.

Verse 15

Perceiving (*gnous*). Second aorist active participle of *ginôskô*. It was not hard for Christ to read the mind of this excited mob. **They were about** (*mellousin*). Present active indicative of *mellô*. Probably the leaders were already starting. **Take him by force** (*harpazein*). Present active infinitive of *harpazô*, old verb for violent seizing (Mat 11:12; Mat 13:19). There was a movement to start a revolution against Roman rule in Palestine by proclaiming Jesus King and driving away Pilate. **To make him king** (*hina poiêsôsin basilea*). Purpose clause with *hina* and the first aorist active subjunctive of *poieô* with *basilea* as predicate accusative. It was a crisis that called for quick action. **Himself alone** (*autos monos*). At first he had the disciples with him (verse John 6:3). But he sent them hurriedly by boat to the western side (Mark 6:45; Mat 14:22) because clearly the apostles were sympathetic with the revolutionary impulse of the crowd. Then Jesus sent the multitudes away also and went up into the mountain alone. He was alone in every sense, for no one but the Father understood him at this stage, not even his own disciples. He went up to pray (Mark 6:46; Mat 14:23).

Verse 16

When evening came (*hôs opsia egeneto*). "The late hour" (*hôra* understood), and so in late Greek the adjective is used as a substantive. It is late evening (real evening), not the early evening in mid-afternoon (Mat 14:15). The disciples were in no hurry to start back to Bethsaida in Galilee (Mark 6:45), Capernaum in John (John 6:17).

Verse 17

Were going (*êrchonto*). Picturesque imperfect. **It was now dark** (*skotia êdê egegonei*). Past perfect active of *ginomai*. While they were going, "darkness had already come." **And Jesus had not yet come to them** (*kai ouk elêluthēi pros autous ho Iêsous*). Another

past perfect active of *erchomai* with negative *oupô*. Darkness had come, but Jesus had not come, while they were going over the sea. The tenses in these verses are very graphic.

Verse 18

And the sea was rising (*hê te thalassa diegeireto*). Imperfect (without augment) passive of *diegeirô*, late compound to wake up thoroughly, to arouse. **By reason of a great wind that blew** (*anemou megalou pneontos*). Genitive absolute with present active participle of *pneô*, to blow, "a great wind blowing."

Verse 19

When therefore they had rowed (*elêlakotes oun*). Perfect active participle of *elaunô*, old verb to march (Xenophon), to drive (Jas 3:4), to row (Mark 6:48). **Furlongs** (*stadious*). Stadia, accusative of extent of space, a little over halfway across, "in the midst of the sea" (Mark 6:47). It was about forty stadia (six miles) across. **They behold** (*theôrousin*). Graphic dramatic present active indicative of *theôreô*, vividly preserving the emotions of the disciples. **Walking** (*peripatounta*). Present active participle in the accusative case agreeing with *Iêsoun*. **Drawing nigh unto the boat** (*eggus tou ploiou ginomenon*). Present middle participle of *ginomai* describing the process. "Coming near the boat." They behold Jesus slipping closer and closer to them on the water. **They were afraid** (*ephobêthêsan*). Ingressive aorist passive indicative of *phobeomai*, "they became afraid." Sudden change to the regular historical sequence.

Verse 20

Be not afraid (*mê phobeisthe*). Prohibition with *mê* and present middle imperative of *phobeomai*. So in Mark 6:50 (Mat 14:27). John does not tell that the disciples thought Jesus was an apparition (Mark 6:49; Mat 14:26), nor does he give the account of Peter walking on the water (Mat 14:28-31).

Verse 21

They were willing therefore (*êthelon oun*). Inchoative imperfect, "they began to be willing." This does not contradict Mark 6:51 as Bernard thinks. Both Jesus and Peter climbed into the boat. **Whither they were going** (*eis hên hupêgon*). Progressive imperfect active, "to which land they had been going" (intransitive use of *hupagô*, to lead under, to go under or away as in verse John 6:67; John 7:33; John 12:11; John 18:8).

Verse 22

Which stood (*ho hestêkôs*). Perfect active (intransitive) participle of *histêmi*, to put, to stand. Jesus had sent the multitudes away the evening before (Mark 6:45; Mat 14:22), but evidently some did not go very far, still lingering in excitement on the eastern side of the lake next morning. **Boat** (*ploiaron*). Diminutive of *ploion*, little boat (Mark 3:9). **Entered not with** (*ou suneisêlthen*). Second aorist active of the double compound verb *suneiserchomai*, followed by associative instrumental case *mathêtais*. **Went away alone** (*monoi apêlthon*). Second aorist active indicative of *aperchomai*, to go away or off. *Monoi* is predicate nominative. These people noted these three items.

Verse 23

Howbeit (*alla*). Verse 23 is really an explanatory parenthesis in this long sentence. Tiberias, capital of Herod Antipas, diagonally across the lake, is only mentioned in John in the N.T. (John 6:1, 23; John 21:1). **Boats** (*ploia*). Called "little boats" (*ploiaria*) in verse John 6:24.

Verse 24

When the multitude therefore saw (*hote oun eiden ho ochlos*). Resumption and clarification of the complicated statements of verse John 6:22. **That Jesus was not there** (*hoti Iêsous ouk estin ekei*). Present indicative retained in indirect discourse. They still did not understand how Jesus had crossed over, but they acted on the basis of the plain fact. **They themselves got into** (*enebêsan autoi eis*). Second aorist active indicative of *embainô* followed by *eis* (both *en*

and *eis* together as often in N.T.). **Seeking Jesus** (*zêtountes ton Iêsoun*). Present active participle of *zêteô*. They had a double motive apart from the curiosity explained in verse John 6:22. They had clearly not given up the impulse of the evening before to make Jesus king (John 6:15) and they had hopes of still another bountiful repast at the hands of Jesus as he said (John 6:26).

Verse 25

When they found him (*heurontes auton*). Second aorist active participle of *heuriskô*. Found him after search and in the synagogue as John explains (verse John 6:59) in Capernaum, perhaps that very synagogue built by a centurion (Luke 7:5). **Rabbi** (*Rabbei*). See on John 1:38 for this courteous title. **When camest thou hither?** (*pote hôde gegonas;*). Second perfect active indicative of *ginomai*. "When hast thou come?" We sought you anxiously on the other side of the lake and could not see how you came across (verses John 6:22-24).

Verse 26

Not because ye saw signs (*ouch hoti eidete sêmeia*). Second aorist active indicative of the defective verb *horaô*. They had seen the "signs" wrought by Jesus (verse John 6:2), but this one had led to wild fanaticism (verse John 6:14) and complete failure to grasp the spiritual lessons. **But because ye ate of the loaves** (*all' hoti ephagete ek tôn artôn*). Second aorist active indicative of *esthiô*, defective verb. **Ye were filled** (*echortasthête*). First aorist passive indicative of *chortazô*, from *chortos* (grass) as in verse John 6:10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

Verse 27

Work not for (*mê ergazesthe*). Prohibition with *mê* and present middle imperative of *ergazomai*, old verb from *ergon*, work. **The meat** (*tên brôsin*). The act of eating (Rom 14:17), corrosion (Mat 6:19), the thing eaten as here (2Co 9:10). See on John 4:32. **Which perisheth** (*tên apollumenên*). Present middle participle of *apollumi*. They were already hungry again. **Unto eternal life** (*eis zôên*

aiônion). Mystical metaphor quite beyond this crowd hungry only for more loaves and fishes. Bernard thinks that John has here put together various sayings of Christ to make one discourse, a gratuitous interpretation. **Will give** (*dôsei*). Future active indicative of *didômi*. The outcome is still future and will be decided by their attitude towards the Son of man (verse John 6:51). **For him the Father, even God, hath sealed** (*touton gar ho patêr esphragisen ho theos*). Literally, "For this one the Father sealed, God." First aorist active indicative of *sphragizô*, to seal. See elsewhere in John 3:33 (attestation by man). Sealing by God is rare in N.T. (2Co 1:22; Eph 1:13; Eph 4:30). It is not clear to what item, if any single one, John refers when the Father set his seal of approval on the Son. It was done at his baptism when the Holy Spirit came upon him and the Father spoke to him. Cf. John 5:37.

Verse 28

What must we do? (*Ti poiômen;*). Present active deliberative subjunctive of *poieô*, "What are we to do as a habit?" For the aorist subjunctive (*poiêsômen*) in a like question for a single act see Luke 3:10. For the present indicative (*poioumen*) of inquiry concerning actual conduct see John 11:47 (what are we doing?). **That we may work the works of God** (*hina ergazômetha ta erga tou theou*). Final clause with *hina* and the present middle subjunctive, "that we may go on working the works of God." There may have been an element of vague sincerity in this question in spite of their supercilious attitude.

Verse 29

The work of God that ye believe (*to ergon tou theou hina pisteuête*). In 1Th 1:3 Paul speaks of "your work of faith" (*humôn tou ergou tês pisteôs*). So here Jesus terms belief in him as the work of God. These Jews were thinking of various deeds of the Pharisaic type and rules. Jesus turns their minds to the central fact. "This simple formula contains the complete solution of the relation of faith and works" (Westcott). Note the present active subjunctive *pisteuête*, "that ye may keep on believing." **On him whom he hath sent** (*eis hon apesteilen ekeinos*). The pronominal antecedent (*eis touton hon*) is omitted and the preposition *eis* is retained with the relative *hon*

really the direct object of *apesteilen* (sent). Note *ekeinos* for God (emphatic he).

Verse 30

For a sign (*sêmeion*). Predicate accusative, as a sign, with *ti* (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse John 6:26). **That we may see, and believe thee** (*hina idômen kai pisteusômen*). Purpose clause with *hina* and the second aorist (ingressive) active subjunctive of *horaô* and the first aorist (ingressive) active subjunctive of *pisteuô*, "that we may come to see and come to have faith in thee." It is hard to have patience with this superficial and almost sneering mob. **What workest thou?** (*Ti ergazêi;*). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

Verse 31

Ate the manna (*to manna ephagon*). The rabbis quoted Ps 72:16 to prove that the Messiah, when he comes, will outdo Moses with manna from heaven. Jesus was claiming to be the Messiah and able to give bread for eternal life (verse John 6:27). Lightfoot (*Biblical Essays*, p. 152) says: "The key to the understanding of the whole situation is an acquaintance with the national expectation of the greater Moses." They quote to Jesus Ex 16:15 (of. Num 11:7; Num 21:5; Deut 8:3). Their plea is that Moses gave us bread "from heaven" (*ek tou ouranou*). Can Jesus equal that deed of Moses?

Verse 32

It was not Moses that gave you (*ou Môusês edôken humin*). "Not Moses gave you." Blunt and pointed denial (aorist active indicative of *didômi*) that Moses was the giver of the bread from heaven (the manna). Moses was not superior to Christ on this score. **But my Father** (*all ho patêr mou*). Not "our Father," but same claim as in John 5:17. Which caused so much anger in Jerusalem. **Gives** (*didôsin*). Present active indicative, not aorist (*edôken*). Continual process. **The true bread out of heaven** (*ton arton ek tou ouranou ton alêthinon*). "The bread out of heaven" as the manna and more

"the genuine bread" of which that was merely a type. On *alêthinos* see John 1:9; John 4:23.

Verse 33

The bread of God (*ho artos tou theou*). All bread is of God (Mat 6:11). The manna came down from heaven (Num 11:9) as does this bread (*ho katabainôn*). Refers to the bread (*ho artos*, masculine). Bernard notes that this phrase (coming down) is used seven times in this discourse (John 6:33, 38, 41, 42, 50, 51, 58). **Giveth life** (*zôên didous*). Chrysostom observes that the manna gave nourishment (*trophê*), but not life (*zôê*). This is a most astounding statement to the crowd.

Verse 34

Lord (*Kurie*). Used now instead of *Rabbi* (25) though how much the people meant by it is not clear. **Evermore give us this bread** (*pantote dos hêmin ton arton touton*). Second aorist active imperative second singular like *dos* in Mat 6:11 (urgent petition). What kind of bread do they mean? The Jewish commentaries and Philo speak of the manna as typifying heavenly bread for the soul. Paul in 1Co 10:3 seems to refer to the manna as "spiritual food." Like the woman at the well (John 4:15) they long "always" to have "this bread," a perpetual supply. It is probably to this crowd as the water in John 4:15 was to the woman.

Verse 35

I am the bread of life (*Egô eimi ho artos tês zôês*). This sublime sentence was startling in the extreme to the crowd. Philo does compare the manna to the *theios logos* in an allegorical sense, but this language is far removed from Philo's vagueness. In the Synoptics (Mark 14:22; Mat 26:26; Luke 22:19) Jesus uses bread (*artos*) as the symbol of his body in the Lord's Supper, but here Jesus offers himself in place of the loaves and fishes which they had come to seek (John 6:24, 26). He is the bread of life in two senses: it has life in itself, the living bread (John 6:51), and it gives life to others like the water of life, the tree of life. John often has Jesus saying "I am" (*egô eimi*). As also in John 6:41, 48, 51; John 8:12;

John 10:7, 9, 11, 14; John 11:25; John 14:6; John 15:1, 5. **He that cometh to me** (*ho erchomenos pros eme*). The first act of the soul in approaching Jesus. See also verse John 6:37. **Shall not hunger** (*ou mê peinasêi*). Strong double negative *ou me* with first aorist (ingressive) active subjunctive, "shall not become hungry." **He that believeth on me** (*ho pisteuôn eis eme*). The continuous relation of trust after coming like *pisteuête* (present tense) in verse John 6:29. See both verbs used together also in John 7:37. **Shall never thirst** (*ou mê dipsêsei pôpote*). So the old MSS. the future active indicative instead of the aorist subjunctive as above, an even stronger form of negation with *pôpote* (John 1:18) added.

Verse 36

That ye have seen me (*hoti kai heôrakate me*). It is not certain that *me* is genuine. If not, Jesus may refer to verse John 6:26. If genuine, some other saying is referred to that we do not have. Note *kai* (also or even). **And yet believe not** (*kai ou pisteuete*). Use of *kai* = and yet.

Verse 37

All that (*pân ho*). Collective use of the neuter singular, classic idiom, seen also in John 6:39; John 17:2, 24; 1Jn 5:4. Perhaps the notion of unity like *hen* in John 17:21 underlies this use of *pân ho*. **Giveth me** (*didôsin moi*). For the idea that the disciples are given to the Son see also John 6:39, 65; John 10:29; John 17:2, 6, 9, 12, 24; John 18:9. **I will in no wise cast out** (*ou mê ekbalô exô*). Strong double negation as in verse John 6:35 with second aorist active subjunctive of *ballô*. Definite promise of Jesus to welcome the one who comes.

Verse 38

I am come down (*katabebêka*). Perfect active indicative of *katabainô*. See on John 6:33 for frequent use of this phrase by Jesus. Here *apo* is correct rather than *ek* with *tou ouranou*. **Not to do** (*ouch hina poiô*). "Not that I keep on doing" (final clause with *hina* and present active subjunctive of *poieô*). **But the will** (*alla to thelêma*). Supply *hina poiô* after *alla*, "but that I keep on doing." This is the

fulness of joy for Jesus, to do his Father's will (John 4:34; John 5:30).

Verse 39

That of all that which (*hina pân ho*). Literally, "That all which" (see verse John 6:37 for *pan ho*), but there is a sharp anacoluthon with *pân* left as *nominativus pendens*. **I should lose nothing** (*mê apolesô ex autou*). Construed with *hina*, "that I shall not lose anything of it." *Apolesô*, from *apollumi*, can be either future active indicative or first aorist active subjunctive as is true also of *anastêsô* (from *anistêmi*), "I shall raise up." **At the last day** (*têi eschatêi hemerâi*). Locative case without *en*. Only in John, but four times here (John 6:39, 40, 44, 54) "with the majesty of a solemn refrain." In John 7:37 it is the last day of the feast of tabernacles, but in John 11:24; John 12:48 of the day of judgment as here. Christ is the Agent of the general resurrection in John 5:28 as in 1Co 15:22 while here only the resurrection of the righteous is mentioned.

Verse 40

Should have eternal life (*echêi zôên aiônion*). Present active subjunctive with *hina*, "that he may keep on having eternal life" as in John 3:15, 36. **Beholdeth** (*theôrôn*). With the eye of faith as in John 12:45. **And I will raise him up** (*kai anastêsô*). Future active indicative (volitive future, promise) as in John 6:54.

Verse 41

Murmured (*egogguzon*). Imperfect active of the onomatopoeic verb *gogguzô*, late verb in LXX (murmuring against Moses), papyri (vernacular), like the cooing of doves or the buzzing of bees. These Galilean Jews are puzzled over what Jesus had said (verses John 6:33, 35) about his being the bread of God come down from heaven.

Verse 42

How doth he now say? (*Pôs nun legei;*). They knew Jesus as the son of Joseph and Mary. They cannot comprehend his claim to be from heaven. This lofty claim puzzles sceptics today.

Verse 43

Murmur not (*mê gogguzete*). Prohibition with *mê* and the present active imperative, "stop murmuring" (the very word of verse John 6:41). There was a rising tide of protest.

Verse 44

Except the Father draw him (*ean mê helkusêi auton*). Negative condition of third class with *ean mê* and first aorist active subjunctive of *helkuô*, older form *helkô*, to drag like a net (John 21:6), or sword (John 18:10), or men (Acts 16:19), to draw by moral power (John 12:32), as in Jer 31:3. *Surô*, the other word to drag (Acts 8:3; Acts 14:19) is not used of Christ's drawing power. The same point is repeated in verse John 6:65. The approach of the soul to God is initiated by God, the other side of verse John 6:37. See Rom 8:7 for the same doctrine and use of *oude dunatai* like *oudeis dunatai* here.

Verse 45

Taught of God (*didaktoi theou*). A free quotation from Isa 54:13 with this phrase in the LXX. There is here the ablative case *theou* with the passive verbal adjective *didaktoi* (Robertson, *Grammar*, p. 516). In 1Th 4:9 we have the compound verbal *theodidaktoi*. The same use of *didaktos* with the ablative occurs in 1Co 2:13. **And hath learned** (*kai mathôn*). Second aorist active participle of *manthanô*. It is not enough to hear God's voice. He must heed it and learn it and do it. This is a voluntary response. This one inevitably comes to Christ.

Verse 46

This one has seen the Father (*houtos heôraken ton patera*). Perfect active indicative of *horaô*. With the eyes no one has seen God (John 1:18) save the Son who is "from God" in origin (John 1:1, 14; John 7:29; John 16:27; John 17:8). The only way for others to see God is to see Christ (John 14:9).

Verse 47

He that believeth (*ho pisteuôn*). This is the way to see God in Christ.

Verse 48

I am the bread of life (*egô eimi ho artos tês zôês*). Jesus repeats the astounding words of verse John 6:35 after fuller explanation. The believer in Christ has eternal life because he gives himself to him.

Verse 49

And they died (*kai apethanon*). Physical death. The manna did not prevent death. But this new manna will prevent spiritual death.

Verse 50

That a man may eat thereof, and not die (*hina tis ex autou phagêi kai mê apothanêi*). Purpose clause with *hina* and the second aorist active subjunctive of *esthiô* and *apothnêskô*. The wonder and the glory of it all, but quite beyond the insight of this motley crowd.

Verse 51

The living bread (*ho artos ho zôn*). "The bread the living." Repetition of the claim in John 6:35, 41, 48, but with a slight change from *zôês* to *zôn* (present active participle of *zaô*). It is alive and can give life. See John 4:10 for living water. In Rev 1:17 Jesus calls himself the Living One (*ho zôn*). **For ever** (*eis ton aiôna*). Eternally like *aiônion* with *zôên* in John 6:47. **I shall give** (*egô dôsô*). Emphasis on *egô* (I). Superior so to Moses. **Is my flesh** (*hê sarx mou estin*). See on John 1:14 for *sarx* the Incarnation. This new idea creates far more difficulty to the hearers who cannot grasp Christ's idea of self-sacrifice. **For the life of the world** (*huper tês tou kosmou zôês*). Over, in behalf of, *huper* means, and in some connexions instead of as in John 11:50. See John 1:30 for the Baptist's picture of Christ as the Lamb of God that taketh away the sin of the world. See also John 3:17; John 4:42; 1Jn 3:16; Mat 20:28; Gal 3:13; 2Co 5:14; Rom 5:8. Jesus has here presented to this

Galilean multitude the central fact of his atoning death for the spiritual life of the world.

Verse 52

Strove (*emachonto*). Imperfect (inchoative) middle of *machomai*, to fight in armed combat (Acts 7:26), then to wage a war of words as here and 2Ti 2:24. They were already murmuring (John 6:41), now they began bitter strife with one another over the last words of Jesus (John 6:43-51), some probably seeing a spiritual meaning in them. There was division of opinion about Jesus in Jerusalem also later (John 7:12, 40; John 9:16; John 10:19). **How can?** (*Pôs dunatai;*). The very idiom used by Nicodemus in John 3:4, 9. Here scornful disbelief. **This man** (*houtos*). Contemptuous use pictured in verse John 6:42. **His flesh to eat** (*tên sarka autou phagein*). As if we were cannibals! Some MSS. do not have *autou*, but the meaning is clear. The mystical appropriation of Christ by the believer (Gal 2:20; Eph 3:17) they could not comprehend, though some apparently were against this literal interpretation of "flesh" (*sarx*).

Verse 53

Except ye eat (*ean mê phagête*). Negative condition of third class with second aorist active subjunctive of *esthiô*. Jesus repeats the statement in verses John 6:50, 51. Note change of *mou* (my) in verse John 6:51 to *tou huiou tou anthrôpou* with same idea. **And drink his blood** (*kai piête autou to haima*). Same condition with second aorist active subjunctive of *pinô*. This addition makes the demand of Jesus seem to these Jews more impossible than before if taken in a baldly literal sense. The only possible meaning is the spiritual appropriation of Jesus Christ by faith (verse John 6:47), for "ye have not life in yourselves" (*ouk echete zôên en heautois*). Life is found only in Christ.

Verse 54

He that eateth (*ho trôgôn*). Present active participle for continual or habitual eating like *pisteuete* in verse John 6:29. The verb *trôgô* is an old one for eating fruit or vegetables and the feeding of animals. In the N.T. it occurs only in John 6:54, 56, 58; John 13:18; Mat

24:38. Elsewhere in the Gospels always *esthiô* or *ephagon* (defective verb with *esthiô*). No distinction is made here between *ephagon* (John 6:48, 50, 52, 53, 58) and *trôgô* (John 6:54, 56, 57, 58). Some men understand Jesus here to be speaking of the Lord's Supper by prophetic forecast or rather they think that John has put into the mouth of Jesus the sacramental conception of Christianity by making participation in the bread and wine the means of securing eternal life. To me that is a violent misinterpretation of the Gospel and an utter misrepresentation of Christ. It is a grossly literal interpretation of the mystical symbolism of the language of Jesus which these Jews also misunderstood. Christ uses bold imagery to picture spiritual appropriation of himself who is to give his life-blood for the life of the world (John 6:51). It would have been hopeless confusion for these Jews if Jesus had used the symbolism of the Lord's Supper. It would be real dishonesty for John to use this discourse as a propaganda for sacramentalism. The language of Jesus can only have a spiritual meaning as he unfolds himself as the true manna.

Verse 55

Meat indeed (*alêthês brôsis*). So the best MSS., "true food." See on John 4:32 for *brôsis* as equal to *brôma* (a thing eaten). **Drink indeed** (*alêthês posis*). Correct text, "true drink." For *posis* see Rom 14:17; Col 2:16 (only N.T. examples).

Verse 56

Abideth in me and I in him (*en emoi menei kagô en autôi*). Added to the phrase in John 6:54 in the place of *echei zôên aiônion* (has eternal life). The verb *menô* (to abide) expresses continual mystical fellowship between Christ and the believer as in John 15:4-7; 1Jn 2:6, 27, 28; 1Jn 3:6, 24; 1Jn 4:12, 16. There is, of course, no reference to the Lord's Supper (Eucharist), but simply to mystical fellowship with Christ.

Verse 57

The living Father (*ho zôn patêr*). Nowhere else in the N.T., but see John 5:26 and "the living God" (Mat 16:16; 2Co 6:16). The Father is

the source of life and so "I live because of the Father" (*kagô zô dia ton patera*). **He that eateth me** (*ho trôgôn me*). Still bolder putting of the mystical appropriation of Christ (John 6:51, 53, 54, 56). **Because of me** (*di' eme*). The same idea appears in John 14:19: "Because I live ye shall live also." See John 11:25. Jesus Christ is our ground of hope and guarantee of immortality. Life is in Christ. There is no real difficulty in this use of *dia* with the accusative as with *dia ton patera* just before. It occurs also in John 15:3. As the Father is the fount of life to Christ, so Christ is the fount of life to us. See 1Jn 4:9 where *dia* is used with the genitive (*di' autou*) as the intermediate agent, not the ground or reason as here.

Verse 58

This is the bread (*houtos estin ho artos*). Summary and final explanation of the true manna (from verse John 6:32 on) as being Jesus Christ himself.

Verse 59

In the synagogue (*en sunagôgêi*). Definite like our in church, though article absent. Only use of the word in John except John 18:20. "Among the ruins at *Tell Hum*, the probable site of Capernaum, have been found among the remains of a synagogue a block of stone perhaps the lintel, carved with a pot of manna, and with a pattern of vine leaves and clusters of grapes" (Vincent).

Verse 60

A hard saying (*sklêros*). "This saying is a hard one." Old adjective, rough, harsh, dried hard (from *skellô*, to dry), probably the last saying of Jesus that he was the bread of life come down from heaven and they were to eat him. It is to be hoped that none of the twelve joined the many disciples in this complaint. **Hear it** (*autou akouein*). Or "hear him," hear with acceptance. For *akouô* with the genitive see John 10:3, 16, 27.

Verse 61

Knowing in himself (*eidôs en heautôi*). Second perfect active participle of *oida*. See John 2:25 for this supernatural insight into men's minds. **Murmured** (*gogguzousin*). Present active indicative retained in indirect discourse. See John 6:41 for *gogguzô*. **At this** (*peri toutou*). "Concerning this word." **Cause to stumble** (*skandalizei*). Common Synoptic verb from *skandalon* for which see Mat 5:29. In John again only in John 16:1.

Verse 62

What then if ye should behold (*ean oun theôrête*). No "what" in the Greek. Condition of third class with *ean* and present active subjunctive, "if ye then behold." **Ascending** (*anabainonta*). Present active participle picturing the process. **Where he was before** (*hopou ên to proteron*). Neuter articular adjective as adverb (accusative of general reference, at the former time as in John 9:8; Gal 3:13). Clear statement of Christ's pre-existence in his own words as in John 3:13; John 17:5 (cf. John 1:1-18).

Verse 63

That quickeneth (*to zôopoioun*). Articular present active participle of *zôopoieô* for which see John 5:21. For the contrast between *pneuma* (spirit) and *sarx* (flesh) see already John 3:6. **The words** (*ta rêmata*). Those in this discourse (I have just spoken, *lentalêka*), for they are the words of God (John 3:34; John 8:47; John 17:8). No wonder they "are spirit and are life" (*pneuma estin kai zôê estin*). The breath of God and the life of God is in these words of Jesus. Never man spoke like Jesus (John 7:46). There is life in his words today.

Verse 64

That believe not (*hoi ou pisteuousin*). Failure to believe kills the life in the words of Jesus. **Knew from the beginning** (*êidei ex archês*). In the N.T. we have *ex archês* only here and John 16:4, but *ap' archês* in apparently the same sense as here in John 15:27; 1Jn 2:7, 24; 1Jn 3:11 and see Luke 1:2; 1Jn 1:1. From the first Jesus distinguished between real trust in him and mere lip service (John

2:24; John 8:31), two senses of *pisteuô*. **Were** (*eisin*). Present active indicative retained in indirect discourse. **And who it was that should betray him** (*kai tis estin ho paradôsôn*). Same use of *estin* and note article and future active participle of *paradidômi*, to hand over, to betray. John does not say here that Jesus knew that Judas would betray him when he chose him as one of the twelve, least of all that he chose him for that purpose. What he does say is that Jesus was not taken by surprise and soon saw signs of treason in Judas. The same verb is used of John's arrest in Mat 4:12. Once Judas is termed traitor (*prodotês*) in Luke 6:16. Judas had gifts and was given his opportunity. He did not have to betray Jesus.

Verse 65

Except it be given him of the Father (*ean mê êi dedomenon autôi ek tou patros*). Condition of third class with *ean mê* and periphrastic perfect passive subjunctive of *didômi*. Precisely the same point as in verse John 6:44 where we have *helkusêi* instead of *êi dedomenon*. The impulse to faith comes from God. Jesus does not expect all to believe and seems to imply that Judas did not truly believe.

Verse 66

Upon this (*ek toutou*). Same idiom in John 19:12. "Out of this saying or circumstance." Jesus drew the line of cleavage between the true and the false believers. **Went back** (*apêlthon eis ta opisô*). Aorist (ingressive) active indicative of *aperchomai* with *eis ta opisô*, "to the rear" (the behind things) as in John 18:6. **Walked no more with him** (*ouketi met' autou periepatoun*). Imperfect active of *peripateô*. The crisis had come. These half-hearted seekers after the loaves and fishes and political power turned abruptly from Jesus, walked out of the synagogue with a deal of bluster and were walking with Jesus no more. Jesus had completely disillusioned these hungry camp-followers who did not care for spiritual manna that consisted in intimate appropriation of the life of Jesus as God's Son.

Verse 67

Would ye also go away? (*Mê kai humeis thelete hupagein;*). Jesus puts it with the negative answer (*mê*) expected. See John 21:5 where

Jesus also uses *mê* in a question. Judas must have shown some sympathy with the disappointed and disappearing crowds. But he kept still. There was possibly restlessness on the part of the other apostles.

Verse 68

Lord, to whom shall we go? (*Kurie, pros tina apeleusometha;*). Peter is the spokesman as usual and his words mean that, if such a thought as desertion crossed their minds when the crowd left, they dismissed it instantly. They had made their choice. They accepted these very words of Jesus that had caused the defection as "the words of eternal life."

Verse 69

We have believed (*hêmeis pepisteukamen*). Perfect active indicative of *pisteuô*, "We have come to believe and still believe" (verse John 6:29). **And know** (*kai egnôkamen*). Same tense of *ginôskô*, "We have come to know and still know." **Thou art the Holy One of God** (*su ei ho hagios tou theou*). Bernard follows those who believe that this is John's report of the same confession given by the Synoptics (Mark 8:27; Mat 16:13-20; Luke 9:18), an utterly unjustifiable conclusion. The details are wholly different. Here in the synagogue in Capernaum, there on Mt. Hermon near Caesarea Philippi. What earthly difficulty is there in supposing that Peter could make a noble confession twice? That is to my mind a wooden conception of the apostles in their growing apprehension of Christ.

Verse 70

And one of you is a devil (*kai ex humôn heis diabolos estin*). Jesus does not say that Judas was a devil when he chose him, but that he is one now. In John 13:2, 27 John speaks of the devil entering Judas. How soon the plan to betray Jesus first entered the heart of Judas we do not know (John 12:4). One wonders if the words of Jesus here did not cut Judas to the quick.

Verse 71

Of Simon Iscariot (*Simônos Iskariôtou*). So his father was named Iscariot also, a man of Kerioth (possibly in Judah, Jos 15:25, possibly in Moab, Jer 48:24), not in Galilee. Judas was the only one of the twelve not a Galilean. The rest of the verse is like John 12:4. **One of the twelve** (*heis ek tôn dôdeka*). The eternal horror of the thing.

Chapter 7

Verse 1

After these things (*meta tauta*). John's favourite general note of the order of events. Bernard conceives that the events in John 7:1-14 follow John 7:15-24 and both follow chapter 5, not chapter 6, a wholly needless readjustment of the narrative to suit a preconceived theory. John simply supplements the narrative in the Synoptics at points deemed important. He now skips the period of withdrawal from Galilee of about six months (from passover to tabernacles). **Walked** (*periepatei*). Imperfect active, a literal picture of the itinerant ministry of Jesus. He has returned to Galilee from the region of Caesarea Philippi. He had been avoiding Galilee as well as Judea for six months. **For he would not walk in Judea** (*ou gar êthelen en têi Ioudaiâi*). Imperfect active of *thelô* picturing the attitude of refusal to work in Judea after the events in chapter 5 (perhaps a year and a half before). **Sought to kill** (*ezêtoun apokteintai*). Imperfect active again, progressive attitude, had been seeking to kill him as shown in John 5:18 where the same words occur.

Verse 2

The feast of tabernacles (*hê skênopêgia*). Only New Testament example of this word (*skênê*, tent, *pêgnumi*, to fasten as in Heb 8:2). Technical name of this feast (Deut 16:13; Lev 23:34, 43). It began on the 15th of the month Tisri (end of September) and lasted seven days and finally eight days in post-exilic times (Neh 8:18). It was one of the chief feasts of the Jews.

Verse 3

His brethren (*hoi adelphoi autou*). "His brothers" (half-brothers actually), who "were not believing on him" (*oude episteuon eis auton*) as stated in verse John 7:5. They were hostile to the Messianic assumptions of Jesus, a natural attitude as one can well see, though at first they were friendly (John 2:12). **Depart hence** (*metabêthi enteuthen*). Second aorist active imperative of *metabainô*, to pass to another place (John 5:24; John 13:1). It was impertinence on their part. **That thy disciples also may behold** (*hina kai hoi mathêtai sou theôrêsousin*). Final clause with *hina* and the future active indicative of *theôreô*. Jesus had many disciples in Judea at the start (John 2:23; John 4:1) and had left it because of the jealousy of the Pharisees over his success (John 4:3). The brothers may have heard of the great defection in the synagogue in Capernaum (John 6:66), but the advice is clearly ironical. **Which thou doest** (*ha poieis*). To what works they refer by this language we do not know. But Jesus had been away from Galilee for some months and from Judea for a year and a half. Perhaps the brothers of Jesus may actually have been eager to rush Jesus into the hostile atmosphere of Jerusalem again.

Verse 4

In secret (*en kruptôi*). See Mat 6:4, 6 for this phrase. **Openly** (*en parrêsiâi*). "In public" (*pân, rêsis*, telling it all). See on Mat 8:32. Common in John (John 7:13, 26; John 10:24; John 16:25, 29; John 18:20; here again contrasted with *en kruptôi*). It is wise advice in the abstract that a public teacher must allow inspection of his deeds, but the motive is evil. They might get Jesus into trouble. *If thou doest these things* (*ei tauta poieis*). This condition of the first class assumes the reality of the deeds of Jesus, but the use of the condition at all throws doubt on it all as in Mat 4:3, 6. **Manifest thyself** (*phanerôson seauton*). First aorist active imperative of *phaneroô*. **To the world** (*tôi kosmôi*). Not just to "thy disciples," but to the public at large as at the feast of tabernacles. See John 8:26; John 14:22 for this use of *kosmos*.

Verse 5

For even his brethren did not believe on him (*oude gar hoi adelphoi autou episteuon eis auton*). Literally, "For not even were his brothers believing on him." Imperfect tense of *pisteuô* with sad picture of the persistent refusal of the brothers of Jesus to believe in his Messianic assumptions, after the two rejections in Capernaum (Luke 4:16-31; Mark 6:1-6; Mat 13:54-58), and also after the blasphemous accusation of being in league with Beelzebub when the mother and brothers came to take Jesus home (Mark 3:31-35; Mat 12:46-50; Luke 8:19-21). The brothers here are sarcastic.

Verse 6

My time is not yet come (*ho kairos ho emos oupô parestin*). Only use with verse John 7:8 of *kairos* in this Gospel, elsewhere *chronos* (John 5:6) or more often *hôra* (John 2:4) "the predestined hour" (Bernard). Here *kairos* is the fitting or proper occasion for Christ's manifesting himself publicly to the authorities as Messiah as in verse John 7:8. At the feast of tabernacles Jesus did make such public claims (John 7:29, 33; John 8:12, 28, 38, 42, 58). *Parestin* is present active indicative of *pareimi*, old compound, to be by, to be present. The brothers of Jesus had the regular Jewish obligation to go up to the feast, but the precise day was a matter of indifference to them.

Verse 7

Cannot hate (*ou dunatai misein*). Because of "the law of moral correspondence" (Westcott), often in John for "inherent impossibility" (Vincent). The brothers of Jesus here belong to the unbelieving world (*kosmos*) which is unable to love Jesus (John 15:18, 23, 24) and which Jesus had already exposed ("testify," *marturô*, John 5:42, 45). This unbelieving "world" resented the exposure (John 3:19, cf. John 18:37).

Verse 8

Go ye up to the feast (*humeis anabête eis tên heortên*). The emphatic word by position is *humeis* (ye) in contrast with *egô* (I). Second aorist active imperative of *anabainô*, old and common verb

for going up to the feast (John 2:13) or anywhere. Take your own advice (John 7:3). **I go not up yet** (*egô oupô anabainô*). So Westcott and Hort after B W L (Neutral) while *ou* (not) is read by Aleph D, African Latin, Vulgate, Coptic (Western). Some of the early Greek Fathers were puzzled over the reading *ouk* (I go not up) as contradictory to verse John 7:10 wherein it is stated that Jesus did go up. Almost certainly *ouk* (not) is correct and is not really contradictory when one notes in verse John 7:10 that the manner of Christ's going up is precisely the opposite of the advice of the brothers in verses John 7:3, 4. "Not yet" (*oupô*) is genuine before "fulfilled" (*peplêrôtai*, perfect passive indicative of *plêroô*). One may think, if he will, that Jesus changed his plans after these words, but that is unnecessary. He simply refused to fall in with his brothers' sneering proposal for a grand Messianic procession with the caravan on the way to the feast. He will do that on the journey to the last passover.

Verse 9

He abode still in Galilee (*emeinen en têi Galilaiâi*). No "still" (*eti*) in the Greek text. The constative aorist active indicative *emeinen* covers a period of some days.

Verse 10

Were gone up (*anebêsan*). Second aorist active indicative of *anabainô*, not past perfect though the action is antecedent in fact to the following *tote anebê*. The Greek does not always draw the precise distinction between the merely punctiliar (aorist) antecedent action and the past perfect (John 2:9; John 4:45). **He also** (*tote autos*). As well as the brothers. **Not publicly** (*ou phanerôs*). Against their advice in verse John 7:4, using *phanerôson* (the very same word stem). **But as it were in secret** (*alla hôs en kruptôi*). "Not with the usual caravan of pilgrims" (Bernard). Just the opposite of their advice in verse John 7:4 with the same phrase *en phanerôi*. Plainly Jesus purposely went contrary to the insincere counsel of his brothers as to the manner of his Messianic manifestation. This secrecy concerned solely the journey to Jerusalem, not his public teaching there after his arrival (John 7:26, 28; John 18:20).

Verse 11

The Jews (*hoi Ioudaioi*). The hostile leaders in Jerusalem, not the Galilean crowds (John 7:12) nor the populace in Jerusalem (John 7:25). **Sought** (*ezêtoun*). Imperfect active of *zêteô*, "were seeking," picture of the attitude of the Jewish leaders toward Jesus who had not yet appeared in public at the feast. In fact he had avoided Jerusalem since the collision in chapter 5. The leaders clearly wished to attack him. **Where is he?** (*pou estin ekeinos*;). "Where is that one? (emphatic use of *ekainos* as in John 1:8; John 9:12). Jesus had been at two feasts during his ministry (passover in John 2:12; possibly another passover in John 5:1), but he had avoided the preceding passover (John 6:4; John 7:1). The leaders in Jerusalem had kept in touch with Christ's work in Galilee. They anticipate a crisis in Jerusalem.

Verse 12

Much murmuring (*goggusmos polus*). This Ionic onomatopoeic word is from *gogguzô* for which verb see John 6:41, 61; John 7:32, for secret displeasure (Acts 6:1) or querulous discontent (Php 2:14). **Among the multitudes** (*en tois ochlois*). "The multitudes" literally, plural here only in John. These different groups were visitors from Galilee and elsewhere and were divided in their opinion of Jesus as the Galileans had already become (John 6:66). **A good man** (*agathos*). Pure in motive. See Mark 10:17; Rom 5:7 (absolute sense of God). Superior to *dikaïos*. Jesus had champions in these scattered groups in the temple courts. **Not so, but he leadeth the multitude astray** (*ou, alla planâi ton ochlon*). Sharp clash in the crowd. Present active indicative of *planaô*, to go astray (Mat 18:12), like our "planets," to lead others astray (Mat 24:4, 5, 11, etc.). In the end the rulers will call Jesus "that deceiver" (*ekainos ho planos*, Mat 27:63). The Jewish leaders have a following among the crowds as is seen (John 7:31).

Verse 13

Howbeit (*mentoi*). See John 4:27 for this compound particle (*men, toi*), by way of exception, but yet. **Spake** (*elalei*). Imperfect active of *laleô*, "was speaking," picturing the whispering or secret talk (**no man openly**, *oudeis parrêsîai*). Best MSS. do not have *en* here with

parrêsiâi (locative or instrumental case of manner) as in John 7:26; John 10:24; John 11:54, but *en* genuine in John 7:4; Col 2:15. This adverbial use of *parrêsiâi* is common enough (Mark 8:37). **For fear of the Jews** (*dia ton phobon tôn Ioudaiôn*). Objective genitive. The crowds really feared the Jewish leaders and evidently did not wish to involve Jesus or themselves. See the same phrase and attitude on the part of the disciples in John 19:38; John 20:19.

Verse 14

But when it was now in the midst of the feast (*êdê de tês heortês mesousês*). Literally, "But feast being already midway." Genitive absolute, present active participle, of *mesoô*, old verb from *mesos*, in LXX, here only in N.T. The feast of tabernacles was originally seven days, but a last day (verse John 7:37; Lev 23:36) was added, making eight in all. **And taught** (*kai edidasken*). Imperfect active of *didaskô*, probably inchoative, "began to teach." He went up (*anebê*, effective aorist, arrived). The leaders had asked (verse John 7:11) where Jesus was. There he was now before their very eyes.

Verse 15

Marvelled (*ethaumazon*). Picturesque imperfect active of *thaumazô*, "were wondering." After all the bluster of the rulers (verse John 7:13) here was Jesus teaching without interruption. **Knoweth letters** (*grammata oiden*). Second perfect active indicative used as present. *Grammata*, old word from *graphô*, to write, is originally the letters formed (Gal 6:11), then a letter or epistle (Acts 28:21), then the sacred Scriptures (John 5:47; 2Ti 3:15), then learning like Latin *litterae* and English letters (Acts 26:24; John 7:15). "The marvel was that Jesus showed Himself familiar with the literary methods of the time, which were supposed to be confined to the scholars of the popular teachers" (Westcott). **Having never learned** (*mê memathêkôs*). Perfect active participle of *manthanô* with *mê*, the usual negative (subjective) with the participle. It is not the wisdom of Jesus that disconcerted the Jewish leaders, but his learning (Marcus Dods). And yet Jesus had not attended either of the rabbinical theological schools in Jerusalem (Hillel, Shammai). He was not a rabbi in the technical sense, only a carpenter, and yet he surpassed the professional rabbis in the use of their own methods of

debate. It is sometimes true today that unschooled men in various walks of life forge ahead of men of lesser gifts with school training. See the like puzzle of the Sanhedrin concerning Peter and John (Acts 4:13). This is not an argument against education, but it takes more than education to make a real man. Probably this sneer at Jesus came from some of the teachers in the Jerusalem seminaries. "Christ was in the eyes of the Jews a merely self-taught enthusiast" (Westcott).

Verse 16

Mine (*emê*). Possessive pronoun, "not mine in origin." Jesus denies that he is self-taught, though not a schoolman. **But his that sent me** (*alla tou pempantos me*). Genitive case of the articular participle (first aorist active of *pempô*). His teaching is not self-originated nor is it the product of the schools (see the Talmud in contrast with the New Testament). Jesus often in John uses this idiom of "the one who sent me" of the Father (John 4:34; John 5:23, 24, 30, 37; John 6:38-40, 44; John 7:16, 18, 28, etc.). The bold claim is here made by Jesus that his teaching is superior in character and source to that of the rabbis.

Verse 17

If any man willeth to do (*ean tis thelêi poiein*). Condition of third class with *ean* and present active subjunctive *thelêi* not used as a mere auxiliary verb for the future "will do," but with full force of *thelô*, to will, to wish. See the same use of *thelô* in John 5:40 "and yet ye are not willing to come" (*kai ou thelete elthein*). **He shall know** (*gnôsetai*). Future middle indicative of *ginôskô*. Experimental knowledge from willingness to do God's will. See this same point by Jesus in John 5:46; John 18:37. There must be moral harmony between man's purpose and God's will. "If there be no sympathy there can be no understanding" (Westcott). Atheists of all types have no point of contact for approach to the knowledge of Christ. This fact does not prove the non-existence of God, but simply their own isolation. They are out of tune with the Infinite. For those who love God it is also true that obedience to God's will brings richer knowledge of God. Agnostic and atheistic critics are disqualified by

Jesus as witnesses to his claims. **Of God** (*ek tou theou*). Out of God as source. **From myself** (*ap' emautou*). Instead of from God.

Verse 18

From himself (*aph' heautou*). This kind of teacher is self-taught, pushes his own ideas, presses his own claims for position and glory, "blows his own horn" as we say. Jesus is the other type of teacher, seeks the glory of the one who sent him, whose herald and ambassador he is. **The same** (*houtos*). "This one." **Unrighteousness** (*adikia*). Old word from *adikos* (*a* privative and *diké*). Here in contrast with "true" (*alêthês*). See 2Th 2:10; 1Co 13:6 for the deceit of unrighteousness in contrast with truth as here.

Verse 19

And yet (*kai*). Clear use of *kai* in the adversative sense of "and yet" or "but." They marvelled at Christ's "ignorance" and boasted of their own knowledge of the law of Moses. And yet they violated that law by not practising it. **Why seek ye to kill me?** (*Ti me zêteite apokteinai;*). A sudden and startling question as an illustration of their failure to do the law of Moses. Jesus had previously known (John 5:39, 45-47) that the Jews really rejected the teaching of Moses while professing to believe it. On that very occasion they had sought to kill him (John 5:18), the very language used here. Apparently he had not been to Jerusalem since then. He undoubtedly alludes to their conduct then and charges them with the same purpose now.

Verse 20

The multitude (*ho ochlos*). Outside of Jerusalem (the Galilean crowd as in verses John 7:11) and so unfamiliar with the effort to kill Jesus recorded in John 5:18. It is important in this chapter to distinguish clearly the several groups like the Jewish leaders (John 7:13, 15, 25, 26, 30, 32, etc.), the multitude from Galilee and elsewhere (John 7:10-13, 20, 31, 40, 49), the common people of Jerusalem (John 7:25), the Roman soldiers (John 7:45). **Thou hast a devil** (*daimonion echeis*). "Demon," of course, as always in the Gospels. These pilgrims make the same charge against Jesus made

long ago by the Pharisees in Jerusalem in explanation of the difference between John and Jesus (Mat 11:18; Luke 7:33). It is an easy way to make a fling like that. "He is a monomaniac labouring under a hallucination that people wish to kill him" (Dods).

Verse 21

One work (*hen ergon*). Direct allusion to the healing of the impotent man when in Jerusalem before (John 5:1). He had wrought others before (John 2:23; John 4:45), but this one on the Sabbath caused the rulers to try to kill Jesus (John 5:18). Some wondered then, others had murder in their hearts. This crowd here is ignorant.

Verse 22

For this cause (*dia touto*). Some would take this phrase with the preceding verb *thaumazete* (ye marvel for this cause). **Hath given** (*dedôken*). Present active indicative of *didômi* (permanent state). **Not that it is of Moses, but of the fathers** (*ouch hoti ek tou Môuseôs estin all' ek tôn paterôn*). A parenthesis to explain that circumcision is older in origin than Moses. **And on the sabbath ye circumcise** (*kai en sabbatôi peritemnete*). Adversative use of *kai*=and yet as in John 7:19. That is to say, the Jews keep one law (circumcision) by violating another (on the Sabbath, the charge against him in chapter 5, healing on the Sabbath).

Verse 23

That the law of Moses may not be broken (*hina mê luthêi ho nomos Môuseôs*). Purpose clause with negative *mê* and first aorist passive subjunctive of *luô*. They are punctilious about their Sabbath rules and about circumcision on the eighth day. When they clash, they drop the Sabbath rule and circumcise. **Are ye wroth with me?** (*emoi cholâte;*). Old word from *cholê* (bile, gall), possibly from *chloê* or *chlôros* (yellowish green). Only here in N.T. So to be mad. With dative. Vivid picture of bitter spleen against Jesus for healing a man on the sabbath when they circumcise on the Sabbath. **A man every whit whole** (*holon anthrôpon hugiê*). Literally, "a whole (*holon*) man (all the man) sound (*hugiê*, well)," not just one member of the body mended.

Verse 24

According to appearance (*kat' opsin*). And so, superficially. See John 11:44. Also not "righteous" (*dikaian*) judgment.

Verse 25

Some therefore of them of Jerusalem (*oun tines ek tôn Ierosolumeitôn*). The people of the city in contrast to the multitude of pilgrims at the feast. They form a separate group. The word is made from *Ierosoluma* and occurs in Josephus and IV Maccabees. In N.T. only here and Mark 1:5. These Jerusalem people knew better than the pilgrims the designs of the rulers (Vincent). **Is not this?** (*ouch houtos estin;*). Expecting affirmative answer. Clearly they were not as familiar with the appearance of Jesus as the Galilean multitude (Dods). **They seek** (*zêtousin*). The plural refers to the group of leaders already present (John 7:15) to whom the Jerusalem crowd probably pointed. They knew of their threats to kill Jesus (John 5:18).

Verse 26

They say nothing unto him (*ouden autoi legousin*). But only make sneering comments about him (John 7:16) in spite of his speaking "openly" (*parrêsiâi*, for which word see John 7:13; John 18:20) before all. It was sarcasm about the leaders, though an element of surprise on the part of "these shrewd townsmen" (Bernard) may have existed also. **Can it be that the rulers indeed know** (*mê pote alêthôs egnôsin hoi archontes*). Negative answer expected by *mê pote* and yet there is ridicule of the rulers in the form of the question. See a like use of *mê pote* in Luke 3:15, though nowhere else in John. *Egnôsan* (second aorist ingressive active indicative of *ginôskô*) may refer to the examination of Jesus by these rulers in John 5:19 and means, "Did they come to know or find out" (and so hold now)? **That this is the Christ** (*hoti houtos estin ho Christos*). The Messiah of Jewish hope.

Verse 27

Howbeit (*alla*). Clearly adversative here. **This man** (*touton*). Possibly contemptuous use of *houtos* as may be true in John 7:25, 26. **Whence he is** (*pothen estin*). The Galilean Jews knew the family of Jesus (John 6:42), but they knew Jesus only as from Nazareth, not as born in Bethlehem (verse John 7:42). **When the Christ cometh** (*ho Christos hotan erchêtai*). Prolepsis of *ho Christos* and indefinite temporal clause with *hotan* and the present middle subjunctive *erchêtai* rather than the more usual second aorist active *elthêi* as in verse John 7:31, a trifle more picturesque. This is a piece of popular theology. "Three things come wholly unexpected--Messiah, a godsend, and a scorpion" (*Sanhedrin* 97a). The rulers knew the birthplace to be Bethlehem (John 7:42; Mat 2:5), but some even expected the Messiah to drop suddenly from the skies as Satan proposed to Jesus to fall down from the pinnacle of the temple. The Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah (*Apoc. of Bar.* XXIX. 3; 2Esdr. 7:28; 13:32; Justin Martyr, *Tryph.* 110).

Verse 28

And I am not come of myself (*kai ap' emautou ouk elêlutha*). *Kai* here="and yet." Jesus repeats the claim of verse John 7:17 and also in John 5:30; John 8:28; John 12:49; John 14:10. **Whom ye know not** (*hon humeis ouk oidate*). Jesus passes by a controversy over the piece of popular theology to point out their ignorance of God the Father who sent him. He tersely agrees that they know something of him. Jesus says of these Jews that they know not God as in John 8:19, 55.

Verse 29

I know him (*egô oida auton*). In contrast to the ignorance of these people. See the same words in John 8:55 and the same claim in John 17:25; Mat 11:27; Luke 10:22 (the Johannine aerolite). "These three words contain the unique claim of Jesus, which is pressed all through the chapters of controversy with the Jews" (Bernard). Jesus is the Interpreter of God to men (John 1:18). **And he sent me** (*kakeinos me apesteilen*). First aorist active indicative of *apostellô*, the very verb used of Jesus when he sent forth the twelve (Mat 10:5)

and used by Jesus again of himself in John 17:3. He is the Father's Apostle to men.

Verse 30

They sought therefore (*ezêtoun oun*). Imperfect active of *zêteô*, inchoative or conative, they began to seek. Either makes sense. The subject is naturally some of the Jerusalemites (Westcott) rather than some of the leaders (Bernard). **To take him** (*auton piasai*). First aorist active infinitive, Doric form from *piazô*, from the usual *piezô*, occasionally so in the papyri, but *piazô* always in N.T. except Luke 6:38. **And** (*kai*). Here = "but." **Laid his hand** (*epebalen tèn cheira*). Second aorist active indicative of *epiballô*, to cast upon. Old and common idiom for arresting one to make him a prisoner (Mat 26:50). See repetition in verse John 7:44. **His hour** (*hê hôra autou*). In John 13:1 we read that "the hour" had come, but that was "not yet" (*oupô*). "John is at pains to point out at every point that the persecution and death of Jesus followed a predestined course" (Bernard), as in John 2:4; John 7:6, 8; John 8:10; John 10:39; John 13:1, etc. **Was not yet come** (*oupô elêluthêi*). Past perfect active of *erchomai*, as John looks back on the story.

Verse 31

When the Christ shall come (*ho Christos hotan elthêi*). Proleptic position of *ho Christos* again as in John 7:27, but *elthêi* with *hotan* rather than *erchêtai*, calling more attention to the consummation (whenever he does come). **Will he do?** (*mê poiêsei*). Future active indicative of *poieô* with *mê* (negative answer expected). Jesus had won a large portion of the pilgrims (*ek tou ochlou polloi*) either before this day or during this controversy. The use of *episteusan* (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings. **Than those which** (*hôn*). One must supply the unexpressed antecedent *toutôn* in the ablative case after *pleiona* (more). Then the neuter plural accusative relative *ha* (referring to *sêmeia* signs) is attracted to the ablative case of the pronominal antecedent *toutôn* (now dropped out). **Hath done** (*epoiêsen*). First aorist active indicative of *poieô*, a timeless constative aorist summing up all the miracles of Jesus so far.

Verse 32

The Pharisees (*hoi Pharisaioi*). This group of the Jewish rulers (John 7:11, 15, 25) was particularly hostile to Christ, though already the Sadducees had become critical (Mat 16:6) and they join here (*hoi archiereis*, the chief priests being Sadducees) in determining to silence Jesus by bringing him before the Sanhedrin. They had heard the whispered talk about Jesus before he arrived (John 7:12) and still more now. **Heard the multitude murmuring** (*êkousan tou ochlou gogguzontos*). First aorist active indicative of *akouô* with the genitive case and the descriptive participle of the vivid onomatopoeic verb *gogguzô* (verse John 7:12) now grown louder like the hum of bees. It was the defence of Jesus by a portion of the crowd (John 7:31) that irritated the Pharisees. Here the Pharisees take the initiative and enlist the Sadducees in the Sanhedrin (for this combination see John 7:45; John 11:47, 57; Mat 21:45; Mat 27:62, the organized court) to send "officers" (*hupêretas*) "to take him" (*hina piasôsîn auton*, final clause with *hina* and first aorist active subjunctive of *piazô* for which verb see verse John 7:30). For *hupêretas* (temple police here) see verse John 7:45; John 18:3, 12, 22; John 19:6; Acts 5:22, 26. For the word see Mat 5:25; Luke 1:2, "an under rower" (*hupo, eretês*), any assistant.

Verse 33

Yet a little while (*eti chronon mikron*). Accusative of extent of time. It was only six months to the last passover of Christ's ministry and he knew that the end was near. **I go unto him that sent me** (*hupagô pros ton pempanta me*). See the same words in John 16:5. *Hupagô*, old compound (*hupo, agô*), has the notion of withdrawing (literally, go under). See John 16:7-10 for three words for going common in John (*poreuomai*, go for a purpose, *aperchomai*, to go away, *hupagô*, to withdraw personally). *Hupagô* often in John of going to the Father or God (John 8:14, 21; John 13:3, 33, 36; John 14:4, 5, 28; John 15:16; John 16:4, 7, 10, 17). See John 6:21. It was enigmatic language to the hearers.

Verse 34

And shall not find me (*kai ouch heurêsete me*). Future active indicative of *heuriskô*. Jesus had said: "Seek and ye shall find" (Mat 7:7), but this will be too late. Now they were seeking (verse John 7:30) to kill Jesus, then they will seek deliverance, but too late. **Where I am** (*hopou eimi egô*). No conflict with verse John 7:33, but the essential eternal spiritual home of Christ "in absolute, eternal being and fellowship with the Father" (Vincent). **Ye cannot come** (*humeis ou dunasthe elthein*). This fellowship was beyond the comprehension of these hostile Jews. See the same idea in John 7:36 by the Jews; John 8:21 to the Jews and then to the disciples with the addition of "now" (*arti*, John 13:33, *nun* in John 13:36).

Verse 35

Among themselves (*pros heautous*). These Jewish leaders of verse John 7:32 talk among themselves about what Jesus said in a spirit of contempt (this man or fellow, *houtos*). **That** (*hoti*). Almost result like *hoti* in Mat 8:27. **Will he go?** (*mê mellei poreuesthai*;). Negative answer expected in an ironical question, "Is he about to go?" **Unto the Dispersion among the Greeks** (*eis tēn diasporan tōn Hellēnōn*). Objective genitive *tōn Hellēnōn* (of the Greeks) translated here "among," because it is the Dispersion of Jews among the Greeks. *Diaspora* is from *diaspeirō*, to scatter apart (Acts 8:1, 4). It occurs in Plutarch and is common in the LXX, in the N.T. only here, Jas 1:1; 1Pe 1:1. There were millions of these scattered Jews. **And teach the Greeks** (*kai didaskein tous Hellēnas*). Confessing his failure to teach the Jews in Palestine, "thus ignorantly anticipating the course Christianity took; what seemed unlikely and impossible to them became actual" (Dods).

Verse 36

What is this word? (*Tis estin ho logos houtos*;). Puzzled and uneasy over this unintelligible saying. Even Peter is distressed over it later (13:37).

Verse 37

Now on the last day (*en de tēi eschatēi hēmerāi*). The eighth day which was "an holy convocation," kept as a Sabbath (Lev 23:36), apparently observed as a memorial of the entrance into Canaan, hence "the great day of the feast" (*tēi megalēi tēs heortēs*). **Stood and cried** (*histēkei kai ekrasen*). Past perfect active of *histēmi* used as imperfect and intransitive and first aorist active of *krazō*. Picture Jesus standing (linear) and suddenly crying out (punctiliar). **If any man thirst** (*ean tis dipsāi*). Third class condition with *ean* and present active subjunctive of *dipsaō*, "if any one is thirsty." On each of the seven preceding days water was drawn in a golden pitcher from the pool of Siloam and carried in procession to the temple and offered by the priests as the singers chanted Isa 12:3: "With joy shall ye draw water out of the wells of salvation." "It is uncertain whether the libations were made upon the eighth day. If they were not made, the significant cessation of the striking rite on this one day of the feast would give a still more fitting occasion for the words" (Westcott).

Verse 38

He that believeth on me (*ho pisteuōn eis eme*). Nominative absolute as is not uncommon. **The scripture** (*hē graphē*). No precise passage can be quoted, though similar idea in several (Isa 55:1; Isa 58:11; Zec 13:1; Zec 14:8; Ezek 47:1; Joel 3:18). Chrysostom confines it to Isa 28:16 by punctuation (only the nominative absolute as the Scripture). **Out of his belly shall flow rivers of living water** (*potamoi ek tēs koilias autou reusousin hudatos zōntos*). Some ancient Western writers connect *pinetō* of verse John 7:37 with *ho pisteuōn* in verse John 7:38. By this arrangement *autou* (his) with *koilias* is made to refer to Christ, not to the believer. Burney argues that *koilia* is a mistranslation of the Aramaic (fountain, not belly) and that the reference is to Ezek 47:1. C.C. Torrey refers to Zec 14:8. But the Eastern writers refer *autou* (his) to the believer who not only quenches in Christ his own thirst, but becomes a source of new streams for others (John 4:14). It is a difficult question and Westcott finally changed his view and held *autou* to refer to Christ. *Reusousin* is future active indicative of *reō*, old verb, to flow, here only in the N.T.

Verse 39

Which (*hou*). Genitive by attraction of the relative *ho* (accusative singular object of *lambanein*) to the case of *tou pneumatos* (the Spirit) the antecedent. But it is purely grammatical gender (neuter *ho* because of *pneuma*) which we do not have in English. Even here one should say "whom," not which, of the Spirit of God. **Were to receive** (*emellon lambanein*). Imperfect active of *mellô* with the present active infinitive *lambanein*, to receive, one of the three constructions with *mellô* (present, aorist, or future infinitive). Literally, "whom they were about to receive," a clear reference to the great pentecost. **For the Spirit was not yet given** (*oupô gar ên pneuma*). No verb for "given" in the Greek. The reference is not to the existence of the Spirit, but to the dispensation of the Spirit. This same use of *eimi* like *pareimi* (to be present) appears in Acts 19:2 of the Spirit's activity. John, writing at the close of the century, inserts this comment and interpretation of the language of Jesus as an allusion to the coming of the Holy Spirit at pentecost (the Promise of the Father). **Because Jesus was not yet glorified** (*hoti Iêsous oupô edoxasthê*). Reason for the previous statement, the pentecostal outpouring following the death of Jesus here called "glorified" (*edoxasthê*, first aorist passive indicative of *doxazô*), used later of the death of Jesus (John 12:16), even by Jesus himself (John 12:23; John 13:31).

Verse 40

Some of the multitude (*ek tou ochlou*). *Tines* (some) to be supplied, a common Greek idiom. **Of a truth** (*alêthôs*). "Truly." See John 1:47. **The prophet** (*ho prophêtês*). The one promised to Moses (Deut 18:15) and long expected. See on John 1:21. Proof of the deep impression made by Jesus.

Verse 41

This is the Christ (*houtos estin ho Christos*). These went further and dared to call Jesus the Messiah and not merely the prophet who might not be the Messiah. They said it openly. **What** (*gar*). These denied that Jesus was the Messiah and gave as their reason (*gar*, for)

the fact that he came from Galilee. The use of *mê* expects a negative answer.

Verse 42

The scripture (*hê graphê*). The reference is to Mic 5:2, the very passage quoted by the chief priests and scribes in response to Herod's inquiry (Mat 2:6). This ignorance of the fact that Jesus was actually born in Bethlehem belongs to the Jews, not to John the author of the Gospel.

Verse 43

A division (*schisma*). A clear split. See Mat 9:16 for the word from *schizô*, to rend. Used again in John 9:16; John 10:19.

Verse 44

Would have taken him (*êthelon piâsai auton*). Imperfect active of *thelô* and first aorist active infinitive of *piazô*, "were wishing to seize him." See verse John 7:30 for a like impulse and restraint, there *epebalen ep' auton*, here *ebalen ep' auton* (simple verb, not compound).

Verse 45

Why did ye not bring him? (*Dia ti ouk êgagete auton;*). Second aorist active indicative of *agô*. Indignant outburst of the Sanhedrin (both Sadducees and Pharisees) at the failure of the (*tous*, note article here referring to verse John 7:32) temple police to arrest Jesus. "Apparently they were sitting in expectation of immediately questioning him" (Dods). They were stunned at this outcome.

Verse 46

Never man so spake (*oudepote elalêsen houtôs anthrôpos*). Police officers are not usually carried away by public speech. They had fallen under the power of Jesus "as the Galilean peasants had been impressed" (Bernard) in verses John 7:28. It was the words of Jesus that had so gripped these officers, not his works (John 15:24). It was most disconcerting to the Sanhedrin.

Verse 47

Are ye also led astray? (*Mê kai humeis peplanêsthe;*). The Pharisees took the lead in this scornful sneer at the officers. The use of *mê* formally expects a negative answer as in John 4:29, but the Pharisees really believed it. See also John 6:67. The verb form is perfect passive indicative of *planaô*, for which see verse John 7:12 with perhaps an allusion to that phase of opinion.

Verse 48

Hath any of the rulers believed on him? (*Mê tis ek tôn archontôn episteusen eis auton;*). Negative answer sharply expected. First aorist active indicative of *pisteuô*. "Did any one of the rulers believe on him?" "What right have subordinates to have a mind of their own?" (Dods). These police were employed by the temple authorities (rulers). "Power was slipping through their fingers" (Dods) and that was the secret of their hostility to Jesus. **Or of the Pharisees** (*ê ek tôn Pharisaiôn*). A wider circle and the most orthodox of all.

Verse 49

This multitude (*ho ochlos houtos*). The Pharisees had a scorn for the *amhaaretz* or "people of the earth" (cf. our "clod-hoppers") as is seen in rabbinic literature. It was some of the *ochlos* (multitude at the feast especially from Galilee) who had shown sympathy with Jesus (John 7:12, 28). **Which knoweth not the law** (*ho mê ginôskôn*). Present active articular participle of *ginôskô* with *mê* usual negative of the participle in the *Koin.*. "No brutish man is sin-fearing, nor is one of the people of the earth pious" (*Aboth*, II. 6). See the amazement of the Sanhedrin at Peter and John in Acts 4:13 as "unlettered and private men" (*agrammatoi kai idiôtai*). No wonder the common people (*ochlos*) heard Jesus gladly (Mark 12:37). The rabbis scouted and scorned them. **Are accursed** (*eparatoi eisin*). Construction according to sense (plural verb and adjective with collective singular *ochlos*). *Eparatoi* is old verbal adjective from *eparaomai*, to call down curses upon, here only in the N.T.

Verse 50

Nicodemus (*Nikodêmos*). Not heard from since chapter 3 when he timidly came to Jesus by night. Now he boldly protests against the injustice of condemning Jesus unheard. He appears once more (and only in John) in John 19:39 with Joseph of Arimathea as a secret disciple of Jesus. He is a Pharisee and a member of the Sanhedrin and his present act is courageous. **Saith** (*legei*). Dramatic present active indicative as in John 2:3. **Before** (*proteron*). This is genuine, a reference to the visit in chapter 3, but *nuktos* (by night) is not genuine here. **Being one of them** (*heis ôn ex autôn*). As a member of the Sanhedrin he takes up the challenge in verse John 7:48. He is both ruler and Pharisee.

Verse 51

Doth our law judge a man? (*mê ho nomos hêmôn krinei ton anthrôpon;*). Negative answer expected and "the man," not "a man." These exponents of the law (verse John 7:49) were really violating the law of criminal procedure (Ex 23:1; Deut 1:16). Probably Nicodemus knew that his protest was useless, but he could at least show his colours and score the point of justice in Christ's behalf. **Except it first hear from himself** (*ean mê akousêi prôton par' autou*). Third-class negative condition with *ean mê* and first aorist active subjunctive of *akouô*. That is common justice in all law, to hear a man's side of the case ("from him," *par' autou*). **And know what he doeth** (*kai gnôti ti poiei*). Continuation of the same condition with second aorist active subjunctive of *ginôskô* with indirect question and present active indicative (*ti poiei*). There was no legal answer to the point of Nicodemus.

Verse 52

Art thou also of Galilee? (*Mê kai su ek tês Galilaias ei;*). Formally negative answer expected by *mê*, but really they mean to imply that Nicodemus from local feeling or prejudice has lined himself up with this Galilean mob (*ochlos*) of sympathizers with Jesus and is like Jesus himself a Galilean. "These aristocrats of Jerusalem had a scornful contempt for the rural Galileans" (Bernard). **That out of**

Galilee ariseth no prophet (*hoti ek tês Galilaias prophêtês ouk egeiretai*). As a matter of fact Jonah, Hosea, Nahum, possibly also Elijah, Elisha, and Amos were from Galilee. It was simply the rage of the Sanhedrin against Jesus regardless of the facts. Westcott suggests that they may have reference to the future, but that is a mere excuse for them.

Verse 53

This verse and through John 8:12 (the passage concerning the woman taken in adultery) is certainly not a genuine part of John's Gospel. The oldest and best MSS. (Aleph A B C L W) do not have it. It first appears in Codex Bezae. Some MSS. put it at the close of John's Gospel and some place it in Luke. It is probably a true story for it is like Jesus, but it does not belong to John's Gospel. The Canterbury Version on which we are commenting puts the passage in brackets. Westcott and Hort place it at the end of the Gospel. With this explanation we shall proceed. **They went** (*eporeuthêsan*). First aorist passive indicative of *poreuomai* used as a deponent verb without passive idea. In this context the verb has to refer to the Sanhedrin with a rather pointless contrast to Jesus.

Chapter 8

Verse 1

But Jesus went (*Iêsous de eporeuthê*). Same deponent use of *poreuomai* as in John 7:53 and in contrast to the Sanhedrin's conduct, though it seems "pointless" (Dods). Apparently Jesus was lodging in the home of Mary, Martha, and Lazarus.

Verse 2

Early in the morning (*orthrou*). Genitive of time, *orthros* meaning daybreak, old word, not in John, though in Luke 24:1; Acts 5:21. John uses *prôti* (John 18:28; John 20:1; John 21:4). **He came again into the temple** (*palin paregeneto eis to hieron*). If the paragraph is genuine, the time is the next day after the eighth and last day of the feast. If not genuine, there is no way of telling the time of this apparently true incident. **And all the people came unto him** (*kai*

pâs ho laos êrcheto pros auton). Imperfect middle of *erchomai* picturing the enthusiasm of the whole (*pas*) crowd now as opposed to the divisions in chapter 7. **Taught** (*edidasken*). Imperfect active of *didaskô*. He took his seat (*kathisas*, ingressive active participle of *kathizô*) as was customary for Jesus and began to teach (inchoative imperfect). So the picture.

Verse 3

The scribes and the Pharisees (*hoi grammateis kai hoi Pharisaioi*). John does not mention "scribes," though this combination (note two articles) is common enough in the Synoptics (Luke 5:30; Luke 6:7, etc.). **Bring** (*agousin*). Vivid dramatic present active indicative of *agô*. Dods calls this "in itself an unlawful thing to do" since they had a court for the trial of such a case. Their purpose is to entrap Jesus. **Taken in adultery** (*epi moicheiâi kateilemmenên*). Perfect passive participle of *katalambanô*, old compound to seize (Mark 9:18), to catch, to overtake (John 12:35), to overcome (or overtake) in John 1:5. **Having let her in the midst** (*stêsantes autên en mesôi*). First aorist active (transitive) participle of *histêmi*. Here all could see her and what Jesus did with such a case. They knew his proneness to forgive sinners.

Verse 4

Hath been taken (*kateilêptai*). Perfect passive indicative of *katalambanô* (see verse John 8:3), caught and still guilty. **In adultery** (*moicheuomenê*). Present passive participle of *moicheuô*, "herself suffering adultery" (Mat 5:32). Used of married people. Not in John. **In the very act** (*ep' autophôrôi*). Old adjective (*autophôros*, *autos*, self, and *phôr*, thief) caught in the act of theft, then extended to any crime in which one is caught. Old idiom, but not elsewhere in the Greek Bible. One example in a Berlin papyrus.

Verse 5

Commanded (*eneteilato*). First aorist middle indicative of *entellô*, old verb to enjoin (Mat 4:6). **To stone such** (*tas toiautas lithazein*). Present active infinitive of *lithazô* (from *lithos*), from Aristotle on. Stoning was specified for the case of a betrothed woman guilty of

adultery (Deut 22:23-24) and for a priest's daughter if guilty. In other cases just death was commanded (Lev 20:10; Deut 22:22). The Talmud prescribes strangulation. This case may have strictly come within the regulation as a betrothed virgin. **What then sayest thou of her?** (*su oun ti legeis;*). "Thou then, what dost thou say?" This was the whole point, to catch Jesus, not to punish the woman.

Verse 6

Tempting him (*peirazontes auton*). Evil sense of this present active participle of *peirazô*, as so often (Mark 8:11; Mark 10:2, etc.). **That they might have whereof to accuse him** (*hina echôsin katêgorein autou*). Purpose clause with *hina* and present active subjunctive of *echô*. This laying of traps for Jesus was a common practice of his enemies (Luke 11:16, etc.). Note present active infinitive of *katêgoreô* (see Mat 12:10 for the verb) to go on accusing (with genitive *autou*). It was now a habit with these rabbis. **Stooped down** (*katô kupsas*). First aorist active participle of *kuptô*, old verb to bow the head, to bend forward, in N.T. only here and verse John 8:8; Mark 1:7. The use of *katô* (down) gives a vivid touch to the picture. **With his finger** (*tôi daktulôi*). Instrumental case of *daktulos* for which see Mat 23:4. **Wrote on the ground** (*katagraphen eis tèn gên*). Imperfect active of *katagraphô*, old compound, here only in N.T., to draw, to delineate, to write down, apparently inchoative, began to write on the sand as every one has done sometimes. The only mention of writing by Jesus and the use of *katagraphô* leaves it uncertain whether he was writing words or drawing pictures or making signs. If we only knew what he wrote! Certainly Jesus knew how to write. And yet more books have been written about this one who wrote nothing that is preserved than any other person or subject in human history. There is a tradition that Jesus wrote down the names and sins of these accusers. That is not likely. They were written on their hearts. Jesus alone on this occasion showed embarrassment over this woman's sin.

Verse 7

When they continued asking (*hôs epemenon erôtôntes*). Imperfect active indicative of *epimenô* (waiting in addition or still, *epi*, old verb) with supplementary active participle of *erôtaô*, to question.

See same construction in Acts 12:16 The verb *epimenô* does not occur in John. They saw that Jesus seemed embarrassed, but did not know that it was as much because of "the brazen hardness of the prosecutors" as because of the shame of the deed. **He lifted himself up** (*anekupsen*). First aorist active indicative of *anakuptô*, the opposite of *katakuptô*, to bend down (verse John 8:8) or of *katô kuptô* (verse John 8:6). **He that is without sin** (*ho anamartêtos*). Verbal adjective (*an* privative and *hamartêtos* from *hamartanô*), old word, either one who has not sinned as here and Deut 29:19 or one who cannot sin, not in the N.T. **Among you** (*humôn*). Objective genitive. **First cast** (*prôtos baletô*). The nominative *prôtos* means first before others, be the first to cast, not cast before he does something else. See John 20:4. The verb is second aorist imperative of *ballô*, old verb to fling or cast. Jesus thus picks out the executioner in the case.

Verse 8

Again he stooped down (*palin katakupsas*). First aorist active participle of *katakuptô*, old and rare verb (in Epictetus II, 16. 22) instead of *katô kupsas* in verse John 8:6. **With his finger** (*tôi daktulôi*). Not genuine, only in D and Western class. **Wrote on the ground** (*egraphen eis tèn gên*). Imperfect active of the simplex *graphô*, not *katagraphô*. The second picture of Jesus writing on the ground.

Verse 9

Went out (*exêrchonto*). Inchoative imperfect. Graphic picture. **One by one** (*heis kath' heis*). Not a Johannine phrase, but in Mark 14:19 where also the second nominative is retained as if *kath'* (*kata*) is regarded as a mere adverb and not as a preposition. **Beginning from the eldest** (*arxamenoî apo tôn presbuterôn*). "From the elder (comparative form, common in *Koin*, as superlative) men," as was natural for they had more sins of this sort which they recalled. "They are summoned to judge themselves rather than the woman" (Dods). **Was left alone** (*kateleiphthê monos*). First aorist effective passive indicative of *kataleipô*, to leave behind, with predicate nominative *monos*. "Jesus was left behind alone." **And the woman, where she was, in the midst** (*kai hê gunê en mesôi ousa*). The woman was left

behind also "being in the midst" as they had placed her (verse John 8:3) before they were conscience stricken and left.

Verse 10

Lifted up himself (*anakupsas*). First aorist active participle of *anakuptô* as in verse John 8:7. **Where are they?** (*Pou eisin*;). Jesus had kept on writing on the ground as the accusers had slipped away one by one. **Did no man condemn thee?** (*oudeis se katekrinen*;). First aorist active indicative of *katakrinô*, old and common verb to give judgment against (down on) one, but not in John. No one dared to cast a stone at the woman on Christ's terms.

Verse 11

No man, Lord (*Oudeis, Kurie*). "No one, Sir." She makes no excuse for her sin. Does she recognize Jesus as "Lord"? **Neither do I condemn thee** (*Oude egô se katakrinô*). Jesus does not condone her sin. See John 8:15 for "I do not judge (condemn) any one." But he does give the poor woman another chance. **Henceforth sin no more** (*apo tou nun mêketi hamartane*). See also John 5:14 where this same language is used to the impotent man. It literally means (prohibition with present active imperative): "Henceforth no longer go on sinning." One can only hope that the woman was really changed in heart and life. Jesus clearly felt that even a wicked woman can be saved.

Verse 12

Again therefore (*palin oun*). This language fits in better with John 7:52 than with John 8:11. Just suppose Jesus is in the temple on the following day. **Unto them** (*autois*). The Pharisees and crowds in the temple after the feast was past. **I am the light of the world** (*egô eimi to phôs tou kosmou*). Jesus had called his followers "the light of the world" (Mat 5:14), but that was light reflected from him. Already Jesus (the Logos) had been called the true light of men (John 1:9; John 3:19). The Psalmist calls God his Light (Ps 27:1). So Isa 60:19. At the feast of tabernacles in the Court of the Women where Jesus was on this day (John 8:20) there were brilliant candelabra and there was the memory of the pillar of cloud by day and of fire by

night. But with all this background this supreme and exclusive claim of Jesus (repeated in John 9:5) to being the light of the whole world (of Gentiles as well as of Jews) startled the Pharisees and challenged their opposition. **Shall have the light of life** (*hexei to phôs tês zôês*). The light which springs from and issues in life (Westcott). Cf. John 6:33, 51 about Jesus being the Bread of Life. In this sublime claim we come to a decisive place. It will not do to praise Jesus and deny his deity. Only as the Son of God can we justify and accept this language which otherwise is mere conceit and froth.

Verse 13

Of thyself (*peri seautou*). This technical objection was according to the rules of evidence among the rabbis. "No man can give witness for himself" (*Mishnah, Ketub. 11. 9*). Hence, they say, "not true" (*ouk alêthes*), not pertinent. "They were still in the region of pedantic rules and external tests." In John 5:31 Jesus acknowledged this technical need of further witness outside of his own claims (John 5:19-30) and proceeded to give it (John 5:32-47) in the testimony of the Baptist, of the Father, of his works, of the Scriptures, and of Moses in particular.

Verse 14

Even if (*kan*). That is *kai ean*, a condition of the third class with the present active subjunctive *marturô*. Jesus means that his own witness concerning himself is true (*alêthes*) even if it contravenes their technical rules of evidence. He can and does tell the truth all by himself concerning himself. **For I know whence I came and whither I go** (*hoti oida pothen êlthon kai pou hupagô*). In this terse sentence with two indirect questions Jesus alludes to his pre-existence with the Father before his Incarnation as in John 17:5 and to the return to the Father after the death and resurrection as in John 13:3; John 14:2. He again puts both ideas together in one crisp clause in John 16:28 for the apostles who profess to understand him then. But here these Pharisees are blind to the words of Jesus. "But ye know not whence I come nor whither I go" (*humeis de ouk oidate pothen erchomai ê pou hupagô*). He had spoken of his heavenly destiny (John 7:33). Jesus alone knew his personal consciousness of his coming from, fellowship with, and return to the Father. Stier

(*Words of the Lord Jesus*) argues that one might as well say to the sun, if claiming to be the sun, that it was night, because it bore witness of itself. The answer is the shining of the sun.

Verse 15

After the flesh (*kata tēn sarka*). According to the standards of the flesh (2Co 5:16). The Baptist had said: "There stands one among you whom ye know not" (John 1:26). The Light of the World had come, but they loved darkness rather than light (John 3:19), because the god of this age had blinded their thoughts so that they could not see the illumination of the gospel of the glory of Christ who is the image of God (2Co 4:4).

Verse 16

Yea and if I judge (*kai ean krinō de egō*). "And even if I pass judgment." Condition of third class again. **True** (al^{thin}). See John 1:9 for *alēthinos*, genuine, soundly based (cf. *dikaia* in John 5:30), "satisfying our perfect conception" (Westcott), not merely true (*alēthes*) in the particular facts (verse John 8:14). **For I am not alone** (*hoti monos ouk eimi*). Jesus now takes up the technical criticism in verse John 8:13 after justifying his right to speak concerning himself. **But I and the Father that sent me** (*all egō kai ho pempas me patēr*). See John 16:32 for a like statement about the Father being with Christ. It is not certain that *patēr* is genuine here (omitted by Aleph D, but in B L W), but the Father is clearly meant as in John 7:18, 33. Jesus gives the Father as the second witness.

Verse 17

Yea and in your law (*kai en tōi nomōi de tōi humeterōi*). Same use of *kai--de* as in verse John 8:16. They claimed possession of the law (John 7:49) and so Jesus takes this turn in answer to the charge of single witness in verse John 8:13. He will use similar language (your law) in John 10:34 in an *argumentum ad hominem* as here in controversy with the Jews. In John 15:24 to the apostles Jesus even says "in their law" in speaking of the hostile Jews plotting his death. He does not mean in either case to separate himself wholly from the Jews and the law, though in Matthew 5 he does show the superiority

of his teaching to that of the law. For the Mosaic regulation about two witnesses see Deut 17:6; Deut 19:15. This combined witness of two is not true just because they agree, unless true in fact separately. But if they disagree, the testimony falls to the ground. In this case the Father confirms the witness of the Son as Jesus had already shown (John 5:37).

Verse 18

The Father (*ho patêr*). Clearly genuine here. So these are the two witnesses that Jesus presents to the Pharisees in defence of his claim to be the Light of the World (verse John 8:12).

Verse 19

Where is thy Father? (*pou estin ho patêr sou;*). "The testimony of an unseen and unheard witness would not satisfy them" (Vincent). Bernard understands the Pharisees to see that Jesus claims God the Father as his second witness and so ask "where," not "who" he is. Augustine has it: *Patrem Christi carnaliter acceperunt*, Christ's human father, as if the Pharisees were "misled perhaps by the Lord's use of *anthrôpon* (verse John 8:17)" (Dods). Cyril even took it to be a coarse allusion to the birth of Jesus as a bastard according to the Talmud. Perhaps the Pharisees used the question with *double entendre*, even with all three ideas dancing in their hostile minds. **Ye would know my Father also** (*kai ton patera mou an êideite*). Conclusion of second-class condition determined as unfulfilled with *an* and second perfect active of *oida* used as imperfect in both condition and conclusion. See this same point made to Philip in John 14:9. In John 14:7 Jesus will use *ginôskô* in the condition and *oida* in the conclusion. The ignorance of the Pharisees about Jesus proves it and is due to their ignorance of the Father. See this point more fully stated in John 5:36-38 when Jesus had his previous controversy in Jerusalem. In John 7:28 Jesus said that they knew his home in Nazareth, but he denied then that they knew the Father who sent him. Jesus will again on this occasion (John 8:55) deny their knowledge of the Father. Later he will deny their knowledge of the Father and of the Son (John 16:3). The Pharisees are silenced for the moment.

