

# John

## The Prologue to the Gospel

1:1 In the beginning<sup>1</sup> was the Word, and the Word was with God,<sup>2</sup> and the Word was fully God.<sup>3</sup> 1:2 The

<sup>1</sup> **sn** In the beginning. The search for the basic “stuff” out of which things are made was the earliest one in Greek philosophy. It was attended by the related question of “What is the process by which the secondary things came out of the primary one (or ones)?,” or in Aristotelian terminology, “What is the ‘beginning’ (same Greek word as *beginning*, John 1:1) and what is the origin of the things that are made?” In the New Testament the word usually has a temporal sense, but even BDAG 138 s.v. ἀρχή 3 lists a major category of meaning as “the first cause.” For John, the words “In the beginning” are most likely a conscious allusion to the opening words of Genesis – “In the beginning.” Other concepts which occur prominently in Gen 1 are also found in John’s prologue: “life” (1:4) “light” (1:4) and “darkness” (1:5). Gen 1 describes the first (physical) creation; John 1 describes the new (spiritual) creation. But this is not to play off a false dichotomy between “physical” and “spiritual”; the first creation was both physical and spiritual. The new creation is really a re-creation, of the spiritual (first) but also the physical. (In spite of the common understanding of John’s “spiritual” emphasis, the “physical” re-creation should not be overlooked; this occurs in John 2 with the changing of water into wine, in John 11 with the resurrection of Lazarus, and the emphasis of John 20-21 on the aftermath of Jesus’ own resurrection.)

<sup>2</sup> **tn** The preposition πρὸς (*pros*) implies not just proximity, but intimate personal relationship. M. Dods stated, “Πρὸς ...means more than μετά or παρά, and is regularly employed in expressing the presence of one person with another” (“The Gospel of St. John,” *The Expositor’s Greek Testament*, 1:684). See also Mark 6:3, Matt 13:56, Mark 9:19, Gal 1:18, 2 John 12.

<sup>3</sup> **tn** Or “and what God was the Word was.” Colwell’s Rule is often invoked to support the translation of θεός (*theos*) as definite (“God”) rather than indefinite (“a god”) here. However, Colwell’s Rule merely *permits*, but does not demand, that a predicate nominative ahead of an equative verb be translated as definite rather than indefinite. Furthermore, Colwell’s Rule did not deal with a third possibility, that the anarthrous predicate noun may have more of a qualitative nuance when placed ahead of the verb. A definite meaning for the term is reflected in the traditional rendering “the word was God.” From a technical standpoint, though, it is preferable to see a qualitative aspect to anarthrous θεός in John 1:1c (*ExSyn* 266-69). Translations like the NEB, REB, and Moffatt are helpful in capturing the sense in John 1:1c, that the Word was fully deity in essence (just as much God as God the Father). However, in contemporary English “the Word was divine” (Moffatt) does not quite catch the meaning since “divine” as a descriptive term is not used in contemporary English exclusively of God. The translation “what God was the Word was” is perhaps the most nuanced rendering, conveying that everything God was in essence, the Word was too. This points to unity of essence between the Father and the Son without equating the persons. However, in surveying a number of native speakers of English, some of whom had formal theological training and some of whom did not, the editors concluded that the fine distinctions indicated by “what God was the Word was” would not be understood by many contemporary readers. Thus the translation “the Word was fully God” was chosen because it is more likely to convey the meaning to the average English reader that the *Logos* (which “became flesh and took up residence among us” in John 1:14 and is thereafter identified in

Word<sup>4</sup> was with God in the beginning. 1:3 All things were created<sup>5</sup> by him, and apart from him not one thing was created<sup>6</sup> that has been created.<sup>7</sup> 1:4 In him was life,<sup>8</sup> and the

the Fourth Gospel as Jesus) is one in essence with God the Father. The previous phrase, “the Word was with God,” shows that the *Logos* is distinct in person from God the Father.

**sn** And the Word was fully God. John’s theology consistently drives toward the conclusion that Jesus, the incarnate Word, is just as much God as God the Father. This can be seen, for example, in texts like John 10:30 (“The Father and I are one”), 17:11 (“so that they may be one just as we are one”), and 8:58 (“before Abraham came into existence, I am”). The construction in John 1:1c does not equate the Word with the person of God (this is ruled out by 1:1b, “the Word was with God”); rather it affirms that the Word and God are one in essence.

<sup>4</sup> **tn** Grk “He”; the referent (the Word) has been specified in the translation for clarity.

<sup>5</sup> **tn** Or “made”; Grk “came into existence.”

<sup>6</sup> **tn** Or “made”; Grk “nothing came into existence.”

<sup>7</sup> **tc** There is a major punctuation problem here: Should this relative clause go with v. 3 or v. 4? The earliest mss have no punctuation (Ɑ<sup>66-75</sup> Ɑ\* A B Δ α). Many of the later mss which do have punctuation place it before the phrase, thus putting it with v. 4 (Ɑ<sup>75c</sup> C D L W<sup>s</sup> 050\* pc). NA<sup>25</sup> placed the phrase in v. 3; NA<sup>26</sup> moved the words to the beginning of v. 4. In a detailed article K. Aland defended the change (“Eine Untersuchung zu Johannes 1, 3-4. Über die Bedeutung eines Punktes,” *ZNW* 59 [1968]: 174-209). He sought to prove that the attribution of ὁ γέγονεν (*ho gegonen*) to v. 3 began to be carried out in the 4th century in the Greek church. This came out of the Arian controversy, and was intended as a safeguard for doctrine. The change was unknown in the West. Aland is probably correct in affirming that the phrase was attached to v. 4 by the Gnostics and the Eastern Church; only when the Arians began to use the phrase was it attached to v. 3. But this does not rule out the possibility that, by moving the words from v. 4 to v. 3, one is restoring the original reading. Understanding the words as part of v. 3 is natural and adds to the emphasis which is built up there, while it also gives a terse, forceful statement in v. 4. On the other hand, taking the phrase ὁ γέγονεν with v. 4 gives a complicated expression: C. K. Barrett says that both ways of understanding v. 4 with ὁ γέγονεν included “are almost impossibly clumsy” (*St. John*, 157): “That which came into being – in it the Word was life”; “That which came into being – in the Word was its life.” The following stylistic points should be noted in the solution of this problem: (1) John frequently starts sentences with ἐν (*en*); (2) he repeats frequently (“nothing was created that has been created”); (3) 5:26 and 6:53 both give a sense similar to v. 4 if it is understood without the phrase; (4) it makes far better Johannine sense to say that in the Word was life than to say that the created universe (what was made, ὁ γέγονεν) was life in him. In conclusion, the phrase is best taken with v. 3. Schnackenburg, Barrett, Carson, Haenchen, Morris, KJV, and NIV concur (against Brown, Beasley-Murray, and NEB). The arguments of R. Schnackenburg, *St. John*, 1:239-40, are particularly persuasive.

**tn** Or “made”; Grk “that has come into existence.”

<sup>8</sup> **tn** John uses ζῶή (*zōē*) 37 times: 17 times it occurs with αἰώνιος (*aiōnios*), and in the remaining occurrences outside the prologue it is clear from context that “eternal” life is meant. The two uses in 1:4, if they do not refer to “eternal” life, would be the only exceptions. (Also 1 John uses ζῶή 13 times, always of “eternal” life.)

**sn** An allusion to Ps 36:9, which gives significant OT back-

life was the light of mankind.<sup>1</sup> 1:5 And the light shines on<sup>2</sup> in the darkness,<sup>3</sup> but<sup>4</sup> the darkness has not mastered it.<sup>5</sup>

1:6 A man came, sent from God, whose name was John.<sup>6</sup> 1:7 He came as a witness<sup>7</sup> to testify<sup>8</sup> about the light, so that everyone<sup>9</sup> might believe through him. 1:8 He himself was not the

light, but he came to testify<sup>10</sup> about the light. 1:9 The true light, who gives light to everyone,<sup>11</sup> was coming into the world.<sup>12</sup> 1:10 He was in the world, and the world was created<sup>13</sup> by him, but<sup>14</sup> the world did not recognize<sup>15</sup> him. 1:11 He came to what was his own,<sup>16</sup> but<sup>17</sup> his own people<sup>18</sup> did not receive him.<sup>19</sup> 1:12 But to all who have received him – those who believe in his name<sup>20</sup> –

ground: “For with you is the fountain of life; In your light we see light.” In later Judaism, Bar 4:2 expresses a similar idea. Life, especially eternal life, will become one of the major themes of John’s Gospel.

<sup>1</sup> **tn** Or “humanity”; *Grk* “of men” (but ἄνθρωπος [*anthrōpos*] is used in a generic sense here, not restricted to males only, thus “mankind,” “humanity”).

<sup>2</sup> **tn** To this point the author has used past tenses (imperfects, aorists); now he switches to a present. The light continually shines (thus the translation, “shines on”). Even as the author writes, it is shining. The present here most likely has gnomic force (though it is possible to take it as a historical present); it expresses the timeless truth that the light of the world (cf. 8:12, 9:5, 12:46) never ceases to shine.

**sn** *The light shines on.* The question of whether John has in mind here the preincarnate Christ or the incarnate Christ is probably too specific. The incarnation is not really introduced until v. 9, but here the point is more general: It is of the very nature of *light*, that it *shines*.

<sup>3</sup> **sn** The author now introduces what will become a major theme of John’s Gospel: the opposition of *light* and *darkness*. The antithesis is a natural one, widespread in antiquity. Gen 1 gives considerable emphasis to it in the account of the creation, and so do the writings of Qumran. It is the major theme of one of the most important extra-biblical documents found at Qumran, the so-called War Scroll, properly titled *The War of the Sons of Light with the Sons of Darkness*. Connections between John and Qumran are still an area of scholarly debate and a consensus has not yet emerged. See T. A. Hoffman, “1 John and the Qumran Scrolls,” *BTB* 8 (1978): 117-25.

<sup>4</sup> **tn** *Grk* “and,” but the context clearly indicates a contrast, so this has been translated as an adversative use of καί (*kai*).

<sup>5</sup> **tn** Or “comprehended it,” or “overcome it.” The verb κατέλαβεν (*katelaben*) is not easy to translate. “To seize” or “to grasp” is possible, but this also permits “to grasp with the mind” in the sense of “to comprehend” (esp. in the middle voice). This is probably another Johannine double meaning – one does not usually think of darkness as trying to “understand” light. For it to mean this, “darkness” must be understood as meaning “certain people,” or perhaps “humanity” at large, darkened in understanding. But in John’s usage, darkness is not normally used of people or a group of people. Rather it usually signifies the evil environment or ‘sphere’ in which people find themselves: “They loved darkness rather than light” (John 3:19). Those who follow Jesus do not walk in darkness (8:12). They are to walk while they have light, lest the darkness “overtake/overcome” them (12:35, same verb as here). For John, with his set of symbols and imagery, darkness is not something which seeks to “understand (comprehend)” the light, but represents the forces of evil which seek to “overcome (conquer)” it. The English verb “to master” may be used in both sorts of contexts, as “he mastered his lesson” and “he mastered his opponent.”

<sup>6</sup> **sn** *John* refers to John the Baptist.

<sup>7</sup> **tn** *Grk* “came for a testimony.”

**sn** *Witness* is also one of the major themes of John’s Gospel. The Greek verb μαρτυρέω (*martureō*) occurs 33 times (compare to once in Matthew, once in Luke, 0 in Mark) and the noun μαρτυρία (*marturia*) 14 times (0 in Matthew, once in Luke, 3 times in Mark).

<sup>8</sup> **tn** Or “to bear witness.”

<sup>9</sup> **tn** *Grk* “all.”

<sup>10</sup> **tn** Or “to bear witness.”

<sup>11</sup> **tn** *Grk* “every man” (but in a generic sense, “every person,” or “every human being”).

<sup>12</sup> **tn** Or “He was the true light, who gives light to everyone who comes into the world.” The participle ἐρχόμενον (*erchomenon*) may be either (1) neuter nominative, agreeing with τὸ φῶς (*to phōs*), or (2) masculine accusative, agreeing with ἄνθρωπον (*anthrōpon*). Option (1) results in a periphrastic imperfect with ἦν (*ēn*), ἦν τὸ φῶς... ἐρχόμενον, referring to the incarnation. Option (2) would have the participle modifying ἄνθρωπον and referring to the true light as enlightening “every man who comes into the world.” Option (2) has some rabbinic parallels: The phrase “all who come into the world” is a fairly common expression for “every man” (cf. *Leviticus Rabbah* 31.6). But (1) must be preferred here, because: (a) In the next verse the light is in the world; it is logical for v. 9 to speak of its entering the world; (b) in other passages Jesus is described as “coming into the world” (6:14, 9:39, 11:27, 16:28) and in 12:46 Jesus says: ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα (*egō phōs eis ton kosmon elēlutha*); (c) use of a periphrastic participle with the imperfect tense is typical Johannine style: 1:28, 2:6, 3:23, 10:40, 11:1, 13:23, 18:18 and 25. In every one of these except 13:23 the finite verb is first and separated by one or more intervening words from the participle.

**sn** In v. 9 the *world* (κόσμος, *kosmos*) is mentioned for the first time. This is another important theme word for John. Generally, the *world* as a Johannine concept does not refer to the totality of creation (the universe), although there are exceptions at 11:9, 17:5, 24, 21:25, but to the world of human beings and human affairs. Even in 1:10 the world created through the *Logos* is a world capable of knowing (or reprehensibly not knowing) its Creator. Sometimes the *world* is further qualified as *this world* (ὁ κόσμος οὗτος, *ho kosmos houtos*) as in 8:23, 9:39, 11:9, 12:25, 31; 13:1, 16:11, 18:36. This is not merely equivalent to the rabbinic phrase “this present age” (ὁ αἰὼν οὗτος, *ho aiōn houtos*) and contrasted with “the world to come.” For John it is also contrasted to a world other than this one, already existing; this is the lower world, corresponding to which there is a world above (see especially 8:23, 18:36). Jesus appears not only as the Messiah by means of whom an eschatological future is anticipated (as in the synoptic gospels) but also as an envoy from the heavenly world to *this world*.

<sup>13</sup> **tn** Or “was made”; *Grk* “came into existence.”

<sup>14</sup> **tn** *Grk* “and,” but in context this is an adversative use of καί (*kai*) and is thus translated “but.”

<sup>15</sup> **tn** Or “know.”

<sup>16</sup> **tn** *Grk* “to his own things.”

<sup>17</sup> **tn** *Grk* “and,” but in context this is an adversative use of καί (*kai*) and is thus translated “but.”

<sup>18</sup> **tn** “People” is not in the Greek text but is implied.

<sup>19</sup> **sn** *His own people did not receive him.* There is a subtle irony here: When the λόγος (*logos*) came into the world, he came to his own (τὰ ἴδια, *ta idia*, literally “his own things”) and his own people (οἱ ἴδιοι, *hoi idioi*), who should have known and received him, but they did not. This time John does not say that “his own” did not know him, but that they *did not receive him* (παρέλαβον, *parelabon*). The idea is one not of mere recognition, but of acceptance and welcome.

<sup>20</sup> **tn** On the use of the πιστεύω + εἰς ( *pisteuō + eis*) construction in John: The verb πιστεύω occurs 98 times in John (compared to 11 times in Matthew, 14 times in Mark [including the longer ending], and 9 times in Luke). One of the unsolved mysteries is why the corresponding noun form πίστις (*pistis*) is never used at all. Many have held the noun was in

he has given the right to become God's children 1:13 – children not born<sup>1</sup> by human parents<sup>2</sup> or by human desire<sup>3</sup> or a husband's<sup>4</sup> decision,<sup>5</sup> but by God.

1:14 Now<sup>6</sup> the Word became flesh<sup>7</sup> and took

up residence<sup>8</sup> among us. We<sup>9</sup> saw his glory – the glory of the one and only,<sup>10</sup> full of grace and truth, who came from the Father. 1:15 John<sup>11</sup> testified<sup>12</sup> about him and shouted out,<sup>13</sup> “This one was the one about whom I said, ‘He who comes after me is greater than I am,<sup>14</sup> because he existed before me.’” 1:16 For we have all received from his fullness one gracious gift after another.<sup>15</sup> 1:17 For the law was given through Moses, but<sup>16</sup> grace and truth came about through

use in some pre-Gnostic sects and this rendered it suspect for John. It might also be that for John, faith was an activity, something that men do (cf. W. Turner, “Believing and Everlasting Life – A Johannine Inquiry,” *ExpTim* 64 [1952/53]: 50-52). John uses πιστεύω in 4 major ways: (1) of believing facts, reports, etc., 12 times; (2) of believing people (or the scriptures), 19 times; (3) of believing “in” Christ” (πιστεύω + εἰς + acc.), 36 times; (4) used absolutely without any person or object specified, 30 times (the one remaining passage is 2:24, where Jesus refused to “trust” himself to certain individuals). Of these, the most significant is the use of πιστεύω with εἰς + accusative. It is not unlike the Pauline ἐν Χριστῷ (*en Christō*) formula. Some have argued that this points to a Hebrew (more likely Aramaic) original behind the Fourth Gospel. But it probably indicates something else, as C. H. Dodd observed: “πιστεύειν with the dative so inevitably connoted simple credence, in the sense of an intellectual judgment, that the moral element of personal trust or reliance inherent in the Hebrew or Aramaic phrase – an element integral to the primitive Christian conception of faith in Christ – needed to be otherwise expressed” (*The Interpretation of the Fourth Gospel*, 183).

**1 tn** The Greek term translated “born” here also involves conception.

**2 tn** Grk “of blood(s).” The plural αἱμάτων (*haimatōn*) has seemed a problem to many interpreters. At least some sources in antiquity imply that blood was thought of as being important in the development of the fetus during its time in the womb: thus Wis 7:1: “in the womb of a mother I was molded into flesh, within the period of 10 months, compacted with blood, from the seed of a man and the pleasure of marriage.” In John 1:13, the plural αἱμάτων may imply the action of both parents. It may also refer to the “genetic” contribution of both parents, and so be equivalent to “human descent” (see BDAG 26 s.v. αἷμα 1.a). E. C. Hoskyns thinks John could not have used the singular here because Christians are in fact ‘begotten’ by the blood of Christ (*The Fourth Gospel*, 143), although the context would seem to make it clear that the blood in question is something other than the blood of Christ.

**3 tn** Or “of the will of the flesh.” The phrase οὐδὲ ἐκ θελήματος σαρκός (*oude ek thelēmatos sarkos*) is more clearly a reference to sexual desire, but it should be noted that σάρξ (*sarx*) in John does not convey the evil sense common in Pauline usage. For John it refers to the physical nature in its weakness rather than in its sinfulness. There is no clearer confirmation of this than the immediately following verse, where the λόγος (*logos*) became σάρξ.

**4 tn** Or “man’s.”

**5 tn** The third phrase, οὐδὲ ἐκ θελήματος ἀνδρός (*oude ek thelēmatos andros*), means much the same as the second one. The word here (ἀνηρ, *anēr*) is often used for a husband, resulting in the translation “or a husband’s decision,” or more generally, “or of any human volition whatsoever.” L. Morris may be right when he sees here an emphasis directed at the Jewish pride in race and patriarchal ancestry, although such a specific reference is difficult to prove (*John* [NICNT], 101).

**6 tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic, the incarnation of the Word. Greek style often begins sentences or clauses with “and,” but English style generally does not.

**7 tn** This looks at the Word incarnate in humility and weakness; the word σάρξ (*sarx*) does not carry overtones of sinfulness here as it frequently does in Pauline usage. See also John 3:6.

**8 tn** Grk “and tabernacled.”

**sn** The Greek word translated *took up residence* (σκηνοῶ, *skēnoō*) alludes to the OT tabernacle, where the Shekinah, the visible glory of God’s presence, resided. The author is suggesting that this glory can now be seen in Jesus (note the following verse). The verb used here may imply that the Shekinah glory that once was found in the tabernacle has taken up residence in the person of Jesus. Cf. also John 2:19-21. *The Word became flesh*. This verse constitutes the most concise statement of the incarnation in the New Testament. John 1:1 makes it clear that the Logos was fully God, but 1:14 makes it clear that he was also fully human. A Docetic interpretation is completely ruled out. Here for the first time the Logos of 1:1 is identified as Jesus of Nazareth – the two are one and the same. Thus this is the last time the word *logos* is used in the Fourth Gospel to refer to the second person of the Trinity. From here on it is Jesus of Nazareth who is the focus of John’s Gospel.

**9 tn** Grk “and we saw.”

**10 tn** Or “of the unique one.” Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12, 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 *Clem.* 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, *Ant.*, 1.13.1 [1.222]) who was not Abraham’s only son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God, Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 1:18, 3:16, and 3:18).

**11 sn** John refers to John the Baptist.

**12 tn** Or “bore witness.”

**13 tn** Grk “and shouted out saying.” The participle λέγων (*legōn*) is redundant in English and has not been translated.

**14 tn** Or “has a higher rank than I.”

**15 tn** Grk “for from his fullness we have all received, and grace upon grace.” The meaning of the phrase χάρις ἀντί χάριτος (*charin anti charitos*) could be: (1) love (grace) under the New Covenant in place of love (grace) under the Sinai Covenant, thus replacement; (2) grace “on top of” grace, thus accumulation; (3) grace corresponding to grace, thus correspondence. The most commonly held view is (2) in one sense or another, and this is probably the best explanation. This sense is supported by a fairly well-known use in Philo, *Posterity* 43 (145). Morna D. Hooker suggested that Exod 33:13 provides the background for this expression: “Now therefore, I pray you, if I have found χάρις (LXX) in your sight, let me know your ways, that I may know you, so that I may find χάρις (LXX) in your sight.” Hooker proposed that it is this idea of favor given to one who has already received favor which lies behind 1:16, and this seems very probable as a good explanation of the meaning of the phrase (“The Johannine Prologue and the Messianic Secret,” *NTS* 21 [1974/75]: 53).

**sn** Earlier commentators (including Origen and Luther) took the words *For we have all received from his fullness one gracious gift after another* to be John the Baptist’s. Most modern commentators take them as the words of the author.

**16 tn** “But” is not in the Greek text, but has been supplied to indicate the implied contrast between the Mosaic law and grace through Jesus Christ. John 1:17 seems to indicate

Jesus Christ. **1:18** No one has ever seen God. The only one,<sup>1</sup> himself God, who is in closest fellowship with<sup>2</sup> the Father, has made God<sup>3</sup> known.<sup>4</sup>

clearly that the Old Covenant (Sinai) was being contrasted with the New. In Jewish sources the Law was regarded as a gift from God (Josephus, *Ant.* 3.8.10 [3.223]; *Pirqe Avot* 1.1; *Sifre Deut* 31:4 §305). Further information can be found in T. F. Glasson, *Moses in the Fourth Gospel* (SBT).

**1 tc** The textual problem  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  θεός (*monogenēs theos*, “the only God”) versus  $\delta\ \mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  υἱός (*ho monogenēs huios*, “the only son”) is a notoriously difficult one. Only one letter would have differentiated the readings in the mss, since both words would have been contracted as *nomina sacra*: thus  $\Theta\text{C}$  or  $\Upsilon\text{C}$ . Externally, there are several variants, but they can be grouped essentially by whether they read θεός or υἱός. The majority of mss, especially the later ones (A C<sup>3</sup> Θ Ψ f<sup>13</sup> 13 17 lat), read  $\delta\ \mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  υἱός.  $\text{P}^{75}$   $\text{N}^*$  33 pc have  $\delta\ \mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  θεός, while the anarthrous  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  θεός is found in  $\text{P}^{66}$   $\text{N}^*$  B C\* L pc. The articular θεός is almost certainly a scribal emendation to the anarthrous θεός, for θεός without the article is a much harder reading. The external evidence thus strongly supports  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  θεός. Internally, although υἱός fits the immediate context more readily, θεός is much more difficult. As well, θεός also explains the origin of the other reading (υἱός), because it is difficult to see why a scribe who found υἱός in the text he was copying would alter it to θεός. Scribes would naturally change the wording to υἱός however, since  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  υἱός is a uniquely Johannine christological title (cf. John 3:16, 18; 1 John 4:9). But θεός as the older and more difficult reading is preferred. As for translation, it makes the most sense to see the word θεός as in apposition to  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$ , and the participle  $\delta\ \acute{\omicron}\nu$  (*ho  $\acute{\omicron}\nu$* ) as in apposition to θεός, giving in effect three descriptions of Jesus rather than only two. (B. D. Ehrman, *The Orthodox Corruption of Scripture*, 81, suggests that it is nearly impossible and completely unattested in the NT for an adjective followed immediately by a noun that agrees in gender, number, and case, to be a substantival adjective: “when is an adjective ever used substantively when it immediately precedes a noun of the same inflection?” This, however, is an overstatement. First, as Ehrman admits,  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  in John 1:14 is substantival. And since it is an established usage for the adjective in this context, one might well expect that the author would continue to use the adjective substantively four verses later. Indeed,  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  is already moving toward a crystallized substantival adjective in the NT [cf. Luke 9:38; Heb 11:17]; in patristic Greek, the process continued [cf. PGL 881 s.v. 7]. Second, there are several instances in the NT in which a substantival adjective is followed by a noun with which it has complete concord: cf., e.g., Rom 1:30; Gal 3:9; 1 Tim 1:9; 2 Pet 2:5.) The modern translations which best express this are the NEB (margin) and TEV. Several things should be noted:  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  alone, without υἱός, can mean “only son,” “unique son,” “unique one,” etc. (see 1:14). Furthermore, θεός is anarthrous. As such it carries qualitative force much like it does in 1:1c, where θεός ἦν  $\delta\ \acute{\omicron}\nu\ \acute{\omicron}\nu$  λόγος (*theos  $\acute{\omicron}\nu$  ho logos*) means “the Word was fully God” or “the Word was fully of the essence of deity.” Finally,  $\delta\ \acute{\omicron}\nu$  occurs in Rev 1:4, 8; 4:8, 11:17; and 16:5, but even more significantly in the LXX of Exod 3:14. Putting all of this together leads to the translation given in the text.

**1n** Or “The unique one.” For the meaning of  $\mu\omicron\upsilon\gamma\omicron\epsilon\upsilon\eta\varsigma$  (*monogenēs*) see the note on “one and only” in 1:14.

**2 tn** Grk “in the bosom of” (an idiom for closeness or nearness; cf. L&N 34.18; BDAG 556 s.v. κόπτος 1).

**3 tn** Grk “him”; the referent (God) has been specified in the translation for clarity.

**4 sn** *Has made God known.* In this final verse of the prologue, the climactic and ultimate statement of the earthly career of the Logos, Jesus of Nazareth, is reached. The unique One (John 1:14), the One who has taken on human form and nature by becoming incarnate (*became flesh*, 1:14), who is himself fully God (*the Word was God*, 1:1c) and is to be identified with the ever-living One of the Old Testament revelation (Exod 3:14), who is in intimate relationship with the Father, this One and no other has fully revealed what God is like. As

## The Testimony of John the Baptist

**1:19** Now<sup>5</sup> this was<sup>6</sup> John’s<sup>7</sup> testimony<sup>8</sup> when the Jewish leaders<sup>9</sup> sent<sup>10</sup> priests and Levites from Jerusalem<sup>11</sup> to ask him, “Who are you?”<sup>12</sup> **1:20** He confessed – he did not deny but confessed – “I am not the Christ!”<sup>13</sup> **1:21** So they

Jesus said to Philip in John 14:9, “The one who has seen me has seen the Father.”

**5 tn** Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic. Greek style often begins sentences or clauses with “and,” but English style generally does not.

**6 tn** Grk “is.”

**7 sn** *John’s* refers to John the Baptist.

**8 tn** Or “witness.”

**9 sn** John the Baptist’s *testimony* seems to take place over 3 days: day 1, John’s testimony about his own role is largely negative (1:19-28); day 2, John gives positive testimony about who Jesus is (1:29-34); day 3, John sends his own disciples to follow Jesus (1:35-40).

**9 tn** Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. Here the author refers to the authorities or leaders in Jerusalem. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” *BT* 26 [1975]: 401-9.)

**10 tc** † Several important witnesses have  $\pi\rho\sigma$  αὐτόν (*pros auton*, “to him”) either here (B C\* 33 892<sup>c</sup> al it) or after “Levites” ( $\text{P}^{66}$  vid A Θ Ψ f<sup>13</sup> 579 al lat), while the earliest mss as well as the majority of mss ( $\text{P}^{66}$ -75 N C<sup>3</sup> L W<sup>6</sup> f<sup>1</sup> 17) lack the phrase. On the one hand,  $\pi\rho\sigma$  αὐτόν could be perceived as redundant since αὐτόν is used again later in the verse, thus prompting scribes to omit the phrase. On the other hand, both the variation in placement of  $\pi\rho\sigma$  αὐτόν and the fact that this phrase rather than the latter αὐτόν is lacking in certain witnesses (cf. John 11:44; 14:7; 18:31), suggests that scribes felt that the sentence needed the phrase to make the sense clearer. Although a decision is difficult, the shorter reading is slightly preferred. NA<sup>27</sup> has  $\pi\rho\sigma$  αὐτόν in brackets, indicating doubt as to the phrase’s authenticity.

**11 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**12 sn** “Who are you?” No uniform Jewish expectation of a single eschatological figure existed in the 1st century. A majority expected the Messiah. But some pseudepigraphic books describe God’s intervention without mentioning the anointed Davidic king; in parts of *1 Enoch*, for example, the figure of the Son of Man, not the Messiah, embodies the expectations of the author. Essenes at Qumran seem to have expected three figures: a prophet, a priestly messiah, and a royal messiah. In baptizing John the Baptist was performing an eschatological action. It also seems to have been part of his proclamation (John 1:23, 26-27). Crowds were beginning to follow him. He was operating in an area not too far from the Essene center on the Dead Sea. No wonder the authorities were curious about who he was.

**13 tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** “I am not the Christ.” A 3rd century work, the pseudo-Clementine *Recognitions* (1.54 and 1.60 in the Latin text; the statement is not as clear in the Syriac version) records that John’s followers proclaimed him to be the Messiah. There is no clear evidence that they did so in the 1st century, however – but Luke 3:15 indicates some wondered. Concerning the Christ, the term *χριστός* (*christos*) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually

asked him, “Then who are you?<sup>1</sup> Are you Elijah?” He said, “I am not!”<sup>2</sup> “Are you the Prophet?”<sup>3</sup> He answered, “No!”<sup>1:22</sup> Then they said to him, “Who are you? Tell us<sup>4</sup> so that we can give an answer to those who sent us. What do you say about yourself?”

**1:23** John<sup>5</sup> said, “I am *the voice of one shouting in the wilderness, ‘Make straight<sup>6</sup> the way for the Lord,<sup>7</sup> as Isaiah the prophet said.’*”

**1:24** (Now they had been sent from the Pharisees.<sup>8</sup>) **1:25** So they asked John,<sup>10</sup> “Why then

are you baptizing if you are not the Christ,<sup>11</sup> nor Elijah, nor the Prophet?”

**1:26** John answered them,<sup>12</sup> “I baptize with water. Among you stands one whom you do not recognize,<sup>13</sup> **1:27** who is coming after me. I am not worthy<sup>14</sup> to untie the strap<sup>15</sup> of his sandal!” **1:28** These things happened in Bethany<sup>16</sup> across the Jordan River<sup>17</sup> where John was baptizing.

**1:29** On the next day John<sup>18</sup> saw Jesus coming toward him and said, “Look, the Lamb of God<sup>19</sup> who takes away the sin of the world! **1:30** This is the one about whom I said, ‘After me comes a man who is greater than I am,<sup>20</sup> because he existed before me.’ **1:31** I did not recognize<sup>21</sup>

Jesus’ last name.

**1 tn** Grk “What then?” (an idiom).

**2 sn** According to the 1st century rabbinic interpretation of 2 Kgs 2:11, *Elijah* was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah. How does one reconcile John the Baptist’s denial here (“*I am not*”) with Jesus’ statements in Matt 11:14 (see also Mark 9:13 and Matt 17:12) that John the Baptist was Elijah? Some have attempted to remove the difficulty by a reconstruction of the text in the Gospel of John which makes the Baptist say that he was Elijah. However, external support for such emendations is lacking. According to Gregory the Great, John was *not* Elijah, but exercised toward Jesus the *function* of Elijah by preparing his way. But this avoids the real difficulty, since in John’s Gospel the question of the Jewish authorities to the Baptist concerns *precisely* his function. It has also been suggested that the author of the Gospel here preserves a historically correct reminiscence – that John the Baptist did not think of himself as Elijah, although Jesus said otherwise. Mark 6:14-16 and Mark 8:28 indicate the people and Herod both distinguished between John and Elijah – *probably* because he did not see himself as Elijah. But Jesus’ remarks in Matt 11:14, Mark 9:13, and Matt 17:12 indicate that John *did* perform the function of Elijah – John did for Jesus what Elijah was to have done for the coming of the Lord. C. F. D. Moule pointed out that it is too simple to see a straight contradiction between John’s account and that of the synoptic gospels: “We have to ask by *whom* the identification is made, and by whom refused. The synoptic gospels represent *Jesus* as identifying, or comparing, the Baptist with Elijah, while John represents the *Baptist* as rejecting the identification when it is offered him by his interviewers. Now these two, so far from being incompatible, are psychologically complementary. The Baptist humbly rejects the exalted title, but Jesus, on the contrary, bestows it on him. Why should not the two both be correct?” (*The Phenomenon of the New Testament* [SBT], 70).

**3 sn** The *Prophet* is a reference to the “prophet like Moses” of Deut 18:15, by this time an eschatological figure in popular belief. Acts 3:22 identifies Jesus as this prophet.

**4 tn** The words “Tell us” are not in the Greek but are implied.

**5 tn** Grk “He”; the referent (John the Baptist) has been specified in the translation for clarity.

**6 sn** This call to “make straight” is probably an allusion to preparation through repentance.

**7 sn** A quotation from Isa 40:3.

**8 sn** Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, *Ant.* 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

**9 sn** This is a parenthetical note by the author.

**10 tn** Grk “And they asked him, and said to him”; the referent (John) has been specified in the translation for clarity, and the phrase has been simplified in the translation to “So they asked John.”

**11 tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

**12 tn** Grk “answered them, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

**13 tn** Or “know.”

**14 tn** Grk “of whom I am not worthy.”

**sn** The humility of John is evident in the statement *I am not worthy*. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.

**15 tn** The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, “the straps of his sandals,” but it may be more emphatic to retain the singular here.

**16 tc** Many witnesses (N<sup>2</sup>) C<sup>2</sup> K T P<sup>c</sup> 083 f<sup>1,13</sup> 33 pm sa Or) read Βηθαβαρά (*Bēthabara*, “Bethabara”) instead of Βηθανία (*Bēthania*, “Bethany”). But the reading Βηθανία is strongly supported by (P<sup>66,75</sup> A B C\* L W<sup>8</sup> Δ Θ Ψ\* 565 579 700 1241 1424 pm latt bo as well as several fathers). Since there is no known Bethany “beyond the Jordan,” it is likely that the name would have been changed to a more etymologically edifying one (Origen mistakenly thought the name Bethabara meant “house of preparation” and for this reason was appropriate in this context; see TCGNT 171 for discussion). On the other hand, both since Origen’s understanding of the Semitic etymology of Bethabara was incorrect, and because Bethany was at least a well-known location in Palestine, mentioned in the Gospels about a dozen times, one has to wonder whether scribes replaced Βηθαβαρά with Βηθανία. However, if Origen’s understanding of the etymology of the name was representative, scribes may have altered the text in the direction of Bethabara. And even if most scribes were unfamiliar with what the name might signify, that a reading which did not contradict the Gospels’ statements of a Bethany near Jerusalem was already at hand may have been sufficient reason for them to adopt Bethabara. Further, in light of the very strong testimony for Βηθανία, this reading should be regarded as authentic.

**17 tn** “River” is not in the Greek text but is supplied for clarity.

**18 tn** Grk “he”; the referent (John) has been supplied in the translation for clarity.

**19 sn** Gen 22:8 is an important passage in the background of the title *Lamb of God* as applied to Jesus. In Jewish thought this was held to be a supremely important sacrifice. G. Vermès stated: “For the Palestinian Jew, all lamb sacrifice, and especially the Passover lamb and the Tamid offering, was a memorial of the Akedah with its effects of deliverance, forgiveness of sin and messianic salvation” (*Scripture and Tradition in Judaism* [StPB], 225).

**20 tn** Or “has a higher rank than I.”

**21 tn** Or “know.”

him, but I came baptizing with water so that he could be revealed to Israel.”<sup>1</sup>

**1:32** Then<sup>2</sup> John testified,<sup>3</sup> “I saw the Spirit descending like a dove<sup>4</sup> from heaven,<sup>5</sup> and it remained on him.<sup>6</sup> **1:33** And I did not recognize him, but the one who sent me to baptize with water said to me, ‘The one on whom you see the Spirit descending and remaining – this is the one who baptizes with the Holy Spirit.’ **1:34** I have both seen and testified that this man is the Chosen One of God.”<sup>7</sup>

<sup>1</sup> **sn** John the Baptist, who has been so reluctant to elaborate his own role, now more than willingly gives his testimony about Jesus. For the author, the emphasis is totally on John the Baptist as a witness to Jesus. No attention is given to the Baptist’s call to national repentance and very little to his baptizing. Everything is focused on what he has to say about Jesus: so that he could be revealed to Israel.

<sup>2</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events in the narrative. Greek style often begins sentences or clauses with “and,” but English style generally does not.

<sup>3</sup> **tn** Grk “testified, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>4</sup> **sn** The phrase *like a dove* is a descriptive comparison. The Spirit is not a dove, but descended like one in some sort of bodily representation.

<sup>5</sup> **tn** Or “from the sky.” The Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context.

<sup>6</sup> **sn** John says the Spirit remained on Jesus. The Greek verb μένω (*menō*) is a favorite Johannine word, used 40 times in the Gospel and 27 times in the Epistles (67 together) against 118 times total in the NT. The general significance of the verb μένω for John is to express the permanency of relationship between Father and Son and Son and believer. Here the use of the word implies that Jesus permanently possesses the Holy Spirit, and because he does, he will dispense the Holy Spirit to others in baptism. Other notes on the dispensation of the Spirit occur at John 3:5 and following (at least implied by the wordplay), John 3:34, 7:38-39, numerous passages in John 14-16 (the Paraclete passages) and John 20:22. Note also the allusion to Isa 42:1 – “Behold my servant...my chosen one in whom my soul delights. I have put my Spirit on him.”

<sup>7</sup> **tc** † What did John the Baptist declare about Jesus on this occasion? Did he say, “This is the Son of God” (οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, *houtos estin ho huios tou theou*), or “This is the Chosen One of God” (οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ, *outos estin ho eklektos tou theou*)? The majority of the witnesses, impressive because of their diversity in age and locales, read “This is the Son of God” (so { $\Psi$ }<sup>66-75</sup> A B C L  $\Theta$   $\Psi$  0233<sup>vid</sup> f<sup>1,13</sup> 33 1241 aur c f l g bo as well as the majority of Byzantine minuscules and many others)). Most scholars take this to be sufficient evidence to regard the issue as settled without much of a need to reflect on internal evidence. On the other hand, one of the earliest mss for this verse, { $\Psi$ }<sup>3</sup> (3rd century), evidently read οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ. (There is a gap in the ms at the point of the disputed words; it is too large for υἱός especially if written, as it surely would have been, as a *nomen sacrum* [ΥΧ]). The term ἐκλεκτός was not a *nomen sacrum* and would have therefore taken up much more space [ΕΚΛΕΚΤΟC]. Given these two variants, there is hardly any question as to what { $\Psi$ }<sup>3</sup> read.) This papyrus has many affinities with N\*, which here also has ὁ ἐκλεκτός. In addition to their combined testimony { $\Psi$ }<sup>106vid</sup> b e ff<sup>2</sup> sy<sup>6,c</sup> also support this reading. { $\Psi$ }<sup>106</sup> is particularly impressive, for it is a second third-century papyrus in support of ὁ ἐκλεκτός. A third reading combines these two: “the elect Son” (*electus filius* in ff<sup>20</sup> sa and a [with slight variation]). Although the evidence for ἐκλεκτός is not as impressive as that for υἱός, the reading is found in early Alexandrian and Western witnesses. Turning to the internal evidence, “the Chosen One” clearly comes out ahead. “Son of God” is a favorite expression of the

**1:35** Again the next day John<sup>8</sup> was standing there<sup>9</sup> with two of his disciples. **1:36** Gazing at Jesus as he walked by, he said, “Look, the Lamb of God!”<sup>10</sup> **1:37** When John’s<sup>11</sup> two disciples heard him say this,<sup>12</sup> they followed Jesus.<sup>13</sup> **1:38** Jesus turned around and saw them following and said to them, “What do you want?”<sup>14</sup> So they said to him, “Rabbi” (which is translated Teacher).<sup>15</sup> “where are you staying?” **1:39** Jesus<sup>16</sup> answered,<sup>17</sup> “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day. Now it was about four o’clock in the afternoon.<sup>18</sup>

author (cf. 1:49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31); further, there are several other references to “his Son,” “the Son,” etc. Scribes would be naturally motivated to change ἐκλεκτός to υἱός since the latter is both a Johannine expression and is, on the surface, richer theologically in 1:34. On the other hand, there is not a sufficient reason for scribes to change υἱός to ἐκλεκτός. The term never occurs in John; even its verbal cognate (ἐκλέγω, *eklegō*) is never affirmed of Jesus in this Gospel. ἐκλεκτός clearly best explains the rise of υἱός. Further, the third reading (“Chosen Son of God”) is patently a conflation of the other two. It has all the earmarks of adding υἱός to ἐκλεκτός. Thus, ὁ υἱὸς τοῦ θεοῦ is almost certainly a motivated reading. As R. E. Brown notes (*John* [AB], 1:57), “On the basis of the theological tendency...it is difficult to imagine that Christian scribes would change ‘the Son of God’ to ‘God’s chosen one,’ while a change in the opposite direction would be quite plausible. Harmonization with the Synoptic accounts of the baptism (‘You are [This is] my beloved Son’) would also explain the introduction of ‘the Son of God’ into John; the same phenomenon occurs in vi 69. Despite the weaker textual evidence, therefore, it seems best – with Lagrange, Barrett, Boismard, and others – to accept ‘God’s chosen one’ as original.”

<sup>8</sup> **sn** John refers to John the Baptist.

<sup>9</sup> **tn** “There” is not in the Greek text but is implied by current English idiom.

<sup>10</sup> **sn** This section (1:35-51) is joined to the preceding by the literary expedient of repeating the Baptist’s testimony about Jesus being the *Lamb of God* (1:36, cf. 1:29). This repeated testimony (1:36) no longer has revelatory value in itself, since it has been given before; its purpose, instead, is to institute a chain reaction which will bring John the Baptist’s disciples to Jesus and make them Jesus’ own disciples.

<sup>11</sup> **tn** Grk “his”; the referent (John) has been specified in the translation for clarity.

<sup>12</sup> **tn** Grk “And the two disciples heard him speaking.”

<sup>13</sup> **sn** The expression *followed Jesus* pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.

<sup>14</sup> **tn** Grk “What are you seeking?”

<sup>15</sup> **sn** This is a parenthetical note by the author.

<sup>16</sup> **tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

<sup>17</sup> **tn** Grk “said to them.”

<sup>18</sup> **tn** Grk “about the tenth hour.”

**sn** About four o’clock in the afternoon. What system of time reckoning is the author using? B. F. Westcott thought John, unlike the synoptic gospels, was using Roman time, which started at midnight (*St. John*, 282). This would make the time 10 a.m., which would fit here. But later in the Gospel’s Passover account (John 19:42, where the sixth hour is on the “eve of the Passover”) it seems clear the author had to be using Jewish reckoning, which began at 6 a.m. This would make the time here in 1:39 to be 4 p.m. This may be significant: If the hour was late, Andrew and the unnamed disciple probably spent the night in the same house where Jesus was staying, and the events of 1:41-42 took place on the next day. The evidence for Westcott’s view, that the Gospel is using Roman time, is very slim. The Roman reckoning which started at midnight was only used by authorities as legal time (for contracts, official documents, etc.). Otherwise, the Romans too

*Andrew's Declaration*

**1:40** Andrew, the brother of Simon Peter, was one of the two disciples who heard what John said<sup>1</sup> and followed Jesus.<sup>2</sup> **1:41** He first<sup>3</sup> found his own brother Simon and told him, “We have found the Messiah!”<sup>4</sup> (which is translated Christ).<sup>5</sup> **1:42** Andrew brought Simon<sup>6</sup> to Jesus. Jesus looked at him and said, “You are Simon, the son of John.<sup>7</sup> You will be called Cephas” (which is translated Peter).<sup>8</sup>

*The Calling of More Disciples*

**1:43** On the next day Jesus<sup>9</sup> wanted to set out for Galilee.<sup>10</sup> He<sup>11</sup> found Philip and said<sup>12</sup> to

him, “Follow me.” **1:44** (Now Philip was from Bethsaida,<sup>13</sup> the town of<sup>14</sup> Andrew and Peter.) **1:45** Philip found Nathanael<sup>15</sup> and told him, “We have found the one Moses wrote about in the law, and the prophets also<sup>16</sup> wrote about – Jesus of Nazareth, the son of Joseph.” **1:46** Nathanael<sup>17</sup> replied,<sup>18</sup> “Can anything good come out of Nazareth?”<sup>19</sup> Philip replied,<sup>20</sup> “Come and see.”

**1:47** Jesus saw Nathanael coming toward him and exclaimed,<sup>21</sup> “Look, a true Israelite *in whom there is no deceit!*”<sup>22</sup> **1:48** Nathanael asked him, “How do you know me?” Jesus replied,<sup>23</sup> “Before Philip called you, when you were under the fig tree,<sup>24</sup> I saw you.” **1:49** Nathanael answered him, “Rabbi, you are the Son of God; you are the king<sup>25</sup> of Israel!”<sup>26</sup> **1:50** Jesus said to him,<sup>27</sup> “Because I told you that I saw you under

reckoned time from 6 a.m. (e.g., Roman sundials are marked VI, not XII, for noon).

**1 tn** Grk “who heard from John.”

**2 tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**3 tc** Most witnesses (N\* L W<sup>5</sup> ̅̅̅) read πρῶτος (*prōtos*) here instead of πρῶτον (*prōton*). The former reading would be a predicate adjective and suggest that Andrew “was the first” person to proselytize another regarding Jesus. The reading preferred, however, is the neuter πρῶτον, used as an adverb (BDAG 893 s.v. πρῶτος 1.a.β.), and it suggests that the first thing that Andrew did was to proselytize Peter. The evidence for this reading is early and weighty: ̅̅̅<sup>66-75</sup> N<sup>2</sup> A B Θ Ψ 083 f<sup>1-13</sup> 892 *al lat*.

**4 sn** Naturally part of Andrew’s concept of the *Messiah* would have been learned from John the Baptist (v. 40). However, there were a number of different messianic expectations in 1st century Palestine (see the note on “*Who are you?*” in v. 19), and it would be wrong to assume that what Andrew meant here is the same thing the author means in the purpose statement at the end of the Fourth Gospel, 20:31. The issue here is not whether the disciples’ initial faith in Jesus as Messiah was genuine or not, but whether their concept of who Jesus was grew and developed progressively as they spent time following him, until finally after his resurrection it is affirmed in the climactic statement of John’s Gospel, the affirmation of Thomas in 20:28.

**5 tn** Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “the one who has been anointed.”

**sn** This is a parenthetical note by the author. See the note on *Christ* in 1:20.

**6 tn** Grk “He brought him”; both referents (Andrew, Simon) have been specified in the translation for clarity.

**7 tc** The reading “Simon, son of John” is well attested in ̅̅̅<sup>66-75,106</sup> N<sup>B\*</sup> L 33 *pc* it *co*. The majority of MSS (A B<sup>2</sup> Ψ f<sup>1-13</sup> ̅̅̅) read “Simon, the son of Jonah” here instead, but that is perhaps an assimilation to Matt 16:17.

**8 sn** This is a parenthetical note by the author. The change of name from *Simon* to *Cephas* is indicative of the future role he will play. Only John among the gospel writers gives the Greek transliteration (Κηφᾶς, *Kēphas*) of Simon’s new name, *Qēphā* (which is Galilean Aramaic). Neither Πέτρος (*Petros*) in Greek nor *Qēphā* in Aramaic is a normal proper name; it is more like a nickname.

**9 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity. Jesus is best taken as the subject of εὐρίσκει (*heurisket*), since Peter would scarcely have wanted to go to Galilee.

**10 sn** No explanation is given for why Jesus *wanted to set out for Galilee*, but probably he wanted to go to the wedding at Cana (about a two day trip).

**11 tn** Grk “and he.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**12 tn** Grk “and Jesus said.”

**13 sn** Although the author thought of the town as in Galilee (12:21), *Bethsaida* technically was in Gaulanitis (Philip the Tetrarch’s territory) across from Herod’s Galilee. There may have been two places called Bethsaida, or this may merely reflect popular imprecision – locally it was considered part of Galilee, even though it was just east of the Jordan river. This territory was heavily Gentile (which may explain why Andrew and Philip both have Gentile names).

**14 tn** Probably ἀπό (*apo*) indicates “originally from” in the sense of birthplace rather than current residence; Mark 1:21, 29 seems to locate the home of Andrew and Peter at Capernaum. The entire remark (v. 44) amounts to a parenthetical comment by the author.

**15 sn** *Nathanael* is traditionally identified with Bartholomew (although John never describes him as such). He appears here after *Philip*, while in all lists of the twelve except in Acts 1:13, Bartholomew follows Philip. Also, the Aramaic *Bar-tol-mai* means “son of Tolmai,” the surname; the man almost certainly had another name.

**16 tn** “Also” is not in the Greek text, but is implied.

**17 tn** Grk “And Nathanael.”

**18 tn** Grk “said to him.”

**19 sn** *Can anything good come out of Nazareth?* may be a local proverb expressing jealousy among the towns.

**map** For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

**20 tn** Grk “And Philip said to him.”

**21 tn** Grk “said about him.”

**22 tn** Or “treachery.”

**sn** An allusion to Ps 32:2.

**23 tn** Grk “answered and said to him.” This is somewhat redundant in English and has been simplified in the translation to “replied.”

**24 sn** Many have speculated about what Nathanael was doing under the *fig tree*. Meditating on the Messiah who was to come? A good possibility, since the fig tree was used as shade for teaching or studying by the later rabbis (*Ecclesiastes Rab-bah* 5:11). Also, the fig tree was symbolic for messianic peace and plenty (Mic 4:4, Zech 3:10.)

**25 tn** Although βασιλεύς (*basileus*) lacks the article it is definite due to contextual and syntactical considerations. See *ExSyn* 263.

**26 sn** Nathanael’s confession – *You are the Son of God; you are the King of Israel* – is best understood as a confession of Jesus’ messiahship. It has strong allusions to Ps 2:6-7, a well-known messianic psalm. What Nathanael’s exact understanding was at this point is hard to determine, but “son of God” was a designation for the Davidic king in the OT, and Nathanael parallels it with *King of Israel* here.

**27 tn** Grk “answered and said to him.” This has been simplified in the translation to “said to him.”

the fig tree, do you believe? You will see greater things than these.”<sup>1</sup> **1:51** He continued,<sup>2</sup> “I tell all of you the solemn truth<sup>3</sup> – you will see heaven opened and the angels of God ascending and descending on the Son of Man.”<sup>4</sup>

### Turning Water into Wine

**2:1** Now on the third day there was a wedding at Cana<sup>5</sup> in Galilee.<sup>6</sup> Jesus’ mother<sup>7</sup> was there, **2:2** and Jesus and his disciples were also invited to the wedding.<sup>8</sup> **2:3** When the wine ran out, Jesus’ mother said to him, “They have no wine left.”<sup>9</sup> **2:4** Jesus replied,<sup>10</sup> “Woman,<sup>11</sup> why

<sup>1</sup> **sn** What are the *greater things* Jesus had in mind? In the narrative this forms an excellent foreshadowing of the miraculous signs which began at Cana of Galilee.

<sup>2</sup> **tn** Grk “and he said to him.”

<sup>3</sup> **tn** Grk “Truly, truly, I say to you.”

<sup>4</sup> **sn** The title *Son of Man* appears 13 times in John’s Gospel. It is associated especially with the themes of crucifixion (3:14; 8:28), revelation (6:27; 6:53), and eschatological authority (5:27; 9:35). The title as used in John’s Gospel has for its background the son of man figure who appears in Dan 7:13-14 and is granted universal regal authority. Thus for the author, the emphasis in this title is not on Jesus’ humanity, but on his heavenly origin and divine authority.

<sup>5</sup> **map** For location see Map1-C3; Map2-D2; Map3-C5.

<sup>6</sup> **sn** *Cana in Galilee* was not a very well-known place. It is mentioned only here, in 4:46, and 21:2, and nowhere else in the NT. Josephus (*Life* 16 [86]) says he once had his quarters there. The probable location is present day Khirbet Cana, 8 mi (14 km) north of Nazareth, or Khirbet Kenna, 4 mi (7 km) northeast of Nazareth.

<sup>7</sup> **tn** Grk “in Galilee, and Jesus’ mother.”

<sup>8</sup> **sn** There is no clue to the identity of the bride and groom, but in all probability either relatives or friends of Jesus’ family were involved, since *Jesus’ mother* and *both Jesus and his disciples* were invited to the celebration. The attitude of Mary in approaching Jesus and asking him to do something when the wine ran out also suggests that familial obligations were involved.

<sup>9</sup> **tn** The word “left” is not in the Greek text but is implied.

<sup>sn</sup> *They have no wine left.* On the backgrounds of this miracle J. D. M. Derrett pointed out among other things the strong element of reciprocity about weddings in the Ancient Near East. It was possible in certain circumstances to take legal action against the man who failed to provide an appropriate wedding gift. The bridegroom and family here might have been involved in a financial liability for failing to provide adequately for their guests (“Water into Wine,” *BZ* 7 [1963]: 80-97). Was Mary asking for a miracle? There is no evidence that Jesus had worked any miracles prior to this (although this is an argument from silence). Some think Mary was only reporting the situation, or (as Calvin thought) asking Jesus to give some godly exhortations to the guests and thus relieve the bridegroom’s embarrassment. But the words, and the reply of Jesus in v. 4, seem to imply more. It is not inconceivable that Mary, who had probably been witness to the events of the preceding days, or at least was aware of them, knew that her son’s public career was beginning. She also knew the supernatural events surrounding his birth, and the prophetic words of the angel, and of Simeon and Anna in the temple at Jesus’ dedication. In short, she had good reason to believe Jesus to be the Messiah, and now his public ministry had begun. In this kind of context, her request does seem more significant.

<sup>10</sup> **tn** Grk “and Jesus said to her.”

<sup>11</sup> **sn** The term *Woman* is Jesus’ normal, polite way of addressing women (Matt 15:28, Luke 13:12; John 4:21; 8:10; 19:26; 20:15). But it is unusual for a son to address his mother with this term. The custom in both Hebrew (or Aramaic) and Greek would be for a son to use a qualifying adjective or title. Is there significance in Jesus’ use here? It probably indicates that a new relationship existed between Jesus and

are you saying this to me?<sup>12</sup> My time<sup>13</sup> has not yet come.” **2:5** His mother told the servants, “Whatever he tells you, do it.”<sup>14</sup>

**2:6** Now there were six stone water jars there for Jewish ceremonial washing,<sup>15</sup> each holding twenty or thirty gallons.<sup>16</sup> **2:7** Jesus told the servants,<sup>17</sup> “Fill the water jars with water.” So they filled them up to the very top. **2:8** Then he told them, “Now draw some out and take it to the

his mother once he had embarked on his public ministry. He was no longer or primarily only her son, but the “Son of Man.” This is also suggested by the use of the same term in 19:26 in the scene at the cross, where the beloved disciple is “given” to Mary as her “new” son.

<sup>12</sup> **tn** Grk “Woman, what to me and to you?” (an idiom). The phrase τί ἐμοὶ καὶ σοί, γυναι (ti emoi kai soi, gunai) is Semitic in origin. The equivalent Hebrew expression in the Old Testament had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13, Hos 14:8). Option (1) implies hostility, while option (2) implies merely disengagement. Mere disengagement is almost certainly to be understood here as better fitting the context (although some of the Greek Fathers took the remark as a rebuke to Mary, such a rebuke is unlikely).

<sup>13</sup> **tn** Grk “my hour” (referring to the time of Jesus’ crucifixion and return to the Father).

**sn** The Greek word translated *time* (ώρα, hōra) occurs in John 2:4; 4:21, 23; 5:25, 28, 29; 7:30; 8:20; 12:23, 27; 13:1; 16:25; and 17:1. It is a reference to the special period in Jesus’ life when he was to leave this world and return to the Father (13:1); the hour when the Son of man is glorified (17:1). This is accomplished through his suffering, death, resurrection (and ascension – though this last is not emphasized by John). John 7:30 and 8:20 imply that Jesus’ arrest and death are included. John 12:23 and 17:1, referring to the glorification of the Son, imply that the resurrection and ascension are included as part of the “hour.” In John 2:4 Jesus’ remark to his mother indicates that the time for this self-manifestation has not yet arrived; his identity as Messiah is not yet to be publicly revealed.

<sup>14</sup> **tn** The pronoun “it” is not in the Greek text, but has been supplied. Direct objects in Greek were often omitted when clear from the context.

<sup>15</sup> **tn** Grk “for the purification of the Jews.”

<sup>16</sup> **tn** Grk “holding two or three metretes” (about 75 to 115 liters). Each of the pots held 2 or 3 μετρηται (metrētai). A μετρητης (metrētēs) was about 9 gallons (40 liters); thus each jar held 18-27 gallons (80-120 liters) and the total volume of liquid involved was 108-162 gallons (480-720 liters).

**sn** Significantly, these jars held water for *Jewish ceremonial washing* (purification rituals). The water of Jewish ritual purification has become the wine of the new messianic age. The wine may also be, after the fashion of Johannine double meanings, a reference to the wine of the Lord’s Supper. A number have suggested this, but there does not seem to be anything in the immediate context which compels this; it seems more related to how frequently a given interpreter sees references to the sacraments in John’s Gospel as a whole.

<sup>17</sup> **tn** Grk “them” (it is clear from the context that the servants are addressed).



head steward,”<sup>1</sup> and they did. 2:9 When<sup>2</sup> the head steward tasted the water that had been turned to wine, not knowing where it came from<sup>3</sup> (though the servants who had drawn the water knew), he<sup>4</sup> called the bridegroom 2:10 and said to him, “Everyone<sup>5</sup> serves the good wine first, and then the cheaper<sup>6</sup> wine when the guests<sup>7</sup> are drunk. You have kept the good wine until now!” 2:11 Jesus did this as the first of his miraculous signs,<sup>8</sup> in Cana<sup>9</sup> of Galilee. In this way he revealed<sup>10</sup> his glory, and his disciples believed in him.<sup>11</sup>

### *Cleansing the Temple*

2:12 After this he went down to Capernaum<sup>12</sup> with his mother and brothers<sup>13</sup> and his disciples, and they stayed there a few days. 2:13 Now the Jewish feast of Passover<sup>14</sup> was near, so Jesus went

up to Jerusalem.<sup>15</sup>

2:14<sup>16</sup> He found in the temple

Passover of A.D. 33. There is a possibility that 5:1 also refers to a Passover, in which case it would be the second of Jesus’ public ministry (A.D. 31), while 6:4 would refer to the third (A.D. 32) and the remaining references would refer to the final Passover at the time of the crucifixion. It is entirely possible, however, that the Passovers occurring in the Fourth Gospel are not intended to be understood as listed in chronological sequence. If the material of the Fourth Gospel originally existed in the form of homilies or sermons by the Apostle John on the life and ministry of Jesus, the present arrangement would not have to be in strict chronological order (it does not explicitly claim to be). In this case the Passover mentioned in 2:13, for example, might actually be later in Jesus’ public ministry than it might at first glance appear. This leads, however, to a discussion of an even greater problem in the passage, the relationship of the temple cleansing in John’s Gospel to the similar account in the synoptic gospels.

<sup>15</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>16</sup> **sn** *John 2:14-22*. Does John’s account of the temple cleansing describe the same event as the synoptic gospels describe, or a separate event? The other accounts of the cleansing of the temple are Matt 21:12-13; Mark 11:15-17; and Luke 19:45-46. None are as long as the Johannine account. The fullest of the synoptic accounts is Mark’s. John’s account differs from Mark’s in the mention of sheep and oxen, the mention of the whip of cords, the Greek word *κερματιστής* (*kermatistēs*) for *money changer* (the synoptics use *κολλυβιστής* [*kollubistēs*], which John mentions in 2:15), the scattering of the coins (2:15), and the command by Jesus, “Take these things away from here!” The word for *overturned* in John is *ἀναστρέφω* (*anastrephō*), while Matthew and Mark use *καταστρέφω* (*katastrephō*; Luke does not mention the moneychangers at all). The synoptics all mention that Jesus quoted Isa 56:7 followed by Jer 7:11. John mentions no citation of scripture at all, but says that later the disciples remembered Ps 69:9. John does not mention, as does Mark, Jesus’ prohibition on carrying things through the temple (i.e., using it for a shortcut). But the most important difference is one of time: In John the cleansing appears as the first great public act of Jesus’ ministry, while in the synoptics it is virtually the last. The most common solution of the problem, which has been endlessly discussed among NT scholars, is to say there was only one cleansing, and that it took place, as the synoptics record it, at the end of Jesus’ ministry. In the synoptics it appears to be the event that finalized the opposition of the high priest, and precipitated the arrest of Jesus. According to this view, John’s placing of the event at the opening of Jesus’ ministry is due to his general approach; it was fitting “theologically” for Jesus to open his ministry this way, so this is the way John records it. Some have overstated the case for one cleansing and John’s placing of it at the opening of Jesus’ public ministry, however. For example W. Barclay stated: “John, as someone has said, is more interested in the truth than in the facts. He was not interested to tell men when Jesus cleansed the Temple; he was supremely interested in telling men that Jesus did cleanse the Temple” (*John* [DSBS], 94). But this is not the impression one gets by a reading of John’s Gospel: The evangelist seems to go out of his way to give details and facts, including notes of time and place. To argue as Barclay does that John is interested in truth apart from the facts is to set up a false dichotomy. Why should one have to assume, in any case, that there could have been only one cleansing of the temple? This account in John is found in a large section of nonsynoptic material. Apart from the work of John the Baptist – and even this is markedly different from the references in the synoptics – nothing else in the first five chapters of John’s Gospel is found in any of the synoptics. It is certainly not impossible that John took one isolated episode from the conclusion of Jesus’ earthly ministry and inserted it into his own narrative in a place which seemed appropriate according to his purposes. But in view of the differences between John and the synoptics, in both wording and content, as well as setting and time, it is at least possible that the

<sup>1</sup> **tn** Or “the master of ceremonies.”

<sup>2</sup> **tn** *Grk* “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *δέ* (*de*) has not been translated here.

<sup>3</sup> **tn** *Grk* “and he did not know where it came from.”

<sup>4</sup> **tn** *Grk* “the head steward”; here the repetition of the phrase is somewhat redundant in English and the pronoun (“he”) is substituted in the translation.

<sup>5</sup> **tn** *Grk* “every man” (in a generic sense).

<sup>6</sup> **tn** Or “poorer.”

<sup>7</sup> **tn** *Grk* “when they”; the referent (the guests) has been specified in the translation for clarity.

<sup>8</sup> **tn** This sentence in Greek involves an object-complement construction. The force can be either “Jesus did this as,” or possibly “Jesus made this to be.” The latter translation accents not only Jesus’ power but his sovereignty too. Cf. also 4:54 where the same construction occurs.

<sup>9</sup> **map** For location see Map1-C3; Map2-D2; Map3-C5.

<sup>10</sup> **tn** *Grk* “in Cana of Galilee, and he revealed.”

<sup>11</sup> **tn** Or “his disciples trusted in him,” or “his disciples put their faith in him.”

<sup>12</sup> **sn** Verse 12 is merely a transitional note in the narrative (although *Capernaum* does not lie on the direct route to Jerusalem from Cana). Nothing is mentioned in John’s Gospel at this point about anything Jesus said or did there (although later his teaching is mentioned, see 6:59). From the synoptics it is clear that Capernaum was a center of Jesus’ Galilean ministry and might even be called “his own town” (Matt 9:1). The royal official whose son Jesus healed (John 4:46-54) was from Capernaum. He may have heard Jesus speak there, or picked up the story about the miracle at Cana from one of Jesus’ disciples.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

<sup>13</sup> **sn** With respect to Jesus’ *brothers*, the so-called Helvidian view is to be preferred (named after Helvidius, a 4th-century theologian). This view holds that the most natural way to understand the phrase is as a reference to children of Joseph and Mary after the birth of Jesus. Other views are that of Epiphanius (they were children of Joseph by a former marriage) or Jerome (they were cousins). The tradition of Mary’s perpetual virginity appeared in the 2nd century and is difficult to explain (as J. H. Bernard, *St. John* [ICC], 1:85, points out) if some of her other children were prominent members of the early church (e.g., James of Jerusalem). But this is outweighed by the natural sense of the words.

<sup>14</sup> **tn** *Grk* “the Passover of the Jews.” This is first of at least three (and possibly four) Passovers mentioned in John’s Gospel. If it is assumed that the Passovers appear in the Gospel in their chronological order (and following a date of A.D. 33 for the crucifixion), this would be the Passover of the spring of A.D. 30, the first of Jesus’ public ministry. There is a clear reference to another Passover in 6:4, and another still in 11:55, 12:1, 13:1, 18:28, 39, and 19:14. The latter would be the

courts<sup>4</sup> those who were selling oxen and sheep and doves, and the money changers sitting at tables.<sup>2</sup> **2:15** So he made a whip of cords<sup>3</sup> and drove them all out of the temple courts,<sup>4</sup> with the sheep and the oxen. He scattered the coins of the money changers<sup>5</sup> and overturned their tables. **2:16** To those who sold the doves he said, “Take these things away from here! Do not make<sup>6</sup> my

Father’s house a marketplace!”<sup>7</sup> **2:17** His disciples remembered that it was written, “*Zeal<sup>8</sup> for your house will devour me.*”<sup>9</sup>

**2:18** So then the Jewish leaders<sup>10</sup> responded,<sup>11</sup> “What sign can you show us, since you are doing these things?”<sup>12</sup> **2:19** Jesus replied,<sup>13</sup> “Destroy<sup>14</sup> this temple and in three days I will raise it up again.” **2:20** Then the Jewish leaders<sup>15</sup> said to him, “This temple has been under construction<sup>16</sup> for forty-six years,<sup>17</sup> and are you going to raise it up in three days?” **2:21** But Jesus<sup>18</sup> was speaking about the temple of his

event in question actually occurred twice (unless one begins with the presupposition that the Fourth Gospel is nonhistorical anyway). In support of two separate cleansings of the temple, it has been suggested that Jesus’ actions on this occasion were not permanent in their result, and after (probably) 3 years the *status quo* in the temple courts had returned to normal. And at this time early in Jesus’ ministry, he was virtually unknown. Such an action as he took on this occasion would have created a stir, and evoked the response John records in 2:18-22, but that is probably about all, especially if Jesus’ actions met with approval among part of the populace. But later in Jesus’ ministry, when he was well-known, and vigorously opposed by the high-priestly party in Jerusalem, his actions might have brought forth another, harsher response. It thus appears possible to argue for two separate cleansings of the temple as well as a single one relocated by John to suit his own purposes. Which then is more probable? On the whole, more has been made of the differences between John’s account and the synoptic accounts than perhaps should have been. After all, the synoptic accounts also differ considerably from one another, yet few scholars would be willing to posit four cleansings of the temple as an explanation for this. While it is certainly possible that the author did not intend by his positioning of the temple cleansing to correct the synoptics’ timing of the event, but to highlight its significance for the course of Jesus’ ministry, it still appears somewhat more probable that John has placed the event he records in the approximate period of Jesus’ public ministry in which it did occur, that is, within the first year or so of Jesus’ public ministry. The statement of the Jewish authorities recorded by the author (*this temple has been under construction for forty-six years*) would tend to support an earlier rather than a later date for the temple cleansing described by John, since 46 years from the beginning of construction on Herod’s temple in ca. 19 B.C. (the date varies somewhat in different sources) would be around A.D. 27. This is not conclusive proof, however.

<sup>1</sup> **tn** Grk “in the temple.”

<sup>2</sup> **sn** The merchants (*those who were selling*) would have been located in the Court of the Gentiles.

<sup>3</sup> **tn** Grk “the money changers sitting”; the words “at tables” are not in the Greek text, but are implied.

<sup>4</sup> **tc** Several witnesses, two of which are quite ancient (ⲓⲛ<sup>66,75</sup> L N *ƒ*<sup>1</sup> 33 565 892 1241 *al* lat), have *ὡς* (*hōs*, “like”) before *φραγέλιον* (*phragellion*, “whip”). A decision based on external evidence would be difficult to make because the shorter reading also has excellent witnesses, as well as the majority, on its side (Ⲛ A B C Ψ *ƒ*<sup>13</sup> Ⲙ co). Internal evidence, though, leans toward the shorter reading. Scribes tended to add to the text, and the addition of *ὡς* here clearly softens the assertion of the evangelist: Instead of making a whip of cords, Jesus made “[something] like a whip of cords.”

<sup>4</sup> **tn** Grk “the temple.”

<sup>5</sup> **sn** Because of the imperial Roman portraits they carried, Roman denarii and Attic drachmas were not permitted to be used in paying the half-shekel temple-tax (the Jews considered the portraits idolatrous). The *money changers* exchanged these coins for legal Tyrian coinage at a small profit.

<sup>6</sup> **tn** Or (perhaps) “Stop making.”

<sup>7</sup> **tn** Or “a house of merchants” (an allusion to Zech 14:21).

<sup>8</sup> **sn** A marketplace. Zech 14:20-21, in context, is clearly a picture of the messianic kingdom. The Hebrew word translated “Canaanite” may also be translated “merchant” or “trader.” Read in this light, Zech 14:21 states that there will be no merchant in the house of the Lord in that day (the day of the Lord, at the establishment of the messianic kingdom). And what would Jesus’ words (and actions) in cleansing the temple have suggested to the observers? That Jesus was fulfilling messianic expectations would have been obvious – especially to the disciples, who had just seen the miracle at Cana with all its messianic implications.

<sup>8</sup> **tn** Or “Fervent devotion to your house.”

<sup>9</sup> **sn** A quotation from Ps 69:9.

<sup>10</sup> **tn** Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term *Ἰουδαῖοι* (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. Here the author refers to the authorities or leaders in Jerusalem. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401-9.)

<sup>11</sup> **tn** Grk “answered and said to him.”

<sup>12</sup> **sn** The request “*What sign can you show us*” by Jesus’ adversaries was a request for a defense of his actions – a mark of divine authentication. Whether this was a request for a miracle is not entirely clear. Jesus never obliged such a request. Yet, ironically, the only *sign* the Jewish leadership will get is that predicted by Jesus in 2:19 – his crucifixion and resurrection. Cf. the “sign of Jonah” in the synoptics (Matt 12:39, 40; Luke 11:29-32).

<sup>13</sup> **tn** Grk “answered and said to them.”

<sup>14</sup> **tn** The imperative here is really more than a simple conditional imperative (= “if you destroy”); its semantic force here is more like the ironical imperative found in the prophets (Amos 4:4, Isa 8:9) = “Go ahead and do this and see what happens.”

<sup>15</sup> **tn** See the note on this phrase in v. 18.

<sup>16</sup> **tn** A close parallel to the aorist *οικοδομήθη* (*oikodomēthē*) can be found in Ezra 5:16 (LXX), where it is clear from the following verb that the construction had not yet been completed. Thus the phrase has been translated “This temple has been under construction for forty-six years.” Some, however, see the term *ναός* (*naos*) here as referring only to the sanctuary and the aorist verb as consummative, so that the meaning would be “this temple was built forty-six years ago” (so *ExSyn* 560-61). Ultimately in context the logic of the authorities’ reply appears to fit more naturally if it compares length of time for original construction with length of time to reconstruct it.

<sup>17</sup> **sn** According to Josephus (*Ant.* 15.11.1 [15.380]), work on this temple was begun in the 18th year of Herod the Great’s reign, which would have been ca. 19 B.C. (The reference in the *Ant.* is probably more accurate than the date given in *J. W.* 1.21.1 [1.401]). *Forty-six years* later would be around the Passover of A.D. 27/28.

<sup>18</sup> **tn** Grk “that one”; the referent (Jesus) has been specified in the translation for clarity. This Greek term is frequently used as a way of referring to Jesus in the Johannine letters (cf. 1 John 2:6; 3:3, 5, 7, 16; 4:17).

body.<sup>1</sup> **2:22** So after he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture<sup>2</sup> and the saying<sup>3</sup> that Jesus had spoken.

### *Jesus at the Passover Feast*

**2:23** Now while Jesus<sup>4</sup> was in Jerusalem<sup>5</sup> at the feast of the Passover, many people believed in his name because they saw the miraculous signs he was doing.<sup>6</sup> **2:24** But Jesus would not entrust himself to them, because he knew all people.<sup>7</sup> **2:25** He did not need anyone to testify about man,<sup>8</sup> for he knew what was in man.<sup>9</sup>

### *Conversation with Nicodemus*

**3:1** Now a certain man, a Pharisee<sup>10</sup> named Nicodemus, who was a member of the Jewish ruling council,<sup>11</sup> **3:2** came to Jesus<sup>12</sup> at night<sup>13</sup>

**1 tn** The genitive “of his body” (τοῦ σώματος αὐτοῦ, *tou sōmatos autou*) is a genitive of apposition, clarifying which temple Jesus was referring to. Thus, Jesus not only was referring to his physical resurrection, but also to his participation in the resurrection process. The New Testament thus records the Father, Son, and Holy Spirit as all performing the miracle of Christ’s resurrection.

**sn** Jesus was speaking about the temple of his body. For the author, the temple is not just the building, it is Jesus’ resurrected body. Compare the nonlocalized worship mentioned in John 4:21-23, and also Rev 21:22 (there is to be no temple in the New Jerusalem; the Lord and the Lamb are its temple). John points to the fact that, as the place where men go in order to meet God, the temple has been supplanted and replaced by Jesus himself, in whose resurrected person people may now encounter God (see John 1:18, 14:6).

**2 sn** They believed the scripture is probably an anaphoric reference to Ps 69:9 (69:10 LXX), quoted in John 2:17 above. Presumably the disciples did not remember Ps 69:9 on the spot, but it was a later insight.

**3 tn** Or “statement”; Grk “word.”

**4 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**5 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**6 sn** Because they saw the miraculous signs he was doing. The issue here is not whether their faith was genuine or not, but what its object was. These individuals, after seeing the miracles, believed Jesus to be the Messiah. They most likely saw in him a political-eschatological figure of some sort. That does not, however, mean that their concept of “Messiah” was the same as Jesus’ own, or the author’s.

**7 tn** Grk “all.” The word “people” has been supplied for clarity, since the Greek word πάντας (*pantas*) is masculine plural (thus indicating people rather than things).

**8 tn** The masculine form has been retained here in the translation to maintain the connection with “a man of the Pharisees” in 3:1, with the understanding that the reference is to people of both genders.

**9 tn** See previous note on “man” in this verse.

**10 sn** See the note on Pharisees in 1:24.

**11 tn** Grk “a ruler of the Jews” (denoting a member of the Sanhedrin, the highest legal, legislative, and judicial body among the Jews).

**12 tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**13 tn** Or “during the night.”

**sn** Possibly Nicodemus came...at night because he was afraid of public association with Jesus, or he wanted a lengthy discussion without interruptions; no explanation for the timing of the interview is given by the author. But the timing is significant for John in terms of the light-darkness motif – compare John 9:4, 11:10, 13:30 (especially), 19:39, and 21:3.

and said to him, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs<sup>14</sup> that you do unless God is with him.” **3:3** Jesus replied,<sup>15</sup> “I tell you the solemn truth,<sup>16</sup> unless a person is born from above,<sup>17</sup> he cannot see the kingdom of God.”<sup>18</sup> **3:4** Nicodemus said to him, “How can a man be born when he is old? He cannot enter his mother’s womb and be born a second time, can he?”<sup>19</sup>

**3:5** Jesus answered, “I tell you the solemn truth,<sup>20</sup> unless a person is born of water and

Out of the darkness of his life and religiosity Nicodemus came to the Light of the world. The author probably had multiple meanings or associations in mind here, as is often the case.

**14 sn** The reference to signs (σημεῖα, *sēmeia*) forms a link with John 2:23-25. Those people in Jerusalem believed in Jesus because of the signs he had performed. Nicodemus had apparently seen them too. But for Nicodemus all the signs meant is that Jesus was a great teacher sent from God. His approach to Jesus was well-intentioned but theologically inadequate; he had failed to grasp the messianic implications of the miraculous signs.

**15 tn** Grk “answered and said to him.”

**16 tn** Grk “Truly, truly, I say to you.”

**17 tn** The word ἀνωθεν (*anōthen*) has a double meaning, either “again” (in which case it is synonymous with παλιν [*palin*]) or “from above” (BDAG 92 s.v. ἀνωθεν). This is a favorite technique of the author of the Fourth Gospel, and it is lost in almost all translations at this point. John uses the word 5 times, in 3:3, 7; 3:31; 19:11 and 23. In the latter 3 cases the context makes clear that it means “from above.” Here (3:3, 7) it could mean either, but the primary meaning intended by Jesus is “from above.” Nicodemus apparently understood it the other way, which explains his reply, “How can a man be born when he is old? He can’t enter his mother’s womb a second time and be born, can he?” The author uses the technique of the “misunderstood question” often to bring out a particularly important point: Jesus says something which is misunderstood by the disciples or (as here) someone else, which then gives Jesus the opportunity to explain more fully and in more detail what he really meant.

**sn** Or born again. The Greek word ἀνωθεν (*anōthen*) can mean both “again” and “from above,” giving rise to Nicodemus’ misunderstanding about a second physical birth (v. 4).

**18 sn** What does Jesus’ statement about not being able to see the kingdom of God mean within the framework of John’s Gospel? John uses the word kingdom (βασιλεία, *basileia*) only 5 times (3:3, 5; 18:36 [3x]). Only here is it qualified with the phrase of God. The fact that John does not stress the concept of the kingdom of God does not mean it is absent from his theology, however. Remember the messianic implications found in John 2, both the wedding and miracle at Cana and the cleansing of the temple. For Nicodemus, the term must surely have brought to mind the messianic kingdom which Messiah was supposed to bring. But Nicodemus had missed precisely this point about who Jesus was. It was the Messiah himself with whom Nicodemus was speaking. Whatever Nicodemus understood, it is clear that the point is this: He misunderstood Jesus’ words. He over-literalized them, and thought Jesus was talking about repeated physical birth, when he was in fact referring to new spiritual birth.

**19 tn** The grammatical structure of the question in Greek presupposes a negative reply.

**20 tn** Grk “Truly, truly, I say to you.”

spirit.<sup>1</sup> he cannot enter the kingdom of God. 3:6 What is born of the flesh is flesh,<sup>2</sup> and what is born of the Spirit is spirit. 3:7 Do not be amazed that I said to you, “You must all<sup>3</sup> be born from above.”<sup>4</sup> 3:8 The wind<sup>5</sup> blows wherever it will, and you hear the sound it makes, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit.”<sup>6</sup>

3:9 Nicodemus replied,<sup>7</sup> “How can these things be?”<sup>8</sup> 3:10 Jesus answered,<sup>9</sup> “Are you the teacher of Israel and yet you don’t understand these things?”<sup>10</sup> 3:11 I tell you the solemn truth,<sup>11</sup>

<sup>1</sup> **tn** Or “born of water and wind” (the same Greek word, πνεύματος [*pneumatōs*], may be translated either “spirit/Spirit” or “wind”).

**sn** Jesus’ somewhat enigmatic statement points to the necessity of being born “from above,” because *water* and *wind/spirit/Spirit* come from above. Isaiah 44:3-5 and Ezek 37:9-10 are pertinent examples of *water* and *wind* as life-giving symbols of the Spirit of God in his work among people. Both occur in contexts that deal with the future restoration of Israel as a nation prior to the establishment of the messianic kingdom. It is therefore particularly appropriate that Jesus should introduce them in a conversation about entering the kingdom of God. Note that the Greek word πνεύματος is anarthrous (has no article) in v. 5. This does not mean that *spirit* in the verse should be read as a *direct* reference to the Holy Spirit, but that both water and wind are figures (based on passages in the OT, which Nicodemus, the *teacher of Israel* should have known) that represent the regenerating work of the Spirit in the lives of men and women.

<sup>2</sup> **sn** *What is born of the flesh is flesh*, i.e., what is born of physical heritage is physical. (It is interesting to compare this terminology with that of the dialogue in John 4, especially 4:23, 24.) For John the “flesh” (σάρξ, *sarx*) emphasizes merely the weakness and mortality of the creature – a neutral term, not necessarily sinful as in Paul. This is confirmed by the reference in John 1:14 to the *Logos* becoming “flesh.” The author avoids associating sinfulness with the incarnate Christ.

<sup>3</sup> **tn** “All” has been supplied to indicate the plural pronoun in the Greek text.

<sup>4</sup> **tn** Or “born again.” The same Greek word with the same double meaning occurs in v. 3.

<sup>5</sup> **tn** The same Greek word, πνεύματος (*pneumatōs*), may be translated “wind” or “spirit.”

<sup>6</sup> **sn** Again, the physical illustrates the spiritual, although the force is heightened by the word-play here on wind-spirit (see the note on *wind* at the beginning of this verse). By the end of the verse, however, the final usage of πνεύματος (*pneumatōs*) refers to the Holy Spirit.

<sup>7</sup> **tn** Grk “Nicodemus answered and said to him.”

<sup>8</sup> **sn** “*How can these things be?*” is Nicodemus’ answer. It is clear that at this time he has still not grasped what Jesus is saying. Note also that this is the last appearance of Nicodemus in the dialogue. Having served the purpose of the author, at this point he disappears from the scene. As a character in the narrative, he has served to illustrate the prevailing Jewish misunderstanding of Jesus’ teaching about the necessity of a new, spiritual birth from above. Whatever parting words Nicodemus might have had with Jesus, the author does not record them.

<sup>9</sup> **tn** Grk “Jesus answered and said to him.”

<sup>10</sup> **sn** Jesus’ question “*Are you the teacher of Israel and yet you don’t understand these things?*” implies that Nicodemus had enough information at his disposal from the OT scriptures to have understood Jesus’ statements about the necessity of being born from above by the regenerating work of the Spirit. Isa 44:3-5 and Ezek 37:9-10 are passages Nicodemus might have known which would have given him insight into Jesus’ words. Another significant passage which contains many of these concepts is Prov 30:4-5.

<sup>11</sup> **tn** Grk “Truly, truly, I say to you.”

we speak about what we know and testify about what we have seen, but<sup>12</sup> you people<sup>13</sup> do not accept our testimony.<sup>14</sup> 3:12 If I have told you people<sup>15</sup> about earthly things and you don’t believe, how will you believe if I tell you about heavenly things?<sup>16</sup> 3:13 No one<sup>17</sup> has ascended<sup>18</sup>

<sup>12</sup> **tn** Here καί (*kai*) has been translated as “but” to show the contrast present in the context.

<sup>13</sup> **tn** The word “people” is not in the Greek text, but is supplied in the translation to indicate that the verb is second person plural (referring to more than Nicodemus alone).

<sup>14</sup> **sn** Note the remarkable similarity of Jesus’ *testimony* to the later testimony of the Apostle John himself in 1 John 1:2: “And we have seen and testify and report to you the eternal life which was with the Father and was revealed to us.” This is only one example of how thoroughly the author’s own thoughts were saturated with the words of Jesus (and also how difficult it is to distinguish the words of Jesus from the words of the author in the Fourth Gospel).

<sup>15</sup> **tn** The word “people” is not in the Greek text, but is supplied to indicate that the verb is second person plural (referring to more than Nicodemus alone).

<sup>16</sup> **sn** Obviously *earthly things* and *heavenly things* are in contrast, but what is the contrast? What are *earthly things* which Jesus has just spoken to Nicodemus? And through him to others – this is not the first instance of the plural pronoun, see v. 7, *you must all*. Since Nicodemus began with a plural (*we know*, v. 2) Jesus continues it, and through Nicodemus addresses a broader audience. It makes most sense to take this as a reference to the things Jesus has just said (and the things he is about to say, vv. 13-15). If this is the case (and it seems the most natural explanation) then *earthly things* are not necessarily strictly *physical* things, but are so called because they take place on earth, in contrast to things like v. 16, which take place in heaven. Some have added the suggestion that the things are called *earthly* because physical analogies (birth, wind, water) are used to describe them. This is possible, but it seems more probable that Jesus calls these things *earthly* because they happen on earth (even though they are spiritual things). In the context, taking *earthly things* as referring to the words Jesus has just spoken fits with the fact that Nicodemus did not believe. And he would not after hearing *heavenly things* either, unless he first believed in the *earthly things* – which included the necessity of a regenerating work from above, by the Holy Spirit.

<sup>17</sup> **tn** Grk “And no one.”

<sup>18</sup> **sn** The verb *ascended* is a perfect tense in Greek (ἀναβέβηκεν, *anabebēken*) which seems to look at a past, completed event. (This is not as much of a problem for those who take Jesus’ words to end at v. 12, and these words to be a comment by the author, looking back on Jesus’ ascension.) As a saying of Jesus, these words are a bit harder to explain. Note, however, the lexical similarities with 1:51: “ascending,” “descending,” and “son of man.” Here, though, the ascent and descent is accomplished by the Son himself, not the angels as in 1:51. There is no need to limit this saying to Jesus’ ascent following the resurrection, however; the point of the Jacob story (Gen 28), which seems to be the background for 1:51, is the freedom of communication and relationship between God and men (a major theme of John’s Gospel). This communication comes through the angels in Gen 28 (and John 1:51), but here (most appropriately) it comes directly through the *Son of Man*. Although Jesus could be referring to a prior ascent, after an appearance as the preincarnate Son of Man, more likely he is simply pointing out that no one from earth has ever gone up to heaven and come down again. The Son, who has come down from heaven, is the only one who has been ‘up’ there. In both Jewish intertestamental literature and later rabbinic accounts, Moses is portrayed as ascending to heaven to receive the Torah and descending to distribute it to men (e.g., *Targum* Ps 68:19). In contrast to these Jewish legends, the Son is the only one who has ever made the ascent and descent.

into heaven except the one who descended from heaven – the Son of Man.<sup>1</sup> **3:14** Just as<sup>2</sup> Moses *lifted up the serpent<sup>3</sup> in the wilderness,*<sup>4</sup> so must the Son of Man be lifted up,<sup>5</sup> **3:15** so that everyone who believes in him may have eternal life.<sup>6</sup>

**1** **tc** Most witnesses, including a few important ones (A<sup>1</sup>\*1 Θ Ψ 050 f<sup>1-13</sup> ̄̄̄ latt sy<sup>c,h</sup>), have at the end of this verse “the one who is in heaven” (ὁ ὢν ἐν τῷ οὐρανῷ, *ho ὄn en tō ouranō*). A few others have variations on this phrase, such as “who was in heaven” (e sy<sup>c</sup>), or “the one who is from heaven” (0141 pc sy<sup>h</sup>). The witnesses normally considered the best, along with several others, lack the phrase in its entirety (̄̄̄<sup>66,75</sup> ̄̄̄ B L T W<sup>e</sup> 083 086 33 1241 pc co). On the one hand, if the reading ὁ ὢν ἐν τῷ οὐρανῷ is authentic it may suggest that while Jesus was speaking to Nicodemus he spoke of himself as in heaven even while he was on earth. If that is the case, one could see why variations from this hard saying arose: “who was in heaven,” “the one who is from heaven,” and omission of the clause. At the same time, such a saying could be interpreted (though with difficulty) as part of the narrator’s comments rather than Jesus’ statement to Nicodemus, alleviating the problem. And if v. 13 was viewed in early times as the evangelist’s statement, “the one who is in heaven” could have crept into the text through a marginal note. Other internal evidence suggests that this saying may be authentic. The adjectival participle, ὁ ὢν, is used in the Fourth Gospel more than any other NT book (though the Apocalypse comes in a close second), and frequently with reference to Jesus (1:18; 6:46; 8:47). It may be looking back to the LXX of Exod 3:14 (ἐγὼ εἶμι ὁ ὢν). Especially since this exact construction is not necessary to communicate the location of the Son of Man, its presence in many witnesses here may suggest authenticity. Further, John uses the singular of οὐρανός (*ouranos*, “heaven”) in all 18 instances of the word in this Gospel, and all but twice with the article (only 1:32 and 6:58 are anarthrous, and even in the latter there is significant testimony to the article). At the same time, the witnesses that lack this clause are very weighty and must not be discounted. Generally speaking, if other factors are equal, the reading of such *ms*s should be preferred. And internally, it could be argued that ὁ ὢν is the most concise way to speak of the Son of Man in heaven at *that time* (without the participle the point would be more ambiguous). Further, the articular singular οὐρανός is already used twice in this verse, thus sufficiently prompting scribes to add the same in the longer reading. This combination of factors suggests that ὁ ὢν ἐν τῷ οὐρανῷ is not a genuine Johannism. Further intrinsic evidence against the longer reading relates to the evangelist’s purposes: If he intended v. 13 to be his own comments rather than Jesus’ statement, his switch back to Jesus’ words in v. 14 (for the lifting up of the Son of Man is still seen as in the future) seems inexplicable. The reading “who is in heaven” thus seems to be too hard. All things considered, as intriguing as the longer reading is, it seems almost surely to have been a marginal gloss added inadvertently to the text in the process of transmission. For an argument in favor of the longer reading, see David Alan Black, “The Text of John 3:13,” *GJTJ* 6 (1985): 49-66.

**sn** See the note on the title *Son of Man* in 1:51.

**2** **tn** Grk “And just as.”

**3** **sn** Or *the snake*, referring to the bronze serpent mentioned in Num 21:9.

**4** **sn** An allusion to Num 21:5-9.

**5** **sn** *So must the Son of Man be lifted up*. This is ultimately a prediction of Jesus’ crucifixion. Nicodemus could not have understood this, but John’s readers, the audience to whom the Gospel is addressed, certainly could have (compare the wording of John 12:32). In John, being *lifted up* refers to one continuous action of ascent, beginning with the cross but ending at the right hand of the Father. Step 1 is Jesus’ death; step 2 is his resurrection; and step 3 is the ascension back to heaven. It is the upward swing of the “pendulum” which began with the incarnation, the descent of the Word become flesh from heaven to earth (cf. Paul in Phil 2:5-11). See also the note on the title *Son of Man* in 1:51.

**6** **tn** This is the first use of the term ζωὴν αἰώνιον (*zōēn*

**3:16** For this is the way<sup>7</sup> God loved the world: He gave his one and only<sup>8</sup> Son, so that everyone who believes in him will not perish<sup>9</sup> but have eternal life.<sup>10</sup> **3:17** For God did not send his Son into the world to condemn the world,<sup>11</sup> but that the world should be saved through him. **3:18** The one who believes in him is not condemned.<sup>12</sup> The one who does not believe has been condemned<sup>13</sup> already, because he has not believed in the name of the one and only<sup>14</sup> Son of God. **3:19** Now this is the basis for judging:<sup>15</sup> that the light has come into the world and

*aiōnion*) in the Gospel, although ζωὴ (*zōē*) in chap. 1 is to be understood in the same way without the qualifying αἰώνιος (*aiōnios*).

**sn** Some interpreters extend the quotation of Jesus’ words through v. 21.

**7** **tn** Or “this is how much”; or “in this way.” The Greek adverb οὕτως (*houtōs*) can refer (1) to the *degree* to which God loved the world, that is, to such an *extent* or *so much* that he gave his own Son (see R. E. Brown, *John* [AB], 1:133-34; D. A. Carson, *John*, 204) or (2) simply to the *manner* in which God loved the world, i.e., by sending his own son (see R. H. Gundry and R. W. Howell, “The Sense and Syntax of John 3:14-17 with Special Reference to the Use of Οὕτως...ὥστε in John 3:16,” *NovT* 41 [1999]: 24-39). Though the term more frequently refers to the manner in which something is done (see BDAG 741-42 s.v. οὕτω/οὕτως), the following clause involving ὥστε (*hōste*) plus the indicative (which stresses actual, but [usually] unexpected result) emphasizes the greatness of the gift God has given. With this in mind, then, it is likely (3) that John is emphasizing both the *degree* to which God loved the world as well as the *manner* in which He chose to express that love. This is in keeping with John’s style of using double entendre or double meaning. Thus, the focus of the Greek construction here is on the *nature* of God’s love, addressing its mode, intensity, and extent.

**8** **tn** Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12, 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clement 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, *Ant.* 1.13.1 [1.222]) who was not Abraham’s *only* son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God (τέκνα θεοῦ, *tekna theou*), Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 1:18, 3:16, and 3:18).

**9** **tn** In John the word ἀπόλλυμι (*apollumi*) can mean either (1) to be lost (2) to perish or be destroyed, depending on the context.

**10** **sn** The alternatives presented are only two (again, it is typical of Johannine thought for this to be presented in terms of polar opposites): *perish* or *have eternal life*.

**11** **sn** That is, “to judge the world to be guilty and liable to punishment.”

**12** **tn** Grk “judged.”

**13** **tn** Grk “judged.”

**14** **tn** See the note on the term “one and only” in 3:16.

**15** **tn** Or “this is the reason for God judging,” or “this is how judgment works.”

people<sup>4</sup> loved the darkness rather than the light, because their deeds were evil. **3:20** For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed. **3:21** But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God.<sup>2</sup>

*Further Testimony About Jesus by John the Baptist*

**3:22** After this,<sup>3</sup> Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing. **3:23** John<sup>4</sup> was also baptizing at Aenon near Salim,<sup>5</sup> because water was plentiful there, and people were coming<sup>6</sup> to him<sup>7</sup> and being baptized. **3:24** (For John had not yet been thrown into prison.)<sup>8</sup>

**3:25** Now a dispute came about between some of John's disciples and a certain Jew<sup>9</sup> con-

cerning ceremonial washing.<sup>10</sup> **3:26** So they came to John and said to him, "Rabbi, the one who was with you on the other side of the

**tn** Or "a certain Judean." Here BDAG 478 s.v. Ἰουδαῖος 2.a states, "Judean (with respect to birth, nationality, or cult)." If the emphasis is simply on the individual's origin, "Judean" would be preferable since it designates a nationality or place of origin. However, the mention of ceremonial washing in the context suggests the dispute was religious in nature, so "Jew" has been retained in the translation here.

**10 tn** Or "ceremonial cleansing," or "purification."

**sn** What was the controversy concerning ceremonial washing? It is not clear. Some have suggested that it was over the relative merits of the baptism of Jesus and John. But what about the ceremonial nature of the washing? There are so many unanswered questions here that even R. E. Brown (who does not usually resort to dislocations in the text as a solution to difficulties) proposes that this dialogue originally took place immediately after 1:19-34 and before the wedding at Cana. (Why else the puzzled hostility of the disciples over the crowds coming to Jesus?) Also, the synoptics imply John was imprisoned before Jesus began his Galilean ministry. At any rate, there is no reason to rearrange the material here – it occurs in this place for a very good reason. As far as the author is concerned, it serves as a further continuation of the point made to Nicodemus, that is, the necessity of being born "from above" (3:3). Note that John the Baptist describes Jesus as "the one who comes from heaven" in 3:31 (ἄνωθεν [*anōthen*]), the same word as in 3:3). There is another lexical tie to preceding material: The subject of the dispute, *ceremonial washing* (3:25), calls to mind the six stone jars of water changed to wine at the wedding feast in 2:6, put there for "Jewish ceremonial washing." This section ultimately culminates and concludes ideas begun in chap. 2 and continued in chap. 3. Although the author does not supply details, one scenario would be this: The disciples of John, perplexed after this disagreement with an individual Jew (or with the Jewish authorities), came to John and asked about the fact that Jesus was baptizing and more and more were coming to him. John had been preaching a baptism of repentance for forgiveness of sin (see Mark 1:4, Luke 3:3). Possibly what the Jew(s) reported to John's disciples was that Jesus was now setting aside the Jewish purification rituals as unnecessary. To John's disciples this might also be interpreted as: (a) a falling away from Judaism, and (b) a break with John's own teaching. That Jesus could have said this is very evident from many incidents in his ministry in all the gospels. The thrust would be that outward cleansing (that is, observance of purification rituals) was not what made a person clean. A new heart within (that is, being born from above) is what makes a person clean. So John's disciples came to him troubled about an apparent contradiction in doctrine though the explicit problem they mentioned is that Jesus was baptizing and multitudes were coming to him. (Whether Jesus was or was not baptizing really wasn't the issue though, and John the Baptist knew that because he didn't mention it in his reply. In 4:2 the author says that Jesus was not baptizing, but his disciples. That reference would seem to cover this incident as well, and so the disciples of John are just reporting what they have heard, or thought they heard.) The real point at issue is the *authority* of Jesus to "overturn" the system of ritual purification within Judaism. John replied to this question of the authority of Jesus in 3:27-36. In 3:27-30 he reassured his disciples, reminding them that if more people were coming to Jesus, it did not threaten him at all, because "heaven" had ordained it to be so (v. 27). (After all, some of these very disciples of John had presumably heard him tell the Jewish delegation that he was not the Messiah but was sent before him, mentioned in John 1.) Then John compared himself to the friend of the bridegroom who stands by and yet participates in the bridegroom's joy (v. 29). John was completely content in his own position as forerunner and preparer of the way.

**1 tn** Grk "and men," but in a generic sense, referring to people of both genders (as "everyone" in v. 20 makes clear).

**2 sn** John 3:16-21 provides an introduction to the (so-called) "realized" eschatology of the Fourth Gospel: Judgment has come; eternal life may be possessed now, in the present life, as well as in the future. The terminology "realized eschatology" was originally coined by E. Haenchen and used by J. Jeremias in discussion with C. H. Dodd, but is now characteristically used to describe Dodd's own formulation. See L. Goppelt, *Theology of the New Testament*, 1:54, note 10, and R. E. Brown (*John* [AB], 1:cxvii-cxviii) for further discussion. Especially important to note is the element of choice portrayed in John's Gospel. If there is a twofold reaction to Jesus in John's Gospel, it should be emphasized that that reaction is very much dependent on a person's choice, a choice that is influenced by his way of life, whether his deeds are wicked or are done in God (John 3:20-21). For John there is virtually no trace of determinism at the surface. Only when one looks beneath the surface does one find statements like "no one can come to me, unless the Father who sent me draws him" (John 6:44).

**3 tn** This section is related loosely to the preceding by μετὰ ταῦτα (*meta tauta*). This constitutes an indefinite temporal reference; the intervening time is not specified.

**4 sn** John refers to John the Baptist.

**5 tn** The precise locations of Αἰνών (*Ainōn*) and Σαλείμ (*Salaim*) are unknown. Three possibilities are suggested: (1) In Perea, which is in Transjordan (cf. 1:28). Perea is just across the river from Judea. (2) In the northern Jordan Valley, on the west bank some 8 miles [13 km] south of Scythopolis. But with the Jordan River so close, the reference to abundant water (3:23) seems superfluous. (3) Thus Samaria has been suggested. 4 miles (6.6 km) east of Shechem is a town called Salim, and 8 miles (13 km) northeast of Salim lies modern Ainun. In the general vicinity are many springs. Because of the meanings of the names Αἰνών = "springs" in Aramaic and Σαλείμ = Salem, "peace") some have attempted to allegorize here that John the Baptist is near salvation. Obviously there is no need for this. It is far more probable that the author has in mind real places, even if their locations cannot be determined with certainty.

**6 tn** Or "people were continually coming."

**7 tn** The words "to him" are not in the Greek text, but are implied.

**8 sn** This is a parenthetical note by the author.

**9 tc** Was this dispute between the Baptist's disciples and an individual Judean (Ἰουδαίου, *Ioudaiou*) or representatives of the Jewish authorities (Ἰουδαίων, *Ioudaiōn*)? There is good external support for the plural Ἰουδαίων (P<sup>66</sup> N\* Θ<sup>1-13</sup> 565 al latt), but the external evidence for the singular Ἰουδαίου is slightly stronger (P<sup>75</sup> A B L Ψ 33 1241 the majority of Byzantine minuscules and others).

Jordan River,<sup>1</sup> about whom you testified – see, he is baptizing, and everyone is flocking to him!”

**3:27** John replied,<sup>2</sup> “No one can receive anything unless it has been given to him from heaven. **3:28** You yourselves can testify that I said, ‘I am not the Christ,’<sup>3</sup> but rather, ‘I have been sent before him.’ **3:29** The one who has the bride is the bridegroom. The friend of the bridegroom, who stands by and listens for him, rejoices greatly<sup>4</sup> when he hears the bridegroom’s voice. This then is my joy, and it is complete.<sup>5</sup> **3:30** He must become more important while I become less important.”<sup>6</sup>

**3:31** The one who comes from above is superior to all.<sup>7</sup> The one who is from the earth belongs to the earth and speaks about earthly things.<sup>8</sup> The one who comes from heaven<sup>9</sup> is superior to all.<sup>10</sup> **3:32** He testifies about what he has seen and heard, but no one accepts his testimony. **3:33** The one who has accepted his testimony has confirmed clearly that God is truthful.<sup>11</sup> **3:34** For the one whom God has sent<sup>12</sup> speaks the words of God, for he does not give the Spirit sparingly.<sup>13</sup> **3:35** The Father loves the Son and has placed all things under his authority.<sup>14</sup> **3:36** The one who believes in the Son has eternal life. The one who rejects<sup>15</sup> the Son will not see life, but God’s wrath<sup>16</sup> remains<sup>17</sup> on him.

### Departure From Judea

**4:1** Now when Jesus<sup>18</sup> knew that the Pharisees<sup>19</sup> had heard that he<sup>20</sup> was winning<sup>21</sup> and baptizing more disciples than John **4:2** (although Jesus himself was not baptizing, but his disciples were),<sup>22</sup> **4:3** he left Judea and set out once more for Galilee.<sup>23</sup>

### Conversation With a Samaritan Woman

**4:4** But he had<sup>24</sup> to pass through Samaria.<sup>25</sup>

**1 tn** “River” is not in the Greek text but is supplied for clarity.

**2 tn** Grk “answered and said.”

**3 tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**4 sn** See the note on *Christ* in 1:20.

**4 tn** Grk “rejoices with joy” (an idiom).

**5 tn** Grk “Therefore this my joy is fulfilled.”

**6 sn** Some interpreters extend the quotation of John the Baptist’s words through v. 36.

**7 tn** Or “is above all.”

**8 tn** Grk “speaks from the earth.”

**9 sn** *The one who comes from heaven* refers to Christ. As in John 1:1, the Word’s preexistence is indicated here.

**10 tc**  $\text{P}^{75} \text{N}^* \text{D} \text{f}^1 565$  as well as several versions and fathers lack the phrase “is superior to all” ( $\epsilon\pi\acute{\alpha}\nu\omega \pi\acute{\alpha}\nu\tau\omega\nu \acute{\epsilon}\sigma\tau\acute{\iota}\nu$ , *epanō pantōn estin*). This effectively joins the last sentence of v. 31 with v. 32: “The one who comes from heaven testifies about what he has seen and heard, but no one accepts his testimony.” On the other side, the phrase may have been deleted because of perceived redundancy, since it duplicates what is said earlier in the verse. The witnesses that include  $\epsilon\pi\acute{\alpha}\nu\omega \pi\acute{\alpha}\nu\tau\omega\nu \acute{\epsilon}\sigma\tau\acute{\iota}\nu$  in both places are weighty and widespread ( $\text{P}^{36\text{id}}, 66, 2^{\text{e}}$ ;  $\text{N}^* \text{A B L W}^{\text{e}} \Theta \Psi$  083 086  $\text{f}^{13} 33 \text{N}^{\text{t}}$  lat  $\text{sy}^{\text{p,h}}$  bo). On balance, the longer reading should probably be considered authentic.

**tn** Or “is above all.”

**11 tn** Or “is true.”

**12 tn** That is, Christ.

**13 tn** Grk “for not by measure does he give the Spirit” (an idiom). *Leviticus Rabbah* 15:2 states: “The Holy Spirit rested on the prophets by measure.” Jesus is contrasted to this. The Spirit rests upon him without measure.

**14 tn** Grk “has given all things into his hand” (an idiom).

**15 tn** Or “refuses to believe,” or “disobeys.”

**16 tn** Or “anger because of evil,” or “punishment.”

**17 tn** Or “resides.”

**18 tc** Several early and important witnesses, along with the majority of later ones ( $\text{P}^{66, 75} \text{A B C L W}^{\text{e}} \Psi$  083  $\text{f}^{13} 33 \text{N}^{\text{t}}$  sa), have  $\kappa\upsilon\rho\iota\omicron\varsigma$  (*kurios*, “Lord”) here instead of  $\text{I}\eta\sigma\upsilon\omicron\varsigma$  (*Iēsous*, “Jesus”). As significant as this external support is, the internal evidence seems to be on the side of  $\text{I}\eta\sigma\upsilon\omicron\varsigma$ . “Jesus” is mentioned two more times in the first two verses of chapter four in a way that is stylistically awkward (so much so that the translation has substituted the pronoun for the first one; see **tn** note below). This seems to be sufficient reason to motivate scribes to change the wording to  $\kappa\upsilon\rho\iota\omicron\varsigma$ . Further, the reading  $\text{I}\eta\sigma\upsilon\omicron\varsigma$  is not without decent support, though admittedly not as strong as that for  $\kappa\upsilon\rho\iota\omicron\varsigma$  ( $\text{P}^{66} \text{N}^* \text{D} \Theta$  086  $\text{f}^1 565 1241$  al lat bo). On the other hand, this Gospel speaks of Jesus as Lord in the evangelist’s narrative descriptions elsewhere only in 11:2; 20:18, 20; 21:12; and probably 6:23, preferring  $\text{I}\eta\sigma\upsilon\omicron\varsigma$  most of the time. This fact could be used to argue that scribes, acquainted with John’s style, changed  $\kappa\upsilon\rho\iota\omicron\varsigma$  to  $\text{I}\eta\sigma\upsilon\omicron\varsigma$ . But the immediate context generally is weighed more heavily than an author’s style. It is possible that neither word was in the original text and scribes supplied what they thought most appropriate (see TCGNT 176). But without *ms* evidence to this effect coupled with the harder reading  $\text{I}\eta\sigma\upsilon\omicron\varsigma$ , this conjecture must remain doubtful. All in all, it is best to regard  $\text{I}\eta\sigma\upsilon\omicron\varsigma$  as the original reading here.

**19 sn** See the note on *Pharisees* in 1:24.

**20 tn** Grk “Jesus”; the repetition of the proper name is somewhat redundant in English (see the beginning of the verse) and so the pronoun (“he”) has been substituted here.

**21 tn** Grk “was making.”

**22 sn** This is a parenthetical note by the author.

**23 sn** The author doesn’t tell why Jesus chose to set out once more for Galilee. Some have suggested that the Pharisees turned their attention to Jesus because John the Baptist had now been thrown into prison. But the text gives no hint of this. In any case, perhaps Jesus simply did not want to provoke a confrontation at this time (knowing that his “hour” had not yet come).

**24 sn** *Travel through Samaria* was not geographically necessary; the normal route for Jews ran up the east side of the Jordan River (Transjordan). Although some take the impersonal verb *had to* ( $\delta\epsilon\iota$ , *dei*) here to indicate logical necessity only, normally in John’s Gospel its use involves God’s will or plan (3:7, 3:14, 3:30, 4:4, 4:20, 4:24, 9:4, 10:16, 12:34, 20:9).

**25 sn** *Samaria*. The Samaritans were descendants of 2 groups: (1) The remnant of native Israelites who were not deported after the fall of the Northern Kingdom in 722 B.C.; (2) Foreign colonists brought in from Babylonia and Media by the Assyrian conquerors to settle the land with inhabitants who would be loyal to Assyria. There was theological opposition between the Samaritans and the Jews because the former refused to worship in Jerusalem. After the exile the Samaritans put obstacles in the way of the Jewish restoration of Jerusalem, and in the 2nd century B.C. the Samaritans helped the Syrians in their wars against the Jews. In 128 B.C. the Jewish high priest retaliated and burned the Samaritan temple on Mount Gerizim.

4:5 Now he came to a Samaritan town<sup>1</sup> called Sychar,<sup>2</sup> near the plot of land that Jacob had given to his son Joseph.<sup>3</sup> 4:6 Jacob's well was there, so Jesus, since he was tired from the journey, sat right down beside<sup>4</sup> the well. It was about noon.<sup>5</sup>

4:7 A Samaritan woman<sup>6</sup> came to draw water. Jesus said to her, "Give me some water<sup>7</sup> to drink."

4:8 (For his disciples had gone off into the town to buy supplies.<sup>8</sup>)<sup>9</sup> 4:9 So the Samaritan woman said to him, "How can you – a Jew<sup>10</sup> – ask me, a Samaritan woman, for water<sup>11</sup> to drink?" (For Jews use nothing in common<sup>12</sup> with Samaritans.)<sup>13</sup>

4:10 Jesus answered<sup>14</sup> her, "If you had known<sup>15</sup> the gift of God and who it is who said to you, 'Give me some water<sup>16</sup> to drink,' you would have asked him, and he would have given

you living water."<sup>17</sup> 4:11 "Sir,"<sup>18</sup> the woman<sup>19</sup> said to him, "you have no bucket and the well<sup>20</sup> is deep; where then do you get this<sup>21</sup> living water?<sup>22</sup> 4:12 Surely you're not greater than our ancestor<sup>23</sup> Jacob, are you? For he gave us this well and drank from it himself, along with his sons and his livestock."<sup>24</sup>

4:13 Jesus replied,<sup>25</sup> "Everyone who drinks some of this water will be thirsty<sup>26</sup> again. 4:14 But whoever drinks some of the water that I will give him will never be thirsty again,<sup>27</sup> but the

<sup>1</sup> **tn** Grk "town of Samaria." The noun Σαμαρείας (*Samaritas*) has been translated as an attributive genitive.

<sup>2</sup> **sn** Sychar was somewhere in the vicinity of Shechem, possibly the village of Askar, 1.5 km northeast of Jacob's well.

<sup>3</sup> **sn** Perhaps referred to in Gen 48:22.

<sup>4</sup> **tn** Grk "on (ἐπι, *epi*) the well." There may have been a low stone rim encircling the well, or the reading of ἡ<sup>66</sup> ("on the ground") may be correct.

<sup>5</sup> **tn** Grk "the sixth hour."

**sn** It was about noon. The suggestion has been made by some that time should be reckoned from midnight rather than sunrise. This would make the time 6 a.m. rather than noon. That would fit in this passage but not in John 19:14 which places the time when Jesus is condemned to be crucified at "the sixth hour."

<sup>6</sup> **tn** Grk "a woman from Samaria." According to BDAG 912 s.v. Σαμαρεία, the prepositional phrase is to be translated as a simple attributive: "γυνή ἐκ τῆς Σαμαρείας a Samaritan woman J 4:7."

<sup>7</sup> **tn** The phrase "some water" is supplied as the understood direct object of the infinitive πειν (*pein*).

<sup>8</sup> **tn** Grk "buy food."

<sup>9</sup> **sn** This is a parenthetical note by the author, indicating why Jesus asked the woman for a drink (for presumably his disciples also took the water bucket with them).

<sup>10</sup> **tn** Or "a Judean." Here BDAG 478 s.v. Ἰουδαίος 2.a states, "Judean (with respect to birth, nationality, or cult)." The same term occurs in the plural later in this verse. In one sense "Judean" would work very well in the translation here, since the contrast is between residents of the two geographical regions. However, since in the context of this chapter the discussion soon becomes a religious rather than a territorial one (cf. vv. 19-26), the translation "Jew" has been retained here and in v. 22.

<sup>11</sup> **tn** "Water" is supplied as the understood direct object of the infinitive πειν (*pein*).

<sup>12</sup> **tn** D. Daube ("Jesus and the Samaritan Woman: the Meaning of συγχράμα [Jn 4:7ff]," *JBL* 69 [1950]: 137-47) suggests this meaning.

**sn** The background to the statement *use nothing in common* is the general assumption among Jews that the Samaritans were ritually impure or unclean. Thus a Jew who used a drinking vessel after a Samaritan had touched it would become ceremonially unclean.

<sup>13</sup> **sn** This is a parenthetical note by the author.

<sup>14</sup> **tn** Grk "answered and said to her."

<sup>15</sup> **tn** Or "if you knew."

<sup>16</sup> **tn** The phrase "some water" is supplied as the understood direct object of the infinitive πειν (*pein*).

<sup>17</sup> **tn** This is a second class conditional sentence in Greek.

**sn** The word translated *living* is used in Greek of flowing water, which leads to the woman's misunderstanding in the following verse. She thought Jesus was referring to some unknown source of drinkable water.

<sup>18</sup> **tn** Or "Lord." The Greek term κύριος (*kurios*) means both "Sir" and "Lord." In this passage there is probably a gradual transition from one to the other as the woman's respect for Jesus grows throughout the conversation (4:11, 15, 19).

<sup>19</sup> **tc** † Two early and important Greek mss along with two versal witnesses (ℓ<sup>75</sup> B sy<sup>p</sup> ac<sup>2</sup>) lack ἡ γυνή (*hē gunē*, "the woman") here; **N**\* has ἐκείνη (*ekeinē*, "that one" or possibly "she") instead of ἡ γυνή. It is possible that no explicit subject was in the original text and scribes added either ἡ γυνή or ἐκείνη to make the meaning clear. It is also possible that the archetype of ℓ<sup>75</sup> **N** B expunged the subject because it was not altogether necessary, with the scribe of **N** later adding the pronoun. However, ἡ γυνή is not in doubt in any other introduction to the woman's words in this chapter (cf. vv. 9, 15, 17, 19, 25), suggesting that intentional deletion was not the motive for the shorter reading in v. 11 (or else why would they delete the words *only* here?). Thus, the fact that virtually all witnesses (ℓ<sup>66</sup> **2N** A C D L W<sup>3</sup> Θ Ψ 050 083 086 f<sup>1-13</sup> ℓ<sup>l</sup> latt sy<sup>c-d,h</sup> sa bo) have ἡ γυνή here may suggest that it is a motivated reading, conforming this verse to the rest of the pericope. Although a decision is difficult, it is probably best to regard the shorter reading as authentic. NA<sup>27</sup> has ἡ γυνή in brackets, indicating doubts as to their authenticity. For English stylistic reasons, the translation also includes "the woman" here.

<sup>20</sup> **tn** The word for "well" has now shifted to φρέαρ (*phrear*, "cistern"); earlier in the passage it was πηγή (*pēgē*).

<sup>21</sup> **tn** The anaphoric article has been translated "this."

<sup>22</sup> **sn** *Where then do you get this living water?* The woman's reply is an example of the "misunderstood statement," a technique appearing frequently in John's Gospel. Jesus was speaking of *living water* which was spiritual (ultimately a Johannine figure for the Holy Spirit, see John 7:38-39), but the woman thought he was speaking of flowing (fresh drinkable) water. Her misunderstanding gave Jesus the opportunity to explain what he really meant.

<sup>23</sup> **tn** Or "our forefather"; Grk "our father."

<sup>24</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end. In this instance all of v. 12 is one question. It has been broken into two sentences for the sake of English style (instead of "for he" the Greek reads "who").

<sup>25</sup> **tn** Grk "answered and said to her."

<sup>26</sup> **tn** Grk "will thirst."

<sup>27</sup> **tn** Grk "will never be thirsty forever." The possibility of a later thirst is emphatically denied.



water that I will give him will become in him a fountain<sup>1</sup> of water springing up<sup>2</sup> to eternal life.” **4:15** The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw<sup>3</sup> water.”<sup>4</sup> **4:16** He<sup>5</sup> said to her, “Go call your husband and come back here.”<sup>6</sup> **4:17** The woman replied,<sup>7</sup> “I have no husband.” Jesus said to her, “Right you are when you said,<sup>8</sup> ‘I have no husband,’<sup>9</sup> **4:18** for you have had five husbands, and the man you are living with<sup>10</sup> now is not your husband. This you said truthfully!”

**4:19** The woman said to him, “Sir, I see<sup>11</sup> that you are a prophet. **4:20** Our fathers worshiped on this mountain,<sup>12</sup> and you people<sup>13</sup> say that the place where people must worship is in Jerusalem.”<sup>14</sup> **4:21** Jesus said to her, “Believe me, woman,<sup>15</sup> a time<sup>16</sup> is coming when you will worship<sup>17</sup> the Father neither on this mountain nor in Jerusalem. **4:22** You people<sup>18</sup> worship what you do not know. We worship what we know, be-

cause salvation is from the Jews.<sup>19</sup> **4:23** But a time<sup>20</sup> is coming – and now is here<sup>21</sup> – when the true worshipers will worship the Father in spirit and truth, for the Father seeks<sup>22</sup> such people to be<sup>23</sup> his worshipers.<sup>24</sup> **4:24** God is spirit,<sup>25</sup> and the people who worship him must worship in spirit and truth.” **4:25** The woman said to him, “I know that Messiah is coming” (the one called Christ),<sup>26</sup> “when-ever he<sup>27</sup> comes, he will tell<sup>28</sup> us everything.”<sup>29</sup> **4:26** Jesus said to her, “I, the one speaking to you, am he.”

### The Disciples Return

**4:27** Now at that very moment his disciples came back.<sup>30</sup> They were shocked<sup>31</sup> because he was speaking<sup>32</sup> with a woman. However, no one said, “What do you want?”<sup>33</sup> or “Why are you speaking with her?” **4:28** Then the woman left her water jar, went off into the town and said to the people,<sup>34</sup> **4:29** “Come, see a man who told

**1 tn** Or “well.” “Fountain” is used as the translation for πηγή (*pēgē*) here since the idea is that of an artesian well that flows freely, but the term “artesian well” is not common in contemporary English.

**2 tn** The verb ἀλλομένου (*hallomenou*) is used of quick movement (like jumping) on the part of living beings. This is the only instance of its being applied to the action of water. However, in the LXX it is used to describe the “Spirit of God” as it falls on Samson and Saul. See Judg 14:6, 19; 15:14; 1 Kgdms 10:2, 10 LXX (= 1 Sam 10:6, 10 ET); and Isa 35:6 (note context).

**3 tn** Grk “or come here to draw.”

**4 tn** The direct object of the infinitive ἀντλεῖν (*antlein*) is understood in Greek but supplied for clarity in the English translation.

**5 tc** Most witnesses have “Jesus” here, either with the article (N<sup>c</sup> C<sup>2</sup> D L W<sup>8</sup> Ψ 086 33<sup>lat</sup>) or without (N<sup>a</sup> A Θ f<sup>1,13</sup> al), while several important and early witnesses lack the name (1<sup>66-75</sup> B C\* 33<sup>ms</sup> pc). It is unlikely that scribes would have deliberately expunged the name of Jesus from the text here, especially since it aids the reader with the flow of the dialogue. Further, that the name occurs both anarthrosly and with the article suggests that it was a later addition. (For similar arguments, see the **tc** note on “woman” in 4:11).

**6 tn** Grk “come here” (“back” is implied).

**7 tn** Grk “answered and said to him.”

**8 tn** Grk “Well have you said.”

**9 tn** The word order in Jesus’ reply is reversed from the woman’s original statement. The word “husband” in Jesus’ reply is placed in an emphatic position.

**10 tn** Grk “the one you have.”

**11 tn** Grk “behold” or “perceive,” but these are not as common in contemporary English usage.

**12 sn** This *mountain* refers to Mount Gerizim, where the Samaritan shrine was located.

**13 tn** The word “people” is not in the Greek text, but is supplied to indicate that the Greek verb translated “say” is second person plural and thus refers to more than Jesus alone.

**14 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**15 sn** *Woman* was a polite form of address (see BDAG 208-9 s.v. *yuvh* 1), similar to “Madam” or “Ma’am” used in English in different regions.

**16 tn** Grk “an hour.”

**17 tn** The verb is plural.

**18 tn** The word “people” is not in the Greek text, but is supplied to indicate that the Greek verb translated “worship” is second person plural and thus refers to more than the woman alone.

**19 tn** Or “from the Judeans.” See the note on “Jew” in v. 9.

**20 tn** Grk “an hour.”

**21 tn** “Here” is not in the Greek text but is supplied to conform to contemporary English idiom.

**22 sn** See also John 4:27.

**23 tn** Or “as.” The object-complement construction implies either “as” or “to be.”

**24 tn** This is a double accusative construction of object and complement with τοιοῦτους (*toioutous*) as the object and the participle προσκυνούσας (*proskounontas*) as the complement.

**sn** *The Father wants such people as his worshipers.* Note how the woman has been concerned about *where* people ought to worship, while Jesus is concerned about *who* people ought to worship.

**25 tn** Here πνεῦμα (*pneuma*) is understood as a qualitative predicate nominative while the articular θεός (*theos*) is the subject.

**26 tn** Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “the one who has been anointed.”

**sn** *The one called Christ.* This is a parenthetical statement by the author. See the note on *Christ* in 1:20.

**27 tn** Grk “that one.”

**28 tn** Or “he will announce to us.”

**29 tn** Grk “all things.”

**30 tn** Or “his disciples returned”; Grk “came” (“back” is supplied in keeping with English usage). Because of the length of the Greek sentence it is better to divide here and begin a new English sentence, leaving the καί (*kai*) before ἐθαύμαζον (*ethaumazon*) untranslated.

**31 tn** BDAG 444 s.v. θαυμάζω 1.a.y has “be surprised that” followed by indirect discourse. The context calls for a slightly stronger wording.

**32 tn** The ὅτι (*hoti*) could also be translated as declarative (“that he had been speaking with a woman”) but since this would probably require translating the imperfect verb as a past perfect (which is normal after a declarative ὅτι), it is preferable to take this ὅτι as causal.

**33 tn** Grk “seek.” See John 4:23.

**sn** The question “*What do you want?*” is John’s editorial comment (for no one in the text was asking it). The author is making a literary link with Jesus’ statement in v. 23: It is evident that, in spite of what the disciples may have been thinking, what Jesus was seeking is what the Father was seeking, that is to say, someone to worship him.

**34 tn** The term ἄνθρωποι (*anthrōpoi*) used here can mean either “people” (when used generically) or “men” (though there is a more specific term in Greek for adult males, ἀνὴρ [*anēr*]). Thus the woman could have been speaking either (1) to all the people or (2) to the male leaders of the city as

me everything I ever did. Surely he can't be the Messiah,<sup>1</sup> can he?"<sup>2</sup> **4:30** So<sup>3</sup> they left the town and began coming<sup>4</sup> to him.

### Workers for the Harvest

**4:31** Meanwhile the disciples were urging him,<sup>5</sup> "Rabbi, eat something."<sup>6</sup> **4:32** But he said to them, "I have food to eat that you know nothing about."<sup>7</sup> **4:33** So the disciples began to say<sup>7</sup> to one another, "No one brought him anything<sup>8</sup> to eat, did they?"<sup>9</sup> **4:34** Jesus said to them, "My food is to do the will of the one who sent me<sup>10</sup> and to complete<sup>11</sup> his work."<sup>12</sup> **4:35** Don't you say,<sup>13</sup> "There are four more months and then comes the harvest?" I tell you, look up<sup>14</sup> and see that the fields are already white<sup>15</sup> for harvest! **4:36** The one who reaps receives pay<sup>16</sup> and gathers fruit for eternal life, so that the one who sows and the one who reaps can rejoice together. **4:37** For in this instance the saying is true,<sup>17</sup> "One

their representatives. However, most recent English translations regard the former as more likely and render the word "people" here.

**1** *tn* *Grk* "the Christ" (both Greek "Christ" and Hebrew and Aramaic "Messiah" mean "one who has been anointed"). Although the Greek text reads *χριστός* (*christos*) here, it is more consistent based on 4:25 (where *Μεσσίας* [*Messias*] is the lead term and is qualified by *χριστός*) to translate *χριστός* as "Messiah" here.

**2** *tn* The use of *μήτι* (*mēti*) normally presupposes a negative answer. This should not be taken as an indication that the woman did not believe, however. It may well be an example of "reverse psychology," designed to gain a hearing for her testimony among those whose doubts about her background would obviate her claims.

**3** *tn* "So" is supplied for transitional smoothness in English.

**4** *sn* The imperfect tense is here rendered *began coming* for the author is not finished with this part of the story yet; these same Samaritans will appear again in v. 35.

**5** *tn* *Grk* "were asking him, saying."

**6** *tn* The direct object of *ᾠάει* (*phage*) in Greek is understood; "something" is supplied in English.

**7** *tn* An ingressive imperfect conveys the idea that Jesus' reply provoked the disciples' response.

**8** *tn* The direct object of *ἤνεγκεν* (*ēnenken*) in Greek is understood; "anything" is supplied in English.

**9** *tn* Questions prefaced with *μή* (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here it is "did they?").

**10** *sn* *The one who sent me refers to the Father.*

**11** *tn* Or "to accomplish."

**12** *tn* The substantial *ἵνα* (*hina*) clause has been translated as an English infinitive clause.

*sn* *No one brought him anything to eat, did they?* In the discussion with the disciples which took place while the woman had gone into the city, note again the misunderstanding: The disciples thought Jesus referred to physical food, while he was really speaking figuratively and spiritually again. Thus Jesus was forced to explain what he meant, and the explanation that his food was his mission, to do the will of God and accomplish his work, leads naturally into the metaphor of the harvest. The fruit of his mission was represented by the Samaritans who were coming to him.

**13** *tn* The recitative *ὅτι* (*hoti*) after *λέγετε* (*legete*) has not been translated.

**14** *tn* *Grk* "lift up your eyes" (an idiom). BDAG 357 s.v. *εἰπάω* 1 has "look up" here.

**15** *tn* That is, "ripe."

**16** *tn* Or "a reward"; see L&N 38.14 and 57.173. This is something of a wordplay.

**17** *tn* The recitative *ὅτι* (*hoti*) after *ἀληθινός* (*alēthinos*) has

sows and another reaps.' **4:38** I sent you to reap what you did not work for; others have labored and you have entered into their labor."

### The Samaritans Respond

**4:39** Now many Samaritans from that town believed in him because of the report of the woman who testified,<sup>18</sup> "He told me everything I ever did."<sup>19</sup> **4:40** So when the Samaritans came to him, they began asking<sup>19</sup> him to stay with them.<sup>20</sup> He stayed there two days, **4:41** and because of his word many more<sup>21</sup> believed. **4:42** They said to the woman, "No longer do we believe because of your words, for we have heard for ourselves, and we know that this one<sup>22</sup> really is the Savior of the world."<sup>23</sup>

### Onward to Galilee

**4:43** After the two days he departed from there to Galilee. **4:44** (For Jesus himself had testified that a prophet has no honor in his own country.)<sup>24</sup> **4:45** So when he came to Galilee, the Galileans welcomed him because they had seen all the things he had done in Jerusalem<sup>25</sup> at the feast<sup>26</sup> (for they themselves had gone to the feast).<sup>27</sup>

not been translated.

**18** *tn* *Grk* "when she testified."

**19** *tn* Following the arrival of the Samaritans, the imperfect verb has been translated as ingressive.

**20** *tn* Because of the length of the Greek sentence and the sequencing with the following verse, the conjunction *καί* (*kai*) has not been translated here. Instead a new English sentence is begun.

**21** *tn* Or "and they believed much more."

**22** *tn* Or "this." The Greek pronoun can mean either "this one" or "this" (BDAG 740 s.v. *οὗτος* 1).

**23** *sn* There is irony in the Samaritans' declaration that Jesus was really *the Savior of the world*, an irony foreshadowed in the prologue to the Fourth Gospel (1:11): "He came to his own, and his own did not receive him." Yet the Samaritans welcomed Jesus and proclaimed him to be not the Jewish Messiah only, but *the Savior of the world*.

**24** *sn* This is a parenthetical note by the author.

**25** *sn* *All the things he had done in Jerusalem* probably refers to the signs mentioned in John 2:23.

*map* For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**26** *sn* See John 2:23-25.

**27** *sn* *John 4:44-45*. The last part of v. 45 is a parenthetical note by the author. The major problem in these verses concerns the contradiction between the proverb stated by Jesus in v. 44 and the reception of the Galileans in v. 45. Origen solved the problem by referring *his own country* to Judea (which Jesus had just left) and not Galilee. But this runs counter to the thrust of John's Gospel, which takes pains to identify Jesus with Galilee (cf. 1:46) and does not even mention his Judean birth. R. E. Brown typifies the contemporary approach: He regards v. 44 as an addition by a later redactor who wanted to emphasize Jesus' unsatisfactory reception in Galilee. Neither expedient is necessary, though, if *honor* is understood in its sense of attributing true worth to someone. The Galileans did welcome him, but their welcome was to prove a superficial response based on what they had seen him do at the feast. There is no indication that the signs they saw brought them to place their faith in Jesus any more than Nicodemus did on the basis of the signs. But a superficial welcome based on enthusiasm for miracles is no real honor at all.

### Healing the Royal Official's Son

**4:46** Now he came again to Cana<sup>1</sup> in Galilee where he had made the water wine.<sup>2</sup> In<sup>3</sup> Capernaum<sup>4</sup> there was a certain royal official<sup>5</sup> whose son was sick. **4:47** When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him<sup>6</sup> to come down and heal his son, who was about to die. **4:48** So Jesus said to him, "Unless you people<sup>7</sup> see signs and wonders you will never believe!"<sup>8</sup> **4:49** "Sir," the official said to him, "come down before my child dies." **4:50** Jesus told him, "Go home;<sup>9</sup> your son will live." The man believed the word that Jesus spoke to him, and set off for home.<sup>10</sup>

**4:51** While he was on his way down,<sup>11</sup> his slaves<sup>12</sup> met him and told him that his son was going to live. **4:52** So he asked them the time<sup>13</sup> when his condition began to improve,<sup>14</sup> and<sup>15</sup> they told him, "Yesterday at one o'clock in the afternoon<sup>16</sup> the fever left him." **4:53** Then the

**1 map** For location see Map1-C3; Map2-D2; Map3-C5.

**2 sn** See John 2:1-11.

**3 tn** Grk "And in."

**4 sn** Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

**5 tn** Although βασιλικός (*basilikos*) has often been translated "nobleman" it is almost certainly refers here to a servant of Herod, tetrarch of Galilee (who in the NT is called a king, Matt 14:9, Mark 6:14-29). Capernaum was a border town, so doubtless there were many administrative officials in residence there.

**6 tn** The direct object of ἡρώτα (*ērōta*) is supplied from context. Direct objects were frequently omitted in Greek when clear from the context.

**7 tn** The word "people" is not in the Greek text, but is supplied to indicate that the verb is second person plural (referring to more than the royal official alone).

**8 tn** Or "you never believe." The verb πιστεύετε (*pisteuēte*) is aorist subjunctive and may have either nuance.

**9 tn** Grk "Go"; the word "home" is not in the Greek text, but is implied.

**10 tn** Grk "and left." The words "for home" are implied by the following verse.

**11 sn** While he was on his way down. Going to Capernaum from Cana, one must go east across the Galilean hills and then descend to the Sea of Galilee. The 20 mi (33 km) journey could not be made in a single day. The use of the description *on his way down* shows the author was familiar with Palestinian geography.

**12 tn** Traditionally, "servants." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

**13 tn** Grk "the hour."

**14 tn** BDAG 558 s.v. κομψότερον translates the idiom κομψότερον ἔχειν (*kompsoteron echein*) as "begin to improve."

**15 tn** The second οὐν (*oun*) in 4:52 has been translated as "and" to improve English style by avoiding redundancy.

**16 tn** Grk "at the seventh hour."

father realized that it was the very time<sup>17</sup> Jesus had said to him, "Your son will live," and he himself believed along with his entire household. **4:54** Jesus did this as his second miraculous sign<sup>18</sup> when he returned from Judea to Galilee.

### Healing a Paralytic at the Pool of Bethesda

**5:1** After this<sup>19</sup> there was a Jewish feast,<sup>20</sup> and Jesus went up to Jerusalem.<sup>21</sup> **5:2** Now there is<sup>22</sup> in Jerusalem by the Sheep Gate<sup>23</sup> a pool

**17 tn** Grk "at that hour."

**18 tn** This sentence in Greek involves an object-complement construction. The force can be either "Jesus did this as," or possibly "Jesus made this to be." The latter translation accents not only Jesus' power but his sovereignty too. Cf. 2:11 where the same construction occurs.

**19 sn** The temporal indicator *After this* is not specific, so it is uncertain how long after the incidents at Cana this occurred.

**20 tc** The textual variants ἐορτή or ἡ ἐορτή (*heortē* or *hē heortē*, "a feast" or "the feast") may not appear significant at first, but to read ἐορτή with the article would almost certainly demand a reference to the Jewish Passover. The article is found in  $\aleph$  C L  $\Delta$   $\Psi$   $f^2$  33 892 1424 *pm*, but is lacking in  $\{\text{P}^{66,75}$  A B D T W<sup>a</sup>  $\Theta$   $f^{13}$  565 579 700 1241 *pm*. Overall, the shorter reading has somewhat better support. Internally, the known proclivity of scribes to make the text more explicit argues compellingly for the shorter reading. Thus, the verse refers to a feast other than the Passover. The incidental note in 5:3, that the sick were lying outside in the porticoes of the pool, makes Passover an unlikely time because it fell toward the end of winter and the weather would not have been warm. L. Morris (*John* [NICNT], 299, n. 6) thinks it impossible to identify the feast with certainty.

**sn** A Jewish feast. Jews were obligated to go up to Jerusalem for 3 major annual feasts: Passover, Pentecost, and Tabernacles. If the first is probably ruled out because of the time of year, the last is not as likely because it forms the central setting for chap. 7 (where there are many indications in the context that Tabernacles is the feast in view.) This leaves the feast of Pentecost, which at some point prior to this time in Jewish tradition (as reflected in Jewish intertestamental literature and later post-Christian rabbinic writings) became identified with the giving of the law to Moses on Mount Sinai. Such an association might explain Jesus' reference to Moses in 5:45-46. This is uncertain, however. The only really important fact for the author is that the healing was done on a Sabbath. This is what provoked the controversy with the Jewish authorities recorded in 5:16-47.

**21 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**22 tn** Regarding the use of the present tense ἐστίν (*estin*) and its implications for the dating of the Gospel of John, see the article by D. B. Wallace, "John 5,2 and the Date of the Fourth Gospel," *Bib* 71 (1990): 177-205.

**23 tn** The site of the miracle is also something of a problem: προβατικῆ (*probatikē*) is usually taken as a reference to the Sheep Gate near the temple. Some (R. E. Brown and others) would place the word κολυμβήθρα (*kolumbēthra*) with προβατικῆ to read "in Jerusalem, by the Sheep Pool, there is (another pool) with the Hebrew name." This would imply that there is reference to two pools in the context rather than only one. This does not seem necessary (although it is a grammatical possibility). The gender of the words does not help since both are feminine (as is the participle ἐπιλεγομένη [*epilegomenē*]). Note however that Brown's suggestion would require a feminine word to be supplied (for the participle ἐπιλεγομένη to modify). The traditional understanding of the phrase as a reference to the Sheep Gate near the temple appears more probably correct.

called *Bethzatha*<sup>1</sup> in Aramaic,<sup>2</sup> which has five covered walkways.<sup>3</sup> 5:3 A great number of sick, blind, lame, and paralyzed people were lying in these walkways.<sup>4</sup> 5:5 Now a man was there who had been disabled for thirty-eight years.<sup>5</sup>

<sup>1</sup> **tc** Some mss (N [L] 33 it) read *Bethzatha*, while others read *Bethsaida* (Ⲛ<sup>66i.75</sup> B T W<sup>s</sup> [Y] pc vg); codex D has *Bethzatha*. A lot of controversy has surrounded the name of the pool itself: The reading of the Byzantine (or majority) text (A C ⊕ 078 f<sup>1.13</sup> Ⲙ), *Bethesda*, has been virtually discarded by scholars in favor of what is thought to be the more primitive *Bethzatha*, even though many recent translations continue to employ *Bethesda*, the traditional reading. The latter is attested by Josephus as the name of a quarter of the city near the northeast corner of the temple area. He reports that the Syrian Legate Cestius burned this suburb in his attack on Jerusalem in October A.D. 68 (J. W. 2.19.4 [2.530]). However, there is some new archaeological evidence for this problem. 3Q15 (Copper Scroll) from Qumran seems to indicate that in the general area of the temple, on the eastern hill of Jerusalem, a treasure was buried in *Bet 'Esdatayin*, in the pool at the entrance to the smaller basin. The name of the region or pool itself seems then to have been *Bet 'Esda*, "house of the flowing." It appears with the dual ending in the scroll because there were two basins. *Bethesda* seems to be an accurate Greek rendition of the name, while J. T. Milik suggests *Bethzatha* is a rendition of the Aramaic intensive plural *Bet 'Esdata* (DJD 3, 271). As for the text of John 5:2, the fundamental problems with the *Bethesda* reading are that it looks motivated (with an edifying Semitic etymology, meaning "House of Mercy" [TCGNT 178]), and is minimally attested. Apart from the Copper Scroll, the evidence for *Bethesda* is almost entirely shut up to the Byzantine text (C being the most notable exception, but it often has Byzantine encroachments). On the one hand, this argues the Byzantine reading here had ancient, semitic roots; on the other hand, since both readings are attested as historically accurate, a decision has to be based on the better witnesses. The fact that there are multiple readings here suggests that the original was not well understood. Which reading best explains the rise of the others? It seems that *Bethzatha* is the best choice.

**sn** On the location of the pool called *Bethzatha*, the double-pool of St. Anne is the probable site, and has been excavated; the pools were trapezoidal in shape, 165 ft (49.5 m) wide at one end, 220 ft (66 m) wide at the other, and 31.5 ft (9.45 m) long, divided by a central partition. There were colonnades (rows of columns) on all 4 sides and on the partition, thus forming the five covered walkways mentioned in John 5:2. Stairways at the corners permitted descent to the pool.

<sup>2</sup> **tn** Grk "in Hebrew."

<sup>3</sup> **tn** Or "porticoes," or "colonnades"; Grk "stoas."

**sn** The pool had five porticoes. These were covered walkways formed by rows of columns supporting a roof and open on the side facing the pool. People could stand, sit, or walk on these colonnaded porches, protected from the weather and the heat of the sun.

<sup>4</sup> **tc** The majority of later mss (C<sup>3</sup> ⊕ Ψ 078 f<sup>1.13</sup> Ⲙ) add the following to 5:3: "waiting for the moving of the water. 5:4 For an angel of the Lord went down and stirred up the water at certain times. Whoever first stepped in after the stirring of the water was healed from whatever disease which he suffered." Other mss include only v. 3b (A<sup>c</sup> D 33 lat) or v. 4 (A L it). Few textual scholars today would accept the authenticity of any portion of vv. 3b-4, for they are not found in the earliest and best witnesses (Ⲛ<sup>66.75</sup> N B C\* T pc co), they include un-Johannine vocabulary and syntax, several of the mss that include the verses mark them as spurious (with an asterisk or obelisk), and because there is a great amount of textual diversity among the witnesses that do include the verses. The present translation follows NA<sup>27</sup> in omitting the verse number, a procedure also followed by a number of other modern translations.

<sup>5</sup> **tn** Grk "who had had thirty-eight years in his disability."

5:6 When Jesus saw him lying there and when he realized<sup>6</sup> that the man<sup>7</sup> had been disabled a long time already, he said to him, "Do you want to become well?" 5:7 The sick man answered him, "Sir,<sup>8</sup> I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water,<sup>9</sup> someone else<sup>10</sup> goes down there<sup>11</sup> before me." 5:8 Jesus said to him, "Stand up! Pick up your mat<sup>12</sup> and walk." 5:9 Immediately the man was healed,<sup>13</sup> and he picked up his mat<sup>14</sup> and started walking. (Now that day was a Sabbath.)<sup>15</sup>

5:10 So the Jewish leaders<sup>16</sup> said to the man who had been healed, "It is the Sabbath, and you are not permitted to carry your mat."<sup>17</sup> 5:11 But he answered them, "The man who made me well said to me, 'Pick up your mat<sup>18</sup> and walk.'<sup>19</sup>" 5:12 They asked him, "Who is the man who said to you, 'Pick up your mat<sup>19</sup> and walk?'"<sup>20</sup> 5:13 But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.

5:14 After this Jesus found him at the temple and said to him, "Look, you have become well. Don't sin any more,<sup>21</sup> lest anything worse hap-

<sup>6</sup> **tn** Or "knew."

<sup>7</sup> **tn** Grk "he." The referent (the man) has been specified in the translation for clarity.

<sup>8</sup> **tn** Or "Lord." The Greek κύριος (*kurios*) means both "Sir" and "Lord." In this passage the paralytic who was healed by Jesus never acknowledges Jesus as Lord – he rather reports Jesus to the authorities.

<sup>9</sup> **tn** Grk "while I am going."

<sup>10</sup> **tn** Grk "another."

<sup>11</sup> **tn** The word "there" is not in the Greek text but is implied.

<sup>12</sup> **tn** Or "pallet," "mattress," "cot," or "stretcher." Some of these items, however, are rather substantial (e.g., "mattress") and would probably give the modern English reader a false impression.

<sup>13</sup> **tn** Grk "became well."

<sup>14</sup> **tn** Or "pallet," "mattress," "cot," or "stretcher." See the note on "mat" in the previous verse.

<sup>15</sup> **tn** Grk "Now it was Sabbath on that day."

**sn** This is a parenthetical note by the author.

<sup>16</sup> **tn** Or "the Jewish authorities"; Grk "the Jews." In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. Here the author refers to the Jewish authorities or leaders in Jerusalem. (For further information see R. G. Bratcher, "The Jews' in the Gospel of John," *BT* 26 [1975]: 401-9).

<sup>17</sup> **tn** Or "pallet," "mattress," "cot," or "stretcher." See the note on "mat" in v. 8.

<sup>18</sup> **tn** Or "pallet," "mattress," "cot," or "stretcher." See the note on "mat" in v. 8.