Verse 20

In the treasury (*en tōi gazophulakiōi*). See already Mark 12:41; Luke 21:1 for this word for the treasure-chambers of the temple. "It abutted on the Court of the Women, and against its walls were placed chests, trumpet-like in form, as receptacles for the offerings of the worshippers" (Bernard). The Persian word *gaza* (treasure) occurs only once in the N.T. (Acts 8:27) and the compound (*phulakê*, guard) only here in John. Jesus hardly taught within a treasure-chamber. It probably means "at the treasury in the temple." This court was probably the most public part of the temple (Vincent). **And** (*kai*)="and yet" as in John 1:10, etc. **Because his hour was not yet come** (*hoti oupō eléluthei hē hōra autou*). **Reason** (*hoti*) given why no one seized (*epiasen*, cf. John 7:30) him. *Eléluthei* is past perfect active of *erchomai*, "had not yet come." This very use of *hōra* appears in John 2:4 and the very clause in John 7:30 which see.

Verse 21

Again (*palin*). Probably *palin* (again) in verse John 8:12 refers to a day after the feast is over since the last day is mentioned in John 7:37. So then here again we probably move on to another day still beyond that in verse John 8:12. **And ye shall seek me** (*kai zētēsete me*). As in John 7:34, "the search of despair" (Bernard), seeking for the Messiah when it is too late, the tragedy of Judaism today (John 1:11). **And ye shall die in your sin** (*kai en tēi hamartiāi humōn apothaneisthe*). Future middle indicative of *apothnēskō* which is the emphatic word here (cf. Ezek 3:18; Ezek 18:18; Prov 24:9). Note singular *hamartiāi* (sin) here, but plural *hamartiais* (sins) when the phrase is repeated in verse John 8:24 (sin in its essence, sin in its acts). **Ye cannot come** (*humeis ou dunasthe elthein*). Precise language of John 7:34 to the Jews and to the apostles in John 13:33.

Verse 22

Will he kill himself? (*mēti apoktenei heauton;*). Negative answer formally expected, but there is a manifest sneer in the query. "The mockery in these words is alike subtle and bitter" (Vincent). It was a different group of Jews in John 7:31 who cynically suggested that he was going to work among the Greeks in the Dispersion. Here they

infer that Jesus refers to the next world. They suggest the depths of Gehenna for him as the abode of suicides (Josephus, *War* III. viii. 5). Of course the rabbis could not join Jesus there! Edersheim argues against this view.

Verse 23

Ye are from beneath (*humeis ek tôn katô*). This language, peculiar to John, could take up the idea in Josephus that these rabbis came from Gehenna whence they will go as children of the devil (John 8:44), but the use of *ek tou kosmou toutou* ("of this world" in origin) as parallel to what we have here seems to prove that the contrast between *katô* and *anô* here is between the earthly (sensual) and the heavenly as in Jas 3:15-17. See also Col 3:1. This is the only use of *katô* in John (except John 8:6). These proud rabbis had their origin in this world of darkness (John 1:9) with all its limitations. **I am from above** (*egô ek tôn anô eimi*). The contrast is complete in origin and character, already stated in John 3:31, and calculated to intensify their anger.

Verse 24

For except ye believe (*ean gar mê pisteusête*). Negative condition of third class with *ean mê* and ingressive aorist active subjunctive of *pisteuô*, "For unless ye come to believe." **That I am he** (*hoti egô eimi*). Indirect discourse, but with no word in the predicate after the copula *eimi*. Jesus can mean either "that I am from above" (verse John 8:23), "that I am the one sent from the Father or the Messiah" (John 7:18, 28), "that I am the Light of the World" (John 8:12), "that I am the Deliverer from the bondage of sin" (John 8:28, 31, 36), "that I am" without supplying a predicate in the absolute sense as the Jews (Deut 32:39) used the language of Jehovah (cf. Isa 43:10 where the very words occur *hina pisteusête--hoti egô eimi*). The phrase *egô eimi* occurs three times here (John 8:24, 28, 58) and also in John 13:19. Jesus seems to claim absolute divine being as in John 8:58.

Verse 25

Who art thou? (*Su tis ei;*). Proleptic use of *su* before *tis*, "Thou, who art thou?" Cf. John 1:19. He had virtually claimed to be the Messiah and on a par with God as in John 5:15. They wish to pin him down and to charge him with blasphemy. **Even that which I have also spoken unto you from the beginning** (*tên archên hoti kai lalô humin*). A difficult sentence. It is not clear whether it is an affirmation or a question. The Latin and Syriac versions treat it as affirmative. Westcott and Hort follow Meyer and take it as interrogative. The Greek fathers take it as an exclamation. It seems clear that the adverbial accusative *tên archên* cannot mean "from the beginning" like *ap' archês* (John 15:27) or *ex archês* (John 16:4). The LXX has *tên archên* for "at the beginning" or "at the first" (Gen 43:20). There are examples in Greek, chiefly negative, where *tên archên* means "at all," "essentially," "primarily." Vincent and Bernard so take it here, "Primarily what I am telling you." Jesus avoids the term Messiah with its political connotations. He stands by his high claims already made.

Verse 26

I have many things to speak and to judge concerning you (*polla echô peri humôn lalein kai krinein*). Instead of further talk about his own claims (already plain enough) Jesus turns to speak and to judge concerning them and their attitude towards him (cf. verse John 8:16). Whatever they think of Jesus the Father who sent him is true (*alêthês*). They cannot evade responsibility for the message heard. So Jesus goes on speaking it from the Father.

Verse 27

They perceived not (*ouk egnôsan*). Second aorist active indicative of *ginôskô*. "Preoccupied as they were with thoughts of an earthly deliverer" (Westcott) and prejudiced against recognizing Jesus as the one sent from God. **That he spake to them of the Father** (*hoti ton patera autois elegen*). Indirect assertion, but with the present indicative (*legei*) changed to the imperfect (*elegen*) as was sometimes done (John 2:25) after a secondary tense.

Verse 28

When ye have lifted up the Son of man (*hotan hupsôsête ton huion tou anthrôpou*). Indefinite temporal clause with *hotan* (*hote + an*) and the first aorist active subjunctive of *hupsôô*, to lift up (*Koin*, verb from *hupsos*, height), used several times in John of the Cross of Christ (John 3:14; John 8:28; John 12:32, 34). It is unnecessary to render the aorist subjunctive as if a future perfect, simply "whenever ye lift up" (actually lift up, ingressive aorist). In Acts 2:33 the verb is used of the Ascension. **Shall ye know** (*gnôsesthe*). Future (ingressive aoristic) middle of *ginôskô*. *Cognoscetis ex re quod nunc ex verbo non creditis* (Bengel). But the knowledge from the facts like the fall of Jerusalem will come too late and will not bring a change of heart. The Holy Spirit will convict them concerning judgment (John 16:8). For **I am** (*egô eimi*) see on verse 24. **As the Father taught me** (*Kathôs edidasken me ho patêr*). This claim Jesus repeats (see verse John 8:26) and clearly makes on his arrival at the feast (John 7:16). This fact marks Jesus off from the rabbis.

Verse 29

Is with me (*met' emou estin*). The Incarnation brought separation from the Father in one sense, but in essence there is complete harmony and fellowship as he had already said (John 8:16) and will expand in John 17:21-26. **He hath not left me alone** (*ouk aphêken me monon*). First aorist active indicative of *aphiêmi*. "He did not leave me alone." However much the crowds and the disciples misunderstood or left Jesus, the Father always comforted and understood him (Mark 6:46; Mat 14:23; John 6:15). **That are pleasing to him** (*ta aresta autôi*). This old verbal adjective, from *areskô*, to please, in N.T. only here, Acts 6:2; Acts 12:3; 1Jn 3:32. The joy of Jesus was in doing the will of the Father who sent him (John 4:34).

Verse 30

Many believed on him (*polloi episteusan eis auton*). Ingressive aorist active indicative, came to believe, nominally at any rate, as in John 2:23. But the tension was keen and Jesus proceeded to test the faith of these new believers from among the Pharisees.

Verse 31

Which had believed him (*tous pepisteukotas autôi*). Articular perfect active participle of *pisteuô* with dative *autôi* (trusted him) rather than *eis auton* (on him) in verse John 8:30. They believed him (cf. John 6:30) as to his claims to being the Messiah with their own interpretation (John 6:15), but they did not commit themselves to him and may represent only one element of those in verse John 8:30, but see John 2:23 for *pisteuô eis* there. **If ye abide in my word** (*ean humeis meinête en tôi logôi tôi emôi*). Third-class condition with *ean* and first aorist (constative) active subjunctive. **Are ye truly my disciples** (*alêthôs mathêtai mou este*). Your future loyalty to my teaching will prove the reality of your present profession. So the conclusion of this future condition is put in the present tense. As then, so now. We accept church members on *profession* of trust in Christ. Continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life.

Verse 32

And ye shall know the truth (*kai gnôsesthe tèn alêtheian*). Truth is one of the marks of Christ (John 1:14) and Jesus will claim to Thomas to be the personification of truth (John 14:6). But it will be for them knowledge to be learned by doing God's will (John 7:17). The word is from *alêthês* (*a* privative and *lêthô*, to conceal, unsealed, open). See also verses John 8:40, 44, 45. **And the truth shall make you free** (*kai hê alêtheia eleutherôsei humas*). Future active indicative of *eleutheroô*, old verb from *eleutheros* (from *erchomai*, to go where one wishes and so free). One of Paul's great words for freedom from the bondage of the law (Rom 6:18; Gal 5:1). The freedom of which Jesus here speaks is freedom from the slavery of sin as Paul in Rom 8:2. See John 8:36. This freedom is won alone by Christ (John 8:36) and we are sanctified in truth (John 17:19). In John 1:17 truth is mentioned with grace as one of the marks of the gospel through Christ. Freedom (intellectual, moral, spiritual) is only attainable when we are set free from darkness, sin, ignorance, superstition and let the Light of the World shine on us and in us.

Verse 33

We be Abraham's seed (*Sperma Abraam esmen*). "We are Abraham's seed," the proudest boast of the Jews, of Sarah the freewoman and not of Hagar the bondwoman (Gal 4:22). Yes, but the Jews came to rely solely on mere physical descent (Mat 3:9) and so God made Gentiles the spiritual children of Abraham by faith (Mat 3:7; Rom 9:6). **And have never yet been in bondage to any man** (*kai oudení dedouleukamen pôpote*). Perfect active indicative of *douleuô*, to be slaves. This was a palpable untruth uttered in the heat of controversy. At that very moment the Jews wore the Roman yoke as they had worn that of Assyria, Babylon, Persia, Alexander, the Ptolemies, the Syrian (Seleucid) kings. They had liberty for a while under the Maccabees. "These poor believers soon come to the end of their faith" (Stier). But even so they had completely missed the point in the words of Jesus about freedom by truth.

Verse 34

Every one that committeth sin is the bondservant of sin (*pas ho poiôn tên hamartian doulos estin [tês hamartias]*). The Western class omits *tês hamartias* (sin), but that is the idea anyhow. Note the use of *poiôn* (present active participle, continuous habit or practice), not *poiêsas* (aorist active participle for single act), precisely as in 1Jn 3:4-8. Note also John 3:21 for *ho poiôn tên alêtheian* (the one who practises the truth). Sin, like the worst narcotic, is habit forming. Hence the problem today for criminologists for paroled or pardoned criminals nearly always go back to crime, sink again into sin, the slaves of sin. Xenophon has this notion of the slavery of sin (*Memor.* IV. 5. 3). So Paul clearly in Rom 6:17, 20 "slaves of sin" (*douloi tês hamartias*).

Verse 35

The bondservant (*ho doulos*) ... **the son** (*ho huios*). There is a change in the metaphor by this contrast between the positions of the son and the slave in the house. The slave has no footing or tenure and may be cast out at any moment while the son is the heir and has a permanent place. Cf. Ishmael and Isaac (Gen 21:10) and Paul's use of it in Gal 4:30. We do not know that there is any reference here to Hagar and Ishmael. See also Heb 3:5 (Num 12:7) for a like contrast

between Moses as servant (*therapôn*) in God's house and Christ as Son (*huios*) over God's house.

Verse 36

If therefore the son shall make you free (*ean oun ho huios humas eleutherôsêi*). Condition of third class with *ean* and first aorist (ingressive) active subjunctive. "If therefore the Son set you free," as he has the power to do. **Ye shall be free indeed** (*ontôs eleutheroi esesthe*). Old and common adverb from participle *ontôn*, actually, really (cf. Luke 24:34). But this spiritual freedom was beyond the concept or wish of these Jews.

Verse 37

Yet ye seek to kill me (*alla zêteite me apokteinai*). As at the recent feast (John 7:20, 25, 30, 32; John 8:20). Some of these very professed believers were even now glowering with murderous vengeance. **Hath not free course in you** (*ou chôrei en humin*). Intransitive use of *chôreô*, old verb from *chôros* (space, place), to have space or room for. They would not abide in Christ's word (verse John 8:31). They had no longer room for his word when once they understood the spiritual aspect of his message. Jerusalem was now just like Galilee once before (John 6:60-66).

Verse 38

With my Father (*para tôi patri*). Locative case of *patêr* and article used as possessive (common idiom), "by the side of my Father," picture of intimate fellowship like *pros ton theon* (face to face with God) in John 1:1. **From your father** (*para tou patros*). Ablative case with *para* (from the side of) and same possessive use of *tou* in each instance, though "the" will really answer both times. But *ho patêr* does not mean the same person. Christ's Father by contrast is not their father.

Verse 39

Our father is Abraham (*ho patêr hêmôn Abraam estin*). They saw the implication and tried to counter it by repeating their claim in

verse John 8:33 which was true so far as physical descent went as Jesus had admitted (verse John 8:37). **If ye were** (*ei este*). Strictly, "if ye are" as ye claim, a condition of the first class assumed to be true. **Ye would do** (*epoieite an*). Read by C L N and a corrector of Aleph while W omits *an*. This makes a mixed condition (protasis of the first class, apodosis of the second. See Robertson, *Grammar*, p. 1022). But B reads *poieite* like the Sin. Syriac which has to be treated as imperative (so Westcott and Hort).

Verse 40

But now (*nun de*). Clear statement that they are not doing "the works of Abraham" in seeking to kill him. See this use of *nun de* after a condition of second class without *an* in John 16:22, 24. **This did not Abraham** (*touto Abraam ouk epoiêsen*). Blunt and pointed of their unlikeness to Abraham. **A man that hath told you the truth** (*anthrôpon hos ten alêtheian humin lelalêka*). *Anthrôpon* (here=person, one) is accusative case in apposition with **me** (*me*) just before. The perfect active indicative *lelalêka* from *laleô* is in the first person singular because the relative *hos* has the person of *me*, an idiom not retained in the English **that hath** (that have or who have) though it is retained in the English of 1Co 15:9 "that am" for *hos eimi*. **Which I heard from God** (*hên êkousa para tou theou*). Here we have "I" in the English. "God" here is equal to "My Father" in verse John 8:38. The only crime of Jesus is telling the truth directly from God.

Verse 41

Ye do the works of your father (*humeis poieite ta erga tou patros humôn*). Who is not Abraham and not God as Jesus plainly indicates. **We were not born of fornication** (*hêmeis ek porneias egennêthêmen*). First aorist passive indicative of *gennaô*. This they said as a proud boast. Jesus had admitted that they were physical (Deut 23:2) descendants of Abraham (John 8:37), but now denies that they are spiritual children of Abraham (like Paul in Rom 9:7). *Porneia* is from *pornos* (harlot) and that from *pernêmi*, to sell, a woman who sells her body for sexual uses. It is vaguely possible that in this stern denial the Pharisees may have an indirect fling at Jesus as the bastard son of Mary (so Talmud). **We have one Father,**

even God (*hena patera echomen ton theon*). No "even" in the Greek, "One Father we have, God." This in direct reply to the implication of Jesus (verse John 8:38) that God was not their spiritual Father.

Verse 42

Ye would love me (*êgapate an eme*). Conclusion of second-class condition with distinct implication that their failure to love Jesus is proof that God is not their Father (protasis). **For I came forth from God** (*egô gar ek tou theou exêlthon*). Second aorist active indicative of *exerchomai*, definite historical event (the Incarnation). See John 4:30 for *exêlthon ek*. In John 13:3; John 16:30 Jesus is said to have come from (*apo*) God. The distinction is not to be pressed. Note the definite consciousness of pre-existence with God as in John 17:5. **And am come** (*kai hêkô*). Present active indicative with perfect sense in the verb stem (state of completion) before rise of the tense and here retained. "I am here," Jesus means. **Of myself** (*ap' emautou*). His coming was not self-initiated nor independent of the Father. "But he (*ekeinos*, emphatic demonstrative pronoun) sent me" and here I am.

Verse 43

My speech (*tên lalian tên emên*) and **my word** (*ton logon ton emon*). Perhaps *lalia*, old word from *lalos* (talk), means here more manner of speech than just story (John 4:42), while *logos* refers rather to the subject matter. They will not listen (*ou dunasthe akouein*) to the substance of Christ's teaching and hence they are impatient with the way that he talks. How often that is true.

Verse 44

Ye are of your father the devil (*humeis ek tou patros tou diabolou*). Certainly they can "understand" (*ginôskete* in John 8:43) this "talk" (*lalian*) though they will be greatly angered. But they had to hear it (*akouein* in John 8:43). It was like a bombshell in spite of the preliminary preparation. **Your will to do** (*thelete poiein*). Present active indicative of *thelô* and present active infinitive, "Ye wish to go on doing." This same idea Jesus presents in Mat 13:38 (the sons

of the evil one, the devil) and Mat 23:15 (twofold more a son of Gehenna than you). See also 1Jn 3:8 for "of the devil" (*ek tou diabolou*) for the one who persists in sinning. In Rev 12:9 the devil is one who leads all the world astray. The Gnostic view that Jesus means "the father of the devil" is grotesque. Jesus does not, of course, here deny that the Jews, like all men, are children of God the Creator, like Paul's offspring of God for all men in Acts 17:28. What he denies to these Pharisees is that they are spiritual children of God who do his will. They do the lusts and will of the devil. The Baptist had denied this same spiritual fatherhood to the merely physical descendants of Abraham (Mat 3:9). He even called them "broods of vipers" as Jesus did later (Mat 12:34). **A murderer** (*anthrôpoktonos*). Old and rare word (Euripides) from *anthrôpos*, man, and *kteinô*, to kill. In N.T. only here and 1Jn 3:15. The Jews were seeking to kill Jesus and so like their father the devil. **Stood not in the truth** (*en têi alêtheiâi ouk estêken*). Since *ouk*, not *ouch*, is genuine, the form of the verb is *esteken* the imperfect of the late present stem *stêkô* (Mark 11:25) from the perfect active *hestêka* (intransitive) of *histêmi*, to place. **No truth in him** (*ouk estin alêtheia en autôi*). Inside him or outside (environment). The devil and truth have no contact. **When he speaketh a lie** (*hotan lalêi to pseudos*). Indefinite temporal clause with *hotan* and the present active subjunctive of *laleô*. But note the article *to*: "Whenever he speaks the lie," as he is sure to do because it is his nature. Hence "he speaks out of his own" (*ek tôn idiôn lalêi*) like a fountain bubbling up (cf. Mat 12:34). **For he is a liar** (*hoti pseustês estin*). Old word for the agent in a conscious falsehood (*pseudos*). See 1Jn 1:10; Rom 3:4. Common word in John because of the emphasis on *alêtheia* (truth). **And the father thereof** (*kai ho patêr autou*). Either the father of the lie or of the liar, both of which are true as already shown by Jesus. **Autou** in the genitive can be either neuter or masculine. Westcott takes it thus, "because he is a liar and his father (the devil) is a liar," making "one," not the devil, the subject of "whenever he speaks," a very doubtful expression.

Verse 45

Because I speak the truth (*egô de hoti tèn alêtheian legô*). Proleptic emphatic position of *egô*. "Truth is uncongenial to them" (Bernard). See John 3:19 for their picture.

Verse 46

Which of you convicteth me of sin? (*Tis ex humôn elegchei me peri hamartias;*). See on John 3:20; John 16:8 (the work of the Holy Spirit) for *elegchô* for charge and proof. The use of *hamartia* as in John 1:29 means sin in general, not particular sins. The rhetorical question which receives no answer involves sinlessness (Heb 4:15) without specifically saying so. Bernard suggests that Jesus paused after this pungent question before going on. **Why do ye not believe me?** (*Dia ti humeis ou pisteuete moi;*). This question drives home the irrationality of their hostility to Jesus. It was based on prejudice and predilection.

Verse 47

He that is of God (*ho ôn ek tou theou*). See this use of *ek* in John 3:31. "Their not listening proved that they were not of God" (Dods). They were of the earth and the devil, not of God.

Verse 48

Thou art a Samaritan and hast a demon (*Samareitês ei su kai daimonion echeis*). On the spur of the moment in their rage and fury they can think of no meaner things to say. They know, of course, that Jesus was not a Samaritan, but he had acted like a Samaritan in challenging their peculiar spiritual privileges (John 4:9, 39). The charge of having a demon was an old one by the Pharisees (Mat 12:24) and it is repeated later (John 10:20).

Verse 49

I have not a demon (*egô daimonion ouk echô*). This Jesus says calmly, passing by the reference to the Samaritans as beneath notice. **My Father** (*ton patera mou*). As in John 2:16. He is not mad in claiming to honour God (cf. John 7:18). They were insulting the

Father in insulting him (cf. John 5:23). On *atimazô* (a privative and *timaô*, to dishonour) see Luke 20:11.

Verse 50

But I seek not mine own glory (*egô de ou zêtô tên doxan mou*). As they did not seek the glory of God (John 5:44; John 8:4). **And judgeth** (*kai krinôn*). The Father judges between you and me, though the Son is the Judge of mankind (John 5:22). "It is only the *doxa* (glory) that comes from God that is worth having" (Bernard).

Verse 51

If a man keep my word (*ean tis ton emon logon têtêsêi*). Condition of third class with *ean* and constative aorist active subjunctive of *têreô*. Repeated in verse John 8:52. See verse John 8:43 about hearing the word of Christ. Common phrase in John (John 8:51, 52, 55; John 14:23, 24; John 15:20; John 17:6; 1Jn 2:5). Probably the same idea as keeping the commands of Christ (John 14:21). **He shall never see death** (*thanaton ou mê theôrêsêi eis ton aiona*). Spiritual death, of course. Strong double negative *ou mê* with first aorist active subjunctive of *theôreô*. The phrase "see death" is a Hebraism (Ps 89:48) and occurs with *idein* (see) in Luke 2:26; Heb 11:5. No essential difference meant between *horaô* and *theôreô*. See John 14:23 for the blessed fellowship the Father and the Son have with the one who keeps Christ's word.

Verse 52

Now we know (*nun egnôkamen*). Perfect active indicative of *ginôskô*, state of completion, "Now since such talk we have come to certain knowledge that thou hast a demon" (verse John 8:48). **Is dead** (*apethanen*). Second aorist active indicative of *apothnêskô*. "Abraham died." **And thou sayest** (*kai su legeis*). Adversative use of *kai*, "and yet." Emphatic position of *su* (thou). Same condition quoted as in verse John 8:51. **He shall never taste of death** (*ou me geusêtai thanatou eis ton aiona*). Same emphatic negative with subjunctive as in verse John 8:51, but *geusêtai* (first aorist middle subjunctive of *geuô* with genitive case *thanatou* (death). Another Hebraism for dying like *theôrêsêi* (see) in verse John 8:51. Used in

Heb 2:9 of the death of Jesus and in Synoptics (Mat 16:28; Mark 9:1; Luke 9:27). It occurs in the Talmud, but not in the O.T. The Pharisees thus did not misquote Jesus, though they misunderstood him.

Verse 53

Art thou greater than our father Abraham? (*Mê su meizôn ei tou patros hêmôn Abraam;*). Negative answer expected by *mê* with ablative case of comparison in *patros* after *meizôn*. The question was designed to put Jesus in a difficult position, for Abraham and the prophets all "died." They do not see that Jesus uses death in a different sense. **Whom makest thou thyself?** (*tina seauton poieis;*). *Seauton* is predicate accusative with *poieis*. They suspect that Jesus is guilty of blasphemy as they charged in John 5:18 in making himself equal with God. Later they will make it specifically (John 10:33; John 19:7). They set a trap for Jesus for this purpose.

Verse 54

If I glorify myself (*ean egô doxasô emauton*). Third-class condition with *ean* and first aorist active subjunctive (or future active indicative) of *doxazô*. **It is my Father that glorifieth me** (*estin ho patêr mou ho doxazôn me*). The position and accent of *estin* mean: "Actually my Father is the one," etc. **Of whom ye say** (*hon humeis legete*). The accusative of the person (*hon*) with *legete* is regular (cf. John 10:36). **Your God** (*theos humôn*). So Aleph B D and apparently correct, though A C L W Delta Theta have *hêmôn* (our God). The *hoti* can be taken as recitative (direct quotation, *hêmôn*, our) or declarative (indirect, that, and so *humôn*). The Jews claimed God as their peculiar national God as they had said in John 8:41. So Jesus turns this confession and claim against them.

Verse 55

And ye have not known him (*kai ouk egnôkate auton*). Adversative use again of *kai*="and yet." Perfect active indicative of *ginôskô*, the verb for experiential knowledge. This was true of the *kosmos* (John 1:10; John 17:25) and of the hostile Jews (John 16:3). Jesus prays that the world may know (John 17:23) and the handful of disciples

had come to know (John 17:25). **But I know him** (*egô de oida auton*). Equipped by eternal fellowship to reveal the Father (John 1:1-18). This peculiar intimate knowledge Jesus had already claimed (John 7:29). Jesus used *oida* (John 8:19; John 15:21) or *ginôskô* (John 17:23, 25) for the knowledge of the Father. No undue distinction can be drawn here. **And if I should say** (*kan eipô*). Third-class condition (concession), "even if I say," with *kai ean* (*kan*) and second aorist active subjunctive. "Suppose I say." **I shall be like you a liar** (*esomai homoios humin pseustês*). Apodosis of the condition. *Homoios* (like) is followed by the associative-instrumental case *humin*. The word *pseustês* (liar), in spite of the statement that they are the children of the devil, the father of lying (John 8:44), comes with a sudden jolt because it is a direct charge. This word liar is not considered polite today in public speech when hurled at definite individuals. There is a rather free use of the word in 1Jn 2:4, 22; 1Jn 4:20; 1Jn 5:10. It is not hard to imagine the quick anger of these Pharisees.

Verse 56

Rejoiced (*êgalliasato*). First aorist middle indicative of *agalliaomai*, a word of Hellenistic coinage from *agallomai*, to rejoice. **To see** (*hina idêi*). Sub-final use of *hina* and second aorist active subjunctive of *horaô*. This joy of Abraham is referred to in Heb 11:13 (saluting, *aspasamenoï*, the promises from afar). There was a Jewish tradition that Abraham saw the whole history of his descendants in the vision of Gen 15:6, but that is not necessary here. He did look for and welcome the Messianic time, "my day" (*tên hêmeran tên emên*). "He saw it, and was glad" (*eiden kai echarê*). Second aorist active indicative of *horaô* and second aorist passive indicative of *chairô*. Ye see it and are angry!

Verse 57

Thou art not yet fifty years old (*pentêkonta eti oupô echeis*). Literally, "Thou hast not yet fifty years." Not meaning that Jesus was near that age at all. It was the crisis of completed manhood (Num 4:3) and a round number. Jesus was about thirty to thirty-three. **And hast thou seen Abraham?** (*Kai Abraam heôrakas;*). So A C D and B W Theta have *heôrakes*, both second person singular

of the perfect active indicative of *horaô*. But Aleph, Sin-syr., Coptic versions (accepted by Bernard) have *kai Abraam heôrake se?* "Has Abraam seen thee?" Either makes sense here.

Verse 58

Before Abraham was (*prin Abraam genesthai*). Usual idiom with *prin* in positive sentence with infinitive (second aorist middle of *ginomai*) and the accusative of general reference, "before coming as to Abraham," "before Abraham came into existence or was born." **I am** (*egô eimi*). Undoubtedly here Jesus claims eternal existence with the absolute phrase used of God. The contrast between *genesthai* (entrance into existence of Abraham) and *eimi* (timeless being) is complete. See the same contrast between *en* in John 1:1 and *egeneto* in John 1:14. See the contrast also in Ps 90:2 between God (*ei*, art) and the mountains (*genêthênai*). See the same use of *eimi* in John 6:20; John 9:9; John 8:24, 28; John 18:6.

Verse 59

They took up stones therefore (*êran oun lithous*). First aorist active indicative of *airô*, inferential use of *oun*. The time for argument had past. **To cast at him** (*hina balôsin ep' auton*). Final clause with *hina* and the second aorist active subjunctive of *ballô*. Vivid picture of a mob ready to kill Jesus, already beginning to do so. **Hid himself** (*ekrubê*). Second aorist passive indicative of *kruptô*. He was hidden. No Docetic vanishing, but quietly and boldly Jesus went out of the temple. His hour had not yet come. Once again three months later the Pharisees will try to kill him, but he will pass out of their hands (John 10:39).

Chapter 9

Verse 1

As he passed by (*paragôn*). Present active participle of *paragô*, old verb to go along, by, or past (Mat 20:30). Only example in this Gospel, but in 1Jn 2:8, 17. The day was after the stirring scenes in chapter 8, but not at the feast of dedication as Westcott argues. That comes three months later (John 10:22). **From his birth** (*ek genetês*).

Ablative case with *ek* of old word from *genô*, *ginomai*. Here alone in N.T., but the phrase *tuphlos ek genetês* is common in Greek writers. Probably a well-known character with his stand as a beggar (verse John 9:5).

Verse 2

Who did sin? (*tis hêmarten;*). Second aorist active indicative of *hamartanô*. See Acts 3:2; Acts 14:8 for two examples of lameness from birth. Blindness is common in the Orient and Jesus healed many cases (cf. Mark 8:23; Mark 10:46) and mentions this fact as one of the marks of the Messiah in the message to the Baptist (Mat 11:5). This is the only example of congenital blindness healed. It is not clear that the disciples expected Jesus to heal this case. They are puzzled by the Jewish notion that sickness was a penalty for sin. The Book of Job had shown that this was not always the case and Jesus shows it also (Luke 13:1-5). If this man was guilty, it was due to prenatal sin on his part, a curious notion surely. The other alternative charged it upon his parents. That is sometimes true (Ex 20:5, etc.), but by no means always. The rabbinical casuists loved to split hairs on this problem. Ezekiel (Ezek 18:20) says: "The soul that sinneth it shall die" (individual responsibility for sin committed). There is something in heredity, but not everything. **That he should be born blind** (*hina tuphlos gennêthêi*). Probably consecutive (or sub-final) use of *hina* with first aorist passive subjunctive of *gennaô*.

Verse 3

But that the works of God should be made manifest in him (*all' hina phanerôthêi ta erga tou theou en autôî*). Jesus denies both alternatives, and puts God's purpose (*all' hina* with first aorist subjunctive of *phaneroô*) as the true solution. It is sometimes true that disease is the result of personal sin as in the man in John 5:14 and parents can hand on the effects of sin to the third and fourth generations, but there are cases free from blame like this. There is comfort for many sufferers in the words of Jesus here.

Verse 4

We must work the works of him that sent me (*hêmas dei ergazesthai ta erga tou pempantos me*). This is undoubtedly the correct text (supported by the Neutral and Western classes) and not *eme* (I) and *me* (me) of the Syrian class nor *hêmas* (we) and *hêmas* (us) of the Alexandrian class. Jesus associates us with him in the task committed to him by the Father. Bernard argues vigorously, but vainly, for *eme* me. We are not able to fathom the depth of the necessity (*dei*) here involved in each life as in this poor blind man and in each of us. **While it is day** (*heôs hêmera estin*). This clause gives the note of urgency upon us all. **The night cometh** (*erchetai nux*). "Night is coming on," and rapidly. Night was coming for Jesus (John 7:33) and for each of us. Cf. John 11:9; John 12:35. Even electric lights do not turn night into day. *Heôs* with the present indicative (John 21:22) means "while," not until as in John 13:38.

Verse 5

When I am in the world (*hotan en tôi kosmôi ô*). Indefinite relative clause with *hotan* and present active subjunctive *ô*, "whenever I am in the world." The Latin Vulgate renders here *hotan* by *quamdiu* so long as or while as if it were *heôs*. But clearly Jesus here refers to the historic Incarnation (John 17:11) and to any previous visitations in the time of the patriarchs, prophets, etc. Jesus as God's Son is always the Light of the World (John 1:4, 10; John 8:12), but here the reference is limited to his manifestation "in the world." **I am the light of the world** (*phôs eimi tou kosmou*). The absence of the definite article (*to phôs* in John 8:12) is to be noted (Westcott). Literally, "I am light to the world, whenever I am in the world." "The display of the character varies with the occasion" (Westcott).

Verse 6

He spat on the ground (*eptusen chamai*). First aorist active indicative of the old verb *ptuô* for which see Mark 7:33. *Chamai* is an old adverb either in the dative or locative (sense suits locative), in N.T. only here and John 18:6. Jesus was not asked to cure this man. The curative effects of saliva are held in many places. The Jews held saliva efficacious for eye-trouble, but it was forbidden on the Sabbath. "That Jesus supposed some virtue lay in the application of

the clay is contradicted by the fact that in other cases of blindness He did not use it" (Dods). Cf. Mark 8:23. Why he here accommodated himself to current belief we do not know unless it was to encourage the man to believe. **He made clay** (*epoiêsen pêlon*). Only use of *pêlos*, old word for clay, in N.T. in this chapter and Rom 9:21. The kneading of the clay and spittle added another offence against the Sabbath rules of the rabbis. **Anointed his eyes with the clay** (*epechrisen autou ton pêlon epi tous ophthalmous*). First aorist active indicative of *epichriô*, old verb, to spread on, anoint, here only and verse John 9:11 in N.T. "He spread the clay upon his eyes." B C read *epethêken* (first aorist active indicative of *epitithêmi*, to put on).

Verse 7

Wash (*nipsai*). First aorist middle imperative second person singular of *niptô*, later form of *nizô*, to wash, especially parts of the body. Certainly bathing the eyes is good for eye trouble, and yet we are not to infer that the cure was due to the use of the clay or to the washing. **In the pool of Siloam** (*eis tèn kolumbêthran tou Silôam*). The word *kolumbêthra* (from *kolumbaô*, to swim) is a common word for swimming-pool, in N.T. only here and John 5:2, 7. The name *Siloam* is Hebrew (Isa 8:6) and means "sent" (*apestalmenos*, perfect passive participle of *apostellô*). It was situated south of the temple area and was apparently connected by a subterranean tunnel with the Virgin's Well (John 5:2) according to Bernard. The water was conducted artificially to the pool of Siloam. **Washed** (*enipsato*). First aorist direct middle (cf. *nipsai*), apparently bathing and not merely washing his eyes. **Came seeing** (*êlthen blepôn*). Jesus had healed him. He was tested by the demand to bathe his eyes.

Verse 8

Neighbours (*geitones*). From *gê* (land), of the same land, old word. See Luke 14:2. **Saw him** (*theôrountes*). Present active participle of *theôreô*, who used to observe him. **Aforetime** (*to proteron*). Adverbial accusative, "the former time," formerly. **That he was a beggar** (*hoti prosaitês ên*). See John 4:19; John 12:19 for declarative *hoti* after *theôreô*. But it is entirely possible that *hoti* here is "because" (Westcott). *Prosaitês* is a late word for beggar, in N.T.

only here and Mark 10:46. It is from *prosaiteô*, to ask in addition (see *prosaitôn* below), a thing that beggars know how to do. **Is not this he that sat and begged?** (*Ouch houtos estin ho kathêmenos kai prosaitôn;*). He had his regular place and was a familiar figure. But now his eyes are wide open.

Verse 9

Nay but he is like him (*Ouchi, alla homoios autôï estin*). Vigorous denial (*ouchi*) and mere similarity suggested. Associative instrumental case *autoi* after *homoios*. The crowd is divided. **He said** (*ekeinos elegen*). Emphatic demonstrative (as in John 9:11, 12, 25, 36), "That one spake up." He knew.

Verse 10

How then were thine eyes opened? (*Pôs oun êneôichthêsan sou hoi ophthalmoi;*). Natural and logical (*oun*) question. First aorist passive indicative (triple augment) of *anoigô*. These neighbours admit the fact and want the manner ("how") of the cure made clear.

Verse 11

The man that is called Jesus (*ho anthrôpos ho legomenos Iêsous*). He does not yet know Jesus as the Messiah the Son of God (John 9:36). **I received sight** (*aneblepsa*). First aorist active indicative of *anablepô*, old verb to see again, to recover sight, not strictly true of this man who had never seen. He got back sight that he had never had. Originally the verb means to look up (Mat 14:19).

Verse 12

Where is he? (*Pou estin ekeinos;*). The very question of John 7:11.

Verse 13

They bring him (*agousin auton*). Vivid dramatic present active of *agô*. These neighbours bring him. **To the Pharisees** (*pros tous Pharisaious*). The accepted professional teachers who posed as knowing everything. The scribes were usually Pharisees. **Him that**

aforetime was blind (*ton pote tuphlon*). Simply, "the once blind man."

Verse 14

Now it was the sabbath (*ên de sabbaton*). Literally, "Now it was a sabbath" (no article). To the Pharisees this fact was a far more important matter than whether or how the thing was done. See Volumes I and II for discussions of the minute Sabbath regulations of the rabbis.

Verse 15

Again (*palin*). Besides the questioning of the neighbours (verses John 9:8, 9). **Therefore** (*oun*). Since he has been brought to the Pharisees who must make a show of wisdom. **Also asked him** (*êrôtôn auton kai*). Inchoative imperfect active of *erôtaô*, "began also to question him." **How he received his sight** (*pôs aneblepsen*). No denial as yet of the fact, only interest in the "how." **He put** (*epethêken*). Genuine here, but see verse John 9:6. **And lo see** (*kai blepô*). That is the overwhelming fact.

Verse 16

Because he keepeth not the sabbath (*hoti to sabbaton ou têrei*). This is reason (causal *hoti*) enough. He violates our rules about the Sabbath and therefore is a Sabbath-breaker as charged when here before (John 5:10, 16, 18). Hence he is not "from God" (*para theou*). So some. **How can a man that is a sinner do such signs?** (*Pôs dunatai anthrôpos hamartôlos toiauta sêmeia poiein;*). This was the argument of Nicodemus, himself a Pharisee and one of the Sanhedrin, long ago (John 3:2). It was a conundrum for the Pharisees. No wonder there was "a division" (*schisma*, schism, split, from *schizô*) as in John 7:43; John 10:19.

Verse 17

Unto the blind man again (*tôi tuphlôi palin*). The doctors disagree and they ask the patient whose story they had already heard (verse John 9:15). **In that he opened thine eyes** (*hoti êneôixen sou tous*

ophthalmous). Causal use of *hoti* and triple augment in the first aorist active indicative of *anoigô*. They offer the excuse that the man's experience particularly qualified him to explain the "how," overlooking the fact he had already told his story and also trying to conceal their own hopeless division of opinion. **He is a prophet** (*prophêtês estin*). The man will go that far anyhow.

Verse 18

The Jews (*hoi Ioudaioi*). Probably the incredulous and hostile section of the Pharisees in verse John 9:16 (cf. John 5:10). **Did not believe** (*ouk episteusan*). The facts told by the man, "that he had been blind and had received his sight" (*hoti ên tuphlos kai aneblepsen*), conflicted with their theological views of God and the Sabbath. So they refused belief "until they called the parents" (*heôs hotou ephônêsan tous goneis*). Usual construction of *heôs hotou* (= until which time, like *heôs* alone) with aorist active indicative of *phônêô*, old verb from *phônê* (voice, sound). They called out loud for his parents to throw light on this grave problem to cover up their own stupidity.

Verse 19

Is this your son who ye say was born blind? how doth he now see? (*Houtos estin ho huios humôn, hon humeis lêgete hoti tuphlos egennêthê; pôs oun blepei arti;*). It was shrewdly put with three questions in one in order to confuse the parents if possible and give the hostile Pharisees a handle.

Verse 20

We know that this is our son, and that he was born blind (*Oidamen hoti houtos estin ho huios hêmôn kai hoti tuphlos egennêthê*). These two questions the parents answer clearly and thus cut the ground from under the disbelief of these Pharisees as to the fact of the cure (verse John 9:18). So these Pharisees made a failure here.

Verse 21

But how he now seeth we know not (*pôs de nun blepei ouk oidamen*). Concerning the third question they profess ignorance both as to the "how" (*pôs*) and the "who" (*tis*). **Opened** (*ênoixen*). First aorist active indicative with single augment of *anoigô*, same form as *êneôixen* (triple augment) in verse John 9:17. They were not witnesses of the cure and had the story only from the son as the Pharisees had. **He is of age** (*hêlikian echei*). "He has maturity of age." He is an adult. A regular classical phrase in Plato, etc. The parents were wholly right and within their rights.

Verse 22

Because they feared the Jews (*hoti ephobounto tous Ioudaious*). Imperfect middle, a continuing fear and not without reason. See already the whispers about Jesus because of fear of the Jews (John 7:13). **Had agreed already** (*êdê sunetetheinto*). Past perfect middle of *suntithêmi*, to put together, to form a compact (John 7:32, 47-49). **If any man should confess him to be Christ** (*ean tis auton homologêsêi Christon*). Condition of third class with *ean* and first aorist active subjunctive of *homologeô* and predicate accusative *Christon*. Jesus had made confession of himself before men the test of discipleship and denial the disproof (Mat 10:32; Luke 12:8). We know that many of the rulers nominally believed on Jesus (John 12:42) and yet "did not confess him because of the Pharisees" (*alla dia tous Pharisaious ouch hômologoun*), for the very reason given here, "that they might not be put out of the synagogue" (*hina mê aposunagôgoi genôntai*). Small wonder then that here the parents cowered a bit. **That he should be put out of the synagogue** (*hina aposunagôgos genêtai*). Sub-final use of *hina* with second aorist middle subjunctive of *ginomai*. *Aposunagôgos* (*apo* and *sunagôgê*) is found in N.T. only here and John 12:42; John 16:2. A purely Jewish word naturally. There were three kinds of excommunication (for thirty days, for thirty more, indefinitely).

Verse 23

Therefore (*dia touto*). "For this reason." Reason enough for due caution.

Verse 24

A second time (*ek deuteron*). He had given the Pharisees the facts the first time (John 9:15). It was really the third time (see *palin* in John 9:17). Now it was like a joke unless the Pharisees meant to imply that his previous story was untrue. **Give glory to God** (*dos doxan tōi theōi*). Second aorist active imperative of *didōmi* (cf. *sches, hes*). This phrase does not mean gratitude to God as in Luke 17:18. It is rather an adjuration to speak the truth (Jos 7:19; 1Sa 6:5) as if he had not done it before. Augustine says: "*Quid est Da gloriam Deo? Nega quod accepisti.*" Is a sinner (*hamartōlos estin*). They can no longer deny the fact of the cure since the testimony of the parents (John 9:19) and now wish the man to admit that he was lying in saying that Jesus healed him. He must accept their ecclesiastical authority as proving that Jesus had nothing to do with the cure since Jesus is a sinner. They wish to decide the fact by logic and authority like all persecutors through the ages. Recall the Pharisaic distinction between *dikaios* (righteous) and *hamartōlos* (sinner).

Verse 25

One thing I know (*hen oida*). This man is keen and quick and refuses to fall into the trap set for him. He passes by their quibbling about Jesus being a "sinner" (*hamartōlos*) and clings to the one fact of his own experience. **Whereas I was blind, now I see** (*tuphlos ōn arti blepō*). Literally, "Being blind I now see." The present active participle *ōn* of *eimi* by implication in contrast with *arti* (just now, at this moment) points to previous and so past time. It must be borne in mind that the man did not at this stage know who Jesus was and so had not yet taken him as Saviour (John 9:36-38).

Verse 26

What did he do to thee? (*Ti epoiēsen soi*;). Another cross-examination, now admitting that Jesus opened his eyes and wishing again (John 9:15, 17) to know "how."

Verse 27

I told you even now (*eipon humin êdê*). In verses John 9:15, 17, 25. **Would ye also become his disciples?** (*Mê kai humeis thelete autou mathêtai genesthai*;). Negative answer formally expected, but the keenest irony in this gibe. Clearly the healed man knew from the use of "also" (*kai*) that Jesus had some "disciples" (*mathêtai*, predicate nominative with the infinitive *genesthai*) and that the Pharisees knew that fact. "Do ye also (like the Galilean mob) wish, etc." See John 7:45-52. It cut to the bone.

Verse 28

They reviled him (*eloidorêsan auton*). First aorist active indicative of *loidoreô*, old verb from *loidoros* (reviler, 1Co 5:11), in N.T. only here, Acts 23:4; 1Co 4:12; 1Pe 2:23. **Thou art his disciple** (*su mathêtês ei ekeinou*). Probably a fling in *ekeinou* (of that fellow). He had called him a prophet (John 9:17) and became a joyful follower later (John 9:36-38). **But we are disciples of Moses** (*hêmeis de tou Môuseôs esmen mathêtai*). This they said with proud scorn of the healed beggar. All orthodox rabbis so claimed.

Verse 29

We know that God hath spoken unto Moses (*hêmeis oidamen hoti Môusei lelalêken ho theos*). Perfect active indicative of *laleô*, so still on record. See Ex 33:11. For *laleô* used of God speaking see Heb 1:1. They are proud to be disciples of Moses. **But as for this man, we do not know whence he is** (*touton de ouk oidamen pothen estin*). "This fellow" they mean by "*touton*" in emphatic position, we do not even know whence he is. Some of the people did (John 7:27), but in the higher sense none of the Jews knew (John 8:14). These Pharisees neither knew nor cared.

Verse 30

Why, herein is the marvel (*en toutôi gar to thaumaston estin*). This use of *gar* (*ge + ara*, accordingly indeed) to bring out an affirmation from the previous words is common enough. "Why in this very point is the wonder" (*thaumaston*, old verbal adjective from *thaumazô* as in Mat 21:42). The man is angry now and quick in his insight and

reply. You confess your ignorance of whence he is, ye who know everything, "and yet (adversative use of *kai* again) he opened my eyes" (*kai ênoixen mou tous ophthalmous*). That stubborn fact stands.

Verse 31

God does not hear sinners (*ho theos hamartôlôn ouk akouei*). Note genitive case with *akouei*. This was the argument of the Pharisees in John 9:16. It is frequent in the O.T. (Job 27:9; Ps 66:18; Isa 1:15; Isa 59:2, etc.). The conclusion is inevitable from this premise. Jesus is not *hamartôlos*. **If any man be a worshipper of God** (*ean tis theosebês êi*). Condition of third class with *ean* and present active subjunctive *êi*. *Theosebês* (*theos*, God, *sebomai*, to worship) is an old compound adjective, here alone in the N.T. **And do his will** (*kai to thelêma autou poiei*). Same condition with present active subjunctive of *poieô*, "keep on doing his will."

Verse 32

Since the world began (*ek tou aiônos*). Literally, "from the age," "from of old." Elsewhere in the N.T. we have *apo tou aiônos* or *ap' aiônos* (Luke 1:70; Acts 3:21; Acts 15:18) as is common in the LXX. **Of a man born blind** (*tuphlou gegennêmenou*). Perfect passive participle of *gennaô*. This is the chief point and the man will not let it be overlooked, almost rubs it in, in fact. It was congenital blindness.

Verse 33

If this man were not from God (*ei mê ên houtos para theou*). Negative condition of second class with imperfect indicative. Assuming that Jesus is not "from God" (*para theou*) as some argued in John 9:16, "he could do nothing" (*ouk êdunato poiein ouden*). Conclusion of the second-class condition with imperfect indicative (double augment in *êdunato*) without *an* as is usual in conditions of possibility, propriety, obligation (Robertson, *Grammar*, pp. 920,1014). The man has scored with terrific power in his use of Scripture and logic.

Verse 34

Thou wast altogether born in sin (*en hamartiais su egennêthês holos*). First aorist passive indicative of *gennaô*. "In sins thou wast begotten (or born) all of thee." *Holos* is predicate nominative and teaches total depravity in this case beyond controversy, the Pharisees being judges. **And dost thou teach us?** (*kai su didaskeis hêmas;*). The audacity of it all. Note emphasis on *su* (thou). It was insufferable. He had not only taught the rabbis, but had utterly routed them in argument. **And they cast him out** (*kai exebalon auton exô*). Effective second aorist active indicative of *ekballô* intensified by the addition of *exô*. Probably not yet expulsion from the synagogue (John 9:22) which required a formal meeting of the Sanhedrin, but certainly forcible driving of the gifted upstart from their presence. See John 6:37 for another use of *ekballô exô* besides John 9:35.

Verse 35

Finding him (*heurôn auton*). Second aorist active participle of *heuriskô*, after search because of what he had heard (*êkousen*). **Dost thou believe on the Son of God?** (*Su pisteueis eis ton huion tou theou;*). So A L Theta and most versions, but Aleph B D W Syr-sin read *tou anthrôpou* (the Son of Man), almost certainly correct. In either case it is a distinct Messianic claim quite beyond the range of this man's limited knowledge, keen as he is.

Verse 36

And who is he, Lord, that I may believe on him? (*Kai tis estin, kurie;*). The initial *kai* (and) is common (Mark 10:26; Luke 10:29; Luke 18:26). Probably by *kurie* he means only "Sir." It usually comes at the beginning of the sentence, not at the end as here and verse John 9:38. **That I may believe on him** (*hina pisteusô eis auton*). Ellipsis to be supplied before this final clause. He catches up the words of Jesus in the preceding verse, though he does not yet know who the Son of Man (or Son of God) is, but he trusts Jesus.

Verse 37

Thou hast both seen him (*kai heōrakas auton*). Perfect active indicative (double reduplication) of *horaō*. Since his eyes were opened. **And he it is that speaketh with thee** (*kai ho lalōn meta sou ekeinos estin*). "And the one speaking with thee is that man." See John 19:35 for *ekeinos* used of the speaker. In John 4:26 Jesus reveals himself in like manner to the Samaritan woman as Messiah while here as the Son of Man (or the Son of God).

Verse 38

Lord, I believe (*Pisteuō, kurie*). *Kurie* here = Lord (reverence, no longer respect as in John 9:36). A short creed, but to the point. **And he worshipped him** (*kai prosekunēsen autōi*). Ingressive first aorist active indicative of *proskuneō*, old verb to fall down in reverence, to worship. Sometimes of men (Mat 18:26). In John (see John 4:20) this verb "is always used to express divine worship" (Bernard). It is tragic to hear men today deny that Jesus should be worshipped. He accepted worship from this new convert as he later did from Thomas who called him "God" (John 20:28). Peter (Acts 10:25) refused worship from Cornelius as Paul and Barnabas did at Lystra (Acts 14:18), but Jesus made no protest here.

Verse 39

For judgement (*eis krima*). The Father had sent the Son for this purpose (John 3:17). This world (*kosmos*) is not the home of Jesus. The *krima* (judgement), a word nowhere else in John, is the result of the *krisis* (sifting) from *krinō*, to separate. The Father has turned over this process of sifting (*krisis*) to the Son (John 5:22). He is engaged in that very work by this miracle. **They which see not** (*hoi mē blepontes*). The spiritually blind as well as the physically blind (Luke 4:18; Isa 42:18). Purpose clause with *hina* and present active subjunctive *blepōsin* (may keep on seeing). This man now sees physically and spiritually. **And that they which see may become blind** (*kai hoi blepontes taphloi genōntai*). Another part of God's purpose, seen in Mat 11:25; Luke 10:21, is the curse on those who blaspheme and reject the Son. Note ingressive aorist middle subjunctive of *ginomai* and predicate nominative. *Hoi blepontes* are those who profess to see like these Pharisees, but are really blind.

Blind guides they were (Mat 23:16). Complacent satisfaction with their dim light.

Verse 40

Are we also blind? (*Mê kai hêmeis tuphloi esmen;*). Negative answer expected (*mê*) and yet these Pharisees who overheard the words of Jesus to the new convert vaguely suspected that Jesus was referring to them by the last clause. Up in Galilee Jesus had called the Pharisees blind guides who stumble into the pit (Mat 15:14).

Verse 41

If ye were blind (*ei tuphloi ête*). Condition of second class with imperfect indicative in the protasis. The old word *tuphlos* is from *tuphō*, to raise a smoke, to blind by smoke (literally and metaphorically). Here, of course, it is moral blindness. If the Pharisees were born morally blind, they would, like idiots, be without responsibility. **Ye would not have sin** (*ouk an eichete hamartian*). Regular form for conclusion of second-class condition, *an* with imperfect. **But now ye say** (*nun de legete*). In contrast to the previous condition. See like contrast in John 15:22, 24. They arrogantly asserted superior knowledge. **We see** (*blepomen*). The ignorant mob do not (John 7:49). It is sin against light and is hopeless (Mark 3:29; Mat 12:31). "Ye are witnesses against yourselves" (*martureite heautois*, Mat 23:31).

Chapter 10

Verse 1

Verily, Verily (*Amên, amên*). Solemn prelude by repetition as in John 1:51. The words do not ever introduce a fresh topic (cf. John 8:34, 51, 58). So in John 10:7. The Pharisees had previously assumed (Vincent) they alone were the authoritative guides of the people (John 9:24, 29). So Jesus has a direct word for them. So Jesus begins this allegory in a characteristic way. John does not use the word *parabolê*, but *paroimia* (verse John 10:6), and it really is an allegory of the Good Shepherd and self-explanatory like that of the Prodigal Son in Luke 15:1-32. He first tells it in verses John

10:1-5 and then explains and expands it in verses John 10:7-18. **Into the fold of the sheep** (*eis tēn aulēn tōn probatōn*). Originally *aulē* (from *aō*, to blow) in Homer's time was just an uncovered space around the house enclosed by a wall, then a roofless enclosure in the country where flocks were herded as here and verse John 10:16. It later came to mean the house itself or palace (Mat 26:3, 58, etc.). In the papyri it means the court attached to the house. **Climbeth up** (*anabainōn*). Present active participle of *anabainō*, to go up. One who goes up, not by the door, has to climb up over the wall. **Some other way** (*allachothēn*). Rare word for old *allothen*, but in 4Macc. 1:7 and in a papyrus. Only here in N.T. **The same** (*ekeinos*). "That one" just described. **Is a thief and a robber** (*kleptēs estin kai lêistēs*). Both old and common words (from *kleptō*, to steal, *lêizomai*, to plunder). The distinction is preserved in the N.T. as here. Judas was a *kleptēs* (John 12:6), Barabbas a robber (John 18:40) like the two robbers (Mat 27:38, 44) crucified with Jesus erroneously termed thieves like "the thief on the cross" by most people. See Mark 11:17. Here the man jumping over the wall comes to steal and to do it by violence like a bandit. He is both thief and robber.

Verse 2

The shepherd of the sheep (*poimēn estin tōn probatōn*). No article with *poimēn*, "a shepherd to the sheep." He comes in by the door with the sheep whom he leads. Old word is *poimēn*, root meaning to protect. Jesus applies it to himself in verse John 10:16 and implies it here. It is used of Christ in 1Pe 2:25; Heb 13:20. Paul applies it to ministers in Eph 4:11. Jesus uses the verb *poimainō*, to shepherd, to Peter (John 21:16) and Peter uses it to other preachers (1Pe 5:2) and Paul uses it for bishops (elders) in Acts 20:28. Our word pastor is simply Latin for shepherd. Christ is drawing a sharp contrast after the conduct of the Pharisees towards the blind man between himself and them.

Verse 3

To him (*toutōi*). "To this one," the shepherd, in dative case. **The porter** (*ho thurōros*). Old word for doorkeeper (*thura*, door, *ōra*, care, carer for the door). Used for man (Mark 13:34; John 10:3) or

woman (John 18:16), only N.T. examples. The porter has charge of the sheep in the fold at night and opens the door in the morning for the shepherd. It is not certain that Jesus meant this detail to have a special application. The Holy Spirit, of course, does open the door of our hearts for Jesus through various agencies. **Hear his voice** (*tês phônês autou akouei*). Hear and heed (verse John 10:27). Note genitive case *phônês* (accusative in John 3:8). **By name** (*kat' onoma*). Several flocks might be herded in the same fold overnight. But the shepherd knows his own (*ta idia*) sheep (verse John 10:27) and calls their names. "It is still common for Eastern shepherds to give particular names to their sheep" (Bernard). **And leadeth them out** (*kai exagei auta*). Old and common verb, present active indicative. The sheep follow readily (verse John 10:27) because they know their own shepherd's voice and his name for each of them and because he has led them out before. They love and trust their shepherd.

Verse 4

When he hath put forth all his own (*hotan ta idia panta ekbalêi*). Indefinite temporal clause with *hotan* and the second aorist (effective) active subjunctive of *ekballô*. No need of the *futurum exactum* idea, simply, "when he leads out all his own sheep." They are all out of the fold. He overlooks none. *Ekballô* does mean "thrust out" if a reluctant sheep wishes to linger too long. **He goeth before them** (*emprosthen autôn poreuetai*). Staff in hand he leads the way in front of the flock and they follow (*akolouthei*) him. What a lesson for pastors who seek to drive the church like cattle and fail. The true pastor leads in love, in words, in deeds.

Verse 5

A stranger (*allogênês*). Literally, "One belonging to another" (from *allos*, opposed to *idios*). A shepherd of another flock, it may be, not necessarily the thief and robber of verse John 10:1. Note associative instrumental case after *akolouthêsousin* (future active indicative of *akoloutheô*, verse John 10:4). Note the strong double negative *ou mê* here with the future indicative, though usually with the aorist subjunctive (Aleph L W have it here). They simply will not follow such a man or woman, these well-trained sheep will not. **But will**

flee from him (*alla pheuxontai ap' autou*). Future middle of *pheugô* and ablative case with *apo*. They will flee as if from a wolf or from the plague. Alas and alas, if only our modern pastors had the sheep (old and young) so trained that they would run away from and not run after the strange voices that call them to false philosophy, false psychology, false ethics, false religion, false life.

Verse 6

This parable (*tautên tên paroimian*). Old word for proverb from *para* (beside) and *oimos*, way, a wayside saying or saying by the way. As a proverb in N.T. in 2Pe 2:22 (quotation from Prov 26:11), as a symbolic or figurative saying in John 16:25, 29, as an allegory in John 10:6. Nowhere else in the N.T. Curiously enough in the N.T. *parabolê* occurs only in the Synoptics outside of Heb 9:9; Heb 11:19. Both are in the LXX. *Parabolê* is used as a proverb (Luke 4:23) just as *paroimia* is in 2Pe 2:22. Here clearly *paroimia* means an allegory which is one form of the parable. So there you are. Jesus spoke this *paroimia* to the Pharisees, "but they understood not what things they were which he spake unto them" (*ekeinoi de ouk egnôsan tina ên ha elalei autois*). Second aorist active indicative of *ginôskô* and note *ên* in indirect question as in John 2:25 and both the interrogative *tina* and the relative *ha*. "Spake" (imperfect *elalei*) should be "Was speaking or had been speaking."

Verse 7

Therefore again (*oun palin*). Jesus repeats the allegory with more detail and with more directness of application. Repeating a story is not usually an exhilarating experience. **I am the door of the sheep** (*egô eimi hê thura tôn probatôn*). The door for the sheep by which they enter. "He is the legitimate door of access to the spiritual *aulê*, the Fold of the House of Israel, the door by which a true shepherd must enter" (Bernard). He repeats it in verse John 10:9. This is a new idea, not in the previous story (John 10:1-5). Moffatt follows the Sahidic in accepting *ho poimên* here instead of *hê thura*, clearly whimsical. Jesus simply changes the metaphor to make it plainer. They were doubtless puzzled by the meaning of the door in verse John 10:1. Once more, this metaphor should help those who insist on the literal meaning of bread as the actual body of Christ in Mark

14:22. Jesus is not a physical "door," but he is the only way of entrance into the Kingdom of God (John 14:6).

Verse 8

Before me (*pro emou*). Aleph with the Latin, Syriac, and Sahidic versions omit these words (supported by A B D L W). But with or without *pro emou* Jesus refers to the false Messiahs and self-appointed leaders who made havoc of the flock. These are the thieves and robbers, not the prophets and sincere teachers of old. The reference is to verse John 10:1. There had been numerous such impostors already (Josephus, *Ant.* XVIII. i. 6; *War* II. viii. I) and Jesus will predict many more (Mat 24:23). They keep on coming, these wolves in sheep's clothing (Mat 7:15) who grow rich by fooling the credulous sheep. In this case "the sheep did not hear them" (*ouk êkousan autôn ta probata*). First aorist active indicative with genitive. Fortunate sheep who knew the Shepherd's voice.

Verse 9

The door (*hê thura*). Repeated from verse John 10:7. **By me if any man enter in** (*di' emou ean tis eiselthêi*). Condition of third class with *ean* and second aorist active subjunctive of *eiserchomai*. Note proleptic and emphatic position of *di' emou*. One can call this narrow intolerance, if he will, but it is the narrowness of truth. If Jesus is the Son of God sent to earth for our salvation, he is the only way. He had already said it in John 5:23. He will say it again more sharply in John 14:6. It is unpalatable to the religious dogmatists before him as it is to the liberal dogmatists today. Jesus offers the open door to "any one" (*tis*) who is willing (*thelei*) to do God's will (John 7:17). **He shall be saved** (*sôthêsetai*). Future passive of *sôzô*, the great word for salvation, from *sôs*, safe and sound. The sheep that comes into the fold through Jesus as the door will be safe from thieves and robbers for one thing. He will have entrance (*eisleusetai*) and outgo (*exeleusetai*), he will be at home in the daily routine (cf. Acts 1:21) of the sheltered flock. **And shall find pasture** (*kai nomên heurêsei*). Future (linear future) indicative of *heuriskô*, old word from *nemô*, to pasture. In N.T. only here and 2Ti 2:17 (in sense of growth). This same phrase occurs in 1Ch 4:40. The shepherd

leads the sheep to pasture, but this phrase pictures the joy of the sheep in the pasture provided by the shepherd.

Verse 10

But that he may steal, and kill, and destroy (*ei mê hina klepsêi kai thusêi kai apolesêi*). Literally, "except that" (*ei mê*) common without (Mat 12:4) and with verb (Gal 1:7), "if not" (literally), followed here by final *hina* and three aorist active subjunctives as sometimes by *hotan* (Mark 9:9) or *hoti* (2Co 12:13). Note the order of the verbs. Stealing is the purpose of the thief, but he will kill and destroy if necessary just like the modern bandit or gangster. **I came that they may have life** (*egô êlthon hina zôên echôsin*). In sharp contrast (*egô*) as the good shepherd with the thieves and robbers of verse John 10:1 came Jesus. Note present active subjunctive (*echôsin*), "that they (people) may keep on having life (eternal, he means)" as he shows in John 10:28. He is "the life" (John 14:6). **And may have it abundantly** (*kai perisson echôsin*). Repetition of *echôsin* (may keep on having) abundance (*perisson*, neuter singular of *perissos*). Xenophon (*Anab.* VII. vi. 31) uses *perisson echein*, "to have a surplus," true to the meaning of overflow from *peri* (around) seen in Paul's picture of the overplus (*hupereperisseusen* in Rom 5:20) of grace. Abundance of life and all that sustains life, Jesus gives.

Verse 11

I am the good shepherd (*egô eimi ho poimên ho kalos*). Note repetition of the article, "the shepherd the good one." Takes up the metaphor of verses John 10:2. Vulgate *pastor bonus*. Philo calls his good shepherd *agathos*, but *kalos* calls attention to the beauty in character and service like "good stewards" (1Pe 4:10), "a good minister of Christ Jesus" (1Ti 4:6). Often both adjectives appear together in the ancient Greek as once in the New Testament (Luke 8:15). "Beauty is as beauty does." That is *kalos*. **Layeth down his life for his sheep** (*tên psuchên autou tithêsin huper tôn probatôn*). For illustration see 1Sa 17:35 (David's experience) and Isa 31:4. Dods quotes Xenophon (*Mem.* ii. 7, 14) who pictures even the sheep dog as saying to the sheep: "For I am the one that saves you also so that you are neither stolen by men nor seized by wolves."

Hippocrates has *psuchên katetheto* (he laid down his life, i.e. died). In Jdg 12:3 *ethêka tèn psuchên* means "I risked my life." The true physician does this for his patient as the shepherd for his sheep. The use of *huper* here (over, in behalf of, instead of), but in the papyri *huper* is the usual preposition for substitution rather than *anti*. This shepherd gives his life for the sin of the world (John 1:29; 1Jn 2:2).

Verse 12

He that is a hireling (*ho misthôtos*). Old word from *misthoô*, to hire (Mat 20:1) from *misthos* (hire, wages, Luke 10:7), in N.T. only in this passage. Literally, "the hireling and not being a shepherd" (*ho misthôtos kai ouk ôn poimên*). Note *ouk* with the participle *ôn* to emphasize the certainty that he is not a shepherd in contrast with *mê eiserchomenos* in verse John 10:1 (conceived case). See same contrast in 1Pe 1:8 between *ouk idontes* and *mê horôntes*. The hireling here is not necessarily the thief and robber of verses John 10:1, 8. He may conceivably be a nominal shepherd (pastor) of the flock who serves only for the money, a sin against which Peter warned the shepherds of the flock "not for shameful gain" (1Pe 5:2). **Whose own** (*hou idia*). Every true shepherd considers the sheep in his care "his own" (*idia*) even if he does not actually "own" them. The mere "hireling" does not feel so. **Beholdeth** (*theôrei*). Vivid dramatic present, active indicative of *theôreô*, a graphic picture. **The wolf coming** (*ton lukon erchomenon*). Present middle predicate participle of *erchomai*. **Leaveth the sheep, and fleeth** (*aphiêsin ta probata kai pheugei*). Graphic present actives again of *aphiêmi* and *pheugô*. The cowardly hireling cares naught for the sheep, but only for his own skin. The wolf was the chief peril to sheep in Palestine. See Mat 10:6 where Jesus says: "Behold I send you forth as sheep in the midst of wolves." **And the wolf snatcheth them and scattereth them** (*kai ho lukos harpazei kai skorpizei*). Vivid parenthesis in the midst of the picture of the conduct of the hireling. Bold verbs these. For the old verb *harpazô* see John 6:15; Mat 11:12, and for *skorpizô*, late word (Plutarch) for the Attic *skedannumi*, see Mat 12:30. It occurs in the vision of Ezekiel (Ezek 34:5) where because of the careless shepherds "the sheep became meat to all the beasts of the field, and were scattered." Jesus uses *harpazô* in John 10:29 where no one is able "to snatch" one out of the Father's hand.

Verse 13

Because he is a hireling (*hoti misthōtos estin*). And only that, without the shepherd heart that loves the sheep. Reason given for the conduct of the hireling after the parenthesis about the wolf. **And careth not for the sheep** (*kai ou melei autōi peri tōn probatōn*). Literally, "and it is no care to him about the sheep." This use of the impersonal *melei* (present active indicative) is quite common, as in Mat 22:16. But God does care (1Pe 5:7).

Verse 14

I am the good-shepherd (*egō eimi ho poimēn ho kalos*). Effective repetition. **And mine own know me** (*kai ginōskousin me ta ema*). Jesus as the Good Shepherd knows his sheep by name as he had already said (verse John 10:3) and now repeats. Yes, and they know his voice (verse John 10:4), they have experimental knowledge (*ginōskō*) of Jesus as their own Shepherd. Here (in this mutually reciprocal knowledge) lies the secret of their love and loyalty.

Verse 15

And I know the Father (*kagō ginōskō ton patera*). Hence he is qualified to reveal the Father (John 1:18). The comparison of the mutually reciprocal knowledge between the Father and the Son illustrates what he has just said, though it stands above all else (Mat 11:27; Luke 10:22; John 17:21-26). We cannot claim such perfect knowledge of the Good Shepherd as exists between the Father and the Son and yet the real sheep do know the Shepherd's voice and do love to follow his leadership here and now in spite of thieves, robbers, wolves, hirelings. **And I lay down my life for the sheep** (*kai tēn psuchēn mou tithēmi huper tōn probatōn*). This he had said in verse John 10:11, but he repeats it now for clearness. This he does not just as an example for the sheep and for under-shepherds, but primarily to save the sheep from the wolves, the thieves and robbers.

Verse 16

Other sheep (*alla probata*). Sheep, not goats, but "not of this fold" (*ek tês aulês tautês*). See verse John 10:1 for *aulê*. Clearly "his flock is not confined to those enclosed in the Jewish fold, whether in Palestine or elsewhere" (Westcott). Christ's horizon takes in all men of all races and times (John 11:52; John 12:32). The world mission of Christ for all nations is no new idea with him (Mat 8:11; Luke 13:28). God loved the world and gave his Son for the race (*John 3:16*), **Them also I must bring** (*kakeina dei me agagein*). Second aorist active infinitive of *agô* with *dei* expressing the moral urgency of Christ's passion for God's people in all lands and ages. Missions in Christ's mind takes in the whole world. This is according to prophecy (Isa 42:6; Isa 49:6; Isa 56:8) for the Messiah is to be a Light also to the Gentiles. It was typified by the brazen serpent (John 3:14). Christ died for every man. The Pharisees doubtless listened in amazement and even the disciples with slow comprehension. **And they shall hear my voice** (*kai tês phônês mou akousontai*). Future middle indicative of *akouô* with the genitive *phônês*. These words read like a transcript from the Acts and the Epistles of Paul (Rom 9:1-11:36 in particular). See especially Paul's words in Acts 28:28. Present-day Christianity is here foretold. Only do we really listen to the voice of the Shepherd as we should? Jesus means that the Gentiles will hearken if the Jews turn away from him. **And they shall become one flock, one shepherd** (*kai genêsetai mia poimnê, heis poimên*). Future middle indicative of *ginomai*, plural, not singular *genêsetai* as some MSS. have it. All (Jews and Gentiles) will form one flock under one Shepherd. Note the distinction here by Jesus between *poimnê* (old word, contraction of *poimenê* from *poimên*, shepherd), as in Mat 26:31, and *aulê* (fold) just before. There may be many folds of the one flock. Jerome in his Vulgate confused this distinction, but he is wrong. His use of *ovile* for both *aulê* and *pomnion* has helped Roman Catholic assumptions. Christ's use of "flock" (*poimnê*) here is just another metaphor for kingdom (*basileia*) in Mat 8:11 where the children of the kingdom come from all climes and nations. See also the various metaphors in Eph 2:1-22 for this same idea. There is only the one Great Shepherd of the sheep (Heb 13:20), Jesus Christ our Lord.

Verse 17

For this reason (*dia touto*). Points to the following *hoti* clause. The Father's love for the Son is drawn out (John 3:16) by the voluntary offering of the Son for the sin of the world (Rom 5:8). Hence the greater exaltation (Php 2:9). Jesus does for us what any good shepherd does (John 10:11) as he has already said (John 10:15). The value of the atoning death of Christ lies in the fact that he is the Son of God, the Son of Man, free of sin, and that he makes the offering voluntarily (Heb 9:14). **That I may take it again** (*hina palin labô autên*). Purpose clause with *hina* and second aorist active subjunctive of *lambanô*. He looked beyond his death on the Cross to the resurrection. "The purpose of the Passion was not merely to exhibit his unselfish love; it was in order that He might resume His life, now enriched with quickening power as never before" (Bernard). The Father raised Jesus from the dead (Acts 2:32). There is spontaneity in the surrender to death and in the taking life back again (Dods).

Verse 18

No one taketh it away from me (*oudeis airei autên ap' emou*). But Aleph B read *êren* (first aorist active indicative of *airô*, to take away), probably correct (Westcott and Hort). "John is representing Jesus as speaking *sub specie aeternitatis*" (Bernard). He speaks of his death as already past and the resurrection as already accomplished. Cf. John 3:16. **Of myself** (*ap' emautou*). The voluntariness of the death of Jesus repeated and sharpened. D omits it, probably because of superficial and apparent conflict with John 5:19. But there is no inconsistency as is shown by John 3:16; Rom 5:8. The Father "gave" the Son who was glad to be given and to give himself. **I have power to lay it down** (*exousian echô theinai autên*). *Exousia* is not an easy word to translate (right, authority, power, privilege). See John 1:12. Restatement of the voluntariness of his death for the sheep. **And I have power to take it again** (*kai exousian echô palin labein autên*). Note second aorist active infinitive in both cases (*theinai* from *tithêmi* and *labein* from *lambanô*), single acts. Recall John 2:19 where Jesus said: "And in three days I will raise it up." He did not mean that he will raise himself from the dead independently of the Father as the active

agent (Rom 8:11). **I received from my Father** (*elabon para tou patros mou*). Second aorist active indicative of *lambanô*. He always follows the Father's command (*entolê*) in all things (John 12:49; John 14:31). So now he is doing the Father's will about his death and resurrection.

Verse 19

There arose a division again (*schisma palin egeneto*). As in John 7:43 in the crowd (also in John 7:12, 31), so now among the hostile Jews (Pharisees) some of whom had previously professed belief in him (John 8:31). The direct reference of *palin* (again) may be to John 9:16 when the Pharisees were divided over the problem of the blind man. Division of opinion about Jesus is a common thing in John's Gospel (John 6:52, 60, 66; John 7:12, 25; John 8:22; John 9:16; John 10:19, 24, 41; John 11:41 John 12:19, 29, 42; John 16:18).

Verse 20

He has a demon and is mad (*daimonion echei kai mainetai*). As some had already said (John 7:20; John 8:48 with the addition of "Samaritan"). So long before in Mark 3:21. An easy way of discounting Jesus.

Verse 21

Of one possessed with a demon (*daimonizomenou*). Genitive of present passive participle of *daimonizô*. They had heard demoniacs talk, but not like this. **Can a demon open the eyes of the blind?** (*mê daimonion dunatai tuphlon ophthalmous anoixai;*). Negative answer expected. Demons would more likely put out eyes, not open them. It was an unanswerable question.

Verse 22

And it was the feast of the dedication at Jerusalem (*egeneto de ta enkainia en tois Ierosolumois*). But Westcott and Hort read *tote* (then) instead of *de* (and) on the authority of B L W 33 and some versions. This is probably correct: "At that time came the feast of

dedication in Jerusalem." *Tote* does not mean that the preceding events followed immediately after the incidents in John 10:1-21. Bernard brings chapter 9 up to this date (possibly also chapter 8) and rearranges chapter 10 in a purely arbitrary way. There is no real reason for this arrangement. Clearly there is a considerable lapse between the events in John 10:22-39 and John 10:1-21, possibly nearly three months (from just after tabernacles John 7:37 to dedication John 10:22). The Pharisees greet his return with the same desire to catch him. This feast of dedication, celebrated for eight days about the middle of our December, was instituted by Judas Maccabeus B.C. 164 in commemoration of the cleansing of the temple from the defilements of pagan worship by Antiochus Epiphanes (1Macc. 4:59). The word *enkainia* (*en, kainos, new*) occurs here only in the N.T. It was not one of the great feasts and could be observed elsewhere without coming to Jerusalem. Jesus had apparently spent the time between tabernacles and dedication in Judea (Luke 10:1-13:21). **Winter** (*cheimôn*). Old word from *cheima* (*cheô, to pour, rain, or from chiôn, snow*). See Mat 24:20.

Verse 23

Was walking (*periepatei*). Imperfect active of *peripateô*, to walk around, picturesque imperfect. **In Solomon's porch** (*en têi stoâi tou Solomônos*). A covered colonnade or portico in which people could walk in all weather. See Acts 3:11; Acts 5:12 for this porch. This particular part of Solomon's temple was left uninjured by the Babylonians and survived apparently till the destruction of the temple by Titus A.D. 70 (Josephus, *Ant.* XX. 9,7). When John wrote, it was, of course, gone.

Verse 24

Came round about him (*ekuklôsan auton*). Aorist active indicative of *kukloô*, old verb from *kuklos* (cycle, circle). See Acts 14:20 for the circle of disciples around Paul when stoned. Evidently the hostile Jews cherished the memory of the stinging rebuke given them by Jesus when here last, particularly the allegory of the Good Shepherd (John 10:1-19), in which he drew so sharply their own picture. **How long dost thou hold us in suspense?** (*heôs pote tèn psuchên hêmôn aireis;*). Literally, "Until when dost thou lift up our

soul?" But what do they mean by this metaphor? *Airô* is common enough to lift up the eyes (John 11:41), the voice (Luke 17:13), and in Ps 25:1; Ps 86:4 (Josephus, *Ant.* III. ii. 3) we have "to lift up the soul." We are left to the context to judge the precise meaning. Clearly the Jews mean to imply doubt and suspense. The next remark makes it clear. **If thou art the Christ** (*ei su ei ho Christos*). Condition of first class assumed to be true for the sake of argument. **Tell us plainly** (*eipon hêmin parrêsiâi*). Conclusion with *eipon* rather than the usual *eipe* as if first aorist active imperative like *luson*. The point is in "plainly" (*parrêsiâi*), adverb as in John 7:13, 26 which see. That is to say "I am the Christ" in so many words. See John 11:14; John 16:29 for the same use of *parrêsiâi*. The demand seemed fair enough on the surface. They had made it before when here at the feast of tabernacles (John 8:25). Jesus declined to use the word *Christos* (Messiah) then as now because of the political bearing of the word in their minds. The populace in Galilee had once tried to make him king in opposition to Pilate (John 6:14). When Jesus does confess on oath before Caiaphas that he is the Christ the Son of God (Mark 14:61; Mat 26:63), the Sanhedrin instantly vote him guilty of blasphemy and then bring him to Pilate with the charge of claiming to be king as a rival to Caesar. Jesus knew their minds too well to be caught now.

Verse 25

I told you, and you believe not (*eipon humin kai ou pisteuete*). It was useless to say more. In John 7:14-10:18 Jesus had shown that he was the Son of the Father as he had previously claimed (John 5:17-47), but it was all to no purpose save to increase their rage towards him. **These bear witness of me** (*tauta marturei peri emou*). His works confirm his words as he had shown before (John 5:36). They believe neither his words nor his works.

Verse 26

Because ye are not of my sheep (*hoti ek tôn probatôn mou*). This had been the point in the allegory of the Good Shepherd. In fact, they were the children of the devil in spirit and conduct (John 8:43), pious ecclesiastics though they seemed, veritable wolves in sheep's clothing (Mat 7:15).

Verse 27

My sheep (*ta probata ta ema*). In contrast with you they are not in doubt and suspense. They know my voice and follow me. Repetition of the idea in John 10:4, 14.

Verse 28

And I give unto them eternal life (*kagô didômi autois zôên aiônion*). This is the gift of Jesus now to his sheep as stated in John 6:27, 40 (cf. 1Jn 2:25; 1Jn 5:11). **And they shall never perish** (*kai ou mê apolôntai*). Emphatic double negative with second aorist middle (intransitive) subjunctive of *apollumi*, to destroy. The sheep may feel secure (John 3:16; John 6:39; John 17:12; John 18:9). **And no one shall snatch them out of my hand** (*kai ouch harpasei tis auta ek tês cheiros mou*). Jesus had promised this security in Galilee (John 6:37, 39). No wolf, no thief, no bandit, no hireling, no demon, not even the devil can pluck the sheep out of my hand. Cf. Col 3:3 (Your life is hid together with Christ in God).

Verse 29

Which (*hos*). Who. If *ho* (which) is correct, we have to take *ho patêr* as nominative absolute or independent, "As for my Father." **Is greater than all** (*pantôn meizôn estin*). If we read *hos*. But Aleph B L W read *ho* and A B Theta have *meizon*. The neuter seems to be correct (Westcott and Hort). But is it? If so, the meaning is: "As for my Father, that which he hath given me is greater than all." But the context calls for *hos ... meizôn* with *ho patêr* as the subject of *estin*. The greatness of the Father, not of the flock, is the ground of the safety of the flock. Hence the conclusion that "no one is able to snatch them out of the Father's hand."

Verse 30

One (*hen*). Neuter, not masculine (*heis*). Not one person (cf. *heis* in Gal 3:28), but one essence or nature. By the plural *sumus* (separate persons) Sabellius is refuted, by *unum* Arius. So Bengel rightly argues, though Jesus is not referring, of course, to either Sabellius or

Arius. The Pharisees had accused Jesus of making himself equal with God as his own special Father (John 5:18). Jesus then admitted and proved this claim (John 5:19-30). Now he states it tersely in this great saying repeated later (John 17:11, 21). Note *hen* used in 1Co 3:3 of the oneness in work of the planter and the waterer and in John 17:11, 23 of the hoped for unity of Christ's disciples. This crisp statement is the climax of Christ's claims concerning the relation between the Father and himself (the Son). They stir the Pharisees to uncontrollable anger.

Verse 31

Took up stones again (*ebastasan palin lithous*). First aorist active indicative of *bastazô*, old verb to pick up, to carry (John 12:6), to bear (Gal 6:5). The *palin* refers to John 8:59 where *êran* was used. They wanted to kill him also when he made himself equal to God in John 5:18. Perhaps here *ebastasan* means "they fetched stones from a distance." **To stone him** (*hina lithasôsin auton*). Final clause with *hina* and the first aorist active subjunctive of *lithazô*, late verb (Aristotle, Polybius) from *lithos* (stone, small, Mat 4:6, or large, Mat 28:2), in John 10:31-33; John 11:8; Acts 5:26; Acts 14:19; 2Co 11:25; Heb 11:37, but not in the Synoptics. It means to pelt with stones, to overwhelm with stones.

Verse 32

From the Father (*ek tou patros*). Proceeding out of the Father as in John 6:65; John 16:28 (cf. John 7:17; John 8:42, 47) rather than *para* as in John 1:14; John 6:46; John 7:29; John 17:7. **For which of those works** (*dia poion autôn ergon*). Literally, "For what kind of work of them" (referring to the "many good works" *polla erga kala*). Noble and beautiful deeds Jesus had done in Jerusalem like healing the impotent man (chapter 5) and the blind man (chapter 9). *Poion* is a qualitative interrogative pronoun pointing to *kala* (good). **Do ye stone me** (*lithazete*). Conative present active indicative, "are ye trying to stone me." They had the stones in their hands stretched back to fling at him, a threatening attitude.