<sup>19</sup> **tc** While a number of mss, especially the later ones (A<sup>c</sup> C<sup>3</sup> D ⊕ Ψ f<sup>1.13</sup> 33 Ⲙ latt sy), include the words τὸν κραβ(β)ἄτ(τ)ον σου (*ton krab(b)at(t)on sou*, "your mat") here, the earliest and best (Ⲛ<sup>66.75</sup> N B C\* L) do not. Nevertheless, in the translation, it is necessary to supply the words due to the demands of English style, which does not typically allow for understood or implied direct objects as Greek does.

<sup>20</sup> **tn** Grk "Pick up and walk"; the object (the mat) is implied but not repeated.

<sup>21</sup> **tn** Since this is a prohibition with a present imperative, the translation "stop sinning" is sometimes suggested. This is not likely, however, since the present tense is normally used in prohibitions involving a general condition (as here) while the aorist tense is normally used in specific instances. Only when used opposite the normal usage (the present tense in

pen to you.” 5:15 The man went away and informed the Jewish leaders<sup>1</sup> that Jesus was the one who had made him well.

### Responding to Jewish Leaders

5:16 Now because Jesus was doing these things<sup>2</sup> on the Sabbath, the Jewish leaders<sup>3</sup> began persecuting<sup>4</sup> him. 5:17 So he<sup>5</sup> told<sup>6</sup> them, “My Father is working until now, and I too am working.”<sup>7</sup> 5:18 For this reason the Jewish leaders<sup>8</sup> were trying even harder to kill him, because

a specific instance, for example) would the meaning “stop doing what you are doing” be appropriate.

**1 tn** Or “the Jewish authorities”; *Grk* “the Jews.” See the note on the phrase “Jewish leaders” in v. 10.

**2 sn** Note the plural phrase *these things* which seems to indicate that Jesus healed on the Sabbath more than once (cf. John 20:30). The synoptic gospels show this to be true; the incident in 5:1-15 has thus been chosen by the author as representative.

**3 tn** Or “the Jewish authorities”; *Grk* “the Jews.” See the note on the phrase “Jewish leaders” in v. 10.

**4 tn** Or “harassing.”

**5 tc** † Most witnesses (ⱱ<sup>66</sup> A D L Θ Ψ f<sup>1-13</sup> 33 Ɀ latt co) have Ἰησοῦς (*Iēsous*, “Jesus”) here, while generally better witnesses (ⱱ<sup>75</sup> B W [0141] 892 1241 pbo) lack the name. Although it is possible that Alexandrian scribes deleted the name due to proclivities to prune, this is not as likely as other witnesses adding it for clarification, especially since multiple strands of the Alexandrian text are represented in the shorter reading. NA<sup>27</sup> places the word in brackets, indicating some doubts as to authenticity.

**6 tn** *Grk* “answered.”

**7 sn** “My Father is working until now, and I too am working.” What is the significance of Jesus’ claim? A preliminary understanding can be obtained from John 5:18, noting the Jewish authorities’ response and the author’s comment. They sought to kill Jesus, because not only was he *breaking the Sabbath*, but he was also *calling God his own Father*, thus making himself equal with God. This must be seen in the context of the relation of God to the Sabbath rest. In the commandment (Exod 20:11) it is explained that “In six days the Lord made the heavens and the earth...and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy.” Philo, based on the LXX translation of Exod 20:11, denied outright that God had ever ceased his creative activity. And when Rabban Gamaliel II, R. Joshua, R. Eleazar ben Azariah, and R. Akiba were in Rome, ca. A.D. 95, they gave as a rebuttal to sectarian arguments evidence that God might do as he willed in the world without breaking the Sabbath because the entire world was his private residence. So even the rabbis realized that God did not really cease to work on the Sabbath: Divine providence remained active on the Sabbath, otherwise, all nature and life would cease to exist. As regards men, divine activity was visible in two ways: Men were born and men died on the Sabbath. Since only God could give life and only God could deal with the fate of the dead in judgment, this meant God was active on the Sabbath. This seems to be the background for Jesus’ words in 5:17. He justified his work of healing on the Sabbath by reminding the Jewish authorities that they admitted God worked on the Sabbath. This explains the violence of the reaction. The Sabbath privilege was peculiar to God, and no one was equal to God. In claiming the right to work even as his Father worked, Jesus was claiming a divine prerogative. He was literally making himself equal to God, as 5:18 goes on to state explicitly for the benefit of the reader who might not have made the connection.

**8 tn** Or “the Jewish authorities”; *Grk* “the Jews.” See the note on the phrase “Jewish leaders” in v. 10.

not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.

5:19 So Jesus answered them,<sup>9</sup> “I tell you the solemn truth,<sup>10</sup> the Son can do nothing on his own initiative,<sup>11</sup> but only what he sees the Father doing. For whatever the Father<sup>12</sup> does, the Son does likewise.<sup>13</sup> 5:20 For the Father loves the Son and shows him everything he does, and will show him greater deeds than these, so that you will be amazed. 5:21 For just as the Father raises the dead and gives them life,<sup>14</sup> so also the Son gives life to whomever he wishes.<sup>15</sup> 5:22 Furthermore, the Father does not judge<sup>16</sup> anyone, but has assigned<sup>17</sup> all judgment to the Son, 5:23 so that all people<sup>18</sup> will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

5:24 “I tell you the solemn truth,<sup>19</sup> the one who hears<sup>20</sup> my message<sup>21</sup> and believes the one who sent me has eternal life and will not be condemned,<sup>22</sup> but has crossed over from death to life. 5:25 I tell you the solemn truth,<sup>23</sup> a time<sup>24</sup> is coming – and is now here – when the dead will hear the voice of the Son of God, and those who hear will live. 5:26 For just as the Father has life in himself, thus he has granted the Son to have life in himself, 5:27 and he has granted the Son<sup>25</sup> authority to execute judgment,<sup>26</sup> because he is the Son of Man.

**9 tn** *Grk* “answered and said to them.”

**10 tn** *Grk* “Truly, truly, I say to you.”

**11 tn** *Grk* “nothing from himself.”

**12 tn** *Grk* “that one”; the referent (the Father) has been specified in the translation for clarity.

**13 sn** What works does the Son do likewise? The same that the Father does – and the same that the rabbis recognized as legitimate works of God on the Sabbath (see note on *working* in v. 17). (1) Jesus grants life (just as the Father grants life) on the Sabbath. But as the Father gives physical life on the Sabbath, so the Son grants spiritual life (John 5:21; note the “greater things” mentioned in v. 20). (2) Jesus judges (determines the destiny of people) on the Sabbath, just as the Father judges those who die on the Sabbath, because the Father has granted authority to the Son to judge (John 5:22-23). But this is not all. Not only has this power been granted to Jesus in the present; it will be his in the future as well. In v. 28 there is a reference not to spiritually dead (only) but also physically dead. At their resurrection they respond to the Son as well.

**14 tn** *Grk* “and makes them live.”

**15 tn** *Grk* “the Son makes whomever he wants to live.”

**16 tn** Or “condemn.”

**17 tn** Or “given,” or “handed over.”

**18 tn** *Grk* “all.” The word “people” is not in the Greek text but is supplied for stylistic reasons and for clarity (cf. KJV “all men”).

**19 tn** *Grk* “Truly, truly, I say to you.”

**20 tn** Or “obeys.”

**21 tn** Or “word.”

**22 tn** *Grk* “and does not come into judgment.”

**23 tn** *Grk* “Truly, truly, I say to you.”

**24 tn** *Grk* “an hour.”

**25 tn** *Grk* “him.”

**26 tn** *Grk* “authority to judge.”

5:28 “Do not be amazed at this, because a time<sup>4</sup> is coming when all who are in the tombs will hear his voice 5:29 and will come out – the ones who have done what is good to the resurrection resulting in life, and the ones who have done what is evil to the resurrection resulting in condemnation.<sup>2</sup> 5:30 I can do nothing on my own initiative.<sup>3</sup> Just as I hear, I judge, and my judgment is just,<sup>4</sup> because I do not seek my own will, but the will of the one who sent me.<sup>5</sup>

*More Testimony About Jesus*

5:31 “If I testify about myself, my testimony is not true. 5:32 There is another<sup>6</sup> who testifies about me, and I know the testimony he testifies about me is true. 5:33 You have sent to John,<sup>7</sup> and he has testified to the truth. 5:34 (I do not accept<sup>8</sup> human testimony, but I say this so that you may be saved.) 5:35 He was a lamp that was burning and shining,<sup>9</sup> and you wanted to rejoice greatly for a short time<sup>10</sup> in his light.

5:36 “But I have a testimony greater than that from John. For the deeds<sup>11</sup> that the Father has assigned me to complete – the deeds<sup>12</sup> I am now doing – testify about me that the Father has sent me. 5:37 And the Father who sent me has himself testified about me. You people<sup>13</sup> have never heard his voice nor seen his form at any time,<sup>14</sup> 5:38 nor do you have his word residing in you, because you do not believe the one whom he sent. 5:39 You study the scriptures thoroughly<sup>15</sup> because you think in them you possess

eternal life,<sup>16</sup> and it is these same scriptures<sup>17</sup> that testify about me, 5:40 but you are not willing to come to me so that you may have life.

5:41 “I do not accept<sup>18</sup> praise<sup>19</sup> from people,<sup>20</sup> 5:42 but I know you, that you do not have the love of God<sup>21</sup> within you. 5:43 I have come in my Father’s name, and you do not accept<sup>22</sup> me. If someone else comes in his own name, you will accept<sup>23</sup> him. 5:44 How can you believe, if you accept praise<sup>24</sup> from one another and don’t seek the praise<sup>25</sup> that comes from the only God?<sup>26</sup>

5:45 “Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope.<sup>27</sup>

<sup>16</sup> **sn** *In them you possess eternal life.* Note the following examples from the rabbinic tractate *Pirque Avot* (“The Sayings of the Fathers”): *Pirque Avot* 2:8, “He who has acquired the words of the law has acquired for himself the life of the world to come”; *Pirque Avot* 6:7, “Great is the law for it gives to those who practice it life in this world and in the world to come.”

<sup>17</sup> **tn** The words “same scriptures” are not in the Greek text, but are supplied to clarify the referent (“these”).

<sup>18</sup> **tn** Or “I do not receive.”

<sup>19</sup> **tn** Or “honor” (*Grk* “glory,” in the sense of respect or honor accorded to a person because of their status).

<sup>20</sup> **tn** *Grk* “from men,” but in a generic sense; both men and women are implied here.

<sup>21</sup> **tn** The genitive in the phrase τὴν ἀγάπην τοῦ θεοῦ (*ten agapēn tou theou*, “the love of God”) could be translated as either a subjective genitive (“God’s love”) or an objective genitive (“love for God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see *ExSyn* 119-21; M. Zerwick, *Biblical Greek*, §§36-39). If so, the emphasis would be on the love God gives which in turn produces love for him, but Jesus’ opponents are lacking any such love inside them.

<sup>22</sup> **tn** Or “you do not receive.”

<sup>23</sup> **tn** Or “you will receive.”

<sup>24</sup> **tn** Or “honor” (*Grk* “glory,” in the sense of respect or honor accorded to a person because of their status).

<sup>25</sup> **tn** Or “honor” (*Grk* “glory,” in the sense of respect or honor accorded to a person because of their status).

<sup>26</sup> **tc** Several early and important witnesses (I<sup>66</sup>, 75 B W a b sa) lack θεοῦ (*theou*, “God”) here, thus reading “the only one,” while most of the rest of the tradition, including some important mss, has the name (א A D L Θ Ψ 33 39). Internally, it could be argued that the name of God was not used here, in keeping with the NT practice of suppressing the name of God at times for rhetorical effect, drawing the reader inexorably to the conclusion that the one being spoken of is God himself. On the other hand, never is ὁ μόνος (*ho monos*) used absolutely in the NT (i.e., without a noun or substantive with it), and always the subject of the adjunct is God (cf. Matt 24:36; John 17:3; 1 Tim 6:16). What then is to explain the shorter reading? In uncial script, with θεοῦ written as a *nomen sacrum*, envisioning accidental omission of the name by way of homoioteleuton requires little imagination, largely because of the succession of words ending in -ου: ΤΟΥ ΜΟΝΟΥ ΘΕΟΥ. It is thus preferable to retain the word in the text.

<sup>27</sup> **sn** The final condemnation will come from Moses himself – again ironic, since Moses is the very one the Jewish authorities have trusted in (*placed your hope*). This is again ironic if it is occurring at Pentecost, which at this time was being celebrated as the occasion of the giving of the Torah to Moses on Mt. Sinai. There is evidence that some Jews of the 1st century looked on Moses as their intercessor at the final judgment (see W. A. Meeks, *The Prophet King* [NovTSup], 161). This would mean the statement *Moses, in whom you have placed your hope* should be taken literally and relates directly to Jesus’ statements about the final judgment in John 5:28-29.

<sup>4</sup> **tn** *Grk* “an hour.”

<sup>2</sup> **tn** Or “a resurrection resulting in judgment.”

<sup>3</sup> **tn** *Grk* “nothing from myself.”

<sup>4</sup> **tn** Or “righteous,” or “proper.”

<sup>5</sup> **tn** That is, “the will of the Father who sent me.”

<sup>6</sup> **sn** To whom does *another* refer? To John the Baptist or to the Father? In the nearer context, v. 33, it would seem to be John the Baptist. But v. 34 seems to indicate that Jesus does not receive testimony from men. Probably it is better to view v. 32 as identical to v. 37, with the comments about the Baptist as a parenthetical digression.

<sup>7</sup> **sn** *John* refers to John the Baptist.

<sup>8</sup> **tn** Or “I do not receive.”

<sup>9</sup> **sn** *He was a lamp that was burning and shining.* Sir 48:1 states that the word of Elijah was “a flame like a torch.” Because of the connection of John the Baptist with Elijah (see John 1:21 and the note on John’s reply, “I am not”), it was natural for Jesus to apply this description to John.

<sup>10</sup> **tn** *Grk* “for an hour.”

<sup>11</sup> **tn** Or “works.”

<sup>12</sup> **tn** *Grk* “complete, which I am now doing”; the referent of the relative pronoun has been specified by repeating “deeds” from the previous clause.

<sup>13</sup> **tn** The word “people” is not in the Greek text, but is supplied to clarify that the following verbs (“heard,” “seen,” “have residing,” “do not believe”) are second person plural.

<sup>14</sup> **sn** *You people have never heard his voice nor seen his form at any time.* Compare Deut 4:12. Also see Deut 5:24 ff., where the Israelites begged to hear the voice no longer – their request (ironically) has by this time been granted. How ironic this would be if the feast is Pentecost, where by the 1st century A.D. the giving of the law at Sinai was being celebrated.

<sup>15</sup> **tn** Or “Study the scriptures thoroughly” (an imperative). For the meaning of the verb see G. Dellling, *TDNT* 2:655-57.

5:46 If<sup>1</sup> you believed Moses, you would believe me, because he wrote about me. 5:47 But if you do not believe what Moses<sup>2</sup> wrote, how will you believe my words?”

### *The Feeding of the Five Thousand*

6:1 After this<sup>3</sup> Jesus went away to the other side of the Sea of Galilee (also called the Sea of Tiberias).<sup>4</sup> 6:2 A large crowd was following him because they were observing the miraculous signs he was performing on the sick. 6:3 So Jesus went on up the mountainside<sup>5</sup> and sat down there with his disciples. 6:4 (Now the Jewish feast of the Passover<sup>6</sup> was near.)<sup>7</sup> 6:5 Then Jesus, when he looked up<sup>8</sup> and saw that a large crowd was coming to him, said to Philip, “Where can we buy bread so that these people may eat?” 6:6 (Now Jesus<sup>9</sup> said this to test him, for he knew what he was going to do.)<sup>10</sup> 6:7 Philip replied,<sup>11</sup> “Two hundred silver coins worth<sup>12</sup> of bread would not be enough for them, for each one to get a little.” 6:8 One of Jesus’ disciples,<sup>13</sup> Andrew, Simon Peter’s brother, said to him, 6:9 “Here is a boy who has five barley loaves

and two fish, but what good<sup>14</sup> are these for so many people?”

6:10 Jesus said, “Have<sup>15</sup> the people sit down.” (Now there was a lot of grass in that place.)<sup>16</sup> So the men<sup>17</sup> sat down, about five thousand in number. 6:11 Then Jesus took the loaves, and when he had given thanks, he distributed the bread to those who were seated. He then did the same with the fish,<sup>18</sup> as much as they wanted. 6:12 When they were all satisfied, Jesus<sup>19</sup> said to his disciples, “Gather up the broken pieces that are left over, so that nothing is wasted.” 6:13 So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves<sup>20</sup> left over by the people who had eaten.

6:14 Now when the people saw the miraculous sign that Jesus<sup>21</sup> performed, they began to say to one another, “This is certainly *the Prophet*<sup>22</sup> who is to come into the world.”<sup>23</sup> 6:15 Then Jesus, because he knew they were going to come and seize him by force to make him king, withdrew again up the mountainside alone.<sup>24</sup>

### *Walking on Water*

6:16 Now when evening came, his disciples went down to the lake,<sup>25</sup> 6:17 got into a boat, and started to cross the lake<sup>26</sup> to Capernaum.<sup>27</sup> (It

<sup>1</sup> tn Grk “For if.”

<sup>2</sup> tn Grk “that one” (“he”); the referent (Moses) has been specified in the translation for clarity.

<sup>3</sup> tn Again, μετὰ ταῦτα (*meta tauta*) is a vague temporal reference. How Jesus got from Jerusalem to Galilee is not explained, which has led many scholars (e.g., Bernard, Bultmann, and Schnackenburg) to posit either editorial redaction or some sort of rearrangement or dislocation of material (such as reversing the order of chaps. 5 and 6, for example). Such a rearrangement of the material would give a simple and consistent connection of events, but in the absence of all external evidence it does not seem to be supportable. R. E. Brown (*John* [AB], 1:236) says that such an arrangement is attractive in some ways but not compelling, and that no rearrangement can solve all the geographical and chronological problems in John.

<sup>4</sup> sn This is a parenthetical note by the author. Only John in the New Testament refers to the Sea of Galilee by the name *Sea of Tiberias* (see also John 21:1), but this is correct local usage. In the mid-20’s Herod completed the building of the town of Tiberias on the southwestern shore of the lake; after this time the name came into use for the lake itself.

<sup>5</sup> sn *Up on the mountainside* does not necessarily refer to a particular mountain or hillside, but may simply mean “the hill country” or “the high ground,” referring to the high country east of the Sea of Galilee (known today as the Golan Heights).

<sup>6</sup> sn *Passover*. According to John’s sequence of material, considerable time has elapsed since the feast of 5:1. If the feast in 5:1 was Pentecost of A.D. 31, then this feast would be the Passover of A.D. 32, just one year before Jesus’ crucifixion.

<sup>7</sup> sn This is a parenthetical note by the author.

<sup>8</sup> tn Grk “when he lifted up his eyes” (an idiom).

<sup>9</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>10</sup> sn This is a parenthetical note by the author.

<sup>11</sup> tn Grk “Philip answered him.”

<sup>12</sup> tn Grk “two hundred denarii.” The denarius was a silver coin worth about a day’s wage for a laborer; this would be an amount worth about eight months’ pay.

<sup>13</sup> tn Grk “one of his disciples.”

<sup>14</sup> tn Grk “but what are these”; the word “good” is not in the Greek text, but is implied.

<sup>15</sup> tn Grk “Make.”

<sup>16</sup> sn This is a parenthetical note by the author (suggesting an eyewitness recollection).

<sup>17</sup> tn Here “men” has been used in the translation because the following number, 5,000, probably included only adult males (see the parallel in Matt 14:21).

<sup>18</sup> tn Grk “likewise also (he distributed) from the fish.”

<sup>19</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>20</sup> sn Note that the fish mentioned previously (in John 6:9) are not emphasized here, only the *five barley loaves*. This is easy to understand, however, because the bread is of primary importance for the author in view of Jesus’ upcoming discourse on the Bread of Life.

<sup>21</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>22</sup> sn *The Prophet* is a reference to the “prophet like Moses” of Deut 18:15, by this time an eschatological figure in popular belief.

<sup>23</sup> sn An allusion to Deut 18:15.

<sup>24</sup> sn Jesus, knowing that his “hour” had not yet come (and would not, in this fashion) *withdrew again up the mountainside alone*. The ministry of miracles in Galilee, ending with this, the multiplication of the bread (the last public miracle in Galilee recorded by John) aroused such a popular response that there was danger of an uprising. This would have given the authorities a legal excuse to arrest Jesus. The nature of Jesus’ kingship will become an issue again in the passion narrative of the Fourth Gospel (John 18:33ff.). Furthermore, the volatile reaction of the Galileans to the signs prepares for and foreshadows the misunderstanding of the miracle itself, and even the misunderstanding of Jesus’ explanation of it (John 6:22-71).

<sup>25</sup> tn Or “sea.” The Greek word indicates a rather large body of water, but the English word “sea” normally indicates very large bodies of water, so the word “lake” in English is a closer approximation.

<sup>26</sup> tn Or “sea.” See the note on “lake” in the previous verse.

<sup>27</sup> map For location see Map1-D2; Map2-C3; Map3-B2.

had already become dark, and Jesus had not yet come to them.)<sup>1</sup> **6:18** By now a strong wind was blowing and the sea was getting rough. **6:19** Then, when they had rowed about three or four miles,<sup>2</sup> they caught sight of Jesus walking on the lake,<sup>3</sup> approaching the boat, and they were frightened. **6:20** But he said to them, “It is I. Do not be afraid.” **6:21** Then they wanted to take him into the boat, and immediately the boat came to the land where they had been heading.

**6:22** The next day the crowd that remained on the other side of the lake<sup>4</sup> realized that only one small boat<sup>5</sup> had been there, and that Jesus had not boarded<sup>6</sup> it with his disciples, but that his disciples had gone away alone. **6:23** But some boats from Tiberias<sup>7</sup> came to shore<sup>8</sup> near the place where they had eaten the bread after the Lord had given thanks.<sup>9</sup> **6:24** So when the crowd realized that neither Jesus nor his disciples were there, they got into the boats<sup>10</sup> and came to Capernaum<sup>11</sup> looking for Jesus.

<sup>1</sup> sn This is a parenthetical note by the author.

<sup>2</sup> tn Grk “about twenty-five or thirty stades” (a *stade* as a unit of linear measure is about 607 feet or 187 meters).

sn About three or four miles. The Sea of Galilee was at its widest point 7 mi (11.6 km) by 12 mi (20 km). So at this point the disciples were in about the middle of the lake.

<sup>3</sup> tn Or “sea.” See the note on “lake” in v. 16. John uses the phrase ἐπί (*epi*, “on”) followed by the genitive (as in Mark, instead of Matthew’s ἐνί followed by the accusative) to describe Jesus walking “on the lake.”

<sup>4</sup> tn Or “sea.” See the note on “lake” in v. 16.

<sup>5</sup> tc Most witnesses have after “one” the phrase “which his disciples had entered” (ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, *ekeino eis ho enebēsan hoi mathētai autou*) although there are several permutations of this clause ([N\* D] Θ [f<sup>13</sup> 33] ℵ [sa]). The witnesses that lack this expression are, however, significant and diffused (ℓ<sup>75</sup> ℵ A B L N W Ψ 1 565 579 1241 al lat). The clarifying nature of the longer reading, the multiple variants from it, and the weighty testimony for the shorter reading all argue against the authenticity of the longer text in any of its variations.

tn Grk “one”; the referent (a small boat) has been specified in the translation for clarity.

<sup>6</sup> tn Grk “entered.”

<sup>7</sup> map For location see Map1-E2; Map2-C2; Map3-C3; Map4-D1; Map5-G4.

<sup>8</sup> tn Or “boats from Tiberias landed”; Grk “came.”

<sup>9</sup> tc D 091 a e sy<sup>6</sup> c lack the phrase “after the Lord had given thanks” (εὐχαριστήσαντος τοῦ κυρίου, *eucharistēsantos tou kuriou*), while almost all the rest of the witnesses (ℓ<sup>75</sup> ℵ A B L W Θ Ψ 0141 [f<sup>1</sup>] f<sup>13</sup> 33 ℵ) as well as several versions and fathers) have the words (though [l672]950 sy<sup>p</sup> pbo) read Ἰησοῦ [*Iēsou*, “Jesus”] instead of κυρίου). Although the shorter reading has minimal support, it is significant that this Gospel speaks of Jesus as Lord in the evangelist’s narrative descriptions only in 11:2; 20:18, 20; 21:12; and possibly 4:1 (but see tc note on “Jesus” there). There is thus but one undisputed preresurrection text in which the narrator calls Jesus “Lord.” This fact can be utilized on behalf of either reading: The participial phrase could be seen as a scribal addition harking back to 6:11 but which does not fit Johannine style, or it could be viewed as truly authentic and in line with what John indisputably does elsewhere even if rarely. On balance, in light of the overwhelming support for these words it is probably best to retain them in the text.

<sup>10</sup> tn Or “embarked in the boats.”

<sup>11</sup> map For location see Map1-D2; Map2-C3; Map3-B2.

### Jesus’ Discourse About the Bread of Life

**6:25** When they found him on the other side of the lake,<sup>12</sup> they said to him, “Rabbi, when did you get here?”<sup>13</sup> **6:26** Jesus replied,<sup>14</sup> “I tell you the solemn truth,<sup>15</sup> you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted.<sup>16</sup> **6:27** Do not work for the food that disappears,<sup>17</sup> but for the food that remains to eternal life – the food<sup>18</sup> which the Son of Man will give to you. For God the Father has put his seal of approval on him.”<sup>19</sup>

**6:28** So then they said to him, “What must we do to accomplish the deeds<sup>20</sup> God requires?”<sup>21</sup> **6:29** Jesus replied,<sup>22</sup> “This is the deed<sup>23</sup> God requires<sup>24</sup> – to believe in the one whom he<sup>25</sup> sent.” **6:30** So they said to him, “Then what miraculous sign will you perform, so that we may see it and believe you? What will you do? **6:31** Our ancestors<sup>26</sup> ate the manna in the wilderness, just as it is written, ‘*He gave them bread from heaven to eat.*’”<sup>27</sup>

**6:32** Then Jesus told them, “I tell you the solemn truth,<sup>28</sup> it is not Moses who has given you the bread from heaven, but my Father is giving you the true bread from heaven. **6:33** For the bread of God is the one who<sup>29</sup> comes down from heaven and gives life to the world.”

<sup>12</sup> tn Or “sea.” See the note on “lake” in v. 16.

<sup>13</sup> sn John 6:25-31. The previous miracle of the multiplication of the bread had taken place near the town of Tiberias (cf. John 6:23). Jesus’ disciples set sail for Capernaum (6:17) and were joined by the Lord in the middle of the sea. The next day boats from Tiberias picked up a few of those who had seen the multiplication (certainly not the whole 5,000) and brought them to Capernaum. It was to this group that Jesus spoke in 6:26-27. But there were also people from Capernaum who had gathered to see Jesus, who had *not* witnessed the multiplication, and it was *this* group that asked Jesus for a miraculous sign like the manna (6:30-31). This would have seemed superfluous if it were the same crowd that had already seen the multiplication of the bread. But some from Capernaum had heard about it and wanted to see a similar miracle repeated.

<sup>14</sup> tn Grk “answered and said to them.”

<sup>15</sup> tn Grk “Truly, truly, I say to you.”

<sup>16</sup> tn Grk “because you ate of the loaves of bread and were filled.”

<sup>17</sup> tn Or “perishes” (this might refer to spoiling, but is more focused on the temporary nature of this kind of food).

sn Do not work for the food that disappears. Note the word-play on “work” here. This does not imply “working” for salvation, since the “work” is later explained (in John 6:29) as “to believe in the one whom he (the Father) sent.”

<sup>18</sup> tn The referent (the food) has been specified for clarity by repeating the word “food” from the previous clause.

<sup>19</sup> tn Grk “on this one.”

<sup>20</sup> tn Grk “the works.”

<sup>21</sup> tn Grk “What must we do to work the works of God?”

<sup>22</sup> tn Grk “answered and said to them.”

<sup>23</sup> tn Grk “the work.”

<sup>24</sup> tn Grk “This is the work of God.”

<sup>25</sup> tn Grk “that one” (i.e., God).

<sup>26</sup> tn Or “forefathers”; Grk “fathers.”

<sup>27</sup> sn A quotation from Ps 78:24 (referring to the events of Exod 16:4-36).

<sup>28</sup> tn Grk “Truly, truly, I say to you.”

<sup>29</sup> tn Or “he who.”



6:34 So they said to him, “Sir,<sup>1</sup> give us this bread all the time!”

6:35 Jesus said to them, “I am the bread of life. The one who comes to me will never go hungry, and the one who believes in me will never be thirsty.<sup>2</sup> 6:36 But I told you<sup>3</sup> that you have seen me<sup>4</sup> and still do not believe. 6:37 Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away.<sup>5</sup> 6:38 For I have come down from heaven not to do my own will but the will of the one who sent me. 6:39 Now this is the will of the one who sent me – that I should not lose one person of every one he has given me, but raise them all up<sup>6</sup> at the last day. 6:40 For this is the will of my Father – for everyone who looks on the Son and believes in him to have eternal life, and I will raise him up<sup>7</sup> at the last day.”<sup>8</sup>

<sup>1</sup> **tn** Or “Lord.” The Greek κύριος (*kurios*) means both “Sir” and “Lord.” In this passage it is not at all clear at this point that the crowd is acknowledging Jesus as Lord. More likely this is simply a form of polite address (“sir”).

<sup>2</sup> **tn** *Grk* “the one who believes in me will not possibly thirst, ever.”

**sn** *The one who believes in me will never be thirsty.* Note the parallelism between “coming to Jesus” in the first part of v. 35 and “believing in Jesus” in the second part of v. 35. For the author of the Gospel of John these terms are virtually equivalent, both referring to a positive response to Jesus (see John 3:17–21).

<sup>3</sup> **tn** *Grk* “But I said to you.”

<sup>4</sup> **tc** A few witnesses lack με (*me*, “me”; **א** A b e c q sy<sup>6</sup>), while the rest of the tradition has the word (Ⲛ<sup>66,75vid</sup> *reil*). It is possible that the mss that lack the pronoun preserve the original wording here, with the rest of the witnesses adding the pronoun for clarity’s sake. This likelihood increases since the object is not required in Greek. Without it, however, ambiguity increases: The referent could be “me” or it could be “signs,” reaching back to vv. 26 and 30. However, the oblique form of ἐγώ (*egō*, the first person personal pronoun) occurs some two dozen times in this chapter alone, yet it vacillates between the emphatic form and the unemphatic form. Although generally the unemphatic form is used with verbs, there are several exceptions to this in John (cf. 8:12; 12:26, 45, 48; 13:20; 14:9). If the pronoun is a later addition here, one wonders why it is so consistently the unemphatic form in the mss. Further, that two unrelated Greek witnesses lack this small word could easily be due to accidental deletion. Finally, the date and diversity of the witnesses for the pronoun are so weighty that it is likely to be authentic and should thus be retained in the text.

<sup>5</sup> **tn** Or “drive away”; *Grk* “cast out.”

<sup>6</sup> **tn** Or “resurrect them all,” or “make them all live again”; *Grk* “raise it up.” The word “all” is supplied to bring out the collective nature of the neuter singular pronoun αὐτό (*auto*) in Greek. The plural pronoun “them” is used rather than neuter singular “it” because this is clearer in English, which does not use neuter collective singulars in the same way Greek does.

<sup>7</sup> **tn** Or “resurrect him,” or “make him live again.”

<sup>8</sup> **sn** Notice that here the result (having *eternal life* and being raised up *at the last day*) is produced by looking on the Son and believing in him. Compare John 6:54 where the same result is produced by eating Jesus’ *flesh* and drinking his *blood*. This suggests that the phrase in 6:54 (*eats my flesh and drinks my blood*) is to be understood in terms of the phrase here (*looks on the Son and believes in him*).

6:41 Then the Jews who were hostile to Jesus<sup>9</sup> began complaining about him because he said, “I am the bread that came down from heaven,” 6:42 and they said, “Isn’t this Jesus the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” 6:43 Jesus replied,<sup>10</sup> “Do not complain about me to one another.<sup>11</sup> 6:44 No one can come to me unless the Father who sent me draws him,<sup>12</sup> and I will raise him up at the last day. 6:45 It is written in the prophets, ‘*And they will all be taught by God.*’<sup>13</sup> Everyone who hears and learns from the Father<sup>14</sup> comes to me. 6:46 (Not that anyone has seen the Father except the one who is from God – he<sup>15</sup> has seen the Father.)<sup>16</sup> 6:47 I tell you the solemn truth,<sup>17</sup> the one who believes<sup>18</sup> has eternal life.<sup>19</sup> 6:48 I am the bread of life.<sup>20</sup> 6:49 Your ancestors<sup>21</sup> ate the manna in the wilderness, and they died. 6:50 This<sup>22</sup> is the bread that has come down from

<sup>9</sup> **tn** *Grk* “Then the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401–9.) Here the translation restricts the phrase to those Jews who were hostile to Jesus (cf. BDAG 479 s.v. Ἰουδαῖος 2.e.β), since the “crowd” mentioned in 6:22–24 was almost all Jewish (as suggested by their addressing Jesus as “Rabbi” (6:25). Likewise, the designation “Judeans” does not fit here because the location is Galilee rather than Judea.

<sup>10</sup> **tn** *Grk* “answered and said to them.”

<sup>11</sup> **tn** Or “Do not grumble among yourselves.” The words “about me” are supplied to clarify the translation “complain to one another” (otherwise the Jewish opponents could be understood to be complaining *about* one another, rather than complaining *to* one another *about* Jesus).

<sup>12</sup> **tn** Or “attracts him,” or “pulls him.” The word is used of pulling or dragging, often by force. It is even used once of magnetic attraction (A. Oepke, *TDNT* 2:503).

**sn** *The Father who sent me draws him.* The author never specifically explains what this “drawing” consists of. It is evidently some kind of attraction; whether it is binding and irresistible or not is not mentioned. But there does seem to be a parallel with 6:65, where Jesus says that no one is able to come to him unless the Father has allowed it. This apparently parallels the use of Isaiah by John to reflect the spiritual blindness of the Jewish leaders (see the quotations from Isaiah in John 9:41 and 12:39–40).

<sup>13</sup> **sn** A quotation from Isa 54:13.

<sup>14</sup> **tn** Or “listens to the Father and learns.”

<sup>15</sup> **tn** *Grk* “this one.”

<sup>16</sup> **sn** This is best taken as a parenthetical note by the author. Although some would attribute these words to Jesus himself, the switch from first person in Jesus’ preceding and following remarks to third person in v. 46 suggests that the author has added a clarifying comment here.

<sup>17</sup> **tn** *Grk* “Truly, truly, I say to you.”

<sup>18</sup> **tc** Most witnesses (A<sup>2</sup> C<sup>2</sup> D<sup>Ψ</sup> f<sup>1,13</sup> 33 Ⲛ<sup>lat</sup> and other versions) have “in me” (εἰς ἐμέ, *eis eme*) here, while the Sinaitic and Curetonian Syriac versions read “in God.” These clarifying readings are predictable variants, being motivated by the scribal tendency toward greater explicitness. That the earliest and best witnesses (Ⲛ<sup>66,75vid</sup> **א** B C\* L T W<sup>Θ</sup> 892 pc) lack any object is solid testimony to the shorter text’s authenticity.

<sup>19</sup> **tn** Compare John 6:40.

<sup>20</sup> **tn** That is, “the bread that produces (eternal) life.”

<sup>21</sup> **tn** Or “forefathers”; *Grk* “fathers.”

<sup>22</sup> **tn** Or “Here.”

heaven, so that a person<sup>1</sup> may eat from it and not die. **6:51** I am the living bread that came down from heaven. If anyone eats from this bread he will live forever. The bread<sup>2</sup> that I will give for the life of the world is my flesh.”

**6:52** Then the Jews who were hostile to Jesus<sup>3</sup> began to argue with one another,<sup>4</sup> “How can this man<sup>5</sup> give us his flesh to eat?” **6:53** Jesus said to them, “I tell you the solemn truth,<sup>6</sup> unless you eat the flesh of the Son of Man and drink his blood,<sup>7</sup> you have no life<sup>8</sup> in yourselves. **6:54** The one who eats<sup>9</sup> my flesh and drinks my blood has eternal life, and I will raise him up on the last day.<sup>10</sup> **6:55** For my flesh is true<sup>11</sup> food, and my blood is true<sup>12</sup> drink. **6:56** The one who eats<sup>13</sup> my flesh and drinks my blood resides in me, and I in him.<sup>14</sup> **6:57** Just as the living Father sent me, and I live because of the Father, so the one who

consumes<sup>15</sup> me will live because of me. **6:58** This<sup>16</sup> is the bread that came down from heaven; it is not like the bread your ancestors<sup>17</sup> ate, but then later died.<sup>18</sup> The one who eats<sup>19</sup> this bread will live forever.”

### Many Followers Depart

**6:59** Jesus<sup>20</sup> said these things while he was teaching in the synagogue<sup>21</sup> in Capernaum.<sup>22</sup> **6:60** Then many of his disciples, when they heard these things,<sup>23</sup> said, “This is a difficult<sup>24</sup> saying!<sup>25</sup> Who can understand it?”<sup>26</sup> **6:61** When Jesus was aware<sup>27</sup> that his disciples were complaining<sup>28</sup> about this, he said to them, “Does this cause you to be offended?<sup>29</sup> **6:62** Then what if

**15 tn** Or “who chews”; Grk “who eats.” Here the translation “consumes” is more appropriate than simply “eats,” because it is the internalization of Jesus by the individual that is in view. On the alternation between ἐσθίω (*esthiō*, “eat,” v. 53) and τρώγω (*trōgō*, “eats,” vv. 54, 56, 58; “consumes,” v. 57) see the note on “eats” in v. 54.

**16 tn** Or “This one.”

**17 tn** Or “forefathers”; Grk “fathers.”

**18 tn** Grk “This is the bread that came down from heaven, not just like your ancestors ate and died.” The cryptic Greek expression has been filled out in the translation for clarity.

**19 tn** Or “who chews.” On the alternation between ἐσθίω (*esthiō*, “eat,” v. 53) and τρώγω (*trōgō*, “eats,” vv. 54, 56, 58; “consumes,” v. 57) see the note on “eats” in v. 54.

**20 tn** Grk “He”; the referent (Jesus) is specified in the translation for clarity.

**21 sn** A *synagogue* was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, *m. Megillah* 3-4; *m. Berakhot* 2).

**22 map** For location see Map1-D2; Map2-C3; Map3-B2.

**23 tn** The words “these things” are not present in the Greek text but are implied. Direct objects in Greek were often omitted when clear from the context, and must be supplied for the English reader.

**24 tn** Or “hard,” “demanding.”

**25 tn** Or “teaching”; Grk “word.”

**26 tn** Or “obey it”; Grk “hear it.” The Greek word ἀκούω (*akouō*) could imply hearing with obedience here, in the sense of “obey.” It could also point to the acceptance of what Jesus had just said, (i.e., “who can accept what he said?”) However, since the context contains several replies by those in the crowd of hearers that suggest uncertainty or confusion over the meaning of what Jesus had said (6:42; 6:52), the meaning “understand” is preferred here.

**27 tn** Grk “When Jesus knew within himself.”

**28 tn** Or “were grumbling.”

**29 tn** Or “Does this cause you to no longer believe?” (Grk “cause you to stumble?”)

**sn** Does this cause you to be offended? It became apparent to some of Jesus’ followers at this point that there would be a cost involved in following him. They had taken offense at some of Jesus’ teaching (perhaps the graphic imagery of “eating his flesh” and “drinking his blood,” and Jesus now warned them that if they thought this was a problem, there was an even worse cause for stumbling in store: his upcoming crucifixion (John 6:61b-62). Jesus asked, in effect, “Has what I just taught caused you to stumble? What will you do, then, if you see the Son of Man ascending where he was before?” This ascent is to be accomplished through the cross; for John, Jesus’ departure from this world and his return to the Father form one continual movement from cross to resur-

**1 tn** Grk “someone” (τις, *tis*).

**2 tn** Grk “And the bread.”

**3 tn** Grk “Then the Jews began to argue.” Here the translation restricts the phrase to those Jews who were hostile to Jesus (cf. BDAG 479 s.v. Ἰουδαῖος, 2.e.β), since the “crowd” mentioned in 6:22-24 was almost all Jewish (as suggested by their addressing Jesus as “Rabbi” (6:25). See also the note on the phrase “the Jews who were hostile to Jesus” in v. 41.

**4 tn** Grk “with one another, saying.”

**5 tn** Grk “this one,” “this person.”

**6 tn** Grk “Truly, truly, I say to you.”

**7 sn** Unless you eat the flesh of the Son of Man and drink his blood. These words are at the heart of the discourse on the Bread of Life, and have created great misunderstanding among interpreters. Anyone who is inclined toward a sacramental viewpoint will almost certainly want to take these words as a reference to the sacrament of the Lord’s Supper, or the Eucharist, because of the reference to eating and drinking. But this does not automatically follow: By anyone’s definition there must be a symbolic element to the eating which Jesus speaks of in the discourse, and once this is admitted, it is better to understand it here, as in the previous references in the passage, to a personal receiving of (or appropriation of) Christ and his work.

**8 tn** That is, “no eternal life” (as opposed to physical life).

**9 tn** Or “who chews”; Grk ὁ τρώγων (*ho trōgōn*). The alternation between ἐσθίω (*esthiō*, “eat,” v. 53) and τρώγω (*trōgō*, “eats,” vv. 54, 56, 58; “consumes,” v. 57) may simply reflect a preference for one form over the other on the author’s part, rather than an attempt to express a slightly more graphic meaning. If there is a difference, however, the word used here (τρώγω) is the more graphic and vivid of the two (“gnaw” or “chew”).

**10 sn** Notice that here the result (*has eternal life and I will raise him up at the last day*) is produced by eating (Jesus’) flesh and drinking his blood. Compare John 6:40 where the same result is produced by “looking on the Son and believing in him.” This suggests that the phrase here (*eats my flesh and drinks my blood*) is to be understood by the phrase in 6:40 (*looks on the Son and believes in him*).

**11 tn** Or “real.”

**12 tn** Or “real.”

**13 tn** Or “who chews.” On the alternation between ἐσθίω (*esthiō*, “eat,” v. 53) and τρώγω (*trōgō*, “eats,” vv. 54, 56, 58; “consumes,” v. 57) see the note on “eats” in v. 54.

**14 sn** Resides in me, and I in him. Note how in John 6:54 eating Jesus’ flesh and drinking his blood produces eternal life and the promise of resurrection at the last day. Here the same process of eating Jesus’ flesh and drinking his blood leads to a relationship of mutual indwelling (*resides in me, and I in him*). This suggests strongly that for the author (and for Jesus) the concepts of ‘possessing eternal life’ and of ‘residing in Jesus’ are virtually interchangeable.

you see the Son of Man ascending where he was before?<sup>1</sup> **6:63** The Spirit is the one who gives life; human nature is of no help!<sup>2</sup> The words that I have spoken to you are spirit and are life.<sup>3</sup> **6:64** But there are some of you who do not believe.” (For Jesus had already known from the beginning who those were who did not believe, and who it was who would betray him.)<sup>4</sup> **6:65** So Jesus added,<sup>5</sup> “Because of this I told you that no one can come to me unless the Father has allowed him to come.”<sup>6</sup>

### Peter's Confession

**6:66** After this many of his disciples quit following him<sup>7</sup> and did not accompany him<sup>8</sup> any longer. **6:67** So Jesus said to the twelve, “You don't want to go away too, do you?”<sup>9</sup> **6:68** Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life. **6:69** We<sup>10</sup> have come to believe and to know<sup>11</sup> that you are the Holy One of God!”<sup>12</sup>

rection to ascension.

<sup>1</sup> **tn** Or “he was formerly?”

<sup>2</sup> **tn** Grk “the flesh counts for nothing.”

<sup>3</sup> **tn** Or “are spirit-giving and life-producing.”

<sup>4</sup> **sn** This is a parenthetical comment by the author.

<sup>5</sup> **tn** Grk “And he said”; the referent (Jesus) has been specified in the translation for clarity.

<sup>6</sup> **tn** Grk “unless it has been permitted to him by the Father.”

<sup>7</sup> **tn** Grk “many of his disciples went back to what lay behind.”

<sup>8</sup> **tn** Grk “were not walking with him.”

<sup>9</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “do you?”).

<sup>10</sup> **tn** Grk “And we.”

<sup>11</sup> **sn** See 1 John 4:16.

<sup>12</sup> **tc** The witnesses display a bewildering array of variants here. Instead of “the Holy One of God” (ὁ ἅγιος τοῦ θεοῦ, *ho hagios tou theou*), Tertullian has ὁ Χριστός (*ho Christos*, “the Christ”); C<sup>3</sup> Θ\* f<sup>1</sup> 33 565 lat read ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ (*ho Christos ho huios tou theou*, “the Christ, the Son of God”); two versional witnesses (b sy<sup>2</sup>) have ὁ υἱὸς τοῦ θεοῦ (“the Son of God”); the Byzantine text as well as many others (Ψ 0250 f<sup>13</sup> 33 37) read ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (*ho Christos ho huios tou theou tou zōntos*, “the Christ, the Son of the living God”); and Ψ<sup>66</sup> as well as a few versions have ὁ Χριστὸς ὁ ἅγιος τοῦ θεοῦ (“the Christ, the Holy One of God”). The reading ὁ ἅγιος τοῦ θεοῦ is, however, well supported by Ψ<sup>75</sup> B C\* D L W as well as versional witnesses. It appears that Peter's confession in the Synoptic Gospels (especially Matt 16:16) supplied the motivation for the variations. Although the witnesses in Matt 16:16; Mark 8:29; and Luke 9:20 vary considerably, the readings are all intra-synoptic, that is, they do not pull in “the Holy One of God” but reflect various permutations of “Christ”/“Christ of God”/“Christ, the Son of God”/“Christ, the Son of the living God.” The wording “the Holy One of God” (without “Christ”) in important witnesses here is thus unique among Peter's confessions, and best explains the rise of the other readings.

**sn** You have the words of eternal life...you are the Holy One of God! In contrast to the response of some of his disciples, here is the response of the twelve, whom Jesus then questioned concerning their loyalty to him. This was the big test, and the twelve, with Peter as spokesman, passed with flying colors. The confession here differs considerably from the synoptic accounts (Matt 16:16, Mark 8:29, and Luke 9:20) and concerns directly the disciples' personal loyalty to Jesus, in contrast to those other disciples who had deserted him (John 6:66).

**6:70** Jesus replied,<sup>13</sup> “Didn't I choose you, the twelve, and yet one of you is the devil?”<sup>14</sup> **6:71** (Now he said this about Judas son of Simon Iscariot,<sup>15</sup> for Judas,<sup>16</sup> one of the twelve, was going to betray him.)<sup>17</sup>

### The Feast of Tabernacles

**7:1** After this<sup>18</sup> Jesus traveled throughout Galilee.<sup>19</sup> He<sup>20</sup> stayed out of Judea<sup>21</sup> because the

<sup>13</sup> **tn** Grk “Jesus answered them.”

<sup>14</sup> **tn** Although most translations render this last phrase as “one of you is a devil,” such a translation presupposes that there is more than one devil. This finds roots in the KJV in which the Greek word for demon was often translated “devil.” In fact, the KJV never uses the word “demon.” (Sixty-two of the 63 NT instances of δαιμόνιον [*daimonion*] are translated “devil” [in Acts 17:18 the plural has been translated “gods”]. This can get confusing in places where the singular “devil” is used: Is Satan or one of the demons in view [cf. Matt 9:33 (demon); 13:39 (devil); 17:18 (demon); Mark 7:26 (demon); Luke 4:2 (devil); etc.]?) Now regarding John 6:70, both the construction in Greek and the technical use of διάβολος (*diabolos*) indicate that the one devil is in view. To object to the translation “the devil” because it thus equates Judas with Satan does not take into consideration that Jesus often spoke figuratively (e.g., “destroy this temple” [John 2:19]; “he [John the Baptist] is Elijah” [Matt 11:14]), even equating Peter with the devil on one occasion (Mark 8:33). According to *ExSyn* 249, “A curious phenomenon has occurred in the English Bible with reference to one particular monadic noun, διάβολος. The KJV translates both διάβολος and δαιμόνιον as ‘devil.’ Thus in the AV translators' minds, ‘devil’ was not a monadic noun. Modern translations have correctly rendered δαιμόνιον as ‘demon’ and have, for the most part, recognized that διάβολος is monadic (cf., e.g., 1 Pet 5:8; Rev 20:2). But in John 6:70 modern translations have fallen into the error of the King James translators. The KJV has ‘one of you is a devil.’ So does the RSV, NRSV, ASV, NIV, NKJV, and the JB [Jerusalem Bible]. Yet there is only one devil...The legacy of the KJV still lives on, then, even in places where it ought not.”

<sup>15</sup> **sn** At least six explanations for the name *Iscariot* have been proposed, but it is probably transliterated Hebrew with the meaning “man of Kerioth” (there are at least two villages that had that name). See D. A. Carson, *John*, 304.

<sup>16</sup> **tn** Grk “this one”; the referent (Judas) has been specified in the translation for clarity.

<sup>17</sup> **sn** This parenthetical statement by the author helps the reader understand Jesus' statement *one of you is the devil* in the previous verse. This is the first mention of *Judas* in the Fourth Gospel, and he is immediately identified (as he is in the synoptic gospels, Matt 10:4, Mark 3:19, Luke 6:16) as the one who would betray Jesus.

<sup>18</sup> **sn** Again, the transition is indicated by the imprecise temporal indicator *After this*. Clearly, though, the author has left out much of the events of Jesus' ministry, because chap. 6 took place near the Passover (6:4). This would have been the Passover between winter/spring of A.D. 32, just one year before Jesus' crucifixion (assuming a date of A.D. 33 for the crucifixion), or the Passover of winter/spring A.D. 29, assuming a date of A.D. 30 for the crucifixion.

<sup>19</sup> **tn** Grk “Jesus was traveling around in Galilee.”

<sup>20</sup> **tn** Grk “For he.” Here γάρ (*gar*, “for”) has not been translated.

<sup>21</sup> **tn** Grk “he did not want to travel around in Judea.”

Jewish leaders<sup>1</sup> wanted<sup>2</sup> to kill him. 7:2 Now the Jewish feast of Tabernacles<sup>3</sup> was near.<sup>4</sup> 7:3 So Jesus' brothers<sup>5</sup> advised him, "Leave here and go to Judea so your disciples may see your miracles that you are performing.<sup>6</sup> 7:4 For no one who seeks to make a reputation for himself<sup>7</sup> does anything in secret.<sup>8</sup> If you are doing these things, show yourself to the world."<sup>9</sup> 7:5 (For not even his own brothers believed in him.)<sup>9</sup>

7:6 So Jesus replied,<sup>10</sup> "My time<sup>11</sup> has not yet arrived,<sup>12</sup> but you are ready at any opportunity!<sup>13</sup> 7:7 The world cannot hate you, but it hates me, because I am testifying about it that its deeds are evil. 7:8 You go up<sup>14</sup> to the feast yourselves. I

am not going up to this feast<sup>15</sup> because my time<sup>16</sup> has not yet fully arrived."<sup>17</sup> 7:9 When he had said this, he remained in Galilee.

7:10 But when his brothers had gone up to the feast, then Jesus<sup>18</sup> himself also went up, not openly but in secret. 7:11 So the Jewish leaders<sup>19</sup> were looking for him at the feast, asking, "Where is he?"<sup>20</sup> 7:12 There was<sup>21</sup> a lot of grumbling<sup>22</sup> about him among the crowds.<sup>23</sup> Some were saying, "He is a good man," but others, "He deceives the common people."<sup>24</sup> 7:13 However, no one spoke openly about him for fear of the Jewish leaders.<sup>25</sup>

### Teaching in the Temple

7:14 When the feast was half over, Jesus went up to the temple courts<sup>26</sup> and began to teach.<sup>27</sup> 7:15 Then the Jewish leaders<sup>28</sup> were

to speak of south as "down" (Jerusalem lies south of Galilee). The reason for the idiom is that Jerusalem was identified with Mount Zion in the OT, so that altitude was the issue.

<sup>15</sup> **tc** Most MSS (B)<sup>66.75</sup> Β Λ Τ W Θ Ψ 070 0105 0250 *f*<sup>1-13</sup> ⲓⲥⲁ), including most of the better witnesses, have "not yet" (οὐπω, *oupo*) here. Those with the reading οὐκ are not as impressive (N D K 1241 *al lat*), but οὐκ is the more difficult reading here, especially because it stands in tension with v. 10. On the one hand, it is possible that οὐκ arose because of homoiarcton: A copyist who saw ΟΥΤΩΣ wrote ΟΥΚ. However, it is more likely that οὐπω was introduced early on to harmonize with what is said two verses later. As for Jesus' refusal to go up to the feast in v. 8, the statement does not preclude action of a different kind at a later point. Jesus may simply have been refusing to accompany his brothers with the rest of the group of pilgrims, preferring to travel separately and "in secret" (v. 10) with his disciples.

<sup>16</sup> **tn** Although the word is *καιρός* (*kairos*) here, it parallels John's use of *ώρα* (*hora*) elsewhere as a reference to the time appointed for Jesus by the Father – the time of his return to the Father, characterized by his death, resurrection, and ascension (glorification). In the Johannine literature, synonyms are often interchanged for no apparent reason other than stylistic variation.

<sup>17</sup> **tn** Or "my time has not yet come to an end" (a possible hint of Jesus' death at Jerusalem); *Grk* "my time is not yet fulfilled."

<sup>18</sup> **tn** *Grk* "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>19</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish authorities or leaders who were Jesus' primary opponents. See the note on the phrase "the Jewish leaders" in v. 1.

<sup>20</sup> **tn** *Grk* "Where is that one?"

<sup>21</sup> **tn** *Grk* "And there was."

<sup>22</sup> **tn** Or "complaining."

<sup>23</sup> **tn** Or "among the common people" (as opposed to the religious authorities mentioned in the previous verse).

<sup>24</sup> **tn** Or "the crowd."

<sup>25</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish authorities or leaders who were Jesus' primary opponents. See also the note on the phrase "the Jewish leaders" in v. 1.

<sup>26</sup> **tn** *Grk* "to the temple."

<sup>27</sup> **tn** Or "started teaching." An ingressive sense for the imperfect verb ("began to teach" or "started teaching") fits well here, since the context implies that Jesus did not start his teaching at the beginning of the festival, but began when it was about half over.

<sup>28</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish authorities or leaders who were Jesus' primary opponents. See the note on the phrase "the Jewish leaders" in v. 1.

<sup>1</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, "The Jews" in the Gospel of John," *BT* 26 [1975]: 401-9.) Here the phrase should be restricted to the Jewish authorities or leaders who were Jesus' primary opponents.

<sup>2</sup> **tn** *Grk* "were seeking."

<sup>3</sup> **tn** Or "feast of the Tents" (the feast where people lived in tents or shelters, which was celebrated in the autumn after harvest). John's use of σκηνοπηγία (*skēnopēgia*) for the feast of Tabernacles constitutes the only use of this term in the New Testament.

<sup>4</sup> **sn** Since the present verse places these incidents at the feast of Tabernacles (A.D. 29 or 32, depending on whether one dates the crucifixion in A.D. 30 or 33) there would have been a 6-month interval during which no events are recorded. The author is obviously selective in his approach; he is not recording an exhaustive history (as he will later tell the reader in John 21:25). After healing the paralytic on the Sabbath in Jerusalem (John 5:1-47), Jesus withdrew again to Galilee because of mounting opposition. In Galilee the feeding of the 5,000 took place, which marked the end of the Galilean ministry for all practical purposes. John 7:1-9 thus marks Jesus' final departure from Galilee.

<sup>5</sup> **tn** *Grk* "his brothers."

**sn** Jesus' brothers. Jesus' brothers (really his half-brothers) were mentioned previously by John in 2:12 (see the note on *brothers* there). They are also mentioned elsewhere in Matt 13:55 and Mark 6:3.

<sup>6</sup> **tn** *Grk* "your deeds that you are doing."

**sn** Should the advice by Jesus' brothers, *Leave here and go to Judea so your disciples may see your miracles that you are performing*, be understood as a suggestion that he should attempt to win back the disciples who had deserted him earlier (6:66)? Perhaps. But it is also possible to take the words as indicating that if Jesus is going to put forward messianic claims (i.e., through miraculous signs) then he should do so in Jerusalem, not in the remote parts of Galilee. Such an understanding seems to fit better with the following verse. It would also indicate misunderstanding on the part of Jesus' brothers of the true nature of his mission – he did not come as the royal Messiah of Jewish apocalyptic expectation, to be enthroned as king at this time.

<sup>7</sup> **tn** Or "seeks to be well known."

<sup>8</sup> **sn** No one who seeks to make a reputation for himself does anything in secret means, in effect: "if you're going to perform signs to authenticate yourself as Messiah, you should do them at Jerusalem." (Jerusalem is where mainstream Jewish apocalyptic tradition held that Messiah would appear.)

<sup>9</sup> **sn** This is a parenthetical note by the author.

<sup>10</sup> **tn** *Grk* "Then Jesus said to them."

<sup>11</sup> **tn** Or "my opportunity."

<sup>12</sup> **tn** Or "is not yet here."

<sup>13</sup> **tn** *Grk* "your time is always ready."

<sup>14</sup> **sn** One always speaks of "going up" to Jerusalem in Jewish idiom, even though in western thought it is more common

astonished<sup>4</sup> and said, “How does this man know so much when he has never had formal instruction?”<sup>2</sup> **7:16** So Jesus replied,<sup>3</sup> “My teaching is not from me, but from the one who sent me.”<sup>4</sup> **7:17** If anyone wants to do God’s will,<sup>5</sup> he will know about my teaching, whether it is from God or whether I speak from my own authority.<sup>6</sup> **7:18** The person who speaks on his own authority<sup>7</sup> desires<sup>8</sup> to receive honor<sup>9</sup> for himself; the one who desires<sup>10</sup> the honor<sup>11</sup> of the one who sent him is a man of integrity,<sup>12</sup> and there is no unrighteousness in him. **7:19** Hasn’t Moses given you the law? Yet not one of you keeps<sup>13</sup> the law! Why do you want<sup>14</sup> to kill me?”

**7:20** The crowd<sup>15</sup> answered, “You’re possessed by a demon!<sup>16</sup> Who is trying to kill you?”<sup>17</sup> **7:21** Jesus replied,<sup>18</sup> “I performed one miracle<sup>19</sup> and you are all amazed.<sup>20</sup> **7:22** However, because Moses gave you the practice of circumcision<sup>21</sup> (not that it came from Moses, but from the forefathers), you circumcise a male

child<sup>22</sup> on the Sabbath. **7:23** But if a male child<sup>23</sup> is circumcised<sup>24</sup> on the Sabbath so that the law of Moses is not broken,<sup>25</sup> why are you angry with me because I made a man completely well<sup>26</sup> on the Sabbath? **7:24** Do not judge according to external appearance,<sup>27</sup> but judge with proper<sup>28</sup> judgment.”

### Questions About Jesus’ Identity

**7:25** Then some of the residents of Jerusalem<sup>29</sup> began to say, “Isn’t this the man<sup>30</sup> they are trying<sup>31</sup> to kill? **7:26** Yet here he is, speaking publicly,<sup>32</sup> and they are saying nothing to him.<sup>33</sup> Do the rulers really know that this man<sup>34</sup> is the Christ?<sup>35</sup> **7:27** But we know where this man<sup>36</sup> comes from.<sup>37</sup> Whenever the Christ<sup>38</sup> comes, no one will know where he comes from.”<sup>39</sup>

**22 tn** Grk “a man.” While the text literally reads “circumcise a man” in actual fact the practice of circumcising male infants on the eighth day after birth (see Phil 3:5) is primarily what is in view here.

**23 tn** Grk “a man.” See the note on “male child” in the previous verse.

**24 tn** Grk “receives circumcision.”

**25 sn** If a male child is circumcised on the Sabbath so that the law of Moses is not broken. The Rabbis counted 248 parts to a man’s body. In the Talmud (*b. Yoma* 85b) R. Eleazar ben Azariah (ca. A.D. 100) states: “If circumcision, which attaches to one only of the 248 members of the human body, suspends the Sabbath, how much more shall the saving of the whole body suspend the Sabbath?” So absolutely binding did rabbinic Judaism regard the command of Lev 12:3 to circumcise on the eighth day, that in the Mishnah *m. Shabat* 18.3; 19.1, 2; and *m. Nedarim* 3.11 all hold that the command to circumcise overrides the command to observe the Sabbath.

**26 tn** Or “made an entire man well.”

**27 tn** Or “based on sight.”

**28 tn** Or “honest”; Grk “righteous.”

**29 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**30 tn** Grk “Is it not this one.”

**31 tn** Grk “seeking.”

**32 tn** Or “speaking openly.”

**33 sn** They are saying nothing to him. Some people who had heard Jesus were so impressed with his teaching that they began to infer from the inactivity of the opposing Jewish leaders a tacit acknowledgment of Jesus’ claims.

**34 tn** Grk “this one.”

**35 tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

**36 tn** Grk “this one.”

**37 sn** We know where this man comes from. The author apparently did not consider this objection worth answering. The true facts about Jesus’ origins were readily available for any reader who didn’t know already. Here is an instance where the author assumes knowledge about Jesus that is independent from the material he records.

**38 tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

**39 sn** The view of these people regarding the Messiah that no one will know where he comes from reflects the idea that the origin of the Messiah is a mystery. In the Talmud (*b. Sanhedrin* 97a) Rabbi Zera taught: “Three come unawares: Messiah, a found article, and a scorpion.” Apparently OT prophetic passages like Mal 3:1 and Dan 9:25 were interpreted by some as indicating a sudden appearance of Messiah. It appears that this was not a universal view: The scribes sum-

**1 tn** Or “began to be astonished.” This imperfect verb could also be translated ingressively (“began to be astonished”), but for English stylistic reasons it is rendered as a simple past.

**2 tn** Grk “How does this man know learning since he has not been taught?” The implication here is not that Jesus never went to school (in all probability he did attend a local synagogue school while a youth), but that he was not the disciple of a particular rabbi and had not had formal or advanced instruction under a recognized rabbi (compare Acts 4:13 where a similar charge is made against Peter and John; see also Paul’s comment in Acts 22:3).

**sn** He has never had formal instruction. Ironically when the Jewish leaders came face to face with the Word become flesh – the preexistent Logos, creator of the universe and divine Wisdom personified – they treated him as an untaught, unlearned person, without the formal qualifications to be a teacher.

**3 tn** Grk “So Jesus answered and said to them.”

**4 tn** The phrase “the one who sent me” refers to God.

**5 tn** Grk “his will.”

**6 tn** Grk “or whether I speak from myself.”

**7 tn** Grk “who speaks from himself.”

**8 tn** Or “seeks.”

**9 tn** Or “praise”; Grk “glory.”

**10 tn** Or “seeks.”

**11 tn** Or “praise”; Grk “glory.”

**12 tn** Or “is truthful”; Grk “is true.”

**13 tn** Or “accomplishes”; Grk “does.”

**14 tn** Grk “seek.”

**15 tn** Or “The common people” (as opposed to the religious authorities mentioned in 7:15).

**16 tn** Grk “You have a demon!”

**17 tn** Grk “Who is seeking to kill you?”

**sn** Who is trying to kill you? Many of the crowd (if they had come in from surrounding regions for the feast) probably were ignorant of any plot. The plot was on the part of the Jewish leaders. Note how carefully John distinguishes between the leadership and the general populace in their respective responses to Jesus.

**18 tn** Grk “Jesus answered and said to them.”

**19 tn** Grk “I did one deed.”

**20 sn** The “one miracle” that caused them all to be amazed was the last previous public miracle in Jerusalem recorded by the author, the healing of the paralyzed man in John 5:1-9 on the Sabbath. (The synoptic gospels record other Sabbath healings, but John does not mention them.)

**21 tn** Grk “gave you circumcision.”

7:28 Then Jesus, while teaching in the temple courts,<sup>1</sup> cried out,<sup>2</sup> “You both know me and know where I come from!<sup>3</sup> And I have not come on my own initiative,<sup>4</sup> but the one who sent me<sup>5</sup> is true. You do not know him,<sup>6</sup> 7:29 but<sup>7</sup> I know him, because I have come from him<sup>8</sup> and he<sup>9</sup> sent me.”

7:30 So then they tried to seize Jesus,<sup>10</sup> but no one laid a hand on him, because his time<sup>11</sup> had not yet come. 7:31 Yet many of the crowd<sup>12</sup> believed in him and said, “Whenever the Christ<sup>13</sup> comes, he won’t perform more miraculous signs than this man did, will he?”<sup>14</sup>

7:32 The Pharisees<sup>15</sup> heard the crowd<sup>16</sup> murmuring these things about Jesus,<sup>17</sup> so the chief priests and the Pharisees sent officers<sup>18</sup> to arrest him.<sup>19</sup> 7:33 Then Jesus said, “I will be with you for only a little while longer,<sup>20</sup> and then<sup>21</sup> I am going to the one who sent me. 7:34 You will look for me<sup>22</sup> but will not find me, and where I am you cannot come.”

7:35 Then the Jewish leaders<sup>23</sup> said to one another, “Where is he<sup>24</sup> going to go that we cannot find him?<sup>25</sup> He is not going to go to the Jewish people dispersed<sup>26</sup> among the Greeks and teach the Greeks, is he?<sup>27</sup> 7:36 What did he mean by saying,<sup>28</sup> ‘You will look for me<sup>29</sup> but will not find me, and where I am you cannot come?’”

moned by Herod at the coming of the Magi in Matt 2 knew that the Messiah was to be born in Bethlehem. It is important to remember that Jewish messianic expectations in the early 1st century were not monolithic.

<sup>1</sup> **tn** Grk “the temple.”

<sup>2</sup> **tn** Grk “Then Jesus cried out in the temple, teaching and saying.”

<sup>3</sup> **sn** *You both know me and know where I come from!* Jesus’ response while teaching in the temple is difficult – it appears to concede too much understanding to his opponents. It is best to take the words as irony: “So you know me and know where I am from, do you?” On the physical, literal level, they did know where he was from: Nazareth of Galilee (at least they thought they knew). But on another deeper (spiritual) level, they did not: He came from heaven, from the Father. Jesus insisted that he has not come on his own initiative (cf. 5:37), but at the bidding of the Father who sent him.

<sup>4</sup> **tn** Grk “And I have not come from myself.”

<sup>5</sup> **tn** The phrase “the one who sent me” refers to God.

<sup>6</sup> **tn** Grk “the one who sent me is true, whom you do not know.”

<sup>7</sup> **tn** Although the conjunction “but” is not in the Greek text, the contrast is implied (an omitted conjunction is called *asyndeton*).

<sup>8</sup> **tn** The preposition παρά (*para*) followed by the genitive has the local sense preserved and can be used of one person sending another. This does not necessarily imply origin in essence or eternal generation.

<sup>9</sup> **tn** Grk “and that one.”

<sup>10</sup> **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**sn** Here the response is on the part of the crowd, who tried to seize Jesus. This is apparently distinct from the attempted arrest by the authorities mentioned in 7:32.

<sup>11</sup> **tn** Grk “his hour.”

<sup>12</sup> **tn** Or “The common people” (as opposed to the religious authorities).

<sup>13</sup> **tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

<sup>14</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “will he?”).

<sup>15</sup> **sn** See the note on *Pharisees* in 1:24.

<sup>16</sup> **tn** Or “The common people” (as opposed to the religious authorities like the Pharisees).

<sup>17</sup> **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>18</sup> **tn** Or “servants.” The “chief priests and Pharisees” is a comprehensive term for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26. As “servants” or “officers” of the Sanhedrin their representatives should be distinguished from the Levites serving as temple police (perhaps John 7:30 and 44; also John 8:20; 10:39; 19:6; Acts 4:3). Even when performing “police” duties such as here, their “officers” are doing so only as part of their general tasks (see K. H. Rengstorf, *TDNT* 8:540).

<sup>19</sup> **tn** Grk “to seize him.” In the context of a deliberate attempt by the servants of the chief priests and Pharisees to detain Jesus, the English verb “arrest” conveys the point more effectively.

<sup>20</sup> **tn** Grk “Yet a little I am with you.”

<sup>21</sup> **tn** The word “then” is not in the Greek text, but is implied.

<sup>22</sup> **tn** Grk “seek me.”

<sup>23</sup> **tn** Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” *BT* 26 [1975]: 401-9.) Here the phrase is understood to refer to the Jewish authorities or leaders, since the Jewish leaders are mentioned in this context both before and after the present verse (7:32, 45).

<sup>24</sup> **tn** Grk “this one.”

<sup>25</sup> **tn** Grk “will not find him.”

<sup>26</sup> **sn** *The Jewish people dispersed* (Grk “He is not going to the *Diaspora*”). The Greek term *diaspora* (“dispersion”) originally meant those Jews not living in Palestine, but *dispersed* or scattered among the Gentiles.

<sup>27</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “is he?”).

**sn** Note the Jewish opponents’ misunderstanding of Jesus’ words, as made clear in vv. 35-36. They didn’t realize he spoke of his departure out of the world. This is another example of the author’s use of misunderstanding as a literary device to emphasize a point.

<sup>28</sup> **tn** Grk “What is this word that he said.”

<sup>29</sup> **tn** Grk “seek me.”

### Teaching About the Spirit

7:37 On the last day of the feast, the greatest day,<sup>1</sup> Jesus stood up and shouted out,<sup>2</sup> “If anyone is thirsty, let him come to me, and 7:38 let the one who believes in me drink.<sup>3</sup> Just as the

<sup>1</sup> **sn** There is a problem with the identification of this reference to the *last day of the feast, the greatest day*: It appears from Deut 16:13 that the feast went for seven days. Lev 23:36, however, makes it plain that there was an eighth day, though it was mentioned separately from the seven. It is not completely clear whether the seventh or eighth day was the climax of the feast, called here by the author the “last great day of the feast.” Since according to the Mishnah (*m. Sukkah* 4.1) the ceremonies with water and lights did not continue after the seventh day, it seems more probable that this is the day the author mentions.

<sup>2</sup> **tn** Grk “Jesus stood up and cried out, saying.”

<sup>3</sup> **tn** An alternate way of punctuating the Greek text of vv. 37-38 results in this translation: “If anyone is thirsty, let him come to me and drink. The one who believes in me, just as the scripture says, ‘From within him will flow rivers of living water.’” John 7:37-38 has been the subject of considerable scholarly debate. Certainly Jesus picks up on the *literal* water used in the ceremony and uses it figuratively. But what does the figure mean? According to popular understanding, it refers to the coming of the Holy Spirit to dwell in the believer. There is some difficulty in locating an OT text which speaks of rivers of water flowing from within such a person, but Isa 58:11 is often suggested: “The Lord will continually lead you, he will feed you even in parched regions. He will give you renewed strength, and you will be like a well-watered garden, like a spring that continually produces water.” Other passages which have been suggested are Prov 4:23 and 5:15; Isa 44:3 and 55:1; Ezek 47:1 ff.; Joel 3:18; and Zech 13:1 and 14:8. The meaning in this case is that when anyone comes to believe in Jesus the scriptures referring to the activity of the Holy Spirit in a person’s life are fulfilled. “When the believer comes to Christ and drinks he not only slakes his thirst but receives such an abundant supply that veritable rivers flow from him” (L. Morris, *John* [NICNT], 424-25). In other words, with this view, the believer himself becomes the source of the living water. This is the traditional understanding of the passage, often called the “Eastern interpretation” following Origen, Athanasius, and the Greek Fathers. It is supported by such modern scholars as Barrett, Behm, Bernard, Cadman, Carson, R. H. Lightfoot, Lindars, Michaelis, Morris, Odeberg, Schlatter, Schweizer, C. H. Turner, M. M. B. Turner, Westcott, and Zahn. In addition it is represented by the following Greek texts and translations: KJV, RSV, NASB, NA<sup>27</sup>, and UBS<sup>4</sup>. D. A. Carson, *John*, 322-29, has a thorough discussion of the issues and evidence although he opts for the previous interpretation. There is another interpretation possible, however, called the “Western interpretation” because of patristic support by Justin, Hippolytus, Tertullian, and Irenaeus. Modern scholars who favor this view are Abbott, Beasley-Murray, Bishop, Boismard, Braun, Brown, Bullinger, Bultmann, Burney, Dodd, Dunn, Guilding, R. Harris, Hoskyns, Jeremias, Loisy, D. M. Stanley, Thüsing, N. Turner, and Zerwick. This view is represented by the translation in the RSV margin and by the NEB. It is also sometimes called the “christological interpretation” because it makes Jesus himself the source of the living water in v. 38, by punctuating as follows: (37b) ἐάν τι διψᾷ ἐρχέσθω πρὸς με, καὶ πινέτω (38) ὁ πιστεύων εἰς ἐμέ. Καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεῦσονται ὕδατος ζωῆς. Three crucial questions are involved in the solution of this problem: (1) punctuation; (2) determining the antecedent of αὐτοῦ (*autou*); and (3) the source of the scripture quotation. With regard to (1) ἵ<sup>66</sup> does place a full stop after πινέτω (*pinetō*), but this may be theologically motivated and could have been added later. Grammatical and stylistic arguments are inconclusive. More important is (2) the determination of the antecedent of αὐτοῦ. Can any other Johannine parallels be found which make the believer the source of the living water? John 4:14 is often mentioned in this regard, but unlike 4:14 the water here becomes a source for others also. Neither does

scripture says, ‘*From within him<sup>4</sup> will flow rivers of living water.*’”<sup>5</sup> 7:39 (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given,<sup>6</sup> because Jesus was not yet glorified.)<sup>7</sup>

### Differing Opinions About Jesus

7:40 When they heard these words, some of the crowd<sup>8</sup> began to say, “This really<sup>9</sup> is the Prophet!”<sup>10</sup> 7:41 Others said, “This is the Christ!”<sup>11</sup> But still others said, “No,<sup>12</sup> for the

14:12 provide a parallel. Furthermore, such an interpretation becomes even more problematic in light of the explanation given in v. 39 that the water refers to the Holy Spirit, since it is extremely difficult to see the individual believer becoming the ‘source’ of the Spirit for others. On the other hand, the Gospel of John repeatedly places Jesus himself in this role as source of the living water: 4:10, of course, for the water itself, but according to 20:22 Jesus provides the Spirit (cf. 14:16). Furthermore, the symbolism of 19:34 is difficult to explain as anything other than a deliberate allusion to what is predicted here. This also explains why the Spirit cannot come to the disciples unless Jesus “departs” (16:7). As to (3) the source of the scripture quotation, M. E. Boismard has argued that John is using a targumic rendering of Ps 78:15-16 which describes the water brought forth from the rock in the wilderness by Moses (“Les citations targumiques dans le quatrième évangile,” *RB* 66 [1959]: 374-78). The frequency of Exodus motifs in the Fourth Gospel (paschal lamb, bronze serpent, manna from heaven) leads quite naturally to the supposition that the author is here drawing on the account of Moses striking the rock in the wilderness to bring forth water (Num 20:8 ff.). That such imagery was readily identified with Jesus in the early church is demonstrated by Paul’s understanding of the event in 1 Cor 10:4. Jesus is the Rock from which the living water – the Spirit – will flow. Carson (see note above) discusses this imagery although he favors the traditional or “Eastern” interpretation. In summary, the latter or “Western” interpretation is to be preferred.

<sup>4</sup> **tn** Or “out of the innermost part of his person”; Grk “out of his belly.”

<sup>5</sup> **sn** An OT quotation whose source is difficult to determine. Isa 44:3; 55:1; 58:11; and Zech 14:8 have all been suggested.

<sup>6</sup> **tn** Grk “for the Spirit was not yet.” Although only B and a handful of other NT mss supply the participle δεδωμένον (*dedomenon*), this is followed in the translation to avoid misunderstanding by the modern English reader that prior to this time the Spirit did not exist. John’s phrase is expressed from a human standpoint and has nothing to do with the preexistence of the third Person of the Godhead. The meaning is that the era of the Holy Spirit had not yet arrived; the Spirit was not as yet at work in a way he later would be because Jesus had not yet returned to his Father. Cf. also Acts 19:2.

<sup>7</sup> **sn** This is a parenthetical note by the author.

<sup>8</sup> **tn** Or “The common people” (as opposed to the religious authorities like the chief priests and Pharisees).

<sup>9</sup> **tn** Or “truly.”

<sup>10</sup> **sn** The Prophet is a reference to the “prophet like Moses” of Deut 18:15, by this time an eschatological figure in popular belief.

<sup>11</sup> **tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

<sup>12</sup> **tn** An initial negative reply (“No”) is suggested by the causal or explanatory γάρ (*gar*) which begins the clause.

Christ doesn't come from Galilee, does he?<sup>4</sup> 7:42 Don't the scriptures say that the Christ is a *descendant*<sup>2</sup> of David<sup>3</sup> and comes from Bethlehem,<sup>4</sup> the village where David lived?<sup>5</sup> 7:43 So there was a division in the crowd<sup>6</sup> because of Jesus.<sup>7</sup> 7:44 Some of them were wanting to seize him, but no one laid a hand on him.<sup>8</sup>

### Lack of Belief

7:45 Then the officers<sup>9</sup> returned<sup>10</sup> to the chief priests and Pharisees,<sup>11</sup> who said to them, "Why didn't you bring him back with you?"<sup>12</sup> 7:46 The officers replied, "No one ever spoke like this man!" 7:47 Then the Pharisees answered,<sup>13</sup> "You haven't been deceived too, have you?"<sup>14</sup> 7:48 None of the rulers<sup>15</sup> or the Pharisees have believed in him, have they?<sup>16</sup> 7:49 But this rabble<sup>17</sup> who do not know the law are accursed!"

<sup>1</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "does he?").

<sup>2</sup> **tn** Grk "is from the seed" (an idiom for human descent).

<sup>3</sup> **sn** An allusion to Ps 89:4.

<sup>4</sup> **sn** An allusion to Mic 5:2.

**map** For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

<sup>5</sup> **tn** Grk "the village where David was."

<sup>6</sup> **tn** Or "among the common people" (as opposed to the religious authorities like the chief priests and Pharisees).

<sup>7</sup> **tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>8</sup> **sn** Compare John 7:30 regarding the attempt to seize Jesus.

<sup>9</sup> **tn** Or "servants." The "chief priests and Pharisees" is a comprehensive term for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26. As "servants" or "officers" of the Sanhedrin, their representatives should be distinguished from the Levites serving as temple police (perhaps John 7:30 and 44; also John 8:20; 10:39; 19:6; Acts 4:3). Even when performing 'police' duties such as here, their "officers" are doing so only as part of their general tasks (See K. H. Rengstorf, *TDNT* 8:540).

<sup>10</sup> **tn** Grk "came."

<sup>11</sup> **sn** See the note on *Pharisees* in 1:24.

<sup>12</sup> **tn** Grk "Why did you not bring him?" The words "back with you" are implied.

<sup>13</sup> **tn** Grk "answered them."

<sup>14</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "have you?").

<sup>15</sup> **sn** The *chief priests and Pharisees* (John 7:45) is a comprehensive term for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26. Likewise the term *ruler* here denotes a member of the Sanhedrin, the highest legal, legislative, and judicial body among the Jews. Note the same word ("ruler") is used to describe Nicodemus in John 3:1, and Nicodemus also speaks up in this episode (John 7:50).

<sup>16</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "have they?").

<sup>17</sup> **tn** Grk "crowd." "Rabble" is a good translation here because the remark by the Pharisees is so derogatory.

7:50 Nicodemus, who had gone to Jesus<sup>18</sup> before and who was one of the rulers,<sup>19</sup> said,<sup>20</sup> 7:51 "Our law doesn't condemn<sup>21</sup> a man unless it first hears from him and learns<sup>22</sup> what he is doing, does it?"<sup>23</sup> 7:52 They replied,<sup>24</sup> "You aren't from Galilee too, are you?"<sup>25</sup> Investigate carefully and you will see that no prophet<sup>26</sup> comes from Galilee!"

### A Woman Caught in Adultery

[[7:53<sup>27</sup> And each one departed to his own house.

<sup>18</sup> **tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>19</sup> **tn** Grk "who was one of them"; the referent (the rulers) has been specified in the translation for clarity.

<sup>20</sup> **tn** Grk "said to them."

<sup>21</sup> **tn** Grk "judge."

<sup>22</sup> **tn** Grk "knows."

<sup>23</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "does it?").

<sup>24</sup> **tn** Grk "They answered and said to him."

<sup>25</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "are you?").

<sup>26</sup> **tc** At least one early and important MS (P<sup>66</sup>) places the article before "prophet" (ὁ προφήτης, *ho prophētēs*), making this a reference to the "prophet like Moses" mentioned in Deut 18:15.

**tn** This claim by the leaders presents some difficulty, because Jonah had been from Gath Hepher, in Galilee (2 Kgs 14:25). Also the Babylonian Talmud later stated, "There was not a tribe in Israel from which there did not come prophets" (*b. Sukkah* 27b). Two explanations are possible: (1) In the heat of anger the members of the Sanhedrin overlooked the facts (this is perhaps the easiest explanation). (2) This anarthrous noun is to be understood as a reference to the prophet of Deut 18:15 (note the reading of P<sup>66</sup> which is articular), by this time an eschatological figure in popular belief. This would produce in the text of John's Gospel a high sense of irony indeed, since the religious authorities by their insistence that "the Prophet" could not come from Galilee displayed their true ignorance of where Jesus came from on two levels at once (Bethlehem, his birthplace, the fulfillment of Mic 5:2, but also heaven, from which he was sent by the Father). The author does not even bother to refute the false attestation of Jesus' place of birth as Galilee (presumably Christians knew all too well where Jesus came from).

<sup>27</sup> **tc** This entire section, 7:53-8:11, traditionally known as the *pericope adulterae*, is not contained in the earliest and best MSS and was almost certainly not an original part of the Gospel of John. Among modern commentators and textual critics, it is a foregone conclusion that the section is not original but represents a later addition to the text of the Gospel. B. M. Metzger summarizes: "the evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming" (*TC-GNT* 187). External evidence is as follows. For the omission of 7:53-8:11: P<sup>66,75</sup> B L N T W Δ Θ Ψ 0141 0211 33 565 1241 1424\* 2768 *al*. In addition codices A and C are defective in this part of John, but it appears that neither contained the pericope because careful measurement shows that there would not have been enough space on the missing pages to include the pericope 7:53-8:11 along with the rest of the text. Among the MSS that include 7:53-8:11 are D M<sup>l</sup> lat. In addition E S Λ 1424<sup>me</sup> *al* include part or all of the passage with asterisks or obeli, 225 places the pericope after John 7:36, f<sup>1</sup> places it after John 21:25, [115] after John 8:12, f<sup>13</sup> after Luke 21:38, and the corrector of 1333 includes it after Luke 24:53. (For a more complete discussion of the locations where this "floating" text has ended up, as well as a minority opinion on the authenticity of the passage, see M. A. Robinson, "Preliminary Observations regarding the *Pericope Adulterae* Based upon Fresh Collations of nearly All Continuous-Text Manuscripts and All Lectionary Manuscripts containing



the Passage.” *Filologia Neotestamentaria* 13 [2000]: 35-59, especially 41-42.) In evaluating this *ms* evidence, it should be remembered that in the Gospels A is considered to be of Byzantine texttype (unlike in the epistles and Revelation, where it is Alexandrian), as are E F G (*ms*s with the same designation are of Western texttype in the epistles). This leaves D as the only major Western uncial witness in the Gospels for the inclusion. Therefore the evidence could be summarized by saying that almost all early *ms*s of the Alexandrian texttype omit the pericope, while most *ms*s of the Western and Byzantine texttype include it. But it must be remembered that “Western *ms*s” here refers only to D, a single witness (as far as Greek *ms*s are concerned). Thus it can be seen that practically all of the earliest and best *ms*s extant omit the pericope; it is found only in *ms*s of secondary importance. But before one can conclude that the passage was not originally part of the Gospel of John, internal evidence needs to be considered as well. Internal evidence in favor of the inclusion of 8:1-11 (7:53-8:11): (1) 7:53 fits in the context. If the “last great day of the feast” (7:37) refers to the conclusion of the Feast of Tabernacles, then the statement refers to the pilgrims and worshipers going home after living in “booths” for the week while visiting Jerusalem. (2) There may be an allusion to Isa 9:1-2 behind this text: John 8:12 is the point when Jesus describes himself as the Light of the world. But the section in question mentions that Jesus returned to the temple at “early dawn” (“*Ὁρθρου*, *Orthrou*, in 8:2). This is the “dawning” of the Light of the world (8:12) mentioned by Isa 9:2. (3) Furthermore, note the relationship to what follows: Just prior to presenting Jesus’ statement that he is the Light of the world, John presents the reader with an example that shows Jesus as the light. Here the woman “came to the light” while her accusers shrank away into the shadows, because their deeds were evil (cf. 3:19-21). Internal evidence against the inclusion of 8:1-11 (7:53-8:11): (1) In reply to the claim that the introduction to the pericope, 7:53, fits the context, it should also be noted that the narrative reads well without the pericope, so that Jesus’ reply in 8:12 is directed against the charge of the Pharisees in 7:52 that no prophet comes from Galilee. (2) The assumption that the author “must” somehow work Isa 9:1-2 into the narrative is simply that – an assumption. The statement by the Pharisees in 7:52 about Jesus’ Galilean origins is allowed to stand without correction by the author, although one might have expected him to mention that Jesus was really born in Bethlehem. And 8:12 does directly mention Jesus’ claim to be the Light of the world. The author may well have presumed familiarity with Isa 9:1-2 on the part of his readers because of its widespread association with Jesus among early Christians. (3) The fact that the pericope deals with the light/darkness motif does not inherently strengthen its claim to authenticity, because the motif is so prominent in the Fourth Gospel that it may well have been the reason why someone felt that the pericope, circulating as an independent tradition, fit so well here. (4) In general the style of the pericope is not Johannine either in vocabulary or grammar (see D. B. Wallace, “Reconsidering ‘The Story of the Woman Taken in Adultery Reconsidered,’” *NTS* 39 [1993]: 290-96). According to R. E. Brown it is closer stylistically to Lukan material (*John* [AB], 1.336). Interestingly one important family of *ms*s (*f*<sup>33</sup>) places the pericope after Luke 21:38. Conclusion: In the final analysis, the weight of evidence in this case must go with the external evidence. The earliest and best *ms*s do not contain the pericope. It is true with regard to internal evidence that an attractive case can be made for inclusion, but this is by nature subjective (as evidenced by the fact that strong arguments can be given against such as well). In terms of internal factors like vocabulary and style, the pericope does not stand up very well. The question may be asked whether this incident, although not an original part of the Gospel of John, should be regarded as an authentic tradition about Jesus. It could well be that it is ancient and may indeed represent an unusual instance where such a tradition survived outside of the bounds of the canonical literature. However, even that needs to be nuanced (see B. D. Ehrman, “Jesus and the Adulteress,” *NTS* 34 [1988]: 24–44).

**sn** Double brackets have been placed around this passage

**8:1** But Jesus went to the Mount of Olives.<sup>1</sup> **8:2** Early in the morning he came to the temple courts again. All the people came to him, and he sat down and began to teach<sup>2</sup> them. **8:3** The experts in the law<sup>3</sup> and the Pharisees<sup>4</sup> brought a woman who had been caught committing adultery. They made her stand in front of them **8:4** and said to Jesus,<sup>5</sup> “Teacher, this woman was caught in the very act of adultery. **8:5** In the law *Moses commanded us to stone to death*<sup>6</sup> such women.<sup>7</sup> What then do you say?” **8:6** (Now they were asking this in an attempt to trap him, so that they could bring charges against<sup>8</sup> him.)<sup>9</sup> Jesus bent down and wrote on the ground with his finger.<sup>10</sup> **8:7** When they persisted in asking him, he stood up straight<sup>11</sup> and replied,<sup>12</sup> “Whoever among you is guiltless<sup>13</sup> may be the first to throw a stone at her.” **8:8** Then<sup>14</sup> he bent over again and wrote on the ground.

**8:9** Now when they heard this, they began to drift away one at a time, starting with the older ones,<sup>15</sup> until

to indicate that most likely it was not part of the original text of the Gospel of John. In spite of this, the passage has an important role in the history of the transmission of the text, so it has been included in the translation.

**1 sn** *The Mount of Olives* is a hill running north to south about 1.8 mi (3 km) long, lying east of Jerusalem across the Kidron Valley. It was named for the large number of olive trees that grew on it.

**2 tn** An ingressive sense for the imperfect fits well here following the aorist participle.

**3 tn** Or “The scribes.” The traditional rendering of γραμματεῦς (*grammateus*) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.

**4 sn** See the note on *Pharisees* in 1:24.

**5 tn** *Grk* “to him”; the referent (Jesus) has been specified in the translation for clarity.

**6 sn** An allusion to Lev 20:10 and Deut 22:22-24.

**7 sn** The accusers themselves subtly misrepresented the law. The Mosaic law stated that in the case of adultery, both the man and woman must be put to death (Lev 20:10, Deut 22:22), but they mentioned only *such women*.

**8 tn** *Grk* “so that they could accuse.”

**9 sn** This is a parenthetical note by the author of 7:53–8:11.

**10 tn** Or possibly “Jesus bent down and wrote an accusation on the ground with his finger.” The Greek verb καταγράφω (*katagraphō*) may indicate only the action of writing on the ground by Jesus, but in the overall context (Jesus’ response to the accusation against the woman) it can also be interpreted as implying that what Jesus wrote was a counteraccusation against the accusers (although there is no clue as to the actual content of what he wrote, some scribes added “the sins of each one of them” either here or at the end of v. 8 [U 264 700 *all*]).

**11 tn** Or “he straightened up.”

**12 tn** *Grk* “and said to them.”

**13 tn** Or “sinless.”

**14 tn** Here καί (*kai*) has been translated as “Then” to indicate the implied sequence of events within the narrative. Greek style often begins sentences or clauses with “and,” but English style generally does not.

**15 tn** Or “beginning from the eldest.”

Jesus was left alone with the woman standing before him. **8:10** Jesus stood up straight<sup>4</sup> and said to her, “Woman,<sup>2</sup> where are they? Did no one condemn you?” **8:11** She replied, “No one, Lord.” And Jesus said, “I do not condemn you either. Go, and from now on do not sin any more.”]]<sup>3</sup>

*Jesus as the Light of the World*

**8:12** Then Jesus spoke out again,<sup>4</sup> “I am the light of the world.<sup>5</sup> The one who follows me will never<sup>6</sup> walk in darkness, but will have the light of life.” **8:13** So the Pharisees<sup>7</sup> objected,<sup>8</sup> “You testify about yourself; your testimony is not true!”<sup>9</sup> **8:14** Jesus answered,<sup>10</sup> “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people<sup>11</sup> do not know where I came from or where I am going.<sup>12</sup> **8:15** You people<sup>13</sup>

judge by outward appearances;<sup>14</sup> I do not judge anyone.<sup>15</sup> **8:16** But if I judge, my evaluation is accurate,<sup>16</sup> because I am not alone when I judge,<sup>17</sup> but I and the Father who sent me do so together.<sup>18</sup> **8:17** It is written in your law that *the testimony of two men is true*.<sup>19</sup> **8:18** I testify about myself<sup>20</sup> and the Father who sent me testifies about me.”

**8:19** Then they began asking<sup>21</sup> him, “Who is your father?” Jesus answered, “You do not know either me or my Father. If you knew me you would know my Father too.”<sup>22</sup> **8:20** (Jesus<sup>23</sup> spoke these words near the offering box<sup>24</sup> while he was teaching in the temple courts.<sup>25</sup> No one seized him because his time<sup>26</sup> had not yet come.)<sup>27</sup>

<sup>1</sup> **tn** Or “straightened up.”

<sup>2</sup> **sn** *Woman* was a polite form of address (see BDAG 208-9 s.v. *γυνή* 1), similar to “Madam” or “Ma’am” used in English in different regions.

<sup>3</sup> **tc** The earliest and best mss do not contain **7:53–8:11** (see note on 7:53).

<sup>4</sup> **tn** *Grk* “Then again Jesus spoke to them saying.”

<sup>5</sup> **sn** The theory proposed by F. J. A. Hort (*The New Testament in the Original Greek*, vol. 2, *Introduction; Appendix*, 87-88), that the backdrop of 8:12 is the lighting of the candelabra in the court of women, may offer a plausible setting to the proclamation by Jesus that he is *the light of the world*. The last time that Jesus spoke in the narrative (assuming 7:53-8:11 is not part of the original text, as the textual evidence suggests) is in 7:38, where he was speaking to a crowd of pilgrims in the temple area. This is where he is found in the present verse, and he may be addressing the crowd again. Jesus’ remark has to be seen in view of both the prologue (John 1:4, 5) and the end of the discourse with Nicodemus (John 3:19-21). The coming of Jesus into the world provokes judgment: A choosing up of sides becomes necessary. The one who comes to the light, that is, who follows Jesus, will *not* walk in the darkness. The one who refuses to come, will walk in the darkness. In this contrast, there are only two alternatives. So it is with a person’s decision about Jesus. Furthermore, this serves as in implicit indictment of Jesus’ opponents, who still walk in the darkness, because they refuse to come to him. This sets up the contrast in chap. 9 between the man born blind, who receives both physical and spiritual sight, and the Pharisees (John 9:13, 15, 16) who have physical sight but remain in spiritual darkness.

<sup>6</sup> **tn** The double negative οὐ μή (*ou mē*) is emphatic in 1st century Hellenistic Greek.

<sup>7</sup> **sn** See the note on *Pharisees* in 1:24.

<sup>8</sup> **tn** *Grk* “Then the Pharisees said to him.”

<sup>9</sup> **sn** Compare the charge *You testify about yourself; your testimony is not true!* to Jesus’ own statement about his testimony in 5:31.

<sup>10</sup> **tn** *Grk* “Jesus answered and said to them.”

<sup>11</sup> **tn** The word “people” is supplied in the translation to indicate that the pronoun (“you”) and verb (“do not know”) in Greek are plural.

<sup>12</sup> **sn** *You people do not know where I came from or where I am going*. The ignorance of the religious authorities regarding Jesus’ origin works on two levels at once: First, they thought Jesus came from Galilee (although he really came from Bethlehem in Judea) and second, they did not know that he came from heaven (from the Father), and this is where he would return. See further John 7:52.

<sup>13</sup> **tn** The word “people” is supplied in the translation to indicate that the pronoun and verb (“judge”) in Greek are plural.

<sup>14</sup> **tn** Or “judge according to external things”; *Grk* “according to the flesh.” These translations are given by BDAG 916 s.v. *σάρξ* 5.

<sup>15</sup> **sn** What is the meaning of Jesus’ statement “I do not judge anyone”? It is clear that Jesus did judge (even in the next verse). The point is that he didn’t practice the same kind of judgment that the Pharisees did. Their kind of judgment was condemnatory. They tried to condemn people. Jesus did not come to judge the world, but to save it (3:17). Nevertheless, and not contradictory to this, the coming of Jesus did bring judgment, because it forced people to make a choice. Would they accept Jesus or reject him? Would they come to the light or shrink back into the darkness? As they responded, so were they judged – just as 3:19-21 previously stated. One’s response to Jesus determines one’s eternal destiny.

<sup>16</sup> **tn** *Grk* “my judgment is true.”

<sup>17</sup> **tn** The phrase “when I judge” is not in the Greek text, but is implied by the context.

<sup>18</sup> **tn** The phrase “do so together” is not in the Greek text, but is implied by the context.

<sup>19</sup> **sn** An allusion to Deut 17:6.

<sup>20</sup> **tn** *Grk* “I am the one who testifies about myself.”

<sup>21</sup> **tn** *Grk* “Then they were saying to him.” The imperfect verb has been translated with ingressive force here because of the introduction of a new line of questioning by the Pharisees. Jesus had just claimed his Father as a second witness; now his opponents want to know who his father is.

<sup>22</sup> **sn** *If you knew me you would know my Father too*. Jesus’ reply is based on his identity with the Father (see also John 1:18; 14:9).

<sup>23</sup> **tn** *Grk* “He”; the referent (Jesus) has been specified in the translation for clarity.

<sup>24</sup> **tn** The term *γασοφυλάκιον* (*gazophylakion*) can be translated “treasury” or “treasure room” in this context. BDAG 186 s.v. 1 notes, “It can be taken in this sense J 8:20 (sing.) in (or at) the treasury.” BDAG 186 s.v. 2 argues that the occurrences of this word in the synoptic gospels also refer to the treasury: “For Mk 12:41, 43; Lk 21:1 the mng. *contribution box or receptacle* is attractive. Acc. to Mishnah, Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets. But even in these passages the general sense of ‘treasury’ is prob., for the contributions would go [into] the treasury via the receptacles.” Based upon the extra-biblical evidence (see **sn** following), however, the translation opts to refer to the actual receptacles and not the treasury itself.

**sn** *The offering box* probably refers to the receptacles in the temple forecourt by the Court of Women used to collect free-will offerings. These are mentioned by Josephus, *J. W.* 5.5.2 (5.200), 6.5.2 (6.282); *Ant.* 19.6.1 (19.294); and in 1 Macc 14:49 and 2 Macc 3:6, 24, 28, 40 (see also Mark 12:41; Luke 21:1).

<sup>25</sup> **tn** *Grk* “the temple.”

<sup>26</sup> **tn** *Grk* “his hour.”

<sup>27</sup> **sn** This is a parenthetical note by the author.

*Where Jesus Came From and Where He is Going*

**8:21** Then Jesus<sup>1</sup> said to them again,<sup>2</sup> “I am going away, and you will look for me<sup>3</sup> but will die in your sin.<sup>4</sup> Where I am going you cannot come.” **8:22** So the Jewish leaders<sup>5</sup> began to say,<sup>6</sup> “Perhaps he is going to kill himself, because he says, ‘Where I am going you cannot come.’” **8:23** Jesus replied,<sup>7</sup> “You people<sup>8</sup> are from below; I am from above. You people are from this world; I am not from this world. **8:24** Thus I told you<sup>9</sup> that you will die in your sins. For unless you believe that I am he,<sup>10</sup> you will die in your sins.”

**1 tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

**2 tn** The expression οὐν πάλιν (*oun palin*) indicates some sort of break in the sequence of events, but it is not clear how long. The author does not mention the interval between 8:12-20 and this next recorded dialogue. The feast of Tabernacles is past, and the next reference to time is 10:22, where the feast of the Dedication is mentioned. The interval is two months, and these discussions could have taken place at any time within that interval, as long as one assumes something of a loose chronological framework. However, if the material in the Fourth Gospel is arranged theologically or thematically, such an assumption would not apply.

**3 tn** Grk “you will seek me.”

**4 tn** The expression ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε (*en tē hamartia humōn apothanēisthe*) is similar to an expression found in the LXX at Ezek 3:18, 20 and Prov 24:9. Note the singular of ἁμαρτία (the plural occurs later in v. 24). To die with one’s sin unrepented and unatoned would be the ultimate disaster to befall a person. Jesus’ warning is stern but to the point.

**5 tn** Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401-9.) Here the phrase refers to the Jewish authorities or leaders in Jerusalem. It was the Pharisees who had begun this line of questioning in John 8:13, and there has been no clear change since then in the identity of Jesus’ opponents.

**6 tn** The imperfect verb has been translated with ingressive force (“began to say”) because the comments that follow were occasioned by Jesus’ remarks in the preceding verse about his upcoming departure.

**7 tn** Grk “And he said to them.”

**8 tn** The word “people” is supplied in English to clarify the plural Greek pronoun and verb.

**9 tn** Grk “thus I said to you.”

**10 tn** Grk “unless you believe that I am.” In this context there is an implied predicate nominative (“he”) following the “I am” phrase. What Jesus’ hearers had to acknowledge is that he was who he claimed to be, i.e., the Messiah (cf. 20:31). This view is also reflected in English translations like NIV (“if you do not believe that I am the one I claim to be”), NLT (“unless you believe that I am who I say I am”), and CEV (“if you don’t have faith in me for who I am”). For a different view that takes this “I am” and the one in 8:28 as nonpredicated (i.e., absolute), see R. E. Brown, *John* (AB), 1:533-38. Such a view refers sees the nonpredicated “I am” as a reference to the divine Name revealed in Exod 3:14, and is reflected in English translations like NAB (“if you do not believe that I AM, you will die in your sins”) and TEV (“you will die in your sins if you do not believe that ‘I Am Who I Am’”).

**sn** See the note on *Christ* in 1:20.

**8:25** So they said to him, “Who are you?” Jesus replied,<sup>11</sup> “What I have told you from the beginning. **8:26** I have many things to say and to judge<sup>12</sup> about you, but the Father<sup>13</sup> who sent me is truthful,<sup>14</sup> and the things I have heard from him I speak to the world.”<sup>15</sup> **8:27** (They did not understand that he was telling them about his Father.)<sup>16</sup>

**8:28** Then Jesus said,<sup>17</sup> “When you lift up the Son of Man, then you will know that I am he,<sup>18</sup> and I do nothing on my own initiative,<sup>19</sup> but I speak just what the Father taught me.<sup>20</sup> **8:29** And the one who sent me is with me. He has not left me alone,<sup>21</sup> because I always do those things that please him.” **8:30** While he was saying these things, many people<sup>22</sup> believed in him.

*Abraham’s Children and the Devil’s Children*

**8:31** Then Jesus said to those Judeans<sup>23</sup> who had believed him, “If you continue to follow my teaching,<sup>24</sup> you are really<sup>25</sup> my disciples

**11 tn** Grk “Jesus said to them.”

**12 tn** Or “I have many things to pronounce in judgment about you.” The two Greek infinitives could be understood as a hendiadys, resulting in one phrase.

**13 tn** Grk “the one”; the referent (the Father) has been specified in the translation for clarity.

**14 tn** Grk “true” (in the sense of one who always tells the truth).

**15 tn** Grk “and what things I have heard from him, these things I speak to the world.”

**16 sn** *They did not understand...about his Father* is a parenthetical note by the author. This type of comment, intended for the benefit of the reader, is typical of the “omniscient author” convention adopted by the author, who is writing from a postresurrection point of view. He writes with the benefit of later knowledge that those who originally heard Jesus’ words would not have had.

**17 tn** Grk “Then Jesus said to them” (the words “to them” are not found in all mss).

**18 tn** Grk “that I am.” See the note on this phrase in v. 24.

**19 tn** Grk “I do nothing from myself.”

**20 tn** Grk “but just as the Father taught me, these things I speak.”

**21 tn** That is, “he has not abandoned me.”

**22 tn** The word “people” is not in the Greek text, but is supplied for clarity and smoothness in the translation.

**23 tn** Grk “to the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory (i.e., “Judeans”), the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401-9; also BDAG 479 s.v. Ἰουδαῖος 2.e.) Here the phrase refers to the Jewish people in Jerusalem who had been listening to Jesus’ teaching in the temple and had believed his claim to be the Messiah, hence, “those Judeans who had believed him.” The term “Judeans” is preferred here to the more general “people” because the debate concerns descent from Abraham (v. 33).

**24 tn** Grk “If you continue in my word.”

**25 tn** Or “truly.”

8:32 and you will know the truth, and the truth will set you free.”<sup>1</sup> **8:33** “We are descendants<sup>2</sup> of Abraham,” they replied,<sup>3</sup> “and have never been anyone’s slaves! How can you say,<sup>4</sup> ‘You will become free?’” **8:34** Jesus answered them, “I tell you the solemn truth,<sup>5</sup> everyone who practices<sup>6</sup> sin is a slave<sup>7</sup> of sin. **8:35** The slave does not remain in the family<sup>8</sup> forever, but the son remains forever.<sup>9</sup> **8:36** So if the son<sup>10</sup> sets you free, you will be really free. **8:37** I know that you are Abraham’s descendants.<sup>11</sup> But you want<sup>12</sup> to kill me, because my teaching<sup>13</sup> makes no progress among you.<sup>14</sup> **8:38** I am telling you the things I have seen while with the<sup>15</sup>

<sup>1</sup> **tn** Or “the truth will release you.” The translation “set you free” or “release you” (unlike the more traditional “make you free”) conveys more the idea that the hearers were currently in a state of slavery from which they needed to be freed. The following context supports precisely this idea.

<sup>2</sup> **sn** The statement *the truth will set you free* is often taken as referring to *truth* in the philosophical (or absolute) sense, or in the intellectual sense, or even (as the Jews apparently took it) in the political sense. In the context of John’s Gospel (particularly in light of the prologue) this must refer to *truth* about the person and work of Jesus. It is saving truth. As L. Morris says, “it is the truth which saves men from the darkness of sin, not that which saves them from the darkness of error (though there is a sense in which men in Christ are delivered from gross error)” (*John* [NICNT], 457).

<sup>3</sup> **tn** Grk “We are the seed” (an idiom).

<sup>4</sup> **tn** Grk “They answered to him.”

<sup>5</sup> **tn** Or “How is it that you say.”

<sup>6</sup> **tn** Grk “Truly, truly, I say to you.”

<sup>7</sup> **tn** Or “who commits.” This could simply be translated, “everyone who sins,” but the Greek is more emphatic, using the participle ποιῶν (*poiōn*) in a construction with πᾶς (*pas*), a typical Johannine construction. Here repeated, continuous action is in view. The one whose lifestyle is characterized by repeated, continuous sin is a slave to sin. That one is not free; sin has enslaved him. To break free from this bondage requires outside (divine) intervention. Although the statement is true at the general level (the person who continually practices a lifestyle of sin is enslaved to sin) the particular sin of the Jewish authorities, repeatedly emphasized in the Fourth Gospel, is the sin of unbelief. The present tense in this instance looks at the continuing refusal on the part of the Jewish leaders to acknowledge who Jesus is, in spite of mounting evidence.

<sup>8</sup> **tn** See the note on the word “slaves” in 4:51.

<sup>9</sup> **tn** Or “household.” The Greek word οἰκία (*oikia*) can denote the family as consisting of relatives by both descent and marriage, as well as slaves and servants, living in the same house (more the concept of an “extended family”).

<sup>10</sup> **sn** Jesus’ point is that while a slave may be part of a family or household, the slave is not guaranteed a permanent place there, while a son, as a descendant or blood relative, will always be guaranteed a place in the family (*remains forever*).

<sup>11</sup> **tn** Or “Son.” The question is whether “son” is to be understood as a direct reference to Jesus himself, or as an indirect reference (a continuation of the generic illustration begun in the previous verse).

<sup>12</sup> **tn** Grk “seed” (an idiom).

<sup>13</sup> **tn** Grk “you are seeking.”

<sup>14</sup> **tn** Grk “my word.”

<sup>15</sup> **tn** Or “finds no place in you.” The basic idea seems to be something (in this case Jesus’ teaching) making headway or progress where resistance is involved. See BDAG 1094 s.v. χωρῶ 2.

<sup>16</sup> **tc** The first person pronoun μου (*mou*, “my”) may be implied, especially if ὑμῶν (*humōn*, “your”) follows the second mention of “father” in this verse (as it does in the majority of mss); no doubt this implication gave rise to the reading μου found in most witnesses (N D Θ Ψ 0250 f<sup>1-13</sup> 33 ἢ it sy). No pronoun here is read by <sup>17</sup> B C L 070 pc. This problem can-

not be isolated from the second in the verse, however. See that discussion below.

not be isolated from the second in the verse, however. See that discussion below.

**8:39** They answered him,<sup>19</sup> “Abraham is our father!”<sup>20</sup> Jesus replied,<sup>21</sup> “If you are<sup>22</sup> Abraham’s children, you would be doing<sup>23</sup> the deeds of Abraham. **8:40** But now you are trying<sup>24</sup> to kill me, a man who has told you<sup>25</sup> the truth I heard from God. Abraham did not do this!<sup>26</sup> **8:41** You people<sup>27</sup> are doing the deeds of your father.”

<sup>16</sup> **tn** Grk “The things which I have seen with the Father I speak about.”

<sup>17</sup> **tn** Grk “and you.”

<sup>18</sup> **tc** A few significant witnesses lack ὑμῶν (*humōn*, “your”) here (<sup>19</sup> B<sup>675</sup> B L W 070 pc), while the majority have the pronoun (N C D Θ Ψ 0250 f<sup>1-13</sup> 33 565 892 ἢ al lat sy). However, these mss do not agree on the placement of the pronoun: τοῦ πατρὸς ὑμῶν ποιεῖτε (*tu patros humōn poieite*), τῷ πατρὶ ὑμῶν (*tō patri humōn*), and τῷ πατρὶ ὑμῶν ταῦτα (*tō patri humōn tauta*) all occur. If the pronoun is read, then the devil is in view and the text should be translated as “you are practicing the things you have heard from your father.” If it is not read, then the same Father mentioned in the first part of the verse is in view. In this case, ποιεῖτε should be taken as an imperative: “you [must] practice the things you have heard from the Father.” The omission is decidedly the harder reading, both because the contrast between God and the devil is now delayed until v. 41, and because ποιεῖτε could be read as an indicative, especially since the two clauses are joined by καὶ (*kai*, “and”). Thus, the pronoun looks to be a motivated reading. In light of the better external and internal evidence the omission is preferred.

<sup>19</sup> **tn** Grk “They answered and said to him.”

<sup>20</sup> **tn** Or “Our father is Abraham.”

<sup>21</sup> **tn** Grk “Jesus said to them.”

<sup>22</sup> **tc** Although most mss (C W Θ Ψ 0250 f<sup>1-13</sup> 33 ἢ) have the imperfect ἦτε (*ēte*, “you were”) here, making this sentence a proper second class condition, the harder reading, ἐστε (*este*, “you are”), is found in the better witnesses (<sup>23</sup> B<sup>675</sup> N B D L 070 pc lat).

<sup>23</sup> **tc** Some important mss (<sup>24</sup> B<sup>675</sup> B\* [700]) have the present imperative ποιεῖτε (*poieite*) here: “If you are Abraham’s children, then do,” while many others (N C K L N Δ Ψ f<sup>1-13</sup> 33 565 579 892 pm) add the contingent particle ἄν (*an*) to ἐποιεῖτε (*epoieite*) making it a more proper second class condition by Attic standards. The simple ἐποιεῖτε without the ἄν is the hardest reading, and is found in some excellent witnesses (<sup>25</sup> B<sup>75</sup> N\* B<sup>2</sup> D W Γ Θ 070 0250 1424 pm).

<sup>24</sup> **tn** Or “you would do.”

<sup>25</sup> **tn** Grk “seeking.”

<sup>26</sup> **tn** Grk “has spoken to you.”

<sup>27</sup> **tn** The Greek word order is emphatic: “This Abraham did not do.” The emphasis is indicated in the translation by an exclamation point.

<sup>28</sup> **tn** The word “people” is not in the Greek text, but is supplied in English to clarify the plural Greek pronoun and verb.

Then<sup>1</sup> they said to Jesus,<sup>2</sup> “We were not born as a result of immorality!<sup>3</sup> We have only one Father, God himself.” **8:42** Jesus replied,<sup>4</sup> “If God were your Father, you would love me, for I have come from God and am now here.<sup>5</sup> I<sup>6</sup> have not come on my own initiative,<sup>7</sup> but he<sup>8</sup> sent me. **8:43** Why don’t you understand what I am saying? It is because you cannot accept<sup>9</sup> my teaching.<sup>10</sup> **8:44** You people<sup>11</sup> are from<sup>12</sup> your father the devil, and you want to do what your father desires.<sup>13</sup> He<sup>14</sup> was a murderer from the beginning, and does not uphold the truth,<sup>15</sup> because there is no truth in him. Whenever he lies,<sup>16</sup> he speaks according to his own nature,<sup>17</sup> because he is a liar and the father of lies.<sup>18</sup> **8:45** But because I am telling you<sup>19</sup> the truth, you do not believe me. **8:46** Who among you can prove me guilty<sup>20</sup> of any sin?<sup>21</sup> If I am telling you<sup>22</sup> the truth, why don’t you believe me? **8:47** The one who belongs

to<sup>23</sup> God listens and responds<sup>24</sup> to God’s words. You don’t listen and respond,<sup>25</sup> because you don’t belong to God.”<sup>26</sup>

**8:48** The Judeans<sup>27</sup> replied,<sup>28</sup> “Aren’t we correct in saying<sup>29</sup> that you are a Samaritan and are possessed by a demon?”<sup>30</sup> **8:49** Jesus answered, “I am not possessed by a demon,<sup>31</sup> but I honor my Father – and yet<sup>32</sup> you dishonor me. **8:50** I am not trying to get<sup>33</sup> praise for myself.<sup>34</sup> There is one who demands<sup>35</sup> it, and he also judges.<sup>36</sup> **8:51** I tell you the solemn truth,<sup>37</sup> if anyone obeys<sup>38</sup> my teaching,<sup>39</sup> he will never see death.”<sup>40</sup>

**1 tc** † Important and early witnesses (N B L W 070 it sy<sup>6,p</sup> co) lack the conjunction here, while the earliest witnesses along with many others read οὐν (*oun*, “therefore”; ̱<sup>66,75</sup> C D Θ Ψ 0250 f<sup>13</sup> 33 ̱). This conjunction occurs in John some 200 times, far more than in any other NT book. Even though the combined testimony of two early papyri for the conjunction is impressive, the reading seems to be a predictable scribal emendation. In particular, οὐν is frequently used with the plural of εἶπον (*eipon*, “they said”) in John (in this chapter alone, note vv. 13, 39, 48, 57, and possibly 52). On balance, it is probably best to consider the shorter reading as authentic, even though “Then” is virtually required in translation for English stylistic reasons. NA<sup>27</sup> has the conjunction in brackets, indicating some doubt as to its authenticity.

**2 tn** Grk “him”; the referent (Jesus) is specified in the translation for clarity.

**3 sn** *We were not born as a result of immorality!* is ironic, because Jesus’ opponents implied that it was not themselves but Jesus who had been born as a result of immoral behavior. This shows they did not know Jesus’ true origin and were not aware of the supernatural events surrounding his birth. The author does not even bother to refute the opponents’ suggestion but lets it stand, assuming his readers will know the true story.

**4 tn** Grk “Jesus said to them.”

**5 tn** Or “I came from God and have arrived.”

**6 tn** Grk “For I.” Here γάρ (*gar*) has not been translated.

**7 tn** Grk “from myself.”

**8 tn** Grk “that one” (referring to God).

**9 tn** Grk “you cannot hear,” but this is not a reference to deafness, but rather hearing in the sense of listening to something and responding to it.

**10 tn** Grk “my word.”

**11 tn** The word “people” is supplied in the translation to clarify that the Greek pronoun and verb are plural.

**12 tn** Many translations read “You are of your father the devil” (KJV, ASV, RSV, NASB) or “You belong to your father, the devil” (NIV), but the Greek preposition ἐκ (*ek*) emphasizes the idea of source or origin. Jesus said his opponents were the devil’s very offspring (a statement which would certainly infuriate them).

**13 tn** Grk “the desires of your father you want to do.”

**14 tn** Grk “That one” (referring to the devil).

**15 tn** Grk “he does not stand in the truth” (in the sense of maintaining, upholding, or accepting the validity of it).

**16 tn** Grk “Whenever he speaks the lie.”

**17 tn** Grk “he speaks from his own.”

**18 tn** Grk “because he is a liar and the father of it.”

**19 tn** Or “because I tell you.”

**20 tn** Or “can convict me.”

**21 tn** Or “of having sinned”; Grk “of sin.”

**22 tn** Or “if I tell you.”

**23 tn** Grk “who is of.”

**24 tn** Grk “to God hears” (in the sense of listening to something and responding to it).

**25 tn** Grk “you do not hear” (in the sense of listening to something and responding to it).

**26 tn** Grk “you are not of God.”

**27 tn** Grk “the Jews.” See the note on this term in v. 31. Here the phrase refers to the Jewish people in Jerusalem (“Judeans”; cf. BDAG 479 s.v. Ἰουδαῖος 2.e) who had been listening to Jesus’ teaching in the temple courts (8:20) and had initially believed his claim to be the Messiah (cf. 8:31). They had become increasingly hostile as Jesus continued to teach. Now they were ready to say that Jesus was demon-possessed.

**28 tn** Grk “answered and said to him.”

**29 tn** Grk “Do we not say rightly.”

**30 tn** Grk “and have a demon.” It is not clear what is meant by the charge Σαμαριτῆς εἶ σύ καὶ δαμόνιον ἔχεις (*Samaritēs ei su kai daimonion echeis*). The meaning could be “you are a heretic and are possessed by a demon.” Note that the dual charge gets one reply (John 8:49). Perhaps the phrases were interchangeable: Simon Magus (Acts 8:14-24) and in later traditions Dositheus, the two Samaritans who claimed to be sons of God, were regarded as mad, that is, possessed by demons.

**31 tn** Grk “I do not have a demon.”

**32 tn** “Yet” is supplied to show the contrastive element present in the context.

**33 tn** Grk “I am not seeking.”

**34 tn** Grk “my glory.”

**35 tn** Grk “who seeks.”

**36 tn** Or “will be the judge.”

**37 tn** Grk “Truly, truly, I say to you.”

**38 tn** Grk “If anyone keeps.”

**39 tn** Grk “my word.”

**40 tn** Grk “he will never see death forever.” The Greek negative here is emphatic.

**sn** Those who keep Jesus’ words will not see *death* because they have already passed from death to life (cf. 5:24). In Johannine theology eternal life begins in the present rather than in the world to come.

**8:52** Then<sup>1</sup> the Judeans<sup>2</sup> responded,<sup>3</sup> “Now we know you’re possessed by a demon!<sup>4</sup> Both Abraham and the prophets died, and yet<sup>5</sup> you say, ‘If anyone obeys<sup>6</sup> my teaching,<sup>7</sup> he will never experience<sup>8</sup> death.’<sup>9</sup> **8:53** You aren’t greater than our father Abraham who died, are you?<sup>10</sup> And the prophets died too! Who do you claim to be?”  
**8:54** Jesus replied,<sup>11</sup> “If I glorify myself, my glory is worthless.<sup>12</sup> The one who glorifies me is my Father, about whom you people<sup>13</sup> say, ‘He is our God.’ **8:55** Yet<sup>14</sup> you do not know him, but I know him. If I were to say that I do not know him,<sup>15</sup> I would be a liar like you. But I do know him, and I obey<sup>16</sup> his teaching.<sup>17</sup> **8:56** Your father Abraham was overjoyed<sup>18</sup> to see my day, and he saw it and was glad.”<sup>19</sup>

<sup>1</sup> **tc** † Important and early witnesses (ϒ<sup>66</sup> **BCWΘ** 579 it) lack the conjunction here, while other witnesses read οὖν (*oun*, “therefore”; ϒ<sup>75</sup> D L Ψ 070 f<sup>1-13</sup> 33 ℣ lat). This conjunction occurs in John some 200 times, far more than in any other NT book. Even though the most important Johannine papyrus (ϒ<sup>75</sup>) has the conjunction, the combination of ϒ<sup>66</sup> **B** for the omission is even stronger. Further, the reading seems to be a predictable scribal emendation. In particular, οὖν is frequently used with the plural of εἶπον (*eipon*, “they said”) in John (in this chapter alone, note vv. 13, 39, 48, 57, and possibly 41). On balance, it is probably best to consider the shorter reading as authentic, even though “Then” is virtually required in translation for English stylistic reasons. NA<sup>27</sup> has the conjunction in brackets, indicating some doubt as to its authenticity.

<sup>2</sup> **tn** Grk “the Jews.” See the note on this term in v. 31. Here, as in vv. 31 and 48, the phrase refers to the Jewish people in Jerusalem (“Judeans”; cf. BDAG 479 s.v. Ἰουδαῖος 2.e) who had been listening to Jesus’ teaching in the temple courts (8:20) and had initially believed his claim to be the Messiah (cf. 8:31).

<sup>3</sup> **tn** Grk “said to him.”

<sup>4</sup> **tn** Grk “you have a demon.”

<sup>5</sup> **tn** “Yet” has been supplied to show the contrastive element present in the context.

<sup>6</sup> **tn** Grk “If anyone keeps.”

<sup>7</sup> **tn** Grk “my word.”

<sup>8</sup> **tn** Grk “will never taste.” Here the Greek verb does not mean “sample a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γεύομαι 2).

<sup>9</sup> **tn** Grk “he will never taste of death forever.” The Greek negative here is emphatic.

<sup>10</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “are you?”).

<sup>11</sup> **tn** Grk “Jesus answered.”

<sup>12</sup> **tn** Grk “is nothing.”

<sup>13</sup> **tn** The word “people” is not in the Greek text, but is supplied in English to clarify the plural Greek pronoun and verb.

<sup>14</sup> **tn** Here καί (*kai*) has been translated as “Yet” to indicate the contrast present in the context.

<sup>15</sup> **tn** Grk “If I say, ‘I do not know him.’”

<sup>16</sup> **tn** Grk “I keep.”

<sup>17</sup> **tn** Grk “his word.”

<sup>18</sup> **tn** Or “rejoiced greatly.”

<sup>19</sup> **tn** What is the meaning of Jesus’ statement that the patriarch Abraham “saw” his day and rejoiced? The use of past tenses would seem to refer to something that occurred during the patriarch’s lifetime. *Genesis Rabbah* 44:25ff. (cf. 59:6) states that Rabbi Akiba, in a debate with Rabbi Johanan ben Zakkai, held that Abraham had been shown not this world only but the world to come (this would include the days of the Messiah). More realistically, it is likely that Gen 22:13-15 lies behind Jesus’ words. This passage, known to rabbis as the

**8:57** Then the Judeans<sup>20</sup> replied,<sup>21</sup> “You are not yet fifty years old!<sup>22</sup> Have<sup>23</sup> you seen Abraham?”  
**8:58** Jesus said to them, “I tell you the solemn truth,<sup>24</sup> before Abraham came into existence,<sup>25</sup> I am!”<sup>26</sup> **8:59** Then they picked up<sup>27</sup> stones to throw at him,<sup>28</sup> but Jesus hid himself and went out from the temple area.<sup>29</sup>

*Akedah* (“Binding”), tells of Abraham finding the ram which will replace his son Isaac on the altar of sacrifice – an occasion of certain rejoicing.

<sup>20</sup> **tn** Grk “Then the Jews.” See the note on this term in v. 31. Here, as in vv. 31, 48, and 52, the phrase refers to the Jewish people in Jerusalem (“Judeans”; cf. BDAG 479 s.v. Ἰουδαῖος 2.e) who had been listening to Jesus’ teaching in the temple courts (8:20) and had initially believed his claim to be the Messiah (cf. 8:31). They have now become completely hostile, as John 8:59 clearly shows.

<sup>21</sup> **tn** Grk “said to him.”

<sup>22</sup> **tn** Grk “You do not yet have fifty years” (an idiom).

<sup>23</sup> **tn** Grk “And have.”

<sup>24</sup> **tn** Grk “Truly, truly, I say to you.”

<sup>25</sup> **tn** Grk “before Abraham was.”

<sup>26</sup> **sn** *I am!* is an explicit claim to deity. Although each occurrence of the phrase “I am” in the Fourth Gospel needs to be examined individually in context to see if an association with Exod 3:14 is present, it seems clear that this is the case here (as the response of the Jewish authorities in the following verse shows).

<sup>27</sup> **tn** Grk “they took up.”

<sup>28</sup> **sn** Jesus’ Jewish listeners understood his claim to deity, rejected it, and *picked up stones to throw at him* for what they considered blasphemy.

<sup>29</sup> **tc** Most later witnesses (A  $\Theta^c$  f<sup>1-13</sup> 33 ℣) have at the end of the verse “passing through their midst, he went away in this manner” (διελθὼν διὰ μέσου καὶ παρήγεν οὕτως, *dielthōn dia mesou kai parēgen houtōs*), while many others have similar permutations (so  $\aleph^2$  C L N Ψ 070 33 579 892 1241 *al*). The wording is similar to two other texts: Luke 4:30 (διελθὼν διὰ μέσου; in several mss αὐτῶν ἐπορεύετο καὶ [αὐτὸν ἐπορεύετο *kai*] is found between this phrase and παρήγεν, strengthening the parallel with Luke 4:30) and John 9:1 (παρήγεν; cf. παράγω *[paragōn]* there). The effect is to signal Jesus’ departure as a miraculous cloaking. As such, the additional statement has all the earmarks of scribal amplification. Further, the best and earliest witnesses (ϒ<sup>66-75</sup>  $\aleph^*$  B D W  $\Theta^*$  lat sa) lack these words, rendering the shorter text virtually certain.

**tn** Grk “from the temple.”

*Healing a Man Born Blind*

9:1 Now as Jesus was passing by,<sup>1</sup> he saw a man who had been blind from birth. 9:2 His disciples asked him,<sup>2</sup> “Rabbi, who committed the sin that caused him to be born blind, this man<sup>3</sup> or his parents?”<sup>4</sup> 9:3 Jesus answered, “Neither this man<sup>5</sup> nor his parents sinned, but he was born blind so that<sup>6</sup> the acts<sup>7</sup> of God may be revealed<sup>8</sup> through what happens to him.<sup>9</sup> 9:4 We must perform the deeds<sup>10</sup> of the one who sent me<sup>11</sup> as long as<sup>12</sup> it is daytime. Night is coming when no one can work. 9:5 As long as I am in the world, I am the light of the world.”<sup>13</sup> 9:6 Having said this,<sup>14</sup> he spat on the ground and made some mud<sup>15</sup> with the saliva.

<sup>1</sup> **tn** Or “going along.” The opening words of chap. 9, καὶ παράγων (*kai paragon*), convey only the vaguest indication of the circumstances.

**sn** Since there is no break with chap. 8, Jesus is presumably still in Jerusalem, and presumably *not* still in the temple area. The events of chap. 9 fall somewhere between the feast of Tabernacles (John 7:2) and the feast of the Dedication (John 10:22). But in the author’s narrative the connection exists – the incident recorded in chap. 9 (along with the ensuing debates with the Pharisees) serves as a real-life illustration of the claim Jesus made in 8:12, *I am the light of the world*. This is in fact the probable theological motivation behind the juxtaposition of these two incidents in the narrative. The second serves as an illustration of the first, and as a concrete example of the victory of light over darkness. One other thing which should be pointed out about the miracle recorded in chap. 9 is its messianic significance. In the OT it is God himself who is associated with the giving of sight to the blind (Exod 4:11, Ps 146:8). In a number of passages in Isa (29:18, 35:5, 42:7) it is considered to be a messianic activity.

<sup>2</sup> **tn** Grk “asked him, saying.”

<sup>3</sup> **tn** Grk “this one.”

<sup>4</sup> **tn** Grk “in order that he should be born blind.”

**sn** The disciples assumed that *sin* (regardless of who committed it) was the cause of the man’s blindness. This was a common belief in Judaism; the rabbis used Ezek 18:20 to prove there was no death without sin, and Ps 89:33 to prove there was no punishment without guilt (the Babylonian Talmud, *b. Shabbat* 55a, although later than the NT, illustrates this). Thus in this case the sin must have been on the part of the man’s parents, or during his own prenatal existence. *Song Rabbah* 1:41 (another later rabbinic work) stated that when a pregnant woman worshiped in a heathen temple the unborn child also committed idolatry. This is only one example of how, in rabbinic Jewish thought, an unborn child was capable of sinning.

<sup>5</sup> **tn** Grk “this one.”

<sup>6</sup> **tn** Grk “but so that.” There is an ellipsis that must be supplied: “but [he was born blind] so that” or “but [it happened to him] so that.”

<sup>7</sup> **tn** Or “deeds”; Grk “works.”

<sup>8</sup> **tn** Or “manifested,” “brought to light.”

<sup>9</sup> **tn** Grk “in him.”

<sup>10</sup> **tn** Grk “We must work the works.”

<sup>11</sup> **tn** Or “of him who sent me” (God).

<sup>12</sup> **tn** Or “while.”

<sup>13</sup> **sn** Jesus’ statement *I am the light of the world* connects the present account with 8:12. Here (seen more clearly than at 8:12) it is obvious what the author sees as the significance of Jesus’ statement. “Light” is not a metaphysical definition of the person of Jesus but a description of his effect on the world, forcing everyone in the world to ‘choose up sides’ for or against him (cf. 3:19-21).

<sup>14</sup> **tn** Grk “said these things.”

<sup>15</sup> **tn** Or “clay” (moistened earth of a clay-like consistency). The textual variant preserved in the Syriac text of Ephraem’s commentary on the *Diatessaron* (“he made eyes from his clay”) probably arose from the interpretation given by Ire-

He<sup>16</sup> smeared the mud on the blind man’s<sup>17</sup> eyes 9:7 and said to him, “Go wash in the pool of Siloam”<sup>18</sup> (which is translated “sent”).<sup>19</sup> So the blind man<sup>20</sup> went away and washed, and came back seeing.

9:8 Then the neighbors and the people who had seen him previously<sup>21</sup> as a beggar began saying,<sup>22</sup> “Is this not the man<sup>23</sup> who used to sit and beg?” 9:9 Some people said,<sup>24</sup> “This is the man!”<sup>25</sup> while others said, “No, but he looks like him.”<sup>26</sup> The man himself<sup>27</sup> kept insisting, “I am the one!”<sup>28</sup> 9:10 So they asked him,<sup>29</sup> “How then were you made to see?”<sup>30</sup> 9:11 He replied,<sup>31</sup> “The man called Jesus made mud,<sup>32</sup> smeared it<sup>33</sup> on my eyes and told me,<sup>34</sup> ‘Go to Siloam and wash.’ So I went and washed, and was able to see.”<sup>35</sup> 9:12 They said<sup>36</sup> to him, “Where is that man?”<sup>37</sup> He replied,<sup>38</sup> “I don’t know.”

**naeus in *Against Heresies***: “that which the Artificer, the Word, had omitted to form in the womb, he then supplied in public.” This involves taking the clay as an allusion to Gen 2:7, which is very unlikely.

<sup>16</sup> **tn** Because of the length and complexity of the Greek sentence, the conjunction καὶ (*kai*) was replaced by a third person pronoun and a new sentence started here in the translation.

<sup>17</sup> **tn** Grk “on his.”

<sup>18</sup> **tn** The pool’s name in Hebrew is *shiloah* from the Hebrew verb “to send.” In Gen 49:10 the somewhat obscure *shiloh* was interpreted messianically by later Jewish tradition, and some have seen a lexical connection between the two names (although this is somewhat dubious). It is known, however, that it was from the pool of Siloam that the water which was poured out at the altar during the feast of Tabernacles was drawn.

<sup>19</sup> **sn** This is a parenthetical note by the author. Why does he comment on the meaning of the name of the pool? Here, the significance is that the Father *sent* the Son, and the Son *sent* the man born blind. The name of the pool is applicable to the man, but also to Jesus himself, who was sent from heaven.

<sup>20</sup> **tn** Grk “So he”; the referent (the blind man) is specified in the translation for clarity.

<sup>21</sup> **tn** Or “formerly.”

<sup>22</sup> **tn** An ingressive force (“began saying”) is present here because the change in status of the blind person provokes this new response from those who knew him.

<sup>23</sup> **tn** Grk “the one.”

<sup>24</sup> **tn** Grk “Others were saying.”

<sup>25</sup> **tn** Grk “This is the one.”

<sup>26</sup> **tn** Grk “No, but he is like him.”

<sup>27</sup> **tn** Grk “That one”; the referent (the man himself) is specified in the translation for clarity.

<sup>28</sup> **tn** Grk “I am he.”

<sup>29</sup> **tn** Grk “So they were saying to him.”

<sup>30</sup> **tn** Grk “How then were your eyes opened” (an idiom referring to restoration of sight).

<sup>31</sup> **tn** Grk “That one answered.”

<sup>32</sup> **tn** Or “clay” (moistened earth of a clay-like consistency).

<sup>33</sup> **tn** Grk “and smeared.” Direct objects in Greek were often omitted when obvious from the context.

<sup>34</sup> **tn** Grk “said to me.”

<sup>35</sup> **tn** Or “and I gained my sight.”

<sup>36</sup> **tn** Grk “And they said.”

<sup>37</sup> **tn** Grk “that one.” “Man” is more normal English style for the referent.

<sup>38</sup> **tn** Grk “He said.”

*The Pharisees' Reaction to the Healing*

9:13 They brought the man who used to be blind<sup>1</sup> to the Pharisees.<sup>2</sup> 9:14 (Now the day on which Jesus made the mud<sup>3</sup> and caused him to see<sup>4</sup> was a Sabbath.)<sup>5</sup> 9:15 So the Pharisees asked him again how he had gained his sight.<sup>6</sup> He replied,<sup>7</sup> “He put mud<sup>8</sup> on my eyes and I washed, and now<sup>9</sup> I am able to see.”

9:16 Then some of the Pharisees began to say,<sup>10</sup> “This man is not from God, because he does not observe<sup>11</sup> the Sabbath.”<sup>12</sup> But others said, “How can a man who is a sinner perform<sup>13</sup> such miraculous signs?” Thus there was a division<sup>14</sup> among them. 9:17 So again they asked the man who used to be blind,<sup>15</sup> “What do you say about him, since he caused you to see?”<sup>16</sup> “He is a prophet,” the man replied.<sup>17</sup>

9:18 Now the Jewish religious leaders<sup>18</sup> refused to believe<sup>19</sup> that he had really been blind and had gained his sight until at last they summoned<sup>20</sup> the parents of the man who had become able to see.<sup>21</sup> 9:19 They asked the parents,<sup>22</sup> “Is this your son, whom you say<sup>23</sup> was born blind? Then how does he now see?” 9:20 So his parents replied,<sup>24</sup> “We know that this is our son and that he was born blind. 9:21 But we do not know how he is now able to see, nor do we know who caused him to see.<sup>25</sup> Ask him, he is a mature adult.<sup>26</sup> He will speak for himself.” 9:22 (His parents said these things because they were afraid of the Jewish religious leaders.<sup>27</sup> For the Jewish leaders had already agreed that anyone who confessed Jesus<sup>28</sup> to be the Christ<sup>29</sup> would be put out<sup>30</sup> of the synagogue.<sup>31</sup> 9:23 For this

<sup>1</sup> tn Grk “who was formerly blind.”

<sup>2</sup> sn See the note on *Pharisees* in 1:24.

<sup>3</sup> tn Or “clay” (moistened earth of a clay-like consistency).

<sup>4</sup> tn Grk “and opened his eyes” (an idiom referring to restoration of sight).

<sup>5</sup> sn This is a parenthetical note by the author.

<sup>6</sup> tn Or “how he had become able to see.”

sn So the *Pharisees* asked him. Note the subtlety here: On the surface, the man is being judged. But through him, Jesus is being judged. Yet in reality (as the discerning reader will realize) it is ironically the Pharisees themselves who are being judged by their response to Jesus who is the light of the world (cf. 3:17-21).

<sup>7</sup> tn Grk “And he said to them.”

<sup>8</sup> tn Or “clay” (moistened earth of a clay-like consistency).

<sup>9</sup> tn The word “now” is not in the Greek text, but is supplied to indicate the contrast between the man’s former state (blind) and his present state (able to see).

<sup>10</sup> tn As a response to the answers of the man who used to be blind, the use of the imperfect tense in the reply of the Pharisees is best translated as an ingressive imperfect (“began to say” or “started saying”).

<sup>11</sup> tn Grk “he does not keep.”

<sup>12</sup> sn The Jewish religious leaders considered the work involved in making the mud to be a violation of the *Sabbath*.

<sup>13</sup> tn Grk “do.”

<sup>14</sup> tn Or “So there was discord.”

<sup>15</sup> tn Grk “the blind man.”

<sup>16</sup> tn Grk “since he opened your eyes” (an idiom referring to restoration of sight).

<sup>17</sup> tn Grk “And he said, ‘He is a prophet.’”

sn At this point the man, pressed by the Pharisees, admitted there was something special about Jesus. But here, since *prophet* is anathrous (is not accompanied by the Greek article) and since in his initial reply in 9:11-12 the man showed no particular insight into the true identity of Jesus, this probably does not refer to the prophet of Deut 18:15, but merely to an unusual person who is capable of working miracles. The Pharisees had put this man on the spot, and he felt compelled to say something about Jesus, but he still didn’t have a clear conception of who Jesus was, so he labeled him a “prophet.”

<sup>18</sup> tn Or “the Jewish religious authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401-9.) Here the phrase refers mainly to the Pharisees, mentioned by name in John 9:13, 15, 16. References in this context to Pharisees and to the synagogue (v. 22) suggest an emphasis on the religious nature of the debate which is brought out by the translation “the Jewish religious leaders.”

<sup>19</sup> tn The Greek text contains the words “about him” at this point: “the Jewish authorities did not believe about him...”

<sup>20</sup> tn Grk “they called.”

<sup>21</sup> tn Or “the man who had gained his sight.”

<sup>22</sup> tn Grk “and they asked them, saying”; the referent (the parents) has been specified in the translation for clarity.

<sup>23</sup> tn The Greek pronoun and verb are both plural (both parents are addressed).

<sup>24</sup> tn Grk “So his parents answered and said.”

<sup>25</sup> tn Grk “who opened his eyes” (an idiom referring to restoration of sight).

<sup>26</sup> tn Or “he is of age.”

<sup>27</sup> tn Or “the Jewish religious authorities”; Grk “the Jews.” Twice in this verse the phrase refers to the Pharisees, mentioned by name in John 9:13, 15, 16. The second occurrence is shortened to “the Jewish leaders” for stylistic reasons. See the note on the phrase “the Jewish religious leaders” in v. 18.

<sup>28</sup> tn Grk “confessed him.”

<sup>29</sup> tn Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

sn See the note on *Christ* in 1:20.

<sup>30</sup> tn Or “would be expelled from.”

<sup>31</sup> sn This reference to excommunication from the Jewish synagogue for those who had made some sort of confession about Jesus being the Messiah is dismissed as anachronistic by some (e.g., Barrett) and nonhistorical by others. In later Jewish practice there were at least two forms of excommunication: a temporary ban for thirty days, and a permanent ban. But whether these applied in NT times is far from certain. There is no substantial evidence for a formal ban on Christians until later than this Gospel could possibly have been written. This may be a reference to some form of excommunication adopted as a contingency to deal with those who were proclaiming Jesus to be the Messiah. If so, there is no other record of the procedure than here. It was probably local, limited to the area around Jerusalem. See also the note on *synagogue* in 6:59.



reason his parents said, “He is a mature adult,<sup>1</sup> ask him.”<sup>2</sup>)

**9:24** Then they summoned<sup>3</sup> the man who used to be blind<sup>4</sup> a second time and said to him, “Promise before God to tell the truth.<sup>5</sup> We know that this man<sup>6</sup> is a sinner.” **9:25** He replied,<sup>7</sup> “I do not know whether he is a sinner. I do know one thing – that although I was blind, now I can see.” **9:26** Then they said to him, “What did he do to you? How did he cause you to see?”<sup>8</sup> **9:27** He answered,<sup>9</sup> “I told you already and you didn’t listen.<sup>10</sup> Why do you want to hear it<sup>11</sup> again? You people<sup>12</sup> don’t want to become his disciples too, do you?”

**9:28** They<sup>13</sup> heaped insults<sup>14</sup> on him, saying,<sup>15</sup> “You are his disciple!<sup>16</sup> We are disciples of Moses! **9:29** We know that God has spoken to Moses! We do not know where this man<sup>17</sup> comes from!” **9:30** The man replied,<sup>18</sup> “This is a remarkable thing,<sup>19</sup> that you don’t know where he comes from, and yet he caused me to see!<sup>20</sup> **9:31** We know that God doesn’t listen to<sup>21</sup> sinners, but if anyone is devout<sup>22</sup> and does his will, God<sup>23</sup> listens to<sup>24</sup> him.<sup>25</sup> **9:32** Never before<sup>26</sup> has anyone heard of someone causing a man born blind to see.<sup>27</sup> **9:33** If this man<sup>28</sup> were not from

God, he could do nothing.” **9:34** They replied,<sup>29</sup> “You were born completely in sinfulness,<sup>30</sup> and yet you presume to teach us?”<sup>31</sup> So they threw him out.

### *The Man’s Response to Jesus*

**9:35** Jesus heard that they had thrown him out, so he found the man<sup>32</sup> and said to him, “Do you believe in the Son of Man?”<sup>33</sup> **9:36** The man<sup>34</sup> replied,<sup>35</sup> “And who is he, sir, that<sup>36</sup> I may believe in him?” **9:37** Jesus told him, “You have seen him; he<sup>37</sup> is the one speaking with you.”<sup>38</sup> [**9:38** He said, “Lord, I believe,” and he worshiped him. **9:39** Jesus<sup>40</sup> said,]<sup>41</sup> “For judgment

<sup>29</sup> **tn** *Grk* “They answered and said to him.” This has been simplified in the translation to “They replied.”

<sup>30</sup> **tn** Or “From birth you have been evil.” The implication of this insult, in the context of John 9, is that the man whom Jesus caused to see had not previously adhered rigorously to all the conventional requirements of the OT law as interpreted by the Pharisees. Thus he had no right to instruct them about who Jesus was.

<sup>31</sup> **tn** *Grk* “and are you teaching us?”

<sup>32</sup> **tn** *Grk* “found him”; the referent (the man) has been specified in the translation for clarity.

<sup>33</sup> **tc** Although most witnesses (A L Θ Ψ 070 0250 *f*<sup>1-13</sup> 33 *ℓ* lat) have θεοῦ (*theou*, “of God”) instead of ἀνθρώπου (*anthrōpou*, “of man”) here, the better witnesses (Ϛ<sup>66,75</sup> *ℵ* B D W sy<sup>l</sup>) have ἀνθρώπου. Not only is the external evidence decidedly on the side of ἀνθρώπου, but it is difficult to see such early and diverse witnesses changing θεοῦ to ἀνθρώπου. The wording “Son of Man” is thus virtually certain.

<sup>34</sup> **tn** *Grk* “That one.”

<sup>35</sup> **tn** *Grk* answered and said.” This has been simplified in the translation to “replied.”

<sup>36</sup> **tn** Or “And who is he, sir? Tell me so that...” Some translations supply elliptical words like “Tell me” (NIV, NRSV) following the man’s initial question, but the shorter form given in the translation is clear enough.

<sup>37</sup> **tn** *Grk* “that one.”