Verse 33

For a good work we stone thee not (*peri kalou ergou ou lithazomen*). "Concerning a good deed we are not stoning thee." Flat denial that the healing of the blind man on the Sabbath had led them to this attempt (John 8:59) in spite of the facts. **But for blasphemy** (*alla peri blasphêmias*). See Acts 26:7 where *peri* with the genitive is also used with *egkaloumai* for the charge against Paul. This is the only example in John of the word *blasphêmia* (cf. Mat 12:31). **And because that thou, being a man, makest thyself God** (*kai hoti su anthrôpos ôn poieis seauton theon*). In John 5:18 they stated the charge more accurately: "He called God his own Father, making himself equal with God." That is, he made himself the Son of God. This he did beyond a doubt. But was it blasphemy? Only if he was not the Son of God. The penalty for blasphemy was death by stoning (Lev 24:16; 1Ki 21:10, 13).

Verse 34

Is it not written? (*ouk estin gegrammenon*;). Periphrastic perfect passive indicative of *graphô* (as in John 2:17) in place of the usual *gegraptai*. "Does it not stand written?" **In your law** (*en tôi nomôi humôn*). From Ps 82:6. The term *nomos* (law) applying here to the entire O.T. as in John 12:34; John 15:25; Rom 3:19; 1Co 14:21. Aleph D Syr-sin. omit *humôn*, but needlessly. We have it already so from Jesus in John 8:17. They posed as the special custodians of the O.T. **I said** (*hoti egô eipa*). Recitative *hoti* before a direct quotation like our quotation marks. *Eipa* is a late second aorist form of indicative with *-a* instead of *-on*. **Ye are gods** (*theoi este*). Another direct quotation after *eipa* but without *hoti*. The judges of Israel abused their office and God is represented in Ps 82:6 as calling them "gods" (*theoi, elohim*) because they were God's representatives. See the same use of *elohim* in Ex 21:6; Ex 22:9, 28. Jesus meets the rabbis on their own ground in a thoroughly Jewish way.

Verse 35

If he called them gods (*ei ekeinous eipen theous*). Condition of first class, assumed as true. The conclusion (verse John 10:36) is *humeis legete*; (**Do ye say?**). As Jews (and rabbis) they are shut out from charging Jesus with blasphemy because of this usage in the O.T. It is

a complete *ad hominem* argument. To be sure, it is in Ps 82:6 a lower use of the term *theos*, but Jesus did not call himself "Son of Jahweh," but "*huios theou*" which can mean only "Son of *Elohim*." It must not be argued, as some modern men do, that Jesus thus disclaims his own deity. He does nothing of the kind. He is simply stopping the mouths of the rabbis from the charge of blasphemy and he does it effectually. The sentence is quite involved, but can be cleared up. **To whom the word of God came** (*pros hous ho logos tou theou egeneto*). The relative points to *ekeinous*, before. These judges had no other claim to the term *theoi* (*elohim*). **And the scripture cannot be broken** (*kai ou dunatai luthênai hê graphê*). A parenthesis that drives home the pertinency of the appeal, one that the Pharisees had to accept. *Luthênai* is first aorist passive infinitive of *luô*, to loosen, to break.

Verse 36

Of him whom the Father sanctified and sent into the world (*hon ho patêr hêgiasen kai apesteilen eis ton kosmon*). Another relative clause with the antecedent (*touton*, it would be, object of *legete*) unexpressed. Every word counts heavily here in contrast with the mere judges of Ps 82:6. **Thou blasphemest** (*hoti blasphêmeis*). Recitative *hoti* again before direct quotation. **Because I said** (*hoti eipon*). Causal use of *hoti* and regular form *eipon* (cf. *eipa* in verse John 10:34). **I am the Son of God** (*huios tou theou eimi*). Direct quotation again after *eipon*. This Jesus had implied long before as in John 2:16 (my Father) and had said in John 5:18-30 (the Father, the Son), in John 9:35 in some MSS., and virtually in John 10:30. They will make this charge against Jesus before Pilate (John 19:7). Jesus does not use the article here with *huios*, perhaps (Westcott) fixing attention on the character of Son rather than on the person as in Heb 1:2. There is no answer to this question with its arguments.

Verse 37

If I do not (*ei ou poiô*). Condition of first class, assumed as true, with negative *ou*, not *ei mê*=unless. **Believe me not** (*mê pisteuete moi*). Prohibition with *mê* and the present active imperative. Either "cease believing me" or "do not have the habit of believing me."

Jesus rests his case on his doing the works of "my Father" (*tou patros mou*), repeating his claims to sonship and deity.

Verse 38

But if I do (*ei de poiô*). Condition again of the first class, assumed as true, but with the opposite results. **Though ye believe not me** (*kan emoi mê pisteuête*). Condition now of third class, undetermined (but with prospect), "Even if you keep on (present active subjunctive of *pisteuo*) not believing me." **Believe the works** (*tois ergois pisteuete*). These stand irrefutable. The claims, character, words, and works of Jesus challenge the world today as then. **That ye may know and understand** (*hina gnôte kai ginôskête*). Purpose clause with *hina* and the same verb *ginôskô* repeated in different tenses (first *gnôte*, the second ingressive aorist active subjunctive, that ye may come to know; then the present active subjunctive, "that ye may keep on knowing"). This is Christ's deepest wish about his enemies who stand with stones in their uplifted hands to fling at him. **That the Father is in me, and I in the Father** (*hoti en emoi ho patêr kagô en tôi patri*). Thus he repeats (verse John 10:30) sharply his real claim to oneness with the Father as his Son, to actual deity. It was a hopeless wish.

Verse 39

They sought again to seize him (*ezêtoun auton palin piazai*). Imperfect active, "They kept on seeking to seize (ingressive aorist active infinitive of *piazô* for which see John 7:30) as they had tried repeatedly (John 7:1, 30, 44; John 8:20), but in vain. They gave up the effort to stone him. **Out of their hand** (*ek tês cheiros autôn*). Overawed, but still angry, the stones fell to the ground, and Jesus walked out.

Verse 40

Again (*palin*). Referring to John 1:28 (Bethany beyond Jordan). *Palin* does not mean that the other visit was a recent one. **At the first** (*to prôton*). Adverbial accusative (extent of time). Same idiom in John 12:16; John 19:39. Here the identical language of John 1:28 is used with the mere addition of *to prôton* (*hopou ên Iôanês*

baptizôn, "where John was baptizing"). **And there he abode** (*kai emenen ekei*). Imperfect (continued) active of *menô*, though some MSS. have the constative aorist active *emeinen*. Probably from here Jesus carried on the first part of the later Perea Ministry (Luke 13:22-16:10) before the visit to Bethany at the raising of Lazarus (John 11:1-44).

Verse 41

Many came to him (*polloi êlthon pros auton*). Jesus was busy here and in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall, though Jesus did many here (Mat 19:2). The crowds still bear the impress of John's witness to Christ as "true" (*alêthê*). Here was prepared soil for Christ.

Verse 42

Many believed on him there (*polloi episteusan eis auton ekei*). See John 1:12; John 2:11 for same idiom. Striking witness to the picture of the Messiah drawn by John. When Jesus came they recognized the original. See John 1:29-34. What about our sermons about Jesus if he were to walk down the aisle in visible form according to A.J. Gordon's dream?

Chapter 11

Verse 1

Was sick (*ên asthenôn*). Periphrastic imperfect active of *astheneô*, old verb (from *asthenês*, a privative, and *sthenos*, strength). **Lazarus** (*Lazaros*). See on Luke 16:20 for the name of another man in the parable, a shortened form of Eleazer, only other N.T. use, but in Josephus and rabbinical writings. No connexion between this Lazarus and the one in the parable. **Of Bethany** (*apo Bêthanias*). Use of *apo* as in John 1:44 Philip of Bethsaida and John 1:45 Joseph of Nazareth. This Bethany is about two miles (John 11:18) east of Jerusalem on the south-east slope of Olivet and is now called El Azariyeh, from the name Lazarus. Jesus is still apparently at the other Bethany beyond Jordan (John 10:40). It is doubtful if a distinction is meant here by *apo* and *ek* between Bethany as the

residence and some other village (*ek tês kômês*) as the birthplace of Lazarus and the sisters. **Of Mary and Martha** (*Marias kai Marthas*). Note *Marthas*, not *Marthês* for the genitive. Elsewhere (John 11:19; Luke 10:38) Martha comes first as the mistress and hostess. The two sisters are named for further identification of Lazarus. Martha was apparently the elder sister (John 11:5, 19; Luke 10:38). "The identification of Mary with Mary Magdalene is a mere conjecture supported by no direct evidence, and opposed to the general tenor of the Gospels" (Westcott).

Verse 2

And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair (*ên de Mariam hê aleipsasa ton kurion murôi kai ekmaxasa tous podas autou tais thrixin autês*). This description is added to make plainer who Mary is "whose brother Lazarus was sick" (*hês ho adelphos Lazaros êsthenei*). There is an evident proleptic allusion to the incident described by John in John 12:1-8 just after chapter 11. As John looks back from the end of the century it was all behind him, though the anointing (*hê aleipsasa*, first aorist active articular participle of *aleiphô*, old verb for which see Mark 6:13) took place after the events in chapter 11. The aorist participle is timeless and merely pictures the punctiliar act. The same remark applies to *ekmaxasa*, old verb *ekmassô*, to wipe off or away (Isa 12:3; Isa 13:5; Luke 7:38, 44). Note the Aramaic form *Mariam* as usual in John, but *Marias* in verse John 11:1. When John wrote, it was as Jesus had foretold (Mat 26:13), for the fame of Mary of Bethany rested on the incident of the anointing of Jesus. The effort to link Mary of Bethany with Mary Magdalene and then both names with the sinful woman of Luke 7:36-50 is gratuitous and to my mind grotesque and cruel to the memory of both Mary of Bethany and Mary Magdalene. Bernard may be taken as a specimen: "The conclusion is inevitable that John (or his editor) regarded Mary of Bethany as the same person who is described by Luke as *hamartôlos*." This critical and artistic heresy has already been discussed in Vol. II on Luke's Gospel. Suffice it here to say that Luke introduces Mary Magdalene as an entirely new character in John 8:2 and that the details in Luke 7:36-50; John 12:1-8 have only superficial resemblances and serious disagreements. John is not here

alluding to Luke's record, but preparing for his own in chapter 12. What earthly difficulty is there in two different women under wholly different circumstances doing a similar act for utterly different purposes?

Verse 3

Sent saying (*apesteilan legousai*). First aorist active indicative of *apostellô* and present active participle. The message was delivered by the messenger. **Thou lovest** (*phileis*). *Phileô* means to love as a friend (see *philos* in verse John 11:11) and so warmly, while *agapaô* (akin to *agamai*, to admire, and *agathos*, good) means high regard. Here both terms occur of the love of Jesus for Lazarus (*êgapa* in verse John 11:5). Both occur of the Father's love for the Son (*agapâi* in John 3:35, *philei* in John 5:20). Hence the distinction is not always observed.

Verse 4

Heard it (*akousas*). The messenger delivered the message of the sisters. The reply of Jesus is for him and for the apostles. **Is not unto death** (*ouk estin pros thanaton*). Death in the final issue, to remain dead. Lazarus did die, but he did not remain dead. See *hamartia pros thanaton* in 1Jn 5:16, "sin unto death" (final death). **But for the glory of God** (*all' huper tês doxês tou theou*). In behalf of God's glory, as the sequel shows. Cf. John 9:3 about the man born blind. The death of Lazarus will illustrate God's glory. In some humble sense those who suffer the loss of loved ones are entitled to some comfort from this point made by Jesus about Lazarus. In a supreme way it is true of the death of Christ which he himself calls glorification of himself and God (John 13:31). In John 7:39 John had already used *doxazô* of the death of Christ. **That the Son of God may be glorified thereby** (*hina doxasthêi ho huios tou theou di' autês*). Purpose clause with *hina* and the first aorist passive subjunctive of *doxazô*. Here Jesus calls himself "the Son of God." In John 8:54 Jesus had said: "It is my Father that glorifieth me." The raising of Lazarus from the tomb will bring glory to the Son of God. See John 17:1 for this idea in Christ's prayer. The raising of Lazarus will also bring to an issue his own death and all this involves the glorification of the Father (John 7:39; John 12:16; John 13:31; John

14:13). The death of Lazarus brings Jesus face to face with his own death.

Verse 5

Now Jesus loved (*эгapa de*). Imperfect active of *agapaô* picturing the continued love of Jesus for this noble family where he had his home so often (Luke 10:38-42; John 12:1-8). The sisters expected him to come at once and to heal Lazarus.

Verse 6

That he was sick (*hoti asthenei*). Present active indicative retained in indirect discourse after a secondary tense (*ékousen*). **Two days** (*duo hēmeras*). Accusative of extent of time. **In the place where he was** (*en hōi ên topōi*). Incorporation of the antecedent *topōi* into the relative clause, "in which place he was." It was long enough for Lazarus to die and seemed unlike Jesus to the sisters.

Verse 7

Then after this (*epeita meta touto*). *Epeita* (only here in John) means thereafter (Luke 16:7) and it is made plainer by the addition of *meta touto* (cf. John 2:12; John 11:11), meaning after the two days had elapsed. **Let us go into Judea again** (*Agōmen eis tēn Ioudaian palin*). Volitive (hortative) subjunctive of *agô* (intransitive use as in verses John 11:11, 16). They had but recently escaped the rage of the Jews in Jerusalem (John 10:39) to this haven in Bethany beyond Jordan (John 10:40).

Verse 8

Were but now seeking to stone thee (*nun ezētoun se lithasai*). Conative imperfect of *zēteô* with reference to the event narrated in John 10:39 in these very words. **Goest thou thither again?** (*palin hupageis ekei;*). Present active intransitive use of the compound *hupagô*, to withdraw (John 6:21; John 8:21) from this safe retreat (Vincent). It seemed suicidal madness to go back now.

Verse 9

In the day (*tês hêmeras*). Genitive of time, within the day, the twelve-hour day in contrast with night. The words of Jesus here illustrate what he had said in John 9:4. It is not blind fatalism that Jesus proclaims, but the opposite of cowardice. He has full confidence in the Father's purpose about his "hour" which has not yet come. Jesus has courage to face his enemies again to do the Father's will about Lazarus. **If a man walk in the day** (*ean tis peripatêi en têi hêmerâi*). Condition of the third class, a conceived case and it applies to Jesus who walks in the full glare of noonday. See John 8:12 for the contrast between walking in the light and in the dark. **He stumbleth not** (*ou proskoptei*). He does not cut (or bump) against this or that obstacle, for he can see. *Koptô* is to cut and pros, against.

Verse 10

But if a man walk in the night (*ean de tis peripatêi en têi nukti*). Third condition again. It is spiritual darkness that Jesus here pictures, but the result is the same. See the same figure in John 12:35 (1Jn 2:11). The ancients had poor illumination at night as indeed we did before Edison gave us electric lights. Pedestrians actually used to have little lamps fastened on the feet to light the path. **In him** (*en autôi*). Spiritual darkness, the worst of all (cf. Mat 6:23; John 8:12). Man has the capacity for light, but is not the source of light. "By the application of this principle Christianity is distinguished from Neo-Platonism" (Westcott).

Verse 11

Is fallen asleep (*kekoimêtai*). Perfect passive indicative of *koimaô*, old verb to put to sleep. Common as a metaphor for death like our cemetery. **I go** (*poreuomai*). Futuristic use of the present tense as in John 14:2. **That I may awake him out of sleep** (*hina exupnizô auton*). Purpose clause with *hina* and the first aorist active subjunctive of *exupnizô*, a late compound (*ex, hupnos*, sleep) for the older *aphupnizô*, here only in the N.T. See Job 14:12 where also it occurs along with *koimaomai*.

Verse 12

He will recover (*sôthêsetai*). Future passive indicative of *sôzô* used in its original sense of being or getting well (safe and sound). Conclusion of the condition of the first class (*ei kekoimêtai*).

Verse 13

Had spoken (*eirêkei*). Past perfect of *eipon* (*erô*). The disciples had misunderstood Christ's metaphor for death. **That he spake** (*hoti legei*). Present active indicative retained in indirect discourse after the secondary tense (*edoxan*). **Of taking rest in sleep** (*peri tês koimêseôs tou hupou*). Only use of *koimêsis* (from *koimaô*) in the N.T., but it also was used of death (Sirach 46:19). *Hupnou* (in sleep) is objective genitive of *hupnos* (sleep, Mat 1:24).

Verse 14

Plainly (*parrêsiâi*). Adverb (see on ⁷7:4|), without metaphor as in John 16:29. **Is dead** (*apethanen*). First aorist active indicative, "died."

Verse 15

For your sakes (*di' humas*). That they may witness his raising from the grave. **That I was not there** (*hoti ouk êmên ekei*). Imperfect middle *êmên* of the later Greek instead of the common active *ên* in indirect discourse in place of the usual present retained as in verse John 11:13. **To the intent ye may believe** (*hina pisteusête*). Purpose clause with *hina* and the ingressive aorist active subjunctive, "that ye may come to believe" (more than you do). See the same use of the ingressive aorist in *episteusan* (John 2:11) where the disciples gained in belief. **Nevertheless let us go to him** (*alla agômen pros auton*). Volitive subjunctive, repeating the proposal of verse John 11:7. He is dead, but no matter, yea all the more let us go on to him.

Verse 16

Didymus (*Didumos*). The word means twin. Clearly Thomas had a twin brother or sister. Applied two other times to him (John 20:24; John 21:2). The Aramaic word for Thomas means Twin and

Didymus is just the Greek equivalent of Thomas. He may even in Greek circles have been called Didymus. **His fellow disciples** (*tois sunmathêtais*). Dative case and article use like "his." Only use of *sunmathêtes* in the N.T., rare word (in Plato). **Us also** (*kai hêmeis*). As well as Jesus, since he is bent on going. **That we may die with him** (*hina apothanômen met' autou*). Purpose clause with *hina* and the second aorist active subjunctive of *apothnêskô*. Die with Jesus, Thomas means. Lazarus is already dead and they will kill Jesus (verse John 11:8). Pessimistic courage surely.

Verse 17

Found (*heuren*). Second aorist active indicative of *heuriskô*. **That he had been in the tomb four days already** (*auton tessaras êdê hêmeras echonta*). Literally, "him (accusative object of *heuren*) having already four days in the tomb." See John 5:5 for the same idiom (*etê echôn*) for expression of time (having 38 years). In Jewish custom burial took place on the day of death (Acts 6:6, 10).

Verse 18

About fifteen furlongs off (*hôs apo stadiôn dekapente*). The idiom of *apo* with the ablative for distance is like the Latin *a millibus passum duobus* (Caesar, *Bell. Gall.* ii. 7), but it (*pro* also, John 12:1) occurs already in the Doric and in the *Koin*, often (Moulton, *Proleg.*, p. 101; Robertson, *Grammar*, p. 110). See it again in John 21:8; Rev 14:20.

Verse 19

Had come (*elêluthēisan*). Past perfect of *erchomai*. These Jews were probably not hostile to Jesus. There were seven days of solemn mourning (1Sa 31:13). The presence of so many indicates the prominence of the family. **To Martha and Mary** (*pros tēn Marthan kai Mariam*). Correct text, not the Textus Receptus *pros tas peri Marthan kai Mariam* (to the women about Martha and Mary). **To console them** (*hina paramuthēsōntai*). Purpose clause with *hina* and first aorist middle subjunctive of *paramutheomai*, old verb (*para*, beside, *muthos*, word), to put in a word beside, to offer consolation. Again in verse John 11:31. See 1Th 2:11; 1Th 5:14. See Job 2:13 for

these visits of consolation, often deplorable enough, though kindly meant.

Verse 20

That Jesus was coming (*hoti Iêsous erchetai*). Present middle indicative retained in indirect discourse after the secondary tense *êkousen* (first aorist active). **Went and met him** (*hupêntêsen autôi*). First aorist (ingressive) active indicative of *hupantaô*, old compound verb, to go to meet (Mat 8:28) with the associative instrumental case *autôi*. **But Mary still sat in the house** (*Mariam de en tôi oikôi ekathezeto*). Imperfect middle of *kathezomai*, old verb to sit down, graphic picture of Mary, "while Mary was sitting in the house." Both Martha and Mary act true to form here as in Luke 10:38-42.

Verse 21

Lord, if thou hadst been here, my brother had not died (*Kurie, ei ês hôde ouk an apethanen ho adelphos mou*). Condition of the second class with *ei* and the imperfect *ês* (no aorist of *eimi*, to be) in the condition and *an* with the second aorist active indicative of *apothnêskô*. Mary (verse John 11:32) uses these identical words to Jesus. Clearly they had said so to each other with wistful longing if not with a bit of reproach for his delay. But they used *ês*, not *êlthes* or *egenou*. But busy, practical Martha comes to the point.

Verse 22

And even now I know (*kai nun oida*). Rather just, "Even now I know." *Alla* (but) of the Textus Receptus is not genuine. **Whatsoever thou shalt ask of God** (*hosa an aitêsêi ton theon*). Indefinite relative (*hosa*, as many things as) with *an* and the first aorist middle (indirect middle, thou thyself asking) subjunctive of *aiteô*. Martha uses *aiteô* (usual word of prayer of men to God) rather than *erôtaô* (usual word of Jesus praying to the Father), but in John 16:23 we have *erôtaô* used of prayer to Jesus and *aiteô* of prayer to God. But the distinction is not to be pressed. "As many things as thou dost ask of God." **God will give** (*dôsei soi ho theos*). Repetition of *ho theos* for emphasis. Martha still has courageous faith in the

power of God through Jesus and Jesus in verse John 11:41 says practically what she has said here.

Verse 23

Thy brother will rise again (*anastêsetai ho adelphos sou*). Future middle (intransitive) of *anistêmi*. The words promise Martha what she has asked for, if Jesus means that.

Verse 24

In the resurrection at the last day (*en têi anastasei en têi eschatêi hêmerâi*). Did Jesus mean only that? She believed it, of course, and such comfort is often offered in case of death, but that idea did not console Martha and is not what she hinted at in verse John 11:22.

Verse 25

I am the resurrection and the life (*Egô eimi hê anastasis kai hê zôê*). This reply is startling enough. They are not mere doctrines about future events, but present realities in Jesus himself. "The Resurrection is one manifestation of the Life: it is involved in the Life" (Westcott). Note the article with both *anastasis* and *zôê*. Jesus had taught the future resurrection often (John 6:39), but here he means more, even that Lazarus is now alive. **Though he die** (*kan apothanêi*). "Even if he die," condition (concession) of third class with *kai ean* (*kan*) and the second aorist active subjunctive of *apothnêskô* (physical death, he means). **Yet shall he live** (*zêsetai*). Future middle of *zaô* (spiritual life, of course).

Verse 26

Shall never die (*ou mê apothanêi eis ton aiôna*). Strong double negative *ou mê* with second aorist active subjunctive of *apothnêskô* again (but spiritual death, this time), "shall not die for ever" (eternal death). **Believest thou this?** (*pisteueis touto;*) Sudden test of Martha's insight and faith with all the subtle turns of thought involved.

Verse 27

Yea, Lord (*Nai, kurie*). Martha probably did not understand all that Jesus said and meant, but she did believe in the future resurrection, in eternal life for believers in Christ, in the power of Christ to raise even the dead here and now. She had heroic faith and makes now her own confession of faith in words that outrank those of Peter in Mat 16:16 because she makes hers with her brother dead now four days and with the hope that Jesus will raise him up now. **I have believed** (*pepisteuka*). Perfect active indicative of *pisteuô*. It is my settled and firm faith. Peter uses this same tense in John 6:69. **That thou art the Son of God** (*hoti su ei ho Christos ho huios tou theou*). The Messiah or the Christ (John 1:41) was to be also "the Son of God" as the Baptist said he had found Jesus to be (John 1:34), as Peter confessed on Hermon for the apostles (Mat 16:16), as Jesus claimed to be (John 11:41) and confessed on oath before Caiaphas that he was (Mat 26:63), and as John stated that it was his purpose to prove in his Gospel (John 20:31). But no one said it under more trying circumstances than Martha. **Even he that cometh into the world** (*ho eis ton kosmon erchomenos*). No "even" in the Greek. This was a popular way of putting the people's expectation (John 6:14; Mat 11:3). Jesus himself spoke of his coming into the world (John 9:39; John 16:28; John 8:37).

Verse 28

Called Mary (*ephônêsen Mariam*). First aorist active indicative of *phônêô*. Out of the house and away from the crowd. **Secretly** (*lathraî*). Old adverb from *lathros* (*lanthanô*). To tell her the glad news. **The Master** (*ho didaskalos*). "The Teacher." So they loved to call him as he was (John 13:13). **Is here** (*parestin*). "Is present." **Calleth thee** (*phônei se*). This rouses Mary.

Verse 29

And she (*kai ekeinê*). Emphatic use of the demonstrative *ekeinos* as often in John, "And that one." **Arose quickly** (*êgerthê*). First aorist (ingressive) passive of *egeirô* and intransitive. Naturally so on the sudden impulse of joy. **And went unto him** (*kai êrcheto pros auton*). Imperfect middle, possibly inchoative, started towards him, certainly picturing her as she was going.

Verse 30

Now Jesus was not yet come into the town (*oupô de eléluthei ho Iêsous eis tèn kômên*). Explanatory parenthesis with past perfect as in verse John 11:19. Martha had her interview while he was still coming (verse John 11:20) and left him (went off, *apêlthen*, verse John 11:28) to hurry to Mary with the news. Why Jesus tarried still where he had met Martha we do not know. Westcott says, "as though He would meet the sisters away from the crowd of mourners."

Verse 31

Followed her (*êkolouthêsan autêi*). First aorist active indicative of *akoloutheô* with associative instrumental case (*autêi*). This crowd of consolors (*paramouthoumenoi*) meant kindly enough, but did the one wrong thing for Mary wished to see Jesus alone. People with kind notions often so act. The secrecy of Martha (verse John 11:28) was of no avail. **Supposing that she was going unto the tomb** (*doxantes hoti hupagei eis to mnêmeion*). First aorist active participle of *dokeô*, justifying their conduct by a wrong inference. Note retention of present tense *hupagei* in indirect discourse after the secondary tense *êkolouthêsan*. **To weep there** (*hina klausêi ekei*). Purpose clause with *hina* and the first aorist active subjunctive of *klaîô*, old verb to weep. Sometimes to wail or howl in oriental style of grief, but surely not that here. At any rate this supposed purpose of Mary was a real reason for this crowd **not** to go with her.

Verse 32

Fell down at his feet (*epesen autou pros tous podas*). Second aorist active of *piptô*, to fall. Note unusual position of *autou*. This impulsive act like Mary. She said precisely what Martha had said to Jesus (verse John 11:21). But she said no more, only wept (verse John 11:33).

Verse 33

When Jesus therefore saw her weeping (*Iêsous oun hôs eiden autên klaiousan*). Proleptic position of "Jesus," "Jesus therefore

when he saw." She was weeping at the feet of Jesus, not at the tomb. **And the Jews also weeping** (*kai tous Ioudaious klaiontas*). Mary's weeping was genuine, that of the Jews was partly perfunctory and professional and probably actual "wailing" as the verb *klaiô* can mean. *Klaiô* is joined with *alalazô* in Mark 5:38, with *ololuzô* in Jas 5:1, with *thorubeô* in Mark 5:39, with *pentheô* in Mark 16:10. It was an incongruous combination. **He groaned in the spirit** (*enebrimêsato tôi pneumatî*). First aorist middle indicative of *embrimaomai*, old verb (from *en*, and *brimê*, strength) to snort with anger like a horse. It occurs in the LXX (Dan 11:30) for violent displeasure. The notion of indignation is present in the other examples of the word in the N.T. (Mark 1:43; Mark 14:5; Mat 9:30). So it seems best to see that sense here and in verse John 11:38. The presence of these Jews, the grief of Mary, Christ's own concern, the problem of the raising of Lazarus--all greatly agitated the spirit of Jesus (locative case *tôi pneumatî*). He struggled for self-control. **Was troubled** (*etaraxen heauton*). First aorist active indicative of *tarassô*, old verb to disturb, to agitate, with the reflexive pronoun, "he agitated himself" (not passive voice, not middle). "His sympathy with the weeping sister and the wailing crowd caused this deep emotion" (Dods). Some indignation at the loud wailing would only add to the agitation of Jesus.

Verse 34

Where have ye laid him? (*Pou tetheikate auton;*). Perfect active indicative of *tithêmi*. A simple question for information. The only other like it in John is in John 6:6 where it is expressly stated that Jesus knew what he was going to do. So it was here, only he politely asked for direction to the tomb of Lazarus. The people invite him to come and see, the very language used by Philip to Nathanael (John 1:46). It was a natural and polite reply as they would show Jesus the way, but they had no idea of his purpose.

Verse 35

Jesus wept (*edakrusen ho Iêsous*). Ingressive first aorist active indicative of *dakruô*, old verb from *dakru* or *dakruon*, a tear (Acts 20:19), only here in N.T. It never means to wail, as *klaiô* sometimes does. "Jesus burst into tears." *Klaiô* is used of Jesus in Luke 19:41.

See Heb 5:7 "with strong crying and tears" (*meta kraugês kai dakruôn*). Apparently this was as Jesus started towards (see verse John 11:38) the tomb. In a sense it was a reaction from the severe strain in verse John 11:33, but chiefly it was the sheer human sympathy of his heart with Martha and Mary touched with the feeling of our common weakness (Heb 4:15). Often all that we can do is to shed tears in grief too deep for words. Jesus understood and understands. This is the shortest verse in the Bible, but no verse carries more meaning in it.

Verse 36

Loved (*ephilei*). As in verse John 11:3 which see. Imperfect active. Even the Jews saw that Jesus loved Lazarus.

Verse 37

Could not this man (*ouk edunato houtos*). Imperfect middle of *dunamai*. They do not say *dunatai* (can, present middle indicative). But clearly the opening of the blind man's eyes (chapter 9) had made a lasting impression on some of these Jews, for it was done three months ago. **Have caused that this man also should not die** (*poiêsai hina kai houtos mê apothanêi*). First aorist active infinitive of *poieô* with *hina*, like the Latin *facere ut* (sub-final use, Robertson, *Grammar*, p. 985), with the second aorist active subjunctive *apothanêi* and negative *mê*. These Jews share the view expressed by Martha (verse John 11:21) and Mary (verse John 11:32) that Jesus could have **prevented** the death of Lazarus.

Verse 38

Again groaning in himself (*palin embrimômenos en heautôi*). Direct reference to the use of this same word (present middle participle here) in verse John 11:33, only with *en heautôi* (in himself) rather than *tôi pneumati* (in his spirit), practically the same idea. The speculation concerning his power stirred the depths of his nature again. **Cometh to the tomb** (*erchetai eis to mnêmeion*). Vivid historical present. **A cave** (*spêlaion*). Old word (from *speos*, cavern). Cf. Mat 21:13. **Lay against it** (*epekeito ep' autôi*). Imperfect middle of *epikeimai*, old verb to lie upon as in John 21:9 and figuratively

(1Co 9:16). Note repetition of *epi* with locative case. The use of a cave for burial was common (Gen 23:19). Either the body was let down through a horizontal opening (hardly so here) or put in a tomb cut in the face of the rock (if so, *epi* can mean "against"). The stones were used to keep away wild animals from the bodies.

Verse 39

Take ye away the stone (*arate ton lithon*). First aorist active imperative of *airô*. They could do this much without the exercise of Christ's divine power. It was a startling command to them. **By this time he stinketh** (*êdê ozei*). Present active indicative of old verb, here only in N.T. (cf. Ex 8:14). It means to give out an odour, either good or bad. **For he hath been dead four days** (*tetartaios gar estin*). The Greek simply says, "For he is a fourth-day man." It is an old ordinal numeral from *tetartos* (fourth). Herodotus (ii. 89) has *tetartaios genesthai* of one four days dead as here. The word is only here in the N.T. The same idiom occurs in Acts 28:13 with *deuteraioi* (second-day men). Lightfoot (*Hor. Hebr.*) quotes a Jewish tradition (*Beresh. Rabba*) to the effect that the soul hovers around the tomb for three days hoping to return to the body, but on the fourth day leaves it. But there is no suggestion here that Martha held that notion. Her protest is a natural one in spite of her strong faith in verses John 11:22-27.

Verse 40

Said I not unto thee? (*Ouk eipon soi;*). Jesus pointedly reminds Martha of his promise to raise Lazarus (verses John 11:25). **That if thou believedst** (*hoti ean pisteusêis*). Indirect discourse with *ean* and the first aorist active subjunctive (condition of third class) retained after the secondary tense *eipon*. He had not said this very phrase, *ean pisteusêis*, to Martha, but he did say to her: *Pisteueis touto*; (Believest thou this?). He meant to test Martha as to her faith already hinted at (verse John 11:22) on this very point. Jesus had also spoken of increase of faith on the part of the disciples (verse John 11:15). **Thou shouldst see the glory of God** (*opsêi tèn doxan tou theou*). Future middle indicative of the old defective verb *horaô* retained in the conclusion of this condition in indirect discourse. Jesus means the glory of God as shown in the resurrection of

Lazarus as he had already said to the disciples (verse John 11:4) and as he meant Martha to understand (verse John 11:25) and may in fact have said to her (the report of the conversation is clearly abridged). Hence Bernard's difficulty in seeing how Martha could understand the words of Jesus about the resurrection of Lazarus here and now seems fanciful and far-fetched.

Verse 41

So they took away the stone (*êran oun ton lithon*). First aorist active indicative of *airô*, but without the explanatory gloss of the Textus Receptus "from the place where the dead was laid" (not genuine). **I thank thee that thou heardest me** (*eucharistô soi hoti êkousas mou*). See John 6:11 for *eucharisteô*. Clearly Jesus had prayed to the Father concerning the raising of Lazarus. He has the answer before he acts. "No pomp of incantation, no wrestling in prayer even; but simple words of thanksgiving, as if already Lazarus was restored" (Dods). Jesus well knew the issues involved on this occasion. If he failed, his own claims to be the Son of God (the Messiah), would be hopelessly discredited with all. If he succeeded, the rulers would be so embittered as to compass his own death.

Verse 42

And I knew (*egô de êidein*). Past perfect of *oida* used as imperfect. This confident knowledge is no new experience with Jesus. It has "always" (*pantote*) been so. **Which standeth around** (*ton periistôta*). Second perfect active (intransitive) articular participle of *periistêmi*. It was a picturesque and perilous scene. **That they may believe** (*hina pisteusôsîn*). Purpose clause with *hina* and first ingressive aorist active subjunctive of *pisteuô*, "that they may come to believe." **That thou didst send me** (*hoti su me apesteilas*). First aorist active indicative of *apostellô* and note position of *su me* side by side. This claim Jesus had long ago made (John 5:36) and had repeatedly urged (John 10:25, 38). Here was a supreme opportunity and Jesus opens his heart about it.

Verse 43

He cried with a loud voice (*phônêi megalêi ekraugasen*). First aorist active indicative of *kraugazô*, old and rare word from *kraugê* (Mat 25:6). See Mat 12:19. Occurs again in John 18:40; John 19:6, 12. Only once in the LXX (Ezra 3:13) and with *phônêi megalêi* (either locative or instrumental case makes sense) as here. For this "elevated (great) voice" see also Mat 24:31; Mark 15:34, 37; Rev 1:10; Rev 21:3. The loud voice was not for the benefit of Lazarus, but for the sake of the crowd standing around that they might see that Lazarus came forth simultaneously with the command of Jesus. **Lazarus, come forth** (*Lazare, deuro exô*). "Hither out." No verb, only the two adverbs, *deuro* here alone in John. Lazarus heard and obeyed the summons.

Verse 44

He that was dead came forth (*exêlthen ho tethnêkôs*). Literally, "Came out the dead man," (effective aorist active indicative and perfect active articular participle of *thnêskô*). Just as he was and at once. **Bound hand and foot** (*dedemenos tous podas kai tas cheiras*). Perfect passive participle of *deô* with the accusative loosely retained according to the common Greek idiom (Robertson, *Grammar*, p. 486), but literally "as to the feet and hands" (opposite order from the English). Probably the legs were bound separately. **With grave-clothes** (*keiriais*). Or "with bands." Instrumental case of this late and rare word (in Plutarch, medical papyrus in the form *kêria*, and Prov 7:16). Only here in N.T. **His face** (*hê opis autou*). Old word, but *prosôpon* is usual in N.T. See Rev 1:16 for another instance. **Was bound about** (*peridedeto*). Past perfect passive of *perideô*, old verb to bind around, only here in N.T. **With a napkin** (*soudariôi*). Instrumental case of *soudarion* (Latin word *sudarium* from *sudor*, sweat). In N.T. here, John 20:7; Luke 19:20; Acts 19:12. Our handkerchief. **Loose him** (*lusate auton*). First aorist active imperative of *luô*. From the various bands. **Let him go** (*aphete auton hupagein*). Second aorist active imperative of *aphiêmi* and present active infinitive.

Verse 45

Beheld that which he did (*theasamenoï ho epoiêsen*). First aorist middle participle of *theaomai* and first aorist active indicative of *poiêô* in the relative (*ho*) clause. They were eye-witnesses of all the details and did not depend on hearsay. **Believed on him** (*episteusan eis auton*). Such a result had happened before (John 7:31), and all the more in the presence of this tremendous miracle which held many to Jesus (John 12:11, 17).

Verse 46

Went away to the Pharisees (*apêlthon pros tous Pharisaious*). Second aorist active indicative of *aperchomai*. This "some" (*tines*) did who were deeply impressed and yet who did not have the courage to break away from the rabbis without consulting them. It was a crisis for the Sanhedrin.

Verse 47

Gathered a council (*sunêgagon sunedrion*). Second aorist active indicative of *sunagô* and *sunedrion*, the regular word for the Sanhedrin (Mat 5:22, etc.), only here in John. Here a sitting or session of the Sanhedrin. Both chief priests (Sadducees) and Pharisees (mentioned no more in John after John 11:57 save John 12:19, 42; John 18:3) combine in the call (cf. John 7:32). From now on the chief priests (Sadducees) take the lead in the attacks on Jesus, though loyally supported by their opponents (the Pharisees). **And said** (*kai elegon*). Imperfect active of *legô*, perhaps inchoative, "began to say." **What do we?** (*Ti poioumen;*). Present active (linear) indicative of *poiêô*. Literally, "What are we doing?" **Doeth** (*poiëi*). Better, "is doing" (present, linear action). He is active and we are idle. There is no mention of the raising of Lazarus as a fact, but it is evidently included in the "many signs."

Verse 48

If we let him thus alone (*ean aphômen auton houtôs*). Condition of third class with *ean* and second aorist active subjunctive of *apiêmî*. "Suppose we leave him thus alone." Suppose also that he keeps on raising the dead right here next door to Jerusalem! **All will believe**

on him (*pantes pisteuousin eis auton*). Future active of *pisteuô*. The inevitable conclusion, "all" (*pantes*), not just "some" (*tines*). as now. **And the Romans will come** (*kai eleusontai hoi Rômaioi*). Another inevitable result with the future middle of *erchomai*. Only if the people take Jesus as their political Messiah (John 6:15) as they had once started to do. This is a curious muddle for the rulers knew that Jesus did not claim to be a political Messiah and would not be a rival to Caesar. And yet they use this fear (their own belief about the Messiah) to stir themselves to frenzy as they will use it with Pilate later. **And take away both our place and our nation** (*kai arousin hêmôn kai ton topon kai to ethnos*). Future active of *airô*, another certain result of their inaction. Note the order here when "place" (job) is put before nation (patriotism), for all the world like modern politicians who make the fate of the country turn on their getting the jobs which they are seeking. In the course of time the Romans will come, not because of the leniency of the Sanhedrin toward Jesus, but because of the uprising against Rome led by the Zealots and they will destroy both temple and city and the Sanhedrin will lose their jobs and the nation will be scattered. Future historians will say that this fate came as punishment on the Jews for their conduct toward Jesus.

Verse 49

Caiaphas (*Kaiaphas*). Son-in-law of Annas and successor and high priest for 18 years (A.D. 18 to 36). **That year** (*tou eniautou ekeinou*). Genitive of time; his high-priesthood included that year (A.D. 29 or 30). So he took the lead at this meeting. **Ye know nothing at all** (*humeis ouk oidate ouden*). In this he is correct, for no solution of their problem had been offered.

Verse 50

That it is expedient for you (*hoti sumpherei humin*). Indirect discourse with present active indicative of *sumpherô* used with the *hina* clause as subject. It means to bear together, to be profitable, with the dative case as here (*humin*, for you). It is to your interest and that is what they cared most for. **That one man die** (*hina heis anthrôpos apothanêi*). Sub-final use of *hina* with second aorist active subjunctive of *apothnêskô* as subject clause with *sumpherei*.

See John 16:7; John 18:7 for the same construction. **For the people** (*huper tou laou*). *Huper* simply means *over*, but can be in behalf of as often, and in proper context the resultant idea is "instead of" as the succeeding clause shows and as is clearly so in Gal 3:13 of the death of Christ and naturally so in 2Co 5:14; Rom 5:6. In the papyri *huper* is the usual preposition used of one who writes a letter for one unable to write. **And that the whole nation perish not** (*kai mê holon to ethnos apolêtai*). Continuation of the *hina* construction with *mê* and the second aorist subjunctive of *apollumi*. What Caiaphas has in mind is the giving of Jesus to death to keep the nation from perishing at the hands of the Romans. Politicians are often willing to make a sacrifice of the other fellow.

Verse 51

Not of himself (*aph' heautou ouk*). Not wholly of himself, John means. There was more in what Caiaphas said than he understood. His language is repeated in John 18:14. **Propheesied** (*eprophêteusen*). Aorist active indicative of *prophêteuô*. But certainly unconscious prophecy on his part and purely accidental. Caiaphas meant only what was mean and selfish. **That Jesus should die** (*hoti emellen Iêsous apothnêskein*). Imperfect active of *mellô* in indirect discourse instead of the usual present retained after a secondary tense (*eprophêteusen*) as sometimes occurs (see John 2:25).

Verse 52

But that he might also gather together into one (*all' hina sunagagêi eis hen*). Purpose clause with *hina* and the second aorist active subjunctive of *sunagô*. Caiaphas was thinking only of the Jewish people (*laou, ethnos*, verse John 11:50). The explanation and interpretation of John here follow the lead of the words of Jesus about the other sheep and the one flock in John 10:16. **That are scattered abroad** (*ta diaskorpismena*). Perfect passive articular participle of *diaskorpizô*, late verb (Polybius, LXX) to scatter apart, to winnow grain from chaff, only here in John. The meaning here is not the Diaspora (Jews scattered over the world), but the potential children of God in all lands and all ages that the death of Christ will gather "into one" (*eis hen*). A glorious idea, but far beyond Caiaphas.

Verse 53

So from that day (*ap' ekeinês oun tês hêmeras*). The raising of Lazarus brought matters to a head so to speak. It was now apparently not more than a month before the end. **They took counsel** (*ebouleusanto*). First aorist middle indicative of *bouleuô*, old verb to take counsel, in the middle voice for themselves, among themselves. The Sanhedrin took the advice of Caiaphas seriously and plotted the death of Jesus. **That they might put him to death** (*hina apokteinôsin auton*). Purpose clause with *hina* and first aorist active subjunctive of *apokteinô*. It is an old purpose (John 5:18; John 7:19; John 8:44, 59; John 10:39; John 11:8) now revived with fresh energy due to the raising of Lazarus.

Verse 54

Therefore walked no more openly (*oun ouketi parrêsiâi periepatei*). Imperfect active of *peripateô*, to walk around. Jesus saw clearly that to do so would bring on the end now instead of his "hour" which was to be at the passover a month ahead. **Into the country near to the wilderness** (*eis tên chôran eggus tês erê mou*). It was now in Jerusalem as it had become once in Galilee (John 7:1) because of the plots of the hostile Jews. The hill country northeast of Jerusalem was thinly populated. **Into a city called Ephraim** (*eis Ephraim legomenên polin*). *Polis* here means no more than town or village (*kômê*). The place is not certainly known, not mentioned elsewhere in the N.T. Josephus mentions (*War*, IV. ix. 9) a small fort near Bethel in the hill country and in 2Ch 13:19 Ephron is named in connexion with Bethel. Up here Jesus would at least be free for the moment from the machinations of the Sanhedrin while he faced the coming catastrophe at the passover. He is not far from the mount of temptation where the devil showed and offered him the kingdoms of the world for the bending of the knee before him. Is it mere fancy to imagine that the devil came to see Jesus again here at this juncture with a reminder of his previous offer and of the present plight of the Son of God with the religious leaders conspiring his death? At any rate Jesus has the fellowship of his disciples this time (*meta tôn mathêtôn*). But what were they thinking?

Verse 55

Was near (*ên eggus*). See John 2:13 for the same phrase. This last passover was the time of destiny for Jesus. **Before the passover to purify themselves** (*pro tou pascha hina hagnisôsin heautous*). Purpose clause with *hina* and the first aorist active subjunctive of *hagnizô*, old verb from *hagnos* (pure), ceremonial purification here, of course. All this took time. These came "from the country" (*ek tês chôras*), from all over Palestine, from all parts of the world, in fact. John shifts the scene to Jerusalem just before the passover with no record of the way that Jesus came to Jerusalem from Ephraim. The Synoptic Gospels tell this last journey up through Samaria into Galilee to join the great caravan that crossed over into Perea and came down on the eastern side of the Jordan opposite Jericho and then marched up the mountain road to Bethany and Bethphage just beside Jerusalem. This story is found in Luke 17:11-19:28; Mark 10:1-52; Mat 19:1-20:34. John simply assumes the Synoptic narrative and gives the picture of things in and around Jerusalem just before the passover (John 11:56, 57).

Verse 56

They sought therefore for Jesus (*ezêtoun oun ton Iêsoun*). Imperfect active of *zêteô* and common *oun* of which John is so fond. They were seeking Jesus six months before at the feast of tabernacles (John 7:11), but now they really mean to kill him. **As they stood in the temple** (*en tôi hierôi hestêkotes*). Perfect active participle (intransitive) of *histêmi*, a graphic picture of the various groups of leaders in Jerusalem and from other lands, "the knots of people in the Temple precincts" (Bernard). They had done this at the tabernacles (John 7:11-13), but now there is new excitement due to the recent raising of Lazarus and to the public order for the arrest of Jesus. **That he will not come to the feast?** (*hoti ou mê elthêi eis tèn heortên*;). The form of the question (indirect discourse after *dokeite*) assumes strongly that Jesus will not (*ou mê*, double negative with second aorist active *elthêi* from *erchomai*) dare to come this time for the reason given in verse John 11:57.

Verse 57

The chief priests and the Pharisees (*hoi archiereis kai hoi Pharisaioi*). The Sanhedrin. **Had given commandment** (*dedôkeisan entolas*). Past perfect active of *didômi*. **That he should shew it** (*hina mênusêi*). Sub-final *hina* with first aorist active subjunctive of *mênûô*, old verb to disclose, to report formally (Acts 23:30). **If any man knew** (*ean tis gnôî*). Third-class condition with *ean* and second aorist active subjunctive of *ginôskô*. **Where he was** (*pou estin*). Indirect question with interrogative adverb and present indicative *estin* retained like *gnôî* and *mênusêi* after the secondary tense *dedôkeisan*. **That they might take him** (*hopôs piasôsîn auton*). Purpose clause with *hopôs* instead of *hina* and first aorist active subjunctive of *piazô* so often used before (John 7:44, etc.).

Chapter 12

Verse 1

Jesus therefore (*Iêsous oun*). Here *oun* is not causal, but simply copulative and transitional, "and so" (Bernard), as often in John (John 1:22, etc.). **Six days before the passover** (*pro hex hêmerôn tou pascha*). This idiom, transposition of *pro*, is like the Latin use of *ante*, but it occurs in the old Doric, in the inscriptions and the papyri. See Amos 1:1 for it also (cf. Moulton, *Proleg.*, pp. 100ff.; Robertson, *Grammar*, pp. 621f.). If the crucifixion was on Friday, as seems certain from both John and the Synoptics, then six days before would be the Jewish Sabbath preceding or more probably the Friday afternoon before, since Jesus would most likely arrive before the Sabbath. Probably we are to put together in one scene for the atmosphere John 11:55-57; John 12:1, 9-11. **Came to Bethany, where Lazarus was, whom Jesus raised from the dead** (*êtlhen eis Bêthanian, hopou ên Lazaros, hon êgeiren ek nekrôn Iêsous*). Each phrase explains the preceding. There is no reason for thinking this a gloss as Bernard does. It was a place of danger now after that great miracle and the consequent rage of the Sanhedrin (John 12:9-11). The crowd of eager spectators to see both Lazarus and Jesus would only intensify this rage.

Verse 2

So they made him a supper there (*epoiêsan oun autôi deipnon ekei*). Here again *oun* is not inferential, but merely transitional. This supper is given by Mark (Mark 14:3-9) and Matthew (Mat 26:6-13) just two days (Mark 14:1) before the passover, that is on our Tuesday evening (beginning of Jewish Wednesday), while John mentions (John 12:2-9) it immediately after the arrival of Jesus in Bethany (John 12:1). One must decide which date to follow. Mark and Matthew and Luke follow it with the visit of Judas to the Sanhedrin with an offer to betray Jesus as if exasperated by the rebuke by Jesus at the feast. Bernard considers that John "is here more probably accurate." It all turns on John's purpose in putting it here. This is the last mention of Jesus in Bethany and he may have mentioned it proleptically for that reason as seems to me quite reasonable. Westcott notes that in chapter 12 John closes his record of the public ministry of the Lord relative to the disciples at this feast (John 12:1-11), to the multitude in the triumphal entry (John 12:12-19), to the world outside in the visit of the Greeks (John 12:20-36), and with two summary judgements (John 12:36-50). There is no further reason to refer to the feast in the house of another Simon when a sinful woman anointed Jesus (Luke 7:36-50). It is no credit to Luke or to John with Mark and Matthew to have them all making a jumble like that. There were two anointings by two absolutely different women for wholly different purposes. See the discussion on Luke for further details. **And Martha served** (*kai hê Martha diêkonei*). Imperfect active of *diakoneô*, picturing Martha true to the account of her in Luke 10:40 (*pollên diakonian, diakonein* as here). But this fact does not show that Martha was the wife of this Simon at all. They were friends and neighbours and Martha was following her bent. It is Mark (Mark 14:3) and Matthew (Mat 26:6) who mention the name of the host. It is not Simon the Pharisee (Luke 7:36), but Simon the leper (Mark 14:3; Mat 26:6) in whose house they meet. The name is common enough. The Simon in Luke was sharply critical of Jesus; this one is full of gratitude for what Jesus has done for him. **That sat at meat** (*tôn anakeimenôn*). "That lay back," reclined as they did, articular participle (ablative case after *ek*) of the common verb *anakeimai*. Perhaps Simon gave the feast partly in honour of Lazarus as well as of Jesus since all were now talking of both (John 12:9). It was a gracious occasion.

The guests were Jesus, the twelve apostles, and Martha, Mary, and Lazarus.

Verse 3

A pound (*litran*). Latin *libra*, late *Koin*, (Polybius, Plutarch) word with weight of 12 ounces, in N.T. only here and John 19:39. Mark (Mark 14:3) and Matthew (Mat 26:7) have alabaster cruse. **Of ointment of spikenard** (*murou nardou pistikês*). "Of oil of nard." See already John 11:2 for *murou* (also Mat 26:7). Nard is the head or spike of an East Indian plant, very fragrant. Occurs also in Mark 14:3. *Pistikês* here and in Mark 14:3 probably means genuine (*pistikos*, from *pistos*, reliable). Only two instances in the N.T. **Very precious** (*polutimou*). Old compound adjective (*polus*, much, *timê*), in N.T. only here, Mat 13:46; 1Pe 1:7. Mark has *polutelous* (very costly). Matthew (Mat 26:7) has here *barutimou* of weighty value (only N.T. instance). **Anointed** (*êleipsen*). First aorist active indicative of *aleiphô*, old word (Mark 16:1). **The feet** (*tous podas*). Mark (Mark 14:3) and Matthew (Mat 26:7) have "his head." Why not both, though neither Gospel mentions both? The Latin MS. *fuldensis* and the Syriac Sinatic do give both head and feet here. **Wiped** (*exemaxen*). First aorist active indicative of *ekmassô*, old verb to wipe off already in John 11:2; Luke 7:38, 44. **With her hair** (*tais thrixin autês*). Instrumental plural. It is this item that is relied on largely by those who identify Mary of Bethany with the sinful woman in Luke 7 and with Mary Magdalene. It is no doubt true that it was usually considered immodest for a woman to wear her hair loose. But it is not impossible that Mary of Bethany in her carefully planned love-offering for Jesus on this occasion was only glad to throw such a punctilio to the winds. Such an act on this occasion does not brand her a woman of loose character. **Was filled with the odour of the ointment** (*eplêrôthê ek tês osmês tou murou*). Effective first aorist passive of *plêroô* and a natural result.

Verse 4

Judas Iscariot (*Ioudas ho Iskariôtês*). See *ho Iskariôtês* in John 14:22. See John 6:71; John 13:1 for like description of Judas save that in John 6:71 the father's name is given in the genitive, *Simôn*s and *Iskariôtou* (agreeing with the father), but in John 13:1 *Iskariôtês*

agrees with *Ioudas*, not with *Simônos*. Clearly then both father and son were called "Iscariot" or man of Kerioth in the tribe of Judah (Jos 15:25). Judas is the only one of the twelve not a Galilean. **One of his disciples** (*heis tôn mathêtôn autou*). Likewise in John 6:71, only there *ek* is used after *heis* as some MSS. have here. This is the shameful fact that clung to the name of Judas. **Which should betray him** (*ho mellôn auton paradidonai*). John does not say in John 6:71 (*emellen paradidonai auton*) or here that Judas "was predestined to betray Jesus" as Bernard suggests. He had his own responsibility for his guilt as Jesus said (Mat 26:24). *Mellô* here simply points to the act as future, not as necessary. Note the contrast between Mary and Judas. "Mary in her devotion unconsciously provides for the honour of the dead. Judas in his selfishness unconsciously brings about the death itself" (Westcott).

Verse 5

Sold (*eprathê*). First aorist passive indicative of *pipraskô*, old verb to sell (Mat 13:46). **For three hundred pence** (*triakosiôn dênariôn*). Genitive of price. Same item in Mark 14:5, while in Mat 26:9 it is simply "for much" (*pollou*). But all three have "given to the poor" (*edothê ptôchois*). First aorist passive indicative of *didômi* with dative case *ptôchois* (note absence of the article, poor people), real beggars, mendicants (Mat 19:21; Luke 14:13). But only John singles out Judas as the one who made the protest against this waste of money while Mark says that "some" had indignation and Matthew has it that "the disciples" had indignation. Clearly Judas was the spokesman for the group who chimed in and agreed with his protest. The amount here spent by Mary (ten guineas) would equal a day labourer's wages for a year (Dods).

Verse 6

Not because he cared for the poor (*ouch hoti peri tôn ptôchôn emelen autôi*). Literally, "not because it was a care to him concerning the poor" (impersonal imperfect of *melei*, it was a care). John often makes explanatory comments of this kind as in John 2:21; John 7:22, 39. **But because he was a thief** (*alle hoti kleptês ên*). Clearly the disciples did not know then that Judas was a petty thief. That knowledge came later after he took the bribe of thirty

pieces of silver for betraying Jesus (Mat 26:15), for the disciples did not suspect Judas of treachery (John 13:28), let alone small speculations. There is no reason for thinking that John is unfair to Judas. "Temptation commonly comes through that for which we are naturally fitted" (Westcott). In this case Judas himself was "the poor beggar" who wanted this money. **And having the bag took away what was put therein** (*kai to glóssokomon echôn ta ballomena ebastazen*). This is the correct text. This compound for the earlier *glóssokomeion* (from *glóssa*, tongue, and *komeô*, to tend) was originally a receptacle for the tongues or mouth-pieces of wind instruments. The shorter form is already in the Doric inscriptions and is common in the papyri for "money-box" as here. It occurs also in Josephus, Plutarch, etc. In N.T. only here and John 13:29 in same sense about Judas. *Ballomena* is present passive participle (repeatedly put in) of *ballô*, to cast or fling. The imperfect active (custom) of *bastazô*, old verb to pick up (John 10:31), to carry (John 19:17), but here and John 20:15 with the sense to bear away as in Polybius, Josephus, Diogenes Laertes, and often so in the papyri.

Verse 7

Suffer her to keep it against the day of my burying (*Aphes autên, hina eis tèn hêmeran tou entaphiasmou mou têtêsêi auto*). This reading (*hina têtêsêi*, purpose clause with *hina* and first aorist active subjunctive of *têreô*) rather than that of the Textus Receptus (just *tetêreken*, perfect active indicative) is correct. It is supported by Aleph B D L W Theta. The *hina* can be rendered as above after *aphes* according to *Koin*, idiom or more probably: "Let her alone: it was that," etc. (supplying "it was"). Either makes good sense. The word *entaphiasmos* is a later and rare substantive from the late verb *entaphiazô*, to prepare for burial (Mat 26:12; John 19:40), and means preparation for burial. In N.T. only here and Mark 14:8. "Preparation for my burial" is the idea here and in Mark. The idea of Jesus is that Mary had saved this money to use in preparing his body for burial. She is giving him the flowers before the funeral. We can hardly take it that Mary did not use all of the ointment for Mark (Mark 14:3) says that she broke it and yet he adds (Mark 14:8) what John has here. It is a paradox, but Jesus is fond of paradoxes. Mary has kept this precious gift by giving it now beforehand as a

preparation for my burial. We really keep what we give to Christ. This is Mary's glory that she had some glimmering comprehension of Christ's death which none of the disciples possessed.

Verse 8

Ye have always (*pantote echete*). Jesus does not discredit gifts to the poor at all. But there is relativity in one's duties. **But me ye have not always** (*eme de ou pantote echete*). This is what Mary perceived with her delicate woman's intuition and what the apostles failed to understand though repeatedly and plainly told by Jesus. John does not mention the precious promise of praise for Mary preserved in Mark 14:9; Mat 26:13, but he does show her keen sympathetic insight and Christ's genuine appreciation of her noble deed. It is curiously *mal-a-propos* surely to put alongside this incident the other incident told long before by Luke (Luke 7:35) of the sinful woman. Let Mary alone in her glorious act of love.

Verse 9

The common people (*ho ochlos polus*). This is the right reading with the article *ho*, literally, "the people much or in large numbers." One is reminded of the French idiom. Gildersleeve (*Syntax*, p. 284) gives a few rare examples of the idiom *ho anêr agathos*. Westcott suggests that *ochlos polus* came to be regarded as a compound noun. This is the usual order in the N.T. rather than *polus ochlos* (Robertson, *Grammar*, p. 774). Mark (Mark 12:37) has *ho polus ochlos*. Moulton (*Proleg.*, p. 84) terms *ho ochlos polus* here and in verse John 12:12 "a curious misplacement of the article." John's use of *ochlos* is usually the common crowd as "riff-raff." **That he was** (*hoti estin*). Present active indicative retained in indirect discourse after the secondary tense (*egnô*, second aorist active indicative of *ginôskô*). These "Jews" are not all hostile to Jesus as in John 5:10; John 6:41, etc., but included some who were friendly (verse John 12:11). **But that they might see Lazarus also** (*all' hina kaiton Lazaron idôsin*). Purpose clause with *hina* and second aorist active subjunctive of *horaô*. Motive enough to gather a great crowd, to see one raised from the dead (cf. verse John 12:1 for the same phrase, "whom he had raised from the dead"). Some of the very witnesses of

the raising of Lazarus will bear witness later (verse John 12:17). It was a tense situation.

Verse 10

The chief priests took counsel (*ebouleusanto hoi archiereis*). First aorist middle indicative of *bouleuô*, old verb, seen already in John 11:53 which see. The whole Sanhedrin (John 7:32) had decided to put Jesus to death and had asked for information concerning him (John 11:57) that might lead to his arrest, but the Sadducees were specially active now to accomplish the death of Lazarus also (*hina* with first aorist active subjunctive of *apokteinô* as in John 11:53). Perhaps they argued that, if they should kill both Jesus and Lazarus, then Lazarus would remain dead. The raising of Lazarus has brought matters to a crisis. Incidentally, it may be observed that here we may see the reason why the Synoptics do not tell the story of the raising of Lazarus, if he was still living (cf. the case of Malchus's name in John 18:10).

Verse 11

Because that (*hoti*). Causal use of *hoti*. **By reason of him** (*di' auton*). "Because of him," regular idiom, accusative case with *dia*. **Went away** (*hupêgon*). Cf. John 6:67 for this verb. Inchoative imperfect active of *hupagô*, "began to withdraw" as happened at the time of the raising of Lazarus (John 11:45) and the secession was still going on. **And believed on Jesus** (*kai episteuon eis ton Iêsoun*). Imperfect active of *pisteuô* (note aorist in John 11:45). There was danger of a mass movement of the people to Jesus.

Verse 12

On the morrow (*têi epaurion*). Locative case. Supply *hêmerâi* (day) after the adverb *epaurion* ("on the tomorrow day"). That is on our Sunday, Palm Sunday. **A great multitude** (*ho ochlos polus*). Same idiom rendered "the common people" in verse John 12:9 and should be so translated here. **That had come** (*ho elthôn*). Second aorist active participle, masculine singular of *erchomai* agreeing with *ochlos*, "that came." **When they heard** (*akousantes*). First aorist active masculine plural participle of *akouô*, construction according

to sense (plural, though *ochlos* singular). **Was coming** (*erchetai*). Present middle indicative of *erchomai* retained in indirect discourse after a secondary tense. It is a vivid picture. What they heard was: "Jesus is coming into Jerusalem." He is defying the Sanhedrin with all their public advertisement for him.

Verse 13

Took (*elabon*). Second aorist active indicative of *lambanô*. **The branches of the palm-trees** (*ta baia tôn phoinikôn*). *Phoinix* is an old word for palm-tree (Rev 7:9 for the branches) and in Acts 27:12 the name of a city. *Baion* is apparently a word of Egyptian origin, palm branches, here only in N.T., but in the papyri and 1Macc 13:51. Here we have "the palm branches of the palm-trees." The use in 1Macc 13:51 (cf. 2Macc 10:7) is in the account of Simon's triumphal entry into Jerusalem. Bernard notes that to carry palms was a mark of triumphant homage to a victor or a king (Rev 7:9). Palm-trees grew on the Mount of Olives (Mark 11:8) on the road from Bethany to Jerusalem. The crowds (one in front and one behind, Mark 11:9; Mat 21:9; John 2:18) cut the branches as they came (Mat 21:8). **To meet him** (*eis hupantêsin autôî*). Literally, **for a meeting** (*hupantêsis*, late word from the verb *hupantaô*, Mat 8:28; John 11:20, 30; John 12:18, in the papyri, but only here in the N.T.) with him" (*autôî*, associative instrumental case after *hupantêsin* as after the verb in verse John 12:18). It was a scene of growing excitement. **And cried out** (*kai ekraugazon*). Imperfect active of *kraugazô*, old and rare verb (from *kraugê*) as in Mat 12:19; John 19:15. **Hosannah** (*Hôsannah*). Transliteration of the Hebrew word meaning "Save now." The LXX renders it by *Sôson dê* (Save now). **Blessed is he that cometh in the name of the Lord** (*eulogêmenos ho erchomenos en onomati kuriou*). Perfect passive participle of *eulogêô*. Quotation from Ps 118:25, written, some think, for the dedication of the second temple, or, as others think, for the feast of tabernacles after the return (Ezra 3:1). It was sung in the processional recitation then as a welcome to the worshippers. Here the words are addressed to the Messiah as is made plain by the addition of the words, "even the king of Israel" (*kai ho basileus tou Israêl*) as Nathanael called him (John 1:49). Jesus is here hailed by the multitudes as the long-looked for Messiah of Jewish hope and he

allows them so to greet him (Luke 19:38-40), a thing that he prevented a year before in Galilee (John 6:14). It is probable that "in the name of the Lord" should be taken with "blessed" as in Deut 21:5; 2Sa 6:18; 1Ki 22:16; 2Ki 2:24. The Messiah was recognized by Martha as the Coming One (John 11:27) and is so described by the Baptist (Mat 11:3). Mark (Mark 11:10) adds "the kingdom that cometh" while Luke (John 19:38) has "the king that cometh." "It was this public acclamation of Jesus as King of Israel or King of the Jews which was the foundation of the charge made against him before Pilate (John 18:33)" (Bernard).

Verse 14

Found (*heurôn*). Second aorist active participle of *heuriskô*. Through the disciples, of course, as in Mark 11:2-6 (Mat 21:2-3, 6; Luke 19:30). **A young ass** (*onarion*). Late diminutive of *onos*, in Epictetus and the papyri (even the double diminutive, *onaridion*), only here in the N.T. See discussion of Mat 21:5 where *kai* has been wrongly rendered "and" instead of "even." Rightly understood Matthew has Jesus riding only the colt like the rest.

Verse 15

Daughter of Zion (*thugatêr Siôn*). Nominative form (instead of *thugater*) but vocative case. The quotation is from Zec 9:9 shortened. **Thy King cometh** (*ho basileus erchetai*). Prophetic futuristic present. The ass was the animal ridden in peace as the horse was in war (Jdg 10:4; Jdg 12:14; 2Sa 17:23; 2Sa 19:26). Zechariah pictures one coming in peace. So the people here regarded Jesus as the Prince of Peace in the triumphal entry. **Sitting on an ass's colt** (*kathêmenos epi pôlon onou*). Matthew (Mat 21:6) does speak of both the ass and the colt having garments put on them, but he does not say that Jesus "sat upon" both animals at once, for *epanô autôn* (upon them) probably refers to the garments, not to the colts. When John wrote (end of the century), Jerusalem had fallen. Jesus will lament over Jerusalem (Luke 19:41). So "Fear not" (*mê phobou*).

Verse 16

Understood not (*ouk egnôsan*). Second aorist active indicative of *ginôskô*. Another comment by John concerning the failure of the disciples to know what was happening (cf. John 2:22; John 7:39). **At the first** (*to prôton*). Adverbial accusative, as in John 10:40; John 19:39. **Was glorified** (*edoxasthê*). First aorist passive indicative of *doxazô*, to glorify, used of his death already in John 7:39 and by Jesus himself of his death, resurrection, and ascension in John 12:23; John 13:31. **Then remembered they** (*tote emnêsthêsan*). First aorist passive indicative of *mimnêskô*. It was easier to understand then and they had the Holy Spirit to help them (John 16:13-15). **Were written of him** (*ên ep' autôî gegrammena*). Periphrastic past perfect passive of *graphô* with neuter plural participle agreeing with *tauta* (these things) and singular verb, though the plural *êsan* could have been used. Note the threefold repetition of *tauta* in this verse, "clumsy" Bernard calls it, but making for clarity. The use of *ep' autôî* for "of him" rather than *peri autou* is unusual, but occurs in Rev 10:11; Rev 22:16. **They had done** (*epoiêsan*). First aorist active indicative of *poiêô*, simply, "they did."

Verse 17

Bare witness (*emarturei*). Imperfect active of *martureô*. This crowning triumph of Jesus gave an added sense of importance to the crowds that were actually with Jesus when he called Lazarus out of the tomb and raised him from the dead. For this description of this portion of the crowd see John 11:45; John 12:1, 9-11.

Verse 18

The multitude (*ho ochlos*). The multitude of verse John 12:13, not the crowd just mentioned that had been with Jesus at the raising of Lazarus. There were two crowds (one following Jesus, one meeting Jesus as here). **Went and met him** (*hupêntêsen autôî*). First aorist active indicative of *hupantaô*, old compound verb (*hupo, antaô*) to go to meet, with associative instrumental case *autôî*. Cf. John 4:51. **That he had done this sign** (*touto auton pepoiêkenai to sêmeion*). Perfect active infinitive in indirect discourse after *êkousan* (first aorist active indicative of *akouô*, to hear) (instead of a *hoti* clause)

with the accusative of general reference *auton* (as to him) and another accusative (*sêmeion*, sign) the object of the infinitive. Clearly there was much talk about the raising of Lazarus as the final proof that Jesus in truth is the Messiah of Jewish hope.

Verse 19

The Pharisees therefore laid among themselves (*hoi oun Pharisaioi eipan pros heautous*). Graphic picture of the predicament of the Pharisees standing off and watching the enthusiastic crowds sweep by. As people usually do, they blame each other for the defeat of their plots against Jesus and for his final victory, as it seemed. **Behold how ye prevail nothing** (*theôreite hoti ouk ôpheleite ouden*). It was a pathetic confession of failure because the rest of the plotters had bungled the whole thing. "Ye help nothing at all" by your plots and plans. **Lo, the world is gone after him** (*ide ho kosmos opisô autou apêlthen*). Exclamatory use of *ide* and timeless aorist active indicative of *aperchomai*. The "world" is a bunch of fools, they feel, but see for yourselves. And the Sanhedrin had advertised to "find" Jesus! They can find him now!

Verse 20

Certain Greeks (*Hellênes tines*). Real Greeks, not Greek-speaking Jews (Hellenists, Acts 6:1), but Greeks like those in Antioch (Acts 11:20, correct text *pros tous Hellênas*) to whom Barnabas was sent. These were probably proselytes of the gate or God-fearers like those worshipping Greeks in Thessalonica whom Paul won to Christ (Acts 17:4). **To worship at the feast** (*hina proskunêsôsin en têi heortêi*). Purpose clause with *hina* and the first aorist active subjunctive of *proskuneô*, old and common verb to kiss the hand in reverence, to bow the knee in reverence and worship. We do not know whence they came, whether from Decapolis, Galilee, or further away. They found the pilgrims and the city ringing with talk about Jesus. They may even have witnessed the triumphal entry.

Verse 21

To Philip which was of Bethsaida of Galilee (*Philippôi tôi apo Bêthsaida tês Galilaias*). He had a Greek name and the Greeks may

have seen Philip in Galilee where there were many Greeks, probably (Mark 6:45) the Western Bethsaida in Galilee, not Bethsaida Julias on the Eastern side (Luke 9:10). **Asked** (*êrôtôn*). Imperfect active, probably inchoative, "began to ask," in contrast with the aorist tense just before (*prosêlthan*, came to). **Sir** (*Kurie*). Most respectfully and courteously. **We would see Jesus** (*thelomen ton Iêsoun idein*). "We desire to see Jesus." This is not abrupt like our "we wish" or "we want," but perfectly polite. However, they could easily "see" Jesus, had already done so, no doubt. They wish an interview with Jesus.

Verse 22

Andrew (*tôi Andreâi*). Another apostle with a Greek name and associated with Philip again (John 6:7), the man who first brought his brother Simon to Jesus (John 1:41). Andrew was clearly a man of wisdom for a crisis. Note the vivid dramatic presents here, **cometh** (*erchetai*), **telleth** (*legei*). What was the crisis? These Greeks wish an interview with Jesus. True Jesus had said something about "other sheep" than Jews (John 10:16), but he had not explained. Philip and Andrew wrestle with the problem that will puzzle Peter on the housetop in Joppa (Acts 10:9-18), that middle wall of partition between Jew and Gentile that was only broken down by the Cross of Christ (Eph 2:11-22) and that many Christians and Jews still set up between each other. Andrew has no solution for Philip and they bring the problem, but not the Greeks, to Jesus.

Verse 23

The hour is come (*elêluthen hê hôra*). The predestined hour, seen from the start (John 2:4), mentioned by John (John 7:30; John 8:20) as not yet come and later as known by Jesus as come (John 13:1), twice again used by Jesus as already come (in the prayer of Jesus, John 17:1; Mark 14:41, just before the betrayal in the Garden). The request from the Greeks for this interview stirs the heart of Jesus to its depths. **That the Son of man should be glorified** (*hina doxasthêi ho huïos tou anthrôpou*). Purpose clause with *hina* (not in the sense of *hote*, when) and the first aorist passive subjunctive of *doxazô*, same sense as in John 12:16; John 13:31. The Cross must come before Greeks can really come to Jesus with understanding.

But this request shows that interest in Jesus now extends beyond the Jewish circles.

Verse 24

Except (*ean mē*). Negative condition of third class (undetermined, supposable case) with second aorist active participle *pesōn* (from *piptō*, to fall) and the second aorist active subjunctive of *apothnēskō*, to die. **A grain of wheat** (*ho kokkos tou sitou*). Rather, "the grain of wheat." **By itself alone** (*autos monos*). Both predicate nominatives after *menei*. It is not necessary to think (nor likely) that Jesus has in mind the Eleusinian mysteries which became a symbol of the mystery of spring. Paul in 1Co 15:36 uses the same illustration of the resurrection that Jesus does here. Jesus shows here the paradox that life comes through death. Whether the Greeks heard him or not we do not know. If so, they heard something not in Greek philosophy, the Christian ideal of sacrifice, "and this was foreign to the philosophy of Greece" (Bernard). Jesus had already spoken of himself as the bread of life (John 6:35-65). **But if it die** (*ean de apothanēi*). Parallel condition of the third class. Grains of wheat have been found in Egyptian tombs three or four thousand years old, but they are now dead. They bore no fruit.

Verse 25

Loseth it (*apolluei autēn*). The second paradox. Present active indicative of *apolluō*. This great saying was spoken at various times as in Mark 8:35 (Mat 16:25; Luke 9:24) and Mark 10:39 (Luke 17:33). See those passages for discussion of *psuchē* (life or soul). For "he that hateth his life" (*ho misōn tēn psuchēn autou*) see the sharp contrasts in Luke Luke 14:26-35 where *miseō* is used of father, mother, wife, children, brothers, sisters, as well as one's own life. Clearly *miseō* means "hate" when the issue is between Christ and the dearest things of life as happens when the choice is between martyrdom and apostasy. In that case one keeps his soul for eternal life by losing his life (*psuchē*, each time) here. That is the way to "guard" (*phulaxei*) life by being true to Christ. This is the second paradox to show Christ's philosophy of life.

Verse 26

If any man serve me (*ean emoi tis diakonêi*). Condition of third class again (*ean* with present active subjunctive of *diakoneô*, keep on serving with dative *emoi*). **Let him follow me** (*emoi akoloutheitô*). "Me (associative instrumental case) let him keep on following" (present active imperative of *akoloutheô*). **Where ... there** (*hopou ... ekei*). In presence and spiritual companionship here and hereafter. Cf. John 14:3; John 17:24; Mat 28:20. **Shall honour** (*timêsei*). Future active of *timaô*, but it may be the kind of honour that Jesus will get (verse John 12:23).

Verse 27

My soul (*hê psuchê mou*). The soul (*psuchê*) here is synonymous with spirit (*pneuma*) in John 13:21. **Is troubled** (*tetaraktai*). Perfect passive indicative of *tarassô*, used also in John 11:33; John 13:21 of Jesus. While John proves the deity of Jesus in his Gospel, he assumes throughout his real humanity as here (cf. John 4:6). The language is an echo of that in Ps 6:4; Ps 42:7. John does not give the agony in Gethsemane which the Synoptics have (Mark 14:35; Mat 26:39; Luke 22:42), but it is quite beside the mark to suggest, as Bernard does, that the account here is John's version of the Gethsemane experience. Why do some critics feel called upon to level down to a dead plane every variety of experience in Christ's life? **And what shall I say?** (*kai ti eipô;*). Deliberative subjunctive which expresses vividly "a genuine, if momentary indecision" (Bernard). The request of the Greeks called up graphically to Jesus the nearness of the Cross. **Father, save me from this hour** (*pater, sôson me ek tês hōras tautês*). Jesus began his prayers with "Father" (John 11:41). Dods thinks that this should be a question also. Westcott draws a distinction between *ek* (out of) and *apo* (from) to show that Jesus does not pray to draw back from the hour, but only to come safely out of it all and so interprets *ek* in Heb 5:7, but that distinction will not stand, for in John 1:44 *ek* and *apo* are used in the same sense and in the Synoptics (Mark 14:35; Mat 26:39; Lu 52:42) we have *apo*. If it holds here, we lose the point there. Here as in Gethsemane the soul of Jesus instinctively and naturally shrinks from the Cross, but he instantly surrenders to the will of God in both experiences. **But for this cause came I unto this hour** (*alla dia*

touto êlthon eis tên hôran tautên). It was only a moment of human weakness as in Gethsemane that quickly passed. Thus understood the language has its natural meaning.

Verse 28

Father, glorify thy name (*pater, doxason sou to onoma*). First aorist (note of urgency) active imperative of *doxazô* and in the sense of his death already in verses John 12:16, 23 and again in John 13:31; John 17:5. This is the prayer of the *pneuma* (or *psuchê*) as opposed to that of the *sarx* (flesh) in verse John 12:27. The "name" (*onoma*) of God expresses the character of God (John 1:12; John 5:43; John 17:11). Cf. Mat 6:9. **A voice out of heaven** (*phônê ek tou ouranou*). This was the Father's answer to the prayer of Jesus for help. See already the Father's voice at the baptism of Jesus (Mark 1:11) and at the transfiguration (Mark 9:7). The rabbis called the audible voice of God *bath-gol* (the daughter of a voice). **I have both glorified it and will glorify it again** (*kai edoxasa kai palin doxasô*). This definite assurance from the Father will nerve the soul of Jesus for the coming ordeal. Cf. John 11:40 for *edoxasa* and John 13:31; John 17:5 for *doxasô*.

Verse 29

That it had thundered (*brontên gegonenai*). Perfect active infinitive of *ginomai* in indirect discourse after *elegen* and the accusative of general reference (*brontên*, thunder, as in Mark 3:17), "that thunder came to pass." So the crowd "standing by" (*hestôs*, second perfect active participle of *histêmi*), but Jesus understood his Father's voice. **An angel hath spoken to him** (*Aggelos autôi lelalêken*). Perfect active indicative of *laleô*. So, when Jesus spoke to Saul on the way to Damascus, those with Saul heard the voice, but did not understand (Acts 9:7; Acts 22:9).

Verse 30

Not for my sake, but for your sakes (*ou di' eme, alla di' humas*). These words seem to contradict verses John 12:28, 29. Bernard suggests an interpolation into the words of Jesus. But why not take it

to be the figure of exaggerated contrast, "not merely for my sake, but also for yours"?

Verse 31

The judgement (*krisis*). No article, "A judgement." The next few days will test this world. **The prince of this world** (*ho archôn tou kosmou toutou*). This phrase here, descriptive of Satan as in possession of the evil world, occurs again in John 14:30; John 16:11. In the temptations Satan claims power over the world and offers to share it with Jesus (Mat 4:8-10; Luke 4:5-8). Jesus did not deny Satan's power then, but here proclaims final victory over him. **Shall be cast out** (*ekblêthêsetai exô*). Future passive of *ekballô*. Note *exô*, clean out. The Book of Revelation also proclaims final victory over Satan.

Verse 32

And I, if I be lifted from the earth (*kagô an hupsôthô ek tês gês*). Note proleptic position of *egô* (I). Condition of third class (undetermined with prospect) with *an* (= *ean* here) with first aorist passive subjunctive of *hupsôô*, the verb used in John 3:14 of the brazen serpent and of the Cross of Christ as here and also in John 8:28. Westcott again presses *ek* instead of *apo* to make it refer to the ascension rather than to the Cross, a wrong interpretation surely. **Will draw all men unto myself** (*pantas helkusô pros emauton*). Future active of *helkuô*, late form of *helkô*, to draw, to attract. Jesus had already used this verb of the Father's drawing power (John 6:44). The magnetism of the Cross is now known of all men, however little they understand the mystery of the Cross. By "all men" (*pantas*) Jesus does not mean every individual man, for some, as Simeon said (Luke 2:34) are repelled by Christ, but this is the way that Greeks (verse John 12:22) can and will come to Christ, by the way of the Cross, the only way to the Father (John 14:6).

Verse 33

Signifying (*sêmainôn*). Present active participle of *semainô*, old verb to give a sign (*sêmeion*) as in Acts 25:27, and the whole phrase repeated in John 18:32 and nearly so in John 21:19. The indirect

question here and in John 18:32 has the imperfect *emellen* with present infinitive rather than the usual present *mellei* retained while in John 21:19 the future indicative *doxasei* occurs according to rule. The point in *poiôï* (qualitative relative in the instrumental case with *thanatôï*) is the Cross (lifted up) as the kind of death before Christ.

Verse 34

Out of the law (*ek tou nomou*). That is, "out of the Scriptures" (John 10:34; John 15:25). **The Christ abideth forever** (*ho Christos menei eis ton aiôna*). Timeless present active indicative of *menô*, to abide, remain. Perhaps from Ps 89:4; Ps 110:4; Isa 9:7; Ezek 37:25; Dan 7:14. **How sayest thou?** (*pôs legeis su;*). In opposition to the law (Scripture). **The Son of man** (*ton huion tou anthrôpou*). Accusative case of general reference with the infinitive *hupsôthênai* (first aorist passive of *hupsoô* and taken in the sense of death by the cross as Jesus used it in verse John 12:32). Clearly the crowd understand Jesus to be "the Son of man" and take the phrase to be equivalent to "the Christ." This is the obvious way to understand the two terms in their reply, and not, as Bernard suggests, that they saw no connexion between "the Christ" (the Messiah) and "the Son of man." The use of "this" (*houtos*) in the question that follows is in contrast to verse John 12:32. The Messiah (the Son of man) abides forever and is not to be crucified as you say he "must" (*dei*) be.

Verse 35

Yet a little while is the light among you (*eti mikron chronon to phôs en humin estin*). *Chronon* is the accusative of extent of time. Jesus does not argue the point of theology with the crowd who would not understand. He turns to the metaphor used before when he claimed to be the light of the world (John 8:12) and urges that they take advantage of their privilege "while ye have the light" (*hôs to phôs echete*). **That darkness overtake you not** (*hina mê skotia humas katalabêi*). Purpose (negative) with *hina mê* and second aorist active subjunctive of *katalambanô*. See this verb in John 1:5. In 1Th 5:4 this verb occurs with *hêmera* (day) overtaking one like a thief. **Knoweth not whither he goeth** (*ouk oiden pou hupagei*). See John 11:10 for this idea and the same language in 1Jn 2:11. The

ancients did not have our electric street lights. The dark streets were a terror to travellers.

Verse 36

Believe in the light (*pisteuete eis to phôs*). That is, "believe in me as the Messiah" (John 8:12; John 9:5). **That ye may become sons of light** (*hina huioi phôtos genêsthe*). Purpose clause with *hina* and second aorist subject of *ginomai*, to become. They were not "sons of light," a Hebrew idiom (cf. John 17:12; Luke 16:8 with the contrast), an idiom used by Paul in 1Th 5:5; Eph 5:8. It is equivalent to "enlightened men" (Bernard) and Jesus called his disciples the light of the world (Mat 5:14). **Hid himself from them** (*ekrubê ap' autôn*). Second aorist passive indicative of *kruptô*, late form (in LXX) for old *ekruphê*, "was hidden from them," as in John 8:59. This part of verse John 12:36 begins a new paragraph.