<sup>38</sup> **tn** The καί – καί (*kai – kai*) construction would normally be translated “both – and”; “You have both seen him, and he is the one speaking with you.” In this instance the English semicolon was used instead because it produces a smoother and more emphatic effect in English.

<sup>39</sup> **sn** Assuming the authenticity of John 9:38-39a (see the **tc** note following the bracket in v. 39), the man’s response after Jesus’ statement of v. 37 is extremely significant: He worshiped Jesus. In the Johannine context the word would connote its full sense: This was something due God alone. Note also that Jesus did not prevent the man from doing this. The verb προσκυνῶ (*proskuneō*) is used in John 4:20-25 of worshipping God, and again with the same sense in 12:20. This would be the only place in John’s Gospel where anyone is said to have worshiped Jesus using this term. As such, it forms the climax of the story of the man born blind, but the uniqueness of the concept of worshipping Jesus at this point in John’s narrative (which reaches its ultimate climax in the confession of Thomas in John 20:28) may suggest it is too early for such a response and it represents a later scribal addition.

<sup>40</sup> **tn** *Grk* “And Jesus.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

<sup>41</sup> **tc** † Some early and important witnesses (Ϛ<sup>75</sup> *ℵ*\* W b sa<sup>ms</sup> ac<sup>2</sup> mf) lack the words, “He said, ‘Lord, I believe,’ and he worshiped him. Jesus said,” (vv. 38-39a). This is weighty evidence for the omission of these words. It is difficult to overstate the value of Ϛ<sup>75</sup> here, since it is the only currently available papyrus *ms* extant for the text of John 9:38-39. Further, *ℵ* is an important and early Alexandrian witness for the omission. The versional testimony and codex W also give

<sup>1</sup> **tn** Or “he is of age.”

<sup>2</sup> **sn** This is a parenthetical note by the author explaining the parents’ response.

<sup>3</sup> **tn** *Grk* “they called.”

<sup>4</sup> **tn** *Grk* “who was blind.”

<sup>5</sup> **tn** *Grk* “Give glory to God” (an idiomatic formula used in placing someone under oath to tell the truth).

<sup>6</sup> **tn** The phrase “this man” is a reference to Jesus.

<sup>7</sup> **tn** *Grk* “Then that one answered.”

<sup>8</sup> **tn** *Grk* “open your eyes” (an idiom referring to restoration of sight).

<sup>9</sup> **tn** *Grk* “He answered them.” The indirect object αὐτοῖς (*autois*) has not been translated for stylistic reasons.

<sup>10</sup> **tn** *Grk* “you did not hear.”

<sup>11</sup> **tn** “It” is not in the Greek text but has been supplied. Direct objects in Greek were often omitted when they were clearly implied in the context.

<sup>12</sup> **tn** The word “people” is supplied in the translation to clarify the plural Greek pronoun and verb.

<sup>13</sup> **tn** *Grk* “And they.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

<sup>14</sup> **tn** The Greek word means “to insult strongly” or “slander.”

<sup>15</sup> **tn** *Grk* “and said.”

<sup>16</sup> **tn** *Grk* “You are that one’s disciple.”

<sup>17</sup> **tn** *Grk* “where this one.”

<sup>18</sup> **tn** *Grk* “The man answered and said to them.” This has been simplified in the translation to “The man replied.”

<sup>19</sup> **tn** *Grk* “For in this is a remarkable thing.”

<sup>20</sup> **tn** *Grk* “and he opened my eyes” (an idiom referring to restoration of sight).

<sup>21</sup> **tn** *Grk* “God does not hear.”

<sup>22</sup> **tn** Or “godly.”

<sup>23</sup> **tn** *Grk* “he”; the referent (God) has been specified in the translation for clarity.

<sup>24</sup> **tn** Or “hears.”

<sup>25</sup> **tn** *Grk* “this one.”

<sup>26</sup> **tn** Or “Never from the beginning of time,” *Grk* “From eternity.”

<sup>27</sup> **tn** *Grk* “someone opening the eyes of a man born blind” (“opening the eyes” is an idiom referring to restoration of sight).

<sup>28</sup> **tn** *Grk* “this one.”

I have come into this world, so that those who do not see may gain their sight,<sup>1</sup> and the ones who see may become blind.”<sup>2</sup>

**9:40** Some of the Pharisees<sup>2</sup> who were with him heard this<sup>3</sup> and asked him,<sup>4</sup> “We are not blind too, are we?”<sup>5</sup> **9:41** Jesus replied,<sup>6</sup> “If you were blind, you would not be guilty of sin,<sup>7</sup> but now because you claim that you can see,<sup>8</sup> your guilt<sup>9</sup> remains.”<sup>10</sup>

*Jesus as the Good Shepherd*

**10:1** “I tell you the solemn truth,<sup>11</sup> the one who does not enter the sheepfold<sup>12</sup> by the door,<sup>13</sup> but climbs in some other way, is a thief and a robber. **10:2** The one who enters by the door is the shepherd of the sheep. **10:3** The doorkeeper<sup>14</sup>

opens the door<sup>15</sup> for him,<sup>16</sup> and the sheep hear his voice. He<sup>17</sup> calls his own sheep by name and leads them out.<sup>18</sup> **10:4** When he has brought all his own sheep<sup>19</sup> out, he goes ahead of them, and the sheep follow him because they recognize<sup>20</sup> his voice. **10:5** They will never follow a stranger,<sup>21</sup> but will run away from him, because they do not recognize<sup>22</sup> the stranger’s voice.”<sup>23</sup> **10:6** Jesus told them this parable,<sup>24</sup> but they<sup>25</sup> did not understand<sup>26</sup> what he was saying to them.

**10:7** So Jesus said to them again, “I tell you the solemn truth,<sup>27</sup> I am the door for the sheep.<sup>28</sup> **10:8** All who came before me were<sup>29</sup> thieves and robbers, but the sheep did not listen to them.<sup>30</sup> **10:9** I am the door. If anyone enters through me, he will be saved, and will come in and go out,<sup>31</sup> and find pasture.<sup>32</sup> **10:10** The thief comes only to steal and kill<sup>33</sup> and destroy; I have come so that they may have life, and may have it abundantly.<sup>34</sup>

strong support to the omission. Nearly all other mss, however, include these words. The omission may have been occasioned by parablepsis (both vv. 37 and 39 begin with “Jesus said to him”), though it is difficult to account for such an error across such a wide variety of witnesses. On the other hand, the longer reading appears to be motivated by liturgical concerns (so R. E. Brown, *John* [AB], 1:375), since the verb προσκυνέω (*proskuneō*, “I worship”) is used in John 4:20-25 of worshiping God, and again with the same sense in 12:20. If these words were authentic here, this would be the only place in John’s Gospel where Jesus is the explicit object of προσκυνέω. Even if these words are not authentic, such an omission would nevertheless hardly diminish John’s high Christology (cf. 1:1; 5:18-23; 14:6-10; 20:28), nor the implicit worship of him by Thomas (20:28). Nevertheless, a decision is difficult, and the included words may reflect a very early tradition about the blind man’s response to Jesus.

**1** tn Or “that those who do not see may see.”  
**2** sn See the note on *Pharisees* in 1:24.  
**3** tn Grk “heard these things.”  
**4** tn Grk “and said to him.”  
**5** tn Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “are we?”).  
**6** tn Grk “Jesus said to them.”  
**7** tn Grk “you would not have sin.”  
**8** tn Grk “now because you say, ‘We see...’”  
**9** tn Or “your sin.”  
**10** sn Because you claim that you can see, your guilt remains. The blind man received sight physically, and this led him to see spiritually as well. But the Pharisees, who claimed to possess spiritual sight, were spiritually blinded. The reader might recall Jesus’ words to Nicodemus in 3:10, “Are you the teacher of Israel and don’t understand these things?” In other words, to receive Jesus was to receive the light of the world, to reject him was to reject the light, close one’s eyes, and become blind. This is the serious sin of which Jesus had warned before (8:21-24). The blindness of such people was incurable since they had rejected the only cure that exists (cf. 12:39-41).

**11** tn Grk “Truly, truly, I say to you.”  
**12** sn There was more than one type of *sheepfold* in use in Palestine in Jesus’ day. The one here seems to be a courtyard in front of a house (the Greek word used for the sheepfold here, αὐλή [*aulē*] frequently refers to a courtyard), surrounded by a stone wall (often topped with briars for protection).  
**13** tn Or “entrance.”  
**14** tn Or “porter” (British English).  
**15** sn There have been many attempts to identify who the *doorkeeper* represents, none of which are convincing. More likely there are some details in this parable that are included for the sake of the story, necessary as parts of the overall picture but without symbolic significance.

**15** tn The words “the door” are not in the Greek text but are implied. Direct objects in Greek were often omitted when clear from the context.

**16** tn Grk “For this one.”  
**17** tn Grk “And he.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

**18** sn He calls his own sheep by name and leads them out. Some interpreters have suggested that there was more than one flock in the fold, and there would be a process of separation where each shepherd called out his own flock. This may also be suggested by the mention of a *doorkeeper* in v. 3 since only the larger sheepfolds would have such a guard. But the Gospel of John never mentions a distinction among the sheep in this fold; in fact (10:16) there are other sheep which are to be brought in, but they are to be one flock and one shepherd.

**19** tn The word “sheep” is not in the Greek text, but is implied.

**20** tn Grk “because they know.”  
**21** tn Or “someone whom they do not know.”

**22** tn Grk “know.”  
**23** tn Or “the voice of someone they do not know.”

**24** sn A *parable* is a fairly short narrative that has symbolic meaning. The Greek word παροιμίαν (*paromian*) is used again in 16:25, 29. This term does not occur in the synoptic gospels, where παραβολή (*parabolē*) is used. Nevertheless it is similar, denoting a short narrative with figurative or symbolic meaning.

**25** tn Grk “these.”  
**26** tn Or “comprehend.”

**27** tn Grk “Truly, truly, I say to you.”  
**28** tn Or “I am the sheep’s door.”

**29** tn Grk “are” (present tense).  
**30** tn Or “the sheep did not hear them.”

**31** tn Since the Greek phrase εἰσέρχομαι καὶ ἐξέρχομαι (*eisrchomai kai exerchomai*, “come in and go out”) is in some places an idiom for living or conducting oneself in relationship to some community (“to live with, to live among” [cf. Acts 1:21; see also Num 27:17; 2 Chr 1:10]), it may well be that Jesus’ words here look forward to the new covenant community of believers. Another significant NT text is Luke 9:4, where both these verbs occur in the context of the safety and security provided by a given household for the disciples. See also BDAG 294 s.v. εἰσέρχομαι 1.b.β.

**32** sn That is, pasture land in contrast to cultivated land.  
**33** tn That is, “to slaughter” (in reference to animals).

**34** tn That is, more than one would normally expect or anticipate.

**10:11** “I am the good<sup>1</sup> shepherd. The good shepherd lays down his life<sup>2</sup> for the sheep. **10:12** The hired hand,<sup>3</sup> who is not a shepherd and does not own sheep, sees the wolf coming and abandons<sup>4</sup> the sheep and runs away.<sup>5</sup> So the wolf attacks<sup>6</sup> the sheep and scatters them. **10:13** Because he is a hired hand and is not concerned about the sheep,<sup>7</sup> he runs away.<sup>8</sup>

**10:14** “I am the good shepherd. <sup>9</sup> know my own<sup>10</sup> and my own know me – **10:15** just as the Father knows me and I know the Father – and I lay down my life<sup>11</sup> for<sup>12</sup> the sheep. **10:16** I have<sup>13</sup> other sheep that do not come from<sup>14</sup> this sheepfold.<sup>15</sup> I must bring them too, and they will listen to my voice,<sup>16</sup> so that<sup>17</sup> there will be one flock

and<sup>18</sup> one shepherd. **10:17** This is why the Father loves me<sup>19</sup> – because I lay down my life,<sup>20</sup> so that I may take it back again. **10:18** No one takes it away from me, but I lay it down<sup>21</sup> of my own free will.<sup>22</sup> I have the authority<sup>23</sup> to lay it down, and I have the authority<sup>24</sup> to take it back again. This commandment<sup>25</sup> I received from my Father.”

**10:19** Another sharp division took place among the Jewish people<sup>26</sup> because of these words. **10:20** Many of them were saying, “He is possessed by a demon and has lost his mind!<sup>27</sup> Why do you listen to him?” **10:21** Others said, “These are not the words<sup>28</sup> of someone possessed by a demon. A demon cannot cause the blind to see,<sup>29</sup> can it?”<sup>30</sup>

<sup>1</sup> **tn** Or “model” (see R. E. Brown, *John* [AB], 1:386, who argues that “model” is a more exact translation of *καλός* [*kalos*] here).

<sup>2</sup> **tn** Or “The good shepherd dies willingly.”

**sn** Jesus speaks openly of his vicarious death twice in this section (John 10:11, 15). Note the contrast: The thief takes the life of the sheep (10:10), the *good shepherd* lays down his own *life* for the sheep. Jesus is not speaking generally here, but specifically: He has his own substitutionary death on the cross in view. For a literal shepherd with a literal flock, the shepherd’s death would have spelled disaster for the sheep; in this instance it spells life for them (Compare the worthless shepherd of Zech 11:17, by contrast).

<sup>3</sup> **sn** Jesus contrasts the behavior of the shepherd with that of the *hired hand*. This is a worker who is simply paid to do a job; he has no other interest in the sheep and is certainly not about to risk his life for them. When they are threatened, he simply runs away.

<sup>4</sup> **tn** Grk “leaves.”

<sup>5</sup> **tn** Or “flees.”

<sup>6</sup> **tn** Or “seizes.” The more traditional rendering, “snatches,” has the idea of seizing something by force and carrying it off, which is certainly possible here. However, in the sequence in John 10:12, this action precedes the scattering of the flock of sheep, so “attacks” is preferable.

<sup>7</sup> **tn** Grk “does not have a care for the sheep.”

<sup>8</sup> **tc** The phrase “he runs away” is lacking in several important mss (3<sup>4</sup>vid.45.66.75) A<sup>4</sup>vid B D L [W] © 1 33 1241 *al* co). Most likely it was added by a later scribe to improve the readability of vv. 12-13, which is one long sentence in Greek. It has been included in the translation for the same stylistic reasons.

<sup>9</sup> **tn** Grk “And I.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καί* (*kai*) has not been translated here.

<sup>10</sup> **tn** The direct object is frequently omitted in Greek and must be supplied from the context. Here it could be “sheep,” but Jesus was ultimately talking about “people.”

<sup>11</sup> **tn** Or “I die willingly.”

<sup>12</sup> **tn** Or “on behalf of” or “for the sake of.”

<sup>13</sup> **tn** Grk “And I have.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καί* (*kai*) has not been translated here.

<sup>14</sup> **tn** Or “that do not belong to”; Grk “that are not of.”

<sup>15</sup> **sn** The statement *I have other sheep that do not come from this sheepfold* almost certainly refers to Gentiles. Jesus has sheep in the fold who are Jewish; there are other sheep which, while not of the same fold, belong to him also. This recalls the mission of the Son in 3:16-17, which was to save the world – not just the nation of Israel. Such an emphasis would be particularly appropriate to the author if he were writing to a non-Palestinian and primarily non-Jewish audience.

<sup>16</sup> **tn** Grk “they will hear my voice.”

<sup>17</sup> **tn** Grk “voice, and.”

<sup>18</sup> **tn** The word “and” is not in the Greek text, but must be supplied to conform to English style. In Greek it is an instance of *asyndeton* (omission of a connective), usually somewhat emphatic.

<sup>19</sup> **tn** Grk “Because of this the Father loves me.”

<sup>20</sup> **tn** Or “die willingly.”

<sup>21</sup> **tn** Or “give it up.”

<sup>22</sup> **tn** Or “of my own accord.” “Of my own free will” is given by BDAG 321 s.v. *εμαυτοῦ* c.

<sup>23</sup> **tn** Or “I have the right.”

<sup>24</sup> **tn** Or “I have the right.”

<sup>25</sup> **tn** Or “order.”

<sup>26</sup> **tn** Or perhaps “the Jewish religious leaders”; Grk “the Jews.” In NT usage the term *Ἰουδαῖοι* (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews” in the Gospel of John,” *BT* 26 [1975]: 401-9.) Here the phrase could be taken to refer to the Jewish religious leaders, since the Pharisees were the last to be mentioned specifically by name, in John 9:40. However, in light of the charge about demon possession, which echoes 8:48, it is more likely that Jewish people in general (perhaps in Jerusalem, if that is understood to be the setting of the incident) are in view here.

<sup>27</sup> **tn** Or “is insane.” To translate simply “he is mad” (so KJV, ASV, RSV; “raving mad” NIV) could give the impression that Jesus was angry, while the actual charge was madness or insanity.

<sup>28</sup> **tn** Or “the sayings.”

<sup>29</sup> **tn** Grk “open the eyes of the blind” (“opening the eyes” is an idiom referring to restoration of sight).

<sup>30</sup> **tn** Questions prefaced with *μή* (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “can it?”).

*Jesus at the Feast of Dedication*

**10:22** Then came the feast of the Dedication<sup>1</sup> in Jerusalem.<sup>2</sup> **10:23** It was winter,<sup>3</sup> and Jesus was walking in the temple area<sup>4</sup> in Solomon's Portico.<sup>5</sup> **10:24** The Jewish leaders<sup>6</sup> surrounded him and asked,<sup>7</sup> "How long will you keep us in suspense?"<sup>8</sup> If you are the Christ,<sup>9</sup> tell us plainly."<sup>10</sup> **10:25** Jesus replied,<sup>11</sup> "I told you and you do not believe. The deeds<sup>12</sup> I do in my Father's name testify about me. **10:26** But you refuse to believe because you are not my sheep. **10:27** My sheep listen to my voice, and I know them, and they follow me. **10:28** I give<sup>13</sup> them eternal life, and they will never perish;<sup>14</sup> no one will snatch<sup>15</sup> them from my hand. **10:29** My Father,

who has given them to me, is greater than all,<sup>16</sup> and no one can snatch<sup>17</sup> them from my Father's hand. **10:30** The Father and I<sup>18</sup> are one."<sup>19</sup>

**10:31** The Jewish leaders<sup>20</sup> picked up rocks again to stone him to death. **10:32** Jesus said to them,<sup>21</sup> "I have shown you many good deeds<sup>22</sup> from the Father. For which one of them are you going to stone me?" **10:33** The Jewish leaders<sup>23</sup> replied,<sup>24</sup> "We are not going to stone you for a good deed<sup>25</sup> but for blasphemy,<sup>26</sup> because<sup>27</sup> you, a man, are claiming to be God."<sup>28</sup>

**10:34** Jesus answered,<sup>29</sup> "Is it not written in your law, '*I said, you are gods*'?"<sup>30</sup> **10:35** If those

<sup>1</sup> **tn** That is, Hanukkah or the 'Festival of Lights.' The Greek name for the feast, τὰ ἐγκαίνια (*ta enkainia*), literally means "renewal" and was used to translate Hanukkah which means "dedication." The Greek noun, with its related verbs, was the standard term used in the LXX for the consecration of the altar of the Tabernacle (Num 7:10-11), the altar of the temple of Solomon (1 Kgs 8:63; 2 Chr 7:5), and the altar of the second temple (Ezra 6:16). The word is thus connected with the consecration of all the houses of God in the history of the nation of Israel.

**sn** *The feast of the Dedication* (also known as Hanukkah) was a feast celebrating annually the Maccabean victories of 165-164 B.C. – when Judas Maccabeus drove out the Syrians, rebuilt the altar, and rededicated the temple on 25 Kislev (1 Macc 4:41-61). From a historical standpoint, it was the last great deliverance the Jewish people had experienced, and it came at a time when least expected. Josephus ends his account of the institution of the festival with the following statement: "And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it" (*Ant.* 12.7.6 [12.325]).

<sup>2</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>3</sup> **sn** *It was winter.* The feast began on 25 Kislev, in November-December of the modern Gregorian calendar.

<sup>4</sup> **tn** *Grk* "in the temple."

<sup>5</sup> **tn** Or "portico," "colonnade"; *Grk* "stoa."

**sn** *Solomon's Portico* was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex.

<sup>6</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish leaders. The question they ask Jesus ("Are you the Christ?") is the same one they sent and asked of John the Baptist in the desert (see John 1:19-34). See also the note on the phrase "the Jewish people" in v. 19.

<sup>7</sup> **tn** *Grk* "said to him." This has been translated as "asked" for stylistic reasons.

<sup>8</sup> **tn** *Grk* "How long will you take away our life?" (an idiom which meant to keep one from coming to a conclusion about something). The use of the phrase τὴν ψυχὴν ἡμῶν αἰρεῖς (*tēn psuchēn hēmōn aireis*) meaning "to keep in suspense" is not well attested, although it certainly fits the context here. In modern Greek the phrase means "to annoy, bother."

<sup>9</sup> **tn** Or "the Messiah" (Both Greek "Christ" and Hebrew and Aramaic "Messiah" mean "one who has been anointed").

**sn** See the note on *Christ* in 1:20.

<sup>10</sup> **tn** Or "publicly."

<sup>11</sup> **tn** *Grk* "answered them."

<sup>12</sup> **tn** Or "the works."

<sup>13</sup> **tn** *Grk* "And I give."

<sup>14</sup> **tn** Or "will never die" or "will never be lost."

<sup>15</sup> **tn** Or "no one will seize."

<sup>16</sup> **tn** Or "is superior to all."

<sup>17</sup> **tn** Or "no one can seize."

<sup>18</sup> **tn** *Grk* "I and the Father." The order has been reversed to reflect English style.

<sup>19</sup> **tn** The phrase ἕν ἐσμεν (*hen esmen*) is a significant assertion with trinitarian implications. ἕν is neuter, not masculine, so the assertion is not that Jesus and the Father are one person, but one "thing." Identity of the two persons is not what is asserted, but essential unity (unity of essence).

<sup>20</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish leaders. See the notes on the phrases "Jewish people" in v. 19 and "Jewish leaders" in v. 24.

<sup>21</sup> **tn** *Grk* "Jesus answered them."

<sup>22</sup> **tn** Or "good works."

<sup>23</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here again the phrase refers to the Jewish leaders. See the notes on the phrase "Jewish people" in v. 19 and "Jewish leaders" in v. 24, 31.

<sup>24</sup> **tn** *Grk* "answered him."

<sup>25</sup> **tn** Or "good work."

<sup>26</sup> **sn** This is the first time the official charge of *blasphemy* is voiced openly in the Fourth Gospel (although it was implicit in John 8:59).

<sup>27</sup> **tn** *Grk* "and because."

<sup>28</sup> **tn** *Grk* "you, a man, make yourself to be God."

<sup>29</sup> **tn** *Grk* "answered them."

<sup>30</sup> **sn** A quotation from Ps 82:6. Technically the Psalms are not part of the OT "law" (which usually referred to the five books of Moses), but occasionally the term "law" was applied to the entire OT, as here. The problem in this verse concerns the meaning of Jesus' quotation from Ps 82:6. It is important to look at the OT context: The whole line reads "I say, you are gods, sons of the Most High, all of you." Jesus will pick up on the term "sons of the Most High" in 10:36, where he refers to himself as the *Son of God*. The psalm was understood in rabbinic circles as an attack on unjust judges who, though they have been given the title "gods" because of their quasi-divine function of exercising judgment, are just as mortal as other men. What is the argument here? It is often thought to be as follows: If it was an OT practice to refer to men like the judges as gods, and not blasphemy, why did the Jewish authorities object when this term was applied to Jesus? This really doesn't seem to fit the context, however, since if that were the case Jesus would not be making any claim for "divinity" for himself over and above any other human being – and therefore he would not be subject to the charge of blasphemy. Rather, this is evidently a case of arguing from the lesser to the greater, a common form of rabbinic argument. The reason the OT judges could be called gods is because they were vehicles of the word of God (cf. 10:35). But granting that premise, Jesus deserves much more than they to be called God. He is the Word incarnate, whom the Father sanctified and sent into the world to save the world (10:36). In light of the prologue to the Gospel of John, it seems this interpretation would have been most natural for the author. If it is permissible to call men "gods" because they were the vehicles of the word of God, how much more permissible is it to use the word "God" of him who is the Word of God?

people to whom the word of God came were called ‘gods’ (and the scripture cannot be broken),<sup>1</sup> **10:36** do you say about the one whom the Father set apart<sup>2</sup> and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? **10:37** If I do not perform<sup>3</sup> the deeds<sup>4</sup> of my Father, do not believe me. **10:38** But if I do them, even if you do not believe me, believe the deeds,<sup>5</sup> so that you may come to know<sup>6</sup> and understand that I am in the Father and the Father is in me.” **10:39** Then<sup>7</sup> they attempted<sup>8</sup> again to seize him, but he escaped their clutches.<sup>9</sup>

**10:40** Jesus<sup>10</sup> went back across the Jordan River<sup>11</sup> again to the place where John<sup>12</sup> had been baptizing at an earlier time,<sup>13</sup> and he stayed there. **10:41** Many<sup>14</sup> came to him and began to say, “John<sup>15</sup> performed<sup>16</sup> no miraculous sign, but everything John said about this man<sup>17</sup> was true!” **10:42** And many believed in Jesus<sup>18</sup> there.

### The Death of Lazarus

**11:1** Now a certain man named Lazarus was sick. He was from Bethany, the village where Mary and her sister Martha lived.<sup>19</sup> **11:2** (Now it was Mary who anointed the Lord with perfumed oil<sup>20</sup> and wiped his feet dry with her hair, whose brother Lazarus was sick.)<sup>21</sup> **11:3** So the sisters sent a message<sup>22</sup> to Jesus,<sup>23</sup> “Lord, look, the one you love is sick.” **11:4** When Jesus heard this, he said, “This sickness will not lead to death,<sup>24</sup> but to God’s glory,<sup>25</sup> so that the Son of God may be

<sup>1</sup> **sn** The parenthetical note *And the scripture cannot be broken* belongs to Jesus’ words rather than the author’s. Not only does Jesus appeal to the OT to defend himself against the charge of blasphemy, but he also adds that the scripture cannot be “broken.” In this context he does not explain precisely what is meant by “broken,” but it is not too hard to determine. Jesus’ argument depended on the exact word used in the context of Ps 82:6. If any other word for “judge” had been used in the psalm, his argument would have been meaningless. Since the scriptures do use this word in Ps 82:6, the argument is binding, because they cannot be “broken” in the sense of being shown to be in error.

<sup>2</sup> **tn** Or “dedicated.”

<sup>3</sup> **tn** Or “do.”

<sup>4</sup> **tn** Or “works.”

<sup>5</sup> **tn** Or “works.”

**sn** Jesus says that in the final analysis, the *deeds* he did should indicate whether he was truly from the Father. If the authorities could not believe in him, it would be better to believe in the deeds he did than not to believe at all.

<sup>6</sup> **tn** Or “so that you may learn.”

<sup>7</sup> **tc** It is difficult to decide between ἐζήτησαν οὖν (*ezētoun oun*, “then they were seeking”;  $\text{P}^{66} \text{N} \text{A L W } \Psi \text{ f}^{1,13} 33 \text{ pm lat}$ ), ἐζήτησαν δέ (*ezētoun de*, “now they were seeking”;  $\text{P}^{45}$  and a few versional witnesses), καὶ ἐζήτησαν (*kai ezētoun*, “and they were seeking”; D), and ἐζήτησαν ( $\text{P}^{75/40} \text{B } \Gamma \text{ } \Theta \text{ 700 pm}$ ). Externally, the most viable readings are ἐζήτησαν οὖν and ἐζήτησαν. Transcriptionally, the οὖν could have dropped out via haplography since the verb ends in the same three letters. On the other hand, it is difficult to explain the readings with δέ or καὶ if ἐζήτησαν οὖν is original; such readings would more likely have arisen from the simple ἐζήτησαν. Intrinsically, John is fond of οὖν, using it some 200 times. Further, this Gospel begins relatively few sentences without some conjunction. The minimal support for the δέ and καὶ readings suggests that they arose either from the lone verb reading (which would thus be prior to their respective *Vorlagen* but not necessarily the earliest reading) or through carelessness on the part of the scribes. Indeed, the ancestors of  $\text{P}^{45}$  and D may have committed haplography, leaving later scribes in the chain to guess at the conjunction needed. In sum, the best reading appears to be ἐζήτησαν οὖν.

<sup>8</sup> **tn** Grk “they were seeking.”

<sup>9</sup> **tn** Grk “he departed out of their hand.”

**sn** It is not clear whether the authorities simply sought to “arrest” him, or were renewing their attempt to stone him (cf. John 10:31) by seizing him and taking him out to be stoned. In either event, Jesus *escaped their clutches*. Nor is it clear whether Jesus’ escape is to be understood as a miracle. If so, the text gives little indication and even less description. What is clear is that until his “hour” comes, Jesus is completely safe from the hands of men: His enemies are powerless to touch him until they are permitted to do so.

<sup>10</sup> **tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

<sup>11</sup> **tn** The word “River” is not in the Greek text but is supplied for clarity.

<sup>12</sup> **sn** John refers to John the Baptist.

<sup>13</sup> **tn** Grk “formerly.”

**sn** This refers to the city of Bethany across the Jordan River (see John 1:28).

<sup>14</sup> **tn** Grk “And many.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

<sup>15</sup> **sn** John refers to John the Baptist.

<sup>16</sup> **tn** Grk “did.”

<sup>17</sup> **tn** Grk “this one.”

<sup>18</sup> **tn** Grk “in him.”

<sup>19</sup> **tn** Grk “from Bethany, the village of Mary and her sister Martha.”

<sup>20</sup> **tn** Or “perfume,” “ointment.”

<sup>21</sup> **sn** This is a parenthetical note by the author. It is a bit surprising that the author here identifies *Mary* as the one who anointed the Lord with perfumed oil and wiped his feet dry with her hair, since this event is not mentioned until later, in 12:3. Many see this “proleptic” reference as an indication that the author expected his readers to be familiar with the story already, and go on to assume that in general the author in writing the Fourth Gospel assumed his readers were familiar with the other three gospels. Whether the author assumed actual familiarity with the synoptic gospels or not, it is probable that he did assume some familiarity with Mary’s anointing activity.

<sup>22</sup> **tn** The phrase “a message” is not in the Greek text but is implied. Direct objects in Greek were often omitted when clear from context.

<sup>23</sup> **tn** Grk “to him, saying”; the referent (Jesus) is specified in the translation for clarity.

<sup>24</sup> **tn** Grk “This sickness is not to death.”

**sn** Jesus plainly stated the purpose of Lazarus’ *sickness* in the plan of God: The end of the matter would not be *death*, but the glorification of the Son. Johannine double-meanings abound here: Even though *death* would not be the end of the matter, Lazarus is going to die; and ultimately his death and resurrection would lead to the death and resurrection of the Son of God (11:45-53). Furthermore, the glorification of the Son is not praise that comes to him for the miracle, but his death, resurrection, and return to the Father which the miracle precipitates (note the response of the Jewish authorities in 11:47-53).

<sup>25</sup> **tn** Or “to God’s praise.”

glorified through it.”<sup>1</sup> **11:5** (Now Jesus loved Martha and her sister and Lazarus.)<sup>2</sup>

**11:6** So when he heard that Lazarus<sup>3</sup> was sick, he remained in the place where he was for two more days. **11:7** Then after this, he said to his disciples, “Let us go to Judea again.”<sup>4</sup> **11:8** The disciples replied,<sup>5</sup> “Rabbi, the Jewish leaders<sup>6</sup> were just now trying<sup>7</sup> to stone you to death! Are<sup>8</sup> you going there again?” **11:9** Jesus replied,<sup>9</sup> “Are there not twelve hours in a day? If anyone walks around in the daytime, he does not stumble,<sup>10</sup> because he sees the light of this world.<sup>11</sup> **11:10** But if anyone walks around at night,<sup>12</sup> he stumbles,<sup>13</sup> because the light is not in him.”

**11:11** After he said this, he added,<sup>14</sup> “Our friend Lazarus has fallen asleep.<sup>15</sup> But I am go-

ing there to awaken him.” **11:12** Then the disciples replied,<sup>16</sup> “Lord, if he has fallen asleep, he will recover.” **11:13** (Now Jesus had been talking about<sup>17</sup> his death, but they<sup>18</sup> thought he had been talking about real sleep.)<sup>19</sup>

**11:14** Then Jesus told them plainly, “Lazarus has died, **11:15** and I am glad<sup>20</sup> for your sake that I was not there, so that you may believe.<sup>21</sup> But let us go to him.” **11:16** So Thomas (called Didymus<sup>22</sup>)<sup>23</sup> said to his fellow disciples, “Let us go too, so that we may die with him.”<sup>24</sup>

### *Speaking with Martha and Mary*

**11:17** When<sup>25</sup> Jesus arrived,<sup>26</sup> he found that Lazarus<sup>27</sup> had been in the tomb four days already.<sup>28</sup> **11:18** (Now Bethany was less than two miles<sup>29</sup> from Jerusalem,<sup>30</sup> **11:19** so many of the

<sup>1</sup> **sn** So that the Son of God may be glorified through it. These statements are highly ironic: For Lazarus, the sickness did not end in his death, because he was restored to life. But for Jesus himself, the miraculous sign he performed led to his own death, because it confirmed the authorities in their plan to kill Jesus (11:47-53). In the Gospel of John, Jesus' death is consistently portrayed as his 'glorification' through which he accomplishes his return to the Father.

<sup>2</sup> **sn** This is a parenthetical note by the author. It was necessary for the author to reaffirm Jesus' love for *Martha and her sister and Lazarus* here because Jesus' actions in the following verse appear to be contradictory.

<sup>3</sup> **tn** Grk “that he”; the referent (Lazarus) has been specified in the translation for clarity.

<sup>4</sup> **sn** The village of Bethany, where Lazarus was, lies in *Judea*, less than 2 mi (3 km) from Jerusalem (see 11:18).

<sup>5</sup> **tn** Grk “The disciples said to him.”

<sup>6</sup> **tn** Or “the Jewish authorities”; Grk “the Jews.” In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders. See the previous references and the notes on the phrase “Jewish people” in v. 19, and “Jewish religious leaders” in vv. 24, 31, 33.

<sup>7</sup> **tn** Grk “seeking.”

<sup>8</sup> **tn** Grk “And are.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here.

<sup>9</sup> **tn** Grk “Jesus answered.”

<sup>10</sup> **tn** Or “he does not trip.”

<sup>11</sup> **sn** What is the *light of this world*? On one level, of course, it refers to the sun, but the reader of John's Gospel would recall 8:12 and understand Jesus' symbolic reference to himself as the light of the world. There is only a limited time left (*Are there not twelve hours in a day?*) until the Light will be withdrawn (until Jesus returns to the Father) and the one who walks around in the dark will trip and fall (compare the departure of Judas by night in 13:30).

<sup>12</sup> **tn** Grk “in the night.”

<sup>13</sup> **tn** Or “he trips.”

<sup>14</sup> **tn** Grk “He said these things, and after this he said to them.”

<sup>15</sup> **tn** The verb κοιμάω (*koimāō*) literally means “sleep,” but it is often used in the Bible as a euphemism for death when speaking of believers. This metaphorical usage by its very nature emphasizes the hope of resurrection: Believers will one day “wake up” out of death. Here the term refers to death, but “asleep” was used in the translation to emphasize the metaphorical, rhetorical usage of the term, especially in light of the disciples' confusion over what Jesus actually meant (see v. 13).

<sup>16</sup> **tn** Grk “Then the disciples said to him.”

<sup>17</sup> **tn** Or “speaking about.”

<sup>18</sup> **tn** Grk “these.”

<sup>19</sup> **tn** Grk “the sleep of slumber”; this is a redundant expression to emphasize physical sleep as opposed to death.

<sup>20</sup> **sn** This is a parenthetical note by the author.

<sup>21</sup> **tn** Grk “and I rejoice.”

<sup>22</sup> **sn** So that you may believe. Why does Jesus make this statement? It seems necessary to understand the disciples' belief here in a developmental sense, because there are numerous references to the disciples' faith previous to this in John's Gospel, notably 2:11. Their concept of who Jesus really was is continually being expanded and challenged; they are undergoing spiritual growth; the climax is reached in the confession of Thomas in John 20:28.

<sup>23</sup> **sn** *Didymus* means “the twin” in Greek.

<sup>24</sup> **sn** This is a parenthetical note by the author.

<sup>25</sup> **sn** One gets the impression from Thomas' statement “*Let us go too, so that we may die with him*” that he was something of a pessimist resigned to his fate. And yet his dedicated loyalty to Jesus and his determination to accompany him at all costs was truly commendable. Nor is the contrast between this statement and the confession of Thomas in 20:28, which forms the climax of the entire Fourth Gospel, to be overlooked; certainly Thomas' concept of who Jesus is has changed drastically between 11:16 and 20:28.

<sup>26</sup> **tn** Grk “Then when.”

<sup>27</sup> **tn** Grk “came.”

<sup>28</sup> **tn** Grk “he”; the referent (Lazarus) has been specified in the translation for clarity.

<sup>29</sup> **tn** Grk “he had already had four days in the tomb” (an idiom).

<sup>30</sup> **sn** There is no description of the journey itself. The author simply states that when Jesus arrived, he found that Lazarus had been in the tomb *four days already*. He had died some time before this but probably not very long (cf. Ananias and Sapphira in Acts 5:6,10 who were buried immediately after they died, as was the common practice of the time). There is some later evidence (early 3rd century) of a rabbinic belief that the soul hovered near the body of the deceased for three days, hoping to be able to return to the body. But on the fourth day it saw the beginning of decomposition and finally departed (*Leviticus Rabbah* 18.1). If this belief is as old as the 1st century, it might suggest the significance of the four days: After this time, resurrection would be a first-order miracle, an unequivocal demonstration of the power of God. It is not certain if the tradition is this early, but it is suggestive. Certainly the author does not appear to attach any symbolic significance to the four days in the narrative.

<sup>29</sup> **tn** Or “three kilometers”; Grk “fifteen stades” (a *stade* as a unit of linear measure is about 607 feet or 187 meters).

<sup>30</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

Jewish people of the region<sup>1</sup> had come to Martha and Mary to console them<sup>2</sup> over the loss of their brother.)<sup>3</sup> **11:20** So when Martha heard that Jesus was coming, she went out to meet him, but Mary was sitting in the house.<sup>4</sup> **11:21** Martha<sup>5</sup> said to Jesus, “Lord, if you had been here, my brother would not have died. **11:22** But even now I know that whatever you ask from God, God will grant<sup>6</sup> you.”<sup>7</sup>

**11:23** Jesus replied,<sup>8</sup> “Your brother will come back to life again.”<sup>9</sup> **11:24** Martha said,<sup>10</sup> “I know that he will come back to life again<sup>11</sup> in the resurrection at the last day.” **11:25** Jesus said to her, “I am the resurrection and the life. The one who believes in me will live<sup>12</sup> even if he dies, **11:26** and the one who lives and believes in me will never die.<sup>13</sup> Do you believe this?”

**11:27** She replied,<sup>14</sup> “Yes, Lord, I believe<sup>15</sup> that you are the Christ,<sup>16</sup> the Son of God who comes into the world.”<sup>17</sup>

**11:28** And when she had said this, Martha<sup>18</sup> went and called her sister Mary, saying privately,<sup>19</sup> “The Teacher is here and is asking for you.”<sup>20</sup>

**11:29** So when Mary<sup>21</sup> heard this, she got up quickly and went to him. **11:30** (Now Jesus had not yet entered the village, but was still in the place where Martha had come out to meet him.) **11:31** Then the people<sup>22</sup> who were with Mary<sup>23</sup> in the house consoling her saw her<sup>24</sup> get up quickly and go out. They followed her, because they thought she was going to the tomb to weep<sup>25</sup> there.

**11:32** Now when Mary came to the place where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” **11:33** When Jesus saw her weeping, and the people<sup>26</sup> who had come with her weeping, he was intensely

<sup>1</sup> **tn** Or “many of the Judeans” (cf. BDAG 479 s.v. Ἰουδαῖος 2.e); *Grk* “many of the Jews.” Here the phrase refers to the residents of Jerusalem and the surrounding area in general (those who had been friends or relatives of Lazarus or his sisters would mainly be in view) since the Jewish religious authorities (“the chief priests and the Pharisees”) are specifically mentioned as a separate group in John 11:46-47. See also the note on the phrase “the Jewish leaders” in v. 8.

<sup>2</sup> **tn** Or “to comfort them” or “to offer them sympathy.”

<sup>3</sup> **tn** *Grk* “to comfort them concerning their brother”; the words “loss of” are not in the Greek text but are implied.

**sn** This is a parenthetical note by the author.

<sup>4</sup> **sn** Notice the difference in the response of the two sisters: Martha went out to meet Jesus, while Mary remains sitting in the house. It is similar to the incident in Luke 10:38-42. Here again one finds Martha occupied with the responsibilities of hospitality; she is the one who greets Jesus.

<sup>5</sup> **tn** *Grk* “Then Martha.” Here οὖν (*oun*) has not been translated for stylistic reasons.

<sup>6</sup> **tn** Or “give.”

<sup>7</sup> **sn** The statement “whatever you ask from God, God will grant you” by Martha presents something of a dilemma, because she seems to be suggesting here (implicitly at least) the possibility of a resurrection for her brother. However, Martha’s statement in 11:39 makes it clear that she had no idea that a resurrection was still possible. How then are her words in 11:22 to be understood? It seems best to take them as a confession of Martha’s continuing faith in Jesus even though he was not there in time to help her brother. She means, in effect, “Even though you weren’t here in time to help, I still believe that God grants your requests.”

<sup>8</sup> **tn** *Grk* “Jesus said to her.”

<sup>9</sup> **tn** Or “Your brother will rise again.”

**sn** Jesus’ remark to Martha that Lazarus would come back to life again is another example of the misunderstood statement. Martha apparently took it as a customary statement of consolation and joined Jesus in professing belief in the general resurrection of the body at the end of the age. However, as Jesus went on to point out in 11:25-26, Martha’s general understanding of the resurrection at the last day was inadequate for the present situation, for the gift of life that conquers death was a present reality to Jesus. This is consistent with the author’s perspective on eternal life in the Fourth Gospel: It is not only a future reality, but something to be experienced in the present as well. It is also consistent with the so-called “realized eschatology” of the Fourth Gospel.

<sup>10</sup> **tn** *Grk* “Martha said to him.”

<sup>11</sup> **tn** Or “will rise again.”

<sup>12</sup> **tn** That is, will come to life.

<sup>13</sup> **tn** *Grk* “will never die forever.”

<sup>14</sup> **tn** *Grk* “She said to him.”

<sup>15</sup> **tn** The perfect tense in Greek is often used to emphasize the results or present state of a past action. Such is the case here. To emphasize this nuance the perfect tense verb πιστεύουσα (*pepisteuika*) has been translated as a present tense. This is in keeping with the present context, where Jesus asks of her present state of belief in v. 26, and the theology of the Gospel as a whole, which emphasizes the continuing effects and present reality of faith. For discussion on this use of the perfect tense, see *ExSyn* 574-76 and B. M. Fanning, *Verbal Aspect*, 291-97.

<sup>16</sup> **tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

<sup>17</sup> **tn** Or “the Son of God, the one who comes into the world.”

<sup>18</sup> **tn** *Grk* “she”; the referent (Martha) has been specified in the translation for clarity.

<sup>19</sup> **tn** Or “in secret” (as opposed to publicly, so that the other mourners did not hear).

<sup>20</sup> **tn** *Grk* “is calling you.”

<sup>21</sup> **tn** *Grk* “she”; the referent (Mary) has been specified in the translation for clarity.

<sup>22</sup> **tn** Or “the Judeans”; *Grk* “the Jews.” Here the phrase refers to the friends, acquaintances, and relatives of Lazarus or his sisters who had come to mourn, since the Jewish religious authorities are specifically mentioned as a separate group in John 11:46-47. See also the notes on the phrase “the Jewish leaders” in v. 8 and “the Jewish people of the region” in v. 19.

<sup>23</sup> **tn** *Grk* “her”; the referent (Mary) has been specified in the translation for clarity.

<sup>24</sup> **tn** *Grk* “Mary”; the proper name (Mary) has been replaced with the pronoun (her) in keeping with conventional English style, to avoid repetition.

<sup>25</sup> **tn** Or “to mourn” (referring to the loud wailing or crying typical of public mourning in that culture).

<sup>26</sup> **tn** Or “the Judeans”; *Grk* “the Jews.” Here the phrase refers to the friends, acquaintances, and relatives of Lazarus or his sisters who had come to mourn, since the Jewish religious authorities are specifically mentioned as a separate group in John 11:46-47. See also the notes on the phrase “the Jewish leaders” in v. 8, “the Jewish people of the region” in v. 19, and the word “people” in v. 31.

moved<sup>1</sup> in spirit and greatly distressed.<sup>2</sup> **11:34** He asked,<sup>3</sup> “Where have you laid him?”<sup>4</sup> They replied,<sup>5</sup> “Lord, come and see.” **11:35** Jesus wept.<sup>6</sup> **11:36** Thus the people who had come to mourn<sup>7</sup> said, “Look how much he loved him!” **11:37** But some of them said, “This is the man who caused the blind man to see!<sup>8</sup> Couldn’t he have done something to keep Lazarus<sup>9</sup> from dying?”

### Lazarus Raised from the Dead

**11:38** Jesus, intensely moved<sup>10</sup> again, came to the tomb. (Now it was a cave, and a stone was placed across it.)<sup>11</sup> **11:39** Jesus said, “Take away the stone.”<sup>12</sup> Martha, the sister of the deceased,<sup>13</sup> replied, “Lord, by this time the body will have a bad smell,<sup>14</sup> because he has been buried<sup>15</sup> four days.”<sup>16</sup> **11:40** Jesus responded,<sup>17</sup> “Didn’t I tell you that if you believe, you would see the glory of God?” **11:41** So they took away<sup>18</sup> the stone. Jesus looked upward<sup>19</sup> and said, “Father, I thank you that you have listened to me.<sup>20</sup> **11:42** I knew that you always listen to me,<sup>21</sup> but I said this<sup>22</sup> for the sake of the crowd standing around here, that they may believe that you sent me.” **11:43** When<sup>23</sup> he had said this, he shouted in a loud voice,<sup>24</sup> “Lazarus, come out!” **11:44** The one who had died came out, his feet and hands tied up with strips of cloth,<sup>25</sup> and a cloth wrapped around his face.<sup>26</sup> Jesus said to them, “Unwrap him<sup>27</sup> and let him go.”

<sup>1</sup> **tn** Or (perhaps) “he was deeply indignant.” The verb ἐνεβριμήσατο (*enebrimēsato*), which is repeated in John 11:38, indicates a strong display of emotion, somewhat difficult to translate – “shuddered, moved with the deepest emotions.” In the LXX, the verb and its cognates are used to describe a display of indignation (Dan 11:30, for example – see also Mark 14:5). Jesus displayed this reaction to the afflicted in Mark 1:43, Matt 9:30. Was he angry at the afflicted? No, but he was angry because he found himself face-to-face with the manifestations of Satan’s kingdom of evil. Here, the realm of Satan was represented by death.

<sup>2</sup> **tn** Or “greatly troubled.” The verb ταρασσω (*tarassō*) also occurs in similar contexts to those of ἐνεβριμήσατο (*enebrimēsato*). John uses it in 14:1 and 27 to describe the reaction of the disciples to the imminent death of Jesus, and in 13:21 the verb describes how Jesus reacted to the thought of being betrayed by Judas, into whose heart Satan had entered.

<sup>3</sup> **tn** Grk “And he said.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

<sup>4</sup> **tn** Or “Where have you placed him?”

<sup>5</sup> **tn** Grk “They said to him.” The indirect object αὐτῷ (*autō*) has not been translated here for stylistic reasons.

<sup>6</sup> **sn** Jesus wept. The Greek word used here for Jesus’ weeping (ἐδάκρυσεν, *edakrusen*) is different from the one used to describe the weeping of Mary and the Jews in v. 33 which indicated loud wailing and cries of lament. This word simply means “to shed tears” and has more the idea of quiet grief. But why did Jesus do this? Not out of grief for Lazarus, since he was about to be raised to life again. L. Morris (*John* [NICNT], 558) thinks it was grief over the misconception of those round about. But it seems that in the context the weeping is triggered by the thought of Lazarus in the tomb: This was not personal grief over the loss of a friend (since Lazarus was about to be restored to life) but grief over the effects of sin, death, and the realm of Satan. It was a natural complement to the previous emotional expression of anger (11:33). It is also possible that Jesus wept at the tomb of Lazarus because he knew there was also a tomb for himself ahead.

<sup>7</sup> **tn** Or “the Judeans”; Grk “the Jews.” Here the phrase refers to the friends, acquaintances, and relatives of Lazarus or his sisters who had come to mourn, since the Jewish religious authorities are specifically mentioned as a separate group in John 11:46-47. See also the notes on the phrase “the Jewish leaders” in v. 8 and “the Jewish people of the region” in v. 19, as well as the notes on the word “people” in vv. 31, 33.

<sup>8</sup> **tn** Grk “who opened the eyes of the blind man” (“opening the eyes” is an idiom referring to restoration of sight).

<sup>9</sup> **tn** Grk “this one”; the second half of 11:37 reads Grk “Could not this one who opened the eyes of the blind have done something to keep this one from dying?” In the Greek text the repetition of “this one” in 11:37b referring to two different persons (first Jesus, second Lazarus) could confuse a modern reader. Thus the first reference, to Jesus, has been translated as “he” to refer back to the beginning of v. 37, where the reference to “the man who caused the blind man to see” is clearly a reference to Jesus. The second reference, to Lazarus, has been specified (“Lazarus”) in the translation for clarity.

<sup>10</sup> **tn** Or (perhaps) “Jesus was deeply indignant.”

<sup>11</sup> **sn** This is a parenthetical note by the author.

<sup>12</sup> **tn** Or “Remove the stone.”

<sup>13</sup> **tn** Grk “the sister of the one who had died.”

<sup>14</sup> **tn** Grk “already he stinks.”

<sup>15</sup> **tn** Or “been there” (in the tomb – see John 11:17).

<sup>16</sup> **sn** He has been buried four days. Although all the details of the miracle itself are not given, those details which are mentioned are important. The statement made by Martha is extremely significant for understanding what actually took place. There is no doubt that Lazarus had really died, because the decomposition of his body had already begun to take place, since he had been dead for four days.

<sup>17</sup> **tn** Grk “Jesus said to her.”

<sup>18</sup> **tn** Or “they removed.”

<sup>19</sup> **tn** Grk “lifted up his eyes above.”

<sup>20</sup> **tn** Or “that you have heard me.”

<sup>21</sup> **tn** Grk “that you always hear me.”

<sup>22</sup> **tn** The word “this” is not in the Greek text. Direct objects in Greek were often omitted when clear from the context.

<sup>23</sup> **tn** Grk “And when.”

<sup>24</sup> **sn** The purpose of the loud voice was probably to ensure that all in the crowd could hear (compare the purpose of the prayer of thanksgiving in vv. 41-42).

<sup>25</sup> **sn** Many have wondered how Lazarus got out of the tomb if his hands and feet were still tied up with strips of cloth. The author does not tell, and with a miracle of this magnitude, this is not an important fact to know. If Lazarus’ decomposing body was brought back to life by the power of God, then it could certainly have been moved out of the tomb by that same power. Others have suggested that the legs were bound separately, which would remove the difficulty, but the account gives no indication of this. What may be of more significance for the author is the comparison which this picture naturally evokes with the resurrection of Jesus, where the graveclothes stayed in the tomb neatly folded (20:6-7). Jesus, unlike Lazarus, would never need graveclothes again.

<sup>26</sup> **tn** Grk “and his face tied around with cloth.”

<sup>27</sup> **tn** Grk “Loose him.”



*The Response of the Jewish Leaders*

**11:45** Then many of the people,<sup>1</sup> who had come with Mary and had seen the things Jesus<sup>2</sup> did, believed in him. **11:46** But some of them went to the Pharisees<sup>3</sup> and reported to them<sup>4</sup> what Jesus had done. **11:47** So the chief priests and the Pharisees<sup>5</sup> called the council<sup>6</sup> together and said, “What are we doing? For this man is performing many miraculous signs. **11:48** If we allow him to go on in this way,<sup>7</sup> everyone will believe in him, and the Romans will come and take away our sanctuary<sup>8</sup> and our nation.”

**11:49** Then one of them, Caiaphas, who was high priest that year, said,<sup>9</sup> “You know nothing at all! **11:50** You do not realize<sup>10</sup> that it is more to your advantage to have one man<sup>11</sup> die for the people than for the whole nation to perish.”<sup>12</sup>

**1 tn** Or “the Judeans”; Grk “the Jews.” Here the phrase refers to the friends, acquaintances, and relatives of Lazarus or his sisters who had come to mourn, since the Jewish religious authorities are specifically mentioned as a separate group in John 11:46-47. See also the notes on the phrase “the Jewish leaders” in v. 8 and “the Jewish people of the region” in v. 19, as well as the notes on the word “people” in vv. 31, 33 and the phrase “people who had come to mourn” in v. 36.

**2 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**3 sn** See the note on *Pharisees* in 1:24.

**4 tn** Grk “told them.”

**5 tn** The phrase “chief priests and Pharisees” is a comprehensive name for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26.

**6 tn** Or “Sanhedrin” (the Sanhedrin was the highest legal, legislative, and judicial body among the Jews). The συνέδριον (*sunedrion*) which they gathered was probably an informal meeting rather than the official Sanhedrin. This is the only occurrence of the word συνέδριον in the Gospel of John, and the only anarthrous singular use in the NT. There are other plural anarthrous uses which have the general meaning “councils.” The fact that Caiaphas in 11:49 is referred to as “one of them” supports the unofficial nature of the meeting; in the official Sanhedrin he, being high priest that year, would have presided over the assembly. Thus it appears that an informal council was called to discuss what to do about Jesus and his activities.

**7 tn** Grk “If we let him do thus.”

**8 tn** Or “holy place”; Grk “our place” (a reference to the temple in Jerusalem).

**9 tn** Grk “said to them.” The indirect object αὐτοῖς (*autois*) has not been translated for stylistic reasons.

**10 tn** Or “you are not considering.”

**11 tn** Although it is possible to argue that ἀνθρώπος (*anthrōpos*) should be translated “person” here since it is not necessarily masculinity that is in view in Caiaphas’ statement, “man” was retained in the translation because in 11:47 “this man” (οὗτος ὁ ἀνθρώπος, *outos ho anthrōpos*) has as its referent a specific individual, Jesus, and it was felt this connection should be maintained.

**12 sn** In his own mind Caiaphas has no doubt giving voice to a common-sense statement of political expediency. Yet he was unconsciously echoing a saying of Jesus himself (cf. Mark 10:45). Caiaphas was right; the death of Jesus would save the nation from destruction. Yet Caiaphas could not suspect that Jesus would die, not in place of the political nation Israel, but on behalf of the true people of God; and he would save them, not from physical destruction, but from eternal destruction (cf. 3:16-17). The understanding of Caiaphas’ words in a sense that Caiaphas could not possibly have imagined at the time he uttered them serves as a clear example of the way in which the author understands that words and actions could be invested retrospectively with a meaning not consciously in-

**11:51** (Now he did not say this on his own,<sup>13</sup> but because he was high priest that year, he prophesied that Jesus was going to die for the Jewish nation,<sup>14</sup> **11:52** and not for the Jewish nation<sup>15</sup> only,<sup>16</sup> but to gather together<sup>17</sup> into one the children of God who are scattered.)<sup>18</sup> **11:53** So from that day they planned together to kill him.

**11:54** Thus Jesus no longer went<sup>19</sup> around publicly<sup>20</sup> among the Judeans,<sup>21</sup> but went away from there to the region near the wilderness, to a town called Ephraim,<sup>22</sup> and stayed there with his disciples. **11:55** Now the Jewish feast of Passover<sup>23</sup> was near, and many people went up to Jerusalem<sup>24</sup> from the rural areas before the Passover to cleanse themselves ritually.<sup>25</sup> **11:56** Thus they were looking for Jesus,<sup>26</sup> and saying to one another as they stood in the temple courts,<sup>27</sup> “What do you think? That he won’t come to the feast?” **11:57** (Now the chief priests and the Pharisees<sup>28</sup> had given orders that anyone who

tended or understood by those present at the time.

**13 tn** Grk “say this from himself.”

**14 tn** The word “Jewish” is not in the Greek text, but is clearly implied by the context (so also NIV; TEV “the Jewish people”).

**15 tn** See the note on the word “nation” in the previous verse.

**16 sn** The author in his comment expands the prophecy to include the Gentiles (*not for the Jewish nation only*), a confirmation that the Fourth Gospel was directed, at least partly, to a Gentile audience. There are echoes of Pauline concepts here (particularly Eph 2:11-22) in the stress on the unity of Jew and Gentile.

**17 tn** Grk “that he might gather together.”

**18 sn** This is a parenthetical note by the author.

**19 tn** Grk “walked.”

**20 tn** Or “openly.”

**21 tn** Grk “among the Jews.” Here the phrase refers to the residents of Judea in general, who would be likely to report Jesus to the religious authorities. The vicinity around Jerusalem was no longer safe for Jesus and his disciples. On the translation “Judeans” cf. BDAG 479 s.v. Ἰουδαίος 2.e. See also the references in vv. 8, 19, 31, 33, 36, and 45.

**22 tn** There is no certain identification of the location to which Jesus withdrew in response to the decision of the Jewish authorities. Many have suggested the present town of Et-Taiyibeh, identified with ancient Ophrah (Josh 18:23) or Ephron (Josh 15:9). If so, this would be 12-15 mi (19-24 km) northeast of Jerusalem.

**23 tn** Grk “the Passover of the Jews.” This is the final Passover of Jesus’ ministry. The author is now on the eve of the week of the Passion. Some time prior to the feast itself, Jerusalem would be crowded with pilgrims from the surrounding districts (ἐκ τῆς χώρας, *ek tēs chōras*) who had come to purify themselves ceremonially before the feast.

**24 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**25 tn** Or “to purify themselves” (to undergo or carry out ceremonial cleansing before participating in the Passover celebration).

**26 tn** Grk “they were seeking Jesus.”

**27 tn** Grk “in the temple.”

**28 tn** The phrase “chief priests and Pharisees” is a comprehensive name for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26.

knew where Jesus<sup>1</sup> was should report it, so that they could arrest<sup>2</sup> him.)<sup>3</sup>

### Jesus' Anointing

**12:1** Then, six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom he<sup>4</sup> had raised from the dead. **12:2** So they prepared a dinner for Jesus<sup>5</sup> there. Martha<sup>6</sup> was serving, and Lazarus was among those present at the table<sup>7</sup> with him. **12:3** Then Mary took three quarters of a pound<sup>8</sup> of expensive aromatic oil from pure nard<sup>9</sup> and anointed the feet of Jesus. She<sup>10</sup> then wiped his feet dry with her hair. (Now the house was filled with the fragrance of the perfumed oil.)<sup>11</sup> **12:4** But Judas Iscariot, one of his disciples (the one who was going to betray him)<sup>12</sup> said, **12:5** "Why wasn't this oil sold for three hundred silver coins<sup>13</sup> and the money<sup>14</sup>

given to the poor?" **12:6** (Now Judas<sup>15</sup> said this not because he was concerned about the poor, but because he was a thief. As keeper of the money box,<sup>16</sup> he used to steal what was put into it.)<sup>17</sup> **12:7** So Jesus said, "Leave her alone. She has kept it for the day of my burial."<sup>18</sup> **12:8** For you will always have the poor with you, but you will not always have me!<sup>19</sup>

**12:9** Now a large crowd of Judeans<sup>20</sup> learned<sup>21</sup> that Jesus<sup>22</sup> was there, and so they came not only because of him<sup>23</sup> but also to see

are implied (as the proceeds from the sale of the perfumed oil).

**15 tn** Grk "he"; the referent (Judas) has been specified in the translation for clarity.

**16 tn** Grk "a thief, and having the money box." Dividing the single Greek sentence improves the English style.

**17 sn** This is a parenthetical note by the author. This is one of the indications in the gospels that Judas was of bad character before the betrayal of Jesus. John states that he was a thief and had responsibility for the finances of the group. More than being simply a derogatory note about Judas' character, the inclusion of the note at this particular point in the narrative may be intended to link the frustrated greed of Judas here with his subsequent decision to betray Jesus for money. The parallel accounts in Matthew and Mark seem to indicate that after this incident Judas went away immediately and made his deal with the Jewish authorities to deliver up Jesus. Losing out on one source of sordid gain, he immediately went out and set up another.

**18 tn** Grk "Leave her alone, that for the day of my burial she may keep it." The construction with ἵνα (*hina*) is somewhat ambiguous. The simplest way to read it would be, "Leave her alone, that she may keep it for the day of my burial." This would imply that Mary was going to use the perfumed oil on that day, while vv. 3 and 5 seem to indicate clearly that she had already used it up. Some understand the statement as elliptical: "Leave her alone; (she did this) in order to keep it for the day of my burial." Another alternative would be an imperatival use of ἵνα with the meaning: "Leave her alone; let her keep it." The reading of the Byzantine text, which omits the ἵνα and substitutes a perfect tense τετήρηκεν (*tetērēken*), while not likely to be original, probably comes close to the meaning of the text, and that has been followed in this translation.

**19 tc** A few isolated witnesses omit v. 8 (D sy<sup>p</sup>), part of v. 8 (D<sup>75</sup>), or vv. 7-8 (J0250). The latter two omissions are surely due to errors of sight, while the former can be attributed to D's sometimes erratic behavior. The verse is secure in light of the overwhelming evidence on its behalf.

**tn** In the Greek text of this clause, "me" is in emphatic position (the first word in the clause). To convey some impression of the emphasis, an exclamation point is used in the translation.

**20 tn** Grk "of the Jews." In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory ("Judeans"; cf. BDAG 479 s.v. Ἰουδαῖος 2.e), the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, "The Jews" in the Gospel of John," *BT* 26 [1975]: 401-9.) Here the phrase refers to the residents of Jerusalem and the surrounding area who by this time had heard about the resurrection of Lazarus and were curious to see him.

**21 tn** Grk "knew."

**22 tn** Grk "he"; normal English clause structure specifies the referent first and substitutes the pronoun in subsequent references to the same individual, so the referent (Jesus) has been specified here.

**23 tn** Grk "Jesus"; normal English clause structure specifies the referent first and substitutes the pronoun in subsequent references to the same individual, so the pronoun ("him") has been substituted here.

**1 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**2 tn** Or "could seize."

**3 sn** This is a parenthetical note by the author.

**4 tn** Grk "whom Jesus," but a repetition of the proper name (Jesus) here would be redundant in the English clause structure, so the pronoun ("he") is substituted in the translation.

**5 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity and to conform with contemporary English style.

**6 tn** Grk "And Martha." The connective καί (*kai*, "and") has been omitted in the translation because it would produce a run-on sentence in English.

**7 tn** Grk "reclining at the table."

**sn** 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away.

**8 tn** Or "half a liter"; Grk "a pound" (that is, a Roman pound, about 325 grams or 12 ounces).

**9 tn** Μύρον (*muron*) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205). The adjective πιστικῆς (*pistikḗs*) is difficult with regard to its exact meaning; some have taken it to derive from πίστις (*pistis*) and relate to the purity of the oil of nard. More probably it is something like a brand name, "pistic nard," the exact significance of which has not been discovered.

**sn** Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This aromatic oil, if made of something like nard, would have been extremely expensive, costing up to a year's pay for an average laborer.

**10 tn** Grk "And she." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (*kai*) has not been translated here.

**11 sn** This is a parenthetical note by the author. With a note characteristic of someone who was there and remembered, the author adds that the house was filled with the fragrance of the perfumed oil. In the later rabbinic literature, *Ecclesiastes Rabbah* 7.1.1 states "The fragrance of good oil is diffused from the bedroom to the dining hall, but a good name is diffused from one end of the world to the other." If such a saying was known in the 1st century, this might be the author's way of indicating that Mary's act of devotion would be spoken of throughout the entire world (compare the comment in Mark 14:9).

**12 sn** This is a parenthetical note by the author.

**13 tn** Grk "three hundred denarii." The denarius was a silver coin worth a standard day's wage, so the value exceeded what a laborer could earn in a year (taking into account Sabbaths and feast days when no work was done).

**14 tn** The words "the money" are not in the Greek text, but

Lazarus whom he had raised from the dead. **12:10** So the chief priests planned to kill Lazarus too,<sup>1</sup> **12:11** for on account of him many of the Jewish people from Jerusalem<sup>2</sup> were going away and believing in Jesus.

### *The Triumphal Entry*

**12:12** The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.<sup>3</sup> **12:13** So they took branches of palm trees<sup>4</sup> and went out to meet him. They began to shout,<sup>5</sup> “*Hosanna!*<sup>6</sup> *Blessed is the one who comes in the name of the Lord!*<sup>7</sup> *Blessed is<sup>8</sup> the king of Israel!*” **12:14** Jesus found a young donkey<sup>9</sup> and sat on it, just as it is written, **12:15** “*Do not be afraid, people of Zion!*<sup>10</sup> *look, your king*

<sup>1</sup> **sn** According to John 11:53 the Jewish leadership had already planned to kill Jesus. This plot against Lazarus apparently never got beyond the planning stage, however, since no further mention is made of it by the author.

<sup>2</sup> **tn** Grk “the Jews.” Here the phrase refers to the residents of Jerusalem who had heard about the resurrection of Lazarus and as a result were embracing Jesus as Messiah. See also the note on the phrase “Judeans” in v. 9.

<sup>3</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>4</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>5</sup> **sn** The Mosaic law stated (Lev 23:40) that *branches of palm trees* were to be used to celebrate the feast of Tabernacles. Later on they came to be used to celebrate other feasts as well (1 Macc. 13:51, 2 Macc. 10:7).

<sup>6</sup> **tn** Grk “And they were shouting.” An ingressive force for the imperfect tense (“they began to shout” or “they started shouting”) is used in this sequence of events. The conjunction καί (*kai*, “and”) is left untranslated to improve the English style.

<sup>7</sup> **tn** The expression Ὡσαννά (*hōsanna*, literally in Hebrew, “O Lord, save”) in the quotation from Ps 118:25-26 was probably by this time a familiar liturgical expression of praise, on the order of “Hail to the king,” although both the underlying Aramaic and Hebrew expressions meant “O Lord, save us.” As in Mark 11:9 the introductory ὡσαννά is followed by the words of Ps 118:25, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (*eulogēmenos ho erchomenos en onomati kuriou*), although in the Fourth Gospel the author adds for good measure καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ (*kai ho basileus tou Israēl*). In words familiar to every Jew, the author is indicating that at this point every messianic expectation is now at the point of realization. It is clear from the words of the psalm shouted by the crowd that Jesus is being proclaimed as messianic king. See E. Lohse, *TDNT* 9:682-84.

<sup>8</sup> **sn** *Hosanna* is an Aramaic expression that literally means, “help, I pray,” or “save, I pray.” By Jesus’ time it had become a strictly liturgical formula of praise, however, and was used as an exclamation of praise to God.

<sup>9</sup> **sn** A quotation from Ps 118:25-26.

<sup>10</sup> **tn** Grk “Blessed is the one who comes in the name of the Lord, even the King of Israel.” The words “Blessed is” are not repeated in the Greek text, but are repeated in the translation to avoid the awkwardness in English of the ascensive καί (*kai*).

<sup>11</sup> **sn** The author does not repeat the detailed accounts of the finding of the *donkey* recorded in the synoptic gospels. He does, however, see the event as a fulfillment of scripture, which he indicates by quoting Zech 9:9.

<sup>12</sup> **tn** Grk “Do not be afraid, daughter of Zion” (the phrase “daughter of Zion” is a idiom for the inhabitants of Jerusalem: “people of Zion”). The idiom “daughter of Zion” has been translated as “people of Zion” because the original idiom, while firmly embedded in the Christian tradition, is not understandable to most modern English readers.

*is coming, seated on a donkey’s colt!”*<sup>11</sup> **12:16** (His disciples did not understand these things when they first happened,<sup>12</sup> but when Jesus was glorified,<sup>13</sup> then they remembered that these things were written about him and that these things had happened<sup>14</sup> to him.)<sup>15</sup>

**12:17** So the crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify about it.<sup>16</sup> **12:18** Because they had heard that Jesus<sup>17</sup> had performed this miraculous sign, the crowd went out to meet him. **12:19** Thus the Pharisees<sup>18</sup> said to one another, “You see that you can do nothing. Look, the world has run off after him!”

### *Seekers*

**12:20** Now some Greeks<sup>19</sup> were among those who had gone up to worship at the feast. **12:21** So these approached Philip,<sup>20</sup> who was from Bethsaida in Galilee, and requested,<sup>21</sup> “Sir, we would like to see Jesus.” **12:22** Philip went and

<sup>11</sup> **sn** A quotation from Zech 9:9.

<sup>12</sup> **tn** Or “did not understand these things at first”; Grk “for-merly.”

<sup>13</sup> **sn** *When Jesus was glorified*, that is, glorified through his resurrection, exaltation, and return to the Father. Jesus’ glorification is consistently portrayed this way in the Gospel of John.

<sup>14</sup> **tn** Grk “and that they had done these things,” though the referent is probably indefinite and not referring to the disciples; as such, the best rendering is as a passive (see *ExSyn* 402-3; R. E. Brown, *John* [AB], 1:458).

<sup>15</sup> **sn** The comment *His disciples did not understand these things when they first happened* (a parenthetical note by the author) informs the reader that Jesus’ disciples did not at first associate the prophecy from Zechariah with the events as they happened. This came with the later (postresurrection) insight which the Holy Spirit would provide after Jesus’ resurrection and return to the Father. Note the similarity with John 2:22, which follows another allusion to a prophecy in Zechariah (14:21).

<sup>16</sup> **tn** The word “it” is not included in the Greek text. Direct objects in Greek were often omitted when clear from the context.

<sup>17</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>18</sup> **sn** See the note on *Pharisees* in 1:24.

<sup>19</sup> **sn** These Greeks (Ἕλληνες τινες, *hellēnes tines*) who had come up to worship at the feast were probably “God-fearers” rather than proselytes in the strict sense. Had they been true proselytes, they would probably not have been referred to as Greeks any longer. Many came to worship at the major Jewish festivals without being proselytes to Judaism, for example, the Ethiopian eunuch in Acts 8:27, who could not have been a proselyte if he were physically a eunuch.

<sup>20</sup> **sn** These Greeks *approached Philip*, although it is not clear why they did so. Perhaps they identified with his Greek name (although a number of Jews from border areas had Hellenistic names at this period). By see it is clear they meant “speak with,” since anyone could “see” Jesus moving through the crowd. The author does not mention what they wanted to speak with Jesus about.

<sup>21</sup> **tn** Grk “and were asking him, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated here.

told Andrew, and they both<sup>1</sup> went and told Jesus. **12:23** Jesus replied,<sup>2</sup> “The time<sup>3</sup> has come for the Son of Man to be glorified.<sup>4</sup> **12:24** I tell you the solemn truth,<sup>5</sup> unless a kernel of wheat falls into the ground and dies, it remains by itself alone.<sup>6</sup> But if it dies, it produces<sup>7</sup> much grain.<sup>8</sup> **12:25** The one who loves his life<sup>9</sup> destroys<sup>10</sup> it, and the one who hates his life in this world guards<sup>11</sup> it for eternal life. **12:26** If anyone wants to serve me, he must follow<sup>12</sup> me, and where I am, my servant will be too.<sup>13</sup> If anyone serves me, the Father will honor him.

**12:27** “Now my soul is greatly distressed. And what should I say? ‘Father, deliver me<sup>14</sup> from this hour’?<sup>15</sup> No, but for this very reason I have come to this hour.<sup>16</sup> **12:28** Father, glorify your name.” Then a voice came from heaven,<sup>17</sup>

“I have glorified it,<sup>18</sup> and I will glorify it<sup>19</sup> again.” **12:29** The crowd that stood there and heard the voice<sup>20</sup> said that it had thundered. Others said that an angel had spoken to him.<sup>21</sup> **12:30** Jesus said,<sup>22</sup> “This voice has not come for my benefit<sup>23</sup> but for yours. **12:31** Now is the judgment of this world; now the ruler of this world<sup>24</sup> will be driven out.<sup>25</sup> **12:32** And I, when I am lifted up from the earth, will draw all people<sup>26</sup> to myself.” **12:33** (Now he said this to indicate clearly what kind of death he was going to die.)<sup>27</sup>

**12:34** Then the crowd responded,<sup>28</sup> “We have heard from the law that *the Christ*<sup>29</sup> will remain forever.<sup>30</sup> How<sup>31</sup> can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” **12:35** Jesus replied,<sup>32</sup> “The light is with you for a little while longer.<sup>33</sup> Walk while you have the light, so that the darkness may not

<sup>1</sup> **tn** Grk “Andrew and Philip”; because a repetition of the proper names would be redundant in contemporary English style, the phrase “they both” has been substituted in the translation.

<sup>2</sup> **tn** Grk “Jesus answered them, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated here.

<sup>3</sup> **tn** Grk “the hour.”

<sup>4</sup> **sn** Jesus’ reply, *the time has come for the Son of Man to be glorified*, is a bit puzzling. As far as the author’s account is concerned, Jesus totally ignores these Greeks and makes no further reference to them whatsoever. It appears that his words are addressed to Andrew and Philip, but in fact they must have had a wider audience, including possibly the Greeks who had wished to see him in the first place. The words *the time has come* recall all the previous references to “the hour” throughout the Fourth Gospel (see the note on *time* in 2:4). There is no doubt, in light of the following verse, that Jesus refers to his death here. On his pathway to glorification lies the cross, and it is just ahead.

<sup>5</sup> **tn** Grk “Truly, truly, I say to you.”

<sup>6</sup> **tn** Or “it remains only a single kernel.”

<sup>7</sup> **tn** Or “bears.”

<sup>8</sup> **tn** Grk “much fruit.”

<sup>9</sup> **tn** Or “soul.”

<sup>10</sup> **tn** Or “loses.” Although the traditional English translation of ἀπολλύει (*apolluēi*) in John 12:25 is “loses,” the contrast with φυλάξει (*phulaxēi*, “keeps” or “guards”) in the second half of the verse favors the meaning “destroy” here.

<sup>11</sup> **tn** Or “keeps.”

<sup>12</sup> **tn** As a third person imperative in Greek, ἀκολουθεῖτω (*akolouthēitō*) is usually translated “let him follow me.” This could be understood by the modern English reader as merely permissive, however (“he may follow me if he wishes”). In this context there is no permissive sense, but rather a command, so the translation “he must follow me” is preferred.

<sup>13</sup> **tn** Grk “where I am, there my servant will be too.”

<sup>14</sup> **tn** Or “save me.”

<sup>15</sup> **tn** Or “this occasion.”

**sn** *Father, deliver me from this hour*. It is now clear that Jesus’ hour has come – the hour of his return to the Father through crucifixion, death, resurrection, and ascension (see 12:23). This will be reiterated in 13:1 and 17:1. Jesus states (employing words similar to those of Ps 6:4) that his soul is troubled. What shall his response to his imminent death be? A prayer to the Father to deliver him from that hour? No, because it is on account of this very hour that Jesus has come. His sacrificial death has always remained the primary purpose of his mission into the world. Now, faced with the completion of that mission, shall he ask the Father to spare him from it? The expected answer is no.

<sup>16</sup> **tn** Or “this occasion.”

<sup>17</sup> **tn** Or “from the sky” (see note on 1:32).

<sup>18</sup> **tn** “It” is not in the Greek text. Direct objects were often omitted in Greek when clear from the context.

<sup>19</sup> **tn** “It” is not in the Greek text. Direct objects were often omitted in Greek when clear from the context.

<sup>20</sup> **tn** “The voice” is not in the Greek text. Direct objects were often omitted in Greek when clear from the context.

<sup>21</sup> **tn** Grk “Others said, ‘An angel has spoken to him.’ The direct discourse in the second half of v. 29 was converted to indirect discourse in the translation to maintain the parallelism with the first half of the verse, which is better in keeping with English style.

<sup>22</sup> **tn** Grk “Jesus answered and said.”

<sup>23</sup> **tn** Or “for my sake.”

<sup>24</sup> **sn** *The ruler of this world* is a reference to Satan.

<sup>25</sup> **tn** Or “will be thrown out.” This translation regards the future passive ἐβλήθησεται (*ekblēthēsetai*) as referring to an event future to the time of speaking.

**sn** The phrase *driven out* must refer to Satan’s loss of authority over this world. This must be in principle rather than in immediate fact, since 1 John 5:19 states that the whole world (still) lies in the power of the evil one (a reference to Satan). In an absolute sense the reference is proleptic. The coming of Jesus’ hour (his crucifixion, death, resurrection, and exaltation to the Father) marks the end of Satan’s domain and brings about his defeat, even though that defeat has not been ultimately worked out in history yet and awaits the consummation of the age.

<sup>26</sup> **tn** Grk “all.” The word “people” is not in the Greek text but is supplied for stylistic reasons and for clarity (cf. KJV “all men”).

<sup>27</sup> **sn** This is a parenthetical note by the author.

<sup>28</sup> **tn** Grk “Then the crowd answered him.”

<sup>29</sup> **tn** Or “the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

**sn** See the note on *Christ* in 1:20.

<sup>30</sup> **tn** Probably an allusion to Ps 89:35-37. It is difficult to pinpoint the passage in the Mosaic law to which the crowd refers. The ones most often suggested are Ps 89:36-37, Ps 110:4, Isa 9:7, Ezek 37:25, and Dan 7:14. None of these passages are in the Pentateuch *per se*, but “law” could in common usage refer to the entire OT (compare Jesus’ use in John 10:34). Of the passages mentioned, Ps 89:36-37 is the most likely candidate. This verse speaks of David’s “seed” remaining forever. Later in the same psalm, v. 51 speaks of the “anointed” (Messiah), and the psalm was interpreted messianically in both the NT (Acts 13:22, Rev 1:5, 3:14) and in the rabbinic literature (*Genesis Rabbah* 97).

<sup>31</sup> **tn** Grk “And how”; the conjunction καί (*kai*, “and”) has been left untranslated here for improved English style.

<sup>32</sup> **tn** Grk “Then Jesus said to them.”

<sup>33</sup> **tn** Grk “Yet a little while the light is with you.”

overtake you.<sup>1</sup> The one who walks in the darkness does not know where he is going. **12:36** While you have the light, believe in the light, so that you may become sons of light.”<sup>2</sup> When Jesus had said these things, he went away and hid himself from them.

*The Outcome of Jesus' Public Ministry Foretold*

**12:37** Although Jesus<sup>3</sup> had performed<sup>4</sup> so many miraculous signs before them, they still refused to believe in him, **12:38** so that the word<sup>5</sup> of Isaiah the prophet would be fulfilled. He said,<sup>6</sup> “**Lord, who has believed our message, and to whom has the arm of the Lord<sup>7</sup> been revealed?**”<sup>8</sup> **12:39** For this reason they could not believe,<sup>9</sup> because again Isaiah said,

**12:40** “*He has blinded their eyes and hardened their heart,<sup>10</sup> so that they would not see with their eyes and understand with their heart,<sup>11</sup> and turn to me,<sup>12</sup> and I would heal them.*”<sup>13</sup>

**12:41** Isaiah said these things because he saw Christ's<sup>14</sup> glory, and spoke about him.

**12:42** Nevertheless, even among the rulers<sup>15</sup> many believed in him, but because of the Pharisees<sup>16</sup> they would not confess Jesus to be the Christ,<sup>17</sup> so that they would not be put out of<sup>18</sup> the synagogue.<sup>19</sup> **12:43** For they loved praise<sup>20</sup> from men more than praise<sup>21</sup> from God.

*Jesus' Final Public Words*

**12:44** But Jesus shouted out,<sup>22</sup> “The one who believes in me does not believe in me, but in the one who sent me,<sup>23</sup> **12:45** and the one who sees me sees the one who sent me.<sup>24</sup> **12:46** I have come as a light into the world, so that everyone who believes in me should not remain in darkness. **12:47** If anyone<sup>25</sup> hears my words and does not obey them,<sup>26</sup> I do not judge him. For I have not come to judge the world, but to save the world.<sup>27</sup> **12:48** The one who rejects me and does not accept<sup>28</sup> my words has a judge;<sup>29</sup> the word<sup>30</sup> I have spoken will judge him at the last day.

<sup>1</sup> **sn** The warning *Walk while you have the light, so that the darkness may not overtake you* operates on at least two different levels: (1) To the Jewish people in Jerusalem to whom Jesus spoke, the warning was a reminder that there was only a little time left for them to accept him as their Messiah. (2) To those later individuals to whom the Fourth Gospel was written, and to every person since, the words of Jesus are also a warning: There is a finite, limited time in which each individual has opportunity to respond to the Light of the world (i.e., Jesus); after that comes darkness. One's response to the Light decisively determines one's judgment for eternity.

<sup>2</sup> **tn** The idiom “sons of light” means essentially “people characterized by light,” that is, “people of God.”

**sn** The expression *sons of light* refers to men and women to whom the truth of God has been revealed and who are therefore living according to that truth, thus, “people of God.”

<sup>3</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>4</sup> **tn** Or “done.”

<sup>5</sup> **tn** Or “message.”

<sup>6</sup> **tn** Grk “who said.”

<sup>7</sup> **tn** “The arm of the Lord” is an idiom for “God's great power” (as exemplified through Jesus' miraculous signs). This response of unbelief is interpreted by the author as a fulfillment of the prophetic words of Isaiah (Isa 53:1). The phrase ὁ βραχίον κυρίου (*ho brachiōn kuriou*) is a figurative reference to God's activity and power which has been revealed in the sign-miracles which Jesus has performed (compare the previous verse).

<sup>8</sup> **sn** A quotation from Isa 53:1.

<sup>9</sup> **sn** The author explicitly states here that Jesus' Jewish opponents *could not believe*, and quotes Isa 6:10 to show that God had in fact *blinded their eyes and hardened their heart*. This OT passage was used elsewhere in the NT to explain Jewish unbelief: Paul's final words in Acts (28:26-27) are a quotation of this same passage, which he uses to explain why the Jewish people have not accepted the gospel he has preached. A similar passage (Isa 29:10) is quoted in a similar context in Rom 11:8.

<sup>10</sup> **tn** Or “closed their mind.”

<sup>11</sup> **tn** Or “their mind.”

<sup>12</sup> **tn** One could also translate στραφῶσιν (*straphōsin*) as “repent” or “change their ways,” but both of these terms would be subject to misinterpretation by the modern English reader. The idea is one of turning back to God, however. The words “to me” are not in the Greek text, but are implied.

<sup>13</sup> **sn** A quotation from Isa 6:10.

<sup>14</sup> **tn** Grk “his”; the referent (Christ) has been specified in the translation for clarity. The referent supplied here is “Christ” rather than “Jesus” because it involves what Isaiah saw. It is clear that the author presents Isaiah as having seen the preincarnate glory of Christ, which was the very revelation of the Father (see John 1:18; John 14:9).

**sn** Because he saw Christ's glory. The glory which Isaiah saw in Isa 6:3 was the glory of Yahweh (typically rendered as “LORD” in the OT). Here John speaks of the prophet seeing the glory of Christ since in the next clause *and spoke about him*, “him” can hardly refer to Yahweh, but must refer to Christ. On the basis of statements like 1:14 in the prologue, the author probably put no great distinction between the two. Since the author presents Jesus as fully God (cf. John 1:1), it presents no problem to him to take words originally spoken by Isaiah of Yahweh himself and apply them to Jesus.

<sup>15</sup> **sn** The term *rulers* here denotes members of the Sanhedrin, the highest legal, legislative, and judicial body among the Jews. Note the same word (“ruler”) is used to describe Nicodemus in 3:1.

<sup>16</sup> **sn** See the note on *Pharisees* in 1:24.

<sup>17</sup> **tn** The words “Jesus to be the Christ” are not in the Greek text, but are implied (see 9:22). As is often the case in Greek, the direct object is omitted for the verb ὁμολόγουν (*hōmologoun*). Some translators supply an ambiguous “it,” or derive the implied direct object from the previous clause “believed in him” so that the rulers would not confess “their faith” or “their belief.” However, when one compares John 9:22, which has many verbal parallels to this verse, it seems clear that the content of the confession would have been “Jesus is the Christ (i.e., Messiah).”

**sn** See the note on *Christ* in 1:20.

<sup>18</sup> **tn** Or “be expelled from.”

<sup>19</sup> **sn** Compare John 9:22. See the note on *synagogue* in 6:59.

<sup>20</sup> **tn** Grk “the glory.”

<sup>21</sup> **tn** Grk “the glory.”

<sup>22</sup> **tn** Grk “shouted out and said.”

<sup>23</sup> **sn** *The one who sent me* refers to God.

<sup>24</sup> **sn** Cf. John 1:18 and 14:9.

<sup>25</sup> **tn** Grk “And if anyone”; the conjunction καί (*hai*, “and”) has been left untranslated here for improved English style.

<sup>26</sup> **tn** Or “guard them,” “keep them.”

<sup>27</sup> **sn** Cf. John 3:17.

<sup>28</sup> **tn** Or “does not receive.”

<sup>29</sup> **tn** Grk “has one who judges him.”

<sup>30</sup> **tn** Or “message.”

12:49 For I have not spoken from my own authority,<sup>1</sup> but the Father himself who sent me has commanded me<sup>2</sup> what I should say and what I should speak. 12:50 And I know that his commandment is eternal life.<sup>3</sup> Thus the things I say, I say just as the Father has told me.<sup>4</sup>

### *Washing the Disciples' Feet*

13:1 Just before the Passover feast, Jesus knew that his time<sup>5</sup> had come to depart<sup>6</sup> from this world to the Father. Having loved his own who were in the world, he now loved them to the very end.<sup>7</sup> 13:2 The evening meal<sup>8</sup> was in progress, and the devil had already put into the heart<sup>9</sup> of Judas Iscariot, Simon's son, that he should betray<sup>10</sup> Jesus.<sup>11</sup> 13:3 Because Jesus<sup>12</sup> knew that the Father had handed all things over to him,<sup>13</sup> and that he had come from God and was going back to God, 13:4 he got up from the

meal, removed<sup>14</sup> his outer clothes,<sup>15</sup> took a towel and tied it around himself.<sup>16</sup> 13:5 He poured water into the washbasin and began to wash the disciples' feet and to dry them with the towel he had wrapped around himself.<sup>17</sup>

13:6 Then he came to Simon Peter. Peter<sup>18</sup> said to him, "Lord, are you going to wash<sup>19</sup> my feet?" 13:7 Jesus replied,<sup>20</sup> "You do not understand<sup>21</sup> what I am doing now, but you will understand<sup>22</sup> after these things." 13:8 Peter said to him, "You will never wash my feet!"<sup>23</sup> Jesus replied,<sup>24</sup> "If I do not wash you, you have no share with me."<sup>25</sup> 13:9 Simon Peter said to him, "Lord, wash<sup>26</sup> not only my feet, but also my hands and my head!" 13:10 Jesus replied,<sup>27</sup> "The one who has bathed needs only to wash his feet,<sup>28</sup> but is completely<sup>29</sup> clean.<sup>30</sup> And you

<sup>14</sup> **tn** Grk "and removed"; the conjunction καί (*kai*, "and") has been left untranslated here for improved English style.

<sup>15</sup> **tn** The plural τὰ ἱμάτια (*ta himatia*) is probably a reference to more than one garment (cf. John 19:23-24). If so, this would indicate that Jesus stripped to a loincloth, like a slave. The translation "outer clothes" is used to indicate that Jesus was not completely naked, since complete nudity would have been extremely offensive to Jewish sensibilities in this historical context.

<sup>16</sup> **tn** Grk "taking a towel he girded himself." Jesus would have wrapped the towel (λέντιον, *lention*) around his waist (διέζωσεν ἑαυτόν, *diezōsen heauton*) for use in wiping the disciples' feet. The term λέντιον is a Latin loanword (*linteum*) which is also found in the rabbinic literature (see BDAG 592 s.v.). It would have been a long piece of linen cloth, long enough for Jesus to have wrapped it about his waist and still used the free end to wipe the disciples' feet.

<sup>17</sup> **tn** Grk "with the towel with which he was girded."

<sup>18</sup> **tn** Grk "He"; the referent (Peter) is specified in the translation for clarity.

<sup>19</sup> **tn** Grk "do you wash" or "are you washing."

<sup>20</sup> **tn** Grk "answered and said to him."

<sup>21</sup> **tn** Grk "You do not know."

<sup>22</sup> **tn** Grk "you will know."

<sup>23</sup> **tn** Grk "You will never wash my feet forever." The negation is emphatic in Greek but somewhat awkward in English. Emphasis is conveyed in the translation by the use of an exclamation point.

<sup>24</sup> **tn** Grk "Jesus answered him."

<sup>25</sup> **tn** Or "you have no part in me."

<sup>26</sup> **tn** The word "wash" is not in the Greek text, but is implied. Here it is supplied to improve the English style by making Peter's utterance a complete sentence.

<sup>27</sup> **tn** Grk "Jesus said to him."

<sup>28</sup> **tn** Grk "has no need except to wash his feet."

<sup>29</sup> **tn** Or "entirely."

<sup>30</sup> **sn** *The one who has bathed needs only to wash his feet.* A common understanding is that the "bath" Jesus referred to is the initial cleansing from sin, which necessitates only "lesser, partial" cleansings from sins after conversion. This makes a fine illustration from a homiletic standpoint, but is it the meaning of the passage? This seems highly doubtful. Jesus stated that the disciples were *completely clean* except for Judas (vv. 10b, 11). What they needed was to have their feet washed by Jesus. In the broader context of the Fourth Gospel, the significance of the foot-washing seems to point not just to an example of humble service (as most understand it), but something more – Jesus' self-sacrificial death on the cross. If this is correct, then the foot-washing which they needed to undergo represented their *acceptance* of this act of self-sacrifice on the part of their master. This makes Peter's initial abhorrence of the act of humiliation by his master all the more significant in context; it also explains Jesus' seemingly harsh reply to Peter (above, v. 8; compare Matt 16:21-23 where Jesus says to Peter, "Get behind me, Satan").

<sup>1</sup> **tn** Grk "I have not spoken from myself."

<sup>2</sup> **tn** Grk "has given me commandment."

<sup>3</sup> **tn** Or "his commandment results in eternal life."

<sup>4</sup> **tn** Grk "The things I speak, just as the Father has spoken to me, thus I speak."

<sup>5</sup> **tn** Grk "his hour."

<sup>6</sup> **tn** Grk "that he should depart." The ἵνα (*hina*) clause in Koine Greek frequently encroached on the simple infinitive (for the sake of greater clarity).

<sup>7</sup> **tn** Or "he now loved them completely," or "he now loved them to the uttermost" (see John 19:30). All of John 13:1 is a single sentence in Greek, although in English this would be unacceptably awkward. At the end of the verse the idiom εἰς τέλος (*eis telos*) was translated literally as "to the end" and the modern equivalents given in the note above, because there is an important lexical link between this passage and John 19:30, τετέλεσται (*teletestai*, "It is ended").

**sn** The full extent of Jesus' love for his disciples is not merely seen in his humble service to them in washing their feet (the most common interpretation of the passage). The full extent of his love for them is demonstrated in his sacrificial death for them on the cross. The footwashing episode which follows then becomes a prophetic act, or acting out beforehand, of his upcoming death on their behalf. The message for the disciples was that they were to love one another not just in humble, self-effacing service, but were to be willing to die for one another. At least one of them got this message eventually, though none understood it at the time (see 1 John 3:16).

<sup>8</sup> **tn** Or "Supper." To avoid possible confusion because of different regional English usage regarding the distinction between "dinner" and "supper" as an evening meal, the translation simply refers to "the evening meal."

<sup>9</sup> **sn** At this point the devil had already put into the heart of Judas Iscariot, Simon's son, that he should betray Jesus. C. K. Barrett (*St. John*, 365) thought this was a reference to the idea entering the devil's own heart, but this does not seem likely. It is more probable that Judas' heart is meant, since the use of the Greek article (rather than a possessive pronoun) is a typical idiom when a part of one's own body is indicated. Judas' name is withheld until the end of the sentence for dramatic effect (emphasis). This action must be read in light of 13:27, and appears to refer to a preliminary idea or plan.

<sup>10</sup> **tn** Or "that he should hand over."

<sup>11</sup> **tn** Grk "betray him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>12</sup> **tn** Grk "Because he knew"; the referent (Jesus) has been specified in the translation for clarity.

<sup>13</sup> **tn** Grk "had given all things into his hands."

disciples<sup>4</sup> are clean, but not every one of you.” **13:11** (For Jesus<sup>2</sup> knew the one who was going to betray him. For this reason he said, “Not every one of you is<sup>3</sup> clean.”)<sup>4</sup>

**13:12** So when Jesus<sup>5</sup> had washed their feet and put his outer clothing back on, he took his place at the table<sup>6</sup> again and said to them, “Do you understand<sup>7</sup> what I have done for you? **13:13** You call me ‘Teacher’ and ‘Lord,’ and do so correctly,<sup>8</sup> for that is what I am.<sup>9</sup> **13:14** If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another’s feet. **13:15** For I have given you an example<sup>10</sup> – you should do just as I have done for you. **13:16** I tell you the solemn truth,<sup>11</sup> the slave<sup>12</sup> is not greater than his master, nor is the one who is sent as a messenger<sup>13</sup> greater than the one who sent him. **13:17** If you understand<sup>14</sup> these things, you will be blessed if you do them.

### *The Announcement of Jesus’ Betrayal*

**13:18** “What I am saying does not refer to all of you. I know the ones I have chosen. But this is to fulfill the scripture,<sup>15</sup> *‘The one who eats my bread<sup>16</sup> has turned against me.’*<sup>17</sup> **13:19** I am

telling you this now,<sup>18</sup> before it happens, so that when it happens you may believe<sup>19</sup> that I am he.<sup>20</sup> **13:20** I tell you the solemn truth,<sup>21</sup> whoever accepts<sup>22</sup> the one I send accepts me, and whoever accepts me accepts the one who sent me.”<sup>23</sup>

**13:21** When he had said these things, Jesus was greatly distressed<sup>24</sup> in spirit, and testified,<sup>25</sup> “I tell you the solemn truth,<sup>26</sup> one of you will betray me.”<sup>27</sup> **13:22** The disciples began to look at one another, worried and perplexed<sup>28</sup> to know which of them he was talking about. **13:23** One of his disciples, the one Jesus loved,<sup>29</sup> was at the table<sup>30</sup> to the right of Jesus in a place of honor.<sup>31</sup>

**18 tn** Or (perhaps) “I am certainly telling you this.” According to BDF §12.3 ἀπ’ ἀρτι (*ap’ arti*) should be read as ἀπ’αρτι (*aparti*), meaning “exactly, certainly.”

**19 tn** Grk “so that you may believe.”

**20 tn** Grk “that I am.” R. E. Brown (*John* [AB], 2:555) argues for a nonpredicated ἐγώ εἶμι (*egō eimi*) here, but this is far from certain.

**21 tn** Grk “Truly, truly, I say to you.”

**22 tn** Or “receives,” and so throughout this verse.

**23 sn** *The one who sent me* refers to God.

**24 tn** Or “greatly troubled.”

**25 tn** Grk “and testified and said.”

**26 tn** Grk “Truly, truly, I say to you.”

**27 tn** Or “will hand me over.”

**28 tn** Grk “uncertain,” “at a loss.” Here two terms, “worried and perplexed,” were used to convey the single idea of the Greek verb ἀπορέω (*aporeō*).

**29 sn** Here for the first time the *one Jesus loved*, the “beloved disciple,” is introduced. This individual also is mentioned in 19:26, 20:2, 21:7, and 21:20. Some have suggested that this disciple is to be identified with Lazarus, since the Fourth Gospel specifically states that Jesus loved him (11:3, 5, 36). From the terminology alone this is a possibility; the author is certainly capable of using language in this way to indicate connections. But there is nothing else to indicate that Lazarus was present at the last supper; Mark 14:17 seems to indicate it was only the twelve who were with Jesus at this time, and there is no indication in the Fourth Gospel to the contrary. Nor does it appear that Lazarus ever stood so close to Jesus as the later references in chaps. 19, 20 and 21 seem to indicate. When this is coupled with the omission of all references to John son of Zebedee from the Fourth Gospel, it seems far more likely that the references to the beloved disciple should be understood as references to him.

**30 tn** Grk “was reclining.” This reflects the normal 1st century practice of eating a meal in a semi-reclining position.

**31 tn** Grk “was reclining in the bosom (or “lap”) of Jesus” (according to both L&N 17.25 and BDAG 6.5 s.v. ἀνάκειμαι 2 an idiom for taking the place of honor at a meal, but note the similar expression in John 1:18). Whether this position or the position to the left of Jesus should be regarded as the position of second highest honor (next to the host, in this case Jesus, who was in the position of highest honor) is debated. F. Prat, “Les places d’honneur chez les Juifs contemporains du Christ” (*RSR* 15 [1925]: 512-22), who argued that the table arrangement was that of the Roman *triclinium* (a U-shaped table with Jesus and two other disciples at the bottom of the U), considered the position to the left of Jesus to be the one of second highest honor. Thus the present translation renders this “a place of honor” without specifying which one (since both of the two disciples to the right and to the left of Jesus would be in positions of honor). Other translations differ as to how they handle the phrase ἐν τῷ κόλπῳ τοῦ Ἰησοῦ (*en tō kolpō tou Iēsoū*; “leaning on Jesus’ bosom,” KJV; “lying close to the breast of Jesus,” RSV; “reclining on Jesus’ breast,” NASB; “reclining next to him,” NIV, NRSV) but the symbolic significance of the beloved disciple’s position seems clear. He is close to Jesus and in an honored position. The phrase as an idiom for a place of honor at a feast is attested in the *Epistles* of Pliny (the Younger) 4.22.4, an approximate

**1 tn** The word “disciples” is supplied in English to clarify the plural Greek pronoun and verb. Peter is not the only one Jesus is addressing here.

**2 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**3 tn** Grk “Not all of you are.”

**4 sn** This is a parenthetical note by the author.

**5 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**6 tn** Grk “he reclined at the table.” The phrase reflects the normal 1st century Near Eastern practice of eating a meal in a semi-reclining position.

**7 tn** Grk “Do you know.”

**8 tn** Or “rightly.”

**9 tn** Grk “and I am these things.”

**10 sn** *I have given you an example.* Jesus tells his disciples after he has finished washing their feet that what he has done is to set an *example* for them. In the previous verse he told them they were to *wash one another’s feet*. What is the point of the example? If it is simply an act of humble service, as most interpret the significance, then Jesus is really telling his disciples to serve one another in humility rather than seeking preeminence over one another. If, however, the example is one of self-sacrifice up to the point of death, then Jesus is telling them to lay down their lives for one another (cf. 15:13).

**11 tn** Grk “Truly, truly, I say to you.”

**12 tn** See the note on the word “slaves” in 4:51.

**13 tn** Or “nor is the apostle” (“apostle” means “one who is sent” in Greek).

**14 tn** Grk “If you know.”

**15 tn** Grk “But so that the scripture may be fulfilled.”

**16 tn** Or “The one who shares my food.”

**17 tn** Or “has become my enemy”; Grk “has lifted up his heel against me.” The phrase “to lift up one’s heel against someone” reads literally in the Hebrew of Ps 41 “has made his heel great against me.” There have been numerous interpretations of this phrase, but most likely it is an idiom meaning “has given me a great fall,” “has taken cruel advantage of me,” or “has walked out on me.” Whatever the exact meaning of the idiom, it clearly speaks of betrayal by a close associate. See E. F. F. Bishop, “He that eateth bread with me hath lifted up his heel against me” – Jn xiii.18 (Ps xli.9), *ExpTim* 70 (1958-59): 331-33.

**sn** A quotation from Ps 41:9.

13:24 So Simon Peter<sup>1</sup> gestured to this disciple<sup>2</sup> to ask Jesus<sup>3</sup> who it was he was referring to.<sup>4</sup> 13:25 Then the disciple whom Jesus loved<sup>5</sup> leaned back against Jesus' chest and asked him, "Lord, who is it?" 13:26 Jesus replied,<sup>6</sup> "It is the one to whom I will give this piece of bread<sup>7</sup> after I have dipped it in the dish."<sup>8</sup> Then he dipped the piece of bread in the dish<sup>9</sup> and gave it to Judas Iscariot, Simon's son. 13:27 And after Judas<sup>10</sup> took the piece of bread, Satan entered into him.<sup>11</sup> Jesus said to him,<sup>12</sup> "What you are about to do, do quickly."<sup>13</sup> 13:28 (Now none of those present at the table<sup>13</sup> understood<sup>14</sup> why Jesus<sup>15</sup> said this to Judas.<sup>16</sup> 13:29 Some thought that, because Judas had the money box, Jesus was telling him to buy

whatever they needed for the feast,<sup>17</sup> or to give something to the poor.)<sup>18</sup> 13:30 Judas<sup>19</sup> took the piece of bread and went out immediately. (Now it was night.)<sup>20</sup>

### *The Prediction of Peter's Denial*

13:31 When<sup>21</sup> Judas<sup>22</sup> had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. 13:32 If God is glorified in him,<sup>23</sup> God will also glorify him in himself, and he will glorify him right away."<sup>24</sup> 13:33 Children, I am still with you for a little while. You will look for me,<sup>25</sup> and just as I said to the Jewish religious leaders,<sup>26</sup> 'Where I am going you cannot come,'<sup>27</sup> now I tell you the same.<sup>28</sup>

13:34 "I give you a new commandment – to love<sup>29</sup> one another. Just as I have loved you, you

contemporary of Paul.

**sn** Note that the same expression translated *in a place of honor here* (*Grk* "in the bosom of") is used to indicate Jesus' relationship with the Father in 1:18.

**1** **sn** It is not clear where *Simon Peter* was seated. If he were on Jesus' other side, it is difficult to see why he would not have asked the question himself. It would also have been difficult to beckon to the beloved disciple, on Jesus' right, from such a position. So apparently Peter was seated somewhere else. It is entirely possible that Judas was seated to Jesus' left. Matt 26:25 seems to indicate that Jesus could speak to him without being overheard by the rest of the group. Judas is evidently in a position where Jesus can hand him the morsel of food (13:26).

**2** **tn** *Grk* "to this one"; the referent (the beloved disciple) has been specified in the translation for clarity.

**3** **tn** *Grk* "him"; the referent (Jesus) has been specified in the translation for clarity.

**4** **sn** That is, who would betray him (v. 21).

**5** **tn** *Grk* "he"; the referent (the disciple Jesus loved) has been specified in the translation for clarity.

**6** **tn** *Grk* "Jesus answered."

**7** **sn** The *piece of bread* was a broken-off piece of bread (not merely a crumb).

**8** **tn** *Grk* "after I have dipped it." The words "in the dish" are not in the Greek text, but the presence of a bowl or dish is implied.

**9** **tn** The words "in the dish" are not in the Greek text, but the presence of a bowl or dish is implied.

**10** **tn** *Grk* "he"; the referent (Judas) has been specified in the translation for clarity.

**11** **tn** *Grk* "into that one"; the pronoun "he" is more natural English style here.

**sn** This is the only time in the Fourth Gospel that *Satan* is mentioned by name. Luke 22:3 uses the same terminology of Satan "entering into" Judas but indicates it happened before the last supper at the time Judas made his deal with the authorities. This is not necessarily irreconcilable with John's account, however, because John 13:2 makes it clear that Judas had already come under satanic influence prior to the meal itself. The statement here is probably meant to indicate that Judas at this point came under the influence of Satan even more completely and finally. It marks the end of a process which, as Luke indicates, had begun earlier.

**12** **tn** *Grk* "Then Jesus said to him."

**13** **tn** *Grk* "reclining at the table." The phrase *reclining at the table* reflects the normal practice in 1st century Near Eastern culture of eating a meal in a semi-reclining position.

**14** **tn** Or "knew."

**15** **tn** *Grk* "he"; the referent (Jesus) has been specified in the translation for clarity.

**16** **tn** *Grk* "to him"; the referent (Judas) has been specified in the translation for clarity.

**17** **tn** *Grk* "telling him, 'Buy whatever we need for the feast.'" The first clause is direct discourse and the second clause indirect discourse. For smoothness of English style, the first clause has been converted to indirect discourse to parallel the second (the meaning is left unchanged).

**18** **sn** This is a parenthetical note by the author.

**19** **tn** *Grk* "That one"; the referent (Judas) has been specified in the translation for clarity.

**20** **sn** *Now it was night* is a parenthetical note by the author. The comment is more than just a time indicator, however. With the departure of Judas to set in motion the betrayal, arrest, trials, crucifixion, and death of Jesus, daytime is over and *night* has come (see John 9:5; 11:9-10; 12:35-36). Judas had become one of those who walked by night and stumbled, because the light was not in him (11:10).

**21** **tn** *Grk* "Then when."

**22** **tn** *Grk* "he"; the referent (Judas) has been specified in the translation for clarity.

**23** **tc** A number of early *mss* (Ⓛ<sup>66</sup> Ⓝ\* B C\* D L W al as well as several versional witnesses) do not have the words "If God is glorified in him," while the majority of *mss* have the clause (so Ⓛ<sup>2</sup> Ⓝ A C<sup>2</sup> Ⓞ Ψ *f*<sup>13</sup> 33 Ⓜ lat). Although the *mss* that omit the words are significantly better witnesses, the omission may have occurred because of an error of sight due to homoioteleuton (v. 31 ends in ἐν αὐτῷ [*en autō*, "in him"], as does this clause). Further, the typical step-parallelism found in John is retained if the clause is kept intact (TCGNT 205-6). At the same time, it is difficult to explain how such a wide variety of witnesses would have accidentally deleted this clause, and arguments for intentional deletion are not particularly convincing. NA<sup>27</sup> rightly places the words in brackets, indicating doubt as to their authenticity.

**24** **tn** Or "immediately."

**25** **tn** Or "You will seek me."

**26** **tn** *Grk* "the Jews." In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, "The Jews' in the Gospel of John," *BT* 26 [1975]: 401-9.) Here the phrase refers to the residents of Jerusalem in general, or to the Jewish religious leaders in particular, who had sent servants to attempt to arrest Jesus on that occasion (John 7:33-35). The last option is the one adopted in the translation above.

**27** **sn** See John 7:33-34.

**28** **tn** The words "the same" are not in the Greek text but are implied. Direct objects in Greek were often omitted when clear from the context.

**29** **tn** The ἵνα (*hina*) clause gives the content of the commandment. This is indicated by a dash in the translation.



also are to love one another.<sup>1</sup> **13:35** Everyone<sup>2</sup> will know by this that you are my disciples – if you have love for one another.”

**13:36** Simon Peter said to him, “Lord, where are you going?” Jesus replied,<sup>3</sup> “Where I am going, you cannot follow me now, but you will follow later.” **13:37** Peter said to him, “Lord, why can’t I follow you now? I will lay down my life for you!”<sup>4</sup> **13:38** Jesus answered, “Will you lay down your life for me?<sup>5</sup> I tell you the solemn truth,<sup>6</sup> the rooster will not crow until you have denied me three times!

### *Jesus’ Parting Words to His Disciples*

**14:1** “Do not let your hearts be distressed.<sup>7</sup> You believe in God,<sup>8</sup> believe also in me. **14:2** There are many dwelling places<sup>9</sup> in my

<sup>1</sup> **sn** The idea that love is a *commandment* is interesting. In the OT the ten commandments have a setting in the covenant between God and Israel at Sinai; they were the stipulations that Israel had to observe if the nation were to be God’s chosen people. In speaking of love as the *new commandment* for those whom Jesus had chosen as his own (John 13:1, 15:16) and as a mark by which they could be distinguished from others (13:35), John shows that he is thinking of this scene in covenant terminology. But note that the disciples are to love “*Just as I have loved you*” (13:34). The love Jesus has for his followers cannot be duplicated by them in one sense, because it effects their salvation, since he lays down his life for them: It is an act of love that gives life to people. But in another sense, they can follow his example (recall to the end, 13:1; also 1 John 3:16, 4:16 and the interpretation of Jesus’ washing of the disciples’ feet). In this way Jesus’ disciples are to love one another: They are to follow his example of sacrificial service to one another, to death if necessary.

<sup>2</sup> **tn** Grk “All people,” although many modern translations have rendered πάντες (*pantes*) as “all men” (ASV, RSV, NASB, NIV). While the gender of the pronoun is masculine, it is collective and includes people of both genders.

<sup>3</sup> **tn** Grk “Jesus answered him.”

<sup>4</sup> **tn** Or “I will die willingly for you.”

<sup>5</sup> **tn** Or “Will you die willingly for me?”

<sup>6</sup> **tn** Grk “Truly, truly, I say to you.”

<sup>7</sup> **sn** The same verb is used to describe Jesus’ own state in John 11:33, 12:27, and 13:21. Jesus is looking ahead to the events of the evening and the next day, his arrest, trials, crucifixion, and death, which will cause his disciples extreme emotional distress.

<sup>8</sup> **tn** Or “Believe in God.” The translation of the two uses of πιστεύετε (*pisteuete*) is difficult. Both may be either indicative or imperative, and as L. Morris points out (John [NICNT], 637), this results in a bewildering variety of possibilities. To complicate matters further, the first may be understood as a question: “Do you believe in God? Believe also in me.” Morris argues against the KJV translation which renders the first πιστεύετε as indicative and the second as imperative on the grounds that for the writer of the Fourth Gospel, faith in Jesus is inseparable from faith in God. But this is precisely the point that Jesus is addressing in context. He is about to undergo rejection by his own people as their Messiah. The disciples’ faith in him as Messiah and Lord would be cast into extreme doubt by these events, which the author makes clear were not at this time foreseen by the disciples. After the resurrection it is this identification between Jesus and the Father which needs to be reaffirmed (cf. John 20:24-29). Thus it seems best to take the first πιστεύετε as indicative and the second as imperative, producing the translation “You believe in God; believe also in me.”

<sup>9</sup> **tn** Many interpreters have associated μοναί (*monai*) with an Aramaic word that can refer to a stopping place or resting place for a traveler on a journey. This is similar to one of the meanings the word can have in secular Greek (Pausanias

Father’s house.<sup>10</sup> Otherwise, I would have told you, because<sup>11</sup> I am going away to make

10.31.7). Origen understood the use here to refer to stations on the road to God. This may well have been the understanding of the Latin translators who translated μονή (*monē*) by *mansio*, a stopping place. The English translation “mansions” can be traced back to Tyndale, but in Middle English the word simply meant “a dwelling place” (not necessarily large or imposing) with no connotation of being temporary. The interpretation put forward by Origen would have been well suited to Gnosticism, where the soul in its ascent passes through stages during which it is gradually purified of all that is material and therefore evil. It is much more likely that the word μονή should be related to its cognate verb μένω (*menō*), which is frequently used in the Fourth Gospel to refer to the permanence of relationship between Jesus and the Father and/or Jesus and the believer. Thus the idea of a permanent dwelling place, rather than a temporary stopping place, would be in view. Luther’s translation of μοναί by *Wohnungen* is very accurate here, as it has the connotation of a permanent residence.

<sup>10</sup> **sn** Most interpreters have understood the reference to *my Father’s house* as a reference to heaven, and the *dwelling places* (μονή, *monē*) as the permanent residences of believers there. This seems consistent with the vocabulary and the context, where in v. 3 Jesus speaks of coming again to take the disciples to himself. However, the phrase *in my Father’s house* was used previously in the Fourth Gospel in 2:16 to refer to the temple in Jerusalem. The author in 2:19-22 then reinterpreted the temple as Jesus’ body, which was to be destroyed in death and then rebuilt in resurrection after three days. Even more suggestive is the statement by Jesus in 8:35, “Now the slave does not remain (μένω, *menō*) in the household forever, but the son remains (μένω) forever.” If in the imagery of the Fourth Gospel the phrase *in my Father’s house* is ultimately a reference to Jesus’ body, the relationship of μονή to μένω suggests the permanent relationship of the believer to Jesus and the Father as an adopted son who remains in the household forever. In this case the “dwelling place” is “in” Jesus himself, where he is, whether in heaven or on earth. The statement in v. 3, “I will come again and receive you to myself,” then refers not just to the parousia, but also to Jesus’ postresurrection return to the disciples in his glorified state, when by virtue of his death on their behalf they may enter into union with him and with the Father as adopted sons. Needless to say, this bears numerous similarities to Pauline theology, especially the concepts of adoption as sons and being “in Christ” which are prominent in passages like Eph 1. It is also important to note, however, the emphasis in the Fourth Gospel itself on the present reality of eternal life (John 5:24, 7:38-39, etc.) and the possibility of worshipping the Father “in the Spirit and in truth” (John 4:21-24) in the present age. There is a sense in which it is possible to say that the future reality is present now. See further J. McCaffrey, *The House With Many Rooms* (AnBib 114).

<sup>11</sup> **tc** A number of important mss (ⲓ<sup>566</sup>- A B C\* D K L W Ψ f<sup>13</sup> 33 565 579 892 al lat) have ὅτι (*hoti*) here, while the majority lack it (ⲓ<sup>566</sup> C<sup>Θ</sup> Ⲙ). Should the ὅτι be included or omitted? The external evidence is significantly stronger for the longer reading. Most Alexandrian and Western mss favor inclusion (it is a little unusual for the Alexandrian to favor the longer reading), while most Byzantine mss favor omission (again, a little unusual). However, the reading of ⲓ<sup>566</sup>, which aligns with the Byzantine, needs to be given some value. At the same time, the scribe of this papyrus was known for freely omitting and adding words, and the fact that the ms was corrected discounts its testimony here. But because the shorter reading is out of character for the Byzantine text, the shorter reading (omitting the ὅτι) may well be authentic. Internally, the question comes down to whether the shorter reading is more difficult or not. And here, it loses the battle, for it seems to be a clarifying omission (see TCGNT 206). R. E. Brown is certainly right when he states: “all in all, the translation without ὅτι makes the best sense” (John [AB], 2:620). But this tacitly argues for the authenticity of the word. Thus, on both external and internal grounds, the ὅτι should be regarded as authentic.

**tn** If the ὅτι (*hoti*) is included (see **tc** above), there are no

ready<sup>1</sup> a place for you,<sup>2</sup> 14:3 And if I go and make ready<sup>3</sup> a place for you, I will come again and take you<sup>4</sup> to be with me,<sup>5</sup> so that where I am you may be too. 14:4 And you know the way where I am going.”<sup>6</sup>

less than four possible translations for this sentence: The sentence could be either a question or a statement, and in addition the ὅτι could either indicate content or be causal. How does one determine the best translation? (1) A question here should probably be ruled out because it would imply a previous statement by Jesus that either there are many dwelling places in his Father's house (if the ὅτι is causal) or he was going off to make a place ready for them (if the ὅτι indicates content). There is no indication anywhere in the Fourth Gospel that Jesus had made such statements prior to this time. So understanding the sentence as a statement is the best option. (2) A statement with ὅτι indicating content is understandable but contradictory. If there were no dwelling places, Jesus would have told them that he was going off to make dwelling places. But the following verse makes clear that Jesus' departure is not hypothetical but real – he is really going away. So understanding the ὅτι with a causal nuance is the best option. (3) A statement with a causal ὅτι can be understood two ways: (a) “Otherwise I would have told you” is a parenthetical statement, and the ὅτι clause goes with the preceding “There are many dwelling places in my Father's house.” This would be fairly awkward syntactically, however; it would be much more natural for the ὅτι clause to modify what directly preceded it. (b) “Otherwise I would have told you” is explained by Jesus' statement that he is going to make ready a place. He makes a logical, necessary connection between his future departure and the reality of the dwelling places in his Father's house. To sum up, all the possibilities for understanding the verse with the inclusion of ὅτι present some interpretive difficulties, but last option given seems best: “Otherwise, I would have told you, because I am going to make ready a place.” Of all the options it provides the best logical flow of thought in the passage without making any apparent contradictions in the context.

**1 tn** Or “to prepare.”

**2 tn** Or “If not, would I have told you that I am going to prepare a place for you?” What is the meaning of the last clause with or without the ὅτι? One of the questions that must be answered here is whether or not τόπος (*topos*) is to be equated with μονή (*monē*). In Rev 12:8 τόπος is used to refer to a place in heaven, which would suggest that the two are essentially equal here. Jesus is going ahead of believers to prepare a place for them, a permanent dwelling place in the Father's house (see the note on this phrase in v. 2).

**3 tn** Or “prepare.”

**4 tn** Or “bring you.”

**5 tn** Grk “to myself.”

**6 tc** Most mss (1<sup>66</sup> A C<sup>3</sup> D Θ Ψ f<sup>1-13</sup> 33 lat sy sa) read “You know where I am going, and you know the way” (καὶ ὅπου γινώσκω οὐδατε καὶ τὴν ὁδὸν οἴδατε, *kai hopou egō hupagō oidate kai tēn hodon oidate*). The difference between this reading and the wording in NA<sup>27</sup> (supported by 1<sup>66</sup> B C\* L Q W 33 579 pc) is the addition of καὶ before τὴν ὁδὸν and οἴδατε after. Either assertion on the part of Jesus would be understandable: “you know the way where I am going” or “you know where I am going and you know the way,” although the shorter reading is a bit more awkward syntactically. In light of this, and in light of the expansion already at hand in v. 5, the longer reading appears to be a motivated reading. The shorter reading is thus preferred because of its superior external and internal evidence.

**sn** *Where I am going.* Jesus had spoken of his destination previously to the disciples, most recently in John 13:33. Where he was going was back to the Father, and they could not follow him there, but later he would return for them and they could join him then. The way he was going was via the cross. This he had also mentioned previously (e.g., 12:32) although his disciples did not understand at the time (cf. 12:33). As Jesus would explain in v. 6, although for him the way back to the Father was via the cross, for his disciples the

14:5 Thomas said,<sup>7</sup> “Lord, we don't know where you are going. How can we know the way?” 14:6 Jesus replied,<sup>8</sup> “I am the way, and the truth, and the life.<sup>9</sup> No one comes to the Father except through me. 14:7 If you have known me, you will know my Father too.<sup>10</sup> And from now on you do know him and have seen him.”

14:8 Philip said,<sup>11</sup> “Lord, show us the Father, and we will be content.”<sup>12</sup> 14:9 Jesus replied,<sup>13</sup> “Have I been with you for so long, and you have not known<sup>14</sup> me, Philip? The person who has seen me has seen the Father! How can you say, ‘Show us the Father’? 14:10 Do you not believe that I am in the Father, and the Father is in me?<sup>15</sup>

“way” to where he was going was Jesus himself.

**7 tn** Grk “said to him.”

**8 tn** Grk “Jesus said to him.”

**9 tn** Or “I am the way, even the truth and the life.”

**10 tc** There is a difficult textual problem here: The statement reads either “If you have known (ἐγνώκατε, *egnōkate*) me, you will know (γινώσεσθε, *gnōsesthe*) my Father” or “If you had really known (ἐγνώκειτε, *egnōkeite*) me, you would have known (ἐγνώκειτε ἂν or ἂν ἦδετε [*egnōkeite an* or *an ēdeite*]) my Father.” The division of the external evidence is difficult, but can be laid out as follows: The mss that have the perfect ἐγνώκατε in the protasis (1<sup>66</sup> B D\* W) 579 pc it) also have, for the most part, the future indicative γινώσεσθε in the apodosis (1<sup>66</sup> N D W [579 pc sa bo]), rendering Jesus' statement as a first-class condition. The mss that have the pluperfect ἐγνώκειτε in the protasis (A B C D<sup>1</sup> L Θ Ψ f<sup>1-13</sup> 33 33 33) also have, for the most part, a pluperfect in the apodosis (either ἂν ἦδετε in B C\* [L] Q Ψ 1 33 565 al, or ἐγνώκειτε ἂν in A C<sup>3</sup> Θ f<sup>13</sup> 33), rendering Jesus' statement a contrary-to-fact second-class condition. The external evidence slightly favors the first-class condition, since there is an Alexandrian-Western alliance supported by 1<sup>66</sup>. As well, the fact that the readings with a second-class condition utilize two different verbs with ἂν in different positions suggests that these readings are secondary. However, it could be argued that the second-class conditions are harder readings in that they speak negatively of the apostles (so K. Aland in *TCGNT* 207); in this case, the ἐγνώκειτε...ἐγνώκειτε ἂν reading should be given preference. Although a decision is difficult, the first-class condition is to be slightly preferred. In this case Jesus promises the disciples that, assuming they have known him, they will know the Father. Contextually this fits better with the following phrase (v. 7b) which asserts that “from the present time you know him and have seen him” (cf. John 1:18).

**11 tn** Grk “said to him.”

**12 tn** Or “and that is enough for us.”

**13 tn** Grk “Jesus said to him.”

**14 tn** Or “recognized.”

**15 tn** The mutual interrelationship of the Father and the Son (ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἔστιν, *egō en tō patri kai ho patēr en emoi estin*) is something that Jesus expected even his opponents to recognize (cf. John 10:38). The question Jesus asks of Philip (οὐ πιστεύεις, *ou pisteueis*) expects the answer “yes.” Note that the following statement is addressed to all the disciples, however, because the plural pronoun (ὑμῖν, *humīn*) is used. Jesus says that his teaching (the words he spoke to them all) did not originate from himself, but the Father, who permanently remains (μένων, *menōn*) in relationship with Jesus, performs his works. One would have expected “speaks his words” here rather than “performs his works”; many of the church fathers (e.g., Augustine and Chrysostom) identified the two by saying that Jesus' words were works. But there is an implicit contrast in the next verse between words and works, and v. 12 seems to demand that the works are real works, not just words. It is probably best to see the two terms as related but not identical; there is a progression in the idea here. Both Jesus' words (recall the Samaritans' response in John 4:42) and Jesus' works are revelatory of who he is, but as the next verse indi-

The words that I say to you, I do not speak on my own initiative,<sup>1</sup> but the Father residing in me performs<sup>2</sup> his miraculous deeds.<sup>3</sup> **14:11** Believe me that I am in the Father, and the Father is in me, but if you do not believe me,<sup>4</sup> believe because of the miraculous deeds<sup>5</sup> themselves. **14:12** I tell you the solemn truth,<sup>6</sup> the person who believes in me will perform<sup>7</sup> the miraculous deeds<sup>8</sup> that I am doing,<sup>9</sup> and will perform<sup>10</sup> greater deeds<sup>11</sup> than these, because I am going to the Father. **14:13** And I will do whatever you ask in my name,<sup>12</sup> so that the Father may be glorified<sup>13</sup> in the Son. **14:14** If you ask me anything in my name, I will do it.

### Teaching on the Holy Spirit

**14:15** “If you love me, you will obey<sup>14</sup> my commandments.<sup>15</sup> **14:16** Then<sup>16</sup> I will ask the Father, and he will give you another Advocate<sup>17</sup> to be with you forever – **14:17** the Spirit of truth, whom the world cannot accept,<sup>18</sup> because it does not see him or know him. But you know him, because he resides<sup>19</sup> with you and will be<sup>20</sup> in you.

**14:18** “I will not abandon<sup>21</sup> you as orphans,<sup>22</sup> I will come to you.<sup>23</sup> **14:19** In a little

<sup>14</sup> **tn** Or “will keep.”

<sup>15</sup> **sn** Jesus’ statement *If you love me, you will obey my commandments* provides the transition between the promises of answered prayer which Jesus makes to his disciples in vv. 13-14 and the promise of the Holy Spirit which is introduced in v. 16. Obedience is the proof of genuine love.

<sup>16</sup> **tn** Here καί (*kai*) has been translated as “Then” to reflect the implied sequence in the discourse.

<sup>17</sup> **tn** Or “Helper” or “Counselor”; *Grk* “Paraclete,” from the Greek word παράκλητος (*paraklētos*). Finding an appropriate English translation for παράκλητος is a very difficult task. No single English word has exactly the same range of meaning as the Greek word. “Comforter,” used by some of the older English versions, appears to be as old as Wycliffe. But today it suggests a quilt or a sympathetic mourner at a funeral. “Counselor” is adequate, but too broad, in contexts like “marriage counselor” or “camp counselor.” “Helper” or “Assistant” could also be used, but could suggest a subordinate rank. “Advocate,” the word chosen for this translation, has more forensic overtones than the Greek word does, although in John 16:5-11 a forensic context is certainly present. Because an “advocate” is someone who “advocates” or supports a position or viewpoint and since this is what the Paraclete will do for the preaching of the disciples, it was selected in spite of the drawbacks.

<sup>18</sup> **tn** Or “cannot receive.”

<sup>19</sup> **tn** Or “he remains.”

<sup>20</sup> **tc** Some early and important witnesses (ϩ<sup>66</sup> B D\* W 1 565 it) have ἔστιν (*estin*, “he is”) instead of ἔσται (*estai*, “he will be”) here, while other weighty witnesses (ⱱ<sup>66c</sup> 75<sup>vid</sup> Ɀ A D<sup>1</sup> L Ⓞ Ψ f<sup>13</sup> 33<sup>vid</sup> Ɀ) as well as several versions and fathers), read the future tense. When one considers transcriptional evidence, ἔστιν is the more difficult reading and better explains the rise of the future tense reading, but it must be noted that both ϩ<sup>66</sup> and D were corrected from the present tense to the future. If ἔστιν were the original reading, one would expect a few manuscripts to be corrected to read the present when they originally read the future, but that is not the case. When one considers what the author would have written, the future is on much stronger ground. The immediate context (both in 14:16 and in the chapter as a whole) points to the future, and the theology of the book regards the advent of the Spirit as a decidedly future event (see, e.g., 7:39 and 16:7). The present tense could have arisen from an error of sight on the part of some scribes or more likely from an error of thought as scribes reflected upon the present role of the Spirit. Although a decision is difficult, the future tense is most likely authentic. For further discussion on this textual problem, see James M. Hamilton, Jr., “He Is with You and He Will Be in You” (Ph. D. diss., The Southern Baptist Theological Seminary, 2003), 213-20.

<sup>21</sup> **tn** Or “leave.”

<sup>22</sup> **tn** The entire phrase “abandon you as orphans” could be understood as an idiom meaning, “leave you helpless.”

<sup>23</sup> **sn** *I will come to you*. Jesus had spoken in 14:3 of going away and coming again to his disciples. There the reference was both to the parousia (the second coming of Christ) and to the postresurrection appearances of Jesus to the disciples. Here the postresurrection appearances are primarily in view, since Jesus speaks of the disciples “seeing” him after the world can “see” him no longer in the following verse. But many commentators have taken v. 18 as a reference to the coming of the Spirit, since this has been the topic of the pre-

cates, works have greater confirmatory power than words.

<sup>1</sup> **tn** *Grk* “I do not speak from myself.”

<sup>2</sup> **tn** Or “does.”

<sup>3</sup> **tn** Or “his mighty acts”; *Grk* “his works.”

**sn** *Miraculous deeds* is most likely a reference to the miraculous signs Jesus had performed, which he viewed as a manifestation of the mighty acts of God. Those he performed in the presence of the disciples served as a basis for faith (although a secondary basis to their personal relationship to him; see the following verse).

<sup>4</sup> **tn** The phrase “but if you do not believe me” contains an ellipsis; the Greek text reads *Grk* “but if not.” The ellipsis has been filled out (“but if [you do] not [believe me]...”) for the benefit of the modern English reader.

<sup>5</sup> **tn** *Grk* “because of the works.”

**sn** In the context of a proof or basis for belief, Jesus is referring to the *miraculous deeds* (signs) he has performed in the presence of the disciples.

<sup>6</sup> **tn** *Grk* “Truly, truly, I say to you.”

<sup>7</sup> **tn** Or “will do.”

<sup>8</sup> **tn** *Grk* “the works.”

<sup>9</sup> **tn** Or “that I do.”

**sn** See the note on *miraculous deeds* in v. 11.

<sup>10</sup> **tn** Or “will do.”

<sup>11</sup> **tn** *Grk* “greater works.”

**sn** What are the *greater deeds* that Jesus speaks of, and how is this related to his going to the Father? It is clear from both John 7:39 and 16:7 that the Holy Spirit will not come until Jesus has departed. After Pentecost and the coming of the Spirit to indwell believers in a permanent relationship, believers would be empowered to perform even greater deeds than those Jesus did during his earthly ministry. When the early chapters of Acts are examined, it is clear that, from a numerical standpoint, the deeds of Peter and the other Apostles surpassed those of Jesus in a single day (the day of Pentecost). On that day more were added to the church than had become followers of Jesus during the entire three years of his earthly ministry. And the message went forth not just in Judea, Samaria, and Galilee, but to the farthest parts of the known world. This understanding of what Jesus meant by “greater deeds” is more probable than a reference to “more spectacular miracles.” Certainly miraculous deeds were performed by the apostles as recounted in Acts, but these do not appear to have surpassed the works of Jesus himself in either degree or number.

<sup>12</sup> **tn** *Grk* “And whatever you ask in my name, I will do it.”

<sup>13</sup> **tn** Or “may be praised” or “may be honored.”

while<sup>1</sup> the world will not see me any longer, but you will see me; because I live, you will live too. **14:20** You will know at that time<sup>2</sup> that I am in my Father and you are in me and I am in you. **14:21** The person who has my commandments and obeys<sup>3</sup> them is the one who loves me.<sup>4</sup> The one<sup>5</sup> who loves me will be loved by my Father, and I will love him and will reveal<sup>6</sup> myself to him.”

**14:22** “Lord,” Judas (not Judas Iscariot)<sup>7</sup> said,<sup>8</sup> “what has happened that you are going to reveal<sup>9</sup> yourself to us and not to the world?” **14:23** Jesus replied,<sup>10</sup> “If anyone loves me, he will obey<sup>11</sup> my word, and my Father will love him, and we will come to him and take up residence with him.<sup>12</sup> **14:24** The person who does not love me does not obey<sup>13</sup> my words. And the word<sup>14</sup> you hear is not mine, but the Father’s who sent me.

**14:25** “I have spoken these things while staying<sup>15</sup> with you. **14:26** But the Advocate,<sup>16</sup> the Holy Spirit, whom the Father will send in my name, will teach you<sup>17</sup> everything,<sup>18</sup> and will

cause you to remember everything<sup>19</sup> I said to you.

**14:27** “Peace I leave with you,<sup>20</sup> my peace I give to you; I do not give it<sup>21</sup> to you as the world does.<sup>22</sup> Do not let your hearts be distressed or lacking in courage.<sup>23</sup> **14:28** You heard me say to you,<sup>24</sup> ‘I am going away and I am coming back to you.’ If you loved me, you would be glad<sup>25</sup> that I am going to the Father, because the Father is greater than I am.<sup>26</sup> **14:29** I have told you now before it happens, so that when it happens you may believe.<sup>27</sup> **14:30** I will not speak with you much longer,<sup>28</sup> for the ruler of this world is coming.<sup>29</sup> He has no power over me,<sup>30</sup> **14:31** but I am doing just what the Father commanded me, so that the world may know<sup>31</sup> that I love the

ceding verses. Still, vv. 19-20 appear to contain references to Jesus’ appearances to the disciples after his resurrection. It may well be that another Johannine double meaning is found here, so that Jesus ‘returns’ to his disciples in one sense in his appearances to them after his resurrection, but in another sense he ‘returns’ in the person of the Holy Spirit to indwell them.

<sup>1</sup> tn Grk “Yet a little while, and.”

<sup>2</sup> tn Grk “will know in that day.”

**sn** At that time could be a reference to the *parousia* (second coming of Christ). But the statement in 14:19, that the world will not see Jesus, does not fit. It is better to take this as the postresurrection appearances of Jesus to his disciples (which has the advantage of taking in a little while in v. 19 literally).

<sup>3</sup> tn Or “keeps.”

<sup>4</sup> tn Grk “obeys them, that one is the one who loves me.”

<sup>5</sup> tn Grk “And the one.” Here the conjunction καί (*kai*) has not been translated to improve the English style.

<sup>6</sup> tn Or “will disclose.”

<sup>7</sup> tn Grk “(not Iscariot).” The proper noun (Judas) has been repeated for clarity and smoothness in English style.

**sn** This is a parenthetical comment by the author.

<sup>8</sup> tn Grk “said to him.”

<sup>9</sup> tn Or “disclose.”

**sn** The disciples still expected at this point that Jesus, as Messiah, was going to reveal his identity as such to the world (cf. 7:4).

<sup>10</sup> tn Grk “answered and said to him.”

<sup>11</sup> tn Or “will keep.”

<sup>12</sup> tn Grk “we will come to him and will make our dwelling place with him.” The context here is individual rather than corporate indwelling, so the masculine singular pronoun has been retained throughout v. 23. It is important to note, however, that the pronoun is used generically here and refers equally to men, women, and children.

<sup>13</sup> tn Or “does not keep.”

<sup>14</sup> tn Or “the message.”

<sup>15</sup> tn Or “while remaining” or “while residing.”

<sup>16</sup> tn Or “Helper” or “Counselor”; Grk “Paraclete,” from the Greek word παράκλητος (*paraklētos*). See the note on the word “Advocate” in v. 16 for a discussion of how this word is translated.

<sup>17</sup> tn Grk “that one will teach you.” The words “that one” have been omitted from the translation since they are redundant in English.

<sup>18</sup> tn Grk “all things.”

<sup>19</sup> tn Grk “all things.”

<sup>20</sup> **sn** Peace I leave with you. In spite of appearances, this verse does not introduce a new subject (peace). Jesus will use the phrase as a greeting to his disciples after his resurrection (20:19, 21, 26). It is here a reflection of the Hebrew *shalom* as a farewell. But Jesus says he leaves peace with his disciples. This should probably be understood ultimately in terms of the indwelling of the Paraclete, the Holy Spirit, who has been the topic of the preceding verses. It is his presence, after Jesus has left the disciples and finally returned to the Father, which will remain with them and comfort them.

<sup>21</sup> tn The pronoun “it” is not in the Greek text, but has been supplied. Direct objects in Greek were often omitted when clear from the context.

<sup>22</sup> tn Grk “not as the world gives do I give to you.”

<sup>23</sup> tn Or “distressed or fearful and cowardly.”

<sup>24</sup> tn Or “You have heard that I said to you.”

<sup>25</sup> tn Or “you would rejoice.”

<sup>26</sup> **sn** Jesus’ statement *the Father is greater than I am* has caused much christological and trinitarian debate. Although the Arians appealed to this text to justify their subordinationist Christology, it seems evident that by the fact Jesus compares himself to the Father, his divine nature is taken for granted. There have been two orthodox interpretations: (1) The Son is eternally generated while the Father is not; Origen, Tertullian, Athanasius, Hilary, etc. (2) *As man* the incarnate Son was less than the Father: Cyril of Alexandria, Ambrose, Augustine. In the context of the Fourth Gospel the second explanation seems more plausible. But why should the disciples have rejoiced? Because Jesus was on the way to the Father who would glorify him (cf. 17:4-5); his departure now signifies that the work the Father has given him is completed (cf. 19:30). Now Jesus will be glorified with that glory that he had with the Father before the world was (cf. 17:5). This should be a cause of rejoicing to the disciples because when Jesus is glorified he will glorify his disciples as well (17:22).

<sup>27</sup> **sn** Jesus tells the disciples that he has told them all these things before they happen, so that when they do happen the disciples may believe. This does not mean they had not believed prior to this time; over and over the author has affirmed that they have (cf. 2:11). But when they see these things happen, their level of trust in Jesus will increase and their concept of who he is will expand. The confession of Thomas in 20:28 is representative of this increased understanding of who Jesus is. Cf. John 13:19.

<sup>28</sup> tn Grk “I will no longer speak many things with you.”

<sup>29</sup> **sn** The ruler of this world is a reference to Satan.

<sup>30</sup> tn Grk “in me he has nothing.”

<sup>31</sup> tn Or “may learn.”

Father.<sup>1</sup> Get up, let us go from here.”<sup>2</sup>

### *The Vine and the Branches*

**15:1** “I am the true vine<sup>3</sup> and my Father is the gardener.<sup>4</sup> **15:2** He takes away<sup>5</sup> every branch

**1** **tn** Grk “But so that the world may know that I love the Father, and just as the Father commanded me, thus I do.” The order of the clauses has been rearranged in the translation to conform to contemporary English style.

**2** **sn** Some have understood Jesus’ statement *Get up, let us go from here* to mean that at this point Jesus and the disciples got up and left the room where the meal was served and began the journey to the garden of Gethsemane. If so, the rest of the Farewell Discourse took place *en route*. Others have pointed to this statement as one of the “seams” in the discourse, indicating that the author used preexisting sources. Both explanations are possible, but not really necessary. Jesus could simply have stood up at this point (the disciples may or may not have stood with him) to finish the discourse before finally departing (in 18:1). In any case it may be argued that Jesus refers not to a literal departure at this point, but to preparing to meet the enemy who is on the way already in the person of Judas and the soldiers with him.

**3** **sn** *I am the true vine*. There are numerous OT passages which refer to Israel as a vine: Ps 80:8-16, Isa 5:1-7, Jer 2:21, Ezek 15:1-8, 17:5-10, 19:10-14, and Hos 10:1. The vine became symbolic of Israel, and even appeared on some coins issued by the Maccabees. The OT passages which use this symbol appear to regard Israel as faithless to Yahweh (typically rendered as “Lord” in the OT) and/or the object of severe punishment. Ezek 15:1-8 in particular talks about the worthlessness of wood from a vine (in relation to disobedient Judah). A branch cut from a vine is worthless except to be burned as fuel. This fits more with the statements about the disciples (John 15:6) than with Jesus’ description of himself as the vine. Ezek 17:5-10 contains vine imagery which refers to a king of the house of David, Zedekiah, who was set up as king in Judah by Nebuchadnezzar. Zedekiah allied himself to Egypt and broke his covenant with Nebuchadnezzar (and therefore also with God), but he would ultimately result in his downfall (17:20-21). Ezek 17:22-24 then describes the planting of a cedar sprig which grows into a lofty tree, a figurative description of Messiah. But it is significant that Messiah himself is not described in Ezek 17 as a vine, but as a cedar tree. The vine imagery here applies to Zedekiah’s disobedience. Jesus’ description of himself as the *true vine* in John 15:1 ff. is to be seen against this background, but it differs significantly from the imagery surveyed above. It represents new imagery which differs significantly from OT concepts; it appears to be original with Jesus. The imagery of the vine underscores the importance of fruitfulness in the Christian life and the truth that this results not from human achievement, but from one’s position in Christ. Jesus is not just giving some comforting advice, but portraying to the disciples the difficult path of faithful service. To some degree the figure is similar to the head-body metaphor used by Paul, with Christ as head and believers as members of the body. Both metaphors bring out the vital and necessary connection which exists between Christ and believers.

**4** **tn** Or “the farmer.”

**5** **tn** Or “He cuts off.”

**sn** The Greek verb ἀίρω (*airō*) can mean “lift up” as well as “take away,” and it is sometimes argued that here it is a reference to the gardener “lifting up” (i.e., propping up) a weak branch so that it bears fruit again. In Johannine usage the word occurs in the sense of “lift up” in 8:59 and 5:8-12, but in the sense of “remove” it is found in 11:39, 11:48, 16:22, and 17:15. In context (theological presuppositions aside for the moment) the meaning “remove” does seem more natural and less forced (particularly in light of v. 6, where worthless branches are described as being “thrown out” – an image that seems incompatible with restoration). One option, therefore, would be to understand the branches which are taken away (v. 2) and thrown out (v. 6) as believers who forfeit their salvation because of unfruitfulness. However, many

that does not bear<sup>6</sup> fruit in me. He<sup>7</sup> prunes<sup>8</sup> every branch that bears<sup>9</sup> fruit so that it will bear more fruit. **15:3** You are clean already<sup>10</sup> because of the

see this interpretation as encountering problems with the Johannine teaching on the security of the believer, especially John 10:28-29. This leaves two basic ways of understanding Jesus’ statements about removal of branches in 15:2 and 15:6: (1) These statements may refer to an unfaithful (disobedient) Christian, who is judged at the judgment seat of Christ “through fire” (cf. 1 Cor 3:11-15). In this case the “removal” of 15:2 may refer (in an extreme case) to the physical death of a disobedient Christian. (2) These statements may refer to someone who was never a genuine believer in the first place (e.g., Judas and the Jews who withdrew after Jesus’ difficult teaching in 6:66), in which case 15:6 refers to eternal judgment. In either instance it is clear that 15:6 refers to the fires of judgment (cf. OT imagery in Ps 80:16 and Ezek 15:1-8). But view (1) requires us to understand this in terms of the judgment of believers at the judgment seat of Christ. This concept does not appear in the Fourth Gospel because from the perspective of the author the believer does not come under judgment; note especially 3:18, 5:24, 5:29. The first reference (3:18) is especially important because it occurs in the context of 3:16-21, the section which is key to the framework of the entire Fourth Gospel and which is repeatedly alluded to throughout. A similar image to this one is used by John the Baptist in Matt 3:10, “And the ax is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.” Since this is addressed to the Pharisees and Sadducees who were coming to John for baptism, it almost certainly represents a call to initial repentance. More importantly, however, the imagery of being cast into the fire constitutes a reference to eternal judgment, a use of imagery which is much nearer to the Johannine imagery in 15:6 than the Pauline concept of the judgment seat of Christ (a judgment for believers) mentioned above. The use of the Greek verb μένω (*menō*) in 15:6 also supports view (2). When used of the relationship between Jesus and the disciple and/or Jesus and the Father, it emphasizes the permanence of the relationship (John 6:56, 8:31, 8:35, 14:10). The prototypical branch who has not remained is Judas, who departed in 13:30. He did not bear fruit, and is now in the realm of darkness, a mere tool of Satan. His eternal destiny, being cast into the fire of eternal judgment, is still to come. It seems most likely, therefore, that the branches who do not bear fruit and are taken away and burned are false believers, those who profess to belong to Jesus but who in reality do not belong to him. In the Gospel of John, the primary example of this category is Judas. In 1 John 2:18-19 the “antichrists” fall into the same category; they too may be thought of as branches that did not bear fruit. They departed from the ranks of the Christians because they never did really belong, and their departure shows that they did not belong.

**6** **tn** Or “does not yield.”

**7** **tn** Grk “And he”; the conjunction καί (*kai*, “and”) has been omitted in the translation in keeping with the tendency in contemporary English style to use shorter sentences.