Verse 37

Though he had done so many signs before them (*tosauta autou sêmeia pepoiêkotos emprosthen autôn*). Genitive absolute with perfect active participle in concessive sense of *poieô*. **Yet they believed not on him** (*ouk episteuon eis auton*). No "yet" in the Greek. Negative imperfect active of *pisteuô*, "they kept on not believing on him," stubborn refusal in face of the light (verse John 12:35).

Verse 38

That might be fulfilled (*hina plêrôthêi*). It is usually assumed that *hina* here with the first aorist passive subjunctive of *plêroô* has its full telic force. That is probable as God's design, but it is by no means certain since *hina* is used in the N.T. with the idea of result, just as *ut* in Latin is either purpose or result, as in John 6:7; John 9:2; 1Th 5:4; Gal 5:17; Rom 11:11 (Robertson, *Grammar*, p. 998). Paul in Rom 10:16 quotes Isa 53:1 as John does here but without *hina*. See Rom 10:16 for discussion of the quotation. The next verse adds strength to the idea of design.

Verse 39

For this cause they could not believe (*dia touto ouk edunanto pisteuein*). *Touto* (this) seems to have a double reference (to what precedes and to what follows) as in John 8:47. The negative imperfect (double augment, *edunanto*) of *dunamai*. John is not absolving these Jews from moral responsibility, but only showing that the words of Isaiah "had to be fulfilled, for they were the expression of Divine foreknowledge " (Bernard).

Verse 40

He hath blinded (*tetuphlôken*). Perfect active indicative of *tuphlôô*, old causative verb to make blind (from *tuphlos*, blind), in N.T. only here, 2Co 4:4; 1Jn 2:11. **He hardened** (*epôrôsen*). First aorist active indicative of *pôroô*, a late causative verb (from *pôros*, hard skin), seen already in Mark 6:52, etc. This quotation is from Isa 6:10 and differs from the LXX. **Lest they should see** (*hina mê idôsin*). Negative purpose clause with *hina mê* instead of *mêpote* (never used by John) of the LXX. Matthew (Mat 13:15) has *mêpote* and quotes Jesus as using the passage as do Mark (Mark 4:12) and Luke (Luke 8:10). Paul quotes it again (Acts 28:26) to the Jews in Rome. In each instance the words of Isaiah are interpreted as forecasting the doom of the Jews for rejecting the Messiah. Matthew (Mat 13:15) has *sunôsin* where John has *noêsôsin* (perceive), and both change from the subjunctive to the future (*kai iasomai*), "And I should heal them." John has here *straphôsin* (second aorist passive subjunctive of *strephô*) while Matthew reads *epistrepsôsin* (first aorist active of *epistrephô*).

Verse 41

Because he saw his glory (*hoti eiden tên doxan autou*). Correct reading here *hoti* (because), not *hote* (when). Isaiah with spiritual vision saw the glory of the Messiah and spoke (*elalêsen*) of him, John says, whatever modern critics may think or say. So Jesus said that Abraham saw his day (John 8:56). Cf. Heb 11:13.

Verse 42

Nevertheless even (*homôs mentoi kai*). For the old *homôs* see 1Co 14:7; Gal 3:15 (only other examples in N.T.), here only with *mentoi*, "but yet," and *kai*, "even." In spite of what has just been said "many (*polloî*) even of the rulers" (recall the lonely shyness of Nicodemus in John 3:1). These actually "believed on him" (*episteusan eis auton*) in their convictions, a remarkable statement as to the effect that Christ had in Jerusalem as the Sanhedrin plotted his death. Cf. Nicodemus and Joseph of Arimathea. **But because of the Pharisees** (*alla dia tous Pharisaious*). Like the whispered talk in John 7:13 "because of the fear of the Jews." Once the Pharisees sneeringly asked the officers (John 7:48): "Hath any one of the rulers believed on him?" And now "many of the rulers have believed on him." **They did not confess** (*ouch hômologoun*). Negative imperfect in contrast to the punctiliar aorist *episteusan*. "They kept on not confessing." How like the cowardly excuses made today by those under conviction who refuse to step out for Christ. **Lest they should be put out of the synagogue** (*hina mê aposunagôgoi genôntai*). Cf. John 9:22 where this very word occurs in a purpose clause like this. Only once more in the N.T. (John 16:2), a Jewish word not in profane authors. This ostracism from the synagogue was dreaded by the Jews and made cowards of these "believing elders." **More than** (*mallon êper*). They preferred the glory and praise of men more than the glory and praise of God. How *apropos* these words are to some suave cowards today.

Verse 44

Cried and said (*ekraxen kai eipen*). First aorist active indicative of *krazô*, to cry aloud, and second aorist active of defective verb *erô*, to say. This is probably a summary of what Jesus had already said as in verse John 12:36 John closes the public ministry of Jesus without the Synoptic account of the last day in the temple on our Tuesday (Mark 11:27-12:44; Mat 21:23-23:39; Luke 20:1-21:4). **Not on me, but on him** (*ou eis eme, alla eis ton*). "Not on me only, but also on," another example of exaggerated contrast like that in verse John 12:30. The idea of Jesus here is a frequent one (believing on Jesus whom the Father has sent) as in John 3:17; John 5:23, 30, 43; John 7:16; John 8:42; John 13:20; John 14:1; Mat 10:40; Luke 9:48.

Verse 46

I am come a light (*Egô phôs elélutha*). As in John 3:19; John 9:5; John 8:12; John 12:35. Final clause (negative) also here (*hina mē meinēi*, first aorist active subjunctive) as in John 12:35. Light dispels darkness.

Verse 47

If any one (*ean tis*). Third-class condition with *ean* and first aorist active subjunctive (*akousēi*) of *akouô* and same form (*phulaxēi*) of *phulassô* with negative *mē*. **But to save the world** (*all' hina sôsô ton kosmon*). Purpose clause again (cf. *hina krinô*, just before) with *hina* and first aorist active of s“z“. Exaggerated contrast again, "not so much to judge, but also to save." See John 3:17 for same contrast. And yet Jesus does judge the world inevitably (John 8:15; John 9:39), but his primary purpose is to save the world (John 3:16). See close of the Sermon on the Mount for the same insistence on hearing and keeping (obeying) the words of Jesus (Mat 7:24, 26) and also Luke 11:28.

Verse 48

Rejecteth (*athetôn*). Present active participle of *atheteô*, late *Koin*, verb (from *athetos*, a privative, and *tithêmi*), to render null and void, only here in John, but see Mark 6:26; Mark 7:9. **One that judgeth him** (*ton krinonta auton*). Articular present active participle of *krinô*. See same idea in John 5:45; John 8:50. **The same** (*ekeinos*). "That" very word of Christ which one rejects will confront him and accuse him to the Father "at the last day" (*en tēi eschatēi hēmerai*, this phrase peculiar to John). There is no escaping it. And yet Jesus himself will bear witness for or against the one whose conduct has already revealed his attitude towards the message of God (Mat 10:32; Luke 12:8).

Verse 49

He hath given (*dedôken*). Perfect active indicative. Christ has permanent commission. **What I should say and what I should**

speak (*ti eipô kai ti lalêsô*). Indirect question retaining the deliberative subjunctive (second aorist active *eipô*, first aorist active *lalêsô*). Meyer and Westcott take *eipô* to refer to the content and *lalêsô* more to the varying manner of delivery. Possibly so.

Verse 50

Life eternal (*zôê aiônios*). See John 3:15; Mat 25:46 for this great phrase. In John 6:68 Peter says to Jesus, "Thou hast the words of eternal life." Jesus had just said (John 6:63) that his words were spirit and life. The secret lies in the source, "as the Father hath said to me" (*eirêken*).

Chapter 13

Verse 1

Now before the feast of the passover (*pro de tês heortês tou pascha*). Just before, John means, not twenty-four hours before, that is our Thursday evening (beginning of 15th of Nisan, sunset to sunset Jewish day), since Jesus was crucified on Friday 15th of Nisan. Hence Jesus ate the regular passover meal at the usual time. The whole feast, including the feast of unleavened bread, lasted eight days. For a discussion of the objections to this interpretation of John in connexion with the Synoptic Gospels one may consult my *Harmony of the Gospels*, pp. 279-84, and David Smith's *In the Days of His Flesh*, Appendix VIII. The passover feast began on the 15th Nisan at sunset, the passover lamb being slain the afternoon of 14th Nisan. There seems no real doubt that this meal in John 13:1-30 is the real passover meal described by the Synoptics also (Mark 14:18-21; Mat 26:21-25; Luke 22:21-23), followed by the institution of the Lord's Supper. Thus understood verse John 13:1 here serves as an introduction to the great esoteric teaching of Christ to the apostles (John 13:2-17:26), called by Barnas Sears *The Heart of Christ*. This phrase goes with the principal verb *êgapêsen* (loved). **Knowing** (*eidôs*). Second perfect active participle, emphasizing the full consciousness of Christ. He was not stumbling into the dark as he faced "his hour" (*autou hê hôra*). See John 18:4; John 19:28 for other examples of the insight and foresight (Bernard) of Jesus

concerning his death. See on John 12:23 for use before by Jesus. **That he should depart** (*hina metabêi*). Sub-final use of *hina* with second aorist active subjunctive of *metabainô*, old word, to go from one place to another, here (John 5:24; 1Jn 3:14) to go from this world (John 8:23) back to the Father from whom he had come (John 14:12, 28; John 16:10, 28; John 17:5). **His own which were in the world** (*tous idious tous en tôi kosmôi*). His own disciples (John 17:6, 9, 11), those left in the world when he goes to the Father, not the Jews as in John 1:11. See Acts 4:23; 1Ti 5:8 for the idiom. John pictures here the outgoing of Christ's very heart's love (chs. John 13:1-17:26) towards these men whom he had chosen and whom he loved "unto the end" (*eis telos*) as in Mat 10:22; Luke 18:15, but here as in 1Th 2:16 rather "to the uttermost." The culmination of the crisis ("his hour") naturally drew out the fulness of Christ's love for them as is shown in these great chapters (John 13:1-17:26).

Verse 2

During supper (*deipnou ginomenou*). Correct text, present middle participle of *ginomai* (not *genomenou*, second aorist middle participle, "being ended") genitive absolute. Verse John 13:4 shows plainly that the meal was still going on. **The devil having already put** (*tou diabolou êdê beblêkotos*). Another genitive absolute without a connective (asyndeton), perfect active participle of *ballô*, to cast, to put. Luke (Luke 22:3) says that Satan entered Judas when he offered to betray Jesus. Hence John's "already" (*êdê*) is pertinent. John repeats his statement in verse John 13:27. In John 6:70 Jesus a year ago had seen that Judas was a devil. **To betray him** (*hina paradoi auton*). Cf. Acts 5:3. Purpose clause with *hina* and second aorist active subjunctive of *paradidômi* (form in *-oi* as in Mark 14:10 rather than the usual *-ôi* in Luke 22:4). Satan had an open door by now into the heart of Judas.

Verse 3

Knowing (*eidôs*). Repeated from verse John 13:1, accenting the full consciousness of Jesus. **Had given** (*edôken*). So Aleph B L W, aorist active instead of *dedôken* (perfect active) of *didômi*. Cf. John 3:31 for a similar statement with *en* instead of *eis*. See Mat 11:27 (Luke 10:22) and Mat 28:18 for like claim by Jesus to complete power.

And that he came forth from God, and goeth unto God (*kai hoti apo theou exêlthen kai pros ton theon hupagei*). See plain statement by Jesus on this point in John 16:28. The use of *pros ton theon* recalls the same words in John 1:1. Jesus is fully conscious of his deity and Messianic dignity when he performs this humble act.

Verse 4

Riseth from supper (*egeiretai ek tou deipnou*). Vivid dramatic present middle indicative of *egeirô*. From the couch on which he was reclining. **Layeth aside** (*tithêsin*). Same dramatic present active of *tithêmi*. **His garments** (*ta himatia*). The outer robe *tallith* (*himation*) and with only the tunic (*chitôn*) on "as one that serveth" (Luke 22:27). Jesus had already rebuked the apostles for their strife for precedence at the beginning of the meal (Luke 22:24-30). **A towel** (*lention*). Latin word *linteum*, linen cloth, only in this passage in the N.T. **Girded himself** (*diezôsen heauton*). First aorist active indicative of *diazônnuô* (-umi), old and rare compound (in Plutarch, LXX, inscriptions, and papyri), to gird all around. In N.T. only in John (John 13:4, 5; John 21:7). Did Peter not recall this incident when in 1Pe 5:5 he exhorts all to "gird yourselves with humility" (*tên tapeinophrosunên egkombôsthe*)?

Verse 5

Poureth (*ballei*). Vivid present again. Literally, "putteth" (as in verse John 13:2, *ballô*). **Into the basin** (*eis ton niptêra*). From verb *niptô* (later form of *nizô* in this same verse and below) to wash, found only here and in quotations of this passage. Note the article, "the basin" in the room. **Began to wash** (*êrxato niptein*). Back to the aorist again as with *diezôsen* (verse John 13:4). *Niptô* was common for washing parts of the body like the hands or the feet. **To wipe** (*ekmassein*). "To wipe off" as in John 12:3. **With the towel** (*tôi lentiôi*). Instrumental case and the article (pointing to *lention* in verse John 13:4). **Wherewith** (*hôi*). Instrumental case of the relative *ho*. **He was girded** (*ên diezôsmenos*). Periphrastic past perfect of *diazônnuô* for which verb see verse John 13:4.

Verse 6

So he cometh (*erchetai oun*). Transitional use of *oun* and dramatic present again (*erchetai*). **Lord, dost thou wash my feet?** (*Kurie, su mou nipteis tous podas;*). Emphatic contrast in position of *su mou* (away from *podas*), "Dost thou my feet wash?" "Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility" (Bernard).

Verse 7

I ... thou (*egô ... su*). Jesus repeats the pronouns used by Peter in similar contrast. **Not now** (*ouk arti*). Just now *arti* means (John 9:19, 25). Used again by Jesus (verse John 13:33) and Peter (verse John 13:37). **But thou shalt understand hereafter** (*gnôsêi de meta tauta*). Future middle of *ginôskô* (instead of the verb *oida*) to know by experience. "Thou shalt learn after these things," even if slowly.

Verse 8

Thou shalt never wash my feet (*ou mê nipsêis mou tous podas eis ton aiôna*). Strong double negative *ou mê* with first aorist active subjunctive of *nipô* with *eis ton aiôna* (for ever) added and *mou* (my) made emphatic by position. Peter's sudden humility should settle the issue, he felt. **If I wash thee not** (*ean mê nipsô se*). Third-class condition with *ean mê* (negative). Jesus picks up the challenge of Peter whose act amounted to irreverence and want of confidence. "The first condition of discipleship is self-surrender" (Westcott). So "Jesus, waiting with the basin" (Dods), concludes. **Thou hast no part with me** (*ouk echeis meros met' emou*). Not simply here at the supper with its fellowship, but in the deeper sense of mystic fellowship as Peter was quick to see. Jesus does not make foot-washing essential to spiritual fellowship, but simply tests Peter's real pride and mock-humility by this symbol of fellowship.

Verse 9

Not my feet only, but also my hands and my head (*mê tous podas mou monon alla kai tas cheiras kai tèn kephalên*). Nouns in the accusative case object of *nipson* understood. Peter's characteristic impulsiveness that does not really understand the Master's act. "A

moment ago he told his Master He was doing too much: now he tells Him He is doing too little" (Dods).

Verse 10

He that is bathed (*ho leloumenos*). Perfect passive articular participle of *louô*, to bathe the whole body (Acts 9:37). **Save to wash his feet** (*ei mê tous podas nipsasthai*). Aleph and some old Latin MSS. have only *nipsasthai*, but the other words are genuine and are really involved by the use of *nipsasthai* (first aorist middle infinitive of *niptô*, to wash parts of the body) instead of *lousasthai*, to bathe the whole body (just used before). The guest was supposed to bathe (*louô*) before coming to a feast and so only the feet had to be washed (*niptô*) on removing the sandals. **Clean** (*katharos*). Because of the bath. For *katharos* meaning external cleanliness see Mat 23:26; Mat 27:59 but in John 15:3 it is used for spiritual purity as here in "ye are clean" (*katharoi*). **Every whit** (*holos*). All of the body because of the bath. For this same predicate use of *holos* see John 9:34. **But not all** (*all' ouchi pantes*). Strongly put exception (*ouchi*). Plain hint of the treachery of Judas who is reclining at the table after having made the bargain with the Sanhedrin (Mark 14:11). A year ago Jesus knew that Judas was a devil and said to the apostles: "One of you is a devil" (John 6:64, 70). But it did not hurt them then nor did they suspect each other then or now. It is far-fetched to make Jesus here refer to the cleansing power of his blood or to baptism as some do.

Verse 11

For he knew him that should betray him (*êidei gar ton paradidonta auton*). Past perfect *êidei* used as imperfect. Jesus had known for a year at least (John 6:64, 70) and yet he treated Judas with his usual courtesy. The articular present participle of *paradidômi*, "the betraying one," for Judas was already engaged in the process. Did Judas wince at this thrust from Jesus?

Verse 12

Sat down again (*anepesen palin*). Second aorist active indicative of *anapiptô*, old compound verb to fall back, to lie down, to recline.

Palin (again) can be taken either with *anepesen*, as here, or with *eipen* (he said again). **Know ye what I have done to you?** (*ginôskete ti pepoiêka humin;*). "Do ye understand the meaning of my act?" Perfect active indicative of *poieô* with dative case (*humin*). It was a searching question, particularly to Simon Peter and Judas.

Verse 13

Ye (*humeis*). Emphatic. **Call me** (*phôneite me*). "Address me." *Phôneô* regular for addressing one with his title (John 1:48). **Master** (*Ho didaskalos*). Nominative form (not in apposition with *me* accusative after *phôneite*), but really vocative in address with the article (called titular nominative sometimes) like *Ho Kurios kai ho theos mou* in John 20:28. "Teacher." See John 11:28 for Martha's title for Jesus to Mary. **Lord** (*Ho Kurios*). Another and separate title. In John 1:38 we have *Didaskale* (vocative form) for the Jewish *Rabbei* and in John 9:36, 38 *Kurie* for the Jewish *Mari*. It is significant that Jesus approves (*kalôs*, well) the application of both titles to himself as he accepts from Thomas the terms *kurios* and *theos*. **For I am** (*eimi gar*). Jesus distinctly claims here to be both Teacher and Lord in the full sense, at the very moment when he has rendered this menial, but symbolic, service to them. Here is a hint for those who talk lightly about "the peril of worshipping Jesus!"

Verse 14

If I then (*ei oun egô*). Argumentative sense of *oun* (therefore). Condition of first class, assumed to be true, with first aorist active indicative of *niptô*, "If I, being what I am, washed your feet" (as I did). **Ye also ought** (*kai humeis opheilete*). The obligation rests on you *a fortiori*. Present active indicative of the old verb *opheilô*, to owe a debt (Mat 18:30). The mutual obligation is to do this or any other needed service. The widows who washed the saints' feet in 1Ti 5:10 did it "as an incident-of their hospitable ministrations" (Bernard). Up to 1731 the Lord High Almoner in England washed the feet of poor saints (*pedilavium*) on Thursday before Easter, a custom that arose in the fourth century, and one still practised by the Pope of Rome.

Verse 15

An example (*hupodeigma*). For the old *paradeigma* (not in N.T.), from *hupodeiknumi*, to show under the eyes as an illustration or warning (Mat 3:7), common in the papyri for illustration, example, warning, here only in John, but in Jas 5:10; 2Pe 2:6; Heb 4:11; Heb 8:5; Heb 9:26. Peter uses *tupoi* (1Pe 5:3) with this incident in mind. In Jude 1:7 *deigma* (without *hupo*) occurs in the sense of example. **That ye also should do** (*hina kai humeis poiête*). Purpose clause with *hina* and the present active subjunctive of *poieô* (keep on doing). Doing what? Does Jesus here institute a new church ordinance as some good people today hold? If so, it is curious that there is no record of it in the N.T. Jesus has given the disciples an object lesson in humility to rebuke their jealousy, pride, and strife exhibited at this very meal. The lesson of the "example" applies to all the relations of believers with each other. It is one that is continually needed.

Verse 16

Is not greater (*ouk estin meizôn*). Comparative adjective of *meizôn* (greater) followed by the ablative case *kuriou* (contrast between slave, lord) and *tou pempantos* (articular participle of *pempô*, to send, with contrast with apostle, "one sent" (*apostolos*) from *apostellô*). Jesus here enforces the dignity of service. In Luke 22:27 Jesus argues this point a bit. In Luke 6:40 the contrast is between the pupil and the teacher, though some pupils consider themselves superior to the teacher. In Mat 10:24 Jesus uses both forms of the saying (pupil and slave). He clearly repeated this *logion* often.

Verse 17

If ye know (*ei oidate*). Condition of first class assumed as true, *ei* and present (*oidate* used as present) active indicative. **If ye do** (*ean poiête*). Third-class condition, *ean* and present active subjunctive, assumed as possible, "if ye keep on doing." Both conditions with the one conclusion coming in between, "happy are ye." Just knowing does not bring happiness nor just occasional doing.

Verse 18

Not of you all (*ou peri pantôn*). As in verse John 13:11, he here refers to Judas whose treachery is no surprise to Jesus (John 6:64, 70). **Whom I have chosen** (*tinas exelexamên*). Indirect question, unless *tinas* is here used as a relative like *hous*. The first aorist middle indicative of *eklegô* is the same form used in John 6:70. Jesus refers to the choice (Luke 6:13 *eklexamenos*, this very word again) of the twelve from among the large group of disciples. *That the scripture might be fulfilled* (*all' hina hê graphê plêrôthêi*). See the same clause in John 17:12. Purpose clause with *hina* and first aorist passive subjunctive of *plêroô*. This treachery of Judas was according to the eternal counsels of God (John 12:4), but none the less Judas is responsible for his guilt. For a like elliptical clause see John 9:3; John 15:25. The quotation is from the Hebrew of Ps 41:9. **He that eateth** (*ho trôgôn*). Present active participle of old verb to gnaw, to chew, to eat, in N.T. only in John (John 6:54, 56, 57, 58; John 13:18) and Mat 26:38. LXX has here *ho esthiôn*. **Lifted up his heel against me** (*epêren ep' eme tèn pternan autou*). First aorist active indicative of *epairô*. *Pterna*, old word for heel, only here in N.T. The metaphor is that of kicking with the heel or tripping with the heel like a wrestler. It was a gross breach of hospitality to eat bread with any one and then turn against him so. The Arabs hold to it yet.

Verse 19

From henceforth (*ap' arti*). "From now on," as in John 14:7; Mat 23:39; Rev 14:13. **Before it come to pass** (*pro tou genesthai*). *Pro* with ablative of the articular second aorist middle infinitive *ginomai* (before the coming to pass). **When it is come to pass** (*hotan genêtai*). Indefinite relative clause with *hotan* and the second aorist middle subjunctive of *ginomai*, "whenever it does come to pass." **That ye may believe** (*hina pisteuête*). Purpose clause with *hina* and present active subjunctive of *pisteuô*, "that ye may keep on believing." Cf. Isa 48:5. **That I am he** (*hoti egô eimi*). As Jesus has repeatedly claimed to be the Messiah (John 8:24, 58, etc.). Cf. also John 14:29 (*pisteusête* here); John 16:4.

Verse 20

Whomsoever I send (*an tina pempso*). More precisely, "If I send any one" (third-class condition, *an=ean* and *tina*, indefinite pronoun accusative case, object of *pempso*, first aorist active subjunctive of *pempō*, to send). This use of *ei tis* or *ean tis* (if any one) is very much like the indefinite relative *hostis* and *hos an* (or *ean*), but the idiom is different. In Mark 8:34 we have both *ei tis thelei* and *hos ean* while in John 14:13 we find *hoti an* and *ean ti* (Robertson, *Grammar*, p. 956).

Verse 21

He was troubled in the spirit (*etarachthē toi pneumati*). First aorist passive indicative of *tarassō* and the locative case of *pneuma*. See already John 11:33; John 12:27 for this use of *tarassō* for the agitation of Christ's spirit. In John 14:1, 27 it is used of the disciples. Jesus was one with God (John 5:19) and yet he had our real humanity (John 1:14). **Testified** (*emarturēsen*). First aorist active indicative of *martureō*, definite witness as in John 4:44; John 18:37. **One of you shall betray me** (*heis ex humōn paradōsei me*). Future active of *paradidōmi*, to betray, the word so often used of Judas. This very language occurs in Mark 14:18; Mat 26:21 and the idea in Luke 22:21. Jesus had said a year ago that "one of you is a devil" (John 6:70), but it made no such stir then. Now it was a bolt from the blue sky as Jesus swept his eyes around and looked at the disciples.

Verse 22

Looked one on another (*eblepon eis allēlous*). Inchoative imperfect of *blepō*, "began to glance at one another in bewilderment (doubting, *aporoumenoi*, present passive participle of *aporeō*, to be at a loss, to lose one's way, *a* privative and *poros*, way). They recalled their strife about precedence and Judas betrayed nothing. **Concerning whom he spake** (*peri tinos legei*). Indirect question retaining present active indicative *legei*. See same note in Mr 14:19; see also Mat 26:22; see also Luke 22:23.

Verse 23

Was at the table reclining in Jesus' bosom (*ên anakeimenos en tôi kolpôi tou Iêsou*). No word for "table" in the text. Periphrastic imperfect of *anakeimai*, to lie back, to recline. *Kolpos* usual word for bosom (John 1:18). **Whom Jesus loved** (*hon êgapa Iêsous*). Imperfect active of *agapaô*, John's description of himself of which he was proud (John 19:26; John 20:2; John 21:7, 20), identified in John 21:24 as the author of the book and necessarily one of the twelve because of the "explicit" (Bernard) language of Mark (Mark 14:17; Luke 22:14). John son of Zebedee and brother of James. At the table John was on the right of Jesus lying obliquely so that his head lay on the bosom of Jesus. The centre, the place of honour, Jesus occupied. The next place in rank was to the left of Jesus, held by Peter (Westcott) or by Judas (Bernard) which one doubts.

Verse 24

Beckoneth (*neuei*). Old verb to nod, in N.T. only here and Acts 24:10. They were all looking in surprise at each other. **Tell us who it is of whom he speaketh** (*eipe tis estin peri hou legei*). Second aorist active imperative with indirect question (*tis*) and relative clause (*peri hou*). Peter was cautious, but could not contain his curiosity. John in front of Jesus was in a favourable position to have a whispered word with him. **Breast** (*stêthos*). As in John 21:20; Luke 18:13 in place of *kolpon* (verse John 13:23). This is the moment represented in Leonardo da Vinci's "Last Supper," only he shows the figures like the monks for whom he painted it.

Verse 25

He (*ekeinos*). "That one" (John). **Leaning back** (*anapesôn*). Second aorist active participle of *anapiptô*, to fall back. **As he was** (*houtôs*). "Thus." It was easily done.

Verse 26

He (*ekeinos*). Emphatic pronoun again. **For whom I shall dip the sop** (*hôi egô bapsô to psômion*). Dative case of the relative (*hôi*) and future active of *baptô*, to dip (Luke 16:24). *Psômion* is a diminutive of *psômos*, a morsel, a common *Koin*, word (in the papyri often), in

N.T. only in this passage. It was and is in the orient a token of intimacy to allow a guest to dip his bread in the common dish (cf. Ruth 2:14). So Mark 14:20. Even Judas had asked: "Is it I?" (Mark 14:19; Mat 26:22). **Giveth it to Judas** (*didôsin Ioudâi*). Unobserved by the others in spite of Christ's express language, because "it was so usual a courtesy" (Bernard), "the last appeal to Judas' better feeling" (Dods). Judas now knew that Jesus knew his plot.

Verse 27

Then entered Satan into him (*tote eisêlthen eis ekeinon ho Satanas*). The only time the word Satan occurs in the Gospel. As he had done before (John 13:2; Luke 22:3) until Christ considered him a devil (John 6:70). This is the natural outcome of one who plays with the devil. **That thou doest, do quickly** (*Ho poieis poiêson tacheion*). Aorist active imperative of *poieô*. "Do more quickly what thou art doing." *Tacheion* is comparative of *tacheôs* (John 11:31) and in N.T. only here, John 20:4; Heb 13:19, 23. See the eagerness of Jesus for the passion in Luke 12:50.

Verse 28

No one knew (*oudeis egnô*). Second aorist active indicative of *ginôskô*. The disciples had not yet perceived the treacherous heart of Judas.

Verse 29

Some thought (*tines edokoun*). Imperfect active of *dokeô*. Mere inference in their ignorance. **The bag** (*to glôssokomon*). See on John 12:6 for this word. **What things we have need of** (*hôn chreian echomen*). Antecedent (*tauta*) of the relative (*hon*) not expressed. **For the feast** (*eis tên heortên*). The feast of unleavened bread beginning after the passover meal and lasting eight days. If this was twenty-four hours ahead of the passover meal, there was no hurry for next day would be in ample time. **Or that he should give something to the poor** (*ê tois ptôchois hina ti dôi*). Another alternative in their speculation on the point. Note prolepsis of *tois ptôchois* (dative case) before *hina dôi* (final clause with *hina* and second aorist active subjunctive of *didômi*).

Verse 30

Having received the sop (*labôn to psômion*). Second aorist active participle of *lambanô*. Judas knew what Jesus meant, however ignorant the disciples. So he acted "straightway" (*euthus*). **And it was night** (*ên de nux*). Darkness falls suddenly in the orient. Out into the terror and the mystery of this dreadful night (symbol of his devilish work) Judas went.

Verse 31

Now (*nun*). Now at last, the crisis has come with a sense of deliverance from the presence of Judas and of surrender to the Father's will (Westcott). **Is glorified** (*edoxasthê*). First aorist passive of *doxazô*, consummation of glory in death both for the Son and the Father. For this verb in this sense see already John 7:39; John 12:16 and later John 17:3. Four times here in verses John 13:31.

Verse 32

In himself (*en hautôi*). Reflexive pronoun. God is the source of the glory (John 17:5) and is the glory succeeding the Cross (the glory with the Father in heaven). **And straightway** (*kai euthus*). No postponement now. First and quickly the Cross, then the Ascension.

Verse 33

Little children (*teknia*). Diminutive of *tekna* and affectionate address as Jesus turns to the effect of his going on these disciples. Only here in this Gospel, but common in I John (1Jn 2:1, etc.), and nowhere else in N.T. **Yet a little while** (*eti mikron*). Accusative of extent of time. See also John 7:33; John 8:21 (to which Jesus here refers); John 16:16-19. **So now I say unto you** (*kai humin legô arti*). This juncture point (*arti*) of time relatively to the past and the future (John 9:25; John 16:12, 31).

Verse 34

New (*kainên*). First, in contrast with the old (*archaios, palaios*), the very adjective used in 1Jn 2:7) of the "commandment" (*entolên*) at

once called old (*palaia*). They had had it a long time, but the practice of it was new. Jesus does not hesitate, like the Father, to give commandments (John 15:10, 12). **That ye love one another** (*hina agapâte allêlous*). Non-final use of *hina* with present active subjunctive of *agapaô*, the object clause being in the accusative case in apposition with *entolên*. Note the present tense (linear action), "keep on loving." **Even as** (*kathôs*). The measure of our love for another is set by Christ's love for us.

Verse 35

By this (*en toutôi*). Locative case with *en*, "In this way," viz., "if ye have love" (*ean agapên echête*), condition of third class (in apposition with *en toutôi*) with *ean* and present active subjunctive of *echô* ("keep on having love"). See John 17:23 where Jesus prays for mutual love among the disciples "that the world may know" that the Father sent him. Jerome (*ad Galat.* vi. 10) says that in his extreme old age John repeated often this command of Jesus and justified it: "Because it is the Lord's commandment; and if it be fulfilled it is enough." See also John 14:31. Tertullian (*Apol.* 39) urges it also as proof of being disciples. Hatred of one another *per contra*, is an argument that we are *not* disciples (learners) of Jesus.

Verse 36

Whither goest thou? (*pou hupageis;*). Peter is puzzled just as the Pharisees were twice (John 7:35; John 8:21).

Verse 37

"Why can I not follow thee even now?" (*dia ti ou dunamai soi akolouthein arti;*). The use of *arti* (right now, this minute) instead of *nun* (at this time, verse John 13:36) illustrates the impatience of Peter. **I will lay down my life for thee** (*ten psuchên mou huper sou thêsô*). Future active indicative of *tithêmi*. Peter, like the rest, had not yet grasped the idea of the death of Christ, but, like Thomas (John 11:16), he is not afraid of danger. He had heard Christ's words about the good shepherd (John 10:11) and knew that such loyalty was the mark of a good disciple.

Verse 38

Wilt thou lay down? (*thêseis*;). Jesus picks up Peter's very words and challenges his boasted loyalty. See such repetition in John 16:16, 31; John 21:17. **Shall not crow** (*phônêsêi*). Aorist active subjunctive of *phôneô*, to use the voice, used of animals and men. Note strong double negative *ou mê*. Mark adds *dis* (twice). John's report is almost identical with that in Luke 22:34. The other disciples joined in Peter's boast (Mark 14:31; Mat 26:35). **Till thou hast denied** (*heôs hou arnêsêi*). Future middle indicative or aorist middle subjunctive second person singular (form identical) with compound conjunction *heôs hou* (until which time), "till thou deny or deniest" (*futurum exactum* needless). Peter is silenced for the present. They all "sat astounded and perplexed" (Dods).

Chapter 14

Verse 1

Let not your heart be troubled (*mê tarassesthô humôn hê kardia*). Not here the physical organ of life (Luke 21:34), but the seat of spiritual life (*pneuma, psuchê*), the centre of feeling and faith (Rom 10:10), "the focus of the religious life" (Vincent) as in Mat 22:37. See these words repeated in John 14:27. Jesus knew what it was to have a "troubled" heart (John 11:33; John 13:31) where *tarassô* is used of him. Plainly the hearts of the disciples were tossed like waves in the wind by the words of Jesus in John 13:38. **Ye believe ... believe also** (*pisteuete ... kai pisteuete*). So translated as present active indicative plural second person and present active imperative of *pisteuô*. The form is the same. Both may be indicative (ye believe ... and ye believe), both may be imperative (believe ... and believe or believe also), the first may be indicative (ye believe) and the second imperative (believe also), the first may be imperative (keep on believing) and the second indicative (and ye do believe, this less likely). Probably both are imperatives (Mark 11:22), "keep on believing in God and in me."

Verse 2

Mansions (*monai*). Old word from *menô*, to abide, abiding places, in N.T. only here and verse John 14:23. There are many resting-places in the Father's house (*oikia*). Christ's picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus. **If it were not so** (*ei de mê*). Ellipsis of the verb (Mark 2:21; Rev 2:5, 16; John 14:11). Here a suppressed condition of the second class (determined as unfulfilled) as the conclusion shows. **I would have told you** (*eipon an humin*). Regular construction for this apodosis (*an* and aorist--second active--indicative). **For I go** (*hoti poreuomai*). Reason for the consolation given, futuristic present middle indicative, and explanation of his words in John 13:33 that puzzled Peter so (John 13:36). **To prepare a place for you** (*hetoimasai topon humin*). First aorist active infinitive of purpose of *hetoimazô*, to make ready, old verb from *hetoimos*. Here only in John, but in Mark 10:40 (Mat 20:23). It was customary to send one forward for such a purpose (Num 10:33). So Jesus had sent Peter and John to make ready (this very verb) for the passover meal (Mark 14:12; Mat 26:17). Jesus is thus our Forerunner (*prodromos*) in heaven (Heb 6:20).

Verse 3

If I go (*ean poreuthô*). Third-class condition (*ean* and first aorist passive subjunctive of *poreuomai*). **And prepare** (*kai hetoimasô*). Same condition and first aorist active subjunctive of the same verb *hetoimazô*. **I come again** (*palin erchomai*). Futuristic present middle, definite promise of the second coming of Christ. **And will receive you unto myself** (*kai paralêmpsomai humas pros emauton*). Future middle of *paralambanô*. Literally, "And I shall take you along (*para-*) to my own home" (cf. John 13:36). This blessed promise is fulfilled in death for all believers who die before the Second Coming. Jesus comes for us then also. **That where I am there ye may be also** (*hina hopou eimi egô kai humeis ête*). Purpose clause with *hina* and present active subjunctive of *eimi*. This the purpose of the departure and the return of Christ. And this is heaven for the believer to be where Jesus is and with him forever.

Verse 4

Ye know the way (*oidate tēn hodon*). Definite allusion to the puzzle of Peter in John 13:36. The path to the Father's house is now plain.

Verse 5

Whither (*pou*)--**how** (*pōs*). It is Thomas, not Peter (John 13:36) who renews the doubt about the destination of Jesus including the path or way thither (*tēn hodon*). Thomas is the spokesman for the materialistic conception then and now.

Verse 6

I am the way, and the truth, and the life (*Egō eimi hē hodos kai hē alētheia kai hē zōē*). Either of these statements is profound enough to stagger any one, but here all three together overwhelm Thomas. Jesus had called himself "the life" to Martha (John 11:25) and "the door" to the Pharisees (John 10:7) and "the light of the world" (John 8:12). He spoke "the way of God in truth" (Mark 12:14). He is the way to God and the only way (verse John 14:6), the personification of truth, the centre of life. **Except by me** (*ei mē di' emou*). There is no use for the Christian to wince at these words of Jesus. If he is really the Incarnate Son of God (John 1:1, 14, 18, they are necessarily true.

Verse 7

If ye had known me (*ei egnōkeite me*). Past perfect indicative of *ginōskō*, to know by personal experience, in condition of second class as is made plain by the conclusion (*an ēidete*) where *oida*, not *ginōskō* is used. Thomas and the rest had not really come to know Jesus, much as they loved him. **From henceforth ye know him** (*ap' arti ginōskete auton*). Probably inchoative present active indicative, "ye are beginning to know the Father from now on." **And have seen him** (*kai heōrakate*). Perfect active indicative of *horaō*. Because they had seen Jesus who is the Son of God, the Image of God, and like God (John 1:18). Hence God is like Jesus Christ. It is a bold and daring claim to deity. The only intelligible conception of God is precisely what Jesus here says. God is like Christ.

Verse 8

Show us (*deixon hêmin*). Philip now speaks up, possibly hoping for a theophany (Ex 33:18), certainly not grasping the idea of Jesus just expressed.

Verse 9

So long time (*tosouton chronon*). Accusative of extent of time. **And dost thou not know me?** (*kai ouk egnôkas me;*). Perfect active indicative of *ginôskô*. Jesus patiently repeats his language to Philip with the crisp statement: "he that hath seen me hath seen the Father" (*ho heôrakôs eme eôraken ton patera*). Perfect active participle and perfect active indicative of *horaô*, state of completion. **Thou** (*su*). Emphatic--After these years together.

Verse 10

Believest thou not? (*ou pisteueis;*). Jesus had a right to expect greater faith from these men than from the blind man (John 9:35) or Martha (John 11:27). His words in John 14:1 are clearly needed. This oneness with the Father Jesus had already stated (John 10:38) as shown by his "words" (*rêmata*) and his "works" (*erga*). Cf. John 3:34; John 5:19; John 6:62.

Verse 11

Believe me (*pisteuete moi*). Repeated appeal (present active imperative of *pisteuô*) as in John 14:1 to his disciples and as he had done with the hostile Jews to be influenced by his "works" at any rate (John 10:38).

Verse 12

Shall he do also (*kakeinos poiêsei*). Emphatic pronoun *ekeinos*, "that one also." **Greater works than these** (*meizona toutôn*). Comparative adjective neuter plural from *meizon* with ablative case *toutôn*. Not necessarily greater miracles and not greater spiritual works in quality, but greater in quantity. Cf. Peter at Pentecost and Paul's mission tours. "Because I go" (*hoti egô poreuornai*). Reason

for this expansion made possible by the Holy Spirit as Paraclete (John 16:7).

Verse 13

Whatever ye shall ask (*hoti an aitêsête*). Indefinite relative clause with *hoti* (neuter accusative singular of *hostis*), *an* and the aorist active subjunctive of *aiteô*. This is an advance thought over verse John 14:12. **In my name** (*en tôi onomati mou*). First mention of his "name" as the open sesame to the Father's will. See also John 14:26; John 15:16; John 16:23, 24, 26. **That will I do** (*touto poiêsô*). The Father answers prayers (John 15:16; John 16:23), but so does the Son (here and verse John 14:14). The purpose (*hina* clause with first aorist passive subjunctive of *doxazô*) is "that the Father may be glorified in the Son." Plead Christ's name in prayer to the Father.

Verse 14

If ye shall ask me anything in my name (*ean ti aitêsête me en tôi onomati mou*). Condition of third class with *ean* and first aorist active subjunctive of *aiteô*. The use of *me* (me) here is supported by Aleph B 33 Vulgate Syriac Peshitta. Just this phrase does not occur elsewhere in John and seems awkward, but see John 16:23. If it is genuine, as seems likely, here is direct prayer to Jesus taught as we see it practiced by Stephen in Acts 7:59; and in Rev 22:20.

Verse 15

If ye love me (*ean agapâte me*). Third-class condition "if ye keep on loving (present active subjunctive, same contract form as indicative) me." Cf. verse John 14:23. **Ye will keep** (*têrêsete*). Future active of *têreô*, not aorist imperative *têrésate* (keep) as some MSS. have. For this phrase see also John 8:51; John 14:23, 24; John 14:20; 1Jn 2:5. Continued love prevents disobedience.

Verse 16

And I will pray the Father (*kagô erôtêsô ton patera*). *Erôtaô* for prayer, not question (the old use), also in John 16:23 (prayer to Jesus in same sense as *aiteô*), John 14:26 (by Jesus as here); John 17:9 (by

Jesus), "make request of." **Another Comforter** (*allon paraklêton*). Another of like kind (*allon*, not *heteron*), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (1Jn 2:1, Cf. Rom 8:26). This old word (Demosthenes), from *parakaleô*, was used for legal assistant, pleader, advocate, one who pleads another's cause (Josephus, Philo, in illiterate papyrus), in N.T. only in John's writings, though the idea of it is in Rom 8:26-34. Cf. Deissmann, *Light, etc.*, p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us (John 14:16, 26; John 15:26; John 16:7; 1Jn 2:1). **For ever** (*eis ton aiônâ*). This the purpose (*hina*) in view and thus Jesus is to be with his people here forever (Mat 28:20). See John 4:14 for the idiom.

Verse 17

The Spirit of truth (*to pneuma tês alêtheias*). Same phrase in John 15:27; John 16:13; 1Jn 4:6, "a most exquisite title" (Bengel). The Holy Spirit is marked by it (genitive case), gives it, defends it (cf. John 1:17), in contrast to the spirit of error (1Jn 4:6). **Whom** (*ho*). Grammatical neuter gender (*ho*) agreeing with *pneuma* (grammatical), but rightly rendered in English by "whom" and note masculine *ekeinos* (verse John 14:26). He is a person, not a mere influence. **Cannot receive** (*ou dunatai labein*). Left to itself the sinful world is helpless (1Co 2:14; Rom 8:7), almost Paul's very language on this point. The world lacks spiritual insight (*ou theôrei*) and spiritual knowledge (*oude ginôskete*). It failed to recognize Jesus (John 1:10) and likewise the Holy Spirit. **Ye know him** (*humeis ginôskete auto*). Emphatic position of *humeis* (ye) in contrast with the world (John 15:19), because they have seen Jesus the Revealer of the Father (verse John 14:9). **Abides** (*menei*). Timeless present tense. **With you** (*par' humin*). "By your side," "at home with you," not merely "with you" (*meth' humôn*) "in the midst of you." **In you** (*en humin*). In your hearts. So note *meta* (John 14:16), *para*, *en*.

Verse 18

I will not leave (*ouk aphêsô*). Future active of *aphiêmi*, to send away, to leave behind. **Desolate** (*orphanous*). Old word (*orphos*, Latin *orbus*), bereft of parents, and of parents bereft of children. Common in papyri of orphan children. In John 13:33 Jesus called

the disciples *teknia* (little children), and so naturally the word means "orphans" here, but the meaning may be "helpless" (without the other Paraclete, the Holy Spirit). The only other N.T. example is in Jas 1:27 where it means "fatherless." **I come** (*erchomai*). Futuristic present as in verse John 14:3.

Verse 19

But ye behold me (*humeis de theôreite me*). Emphatic position of *humeis* (ye) in contrast to the blind, unseeing world. Cf. John 13:33; John 16:10, 16. **Because I live, ye shall live also** (*hoti egô zô kai humeis zêsete*). This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant (Heb 7:22), the Risen Christ Jesus. He had said it before (John 6:57).

Verse 20

In that day (*en ekeinêi têi hêmerâi*). The New Dispensation of the Holy Spirit, beginning with Christ's Resurrection and the Coming of the Holy Spirit at pentecost. **Shall know** (*gnôsesthe*). Future middle of *ginôskô*. Chapters 1 to 3 of Acts bear eloquent witness to these words.

Verse 21

He it is that loveth me (*ekeinos estin ho agapôn me*). Emphatic demonstrative pronoun *ekeinos*: "that is the one who loves me." **And will manifest myself unto him** (*kai emphanisô autôi emauton*). Future active of *emphanizô*, old verb from *emphanês* (Acts 10:40; Rom 10:20). The Unseen and Risen Christ will be a real and spiritual Presence to the obedient and loving believer.

Verse 22

Not Iscariot (*ouch ho Iskariôtês*). Judas Iscariot had gone (John 13:30), but John is anxious to make it clear that this Judas (common name, two apostles also named James) was not the infamous traitor. He is also called Thaddaeus or Lebbaeus (Mark 3:17; Mat 10:3) and the brother (or son) of James (John 6:15; Acts 1:13). This is the

fourth interruption of the talk of Jesus (by Peter, John 13:36; by Thomas, John 14:5; by Philip, John 14:8; by Judas, John 14:22). **And not to the world** (*kai ouchi tōi kosmōi*). Judas caught at the word *emphanizō* in verse John 14:21 as perhaps a Messianic theophany visible to all the world as at the judgment (John 5:27). He seems to suspect a change of plan on the part of Jesus (*ti gegonen hoti*=how has it happened that).

Verse 23

If a man love me (*ean tis agapāi me*). Condition of third class with *ean* and present active subjunctive, "if one keep on loving me." That is key to the spiritual manifestation (*emphanizō*). **We will come** (*eleusometha*). Future middle of *erchomai* and first person plural (the Father and I), not at the judgment, but here and now. **And make our abode with him** (*kai monēn par' autōi poiēsometha*). See verse John 14:2 for the word *monē* (dwelling, abiding place). If the Holy Spirit "abides" (*menei*, verse John 14:17) in you, that heart becomes a temple (*naos*) of the Holy Spirit (1Co 3:16), and so a fit dwelling place for the Father and the Son, a glorious and uplifting reality.

Verse 24

He that loveth me not (*ho mē agapōn me*). Present active articular participle of *agapaō* with negative *mē*, "the one who keeps on not loving me." **Is not mine, but the Father's** (*ouk estin emos, alla tou patros*). Predicative possessive pronoun *emos* and the predicate genitive of possession *patros*.

Verse 25

Have I spoken (*lelalēka*). Perfect active indicative of *laleō*, for permanent keeping (*têreō* verse John 14:23). **While yet abiding with you** (*par' humin menōn*). Present active participle, no "yet" (*eti*) in the Greek, "while remaining beside (*par'*) you" before departing for the coming of the other Paraclete.

Verse 26

Whom (*ho*). Grammatical neuter, but "whom" is correct translation. The Father will send the Holy Spirit (John 14:16; Luke 24:49; Acts 2:33), but so will the Son (John 15:26; John 16:7) as Jesus breathes the Holy Spirit upon the disciples (John 20:22). There is no contradiction in this relation of the Persons in the Trinity (the Procession of the Holy Spirit). Here the Holy Spirit (full title as in Mark 3:29; Mat 12:32; Luke 12:10) is identified with the Paraclete. **He** (*ekeinos*). Emphatic demonstrative pronoun and masculine like *paraklêtos*. **Shall teach you all things** (*humas didaxei panta*). The Holy Spirit knows "the deep things of God" (1Co 2:10) and he is our Teacher in the Dispensation of the Holy Spirit of both new truth (verse John 14:25) and old. **Bring to your remembrance** (*hupomnêsei humas*). Future active indicative of *hupomimnêskô*, old verb to remind, to recall, here only in this Gospel (cf. 3Jn 1:10; 2Ti 2:14) and with two accusatives (person and thing). After pentecost the disciples will be able better to recall and to understand what Jesus had said (how dull they had been at times) and to be open to new revelations from God (cf. Peter at Joppa and Caesarea).

Verse 27

My peace (*eirênên tên emên*). This is Christ's bequest to the disciples before he goes, the *shalom* of the orient for greeting and parting, used by Jesus in his appearances after the resurrection (John 20:19, 21, 26) as in 2Jn 1:3; 3Jn 1:14, but here and in John 16:33 in the sense of spiritual peace such as only Christ can give and which his Incarnation offers to men (Luke 2:14). **Neither let it be fearful** (*medê deiliatô*). Added to the prohibition in verse John 14:1, only N.T. example of *deiliaô* (rare word in Aristotle, in a papyrus of one condemned to death), common in LXX, like palpitating of the heart (from *deilos*).

Verse 28

I go away, and I come (*hupagô kai erchomai*), both futuristic presents (John 7:33; John 14:3, 18). **If ye loved me** (*ei êgapâte me*). Second-class condition with the imperfect active of *agapaô* referring to present time, implying that the disciples are not loving Jesus as they should. **Ye would have rejoiced** (*echarête an*). Second aorist

passive indicative of *chairô* with *an*, conclusion of second-class condition referring to past time, "Ye would already have rejoiced before this" at Christ's going to the Father (verse John 14:12). **Greater than I** (*meizôn mou*). Ablative case *mou* after the comparative *meizôn* (from positive *mezas*). The filial relation makes this necessary. Not a distinction in nature or essence (cf. John 10:30), but in rank in the Trinity. No Arianism or Unitarianism here. The very explanation here is proof of the deity of the Son (Dods).

Verse 30

The prince of the world (*ho tou kosmou archôn*). Satan as in John 12:31 which see.

Verse 31

But that the world may know (*all' hina gnôi ho kosmos*). Purpose clause with *hina* and the second aorist active subjunctive of *ginôskô*. Elliptical construction (cf. John 9:3; John 13:18; John 15:25). "But I surrendered myself to death," etc., before *hina*. **Arise, let us go hence** (*egeiresthe, agômen enteuthen*). Imperative present middle of *egeirô* and the volitive (hortatory) subjunctive *agômen* (the word used in John 11:7, 16) of going to meet death. Apparently the group arose and walked out into the night and the rest of the talk (chs. 15 and 16) and prayer (ch. 17) was in the shadows on the way to Gethsemane.

Chapter 15

Verse 1

The true vine (*hê ampelos hê alêthinê*). "The vine the genuine." Assuming that the Lord's Supper had just been instituted by Jesus the metaphor of the vine is naturally suggested by "the fruit of the vine" (Mark 14:25; Mat 26:29). *Ampelos* in the papyri (Moulton and Milligan's *Vocabulary*) is sometimes used in the sense of *ampel* "n (vineyard), but not so here. Jesus uses various metaphors to illustrate himself and his work (the light, John 8:12; the door, John 10:7; the shepherd, John 10:11; the vine, John 15:1). The vine was common in Palestine. See Ps 80:8. "On the Maccabean coinage Israel was

represented by a vine" (Dods). Jesus is the genuine Messianic vine. **The husbandman** (*ho geôrgos*) as in Mark 12:1; Jas 5:7; 2Ti 2:6. cf. 1Co 3:9, *theou geôrgion* (God's field).

Verse 2

Branch (*klêma*). Old word from *klaô*, to break, common in LXX for offshoots of the vine, in N.T. only here (verses John 15:2-6), elsewhere in N.T. *klados* (Mark 4:32, etc.), also from *klaô*, both words meaning tender and easily broken parts. **In me** (*en emoi*). Two kinds of connexion with Christ as the vine (the merely cosmic which bears no fruit, the spiritual and vital which bears fruit). The fruitless (not bearing fruit, *mê pheron karpon*) the vine-dresser "takes away" (*airei*) or prunes away. Probably (Bernard) Jesus here refers to Judas. **Cleanseth** (*kathairei*). Present active indicative of old verb *kathairô* (clean) as in verse John 15:3, only use in N.T., common in the inscriptions for ceremonial cleansing, though *katharizô* is more frequent (Heb 10:2). **That it may bear more fruit** (*hina karpon pleiona pherêi*). Purpose clause with *hina* and present active subjunctive of *pherô*, "that it may keep on bearing more fruit" (more and more). A good test for modern Christians and church members.

Verse 3

Already ye are clean (*êdê humeis katharoi este*). Potentially cleansed (Westcott) as in John 13:10 which see and John 17:19.

Verse 4

Abide in me (*meinate en emoi*). Constative aorist active imperative of *menô*. The only way to continue "clean" (pruned) and to bear fruit is to maintain vital spiritual connexion with Christ (the vine). Judas is gone and Satan will sift the rest of them like wheat (Luke 22:31). Blind complacency is a peril to the preacher. **Of itself** (*aph' heautou*). As source (from itself) and apart from the vine (cf. John 17:17). **Except it abide** (*ean mê menêi*). Condition of third class with *ean*, negative *mê*, and present active (keep on abiding) subjunctive of *menô*. Same condition and tense in the application, "except ye abide in me."

Verse 5

Ye the branches (*humeis ta klêmata*). Jesus repeats and applies the metaphor of verse John 15:1. **Apart from me** (*chôris emou*). See Eph 2:12 for *chôris Christou*. There is nothing for a broken off branch to do but wither and die. For the cosmic relation of Christ see John 1:3 (*chôris autou*).

Verse 6

He is cast forth (*eblēthê exô*). Timeless or gnomic use of the first aorist passive indicative of *ballô* as the conclusion of a third-class condition (see also verses John 15:4, 7 for the same condition, only constative aorist subjunctive *meinête* and *meinêi* in verse John 15:7). The apostles are thus vividly warned against presumption. Jesus as the vine will fulfil his part of the relation as long as the branches keep in vital union with him. **As a branch** (*hôs to klêma*). **And is withered** (*exêranthê*). Another timeless first aorist passive indicative, this time of *xêrainô*, same timeless use in Jas 1:11 of grass, old and common verb. They gather (*sunagousin*). Plural though subject not expressed, the servants of the vine-dresser gather up the broken off branches. **Are burned** (*kaietai*). Present passive singular of *kaiô*, to burn, because *klêmata* (branches) is neuter plural. See this vivid picture also in Mat 13:41, 49.

Verse 7

Ask whatsoever ye will (*ho ean thelête aitêsasthe*). Indefinite relative with *ean* and present active subjunctive of *thelô*, to wish, to will, and aorist middle imperative of *aiteô*, to ask. This astounding command and promise (*genêsetai*, future middle of *ginomai*, it will come to pass) is not without conditions and limitations. It involves such intimate union and harmony with Christ that nothing will be asked out of accord with the mind of Christ and so of the Father. Christ's name is mentioned in John 15:16; cf. John 14:13; John 16:23.

Verse 8

Herein (*en toutôï*). That is in the vital union and the much fruit bearing. It points here backwards and forwards. **Is glorified** (*edoxasthê*). Another gnomic or timeless first aorist passive indicative. **Bear** (*pherete*). Present active subjunctive, "keep on bearing" much fruit. **And so shall ye be** (*kai genêsesthe*). Rather "become." Future middle indicative of *ginomai*, though B D L read *genêsthe* (after *hina* like *pherête*). "Become" my disciples (learners) in the fullest sense of rich fruit-bearing according to the text in

Verse 9

Abide (*meinate*). Constative first aorist active imperative of *menô*, summing up the whole. **In my love** (*en têi agapêi têi emêi*). Subjunctive possessive pronoun, "in the love that I have for you." Our love for Christ is the result of Christ's love for us and is grounded at bottom in the Father's love for the world (John 3:16). John has *emos* 37 times and always in the words of Jesus (Bernard). But he uses *mou* also (verse John 15:10).

Verse 10

Ye will abide (*meneite*). Future tense of *menô*, conclusion of the third-class condition (*ean* and first aorist active subjunctive *têrêsête*). The correlative of John 14:15. Each involves the other (love and keeping the commandments of Jesus). **And abide** (*kai menô*). The high example of Jesus (the Son) in relation to the Father is set before us as the goal.

Verse 11

That my joy may be in you (*hina hê chara hê emê en humin êi*). Purpose clause with *hina* and the present subjunctive *êi* (some MSS. have *meinêi*, may remain), Christ's permanent absolute joy in the disciples. **And that your joy be fulfilled** (*Kai hê chara humôn plêrôthêi*). Same construction with first aorist (effective) passive subjunctive of *plêroô*, consummation of the process preceding.

Verse 12

That ye love one another (*hina agapâte allélous*). Non-final use of *hina*, introducing a subject clause in apposition with *entolé* (commandment) and the present active subjunctive of *agapaô*, "that ye keep on loving one another." See John 13:34.

Verse 13

Than this (*tautês*). Ablative case after the comparative adjective *meizona* and feminine agreeing with *tês agapês* (love) understood. **That a man lay down his life** (*hina tis tèn psuchên autou thêi*). Object clause (non-final use of *hina* in apposition with the ablative pronoun *tautês* and the second aorist active subjunctive of *tithêmi*. For the phrase see John 10:11 of the good shepherd. Cf. 1Jn 3:16; Rom 5:7. **For his friends** (*huper tôn philôn autou*). "In behalf of his friends" and so "in place of his friends." "Self-sacrifice is the high-water mark of love" (Dods). For this use of *huper* see John 11:50; Gal 3:13; 2Co 5:14; Rom 5:7.

Verse 14

If ye do (*ean poiête*). Condition of third class with *ean* and the present active subjunctive, "if ye keep on doing," not just spasmodic obedience. Just a different way of saying what is in verse John 15:10. Obedience to Christ's commands is a prerequisite to discipleship and fellowship (spiritual friendship with Christ). He repeats it in the Great Commission (Mat 28:20, *eneteilamên*, I commanded) with the very word used here (*entellomai*, I command).

Verse 15

No longer (*ouketi*). As he had done in John 13:16. He was their Rabbi (John 1:38; John 13:13) and Lord (John 13:13). Paul gloried in calling himself Christ's *doulos* (bond-slave). **Servants** (*doulous*). Bond-servants, slaves. **I have called you friends** (*humas eirêka philous*). Perfect active indicative, permanent state of new dignity. They will prove worthy of it by continued obedience to Christ as Lord, by being good *douloi*. Abraham was called the Friend of God (Jas 2:23). Are we friends of Christ?

Verse 16

But I chose you (*all' egô exelexamên humas*). First aorist middle indicative of *eklegô*. See this same verb and tense used for the choice of the disciples by Christ (John 6:70; John 13:18; John 15:19). Jesus recognizes his own responsibility in the choice after a night of prayer (Luke 6:13). So Paul was "a vessel of choice" (*skeuos eklogês*, Acts 9:15). Appointed (*ethêka*). First aorist active indicative (*k* aorist) of *tithêmi*. Note three present active subjunctives with *hina* (purpose clause) to emphasize continuance (*hupagête*, keep on going, *pherête*, keep on bearing fruit, *menêi*, keep on abiding), not a mere spurt, but permanent growth and fruit-bearing. **He may give** (*dôi*). Second aorist active subjunctive of *didômi* with *hina* (purpose clause). Cf. John 14:13 for the same purpose and promise, but with *poiêsô* (I shall do). See also John 16:23, 26.

Verse 17

That ye may love one another (*hina agapâte allêlous*). Repetition of John 13:34; John 15:12. This very night the disciples had been guilty of jealousy and wrangling (Luke 22:24; John 13:5, 15).

Verse 18

If the world hateth you (*ei ho kosmos humas misei*). Condition of the first class. As it certainly does. **Ye know** (*ginôskete*). Present active second person plural indicative of *ginôskô* or present active imperative (know), same form. **Hath hated** (*memisêken*). Perfect active indicative, "has hated and still hates." **Before it hateth you** (*prôton humôn*). Ablative case *humôn* after the superlative *prôton* as with *prôtos mou* in John 1:15.

Verse 19

The world would love its own (*ho kosmos an to idion ephilei*). Conclusion of second-class condition (determined as unfulfilled), regular idiom with *an* and imperfect indicative in present time. **But because ye are not of the world** (*hoti de ek tou kosmou ouk este*). Definite and specific reason for the world's hatred of real Christians whose very existence is a reproach to the sinful world. Cf. John 7:7;

John 17:14; 1Jn 3:13. Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly?

Verse 20

Remember (*mnêmoneuete*). Present active imperative of *mnêmoneuô*, old verb from *mnêmôn*, in John again in John 16:4, 21. See John 13:16 for this word. **If they persecuted me** (*ei eme ediôxan*). Condition of first class. They certainly did persecute (first aorist active of *diôkô*, to chase like a wild beast like the Latin *persequor*, our "persecute") Jesus (John 5:16). They will persecute those like Jesus. Cf. John 16:33; Mark 10:30; Luke 21:12; 1Co 4:12; 2Co 4:9; Gal 4:29; 2Ti 3:12 for proof that this prophecy came true. But the alternative is true and is stated by Jesus with a like condition of the first class, "if they kept my word" (*ei ton logon mou etêrêsan*). The world does praise the word of Jesus, but dreads to follow it.

Verse 21

Unto you (*eis humas*). Like the dative *humin* (Textus Receptus) as in the papyri and modern Greek (Robertson, *Grammar*, p. 594). **For my name's sake** (*dia to onoma mou*). See verse John 15:20. See this same warning and language in (Mat 10:22; Mark 13:13; Mat 24:9; Luke 21:17). There is little difference in meaning from *heneken mou* (Mark 13:9; Luke 21:12). Loyalty to the name of Christ will bring persecution as they will soon know (Acts 5:41; Php 1:29; 1Pe 4:14). About the world's ignorance of God see Luke 23:34; Acts 3:17; John 16:3.

Verse 22

They had not had sin (*hamartian ouk eichosan*). Conclusion of condition of second class without *an* because context makes it clear (*nun de*) without it (Robertson, *Grammar*, p. 1013). The imperfect active indicative with *-osan* instead of *-on* (also in verse John 15:24) as common in the LXX, and occurs in the papyri and the inscriptions and the Boeotian dialect. **Excuse** (*prophasin*). Old word (1Th 2:5) either from *prophainô*, to show forth, or *prophêmi*, to speak forth. Mere pretence, in John only here and verse John 15:24.

Verse 23

My Father also (*kai ton patera mou*). Because Christ reveals God (John 14:9) and to dishonour Christ is to dishonour God (John 5:23). The coming of Christ has revealed the weight of sin on those who reject him.

Verse 24

They have both seen and hated (*kai heôrakasin kai memisêkasin*). Perfect active indicative of *horaô* and *miseô*, permanent attitude and responsibility. The "world" and the ecclesiastics (Sanhedrin) had united in this attitude of hostility to Christ and in reality to God.

Verse 25

But this cometh to pass (*all'*). Ellipsis in the Greek (no verb), as in John 9:3; John 13:18. **In their law** (*en tôi nomôi autôn*). Cf. John 8:17; John 10:34 for this standpoint. "Law" (*nomos*) here is for the whole of Scripture as in John 12:34. The allusion is to Ps 69:4 (or Ps 35:19). The hatred of the Jews toward Jesus the promised Messiah (John 1:11) is "part of the mysterious purpose of God" (Bernard) as shown by *hina plêrôthêi* (first aorist passive subjunctive of *plêroô*, to fulfil). **Without a cause** (*dôrean*). Adverbial accusative of *dôrea* from *didômi*, gratuitously, then unnecessarily or *gratis* (in two *Koin*, tablets, Nageli) as here and Gal 2:21.

Verse 26

When the Comforter is come (*hotan elthêi ho paraklêtos*). Indefinite temporal clause with *hotan* and the second aorist active subjunctive of *erchomai*, "whenever the Comforter comes." **Whom I will send unto you from the Father** (*hon egô pempô humin para tou patros*). As in John 16:7, but in John 14:16, 26 the Father sends at the request of or in the name of Jesus. Cf. Luke 24:49; Acts 2:33. This is the Procession of the Holy Spirit from the Father and from the Son. **Which** (*ho*). Grammatical neuter to agree with *pneuma*, and should be rendered "who" like *ho* in John 14:26. **Proceedeth from the Father** (*para tou patros ekporeuetai*). "From beside the Father"

as in the preceding clause. **He** (*ekeinos*). Emphatic masculine pronoun, not neuter (*ekeino*) though following *ho*. **Shall bear witness of me** (*marturêsei peri emou*). Future active of *martureô*. This is the mission of the Paraclete (John 16:14) as it should be ours.

Verse 27

And ye also bear witness (*kai humeis de martureite*). Present active indicative or imperative (do ye bear witness), same form of *martureô*. "Ye also" as well as the Holy Spirit, ye also when filled with and taught by the Holy Spirit the things concerning Jesus. It is here that Christians fail most. **Have been** (*este*). Progressive present of *eimi*, "are with me from the beginning of my ministry as in John 14:9. They were chosen to be with Christ (Mark 3:14).

Chapter 16

Verse 1

That ye should not be made to stumble (*hina mê skandalisthête*). Purpose clause with negative *mê* and first aorist passive of *skandalizô*, common verb in the Synoptics (Mat 13:21) "the *skandala* of faith, the stumblingblocks which trip up a disciple" (Bernard), in John only John 6:61 and here (cf. 1Jn 2:10).

Verse 2

They shall put you out of the synagogues (*aposunagôgous poiêsousin humas*). "They will make you outcasts from the synagogues." Predicate accusative of the compound adjective *aposunagôgos* for which see John 9:22; John 12:42. **Yea** (*all'*). Use of *alla* as co-ordinating conjunction, not adversative. **That** (*hina*) not in the sense of "when" (*hote*), but as in John 12:23 for God's purpose (Luke 2:34, *hopôs*). **Shall think** (*doxêi*). First aorist active subjunctive of *dokeô*. "So blind will he be" (Bernard). **That he offereth service unto God** (*latreian prospHEREIN tōi theōi*). Infinitive (present active) indirect discourse after *doxêi*. For the phrase see Heb 6:1; Heb 8:3; Heb 9:7. The rabbis so felt when they crucified Jesus and when they persecuted the disciples (Acts 6:13;

Acts 7:57). No persecution is more bitter than when done by religious enthusiasts and bigots like the Spanish Inquisition.

Verse 3

Because (*hoti*). Definite reason for the religious hatred is ignorance of God and Christ as in John 15:21.

Verse 4

Have I spoken (*lelalêka*). Perfect active indicative as in John 15:11; John 16:1. Solemn repetition. **When their hour is come** (*hotan elthêi hê hōra autôn*). Indefinite temporal clause, *hotan* with the second aorist active subjunctive of *erchomai*, "whenever their hour comes." The time appointed for these things. **Now that** (*hoti*). Simply "that" (declarative conjunction in indirect discourse. Forewarned is to be forearmed. Cf. John 13:19. **From the beginning** (*ex archês*). As in John 6:64 but practically like *ap' archês* in John 15:27. While Christ was with them, he was the object of attack (John 15:18).

Verse 5

And none of you asketh me (*kai oudeis ex humôn erôtai me*). Adversative use of *kai*="and yet" as in John 1:10. Now that they realize that Jesus is going, the thoughts of the disciples turn on themselves and they cease asking the query of Peter (John 13:36).

Verse 6

Sorrow hath filled (*hê lupê peplêrôken*). This word is not used of Jesus in the Gospels, in John only in this chapter. Perfect active indicative of *plêroô*. They do not see their way to go on without Jesus.

Verse 7

It is expedient for you (*sumpherei humin*). Present active indicative of *sumpherô*, old verb to bear together. See John 11:50 where the phrase is used by Caiaphas "for us," here "for you" (*humin* ethical dative). **That I go away** (*hina egô apelthô*). Subject clause the

subject of *sumpherei, hina* and second aorist active subjunctive of *aperchomai*. The reason (*gar*) for this startling statement follows. **If I go not away** (*ean mê apelthô*). Third-class condition with *ean* and the negative *mê* with *apelthô* as before. **Will not come** (*ou mê elthêi*). Strong double negative with second aorist active subjunctive of *erchomai*. The Holy Spirit was, of course, already at work in the hearts of men, but not in the sense of witnessing as Paraclete which could only take place after Jesus had gone back to the Father. **But if I go** (*ean de poreuthô*). Third-class condition again (*ean* and the first aorist passive subjunctive of *poreuomai*). **I will send** (*pempsô*). First person future as in John 16:15.

Verse 8

And he (*kai ekeinos*). Emphatic demonstrative masculine pronoun. **When he is come** (*elthôn*). Second aorist active participle of *erchomai*, "having come" or "coming." **Will convict the world** (*elegxei ton kosmon*). Future active of *elegchô*, old word for confuting, convicting by proof already in John 3:29; John 8:46. Jesus had been doing this (John 7:7), but this is pre-eminently the work of the Holy Spirit and the most needed task today for our complacent age. **In respect of sin** (*peri hamartias*). Concerning the reality of sin as missing the mark and as wronging God and man, and not a mere slip or animal instinct or devoid of moral responsibility or evil. Some scientists and psychologists (Freudians and behaviourists) seem bent on destroying man's sense of sin. Hence crime waves even in youth. **And of righteousness** (*kai peri dikaiosunês*). The opposite of "sin" and to be yearned for after conviction. Cf. Rom 1:19-3:21 about the necessity of the God-kind of righteousness and the Sermon on the Mount for Christ's idea of righteousness. **And of judgment** (*kai peri kriseôs*). As certain to come as condemnation because of sin and the lack of righteousness. These are not played out motives in human life, but basal. For this ministry we have the help of the Paraclete. The Paraclete is here spoken of "not as man's advocate with God (1Jn 2:1), but as Christ's advocate with the world" (Bernard).

Verse 9

Because they believe not on me (*hoti ou pisteuousin eis eme*). Without this conviction by the Paraclete such men actually have a pride of intellectual superiority in refusing to believe on Jesus.

Verse 10

And ye behold me no more (*kai ouketi theôreite me*). With the bodily eyes and without the Holy Spirit they are unable to behold Jesus with the spiritual vision (John 14:19). Without Christ they lose the sense of righteousness as is seen in the "new morals" (immorality, loose views of marriage, etc.).

Verse 11

Because the prince of this world hath been judged (*hoti ho archôn tou kosmou toutou kekritai*). Cf. John 12:31; John 14:31 for the title. Perfect passive indicative of *krinô*. He stands condemned. The sinful world is in his grip, but he will be cast out (John 12:31).

Verse 12

But ye cannot bear them now (*all' ou dunasthe bastazein arti*). The literal sense of *bastazô*, to bear, occurs in John 12:6. For the figurative as here see Acts 15:10. The untaught cannot get the full benefit of teaching (1Co 3:1; Heb 5:11-14). The progressive nature of revelation is a necessity.

Verse 13

Howbeit (*de*). One of the most delicate and difficult particles to translate, varying from "and" to "but." **When he, the Spirit of truth, is come** (*hotan elthêi ekeinos, to pneuma tês alêtheias*). Indefinite relative clause (*hotan* and the second aorist active subjunctive of *erchomai*, no *futurum exactum*), "whenever he comes." Note *ekinos* (masculine demonstrative pronoun, though followed by neuter *pneuma* in apposition. See John 15:26 for this phrase about the Holy Spirit. He shall guide you (*hodêgêsei humas*). Future active of old verb *hodêgêô* (from *hodêgos*, from *hodos*, way, *hêgeomai*, to lead). See Ps 24:5 for "lead me into thy truth"

(*hodégêson me eis tên alêtheian sou*). Christ is both the Way and the Truth (John 14:6) and the Holy Spirit is the Guide who shows the way to the Truth (verse John 16:14). This he does gradually. We are still learning the truth in Christ. **From himself** (*aph' heautou*). In this he is like Christ (John 1:26; John 12:49; John 14:10). **He shall declare** (*anaggelei*). Future active of *anaggellô*, as in John 4:25. See it also repeated in verse John 16:14. **The things that are yet to come** (*ta erchomena*). Neuter plural articular participle of *erchomai*, "the coming things." This phrase only here in the N.T. The things already begun concerning the work of the Kingdom (Luke 7:19; Luke 18:30) not a chart of future history. See Luke 7:20; John 6:14; John 11:27 for *ho erchomenos* (the coming one) used of the Messiah.

Verse 14

He shall glorify me (*ekeinos eme doxasei*). This is the glory of the Holy Spirit, to glorify Jesus Christ. **For he shall take of mine** (*hoti ek tou emou lêmptsetai*). Future middle of *lambanô* and a definite promise of the Spirit's guidance in interpreting Christ. One need only refer to Peter's sermon at pentecost after the coming of the Holy Spirit, to Peter's Epistles, to Paul's Epistles, to Hebrews, to John's Epistles, to see how under the tutelage of the Holy Spirit the disciples grew into the fulness of the knowledge of God in the face of Christ (2Co 6:4).

Verse 15

Therefore said I (*dia touto eipon*). Jesus explains how and why the Holy Spirit can and will reveal to the disciples what they need to know further concerning him. They had failed so far to understand Christ's words about his death and resurrection. The Holy Spirit as Guide and Teacher will teach them what they can only receive and understand after the resurrection and ascension of Jesus.

Verse 16

A little while (*mikron*). The brief period now till Christ's death as in John 7:33; John 13:33; John 14:19. **Again a little while** (*palin mikron*). The period between the death and the resurrection of Jesus

(from Friday afternoon till Sunday morning). **Ye shall see me** (*opsesthe me*). Future middle of *optomai*, the verb used in John 1:51; John 16:22 as here of spiritual realities (Bernard), though *theôreô* is so used in John 20:14.

Verse 17

Some of the disciples (*ek tôn mathêtôn autou*). Ellipsis of time (some) before *ek* as in John 7:40. Jesus seemed to contradict himself, for the disciples took both verbs in the same sense and were still puzzled over the going to the Father of John 14:3. But they talk to one another, not to Jesus.

Verse 18

We know not what he saith (*ouk oidamen ti laleî*). The questions to Jesus cease and the disciples frankly confess to each other their own ignorance.

Verse 19

Jesus perceived (*egnô Iêsous*). Second aorist active indicative of *ginôskô*. **That they were desirous to ask him** (*hoti êthelon auton erôtâin*). Imperfect active tense of *thelô* in indirect discourse instead of the retention of the present *thelousin* (the usual idiom), just like our English. Their embarrassment was manifest after four inquiries already (Peter, Thomas, Philip, Judas). So Jesus takes the initiative.

Verse 20

Ye shall weep and lament (*klausetê kai thrênêsete*). Future active of *klaîô* and *thrêneô*, both old words (for *klaîô* see John 11:31, for *thrêneô* see Mat 11:17), both words used of the loud lamentations so common in the east. **Shall rejoice** (*charêsetai*). Second future passive of *chairô* in violent contrast. Picture the women on the way to the Cross (Luke 23:27, *ekoptonto kai ethrênoun*, two descriptive imperfects) and Mary Magdalene by the tomb (John 20:11, *klaiousa*). **Ye shall be sorrowful** (*lupêthêsethe*). First future passive of *lupeô*, word for inward grief. See the change from sorrow to joy in John 20:14-16 when "they disbelieved for joy" (Luke

24:41). So violent was the reaction on the sudden appearance of Jesus.

Verse 21

A woman (*hê gunê*). "The woman," any woman. **When she is in travail** (*hotan tiktêi*). Indefinite temporal clause, "whenever she is about to bear (or give birth)," *hotan* and present active subjunctive of *tiktô*, common O.T. image for pain. **Her hour is come** (*êlthen hê hôra autês*). Second aorist active indicative, timeless aorist, "her hour" for giving birth which she knows is like a living death. **But when she is delivered of the child** (*hotan de gennêsêi to paidion*). Indefinite temporal clause with *hotan* and first aorist active subjunctive of *gennaô*. "But whenever she bears the child." **The anguish** (*tês thlipseôs*). Genitive case after *mnêmoneuei* of *thlipsis*, usual word for tribulation (Mat 13:21). **Is born** (*egennêthê*). First aorist (effective) passive indicative of *gennaô*.

Verse 22

And ye therefore now (*kai humeis oun nun*). See John 8:38 for like emphasis on **ye** (*humeis*). The "sorrow" (*lupên*) is like that of the mother in childbirth (real, but fleeting, with permanent joy following). The metaphor points, of course, to the resurrection of Jesus which did change the grief of the disciples to gladness, once they are convinced that Jesus has risen from the dead. **But I will see you again** (*palin de opsomai humas*). Future middle of *horaô*, to see. In verses John 16:16, 19 Jesus had said "ye shall see me" (*opsesthe me*), but here we have one more blessed promise, "I shall see you," showing "that we are the objects of God's regard" (Westcott). **Shall rejoice** (*charêsetai*). Second future passive of *chairô*. **Taketh away** (*airei*). Present active indicative, futuristic present, but B D have *arei* the future active (shall take away). This joy is a permanent possession.

Verse 23

Ye shall ask me nothing (*eme ouk erôtêsete*). Either in the sense of question (original meaning of *erôtaô*) as in verses John 16:19, 30 since he will be gone or in the sense of request or favours (like *aiteô*

in this verse) as in John 14:16; Acts 3:2. In verse John 16:26 both *aiteô* and *erôtaô* occur in this sense. Either view makes sense here. **If ye shall ask** (*an ti aitêsête*). Third-class condition, *an* like *ean* with first aorist active subjunctive of *aiteô*. Note John 14:26 for "in my name."

Verse 24

Hitherto (*heôs arti*). Up till now the disciples had not used Christ's name in prayer to the Father, but after the resurrection of Jesus they are to do so, a distinct plea for parity with the Father and for worship like the Father. **May be fulfilled** (*êi peplêrômenê*). Periphrastic perfect passive subjunctive of *plêroô* in a purpose clause with *hina*. See John 15:11 for some verb (first aorist passive subjunctive with *hina*) and 1Jn 1:4 for same form as here, emphasizing the abiding permanence of the joy.

Verse 25

In proverbs (*en paroimiais*). See on John 10:6 for this word. **Shall tell** (*apaggelô*). Future active of *apaggellô*, to report, correct text and not *anaggelô* (verses John 16:13, 14, 15), as in 1Jn 1:2. **Plainly** (*parrêsiâi*). See on John 7:13 for this word.

Verse 26

I say not (*ou legô*). "I speak not." Christ did pray for the disciples before his death (John 14:16; John 17:9, 15, 24) and he prays also for sinners (Luke 23:34; 1Jn 2:1). Here it is the special love of God for disciples of Jesus (John 14:21, 23; John 17:23; 1Jn 4:19). Note *aiteô* and *erôtaô* used in practically the same sense as in verse John 16:23.

Verse 27

Loveth (*philei*). Present active indicative of *phileô*, the word for warm and friendly love, here used of God's love for the disciples, while in John 3:16 *agapaô* occurs of God's love for the world. **Ye have loved me** (*pephilékate*). Perfect active indicative of *phileô*, "loved and still love me warmly." **And have believed**

(*pepisteukate*). Perfect active indicative again. Recall the exhortation in John 14:1.

Verse 28

I came out from the Father (*exêlthon ek tou patros*). Definite act (aorist), the Incarnation, with repetition of *ek* (out of), while in verse John 16:27 we have *para tou patros exêlthon*) with no practical distinction between *ek* and *para* in resultant idea. **Am come** (*elêlutha*). Perfect active indicative of *erchomai*, as in John 18:37. The Incarnation is now a permanent fact, once only a blessed hope (John 11:27). His leaving the world and going to the Father does not set aside the fact of the Incarnation. Both *aphiêmi* (I leave) and *poreuomai* (I go) are futuristic present indicatives.

Verse 29

No proverb (*paroimian oudemian*). No wayside saying, no dark saying. See John 10:6; John 16:25.

Verse 30

Now know we (*nun oidamen*). They had failed to understand the plain words of Jesus about going to the Father heretofore (John 16:5), but Jesus read their very thoughts (John 16:19) and this fact seemed to open their minds to grasp his idea. **Should ask** (*erôtâi*). Present active subjunctive with *hina* in original sense of asking a question. **By this** (*en toutôï*). In Christ's supernatural insight into their very hearts. **From God** (*apo theou*). Compare *para tou patros* (verse John 16:27) and *ek tou patros* (verse John 16:28), *apo*, *ek*, *para* all with the ablative of source or origin.

Verse 31

Do ye now believe? (*arti pisteuete;*). For *arti* (just now) see John 9:19; John 13:33, 37. Their belief in Christ was genuine *as far as it went*, but perils await them of which they are ignorant. They are too self-confident as their despair at Christ's death shows.

Verse 32

Cometh (*erchetai*). Futuristic present middle indicative of *erchomai*. **Yea, is come** (*kai elêluthen*). Explanatory use of *kai* and the perfect active indicative as in John 12:23. The long-looked-for hour (*hôra*) is so close that it has virtually begun. The time for the arrest of Jesus is near. See also John 17:1. **That** (*hina*). See verse John 16:2 for this same use of *hina* (not *hote*) with *erchomai hôra*. **Ye shall be scattered** (*skorpisthête*). First aorist passive subjunctive of *skorpizô*, used in John 10:12 of sheep scampering from the wolf. Cf. Mat 12:30; Luke 11:33. **To his own** (*eis ta idia*). "To his own home" as in John 1:11; John 19:27. So Appian VI. 23. **Shall leave** (*aphête*). Second aorist subjunctive of *aphiêmi* with *hina*. **And yet** (*kai*). Clear case of *kai* in adversative sense, not just "and."

Verse 33

That in me ye may have peace (*hina en emoi eirênên echête*). Present active subjunctive of *echô*, "that ye may keep on having peace in me," even when I am put to death, peace to be found nowhere save in me (John 14:27). **Be of good cheer** (*tharseite*). Imperative active from *tharsos*, courage (Acts 28:15). A word for courage in the face of danger, only here in John, but see Mat 9:2, 22; Mark 10:49. **I have overcome the world** (*egô, nenikêka ton kosmon*). Perfect active indicative of *nikaô*, to be victorious, to conquer. Always of spiritual victory in the N.T. See 1Jn 5:4. This majestic proclamation of victory over death may be compared with *tetelestai* (**It is finished**) in John 19:30 as Christ died and with Paul's *hupernikômen* (we are more than conquerors) in Rom 8:37.