**8** **tn** Or “trims”; Grk “cleanses” (a wordplay with “clean” in v. 3). Καθαίρει (*kathairei*) is not the word one would have expected here, but it provides the transition from the vine imagery to the disciples – there is a wordplay (not reproducible in English) between αἰρεῖ (*airei*) and καθαίρει in this verse. While the purpose of the Father in cleansing his people is clear, the precise means by which he does so is not immediately obvious. This will become clearer, however, in the following verse.

**9** **tn** Or “that yields.”

**10** **sn** The phrase *you are clean already* occurs elsewhere in the Gospel of John only at the washing of the disciples’ feet in 13:10, where Jesus had used it of the disciples being cleansed from sin. This further confirms the proposed understanding of John 15:2 and 15:6 since Judas was specifically excluded from this statement (*but not all of you*).

word that I have spoken to you. **15:4** Remain<sup>1</sup> in me, and I will remain in you.<sup>2</sup> Just as the branch cannot bear fruit by itself,<sup>3</sup> unless it remains<sup>4</sup> in<sup>5</sup> the vine, so neither can you unless you remain<sup>6</sup> in me.

**15:5** “I am the vine; you are the branches. The one who remains<sup>7</sup> in me—and I in him—bears<sup>8</sup> much fruit,<sup>9</sup> because apart from me you can accomplish<sup>10</sup> nothing. **15:6** If anyone does not remain<sup>11</sup> in me, he is thrown out like a branch, and dries up; and such branches are gathered up and thrown into the fire,<sup>12</sup> and are burned up.<sup>13</sup> **15:7** If you remain<sup>14</sup> in me and my words remain<sup>15</sup> in you, ask whatever you want, and it will be done for you.<sup>16</sup> **15:8** My Father is

<sup>1</sup> tn Or “Reside.”

<sup>2</sup> tn Grk “and I in you.” The verb has been repeated for clarity and to conform to contemporary English style, which typically allows fewer ellipses (omitted or understood words) than Greek.

<sup>3</sup> sn The branch cannot bear fruit by itself unless it remains connected to the vine, from which its life and sustenance flows. As far as the disciples were concerned, they would produce no fruit from themselves if they did not remain in their relationship to Jesus, because the eternal life which a disciple must possess in order to bear fruit originates with Jesus; he is the source of all life and productivity for the disciple.

<sup>4</sup> tn Or “resides.”

<sup>5</sup> tn While it would be more natural to say “on the vine” (so NAB), the English preposition “in” has been retained here to emphasize the parallelism with the following clause “unless you remain in me.” To speak of remaining “in” a person is not natural English either, but is nevertheless a biblical concept (cf. “in Christ” in Eph 1:3, 4, 6, 7, 11).

<sup>6</sup> tn Or “you reside.”

<sup>7</sup> tn Or “resides.”

<sup>8</sup> tn Or “yields.”

<sup>9</sup> tn Grk “in him, this one bears much fruit.” The pronoun “this one” has been omitted from the translation because it is redundant according to contemporary English style.

<sup>10</sup> sn Many interpret the imagery of fruit here and in 15:2, 4 in terms of good deeds or character qualities, relating it to passages elsewhere in the NT like Matt 3:8 and 7:20, Rom 6:22, Gal 5:22, etc. This is not necessarily inaccurate, but one must remember that for John, to have life at all is to bear fruit, while one who does not bear fruit shows that he does not have the life (once again, conduct is the clue to paternity, as in John 8:41; compare also 1 John 4:20).

<sup>11</sup> tn Or “do.”

<sup>12</sup> tn Or “reside.”

<sup>13</sup> sn Such branches are gathered up and thrown into the fire. The author does not tell who it is who does the gathering and throwing into the fire. Although some claim that realized eschatology is so prevalent in the Fourth Gospel that no references to final eschatology appear at all, the fate of these branches seems to point to the opposite. The imagery is almost certainly that of eschatological judgment, and recalls some of the OT vine imagery which involves divine rejection and judgment of disobedient Israel (Ezek 15:4-6; 19:12).

<sup>14</sup> tn Grk “they gather them up and throw them into the fire, and they are burned.”

<sup>15</sup> tn Or “reside.”

<sup>16</sup> tn Or “reside.”

<sup>16</sup> sn Once again Jesus promises the disciples ask whatever you want, and it will be done for you. This recalls 14:13-14, where the disciples were promised that if they asked anything in Jesus’ name it would be done for them. The two thoughts are really quite similar, since here it is conditioned on the disciples’ remaining in Jesus and his words remaining in them. The first phrase relates to the genuineness of their relationship with Jesus. The second phrase relates to their obedience. When both of these qualifications are met, the disciples would in fact be asking in Jesus’ name and therefore accord-

ing to his will. honored<sup>17</sup> by this, that<sup>18</sup> you bear<sup>19</sup> much fruit and show that you are<sup>20</sup> my disciples.

**15:9** “Just as the Father has loved me, I have also loved you; remain<sup>21</sup> in my love. **15:10** If you obey<sup>22</sup> my commandments, you will remain<sup>23</sup> in my love, just as I have obeyed<sup>24</sup> my Father’s commandments and remain<sup>25</sup> in his love. **15:11** I have told you these things<sup>26</sup> so that my joy may be in you, and your joy may be complete. **15:12** My commandment is this – to love one another just as I have loved you.<sup>27</sup> **15:13** No one has

ing to his will.

<sup>17</sup> tn Grk “glorified.”

<sup>18</sup> tn The *ἵνα* (*hina*) clause is best taken as substantival in apposition to ἐν τούτῳ (*en toutō*) at the beginning of the verse. The Father is glorified when the disciples bring forth abundant fruit. Just as Jesus has done the works which he has seen his Father doing (5:19-29) so also will his disciples.

<sup>19</sup> tn Or “yield.”

<sup>20</sup> tc Most mss (N A Ψ f<sup>33</sup> 33 ℣) read the future indicative γενήσεσθε (*genēsēsthe*; perhaps best rendered as “[and show that] you will become”), while some early and good witnesses (B D L Θ 0250 1 565 a) have the aorist subjunctive γενήσθε (*genēsēthe*; “[and show that] you are”). The original reading is difficult to determine because the external evidence is fairly evenly divided. On the basis of the external evidence alone the first reading has some credibility because of N and 33, but it is not enough to overthrow the Alexandrian and Western witnesses for the aorist. Some who accept the future indicative see a consecutive (or resultative) sequence between φέρετε (*phērete*) in the *ἵνα* (*hina*) clause and γενήσεσθε, so that the disciples’ bearing much fruit results in their becoming disciples. This alleviates the problem of reading a future indicative within a *ἵνα* clause (a grammatical solecism that is virtually unattested in Attic Greek), although such infrequently occurs in the NT, particularly in the Apocalypse (cf. Gal 2:4; Rev 3:9; 6:4, 11; 8:3; 9:4, 5, 20; 13:12; 14:13; 22:14; even here, however, the Byzantine mss, with N occasionally by their side, almost always change the future indicative to an aorist subjunctive). It seems more likely, however, that the second verb (regardless of whether it is read as aorist or future) is to be understood as coordinate in meaning with the previous verb φέρετε (So M. Zerwick, *Biblical Greek* §342). Thus the two actions are really one and the same: Bearing fruit and being Jesus’ disciple are not two different actions, but a single action. The first is the outward sign or proof of the second – in bearing fruit the disciples show themselves to be disciples indeed (cf. 15:5). Thus the translation followed here is, “that you bear much fruit and show that you are my disciples.” As far as the textual reading is concerned, it appears somewhat preferable to accept the aorist subjunctive reading (γενήσθε) on the basis of better external testimony.

<sup>21</sup> tn Or “reside.”

<sup>22</sup> tn Or “keep.”

<sup>23</sup> tn Or “reside.”

<sup>24</sup> tn Or “kept.”

<sup>25</sup> tn Or “reside.”

<sup>26</sup> tn Grk “These things I have spoken to you.”

<sup>27</sup> sn Now the reference to the commandments (plural) in 15:10 have been reduced to a singular commandment: The disciples are to love one another, just as Jesus has loved them. This is the “new commandment” of John 13:34, and it is repeated in 15:17. The disciples’ love for one another is compared to Jesus’ love for them. How has Jesus shown his love for the disciples? This was illustrated in 13:1-20 in the washing of the disciples’ feet, introduced by the statement in 13:1 that Jesus loved them “to the end.” In context this constitutes a reference to Jesus’ self-sacrificial death on the cross on their behalf; the love they are to have for one another is so great that it must include a self-sacrificial willingness to die for one another if necessary. This is exactly what Jesus is discussing here, because he introduces the theme of his sac-

greater love than this – that one lays down his life<sup>1</sup> for his friends. **15:14** You are my friends<sup>2</sup> if you do what I command you. **15:15** I no longer call you slaves,<sup>3</sup> because the slave does not understand<sup>4</sup> what his master is doing. But I have called you friends, because I have revealed to you everything<sup>5</sup> I heard<sup>6</sup> from my Father. **15:16** You did not choose me, but I chose you<sup>7</sup> and appointed you to go and bear<sup>8</sup> fruit, fruit that remains,<sup>9</sup> so that whatever you ask the Father in

my name he will give you. **15:17** This<sup>10</sup> I command you – to love one another.

### *The World's Hatred*

**15:18** “If the world hates you, be aware<sup>11</sup> that it hated me first.<sup>12</sup> **15:19** If you belonged to the world,<sup>13</sup> the world would love you as its own.<sup>14</sup> However, because you do not belong to the world,<sup>15</sup> but I chose you out of the world, for this reason<sup>16</sup> the world hates you.<sup>17</sup> **15:20** Remember what<sup>18</sup> I told you, ‘A slave<sup>19</sup> is not greater than his master.<sup>20</sup> If they persecuted me, they will also persecute you. If they obeyed<sup>21</sup> my word, they will obey<sup>22</sup> yours too. **15:21** But they will do all these things to you on account of<sup>23</sup> my name, because they do not know the one who sent me.<sup>24</sup> **15:22** If I had not come and spoken to

rificial death in the following verse. In John 10:18 and 14:31 Jesus spoke of his death on the cross as a commandment he had received from his Father, which also links the idea of commandment and love as they are linked here. One final note: It is not just the degree or intensity of the disciples' love for one another that Jesus is referring to when he introduces by comparison his own death on the cross (that they must love one another enough to die for one another) but the very means of expressing that love: It is to express itself in self-sacrifice for one another, sacrifice up to the point of death, which is what Jesus himself did on the cross (cf. 1 John 3:16).

**1 tn** Or “one dies willingly.”

**2 sn** This verse really explains John 15:10 in another way. Those who keep Jesus' commandments are called his *friends*, those friends for whom he lays down his life (v. 13). It is possible to understand this verse as referring to a smaller group within Christianity as a whole, perhaps only the apostles who were present when Jesus spoke these words. Some have supported this by comparing it to the small group of associates and advisers to the Roman Emperor who were called “Friends of the Emperor.” Others would see these words as addressed only to those Christians who as disciples were obedient to Jesus. In either case the result would be to create a sort of “inner circle” of Christians who are more privileged than mere “believers” or average Christians. In context, it seems clear that Jesus' words must be addressed to all true Christians, not just some narrower category of believers, because Jesus' sacrificial death, which is his act of love toward his *friends* (v. 13) applies to all Christians equally (cf. John 13:1).

**3 tn** See the note on the word “slaves” in 4:51.

**4 tn** Or “does not know.”

**5 tn** Grk “all things.”

**6 tn** Or “learned.”

**7 sn** You did not choose me, but I chose you. If the disciples are now elevated in status from slaves to friends, they are friends who have been chosen by Jesus, rather than the opposite way round. Again this is true of all Christians, not just the twelve, and the theme that Christians are “chosen” by God appears frequently in other NT texts (e.g., Rom 8:33; Eph 1:4ff.; Col 3:12; and 1 Pet 2:4). Putting this together with the comments on 15:14 one may ask whether the author sees any special significance at all for the twelve. Jesus said in John 6:70 and 13:18 that he chose them, and 15:27 makes clear that Jesus in the immediate context is addressing those who have been with him from the beginning. In the Fourth Gospel the twelve, as the most intimate and most committed followers of Jesus, are presented as the models for all Christians, both in terms of their election and in terms of their mission.

**8 tn** Or “and yield.”

**9 sn** The purpose for which the disciples were appointed (“commissioned”) is to go and bear fruit, fruit that remains. The introduction of the idea of “going” at this point suggests that the fruit is something more than just character qualities in the disciples' own lives, but rather involves fruit in the lives of others, i.e., Christian converts. There is a mission involved (cf. John 4:36). The idea that their fruit is permanent, however, relates back to vv. 7-8, as does the reference to asking the Father in Jesus' name. It appears that as to the imagery of the vine and the branches develops, the “fruit” which the branches produce shifts in emphasis from qualities in the disciples' own lives in John 15:2, 4, 5 to the idea of a mission which affects the lives of others in John 15:16. The point of transition would be the reference to fruit in 15:8.

**10 tn** Grk “These things.”

**11 tn** Grk “know.”

**12 tn** Grk “it hated me before you.”

**13 tn** Grk “if you were of the world.”

**14 tn** The words “you as” are not in the original but are supplied for clarity.

**15 tn** Grk “because you are not of the world.”

**16 tn** Or “world, therefore.”

**17 sn** I chose you out of the world...the world hates you. Two themes are brought together here. In 8:23 Jesus had distinguished himself from the world in addressing his Jewish opponents: “You are from below, I am from above; you are of this world, I am not of this world.” In 15:16 Jesus told the disciples “You did not choose me, but I chose you and appointed you.” Now Jesus has united these two ideas as he informs the disciples that he has chosen them out of the world. While the disciples will still be “in” the world after Jesus has departed, they will not belong to it, and Jesus prays later in John 17:15-16 to the Father, “I do not ask you to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world.” The same theme also occurs in 1 John 4:5-6: “They are from the world; therefore they speak as from the world, and the world listens to them. We are from God; he who knows God listens to us; he who is not from God does not listen to us.” Thus the basic reason why the world *hates* the disciples (as it hated Jesus before them) is because they are not of the world. They are born from above, and are not of the world. For this reason the world hates them.

**18 tn** Grk “Remember the word that I said to you.”

**19 tn** See the note on the word “slaves” in 4:51.

**20 sn** A slave is not greater than his master. Jesus now recalled a statement he had made to the disciples before, in John 13:16. As the master has been treated, so will the slaves be treated also. If the world had persecuted Jesus, then it would also persecute the disciples. If the world had kept Jesus' word, it would likewise keep the word of the disciples. In this statement there is the implication that the disciples would carry on the ministry of Jesus after his departure; they would in their preaching and teaching continue to spread the message which Jesus himself had taught while he was with them. And they would meet with the same response, by and large, that he encountered.

**21 tn** Or “if they kept.”

**22 tn** Or “they will keep.”

**23 tn** Or “because of.”

**24 tn** Jesus is referring to God as “the one who sent me.”

them, they would not be guilty of sin.<sup>1</sup> But they no longer have any excuse for their sin. **15:23** The one who hates me hates my Father too. **15:24** If I had not performed<sup>2</sup> among them the miraculous deeds<sup>3</sup> that no one else did, they would not be guilty of sin.<sup>4</sup> But now they have seen the deeds<sup>5</sup> and have hated both me and my Father.<sup>6</sup> **15:25** Now this happened<sup>7</sup> to fulfill the word that is written in their law, *‘They hated me without reason.’*<sup>8</sup> **15:26** When the Advocate<sup>9</sup> comes, whom I will send you from the Father – the Spirit of truth who goes out from the Father – he<sup>10</sup> will testify about me, **15:27** and you also will testify, because you have been with me from the beginning.

**16:1** “I have told you all these things so that you will not fall away.<sup>11</sup> **16:2** They will put you

<sup>1</sup> **tn** Grk “they would not have sin” (an idiom).

**sn** Jesus now describes the guilt of the world. He came to these people with both words (15:22) and sign-miracles (15:24), yet they remained obstinate in their unbelief, and this sin of unbelief was without excuse. Jesus was not saying that if he had not come and spoken to these people they would be sinless; rather he was saying that if he *had not come and spoken to them, they would not be guilty of the sin of rejecting him and the Father he came to reveal.* Rejecting Jesus is the one ultimate sin for which there can be no forgiveness, because the one who has committed this sin has at the same time rejected the only cure that exists. Jesus spoke similarly to the Pharisees in 9:41: “If you were blind, you would have no sin (same phrase as here), but now you say ‘We see’ your sin remains.”

<sup>2</sup> **tn** Or “If I had not done.”

<sup>3</sup> **tn** Grk “the works.”

<sup>4</sup> **tn** Grk “they would not have sin” (an idiom).

<sup>5</sup> **tn** The words “the deeds” are supplied to clarify from context what was seen. Direct objects in Greek were often omitted when clear from the context.

<sup>6</sup> **tn** Or “But now they have both seen and hated both me and my Father.” It is possible to understand both the “seeing” and the “hating” to refer to both Jesus and the Father, but this has the world “seeing” the Father, which seems alien to the Johannine Jesus. (Some point out John 14:9 as an example, but this is addressed to the disciples, not to the world.) It is more likely that the “seeing” refers to the miraculous deeds mentioned in the first half of the verse. Such an understanding of the first “both – and” construction is apparently supported by BDF §444.3.

<sup>7</sup> **tn** The words “this happened” are not in the Greek text but are supplied to complete an ellipsis.

<sup>8</sup> **sn** A quotation from Ps 35:19 and Ps 69:4. As a technical term *law* (νόμος, *nomos*) is usually restricted to the Pentateuch (the first five books of the OT), but here it must have a broader reference, since the quotation is from Ps 35:19 or Ps 69:4. The latter is the more likely source for the quoted words, since it is cited elsewhere in John’s Gospel (2:17 and 19:29, in both instances in contexts associated with Jesus’ suffering and death).

<sup>9</sup> **tn** Or “Helper” or “Counselor”; Grk “Paraclete,” from the Greek word παράκλητος (*paraklētos*). See the note on the word “Advocate” in John 14:16 for discussion of how this word is translated.

<sup>10</sup> **tn** Grk “that one.”

<sup>11</sup> **tn** Grk “so that you will not be caused to stumble.”

**sn** In Johannine thought the verb σκανδαλίζω (*skandalizō*) means to trip up disciples and cause them to *fall away* from Jesus’ company (John 6:61, 1 John 2:10). Similar usage is found in *Didache* 16:5, an early Christian writing from around the beginning of the 2nd century A.D. An example of a disciple who falls away is Judas Iscariot. Here and again in 16:4 Jesus gives the purpose for his telling the disciples about coming persecution: He informs them so that when it happens, the disciples *will not fall away*, which in this context would refer

out of<sup>12</sup> the synagogue,<sup>13</sup> yet a time<sup>14</sup> is coming when the one who kills you will think he is offering service to God.<sup>15</sup> **16:3** They<sup>16</sup> will do these things because they have not known the Father or me.<sup>17</sup> **16:4** But I have told you these things<sup>18</sup> so that when their time<sup>19</sup> comes, you will remember that I told you about them.<sup>20</sup>

“I did not tell you these things from the beginning because I was with you.<sup>21</sup> **16:5** But now I am going to the one who sent me,<sup>22</sup> and not one

to the confusion and doubt which they would certainly experience when such persecution began. There may have been a tendency for the disciples to expect immediately after Jesus’ victory over death the institution of the messianic kingdom, particularly in light of the turn of events recorded in the early chapters of Acts. Jesus here forestalls such disillusionment for the disciples by letting them know in advance that they will face persecution and even martyrdom as they seek to carry on his mission in the world after his departure. This material has parallels in the Olivet Discourse (Matt 24-25) and the synoptic parallels.

<sup>12</sup> **tn** Or “expel you from.”

<sup>13</sup> **sn** See the note on *synagogue* in 6:59.

<sup>14</sup> **tn** Grk “an hour.”

<sup>15</sup> **sn** Jesus now refers not to the time of his return to the Father, as he has frequently done up to this point, but to the disciples’ time of persecution. They will be excommunicated from Jewish *synagogues*. There will even be a time when those who kill Jesus’ disciples will think that they are *offering service to God* by putting the disciples to death. Because of the reference to service offered to God, it is almost certain that Jewish opposition is intended here in both cases rather than Jewish opposition in the first instance (putting the disciples out of *synagogues*) and Roman opposition in the second (putting the disciples to death). Such opposition materializes later and is recorded in Acts: The stoning of Stephen in 7:58-60 and the slaying of James the brother of John by Herod Agrippa I in Acts 12:2-3 are notable examples.

<sup>16</sup> **tn** Grk “And they.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

<sup>17</sup> **sn** Ignorance of Jesus and ignorance of the Father are also linked in 8:19; to know Jesus would be to know the Father also, but since the world does not know Jesus, neither does it know his Father. The world’s ignorance of the Father is also mentioned in 8:55, 15:21, and 17:25.

<sup>18</sup> **tn** The first half of v. 4 resumes the statement of 16:1, ταῦτα λελάληκα ὑμῖν (*tauta lelaḗka humin*), in a somewhat more positive fashion, omitting the reference to the disciples being caused to stumble.

<sup>19</sup> **tn** Grk “their hour.”

<sup>20</sup> **tn** The words “about them” are not in the Greek text, but are implied.

<sup>21</sup> **sn** This verse serves as a transition between the preceding discussion of the persecutions the disciples will face in the world after the departure of Jesus, and the following discussion concerning the departure of Jesus and the coming of the Spirit-Paraclete. Jesus had not told the disciples these things *from the beginning* because he was with them.

<sup>22</sup> **sn** Now the theme of Jesus’ impending departure is resumed (*I am going to the one who sent me*). It will also be mentioned in 16:10, 17, and 28. Jesus had said to his opponents in 7:33 that he was going to the one who sent him; in 13:33 he had spoken of going where the disciples could not come. At that point Peter had inquired where he was going, but it appears that Peter did not understand Jesus’ reply at that time and did not persist in further questioning. In 14:5 Thomas had asked Jesus where he was going.



of you is asking me, ‘Where are you going?’<sup>1</sup> **16:6** Instead your hearts are filled with sadness<sup>2</sup> because I have said these things to you. **16:7** But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate<sup>3</sup> will not come to you, but if I go, I will send him to you. **16:8** And when he<sup>4</sup> comes, he will prove the world wrong<sup>5</sup> concerning sin and<sup>6</sup> righteousness and<sup>7</sup> judgment – **16:9** concerning sin, because<sup>8</sup> they do not believe in me;<sup>9</sup>

**1 sn** Now none of the disciples asks Jesus where he is going, and the reason is given in the following verse: They have been overcome with *sadness* as a result of the predictions of coming persecution that Jesus has just spoken to them in 15:18-25 and 16:1-4a. Their shock at Jesus’ revelation of coming persecution is so great that none of them thinks to ask him where it is that he is going.

**2 tn** Or “distress” or “grief.”

**3 tn** Or “Helper” or “Counselor”; Grk “Paraclete,” from the Greek word παράκλητος (*paraklētos*). See the note on the word “Advocate” in John 14:16 for a discussion of how this word is translated.

**4 tn** Grk “when that one.”

**5 tn** Or “will convict the world,” or “will expose the world.” The conjunction περί (*peri*) is used in 16:8-11 in the sense of “concerning” or “with respect to.” But what about the verb ἐλέγχω (*elenchō*)? The basic meanings possible for this word are (1) “to convict or convince someone of something”; (2) “to bring to light or expose something; and (3) “to correct or punish someone.” The third possibility may be ruled out in these verses on contextual grounds since punishment is not implied. The meaning is often understood to be that the Paraclete will “convince” the world of its error, so that some at least will repent. But S. Mowinckel (“Die Vorstellungen des Spätjudentums vom heiligen Geist als Fürsprecher und der johanneische Paraklet,” ZNW 32 [1933]: 97-130) demonstrated that the verb ἐλέγχω did not necessarily imply the conversion or reform of the guilty party. This means it is far more likely that conviction in something of a legal sense is intended here (as in a trial). The only certainty is that the accused party is indeed proven guilty (not that they will acknowledge their guilt). Further confirmation of this interpretation is seen in John 14:17 where the world cannot receive the Paraclete and in John 3:20, where the evildoer deliberately refuses to come to the light, lest his deeds be exposed for what they really are (significantly, the verb in John 3:20 is also ἐλέγχω). However, if one wishes to adopt the meaning “prove guilty” for the use of ἐλέγχω in John 16:8 a difficulty still remains: While this meaning fits the first statement in 16:9 – the world is ‘proven guilty’ concerning its sin of refusing to believe in Jesus – it does not fit so well the second and third assertions in vv. 10-11. Thus R. E. Brown (*John* [AB], 2:705) suggests the more general meaning “prove wrong” which would fit in all three cases. This may be so, but there may also be a developmental aspect to the meaning, which would then shift from v. 9 to v. 10 to v. 11.

**6 tn** Grk “and concerning.”

**7 tn** Grk “and concerning.”

**8 tn** Or “that.” It is very difficult to determine whether ὅτι (*hoti*; 3 times in 16:9, 10, 11) should be understood as causal or appositional/explanatory: Brown and Bultmann favor appositional or explanatory, while Barrett and Morris prefer a causal sense. A causal idea is preferable here, since it also fits the parallel statements in vv. 10-11 better than an appositional or explanatory use would. In this case Jesus is stating in each instance the reason why the world is proven guilty or wrong by the Spirit-Paraclete.

**9 sn** Here (v. 9) the world is proven guilty concerning sin, and the reason given is their refusal to believe in Jesus. In 3:19 the effect of Jesus coming into the world as the Light of the world was to provoke judgment, by forcing people to choose up sides for or against him, and they chose darkness rather than light. In 12:37, at the very end of Jesus’ public ministry in John’s Gospel, people were still refusing to believe in him.

**16:10** concerning righteousness,<sup>10</sup> because<sup>11</sup> I am going to the Father and you will see me no longer; **16:11** and concerning judgment,<sup>12</sup> because<sup>13</sup> the ruler of this world<sup>14</sup> has been condemned.<sup>15</sup>

**10 tn** There are two questions that need to be answered: (1) what is the meaning of δικαιοσύνη (*dikaiousunē*) in this context, and (2) to whom does it pertain – to the world, or to someone else? (1) The word δικαιοσύνη occurs in the Gospel of John only here and in v. 8. It is often assumed that it refers to forensic justification, as it does so often in Paul’s writings. Thus the answer to question (2) would be that it refers to the world. L. Morris states, “The Spirit shows men (and no-one else can do this) that their righteousness before God depends not on their own efforts but on Christ’s atoning work for them” (*John* [NICNT], 699). Since the word occurs so infrequently in the Fourth Gospel, however, the context must be examined very carefully. The ὅτι (*hoti*) clause which follows provides an important clue: The righteousness in view here has to do with Jesus’ return to the Father and his absence from the disciples. It is true that in the Fourth Gospel part of what is involved in Jesus’ return to the Father is the cross, and it is through his substitutionary death that people are justified, so that Morris’ understanding of righteousness here is possible. But more basic than this is the idea that Jesus’ return to the Father constitutes his own δικαιοσύνη in the sense of vindication rather than forensic justification. Jesus had repeatedly claimed oneness with the Father, and his opponents had repeatedly rejected this and labeled him a deceiver, a sinner, and a blasphemer (John 5:18, 7:12, 9:24, 10:33, etc.). But Jesus, by his glorification through his return to the Father, is vindicated in his claims in spite of his opponents. In his vindication his followers are also vindicated as well, but their vindication derives from his. Thus one would answer question (1) by saying that in context δικαιοσύνης (*dikaiousunēs*) refers not to forensic justification but vindication, and question (2) by referring this justification/vindication not to the world or even to Christians directly, but to Jesus himself. Finally, how does Jesus’ last statement in v. 10, that the disciples will see him no more, contribute to this? It is probably best taken as a reference to the presence of the Spirit-Paraclete, who cannot come until Jesus has departed (16:7). The meaning of v. 10 is thus: When the Spirit-Paraclete comes he will prove the world wrong concerning the subject of righteousness, namely, Jesus’ righteousness which is demonstrated when he is glorified in his return to the Father and the disciples see him no more (but they will have instead the presence of the Spirit-Paraclete, whom the world is not able to receive).

**11 tn** Or “that.”

**12 sn** The world is proven wrong concerning judgment, because the ruler of this world has been judged. Jesus’ righteousness before the Father, as proven by his return to the Father, his glorification, constitutes a judgment against Satan. This is parallel to the judgment of the world which Jesus provokes in 3:19-21: Jesus’ presence in the world as the Light of the world provokes the judgment of those in the world, because as they respond to the light (either coming to Jesus or rejecting him) so are they judged. That judgment is in a sense already realized. So it is here, where the judgment of Satan is already realized in Jesus’ glorification. This does not mean that Satan does not continue to be active in the world, and to exercise some power over it, just as in 3:19-21 the people in the world who have rejected Jesus and thus incurred judgment continue on in their opposition to Jesus for a time. In both cases the judgment is not immediately executed. But it is certain.

**13 tn** Or “that.”

**14 sn** The ruler of this world is a reference to Satan.

**15 tn** Or “judged.”

**16:12** “I have many more things to say to you,<sup>1</sup> but you cannot bear<sup>2</sup> them now. **16:13** But when he,<sup>3</sup> the Spirit of truth, comes, he will guide<sup>4</sup> you into all truth.<sup>5</sup> For he will not speak on his own authority,<sup>6</sup> but will speak whatever he hears, and will tell you<sup>7</sup> what is to come.<sup>8</sup> **16:14** He<sup>9</sup> will glorify me,<sup>10</sup> because he will receive<sup>11</sup> from me what is mine<sup>12</sup> and will tell it to you.<sup>13</sup> **16:15** Everything that the Father has is mine; that is why I said the Spirit<sup>14</sup> will receive

from me what is mine<sup>15</sup> and will tell it to you.<sup>16</sup> **16:16** In a little while you<sup>17</sup> will see me no longer; again after a little while, you<sup>18</sup> will see me.”<sup>19</sup>

**16:17** Then some of his disciples said to one another, “What is the meaning of what he is saying,<sup>20</sup> ‘In a little while you<sup>21</sup> will not see me; again after a little while, you<sup>22</sup> will see me,’ and, ‘because I am going to the Father?’”<sup>23</sup> **16:18** So they kept on repeating,<sup>24</sup> “What is the meaning of what he says,<sup>25</sup> ‘In a little while?’”<sup>26</sup> We do not understand<sup>27</sup> what he is talking about.”<sup>28</sup>

**16:19** Jesus could see<sup>29</sup> that they wanted to ask him about these things,<sup>30</sup> so<sup>31</sup> he said to them, “Are you asking<sup>32</sup> each other about this – that I said, ‘In a little while you<sup>33</sup> will not see me; again after a little while, you<sup>34</sup> will see me?’” **16:20** I tell you the solemn truth,<sup>35</sup> you will weep<sup>36</sup> and wail,<sup>37</sup> but the world will rejoice; you will be sad,<sup>38</sup> but your sadness will turn into<sup>39</sup> joy. **16:21** When a woman gives birth, she

<sup>1</sup> **sn** In what sense does Jesus have *many more things* to say to the disciples? Does this imply the continuation of revelation after his departure? This is probably the case, especially in light of v. 13 and following, which describe the work of the Holy Spirit in guiding the disciples *into all truth*. Thus Jesus was saying that he would continue to speak (to the twelve, at least) after his return to the Father. He would do this through the Holy Spirit whom he was going to send. It is possible that an audience broader than the twelve is addressed, and in the Johannine tradition there is evidence that later other Christians (or perhaps, professed Christians) claimed to be recipients of revelation through the Spirit-Paraclete (1 John 4:1-6).

<sup>2</sup> **tn** Or (perhaps) “you cannot accept.”

<sup>3</sup> **tn** *Grk* “that one.”

<sup>4</sup> **tn** Or “will lead.”

<sup>5</sup> **sn** Three important points must be noted here. (1) When the Holy Spirit comes, he will *guide* the disciples *into all truth*. What Jesus had said in 8:31-32, “if you continue to follow my teaching you are really my disciples, and you will know the truth, and the truth will set you free,” will ultimately be realized in the ongoing ministry of the Holy Spirit to the disciples after Jesus’ departure. (2) The things the Holy Spirit speaks to them will not be things which originate from himself (*he will not speak on his own authority*), but things he has heard. This could be taken to mean that no new revelation is involved, as R. E. Brown does (*John* [AB], 2:714-15). This is a possible but not a necessary inference. The point here concerns the source of the things the Spirit will say to the disciples and does not specifically exclude originality of content. (3) Part at least of what the Holy Spirit will reveal to the disciples will concern *what is to come*, not just fuller implications of previous sayings of Jesus and the like. This does seem to indicate that at least some new revelation is involved. But the Spirit is not the source or originator of these things – Jesus is the source, and he will continue to speak to his disciples through the Spirit who has come to indwell them. This does not answer the question, however, whether these words are addressed to all followers of Jesus, or only to his apostles. Different modern commentators will answer this question differently. Since in the context of the Farewell Discourse Jesus is preparing the twelve to carry on his ministry after his departure, it is probably best to take these statements as specifically related only to the twelve. Some of this the Holy Spirit does directly for all believers today; other parts of this statement are fulfilled through the apostles (e.g., in giving the Book of Revelation the Spirit speaks through the apostles to the church today of things to come). One of the implications of this is that a doctrine does not have to be traced back to an explicit teaching of Jesus to be authentic; all that is required is apostolic authority.

<sup>6</sup> **tn** *Grk* “speak from himself.”

<sup>7</sup> **tn** Or will announce to you.”

<sup>8</sup> **tn** *Grk* “will tell you the things to come.”

<sup>9</sup> **tn** *Grk* “That one.”

<sup>10</sup> **tn** Or “will honor me.”

<sup>11</sup> **tn** Or “he will take.”

<sup>12</sup> **tn** The words “what is mine” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

<sup>13</sup> **tn** Or “will announce it to you.”

<sup>14</sup> **tn** *Grk* “I said he”; the referent (the Spirit) has been specified in the translation for clarity.

<sup>15</sup> **tn** The words “what is mine” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

<sup>16</sup> **tn** Or “will announce it to you.”

<sup>17</sup> **tn** *Grk* “A little while, and you.”

<sup>18</sup> **tn** *Grk* “and again a little while, and you.”

<sup>19</sup> **sn** The phrase *after a little while, you will see me* is sometimes taken to refer to the coming of the Holy Spirit after Jesus departs, but (as at 14:19) it is much more probable that it refers to the postresurrection appearances of Jesus to the disciples. There is no indication in the context that the disciples will see Jesus only with “spiritual” sight, as would be the case if the coming of the Spirit is in view.

<sup>20</sup> **tn** *Grk* “What is this that he is saying to us.”

<sup>21</sup> **tn** *Grk* “A little while, and you.”

<sup>22</sup> **tn** *Grk* “and again a little while, and you.”

<sup>23</sup> **sn** These fragmentary quotations of Jesus’ statements are from 16:16 and 16:10, and indicate that the disciples heard only part of what Jesus had to say to them on this occasion.

<sup>24</sup> **tn** *Grk* “they kept on saying.”

<sup>25</sup> **tn** *Grk* “What is this that he says.”

<sup>26</sup> **tn** *Grk* “A little while.” Although the phrase τὸ μικρόν (*to mikron*) in John 16:18 could be translated simply “a little while,” it was translated “in a little while” to maintain the connection to John 16:16, where it has the latter meaning in context.

<sup>27</sup> **tn** Or “we do not know.”

<sup>28</sup> **tn** *Grk* “what he is speaking.”

<sup>29</sup> **tn** *Grk* “knew.”

**sn** *Jesus could see*. Supernatural knowledge of what the disciples were thinking is not necessarily in view here. Given the disciples’ confused statements in the preceding verses, it was probably obvious to Jesus that they wanted to ask what he meant.

<sup>30</sup> **tn** The words “about these things” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

<sup>31</sup> **tn** *Kat (kai)* has been translated as “so” here to indicate the following statement is a result of Jesus’ observation in v. 19a.

<sup>32</sup> **tn** *Grk* “inquiring” or “seeking.”

<sup>33</sup> **tn** *Grk* “A little while, and you.”

<sup>34</sup> **tn** *Grk* “and again a little while, and you.”

<sup>35</sup> **tn** *Grk* “Truly, truly, I say to you.”

<sup>36</sup> **tn** Or “wail,” “cry.”

<sup>37</sup> **tn** Or “lament.”

<sup>38</sup> **tn** Or “sorrowful.”

<sup>39</sup> **tn** *Grk* “will become.”

has distress<sup>4</sup> because her time<sup>2</sup> has come, but when her child is born, she no longer remembers the suffering because of her joy that a human being<sup>3</sup> has been born into the world.<sup>4</sup> **16:22** So also you have sorrow<sup>5</sup> now, but *I will see you again, and your hearts will rejoice, and no one will take your joy away from you.*<sup>6</sup> **16:23** At that time<sup>7</sup> you will ask me nothing. I tell you the solemn truth,<sup>8</sup> whatever you ask the Father in my name he will give you.<sup>9</sup> **16:24** Until now you have not asked for anything in my name. Ask and you will receive it,<sup>10</sup> so that your joy may be complete.

**16:25** “I have told you these things in obscure figures of speech;<sup>11</sup> a time<sup>12</sup> is coming

when I will no longer speak to you in obscure figures, but will tell you<sup>13</sup> plainly<sup>14</sup> about the Father. **16:26** At that time<sup>15</sup> you will ask in my name, and I do not say<sup>16</sup> that I will ask the Father on your behalf. **16:27** For the Father himself loves you, because you have loved me and have believed that I came from God.<sup>17</sup> **16:28** I came from the Father and entered into the world, but in turn,<sup>18</sup> I am leaving the world and going back to the Father.”<sup>19</sup>

**16:29** His disciples said, “Look, now you are speaking plainly<sup>20</sup> and not in obscure figures of speech!<sup>21</sup> **16:30** Now we know that you know everything<sup>22</sup> and do not need anyone<sup>23</sup> to ask you anything.<sup>24</sup> Because of this<sup>25</sup> we believe that you have come from God.”

**16:31** Jesus replied,<sup>26</sup> “Do you now believe? **16:32** Look, a time<sup>27</sup> is coming – and has come – when you will be scattered, each one to his own home,<sup>28</sup> and I will be left alone.<sup>29</sup>

<sup>1</sup> sn The same word translated *distress* here has been translated *sadness* in the previous verse (a wordplay that is not exactly reproducible in English).

<sup>2</sup> tn Grk “her hour.”

<sup>3</sup> tn Grk “that a man” (but in a generic sense, referring to a human being).

<sup>4</sup> sn Jesus now compares the situation of the disciples to a woman in childbirth. Just as the woman in the delivery of her child experiences real pain and anguish (*has distress*), so the disciples will also undergo real anguish at the crucifixion of Jesus. But once the child has been born, the mother’s anguish is turned into joy, and she forgets the past suffering. The same will be true of the disciples, who after Jesus’ resurrection and reappearance to them will forget the anguish they suffered at his death on account of their joy.

<sup>5</sup> tn Or “distress.”

<sup>6</sup> sn An allusion to Isa 66:14 LXX, which reads: “Then you will see, and your heart will be glad, and your bones will flourish like the new grass; and the hand of the LORD will be made known to his servants, but he will be indignant toward his enemies.” The change from “you will see [me]” to *I will see you* places more emphasis on Jesus as the one who reinitiates the relationship with the disciples after his resurrection, but v. 16 (*you will see me*) is more like Isa 66:14. Further support for seeing this allusion as intentional is found in Isa 66:7, which uses the same imagery of the woman giving birth found in John 16:21. In the context of Isa 66 the passages refer to the institution of the messianic kingdom, and in fact the last clause of 66:14 along with the following verses (15-17) have yet to be fulfilled. This is part of the tension of present and future eschatological fulfillment that runs throughout the NT, by virtue of the fact that there are two advents. Some prophecies are fulfilled or partially fulfilled at the first advent, while other prophecies or parts of prophecies await fulfillment at the second.

<sup>7</sup> tn Grk “And in that day.”

<sup>8</sup> tn Grk “Truly, truly, I say to you.”

<sup>9</sup> sn This statement is also found in John 15:16.

<sup>10</sup> tn The word “it” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>11</sup> tn Or “in parables”; or “in metaphors.” There is some difficulty in defining *paroimiā* (*parōimiais*) precisely: A translation like “parables” does not convey accurately the meaning. BDAG 779-80 s.v. *παροιμία* suggests in general “proverb, saw, maxim,” but for Johannine usage “veiled saying, figure of speech, in which esp. lofty ideas are concealed.” In the preceding context of the Farewell Discourse, Jesus has certainly used obscure language and imagery at times: John 13:8-11; 13:16; 15:1-17; and 16:21 could all be given as examples. In the LXX this word is used to translate the Hebrew *mashal* which covers a wide range of figurative speech, often containing obscure or enigmatic elements.

<sup>12</sup> tn Grk “an hour.”

<sup>13</sup> tn Or “inform you.”

<sup>14</sup> tn Or “openly.”

<sup>15</sup> tn Grk “In that day.”

<sup>16</sup> tn Grk “I do not say to you.”

<sup>17</sup> tc A number of early mss (4<sup>th</sup> B C\* D L pc co) read *πατρός* (*patros*, “Father”) here instead of *θεοῦ* (*theou*, “God”); found in 1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> 4<sup>th</sup> 5<sup>th</sup> 6<sup>th</sup> 7<sup>th</sup> 8<sup>th</sup> 9<sup>th</sup> 10<sup>th</sup> 11<sup>th</sup> 12<sup>th</sup> 13<sup>th</sup> 14<sup>th</sup> 15<sup>th</sup> 16<sup>th</sup> 17<sup>th</sup> 18<sup>th</sup> 19<sup>th</sup> 20<sup>th</sup> 21<sup>st</sup> 22<sup>nd</sup> 23<sup>rd</sup> 24<sup>th</sup> 25<sup>th</sup> 26<sup>th</sup> 27<sup>th</sup> 28<sup>th</sup> 29<sup>th</sup> 30<sup>th</sup> 31<sup>st</sup> 32<sup>nd</sup> 33<sup>rd</sup> 34<sup>th</sup> 35<sup>th</sup> 36<sup>th</sup> 37<sup>th</sup> 38<sup>th</sup> 39<sup>th</sup> 40<sup>th</sup> 41<sup>st</sup> 42<sup>nd</sup> 43<sup>rd</sup> 44<sup>th</sup> 45<sup>th</sup> 46<sup>th</sup> 47<sup>th</sup> 48<sup>th</sup> 49<sup>th</sup> 50<sup>th</sup> 51<sup>st</sup> 52<sup>nd</sup> 53<sup>rd</sup> 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Yet<sup>1</sup> I am not alone, because my Father<sup>2</sup> is with me. **16:33** I have told you these things so that in me you may have peace. In the world you have trouble and suffering,<sup>3</sup> but take courage<sup>4</sup> – I have conquered the world.<sup>5</sup>

*Jesus Prays for the Father to Glorify Him*

**17:1** When Jesus had finished saying these things, he looked upward<sup>6</sup> to heaven<sup>7</sup> and said, “Father, the time<sup>8</sup> has come. Glorify your Son, so that your<sup>9</sup> Son may glorify you – **17:2** just as you have given him authority over all humanity,<sup>10</sup> so that he may give eternal life to everyone you have given him.<sup>11</sup> **17:3** Now this<sup>12</sup> is eternal

life<sup>13</sup> – that they know you, the only true God, and Jesus Christ,<sup>14</sup> whom you sent. **17:4** I glorified you on earth by completing<sup>15</sup> the work you gave me to do.<sup>16</sup> **17:5** And now, Father, glorify me at your side<sup>17</sup> with the glory I had with you before the world was created.<sup>18</sup>

*Jesus Prays for the Disciples*

**17:6** “I have revealed<sup>19</sup> your name to the men<sup>20</sup> you gave me out of the world. They be-

14:27 when Jesus, after the last supper and on the way to Gethsemane, foretold the desertion of the disciples as a fulfillment of Zech 13:7: “Strike the shepherd, and the sheep will be scattered.” Yet although the disciples would abandon Jesus, he reaffirmed that he was not alone, because the Father was still with him.

<sup>1</sup> **tn** Grk “And” (but with some contrastive force).

<sup>2</sup> **tn** Grk “the Father.”

<sup>3</sup> **tn** The one Greek term θλίψις (*thlipsis*) has been translated by an English hendiads (two terms that combine for one meaning) “trouble and suffering.” For modern English readers “tribulation” is no longer clearly understandable.

<sup>4</sup> **tn** Or “but be courageous.”

<sup>5</sup> **tn** Or “I am victorious over the world,” or “I have overcome the world.”

**sn** The Farewell Discourse proper closes on the triumphant note *I have conquered the world*, which recalls 1:5 (in the prologue): “the light shines on in the darkness, but the darkness has not mastered it.” Jesus’ words which follow in chap. 17 are addressed not to the disciples but to his Father, as he prays for the consecration of the disciples.

<sup>6</sup> **tn** Grk “he raised his eyes” (an idiom).

**sn** Jesus also *looked upward* before his prayer in John 11:41. This was probably a common posture in prayer. According to the parable in Luke 18:13 the tax collector did not feel himself worthy to do this.

<sup>7</sup> **tn** Or “to the sky.” The Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven” depending on the context.

<sup>8</sup> **tn** Grk “the hour.”

**sn** *The time has come*. Jesus has said before that his “hour” had come, both in 12:23 when some Greeks sought to speak with him, and in 13:1 where just before he washed the disciples’ feet. It appears best to understand the “hour” as a period of time starting at the end of Jesus’ public ministry and extending through the passion week, ending with Jesus’ return to the Father through death, resurrection, and exaltation. The “hour” begins as soon as the first events occur which begin the process that leads to Jesus’ death.

<sup>9</sup> **tc** The better witnesses (N B C\* W 0109 0301) have “the Son” (ὁ υἱός, *ho huios*) here, while the majority (C<sup>3</sup> L Ψ f<sup>13</sup> 33 ℣) read “your Son also” (καὶ ὁ υἱός σου, *kai ho huios sou*), or “your Son” (ὁ υἱός σου; AD Θ 0250 1 579 pc lat sy); the second corrector of C has καὶ ὁ υἱός (“the Son also”). The longer readings appear to be predictable scribal expansions and as such should be considered secondary.

**tn** Grk “the Son”; “your” has been added here for English stylistic reasons.

<sup>10</sup> **tn** Or “all people”; Grk “all flesh.”

<sup>11</sup> **tn** Grk “so that to everyone whom you have given to him, he may give to them eternal life.”

<sup>12</sup> **tn** Using αὕτη δέ (*hautē de*) to introduce an explanation is typical Johannine style; it was used before in John 1:19, 3:19, and 15:12.

<sup>13</sup> **sn** *This is eternal life*. The author here defines *eternal life* for the readers, although it is worked into the prayer in such a way that many interpreters do not regard it as another of the author’s parenthetical comments. It is not just unending life in the sense of prolonged duration. Rather it is a quality of life, with its quality derived from a relationship with God. Having eternal life is here defined as being in relationship with the Father, the one true God, and Jesus Christ whom the Father sent. *Christ* (Χριστός, *Christos*) is not characteristically attached to Jesus’ name in John’s Gospel; it occurs elsewhere primarily as a title and is used with Jesus’ name only in 1:17. But that is connected to its use here: The statement here in 17:3 enables us to correlate the statement made in 1:18 of the prologue, that Jesus has fully revealed what God is like, with Jesus’ statement in 10:10 that he has come that people might have life, and have it abundantly. These two purposes are really one, according to 17:3, because (abundant) eternal life is defined as knowing (being in relationship with) the Father and the Son. The only way to gain this eternal life, that is, to obtain this knowledge of the Father, is through the Son (cf. 14:6). Although some have pointed to the use of *know* (γινώσκω, *ginōskō*) here as evidence of Gnostic influence in the Fourth Gospel, there is a crucial difference: For John this knowledge is not intellectual, but relational. It involves being in relationship.

<sup>14</sup> **tn** Or “and Jesus the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

<sup>15</sup> **tn** Or “by finishing” or “by accomplishing.” Jesus now states that he has glorified the Father on earth by finishing (τελειώσας [*teleiōsas*] is best understood as an adverbial participle of means) the work which the Father had given him to do.

**sn** *By completing the work*. The idea of Jesus being sent into the world on a mission has been mentioned before, significantly in 3:17. It was even alluded to in the immediately preceding verse here (17:3). The completion of the “work” the Father had sent him to accomplish was mentioned by Jesus in 4:34 and 5:36. What is the nature of the “work” the Father has given the Son to accomplish? It involves the Son’s mission to be the Savior of the world, as 3:17 indicates. But this is accomplished specifically through Jesus’ sacrificial death on the cross (a thought implied by the reference to the Father “giving” the Son in 3:16). It is not without significance that Jesus’ last word from the cross is “*It is completed*” (19:30).

<sup>16</sup> **tn** Grk “the work that you gave to me so that I may do it.”

<sup>17</sup> **tn** Or “in your presence”; Grk “with yourself.” The use of παρά (*para*) twice in this verse looks back to the assertion in John 1:1 that the Word (the Λόγος [*Logos*], who became Jesus of Nazareth in 1:14) was with God (πρὸς τὸν θεόν, *pros ton theon*). Whatever else may be said, the statement in 17:5 strongly asserts the preexistence of Jesus Christ.

<sup>18</sup> **tn** Grk “before the world was.” The word “created” is not in the Greek text but is implied.

**sn** It is important to note that although Jesus prayed for a return to the glory he had at the Father’s side *before the world was created*, he was not praying for a “de-incarnation.” His humanity which he took on at the incarnation (John 1:14) remains, though now glorified.

<sup>19</sup> **tn** Or “made known,” “disclosed.”

<sup>20</sup> **tn** Here “men” is retained as a translation for ἀνθρώποις (*anthrōpōis*) rather than the more generic “people” because in context it specifically refers to the eleven men Je-

longed to you,<sup>4</sup> and you gave them to me, and they have obeyed<sup>2</sup> your word. 17:7 Now they understand<sup>3</sup> that everything<sup>4</sup> you have given me comes from you, 17:8 because I have given them the words you have given me. They<sup>5</sup> accepted<sup>6</sup> them<sup>7</sup> and really<sup>8</sup> understand<sup>9</sup> that I came from you, and they believed that you sent me. 17:9 I am praying<sup>10</sup> on behalf of them. I am not praying<sup>11</sup> on behalf of the world, but on behalf of those you have given me, because they belong to you.<sup>12</sup> 17:10 Everything<sup>13</sup> I have belongs to you,<sup>14</sup> and everything you have belongs to me,<sup>15</sup> and I have been glorified by them.<sup>16</sup> 17:11 I<sup>17</sup> am no longer in the world, but<sup>18</sup> they are in the world, and I am coming to you. Holy Father, keep them safe<sup>19</sup> in your name<sup>20</sup> that you have given me, so that they may be one just as we are one.<sup>21</sup> 17:12 When I was with them I kept them safe<sup>22</sup> and watched over them<sup>23</sup> in your name<sup>24</sup>

that you have given me. Not one<sup>25</sup> of them was lost except the one destined for destruction,<sup>26</sup> so that the scripture could be fulfilled.<sup>27</sup> 17:13 But now I am coming to you, and I am saying these things in the world, so they may experience<sup>28</sup> my joy completed<sup>29</sup> in themselves. 17:14 I have given them your word,<sup>30</sup> and the world has hated them, because they do not belong to the world,<sup>31</sup> just as I do not belong to the world.<sup>32</sup> 17:15 I am not asking you to take them out of the world, but that you keep them safe<sup>33</sup> from the evil one.<sup>34</sup> 17:16 They do not belong to the world<sup>35</sup> just as I do not belong to the world.<sup>36</sup> 17:17 Set them apart<sup>37</sup> in the truth; your word is truth.

**25 tn** Grk And not one." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

**26 tn** Grk "the son of destruction" (a Semitic idiom for one appointed for destruction; here it is a reference to Judas).

**sn** *The one destined to destruction* refers to Judas. Clearly in John's Gospel Judas is portrayed as a tool of Satan. He is described as "the devil" in 6:70. In 13:2 Satan put into Judas' heart the idea of betraying Jesus, and 13:27 Satan himself entered Judas. Immediately after this Judas left the company of Jesus and the other disciples and went out into the realm of darkness (13:30). Cf. 2 Thess 2:3, where this same Greek phrase ("the son of destruction"; see **tn** above) is used to describe the man through whom Satan acts to rebel against God in the last days.

**27 sn** A possible allusion to Ps 41:9 or Prov 24:22 LXX. The exact passage is not specified here, but in John 13:18, Ps 41:9 is explicitly quoted by Jesus with reference to the traitor, suggesting that this is the passage to which Jesus refers here. The previous mention of Ps 41:9 in John 13:18 probably explains why the author felt no need for an explanatory parenthetical note here. It is also possible that the passage referred to here is Prov 24:22 LXX, where in the Greek text the phrase "son of destruction" appears.

**28 tn** Grk "they may have."

**29 tn** Or "fulfilled."

**30 tn** Or "your message."

**31 tn** Grk "because they are not of the world."

**32 tn** Grk "just as I am not of the world."

**33 tn** Or "that you protect them"; Grk "that you keep them."

**34 tn** The phrase "the evil one" is a reference to Satan. The genitive noun τοῦ πονηροῦ (*tou ponērou*) is ambiguous with regard to gender: It may represent the neuter τὸ πονηρὸν (*to ponērōn*), "that which is evil," or the masculine ὁ πονηρὸς (*ho ponēros*), "the evil one," i.e., Satan. In view of the frequent use of the masculine in 1 John 2:13-14, 3:12, and 5:18-19 it seems much more probable that the masculine is to be understood here, and that Jesus is praying for his disciples to be protected from Satan. Cf. BDAG 851 s.v. πονηρὸς 1.b.β and 1.b.γ.

**35 tn** Grk "they are not of the world." This is a repetition of the second half of v. 14. The only difference is in word order: Verse 14 has οὐκ εἰσὶν ἐκ τοῦ κόσμου (*ouk eisin ek tou kosmou*), while here the prepositional phrase is stated first: ἐκ τοῦ κόσμου οὐκ εἰσὶν (*ek tou kosmou ouk eisin*). This gives additional emphasis to the idea of the prepositional phrase, i.e., origin, source, or affiliation.

**36 tn** Grk "just as I am not of the world."

**37 tn** Or "Consecrate them" or "Sanctify them."

**sn** The Greek word translated *set...apart* (ἀγιάζω, *hagiazō*) is used here in its normal sense of being dedicated, consecrated, or set apart. The sphere in which the disciples are to be set apart is *in the truth*. In 3:21 the idea of "practicing" (Grk "doing") the truth was introduced; in 8:32 Jesus told some of his hearers that if they continued in his word they would truly be his disciples, and would know the truth, and the truth would make them free. These disciples who are with Jesus now for the Farewell Discourse have continued in his

sus had chosen as apostles (Judas had already departed, John 13:30). If one understands the referent here to be the broader group of Jesus' followers that included both men and women, a translation like "to the people" should be used here instead.

**1 tn** Grk "Yours they were."

**2 tn** Or "have kept."

**3 tn** Or "they have come to know," or "they have learned."

**4 tn** Grk "all things."

**5 tn** Grk And they." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

**6 tn** Or "received."

**7 tn** The word "them" is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

**8 tn** Or "truly."

**9 tn** Or "have come to know."

**10 tn** Grk "I am asking."

**11 tn** Grk "I am not asking."

**12 tn** Or "because they are yours."

**13 tn** Grk And all things." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

**14 tn** Or "Everything I have is yours."

**15 tn** Or "everything you have is mine."

**16 tn** Or "I have been honored among them."

**sn** The theme of glory with which Jesus began this prayer in 17:1-5 now recurs. Jesus said that he had been *glorified* by his disciples, but in what sense was this true? Jesus had manifested his glory to them in all of the sign-miracles which he had performed, beginning with the miracle at the wedding feast in Cana (2:11). He could now say that he had *been glorified by them* in the light of what he had already said in vv. 7-8, that the disciples had come to know that he had come from the Father and been sent by the Father. He would, of course, be glorified by them further after the resurrection, as they carried on his ministry after his departure.

**17 tn** Grk And I." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

**18 tn** The context indicates that this should be translated as an adversative or contrastive conjunction.

**19 tn** Or "protect them"; Grk "keep them."

**20 tn** Or "by your name."

**21 tn** The second repetition of "one" is implied, and is supplied here for clarity.

**22 tn** Or "I protected them"; Grk "I kept them."

**23 tn** Grk "and guarded them."

**24 tn** Or "by your name."

17:18 Just as you sent me into the world, so I sent them into the world.<sup>1</sup> 17:19 And I set myself apart<sup>2</sup> on their behalf,<sup>3</sup> so that they too may be truly set apart.<sup>4</sup>

*Jesus Prays for Believers Everywhere*

17:20 “I am not praying<sup>5</sup> only on their behalf, but also on behalf of those who believe<sup>6</sup> in me through their testimony,<sup>7</sup> 17:21 that they will all be one, just as you, Father, are in me and I am in you. I pray<sup>8</sup> that they will be in us, so that the world will believe that you sent me. 17:22 The glory<sup>9</sup> you gave to me I have given to them, that they may be one just as we are one – 17:23 I in them and you in me – that they may be com-

word (except for Judas Iscariot, who has departed), and they do know the truth about who Jesus is and why he has come into the world (17:8). Thus Jesus can ask the Father to set them apart in this truth as he himself is set apart, so that they might carry on his mission in the world after his departure (note the following verse).

<sup>1</sup> **sn** Jesus now compared the mission on which he was sending the disciples to his own mission *into the world*, on which he was sent by the Father. As the Father sent Jesus into the world (cf. 3:17), so Jesus now sends the disciples into the world to continue his mission after his departure. The nature of this prayer for the disciples as a consecratory prayer is now emerging: Jesus was setting them apart for the work he had called them to do. They were, in a sense, being commissioned.

<sup>2</sup> **tn** Or “I sanctify.”

**sn** In what sense does Jesus refer to his own ‘sanctification’ with the phrase *I set myself apart*? In 10:36 Jesus referred to himself as “the one whom the Father sanctified and sent into the world,” which seems to look at something already accomplished. Here, however, it is something he does on behalf of the disciples (*on their behalf*) and this suggests a reference to his impending death on the cross. There is in fact a Johannine wordplay here based on slightly different meanings for the Greek verb translated *set apart* (ἀγιάζω, *hagiazō*). In the sense it was used in 10:36 of Jesus and in 17:17 and here to refer to the disciples, it means to set apart in the sense that prophets (cf. Jer 1:5) and priests (Exod 40:13, Lev 8:30, and 2 Chr 5:11) were consecrated (or set apart) to perform their tasks. But when Jesus speaks of setting himself apart (consecrating or dedicating himself) on behalf of the disciples here in 17:19 the meaning is closer to the consecration of a sacrificial animal (Deut 15:19). Jesus is “setting himself apart,” i.e., dedicating himself, to do the will of the Father, that is, to go to the cross on the disciples’ behalf (and of course on behalf of their successors as well).

<sup>3</sup> **tn** Or “for their sake.”

<sup>4</sup> **tn** Or “they may be truly consecrated,” or “they may be truly sanctified.”

<sup>5</sup> **tn** Or “I do not pray.”

<sup>6</sup> **tn** Although πιστεύόντων (*pisteuontōn*) is a present participle, it must in context carry futuristic force. The disciples whom Jesus is leaving behind will carry on his ministry and in doing so will see others come to trust in him. This will include not only Jewish Christians, but other Gentile Christians who are “not of this fold” (10:16), and thus Jesus’ prayer for unity is especially appropriate in light of the probability that most of the readers of the Gospel are Gentiles (much as Paul stresses unity between Jewish and Gentile Christians in Eph 2:10-22).

<sup>7</sup> **tn** *Grk* “their word.”

<sup>8</sup> **tn** The words “I pray” are repeated from the first part of v. 20 for clarity.

<sup>9</sup> **tn** *Grk* And the glory.” The conjunction καί (*kai*, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

pletely one,<sup>10</sup> so that the world will know that you sent me, and you have loved them just as you have loved me.

17:24 “Father, I want those you have given me to be with me where I am,<sup>11</sup> so that they can see my glory that you gave me because you loved me before the creation of the world<sup>12</sup>. 17:25 Righteous Father, even if the world does not know you, I know you, and these men<sup>13</sup> know that you sent me. 17:26 I made known your name to them, and I will continue to make it known,<sup>14</sup> so that the love you have loved me with may be in them, and I may be in them.”

*Betrayal and Arrest*

18:1 When he had said these things,<sup>15</sup> Jesus went out with his disciples across the Kidron Valley.<sup>16</sup> There was an orchard<sup>17</sup> there, and he and his disciples went into it. 18:2 (Now Judas, the one who betrayed him, knew the place too, because Jesus had met there many times<sup>18</sup> with his disciples.)<sup>19</sup> 18:3 So Judas obtained a squad of soldiers<sup>20</sup> and some officers of the chief

<sup>10</sup> **tn** Or “completely unified.”

<sup>11</sup> **tn** *Grk* “the ones you have given me, I want these to be where I am with me.”

<sup>12</sup> **tn** *Grk* “before the foundation of the world.”

<sup>13</sup> **tn** The word “men” is not in the Greek text but is implied. The translation uses the word “men” here rather than a more general term like “people” because the use of the aorist verb ἐγνωσαν (*egnōsan*) implies that Jesus is referring to the disciples present with him as he spoke these words (presumably all of them men in the historical context), rather than to those who are yet to believe because of their testimony (see John 17:20).

<sup>14</sup> **tn** The translation “will continue to make it known” is proposed by R. E. Brown (*John* [AB], 2:773).

<sup>15</sup> **sn** When he had said these things appears to be a natural transition at the end of the Farewell Discourse (the farewell speech of Jesus to his disciples in John 13:31-17:26, including the final prayer in 17:1-26). The author states that Jesus went out with his disciples, a probable reference to their leaving the upper room where the meal and discourse described in chaps. 13-17 took place (although some have seen this only as a reference to their leaving the city, with the understanding that some of the Farewell Discourse, including the concluding prayer, was given *en route*, cf. 14:31). They crossed the Kidron Valley and came to a garden, or olive orchard, identified in Matt 26:36 and Mark 14:32 as Gethsemane. The name is not given in Luke’s or John’s Gospel, but the garden must have been located somewhere on the lower slopes of the Mount of Olives.

<sup>16</sup> **tn** *Grk* “the wadi of the Kidron,” or “the ravine of the Kidron” (a wadi is a stream that flows only during the rainy season and is dry during the dry season).

<sup>17</sup> **tn** Or “a garden.”

<sup>18</sup> **tn** Or “often.”

<sup>19</sup> **sn** This is a parenthetical note by the author.

<sup>20</sup> **tn** *Grk* “a cohort.” The word σπεῖραν (*speiran*) is a technical term for a Roman cohort, normally a force of 600 men (one tenth of a legion). It was under the command of a χιλίαρχος (*chiliarchos*, v. 12). Because of the improbability of an entire cohort being sent to arrest a single man, some have suggested that σπεῖραν here refers only to a manipule, a force of 200. But the use of the word here does not necessarily mean the entire cohort was present on this mission, but only that it was the cohort which performed the task (for example, saying the fire department put out the fire does not mean that every fireman belonging to the department was on the scene at the time). These Roman soldiers must have been

priests and Pharisees.<sup>1</sup> They came to the orchard<sup>2</sup> with lanterns<sup>3</sup> and torches and weapons.

**18:4** Then Jesus, because he knew everything that was going to happen to him,<sup>4</sup> came and asked them, “Who are you looking for?”<sup>5</sup> **18:5** They replied,<sup>6</sup> “Jesus the Nazarene.” He told them, “I am he.” (Now Judas, the one who betrayed him, was standing there with them.)<sup>7</sup> **18:6** So when Jesus<sup>8</sup> said to them, “I am he,” they retreated<sup>9</sup> and fell to the ground.<sup>10</sup>

ordered to accompany the servants of the chief priests and Pharisees by Pilate, since they would have been under the direct command of the Roman prefect or procurator. It is not difficult to understand why Pilate would have been willing to assist the Jewish authorities in such a way. With a huge crowd of pilgrims in Jerusalem for the Passover, the Romans would have been especially nervous about an uprising of some sort. No doubt the chief priests and Pharisees had informed Pilate that this man Jesus was claiming to be the Messiah, or in the terms Pilate would understand, king of Israel.

**1 tn** The phrase “officers of the chief priests and Pharisees” is a comprehensive name for the groups represented in the ruling council (the Sanhedrin) as in John 7:32, 45; 18:3, 12, 18, 22; 19:6. They are different from the Levites who served as “temple police” according to K. H. Rengstorff (TDNT 8:540). In John 7:32ff. these officers had made an unsuccessful attempt to arrest Jesus, and perhaps this is part of the reason why their leaders had made sure they were accompanied by Roman soldiers this time. No more mistakes were to be tolerated.

**sn** See the note on *Pharisees* in 1:24.

**2 tn** The words “to the orchard” are not in the Greek text but are repeated from v. 1 for clarity.

**3 tn** These were lamps that had some sort of covering to protect them from wind and rain. In earlier usage the word meant “torch” but by NT times it apparently meant a lamp designed to be used outdoors, so “lantern” is a good contemporary English equivalent.

**sn** Mention of the *lanterns and torches* suggests a detail remembered by one who was an eyewitness, but in connection with the light/darkness motif of John’s Gospel, it is a vivid reminder that it is night; the darkness has come at last (cf. 13:30).

**4 tn** Grk “knowing all things that were coming upon him.”

**5 tn** Grk “Whom do you seek?”

**6 tn** Grk “They answered.”

**sn** The author does not state precisely who from the group of soldiers and temple police *replied* to Jesus at this point. It may have been the commander of the Roman soldiers, although his presence is not explicitly mentioned until 18:12. It may also have been one of the officers of the chief priests. To the answer given, “Jesus the Nazarene,” Jesus replies “I am [he].”

**7 sn** This is a parenthetical note by the author. Before he states the response to Jesus’ identification of himself, the author inserts a parenthetical note that Judas, again identified as *the one who betrayed him* (cf. 18:2), was standing with the group of soldiers and officers of the chief priests. Many commentators have considered this to be an awkward insertion, but in fact it heightens considerably the dramatic effect of the response to Jesus’ self-identification in the following verse, and has the added effect of informing the reader that along with the others the betrayer himself ironically falls down at Jesus’ feet (18:6).

**8 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**9 tn** Grk “moved back” (but here a fairly rapid movement is implied).

**10 sn** When Jesus said to those who came to arrest him “I am,” they *retreated and fell to the ground*. L. Morris says that “it is possible that those in front recoiled from Jesus’ unexpected advance, so that they bumped those behind them, causing them to stumble and fall” (*John* [NICNT], 743-44). Perhaps this is what in fact happened on the scene, but the

**18:7** Then Jesus<sup>11</sup> asked them again, “Who are you looking for?” And they said, “Jesus the Nazarene.”

**18:8** Jesus replied,<sup>12</sup> “I told you that I am he. If you are looking for<sup>13</sup> me, let these men<sup>14</sup> go.”<sup>15</sup> **18:9** He said this<sup>16</sup> to fulfill the word he had spoken,<sup>17</sup> “I have not lost a single one of those whom you gave me.”<sup>18</sup>

**18:10** Then Simon Peter, who had a sword, pulled it out and struck the high priest’s slave,<sup>19</sup>

theological significance given to this event by the author implies that more is involved. The reaction on the part of those who came to arrest Jesus comes in response to his affirmation that he is indeed the one they are seeking, Jesus the Nazarene. But Jesus makes this affirmation of his identity using a formula which the reader has encountered before in the Fourth Gospel, e.g., 8:24, 28, 58. Jesus has applied to himself the divine Name of Exod 3:14, “I AM.” Therefore this amounts to something of a theophany which causes even his enemies to recoil and prostrate themselves, so that Jesus has to ask a second time, “Who are you looking for?” This is a vivid reminder to the reader of the Gospel that even in this dark hour, Jesus holds ultimate power over his enemies and the powers of darkness, because he is the one who bears the divine Name.

**11 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**12 tn** Grk “Jesus answered.”

**13 tn** Grk “if you are seeking.”

**14 tn** The word “men” is not in the Greek text but is implied. The translation uses the word “men” here rather than a more generic word like “people” because in context Jesus referred only to the eleven remaining disciples who were loyal to him and were present at his arrest.

**15 sn** A second time Jesus replied, “I told you that I am he,” identifying himself as the one they are seeking. Jesus also added, “If you are looking for me, let these men go.” Jesus successfully diverted attention from his disciples by getting the soldiers and officers of the chief priests to admit (twice) that it is only him they were after. Even in this hour Jesus still protected and cared for his own, giving himself up on their behalf. By handing himself over to his enemies, Jesus ensured that his disciples went free. From the perspective of the author, this is acting out beforehand what Jesus will actually do for his followers when he goes to the cross.

**16 tn** The words “He said this” are not in the Greek text, but are implied. There is an ellipsis in the Greek text that must be supplied for the modern English reader at this point.

**17 sn** This expression is similar to John 6:39 and John 17:12.

**18 tn** Grk “Of the ones whom you gave me, I did not lose one of them.” The order of the clauses has been rearranged to reflect contemporary English style.

**sn** This action of Jesus on behalf of his disciples is interpreted by the author as a fulfillment of Jesus’ own words: “I have not lost a single one of those whom you gave me.” Here it is Jesus’ own words, rather than the OT scriptures, which are quoted. This same formula will be used by the author again of Jesus’ words in 18:32, but the verb is used elsewhere in the Fourth Gospel to describe the NT fulfillment of OT passages (12:38, 13:18, 15:25, 17:12, 19:24, and 19:36). It is a bit difficult to determine the exact referent, since the words of Jesus quoted in this verse are not an exact reproduction of a saying of Jesus elsewhere in John’s Gospel. Although some have identified the saying with John 6:39, the closest parallel is in 17:12, where the betrayer, Judas, is specifically excluded. The words quoted here in 18:9 appear to be a free rendition of 17:12.

**19 tn** See the note on the word “slaves” in 4:51.

cutting off his right ear.<sup>1</sup> (Now the slave's name was Malchus.)<sup>2</sup> **18:11** But Jesus said to Peter, "Put your sword back into its sheath! Am I not to drink the cup that the Father has given me?"<sup>3</sup>

### *Jesus Before Annas*

**18:12** Then the squad of soldiers<sup>4</sup> with their commanding officer<sup>5</sup> and the officers of the Jewish leaders<sup>6</sup> arrested<sup>7</sup> Jesus and tied him up.<sup>8</sup> **18:13** They<sup>9</sup> brought him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.<sup>10</sup> **18:14** (Now it was Caiaphas

who had advised<sup>11</sup> the Jewish leaders<sup>12</sup> that it was to their advantage that one man die for the people.)<sup>13</sup>

### *Peter's First Denial*

**18:15** Simon Peter and another disciple followed them as they brought Jesus to Annas.<sup>14</sup> (Now the other disciple<sup>15</sup> was acquainted with

<sup>1</sup> **sn** The account of the attack on the *high priest's slave* contains details which suggest eyewitness testimony. It is also mentioned in all three synoptic gospels, but only John records that the disciple involved was Peter, whose impulsive behavior has already been alluded to (John 13:37). Likewise only John gives the name of the victim, *Malchus*, who is described as the *high priest's slave*. John and Mark (14:47) both use the word *ὠτίριον* (*ōtáron*, a double diminutive) to describe what was cut off, and this may indicate only part of the right ear (for example, the earlobe).