Chapter 17

Verse 1

Lifting up (*eparas*). First aorist active participle of *epairô*, old and common verb with *ophthalmous* (eyes) as in John 4:35; John 6:5; John 11:41. **Father** (*Pater*). Vocative form as in verses John 17:5, 11; John 11:41, Christ's usual way of beginning his prayers. It is inconceivable that this real *Lord's Prayer* is the free composition of a disciple put into the mouth of Jesus. It is rather "the tenacious

memory of an old man recalling the greatest days of his life" (Bernard), aided by the Holy Spirit promised for this very purpose (John 14:26; John 16:13). Jesus had the habit of prayer (Mark 1:35; Mark 6:46; Mat 11:25; Luke 3:21; Luke 5:16; Luke 6:12; Luke 9:18, 28 Luke 11:22, 42; Luke 23:34, 46; John 11:41; John 12:27). He prayed here for himself (John 17:1-5), for the disciples (John 17:6-19), for all believers (John 17:20-26). The prayer is similar in spirit to the Model Prayer for us in Mat 6:9-13. The hour for his glorification has come as he had already told the disciples (John 13:31; John 12:23). **Glorify thy Son** (*doxason sou ton huion*). First aorist active imperative of *doxazô*, the only personal petition in this prayer. Jesus had already used this word *doxazô* for his death (John 13:31). Here it carries us into the very depths of Christ's own consciousness. It is not merely for strength to meet the Cross, but for the power to glorify the Father by his death and resurrection and ascension, "that the Son may glorify thee" (*hina ho huios doxasêi se*). Purpose clause with *hina* and the first aorist active subjunctive.

Verse 2

Authority over all flesh (*exousian pasês sarkos*). *Sarkos* is objective genitive. Stupendous claim impossible for a mere man to make. Made already in Mat 11:27; Luke 10:22 (Q, the Logia of Jesus, our earliest known document about Jesus) and repeated in Mat 28:18 after his resurrection. **That** (*hina*). Secondary purpose with *hina dôsei* (future active indicative) carrying on the idea of *hina doxasêi*. See John 13:34; John 17:21 for *hina, kathôs, hina*. **Whatever** (*pân ho*). A peculiar classical Greek idiom, the collective use of the singular *pân ho* as in John 6:37, 39 and *ho* in John 17:24 and the nominative absolute (*nom. pendens*) with *autois* (to them), the dative plural explaining the construction. See Robertson, *Grammar*, p. 653.

Verse 3

Should know (*ginôskôsin*). Present active subjunctive with *hina* (subject clause), "should keep on knowing." **Even Jesus Christ** (*Iêsoun Christon*). See John 1:17 for the only other place in John's Gospel where the words occur together. Coming here in the Lord's own prayer about himself they create difficulty, unless, as Westcott

suggests, *Christon* be regarded as a predicate accusative, "Jesus as the Christ" (Messiah). Otherwise the words would seem to be John's parenthetical interpretation of the idea of Jesus. Lucke thinks that the solemnity of this occasion explains Jesus referring to himself in the third person. The knowledge of "the only true God" is through Jesus Christ (John 14:6-9).

Verse 4

I glorified thee on the earth (*egô se edoxasa epi tês gês*). Verse John 17:3 is parenthetical and so verse John 17:4 goes on after verse John 17:2. He had prayed for further glorification. **Having accomplished** (*teleiôsas*). First aorist active participle of *teleioô*, old verb from *teleios* (perfect). Used in John 4:34 by Jesus with *to ergon* as here. That was Christ's "food" (*brôma*) and joy. Now as he faces death he has no sense of failure as some modern critics say, but rather fulness of attainment as in John 19:30 (*tetelestai*). Christ does not die as a disappointed man, but as the successful messenger, apostle (*apesteilâs*, verse John 17:3) of the Father to men. **Thou hast given** (*dedôkas*). Perfect active indicative of *didômi*, regarded as a permanent task.

Verse 5

With thine own self (*para seautôi*). "By the side of thyself." Jesus prays for full restoration to the pre-incarnate glory and fellowship (cf. John 1:1) enjoyed before the Incarnation (John 1:14). This is not just ideal pre-existence, but actual and conscious existence at the Father's side (*para soi*, with thee) "which I had" (*hêi eichon*, imperfect active of *echô*, I used to have, with attraction of case of *hên* to *hêi* because of *doxêi*), "before the world was" (*pro tou ton kosmon einai*), "before the being as to the world" (cf. verse John 17:24). It is small wonder that those who deny or reject the deity of Jesus Christ have trouble with the Johannine authorship of this book and with the genuineness of these words. But even Harnack admits that the words here and in verse John 17:24 are "undoubtedly the reflection of the certainty with which Jesus himself spoke" (*What Is Christianity*, Engl. Tr., p. 132). But Paul, as clearly as John, believes in the actual pre-existence and deity of Jesus Christ (Php 2:5-11).

Verse 6

I manifested (*ephanerōsa*). First aorist active indicative of *phaneroō* (from *phaneros*, manifest). Another word for claiming successful accomplishment of his task as in verse John 17:4 with *edoxasa* and in verse John 17:26 with *egnōrisa*. **Whom** (*hous*). Accusative case after *edōkas*, not attracted to case of antecedent (*anthrōpois*). Jesus regards the apostles as the Father's gift to him. Recall the night of prayer before he chose them. **They have kept** (*tetêrêkan*). Perfect active indicative, late *Koin*, form for the third plural instead of the usual *tetêrêkasin*. Jesus claims loyalty and fidelity in these men with the one exception of Judas (verse John 17:12). He does not claim perfection for them, but they have at least held on to the message of the Father in spite of doubt and wavering (John 6:67-71; Mat 16:15-20).

Verse 7

Now they know (*nun egnōkan*). Perfect active indicative third plural like *tetêrêkan* above. They have come to know, not as fully as they felt (John 16:30), and yet in a real sense.

Verse 8

The words (*ta rêmata*). Plural, each word of God, as in John 3:34, and of Christ (John 5:47; John 6:63, 68), while the singular (*ton logon sou*) in verses John 17:6, 14 views God's message as a whole. **Knew** (*egnōsan*). Second aorist active indicative of *ginōskō* like *elabon* in contrast with *egnōkan* (perfect) in verse John 17:7. They definitely "received and recognized truly" (*alêthōs*). There was comfort to Christ in this fact. **They believed** (*episteusan*). Another aorist parallel with *elabon* and *egnōsan*. The disciples believed in Christ's mission from the Father (John 6:69; Mat 16:16). Note *apesteilas* here as in verse John 17:3. Christ is God's **Apostle** to man (Heb 3:1). This statement, like a solemn refrain (*Thou didst send me*), occurs five times in this prayer (verses John 17:8, 18, 21, 23, 25).

Verse 9

I pray (*egô erôtô*). Request, not question, as in John 16:23. **Not for the world** (*ou peri tou kosmou*). Now at this point in the prayer Christ means. In verse John 17:19 Jesus does pray for the world (for future believers) that it may believe (verse John 17:21). God loves the whole world (John 3:16). Christ died for sinners (Rom 5:8) and prayed for sinners (Luke 23:34) and intercedes for sinners (1Jn 2:1; Rom 8:34; Heb 7:25). **For those whom** (*peri hôn*). A condensed and common Greek idiom for *peri toutôn hous* with *toutôn* (the demonstrative antecedent) omitted and the relative *hous* attracted from the accusative *hous* (object of *dedôkas*) to the case (genitive) of the omitted antecedent.

Verse 10

Are (*estin*). Singular number in the Greek (is), not the plural *eisin* (are), emphasizing the unity of the whole as in John 16:15. "This no creature can say in reference to God" (Luther). **I am glorified in them** (*dedoxasmai en autois*). "I stand glorified (perfect passive indicative of *doxazô*) in the disciples" (*en autois*), in spite of all their shortcomings and failings. There is comfort for us in this.

Verse 11

And these (*kai houtoi* or *autoi*, they). Note adversative use of *kai* (= but these). **I come** (*erehomai*). Futuristic present, "I am coming." Cf. John 13:3; John 14:12; John 17:13. Christ will no longer be visibly present to the world, but he will be with the believers through the Holy Spirit (Mat 28:20). **Holy Father** (*pater hagio*). Only here in the N.T., but see 1Jn 2:20; Luke 1:49 for the holiness of God, a thoroughly Jewish conception. See John 6:69 where Peter calls Jesus *ho hagios tou theou*. For the word applied to saints see Acts 9:13. See verse John 17:25 for *patêr dikaios* (Righteous Father). **Keep them** (*têrêson autous*). First aorist (constative) active imperative of *têrêô*, as now specially needing the Father's care with Jesus gone (urgency of the aorist tense in prayer). **Which** (*hôi*). Locative case of the neuter relative singular, attracted from the accusative *ho* to the case of the antecedent *onomati* (name). **That they may be one** (*hina ôsin hen*). Purpose clause with *hina* and the present active subjunctive of *eimi* (that they may keep on being). Oneness of will

and spirit (*hen*, neuter singular), not one person (*heis*, masculine singular) for which Christ does not pray. Each time Jesus uses *hen* (verses John 17:11, 21, 22) and once, *eis hen*, "into one" (verse John 17:23). This is Christ's prayer for all believers, for unity, not for organic union of which we hear so much. The disciples had union, but lacked unity or oneness of spirit as was shown this very evening at the supper (Luke 22:24; John 13:4-15). Jesus offers the unity in the Trinity (three persons, but one God) as the model for believers. The witness of the disciples will fail without harmony (John 17:21).

Verse 12

I kept (*etêroun*). Imperfect active of *têreô*, "I continued to keep." **I guarded** (*ephulaxa*). First aorist (constative) active of *phulassô*. Christ was the sentinel (*phulax*, Acts 5:23) for them. Is he our sentinel now? **But the son of perdition** (*ei mê ho huios tês apôleias*). The very phrase for antichrist (2Th 2:3). Note play on *apôleto*, perished (second aorist middle indicative of *apollumi*). It means the son marked by final loss, not annihilation, but meeting one's destiny (Acts 2:25). A sad and terrible exception (Mark 14:21). **The scripture** (*hê graphê*). It is not clear whether this is John's own comment or the word of Jesus. Not in John 18:9. The Scripture referred to is probably Ps 41:9 quoted in John 13:18 with the same formula *hina plêrôthêi* which see there.

Verse 13

That they may have my joy fulfilled in themselves (*hina echôsin tèn charan tèn emên peplêrômenên en heautois*). Purpose clause with present active subjunctive of *echô*, "that they may keep on having Christ's joy in their faithfulness realized in themselves." *Peplêrômenên* is the perfect passive participle of *plêroô* in the predicate position. For the use of *plêroô* with *chara* (joy) see John 15:11; John 16:24; Php 2:2.

Verse 14

Not of the world (*ouk ek tou kosmou*). They are "in the world" (*en tôi kosmôi*, verse John 17:13) still and Christ sends them "into the world" (*eis ton kosmon*, verse John 17:18), but they must not be like

the world nor get their spirit, standards, and message "out of the world," else they can do the world no good. These verses (John 17:14-19) picture the Master's ideal for believers and go far towards explaining the failure of Christians in winning the world to Christ. Too often the world fails to see the difference or the gain by the change.

Verse 15

Shouldest take (*arêis*). First aorist active subjunctive of *airô* (liquid verb). **From the evil one** (*ek tou ponêrou*). Ablative case with *ek*, but can mean the evil man, Satan, or the evil deed. See same ambiguity in Mat 6:13. But in 1Jn 5:18 *ho ponêros* is masculine (the evil one). Cf. Rev 3:10.

Verse 16

Repetition of verse John 17:14 for emphasis.

Verse 17

Sanctify (*hagiason*). First aorist active imperative of *hagiazô*. To consecrate or set apart persons or things to God. See Ex 28:41; Ex 29:1, 36; Ex 40:13. See Paul's prayer for the Thessalonians (1Th 5:23). This is done in the sphere (*en*) of truth (God's truth), God's Word (not human speculation, but God's message to us).

Verse 18

Sent I them (*apesteila autous*). The very verb (*apostellô*) used of the original commission of these men (Mark 3:14) and the special commission (Luke 9:2) and the renewal of the commission after the resurrection (John 20:21, both *apostellô* and *pempô* here).

Verse 19

I sanctify myself (*egô hagiazô emauton*). To his holy ministry to which the Father "sanctified" (*hêgiasen*) him (John 10:36). **That they themselves also may be sanctified in truth** (*hina ôsin kai autoi hêgiasmenoi en alêtheiâi*). Purpose clause with *hina* and the periphrastic perfect passive subjunctive of *hagiazô* (that they may

remain sanctified). The act of Christ helps us, but by no means takes the place of personal consecration on the part of the believer. This high and holy prayer and act of Christ should shame any one who uses the livery of heaven to serve the devil in as does, alas, sometimes happen (2Co 11:13-15).

Verse 20

Through their word (*dia tou logou autôn*). Through the agency of conversation and preaching, blessed privilege open to all believers thus to win men to Christ, but an agency sadly limited by the lives of those who speak in Christ's name.

Verse 21

That they also may be in us (*hina kai autoi en hêmin ôsin*). Another purpose clause with *hina* and the present active subjunctive of *eimi*. The only possible way to have unity among believers is for all of them to find unity first with God in Christ. **That the world may believe** (*hina ho kosmos pisteuêi*). Another purpose clause with *hina* and the present active subjunctive of *pisteuô*, "may keep on believing." Beyond a doubt, strife, wrangling, division are a stumblingblock to the outside world.

Verse 22

And the glory (*kagô tên doxan*). Literally, "And I the glory," with emphasis on "I." It is the glory of the Incarnate Word (Bernard), cf. John 1:14; John 2:11, not the glory of the Eternal Word mentioned in John 17:24. Bengel says: *Quanta majestas Christianorum!* Then verse John 17:22 repeats the unity prayed for in verse John 17:21.

Verse 23

That they may be perfected into one (*hina ôsin teteleiômenoi eis hen*). Purpose clause again with *hina* (nineteen times in this prayer, this the fifteenth) with the periphrastic perfect passive subjunctive of *teleioô* (verse John 17:4), permanent state, with *eis hen* (into one) as the goal and final result. **That the world may know** (*hina ginôskêi*). Present active subjunctive of *ginôskô* with *hina* like the present

tense of *pisteuô* in verse John 17:21, "that the world may keep on knowing" with the same pregnant phrase "that thou me didst send" (*hoti su me apesteilas*) as in John 17:8, 25. **And lovedst them** (*kai êgapêsas autous*). Timeless aorist, but love shown by sending Christ (John 3:16) and illustrated and proven by the way Christians love one another.

Verse 24

I will (*thelô*). Perfect identity of his will with that of the Father in "this moment of spiritual exaltation" (Bernard), though in Gethsemane Jesus distinguishes between his human will and that of the Father (Mark 14:36). **Where I am** (*hopou eimi egô*). That is heaven, to be with Jesus (John 12:26; John 13:36; John 14:3; Rom 8:17; 2Ti 2:11). **That they may behold** (*hina theôrôsin*). Another purpose clause with *hina* and the present active subjunctive of *theôreô*, "that they may keep on beholding," the endless joy of seeing Jesus "as he is" (1Jn 3:2) in heaven. **Before the foundation of the world** (*pro katabolês kosmou*). This same phrase in Eph 1:4; 1Pe 1:20 and six other times we have *katabolê kosmou* (Mat 25:34; Luke 11:50; Heb 4:3; Heb 9:26; Rev 13:8; Rev 17:8). Here we find the same pre-incarnate consciousness of Christ seen in John 17:5.

Verse 25

O righteous Father (*Patêr dikaie*). Nominative form with *patêr* used as vocative (cf. John 20:28), but vocative form *dikaie*. Then the righteousness of God is appealed to like God's holiness in verse John 17:11. **The world** (*kai ho kosmos*). The translations usually slur over the *kai* as untranslatable in English. Westcott suggests "while" as a sort of correlative. It is quite possible that here *kai* is almost concessive like "though" and *de*=yet: "though the world did not know thee, yet I knew thee, and these knew thee." See Robertson, *Grammar*, p. 1182 for *kai--de--kai* and various other uses of *kai* in John's Gospel.

Verse 26

And will make it known (*kai gnôrisô*). Future active of *gnôrizô*, the perpetual mission of Christ through the Spirit (John 16:12, 25; Mat

28:20) as he himself has done heretofore (John 17:6). **Wherewith** (*hen*). Cognate accusative relative with *êgapêsas* which has also the accusative of the person *me* (me).

Chapter 18

Verse 1

With (*sun*). See John 12:2 for another example of *sun* in John (common in Paul). The usual *meta* reappears in verse John 18:2. **Over** (*peran*). "Beyond," preposition with the ablative as in John 6:22, 25. **Brook** (*cheimarrou*). Old word, flowing (*roos, reô*) in winter (*cheima*), only here in N.T. **Kidron** (*ton Kedrôn*). Literally, "of the Cedars," "Brook of the Cedars." Only here in N.T. So 2Sa 15:23. Textus Receptus like Josephus (*Ant.* VIII, 1, 5) has the singular *tou Kedrôn* (indeclinable). As a matter of fact it was always dry save after a heavy rain. **A garden** (*kêpos*). Old word, in N.T. only here, verse John 18:26; John 19:41 (Joseph's); Luke 13:19. John, like Luke, does not give the name Gethsemane (only in Mark 14:32; Mat 26:36). The brook of the cedars had many unhallowed associations (1Ki 2:37; 1Ki 15:13; 2Ki 23:4; 2Ch 29:16; Jer 31:40).

Verse 2

Resorted thither (*sunêchthê ekei*). First aorist passive indicative of *sunagô*, old verb to gather together. A bit awkward here till you add "with his disciples." Judas knew the place, and the habit of Jesus to come here at night for prayer (Luke 22:39). Hence his offer to catch Jesus while the feast was going on, catch him at night and alone in his usual place of prayer (the very spirit of the devil).

Verse 3

The band of soldiers (*tên speiran*). No word for "of soldiers" in the Greek, but the Latin *spira* (roll or ball) was used for a military cohort (Polybius 11, 23, 1) as in Mat 27:27; Acts 10:1, etc., here for a small band secured from the Tower of Antonia. The Synoptics do not mention the soldiers, but only the "officers" as here (*hupêretas* for which see Mat 26:58; Mark 14:54, 65) or temple police from the Sanhedrin. **Cometh** (*erchetai*). Dramatic historical present middle

indicative. **With lanterns and torches** (*meta phanôn kai lampadôn*). Both old words, *phanos* only here in N.T., *lampas*, an oil lamp (Mat 25:1). It was full moon, but Judas took no chances for it may have been cloudy and there were dark places by the walls and under the olive trees. *Meta* is accompanied with **and weapons** (*kai hoplôn*). Mark (Mark 14:43) mentions "swords and staves." Probably the temple guard had weapons as well as the soldiers.

Verse 4

Knowing all the things that were coming upon him (*eidôs panta ta erchomena ep' auton*). Mentioned already in John 13:1. He was not taken by surprise. The surrender and death of Jesus were voluntary acts, though the guilt of Judas and the rest remains.

Verse 5

Was standing (*histêkei*). Second past perfect active of *histêmi* used as imperfect, a vivid picture of Judas in the very act of betraying Jesus. John does not mention the kiss by Judas as a sign to the soldiers and police. Tatian suggests that it came before verse John 18:4. Then Jesus stepped forth and affirmed that he was the one whom they were seeking.

Verse 6

Fell to the ground (*epesan chamai*). Second aorist active indicative of *piptô* with first aorist ending (*-an*). This recoil made them stumble. But why did they step back? Was it the former claim of Jesus (**I am**, *egô eimi*) to be on an equality with God (John 8:58; John 13:19) or mere embarrassment and confusion or supernatural power exerted by Jesus? B adds *Iêsous* which must mean simply: "I am Jesus."

Verse 7

Again (*palin*). The repeated question receives the same answer. The soldiers and officers know who it is, but are still overawed.

Verse 8

Let these go their way (*aphete toutous hupagein*). Second aorist active imperative of *aphiêmi*. The verb *hupagein* means to withdraw (John 11:44). Jesus shows solicitude for the eleven as he had warned them and prayed for them (Luke 22:31). He is trying to help them.

Verse 9

That might be fulfilled (*hina plêrôthêi*). The regular formula (John 17:12) for Scripture, here applied to the prophecy of Jesus (John 17:12) as in verse John 18:32. John treats the saying of Jesus as on a par with the O.T.

Verse 10

Having a sword (*echôn machairan*). It was unlawful to carry a weapon on a feast-day, but Peter had become alarmed at Christ's words about his peril. They had two swords or knives in the possession of the eleven according to Luke (Luke 22:38). After the treacherous kiss of Judas (on the hand or the cheek?) the disciples asked: "Lord, shall we smite with the sword?" (Luke 22:49). Apparently before Jesus could answer Peter with his usual impulsiveness jerked out (*heilkusen*, first aorist active indicative of *helkuô* for which see John 6:44) his sword and cut off the right ear of Malchus (John 18:10), a servant of the high priest. Peter missed the man's head as he swerved to his left. Luke also (Luke 22:50) mentions the detail of the right ear, but John alone mentions the man's name and Peter's. There was peril to Peter in his rash act as comes out later (John 18:26), but he was dead long before John wrote his Gospel as was Lazarus of whom John could also safely write (John 12:9-11). For *ôtarion*, diminutive of *ous*, see Mark 14:47 (only other N.T. example), another diminutive *ôtion* in Mat 26:51 (Mark 14:47; Luke 22:51).

Verse 11

Into the sheath (*eis tèn thêkên*). Old word from *tithêmi*, to put for box or sheath, only here in N.T. In Mat 26:52 Christ's warning is given. **The cup** (*to potêrion*). Metaphor for Christ's death, used already in reply to request of James and John (Mark 10:39; Mat

20:22) and in the agony in Gethsemane before Judas came (Mark 14:36; Mat 26:39; Luke 22:42), which is not given by John. The case of *to potêrion* is the suspended nominative for note *auto* (it) referring to it. **Shall I not drink?** (*ou mê piô;*). Second aorist active subjunctive of *pinô* with the double negative *ou mê* in a question expecting the affirmative answer. Abbott takes it as an exclamation and compares John 6:37; Mark 14:25.

Verse 12

The chief captain (*ho chiliarchos*). They actually had the Roman commander of the cohort along (cf. Acts 21:31), not mentioned before. **Seized** (*sunelabon*). Second aorist active of *sullambanô*, old verb to grasp together, to arrest (technical word) in the Synoptics in this context (Mark 14:48; Mat 26:55), here alone in John. **Bound** (*edêsan*). First aorist active indicative of *deô*, to bind. As a matter of course, with the hands behind his back, but with no warrant in law and with no charge against him. **To Annas first** (*pros Annan prôton*). Ex-high priest and father-in-law (*pentheros*, old word, only here in N.T.) of Caiaphas the actual high priest. Then Jesus was subjected to a preliminary and superfluous inquiry by Annas (given only by John) while the Sanhedrin were gathering before Caiaphas. Bernard curiously thinks that the night trial actually took place here before Annas and only the early morning ratification was before Caiaphas. So he calmly says that "Matthew inserts the name *Caiaphas* at this point (the night trial) in which he seems to have been mistaken." But why "mistaken"? **That year** (*tou eniautou ekeinou*). Genitive of time.

Verse 14

He which gave command (*ho sumbouleusas*). First aorist active articular participle of *sumbouleuô*, old verb (Mat 26:4). The reference is to John 11:50. **It was expedient** (*sumpherei*). Present active indicative retained in indirect assertion after secondary tense (*ên*, was). Here we have the second aorist active infinitive *apothanein* as the subject of *sumpherei*, both good idioms in the *Koin*,.

Verse 15

Followed (*ēkolouthei*). Imperfect active of *akoloutheō*, "was following," picturesque and vivid tense, with associative instrumental case *tôi Iēsou*. **Another disciple** (*allos mathētēs*). Correct text without article *ho* (genuine in verse John 18:16). Peter's companion was the Beloved Disciple, the author of the book (John 21:24). **Was known unto the high priest** (*ên gnōstos tōi archierei*). Verbal adjective from *ginōskō*, to know (Acts 1:19) with dative case. How well known the word does not say, not necessarily a personal friend, well enough known for the portress to admit John. "The account of what happened to Peter might well seem to be told from the point of view of the servants' hall" (Sanday, *Criticism of the Fourth Gospel*, p. 101). **Entered in with Jesus** (*suneisēlthen tōi Iēsou*). Second aorist active indicative of the double compound *suneiserchomai*, old verb, in N.T. here and John 6:22. With associative instrumental case. **Into the court** (*eis tēn aulēn*). It is not clear that this word ever means the palace itself instead of the courtyard (uncovered enclosure) as always in the papyri (very common). Clearly courtyard in Mark 14:66 (Mat 26:69; Luke 22:55). Apparently Annas had rooms in the official residence of Caiaphas.

Verse 16

Was standing (*histēkei*). Same form in verse John 18:5 which see. So also *histēkeisan* in John 18:18. Picture of Peter standing outside by the door. **Unto the high priest** (*tou archiereōs*). Objective genitive here, but dative in verse John 18:15. **Unto her that kept the door** (*tēi thurōrōi*). Old word (*thura*, door, *ōra*, care), masculine in John 10:3, feminine here, door-keeper (male or female).

Verse 17

The maid (*hē paidiskē*). Feminine form of *paidiskos*, diminutive of *pais*. See Mat 26:69. When "the maid the portress" (apposition). **Art thou also?** (*mē kai su ei;*). Expecting the negative answer, though she really believed he was. **This man's** (*tou anthrōpou toutou*). Contemptuous use of *houtos* with a gesture toward Jesus. She made it easy for Peter to say no.

Verse 18

A fire of coals (*anthrakian*). Old word, in LXX, only here and John 21:9 in N.T. A heap of burning coals (*anthrax*, coal). Cf. our "anthracite." It was cold (*psuchos ên*). "There was coldness." The soldiers had apparently returned to their barracks. **Were warming themselves** (*ethermainonto*). Direct middle imperfect indicative of *thermainô* (from *thermos*). So as to *thermainomenos* about Peter. "Peter, unabashed by his lie, joined himself to the group and stood in the light of the fire" (Dods).

Verse 19

Asked (*êrotêsen*). First aorist active indicative of *erôtaô*, to question, usual meaning. This was Annas making a preliminary examination of Jesus probably to see on what terms Jesus made disciples whether as a mere rabbi or as Messiah.

Verse 20

Openly (*parrêsiâi*). As already shown (John 7:4; John 8:26; John 10:24, 39; John 16:25, 29. See John 7:4 for same contrast between *en parrêsiâi* and *en kruptôi*. **I ever taught** (*egô pantote edidaxa*). Constatative aorist active indicative. For the temple teaching see John 2:19; John 7:14, 28; John 8:20; John 19:23; Mark 14:49 and John 6:59 for the synagogue teaching (often in the Synoptics). Examples of private teaching are Nicodemus (John 3:1-21) and the woman of Samaria (John 4:4-42). Jesus ignores the sneer at his disciples, but challenges the inquiry about his teaching as needless.

Verse 21

Ask them that have heard me (*erôtêson tous akêkootas*). First aorist (tense of urgent and instant action) active imperative of *erôtaô* and the articular perfect active participle accusative masculine plural of *akouô*, to hear. There were abundant witnesses to be had. Multitudes had heard Jesus in the great debate in the temple on Tuesday of this very week when the Sanhedrin were routed to the joy of the common people who heard Jesus gladly (Mark 12:37). They still know.

Verse 22

When he had said this (*tauta autou eipontos*). Genitive absolute of second aorist active participle of *eipon*, to say. **Standing by** (*parestékôs*). Perfect active (intransitive) participle of *paristêmi* (transitive), to place beside. One of the temple police who felt his importance as protector of Annas. **Struck Jesus with his hand** (*edôken rapisma tôi Iêsou*). Late word *rapisma* is from *rapizô*, to smite with a rod or with the palm of the hand (Mat 26:67). It occurs only three times in the N.T. (Mark 14:65; John 18:22; John 19:3), in each of which it is uncertain whether the blow is with a rod or with the palm of the hand (probably this, a most insulting act). The papyri throw no real light on it. "He gave Jesus a slap in the face." Cf. 2Co 11:20. **So** (*houtôs*). As Jesus had done in verse John 18:21, a dignified protest in fact by Jesus.

Verse 23

If I have spoken evil (*ei kakôs elalêsa*). Condition of first class (assumed to be true), with *ei* and aorist active indicative. Jesus had not spoken evilly towards Annas, though he did not here turn the other cheek, one may note. For the sake of argument, Jesus puts it as if he did speak evilly. Then prove it, that is all. **Bear witness of the evil** (*marturêson peri tou kakou*). First aorist active imperative of *martureô*, to testify. This is the conclusion (apodosis). Jesus is clearly entitled to proof of such a charge if there is any. **But if well** (*ei de kalôs*). Supply the same verb *elalêsa*. The same condition, but with a challenging question as the apodosis. **Smitest** (*dereis*). Old verb *derô*, to flay, to skin, to beat, as in Mat 21:35; Luke 22:63; 2Co 11:20 (of an insulting blow in the face as here).

Verse 24

Therefore sent him (*apesteilen oun auton*). First aorist active of *apostellô*, not past perfect (had sent). The preliminary examination by Annas was over. **Bound** (*dedemenon*). Perfect passive participle of *deô*, to bind. Jesus was bound on his arrest (verse John 18:12) and apparently unbound during the preliminary examination by Annas.

Verse 25

Was standing and warming himself (*ên hestôs kai thermainomenos*). Two periphrastic imperfects precisely as in verse John 18:18, vivid renewal of the picture drawn there. John alone gives the examination of Jesus by Annas (John 18:19-24) which he places between the first and the second denials by Peter. Each of the Four Gospels gives three denials, but it is not possible to make a clear parallel as probably several people joined in each time. This time there was an hour's interval (Luke 22:59). The question and answer are almost identical with verse John 18:17 and "put in a form which almost *suggested* that Peter should say 'No'" (Bernard), a favourite device of the devil in making temptation attractive.

Verse 26

Did not I see thee in the garden with him? (*ouk egô se eidon en tôi kêpôi met' autou;*). This staggering and sudden thrust expects an affirmative answer by the use of *ouk*, not *mê* as in verses John 18:17, 25, but Peter's previous denials with the knowledge that he was observed by a kinsman of Malchus whom he had tried to kill (verse John 18:10) drove him to the third flat denial that he knew Jesus, this time with cursing and swearing (Mark 14:71; Mat 26:73). Peter was in dire peril now of arrest himself for attempt to kill. **Straightway** (*eutheôs*). As in Mat 26:74 while Luke has *parachrêma* (Luke 22:60). Mark (Mark 14:68, 72) speaks of two crowings as often happens when one cock crows. See Mat 26:34 for *alektôr* (cock). That was usually the close of the third watch of the night (Mark 13:35), about 3 A.M. Luke (Luke 22:61) notes that Jesus turned and looked on Peter probably as he passed from the rooms of Annas to the trial before Caiaphas and the Sanhedrin (the ecclesiastical court). See Mrs. Browning's beautiful sonnets on "The Look".

Verse 28

They lead (*agousin*). Dramatic historical present of *agô*, plural "they" for the Sanhedrists (Luke 23:1). John gives no details of the trial before the Sanhedrin (only the fact, John 18:24, 28) when Caiaphas presided, either the informal meeting at night (Mark 14:53, 55-65; Mat 26:57, 59-68; Luke 22:54, 63-65) or the formal

ratification meeting after dawn (Mark 15:1; Mat 27:1; Luke 22:66-71), but he gives much new material of the trial before Pilate (John 18:28-38). **Into the palace** (*eis to praitôrion*). For the history and meaning of this interesting Latin word, *praetorium*, see on Mat 27:27; see also Acts 23:35; see also Php 1:13. Here it is probably the magnificent palace in Jerusalem built by Herod the Great for himself and occupied by the Roman Procurator (governor) when in the city. There was also one in Caesarea (Acts 23:35). Herod's palace in Jerusalem was on the Hill of Zion in the western part of the upper city. There is something to be said for the Castle of Antonia, north of the temple area, as the location of Pilate's residence in Jerusalem. **Early** (*prôî*). Technically the fourth watch (3 A.M. to 6 A.M.). There were two violations of Jewish legal procedure (holding the trial for a capital case at night, passing condemnation on the same day of the trial). Besides, the Sanhedrin no longer had the power of death. A Roman court could meet any time after sunrise. John (John 19:14) says it was "about the sixth hour" when Pilate condemned Jesus. **That they might not be defiled** (*hina mê mianthôsin*). Purpose clause with *hina mê* and first aorist passive subjunctive of *miainô*, to stain, to defile. For Jewish scruples about entering the house of a Gentile see Acts 10:28; Acts 11:3. **But might eat the passover** (*alla phagôsin to pascha*). Second aorist active subjunctive of the defective verb *esthiô*, to eat. This phrase may mean to eat the passover meal as in Mat 27:17 (Mark 14:12, 14; Luke 22:11, 15), but it does not have to mean that. In 2Ch 30:22 we read: "And they did eat the festival seven days" when the paschal festival is meant, not the paschal lamb or the paschal supper. There are eight other examples of *pascha* in John's Gospel and in all of them the feast is meant, not the supper. If we follow John's use of the word, it is the feast here, not the meal of John 13:2 which was the regular passover meal. This interpretation keeps John in harmony with the Synoptics.

Verse 29

Went out (*exêlthen exô*). Note both *ex* and *exô* (went out outside), since the Sanhedrin would not come into Pilate's palace. Apparently on a gallery over the pavement in front of the palace (John 19:13). **Accusation** (*katêgorian*). Old word for formal charge, in N.T. only

here, 1Ti 5:19; Tit 1:6. **Against this man** (*tou anthrôpou toutou*). Objective genitive after *katégorian*. A proper legal inquiry.

Verse 30

If this man were not an evil-doer (*ei mê ên houtos kakon poiôn*). Condition (negative) of second class (periphrastic imperfect indicative), assumed to be untrue, with the usual apodosis (*an* and aorist indicative, first aorist plural with *k*). This is a pious pose of infallibility not in the Synoptics. They then proceeded to make the charges (Luke 23:2) as indeed John implies (John 18:31, 33). Some MSS. here read *kakopoios* (malefactor) as in 1Pe 2:12, 14, with which compare Luke's *kakourgos* (Luke 23:32; so also 2Ti 2:9), both meaning evil-doer. Here the periphrastic present participle *poiôn* with *kakon* emphasizes the idea that Jesus was a habitual evil-doer (Abbott). It was an insolent reply to Pilate (Bernard).

Verse 31

Yourselves (*humeis*). Emphatic. Pilate shrewdly turns the case over to the Sanhedrin in reply to their insolence, who have said nothing whatever about their previous trial and condemnation of Jesus. He drew out at once the admission that they wanted the death of Jesus, not a fair trial for him, but Pilate's approval of their purpose to kill him (John 7:1, 25).

Verse 32

By what manner of death (*poiôi thanatôi*). Instrumental case of the qualitative interrogative *poios* in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with *hina plêrôthêi* like the saying of Jesus in verse John 18:9 which see.

Verse 33

Again (*palin*). Back into the palace where Pilate was before. **Called** (*ephônêsen*). First aorist active indicative of *phônêô*. Jesus was already inside the court (verse John 18:28). Pilate now summoned him to his presence since he saw that he had to handle the case. The

charge that Jesus claimed to be a king compelled him to do so (Luke 23:2). **Art thou the King of the Jews?** (*su ei ho basileus tôn Ioudaiôn;*). This was the vital problem and each of the Gospels has the question (Mark 15:2; Mat 27:1; Luke 23:3; John 18:33), though Luke alone (Luke 23:2) gives the specific accusation. **Thou** (*su*). Emphatic. Jesus did claim to be the spiritual king of Israel as Nathanael said (John 1:49) and as the ecstatic crowd hailed him on the Triumphal Entry (John 12:13), but the Sanhedrin wish Pilate to understand this in a civil sense as a rival of Caesar as some of the Jews wanted Jesus to be (John 6:15) and as the Pharisees expected the Messiah to be.

Verse 34

Of thyself (*apo seautou*). Whether a sincere inquiry on Pilate's part or a trap from the Sanhedrin.

Verse 35

Am I a Jew? (*mêti egô Ioudaios eimi;*). Proud and fine scorn on Pilate's part at the idea that he had a personal interest in the question. Vehement negation implied. Cf. John 4:29 for *mêti* in a question. The gulf between Jew and Gentile yawns wide here. **Nation** (*ethnos* as in John 11:48-52, rather than *laos*, while both in John 11:50). For *paredôkan* see verse John 18:30. **What hast thou done?** (*ti epoiêsas;*). First aorist active indicative of *poieô*. Blunt and curt question. "What didst thou do?" "What is thy real crime?" John's picture of this private interview between Pilate and Jesus is told with graphic power.

Verse 36

My kingdom (*hê basileia hê emê*). Christ claims to be king to Pilate, but of a peculiar kingdom. For "world" (*kosmou*) see John 17:13-18. **My servants** (*hoi hupêretai hoi emoî*). For the word see verse John 18:3 where it means the temple police or guards (literally, under-rowers). In the LXX always (Prov 14:35; Isa 32:5; Da 3:46) officers of a king as here. Christ then had only a small band of despised followers who could not fight against Caesar. Was he alluding also to legions of angels on his side? (Mat 26:56). **Would**

fight (*êgônizonto an*). Imperfect middle of *agônizomai* common verb (only here in John, but see 1Co 9:25) from *agôn* (contest) with *an*, a conclusion of the second-class condition (assumed as untrue). Christians should never forget the profound truth stated here by Jesus. **That I should not be delivered** (*hina mê paradothō*). Negative final clause with *hina mê* and first aorist passive subjunctive of *paradidōmi* (see verses John 18:28, 36). Jesus expects Pilate to surrender to the Jews. **But now** (*nun de*). In contrast to the condition already stated as in John 8:40; John 9:41; John 15:22, 24.

Verse 37

Art thou a king then? (*oukoun basileus ei su;*). Compound of *ouk* and *oun* and is clearly ironical expecting an affirmative answer, only here in the N.T., and in LXX only in A text in 2Ki 5:23. **Thou sayest that** (*su legeis hoti*). In Mat 27:11; Mark 15:2; Luke 23:3, *su legeis* clearly means "yes," as *su eipas* (thou saidst) does in Mat 26:64 (= "I am," *egō eimi*, in Mark 14:62). Hence here *hoti* had best be taken to mean "because": "Yes, because I am a king." **Have I been born** (*egō gegennēmai*). Perfect passive indicative of *gennaō*. The Incarnation was for this purpose. Note repetition of *eis touto* (for this purpose), explained by *hina marturêsō têi alêtheiâi* (that I may bear witness to the truth), *hina* with first aorist active subjunctive of *martureō*. Paul (1Ti 6:13) alludes to this good confession when Christ bore witness (*marturêsantos*) before Pilate. Jesus bore such witness always (John 3:11, 32; John 7:7; John 8:14; Rev 1:5).

Verse 38

What is truth? (*ti estin alêtheia;*). This famous sneer of Pilate reveals his own ignorance of truth, as he stood before Incarnate Truth (John 14:6). *Quid est veritas?* The answer in Latin is *Vir est qui adest* as has been succinctly said by the use of the same letters. Pilate turned with indifference from his own great question and rendered his verdict: "I find no crime in him" (*egō oudemian heuriskō en autōi aitian*). For this use of *aitia* see Mat 27:37; Mark 15:26. Pilate therefore should have set Jesus free at once.

Verse 39

A custom (*sunêtheia*). Old word for intimacy, intercourse, from *sunêthês* (*sun*, *êthos*), in N.T. only here, 1Co 8:7; 1Co 11:16. This custom, alluded to in Mark 15:6; Mat 27:15, is termed necessity (*anagkê*) in Luke 23:17 (late MSS., not in older MSS.). All the Gospels use the verb *apoluô* (release, set free). Then *hina apolusô* is a subject clause (*hina* and first aorist active subjunctive) in apposition with *sunêtheia*. **Will ye therefore that I release?** (*boulesthe oun apolusô*;). Without the usual *hina* before *apolusô*, asyndeton, as in Mark 10:36, to be explained either as parataxis or two questions (Robertson, *Grammar*, p. 430) or as mere omission of *hina* (*ibid.*, p. 994). There is contempt and irony in Pilate's use of the phrase "the king of the Jews."

Verse 40

Cried out (*ekraugasan*). First aorist active of *kraugazô*, old and rare verb from *kraugê*, outcry (Mat 25:6), as in Mat 12:19. **Not this man** (*mê touton*). Contemptuous use of *houtos*. The priests put the crowd up to this choice (Mark 15:11) and Pilate offered the alternative (Mat 27:17, one MS. actually gives Jesus as the name of Barabbas also). The name *Barabbas* in Aramaic simply means son of a father. **A robber** (*lêistês*). Old word from *lêizomai*, to plunder, and so a brigand and possibly the leader of the band to which the two robbers belonged who were crucified with Jesus. Luke terms him an insurgent and murderer (Luke 23:19, 25). They chose Barabbas in preference to Jesus and apparently Jesus died on the very cross planned for Barabbas.

Chapter 19

Verse 1

Took and scourged (*elaben kai emastigôsen*). First aorist active indicative of *lambanô* and *mastigoô* (from *mastix*, whip). For this redundant use of *lambanô* see also verse John 19:6. It is the causative use of *mastigoô*, for Pilate did not actually scourge Jesus. He simply ordered it done, perhaps to see if the mob would be satisfied with this penalty on the alleged pretender to royalty (Luke

23:22) whom Pilate had pronounced innocent (John 18:38), an illegal act therefore. It was a preliminary to crucifixion, but Jesus was not yet condemned. The Sanhedrin had previously mocked Jesus (Mark 14:65; Mat 26:67; Luke 22:63) as the soldiers will do later (Mark 15:16-19; Mat 27:27-30). This later mock coronation (Mark and Matthew) was after the condemnation. **Plaited a crown of thorns** (*plexantes stephanon ex akanthôn*). Old verb *plekô*, to weave, in the N.T. only here, Mark 15:17; Mat 27:19. Not impossible for the mock coronation to be repeated. **Arrayed him** (*periebalon auton*). "Placed around him" (second aorist active indicative of *periballô*). **In a purple garment** (*himation porphuroun*). Old adjective *porphureos* from *porphura*, purple cloth (Mark 15:17, 20), dyed in purple, in the N.T. only here and Rev 18:16. Jesus had been stripped of his outer garment *himation* (Mat 27:28) and the scarlet cloak of one of the soldiers may have been put on him (Mat 27:28).

Verse 3

They came (*êrchonto*). Imperfect middle of repeated action, "they kept coming and saying" (*elegon*) in derision and mock reverence with *Ave* (*chaire*, Hail!) as if to Caesar. Note *ho basileus* (the king) in address. **They struck him with their hands** (*edidosan autôi rapismata*). Imperfect of *didômi*, repetition, "they kept on giving him slaps with their hands." See on John 18:22 for this use of *rapisma*.

Verse 4

I bring him out to you (*agô humin auton exô*). Vividly pictures Pilate leading Jesus out of the palace before the mob in front. **That ye may know** (*hina gnôte*). Final clause with *hina* and the second aorist active subjunctive of *ginôskô*, "that ye may come to know," by this mockery the sincerity of Pilate's decision that Jesus is innocent (John 18:38). It is a travesty on justice and dignity, but Pilate is trying by a bit of humour to turn the mob from the grip of the Sanhedrin.

Verse 5

Wearing (*phorôn*). Present active participle of *phoreô*, an early frequentative of *pherô*, denoting a continual wearing, though not true here (only temporary). Jesus bore the mockery with kingly dignity as part of the shame of the Cross (Heb 12:2). **Behold, the man** (*Idou ho anthrôpos*). *Ecce Homo!* by Pilate. This exclamatory introduction of Jesus in mock coronation robes to the mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort and did not dream that he was calling attention to the greatest figure of history, the Man of the ages.

Verse 6

Crucify him, crucify him (*staurôson, staurôson*). First aorist active imperative of *staurôô* for which verb see Mat 27:31, etc. Here the note of urgency (aorist imperative) with no word for "him," as they were led by the chief priests and the temple police till the whole mob takes it up (Mat 27:22). **For I find no crime in him** (*egô gar ouch heuriskô*). This is the third time Pilate has rendered his opinion of Christ's innocence (John 18:38; John 19:4). And here he surrenders in a fret to the mob and gives as his reason (*gar*, for) for his surrender the innocence of Jesus (the strangest judicial decision ever rendered). Perhaps Pilate was only franker than some judges!

Verse 7

Because he made himself the Son of God (*hoti huion theou heauton epoiêsen*). Here at last the Sanhedrin give the real ground for their hostility to Jesus, one of long standing for probably three years (John 5:18) and the one on which the Sanhedrin voted the condemnation of Jesus (Mark 14:61-64; Mat 27:23-66), but even now they do not mention their own decision to Pilate, for they had no legal right to vote Christ's death before Pilate's consent which they now have secured.

Verse 8

He was the more afraid (*mallon ephobêthê*). First aorist passive indicative of *phobeomai*. He was already afraid because of his wife's message (Mat 27:19). The claim of Jesus to deity excited Pilate's superstitious fears.

Verse 9

Whence art thou? (*pothen ei su;*). Pilate knew that Jesus was from Galilee (Luke 23:6). He is really alarmed. See a like question by the Jews in John 8:25. **Gave him no answer** (*apokrisin ouk edôken autôi*). See same idiom in John 1:22. *Apokrisis* (old word from *apokrinomai*) occurs also in Luke 2:47; Luke 20:26. The silence of Jesus, like that before Caiaphas (Mark 14:61; Mat 26:63) and Herod (Luke 23:9), irritates the dignity of Pilate in spite of his fears.

Verse 10

Unto me (*emoi*). Emphatic position for this dative. It amounted to contempt of court with all of Pilate's real "authority" (*exousia*), better here than "power."

Verse 11

Thou wouldest have (*ouk eiches*). Imperfect active indicative without *an*, but apodosis of second-class condition as in John 15:22, 24. **Except it were given thee** (*ei mê ên dedomenon*). Periphrastic past perfect indicative of *didômi* (a permanent possession). **From above** (*anôthen*). From God (cf. John 3:3), the same doctrine of government stated by Paul in Rom 13:1. Pilate did not get his "authority" from the Sanhedrin, but from Caesar. Jesus makes God the source of all real "authority." **Hath greater sin** (*meizona hamartian echei*). The same idiom in John 9:41. Caiaphas has his authority from God also and has used Pilate for his own base end.

Verse 12

Sought (*ezêtei*). Imperfect active, "kept on seeking," "made renewed efforts to release him." He was afraid to act boldly against the will of the Jews. **If thou release this man** (*ean touton apolusêis*).

Condition of third class, a direct threat to Pilate. He knew all the time that the Sanhedrin might tell Caesar on him. **Thou art not Caesar's friend** (*ouk ei philos tou kaisaros*). Later to Vespasian this was an official title, here simply a daring threat to Pilate. **Speaketh against Caesar** (*antilegei tōi kaisari*). Caesar brooks no rival. Jesus had allowed himself to be acclaimed king of Israel in the Triumphal Entry (John 12:13; Mark 11:10; Luke 19:38). The Sanhedrin have caught Pilate in their toils.

Verse 13

Sat down on the judgement seat (*ekathisen epi bêmatos*). "Took his seat upon the *bêma*" (the raised platform for the judge outside the palace as in Acts 7:5). The examination is over and Pilate is now ready for the final stage. **The Pavement** (*Lithostrôton*). Late compound from *lithos*, stone, and the verbal adjective *strôtos* from *strônnumi*, to speak, a mosaic or tessellated pavement, spread with stones, in 2Ch 7:3, Josephus, Epictetus, papyri. The Chaldean name *Gabbathâ*, an elevation, was apparently given because of the shape.

Verse 14

The Preparation of the passover (*paraskeuê tou pascha*). That is, Friday of passover week, the preparation day before the Sabbath of passover week (or feast). See also verses John 19:31, 42; Mark 15:42; Mat 27:62; Luke 23:54 for this same use of *paraskeuê* for Friday. It is the name for Friday today in Greece. **About the sixth hour** (*hôs hektê*). Roman time, about 6 A.M. (a little after 6 no doubt) when Pilate rendered his final decision. Mark (Mark 15:25) notes that it was the third hour (Jewish time), which is 9 A.M. Roman time, when the crucifixion began. Why should John give Jewish time writing at the close of the first century when Jerusalem and the Jewish state passed away in A.D. 70? He is writing for Greek and Roman readers. **Behold your king** (*Ide ho basileus humôn*). *Ide* is here an exclamation with no effect on the case of *basileus* just as in John 1:29. The sarcasm of Pilate is aimed at the Jews, not at Jesus.

Verse 15

Away with him, away with him (*âron, âron*). First aorist active imperative of *airô*. See *aire* in Luke 23:18. This thing has gotten on the nerves of the crowd. Note the repetition. In a second-century papyrus letter (Moulton and Milligan's *Vocabulary*) a nervous mother cries "He upsets me; away with him" (*arron auton*). Pilate weakly repeats his sarcasm: "**Your king shall I crucify?** (*Ton basilea humôn staurôsô*); **But Caesar** (*ei mê kaisara*). The chief priests (*hoi archiereis*) were Sadducees, who had no Messianic hope like that of the Pharisees. So to carry their point against Jesus they renounce the principle of the theocracy that God was their King (1Sa 12:12).

Verse 16

He delivered (*paredôken*). Kappa aorist active of *paradidômi*, the very verb used of the Sanhedrin when they handed Jesus over to Pilate (John 18:30, 35). Now Pilate hands Jesus back to the Sanhedrin with full consent for his death (Luke 23:25). **To be crucified** (*hina staurôthêi*). Purpose clause with *hina* and the first aorist passive subjunctive of *staurôô*. John does not give the dramatic episode in Mat 27:24 when Pilate washed his hands and the Jews took Christ's blood on themselves and their children. But it is on Pilate also.

Verse 17

They took (*parelabon*). Second aorist active indicative of *paralambanô*, they took Jesus from Pilate. Cf. John 1:11; John 14:3. This is after the shameful scourging between 6 A.M. and 9 A.M. when the soldiers insult Jesus *ad libitum* (Mark 15:16-19; Mat 27:27-30). **Bearing the cross for himself** (*bastazôn hautôi ton stauron*). Cf. Luke 14:27 for this very picture in the words of Jesus. The dative case of the reflexive pronoun *hautôi* "for himself" is in strict accord with Roman custom. "A criminal condemned to be crucified was required to carry his own cross" (Bernard). But apparently Jesus under the strain of the night before and the anguish of heart within him gave out so that Simon of Cyrene was impressed to carry it for Jesus (Mark 15:21; Mat 27:32; Luke 23:26). See Mark 15:22; Mat 27:33; Luke 23:33 for the meaning of "place of a skull"

or Calvary and Golgotha in Hebrew (Aramaic). Luke has simply *Kranion* (Skull), a skull-looking place.

Verse 18

They crucified (*estaurôsan*). The soldiers just as in Acts 22:24; the scourging of Paul was to be done by the soldiers. **And Jesus in the midst** (*meson de ton Iêsoun*). Predicate adjective *meson*. A robber (*lêistês*, not a thief, *kleptês*) was on each side of Jesus (Mark 15:27; Mat 27:38) like Barabbas (John 18:40) and probably members of his band, malefactors (*kakourgoi*) Luke terms them (Luke 23:32).

Verse 19

Pilate wrote a title also (*egrapsen kai titlon ho Peilatos*). Only John tells us that Pilate himself wrote it and John alone uses the technical Latin word *titlon* (several times in inscriptions), for the board with the name of the criminal and the crime in which he is condemned; Mark (Mark 15:26) and Luke (Luke 23:28) use *epigraphê* (superscription). Matthew (Mat 27:37) has simply *aitian* (accusation). The inscription in John is the fullest of the four and has all in any of them save the words "this is" (*houtos estin*) in Mat 27:37.

Verse 20

Read (*anegnôsan*). Second aorist active indicative of *anaginôskô*. It was meant to be read. Latin was the legal and official language; Aramaic (Hebrew) was for the benefit of the people of Jerusalem; Greek was for everybody who passed by who did not know Aramaic. Many of the Jews mocked as they read the accusation. This item alone in John.

Verse 21

But that he said (*all' hoti ekeinos eipen*). The chief priests were uneasy for fear that the joke in the mock title was on them instead of on Jesus. They were right in their fear.

Verse 22

What I have written I have written (*ho gegrapha gegrapha*). With emphasis on the permanence of the accusation on the board. Pilate has a sudden spirit of stubbornness in this detail to the surprise of the chief priests. Technically he was correct, for he had condemned Jesus on this charge made by the chief priests.

Verse 23

Four parts (*tessera merê*). There were four soldiers, the usual quaternion (*tetradion*, Acts 12:9) besides the centurion (Mark 15:39; Mat 27:54; Luke 23:47). The clothes (*himatia*, outer clothes) of the criminal were removed before the crucifixion and belonged to the soldiers. Luke (Luke 23:34) mentions the division of the garments, but not the number four. The four pieces would be the head gear, the sandals, the girdle, the *tallith* (outer garment with fringes). **The coat was without seam** (*ho chitôn araphos*). For *chitôn* (the inner garment) see Mat 5:40. *Araphos* is compound of *a* privative and *raptô*, to sew together, and so seamless (unsewed together), only here in N.T. It occurs elsewhere in Josephus, *Ant.* III. 6, 4. **Woven** (*huphantos*). Verbal (old word) from *huphainô* (some MSS. in Luke 12:27), only here in N.T.

Verse 24

Let us not rend it (*mê schisômen auton*). *Mê* with first aorist active volitive subjunctive of *schizô*, to split. It was too valuable to ruin. **Cast lots** (*lachômen*). Second aorist active volitive subjunctive of *lagchanô*. The usual meaning is to obtain by lot (Luke 1:9; Acts 1:17). Field (*Ot. Norv.* 72) holds that no example has been found where it means "cast lots" as here, but Thayer cites *Isocrates*, p. 144b and *Diod.* 4, 63. John here quotes with the usual formula Ps 22:18 (LXX verbatim) and finds a fulfilment here. The enemies of the Lord's Anointed treated him as already dead (Westcott) and so cast lots (*elabon klêron*, the common phrase as in Mat 27:35).

Verse 25

Were standing by the cross of Jesus (*histêkeisan para tôi staurôi tou Iêsou*). Perfect of *histêmi*, to place, used as imperfect

(intransitive) with *para* (beside) and the locative case. Vivid contrast this to the rude gambling of the soldiers. This group of four (or three) women interests us more. Matt. (Mat 27:55) spoke of women beholding from afar and names three (Mary Magdalene, Mary the mother of James the less and of Joses, and the mother of the sons of Zebedee). Mark also (Mark 15:40) names three (Mary Magdalene, Mary the mother of James the less and of Joses, and Salome). They have clearly drawn near the Cross by now. John alone mentions the mother of Jesus in the group. It is not clear whether the sister of the mother of Jesus is Salome the mother of the sons of Zebedee or the wife of Clopas. If so, two sisters have the name Mary and James and John are cousins of Jesus. The point cannot be settled with our present knowledge.

Verse 26

His mother (*tên mêtera*). Common Greek idiom, the article as possessive. **Standing by** (*parestôta*). Perfect active (intransitive) participle of *paristêmi*, vivid and picturesque scene. The dying Saviour thinks of the comfort of his mother. **Whom he loved** (*hon êgapa*). Imperfect active. Surely John is justified in inserting this phrase here. If John were his cousin, that helps explain why Jesus turns the care of his mother over to him. But the brothers of Jesus are not present and disbelieved his claims. John is the only one of the apostles with courage enough to take his stand with the women by the Cross. There is no disrespect in the use of "Woman" (*Gunai*) here as there was not in John 2:4. This trust is to John, though Salome, John's own mother, was standing there.

Verse 27

Unto his own home (*eis ta idia*). See this same idiom and sense in John 1:11; John 16:32; Acts 21:6. John had a lodging in Jerusalem, whether a house or not, and the mother of Jesus lived with him there.

Verse 28

Are now finished (*êdê tetelestai*). Perfect passive indicative of *teleô*. See same form in verse John 19:30. As in John 13:1, where

Jesus is fully conscious (knowing, *eidôs*) of the meaning of his atoning death. **Might be accomplished** (*teleiôthêi*). First aorist passive subjunctive of *teleioô* rather than the usual *plêrôthêi* (verse John 19:24) with *hina*. John sees the thirst of Jesus in Ps 69:21. Jesus, of course, did not make the outcry in any mechanical way. Thirst is one of the severest agonies of crucifixion. For the "perfecting" of the Messiah by physical suffering see Heb 2:10; Heb 5:7.

Verse 29

Was set (*ekeito*). Imperfect middle. John, as eyewitness, had noticed it there. **Of vinegar** (*oxous*). Not vinegar drugged with myrrh (Mark 15:23) and gall (Mat 27:34) which Jesus had refused just before the crucifixion. **Sponge** (*spoggon*). Old word, in N.T. only here, Mark 15:36; Mat 27:48, our "sponge." **They put** (*perithentes*). Second aorist active participle of *peritithêmi*, to place around. **Upon hyssop** (*hussôpôi*). **A reed** (*kalamôi*) as Mark and Matthew have it. The reed of the hyssop bush was only three or four feet long.

Verse 30

Had received (*elaben*). Second aorist active indicative of *lambanô*. Jesus took the vinegar (a stimulant), though he had refused the drugged vinegar. It is finished (*tetelestai*). Same for as in verse John 19:28. A cry of victory in the hour of defeat like *nenikêka* in John 16:33. Jesus knew the relation of his death to redemption for us (Mark 10:45; Mat 20:28; Mat 26:28). **Bowed his head** (*klinas tèn kephalên*). First aorist active participle of *klinô*. This vivid detail only in John. **Gave up his spirit** (*paredôken to pneuma*). With the quotation of Ps 31:5 according to Luke 23:46, "Father, into thy hands I commend my spirit" (the last of the seven sayings of Jesus on the Cross that are preserved for us). Jesus died with the words of this Psalm upon his lips. The apostle John had come back to the Cross.

Verse 31

The Preparation (*paraskeuê*). Friday. See verse John 19:14. **Might not remain** (*mê meinêi*). Negative final clause with *hina mê* and

first aorist active (constative) subjunctive of *menô*. A **high day** (*megalê*). A "great" day, since "the sabbath day following synchronized with the first day of unleavened bread which was a 'great' day" (Bernard). A double reason therefore for wanting the bodies removed before sunset when the Sabbath began. **That their legs might be broken** (*hina kateagôsin auton ta skelê*). Purpose clause with *hina* and the second aorist passive subjunctive of *katagnumi* with the augment retained in the subjunctive, a "false augment" common in later Greek as in the future in Mat 12:20 with this verb (Robertson, *Grammar*, p. 365). This *crurifragium* was done with a heavy mallet and ended the sufferings of the victim. **Legs** (*skelê*). Old word, here only in N.T. **Might be taken away** (*arthôsin*). First aorist passive subjunctive of *airô* with *hina* also.

Verse 32

Which was crucified with him (*tou sunstaurôthentos autôi*). First aorist passive articular participle of *sunstauroô* with associative instrumental case. Cf. Paul's *Christôi sunestaurômai* (Gal 2:19).

Verse 33

Already dead (*êdê tethnêkota*). Perfect active participle of *thnêskô*. So then Jesus died before the robbers, died of a broken heart. **They brake not** (*ou kateaxan*). The augment is proper here (see John 19:32).

Verse 34

With a spear (*logchêi*). Instrumental case of this old word, here only in the N.T. **Pierced his side** (*autou tèn pleuran enuxen*). First aorist active indicative of *nussô*, old word to pierce, here only in N.T., and *pleuran* (side), another old word, occurs in N.T. only here and John 20:20, 25, 27. **Blood and water** (*haima kai hudôr*). Dr. W. Stroud (*Physical Cause of the Death of Christ*) argues that this fact proves that the spear pierced the left side of Jesus near the heart and that Jesus had died literally of a broken heart since blood was mixed with water.

Verse 35

He that hath seen (*ho heōrakōs*). Perfect active articular participle of *horaō*. John the Apostle was there and saw this fact (still sees it, in fact). This personal witness disproves the theory of the Docetic Gnostics that Jesus did not have a real human body. **He knoweth** (*ekeinos oiden*). That is John does like John 9:37. It is possible that *ekeinos* may be a solemn appeal to God as in John 1:33 or Christ as in 1Jn 3:5. Bernard argues that the final editor is distinguishing the Beloved Disciple from himself and is endorsing him. But the example of Josephus (*War.* III. 7, 16) is against this use of *ekeinos*. John is rather referring to himself as still alive.

Verse 36

Be broken (*suntribêsetai*). Second future passive of *suntribō*, to crush together. A free quotation of Ex 12:46 about the paschal lamb.

Verse 37

They pierced (*exekentēsan*). First aorist active of *ekkenteō*, late verb, correct translation of the Hebrew of Zec 12:10, but not like the LXX, in N.T. only here and Rev 1:7.

Verse 38

But secretly for fear of the Jews (*kekrummenos de dia ton phobon tôn Ioudaiôn*). Perfect passive participle of *kruptō*. An example of the rulers described in John 12:41-43 who through cowardice feared to own their faith in Jesus as the Messiah. But it must be put down to the credit of Joseph that he showed courage in this darkest hour when the majority had lost heart. **That he might take away** (*hina arêi*). Final clause with *hina* and the first aorist active subjunctive of *airō*. Else the body of Jesus might have gone to the potter's field. Pilate gladly consented.

Verse 39

Nicodemus also (*kai Nikodēmos*). The Synoptics tell about Joseph of Arimathea, but only John adds the help that Nicodemus gave him in the burial of Jesus, these two timid disciples, Nicodemus now at

last taking an open stand. **At the first** (*to prôton*). Adverbial accusative and reference to John 3:1. **Mixture** (*migma*). Late word from *mignumi*, to mix, only here in the N.T. Many old MSS. have here *heligma* (roll), from *helissô* (Heb 1:12), another late word here only in N.T. It was common to use sweet-smelling spices in the burial (2Ch 16:14). **Pound** (*litras*). Late word for twelve ounces, in N.T. only here and John 12:3. Nicodemus was a rich man and probably covered the entire body with the spices.

Verse 40

In linen cloths (*othoniois*). Late diminutive for the old *othonê*, used for ships' sails, in N.T. here and Luke 24:12. Case here either locative or instrumental. **With the spices** (*meta tôn arômatôn*). Late word *arôma* for spices, from *fumes*. **To bury** (*entaphiazein*). Late verb, from *entaphia* (*en, taphos*) the burial preparations of all sorts (flowers, perfumes, etc.), in N.T. only here and Mat 26:12.

Verse 41

A garden (*kêpos*). See John 18:1, 26. **New** (*kainon*). Fresh, unused. **Was never yet laid** (*oudepô ên tetheimenos*). Periphrastic past perfect passive of *tithêmi*. It was Joseph's mausoleum, a rock tomb hewn out of the mountain side (Mark 15:46; Mat 27:60; Luke 23:53), a custom common with the rich then and now. For royal tombs in gardens see 2Ki 21:18, 26; Neh 3:16.

Verse 42

Was nigh at hand (*eggus ên*). This tomb was outside of the city, near a road as the Cross was, and in a garden. The hill looked like a skull and was probably Gordon's Calvary seen from the Mount of Olives today.

Chapter 20

Verse 1

Now on the first day of the week (*têi de miâi tôn sabbatôn*). Locative case of time when. Both Mark (Mark 16:2) and Luke

(Luke 24:1) have this very idiom of the cardinal *têi miâi*, instead of the usual ordinal *têi prôtêi* (first), an idiom common in the papyri and in the modern Greek (Robertson, *Grammar*, p. 671). In all three instances also we have the genitive plural *tôn sabbatôn* for "the week" as in Acts 20:7. The singular *sabbaton* also occurs for "the week" as in Luke 18:12; Mark 16:9. **Cometh Mary Magdalene** (*Maria hê Magdalênê erchetai*). Vivid historical present. Mary Magdalene is not to be confounded with Mary of Bethany. **While it was yet dark** (*skotias eti ousês*). Genitive absolute. For *skotia* see John 6:17; Mat 10:27. Mark (Mark 16:2) says the sun was risen on their actual arrival. She started from the house while still dark. **Taken away** (*êrmenon*). Perfect passive participle of *airô*, predicate accusative in apposition with *ton lithon*.

Verse 2

Runneth (*trechei*). Vivid dramatic present indicative of *trechô*. John deals only with Mary Magdalene. She left the tomb at once before the rest and without seeing the angels as told in the Synoptics (Mark 16:2-8; Mat 28:5-8; Luke 24:1-8). Luke (Luke 24:9-12) does not distinguish between the separate report of Mary Magdalene and that of the other women. **To Simon Peter** (*pros Simôna Petron*). Full name as usual in John and back with John and the other disciples. The association of Peter and the other disciple in John 18:1-21:25 is like that between Peter and John in Acts 1:1-5:42. **Loved** (*ephilei*). Imperfect of *phileô* for which see John 5:20; John 11:3 and for distinction from *agapaô* see John 11:5; John 13:23; John 21:7, 15, 17. **They have taken away** (*êran*). First aorist active indicative of *airô*, indefinite plural. **We know not** (*ouk oidamen*). Mary associates the other women with her in her ignorance. For *ethêkan* (have laid) see John 19:42. Mary fears a grave robbery. She has no idea of the resurrection of Jesus.

Verse 3

They went (*êrchonto*). Imperfect middle picturing the scene, "they were going." The two started instantly (*exêlthen*, aorist active indicative).

Verse 4

They both (*hoi duo*). "The two" (Peter and the other disciple whom Jesus loved). **Ran together** (*etrechon homou*). Imperfect active of *trechô*. It was a race in eagerness to reach the tomb of Jesus. **Outran Peter** (*proedramen tacheion tou Petrou*). Second aorist active indicative of *protrechô*, old verb, in N.T. only here and Luke 19:4, to run on before (ahead). "He ran ahead more swiftly (see John 13:27) than Peter" (ablative case after comparative adverb *tacheion*, *Koin*, for older *thâsson*). **First** (*prôtos*). Predicative nominative (not adverb *proton*) and superlative used where only two involved. John won the race.

Verse 5

Stooping and looking in (*parakupsas*). Originally to stoop and look, but in the LXX (Gen 26:8; Jdg 5:28; 1Ki 6:4, etc.) and the papyri rather just to peep in and so Field (*Ot. Norv.*) urges here. See also verse John 20:11; Luke 24:12 (the verse bracketed by Westcott and Hort). For *othonia* (linen cloth) see John 19:40. **Lying** (*keimena*). Present middle participle of *keimai*, predicative accusative. John notices this fact at once. If the body had been removed, these clothes would have gone also. John's timid nature made him pause (yet, *mentoi*, however).

Verse 6

Entered and beholdeth (*eisêlthen kai theôrei*). Aorist active and present active indicative. Peter impulsively went on in and beholds (*theôrei*, vivid term again, but of careful notice, *theôreô*, not a mere glance *blepô* such as John gave in verse John 20:5).

Verse 7

The napkin (*to soudarion*). Already in John 11:44 which see. This napkin for the head was in a separate place. **Rolled up** (*entetuligmenon*). Perfect passive participle, predicate accusative like *keimenon*, from *entulissô*, late verb, to wrap in, to roll up, already in Mat 27:59; Luke 23:53. It was arranged in an orderly fashion. There was no haste. **By itself** (*chôris*). Old adverb, "apart," "separately."

Verse 8

Then therefore (*tote oun*). After Peter in time and influenced by the boldness of Peter. **And he saw and believed** (*kai eiden kai episteusen*). Both aorist active indicative (second and first). Peter saw more after he entered than John did in his first glance, but John saw into the meaning of it all better than Peter. Peter had more sight, John more insight. John was the first to believe that Jesus was risen from the tomb even before he saw him. According to Luke 24:12 Peter went away "wondering" still. The Sinaitic Syriac and 69 and 124 wrongly read here "they believed." John was evidently proud to be able to record this great moment when he believed without seeing in contrast to Thomas (John 20:29). Peter and John did not see the angels.

Verse 9

For (*gar*). Explanatory use of *gar*. **The Scripture** (*tên graphên*). Probably Ps 16:10. Jesus had repeatedly foretold his resurrection, but that was all forgotten in the great sorrow on their hearts. Only the chief priests and Pharisees recalled the words of Jesus (Mat 27:62). **Must** (*dei*). For this use of *dei* concerning Christ's death and resurrection see Mark 8:31; Mat 26:54; Luke 9:22; Luke 17:25; Luke 22:37; Luke 24:7, 26, 44 John 3:14; John 12:34; Acts 1:16. Jesus had put emphasis on both the fact and the necessity of his resurrection which the disciples slowly perceived.

Verse 10

Unto their own home (*pros hautous*). "To themselves." Luke (Luke 24:12) has *pros hauton* about Peter ("to his home"). This use of the reflexive pronoun for home (literally, "to themselves"), like the French *chez eux*, occurs in Josephus (*Ant.* VII. 4, 6). John had taken the mother of Jesus to his home (John 19:27) and so he now hurried home to tell her the glorious news as he believed.

Verse 11

Was standing (*histêkei*). Past perfect of *histêmi* as imperfect as in John 19:25. **At the tomb** (*pros tôi mnêmeiôi*). *Pros* (in front of) with locative while *para* (by the side of) with locative in John 19:25. Pathetic and common picture of a woman weeping by the tomb. See John 11:31. **As she wept** (*hôs eklaien*). Imperfect, "as she was weeping." **She stooped and looked** (*parekupsen*). Aorist active indicative of *parakuptô* for which see verse John 20:5. Mary "peeped into" the tomb, but did not enter.

Verse 12

Beholdeth (*theôrei*). Vivid historical present again as in verses John 20:6, 14. Peter and John had not seen the two angels. Westcott suggests an "economy" in such manifestations as the explanations. Better our own ignorance as to the reason why only the women saw them. Angels were commonly believed to be clad in white. See Mark 16:5 (a young man in a white robe), Mat 28:5 (the angel), Luke 24:4 (two men in dazzling apparel). For other angels in John's Gospel see John 1:41; John 12:29; John 20:12. **Had lain** (*ekeito*). Imperfect in progressive sense, "had been lying," though not there now.

Verse 13

I do not know (*ouk oida*). Singular here, not plural as in verse John 20:2, because clearly Mary is alone here. But the problem is the same. She did not see Peter and John at the tomb.

Verse 14

She turned herself back (*estraphê eis ta opisô*). Second aorist passive indicative of *strephô* in an intransitive and almost reflective sense. In the disappearance of the aorist middle before the aorist passive see Robertson, *Grammar*, p.817. See also *strapheisa* (second aorist passive participle) in verse John 20:16. On *eis ta opisô* see John 6:66; John 18:6. **Standing** (*hestôta*). Second perfect active (intransitive) of *histêmi*. Instinctively Mary felt the presence of some one behind her. **Was** (*estin*). Present active indicative retained in indirect discourse after *êidei* (knew).

Verse 15

Sir (*Kurie*). Clearly not "Lord" here, for she thought him to be "the gardener" (*ho kêpouros*), old word (*kêpos, ouros*), keeper of the garden, only here in the N.T. **If thou hast borne him hence** (*ei su ebastosos auton*). Condition of the first class. Note emphasis on *su* (thou). A new idea struck Mary as mistaken as the other one. Jesus had repeated the question of the angels, but she did not recognize him. **And I** (*kagô*). Emphasis and crasis.

Verse 16

Mary (*Mariam*). Aramaic form in Aleph B W, though *Maria* in John 19:25. Clearly the old familiar tone of Jesus was in the pronunciation of her name. **Rabboni** (*Rabbounei*). Aramaic again for *Didaskale* (Teacher), "my Teacher." In N.T. only here and Mark 10:51 though practically the same as *Rabbi*. See John 11:28 for "the Teacher" (*Rabbi*). These two simple words tell the great fact that Christ is risen and Mary has seen him. One says little in really great moments.

Verse 17

Touch me not (*mê mou haptou*). Present middle imperative in prohibition with genitive case, meaning "cease clinging to me" rather than "Do not touch me." Jesus allowed the women to take hold of his feet (*ekratêsan*) and worship (*prosekunêsan*) as we read in Mat 28:9. The prohibition here reminds Mary that the previous personal fellowship by sight, sound, and touch no longer exists and that the final state of glory was not yet begun. Jesus checks Mary's impulsive eagerness. **For I am not yet ascended** (*oupô gar anabebêka*). Perfect active indicative. Jesus is here at all only because he has not yet gone home. He had said (John 16:7) that it was good for them that he should go to the Father when the Holy Spirit will come through whom they will have fellowship with the Father and Christ. **My God** (*theou mou*). Jesus had said "My God" on the Cross (Mark 15:34). Note it also in Rev 3:2. So Paul in Rom 15:6, etc., has "the God and Father of our Lord Jesus Christ."

Verse 18

And telleth (*aggellousa*). Present active participle, "announcing." **I have seen the Lord** (*Heôraka ton kurion*). Perfect active indicative of *horaô*. She will always carry in her heart that vision (picture) of the Risen Christ. She tells this fact before she delivers Christ's message to the brethren of Christ. **How that**. No word in the Greek, but a conjunction like *hôs* is implied. *Hoti* here is recitative. The disciples (brethren) did not believe Mary's story nor that of the other women (Luke 24:11; Mark 16:11). Paul does not mention the vision to Mary or the women in 1Co 15:5-7. But Mary Magdalene was the first one to see the Risen Lord.

Verse 19

When therefore it was evening on that day (*ousês oun opsias têi hêmerâi ekeinei*). Genitive absolute with *opsia* (*opsios*, late), old word with *hōra* (hour) understood and here for the time from six to nine (John 6:16) and the locative case of time with *hêmerâi* (day). John often uses this note of time (John 1:39; John 5:9; John 11:53; John 14:20; John 16:23, 26). The addition of *têi miâi sabbatôn* (see John 20:1 for this use of *miâi* like *prôtêi*) proves that John is using Roman time, not Jewish, for here evening follows day instead of preceding it. **When the doors were shut** (*tôn thurôn kekleismenôn*). Genitive absolute again with perfect passive participle of *kleiô*, shut to keep the Jews out. News of the empty tomb had already spread (Mat 28:11). See John 7:13 for the phrase "for fear of the Jews"; cf. John 12:42. **Stood in the midst** (*estê eis to meson*). Second aorist (ingressive) active (intransitive) of *histêmi*, "stepped into the midst." **Peace be unto you** (*Eirênê humin*). The usual oriental salutation as in verses John 20:21, 26; Luke 24:36, here with probable reference to John 14:27 (Christ's legacy of peace).

Verse 20

Showed (*edeixen*). First aorist active indicative of *deiknumi*. This body, not yet glorified, retained the marks of the nails and of the soldier's spear, ample proof of the bodily resurrection against the modern view that only Christ's "spirit" arose and against the Docetic notion that Jesus had no actual human body. Luke (Luke 24:39) adds feet to hands and side. **Were glad** (*echarêsan*). Second aorist

passive indicative of *chairô*. Jesus had said (John 16:22) that it would be so. Luke adds (Luke 24:41) that they "disbelieved for joy." It was too good to be true, though terror had first seized them when Jesus appeared (Luke 24:37) because of the suddenness of Christ's appearance and their highly wrought state.

Verse 21

Even so send I you (*kagô pempô humas*). Jesus has often spoken of the Father's sending him using both *apostellô* and *pempô*. Here he employs both words in practically the same sense. Jesus still bears the Commission of the Father (perfect active indicative). For this balanced contention (as ... so) see John 6:57; John 10:15. This is the first of the three commissions given by the Risen Christ (another on the mountain in Galilee (Mat 28:16-20; 1Co 15:6), another on the Mount of Olives (Luke 24:44-51; Acts 1:3-11).

Verse 22

He breathed on them (*enephusêsen*). First aorist active indicative of *emphusaô*, late verb, here only in N.T. though eleven times in the LXX and in the papyri. It was a symbolic act with the same word used in the LXX when God breathed the breath of life upon Adam (Gen 2:7). It occurs also in Ezek 37:9. See Christ's promise in John 16:23. Jesus gives the disciples a foretaste of the great pentecost. **Receive ye the Holy Ghost** (*labete pneuma hagion*). Second aorist (ingressive) active imperative of *lambanô*. Note absence of article here (*pneuma hagion*) though *to pneuma to hagion* in John 14:26. No real distinction is to be observed, for Holy Spirit is treated as a proper name with or without the article.

Verse 23

Whosoever sins ye forgive (*an tinôn aphête tas hamartias*). "If the sins of any ye forgive" (*aphête*, second aorist active subjunctive with *an* in the sense of *ean*), a condition of the third class. Precisely so with "retain" (*kratête*, present active subjunctive of *krateô*). **They are forgiven** (*apheôntai*). Perfect passive indicative of *aphiêmi*, Doric perfect for *apheintai*. **Are retained** (*kekratêntai*). Perfect passive indicative of *krateô*. The power to forgive sin belongs only

to God, but Jesus claimed to have this power and right (Mark 2:5-7). What he commits to the disciples and to us is the power and privilege of giving assurance of the forgiveness of sins by God by correctly announcing the terms of forgiveness. There is no proof that he actually transferred to the apostles or their successors the power in and of themselves to forgive sins. In Mat 16:19; Mat 18:18 we have a similar use of the rabbinical metaphor of binding and loosing by proclaiming and teaching. Jesus put into the hands of Peter and of all believers the keys of the Kingdom which we should use to open the door for those who wish to enter. This glorious promise applies to all believers who will tell the story of Christ's love for men.

Verse 24

Didymus (*Didumos*). The same expression applied to Thomas in John 11:16; John 21:2, but nowhere else in N.T. Old word for twin (double), "the pessimist of the apostolic band" (Bernard). The term twelve is still applied to the group, though Judas, the traitor, is dead.

Verse 25

We have seen the Lord (*heôrakamen ton kurion*). The very language in the plural that Mary Magdalene had used (John 20:18) when no one believed her. **Except I shall see** (*ean mê idô*). Negative condition of third class with *ean* and second aorist active subjunctive and so as to *balô* (from *ballô*) "and put." **The print** (*ton tupon*). The mark or stamp made by the nails, here the original idea. Various terms as in Acts 7:44; 1Ti 4:12. Finally our "type" as in Rom 5:14. Clearly the disciples had told Thomas that they had seen the *tupon* of the nails in his hands and the spear in his side. **I will not believe** (*ou mê pisteusô*). Strong refusal with *ou mê* (doubtful negative) and first aorist active subjunctive (or future indicative).

Verse 26

After eight days (*meth' hêmeras oktô*). That is the next Sunday evening, on the eighth day in reality just like "after three days" and "on the third day." **Within** (*esô*). Apparently in the same room as before. **Cometh** (*erchetai*). Vivid dramatic present. The other items precisely as in verse John 20:19 save Thomas was with them.

Verse 27

Then saith he to Thomas (*eita legei tōi Thomāi*). Jesus turns directly to Thomas as if he had come expressly for his sake. He reveals his knowledge of the doubt in the mind of Thomas and mentions the very tests that he had named (John 20:25). **Be not faithless** (*mê ginou apistos*). Present middle imperative of *ginomai* in prohibition, "stop becoming disbelieving." The doubt of Thomas in the face of the witness of the others was not a proof of his superior intelligence. Sceptics usually pose as persons of unusual mentality. The medium who won Sir Arthur Conan Doyle to spiritualism has confessed that it was all humbug, but he deceived the gullible novelist. But Thomas had carried his incredulity too far. Note play on *apistos* (disbelieving) and *pistos* (believing).

Verse 28

My Lord and my God (*Ho kurios mou kai ho theos mou*). Not exclamation, but address, the vocative case though the form of the nominative, a very common thing in the *Koin*,. Thomas was wholly convinced and did not hesitate to address the Risen Christ as Lord and God. And Jesus accepts the words and praises Thomas for so doing.

Verse 29

Thou hast believed (*pepisteukas*). Perfect active indicative. Probably interrogative, but "it was *sight*, not *touch* that convinced Thomas" (Bernard). **And yet** (*kai*). Clear use of *kai* in the adversative sense. Thomas made a noble confession, but he missed the highest form of faith without the evidence of the senses. Peter (1Pe 1:8) uses language that seems like a reminiscence of the words of Jesus to Thomas which Peter heard.

Verse 30

Many other signs (*polla alla sêmeia*). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (John 2:23; John 4:45; John 12:37). **Are**

not written (*ouk estin gegrammena*). Periphrastic perfect passive indicative of *graphô*, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" (*enôpion tôn mathêton*), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1Jn 3:22. John's book is written with a purpose which he states.

Verse 31

Are written (*gegraptai*). Perfect passive indicative of *graphô*, "have been written" by John. **That ye may believe** (*hina pisteuête*). Purpose with *hina* and the present active subjunctive of *pisteuô*, "that you may keep on believing." The book has had precisely this effect of continuous and successive confirmation of faith in Jesus Christ through the ages. **Jesus is the Christ, the Son of God** (*Iêsous estin ho Christos ho huïos tou theou*). The man named Jesus is identical with the Messiah (the Anointed One) as opposed to the Cerinthian separation of the Jesus of history and the Christ (*aeon*) of theology. And the Docetic notion of a phantom body for Jesus with no actual human body is also false. Jesus is the Son of God with all that this high term implies, the Logos of John 1:1-18 (the Prologue). "Very God of very God," Incarnate Revealer of God. But there is a further purpose. **And that believing ye may have life in his name** (*kai hina pisteuontes zôên echête en tôi onomati autou*). Note present participle *pisteuontes* (continuing to believe) and the present active subjunctive *echête* (keep on having). "Life" (*zôên*) is eternal life so often mentioned in this Gospel, life to be found only in the name (and power) of Jesus Christ the Son of God. This verse constitutes a fitting close for this wonderful book and John may at first have intended to stop here. But before he published the work he added the Epilogue (Chapter XXI) which is written in the same style and gives a beautiful picture of the Risen Christ with a side-light on John and Peter (restored to fellowship).

Chapter 21

Verse 1

Manifested himself (*ephanerosen heauton*). First aorist active indicative of *phaneroô* with the reflexive pronoun (cf. John 7:4; John 13:4). For the passive see John 1:31; John 21:14. Jesus was only seen during the forty days now and then (Acts 1:3), ten instances being recorded. The word *phaneroô* is often used of Christ on earth (John 1:31; John 2:11; 1Pe 1:20; 1Jn 1:2), of his works (John 3:5), of the second coming (1Jn 2:28), of Christ in glory (Col 3:4; 1Jn 3:2). **At** (*epi*). By or upon. **Of Tiberias** (*tês Tiberiados*). As in John 6:1 instead of the usual "Sea of Galilee." Tiberias, the capital city of Galilee, gave this epithet to the Sea of Galilee. This is not the appearance in Galilee prearranged by Jesus (Mark 16:7; Mat 28:7, 16).

Verse 2

There were together (*êsan homou*). These seven (Peter, Thomas, Nathanael, the sons of Zebedee, and two others). We know that the sons of Zebedee were James and John (Mat 4:21), mentioned by name nowhere in John's Gospel, apparently because John is the author. We do not know who the "two others of his disciples" were, possibly Andrew and Philip. It seems to me to be crass criticism in spite of Harnack and Bernard to identify the incident here with that in Luke 5:1-11. There are a few points of similarity, but the differences are too great for such identification even with a hypothetical common source.

Verse 3

I go a fishing (*hupagô halieuein*). The present active infinitive *halieuein* expresses purpose as often. It is a late verb from *halieus* (fisherman) and occurs in Jer 16:16, in Philo, Plutarch, and one papyrus. Peter's proposal was a natural one. He had been a fisherman by practice and they were probably waiting in Galilee for the appointed meeting with Christ on the mountain. Andrew and Peter, James and John were fishermen also. Peter's proposition met a ready response from all. **They took** (*epiasan*). First aorist active indicative of *piazô*, Doric form for *piezô*, to catch.

Verse 4

When day was now breaking (*prôias êdê ginomenês*). Genitive absolute and note present middle participle (dawn coming on and still dark). In Mat 27:1 the aorist participle (*genomenês*) means that dawn had come. For "beach" (*aigialon*) see Mat 13:2. **Was** (*estin*). Present indicative retained in indirect assertion.

Verse 5

Children (*Paidia*). Diminutive of *pais* and used here alone by Jesus in addressing his disciples. It is a colloquial expression like "my boys." The aged Apostle John uses it in 1Jn 2:13, 18. **Have ye aught to eat?** (*mê ti prosphagion echete;*). The negative answer is expected by this polite inquiry as in John 4:29. The rare and late word *prosphagion* from the root *phag* (*esthiô*, to eat) and *pros* (in addition) was used for a relish with bread and then for fish as here. So in the papyri. Nowhere else in the N.T.

Verse 6

The right side (*eis ta dexia merê*). Jesus knew where the fish were. For "net" (*diktuon*) see Mat 4:20, here alone in John. **Were now not able to draw it** (*ouketi auto helkusai ischuon*). Imperfect active picturing the disciples tugging at the net.

Verse 7

It is the Lord (*ho kurios estin*). John's quick insight appears again. **Girt his coat about him** (*ton ependutên diezôsato*). First aorist middle (indirect) indicative with which note *diezôsen heauton* in John 13:4. Apparently Peter threw on the upper garment or linen blouse (*ependutên*) worn by fishers over his waistcloth and tucked it under his girdle.

Verse 8

In the little boat (*tôi ploiarîoi*). Locative case of *plouarion* (diminutive) for the larger boat (*plouion*, verses John 21:3, 6) could come no closer to shore. But the words seem interchangeable in John 6:17, 19, 21, 22, 24. **About two hundred cubits off** (*hôs apo*

pêchôn diakosiôn). For *pêchus*, cubit, see Mat 6:27 and for *hôs apo* see John 11:18. **Dragging** (*surontes*). Present active participle of *surô* for which see Acts 8:3.

Verse 9

Got out (*apebêsan*). As in Luke 5:2. **They see** (*blepousin*). Vivid historical present. **A fire of coals** (*anthrakian*). See John 18:18 for this word. Cf. our "anthracite." **There** (*keimenên*). Lying as placed, present middle participle of *keimai*. **Fish** (*opsarion*). As in John 6:9, 11, like *prosphagion* above. **Laid thereon** (*epikeimenon*). So broiling with bread ready (toast).

Verse 10

Which (*hôn*). Ablative case by attraction from *ha* to agree with *opsariôn*. They had caught the fish by Christ's direction.

Verse 11

Went up (*anebê*). Into the little boat or dinghy. **Drew** (*heilkusen*). Same verb as *helkusai* in verse John 21:6. Peter now did what they had failed to do. **Three** (*triôn*). The addition "three" to the "hundred and fifty" looks as if they were actually counted these "large" (*megalôn*) fish. It was a great fish story that John recalls vividly. **Was not rent** (*ouk eschisthê*). First aorist passive indicative of *schizô*, to split (our word "schism").

Verse 12

Break your fast (*aristêsate*). First aorist active imperative of *aristaô* from *ariston*, first to breakfast, as here and then later to dine as in Luke 11:37. What a delightful breakfast of fresh broiled fish just caught (verse John 21:10) with the hush of joyful surprise in the presence of the Risen Lord. **Durst** (*etolma*) Imperfect active of *tolmaô*. The restraint of silence continued.

Verse 13

Taketh the bread, and giveth them (*lambanei ton arton kai didôsin autois*). Vivid presents again. Jesus acts as host at this early breakfast, his last meal with these seven faithful followers.

Verse 14

Now the third time (*to êdê triton*). "To the disciples" (apostles) John says, the two others being told by him (John 20:19, 26) on the two Sunday evenings. There were four other appearances already (to Mary Magdalene, to the group of women, to the two on the way to Emmaus, to Peter).

Verse 15

Lovest thou me more than these? (*agapâis me pleon toutôn;*). Ablative case of comparison *toutôn* (disciples) after *pleon*. Peter had even boasted that he would stand by Christ though all men forsook him (Mark 14:29). We do not know what passed between Jesus and Peter when Jesus first appeared to him (Luke 24:34). But here Christ probes the inmost recesses of Peter's heart to secure the humility necessary for service. **I love thee** (*philô su*). Peter makes no claim here to superior love and passes by the "more than these" and does not even use Christ's word *agapaô* for high and devoted love, but the humbler word *phileô* for love as a friend. He insists that Christ knows this in spite of his conduct. **Feed my lambs** (*Boske ta arnia mou*). For the old word *boskô* (to feed as a herdsman) see Mat 8:33. Present active imperative here. *Arnia* is a diminutive of *arnos* (lamb).

Verse 16

Lovest thou me? (*agapâis me;*). This time Jesus drops the *pleon toutôn* and challenges Peter's own statement. Peter repeats the same words in reply. **Tend my sheep** (*poimaine ta probatia*). Present active imperative of *poimainô*, old verb from *poimên* (shepherd), "shepherd my lambs" (*probatia*, diminutive of *probaton*, sheep).

Verse 17

Lovest thou me? (*phileis me;*). This time Jesus picks up the word *phileô* used by Peter and challenges that. These two words are often interchanged in the N.T., but here the distinction is preserved. Peter was cut to the heart (*elupêthê*, first aorist passive of *lupeô*, to grieve) because Jesus challenges this very verb, and no doubt the third question vividly reminds him of the three denials in the early morning by the fire. He repeats his love for Jesus with the plea: "Thou knowest all things." **Feed my sheep** (*boske ta probatia*). Many MSS. both here and in verse John 21:16 read *probata* (sheep) instead of *probatia* (little sheep or lambs).

Verse 18

Thou girdest thyself (*ezônnues seauton*). Imperfect active of customary action of *zônnuô*, old verb, in N.T. only here and Acts 12:8. So as to *periepateis* (walkedst) and *êtheles* (wouldest), two other imperfects of customary action. **When thou shalt be old** (*hotan gêrasêis*). Indefinite temporal clause with *hotan* and the first aorist active subjunctive of *gêraskô*, old verb to grow old, in N.T. only here and Heb 8:13, "whenever thou growest old."

Verse 19

By what manner of death (*poiôi thanatôi*). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (and did die) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

Verse 20

Turning about (*epistraphéis*). Second aorist passive participle of *epistrephô*, old verb, here a sudden turning round (ingressive aorist). For the simplex verb *strephô* see John 20:14, 16. **Following** (*akolouthounta*). Following both Jesus and Peter, perhaps having heard the graphic dialogue above.

Verse 21

And what shall this man do? (*houtos de ti;*). Literally, "But this one ... what?" The abrupt ellipsis is intelligible.

Verse 22

If I will (*ean thelô*). Condition of the third class with *ean* and the present active subjunctive of *thelô*. **Till I come** (*heôs erchomai*). Literally, "while I am coming" (*heôs* and the present indicative, not *heôs elthô* (second aorist active subjunctive)). **What is that to thee?** (*ti pros se;*). A sharp rebuke to Peter's keen curiosity. **Follow thou me** (*su moi akolouthei*). "Do thou me keep on following." That lesson Peter needed.

Verse 23

That that disciple should not die (*hoti ho mathêtês ekeinos ouk apothnêskai*) (present active indicative), because Peter or others misunderstood what Jesus meant as John now carefully explains. He was rebuking Peter's curiosity, not affirming that John would live on till the Master returned. John is anxious to set this matter right.

Verse 24

That is (*houtos estin*). The one just mentioned in verse John 21:20, "the disciple whom Jesus loved." **And wrote these things** (*kai ho grapsas tauta*). Here there is a definite statement that the Beloved Disciple wrote this book. **We know** (*oidamen*). The plural here seems intentional as the identification and endorsement of a group of disciples who know the author and wish to vouch for his identity and for the truthfulness of his witness. Probably we see here a verse added by a group of elders in Ephesus where John had long laboured.

Verse 25

If they should be written every one (*ean graphêtai kath' hen*). Condition of the third class with *ean* and present passive subjunctive of *graphô*, "If they should be written one by one" (in full detail). **I suppose** (*oimai*). Note change back to the first person singular by

the author. **Would not contain** (*oud' auton ton kosmon chôresein*). Future active infinitive in indirect discourse after *oimai*. This is, of course, natural hyperbole, but graphically pictures for us the vastness of the work and words of Jesus from which the author has made a small selection (John 20:30) and by which he has produced what is, all things considered, the greatest of all the books produced by man, the eternal gospel from the eagle who soars to the very heavens and gives us a glimpse of the glory of God in the face of Jesus Christ.

Hebrews

THE EPISTLE TO THE HEBREWS

By Way of Introduction

UNSETTLED PROBLEMS

Probably no book in the New Testament presents more unsettled problems than does the Epistle to the Hebrews. On that score it ranks with the Fourth Gospel, the Apocalypse of John, and Second Peter. But, in spite of these unsolved matters, the book takes high rank for its intellectual grasp, spiritual power, and its masterful portrayal of Christ as High Priest. It is much briefer than the Fourth Gospel, but in a sense it carries on further the exalted picture of the Risen Christ as the King-Priest who reigns and pleads for us now.

THE PICTURE OF CHRIST

At once we are challenged by the bold stand taken by the author concerning the Person of Christ as superior to the prophets of the Old Testament because he is the Son of God through whom God has spoken in the new dispensation (Heb 1:1-3), this Son who is God's Agent in the work of creation and of grace as we see it stated in Php 2:5-11; Col 1:13-20; Joh 1:1-18. This high doctrine of Jesus as God's Son with the glory and stamp of God's nature is never lowered, for as God's Son he is superior to angels (Heb 1:4-2:4), though the humanity of Jesus is recognized as one proof of the glory of Jesus (Heb 2:5-18). Jesus is shown to be superior to Moses as God's Son over God's house (Heb 3:1-4:13), But the chief portion of the Epistle is devoted to the superiority of Jesus Christ as priest to the work of Aaron and the whole Levitical line (Heb 4:14-12:3). Here the author with consummate skill, though with rabbinical refinements at times, shows that Jesus is like Melchizedek and so superior to Aaron (Heb 4:14-7:28), works under a better covenant of grace (Heb 8:1-13), works in a better sanctuary which is in heaven (Heb 9:1-12), offers a better sacrifice which is his own blood (Heb 9:13-10:18), and gives us better promises for the fulfilment of his

task (Heb 10:19-12:3). Hence this Epistle deserves to be called the Epistle of the Priesthood of Christ. So W. P. Du Bose calls his exposition of the book, *High Priesthood and Sacrifice* (1908). This conception of Christ as our Priest who offered himself on the Cross and as our Advocate with the Father runs all through the New Testament (Mr 10:46; Mt 20:28; Joh 10:17; Mt 26:28; Ro 8:32; 1Pe 1:18f.; 1Jo 2:1f.; Re 5:9 , etc.). But it is in Hebrews that we have the fulllength portrait of Jesus Christ as our Priest and Redeemer. The Glory of Jesus runs through the whole book.

THE STYLE

It is called an epistle and so it is, but of a peculiar kind. In fact, as has been said, it begins like a treatise, proceeds like a sermon, and concludes like a letter. It is, in fact, more like a literary composition than any other New Testament book as Deissmann shows: "It points to the fact that the Epistle to the Hebrews, with its more definitely artistic, more literary language (corresponding to its more theological subject matter), constituted an epoch in the history of the new religion. Christianity is beginning to lay hands on the instruments of culture; the literary and theological period has begun" (*Light from the Ancient East*, pp. 70f.). But Blass (*Die Rhythmen der asianischen und romischen Kunstprosa*, 1905) argues that the author of Hebrews certainly and Paul probably were students of Greek oratory and rhetoric. He is clearly wrong about Paul and probably so about the author of Hebrews. There is in Hebrews more of "a studied rhetorical periodicity" (Thayer), but with many "parenthetical involutions" (Westcott) and with less of "the impetuous eloquence of Paul." The eleventh chapter reveals a studied style and as a whole the Epistle belongs to the literary *Koiné* rather than to the vernacular. Moulton (*Cambridge Biblical Essays*, p. 483) thinks that the author did not know Hebrew but follows the Septuagint throughout in his abundant use of the Old Testament.

THE AUTHOR

Origen bluntly wrote: "Who wrote the Epistle God only knows certainly" as quoted by Eusebius. Origen held that the thoughts

were Paul's while Clement of Rome or Luke may have written the book. Clement of Alexandria (Eusebius says) thought that Paul wrote it in Hebrew and that Luke translated it into Greek. No early writer apparently attributed the Greek text to Paul. Eusebius thought it was originally written in Hebrew whether by Paul or not and translated by Clement of Rome. But there is no certainty anywhere in the early centuries. It was accepted first in the east and later in the west which first rejected it. But Jerome and Augustine accepted it. When the Renaissance came Erasmus had doubts, Luther attributed it to Apollos, Calvin denied the Pauline authorship. In North Africa it was attributed to Barnabas. In modern times Harnack has suggested Priscilla, but the masculine participle in Heb 11:32 (με διηγουμενον) disposes of that theory. The oldest Greek MSS. (Aleph A B) have simply Προς Ηεβραιους as the title, but they place it before the Pastoral Epistles, while the Textus Receptus puts it after the Pastoral Epistles and Philemon. In the light of all the facts one can only make a guess without a sense of certainty. For myself I should with Luther guess Apollos as the most likely author of this book which is full of the Spirit of God.

THE RECIPIENTS

If the title is allowed to be genuine or a fair interpretation of the Epistle, then it is addressed to Jewish (Hebrew) Christians in a local church somewhere. Dr. James Moffatt in his *Commentary* (pp. xv to xvii) challenges the title and insists that the book is written for Gentile Christians as truly as First Peter. He argues this largely from the author's use of the LXX. For myself Dr. Moffatt's reasons are not convincing. The traditional view that the author is addressing Jewish Christians in a definite locality, whether a large church or a small household church, is true, I believe. The author seems clearly to refer to a definite church in the experiences alluded to in Heb 10:32-34. The church in Jerusalem had undergone sufferings like these, but we really do not know where the church was. Apparently the author is in Italy when he writes (Heb 13:24), though "they of Italy" (ο απο της Ιταλιας) can mean those who have come from Italy. These Jewish Christians may even have lived in Rome itself.

THE DATE

Here again modern scholars differ widely. Westcott places it between A.D. 64 and 67. Harnack and Holtzmann prefer a date between 81 and 96. Marcus Dods argues strongly that the Epistle was written while the temple was still standing. If it was already destroyed, it is hard to understand how the author could have written Heb 10:1f.: "Else would they not have ceased to be offered?" And in Heb 8:13 "nigh to vanishing away" (εγγυς αφανισμου) is only intelligible with the temple service still going on. The author makes use of the tabernacle instead of the temple because the temple was patterned after the tabernacle. On the other hand, the mention of Timothy in Heb 13:23 as being "set free" (απολελυμενον) raises an inquiry concerning Paul's last plea to Timothy to come to him in Rome (2Ti 4:11-13). Apparently Timothy came and was put in prison. If so, since Paul was put to death before Nero's own death (June 8, A.D. 68), there is left only the years 67 to 69 A.D. as probable or even possible. It is thus the last of the New Testament books before the Johannine Writings all of which come towards the close of the century and after the destruction of Jerusalem.

THE PURPOSE

The author states it repeatedly. He urges the Jewish Christians to hold fast the confession which they have made in Jesus as Messiah and Saviour. Their Jewish neighbours have urged them to give up Christ and Christianity and to come back to Judaism. The Judaizers tried to make Jews out of Gentile Christians and to fasten Judaism upon Christianity with a purely sacramental type of religion as the result. Paul won freedom for evangelical and spiritual Christianity against the Judaizers as shown in the Corinthian Epistles, Galatians, and Romans. The Gnostics in subtle fashion tried to dilute Christianity with their philosophy and esoteric mysteries and here again Paul won his fight for the supremacy of Christ over all these imaginary αεovς (Colossians and Ephesians). But in Hebrews the author is battling to stop a stampede from Christ back to Judaism, a revolt (apostasy) in truth from the living God. These Jews argued that the prophets were superior to Jesus, the law came by the ministry of angels, Moses was greater than Jesus, and Aaron than Jesus. The author turns the argument on the Jews and boldly

champions the Glory of Jesus as superior at every point to all that Judaism had, as God's Son and man's Saviour, the crown and glory of the Old Testament prophecy, the hope of mankind. It is the first great apologetic for Christianity and has never been surpassed. Moffatt terms it "a profound homily."

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Chapter 1

Verse 1

God (*ho theos*). This Epistle begins like Genesis and the Fourth Gospel with God, who is the Author of the old revelation in the prophets and of the new in his Son. Verses Heb 1:1-3 are a *proemium* (Delitzsch) or introduction to the whole Epistle. The periodic structure of the sentence (Heb 1:1-4) reminds one of Luke 1:1-4, ; Rom 1:1-7, ; 1Jn 1:1-4. The sentence could have concluded with *en huiôî* in verse Heb 1:2, but by means of three relatives (*hon, di' hou, hos*) the author presents the Son as "the exact counterpart of God" (Moffatt). **Of old time** (*palai*). "Long ago" as in Mat 11:21. **Having spoken** (*lalêsas*). First aorist active participle of *laleô*, originally chattering of birds, then used of the highest form of speech as here. **Unto the fathers** (*tois patrasin*). Dative case. The Old Testament worthies in general without "our" or "your" as in John 6:58; John 7:22; Rom 9:5. **In the prophets** (*en tois prophêtais*). As the quickening power of their life (Westcott). So Heb 4:7. **By divers portions** (*polumerôs*). "In many portions." Adverb from late adjective *polumerês* (in papyri), both in *Vettius Valens*, here only in N.T., but in Wisdom 7:22 and Josephus (*Ant.* VIII, 3, 9). The Old Testament revelation came at different times and in various stages, a progressive revelation of God to men. **In divers manners** (*polutropôs*). "In many ways." Adverb from old adjective *polutropos*, in Philo, only here in N.T. The two adverbs together are "a sonorous hendiadys for 'variously'" (Moffatt) as Chrysostom (*diaphorôs*). God spoke by dream, by direct voice, by signs, in different ways to different men (Abraham, Jacob, Moses, Elijah, Isaiah, etc.).

Verse 2

At the end of these days (*ep' eschatou tôn hêmerôn toutôn*). In contrast with *palai* above. **Hath spoken** (*elalêsen*). First aorist indicative of *laleô*, the same verb as above, "did speak" in a final and full revelation. **In his Son** (*en huiôî*). In sharp contrast to *en tois prophêtais*. "The Old Testament slopes upward to Christ" (J. R. Sampey). No article or pronoun here with the preposition *en*, giving

the absolute sense of "Son." Here the idea is not merely what Jesus said, but what he is (Dods), God's Son who reveals the Father (John 1:18). "The revelation was a *son-revelation*" (Vincent). **Hath appointed** (*ethêken*). First aorist (kappa aorist) active of *tithêmi*, a timeless aorist. **Heir of all things** (*klêronomon pantôn*). See Mark 12:6 for *ho klêronomos* in Christ's parable, perhaps an allusion here to this parable (Moffatt). The idea of sonship easily passes into that of heirship (Gal 4:7; Rom 8:17). See the claim of Christ in Mat 11:27; Mat 28:18 even before the Ascension. **Through whom** (*di' hou*). The Son as Heir is also the Intermediate Agent (*dia*) in the work of creation as we have it in Col 1:16; John 1:3. **The worlds** (*tous aiônas*). "The ages" (*secula*, Vulgate). See Heb 11:3 also where *tous aiônas*=*ton kosmon* (the world) or the universe like *ta panta* (the all things) in Heb 1:3; Rom 11:36; Col 1:16. The original sense of *aiôn* (from *aei*, always) occurs in Heb 5:20, but here "by metonymy of the container for the contained" (Thayer) for "the worlds" (the universe) as in LXX, Philo, Josephus.

Verse 3

Being (*ôn*). Absolute and timeless existence (present active participle of *eimi*) in contrast with *genomenos* in verse Heb 1:4 like *ên* in John 1:1 (in contrast with *egeneto* in Heb 1:14) and like *huparchôn* and *genomenos* in Php 2:6. **The effulgence of his glory** (*apaugasma tês doxês*). The word *apaugasma*, late substantive from *apaugazô*, to emit brightness (*augê*, *augazô* in 2Co 4:4), here only in the N.T., but in Wisdom 7:26 and in Philo. It can mean either reflected brightness, refulgence (Calvin, Thayer) or effulgence (ray from an original light body) as the Greek fathers hold. Both senses are true of Christ in his relation to God as Jesus shows in plain language in John 12:45; John 14:9. "The writer is using metaphors which had already been applied to Wisdom and the Logos" (Moffatt). The meaning "effulgence" suits the context better, though it gives the idea of eternal generation of the Son (John 1:1), the term Father applied to God necessarily involving Son. See this same metaphor in 2Co 4:6. **The very image of his substance** (*charaktêr tês hupostaseôs*). *Charaktêr* is an old word from *charassô*, to cut, to scratch, to mark. It first was the agent (note ending =*têr*) or tool that did the marking, then the mark or impress made, the exact

reproduction, a meaning clearly expressed by *charagma* (Acts 17:29; Rev 13:16). Menander had already used (Moffatt) *charaktêr* in the sense of our "character." The word occurs in the inscriptions for "person" as well as for "exact reproduction" of a person. The word *hypostasis* for the being or essence of God "is a philosophical rather than a religious term" (Moffatt). Etymologically it is the sediment or foundation under a building (for instance). In Heb 11:1 *hypostasis* is like the "title-deed" idea found in the papyri. Athanasius rightly used Heb 1:1-4 in his controversy with Arius. Paul in Php 2:5-11 pictures the real and eternal deity of Christ free from the philosophical language here employed. But even Paul's simpler phrase *morphê theou* (the form of God) has difficulties of its own. The use of *Logos* in John 1:1-18 is parallel to Heb 1:1-4. **And upholding** (*pherôn te*). Present active participle of *pherô* closely connected with *ôn* (being) by *te* and like Col 1:17 in idea. The newer science as expounded by Eddington and Jeans is in harmony with the spiritual and personal conception of creation here presented. **By the word of his power** (*tôî rêmati tês dunameôs autou*). Instrumental case of *rêma* (word). See Heb 11:3 for *rêmati theou* (by the word of God) as the explanation of creation like Genesis, but here *autou* refers to God's Son as in Heb 1:2. **Purification of sins** (*katharismôn tôn hamartiôn*). *Katharismos* is from *katharizô*, to cleanse (Mat 8:3; Heb 9:14), here only in Hebrews, but in same sense of cleansing from sins, 2Pe 1:9; Job 7:21. Note middle participle *poiêsamenos* like *heuramenos* in Heb 9:12. This is the first mention of the priestly work of Christ, the keynote of this Epistle. **Sat down** (*ekathisen*). First aorist active of *kathizô*, "took his seat," a formal and dignified act. **Of the Majesty on high** (*tês megalosunês en hupsêlois*). Late word from *meGas*, only in LXX (Deut 32:3; 2Sa 7:23, etc.), Aristeas, Heb 1:3; Heb 8:1; Jude 1:25. Christ resumed his original dignity and glory (John 17:5). The phrase *en hupsêlois* occurs in the Psalms (Ps 93:4), here only in N.T., elsewhere *en hupsistois* in the highest (Mat 21:9; Luke 2:14) or *en tois epouraniois* in the heavenlies (Eph 1:3, 20). Jesus is here pictured as King (Prophet and Priest also) Messiah seated at the right hand of God.

Verse 4

Having become (*genomenos*). Second aorist middle participle of *ginomai*. In contrast with *on* in verse Heb 1:3. **By so much** (*tosoutôi*). Instrumental case of *tosoutos* correlative with *hosôi* (as) with comparative in both clauses (*kreittôn*, better, comparative of *kratus*, *diaphorôteron*, more excellent, comparative of *diaphoros*). **Than the angels** (*tôn aggelôn*). Ablative of comparison after *kreittôn*, as often. **Than they** (*par' autous*). Instead of the ablative *autôn* here the preposition *para* (along, by the side of) with the accusative occurs, another common idiom as in Heb 3:3; Heb 9:23. *Diaphoros* only in Hebrews in N.T. except Rom 12:6. **Hath inherited** (*keklêronomêken*). Perfect active indicative of *klêronomeô* (from *klêronomos*, heir, verse Heb 1:2), and still inherits it, the name (*onoma*, oriental sense of rank) of "Son" which is superior to prophets as already shown (Heb 1:2) and also to angels (Heb 1:4-2:18) as he now proceeds to prove. Jesus is superior to angels as God's Son, his deity (Heb 1:4-2:4). The author proves it from Scripture (Heb 1:4-14).

Verse 5

Unto which (*Tini*). "To which individual angel." As a class angels are called sons of God (Elohim) (Ps 29:1), but no single angel is called God's Son like the Messiah in Ps 2:7. Dods takes "have I begotten thee" (*gegennêka se*, perfect active indicative of *gennaô*) to refer to the resurrection and ascension while others refer it to the incarnation. **And again** (*kai palin*). This quotation is from 2Sa 7:14. Note the use of *eis* in the predicate with the sense of "as" like the Hebrew (LXX idiom), not preserved in the English. See Mat 19:5; Luke 2:34. Like Old English "to" or "for." See 2Co 6:18; Rev 21:7 for the same passage applied to relation between God and Christians while here it is treated as Messianic.

Verse 6

And when he again bringeth in (*hotan de palin eisagagêi*). Indefinite temporal clause with *hotan* and second aorist active subjunctive of *eisagô*. If *palin* is taken with *eisagagêi*, the reference is to the Second Coming as in Heb 9:28. If *palin* merely introduces another quotation (Ps 97:7) parallel to *kai palin* in verse Heb 1:5, the

reference is to the incarnation when the angels did worship the Child Jesus (Luke 2:13). There is no way to decide certainly about it. **The first-born** (*ton prôtotonon*). See Ps 89:28. For this compound adjective applied to Christ in relation to the universe see Col 1:15, to other men, Rom 8:29; Col 1:18, to the other children of Mary, Luke 2:7; here it is used absolutely. **The world** (*tên oikoumenên*). "The inhabited earth." See Acts 17:6. **Let worship** (*proskunêsatôsan*). Imperative first aorist active third plural of *proskuneô*, here in the full sense of worship, not mere reverence or courtesy. This quotation is from the LXX of Deut 32:43, but is not in the Hebrew, though most of the LXX MSS. (except F) have *huiou theou*, but the substance does occur also in Ps 97:7 with *hoi aggeloi autou*.

Verse 7

Of the angels (*pros tous aggelous*). "With reference to" (*pros*) as in Luke 20:9. So "of the Son" in verse Heb 1:8. Note *men* here and *de* in verse Heb 1:8 in carefully balanced contrast. The quotation is from Ps 104:4. **Winds** (*pneumata*). "Spirits" the word also means. The meaning (note article with *aggelous*, not with *pneumata*) apparently is one that can reduce angels to the elemental forces of wind and fire (Moffatt). **A flame of fire** (*puros phloga*). Predicate accusative of *phlox*, old word, in N.T. only here and Luke 16:24. Lunemann holds that the Hebrew here is wrongly rendered and means that God makes the wind his messengers (not angels) and flaming fire his servants. That is all true, but that is not the point of this passage. Preachers also are sometimes like a wind-storm or a fire.

Verse 8

O God (*ho theos*). This quotation (the fifth) is from Ps 45:7. A Hebrew nuptial ode (*epithalamium*) for a king treated here as Messianic. It is not certain whether *ho theos* is here the vocative (address with the nominative form as in John 20:28 with the Messiah termed *theos* as is possible, John 1:18) or *ho theos* is nominative (subject or predicate) with *estin* (is) understood: "God is thy throne" or "Thy throne is God." Either makes good sense. **Sceptre** (*rabdos*). Old word for walking-stick, staff (Heb 11:21).

Verse 9

Hath anointed thee (*echrisen se*). First aorist active indicative of *chriô*, to anoint, from which verb the verbal *Christos* (Anointed One) comes. See Christ's use of *echrisen* in Luke 4:18 from Isa 66:1. **With the oil of gladness** (*elaion agalliaseôs*). Accusative case with *echrisen* (second accusative besides *se*). Perhaps the festive anointing on occasions of joy (Heb 12:2). See Luke 1:44. **Fellows** (*metochous*). Old word from *metechô*, partners, sharers, in N.T. only in Hebrews save Luke 5:7. Note *para* with accusative here, beside, beyond, above (by comparison, extending beyond).

Verse 10

Lord (*Kurie*). In the LXX, not in the Hebrew. Quotation (the sixth) from Ps 102:26-28 through verses Heb 1:10-12. Note emphatic position of *su* here at the beginning as in verses Heb 1:11-12 (*su de*). This Messianic Psalm pictures the Son in his Creative work and in his final triumph. **Hast laid the foundation** (*ethemeliôsas*). First aorist active of *themelioô*, old verb from *themelios* (foundation) for which see Col 1:23.

Verse 11

They (*autoi*). The heavens (*ouranoi*). **Shall perish** (*apolountai*). Future middle of *apollumi*. Modern scientists no longer postulate the eternal existence of the heavenly bodies. **But thou continuest** (*su de diameneis*). This is what matters most, the eternal existence of God's Son as Creator and Preserver of the universe (John 1:1-3; Col 1:14). **Shall wax old** (*palaiôthêontai*). First future passive indicative of *palaiôô*, from *palaios*, for which see Luke 12:33; Heb 8:13.

Verse 12

A mantle (*peribolaion*). Old word for covering from *pariballô*, to fling around, as a veil in 1Co 11:15, nowhere else in N.T. **Shalt thou roll up** (*helixeis*). Future active of *helissô*, late form for *heilissô*, in N.T. only here and Rev 6:14, to fold together. **As a garment** (*hôs himation*). LXX repeats from Heb 1:11. **They shall be changed** (*allagêsontai*). Second future passive of *allassô*, old verb, to change.

Shall not fail (*ouk ekleipsousin*). Future active of *ekleipô*, to leave out, to fail, used of the sun in Luke 23:45. "Nature is at his mercy, not he at nature's" (Moffatt).

Verse 13

Hath he said (*eirêken*). Perfect active common use of the perfect for permanent record. This seventh quotation is proof of the Son's superiority as the Son of God (his deity) to angels and is from Ps 110:1, a Messianic Psalm frequently quoted in Hebrews. **Sit thou** (*kathou*). Second person singular imperative middle of *kathêmai*, to sit, for the longer form *kathêso*, as in Mat 22:44; Jas 2:3. **On my right hand** (*ek dexiôn mou*). "From my right." See Heb 1:3 for *en dexiâi* "at the right hand." **Till I make** (*heôs an thô*). Indefinite temporal clause about the future with *heôs* and the second aorist active subjunctive of *tithêmi* with *an* (often not used), a regular and common idiom. Quoted also in Luke 20:43. For the pleonasm in *hupodion* and *tôn podôn* (objective genitive) see Mat 5:35.

Verse 14

Ministering spirits (*leitourgika pneumata*). Thayer says that *leitourgikos* was not found in profane authors, but it occurs in the papyri for "work tax" (money in place of service) and for religious service also. The word is made from *leitourgia* (Luke 1:23; Heb 8:6; Heb 9:21). **Sent forth** (*apostellomena*). Present passive participle of *apostellô*, sent forth repeatedly, from time to time as occasion requires. **For the sake of** (*dia*). With the accusative, the usual causal meaning of *dia*. **That shall inherit** (*tous mellontas klêronomein*). "That are going to inherit," common idiom of *mellô* (present active participle) with the infinitive (present active here), "destined to inherit" (Mat 11:14). **Salvation** (*sôtêrian*). Here used of the final salvation in its consummation. Only here in the N.T. do we have "inherent salvation," but see Heb 6:12; Heb 12:17. We do not have here the doctrine of special guardian angels for each of us, but simply the fact that angels are used for our good. "And if so, may we not be aided, inspired, guided by a cloud of witnesses--not witnesses only, but helpers, agents like ourselves of the immanent God?" (Sir Oliver Lodge, *The Hibbert Journal*, Jan., 1903, p. 223).

Chapter 2

Verse 1

Therefore (*dia touto*). Because Jesus is superior to prophets and angels and because the new revelation is superior to the old. The author often pauses in his argument, as here, to drive home a pungent exhortation. **Ought** (*dei*). It is necessity, necessity rather than obligation (*chrê*). **To give heed** (*prosechein*). Present active infinitive with *noun* (accusative singular of *nous*) understood as in Acts 8:6. **More earnest** (*perissoterôs*). Comparative adverb, "more earnestly," "more abundantly" as in 1Th 2:7 **To the things that were heard** (*tois akoustheisin*). Dative plural neuter of the articular participle first aorist passive of *akouô*. **Lest haply we drift away** (*mê pote pararuômen*). Negative clause of purpose with *mê pote* and the second aorist passive subjunctive of *pararreô*, old verb to flow by or past, to glide by, only here in N.T. (cf. Prov 3:21). Xenophon (Cyp. IV. 52) uses it of the river flowing by. Here the metaphor is that "of being swept along past the sure anchorage which is within reach" (Westcott), a vivid picture of peril for all ("we," *hêmas*).

Verse 2

For if ... proved steadfast (*ei gar ... egeneto bebaios*). Condition of first class, assumed as true. **Through angels** (*di' aggelôn*). Allusion to the use of angels by God at Sinai as in Acts 7:38, 53; Gal 3:19, though not in the O.T., but in Josephus (*Ant.* XV. 156). **Transgression and disobedience** (*parabasis kai parakoê*). Both words use *para* as in *pararuômen*, refused to obey (stepping aside, *para-basis* as in Rom 2:23), neglect to obey (*par-akoê* as in Rom 5:19), more than a mere hendiadys. **Recompense of reward** (*misthapodosian*). Late double compound, like *misthapodotês* (Heb 11:6), from *misthos* (reward) and *apodidômi*, to give back. The old Greeks used *misthodosia*. **Just** (*endikon*). Old compound adjective, in N.T. only here and Rom 3:8.

Verse 3

How shall we escape? (*pôs hêmeis ekpheuxometha;*). Rhetorical question with future middle indicative of *ekpheugô* and conclusion

of the condition. **If we neglect** (*amelêsantes*). First aorist active participle of *ameleô*, "having neglected." **So great salvation** (*têlikautês sôtêrias*). Ablative case after *amelêsantes*. Correlative pronoun of age, but used of size in the N.T. (Jas 3:4; 2Co 1:10). **Which** (*hêtis*). "Which very salvation," before described, now summarized. **Having at the first been spoken** (*archên labousa laleisthai*). Literally, "having received a beginning to be spoken," "having begun to be spoken," a common literary *Koin*, idiom (Polybius, etc.). **Through the Lord** (*dia tou kuriou*). The Lord Jesus who is superior to angels. Jesus was God's full revelation and he is the source of this new and superior revelation. **Was confirmed** (*ebebaiôthê*). First aorist passive indicative of *bebaioô*, from *bebaios* (stable), old verb as in 1Co 1:6. **By them that heard** (*hupo tôn akousantôn*). Ablative case with *hupo* of the articular first aorist active participle of *akouô*. Those who heard the Lord Jesus. Only one generation between Jesus and the writer. Paul (Gal 1:11) got his message directly from Christ.

Verse 4

God also bearing witness with them (*sunepimarturountos tou theou*). Genitive absolute with the present active participle of the late double compound verb *sunepimartureô*, to join (*sun*) in giving additional (*epi*) testimony (*martureô*). Here only in N.T., but in Aristotle, Polybius, Plutarch. **Both by signs** (*sêmeiois te kai*) **and wonders** (*kai terasin*) **and by manifold powers** (*kai poikilais dunamesin*) **and by gifts of the Holy Ghost** (*kai pneumatou hagiou merismois*). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the *erga* (works) of Christ. *Teras* (wonder) attracts attention, *dunamis* (power) shows God's power, *sêmeion* reveals the purpose of God in the miracles. For *poikilais* (manifold, many-coloured) see Mat 4:24; Jas 1:2. For *merismos* for distribution (old word, in N.T. only here and Heb 4:12) see 1Co 12:4-30. **According to his own will** (*kata tèn autou thelêsin*). The word *thelêsis* is called a vulgarism by Pollux. The writer is fond of words in *-is*.

Verse 5

For not unto angels (*ou gar aggelois*). The author now proceeds to show (Heb 2:5-18) that the very humanity of Jesus, the Son of Man, likewise proves his superiority to angels. **The world to come** (*tên oikoumenên tên mellousan*). The new order, the salvation just described. See a like use of *mellô* (as participle) with *sôtêria* (Heb 1:14), *aiôn* (Heb 6:4), *agatha* (Heb 9:11; Heb 10:1), *polis* (Heb 13:14). **Whereof we speak** (*peri hês laloumen*). The author is discussing this new order introduced by Christ which makes obsolete the old dispensation of rites and symbols. God did not put this new order in charge of angels.

Verse 6

But one somewhere (*de pou tis*). See Heb 4:4 for a like indefinite quotation. Philo uses this "literary mannerism" (Moffatt). He quotes Ps 8:5-7 and extends here to Heb 2:8. **Hath testified** (*diemarturato*). First aorist middle indicative of *diamarturomai*, old verb to testify vigorously (Acts 2:40). **What** (*Ti*). Neuter, not masculine *tis* (who). The insignificance of man is implied. **The son of man** (*huios anthrôpou*). Not *ho huios tou anthrôpou* which Jesus used so often about himself, but literally here "son of man" like the same words so often in Ezekiel, without Messianic meaning here. **Visited** (*episkeptêi*). Second person singular present indicative middle of *episkeptomai*, old verb to look upon, to look after, to go to see (Mat 25:36), from which verb *episcopos*, overseer, bishop, comes.

Verse 7

Thou madest him a little lower (*elattôsas auton brachu ti*). First aorist active of old verb *elattoô* from *elattôn* (less), causative verb to lessen, to decrease, to make less, only here, and verse Heb 2:9 and John 3:30 in N.T. *Brachu ti* is accusative neuter of degree like 2Sa 16:1, "some little," but of time in Isa 57:17 (for a little while). **Than the angels** (*par' aggelous*). "Beside angels" like *para* with the accusative of comparison in Heb 1:4, 9. The Hebrew here has *Elohim* which word is applied to judges in Ps 82:1, 6 (John 10:34). Here it is certainly not "God" in our sense. In Ps 29:1 the LXX translates *Elohim* by *huoi theou* (sons of God). **Thou crownedst** (*estephanôsas*). First aorist active indicative of old verb, *stephanoô*,

to crown, in N.T. only here and 2Ti 2:5 The Psalmist refers to God's purpose in creating man with such a destiny as mastery over nature. The rest of verse Heb 2:7 is absent in B.

Verse 8

In that he subjected (*en tôi hupotaxai*). First aorist active articular infinitive of *hupatassô* in the locative case, "in the subjecting." **He left** (*aphêken*). First aorist active indicative (kappa aorist) of *aphiêmi*. **Nothing that is not subject to him** (*ouden autôi anupotakton*). Later verbal of *hupotassô* with *a* privative. Here in passive sense, active sense in 1Ti 1:9. Man's sovereignty was meant to be all-inclusive including the administration of "the world to come." "He is crowned king of nature, invested with a divine authority over creation" (Moffatt). But how far short of this destiny has man come! **But now we see not yet** (*nun de oupô horômen*). Not even today in the wonderful twentieth century with man's triumphs over nature has he reached that goal, wonderful as are the researches by the help of telescope and microscope, the mechanism of the airplane, the submarine, steam, electricity, radio.

Verse 9

Even Jesus (*Iêsoun*). We do not see man triumphant, but we do see Jesus, for the author is not ashamed of his human name, realizing man's destiny, "the very one who has been made a little lower than the angels" (*ton brachu ti par' aggelous êlattômenon*), quoting and applying the language of the Psalm in verse Heb 2:7 to Jesus (with article *ton* and the perfect passive participle of *elattaô*). But this is not all. Death has defeated man, but Jesus has conquered death. **Because of the suffering of death** (*dia to pathêma tou thanatou*). The causal sense of *dia* with the accusative as in Heb 1:14. Jesus in his humanity was put lower than the angels "for a little while" (*brachu ti*). Because of the suffering of death we see (*blepomen*) Jesus crowned (*estephanômenon*, perfect passive participle of *stephanoô* from verse Heb 2:7), crowned already "with glory and honour" as Paul shows in Php 2:9-11 (more highly exalted, *huperupsôsen*) "that at the name of Jesus every knee should bow." There is more glory to come to Jesus surely, but he is already at God's right hand (Heb 1:3). **That by the grace of God he should**

taste death for every man (*hopôs chariti theou huper pantos geusêtai thanatou*). This purpose clause (*hopôs* instead of the more usual *hina*) is pregnant with meaning. The author interprets and applies the language of the Psalm to Jesus and here puts Christ's death in behalf of (*huper*), and so instead of, every man as the motive for his incarnation and death on the Cross. The phrase to taste death (*geuomai thanatou*) occurs in the Gospels (Mat 16:28; Mark 9:1; Luke 9:27; John 8:52), though not in the ancient Greek. It means to see death (Heb 11:5), "a bitter experience, not a rapid sip" (Moffatt). His death was in behalf of every one (not everything as the early Greek theologians took it). The death of Christ (Andrew Fuller) was sufficient for all, efficient for some. It is all "by the grace (*chariti*, instrumental case) of God," a thoroughly Pauline idea. Curiously enough some MSS. read *chôris theou* (apart from God) in place of *chariti theou*, Nestorian doctrine whatever the origin.

Verse 10

It became him (*eprepen autôi*). Imperfect active of *prepô*, old verb to stand out, to be becoming or seemly. Here it is impersonal with *teleiôsai* as subject, though personal in Heb 7:26. *Autôi* (him) is in the dative case and refers to God, not to Christ as is made plain by *ton archêgon* (author). One has only to recall John 3:16 to get the idea here. The voluntary humiliation or incarnation of Christ the Son a little lower than the angels was a seemly thing to God the Father as the writer now shows in a great passage (Heb 2:10-18) worthy to go beside Php 2:5-11. **For whom** (*di' hon*). Referring to *autôi* (God) as the reason (cause) for the universe (*ta panta*). **Through whom** (*di' hou*). With the genitive *dia* expresses the agent by whom the universe came into existence, a direct repudiation of the Gnostic view of intermediate agencies (aeons) between God and the creation of the universe. Paul puts it succinctly in Rom 11:36 by his *ex autou kai di' autou kai eis auton ta panta*. The universe comes out of God, by means of God, for God. This writer has already said that God used his Son as the Agent (*di' hou*) in creation (Heb 1:2), a doctrine in harmony with Col 1:15 (*en autôi, di' autou eis auton*) and John 1:3. **In bringing** (*agagonta*). Second aorist active participle of *agô* in the accusative case in spite of the dative *autôi* just before to which

it refers. **The author** (*ton archêgon*). Old compound word (*archê* and *agô*) one leading off, leader or prince as in Acts 5:31, one blazing the way, a pioneer (Dods) in faith (Heb 12:2), author (Acts 3:15). Either sense suits here, though author best (verse Heb 2:9). Jesus is the author of salvation, the leader of the sons of God, the Elder Brother of us all (Rom 8:29). **To make perfect** (*teleiôsai*). First aorist active infinitive of *teleioô* (from *teleios*). If one recoils at the idea of God making Christ perfect, he should bear in mind that it is the humanity of Jesus that is under discussion. The writer does not say that Jesus was sinful (see the opposite in Heb 4:15), but simply that "by means of sufferings" God perfected his Son in his human life and death for his task as Redeemer and Saviour. One cannot know human life without living it. There was no moral imperfection in Jesus, but he lived his human life in order to be able to be a sympathizing and effective leader in the work of salvation.

Verse 11

He that sanctifieth (*ho hagiazôn*). Present active articular participle of *hagiazô*. Jesus is the sanctifier (Heb 9:13; Heb 13:12). **They that are sanctified** (*hoi hagiazomenoi*). Present passive articular participle of *hagiazô*. It is a process here as in Heb 10:14, not a single act, though in Heb 10:10 the perfect passive indicative presents a completed state. **Of one** (*ex henos*). Referring to God as the Father of Jesus and of the "many sons" above (verse Heb 2:10) and in harmony with verse Heb 2:14 below. Even before the incarnation Jesus had a kinship with men though we are not sons in the full sense that he is. **He is not ashamed** (*ouk epaischunetai*). Present passive indicative of *epaischunomai*, old compound (Rom 1:16). Because of the common Father Jesus is not ashamed to own us as "brothers" (*adelphous*), unworthy sons though we be.

Verse 12

Unto my brethren (*tois adelphois mou*). To prove his point the writer quotes Ps 22:22 when the Messiah is presented as speaking "unto my brethren." **Congregation** (*ekklêsias*). The word came to mean the local church and also the general church or kingdom (Mat 16:18; Heb 12:23). Here we have the picture of public worship and the Messiah sharing it with others as we know Jesus often did.

Verse 13

I will put my trust in him (*Egô esomai pepoithôs ep' autôî*). A rare periphrastic (intransitive) future perfect of *peithô*, a quotation from Isa 8:17. The author represents the Messiah as putting his trust in God as other men do (cf. Heb 12:2). Certainly Jesus did this constantly. The third quotation (*kai palin*, And again) is from Isa 8:18 (the next verse), but the Messiah shows himself closely linked with the children (*paidia*) of God, the sons (*huiioi*) of verse Heb 2:10.

Verse 14

Are sharers in flesh and blood (*kekoinônêken haimatos kai sarkos*). The best MSS. read "blood and flesh." The verb is perfect active indicative of *koinôneô*, old verb with the regular genitive, elsewhere in the N.T. with the locative (Rom 12:13) or with *en* or *eis*. "The children have become partners (*koinônoi*) in blood and flesh." **Partook** (*metesche*). Second aorist active indicative of *metechô*, to have with, a practical synonym for *koinôneô* and with the genitive also (*tôn autôn*). That he might bring to nought (*hina katargêsêi*). Purpose of the incarnation clearly stated with *hina* and the first aorist active subjunctive of *katargeô*, old word to render idle or ineffective (from *kata*, *argos*), causative verb (25 times in Paul), once in Luke (Luke 13:7), once in Hebrews (here). "By means of death" (his own death) Christ broke the power (*kratos*) of the devil over death (paradoxical as it seems), certainly in men's fear of death and in some unexplained way Satan had sway over the realm of death (Zec 3:5). Note the explanatory *tout' estin* (that is) with the accusative after it as before it. In Rev 12:7 Satan is identified with the serpent in Eden, though it is not done in the Old Testament. See Rom 5:12; John 8:44; John 14:30; John 16:11; 1Jn 3:12. Death is the devil's realm, for he is the author of sin. "Death as death is no part of the divine order" (Westcott).

Verse 15

And might deliver (*kai apallaxêi*). Further purpose with the first aorist active subjunctive of *appallassô*, old verb to change from, to

set free from, in N.T. only here, Luke 12:58; Acts 19:12. **Through fear of death** (*phobôî thanatou*). Instrumental case of *phobos*. The ancients had great fear of death though the philosophers like Seneca argued against it. There is today a flippant attitude towards death with denial of the future life and rejection of God. But the author of Hebrews saw judgement after death (Heb 9:27). Hence our need of Christ to break the power of sin and Satan in death. **All their lifetime** (*dia pantos tou zêin*). Present active infinitive with *pas* and the article in the genitive case with *dia*, "through all the living." **Subject to bondage** (*enochoi douleias*). Old adjective from *enechô*, "held in," "bound to," with genitive, bond-slaves of fear, a graphic picture. Jesus has the keys of life and death and said: "I am the life." Thank God for that.

Verse 16

Verily (*de pou*). "Now in some way," only here in N.T. **Doth he take hold** (*epilambanetai*). Present middle indicative and means to lay hold of, to help, like *boêthêsai* in verse Heb 2:18. **The seed of Abraham** (*spermatos Abraham*). The spiritual Israel (Gal 3:29), children of faith (Rom 9:7).

Verse 17

Wherefore (*hothen*). Old relative adverb (*ho* and enclitic *then*, whence of place (Mat 12:44), of source (1Jn 2:18), of cause as here and often in Hebrews (Heb 3:1; Heb 7:25; Heb 8:3; Heb 9:18; Heb 11:19). **It behoved him** (*ôpheilen*). Imperfect active of *opheilô*, old verb to owe, money (Mat 18:28), service and love (Rom 13:8), duty or obligation as here and often in N.T. (Luke 17:10). Jesus is here the subject and the reference is to the incarnation. Having undertaken the work of redemption (John 3:16), voluntarily (John 10:17), Jesus was under obligation to be properly equipped for that priestly service and sacrifice. **In all things** (*kata panta*). Except yielding to sin (Heb 4:15) and yet he knew what temptation was, difficult as it may be for us to comprehend that in the Son of God who is also the Son of man (Mark 1:13). Jesus fought through to victory over Satan. **To be made like unto his brethren** (*tois adelphois homoiôthênai*). First aorist passive infinitive of *homoioô*, old and common verb from *homoios* (like), as in Mat 6:8, with the

associative instrumental case as here. Christ, our Elder Brother, resembles us in reality (Php 2:7 "in the likeness of men") as we shall resemble him in the end (Rom 8:29 "first-born among many brethren"; 1Jn 3:2 "like him"), where the same root is used as here (*hoiōma, homoios*). That he might be (*hina genêtai*). Purpose clause with *hina* and the second aorist middle subjunctive of *ginomai*, to become, "that he might become." That was only possible by being like his brethren in actual human nature. **Merciful and faithful high priest** (*eleêmôn kai pistos archiereus*). The sudden use of *archiereus* here for Jesus has been anticipated by Heb 1:3; Heb 2:9 and see Heb 3:1. Jesus as the priest-victim is the chief topic of the Epistle. These two adjectives (*eleêmôn* and *pistos*) touch the chief points in the function of the high priest (Heb 5:1-10), sympathy and fidelity to God. The Sadducean high priests (Annas and Caiaphas) were political and ecclesiastical tools and puppets out of sympathy with the people and chosen by Rome. **In things pertaining to God** (*ta pros ton theon*). The adverbial accusative of the article is a common idiom. See the very idiom *ta pros ton theon* in Ex 18:19; Rom 15:17. This use of *pros* we had already in Heb 1:7. On the day of atonement the high priest entered the holy of holies and officiated in behalf of the people. **To make propitiation for** (*eis to hilaskesthai*). Purpose clause with *eis to* and the infinitive (common Greek idiom), here present indirect middle of *hilaskomai*, to render propitious to oneself (from *hilaos*, Attic *hileôs*, gracious). This idea occurs in the LXX (Ps 65:3), but only here in N.T., though in Luke 18:13 the passive form (*hilasthêti*) occurs as in 2Ki 5:18. In 1Jn 2:2 we have *hilasmos* used of Christ (cf. Heb 7:25). The inscriptions illustrate the meaning in Heb 2:17 as well as the LXX.

Verse 18

In that (*en hôi*). Literally, "In which" (= *en toutôi en hôi*, in that in which), a causal idea, though in Rom 14:22 *en hôi* means "wherein." **Hath suffered** (*peponthen*). Second perfect active indicative of *paschô*, permanent part of Christ's experience. **Being tempted** (*peirastheis*). First aorist passive participle of *peirazô*. The temptation to escape the shame of the Cross was early and repeatedly presented to Christ, by Satan in the wilderness (Mat 4:8-11), by Peter in the spirit of Satan (Mat 16:22), in Gethsemane (Mat

26:39), and caused intense suffering to Jesus (Luke 22:44; Heb 5:8). **He is able** (*dunatai*). This word strikes the heart of it all. Christ's power to help is due not merely to his deity as God's Son, but also to his humanity without which he could not sympathize with us (Heb 4:15). **To succour** (*boêthêsai*). First aorist active infinitive of the old compound verb *boêtheô* (*boê*, a cry, *theô*, to run), to run at a cry or call for help (Mat 15:25). **Them that are tempted** (*tois peirazomenois*). Dative plural of the articular participle (present passive) of *peirazô*. These Jewish Christians were daily tempted to give up Christ, to apostatize from Christianity. Jesus understands himself (*autos*) their predicament and is able to help them to be faithful.

Chapter 3

Verse 1

Holy brethren (*adelphoi hagioi*). Only here in N.T., for *hagiois* in 1Th 5:27 only in late MSS. See Heb 2:11 for same idea. First time the author makes direct appeal to the readers, though first person in Heb 2:1. **Partakers** (*metochoi*). See Luke 5:7 for "partners" in the fishing, elsewhere in N.T. only in Hebrews (Heb 1:9; Heb 6:4; Heb 12:8) in N.T. **Of a heavenly calling** (*klêseôs epouraniou*). Only here in the N.T., though same idea in Heb 9:15. See *hê anô klêsis* in Php 3:14 (the upward calling). The call comes from heaven and is to heaven in its appeal. **Consider** (*katanoêsate*). First aorist active imperative of *katanoëô*, old compound verb (*kata*, nous), to put the mind down on a thing, to fix the mind on as in Mat 7:3; Luke 12:24. **Even Jesus** (*Iêsoun*). No "even" in the Greek, just like the idiom in Heb 2:9, the human name held up with pride. **The Apostle and High Priest of our confession** (*ton apostolon kai archierea tês homologias hêmôn*). In descriptive apposition with *Iêsoun* and note the single article *ton*. This is the only time in the N.T. that Jesus is called *apostolos*, though he often used *apostellô* of God's sending him forth as in John 17:3 (*apesteilas*). This verb is used of Moses as sent by God (Ex 3:10). Moffatt notes that *apostolos* is Ionic for *presbutês*, "not a mere envoy, but an ambassador or representative sent with powers." The author has already termed Jesus high priest (Heb 2:17). For *homologia* (confession) see 2Co 9:13; 1Ti 6:12. These Hebrew Christians had confessed Jesus as their Apostle and

High Priest. They do not begin to understand what Jesus is and means if they are tempted to give him up. The word runs through Hebrews with an urgent note for fidelity (Heb 4:14; Heb 10:23). See *homologeô* (*homon*, same, *legô*, say), to say the same thing, to agree, to confess, to profess.

Verse 2

Who was faithful (*piston onta*). Present active participle with predicate accusative agreeing with *Iêsoun*, "as being faithful." **That appointed him** (*tôi poiêsanti auton*). See 1Sa 12:6. Dative case of the articular participle (aorist active) of *poieô* and the reference is to God. Note *pistos* as in Heb 2:17. **As also was Moses** (*hôs kai Môusês*). The author makes no depreciatory remarks about Moses as he did not about the prophets and the angels. He cheerfully admits that Moses was faithful "in all his house" (*en holôi tôi oikôi autou*), an allusion to Num 12:7 (*ean holôi tôi oikôi mou*) about Moses. The "his" is God's. The use of *oikos* for the people (family) of God, not the building, but the group (1Ti 3:15) in which God is the Father. But wherein is Jesus superior to Moses? The argument is keen and skilful.

Verse 3

Hath been counted worthy of more glory than Moses (*pleionos doxês para Môusên êxiôtai*). Perfect passive indicative of *axioô*, to deem worthy, permanent situation described with definite claim of Christ's superiority to Moses. *Doxês* in genitive case after *êxiôtai*. For *para* after the comparative *pleionos* see Heb 1:4, 9; Heb 2:7. **By so much as** (*kath' hoson*). A proportionate measurement (common use of *kata* and the quantitative relative *hosos*). **Than the house** (*tou oikou*). Ablative case of comparison after *pleiona*. The architect is superior to the house just as Sir Christopher Wren is superior to St. Paul's Cathedral. The point in the argument calls for Jesus as the builder (*ho kataskeusas*, first aorist active participle of *kataskeuazô*, to found or build). But it is God's house as *autou* means (verses Heb 3:2, 5) and *hou* in verse Heb 3:6. This house of God existed before Moses (Heb 11:2, 25). Jesus as God's Son founded and supervised this house of God.

Verse 4

Is God (*theos*). God is the Creator of all things and so of his "house" which his Son, Jesus Christ, founded and supervises.

Verse 5

And Moses (*kai Mousês men*). "Now Moses indeed on his part" (*men* contrasted with *de*). **In** (*en*). Moses was in "God's house" "as a servant" (*hôs therapôn*). Old word, in LXX, only here in N.T. and quoted from Num 12:7. Kin to the verb *therapeuô*, to serve, to heal, and *therapeia*, service (Luke 9:11) and a group of servants (Luke 12:42). **For a testimony of those things which were afterward to be spoken** (*eis marturion tôn lalêthêsomenôn*). Objective genitive of the articular future passive participle of *laleô*. It is not certain what it means whether the "testimony" (*marturion*) is to Moses or to God and whether it points on to Christ. In Heb 9:9 see *parabolê* applied to the old dispensation as a symbol pointing to Christ and Christianity. **But Christ** (*Christos de*). In contrast with Moses (*men* in verse Heb 3:5). **As a son** (*hôs huïos*). Instead of a *therapôn* (servant). **Over his house** (*epi ton oikon autou*). The difference between *epi* and *en* added to that between *huïos* and *therapôn*. It is very neat and quite conclusive, especially when we recall the high place occupied by Moses in Jewish thought. In Acts 7:11 the Jews accused Stephen of speaking "blasphemous words against Moses and God" (putting Moses on a par with God).

Verse 6

Whose house are we (*hou oikos esmen hêmeis*). We Christians (Jew and Gentile) looked at as a whole, not as a local organization. **If we hold fast** (*ean kataschômen*). Condition of third class with *ean* and second aorist (effective) active subjunctive of *katechô*. This note of contingency and doubt runs all through the Epistle. We are God's house if we do not play the traitor and desert. **Boldness** (*parrêsian*) **and glorying** (*kai kauchêma*) some had lost. The author makes no effort to reconcile this warning with God's elective purpose. He is not exhorting God, but these wavering Christians. All these are Pauline words. B does not have *mechri telous bebaian* (firm unto the end), but it is clearly genuine in verse Heb 3:14. He pleads for intelligent confidence.

Verse 7

Wherefore (*dio*). Probably this inferential conjunction (*dia, ho*, because of which) goes with *mê sklêrunête* (harden not) in verse Heb 3:8 rather than with *blepete* (take heed) in verse Heb 3:12 unless the long quotation be considered a parenthesis. The long quotation in verses Heb 3:7-11 is from Ps 95:7-11. After the quotation the author has "three movements" (Moffatt) in his discussion of the passage as applied to the Jewish Christians (Heb 3:12-19; Heb 4:1-10; Heb 4:11-13). The peril of apostasy as shown by the example of the Israelites is presented with vividness and power. **As the Holy Ghost saith** (*kathôs legei to pneuma to hagion*). Just this phrase nowhere else in the N.T., except Acts 21:11 (Agabus), though practically the same idea in Heb 9:8; Heb 10:15. In 1Ti 4:1 the adjective "Holy" is wanting as in Rev 2; Rev 3. But the writer quotes this Psalm as the Word of God and in Heb 4:7 attributes it to David. **If ye shall hear** (*ean akousête*). Condition of third class with *ean* and first aorist active subjunctive of *akouô*.

Verse 8

Harden not (*mê sklêrunête*). Prohibition with *mê* and first aorist (ingressive) active subjunctive of *sklêrunô*, late verb from *sklêros* (dried up, stiff, hard) as in Acts 19:9; Rom 9:18. **As in the provocation** (*hôs ên tôi parapikrasmôi*). Late compound from *parapikrainô*, late verb to embitter (*para, pikros*), found only in LXX and here and verse Heb 3:15. It means embitterment, exasperation. For the simple verb *pikrainô*, to make bitter, see Col 3:19. The reference is to *Meribah* (Ex 17:1-7). **Like as in the day** (*kata tên hêmeran*). "According to the day" as in Acts 12:1; Acts 19:23. **Of the temptation** (*tou peirasmou*). The reference is to *Massah* which took place at Rephidim.

Verse 9

Wherewith (*hou*). Literally, "where" (the wilderness) as in Deut 8:15. **Tempted me by proving me** (*epeirasan en dokimasiâi*). No word for "me." The Israelites "tested" God "in putting to the proof" (only N.T. use of this word from *dokimazô* and this from the LXX).

They were not content with God's promise, but demanded objective proof (*erga*, deeds) of God.

Verse 10

And saw (*kai eidon*). "And yet saw." **Wherefore** (*dio*). Not in the LXX, but it makes clear the argument in the Psalm. **I was displeased** (*prosôchthisa*). First aorist active of *prosochthizô*, late compound for extreme anger and disgust. In N.T. only here and verse Heb 3:17. **Err** (*planôntai*). Present middle indicative of *planaô*, to wander astray, common verb. **They did not know** (*ouk egnôsan*). In spite of God's works (*erga*) and loving patience the Israelites failed to understand God's ways with them. Are we any better? They "cared not to take my road" (Moffatt).

Verse 11

As I swear (*hôs ômosa*). "Correlating the oath and the disobedience" (Vincent). First aorist active indicative of *omnuô*, old verb for solemn oath (Heb 6:13). **They shall not enter** (*ei eiseleusontai*). Future middle of *eiserchomai* with *ei* as an anacoluthon for the Hebrew *im* (not). Really it is a condition of the first class with the conclusion not expressed, common in the LXX as here (Robertson, *Grammar*, p. 1024). **Into my rest** (*eis tên katapausin mou*). Old word from *katapauô* (Heb 4:8), to give rest, in LXX, in N.T. only in Acts 7:49; Heb 3:11-4:11. Primarily the rest in Canaan and then the heavenly rest in which God dwells.

Verse 12

Take heed (*blepete*). Present active imperative as in Php 3:2 (three times) of *blepô* in place of the more usual *horate*. Solemn warning to the Jewish Christians from the experience of the Israelites as told in Ps 95:1ff. **Lest haply there shall be** (*mê pote estai*). Negative purpose with *mê pote* and the future indicative as in Mark 14:2. But we have in Col 2:8 *mê tis estai* as in Heb 12:25; *mê* occurs with the aorist subjunctive, and *mê pote* with present subjunctive (Heb 4:1) or aorist subjunctive (Acts 5:39). **In any one of you** (*en tini humôn*). The application is personal and pointed. **An evil heart of unbelief** (*kardia ponêra apistias*). A remarkable combination. **Heart** (*kardia*)

is common in the LXX (about 1,000 times), but "evil heart" only twice in the O.T. (Jer 16:12; Jer 18:12). *Apistias* is more than mere unbelief, here rather disbelief, refusal to believe, genitive case describing the evil heart marked by disbelief which is no mark of intelligence then or now. **In falling away from the living God** (*en tōi apostēnai apo theou zōntos*). "In the falling away" (locative case with *en* of the second aorist active (intransitive) infinitive of *aphistēmi*, to stand off from, to step aside from (*apo* with the ablative case *theou*) the living God (common phrase in the O.T. and the N.T. for God as opposed to lifeless idols)). "Remember that to apostatize from Christ in whom you have found God is to apostatize from God" (Dods). That is true today. See Ezek 20:8 for this use of the verb.

Verse 13

So long as it is called today (*achris hou to sēmeron kaleitai*). The only instance in the N.T. of this conjunction (*achri* or *achris* or *achris hou*, etc.) with the present indicative in the sense of "so long as" or "while" like *heōs*. Elsewhere it means "until" and with either the aorist indicative (Acts 7:18), the future (Rev 17:17), or the aorist subjunctive (Rev 7:3). **Lest any one of you be hardened** (*hina mē sklērunthēi tis ex humōn*). Negative purpose clause with *hina mē* (that not) and the first aorist passive subjunctive of *sklērunō*, the vivid verb from verse Heb 3:8. **By the deceitfulness of sin** (*apatēi tēs hamartias*). Instrumental case *apatēi* (trick, fraud) as is always the case with sin (Rom 7:11; 2Th 2:10). Apostasy (Heb 12:4) is their peril and it is a trick of sin.

Verse 14

For we are become partakers of Christ (*metochoi gar tou Christou gegonamen*). Second perfect active of *ginomai*, "we have become," not the equivalent of *esmen* (are). For *metochoi* see Heb 1:9; Heb 3:1; Heb 6:4. We have become partners with Christ and hence (*gar*, for) should not be tricked into apostasy. **If we hold fast** (*ean per kataschōmen*). The same condition as in verse Heb 3:6 with *per* (indeed, forsooth) added to *ean*. Jonathan Edwards once said that the sure proof of election is that one holds out to the end. **The beginning of our confidence** (*tēn archēn tēs hupostaseōs*). For

hupostasis see Heb 1:3; Heb 11:1. These faltering believers (some even apostates) began with loud confidence and profession of loyalty. And now?

Verse 15

While it is said (*en tōi legesthai*). Locative case with *en* of the articular present passive infinitive of *legō*, "in the being said." Thus the author (cf. same phrase in Ps 42:4) introduces the repeated quotation from verses Heb 3:7, 8. Probably it is to be connected with *kataschōmen*, though it can be joined with *parakaleite* in verse Heb 3:13 (treating Heb 3:14 as a parenthesis).

Verse 16

Who (*Tines*). Clearly interrogative, not indefinite (some). **Did provoke** (*parepikranan*). First aorist active indicative of *parapikrinō*, apparently coined by the LXX like *parapikrasmos* (verse Heb 3:15) to which it points, exasperating the anger of God. **Nay, did not all** (*all' ou pantes*). "A favourite device of the diatribe style" (Moffatt), answering one rhetorical question with another (Luke 17:8) as in verses Heb 3:17, 18, There was a faithful minority mentioned by Paul (1Co 10:7).

Verse 17

With them that sinned (*tois hamartêsasin*). Dative masculine plural after *prosōchthisen* (cf. verse Heb 3:10) of the articular first aorist active participle of *hamartanō* (*hamartêsas*, not *hamartôn*). **Carcases** (*kōla*). Old word for members of the body like the feet, in LXX a dead body (Num 14:29), here only in N.T.

Verse 18

That they should not enter (*mê eiseleusesthai*). Negative *mê* (cf. *ei* in verse Heb 3:11) and the future middle infinitive in indirect discourse. **To them that were disobedient** (*tois apeithêsasin*). Dative masculine plural of the articular first aorist active participle of *apeitheō*, active disobedience with which compare *apistias* in verse Heb 3:12, 19.

Verse 19

And we see (*kai blepomen*). Triumphant conclusion of the exegesis of Ps 95:1ff. "So we see."

Chapter 4

Verse 1

Let us fear therefore (*phobêthômen oun*). First aorist passive volitive subjunctive of *phobeomai*, to be afraid. There is no break in the argument on Ps 95:1ff. This is a poor chapter division. The Israelites perished because of disbelief. We today face a real peril. **Lest haply** (*mê pote*) Here with the present subjunctive (*dokei*), but future indicative in Heb 3:12, after the verb of fearing. For the optative see 2Ti 2:25. **A promise being left** (*kataleipomenês epaggelias*). Genitive absolute of the present passive participle of *kataleipô*, to leave behind. God's promise still holds good for us in spite of the failure of the Israelites. **Should seem to have come short of it** (*dokei husterêkenai*). Perfect active infinitive of *hustereô*, old verb from *husteros* (comparative of root *ud* like our out, outer, outermost), to be too late, to fail to reach the goal as here, common in the N.T. (Heb 11:37; Heb 12:15).

Verse 2

For indeed we have had good tidings preached unto us (*kai gar esmen euêggelismenoi esmen*). Periphrastic perfect passive indicative of *euaggelizô* (from *euaggelion*, good news, glad tidings) to bring good news, used here in its original sense as in verse Heb 4:6 of the Israelites (*euaggelisthentes* first aorist passive participle). **Even as also they** (*kathaper kakeinoi*). See verse Heb 4:6. We have the promise of rest as the Israelites had. The parallel holds as to the promise, the privilege, the penalty. **The word of hearing** (*ho logos tês akoês*). As in 1Th 2:13. Genitive *akoês* describing *logos*, the word marked by hearing (the word heard). **Because they were not united by faith with them that heard** (*mê sunkekerasmenous têi pistei tois akousasin*). *Mê*, the usual negative of the participle. A very difficult phrase. The text is uncertain whether the participle

(perfect passive of *sunkerannumi*, old verb to mix together) ends in *-os* agreeing with *logos* or *-ous* agreeing with *ekeinous* (them). Taking it in *-ous* the translation is correct. *Pistei* is in the instrumental case and *tois akousasin* in the associative instrumental after *sun*.

Verse 3

Do enter (*eiserchometha*). Emphatic futuristic present middle indicative of *eiserchomai*. We are sure to enter in, we who believe. **He hath said** (*eirêken*). Perfect active indicative for the permanent value of God's word as in Heb 1:13; Heb 4:4; Heb 10:9, 13; Heb 13:5; Acts 13:34. God has spoken. That is enough for us. So he quotes again what he has in verse Heb 4:11 from Ps 95:1ff. **Although the works were finished** (*kaitoi tôn ergôn genêthentôn*). Genitive absolute with concessive use of the participle. Old participle, in N.T. only here and Acts 14:17 (with verb). **From the foundation of the world** (*apo katabolês kosmou*). *Katabolê*, late word from *kataballô*, usually laying the foundation of a house in the literal sense. In the N.T. usually with *apo* (Mat 25:44) or *pro* (John 17:24) about the foundation of the world.

Verse 4

Somewhere on this wise (*pou houtôs*). See Heb 2:6 for *pou tis* for a like indefinite allusion to an Old Testament quotation. Here it is Gen 2:2 (cf. Ex 20:11; Ex 31:17). Moffatt notes that Philo quotes Gen 2:2 with the same "literary mannerism." **Rested** (*katepausen*). First aorist active indicative of *katapauô*, intransitive here, but transitive in verse Heb 4:8. It is not, of course, absolute rest from all creative activity as Jesus shows in John 5:17. But the seventh day of God's rest was still going on (clearly not a twenty-four hour day).

Verse 5

And in this place again (*kai en toutôi palin*). The passage already quoted in verse Gen 3; Gen 3:11.

Verse 6

It remaineth (*apoleipetai*). Present passive indicative of *apoleipô*, old verb to leave behind, to remain over. So again in Heb 4:9; Heb 10:26. Here the infinitive clause (*tinias eiselthein eis autên*) is the subject of *apoleipetai*. This left-over promise is not repeated, though not utilized by the Israelites under Moses nor in the highest sense by Joshua and David. **Failed to enter in** (*ouk eisêlthon*). "Did not enter in" (second aorist active indicative of *eiserchomai*). It is a rabbinical argument all along here, but the author is writing to Jews.

Verse 7

He again defineth a certain day (*palin tina horizei hêmeran*). Present active indicative of *horizô*, old verb to set a limit (*horos*, horizon) as in Acts 17:26; Rom 1:4. **In David** (*en Daueid*). Attributing the Psalm to David or in the Psalter at any rate. **Hath been before said** (*proeirêtai*). Perfect passive indicative referring to the quotation in Heb 3:7, 15. **After so long a time** (*meta tosouton chronon*). The time between Joshua and David.

Verse 8

Joshua (*Iêsous*). The Greek form is Jesus. Condition of the second class (determined as unfulfilled) with *ei* and aorist indicative in the condition and *an* with the imperfect in the conclusion. **He would not have spoken** (*ouk elalei*). Wrong translation, "he would not speak" (be speaking), in the passage in David. Imperfect tense, not aorist.

Verse 9

A sabbath rest (*sabbatismos*). Late word from *sabbatizô* (Ex 16:30) to keep the Sabbath, apparently coined by the author (a doubtful passage in Plutarch). Here it is parallel with *katapausis* (cf. Rev 14:13). **For the people of God** (*tôi laôi tou theou*). Dative case of blessed personal interest to the true Israel (Gal 6:16).

Verse 10

As God did from his (*hōsper apo tōn idiōn ho theos*). It is not cessation of work, but rather of the weariness and pain in toil. The writer pictures salvation as God's rest which man is to share and God will have perfect satisfaction when man is in harmony with him (Dods).

Verse 11

Let us therefore give diligence (*spoudasōmen oun*). Volitive subjunctive aorist of *spoudazō*, old verb to hasten (2Ti 4:9), to be eager and alert (1Th 2:17). The exhortation has a warning like that in Heb 4:1. **That no man fall** (*hina mē pesēi*). Negative purpose with *hina mē* and the second aorist active subjunctive of *piptō*, to fall. **After the same example of disobedience** (*en tōi autōi hupodeigmati tēs apeitheias*). The unbelief is like that seen in the Israelites (Heb 3:12, 18; Heb 4:2). *Hupodeigma* is a late word from *hupodeiknumi* (Mat 3:7) and means a copy (John 13:15; Jas 5:10). The Israelites set a terrible example and it is so easy to copy the bad examples.

Verse 12

The word of God (*ho logos tou theou*). That just quoted about the promise of rest and God's rest, but true of any real word of God. **Living** (*zōn*). Cf. the Living God (Heb 3:12). In Philo and the Book of Wisdom the Logos of God is personified, but still more in John 1:1-18 where Jesus is pictured as the Logos on a par with God. "Our author is using Philonic language rather than Philonic ideas" (Moffatt). See John 6:63: "The words which I have spoken are spirit and are life." **Active** (*energēs*). Energetic, powerful (John 1:12; Php 3:21; Col 1:29). **Sharper** (*tomōteros*). Comparative of *tomos*, cutting (from *temnō*, to cut), late adjective, here only in the N.T. **Than** (*huper*). Often so after a comparative (Luke 16:8; 2Co 12:13). **Two-edged** (*distomon*). "Two-mouthed" (*di-*, *stoma*), double-mouthed like a river (Polybius), branching ways (Sophocles), applied to sword (*xiphos*) by Homer and Euripides. **Piercing** (*diiknoumenos*). Present middle participle of *diikneomai*, old verb to go through, here only in N.T. **Even to the dividing** (*achri merismou*). Old word from *merizō* (*meros*, part), to partition. **Of**

soul and spirit (*psuchês kai pneumatos*). As in 1Th 5:23; 1Co 15:45, but not an argument for trichotomy. Psychology is constantly changing its terminology. **Of both joints and marrow** (*harmôn te kai muelôn*). From *arô*, to join, comes *harmos*, old word, here only in the N.T. *Muelos* (from *muô*, to shut), old word, here only in N.T. This surgeon goes into and through the joints and marrow, not cleaving between them. **Quick to discern** (*kritikos*). Verbal adjective in *-ikos*, from *krinô*, skilled in judging, as the surgeon has to be and able to decide on the instant what to do. So God's word like his eye sees the secret lurking doubt and unbelief "of the thoughts and intents of the heart" (*enthumêseôn kai ennoion kardias*). The surgeon carries a bright and powerful light for every dark crevice and a sharp knife for the removal of all the pus revealed by the light. It is a powerful picture here drawn.

Verse 13

That is not manifest (*aphanês*). Old adjective (*a* privative and *phainô*, to show), here only in the N.T. God's microscope can lay bare the smallest microbe of doubt and sin. **Naked** (*gumna*). Both soul and body are naked to the eye of God. **Laid open** (*tetrachêlismena*). Perfect passive participle of *trachêlizô*, late verb to bend back the neck (*trachêlos*, Mat 18:6) as the surgeon does for operating, here only in N.T. See Rom 16:4 for the peril of risking one's neck (*trachêlon hupotithenai*). God's eyes see all the facts in our inmost hearts. There are no mental reservations from God. **With whom we have to do** (*pros hon hêmin ho logos*). "With whom the matter or account for us is." There is a slight play here on *logos* of verse Heb 4:12. Surely every servant of Christ today needs to gaze into this revealing mirror and be honest with himself and God.

Verse 14

A great high priest (*archiereia megan*). The author now takes up the main argument of the Epistle, already alluded to in Heb 1:3; Heb 2:17; Heb 3:1, the priestly work of Jesus as superior to that of the Levitical line (Heb 4:14-12:3). Jesus is superior to the prophets (Heb 1:1-3), to angels (Heb 1:4-2:18), to Moses (Heb 3:1-4:13), he has already shown. Here he only terms Jesus "great" as high priest (a frequent adjective with high priest in Philo) but the superiority

comes out as he proceeds. **Who hath passed through the heavens** (*dielêluthota tous ouranous*). Perfect active participle of *dierchomai*, state of completion. Jesus has passed through the upper heavens up to the throne of God (Heb 1:3) where he performs his function as our high priest. This idea will be developed later (Heb 6:19; Heb 7:26-28; Heb 9:11, 24). **Jesus the Son of God** (*Jêsoun ton huion tou theou*). The human name linked with his deity, clinching the argument already made (Heb 1:1-4:13). **Let us hold fast our confession** (*kratômen tês homologias*). Present active volitive subjunctive of *krateô*, old verb (from *kratos*, power), with genitive to cling to tenaciously as here and Heb 6:18 and also with the accusative (2Th 2:15; Col 2:19). "Let us keep on holding fast." This keynote runs all through the Epistle, the exhortation to the Jewish Christians to hold on to the confession (Heb 3:1) of Christ already made. Before making the five points of Christ's superior priestly work (better priest than Aaron, Heb 5:1-7:25; under a better covenant, Heb 8:1-13; in a better sanctuary, Heb 9:1-12; offering a better sacrifice, Heb 9:13-10:18; based on better promises, Heb 10:19-12:3), the author gives a double exhortation (Heb 4:14-16) like that in Heb 2:1-4 to hold fast to the high priest (Heb 4:14) and to make use of him (Heb 4:16).

Verse 15

That cannot be touched with the feeling (*mê dunamenon sunpathêsai*). "Not able to sympathize with." First aorist passive infinitive of *sunpatheô*, late compound verb from the late adjective *sunpathos* (Rom 12:15), both from *sunpaschô*, to suffer with (1Co 12:26; Rom 8:17), occurring in Aristotle and Plutarch, in N.T. only in Hebrews (here and Heb 10:34). **One that hath been tempted** (*pepeirasmenon*). Perfect passive participle of *peirazô*, as already shown in Heb 2:17. **Without sin** (*chôris hamartias*). This is the outstanding difference that must never be overlooked in considering the actual humanity of Jesus. He did not yield to sin. But more than this is true. There was no latent sin in Jesus to be stirred by temptation and no habits of sin to be overcome. But he did have "weaknesses" (*astheneiai*) common to our human nature (hunger, thirst, weariness, etc.). Satan used his strongest weapons against Jesus, did it repeatedly, and failed. Jesus remained "undefiled"

(*amiantos*) in a world of sin (John 8:46). This is our ground of hope, the sinlessness of Jesus and his real sympathy.

Verse 16

Let us therefore draw near (*proserchômetha oun*). Present active middle volitive subjunctive of *proserchomai*. "Let us keep on coming to" our high priest, this sympathizing and great high priest. Instead of deserting him, let us make daily use of him. This verb in Hebrews means reverent approach for worship (Heb 7:25; Heb 10:1, 22; Heb 11:6). **Unto the throne of grace** (*tôi thronôi tês charitos*). This old word (*thronos*) we have taken into English, the seat of kings and of God and so of Christ (Heb 1:3, 8), but marked by grace because Jesus is there (Mat 19:28). Hence we should come "with boldness" (*meta parrêsias*). Telling Jesus the whole story of our shortcomings. **That we may receive mercy** (*hina labômen eleos*). Purpose clause with *hina* and second aorist active subjunctive of *lambanô*. **And find grace** (*kai charin heurômen*). Second aorist active subjunctive of *heuriskô*. We are sure to gain both of these aims because Jesus is our high priest on the throne. **To help us in time of need** (*eis eukairon boêtheian*). *Boêtheia* is old word (from *boêtheô*, Heb 2:18 which see), in N.T. only here and Acts 27:17. *Eukairos* is an old word also (*eu*, well, *kairos*, opportunity), only here in N.T. "For well-timed help," "for help in the nick of time," before too late.

Chapter 5

Verse 1

In things pertaining to God (*ta pros ton theon*). Accusative of general reference as in Heb 2:17 (Rom 15:17). The two essential points about any high priest are human sympathy (Heb 5:1-3) and divine appointment (Heb 5:4). He is taken from men and appointed in behalf of men. **That he may offer** (*hina prospheî*). Purpose clause with *hina* and present active subjunctive of *prospheô*, "that he keep on offering (from time to time)." **Both gifts** (*dôra*) **and sacrifices** (*kai thusias*). General term (*dôra*) and bloody offerings, but the two together are inclusive of all as in Heb 8:3; Heb 9:9 (1Ki

8:64). **For sins** (*huper hamartiôn*). His own included (Heb 7:27) except in the case of Jesus.

Verse 2

Who can bear gently (*metriopathein dunamenos*). Present active infinitive of the late verb *metriopatheô* (*metrios*, moderate, *pateô*, to feel or suffer). It is a philosophical term used by Aristotle to oppose the *apatheia* (lack of feeling) of the Stoics. Philo ranks it below *apatheia*. Josephus (*Ant.* XII. 32) uses it of the moderation of Vespasian and Titus towards the Jews. It occurs here only in the N.T. "If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent" (Dods). **With the ignorant** (*tois agnoousin*). Dative case of the articular present active participle of *agnoeô*, old verb not to know (Mark 9:32). **And erring** (*kai planômenois*). Present middle participle (dative case) of *planaô*. The one article with both participles probably makes it a hendiadys, sins of ignorance (both accident and sudden passion) as opposed to high-handed sins of presumption and deliberate purpose. People who sinned "willingly" (*hekousiôs*, Heb 10:26) had no provision in the Levitical system. For deliberate apostasy (Heb 3:12; Heb 10:26) no pardon is offered. **Is compassed with infirmity** (*perikeitai astheneian*). Present passive indicative of the old verb *perikeimai* here used transitively as in Acts 28:20 (*halusin*, chain). The priest himself has weakness lying around him like a chain. Not so Jesus.

Verse 3

For himself (*peri heautou*). Note *peri* three times here (*peri tou laou*, *peri heautou*, *peri hamartiôn*), but in verse Heb 5:1 *huper anthrôpôn*, *huper hamartiôn*. In the *Koin*, this interchange of *peri* (around) and *huper* (over) is common (Mat 26:28).

Verse 4

Taketh the honour unto himself (*heautôi lambanei tèn timên*). Dative case of personal interest (*heautôi*). The priest was called of

God. This is the ideal and was true of Aaron. The modern minister is not a priest, but he also should be a God-called man and not one who pushes himself into the ministry or into ecclesiastical office.

Verse 5

So Christ also (*houtôs kai ho Christos*). Just as with Aaron. Jesus had divine appointment as high priest also. **To be made** (*genêthênai*). First aorist passive infinitive of *ginomai*. **High priest** (*archierea*). Predicate accusative agreeing with *heauton* (himself) object of *edoxasen*. **But he that spake unto him** (*all' ho lalêsas pros auton*). Ellipsis of *edoxasen* to be supplied from preceding clause. God did glorify Jesus in appointing him priest as we see in Ps 2:7 quoted already as Messianic (Heb 1:5). Jesus himself repeatedly claimed that the Father sent him on his mission to the world (John 5:30, 43; John 8:54; John 17:5, etc.). Bruce holds that Christ's priesthood is co-eval with his Sonship. Davidson thinks it is merely suitable because he is Son. Clearly the Father nominated (Dods) the Son to the Messianic priesthood (John 3:16).

Verse 6

In another place (*en heterôi*). That is Ps 110:4. It is this crucial passage by which the author will prove the superiority of Jesus to Aaron as high priest. Only the word priest (*hiereus*) occurs here which the author uses as synonymous with high priest (*archieus*). The point lies in the meaning of the phrase "After the order of Melchizedek" (*kata tèn taxin Melchisedek*). But at this point the only thing pressed is the fact of the divine appointment of Jesus as priest. He returns to this point (Heb 5:10-7:28).

Verse 7

In the days of his flesh (*en tais hêmerais tês sarkos autou*). Here (verses Heb 5:7-9) the author turns to the other requirement of a high priest (human sympathy). Since Jesus was "without sin" (Heb 4:15) he did not have to offer sacrifices "for himself," yet in all other points he felt the sympathy of the human high priest, even more so by reason of his victory over sin. **Having offered up** (*prosenegkas*). Second aorist active (-a form) participle of *prospherô* (cf. verse Heb

5:3). An allusion to the Agony of Christ in Gethsemane. **Supplications** (*hiketêrias*). Socrates, Polybius, Job (Job 40:22) combine this word with *deêseis* (prayers) as here. The older form was *hikesia*. The word *hiketêrios* is an adjective from *hiketês* (a suppliant from *hikô*, to come to one) and suggests one coming with an olive-branch (*elaia*). Here only in the N.T. **With strong crying and tears** (*meta kraugês ischuras kai dakruôn*). See Luke 22:44. for a picture of the scene in Gethsemane (anguish and pathos). No doubt the writer has in mind other times when Jesus shed tears (John 11:35; Luke 19:41), but Gethsemane chiefly. **To save him from death** (*sôzein ek thanatou*). A reference to the cry of Jesus in Gethsemane (Mat 26:39). **Having been heard for his godly fear** (*eisakoustheis apo tês eulabeias*). Old word from *eulabês* (taking hold well, Luke 2:25 from *eu, lambanô*, the verb *eulabeomai* in N.T. only in Heb 11:7), in N.T. only here and Heb 12:28. Fine picture of Christ's attitude toward the Father in the prayer in Gethsemane and in all his prayers. Jesus in Gethsemane at once surrendered his will to that of the Father who heard his plea and enabled him to acquiesce in the Father's will.

Verse 8

Though he was a Son (*kaiper ôn huios*). Concessive participle with *kaiper*, regular Greek idiom as in Heb 7:5; Heb 12:17. **Yet learned obedience** (*emathen hupakoên*). Second aorist active indicative of *manthanô*. Succinct and crisp statement of the humanity of Jesus in full harmony with Luke 2:40, 52 and with Heb 2:10. **By the things which he suffered** (*aph' hôn epathen*). There is a play on the two verbs (*emathen--epathen*), paronomasia. Second aorist active indicative of *paschô*. He always did his Father's will (John 8:29), but he grew in experience as in wisdom and stature and in the power of sympathy with us.

Verse 9

Having been made perfect (*teleiôtheis*). First aorist passive participle of *teleioô*, the completion of the process of training mentioned by this same verb in Heb 2:10 "by means of sufferings" (*dia pathêmatôn*) as stated again here in verse Heb 5:8. **The author of eternal salvation** (*aitios sôtêrias aiôniou*). Common adjective

from *aitia* (cause), causing, often in Greek with *sôtêrias* (Aeschines, Philo), in N.T. only here, Luke 23:4, 14, 22; Acts 19:40. See same idea in Heb 2:10 (*archêgon*). See Isa 45:17.

Verse 10

Named of God (*prosagoreutheis*). First aorist passive participle of *prosagoreuô*, old verb to salute, to address, only here in N.T. Common in Plutarch.

Verse 11

Of whom (*peri hou*). Or "concerning which," for *hou* can be either masculine or neuter (genitive). It is the likeness of Jesus as high priest to Melchizedek that the author has in mind. He is ready to discuss that but for the fear that the reader may fail to grasp his meaning, for he will run counter to the usual Jewish ideas. Hence he pauses to stir up the interest of the readers (Heb 5:11-6:20) before going on with the argument (Heb 7:1-28). **Hard of interpretation** (*dusermêneutos*). Late and rare verbal compound (*dus, hermêneuo*), in Diodorus and Philo, here only in N.T. Hard to explain because of the strange (to Jews) line taken, but still more because of their dullness. **Dull of hearing** (*nôthroi tais akoais*). Old adjective (papyri also), from negative *nê* and *ôtheô*, to push, no push in the hearing, slow and sluggish in mind as well as in the ears. In N.T. only here and Heb 6:12 (slack, sluggish). Plato calls some students *nôthroi* (stupid).

Verse 12

Teachers (*didaskaloi*). Predicate nominative after *einai*. **By reason of the time** (*dia ton chronon*). Alas, what a commentary on modern Christians. **That some one teach you the rudiments** (*tou didaskein humas tina ta stoicheia*). Neat Greek idiom, genitive case of the articular infinitive (need of the teaching) with two accusatives of the person (*humas*, you) and the thing (*ta stoicheia*, the rudiments) and the accusative of general reference (*tina*, as to some one). For *stoicheia* see Gal 4:3, 9; Col 2:8. **Of the first principles of the oracles of God** (*tês archês tôn logiôn tou theou*). Three genitives linked to each other. *Archês* (beginning) illustrates *ta stoicheia*, just

before, the A B C of Christian teaching like Heb 6:1. *Logion* is a diminutive of *logos*, divine oracles being usually brief, common in the O.T. and Philo for God's words, in N.T. used for the O.T. (Acts 7:38; Rom 3:2), of God's word through Christians (1Pe 4:11), of the substance of Christian teaching (Heb 5:12). **Of milk** (*galaktos*). Because still babes (1Co 3:2) and not able to chew "solid food" (*stereâs trophês*), without intellectual and spiritual teeth.

Verse 13

Without experience (*apeiros*). Old adjective (alpha privative and *peira*, trial). Inexperienced. The babe (*nêpios*, old word, negative *nê* and *epos*, word like Latin *infans*, infant, not able to talk), not able to chew if one uses only milk and is without teeth. Perhaps moral truth is meant by "word of righteousness" (cf. Heb 1:2; Heb 2:3 for the word spoken by Christ).

Verse 14

For full-grown men (*teleiôn*). Predicate genitive. The word is for adults, relative perfection (*teleioi*) in contrast with babes as in 1Co 2:6; 1Co 3:1; 1Co 13:11; Php 3:15; Eph 4:4, not absolute perfection (Mat 5:48). **Their senses** (*ta aisthêtêria*). The organs of perception (Stoic term for sense organs) from *aisthanomai* (Luke 9:45), in Plato, Galen, Hippocrates, here only in N.T. **Exercised** (*gegumnasmena*). Perfect passive participle of *gumnazô*, to exercise (naked, *gumnos*). Galen uses *aisthêtêria gegumnasmena* together after *echô* as we have here. For this predicate use of the participle with *echô* see Luke 13:6; Luke 14:19. "By reason of use" one gains such skill. **To discern** (*pros diakrisin*). "For deciding between" (from *diakrinô*), old word with ablative *kalou te kai kakou* (between good and evil). See 1Co 12:1; Rom 14:1.

Chapter 6

Verse 1

Wherefore (*dio*). Because of the argument already made about the difficulty of the subject and the dulness of the readers. **Let us cease to speak** (*aphentes ton logon*). Second aorist active participle of

aphiêmi, to leave off or behind. **Of the first principles of Christ** (*tês archês tou Christou*). Objective genitive *Christou* (about Christ). "Leaving behind the discussion of the beginning about Christ," another way of saying again *ta stoicheia tês archês tôn logiôn tou theou* of Heb 5:12. **And press on** (*kai pherômetha*). Volitive present subjunctive passive, "Let us be borne on" (both the writer and the readers). The Pythagorean Schools use *pherômetha* in precisely this sense of being borne on to a higher stage of instruction. Bleek quotes several instances of Greek writers using together as here of *aphentes pherômetha* (Eurip., *Androm.* 393, for instance). **Unto perfection** (*epi tèn teleiotêta*). Old word from *teleios* mature, adults as in Heb 5:14. Only twice in N.T. (here and Col 3:14). Let us go on to the stage of adults, not babes, able to masticate solid spiritual food. The writer will assume that the readers are adults in his discussion of the topic. **Not laying again the foundation** (*mê palin themelion kataballomenoi*). The regular idiom for laying down the foundation of a building (*themelion*, Luke 6:48). The metaphor is common (1Co 3:11) and the foundation is important, but one cannot be laying the foundation always if he is to build the house. There are six items mentioned here as part of the "foundation," though the accusative *didachên* in apposition with *themelion* may mean that there are only four included in the *themelion*. Two are qualitative genitives after *themelion* (*metanoias* and *pisteôs*). What is meant by "dead works" (*apo nekrôn ergôn*) is not clear (Heb 9:14), though the reference may be to touching a corpse (Num 19:1; Num 31:19). There are frequent allusions to the deadening power of sin (Jas 2:17, 26; John 7:25; Rom 6:1, 11; Rom 7:8; Col 2:13; Eph 2:1, 5). The use of repentance and faith together occurs also elsewhere (Mark 1:15; Acts 20:21; 1Th 1:9).

Verse 2

The other four items are qualitative genitives with *didachên* (*baptismôn, epitheseôs cheirôn, anastaseôs nekrôn, krimatos aiôniou*). The plural *baptismôn* "by itself does not mean specifically Christian baptism either in this epistle (Heb 9:10) or elsewhere (Mark 7:4), but ablutions or immersions such as the mystery religions and the Jewish cultus required for initiates, proselytes, and worshippers in general" (Moffatt). The disciples of the Baptist had

disputes with the Jews over purification (John 3:25). See also Acts 19:2. "The laying on of hands" seems to us out of place in a list of elementary principles, but it was common as a sign of blessing (Mat 19:13), of healing (Mark 7:32), in the choice of the Seven (Acts 6:6), in the bestowal of the Holy Spirit (Acts 8:17; Acts 19:6), in separation for a special task (Acts 13:3), in ordination (1Ti 4:14; 1Ti 5:22; 2Ti 1:6). Prayer accompanied this laying on of the hands as a symbol. The resurrection of the dead (both just and unjust, John 5:29; Acts 24:15) is easily seen to be basal (cf. 1Co 15:1ff.) as well as eternal judgment (timeless and endless).

Verse 3

If God permit (*eanper epitrepêi ho theos*). Condition of the third class with *eanper* (note *per* indeed). See 1Co 16:7 (*ean ho kurios epitrepsei*) and Acts 18:21 (*tou theou thelontos*). It is not an idle form with the author. He means that he will go on with the argument and not attempt to lay again the foundation (the elements). Moffatt takes him to mean that he will teach them the elements at a later time (Heb 13:23) if the way opens, a less probable interpretation.

Verse 4

As touching those who were once enlightened (*tous hapax photisthentas*). First aorist passive articular participle (the once for all enlightened) of *photizô*, old and common verb (from *phôs*) as in Luke 11:36. The metaphorical sense here (cf. John 1:9; Eph 1:18; Heb 10:32) occurs in Polybius and Epictetus. The accusative case is due to *anakainizein* in verse Heb 6:6. *Hapax* here is "once for all," not once upon a time (*pote*) and occurs again (Heb 9:7, 26, 27, 28; Heb 12:26, 27). **Tasted of the heavenly gift** (*geusamenous tês dôreas tês epouraniou*). First aorist middle participle of *geuô*, old verb once with accusative (verse Heb 6:5, *kalon rêma, dunameis*), usually with genitive (Heb 2:9) as here. **Partakers of the Holy Ghost** (*metochous pneumatôs hagiou*). See Heb 3:14 for *metochoi*. These are all given as actual spiritual experiences. **And then fell away** (*kai parapesontas*). No "then" here, though the second aorist (effective) active participle of *parapiptô*, old verb to fall beside (aside), means that. Only here in N.T. In Gal 5:4 we have *tês charitos exepesate* (ye fell out of grace, to law, Paul means).

Verse 6

It is impossible to renew them again (*adunaton palin anakainizein*). The *adunaton* (impossible) comes first in verse Heb 6:4 without *estin* (is) and there is no "them" in the Greek. There are three other instances of *adunaton* in Hebrews (Heb 6:18; Heb 10:4; Heb 11:6). The present active infinitive of *anakainizô* (late verb, *ana, kainos*, here only in the N.T., but *anakainoô*, 2Co 4:16; Col 3:10) with *adunaton* bluntly denies the possibility of renewal for apostates from Christ (cf. Heb 3:12-4:2). It is a terrible picture and cannot be toned down. The one ray of light comes in verses Heb 6:8-12, not here. **Seeing they crucify to themselves afresh** (*anastraurountas heautois*). Present active participle (accusative plural agreeing with *tous ... parapesontas*) of *anastauroô*, the usual verb for crucify in the old Greek so that *ana-* here does not mean "again" or "afresh," but "up," *sursum*, not *rursum* (Vulgate). This is the reason why renewal for such apostates is impossible. They crucify Christ. **And put him to an open shame** (*kai paradeigmatizontas*). Present active participle of *paradeigmatizô*, late verb from *paradeigma* (example), to make an example of, and in bad sense to expose to disgrace. Simplex verb *deigmatizai* in this sense in Mat 1:19.

Verse 7

Which hath drunk (*hê piousa*). Articular second aorist active participle of *pinô*, to drink. **Herbs** (*botanên*). Old word from *boskô*, to feed, green plant, only here in N.T. Cf. our botany. **Meet** (*eutheton*). Old compound verbal (*eu, tithêmi*) well-placed, fit (Luke 9:62). **It is tilled** (*geôrgeitai*). Present passive indicative of *geôrgeô*, old and rare verb from *geôrgos* (tiller of the soil, *gê, ergon*, 2Ti 2:6), here only in the N.T. **Receives** (*metalambanei*). Present active indicative of *metalambanô*, old verb to share in, with genitive (*eulogias*) as here (Acts 2:46) or with accusative (Acts 24:25).

Verse 8

If it beareth (*ekpherousa*). Present active participle of *ekpherô*, conditional participle. For "thorns and thistles" see Mat 7:16 for

both words (*akanthas kai tribolous*). Roman soldiers scattered balls with sharp iron spikes, one of which was called *tribulus*, to hinder the enemy's cavalry. **Rejected** (*adokimos*). See 1Co 9:27; Rom 1:28. For *kataras eggus* (nigh unto a curse) see Gal 3:10. **To be burned** (*eis kausin*). "For burning." Common sight in clearing up ground.

Verse 9

But we are persuaded (*pepeismetha de*). Perfect passive indicative of *peithô*, literary plural. Note Paul's use of *pepeismai* in 2Ti 1:12. **Better things** (*ta kreissona*). "The better things" than those pictures in Heb 6:4-8. **That accompany salvation** (*echomena sôtêrias*). "Things holding on to salvation" (Mark 1:38), a common Greek phrase *echomena*, present middle participle of *echô*. **Though we thus speak** (*ei kai houtôs laloumen*). Concessive condition of the first class. Explanatory, not apologetic, of his plain talk. **Not unrighteous to forget** (*ou gar adikos epilathesthai*). Second aorist middle infinitive of *epilanthanô* with genitive case (*ergou*, work, *agapês*, love). But even God cannot remember what they did not do. **In that ye ministered and still do minister** (*diakonêsantes kai diakonountes*). First aorist active and present active participle of the one verb *diakoneô*, the sole difference being the tense (single act *aorist*, repeated acts *present*).

Verse 11

And we desire (*epithumoumen de*). Literary plural again like *pepeismetha* (Heb 6:9). He is not wholly satisfied with them as he had already shown (Heb 5:11-14). They have not given up Christ (Heb 6:4-8), but many of them are still babes (*nêpioi*, Heb 5:13) and not adults (*teleioi*, Heb 5:14) and others are in peril of becoming so. **Unto the fulness of hope** (*pros tên plêrophorian tês elpidos*). For *plêrophoria* see 1Th 1:5; Col 2:2. **To the end** (*achri telous*). As in Heb 3:6, 14.

Verse 12

That ye be not sluggish (*hina mê nôthroi genêsthe*). Negative final clause with second aorist middle subjunctive of *ginomai*, "that ye become not sluggish (or dull of hearing)" as some already were (Heb

5:11). **Imitators** (*mimêtai*). See 1Th 1:6; 1Th 2:14 for this word (our "mimic" in good sense). The writer wishes to hold and develop these sluggards through those who inherit the promises (see Heb 10:19-12:3), one of his great appeals later in ch. Heb 11:1ff. full of examples of "faith and long-suffering."

Verse 13

Made promise (*epaggeilamenos*). First aorist middle participle of *epagellô*. Could swear by none greater (*kat' oudenos eichen meizonos omosai*). Imperfect active of *echô* in sense of *edunato* as often with *omosai* (first aorist active infinitive of *omnuô*) and *ômosen* (he sware) is first aorist active indicative.

Verse 14

Surely (*ei mên*). By itacism for *ê mên* (Deissmann, *Bible Studies*, p. 205). The quotation is from Gen 22:16. (the promise renewed to Abraham with an oath after offering of Isaac). **Blessing** (*eulogôn*). Hebraism (present active participle) for the Hebrew infinitive absolute and so with *plêthunôn* (multiplying).

Verse 15

Having patiently endured (*makrothumêsas*). First aorist active participle of *makrothumos* (*makros*, *thumos*, long spirit) illustrating *makrothumia* of verse Heb 6:12. **He obtained** (*epetuchen*). Second aorist (effective) active indicative of *epetugchanô*, old verb with genitive. God was true to his word and Abraham was faithful.

Verse 16

In every dispute (*pasês antilogias*). Objective genitive of old word several times in Hebrews (Heb 6:16; Heb 7:7; Heb 12:3). Talking back, face to face, in opposition. **Final** (*peras*). Limit, boundary (Mat 12:42). Men may perjure themselves.

Verse 17

To shew (*epideixai*). First aorist active infinitive of *epideiknumi*, to show in addition (*epi-*) to his promise "more abundantly"

(*perissoteron*). **The immutability of his counsel** (*to ametatheton tês boulês autou*). Late compound verbal neuter singular (alpha privative and *metatithêmi*, to change), "the unchangeableness of his will." **Interposed** (*emesiteusen*). First aorist active indicative of *mesiteuô*, late verb from *mesitês*, mediator (Heb 8:6), to act as mediator or sponsor or surety, intransitively to pledge one's self as surety, here only in the N.T. **With an oath** (*horkôi*). Instrumental case of *horkos* (from *herkos*, an enclosure), Mat 14:7, 9.

Verse 18

By two immutable things (*dia duo pragmatôn ametathetôn*). See verse Heb 6:17. God's promise and God's oath, both unchangeable. **In which it is impossible for God to lie** (*en hois adunaton pseusasthai theon*). Put this "impossibility" by that in verses Heb 6:4-6. **Theon** is accusative of general reference with *pseusasthai*, first aorist middle infinitive of *pseudomai*. **That we may have** (*hina echômen*). Purpose clause with *hina* and the present active subjunctive of *echô*, "that we may keep on having." **Strong consolation** (*ischuran paraklêsin*). "Strong encouragement" by those two immutable things. **Who have fled for refuge** (*hoi kataphugontes*). Articular effective second aorist active participle of *katapheugô*, old verb, in N.T. only here and Acts 14:6. The word occurs for fleeing to the cities of refuge (Deut 4:42; Deut 19:5; Jos 20:9). **To lay hold of** (*kratêsai*). First aorist active (single act) infinitive of *krateô* in contrast with present tense in Heb 4:14 (hold fast). **Set before us** (*prokeimenês*). Placed before us as the goal. See this same participle used with the "joy" (*charas*) set before Jesus (Heb 12:2).

Verse 19

Which (*hên*). Which hope. What would life be without this blessed hope based on Christ as our Redeemer? **As an anchor of the soul** (*hôs agkuran tês psuchês*). Old word, literally in Acts 27:29, figuratively here, only N.T. examples. The ancient anchors were much like the modern ones with iron hooks to grapple the rocks and so hold on to prevent shipwreck (1Ti 1:19). **Both sure and steadfast** (*asphalê te kai bebaian*). This anchor of hope will not slip (alpha privative and *sphallô*, to totter) or lose its grip (*bebaia*, from

bainô, to go, firm, trusty). **That which is within the veil** (*to esôteron tou katapetasmatos*). The Holy of Holies, "the inner part of the veil" (the space behind the veil), in N.T. only here and Acts 16:24 (of the inner prison). The anchor is out of sight, but it holds. That is what matters.

Verse 20

As a forerunner (*prodromos*). Old word used for a spy, a scout, only here in N.T. Jesus has shown us the way, has gone on ahead, and is the surety (*egguos*, Heb 7:22) and guarantor of our own entrance later. In point of fact, our anchor of hope with its two chains of God's promise and oath has laid hold of Jesus within the veil. It will hold fast. All we need to do is to be true to him as he is to us. **A high priest for ever** (*archiereus eis ton aiôna*). There he functions as our great high priest, better than Aaron for he is "after the order of Melchizedek," the point that now calls for elucidation (Heb 5:10).

Chapter 7

Verse 1

This Melchizedek (*houtos ho Melchisedek*). The one already mentioned several times with whose priesthood that of Christ is compared and which is older and of a higher type than that of Aaron. See Gen 14:18-20; Ps 110:1 for the only account of Melchizedek in the Old Testament. It is a daring thing to put Melchizedek above Aaron, but the author does it. Moffatt calls verses Heb 7:1-3 "a little sermon" on Heb 6:20. It is "for ever" (*eis ton aiôna*) that he explains. Melchizedek is the only one in his line and stands alone in the record in Genesis. The interpretation is rabbinical in method, but well adapted to Jewish readers. The description is taken verbatim from Genesis except that "who met" (*ho sunantêsas*) is here applied to Melchizedek from Gen 14:17 instead of to the King of Sodom. They both met Abraham as a matter of fact. For this verb (first aorist active participle of *sunantaô*) see Luke 9:37. **Slaughter** (*kopês*). Old word for cutting (*koptô*, to cut), here only in N.T. These kings were Amraphel, Arioch, Chedorlaomer, Tidal. Amraphel is usually taken to be Khammurabi. **Priest of God Most High** (*hiereus tou theou tou*

hupsistou). He is called "priest" and note *tou hupsistou* applied to God as the Canaanites, Phoenicians, Hebrews did. It is used also of Zeus and the Maccabean priest-kings. The demons apply it to God (Mark 5:7; Luke 8:28).

Verse 2

A tenth (*dekatên*). It was common to offer a tenth of the spoils to the gods. So Abraham recognized Melchizedek as a priest of God. **Divided** (*emerisen*). First aorist active of *merizô*, from *meros* (portion), to separate into parts. From this point till near the end of verse Heb 7:3 (the Son of God) is a long parenthesis with *houtos* of verse Heb 7:1 as the subject of *menei* (abideth) as the Revised Version punctuates it. Philo had made popular the kind of exegesis used here. The author gives in Greek the meaning of the Hebrew words Melchizedek (King of righteousness, cf. Heb 1:8) and Salem (peace).

Verse 3

Without father, without mother, without genealogy (*apatôr; amêtôr; agenealogêtos*). Alliteration like Rom 1:30, the first two old words, the third coined by the author (found nowhere else) and meaning simply "devoid of any genealogy." The argument is that from silence, made much of by Philo, but not to be pressed. The record in Genesis tells nothing of any genealogy. Melchizedek stands alone. He is not to be understood as a miraculous being without birth or death. Melchizedek has been made more mysterious than he is by reading into this interpretation what is not there. **Made like** (*aphômoiômenos*). Perfect passive participle of *aphomoioô*, old verb, to produce a facsimile or copy, only here in N.T. The likeness is in the picture drawn in Genesis, not in the man himself. Such artificial interpretation does not amount to proof, but only serves as a parallel or illustration. **Unto the Son of God** (*tôi huiôi tou theou*). Associative instrumental case of *huios*. **Abideth a priest** (*menei hierêus*). According to the record in Genesis, the only one in his line just as Jesus stands alone, but with the difference that Jesus continues priest in fact in heaven. **Continually** (*eis to diênêkes*). Old phrase (for the continuity) like *eis ton aiôna*, in N.T. only in Hebrews (Heb 7:3; Heb 10:1, 14, 21).

Verse 4

How great (*pêlikos*). Geometrical magnitude in contrast to arithmetical (*posos*), here only in N.T., "how distinguished." He received tithes from Abraham (verses Heb 7:4-6) and he blessed Abraham (Heb 7:6-7) and even Levi is included (verses Heb 7:8-10). **Out of the chief spoils** (*ek tôn akrothiniôn*). Old word from *akros*, top, and *this*, a heap (the top of the pile). **Patriarch** (*patriarchês*). LXX word (*patria*, tribe, *archô*, to rule) transferred to N.T. (Acts 2:29).

Verse 5

The priest's office (*tên hierateian*). LXX and *Koin*, word from *hiereus*, in N.T. only here and Luke 1:9. **To take tithes** (*apodekatoin*). Present active infinitive (in *-oin*, not *-oun*, as the best MSS. give it) of *apodekatoô* a LXX word (*apo*, *dekatoô*), to take a tenth from (*apo*). **Brethren** (*adelphous*). Accusative case in apposition with *laon* (people) unaffected by the explanatory phrase *tout' estin* (that is). **Though come out** (*kaiper exelêluthotas*). Concessive participle (cf. Heb 5:8) with *kaiper* (perfect active of *exerchomai*).

Verse 6

He whose genealogy is not counted (*ho mê genealogoumenos*). Articular participle with negative *mê* (usual with participles) of the old verb *genealogêô* trace ancestry (cf. verse Heb 7:3) **Hath taken tithes** (*dedekatôken*). Perfect active indicative of *dekatoô*, standing on record in Genesis. **Hath blessed** (*eulogêken*). Perfect active indicative of *eulogêô*, likewise standing on record. Note the frequent perfect tenses in Hebrews. **Him that hath the promises** (*ton echonta tas epaggelias*). Cf. Heb 6:12, 13-15 for allusion to the repeated promises to Abraham (Gen 12:3, 7; Gen 13:14; Gen 15:5; Gen 17:5; Gen 22:16-18).

Verse 7

Dispute (*antilogias*). Ablative case with *chôris*. For the word see Heb 6:16. The writer makes a parenthetical generalization and uses the article and neuter adjective (*to elasson*, the less, *hupo tou kreittonos*, by the better), a regular Greek idiom.

Verse 8

Here (*hôte*). In the Levitical system. **There** (*ekei*). In the case of Melchizedek. **Of whom it is witnessed** (*marturomenos*). "Being witnessed," present passive participle of *martureô* (personal construction, not impersonal). **That he lives** (*hoti zêi*). Present active indicative of *zaô*. The Genesis record tells nothing of his death.

Verse 9

So to say (*hôs epos eipein*). An old idiom, here only in the N.T., common in Philo, used to limit a startling statement, an infinitive for conceived result with *hôs*. **Hath paid tithes** (*dedekatôtai*). Perfect passive indicative of *dekatoô*, "has been tithed." This could only be true of Levi "so to speak."

Verse 10

In the loins of his father (*en têi osphui tou patros*). Levi was not yet born. The reference is to Abraham, the forefather (*patros*) of Levi. This is a rabbinical imaginative refinement appealing to Jews.

Verse 11

Perfection (*teleiôsis*). Abstract substantive of *teleioô*. More the act than the quality or state (*teleiotês*, Heb 6:1). The condition is of the second class, "if there were perfection, etc." The Levitical priesthood failed to give men "a perfectly adequate relation to God" (Moffatt). **Priesthood** (*hierosunês*). Old word, in N.T. only here, verses Heb 7:12, 24. Cf. *hieretia* in verse Heb 7:5. The adjective *Leueitikê* occurs in Philo. **Received the law** (*nenomothetêtai*). Perfect passive indicative of *nomotheteô*, old compound to enact law (*nomos*, *tithêmi*), to furnish with law (as here), only other N.T.

example in Heb 8:6. **What further need was there?** (*tis eti chreia*;). No copula expressed, but it would normally be *ên an*, not just *ên*: "What need still would there be?" **Another priest** (*heteron hiera*). Of a different line (*heteron*), not just one more (*allon*). Accusative of general reference with the infinitive *anistasthai* (present middle of *anistêmi* intransitive). **And not to be reckoned** (*kai ou legesthai*). The negative *ou* belongs rather to the descriptive clause than just to the infinitive.

Verse 12

The priesthood being changed (*metatithemenês tês hierosunês*). Genitive absolute with present passive participle of *metatithêmi*, old word to transfer (Gal 1:6). **A change** (*metathesis*). Old substantive from *metatithêmi*. In N.T. only in Heb. (Heb 7:12; Heb 11:5; Heb 12:27). God's choice of another kind of priesthood for his Son, left the Levitical line off to one side, forever discounted, passed by "the order of Aaron" (*tên taxin Aarôn*).

Verse 13

Belongeth to another tribe (*phulês heteras meteschêken*). See Heb 2:14 for *metechô*, perfect active indicative here. A different (*heteras*) tribe. **Hath given attendance at** (*proseschêken*). Perfect active indicative (watch perfects in Hebrews, not "for" aorists) of *prosehô*, old verb, here with either *noun* (mind) or self (*heauton*) understood with dative case (*tôi thusiastêriôi*, the altar, for which word see Mat 5:23; Luke 1:11).

Verse 14

It is evident (*prodêlon*). Old compound adjective (*pro, dêlos*), openly manifest to all, in N.T. only here and 1Ti 5:24. **Hath sprung** (*anatetalken*). Perfect active indicative of *anatellô*, old compound to rise up like the sun (Mat 5:45).

Verse 15

Yet more abundantly evident (*perissoteron eti katadêlon*). Only N.T. instance of the old compound adjective *katadêlos* thoroughly

clear with *eti* (still) added and the comparative *perissoteron* (more abundantly) piling Ossa on Pelion like Php 1:23. **Likeness** (*homoiotêta*). See Heb 4:15, only N.T. examples. Cf. the verb in verse Heb 7:3. **Ariseth another priest** (*anistatai hiereus heteros*). As said in verse Heb 7:11, now assumed in condition of first class.

Verse 16

Carnal (*sarkinês*). "Fleshen" as in 1Co 3:1, not *sarkikês* (fleshlike, 1Co 3:3). The Levitical priests became so merely by birth. **Of an endless life** (*zôês akatalutou*). Late compound (alpha privative and verbal adjective from *kataluô*, to dissolve, as in 2Co 4:1), indissoluble. Jesus as priest lives on forever. He is Life.

Verse 17

It is witnessed (*martureitai*). Present passive indicative of *martureô*. The author aptly quotes again Ps 110:4.

Verse 18

A disannulling (*athetêsis*). Late word from *atheteô* (alpha privative and *tithêmi*), to set aside (Mark 6:26), in N.T. only here and Heb 9:26. Common in the papyri in a legal sense of making void. Involved in *metathesis* (change in verse Heb 7:12). **Foregoing** (*proagousês*). Present active participle of *proagô*, to go before (1Ti 1:18). **Because of its weakness** (*dia to autês asthenes*). Neuter abstract adjective with article for quality as in verse Heb 7:7 with *dia* and accusative case for reason. **Unprofitableness** (*anôpheles*). Old compound (alpha privative and *ophelos*) useless, and neuter singular like *asthenes*. In N.T. only here and Tit 3:9.

Verse 19

Made nothing perfect (*ouden eteleiôsen*). Another parenthesis. First aorist active indicative of *teleioô*. See verse Heb 7:11. And yet law is necessary. **A bringing in thereupon** (*epeisagôgê*). An old double compound (*epi*, additional, *eisagôgê*, bringing in from *eisagô*). Here only in N.T. Used by Josephus (*Ant.* XI. 6, 2) for the introduction of a new wife in place of the repudiated one. **Of a**

better hope (*kreittonos elpidos*). This better hope (Heb 6:18-20) does bring us near to God (*eggizomen tôi theôï*) as we come close to God's throne through Christ (Heb 4:16).

Verse 20

Without the taking of an oath (*chôris horkômosias*). As in Ps 110:4.

Verse 21

Have been made (*eisin gegonotes*). Periphrastic perfect active indicative of *ginomai* (perfect active participle of *ginomai*) and then *eisin*. The parenthesis runs from *hoi men gar* (for they) to *eis ton aiôna* (for ever, end of verse Heb 7:21). **But he with an oath** (*ho de meta horkômosias*). Positive statement in place of the negative one in verse Heb 7:20.

Verse 22

By so much also (*kata tosouto kai*). Correlative demonstrative corresponding to *kath' hoson* (the relative clause) in verse Heb 7:20. **The surety** (*egguos*). Vulgate *sponsor*. Old word, here only in the N.T., adjective (one pledged, betrothed), from *egguê*, a pledge, here used as substantive like *egguêtês*, one who gives a pledge or guarantee. There may be a play on the word *eggizô* in verse Heb 7:19. *Egguaô* is to give a pledge, *eggualizô*, to put a pledge in the hollow of the hand. It is not clear whether the author means that Jesus is God's pledge to man, or man's to God, or both. He is both in fact, as the Mediator (*ho mesitês*, Heb 8:6) between God and man (Son of God and Son of man).

Verse 23

Many in number (*pleiones*). Comparative predicate adjective, "more than one," in succession, not simultaneously. **Because they are hindered** (*dia to kôluesthai*). Articular infinitive (present passive) with *dia* and the accusative case, "because of the being hindered." **By death** (*thanatôi*). Instrumental case. **From**

continuing (*paramenein*). Present active infinitive of the compound (remain beside) as in Php 1:25 and in the ablative case.

Verse 24

Because he abideth (*dia to menein auton*). Same idiom as in verse Heb 7:23, "because of the abiding as to him" (accusative of general reference, *auton*). **Unchangeable** (*aparabaton*). Predicate adjective in the accusative (feminine of compound adjective like masculine), late double compound verbal adjective in Plutarch and papyri, from alpha privative and *parabainô*, valid or inviolate. The same idea in verse Heb 7:3. God placed Christ in this priesthood and no one else can step into it. See verse Heb 7:11 for *hierôsune*.

Verse 25

Wherefore (*hothen*). Since he alone holds this priesthood. **To the uttermost** (*eis to panteles*). Old idiom, in N.T. only here and Luke 13:10. Vulgate renders it *in perpetuum* (temporal idea) or like *pantote*. This is possible, but the common meaning is completely, utterly. **Draw near** (*proserchomenous*). Present middle participle of *proserchomai*, the verb used in Heb 4:16 which see. **To make intercession** (*eis to entugchanein*). Purpose clause with *eis* and the articular present active infinitive of *entugchanô* for which verb see Rom 8:34. "His intercession has red blood in it, unlike Philo's conception" (Moffatt).

Verse 26

Became us (*hêmin eprepen*). Imperfect active indicative of *prepô* as in Heb 2:10, only there it was applied to God while here to us. "Such" (*toioutos*) refers to the Melchizedek character of Jesus as high priest and in particular to his power to help and save (Heb 2:17) as just explained in Heb 7:24. Moffatt notes that "it is generally misleading to parse a rhapsody" but the adjectives that follow picture in outline the qualities of the high priest needed by us. **Holy** (*hosios*). Saintly, pious, as already noted. Cf. Acts 2:24; Acts 13:35. **Guileless** (*akakos*). Without malice, innocent. In N.T. only here and Rom 16:18. **Undeiled** (*amiantos*). Untainted, stainless. In the papyri. Not merely ritual purity (Lev 21:10-15), but real ethical

cleanness. **Separated from sinners** (*kechôrismenos apo tôn hamartólôn*). Perfect passive participle. Probably referring to Christ's exaltation (Heb 9:28). **Made higher than the heavens** (*hupsêloteros tôn ouranôn genomenos*). "Having become higher than the heavens." Ablative case (*ouranôn*) after the comparative adjective (*hupsêloteros*).

Verse 27

First (*proteron*). Regular adverb for comparison between two, though *prôton* often occurs also (John 1:41), with *epeita* (then) following. **For the sins** (*ton*). Only the article in the Greek with repetition of *huper* or of *hamartiôn*. **When he offered up himself** (*heauton anenegkas*). First aorist active participle of *anapherô*, to offer up. See same idea in Heb 9:14 where *heauton prosênegken* is used. Old verb for sacrifice to place on the altar (1Pe 2:5, 24).

Verse 28

After the law (*meta ton nomon*). As shown in verses Heb 7:11-19, and with an oath (Ps 110:4). **Son** (*huion*). As in Ps 2:7; Heb 1:2 linked with Ps 110:4. **Perfected** (*teteleiômenon*). Perfect passive participle of *teleioô*. The process (Heb 2:10) was now complete. Imperfect and sinful as we are we demand a permanent high priest who is sinless and perfectly equipped by divine appointment and human experience (Heb 2:17; Heb 5:1-10) to meet our needs, and with the perfect offering of himself as sacrifice.

Chapter 8

Verse 1

In the things which we are saying (*epi tois legomenois*). Locative case of the articular present passive participle of *legô* after *epi* as in Luke 5:5; Heb 11:4, "in the matter of the things being discussed." **The chief point** (*kephalaion*). Neuter singular of the adjective *kephalaios* (from *kephalê*, head), belonging to the head. Vulgate *capitulum*, nominative absolute in old and common sense, the main matter (even so without the article as in Thucydides), "the pith" (Coverdale), common in the papyri as in Greek literature. The word

also occurs in the sense of the sum total or a sum of money (Acts 22:28) as in Plutarch, Josephus, and also in the papyri (Moulton and Milligan's *Vocabulary*). **Such an high priest** (*toiouton archierea*). As the one described in chapters Heb 4:16-7:28 and in particular Heb 7:26 (*toioutos*) Heb 7:27, 28. But the discussion of the priestly work of Jesus continues through Heb 12:3. *Toioutos* is both retrospective and prospective. Here we have a summary of the five points of superiority of Jesus as high priest (Heb 8:1-6). He is himself a better priest than Aaron (*toioutos* in Heb 8:1 such as shown in Heb 4:16-7:28); he works in a better sanctuary (Heb 8:2, 5); he offers a better sacrifice (Heb 8:3); he is mediator of a better covenant (Heb 8:6); his work rests on better promises (Heb 8:6); hence he has obtained a better ministry as a whole (Heb 8:6). In this resum, (*kephelaion*) the author gives the pith (*kephalaion*) of his argument, curiously enough with both senses of *kephalaion* (pith, summary) pertinent. He will discuss the four points remaining thus: (1) the better covenant, Heb 8:7-13. (2) The better sanctuary, Heb 9:1-12. (3) The better sacrifice, Heb 9:13-10:18. (4) The better promises, Heb 10:19-12:3. One point (the better high priest, like Melchizedek) has already been discussed (Heb 4:16-7:28). **Sat down** (*ekathisen*). Repetition of Heb 1:3 with *tou thronou* (the throne) added. This phrase prepares the way for the next point.

Verse 2

Minister (*leitourgos*). See on Rom 13:6; Php 2:25. **Of the sanctuary** (*tôn hagiôn*). "Of the holy places" (*ta hagia*), without any distinction (like Heb 9:8; Heb 10:19; Heb 13:11) between the holy place and the most holy place as in Heb 9:2. **Of the true tabernacle** (*tês skênês tês alêthinês*). By way of explanation of *tôn hagiôn*. For *skênê* see Mat 17:4 and *skênos* (2Co 5:1), old word used here for the antitype or archetype of the tabernacle in the wilderness in which Aaron served, the ideal tabernacle in heaven of which the earthly tabernacle was a symbol and reproduced in the temple which merely copied the tabernacle. Hence it is the "genuine" tabernacle and see John 1:9 for *alêthinos*. **Pitched** (*epêxen*). First aorist active indicative of *pêgnumi*, old verb to fasten as the pegs of a tent, here only in the N.T. Cf. Num 24:6.

Verse 3

Is appointed (*kathistatai*). As in Heb 5:1. **To offer** (*eis to prosperein*). Articular infinitive accusative case with *eis* as is common while *hina prosperêi* (*hina* with present active subjunctive) for purpose in Heb 5:1, with *dôra te kai thusias* as there. **It is necessary** (*anagkaion*). A moral and logical necessity (from *anagkê* necessity) as seen in Acts 13:46; Php 1:24. **This high priest also** (*kai touton*). "This one also," no word for high priest, accusative of general reference with the infinitive *echein* (have). **Somewhat to offer** (*ti hô prosenegkêi*). Second aorist active subjunctive of *prospêô* (verse Heb 8:3). Vulgate *aliquid quod offerat*. The use of the subjunctive in this relative clause is probably volitive as in Acts 21:16; Heb 12:28 (possibly here merely futuristic), but note *ho prospherei* (present indicative) in Heb 9:7. See Robertson, *Grammar*, p. 955.

Verse 4

On earth (*epi gês*). As opposed to *en tois ouranois* (verse Heb 8:1). Condition of second class, determined as unfulfilled. **He would not be a priest at all** (*oud' an ên hierous*). "Not even would he be a priest." Conclusion of second class condition with *an* and imperfect indicative (*ên*). **Seeing there are those** (*ontôn tôn*). Genitive absolute with *ontôn* (from *eimi*) and the articular present active participle of *prospêô* (verse Heb 8:3). Jesus was not of the tribe of Levi and so could not serve here.

Verse 5

Serve (*latreuousin*). Present active indicative of *latreuô* for which verb see on Mat 4:10. **A copy** (*hupodeigmati*). Dative case after *latreuousin*. See already on John 13:15; Heb 4:11 for this interesting word. **Shadow** (*skiâi*). Dative case. Old word for which see already Mat 4:16; Mark 4:32; Col 2:17. See same idea in Heb 9:23. For difference between *skia* and *eikôn* see Heb 10:1. Here "copy and shadow" form a practical hendiadys for "a shadowy outline" (Moffatt). **Is warned of God** (*kechrêmatistai*). Perfect passive indicative of *chrêmatizô*, old verb (from *chrêma*, business) for which see on Mat 2:12, 22; Luke 2:26. The word "God" is not used, but it is implied as in Acts 10:22; Heb 12:25. So in LXX, Josephus,

and the papyri. **For saith he** (*gar phêsi*). Argument from God's command (Ex 25:40). **See that thou make** (*Horâ poiêseis*). Common Greek idiom with present active imperative of *horaô* and the volitive future of *poieô* without *hina* (asyndeton, Robertson, *Grammar*, p. 949). **The pattern** (*ton tupon*). The very word used in Ex 25:40 and quoted also by Stephen in Acts 7:44. For *tupos* see already John 20:25; Rom 6:17, etc. The tabernacle was to be patterned after the heavenly model.

Verse 6

But now (*nun de*). Logical use of *nun*, as the case now stands, with Jesus as high priest in heaven. **Hath he obtained** (*tetuchen*). Perfect active indicative of *tugchanô* with the genitive, a rare and late form for *teteuchen* (also *teteuchêken*), old verb to hit the mark, to attain. **A ministry the more excellent** (*diaphorôteras leitourgias*). "A more excellent ministry." For the comparative of *diaphoros* see Heb 1:4. This remark applies to all the five points of superiority over the Levitical priesthood. **By how much** (*hosôî*). Instrumental case of the relative *hosos* between two comparative adjectives as in Heb 1:4. **The mediator** (*mesitês*). Late word from *mesos* (amid) and so a middle man (arbitrator). Already in Gal 3:19 and see 1Ti 2:5. See Heb 9:15; Heb 12:24 for further use with *diathêkê*. **Of a better covenant** (*kreittonos diathêkês*). Called "new" (*kainês*, *neas* in Heb 9:15; Heb 12:24). For *diathêkê* see Mat 26:28; Luke 1:72; Gal 3:17, etc. This idea he will discuss in Heb 8:7-13. **Hath been enacted** (*nenomothetêtai*). Perfect passive indicative of *nomotheteô* as in Heb 7:11 which see. **Upon better promises** (*epi kreittosin epaggelias*). Upon the basis of (*epi*). But how "better" if the earlier were also from God? This idea, alluded to in Heb 6:12-17, will be developed in Heb 10:19-12:3 with great passion and power. Thus it is seen that "better" (*kreissôn*) is the keynote of the Epistle. At every point Christianity is better than Judaism.

Verse 7

That first covenant (*hê prôtê ekeinê*). The word *diathêkê* (covenant) is not expressed, but clearly meant by the feminine gender *prôtê*. **Faultless** (*amemptos*). Old compound adjective for which see Luke 1:6; Php 2:15. The condition is second class and

assumes that the old covenant was not "blameless," apparently a serious charge which he hastens to explain. **For a second** (*deuteras*). Objective genitive with *diathêkês* understood. The conclusion with *an* and the imperfect passive indicative (*ezêteito*) is clearly a second-class condition. See a like argument in Heb 7:11.

Verse 8

Finding fault with them (*memphomenos autous*). Present middle participle of *memphomai* (cf. *amemptos*), old verb, in N.T. only here and Rom 9:19. The covenant was all right, but the Jews failed to keep it. Hence God made a new one of grace in place of law. Why do marriage covenants so often fail to hold? The author quotes in verses Heb 8:8-12; Jer 31:31-34 (in LXX Jer 31:31-34) in full which calls for little explanation or application to prove his point (verse Heb 8:13). **I will make** (*suntelesô*). Future active of *sunteleô*, old compound verb to accomplish as in Mark 13:4; Rom 9:28. **A new covenant** (*diathêkên kainên*). In Heb 12:24 we have *diathêkês neas*, but *kainês* in 1Co 11:25. *Kainos* is fresh, on new lines as opposed to the old (*palaios*) as in 2Co 3:6, 14; *neos* is young or not yet old.

Verse 9

In the day that I took them (*en hêmerâi epilabomenou mou*). Genitive absolute (*mou* and second aorist middle participle of *epilambanô*), "a Hellenistic innovation" (Moffatt) in imitation of the Hebrew after *hêmerâi* in place of *en hêi epelabomen*, occurring also in Barn. 2:28. **By the hand** (*tês cheiros*). Technical use of the genitive of the part affected. **To lead them forth** (*exagein autous*). Second aorist active infinitive of *exagô* to denote purpose. **For they continued not** (*hoti autoi ouk enemeinan*). First aorist active indicative of *emmenô*, old verb to remain in (Acts 14:22). The Israelites broke the covenant. Then God annulled it. **I regarded not** (*êmelêsa*). "I neglected" as in Heb 2:3. The covenant was void when they broke it.

Verse 10

This (*hautê*). The "new" one of verse Heb 8:8. **That I will make** (*hên diathêsomai*). Future middle of *diatithêmi*, "that I will

covenant," cognate accusative (*hên*), using the same root in the verb as in *diathêkê*. **I will put** (*didous*). "Giving," present active participle of *didômi*, to give. **Into their mind** (*eis tên dianoian autôn*). Their intellect, their moral understanding, all the intellect as in Aristotle (Col 1:21; Eph 4:18). **On their heart** (*epi kardias autôn*). Either genitive singular or accusative plural. *Kardia* is the seat of man's personal life (Westcott), the two terms covering the whole of man's inward nature. **A god** (*eis theon*). Note the Hebraistic use of *eis* in the predicate instead of the usual nominative *theos* as in "a people" (*eis laon*). This was the ideal of the old covenant (Ex 6:7), now at last to be a fact.

Verse 11

They shall not teach (*ou mê didaxôsin*). Strong double negative (*ou mê*) with the first aorist active (futuristic) subjunctive of *didaskô*. **His fellow-citizen** (*ton politên autou*). See Luke 15:15; Luke 19:14. **Know the Lord** (*Gnôthi ton kurion*). Second aorist active imperative of *ginôskô*. In the new covenant all will be taught of God (Isa 54:13; John 6:45), whereas under the old only the educated scribe could understand the minutiae of the law (Dods). See Paul's comparison in 2Co 3:7-18. **Shall know** (*eidêsousin*). Future perfect active, old form of *oida* (note *ginôskô* just before of recognizing God), one of the rare future perfects (cf. Heb 2:13, *esomai pepoithôs*).

Verse 12

Merciful (*hileôs*). Old Attic adjective for *hilaos*, common in the LXX, only here in N.T., from which *hilaskomai* comes (Luke 18:13). **Will I remember no more** (*ou mê mnêsthô eti*). Double negative *ou mê* with first aorist passive subjunctive (volitive) of *mimnêskô*, to recall.

Verse 13

In that he saith (*en tôi legein*). Locative case of the articular present active infinitive of *legô*, "in the saying as to him." **He hath made the first old** (*pepalaiôken tên prôtên*). Perfect active indicative of *palaiôô*, old verb from *palaios* (in contrast with *kainos*, fresh, new),

to treat as old and out of date. The conclusion is to the point. **That which is becoming old and waxeth aged** (*to palaioumenon kai gêraskon*). *Gêraskô* is old verb from *gêras* (age) like *gerôn* (old man) and refers to the decay of old age so that both ideas appear here in opposition to *kainos* (*palaios*) and *neos* (*geraios*). **Is nigh unto vanishing away** (*eggus aphanismou*). Genitive case with *eggus* and late word for disappearance (from *aphanizô*, Mat 6:19), here only in the N.T. The author writes as if the Old Testament legal and ceremonial system were about to vanish before the new covenant of grace. If he wrote after A.D. 70, would he not have written "has vanished away"?

Chapter 9

Verse 1

Even the first covenant (*kai hê prôtê*). *Kai* (even) is doubtful. No word for covenant with *prôte* (cf. Heb 8:7). **Had** (*eiche*). Imperfect active, used to have. **Ordinances** (*dikaiômata*). Regulations (from *dikaioô*) as in Luke 1:6; Rom 5:16. **Of divine service** (*latreias*). No word for "divine," though worship is meant as in Rom 9:4; Php 3:3. Genitive case. **And its sanctuary, a sanctuary of this world** (*to te hagion kosmikon*). By *to hagion* the author describes the whole sanctuary (Ex 36:3; Num 3:38) like *tôn hagiôn* in Heb 8:2. *Kosmikon* is a late adjective (Aristotle, Plutarch) from *kosmos*, relating to this world, like *epi gês* (upon earth) of Heb 8:4. It is in the predicate position, not attributive.

Verse 2

A tabernacle the first (*skênê hê prôtê*). See Heb 8:2 for *skênê*. Large tents usually had two divisions (the outer and the inner or the first and the second). Note *prôtê* for the first of two as with the first covenant (Heb 8:7, 13; Heb 9:1). The large outer tent was entered first and was called *Hagia* (Holy), the first division of the tabernacle. The two divisions are here termed two tabernacles. **Was prepared** (*kateskeuasthê*). First aorist passive of *kataskeuazô*. See Heb 3:3. For the furniture see Ex 25:1; Ex 26:1ff. Three items are named here: the candlestick (*hê luchnia*, late word for *luchnion*) or lampstand, necessary since there were no windows (Ex 25:31-39);

the table (*hê trapeza*, old word, Mat 15:27) for the bread (Ex 25:23-30; Lev 24:6 of pure gold); the shewbread (*hê prothesis tôn artôn*) as in Ex 25:30; Ex 40:23; Lev 24:5-9. Probably a hendiadys for the table with the loaves of God's Presence.

Verse 3

After the second veil (*meta to deuteron katapetasma*). The first veil opened from outside into the Holy Place, the second veil opened from the Holy Place into the Holy of Holies (*Hagia Hagiôn*). The word *katapetasma* is from *katapetannumi*, to spread down, and we have already had it in Heb 6:19. Cf. also Mat 27:51.

Verse 4

Having a golden censer (*chrousoun echousa thumiâtêrion*). The present active participle *echousa* (feminine singular) agrees with *skênê* (the Holy of Holies). It is not certain whether *thumiâtêrion* here means censer or altar of incense. In the LXX (2Ch 26:19; Ex 8:11; IV Macc. 7:11) it means censer and apparently so in the inscriptions and papyri. But in Philo and Josephus it means altar of incense for which the LXX has *thusiastêrion tou thumiatos* (Ex 30:1-10). Apparently the altar of incense was in the Holy Place, though in Ex 30:1-10 it is left quite vague. B puts it in verse Heb 9:2. So we leave the discrepancy unsettled. At any rate the altar of incense was used for the Holy of Holies ("its ritual associations," Dods). **The ark of the covenant** (*tên kibôtôn tês diathêkês*). A box or chest four feet long, two and a half broad and high (Ex 25:10). The Scotch have a "meal-ark." **Wherein** (*en hêi*). In the ark. There were three treasures in the ark of the covenant (a pot of manna, Aaron's rod, the tables of the covenant). For the pot of manna (golden added in the LXX) see Ex 16:32-34. For Aaron's rod that budded (*hê blastêsasa*, first aorist active participle of *blastanô*) see Num 17:1-11. For the tables of the covenant see Ex 25:16; Ex 31:18; Deut 9:9; Deut 10:5. Not definitely clear about these items in the ark, but on front, except that 1Ki 8:9 states that it did contain the tables of the covenant. For *plates* (tables) see 2Co 3:3 (only other N.T. example).

Verse 5

Above it (*huperanô autês*). Up above, in local sense as in Eph 4:10, with ablative case *autês* (it, the ark). **Cherubim of glory** (*Cheroubein doxês*). Hebrew word (dual form), two in number, made of gold (Ex 25:18-22). They are called *zôa* (living creatures) in the LXX (Isa 6:2; Ezek 1:5-10; Ezek 10:5-20). **Overshadowing** (*kataskiazonta*). Present active participle of *kataskiazô*, old verb to shadow down on, cover with shade, only here in the N.T. **The mercy seat** (*to hilastêrion*). The pinions of the Cherubim spread over the rectangular gold slab on top of the ark termed the mercy seat. Here the adjective *hilastêrios* has to mean mercy seat, the place, not the propitiatory gift or propitiation, as in Rom 3:25 (Deissmann, *Bible Studies*, pp. 124-35). **Severally** (*kata meros*). In detail, distributive use of *kata* with *meros* (part).

Verse 6

These things having been thus prepared (*toutôn houtôs kateskeuasmênôn*). Genitive absolute with the perfect passive participle of *kataskeuazô* for which verb see verse Heb 9:2. A mere summary has been made of the furniture. **Go in** (*eisiasin*). Present active indicative of *eiseimi*, to go in, old verb, in N.T. only here, Acts 3:3; Acts 21:18, 26. **Accomplishing** (*epitelountes*). Present active participle of *epiteleô* for which see Heb 8:5.

Verse 7

Alone (*monos*). Predicate adjective with *ho archiereus*. **Once in the year** (*hapax tou eniautou*). Once for each year (not *pote*, at any time) with genitive of time. **Not without blood** (*ou chôris haimatos*). According to Lev 16:14. Not even he could enter the second tent (Holy of Holies) without blood. **The errors of the people** (*tôn tou laou agnoêmâtôn*). Late word from *agnoeô*, not to know (Heb 5:2), only here in the N.T., but in LXX, papyri, and inscriptions where a distinction is drawn between errors (*agnoêmata*) and crimes (*harmartêmata*). In Gen 43:12 *agnoêma* is "an oversight." But these sins of ignorance (*agnoêmata*) were sins and called for atonement. See Heb 10:26 for wilful sinning.

Verse 8

The Holy Ghost this signifying (*touto dêlountos tou pneumatos tou hagiou*). Genitive absolute with present active participle of *dêloô*, to make plain. Used as in Heb 12:27. **The way into the Holy place** (*tên tôn hagiôn hodon*). Here as in verses Heb 9:12, 25 *tôn hagiôn* is used for the very Presence of God as in Heb 8:2 and is in the objective genitive. *Hodon* is the accusative of general reference with the infinitive. **Hath not yet been made manifest** (*mêpô pephanerôsthai*). Perfect passive infinitive of *phaneroô*, to make plain (*phaneros*) in indirect discourse after *dêlountos* with negative *mêpô*. **While as the first tabernacle is yet standing** (*eti tês prôtês skênês echousês stasin*). Another genitive absolute with present active participle of *echô* (having standing *stasin*), "the first tabernacle still having a place." The veil at the entrance kept the people out of the first tent as the second veil (verse Heb 9:3) kept the priests out of the Holy of Holies (the very Presence of God).

Verse 9

Which (*hêtis*). "Which very thing," the first tent (*tês prôtês skênês*, division of the tabernacle), a parenthesis and explanation. **A parable** (*parabolê*). Only in the Synoptic Gospels in the N.T. and Heb 9:9; Heb 11:19. See on Mat 13:3 for the word (from *paraballô*, to place alongside). Here like *tupos* (type or shadow of "the heavenly reality," Moffatt). **For the time now present** (*eis ton kairon ton enestêkota*). "For the present crisis " (*kairon*, not *aiôna*, age, not *chronon*, time). Perfect active articular (repeated article) participle of *enistêmi* (intransitive), the age in which they lived, not the past, not the future. See 1Co 3:22; Rom 8:38 for contrast between *enestôta* and *mellonta*. This age of crisis, foreshadowed by the old tabernacle, pointed on to the richer fulfilment still to come. **According to which** (*kath' hên*). Here the relative refers to *parabolê* just mentioned, not to *skênês*. See Heb 5:1; Heb 8:3. **As touching the conscience** (*kata suneidêsin*). For *suneidêsis* see 1Co 8:10; 1Co 10:17; Rom 2:15. This was the real failure of animal sacrifice (Heb 10:1-4). **Make the worshipper perfect** (*teleiôsai ton latreuonta*). First aorist active infinitive (Heb 2:10). At best it was only ritual or ceremonial purification (Heb 7:11), that called for endless repetition (Heb 10:1-4).

Verse 10

Only with meats and drinks and divers washings (*monon epi brômasin kai pomasin kai diaphorois baptismois*). The parenthesis of the Revised Version here is unnecessary. The use of *epe* here with the locative case is regular, "in the matter of" (Luke 12:52; John 12:16; Acts 21:24). What ritual value these Levitical sacrifices had was confined to minute regulations about diet and ceremonial cleansing (clean and unclean). For "divers" (*diaphorois*, late adjective, in N.T. only in Heb 1:4; Heb 8:6; Heb 9:10; Rom 12:6) say "different" or "various." *Baptismois* is, of course, the Jewish ceremonial immersions (cf. Mark 7:4; Ex 29:4; Lev 11:25, 28; Num 8:7; Rev 6:2). **Carnal ordinances** (*dikaiômasin sarkos*). But the correct text is undoubtedly simply *dikaiômata sarkos* (nominative case), in apposition with *dôra te kai thusiai* (gifts and sacrifices). See Heb 9:1 for *dikaiômata*. **Imposed** (*epikeimena*). Present middle or passive participle of *epikeimai*, old verb to lie upon (be laid upon). Cf. 1Co 9:16. **Until a time of reformation** (*mechri kairou diorthôseôs*). Definite statement of the temporary nature of the Levitical system already stated in Heb 7:10-17; Heb 8:13 and argued clearly by Paul in Gal 3:15-22. *Diorthôsis* is a late word, here alone in N.T. (from *diorthoô*, to set right or straight), used by Hippocrates for making straight misshapen limbs like *anorthoô* in Heb 12:12. Here for reformation like *diorthôma* (reform) in Acts 24:2. Christianity itself is the great Reformation of the current Judaism (Pharisaism) and the spiritual Judaism foreshadowed by the old Abrahamic promise (see Gal 3:1; Rom 9:1ff).

Verse 11

Having come (*paragenomenos*). Second aorist middle participle of *paragenomai*. This is the great historic event that is the crux of history. "Christ came on the scene, and all was changed" (Moffatt). **Of the good things to come** (*tôn mellontôn agathôn*). But B D read *genomenôn* (that are come). It is a nice question which is the true text. Both aspects are true, for Christ is High Priest of good things that have already come as well as of the glorious future of hope. Westcott prefers *genomenôn*, Moffatt *mellontôn*. **Through the greater and more perfect tabernacle** (*dia tês meizonos kai*

teleioterás skênês). Probably the instrumental use of *dia* (2Co 2:4; Rom 2:27; Rom 14:20) as accompaniment, not the local idea (Heb 4:14; Heb 10:20). Christ as High Priest employed in his work the heavenly tabernacle (Heb 8:2) after which the earthly was patterned (Heb 9:24). **Not made with hands** (*ou cheiropoiêtou*). Old compound verbal for which see Mark 14:58; Acts 7:48; Acts 17:24. Cf. Heb 8:2. Here in the predicate position. **Not of this creation** (*ou tautês tês ktiseôs*). Explanation of *ou chieropoiêtou*. For *ktisis* see 2Co 5:17; Rom 8:19. For the idea see 2Co 4:18; Heb 8:2. This greater and more perfect tabernacle is heaven itself (Heb 9:24).

Verse 12

Through his own blood (*dia tou idiou haimatos*). This is the great distinction between Christ as High Priest and all other high priests. They offer blood (verse Heb 9:7), but he offered his own blood. He is both victim and High Priest. See the same phrase in Heb 13:12; Acts 20:28. **Once for all** (*ephapax*). In contrast to the repeated (annual) entrances of the Levitical high priests (Heb 9:7). **Into the holy place** (*eis ta hagia*). Here, as in verses Heb 9:8, 24 heaven itself. **Having obtained** (*heuramenos*). First aorist middle (indirect) participle of *heuriskô*, simultaneous action with *eisêlthen*, and by or of himself "as the issue of personal labour directed to this end" (Westcott). The value of Christ's offering consists in the fact that he is the Son of God as well as the Son of man, that he is sinless and so a perfect sacrifice with no need of an offering for himself, and that it is voluntary on his part (John 10:17). *Lutrôsis* (from *lutroô*) is a late word for the act of ransoming (cf. *lutron*, ransom), in O.T. only here and Luke 1:68; Luke 2:38. But *apolutrôsis* elsewhere (as in Luke 21:28; Rom 3:24; Heb 9:15; Heb 11:35). For "eternal" (*aiônian*, here feminine form) see Heb 6:2. The author now turns to discuss the better sacrifice (Heb 9:13-10:18) already introduced.

Verse 13

Ashes (*spodos*). Old word, in N. T. only here, Mat 11:21; Luke 10:13. Common in LXX. **Of a heifer** (*damaleôs*). Old word (*damalis*), a red heifer whose ashes mingled with water (*meta hudatos*, verse Heb 9:19) were sprinkled (*rantizousa*, present active participle of *rantizô*, in LXX, though *rainô* more common) on the

contaminated or defiled ones (Num 19:1) as the blood of bulls and goats was offered for sins (Lev 16:1). **Sanctify** (*hagiazei*). First-class condition, assumed as true. This ceremonial ritual does serve "for the cleansing (*katharotêta*, old word here only in N.T.) of the flesh," but not for the conscience (verse Heb 9:9). The cow was *amômon*, the individual *katharos*.

Verse 14

How much more (*posôï mallon*). Instrumental case, "by how much more," by the measure of the superiority of Christ's blood to that of goats and bulls and the ashes of a heifer. **Through the eternal Spirit** (*dia pneumatos aiôniou*). Not the Holy Spirit, but Christ's own spirit which is eternal as he is. There is thus a moral quality in the blood of Christ not in that of other sacrifices. **Offered himself** (*heauton prosênegken*). Second aorist active indicative of *prospherô* (used so often as in Heb 5:1, 3; Heb 8:3). The voluntary character of Christ's death is again emphasized. **Without blemish** (*amômon*). Old compound adjective (Col 1:22; 1Pe 1:19) as the sacrifice had to be (Ex 29:1; Lev 1:3, 10). **Shall cleanse from conscience** (*katharizei tên suneidêsin humôn*). Future active indicative of *katharizô*. Some MSS. have *hêmôn* (our). The old Greek used *kathairô*, not *katharizô* (in inscriptions for ceremonial cleansing, Deissmann, *Bible Studies*, pp. 216f.), for cleansing. **From dead works** (*apo nekrôn ergôn*). As in Heb 6:1. "A pause might be made before *ergôn*, from dead--(not bodies but) works."

Verse 15

Mediator of a new covenant (*diathêkês kainês mesitês*). See Heb 8:6 for this phrase with *kreittonos* instead of *kainês*. **A death having taken place** (*thanatou genomenou*). Genitive absolute, referring to Christ's death. **For the redemption** (*eis apolutrôsin*). **Of the transgressions** (*tôn parabaseôn*). Really ablative case, "from the transgressions." See verse Heb 9:12, *lutrôsin*. **Under the first covenant** (*epi têtî prôtêtî diathêkêi*). Here there is a definite statement that the real value in the typical sacrifices under the Old Testament system was in the realization in the death of Christ. It is Christ's death that gives worth to the types that pointed to him. So then the atoning sacrifice of Christ is the basis of the salvation of all who are

saved before the Cross and since. **That they may receive** (*hopôs labôsin*). Purpose clause (God's purpose in the rites and symbols) with *hopôs* and the second aorist active subjunctive of *lambanô*.

Verse 16

A testament (*diathêkê*). The same word occurs for covenant (verse Heb 9:15) and will (verse Heb 9:16). This double sense of the word is played upon also by Paul in Gal 3:15. We say today "The New Testament" (*Novum Testamentum*) rather than "The New Covenant." Both terms are pertinent. **That made it** (*tou diathemenou*). Genitive of the articular second aorist middle participle of *diatithêmi* from which *diathêkê* comes. The notion of will here falls in with *klêronomia* (inheritance, 1Pe 1:4) as well as with *thanatos* (death). **Of force** (*bebaia*). Stable, firm as in Heb 3:6, 14. **Where there hath been death** (*epi nekrois*). "In the case of dead people." A will is only operative then. **For doth it ever avail while he that made it liveth?** (*epei mê pote ischuei hote zêi ho diathemenos*;). This is a possible punctuation with *mê pote* in a question (John 7:26). Without the question mark, it is a positive statement of fact. Aleph and D read *tote* (then) instead of *pote*. The use of *mê* in a causal sentence is allowable (John 3:18, *hoti mê*).

Verse 18

The first covenant (*hê prôtê*). Supply *diathêkê* as in Heb 9:1. **Has been dedicated** (*enkekainistai*). Stands dedicated. Perfect passive indicative of *enkainizo*, a late verb in LXX, one papyrus, and in N.T. only here and Heb 10:20. It means to renew, to inaugurate (1Sa 11:14; 2Ch 15:8) and in 1Ki 8:63 to dedicate. Note *ta enkainia* (John 10:22) for the feast of dedication.

Verse 19

When every commandment had been spoken (*lalêtheisês*). Genitive absolute with first aorist passive participle feminine singular of *laleô*. The author uses the account in Ex 24:3 "with characteristic freedom" (Moffatt). There is nothing there about the water, the scarlet wool (*erion*, diminutive of *eros*, *eiros*, old word, here and in Rev 1:14; for *kokkinos* see on Mat 27:6, 28), and hyssop

(*hussôpou*, a plant mentioned in John 19:29). It had become the custom to mingle water with the blood and to use a wisp of wool or a stem of hyssop for sprinkling (Num 10:2-10). **Both the book itself** (*auto te to biblion*). There is nothing in Exodus about sprinkling the book of the covenant, though it may very well have been done. He omits the use of oil in Ex 40:9; Lev 8:10 and applies blood to all the details. **Sprinkled** (*erantisen*). First aorist active indicative from *rantizô* (from *rantos* and this from *rainô*), like *baptizô* from *baptô*. Cf. Mark 7:4; Heb 10:22; Rev 19:13.

Verse 20

This is (*touto*). Instead of *idou* of the LXX (Ex 24:8), just like our Lord's words in Mark 14:24, a possible reminiscence of the Master's words (Dods). The author also has *eneteilato* (he commanded) for *dietheto* of the LXX.

Verse 21

In like manner with the blood (*tôi haimati homoiôs*). Instrumental case of *haima* (blood). But the use of the article does not necessarily refer to the blood mentioned in verse Heb 9:19. In Ex 40:9 Moses sprinkled the tabernacle with oil. It had not been erected at the time of Ex 24:5. Josephus (*Ant.* III. 8, 6) gives a tradition that blood was used also at this dedication. Blood was used annually in the cleansing rites on the day of atonement.

Verse 22

I may almost say (*schedon*). Old adverb, only three times in the N.T., here, Acts 13:44; Acts 19:26. Here it qualifies the entire clause, not just *panta*. **With blood** (*en haimati*). In blood. There were exceptions (Ex 19:10; Ex 32:30; Lev 5:11; Lev 15:5; Num 16:46; Num 31:23, etc.). **Apart from shedding of blood** (*chôris haimatekchusias*). A double compound first found here (coined by the writer) and later in ecclesiastical writers (*haima*, blood, *ek*, out, *cheô*, to pour, like *ekchusis haimatos* 1Ki 18:28). "Pouring out of blood." The author seems to have in mind Christ's words in Mat 26:28: "This is my blood of the covenant which is shed for many for the forgiveness of sins." The blood is the vital principle and is

efficacious as an atonement. The blood of Christ sets aside all other plans for pardon.

Verse 23

The copies (*ta hupodeigmata*). See Heb 8:5 for this word, the earthly (Heb 8:4; Heb 9:1) tabernacle. **With these** (*toutois*). Instrumental case of *houtos*, like the rites above described (verse Heb 9:19), perhaps with some disparagement. **Themselves** (*auta*). The heavenly realities (Heb 8:2, 5; Heb 9:11). **With better sacrifices** (*kreittosin thusiais*). Instrumental case again. Point of this section (Heb 9:13-10:18). **Than these** (*para tautas*). Use of *para* and the accusative case after a comparative as in Heb 1:4, 9. To us it seems a bit strained to speak of the ritual cleansing or dedication of heaven itself by the appearance of Christ as Priest-Victim. But the whole picture is highly mystical.

Verse 24

Made with hands (*cheiropoiêta*). See verse Heb 9:11 for this word. **Like in pattern to the true** (*antitupa tôn alêthinôn*). Late compound word, only twice in N.T. (here, 1Pe 3:21). Polybius uses *antitupos* for infantry "opposite" to the cavalry. In modern Greek it means a copy of a book. Here it is the "counterpart of reality" (Moffatt). Moses was shown a *tupos* (model) of the heavenly realities and he made an *antitupon* on that model, "answering to the type" (Dods) or model. In 1Pe 3:21 *antitupos* has the converse sense, "the reality of baptism which corresponds to or is the antitype of the deluge" (Dods). **Now to appear** (*nun emphanisthênai*). Purpose clause by the first aorist passive infinitive of *emphanizô* (Mat 27:53; John 14:21). For the phrase see Ps 42:3. For this work of Christ as our High Priest and Paraclete in heaven see Heb 7:25; Rom 8:34; 1Jn 2:1.

Verse 25

That he should offer himself often (*hina pollakis prospherêi heauton*). Purpose clause with *hina* and present active subjunctive of *prospherô* (keep on offering himself, like Heb 5:1, 3). **With blood not his own** (*en haimati allotriôi*). So-called instrumental use of *en*

(accompaniment). *allogrios* means "belonging to another," "not one's own" (Luke 16:12).

Verse 26

Else must he often have suffered (*epei edei auton pollakis pathlein*). A common elliptical use of *epei* after which one must supply "if that were true" or "in that case," a protasis of a condition of the second class assumed to be untrue. The conclusion with *edei* is without *an* (verbs of necessity, obligation, etc.). See Robertson, *Grammar*, p. 963. The conclusion with *an* occurs in Heb 10:2. See also 1Co 5:10. "Since, if that were true, it would be necessary for him to suffer often." **Since the foundation of the world** (*apo katabolês kosmou*). See Heb 4:3 for this phrase. The one sacrifice of Christ is of absolute and final value (1Pe 1:19; Rev 13:8). **At the end** (*epi sunteleiâi*). Consummation or completion as in Mat 13:39 which see. **Hath he been manifested** (*pephanerôtai*). Perfect passive indicative of *phaneroô*, permanent state. See "the primitive hymn or confession of faith" (Moffatt) in 1Ti 3:16 and also 1Pe 1:20. Jesus came once for all (Heb 1:2). **To put away sin** (*eis athetêsion tês hamartias*). See Heb 7:18 for the word *athetêsis*. "The sacrifice of Christ dealt with sin as a principle: the Levitical sacrifices with individual transgressions" (Vincent).

Verse 27

It is appointed (*apokeitai*). Present middle (or passive) of *apokeimai*, "is laid away" for men. Cf. same verb in Luke 19:20; Col 1:5; 2Ti 4:8 (Paul's crown). **Once to die** (*hapax apothanein*). Once for all to die, as once for all to live here. No reincarnation here. **After this cometh judgement** (*meta touto krisis*). Death is not all. Man has to meet Christ as Judge as Jesus himself graphically pictures (Mat 25:31-46; John 5:25-29).

Verse 28

Once (*hapax*). "Once for all" (verse Heb 9:26) as already stated. **Shall appear a second time** (*ek deuteroû ophthêsetai*). Future passive indicative of *horaô*. Blessed assurance of the Second Coming of Christ, but this time "apart from sin" (*chôris hamartias*,

no notion of a second chance then). **Unto salvation** (*eis sôtêrian*). Final and complete salvation for "them that wait for him" (*tois auton apekdechomenois*). Dative plural of the articular participle present middle of *apekdechomai*, the very verb used by Paul in Php 3:20 of waiting for the coming of Christ as Saviour.

Chapter 10

Verse 1

Shadow (*skian*). The contrast here between *skia* (shadow, shade caused by interruption of light as by trees, Mark 4:32) and *eikôn* (image or picture) is striking. Christ is the *eikôn* of God (2Co 4:4; Col 1:15). In Col 2:17 Paul draws a distinction between *skia* for the Jewish rites and ceremonies and *sôma* for the reality in Christ. Children are fond of shadow pictures. The law gives only a dim outline of the good things to come (Heb 9:11). **Continually** (*eis to diêneces*). See this phrase also in Heb 7:3; Heb 9:12, 14. Nowhere else in N.T. From *diênegka* (*diapherô*), to bear through. **They can** (*dunantai*). This reading leaves *ho nomos a nominativus pendens* (an anacoluthon). But many MSS. read *dunatai* (it--the law--can). For the idea and use of *teleiôsai* see Heb 9:9.

Verse 2

Else they would not have ceased? (*epei ouk an epausanto;*). Ellipsis of condition after *epei* (since if they really did perfect) with the conclusion of the second-class condition (*an* and the aorist middle indicative of *pauomai*). **To be offered** (*prospheromenai*). Regular idiom, participle (present passive) with *pauomai* (Acts 5:42). **Because** (*dia to*). *Dia* with the accusative of the articular infinitive, "because of the having" (*echein*) as to the worshippers (*tous latreuontas*, accusative of general reference of the articular participle), not "would have had." **No more conscience of sins** (*mêdemian eti suneidêsîn hamartiôn*). Rather "consciousness of sins" as in Heb 9:14. **Having been once cleansed** (*hapax kekatharismenous*). Perfect passive participle of *katharizô*, "if they had once for all been cleansed."

Verse 3

A remembrance (*anamnêsis*). A reminder. Old word from *anamimnêskô*, to remind, as in Luke 22:19; 1Co 11:24.

Verse 4

Should take away (*aphairein*). Present active infinitive of *aphaireô*. Old verb and common in N.T., only here and Rom 11:27 with "sins". Cf. Heb 9:9.

Verse 5

When he cometh into the world (*eiserchomenos eis ton kosmon*). Reference to the Incarnation of Christ who is represented as quoting Ps 40:7-9 which is quoted. The text of the LXX is followed in the main which differs from the Hebrew chiefly in having *sôma* (body) rather than *ôtia* (ears). The LXX translation has not altered the sense of the Psalm, "that there was a sacrifice which answered to the will of God as no animal sacrifice could" (Moffatt). So the writer of Hebrews "argues that the Son's offering of himself is the true and final offering for sin, because it is the sacrifice, which, according to prophecy, God desired to be made" (Davidson). **A body didst thou prepare for me** (*sôma katêrtisô moi*). First aorist middle indicative second person singular of *katartizô*, to make ready, equip. Using *sôma* (body) for *ôtia* (ears) does not change the sense, for the ears were the point of contact with God's will.

Verse 6

Thou hadst no pleasure (*ouk eudokêsas*). First aorist active indicative of *eudokeô*, common for God's good pleasure (Mat 3:17). God took no pleasure in the animal offering (*thusian*), the meal-offering (*prosphoran*), the burnt-offering (*holokautômata*), the sin-offering (*peri hamartias*, concerning sin).

Verse 7

Then (*tote*). When it was plain that God could not be propitiated by such sacrifices. **Lo, I am come** (*Idou hêkô*). The Messiah is represented as offering himself to do God's will (*tou poiêsai to*

thelêma sou, the genitive articular infinitive of purpose). **In the roll of the book it is written of me** (*en kephalidi bibliou gegraptai peri emou*). Stands written (*gegraptai*, perfect passive indicative). *Kephalis* is a diminutive of *kephalê* (head), a little head, then roll only here in N.T., but in the papyri. Here it refers "to the O.T. as a prediction of Christ's higher sacrifice" (Moffatt).

Verse 8

Saying above (*anôteron legôn*). Christ speaking as in verse Heb 10:5. "Higher up" (*anôteron*, comparative of *anô*, up) refers to verses Heb 10:5, 6 which are quoted again.

Verse 9

The which (*haitines*). "Which very things" (*thusiai*). **Then hath he said** (*tote eirêken*). That is Christ. Perfect active indicative with which compare *tote eipon* (second aorist active) in verse Heb 10:7 which is quoted again. **He taketh away the first** (*anairei to prôton*). Present active indicative of *anaireô*, to take up, to abolish, of a man to kill (Mat 2:16). By "the first" (*to prôton*) he means the system of animal sacrifices in verse Heb 10:8. **That he may establish the second** (*hina to deuteron stêsêi*). Purpose clause with *hina* and the first aorist active (transitive) subjunctive of *histêmi*, to place. By "the second" (*to deuteron*) he means doing God's will as shown in verse Heb 10:9 (following verse Heb 10:8). This is the author's exegesis of the Psalm.

Verse 10

We have been sanctified (*hêgiasmenoi esmen*). Periphrastic perfect passive indicative of *hagiazô*, to set apart, to sanctify. The divine will, unfulfilled in animal sacrifices, is realized in Christ's offering of himself. "He came to be a great High Priest, and the body was prepared for him, that by the offering of it he might put sinful men for ever into the perfect religious relation to God" (Denney, *The Death of Christ*, p. 234).

Verse 11

Standeth (*hestêken*). Perfect active indicative of *histêmi* (intransitive), vivid picture. **Ministering and offering** (*leitourgôn kai prosperôn*). Present active participles graphically describing the priest. **Take away** (*perielein*). Second aorist active infinitive of *periaireô*, old verb to take from around, to remove utterly as in Acts 27:20.

Verse 12

When he had offered (*prosenegkas*). Second aorist active participle (with first aorist ending *-as* in place of *-on*) of *prospherô*, single act in contrast to present participle *prospherôn* above. **One sacrifice** (*mian thusian*). This the main point. The one sacrifice does the work that the many failed to do. One wonders how priests who claim that the "mass" is the sacrifice of Christ's body repeated explain this verse. **For ever** (*eis to diênêkes*). Can be construed either with *mian thusian* or with *ekathisen* (sat down). See Heb 1:3 for *ekathisen*.

Verse 13

Henceforth expecting (*to loipon ekdechomenos*). "For the rest" or "for the future" (*to loipon*, accusative of extent of time). The expectant attitude of Christ here is that of final and certain victory (John 16:33; 1Co 15:24-28). **Till his enemies be made** (*heôs tethôsin hoi echthroi autou*). Purpose and temporal clause with *heôs* and the first aorist passive subjunctive of *tithêmi*. He quotes Ps 110:1 again.

Verse 14

He hath perfected (*teteleiôken*). Perfect active indicative of *teleioô*. He has done what the old sacrifices failed to do (verse Heb 10:1). **Them that are sanctified** (*tous hagiazomenous*). Articular participle (accusative case) present passive of *hagiazô* (note perfect in verse Heb 10:10) either because of the process still going on or because of the repetition in so many persons as in Heb 2:11.

Verse 15

And the Holy Ghost also beareth witness to us (*marturei de hêmin kai to pneuma to hagion*). *Martureô* is common in Philo for Scripture quotation. The author confirms his interpretation of Ps 40:7-9 by repeating from Jeremiah (Jer 31:31) what he had already quoted (Heb 8:8-12). **After he hath said** (*meta to eirêkenai*). Accusative case after *meta* of the articular infinitive perfect active, "after the having said."

Verse 16

With them (*pros autous*). The author changes *tôi oikôi Israel* (Heb 8:10) thus without altering the sense. He also changes the order of "heart" (*kardias*) and "mind" (*dianoian*) from that in Heb 8:10.

Verse 17

Here again the writer adds "their iniquities" (*tôn anomion*) to "sins" of Heb 8:12 and reads *mnêsthêsomai* (first future passive) with *ou mê* rather than *mnêsthô* (first aorist passive subjunctive) of Heb 8:12 (the more common idiom). It is uncertain also whether the writer means verse Heb 10:17 to be the principal clause with Heb 10:15, 16 as subordinate or the whole quotation to be subordinate to *meta to eirêkenai* of verse Heb 10:15 with anacoluthon in verse Heb 10:18. At any rate verse Heb 10:17 in the quotation does not follow immediately after verse Heb 10:16 as one can see in Heb 8:10-12 (skipping part of Heb 8:10 and all of Heb 8:11).

Verse 18

There is no more offering for sin (*ouketi prosphora peri hamartias*). This is the logical and triumphant conclusion concerning the better sacrifice offered by Christ (Heb 9:13-10:18). As Jeremiah had prophesied, there is actually remission (*aphesis*, removal) of sins. Repetition of the sacrifice is needless.

Verse 19

Having therefore (*echontes oun*). The author now gives a second (the first in Heb 8:1-6) resum, of the five arguments concerning the

superior priestly work of Christ (Heb 10:19-25) coupled with an earnest exhortation like that in Heb 4:14-16, with which he began the discussion, before he proceeds to treat at length the fifth and last one, the better promises in Christ (Heb 10:26-12:3). **Boldness** (*parrêsian*). This is the dominant note all through the Epistle (Heb 3:6; Heb 4:16; Heb 10:19, 35). They were tempted to give up Christ, to be quitters. Boldness (courage) is the need of the hour. **Into the holy place** (*tôn hagiôn*). That is, the heavenly sanctuary where Jesus is (Heb 6:18-20). This is the better sanctuary (Heb 9:1-12). **By the blood of Jesus** (*en tõi haimati Iêsou*). This is the better sacrifice just discussed (Heb 9:13-10:18).

Verse 20

By the way which he dedicated for us (*hên enekainisen hêmin hodon*). This "new" (*prosphaton*, freshly killed, newly made, from *pros* and the root of *phatos*, in the papyri, only here in N.T.) and "living" (*zôsan*) Jesus opened ("dedicated") for us by his Incarnation and Death for us. Thus he fulfilled God's promise of the "New Covenant" (Heb 8:7-13) in Jeremiah. The language is highly symbolic here and "through the veil" here is explained as meaning the flesh of Christ, his humanity, not the veil opening into heaven (Heb 6:20). Some do take "veil" here as obscuring the deity of Christ rather than the revelation of God in the human body of Christ (John 1:18; John 14:9). At any rate because of the coming of Christ in the flesh we have the new way opened for access to God (Heb 2:17; Heb 4:16).

Verse 21

A great priest (*hierea megan*). As has been shown in Heb 4:14-7:28. **Over the house of God** (*epi ton oikon tou theou*). As God's Son (Heb 3:5).

Verse 22

Let us draw near (*proserchômetha*). Present middle volitive subjunctive as in Heb 4:16 with which exhortation the discussion began. There are three exhortations in verses Heb 10:22, 25 (Let us draw near, *proserchômetha*, let us hold fast, *katechômen*, let us

consider one another, *katanoōmen allēlous*). Four items are added to this first exhortation. **With a true heart** (*meta alēthinēs kardias*). With loyalty and fealty. **In fulness of faith** (*en plērophoriāi pisteōs*). See Heb 6:11 for this very phrase. **Having our hearts sprinkled from an evil conscience** (*rerantismenoi tas kardias apo suneidēseōs ponēras*). Perfect passive participle of *rantizō* with the accusative retained in the passive, an evident allusion to the sprinkling of blood in the old tabernacle (Heb 9:18-22) and the shedding of Christ's blood for the cleansing of our consciences (Heb 10:1-4). Cf. 1Pe 1:2 for "the sprinkling of the blood of Jesus Christ." **Our body washed with pure water** (*lousmenoi to sōma hudati katharōi*). Perfect passive (or middle) of *louō*, old verb to bathe, to wash. Accusative also retained if passive. *Hudati* can be either locative (in) or instrumental (with). See Eph 5:26; Tit 3:5 for the use of *loutron*. If the reference here is to baptism (quite doubtful), the meaning is a symbol (Dods) of the previous cleansing by the blood of Christ.

Verse 23

Let us hold fast (*katechōmen*). Present (keep on holding fast) active volitive subjunctive of *katechō* as in Heb 3:6, 14. **That it waver not** (*aklinē*). Common compound adjective (alpha privative and *klinō*, unwavering, not leaning, here only in N.T. It is a confession of hope, not of despair. **That promised** (*ho epaggeilamenos*). First aorist middle articular participle of *epaggellō*. This is the argument remaining to be discussed (Heb 10:26-12:3) and already alluded to (Heb 6:13; Heb 8:6). The ministry of Jesus rests upon "better promises." How better? God is "faithful," but he made the other promises also. We shall see.

Verse 24

Let us consider one another (*katanoōmen allēlous*). Present (keep on doing so) active volitive subjunctive of *katanoēō*. The verb used about Jesus in Heb 3:1. **To provoke** (*eis paroxusmon*). Our very word "paroxysm," from *paroxunō* (*para, oxunō* from *oxus*, sharp), to sharpen, to stimulate, to incite. So here in good sense (for incitement to), but in Acts 15:39 the word is used of irritation or contention as in the LXX and Demosthenes. Hippocrates uses it for "paroxysm" in disease (so in the papyri). **Unto love and good works** (*agapēs kai*

kalôn ergôn). Objective genitive. So Paul seeks to stir up the Corinthians by the example of the Macedonians (2Co 8:1-7).

Verse 25

Not forsaking (*mê egkataleipontes*). "Not leaving behind, not leaving in the lurch" (2Ti 4:10). **The assembling of yourselves together** (*tên episunagôgên heautôn*). Late double compound from *episunagô*, to gather together (*sun*) besides (*epi*) as in Mat 23:37; Luke 17:27. In N.T. only here and 2Th 2:1. In an inscription 100 B.C. for collection of money (Deissmann, *Light*, etc., p. 103). **As the custom of some is** (*kathôs ethos tisin*). "As is custom to some." For *ethos* (custom) see Luke 22:39; John 19:40. Already some Christians had formed the habit of not attending public worship, a perilous habit then and now. **So much the more as** (*tosoutôi mallon hosôi*). Instrumental case of measure or degree, "by so much the more as," both with *tosoutôi* and *hosôi*. **The day drawing nigh** (*eggizousan tên hēmeran*). The Second Coming of Christ which draws nearer all the time (Rom 13:12).

Verse 26

If we sin wilfully (*hekousiôs hamartanontôn hēmôn*). Genitive absolute with the present active participle of *hamartanô*, circumstantial participle here in a conditional sense. **After that we have received** (*meta to labein*). "After the receiving" (accusative case of the articular infinitive second aorist active of *lambanô* after *meta*). **Knowledge** (*epignôsin*). "Full knowledge," as in Heb 6:4. **There remaineth no more** (*ouketi apoleipetai*). "No longer is there left behind" (present passive indicative as in Heb 4:9), for one has renounced the one and only sacrifice for sin that does or can remove sin (Heb 10:1-18).

Verse 27

Expectation (*ekdochê*). Usually reception or interpretation from *ekdechomai* (Heb 11:10), only here in N.T. and in unusual sense like *prosdokia*, like *apekdechomai* (Rom 8:19, 23, 25), this sense apparently "coined by the writer" (Moffatt) from his use of *ekdechomai* in Heb 10:13. The papyri have it in the sense of

interpretation. **A fierceness of fire** (*puros zēlos*). An anger (zeal, jealousy) marked (genitive) by fire. Language kin to that in Isa 26:11; Zep 1:19; Ps 79:5. See also 2Th 1:8-10 for a like picture of destined doom. **Devour** (*esthiein*). "To eat" (figuratively), present active infinitive. **The adversaries** (*tous hupenantious*). Old double compound adjective (*hupo, en, antios*), in N.T. only here and Col 2:14. Those directly opposite.

Verse 28

Hath set at naught (*athetēsas*). First aorist active participle of *atheteō*, late compound, very common in LXX, from alpha privative and *tithēmi*, to render null and void, to set aside, only here in Hebrews (see Mark 7:9), but note *athetēsis* (Heb 7:18; Heb 9:26). **Without mercy** (*chōris oiktirmōn*). See 2Co 1:3. This was the law (Deut 17:6) for apostates. **On the word of two or three** (*epi dusin ē trisin*). "On the basis of two or three." For this use of *epi* with the locative see Heb 9:17.

Verse 29

How much (*posōi*). Instrumental case of degree or measure. An argument from the less to the greater, "the first of Hillel's seven rules for exegesis" (Moffatt). **Think ye** (*dokeite*). An appeal to their own sense of justice about apostates from Christ. **Sorer** (*cheironos*). "Worse," comparative of *kakos* (bad). **Punishment** (*timōrias*). Genitive case with *axiōthēsetai* (first future passive of *axiōō*, to deem worthy). The word *timōria* originally meant vengeance. Old word, in LXX, only here in N.T. **Who hath trodden under foot the Son of God** (*ho ton huion tou theou katapatēsas*). First aorist active articular participle of *katapateō*, old verb (Mat 5:13) for scornful neglect like Zec 12:3. See same idea in Heb 6:6. **Wherewith he was sanctified** (*en hōi hēgiasthē*). First aorist passive indicative of *hagiazō*. It is an unspeakable tragedy that should warn every follower of Christ not to play with treachery to Christ (cf. Heb 6:4-8). **An unholy thing** (*koinon*). Common in the sense of uncleanness as Peter used it in Acts 10:14. Think of one who thus despises "the blood of Christ wherewith he was sanctified." And yet there are a few today who sneer at the blood of Christ and the gospel based on his atoning sacrifice as "a slaughter house" religion! **Hath done**

despite (*enubrisas*). First aorist active participle of *enubrizô*, old verb to treat with contumely, to give insult to, here only in the N.T. It is a powerful word for insulting the Holy Spirit after receiving his blessings (Heb 6:4).

Verse 30

We know him that said (*oidamen ton eiponta*). God lives and is true to his word. He quotes Deut 32:35 (cf. Rom 12:19). For *ekdikêsis* see Luke 18:7. God is the God of justice. He is patient, but he will punish. **And again** (*kai palin*). Deut 32:36.

Verse 31

A fearful thing (*phoberon*). Old adjective (from *phobeô*, to frighten). In N.T. only in Heb. (Heb 10:27, 31; Heb 12:21). The sense is not to be explained away. The wrath of God faces wrongdoers. **To fall** (*to empesein*). "The falling" (articular infinitive second aorist active of *emiptô*, to fall in, followed here by *eis*). We are not dealing with a dead or an absentee God, but one who is alive and alert (Heb 3:12).

Verse 32

Call to remembrance (*anamimnêskethe*). Present middle imperative of *anamimnêskô*, as in 2Co 7:15 "remind yourselves." The former days were some distance in the past (Heb 5:12), some years at any rate. It is a definite experience of people in a certain place. Jerusalem Christians had had experiences of this nature, but so had others. **After ye were enlightened** (*phôtisthentes*). First aorist passive participle of *phôtizô* in the same sense as in Heb 6:4 (regeneration) and like "the full knowledge of the truth" in Heb 10:26. **Conflict** (*athlêsin*). Late word from *athleô*, to engage in a public contest in the games (2Ti 2:5), only here in the N.T. It occurs in the inscriptions. Cf. Heb 2:10 for the benefit of "sufferings" in training.

Verse 33

Partly (*touto men*) and **partly** (*touto de*). Accusative of general reference (*touto*) with *men* and *de* for contrast. **Being made a gazing-stock** (*theatrizomenoi*). Late verb to bring upon the stage, to hold up to derision. See Paul's use of *theatron* of himself in 1Co 4:9. **By reproaches and afflictions** (*oneidismois te kai thlipsesin*). Instrumental case. See Rom 15:3. **Partakers** (*koinônoi*). Partners (Luke 5:10) with those (*tôn* objective genitive). **So used** (*houtôs anastrephomenôn*). Present middle articular participle of *anastrephô*, to conduct oneself (2Co 1:12).

Verse 34

Ye had compassion on (*sunepathêsate*). First aorist active indicative of *sunpatheô*, old verb to have a feeling with, to sympathize with. **Them that were in bonds** (*tois desmiois*). Associative instrumental case, "with the prisoners" (the bound ones). Used of Paul (Eph 3:1; 2Ti 1:8). **Took joyfully** (*meta charas prosedexasthe*). First aorist middle (indirect) indicative, "ye received to yourselves with joy." See Rom 13:1, 3; Rom 15:7. **The spoiling** (*tên harpagên*). "The seizing," "the plundering." Old word from *harpazô*. See Mat 23:35. **Of your possessions** (*tôn huparchontôn humôn*). "Of your belongings." Genitive of the articular present active neuter plural participle of *huparchô* used as a substantive (cf. *humôn* genitive) as in Mat 19:21. **That ye yourselves have** (*echein heautous*). Infinitive (present active of *echô*) in indirect discourse after *ginôskontes* (knowing) with the accusative of general reference (*heautous*, as to yourselves), though some MSS. omit *heautous*, some have *heautois* (dative, for yourselves), and some *en heautois* (in yourselves). The predicate nominative *autoi* could have been used agreeing with *ginôskontes* (cf. Rom 1:22). **A better possession** (*kreissona huparxin*). Common word in the same sense as *ta huparchonta* above, in N.T. only here and Acts 2:45. In place of their plundered property they have treasures in heaven (Mat 6:20). **Abiding** (*menousan*). Present active participle of *menô*. No oppressors (legal or illegal) can rob them of this (Mat 6:19).

Verse 35

Cast not away therefore your boldness (*mê apobalête oun tèn parrêsian humôn*). Prohibition with *mê* and the second aorist active subjunctive of *apoballô*. Old verb to throw away from one as worthless, only twice in the N.T., here in a figurative sense and Mark 10:50 in a literal sense (garment by Bartimaeus). The Jewish Christians in question were in peril of a panic and of stampeding away from Christ. Recall *katechômen* in verse Heb 10:23.

Verse 36

Which (*hêtis*). Your boldness of verse Heb 10:35. **Recompense of reward** (*misthapodosian*). Late double compound, like *misthapodotês* (Heb 11:6), from *misthos* (reward, wages) and *apodidômi*, to give back, to pay (repay). In N.T. only here, Heb 2:2; Heb 11:26. **Of patience** (*hupomonês*). Old word for remaining under trial (Luke 8:15). This was the call of the hour then as now. **Having done the will of God** (*to thelêma tou theou*). This is an essential prerequisite to the exercise of patience and to obtain the promised blessing. There is no promise to those who patiently keep on doing wrong. **That ye may receive the promise** (*hina komisêsthe tèn epaggelian*) Purpose clause with *hina* and the first aorist middle subjunctive of *komizô*, old verb to carry (Luke 7:37), in the middle to get back one's own (Mat 25:27), to receive. See also Heb 11:39. Now the author is ready to develop this great idea of receiving the promise in Christ.

Verse 37

A very little while (*mikron hoson hoson*). From Isa 26:20 as an introduction to the quotation from Hab 2:3. **He that cometh** (*ho erchomenos*). The article *ho* is added to *erchomenos* in Hab 2:3 and is given here a Messianic application.

Verse 38

If he shrink back (*ean huposteilêtai*). Condition of third class with *ean* and the first aorist middle subjunctive of *hupostellô*, old verb to draw oneself under or back, to withdraw, as already in Acts 20:20,

27; Gal 2:12. See Rom 1:17 for the quotation also of "the just shall live by faith."

Verse 39

But we (*hêmeis de*). In contrast to renegades who do flicker and turn back from Christ. **Of them that shrink back unto perdition** (*hupostolês eis apôleian*). Predicate genitive of *hupostolê*, as in Heb 12:11, from *hupostellô* with same sense here, stealthy retreat in Plutarch, dissimulation in Josephus. Here alone in the N.T. **Unto the saving of the soul** (*eis peripoiêsîn psuchês*). Old word from *peripoiêô*, to reserve, to preserve (Luke 17:33) to purchase (Acts 20:28). So here preserving or saving one's life as in Plato, but possession in Eph 1:14, obtaining in 1Th 4:9. Papyri have it in sense of preservation.

Chapter 11

Verse 1

Now faith is (*estin de pistis*). He has just said that "we are of faith" (Heb 10:39), not of apostasy. Now he proceeds in a chapter of great eloquence and passion to illustrate his point by a recital of the heroes of faith whose example should spur them to like loyalty now. **The assurance of things hoped for** (*elpizomenôn hupostasis*). **Hupostasis** is a very common word from Aristotle on and comes from *huphistêmi* (*hupo*, under, *histêmi*, intransitive), what stands under anything (a building, a contract, a promise). See the philosophical use of it in Heb 1:3, the sense of assurance (une assurance certaine, M,n,goz) in Heb 3:14, that steadiness of mind which holds one firm (2Co 9:4). It is common in the papyri in business documents as the basis or guarantee of transactions. "And as this is the essential meaning in Heb 11:1 we venture to suggest the translation 'Faith is the *title-deed* of things hoped for'" (Moulton and Milligan, *Vocabulary*, etc.). **The proving of things not seen** (*pragmatôn elegchos ou blepomenôn*). The only N.T. example of *elegchos* (except Textus Receptus in 2Ti 3:16 for *elegmon*). Old and common word from *elegchô* (Mat 18:15) for "proof" and then for "conviction." Both uses occur in the papyri and either makes sense

here, perhaps "conviction" suiting better though not in the older Greek.

Verse 2

Therein (*en tautêi*). That is, "in faith," feminine demonstrative referring to *pistis*. **The elders** (*hoi presbuteroi*). More nearly like "the fathers," not the technical sense of elders (officers) usual in the N.T., but more like "the tradition of the elders" (Mark 7:3, 5; Mat 15:2). **Had witness borne to them** (*emarturêthêsan*). First aorist passive of *martureô* (cf. Heb 7:8), "were testified to."

Verse 3

By faith (*pistei*). Instrumental case of *pistis* which he now illustrates in a marvellous way. Each example as far as verse Heb 11:31 is formally and with rhetorical skill introduced by *pistei*. After that only a summary is given. **We understand** (*nooumen*). Present active indicative of *noeô*, old verb (from *nous*, intellect) as in Mat 15:17; Rom 1:20. The author appeals to our knowledge of the world in which these heroes lived as an illustration of faith. Recent books by great scientists like Eddington and Jeans confirm the position here taken that a Supreme Mind is behind and before the universe. Science can only stand still in God's presence and believe like a little child. **The worlds** (*tous aiônas*). "The ages" as in Heb 1:2 (cf. Einstein's fourth dimension, time). Accusative case of general reference. **Have been framed** (*katêrtisthai*). Perfect passive infinitive of *katartizô*, to mend, to equip, to perfect (Luke 6:40), in indirect discourse after *nooumen*. **So that** (*eis to*). As a rule *eis to* with the infinitive is final, but sometimes as here it expresses result as in Rom 12:3 (Robertson, *Grammar*, p. 1003). **Hath been made** (*gegonenai*). Perfect active infinitive of *ginomai*. **What is seen** (*to blepomenon*). Present passive articular participle (accusative case of general reference) of *blepô*. **Of things which do appear** (*ek phainomenôn*). Ablative case with *ek* (out of) of the present passive participle. The author denies the eternity of matter, a common theory then and now, and places God before the visible universe as many modern scientists now gladly do.

Verse 4

A more excellent sacrifice (*pleiona thusian*). Literally, "more sacrifice" (comparative of *polus*, much). For this rather free use of *pleiôn* with the point implied rather than stated see Mat 6:25; Luke 10:31; Luke 12:23; Heb 3:3. **Than Cain** (*para Kain*). For this use of *para* after comparative see Heb 1:4, 9. For the incident see Gen 4:4. **Through which** (*di' hês*). The sacrifice (*thusia*). **He had Witness borne to him** (*emarturêthê*). First aorist passive indicative of *martureô* as in verse Heb 11:2, "he was witnessed to." **That he was righteous** (*einai dikaios*). Infinitive in indirect discourse after *emarturêthê*, personal construction of *dikaios* (predicate nominative after *einai*) agreeing with the subject of *emarturêthê* (cf. Rom 1:22, *einai sophoi*). **God bearing witness** (*marturountos tou theou*). Genitive absolute with present active participle of *martureô*. **Through it** (*di' autês*). Through his faith (as shown by his sacrifice). Precisely why Abel's sacrifice was better than that of Cain apart from his faith is not shown. **Being dead** (*apothanôn*). Second aorist active participle of *apothnêskô*, "having died." **Yet speaketh** (*eti lalei*). Cf. Gen 4:10; Heb 12:24. Speaks still through his faith.

Verse 5

Was translated (*metetethê*). First aorist passive indicative of *metatithêmi*, old verb to transpose, to change as in Heb 7:12; Acts 7:16. **That he should not see death** (*tou mê idein thanaton*). Here again *tou* with the infinitive usually expresses purpose, but in this case result is the idea as in Mat 21:23; Rom 1:24; Rom 7:3, etc. (Robertson, *Grammar*, p. 1002). **He was not found** (*ouch hêurisketo*). Imperfect passive of *heuriskô* from Gen 5:24. Was still not found. **Translated** (*metethêken*). First aorist active of same verb as *metetethê* just before. **Translation** (*metatheseôs*). Substantive from the same verb *metatithêmi*, used already in Heb 7:12 for change. See also Heb 12:27. Our very word "metathesis." **He hath had witness borne him** (*memarturêtai*). Perfect passive indicative of *martureô*, stands on record still, "he has been testified to." **That he had been well-pleasing unto God** (*euarestêkenai tôi theôi*). Perfect active infinitive of *euaresteô*, late compound from *euarestos* (well-pleasing), in N.T. only in Heb 11:5; Heb 13:16. With dative

case *theôî*. Quoted here from Gen 5:22, 24. The word is common of a servant pleasing his master.

Verse 6

Impossible (*adunaton*). Strong word as in Heb 6:4, 18. See Rom 8:8 for same idea with *aresai* (*areskô*, Gal 1:10). **Must believe** (*pisteusai dei*). Moral necessity to have faith (trust, *pisteuô*). This is true in business also (banks, for instance). **That he is** (*hoti estin*). The very existence of God is a matter of intelligent faith (Rom 1:19) So that men are left without excuse. **He is a rewarder** (*misthapodotês ginetai*). Rather, "becomes a rewarder" (present middle indicative of *ginomai*, not of *eimi*). Only N.T. example of *misthapodotês*, late and rare double compound (one papyrus example, from *misthos* (reward) and *apodidômi* (to pay back) like *misthapodosia* (Heb 10:35; Heb 11:26). **Seek after** (*ekzêtousin*). That seek out God.

Verse 7

Being warned of God (*chrêmatistheis*). First aorist passive participle of *chrêmatizô*, old word for oracular or divine communications as already in Heb 8:5 (cf. Mat 2:12, 22, etc.). **Moved with godly fear** (*eulabêthê*). First aorist passive indicative of *eulabeomai*, old verb from *eulabês* (from *eu* and *labein*, to take hold well or carefully), to show oneself *eulabês*, to act circumspectly or with reverence, here only in N.T. (save Textus Receptus in Acts 23:10), often in LXX. **An ark** (*kibôton*). Gen 6:15; Mat 24:38. Shaped like a box (cf. Heb 9:4). **Through which** (*di' hês*). Through his faith as shown in building the ark. **The world** (*ton kosmon*). Sinful humanity as in verse Heb 11:38. **Heir** (*klêronomos*). In 2Pe 2:5 Noah is called "a preacher of righteousness" as here "heir of righteousness." He himself believed his message about the flood. Like Enoch he walked with God (Gen 6:9).

Verse 8

Not knowing whither he went (*mê epistamenos pou erchetai*). Usual negative *mê* with a participle (present middle from *epistamai*, old and common verb to put the mind on). Present middle indicative

(*erchetai*) preserved in the indirect question after the secondary tense *exêlthen* (went out) from which *epistamenos* gets its time. Abraham is a sublime and graphic example of faith. He did not even know where the land was that he was going to receive "as an inheritance" (*eis klêronomian*).

Verse 9

Became a sojourner (*parôikêsen*). First aorist active indicative of *paroikeô*, old verb to dwell (*oikeô*) beside (*para*), common in LXX, in N.T. only here and Luke 24:18. Called *paroikon* (sojourner) in Acts 7:6. **In the land of promise** (*eis gên tês epaggelias*). Literally, "land of the promise." The promise made by God to him (Gen 12:7; Gen 13:15; Gen 17:8). **As in a land not his own** (*hôs allotrian*). For *allogrios* (belonging to another) see Heb 9:25; Heb 11:34. **The heirs with him of the same promise** (*tôn sunklêromenôn tês epaggelias tês autês*). Late double compound (*sun*, *klêros*, *nemomai*), found in Philo, inscriptions and papyri, in N.T. only here, Rom 8:17; Eph 3:6; 1Pe 3:7. "Co-heirs" with Abraham.

Verse 10

He looked for (*exedecheto*). Imperfect middle of *ekdechomai* (see on Heb 10:13) picturesque progressive imperfect, his steady and patient waiting in spite of disappointment. **The foundations** (*tous themelious*). Not just "tents" (*skênais*, verse Heb 11:9). Abraham set his steady gaze on heaven as his real home, being a mere pilgrim (*paroikos*) on earth. **Builder** (*technitês*). Old word from *technê* (craft) or trade (Acts 17:29; Acts 18:3), craftsman, artificer, in N.T. only here and Acts 19:24, 38. **Maker** (*dêmiourgos*). Old word from *dêmios* (public) and *ergon*, a worker for the public, artisan, framer, here only in N.T.

Verse 11

To conceive seed (*eis katabolên spermatos*). For deposit of seed. See Heb 4:3 for *katabolê*. **Past age** (*para kairon hêlikias*). Beyond (*para* with the accusative) the season of age. **Since she counted him faithful who had promised** (*epei piston hêgêsato ton epaggeilamenon*). Sarah herself (*autê--Sarra*). Even Sarah, old as

she was, believed God who had promised. Hence she received power.

Verse 12

And that as good as dead (*kai tauta nenekrômenou*). Accusative of general reference (*tauta*), sometimes singular as in 1Co 6:8. The perfect passive participle from *nekroô*, late verb to make dead, to treat as dead (Rom 4:19), here by hyperbole. **By the sea shore** (*para to cheilos tês thalassês*). "Along the lip of the sea" (from Gen 22:17), *cheilos* here alone in this sense in the N.T. **Innumerable** (*anarithmêtos*). Old compound verbal adjective (alpha privative and *arithmeô*, to number), here alone in N.T.

Verse 13

In faith (*kata pistin*). Here a break in the routine *pistei* (by faith), "according to faith," either for literary variety "or to suggest *pistis* as the sphere and standard of their characters" (Moffatt). **These all** (*houtoi pantes*). Those in verses Heb 11:9-12 (Abraham, Sarah, Isaac, Jacob). **Not having the promises** (*mê komisamenoï tas epaggelias*). First aorist middle participle of *komizô*, to obtain, as in Heb 10:36; Heb 11:39. And yet the author mentions Abraham (Heb 6:15) as having obtained the promise. He received the promise of the Messiah, but did not live to see the Messiah come as we have done. It is in this sense that we have "better promises." **Greeted them** (*aspasamenoï*). First aorist middle participle of *aspazomai*, to salute (Mat 5:47). Abraham rejoiced to see Christ's day in the dim distance (John 8:56). **Strangers** (*zenoi*). Foreigners. "To reside abroad carried with it a certain stigma" (Moffatt). But they "confessed" it (Gen 23:4; Gen 47:9). **Pilgrims** (*parepidêmoi*). Late double compound (*para, epi, dêmos*), a sojourner from another land, in N.T. only here and 1Pe 1:1; 1Pe 2:11.

Verse 14

A country of their own (*patrida*). Land of the fathers (*patêr*), one's native land (John 4:44). Cf. our patriotic, patriotism.

Verse 15

Had been mindful (*emnémoneuon*)-- **would have had** (*eichon an*). Condition of second class (note *an* in conclusion) with the imperfect (not aorist) in both condition and conclusion. So it means: "If they had continued mindful, they would have kept on having (linear action in both cases in past time). **Opportunity to return** (*kairon anakampsai*). Old verb *anakamptô* to bend back, to turn back (Mat 2:12), here first aorist active infinitive. Continual hankering would have found a way. Cf. the Israelites in the wilderness yearning after Egypt.

Verse 16

They desire (*oregontai*). Present middle indicative of *oregô*, old word for stretching out after, yearning after as in 1Ti 3:1. **Their God** (*theos autôn*). Predicate nominative with the epexegetic infinitive *epikaleisthai* (to be called) used with *ouk epaischunetai* (is not ashamed).

Verse 17

Being tried (*peirazomenos*). Present passive participle of *peirazô*. The test was still going on. **Offered up** (*prosenênochen*). Perfect active indicative of *prospherô*, the verb so often used in this Epistle. The act was already consummated so far as Abraham was concerned when it was interrupted and it stands on record about him. See Gen 22:1-18. **He that had gladly received the promises** (*ho tas epaggelias anadexamenos*). *Anadechomai* is old verb to welcome, to entertain, in N.T. only here and Acts 28:7. It seemed the death of his hopes. **Was offering up** (*prosepheren*). It is the imperfect of an interrupted action like *ekaloun* in Luke 1:59.

Verse 18

To whom it was said (*pros elalêthê*). First aorist passive indicative of *laleô* (Gen 21:12). God's very words were in the heart of Abraham now about Isaac "his only son" (*ton monogenê*. Cf. Luke 7:12).

Verse 19

Accounting (*logisamenos*). First aorist middle participle of *logizomai*. Abraham had God's clear command that contravened God's previous promise. This was his solution of his difficult situation. **God is able** (*dunatai ho theos*). God had given him Isaac in his old age. God can raise him from the dead. It was Abraham's duty to obey God. **In a parable** (*en parabolêi*). See already Heb 9:9 for *parabolê*. Because of (*hothen*, whence) Abraham's superb faith Isaac was spared and so he received him back (*ekomisato*) as almost from the dead. This is the test that Abraham stood of which James speaks (Jas 2:23).

Verse 20

Even concerning things to come (*kai peri mellontôn*). As told in Gen 27:28-40 when Isaac blessed Jacob and Esau.

Verse 21

Leaning upon the top of his staff (*epi to akron tês rabdou autou*). From Gen 47:31, but no word for "leaning." The quotation is from the LXX, the Hebrew having "the head of the bed," but the Hebrew word allows either meaning with different vowel points.

Verse 22

When his end was nigh (*teleutôn*). Present active participle of *teleutaô*, to finish or close (Mat 2:19), "finishing his life." **Of the departure** (*peri tês exodou*). Late compound for way out, exit as here, metaphorically of death as here (Luke 9:31; 2Pe 1:15). **Concerning his bones** (*peri tôn osteôn autou*). Uncontracted form as in Mat 23:27.

Verse 23

Was hid (*ekrubê*). Second aorist passive indicative of *kruptô*, to hide, as in Mat 5:14. **Three months** (*trimênon*). Old adjective used as neuter substantive in accusative case for extent of time, here only in N.T. **A goodly child** (*asteion to paidion*). Literally, "the child was goodly" (predicate adjective). Old adjective from *astu* (city), "of the

city" ("citified"), of polished manners, genteel. In N.T. only here and Acts 7:20, about Moses both times. Quoted from Ex 2:2 **The king's commandment** (*to diatagma tou basileôs*). Late compound for injunction from *diatassô*, only here in the N.T.

Verse 24

When he was grown up (*megas genomenos*). "Having become great" (from Ex 2:11). **Refused** (*êrnesato*). First aorist middle indicative of *arneomai*, to deny, to refuse. He was of age and made his choice not from ignorance. **Son** (*huios*). Predicate nominative with *legesthai* (to be spoken of, present passive infinitive, of *legô*).

Verse 25

Choosing rather (*mallon helomenos*). "Rather having chosen" (second aorist middle of *haireô*, to take for oneself a position). **To be entreated with** (*sunkakoucheisthai*). Present passive infinitive of the double compound *sunkakoucheô* (from *sun*, *kakos*, *echô*), to treat ill with (associative instrumental case), only known example save one in the papyri (second century A.D.), though *kakoucheô* in Heb 11:37; Heb 13:3. **To enjoy the pleasures of sin for a season** (*proskairon echein hamartias apolausin*). Literally, "to have temporary pleasure of sin." *Apolausis* is old word from *apolauô*, to enjoy, in N.T. only here and 1Ti 6:17. *Proskairos* (from *pros*, *kairos*) is a common *Koin*, word as the antithesis to *aiônios* (eternal) as in Mat 13:21; Mark 4:17; 2Co 4:18 (only N.T. examples). To have been disloyal to God's people would have brought enjoyment to Moses in the Egyptian Court for a short while only.

Verse 26

The reproach of Christ (*ton oneidismôn tou Christou*). See Ps 89:51 for the language where "the Messiah" ("The Anointed One") is what is meant by *tou Christou*, here rightly applied by the writer to Jesus as the Messiah who had his own shame to bear (Heb 12:2; Heb 13:12). There is today as then (Heb 13:13) a special reproach (*oneidismos*, already, Heb 10:33) in being a follower of Jesus Christ. Moses took this obloquy as "greater riches" (*meizona plouton*) than "the treasures of Egypt" (*tôn Aiguptou thêsaurôn*, ablative case after

comparative *meizona*, for which see Mat 6:19). Moses was laying up treasure in heaven. **For he looked unto the recompense of reward** (*apeblepen gar eis tēn misthapodosian*). In perfect active of *apoblepō*, "for he was looking away (kept on looking away)." For *misthapodosia* see Heb 10:35.

Verse 27

Not fearing (*mê phobêtheis*). Negative *mê* with first aorist passive participle of *phobeō* here used transitively with the accusative as in Mat 10:26. Moses did flee from Egypt after slaying the Egyptian (Ex 2:15), but the author omits that slaughter and ignores it as the dominant motive in the flight of Moses. *Thumon* (wrath) is common in the N.T. (Luke 4:28), though here only in Hebrews. **He endured** (*ekarterêsen*). First aorist (constative) active indicative of *kartereō*, old word from *karteros*, strong, here only in N.T. Moses had made his choice before slaying the Egyptian. He stuck to it resolutely. **As seeing him who is invisible** (*ton aoraton hōs horōn*). This is the secret of his choice and of his loyalty to God and to God's people. This is the secret of loyalty in any minister today who is the interpreter of God to man (2Co 4:16-18).

Verse 28

He kept (*pepoiēken*). Perfect active indicative of *poieō*, to make, "he has made," emphasizing the permanent nature of the feast. **The sprinkling of the blood** (*tēn proschusin tou haimatos*). Rather, "the pouring of the blood" (*proschusis* from *proscheō*, to pour upon), only here in the N.T. (earliest known example). An allusion to the command in Ex 12:7, 22 but in the LXX *proscheō* is the usual term for the act (Ex 24:6; Ex 29:16; Lev 1:5, 11; Deut 16:6). **That the destroyer of the first-born should not touch them** (*hina mê ho olothreuōn ta prōtotoka thigēi autōn*). Negative final clause with *hina mê* and the second aorist active subjunctive of *thigganō*, old verb to touch with genitive, in the N.T. only here, Heb 12:20; Col 2:21. The articular participle *ho olothreuōn* is from Ex 11:23. For *prōtotoka* see Luke 2:7; Ex 12:29.

Verse 29

Which assaying to do (*hês pieran labontes*). Literally, "of which taking trial" (second aorist active participle of *lambanô*, to take). The idiom *peiran lambanein* occurs in Deut 28:56, in N.T. only here and verse Heb 11:36, though a classical idiom (Demosthenes, etc.). **Were swallowed up** (*katepothêsan*). First aorist passive indicative of *katapinô*, to drink down, to swallow down (Mat 23:24).

Verse 30

Fell down (*epesan*). "Fell," second aorist active indicative of *piptô* with first aorist endings as often in the *Koin.*,. **After they had been compassed** (*kuklôthenta*). First aorist passive participle of *kukloô*, old verb to encircle (from *kuklos*, circle) as in Acts 14:20. Antecedent action here.

Verse 31

Having received the spies with peace (*dexamenê tous kataskopous met' eirênês*). First aorist middle participle of *dechomai*, to welcome (Luke 10:8, 10). *Kataskopos* is an old compound (*kataskopeô*, Gal 2:4), used of scout or spy, in LXX, here only in N.T.

Verse 32

And what shall I more say? (*Kai ti eti legô;*). Deliberative present active subjunctive (same form as indicative, *legô*). It is both a literary and an oratorical idiom here. He feels helpless to go on in the same style as he has done from Abel to Rahab (Heb 11:4-31). **Will fail me if I tell about** (*epileipsei me diêgoumenon peri*). Literally, "will leave me telling about." Present middle participle of *diêgeomai*, to lead through, carry a discussion through, and masculine (disposing of Priscilla as possible author) with *me*. Vivid and picturesque description of the author's embarrassment of riches as he contemplates the long list of the heroes of faith during the long years in Palestine. He mentions six names (Gideon, Barak, Samson, Jephtha, David, Samuel) and then summarizes the rest under "the prophets" (*tôn prophêtôn*, the for-speakers for God) of whom Samuel was the leader.

Verse 33

Through faith (*dia pisteôs*). Change thus from the routine *pistei* used so far. **Subdued kingdoms** (*katêgônisanto basileias*). First aorist middle indicative of *katagônizomai*, *Koin*, verb to struggle against, to overcome, here alone in the N.T. Used by Josephus of David's conquests. The author has here (verses Heb 11:33, 34), "nine terse clauses" (Moffatt) with no connective (asyndeton) with great rhetorical and oratorical force (sledge-hammer style). For "wrought righteousness" (*êrgasanto dikaiosunên*, first aorist middle indicative of *ergazomai*) see Acts 10:35. **Obtained promises** (*epetuchon epaggeliôn*). Second aorist active indicative of *epitugchanô*, old verb (already in Heb 6:15) with genitive. But they did not see the fulfilment of the Messianic promise (Heb 11:39). **Stopped the mouths of lions** (*ephraxan stomata leontôn*). First aorist active indicative of *phrassô*, old verb to fence in, to block up. See Dan 6:18-23.

Verse 34

Quenched the power of fire (*esbesan dunamin puros*). First aorist active indicative of *sbennumi* (Mat 12:20). See Dan 3:19-28. **Escaped the edge of the sword** (*ephugon stomata machairês*). Second aorist active indicative of *pheugô*, old verb to flee. "Mouths (*stomata*) of the sword" (Luke 21:24). See 1Sa 18:11; 1Ki 19:2. **Were made strong** (*edunamôthêsan*). First aorist passive indicative of *dunamoô*, late verb from *dunamis* as in Col 1:11. **Waxed mighty in war** (*egenêthêsan ischuroi en polemôi*). "Became strong in battle" (Ps 18:34). **Armies of aliens** (*parembolas allotriôn*). Late compound (*para, en, ballô*) for encampment (Polybius, Plutarch), barracks (Acts 21:34, 37), armies in battle line (Rev 20:9 and here as in LXX and Polybius). Apparently a reference to the campaigns of Judas Maccabeus.

Verse 35

By a resurrection (*ex anastaseôs*). Cf. 1Ki 17:17; 2Ki 4:8-37. **Were tortured** (*etumpanisthêsan*). First aorist passive indicative of *tumpanizô*, late verb from *tumpanon* (kettledrum, drumstick), to beat the drum, to beat to death (cf. II Macc. 7 about Eleazar and the Mother and the seven sons), once in LXX (1Sa 21:13). **Not**

accepting their deliverance (*ou prosdexamenoi tēn apolutrōsin*). Offered at the price of disloyalty as in II Macc. 6:21-27. **That they might obtain a better resurrection** (*hina kreittonos anastaseōs tuchōsin*). Purpose clause with *hina* and the second aorist active subjunctive of *tugchanō* to obtain with the genitive case. A "better resurrection" than the temporary ones alluded to in this verse by the women.

Verse 36

Of mockings and scourgings (*empaigmōn kai mastigōn*). *Empaigmos* is from *empaizō* (Mat 20:19), late word, in LXX, here alone in N.T. *Mastigōn* (*mastix*, a whip, a scourge) is old and common enough (Acts 22:24).

Verse 37

They were stoned (*elithasthēsan*). Like Zechariah son of Jehoiada (2Ch 24:20). "A characteristic Jewish punishment" (Vincent). First aorist passive indicative of *lithazō* (John 10:31). **They were sawn asunder** (*epristhēsan*). First aorist passive indicative of *priō* or *prizō*, old verb (*prion*, a saw). Cruel Jewish punishment (Amos 1:3) said to have been inflicted on Isaiah. **They were tempted** (*epeirasthēsan*). First aorist passive indicative of *peirazō*. The MSS. vary greatly in the text here and the order of these two items. This mild word seems an anticlimax after *epristhēsan*. One of the seven brothers was fried (II Macc. 7:4) and so *eprēsthesan* (were burned) from *pimpraō* (Acts 28:6) has been suggested. **With the sword** (*en phonōi machairēs*). "In (by) slaughter of the sword" (Ionic form of the genitive *machaires* as in Ex 17:13; Num 21:24). The fate of unpopular prophets (1Ki 10:10; Jer 26:23). **They went about** (*periēlthon*). Constatative aorist active indicative of *perierchomai* (picturesque compound verb). Here the sufferings of the living. **In sheep skins** (*en mêlôtaiis*). Late word from *mêlon* (sheep), rough garment of prophets as Elijah (1Ki 19:13, 19), here only in N.T. In Byzantine Greek a monk's garb. **In goatskins** (*en aigeiois dermasin*). *Derma*, old word from *derō*, to flay (Mat 21:35), here only in N.T. *Aigeios*, old adjective (from *aix*, goat), here only in N.T. **Being destitute** (*husteroumenoi*). Present passive participle of *hustereō*, old verb to be left behind, used by Paul of himself (2Co

11:9). **Afflicted** (*thlibomenoi*). Present passive participle of *thlibô*, common verb to oppress. **Evil entreated** (*kakouchoumenoi*). Present passive participle of *kakoucheô*, late compound verb from obsolete *kakouchos* (*kakos* and *echô*), in LXX (1Ki 2:26), in N.T. only here and Heb 13:3. See *sunkakoucheisthai* in Heb 11:25.

Verse 38

Of whom the world was not worthy (*hôn ouk ên axios ho kosmos*) Graphic picture in a short parenthetical relative clause (*hôn*, genitive plural with *axios*), a phrase to stir the blood of the readers. **Wandering** (*planômenoi*). Present middle participle of *planaô*, like lost sheep, hunted by wolves. **Caves** (*spêlαιοis*). Old word from *speos* (cavern) as in Mat 21:13. **Holes** (*opais*). Old word, perhaps from *ops* (root of *horaô*, to see), opening, in N.T. only here and Jas 3:11. Cf. 1Ki 18:4; II Macc. 5:27; 10:6 (about Judas Maccabeus and others).

Verse 39

These all (*houtoi pantes*). The whole list in verses Heb 11:5-38. Cf. verse Heb 11:13. **Through their faith** (*dia pisteôs*). Here rather than *pistei* as so often. **Received not the promise** (*ouk ekomisanto tèn epaggelian*). First aorist middle of *komizô*. The Messianic promise they did not live to see (Heb 11:13), though they had individual special promises fulfilled as already shown (Heb 11:33).

Verse 40

God having provided (*tou theou problepsamenou*). Genitive absolute with first aorist middle participle of *problepô*, late compound to foresee, here only in the N.T. **Some better thing** (*kreitton ti*). "Something better," "the better promises" of Heb 8:6. **That apart from us they should not be made perfect** (*hina mê chôris hêmôn teleiôthôsin*). Negative purpose clause with *hina mê* and the first aorist passive subjunctive of *teleioô*. But this glorious and gracious purpose (foresight) of God is not due to any special merit in us. It is simply the fulness of the time in God's dispensation of grace of which we are the beneficiaries. But all the same and all

the more (*noblesse oblige*), we should prove worthy of our heritage and of God's goodness to us and be loyal to Christ.

Chapter 12

Verse 1

Therefore (*toigaroun*). Triple compound inferential participle (*toi, gar, oun*) like the German *doch denn nun*, a conclusion of emphasis, old particle, in N.T. only here and 1Th 4:8. There should be no chapter division here, since Heb 12:1-3 really is the climax in the whole argument about the better promises (Heb 10:19-12:3) with a passionate appeal for loyalty to Christ. **Us also** (*kai hêmeis*). We as well as "these all" of Heb 11:39 and all the more because of the "something better" given us in the actual coming of Christ. **Compassed about** (*echontes perikeimenon*). Literally, "having (*echontes*, present active participle of *echô*) lying around us" (*perikeimenon*, present middle participle of *perikeimai*, old verb as in Luke 17:2). **Cloud of witnesses** (*nephos marturôn*). Old word (Latin *nubes*), here only in the N.T., for vast mass of clouds. *Nephelê* is a single cloud. The metaphor refers to the great amphitheatre with the arena for the runners and the tiers upon tiers of seats rising up like a cloud. The *martures* here are not mere spectators (*theatai*), but testifiers (witnesses) who testify from their own experience (Heb 11:2, 4, 5, 33, 39) to God's fulfilling his promises as shown in chapter Heb 11:1. **Laying aside** (*apothemenoi*). Second aorist-middle (indirect, from ourselves) participle of *apotithêmi*, old verb as in Col 3:8 (laying off old clothes). The runners ran in the stadium nearly naked. **Every weight** (*ogkon panta*). Old word (kin to *enegkein, pherô*) like *phortos, baros*. Here every encumbrance that handicaps like doubt, pride, sloth, anything. No trailing garment to hinder or trip one. **The sin which doth so easily beset us** (*tên euperistaton hamartian*). "The easily besetting sin." There are a dozen possible renderings of this double compound verbal from *eu*, well, and *periistêmi*, to place around or to stand around (intransitive). The Vulgate has *circumstans nos peccatum* (the sin standing around us). Probably this is the true idea here, "the easily encompassing (or surrounding) sin." In this case apostasy from Christ was that sin. In our cases it may be some other sin. The verbal adjective reminds one of the ring

of wild beasts in the jungle that encircle the camp-fire at night each ready to pounce upon a careless victim. **Let us run** (*trechômen*). Present active volitive subjunctive of *trechô*, "let us keep on running." **With patience** (*di' hupomonês*). Not with impatience, doubt, or despair. **The race that is set before us** (*ton prokeimenon hêmin agôna*). Note the article and the present middle participle of *prokeimai*, old compound (already in Heb 6:18, and also in Heb 12:2). Dative case (*hêmin*) of personal interest.

Verse 2

Looking unto (*aphorôntes eis*). Present active participle of *aphoraô*, old verb to look away, "looking away to Jesus." In N.T. only here and Php 2:23. Fix your eyes on Jesus, after a glance at "the cloud of witnesses," for he is the goal. Cf. Moses in Heb 11:26 (*apeblepen*). **The author** (*ton archêgon*). See Heb 2:10 for this word. "The pioneer of personal faith" (Moffatt). **Perfecter** (*teleiôtên*). A word apparently coined by the writer from *teleioô* as it has been found nowhere else. Vulgate has *consummator*. **For the joy** (*anti tês charas*). Answering to, in exchange for (verse Heb 12:16), at the end of the race lay the joy "set before him" (*prokeimenês autôi*), while here was the Cross (*stauron*) at this end (the beginning of the race) which he endured (*hupemeinen*, aorist active indicative of *hupomenô*), **despising shame** (*aischunês kataphronêsas*). The cross at his time brought only shame (most shameful of deaths, "yea, the death of the cross" Php 2:8). But Jesus despised that, in spite of the momentary shrinking from it, and did his Father's will by submitting to it. **Hath sat down** (*kekathiken*). Perfect active indicative of *kathizô*, and still is there (Heb 1:3).

Verse 3

Consider (*analogisasthe*). First aorist middle imperative of *analogizomai*, old word to reckon up, to compare, to weigh, only here in the N.T. See *katanoêsate* in Heb 3:1. Understanding Jesus is the key to the whole problem, the cure for doubt and hesitation. **Endured** (*hupomemenêkota*). Perfect active participle of the same verb *hupomenô* used in verse Heb 12:2. **Gainsaying** (*antilogian*). Old word from *antilogos* (from *antilegô*), already in Heb 6:16; Heb 7:7. **Of sinners** (*hupo tôn hamartôlôn*). "By sinners." **Against**

themselves (*eis heautous*). Against their better selves if a genuine reading. But *eis heauton* (against himself), against Christ, is far more likely correct. **That ye wax not weary** (*hina mê kamête*). Negative final clause with *hina mê* and the second aorist active subjunctive of *kamnô*, old verb to be weary as here or sick as in Jas 5:15. **Fainting in your souls** (*tais psuchais humôn ekluomenoi*). Present passive participle of *ekluô*, old verb to loosen out, to set free, and in passive to be enfeebled, to be tired out (here in soul with locative case), as in verse Heb 12:5. The rest of the Epistle drives home the argument.

Verse 4

Resisted (*antikatestête*). Second aorist active indicative (intransitive) of the double compound *antikathistêmi*, old verb to stand in opposition against in line of battle, intransitively to stand face to face (*anti*) against (*kata*), here only in the N.T. **Unto blood** (*mechris haimatos*). "Up to blood." As was true of Jesus and many of the other heroes of faith in chapter Heb 11:1. **Striving** (*antagônizomenoi*). Present middle participle of *antagônizomai*, old verb with the same figure in *antikatestête*. **Against sin** (*pros hamartian*). Face to face with sin as in verse Heb 12:1.

Verse 5

Ye have forgotten (*eklelêsthe*). Perfect middle indicative of *eklanthanô*, to cause to forget, old verb, here only in the N.T. with genitive case as usual. **Reasoneth with you** (*humin dialegetai*). Present middle indicative of *dialegomai*, old verb to ponder different (*dia-*) things, to converse, with dative. Cf. Acts 19:8. The quotation is from Prov 3:11. **Regard not lightly** (*mê oligôrei*). Prohibition with *mê* and the present active imperative of *oligôreô*, old verb from *oligôros* and this from *oligos* (little) and *hōra* (hour), old verb, here only in N.T. **Chastening** (*paideias*). Old word from *paideuô*, to train a child (*pais*), instruction (2Ti 3:16), which naturally includes correction and punishment as here. See also Eph 6:4. **Nor faint** (*mêde ekluou*). Prohibition with *mê* and present passive imperative of *ekluô* (see verse Heb 12:3).

Verse 6

Scourgeth (*mastigoî*). Present active indicative of *mastigoô*, old verb from *mastix* (whip). This is a hard lesson for God's children to learn and to understand. See Heb 5:7 about Jesus.

Verse 7

That ye endure (*hupomenete*). Present active indicative or present active imperative and so just "endure for chastening." **Dealeth with you** (*humin prosperetai*). Present middle indicative of *prospherô*, but this sense of bearing oneself towards one with the dative here only in the N.T., though often in the older Greek. **What** (*tis*). Interrogative. **Whom** (*hon*). Relative. Cf. Mat 7:9.

Verse 8

If ye are without chastening (*ei chôris este paideias*). Condition of first class, determined as fulfilled. Note position of *este* (are) between the preposition *chôris* and *paideias* (ablative case). **Have been made** (*gegonasin*). Perfect active indicative of *ginomai*. **Partakers** (*metochoi*). Partners (Heb 3:14). **Then** (*ara*). Accordingly, correspondingly. **Bastards** (*nothoi*). Old word, here only in N.T. Illegitimate.

Verse 9

Furthermore (*eita*). The next step in the argument (Mark 4:17). **We had** (*eichomen*). Imperfect indicative of customary action, "we used to have." **To chasten us** (*paideutas*). Predicate accusative after *eichomen*, "as chasteners." Old word from *paideuô*, as agent (-*tês*). Only once in LXX (Hos 5:2) and twice in N.T. (here and Rom 2:20). **We gave them reverence** (*enetrepometha*). Imperfect middle of old word *entrepô*, to turn in or at. Here "we turned ourselves to" as in Mat 21:37, habitual attitude of reverence. **Shall we be in subjection** (*hupotagêsometha*). Second future passive of *hupotassô*. There is no *de* here to correspond to *men* in the first part of the verse. **Unto the father of spirits** (*tôi patri tôn pneumatôn*). Rather, "Unto the Father of our spirits" (note article *ton*). As God is.

Verse 10

They (*hoi men*). Demonstrative *hoi* in contrast (*men*). **Chastened** (*epaideuon*). Imperfect active, used to chasten. **As seemed good to them** (*kata to dokoun autois*). "According to the thing seeming good to them." *Dokoun* is present active neuter singular articular participle of *dokeô*. **But he** (*ho de*). Demonstrative with *de* vs. *men*. **For our profit** (*epi to sumpheron*). Present active articular neuter singular participle of *sumpherô*, to bear together as in 1Co 12:7. **That we may be partakers** (*eis to metalabein*). Articular second aorist active infinitive of *metalambanô* with *eis* for purpose, "for the partaking." **Of his holiness** (*tês hagiôtêtos autou*). Genitive with *metalabein* (to share in). Rare word, in N.T. only here and 2Co 1:12.

Verse 11

For the present (*pros to paron*). A classical phrase (Thucydides), *pros* with the accusative neuter singular articular participle of *pareimi*, to be beside. **Not joyous, but grievous** (*ou charas, alla lupês*). Predicate ablative (springing from) or predicate genitive (marked by). Either makes sense, but note predicate ablative in 2Co 4:7 (*kai tou theou kai mê ex hêmôn*). **Peaceable fruit** (*karpon eirênikon*). Old adjective from *eirênê* (peace), in N.T. only here and Jas 3:17. Peaceable after the chastening is over. **Exercised thereby** (*di' autês gegumnasmenois*). Perfect passive participle (dative case) of *gumnazô*, state of completion, picturing the discipline as a gymnasium like Heb 5:14; 1Ti 4:17.

Verse 12

Wherefore (*dio*). Because of the chastening. **Lift up** (*anorthôsate*). First aorist active imperative of *anorthoô*, old compound (from *ana*, *orthos*) to make straight, in N.T. here and Luke 13:13; Acts 15:16. **Hang down** (*pareimenas*). Perfect passive participle of *pariêmi*, old verb to let pass, to relax, in N.T. only here and Luke 11:42. **Palsied** (*paralelumena*). Perfect passive participle of *paraluô*, old verb to loosen on the side, to dissolve, to paralyze (Luke 5:18, 24).

Verse 13

Straight paths (*trochias orthas*). Track of a wheel (*trochos*, Jas 3:6 from *trechô*, to run), here only in N.T. "Straight (*orthas*) wheel tracks." **Be not turned out of the way** (*hina mê ektrapêi*). Negative final clause with *hina mê* and second aorist passive of *ektrapô*, old verb to turn out, to twist, to put out of joint. So 1Ti 1:6. Vivid picture of concern for the lame (*chôlon*, as in Mat 11:5). Graphic picture of concern for the weak, a good argument for prohibition also.

Verse 14

Follow after peace (*eirênên diôkete*). Give peace a chase as if in a hunt. **With all men** (*meta pantôn*). Like Paul's use of *diôkô* with *eirênên* in Rom 14:19 and his to *ex humôn* (so far as proceeds from you) in Heb 12:18. This lesson the whole world needs including Christians. **Sanctification** (*hagiasmon*). Consecration as in 1Th 4:7; Rom 6:19, etc. **Without which** (*hou chôris*). Ablative case of the relative with *chôris* (post positive here). About seeing God compare Mat 5:8 where we have *katharoi*.

Verse 15

Looking carefully (*episkopountes*). Present active participle of *episkopeô*, to have oversight, in N.T. only here and 1Pe 5:2. Cf. *episcopus* (bishop). **Lest there be any man** (*mê tis*). Negative purpose clause with *ei* (present active subjunctive) omitted. **Falleth short of** (*husterôn apo*). Present active participle of *hustereô* (see Heb 4:1) agreeing with *tis*. Followed here by *apo* and the ablative. **Root of bitterness**. (*riza pikrias*). Quoted from Deut 29:18. Vivid picture. **Springing up** (*anô phuoussa*). Present active participle of *phuô*, to sprout. Pictured here as a quick process. Also from Deut 29:18. **Trouble** (*enochlêi*). Present active subjunctive (in final clause with *mê tis*) of *enochleô*, old verb to trouble with a crowd, to annoy. In N.T. only here and Luke 6:18. **Be defiled** (*mianthôsin*). First aorist passive subjunctive (in final clause with *mê*) of *mianô*, old verb to dye, to stain, to defile as in Tit 1:15 (the conscience). The contagion of sin is terrible as any disease.

Verse 16

Profane (*bebēlos*). Trodden under foot, unhallowed (1Ti 1:9). **For one mess of meat** (*anti brôseôs mias*). Idea of exchange, "for one act of eating" (1Co 8:4). **Sold** (*apedeto*). Second aorist middle indicative from Gen 25:31, 33, and with irregular form for *apedoto* (regular *mi* form). **His own birthright** (*ta prôtotokia heautou*). From Genesis also and in Philo, only here in N.T. From *prôtotokos* (first born, Heb 1:6).

Verse 17

Ye know (*iste*). Regular form for the second person of *oida* rather than the *Koin*, *oidate*. **He was rejected** (*apedokimasthê*). First aorist passive indicative of *apodokimazô*, old verb to disapprove (Mat 21:42). **Place of repentance** (*metanoias topon*). *Metanoia* is change of mind and purpose, not sorrow though he had tears (*meta dakruôn*) afterwards as told in Gen 27:38. He sought it (*autên*, the blessing *eulogian*) with tears, but in vain. There was no change of mind in Isaac. The choice was irrevocable as Isaac shows (Gen 27:33). Esau is a tragic example of one who does a wilful sin which allows no second chance (Heb 6:6; Heb 10:26). The author presses the case of Esau as a warning to the Christians who were tempted to give up Christ.

Verse 18

Ye are not come (*ou proselêluthate*). Perfect active indicative of *proserchomai*. There is no word here in the Greek for "a mount" like *orei* in verses Heb 12:20, 22 (and Ex 19:12; Deut 4:11), but it is clearly understood since the dative participles agree with it unless they be taken as descriptive of *puri* ("a palpable and kindled fire " when *puri* would be the dative case after *proselêluthate*). **That might be touched** (*psêlaphômenôi*). Present passive participle (dative case) of *psêlaphaô*, old verb to handle, to touch (Luke 24:39). **That burned with fire** (*kekaumenôi puri*). Perfect passive participle of *kaiô*, old verb to burn, with instrumental case *puri* (fire), unless the other view (above) is correct.

Verse 19

Unto blackness (*gnophôi*). Dative case of *gnophos* (late form for earlier *dnophos* and kin to *nephos*, cloud), here only in N.T. Quoted here from Ex 10:22. **Darkness** (*zophôi*). Old word, in Homer for the gloom of the world below. In the Symmachus Version of Ex 10:22, also in Jude 1:6; 2Pe 2:4, 15. **Tempest** (*thuellêi*). Old word from *thuô* (to boil, to rage), a hurricane, here only in N.T. From Ex 10:22. **The sound of a trumpet** (*salpiggos êchôi*). From Ex 19:16. *Echos* is an old word (our *echo*) as in Luke 21:25; Acts 2:2. **The voice of words** (*phônêi rêmatôn*). From Ex 19:19; Deut 4:12. **Which voice** (*hês*). Relative referring to *phônê* (voice) just before, genitive case with *akousantes* (heard, aorist active participle). **Intreated** (*parêitêsanto*). First aorist middle (indirect) indicative of *paraiteomai*, old verb, to ask from alongside (Mark 15:6), then to beg away from oneself, to depreciate as here, to decline (Acts 25:11), to excuse (Luke 14:18), to avoid (1Ti 4:7). **That no word should be spoken unto them** (*prostethênai autois logon*). First aorist passive infinitive of *prostithêmi*, old word to add, here with accusative of general reference (*logon*), "that no word be added unto them." Some MSS. have here a redundant negative *mê* with the infinitive because of the negative idea in *parêitêsanto* as in Gal 5:7.

Verse 20

For they could not endure (*ouk epheron gar*). Imperfect active of *pherô*, "for they were not enduring (bearing)." **That which was enjoined** (*to diastellomenon*). Present passive articular participle of *diastellô*, old verb to distinguish, to dispose, to order. The quotation is from Ex 19:12. The people appealed to Moses (Ex 20:19) and the leaders did so also (Deut 5:23), both in terror. **If even** (*kan*). "Even if." Condition of third class with second aorist active subjunctive of *thigganô* as in Heb 11:28, followed by genitive *orous* (mountain). **It shall be stoned** (*lithobolêthêsetai*). From Ex 19:13. Late compound verb from *lithobolos* (from *lithos*, *ballô*) as in Mat 21:35.

Verse 21

Fearful (*phoberon*). As in Heb 10:27, 31, only in Heb. in N.T. **The appearance** (*to phantazomenon*). Present passive articular participle of *phantazô*, old verb from *phainô*, to make visible, here only in

N.T. "The manifestation." **I exceedingly fear and quake** (*ekphobos eimi kai entromos*). "I am terrified (*ekphobos*, late compound like *ekphobeô*, to frighten, Mark 9:6) and trembling" (*entromos*, late compound like *entremô*, to tremble at, as in Acts 7:32; Acts 16:29). *Ekphobos* is quoted from Deut 9:19.

Verse 22

But (*alla*). Sharp contrast to verse Heb 12:18 with same form *proseléluthate*. **Unto Mount Zion** (*Siôn orei*). Dative case of *oros*, as with the other substantives. In contrast to Mount Sinai (verses Heb 12:18-21). Paul has contrasted Mount Sinai (present Jerusalem) with the Jerusalem above (heaven) in Gal 4:21-31. **City** (*polei*). As in Heb 11:10, 16. Heaven is termed thus a spiritual mountain and city. **The heavenly Jerusalem** (*Ierousalem epouraniôï*). See Heb 11:10, 16; Isa 60:14. **Innumerable hosts of angels** (*uriasin aggelôn*). "Myriads of angels." *Murias* is an old word (from *murios*, 1Co 4:15) as in Luke 12:1.

Verse 23

To the general assembly (*panêgurei*). Old word (from *pas* and *aguris*, *ageirô*). Here only in N.T. *Panêgurizô* occurs in Isa 66:10 for keeping a festal holiday. Possibly to be connected with *aggelôn*, though not certain. **Church of the firstborn** (*ekklêsiâi prôtotokôn*). Probably an additional item besides the angelic host as the people of Israel are called firstborn (Ex 4:22). The word *ekklêsia* here has the general sense of all the redeemed, as in Mat 16:18; Col 1:18; Eph 5:24-32, and equivalent to the kingdom of God. **Who are enrolled in heaven** (*apogegrammenôn en ouranois*). Perfect passive participle of *apographô*, old verb to write off, to copy, to enroll as in Luke 2:1, 3, 5 (only N.T. examples). Enrolled as citizens of heaven even while on earth (Luke 10:20; Php 1:27; Php 3:20; Php 4:3; Rev 13:8, etc.). **To God the Judge of all** (*kritêi theôi pantôn*). All these chief substantives in the dative case. People should not forget that God is the Judge of all men. **Made perfect** (*teteleiômenôn*). Perfect passive participle of *teleioô*, perfected at last (Heb 11:40).

Verse 24

To Jesus (*Iêsou*). This great fact is not to be overlooked (Php 2:10). He is there as Lord and Saviour and still "Jesus." **The mediator of a new covenant** (*diathêkês neas mesitêi*). As already shown (Heb 7:22; Heb 8:6, 8, 9, 10; Heb 9:15) and now gloriously consummated. **To the blood of sprinkling** (*haimati rantismou*). As in Heb 9:19-28. **Than Abel** (*para ton Abel*). Accusative as in Heb 1:4. **Better** (*kreitton*). Comparative of *kalos*. Abel's blood still speaks (Heb 11:4), but it is as nothing compared to that of Jesus.

Verse 25

See (*blepete*). Earnest word as in Heb 3:12. Driving home the whole argument of the Epistle by this powerful contrast between Mount Zion and Mount Sinai. The consequences are dreadful to apostates now, for Zion has greater terrors than Sinai, great as those were. **That ye refuse not** (*mê paraitêsêsthe*). Negative purpose with *mê* and the first aorist middle subjunctive of *paraitemai*, the same verb used in verse Heb 12:19 about the conduct of the Israelites at Sinai and also below. **Him that speaketh** (*ton lalounta*). Present active articular participle of *laleô* as in verse Heb 12:24 (Jesus speaking by his blood). **For if they did not escape** (*ei gar ekeinoi ouk exephugon*). Condition of first class with *ei* and second aorist active indicative of *ekpheugô*, to escape. Direct reference to Sinai with use of the same verb again (*paraitêsamenoi*, when they refused). **Him that warned** (*ton chrêmatizonta*). That is Moses. For *chrêmatizô* see Heb 8:5; Heb 11:7. **Much more we** (*polu mallon hêmeis*). Argument from the less to the greater, *polu*, adverbial accusative case. The verb has to be supplied from the condition, "We shall not escape." Our chance to escape is far less, "we who turn away (*apostrephomenoi*, middle participle, turn ourselves away from) the one from heaven (*ton ap' ouranôn*)," God speaking through his Son (Heb 1:2).

Verse 26

Then shook (*esaleusen tote*). Old verb as in Mat 11:7. **He hath promised** (*epêggeltai*). Perfect middle indicative of *epaggellô* and it still holds. He quotes Hag 2:6. **Will I make to tremble** (*seisô*). Old and strong verb (here future active) *seiô*, to agitate, to cause to tremble as in Mat 21:10. The author applies this "yet once more" (*eti*

hapax) and the reference to heaven (*ton ouranon*) to the second and final "shaking" at the Second Coming of Jesus Christ for judgement (Heb 9:28).

Verse 27

And this word (*to de*). He uses the article to point out "*eti hapax*" which he explains (*déloi*, signifies, present active indicative of *déloô*). **The removing** (*tên metathesisin*). For this word see Heb 7:12; Heb 11:5. For the transitory nature of the world see 1Co 7:31; 1Jn 2:17. "There is a divine purpose in the cosmic catastrophe" (Moffatt). **Made** (*pepoiêmenôn*). Perfect passive participle of *poiôê*. Made by God, but made to pass away. **That those things which are not shaken may remain** (*hina meinêi ta mê saleuomena*). Final clause with *mê* and the first aorist active subjunctive of *menô*. The Kingdom of God is not shaken, fearful as some saints are about it.

Verse 28

Wherefore (*dio*). Ground for loyalty to Christ and for calm trust in God. **That cannot be shaken** (*asaleuton*). Old compound with alpha privative and the verbal adjective from *saleuô* just used. In N.T. only here and Acts 27:41. **Let us have grace** (*echômen charin*). Present active volitive subjunctive of *echô*, "Let us keep on having grace" as in Heb 4:16, though it can mean "Let us keep on having gratitude" as in Luke 17:9. **Whereby** (*di' hês*). That is *dia charitos*. **We may offer service** (*latreuômen*). This subjunctive in a relative clause can be volitive like *echômen* just before (cf. imperative *stête* in 1Pe 5:12) or it might be the futuristic subjunctive as in Heb 8:3 (*ho prosenegkêi*). **Well pleasing** (*euarestôs*). Old compound adverb, here only in N.T. **With reverence and awe** (*meta eulabeias kai deous*). For *eulabeia* see Heb 5:7; Heb 11:7. *Deos* is apprehension of danger as in a forest. "When the voice and tread of a wild beast are distinctly heard close at hand the *deos* becomes *phobos*" (Vincent).

Verse 29

A consuming fire (*pur katanaliskon*). From Deut 4:24. Present active participle of *katanaliskô*, old compound verb, here only in the N.T. This verse is to be coupled with Heb 10:31.

Chapter 13

Verse 1

Brotherly love (*philadelphia*). Late word from *philadelphos* (1Pe 3:8). See 1Th 4:9. It is always in order in a church. **To show love unto strangers** (*tês philoxenias*). Old word for hospitality, from *philoxenos* (1Ti 3:2), in N.T. only here and Rom 12:3. In genitive case with *epilanthanesthe* (present middle imperative, cf. Heb 6:10). **Have entertained angels unawares** (*elathon xenisantes aggelous*). Second aorist active indicative of *lanthanô*, old verb to escape notice and first aorist active participle of *xenizô*, old verb to entertain a guest (*xenos*, stranger), according to a classic idiom seen with *lanthanô*, *tugchanô*, *phthanô*, by which the chief idea is expressed by the participle (supplementary participle), here meaning, "some escaped notice when entertaining angels." The reference is to Gen 18; Gen 19 (Abraham and Sarah did this very thing).

Verse 2

As bound with them (*hôs sundedemenoi*). Perfect passive participle of *sundeô*, old verb, here only in N.T. For sympathy with prisoners see Heb 10:34. **As being yourselves also in the body** (*hôs kai autoi ontes en sômati*). And so subject to evil treatment. See Heb 11:37 for *kakoucheô* and Heb 11:25 for *sunkakoucheô*.

Verse 4

Let marriage be (*ho gamos*). No verb in the Greek. The copula can be supplied either *estin* (is) or *estô* (let be, imperative). **Had in honour** (*timios*). Old adjective from *timê* (honour) as in Acts 5:34. *Gamos* elsewhere in the N.T., means the wedding or wedding feast (Mat 22:29; John 2:1). **Undeified** (*amiantos*). Old compound word (alpha privative and verbal of *miainô*, to defile), already in Heb 7:26. *Miainô tên koitên* is a common expression for adultery. **Fornicators** (*pornous*). Unmarried and impure. **Adulterers** (*moichous*). Impure married persons. God will judge both classes whether men do or not.

Verse 5

Be ye free from the love of money (*aphilarguros ho tropos*). No copula, but supply *esto*: "Let your manner of life (*tropos*, way, Mat 23:37), be without love of money" (*aphilarguros*, double compound), once found only in the N.T., here and 1Ti 3:3, but now several times--or the adverb *aphilargurôs* --in papyri and inscriptions (Deissmann, *Light*, etc., pp. 85f.). Alpha privative and *philos* and *arguros*. The N.T. is full of the peril of money on the character as modern life is also. **Content with such things as ye have** (*arkoumenoi tois parousin*). Present passive participle of *arkeô*, to suffice, to be content as in Luke 3:14. Cf. *autarkês* in Php 4:11. Here in the nominative plural with no substantive or pronoun (anacoluthon, as in 2Co 1:7) or the participle used as a principal verb as in Rom 12:16. "Contented with the present things" (*tois parousin*, associative instrumental case of *ta paronta*, present active neuter plural participle of *pareimi*, to be present or on hand). **For himself hath said** (*autos gar eirêken*). God himself as in Acts 20:33 of Christ. Perfect active indicative as in Heb 1:13; Heb 4:3; Heb 10:9. The quotation is a free paraphrase of Gen 28:15; Deut 31:8; Jos 1:5; 1Ch 28:20. Philo (de Confus. Ling. 32) has it in this form, "a popular paraphrase" (Moffatt). Note the five negatives strengthening each other (*ou mê* with the second aorist active subjunctive *anô* from *aniêmi*, to relate, as in Acts 16:26; *oud' ou mê* with second aorist active subjunctive *egkatalipô* from *egkataleipô*, to leave behind, as in Mat 27:46; 2Ti 4:10). A noble promise in times of depression.

Verse 6

So that we say (*hôte hêmas legein*). The usual construction (the infinitive) with *hôte* in the *Koin*, even when the idea is result instead of purpose. The accusative *hêmas* is that of general reference. **With good courage** (*tharrountas*). Present active participle of *tharreô* (Ionic and early Attic *tharseô*, Mat 9:2) as in 2Co 5:6, 8. The accusative agreeing with *hêmas*, "being of good courage." The quotation is from Ps 118:6. **My helper** (*emoi boêthos*). "Helper to me" (ethical dative *emoi*). *Boêthos* is old adjective (cf. *boêtheô*, to help, Heb 2:18), often in LXX as

substantive, here only in N.T. **I will not fear** (*ou phobêthêsomai*). Volitive first future passive of *phobeomai*.

Verse 7

Remember (*mnêmoneuete*). Present active imperative of *mnêmoneuô*, old verb to be *mindful* of (from *mnêmôn*, *mindful*) with genitive (John 15:20) or accusative (Mat 16:9). "Keep in mind." Cf. Heb 11:22. **Them that had the rule over you** (*tôn hêgoumenôn humôn*). Present middle participle of *hêgeomai* with genitive of the person (*humôn*) as in verses Heb 13:17, 24. The author reminds them of the founders of their church in addition to the long list of heroes in chapter Acts 11:1. See a like exhortation to respect and follow their leaders in 1Th 5:12. Few lessons are harder for the average Christian to learn, viz., good following. **The word of God** (*ton logon tou theou*). The preaching of these early disciples, apostles, and prophets (1Co 1:17). **And considering the issue of their life** (*hôn anatheôrountes tèn ekbasin tês anastrophês*). No "and" in the Greek, but the relative *hôn* (whose) in the genitive case after *anastrophês*, "considering the issue of whose life." Present active participle of *anatheôreô*, late compound, to look up a subject, to investigate, to observe accurately, in N.T. only here and Acts 17:23. *Ekbasis* is an old word from *ekbainô*, to go out (Heb 11:15, here only in N.T.), originally way out (1Co 10:13), but here (only other N.T. example) in sense of end or issue as in several papyri examples (Moulton and Milligan, *Vocabulary*). **Imitate their faith** (*mimeisthe tèn pistin*). Present middle imperative of *mimeomai*, old verb (from *mimos*, actor, mimic), in N.T. only here, 2Th 3:7, 9; 3Jn 1:11. Keep on imitating the faith of the leaders.

Verse 8

Jesus Christ is the same yesterday and today, yea and forever (*Iêsous Christos echthes kai sêmeron ho autos kai eis tous aiônas*). There is no copula in the Greek. Vincent insists that *estin* be supplied between *Iêsous* and *Christos*, "Jesus is Christ," but it more naturally comes after *Christos* as the Revised Version has it. The old adverb *echthes* is rare in the N.T. (John 4:52; Acts 7:28; Heb 13:8). Here it refers to the days of Christ's flesh (Heb 2:3; Heb 5:7) and to the recent work of the leaders (Heb 13:7). "Today" (*sêmeron*, Heb

3:15) is the crisis which confronts them. "Forever" (*eis tous aiônas*) is eternity as well as the Greek can say it. Jesus Christ is eternally "the same" (Heb 1:12) and the revelation of God in him (Heb 1:1) is final and never to be superseded or supplemented (Moffatt). Hence the peril of apostasy from the only hope of man.

Verse 9

Be not carried away (*mê parapheresthe*). Prohibition with *mê* and present passive imperative of *parapherô*, old verb to lead along (Jude 1:12), to carry past (Mark 14:36), to lead astray as here. **By divers and strange teachings** (*didachais poikilais kai xenais*). For *poikilos* (many coloured) see Heb 2:4. *Xenos* for guest we have had in Heb 11:13, but here as adjective meaning unheard of (1Pe 4:12) as in older Greek also. The new is not always wrong any more than the old is always right (Mat 13:52). But the air was already full of new and strange teachings that fascinated many by their very novelty. The warning here is always needed. Cf. Gal 1:6-9; 2Ti 3:16. **That the heart be established by grace** (*chariti bebaïousthai tèn kardian*). Present passive infinitive of *bebaïoô* (from *bainô*) to make stable with the instrumental case *chariti* (by grace) and the accusative of general reference (*tèn kardian*). How true it is that in the atmosphere of so many windy theories only the heart is stable that has an experience of God's grace in Christ. **That occupied themselves** (*hoi peripatountes*). "That walked" in the ritualistic Jewish rules about meats. **Were not profited** (*ouk ôphelêthêsan*). First aorist passive indicative of *ôpheleô*, to help. Mere Jewish ceremonialism and ritualism failed to build up the spiritual life. It was sheer folly to give up Christ for Pharisaism or for Moses.

Verse 10

We have an altar (*echomen thusiastêrion*). We Christians have a spiritual altar (*thusiastêrion*), not a literal one (Heb 7:13). This metaphor is carried out. **Whereof** (*ex hou*). Our spiritual altar. **The tabernacle** (*têi skênêi*). Dative case with *latreuontes* (serve), *skênê* being used for "the whole ceremonial economy" (Vincent) of Judaism.

Verse 11

Of those beasts whose blood (*hôn zôôn to haima toutôn*). The antecedent (*zôôn*) of *hôn* is here incorporated and attracted into the case of the relative, "the blood of which beasts" and then *toutôn* (genitive demonstrative) is added, "of these." Cf. Lev 4:12, 21; Lev 16:27 for the Old Testament ritual in such cases. This is the only example in the LXX or N.T. where *zôôn* (animal) is used of a sacrificial victim. See also Ex 29:14; Ex 32:26 for burning without the camp.

Verse 12

Wherefore Jesus also (*dio kai Iêsous*). The parallel is drawn between the O.T. ritual and the better sacrifice of Jesus already discussed (Heb 9:13-10:18). The purpose of Jesus is shown (*hina haciasêi*, *hina* and the first aorist active subjunctive of *hagiazô*, to sanctify), the means employed (*dia tou idiou haimatos*, by his own blood), the place of his suffering (*epathen*, as in Heb 5:8) is also given (*exô tês pulês*, outside the gate, implied in John 19:17) which phrase corresponds to "outside the camp" of verse Heb 11:1ff.

Verse 13

Let us therefore go forth to him (*toinun exerchômetha pros auton*). Inferential particle (*toi, nun*), usually post-positive (Luke 20:25; 1Co 9:26) only N.T. examples. Present middle volitive subjunctive of *exerchomai*. "Let us keep on going out there to him." If a separation has to come between Judaism and Christianity, let us give up Judaism, and go out to Christ "outside the camp" and take our stand with him there on Golgotha, "bearing his reproach (*ton oneidismôn autou pherontes*) as Jesus himself endured the Cross despising the shame (Heb 12:2) and as Moses accepted "the reproach of the Messiah" (Heb 11:26) in his day. The only decent place for the follower of Christ is beside the Cross of Christ with the reproach and the power (Rom 8:1) in it. This is the great passionate plea of the whole Epistle.

Verse 14

An abiding city (*menousan polin*). Jerusalem has lost its charm for followers of Christ. Vincent rightly argues that the Epistle must have been written before the destruction of Jerusalem else a reference to that event could hardly have been avoided here. We are now where Abraham was once (Heb 11:10).

Verse 15

Through him (*di' autou*). That is Jesus. He is our Priest and Sacrifice, the only efficient and sufficient one. **Let us offer up** (*anapherômen*). Present active volitive subjunctive of *anapherô*, "let us keep on offering up." Jesus is living and let us go to him. **A sacrifice of praise** (*thusian aineseôs*). This phrase occurs in Lev 7:12; Ps 54:8. The word *ainesis* (from *aineô*, to praise), common in LXX, is only here in N.T. **The fruit of lips** (*karpon cheileôn*). In apposition (*tout 'estin*) and explanation of *thusian aineseôs*. Cf. Hos 14:3; Isa 57:19. **Which made confession to his name** (*homologountôn tôi onomati autou*). This use of *homologeô* with the dative in the sense of praise like *exomologeô* is unique, though the papyri furnish examples in the sense of gratitude (Moulton and Milligan, *Vocabulary*).

Verse 16

To do good (*tês eupoiias*). Genitive case. Late compound from *eupoios* (*eupoieô*), common in Epictetus, but here only in N.T., a doing good. **To communicate** (*koinônias*). Genitive case. See 2Co 9:13 for use for contribution, beneficence. Moffatt notes that the three great definitions of worship and religious service in the N.T. (here, Rom 12:1; Jas 1:27) are all inward and ethical. **Forget not** (*mê epilanthanesthe*). Prohibition with *mê* and the present middle imperative of *epilanthanô* (Heb 6:10; Heb 13:2). Here with the genitive case. **Is well pleased** (*euaresteitai*). Present passive indicative of *euaresteô* (Heb 11:5). With the associative instrumental case *thusiais* (sacrifices).

Verse 17

Obey (*peithesthe*). Present middle imperative of *peithô* with dative case. **Submit** (*hupeikete*). Present active imperative of *hupeikô*, old compound to yield under, to give up. Here only in N.T. **They watch** (*agrupnousin*). Present active indicative of *agrupneô* old verb (from *agreô*, to search, *hupnos*, sleep), to seek after sleep, to be sleepless, be watchful (Mark 13:33). **As they that shall give account** (*hôs logon apodôsontes*). Regular Greek idiom with *hôs* and the future participle. For *logon apodidômi*, to render account, see Mat 12:36. These leaders as good shepherds recognize keenly their responsibility for the welfare of the flock. **And not with grief** (*kai mê stenazontes*). "And not groaning" (cf. Rom 8:23). **Unprofitable** (*alusiteles*). Old double compound adjective (alpha privative and *lusitelês* and this from *luô*, to pay, and *telos*, tax, useful or profitable as Luke 17:2), not profitable, not advantageous, by *litotes*, hurtful, pernicious. Common rhetorical *litotes*, here only in N.T.

Verse 18

Honestly (*kalôs*). Nobly, honourably. Apparently the writer is conscious that unworthy motives have been attributed to him. Cf. Paul in 1Th 2:18; 2Co 1:11, 17.

Verse 19

That I may be restored to you the sooner (*hina tacheion apokatastathô humin*). Purpose clause with *hina* and the first aorist passive subjunctive of *apokathistêmi*, an old double compound as in Mat 12:13. What is meant by *tacheion* (John 13:27; John 20:4) we do not know, possibly sickness. See verse Heb 13:23 also for *tacheion*.

Verse 20

The God of peace (*ho theos tês eirênês*). God is the author and giver of peace, a Pauline phrase (6 times) as in 1Th 5:23. **Who brought again from the dead** (*ho anagagôn ek nekrôn*). Second aorist active articular participle of *anagô* (cf. Rom 10:7), the only direct mention of the resurrection of Jesus in the Epistle, though implied often (Heb 1:3, etc.). **That great shepherd of the sheep**

(*ton poimena tôn probatôn ton megan*). This phrase occurs in Isa 63:11 except *ton megan* which the author adds as in Heb 4:14; Heb 10:21. So here, "the shepherd of the sheep the great one." **With the blood of the eternal covenant** (*en haimati diathêkês aiôniou*). This language is from Zec 9:11. The language reminds us of Christ's own words in Mark 14:24 (Mat 26:28; Luke 22:20; 1Co 11:25) about "my blood of the covenant."

Verse 21

Make you perfect (*katartisai*). First aorist active optative of *katartizô*, to equip, as in Heb 10:5. A wish for the future. See 1Co 1:10; 2Co 13:11; 2Ti 3:17. **Working in us** (*poiôn en hemin*). "Doing in us." Some MSS. read "in you." **Well-pleasing** (*euaireston*). Compound adjective (*eu, airestos*). Usually with the dative (Rom 12:2), here with *enôpion autou* more like the Hebrew. This is one of the noblest doxologies in the N.T.

Verse 22

Bear with (*anechesthe*). Present middle imperative (some MSS. have *anechesthai*, infinitive) of *anechô* with the ablative, "hold yourselves back from" as in Col 3:13. **The word of exhortation** (*tu logou tês paraklêseôs*). His description of the entire Epistle. It certainly is that, a powerful appeal in fact. **I have written** (*epesteila*). First aorist active indicative (epistolary aorist) of *epistellô*, old word to send a letter (*epistolê*) as in Acts 15:20. **In few words** (*dia bracheôn*). Common Greek idiom, here only in N.T. (from *brachus*, brief, short). Cf. *di' oligôn egrapsa* in 1Pe 5:12.

Verse 23

Hath been set at liberty (*apolehumenon*). Perfect passive participle of *apoluô*, to set free, in indirect discourse after *ginôskete*. Possibly from prison if he came to Rome at Paul's request (2Ti 4:11, 21). **Shortly** (*tacheion*). Same comparative as in verse Heb 13:19, "sooner" than I expect (?).

Verse 24

They of Italy (*hoi apo tês Italias*). Either those with the author in Italy or those who have come from Italy to the author outside of Italy.