<sup>2</sup> **sn** This is a parenthetical note by the author.

<sup>3</sup> **tn** *Grk* "The cup that the Father has given me to drink, shall I not drink it?" The order of the clauses has been rearranged to reflect contemporary English style.

<sup>4</sup> **sn** Jesus continues with what most would take to be a rhetorical question expecting a positive reply: "Shall I not drink the cup that the Father has given me?" The cup is also mentioned in Gethsemane in the synoptics (Matt 26:39, Mark 14:36, and Luke 22:42). In connection with the synoptic accounts it is mentioned in Jesus' prayer; this occurrence certainly complements the synoptic accounts if Jesus had only shortly before finished praying about this. Only here in the Fourth Gospel is it specifically said that the cup is given to Jesus to drink by the Father, but again this is consistent with the synoptic mention of the cup in Jesus' prayer: It is the cup of suffering which Jesus is about to undergo.

<sup>4</sup> **tn** *Grk* "a cohort" (but since this was a unit of 600 soldiers, a smaller detachment is almost certainly intended).

<sup>5</sup> **tn** *Grk* "their chiliarch" (an officer in command of a thousand soldiers). In Greek the term *χιλίαρχος* (*chiliarchos*) literally described the "commander of a thousand," but it was used as the standard translation for the Latin *tribunus militum* or *tribunus militaris*, the military tribune who commanded a cohort of 600 men.

<sup>6</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." In NT usage the term *Ἰουδαῖοι* (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, "The Jews" in the Gospel of John," *BT* 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders, who were named as "chief priests and Pharisees" in John 18:3.

<sup>7</sup> **tn** Or "seized."

<sup>8</sup> **tn** Or "bound him."

<sup>9</sup> **tn** *Grk* "up, and brought." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>10</sup> **sn** Jesus was taken first to Annas. Only the Gospel of John mentions this pretrial hearing before Annas, and that Annas was the father-in-law of Caiaphas, who is said to be high priest in that year. Caiaphas is also mentioned as being high priest in John 11:49. But in 18:15, 16, 19, and 22 Annas is called high priest. Annas is also referred to as high priest by Luke in Acts 4:6. Many scholars have dismissed these references as mistakes on the part of both Luke and John, but as mentioned above, John 11:49 and 18:13 indicate that John knew that Caiaphas was high priest in the year that Jesus was crucified. This has led others to suggest that Annas and Caiaphas shared the high priesthood, but there is no historical evidence to support this view. Annas had been high priest from A.D. 6 to A.D. 15 when he was deposed by the Roman

prefect Valerius Gratus (according to Josephus, *Ant.* 18.2.2 [18.34]). His five sons all eventually became high priests. The family was noted for its greed, wealth, and power. There are a number of ways the references in both Luke and John to Annas being high priest may be explained. Some Jews may have refused to recognize the changes in high priests effected by the Roman authorities, since according to the Torah the high priesthood was a lifetime office (Num 25:13). Another possibility is that it was simply customary to retain the title after a person had left the office as a courtesy, much as retired ambassadors are referred to as "Mr. Ambassador" or ex-presidents as "Mr. President." Finally, the use of the title by Luke and John may simply be a reflection of the real power behind the high priesthood of the time: Although Annas no longer technically held the office, he may well have managed to control those relatives of his who did hold it from behind the scenes. In fact this seems most probable and would also explain why Jesus was brought to him immediately after his arrest for a sort of "pretrial hearing" before being sent on to the entire Sanhedrin.

<sup>11</sup> **tn** Or "counseled."

<sup>12</sup> **tn** *Grk* "the Jews." Here the phrase refers to the Jewish leaders, specifically members of the Sanhedrin (see John 11:49-50). See also the note on the phrase "Jewish leaders" in v. 12.

<sup>13</sup> **sn** This is a parenthetical note by the author.

<sup>14</sup> **tn** The words "them as they brought Jesus to Annas" are not in the Greek text, but are supplied to clarify who Peter and the other disciple were following. Direct objects were often omitted in Greek when clear from the context.

<sup>15</sup> **tn** *Grk* "that disciple."

**sn** Many have associated this unnamed *other disciple* with the beloved disciple, that is, John son of Zebedee, mainly because the phrase *the other disciple* which occurs here is also used to describe the beloved disciple in John 20:2, 3, 4, and 8. Peter is also closely associated with the beloved disciple in 13:23-26, 20:2-10, 21:7, and 21:20-23. But other identifications have also been proposed, chiefly because v. 16 states that this disciple who was accompanied by Peter was known to the high priest. As C. K. Barrett (*St. John*, 525) points out, the term *γνῶστος* (*gnōstos*) is used in the LXX to refer to a close friend (Ps 54:14 LXX [55:14 ET]). This raises what for some is an insurmountable difficulty in identifying the "other disciple" as John son of Zebedee, since how could the uneducated son of an obscure Galilean fisherman be known to such a powerful and influential family in Jerusalem? E. A. Abbott (as quoted in "Notes of Recent Exposition," *ExpTim* 25 [1913/14]: 149-50) proposed that the "other disciple" who accompanied Peter was Judas, since he was the one disciple of whom it is said explicitly (in the synoptic accounts) that he had dealings with the high priest. E. A. Tindall ("Contributions and Comments: John xviii.15," *ExpTim* 28 [1916/17]: 283-84) suggested the disciple was Nicodemus, who as a member of the Sanhedrin, would have had access to the high priest's palace. Both of these suggestions, while ingenious, nevertheless lack support from the text of the Fourth Gospel itself or the synoptic accounts. W. Wuellner (*The Meaning of "Fishers of Men"* [NTL]) argues that the common attitude concerning the low social status and ignorance of the disciples from Galilee may in fact be a misconception. Zebedee is presented in Mark 1:20 as a man wealthy enough to have hired servants, and Mark 10:35-45 presents both of the sons of Zebedee as concerned about status and prestige. John's mother appears in the same light in Matt 20:20-28. Contact with the high priestly family in Jerusalem might not be so unlikely in such circumstances. Others have noted the possibility that John came from a priestly family, some of which is based upon a



the high priest, and he went with Jesus into the high priest's courtyard.)<sup>1</sup> **18:16** But Simon Peter was left standing outside by the door. So the other disciple who was acquainted with the high priest came out and spoke to the slave girl who watched the door,<sup>2</sup> and brought Peter inside. **18:17** The girl<sup>3</sup> who was the doorkeeper said to Peter, "You're not one of this man's disciples too, are you?"<sup>4</sup> He replied,<sup>5</sup> "I am not." **18:18** (Now the slaves<sup>6</sup> and the guards<sup>7</sup> were standing around a charcoal fire they had made, warming themselves because it was cold.<sup>8</sup> Peter also was standing with them, warming himself.)<sup>9</sup>

### *Jesus Questioned by Annas*

**18:19** While this was happening,<sup>10</sup> the high priest questioned Jesus about his disciples and about his teaching.<sup>11</sup> **18:20** Jesus replied,<sup>12</sup> "I have spoken publicly to the world. I always taught in the synagogues<sup>13</sup> and in the temple courts,<sup>14</sup> where all the Jewish people<sup>15</sup> assemble

together. I<sup>16</sup> have said nothing in secret. **18:21** Why do you ask me? Ask those who heard what I said.<sup>17</sup> They<sup>18</sup> know what I said." **18:22** When Jesus<sup>19</sup> had said this, one of the high priest's officers who stood nearby struck him on the face and said,<sup>20</sup> "Is that the way you answer the high priest?" **18:23** Jesus replied,<sup>21</sup> "If I have said something wrong,<sup>22</sup> confirm<sup>23</sup> what is wrong.<sup>24</sup> But if I spoke correctly, why strike me?" **18:24** Then Annas sent him, still tied up,<sup>25</sup> to Caiaphas the high priest.<sup>26</sup>

### *Peter's Second and Third Denials*

**18:25** Meanwhile Simon Peter was standing in the courtyard<sup>27</sup> warming himself. They said to him, "You aren't one of his disciples too, are you?"<sup>28</sup> Peter<sup>29</sup> denied it: "I am not!" **18:26** One of the high priest's slaves,<sup>30</sup> a relative of the man whose ear Peter had cut off,<sup>31</sup> said, "Did I not see you in the orchard<sup>32</sup> with him?"<sup>33</sup> **18:27** Then Peter denied it again, and immediately a rooster crowed.<sup>34</sup>

statement in Eusebius (*Ecclesiastical History* 3.31.3) quoting Polycrates that John son of Zebedee was a priest. For further information on possible priestly connections among members of John's family see L. Morris (*John* [NICNT], 752, n. 32). None of this is certain, but on the whole it seems most probable that the disciple who accompanied Peter and gained entry into the courtyard for him was John son of Zebedee.

**1 sn** This is a parenthetical note by the author.

**2 tn** Grk "spoke to the doorkeeper"; her description as a slave girl is taken from the following verse. The noun θυρωρος (*thurōros*) may be either masculine or feminine, but the article here indicates that it is feminine.

**3 tn** Grk "slave girl." Since the descriptive term "slave girl" was introduced in the translation in the previous verse, it would be redundant to repeat the full expression here.

**4 tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "are you?").

**5 tn** Grk "He said."

**6 tn** See the note on the word "slaves" in 4:51.

**7 tn** That is, the "guards of the chief priests" as distinguished from the household slaves of Annas.

**8 tn** Grk "because it was cold, and they were warming themselves."

**9 sn** This is a parenthetical note by the author.

**10 tn** The introductory phrase "While this was happening" is not in the Greek text. It has been supplied in the translation to clarify the alternation of scenes in the narrative for the modern reader.

**11 sn** The nature of this hearing seems to be more that of a preliminary investigation; certainly normal legal procedure was not followed, for no indication is given that any witnesses were brought forth at this point to testify against Jesus. True to what is known of Annas' character, he was more interested in Jesus' disciples than in the precise nature of Jesus' teaching, since he inquired about the followers first. He really wanted to know just how influential Jesus had become and how large a following he had gathered. This was of more concern to Annas than the truth or falsity of Jesus' teaching.

**12 tn** Grk "Jesus answered him."

**13 sn** See the note on *synagogue* in 6:59.

**14 tn** Grk "in the temple."

**15 tn** Grk "the Jews." Here the phrase refers to the Jewish people generally, for whom the synagogues and the temple courts in Jerusalem were important public gathering places. See also the note on the phrase "Jewish religious leaders" in v. 12.

**16 tn** Grk "And I." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

**17 tn** Grk "Ask those who heard what I said to them." The words "to them" are not translated since they are redundant in English.

**18 tn** Grk "Look, these know what I said."

**19 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**20 tn** Grk "one of the high priest's servants standing by gave Jesus a strike, saying." For the translation of ῥάπισμα (*rhapisma*), see L&N 19.4.

**21 tn** Grk "Jesus answered him."

**22 tn** Or "something incorrect."

**23 tn** Grk "testify."

**24 tn** Or "incorrect."

**25 tn** Or "still bound."

**26 sn** Where was Caiaphas the high priest located? Did he have a separate palace, or was he somewhere else with the Sanhedrin? Since Augustine (4th century) a number of scholars have proposed that Annas and Caiaphas resided in different wings of the same palace, which were bound together by a common courtyard through which Jesus would have been led as he was taken from Annas to Caiaphas. This seems a reasonable explanation, although there is no conclusive evidence.

**27 tn** The words "in the courtyard" are not in the Greek text. They are supplied for the benefit of the modern reader, to link this scene to the preceding one in John 18:15-18.

**28 tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "are you?").

**29 tn** Grk "That one denied it and said"; the referent of the pronoun (Peter) has been specified in the translation for clarity.

**30 tn** See the note on the word "slaves" in 4:51.

**31 sn** This incident is recounted in v. 10.

**32 tn** Or "garden."

**33 tn** This question, prefaced with οὐκ (*ouk*) in Greek, anticipates a positive answer.

**34 tn** It seems most likely that this refers to a real rooster crowing, although a number of scholars have suggested that "cockcrow" is a technical term referring to the trumpet call which ended the third watch of the night (from midnight to 3 a.m.). This would then be a reference to the Roman *gallinicum* (ἀλεκτοροφωνία, *alektorophōnia*; the term is used in Mark 13:35 and is found in some MSS [β<sup>37</sup>vid. 45 f.] in Matt 26:34) which would have been sounded at 3 a.m.; in this case Jesus would have prophesied a precise time by which the denials would have taken place. For more details see J. H. Ber-

*Jesus Brought Before Pilate*

**18:28** Then they brought Jesus from Caiaphas to the Roman governor's residence.<sup>1</sup> (Now it was very early morning.)<sup>2</sup> They<sup>3</sup> did not go into the governor's residence<sup>4</sup> so they would not be ceremonially defiled, but could eat the Passover meal. **18:29** So Pilate came outside to them and said, "What accusation<sup>5</sup> do you bring against this man?"<sup>6</sup> **18:30** They replied,<sup>7</sup> "If this man<sup>8</sup> were not a criminal,<sup>9</sup> we would not have handed him over to you."<sup>10</sup>

**18:31** Pilate told them,<sup>11</sup> "Take him yourselves and pass judgment on him<sup>12</sup> according to

your own law!"<sup>13</sup> The Jewish leaders<sup>14</sup> replied,<sup>15</sup> "We cannot legally put anyone to death."<sup>16</sup> **18:32** (This happened<sup>17</sup> to fulfill the word Jesus had spoken when he indicated<sup>18</sup> what kind of death he was going to die.<sup>19</sup>)

*Pilate Questions Jesus*

**18:33** So Pilate went back into the governor's residence,<sup>20</sup> summoned Jesus, and asked him, "Are you the king of the Jews?"<sup>21</sup> **18:34** Jesus

<sup>13</sup> **sn** Pilate, as the sole representative of Rome in a troubled area, was probably in Jerusalem for the Passover because of the danger of an uprising (the normal residence for the Roman governor was in Caesarea as mentioned in Acts 23:35). At this time on the eve of the feast he would have been a busy and perhaps even a worried man. It is not surprising that he offered to hand Jesus back over to the Jewish authorities to pass judgment on him. It may well be that Pilate realized when no specific charge was mentioned that he was dealing with an internal dispute over some religious matter. Pilate wanted nothing to do with such matters, as the statement "Pass judgment on him according to your own law!" indicates. As far as the author is concerned, this points out who was really responsible for Jesus' death: The Roman governor Pilate would have had nothing to do with it if he had not been pressured by the Jewish religious authorities, upon whom the real responsibility rested.

<sup>14</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin. See the note on the phrase "Jewish leaders" in v. 12.

<sup>15</sup> **tn** *Grk* "said to him."

<sup>16</sup> **tn** *Grk* "It is not permitted to us to kill anyone."

**sn** The historical background behind the statement *We cannot legally put anyone to death* is difficult to reconstruct. Scholars are divided over whether this statement in the Fourth Gospel accurately reflects the judicial situation between the Jewish authorities and the Romans in 1st century Palestine. It appears that the Roman governor may have given the Jews the power of capital punishment for specific offenses, some of them religious (the death penalty for Gentiles caught trespassing in the inner courts of the temple, for example). It is also pointed out that the Jewish authorities did carry out a number of executions, some of them specifically pertaining to Christians (Stephen, according to Acts 7:58-60; and James the Just, who was stoned in the 60s according to Josephus, *Ant.* 20.9.1 [20.200]). But Stephen's death may be explained as a result of "mob violence" rather than a formal execution, and as Josephus in the above account goes on to point out, James was executed in the period between two Roman governors, and the high priest at the time was subsequently punished for the action. Two studies by A. N. Sherwin-White (*Roman Society and Roman Law in the New Testament*, 1-47; and "The Trial of Christ," *Historicity and Chronology in the New Testament* [SPCKTC], 97-116) have tended to support the accuracy of John's account. He concluded that the Romans kept very close control of the death penalty for fear that in the hands of rebellious locals such power could be used to eliminate factions favorable or useful to Rome. A province as troublesome as Judea would not have been likely to be made an exception to this.

<sup>17</sup> **tn** The words "This happened" are not in the Greek text but are implied.

<sup>18</sup> **tn** Or "making clear."

<sup>19</sup> **sn** A reference to John 12:32.

<sup>20</sup> **tn** *Grk* "into the praetorium."

<sup>21</sup> **sn** It is difficult to discern Pilate's attitude when he asked, "Are you the king of the Jews?" Some have believed the remark to be sarcastic or incredulous as Pilate looked at this lowly and humble prisoner: "So you're the king of the Jews, are you?" Others have thought the Roman governor to have been impressed by Jesus' regal disposition and dignity, and to have sincerely asked, "Are you really the king of the Jews?"

nard, *St. John* (ICC), 2:604. However, in light of the fact that Mark mentions the rooster crowing twice (Mark 14:72) and in Luke 22:60 the words are reversed (ἐφώνησεν ἀλεκτοῦρ, *ephōnēsen alektor*), it is more probable that a real rooster is in view. In any event natural cockcrow would have occurred at approximately 3 a.m. in Palestine at this time of year (March-April) anyway.

**sn** No indication is given of Peter's emotional state at this third denial (as in Matt 26:74 and Mark 14:71) or that he remembered that Jesus had foretold the denials (Matt 26:75, Mark 14:72 and Luke 22:61), or the bitter remorse Peter felt afterward (Matt 26:75, Mark 14:72, and Luke 22:62).

<sup>1</sup> **tn** *Grk* "to the praetorium."

**sn** The permanent residence of the Roman governor of Palestine was in Caesarea (Acts 23:35). The governor had a residence in Jerusalem which he normally occupied only during principal feasts or in times of political unrest. The location of this building in Jerusalem is uncertain, but is probably one of two locations: either (1) the fortress or tower of Antonia, on the east hill north of the temple area, which is the traditional location of the Roman praetorium since the 12th century, or (2) the palace of Herod on the west hill near the present Jaffa Gate. According to Philo (*Embassy* 38 [299]) Pilate had some golden shields hung there, and according to Josephus (*J. W.* 2.14.8 [2.301], 2.15.5 [2.328]) the later Roman governor Florus stayed there.

<sup>2</sup> **sn** This is a parenthetical note by the author.

<sup>3</sup> **tn** *Grk* "And they." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

<sup>4</sup> **tn** *Grk* "into the praetorium."

<sup>5</sup> **tn** Or "charge."

<sup>6</sup> **sn** In light of the fact that Pilate had cooperated with them in Jesus' arrest by providing Roman soldiers, the Jewish authorities were probably expecting Pilate to grant them permission to carry out their sentence on Jesus without resistance (the Jews were not permitted to exercise capital punishment under the Roman occupation without official Roman permission, cf. v. 31). They must have been taken somewhat by surprise by Pilate's question "What accusation do you bring against this man," because it indicated that he was going to try the prisoner himself. Thus Pilate was regarding the trial before Caiaphas and the Sanhedrin as only an inquiry and their decision as merely an accusation.

<sup>7</sup> **tn** *Grk* "They answered and said to him."

<sup>8</sup> **tn** *Grk* "this one."

<sup>9</sup> **tn** Or "an evildoer"; *Grk* "one doing evil."

<sup>10</sup> **tn** Or "would not have delivered him over."

<sup>11</sup> **tn** *Grk* "Then Pilate said to them."

<sup>12</sup> **tn** Or "judge him." For the translation "pass judgment on him" see R. E. Brown (*John* [AB], 2:848).

replied,<sup>1</sup> “Are you saying this on your own initiative,<sup>2</sup> or have others told you about me?” **18:35** Pilate answered, “I am not a Jew, am I?”<sup>3</sup> Your own people<sup>4</sup> and your chief priests handed you over<sup>5</sup> to me. What have you done?”

**18:36** Jesus replied, “My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being<sup>6</sup> handed over<sup>7</sup> to the Jewish authorities.<sup>8</sup> But as it is,<sup>9</sup> my kingdom is not from here.” **18:37** Then Pilate said,<sup>10</sup> “So you are a king!” Jesus replied, “You say that I am a king. For this reason I was born, and for this reason I came into the world – to testify to the truth. Everyone who belongs to the truth listens to<sup>11</sup> my voice.” **18:38** Pilate asked,<sup>12</sup> “What is truth?”<sup>13</sup>

When he had said this he went back outside to the Jewish leaders<sup>14</sup> and announced,<sup>15</sup> “I find no basis for an accusation<sup>16</sup> against him. **18:39** But it is your custom that I release one prisoner<sup>17</sup> for you at the Passover.<sup>18</sup> So do you want me to release for you the king of the Jews?” **18:40** Then they shouted back,<sup>19</sup> “Not this man,<sup>20</sup> but Barabbas!”<sup>21</sup> (Now Barabbas was a revolutionary.<sup>22</sup>)<sup>23</sup>

Since it will later become apparent (v. 38) that Pilate considered Jesus innocent (and therefore probably also harmless) an attitude of incredulity is perhaps most likely, but this is far from certain in the absence of clear contextual clues.

<sup>1</sup> **tn** Grk “Jesus answered.”

<sup>2</sup> **tn** Grk “saying this from yourself.”

<sup>3</sup> **sn** Many have seen in Pilate’s reply “*I am not a Jew, am I?*” the Roman contempt for the Jewish people. Some of that may indeed be present, but strictly speaking, all Pilate affirms is that he, as a Roman, has no firsthand knowledge of Jewish custom or belief. What he knows of Jesus must have come from the Jewish authorities. They are the ones (*your own people and your chief priests*) who have handed Jesus over to Pilate.

<sup>4</sup> **tn** Or “your own nation.”

<sup>5</sup> **tn** Or “delivered you over.”

<sup>6</sup> **tn** Grk “so that I may not be.”

<sup>7</sup> **tn** Or “delivered over.”

<sup>8</sup> **tn** Or “the Jewish leaders”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin. See the note on the phrase “Jewish leaders” in v. 12. In the translation “authorities” was preferred over “leaders” for stylistic reasons.

<sup>9</sup> **tn** Grk “now.”

<sup>10</sup> **tn** Grk “said to him.”

<sup>11</sup> **tn** Or “obeys”; Grk “hears.”

<sup>12</sup> **tn** Grk “Pilate said.”

<sup>13</sup> **sn** With his reply “*What is truth?*” Pilate dismissed the matter. It is not clear what Pilate’s attitude was at this point, as in 18:33. He may have been sarcastic, or perhaps somewhat reflective. The author has not given enough information in the narrative to be sure. Within the narrative, Pilate’s question serves to make the reader reflect on what *truth* is, and that answer (in the narrative) has already been given (14:6).

<sup>14</sup> **tn** Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin. See the note on the phrase “Jewish leaders” in v. 12. The term also occurs in v. 31, where it is clear the Jewish leaders are in view, because they state that they cannot legally carry out an execution. Although it is likely (in view of the synoptic parallels) that the crowd here in 18:38 was made up not just of the Jewish leaders, but of ordinary residents of Jerusalem and pilgrims who were in Jerusalem for the Passover, nevertheless in John’s Gospel Pilate is primarily in dialogue with the leadership of the nation, who are expressly mentioned in 18:35 and 19:6.

<sup>15</sup> **tn** Grk “said to them.”

<sup>16</sup> **tn** Grk “find no cause.”

<sup>17</sup> **tn** The word “prisoner” is not in the Greek text but is implied.

<sup>18</sup> **sn** Pilate then offered to release Jesus, reminding the Jewish authorities that they had a custom that he *release one prisoner* for them at the Passover. There is no extra-biblical evidence alluding to the practice. It is, however, mentioned in Matthew and Mark, described either as a practice of Pilate (Mark 15:6) or of the Roman governor (Matt 27:15). These references may explain the lack of extra-biblical attestation: The custom to which Pilate refers here (18:39) is not a permanent one acknowledged by all the Roman governors, but one peculiar to Pilate as a means of appeasement, meant to better relations with his subjects. Such a limited meaning is certainly possible and consistent with the statement here.

<sup>19</sup> **tn** Or “they shouted again,” or “they shouted in turn.” On the difficulty of translating *πάλιν* (*palin*) see BDAG 753 s.v. 5. It is simplest in the context of John’s Gospel to understand the phrase to mean “they shouted back” as a reply to Pilate’s question.

<sup>20</sup> **tn** Grk “this one.”

<sup>21</sup> **sn** The name *Barabbas* in Aramaic means “son of abba,” that is, “son of the father,” and presumably the man in question had another name (it may also have been Jesus, according to the textual variant in Matt 27:16, although this is uncertain). For the author this name held ironic significance: The crowd was asking for the release of a man called Barabbas, “son of the father,” while Jesus, who was truly the Son of the Father, was condemned to die instead.

<sup>22</sup> **tn** Or “robber.” It is possible that Barabbas was merely a robber or highwayman, but more likely, given the use of the term *ληστής* (*lēstēs*) in Josephus and other early sources, that he was a guerrilla warrior or revolutionary leader. See both R. E. Brown (*John* [AB], 2:857) and K. H. Rengstorff (*TDNT* 4:258) for more information. The word *ληστής* was used a number of times by Josephus (*J. W.* 2.13.2-3 [2.253-254]) to describe the revolutionaries or guerrilla fighters who, from mixed motives of nationalism and greed, kept the rural districts of Judea in constant turmoil.

<sup>23</sup> **sn** This is a parenthetical note by the author.

*Pilate Tries to Release Jesus*

19:1 Then Pilate took Jesus and had him flogged severely.<sup>1</sup> 19:2 The soldiers<sup>2</sup> braided<sup>3</sup> a crown of thorns<sup>4</sup> and put it on his head, and they clothed him in a purple robe.<sup>5</sup> 19:3 They<sup>6</sup> came up to him again and again<sup>7</sup> and said, “Hail, king of the Jews!”<sup>8</sup> And they struck him repeatedly<sup>9</sup> in the face.

19:4 Again Pilate went out and said to the Jewish leaders,<sup>10</sup> “Look, I am bringing him out to you, so that you may know that I find no rea-

son for an accusation<sup>11</sup> against him.” 19:5 So Jesus came outside, wearing the crown of thorns and the purple robe.<sup>12</sup> Pilate<sup>13</sup> said to them, “Look, here is the man!”<sup>14</sup> 19:6 When the chief priests and their officers saw him, they shouted out, “Crucify<sup>15</sup> him! Crucify him!”<sup>16</sup> Pilate said,<sup>17</sup> “You take him and crucify him!”<sup>18</sup> Certainly<sup>19</sup> I find no reason for an accusation<sup>20</sup> against him!” 19:7 The Jewish leaders<sup>21</sup> replied,<sup>22</sup> “We have a law,<sup>23</sup> and according to our law he ought to die, because he claimed to be the Son of God!”<sup>24</sup>

<sup>1</sup> **tn** Or “had him flogged,” or (traditional), “scourged him.” The verb should be read as causative. Pilate ordered Jesus to be flogged. A Roman governor would not carry out such a sentence in person. BDAG 620 s.v. *μαστιγῶν* 1. states, “If J refers to the ‘verberatio’ given those condemned to death (TMommsen, Röm. Strafrecht 1899, 938f; Jos., Bell. 2, 308; 5, 449), it is odd that Pilate subsequently claims no cause for action (vs. 6); but if the latter statement refers only to the penalty of crucifixion, μ. vs. 1 may be equivalent to *παίδεῖον* (q.v. 2by) in Lk 23:16, 22 (for μ. of a non-capital offense PFlor I, 61, 61 [85AD]=Mitt-Wilck. II/2, 80 II, 61).”

**sn** This severe flogging was not administered by Pilate himself but his officers, who took Jesus at Pilate’s order and scourged him. The author’s choice of wording here may constitute an allusion to Isa 50:6, “I gave my back to those who scourge me.” Three forms of corporal punishment were employed by the Romans, in increasing degree of severity: (1) *fustigatio* (beating), (2) *flagellatio* (flogging), and (3) *verberatio* (severe flogging, scourging). The first could be on occasion a punishment in itself, but the more severe forms were part of the capital sentence as a prelude to crucifixion. The most severe, *verberatio*, is what is indicated here by the Greek verb translated *flogged severely* (*μαστιγῶν*, *mastigoō*). People died on occasion while being flogged this way; frequently it was severe enough to rip a person’s body open or cut muscle and sinew to the bone. It was carried out with a whip that had fragments of bone or pieces of metal bound into the tips.

<sup>2</sup> **tn** *Grk* “And the soldiers.” The conjunction *καί* (*kai*, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

<sup>3</sup> **tn** Or “wove.”

<sup>4</sup> **sn** The *crown of thorns* was a crown plaited of some thorny material, intended as a mockery of Jesus’ “kingship.” Traditionally it has been regarded as an additional instrument of torture, but it seems more probable the purpose of the thorns was not necessarily to inflict more physical suffering but to imitate the spikes of the “radiant corona,” a type of crown portrayed on ruler’s heads on many coins of the period; the spikes on this type of crown represented rays of light pointing outward (the best contemporary illustration is the crown on the head of the Statue of Liberty in New York harbor).

<sup>5</sup> **sn** The *purple* color of the *robe* indicated royal status. This was further mockery of Jesus, along with the crown of thorns.

<sup>6</sup> **tn** *Grk* “And they.” The conjunction *καί* (*kai*, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

<sup>7</sup> **tn** The words “again and again” are implied by the (iterative) imperfect verb *ἤρχοντο* (*ērchonto*).

<sup>8</sup> **tn** Or “Long live the King of the Jews!”

**sn** The greeting used by the soldiers, “Hail, King of the Jews!”, is a mockery based on the standard salutation for the Roman emperor, “Ave, Caesar!” (“Hail to Caesar!”).

<sup>9</sup> **tn** The word “repeatedly” is implied by the (iterative) imperfect verb *ἐδίδοσαν* (*edidosan*).

<sup>10</sup> **tn** *Grk* “to them.” The words “the Jewish leaders” are supplied from John 18:38 for clarity.

<sup>11</sup> **tn** Or “find no basis for an accusation”; *Grk* “find no cause.”

<sup>12</sup> **sn** See the note on the *purple robe* in 19:2.

<sup>13</sup> **tn** *Grk* “He”; the referent (Pilate) has been specified in the translation for clarity.

<sup>14</sup> **sn** *Look, here is the man!* Pilate may have meant no more than something like “Here is the accused!” or in a contemptuous way, “Here is your king!” Others have taken Pilate’s statement as intended to evoke pity from Jesus’ accusers: “Look at this poor fellow!” (Jesus would certainly not have looked very impressive after the scourging). For the author, however, Pilate’s words constituted an unconscious allusion to Zech 6:12, “*Look, here is the man* whose name is the Branch.” In this case Pilate (unknowingly and ironically) presented Jesus to the nation under a messianic title.

<sup>15</sup> **sn** Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman statesman and orator Cicero (106-43 b.c.) called it “a cruel and disgusting penalty” (*Against Verres* 2.5.63-66 §§163-70); Josephus (*J. W.* 7.6.4 [7.203]) called it the worst of deaths.

<sup>16</sup> **tn** The word “him” is not in the Greek text. Direct objects were often omitted in Greek when clear from context.

<sup>17</sup> **tn** *Grk* “said to them.” The words “to them” are not translated because they are unnecessary in contemporary English style.

<sup>18</sup> **sn** How are Pilate’s words “*You take him and crucify him*” to be understood? Was he offering a serious alternative to the priests who wanted Jesus crucified? Was he offering them an exception to the statement in 18:31 that the Jewish authorities did not have the power to carry out a death penalty? Although a few scholars have suggested that the situation was at this point so far out of Pilate’s control that he really was telling the high priests they could go ahead and crucify a man he had found to be innocent, this seems unlikely. It is far more likely that Pilate’s statement should be understood as one of frustration and perhaps sarcasm. This seems to be supported by the context, for the Jewish authorities make no attempt at this point to seize Jesus and crucify him. Rather they continue to pester Pilate to order the crucifixion.

<sup>19</sup> **tn** On this use of *γάρ* (*gar*) used in exclamations and strong affirmations, see BDAG 190 s.v. *γάρ* 3.

<sup>20</sup> **tn** Or “find no basis for an accusation”; *Grk* “find no cause.”

<sup>21</sup> **tn** Or “the Jewish authorities”; *Grk* “the Jews.” In NT usage the term *Ἰουδαῖοι* (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, “The Jews’ in the Gospel of John,” *BT* 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin, and their servants (mentioned specifically as “the chief priests and their servants” in John 19:6).

<sup>22</sup> **tn** *Grk* “answered him.”

<sup>23</sup> **sn** This *law* is not the entire Pentateuch, but Lev 24:16.

<sup>24</sup> **tn** *Grk* “because he made himself out to be the Son of God.”

19:8 When Pilate heard what they said,<sup>1</sup> he was more afraid than ever,<sup>2</sup> 19:9 and he went back into the governor's residence<sup>3</sup> and said to Jesus, "Where do you come from?" But Jesus gave him no answer. 19:10 So Pilate said,<sup>4</sup> "Do you refuse to speak to me? Don't you know I have the authority<sup>5</sup> to release you, and to crucify you?"<sup>6</sup> 19:11 Jesus replied, "You would have no authority<sup>7</sup> over me at all, unless it was given to you from above. Therefore the one who handed me over to you<sup>8</sup> is guilty of greater sin."<sup>9</sup>

19:12 From this point on, Pilate tried<sup>10</sup> to release him. But the Jewish leaders<sup>11</sup> shouted out,<sup>12</sup> "If you release this man,<sup>13</sup> you are no friend of Caesar!<sup>14</sup>

<sup>1</sup> tn Grk "heard this word."

<sup>2</sup> tn Grk "became more afraid."

<sup>3</sup> tn Grk "into the praetorium."

<sup>4</sup> tn Grk "said to him." The words "to him" are not translated because they are unnecessary in contemporary English style.

<sup>5</sup> tn Or "the power."

<sup>6</sup> tn Grk "know that I have the authority to release you and the authority to crucify you." Repetition of "the authority" is unnecessarily redundant English style.

sn See the note on *Crucify* in 19:6.

<sup>7</sup> tn Or "power."

<sup>8</sup> tn Or "who delivered me over to you."

sn *The one who handed me over to you* appears to be a reference to Judas at first; yet Judas did not deliver Jesus up to Pilate, but to the Jewish authorities. The singular may be a reference to Caiaphas, who as high priest was representative of all the Jewish authorities, or it may be a generic singular referring to all the Jewish authorities directly. In either case the end result is more or less the same.

<sup>9</sup> tn Grk "has the greater sin" (an idiom).

sn Because Pilate had no authority over Jesus except what had been given to him from God, the one who handed Jesus over to Pilate was *guilty of greater sin*. This does not absolve Pilate of guilt; it simply means his guilt was less than those who handed Jesus over to him, because he was not acting against Jesus out of deliberate hatred or calculated malice, like the Jewish religious authorities. These were thereby guilty of greater sin.

<sup>10</sup> tn Grk "sought."

<sup>11</sup> tn Or "the Jewish authorities"; Grk "the Jews." Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin, and their servants (mentioned specifically as "the chief priests and their servants" in John 19:6). See the note on the phrase "Jewish leaders" in v. 7.

<sup>12</sup> tn Grk "shouted out, saying."

<sup>13</sup> tn Grk "this one."

<sup>14</sup> sn Is the author using the phrase *Friend of Caesar* in a technical sense, as a title bestowed on people for loyal service to the Emperor, or in a more general sense merely describing a person as loyal to the Emperor? L. Morris (*John* [NICNT], 798) thinks it is "unlikely" that the title is used in the technical sense, and J. H. Bernard (*St. John* [ICC], 2:621) argues that the technical sense of the phrase as an official title was not used before the time of Vespasian (A.D. 69-79). But there appears to be significant evidence for much earlier usage. Some of this is given in BDAG 498-99 s.v. Καίσαρ. E. Bammel ("φίλος τοῦ καίσαρος [John 19:12]," *TLZ* 77 [1952]: 205-10) listed significant and convincing arguments that the official title was indeed in use at the time. Granting that the title was in use during this period, what is the likelihood that it had been bestowed on Pilate? Pilate was of the equestrian order, that is, of lower nobility as opposed to senatorial rank. As such he would have been eligible to receive such an honor. It also appears that the powerful Sejanus was his patron in Rome, and Sejanus held considerable influence with Tiberius. Tacitus (*Annals* 6.8) quotes Marcus Terentius in his defense before the Senate as saying that close friendship with Sejanus "was in every case a powerful recommendation

Everyone who claims to be a king<sup>15</sup> opposes Caesar!" 19:13 When Pilate heard these words he brought Jesus outside and sat down on the judgment seat<sup>16</sup> in the place called "The Stone Pavement"<sup>17</sup> (*Gabbatha* in<sup>18</sup> Aramaic).<sup>19</sup> 19:14 (Now it was the day of preparation<sup>20</sup> for the Passover,

to the Emperor's friendship." Thus it is possible that Pilate held this honor. Therefore it appears that the Jewish authorities were putting a good deal of psychological pressure on Pilate to convict Jesus. They had, in effect, finally specified the charge against Jesus as treason: "Everyone who makes himself to be king opposes Caesar." If Pilate now failed to convict Jesus the Jewish authorities could complain to Rome that Pilate had released a traitor. This possibility carried more weight with Pilate than might at first be evident: (1) Pilate's record as governor was not entirely above reproach; (2) Tiberius, who lived away from Rome as a virtual recluse on the island of Capri, was known for his suspicious nature, especially toward rivals or those who posed a political threat; and (3) worst of all, Pilate's patron in Rome, Sejanus, had recently come under suspicion of plotting to seize the imperial succession for himself. Sejanus was deposed in October of A.D. 31. It may have been to Sejanus that Pilate owed his appointment in Judea. Pilate was now in a very delicate position. The Jewish authorities may have known something of this and deliberately used it as leverage against him. Whether or not they knew just how potent their veiled threat was, it had the desired effect. Pilate went directly to the judgment seat to pronounce his judgment.

<sup>15</sup> tn Grk "who makes himself out to be a king."

<sup>16</sup> tn Or "the judge's seat."

sn *The judgment seat* (βῆμα, *bēma*) was a raised platform mounted by steps and usually furnished with a seat. It was used by officials in addressing an assembly or making official pronouncements, often of a judicial nature.

<sup>17</sup> sn The precise location of the place called *The Stone Pavement* is still uncertain, although a paved court on the lower level of the Fortress Antonia has been suggested. It is not certain whether it was laid prior to A.D. 135, however.

<sup>18</sup> tn Grk "in Hebrew."

sn The author does not say that *Gabbatha* is the Aramaic (or Hebrew) translation for the Greek term λιθόστρωτον (*Lithostrōton*). He simply points out that in Aramaic (or Hebrew) the place had another name. A number of meanings have been suggested, but the most likely appears to mean "elevated place." It is possible that this was a term used by the common people for the judgment seat itself, which always stood on a raised platform.

<sup>19</sup> sn This is a parenthetical note by the author.

<sup>20</sup> sn The term *day of preparation* (παρασκευῆ, *paraskeuē*) appears in all the gospels as a description of the day on which Jesus died. It could refer to any Friday as the day of preparation for the Sabbath (Saturday), and this is the way the synoptic gospels use the term (Matt 27:62, Mark 15:42, and Luke 23:54). John, however, specifies in addition that this was not only the day of preparation of the Sabbath, but also the day of preparation of the Passover, so that the Sabbath and the following day was the Passover (cf. 19:31).

about noon.<sup>1</sup><sup>2</sup> Pilate<sup>3</sup> said to the Jewish leaders,<sup>4</sup> “Look, here is your king!”

**19:15** Then they<sup>5</sup> shouted out, “Away with him! Away with him!<sup>6</sup> Crucify<sup>7</sup> him!” Pilate asked,<sup>8</sup> “Shall I crucify your king?” The high priests replied, “We have no king except Caesar!” **19:16** Then Pilate<sup>9</sup> handed him over<sup>10</sup> to them to be crucified.

### The Crucifixion

So they took Jesus, **19:17** and carrying his own cross<sup>11</sup> he went out to the place called “The Place of the Skull”<sup>12</sup> (called in Aramaic<sup>13</sup> *Golgotha*).<sup>14</sup> **19:18** There

<sup>1</sup> **tn** Grk “about the sixth hour.”

**sn** For John, the time was especially important. When the note concerning the hour, *about noon*, is connected with the day, *the day of preparation for the Passover*, it becomes apparent that Jesus was going to die on the cross at the very time that the Passover lambs were being slain in the temple courts. Exod 12:6 required that the Passover lamb be kept alive until the 14th *Nisan*, the eve of the Passover, and then slaughtered by the head of the household at twilight (Grk “between the two evenings”). By this time the slaughtering was no longer done by the heads of households, but by the priests in the temple courts. But so many lambs were needed for the tens of thousands of pilgrims who came to Jerusalem to celebrate the feast (some estimates run in excess of 100,000 pilgrims) that the slaughter could not be completed during the evening, and so the rabbis redefined “between the two evenings” as beginning at noon, when the sun began to decline toward the horizon. Thus the priests had the entire afternoon of 14th *Nisan* in which to complete the slaughter of the Passover lambs. According to the Fourth Gospel, this is the time Jesus was dying on the cross.

<sup>2</sup> **sn** This is a parenthetical note by the author.

<sup>3</sup> **tn** Grk “And he”; the referent (Pilate) has been specified in the translation for clarity, and the conjunction καί (*kai*, “and”) has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

<sup>4</sup> **tn** Or “the Jewish authorities”; Grk “the Jews.” Here the phrase refers to the Jewish leaders, especially members of the Sanhedrin, and their servants (mentioned specifically as “the chief priests and their servants” in John 19:6). See the note on the phrase “Jewish leaders” in v. 7.

<sup>5</sup> **tn** Grk “Then these.”

<sup>6</sup> **tn** The words “with him” (twice) are not in the Greek text. Direct objects were often omitted in Greek when clear from the context.

<sup>7</sup> **sn** See the note on *Crucify* in 19:6.

<sup>8</sup> **tn** Grk “Pilate said to them.” The words “to them” are not translated because it is clear in English who Pilate is addressing.

<sup>9</sup> **tn** Grk “Then he”; the referent (Pilate) has been specified in the translation for clarity.

<sup>10</sup> **tn** Or “delivered him over.”

<sup>11</sup> **tn** Or “carrying the cross by himself.”

**sn** As was customary practice in a Roman crucifixion, the prisoner was made to carry *his own cross*. In all probability this was only the crossbeam, called in Latin the *patibulum*, since the upright beam usually remained in the ground at the place of execution. According to Matt 27:32 and Mark 15:21, the soldiers forced Simon to take the cross; Luke 23:26 states that the cross was placed on Simon so that it might be carried behind Jesus. A reasonable explanation of all this is that Jesus started out carrying the cross until he was no longer able to do so, at which point Simon was forced to take over.

<sup>12</sup> **sn** Jesus was led out to the place called “The Place of the Skull” where he was to be crucified. It is clear from v. 20 that this was outside the city. The Latin word for the Greek κρανίον (*kranion*) is *calvaria*. Thus the English word “Calvary” is a transliteration of the Latin rather than a NT place name (cf. Luke 23:33 in the KJV).

<sup>13</sup> **tn** Grk “in Hebrew.”

<sup>14</sup> **sn** This is a parenthetical note by the author.

they<sup>15</sup> crucified<sup>16</sup> him along with two others,<sup>17</sup> one on each side, with Jesus in the middle. **19:19** Pilate also had a notice<sup>18</sup> written and fastened to the cross,<sup>19</sup> which read:<sup>20</sup> “Jesus the Nazarene, the king of the Jews.” **19:20** Thus many of the Jewish residents of Jerusalem<sup>21</sup> read this notice,<sup>22</sup> because the place where Jesus was crucified was near the city, and the notice was written in Aramaic,<sup>23</sup> Latin, and Greek. **19:21** Then the chief priests of the Jews<sup>24</sup> said to Pilate, “Do not write, ‘The king of the Jews,’ but rather, ‘This man said, I am king of the Jews.’” **19:22** Pilate answered, “What I have written, I have written.”

**19:23** Now when the soldiers crucified<sup>25</sup> Jesus,

<sup>15</sup> **tn** Grk “where they.” This is a continuation of the previous verse in Greek, but contemporary English style tends toward shorter sentences. A literal translation would result in a lengthy and awkward English sentence.

<sup>16</sup> **sn** See the note on *Crucify* in 19:6.

<sup>17</sup> **tn** Grk “and with him two others.”

<sup>18</sup> **tn** Or “an inscription.”

**sn** Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners’ point of view.

<sup>19</sup> **tn** Grk “Pilate also wrote a notice and placed it on the cross.” The two verbs should be read as causatives, since it is highly unlikely that the Roman governor would perform either of these actions himself. He ordered them to be done.

**sn** John says simply that the *notice* was *fastened to the cross*. Luke 23:38 says the inscription was placed “over him” (Jesus), and Matt 27:37 that it was placed over Jesus’ head. On the basis of Matthew’s statement Jesus’ cross is usually depicted as the *crux immissa*, the cross which has the crossbeam set below the top of the upright beam. The other commonly used type of cross was the *crux commissa*, which had the crossbeam atop the upright beam. But Matthew’s statement is not conclusive, since with the *crux commissa* the body would have sagged downward enough to allow the placard to be placed above Jesus’ head. The placard with Pilate’s inscription is mentioned in all the gospels, but for John it was certainly ironic. Jesus really was the *King of the Jews*, although he was a king rejected by his own people (cf. 1:11). Pilate’s own motivation for placing the title over Jesus is considerably more obscure. He may have meant this as a final mockery of Jesus himself, but Pilate’s earlier mockery of Jesus seemed to be motivated by a desire to gain pity from the Jewish authorities in order to have him released. More likely Pilate saw this as a subtle way of getting back at the Jewish authorities who had pressured him into the execution of one he considered to be an innocent man.

<sup>20</sup> **tn** Grk “Now it was written.”

<sup>21</sup> **tn** Grk “the Jews.” Here the phrase refers to the residents of Jerusalem in general. See also the note on the phrase *Jewish religious leaders*” in v. 7.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>22</sup> **tn** Or “this inscription.”

<sup>23</sup> **tn** Grk “in Hebrew.”

<sup>24</sup> **tn** Or “the Jewish chief priests.” Nowhere else in the Fourth Gospel are the two expressions οἱ ἀρχιερεῖς τῶν Ἰουδαίων (*hoi archiereis ton Ioudaion*) combined. Earlier in 19:15 the chief priests were simply referred to as οἱ ἀρχιερεῖς. It seems likely that this is another example of Johannine irony, to be seen in contrast to the inscription on the cross which read ὁ βασιλεὺς τῶν Ἰουδαίων (*ho basileus ton Ioudaion*). For this reason the phrase has been translated “the chief priests of the Jews” (which preserves in the translation the connection with “King of the Jews”) rather than “the Jewish chief priests.”

<sup>25</sup> **sn** See the note on *Crucify* in 19:6.

they took his clothes and made four shares, one for each soldier,<sup>1</sup> and the tunic<sup>2</sup> remained. (Now the tunic<sup>3</sup> was seamless, woven from top to bottom as a single piece.)<sup>4</sup> **19:24** So the soldiers said to one another, “Let’s not tear it, but throw dice<sup>5</sup> to see who will get it.”<sup>6</sup> This took place<sup>7</sup> to fulfill the scripture that says, “*They divided my garments among them, and for my clothing they threw dice.*”<sup>8</sup> So the soldiers did these things.

**19:25** Now standing beside Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.<sup>9</sup> **19:26** So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, “Woman,<sup>10</sup>

<sup>1</sup> **sn** *Four shares, one for each soldier.* The Gospel of John is the only one to specify the number of soldiers involved in the crucifixion. This was a *quaternion*, a squad of four soldiers. It was accepted Roman practice for the soldiers who performed a crucifixion to divide the possessions of the person executed among themselves.

<sup>2</sup> **tn** Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (χιτών, *chiton*) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton.’ On the other hand, attempts to find a modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.

<sup>3</sup> **tn** Or “shirt” (a long garment worn under the cloak next to the skin). See the note on the same word earlier in this verse.

<sup>4</sup> **sn** This is a parenthetical note by the author.

<sup>5</sup> **tn** *Grk* “but choose by lot” (probably by using marked pebbles or broken pieces of pottery). A modern equivalent, “throw dice,” was chosen here because of its association with gambling.

<sup>6</sup> **tn** *Grk* “to see whose it will be.”

<sup>7</sup> **tn** The words “This took place” are not in the Greek text but are implied.

<sup>8</sup> **tn** *Grk* “cast lots.” See the note on “throw dice” earlier in the verse.

<sup>9</sup> **sn** A quotation from Ps 22:18.

<sup>10</sup> **sn** Several women are mentioned, but it is not easy to determine how many. It is not clear whether *his mother’s sister* and *Mary the wife of Clopas* are to be understood as the same individual (in which case only three women are mentioned: Jesus’ mother, her sister Mary, and Mary Magdalene) or as two different individuals (in which case four women are mentioned: Jesus’ mother, her sister, Mary Clopas’ wife, and Mary Magdalene). It is impossible to be certain, but when John’s account is compared to the synoptics it is easier to reconcile the accounts if four women were present than if there were only three. It also seems that if there were four women present, this would have been seen by the author to be in juxtaposition to the four soldiers present who performed the crucifixion, and this may explain the transition from the one incident in 23-24 to the other in 25-27. Finally, if only three were present, this would mean that both Jesus’ mother and her sister were named Mary, and this is highly improbable in a Jewish family of that time. If there were four women present, the name of the second, the sister of Jesus’ mother, is not mentioned. It is entirely possible that the sister of Jesus’ mother mentioned here is to be identified with the woman named Salome mentioned in Mark 15:40 and also with the woman identified as “the mother of the sons of Zebedee” mentioned in Matt 27:56. If so, and if John the Apostle is to be identified as the beloved disciple, then the reason for the omission of the second woman’s name becomes clear; she would have been John’s own mother, and he consistently omitted direct reference to himself or his brother James or any other members of his family in the Fourth Gospel.

<sup>10</sup> **sn** The term *Woman* is Jesus’ normal, polite way of ad-

look, here is your son!” **19:27** He then said to his disciple, “Look, here is your mother!” From that very time<sup>11</sup> the disciple took her into his own home.

### *Jesus’ Death*

**19:28** After this Jesus, realizing that by this time<sup>12</sup> everything was completed,<sup>13</sup> said (in order to fulfill the scripture),<sup>14</sup> “I am thirsty!”<sup>15</sup> **19:29** A jar full of sour wine<sup>16</sup> was there, so they put a sponge soaked in sour wine on a branch of hyssop<sup>17</sup> and lifted it<sup>18</sup> to his mouth. **19:30** When<sup>19</sup> he had received the sour wine, Jesus said, “It is completed!”<sup>20</sup> Then he bowed his head and gave up his spirit.<sup>21</sup>

**19:31** Then, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath<sup>22</sup> (for that Sabbath was

dressing women (Matt 15:28, Luke 13:12; John 4:21; 8:10; 19:26; 20:15; see BDAG 208-9 s.v. γυνή 1). But it is unusual for a son to address his mother with this term. The custom in both Hebrew (or Aramaic) and Greek would be for a son to use a qualifying adjective or title. Is there significance in Jesus’ use here? Jesus probably used the term here to help establish Mary and the beloved disciple in a new “mother-son” relationship. Someone would soon need to provide for Mary since Jesus, her oldest son, would no longer be alive. By using this term Jesus distanced himself from Mary so the beloved disciple could take his place as her earthly son (cf. John 2:4). See D. A. Carson, *John*, 617-18, for discussion about symbolic interpretations of this relationship between Mary and the beloved disciple.

<sup>11</sup> **tn** *Grk* “from that very hour.”

<sup>12</sup> **tn** Or “that already.”

<sup>13</sup> **tn** Or “finished,” “accomplished”; *Grk* “fulfilled.”

<sup>14</sup> **sn** A reference to Ps 69:21 or Ps 22:15.

<sup>15</sup> **sn** In order to fulfill (τελειωθῆ [teleiōthē], a wordplay on the previous statement that *everything was completed* [τετέλεσται, *tetelestai*]) the scripture, he said, “I am thirsty.” The scripture referred to is probably Ps 69:21, “They also gave me gall for my food, and for my thirst they gave me vinegar to drink.” Also suggested, however, is Ps 22:15, “My tongue cleaves to the roof of my mouth, and you [God] lay me in the dust of death.” Ps 22:1 reads “My God, my God, why have you forsaken me?,” a statement Jesus makes from the cross in both Matt 27:46 and Mark 15:34. In light of the connection in the Fourth Gospel between thirst and the living water which Jesus offers, it is highly ironic that here Jesus himself, the source of that living water, expresses his thirst. And since 7:39 associates the living water with the Holy Spirit, Jesus’ statement here in 19:28 amounts to an admission that at this point he has been forsaken by God (cf. Ps 22:1, Matt 27:46, and Mark 15:34).

<sup>16</sup> **sn** The cheap *sour wine* was called in Latin *posca*, and referred to a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there for the soldiers who had performed the crucifixion.

<sup>17</sup> **sn** *Hyssop* was a small aromatic bush; exact identification of the plant is uncertain. The hyssop used to lift the wet sponge may have been a form of reed (κάλαμος, *kalamos*, “reed,” is used in Matt 27:48 and Mark 15:36); the biblical name can refer to several different species of plant (at least eighteen different plants have been suggested).

<sup>18</sup> **tn** Or “and brought it.”

<sup>19</sup> **tn** *Grk* “Then when.” Here οὖν (*oun*) has not been translated for stylistic reasons.

<sup>20</sup> **tn** Or “It is accomplished,” “It is finished,” or “It is ended.” See **tn** on John 13:1.

<sup>21</sup> **tn** Or “he bowed his head and died”; *Grk* “he bowed his head and gave over the spirit.”

<sup>22</sup> **sn** The Jewish authorities, because this was the day of preparation for the *Sabbath* and the *Passover* (cf. 19:14), requested Pilate to order the legs of the three who had been

an especially important one),<sup>1</sup> the Jewish leaders<sup>2</sup> asked Pilate to have the victims' legs<sup>3</sup> broken<sup>4</sup> and the bodies taken down.<sup>5</sup> **19:32** So the soldiers came and broke the legs of the two men who had been crucified<sup>6</sup> with Jesus,<sup>7</sup> first the one and then the other.<sup>8</sup> **19:33** But when they came to Jesus and saw that he was already dead, they did not break his legs. **19:34** But one of the soldiers pierced<sup>9</sup> his side with a spear, and blood and water<sup>10</sup> flowed out immediately. **19:35** And the

crucified to be broken. This would hasten their deaths, so that the bodies could be removed before the beginning of the Sabbath at 6 p.m. This was based on the law of Deut 21:22-23 and Josh 8:29 that specified the bodies of executed criminals who had been hanged on a tree should not remain there overnight. According to Josephus this law was interpreted in the 1st century to cover the bodies of those who had been crucified (*J. W. 4.5.2 [4.317]*). Philo of Alexandria also mentions that on occasion, especially at festivals, the bodies were taken down and given to relatives to bury (*Flaccus 10 [83]*). The normal Roman practice would have been to leave the bodies on the crosses, to serve as a warning to other would-be offenders.

<sup>1</sup> **sn** This is a parenthetical note by the author.

<sup>2</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish leaders. See also the note on the phrase "Jewish leaders" in v. 7.

<sup>3</sup> **tn** *Grk* "asked Pilate that the legs of them might be broken." The referent of "them" (the three individuals who were crucified, collectively referred to as "the victims") has been supplied in the translation for clarity.

<sup>4</sup> **sn** *To have the legs...broken.* Breaking the legs of a crucified person was a way of speeding up his death, since the victim could no longer use his legs to push upward in order to be able to draw a breath. This breaking of the legs was called in Latin *crurifragium*, and was done with a heavy mallet.

<sup>5</sup> **tn** *Grk* "asked Pilate that their legs might be broken and they might be taken down." Here because of the numerous ambiguous third person references it is necessary to clarify that it was the crucified men whose legs were to be broken and whose corpses were to be removed from the crosses.

<sup>6</sup> **sn** See the note on *Crucify* in 19:6.

<sup>7</sup> **tn** *Grk* "with him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>8</sup> **tn** *Grk* "broke the legs of the first and of the other who had been crucified with him."

<sup>9</sup> **sn** If it was obvious to the soldiers that the victim was already dead it is difficult to see why one of them would try to inflict a wound. The Greek verb *pierced* (νύσσω, *nussō*) can indicate anything from a slight prod to a mortal wound. Probably one of the soldiers gave an exploratory stab to see if the body would jerk. If not, he was really dead. This thrust was hard enough to penetrate the side, since the author states that *blood and water flowed out immediately*.

<sup>10</sup> **sn** How is the reference to the *blood and water* that flowed out from Jesus' side to be understood? This is probably to be connected with the statements in 1 John 5:6-8. In both passages *water, blood, and testimony* are mentioned. The Spirit is also mentioned in 1 John 5:7 as the source of the testimony, while here the testimony comes from one of the disciples (19:35). The connection between the Spirit and the living water with Jesus' statement of thirst just before he died in the preceding context has already been noted (see 19:28). For the author, the water which flowed out of Jesus' side was a symbolic reference to the Holy Spirit who could now be given because Jesus was now glorified (cf. 7:39); Jesus had now departed and returned to that glory which he had with the Father before the creation of the world (cf. 17:5). The mention of *blood* recalls the motif of the Passover lamb as a sacrificial victim. Later references to sacrificial procedures in the Mishnah appear to support this: *m. Pesahim* 5:3 and 5:5 state that the blood of the sacrificial animal should not be allowed to congeal but should flow forth freely at the instant of death so that it could be used for sprinkling; *m. Tamid* 4:2 actually

person who saw it<sup>11</sup> has testified (and his testimony is true, and he<sup>12</sup> knows that he is telling the truth),<sup>13</sup> so that you also may believe. **19:36** For these things happened so that the scripture would be fulfilled, "*Not a bone of his will be broken.*"<sup>14</sup> **19:37** And again another scripture says, "*They will look on the one whom they have pierced.*"<sup>15</sup>

### *Jesus' Burial*

**19:38** After this, Joseph of Arimathea, a disciple of Jesus (but secretly, because he feared the Jewish leaders<sup>16</sup>),<sup>17</sup> asked Pilate if he could remove the body of Jesus. Pilate<sup>18</sup> gave him permission, so he went and took the body away.<sup>19</sup> **19:39** Nicodemus, the man who had previously come to Jesus<sup>20</sup> at night,<sup>21</sup> accompanied Joseph,<sup>22</sup> carrying a mixture of myrrh and aloes<sup>23</sup> weighing about seventy-five

specifies that the priest is to pierce the heart of the sacrificial victim and cause the blood to come forth.

<sup>11</sup> **tn** The word "it" is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>12</sup> **tn** *Grk* "and that one."

<sup>13</sup> **sn** A parenthetical note by the author.

<sup>14</sup> **sn** A quotation from Exod 12:46, Num 9:12, and Ps 34:20. A number of different OT passages lie behind this quotation: Exod 12:10 LXX, Exod 12:46, Num 9:12, or Ps 34:20. Of these, the first is the closest in form to the quotation here. The first three are all more likely candidates than the last, since the first three all deal with descriptions of the Passover lamb.

<sup>15</sup> **sn** A quotation from Zech 12:10. Here a single phrase is quoted from Zech 12, but the entire context is associated with the events surrounding the crucifixion. The "Spirit of grace and of supplication" is poured out on the house of David and the inhabitants of Jerusalem in the first part of v. 10. A few verses later in 13:1 Yahweh (typically rendered as "LORD" in the OT) says "In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity." The blood which flowed from Jesus' pierced side may well be what the author saw as the connection here, since as the shedding of the blood of the sacrificial victim it represents cleansing from sin. Although the Jewish authorities and Roman soldiers certainly "*looked on the one whom they have pierced*" as he hung on the cross, the author may also have in mind the *parousia* (second coming) here. The context in Zech 12:14 is certainly the second coming, so that these who crucified Jesus will look upon him in another sense when he returns in judgment.

<sup>16</sup> **tn** Or "the Jewish authorities"; *Grk* "the Jews." Here the phrase refers to the Jewish leaders, especially the Pharisees (see John 12:42). See also the note on the phrase "Jewish leaders" in v. 7.

<sup>17</sup> **sn** This is a parenthetical note by the author.

<sup>18</sup> **tn** *Grk* "And Pilate." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

<sup>19</sup> **tn** *Grk* "took away his body."

<sup>20</sup> **tn** *Grk* "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>21</sup> **sn** See John 3:1-21.

<sup>22</sup> **tn** *Grk* "came"; the words "accompanied Joseph" are not in the Greek text but are supplied for clarity.

<sup>23</sup> **sn** *Aloes* refers to an aromatic resin from a plant similar to a lily, used for embalming a corpse.



pounds.<sup>1</sup> **19:40** Then they took Jesus' body and wrapped it, with the aromatic spices,<sup>2</sup> in strips of linen cloth<sup>3</sup> according to Jewish burial customs.<sup>4</sup> **19:41** Now at the place where Jesus<sup>5</sup> was crucified<sup>6</sup> there was a garden,<sup>7</sup> and in the garden<sup>8</sup> was a new tomb where no one had yet been buried.<sup>9</sup> **19:42** And so, because it was the Jewish day of preparation<sup>10</sup> and the tomb was nearby,<sup>11</sup> they placed Jesus' body there.

### *The Resurrection*

**20:1** Now very early on the first day of the week,<sup>12</sup> while it was still dark, Mary Magdalene<sup>13</sup> came to the tomb and saw that the stone had been moved away from the entrance.<sup>14</sup> **20:2** So she went running<sup>15</sup> to Simon Peter and the other disciple whom Jesus loved and told them, "They have taken the Lord from the tomb, and we don't know where they have put him!" **20:3** Then Peter and the other disciple set out to go to the tomb.<sup>16</sup> **20:4** The two were running together,

but the other disciple ran faster than Peter<sup>17</sup> and reached the tomb first.<sup>18</sup> **20:5** He bent down<sup>19</sup> and saw the strips of linen cloth lying there,<sup>20</sup> but he did not go in. **20:6** Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw<sup>21</sup> the strips of linen cloth lying there, **20:7** and the face cloth,<sup>22</sup> which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself.<sup>23</sup> **20:8** Then the other disciple, who had

**17 sn** The *other disciple* (the "beloved disciple") ran on ahead more quickly than Peter, so he arrived at the tomb first. This verse has been a chief factor in depictions of John as a young man (especially combined with traditions that he wrote last of all the gospel authors and lived into the reign of Domitian). But the verse does not actually say anything about John's age, nor is age always directly correlated with running speed.

**18 tn** Grk "and came first to the tomb."

**19 sn** In most instances the entrance to such tombs was less than 3 ft (1 m) high, so that an adult would have to bend down and practically crawl inside.

**20 sn** Presumably by the time the beloved disciple reached the tomb there was enough light to penetrate the low opening and illuminate the interior of the tomb sufficiently for him to see *the strips of linen cloth lying there*. The author does not state exactly where the linen wrappings were lying. Sometimes the phrase has been translated "lying on the ground," but the implication is that the wrappings were lying where the body had been. The most probable configuration for a tomb of this sort would be to have a niche carved in the wall where the body would be laid lengthwise, or a low shelf like a bench running along one side of the tomb, across the back or around all three sides in a U-shape facing the entrance. Thus the graveclothes would have been lying on this shelf or in the niche where the body had been.

**21 tn** Grk "And he saw." The conjunction *καί* (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use shorter sentences.

**22 sn** The word translated *face cloth* is a Latin loanword (*sudarium*). It was a small towel used to wipe off perspiration (the way a handkerchief would be used today). This particular item was not mentioned in connection with Jesus' burial in John 19:40, probably because this was only a brief summary account. A face cloth was mentioned in connection with Lazarus' burial (John 11:44) and was probably customary. R. E. Brown speculates that it was wrapped under the chin and tied on top of the head to prevent the mouth of the corpse from falling open (*John* [AB], 2:986), but this is not certain.

**23 sn** Much dispute and difficulty surrounds the translation of the words *not lying with the strips of linen cloth but rolled up in a place by itself*. Basically the issue concerns the positioning of the graveclothes as seen by Peter and the other disciple when they entered the tomb. Some have sought to prove that when the disciples saw the graveclothes they were arranged just as they were when around the body, so that when the resurrection took place the resurrected body of Jesus passed through them without rearranging or disturbing them. In this case the reference to the *face cloth* being rolled up does not refer to its being folded, but collapsed in the shape it had when wrapped around the head. Sometimes in defense of this view the Greek preposition *μετά* (*meta*, which normally means "with") is said to mean "like" so that the comparison with the other graveclothes does not involve the location of the face cloth but rather its condition (rolled up rather than flattened). In spite of the intriguing nature of such speculations, it seems more probable that the phrase describing the face cloth should be understood to mean it was separated from the other graveclothes in a different place inside the tomb. This seems consistent with the different conclusions reached by Peter and the beloved disciple (vv. 8-10). All that the condition of the graveclothes indicated was that the body of Jesus had not been stolen by thieves. Anyone who had come to remove the body (whether the authorities or anyone else) would not have bothered to unwrap it before carrying it

**1 sn** The Roman pound (λίτρα, *litra*) weighed twelve ounces or 325 grams. Thus 100 Roman pounds would be about 32.5 kilograms or 75 pounds.

**2 tn** On this term see BDAG 140-41 s.v. ἄρωμα. The Jews did not practice embalming, so these materials were used to cover the stench of decay and slow decomposition.

**3 tn** The Fourth Gospel uses ὀθονίους (*othonious*) to describe the wrappings, and this has caused a good deal of debate, since it appears to contradict the synoptic accounts which mention a σινδῶν (*sinḗon*), a large single piece of linen cloth. If one understands ὀθονίους to refer to smaller strips of cloth, like bandages, there would be a difference, but diminutive forms have often lost their diminutive force in Koine Greek (BDF §111.3), so there may not be any difference.

**4 tn** Grk "cloth as is the custom of the Jews to prepare for burial."

**5 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**6 sn** See the note on *Crucify* in 19:6.

**7 tn** Or "an orchard."

**8 tn** Or "orchard."

**9 tn** Grk "been placed."

**10 sn** The *day of preparation* was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath.

**11 sn** *The tomb was nearby*. The Passover and the Sabbath would begin at 6 p.m., so those who had come to prepare and bury the body could not afford to waste time.

**12 sn** *The first day of the week* would be early Sunday morning. The Sabbath (and in this year the Passover) would have lasted from 6 p.m. Friday until 6 p.m. Saturday. Sunday would thus mark the first day of the following week.

**13 sn** John does not mention that *Mary Magdalene* was accompanied by any of the other women who had been among Jesus' followers. The synoptic accounts all mention other women who accompanied her (although *Mary Magdalene* is always mentioned first). Why John does not mention the other women is not clear, but *Mary* probably becomes the focus of the author's attention because it was she who came and found Peter and the beloved disciple and informed them of the empty tomb (20:2). *Mary's* use of the plural in v. 2 indicates there were others present, in indirect agreement with the synoptic accounts.

**14 tn** Grk "from the tomb."

**15 tn** Grk "So she ran and came."

**16 tn** Grk "went out and were coming to the tomb."

reached the tomb first, came in, and he saw and believed.<sup>1</sup> **20:9** (For they did not yet understand<sup>2</sup> the scripture that Jesus<sup>3</sup> must rise from the dead.)<sup>4</sup>

*Jesus' Appearance to Mary Magdalene*

**20:10** So the disciples went back to their homes. **20:11** But Mary stood outside the tomb weeping. As she wept, she bent down and looked into the tomb. **20:12** And she saw two angels in white sitting where Jesus' body had been lying, one at the head and one at the feet. **20:13** They said<sup>5</sup> to her, "Woman,<sup>6</sup> why are you weeping?" Mary replied,<sup>7</sup> "They have taken my Lord away, and I do not know where they have put him!" **20:14** When she had said this, she turned around and saw Jesus standing there,<sup>8</sup> but she did not know that it was Jesus.

**20:15** Jesus said to her, "Woman, why are you weeping? Who are you looking for?" Because she<sup>9</sup> thought he was the gardener, she said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take

him."<sup>10</sup> **20:16** Jesus said to her, "Mary." She<sup>10</sup> turned and said to him in Aramaic,<sup>11</sup> "*Rabboni*!"<sup>12</sup> (which means Teacher).<sup>13</sup> **20:17** Jesus replied,<sup>14</sup> "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" **20:18** Mary Magdalene came and informed the disciples, "I have seen the Lord!"<sup>15</sup> And she told them<sup>15</sup> what<sup>16</sup> Jesus<sup>17</sup> had said to her.<sup>18</sup>

*Jesus' Appearance to the Disciples*

**20:19** On the evening of that day, the first day of the week, the disciples had gathered together<sup>19</sup> and locked the doors<sup>20</sup> of the place<sup>21</sup> because they were afraid of the Jewish leaders.<sup>22</sup> Jesus came and stood among them and said to them, "Peace be with you." **20:20** When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.<sup>23</sup> **20:21** So Jesus said to them again, "Peace

<sup>10</sup> tn Grk "That one."

<sup>11</sup> tn Grk "in Hebrew."

<sup>12</sup> sn The Aramaic *Rabboni* means "my teacher" (a title of respect).

<sup>13</sup> sn This is a parenthetical note by the author.

<sup>14</sup> tn Grk "Jesus said to her."

<sup>15</sup> tn The words "she told them" are repeated from the first part of the same verse to improve clarity.

<sup>16</sup> tn Grk "the things."

<sup>17</sup> tn Grk "he"; the referent (Jesus) is specified in the translation for clarity.

<sup>18</sup> tn The first part of Mary's statement, introduced by ὅτι (*hoti*), is direct discourse (ἐώρακα τὸν κύριον, *heōraka ton kurion*), while the second clause switches to indirect discourse (καὶ τὰ ὅσα εἶπεν αὐτῇ, *kai tauta eipen autē*). This has the effect of heightening the emphasis on the first part of the statement.

<sup>19</sup> tn Although the words "had gathered together" are omitted in some of the earliest and best mss, they are nevertheless implied, and have thus been included in the translation.

<sup>20</sup> tn Grk "the doors were shut"; "locked" conveys a more appropriate idea for the modern English reader.

sn The fact that the disciples *locked the doors* is a perfectly understandable reaction to the events of the past few days. But what is the significance of the inclusion of this statement by the author? It is often taken to mean that Jesus, when he entered the room, passed through the closed doors. This may well be the case, but it may be assuming too much about our knowledge of the mode in which the resurrected body of Jesus exists. The text does not explicitly state how Jesus got through the closed doors. It is possible to assume that the doors opened of their own accord before him, or that he simply appeared in the middle of the room without passing through the doors at all. The point the author makes here is simply that the closed doors were no obstacle at all to the resurrected Jesus.

<sup>21</sup> tn Grk "where they were."

<sup>22</sup> tn Or "the Jewish authorities"; Grk "the Jews." In NT usage the term Ἰουδαῖοι (*Ioudaioi*) may refer to the entire Jewish people, the residents of Jerusalem and surrounding territory, the authorities in Jerusalem, or merely those who were hostile to Jesus. (For further information see R. G. Bratcher, "The Jews' in the Gospel of John," *BT* 26 [1975]: 401-9.) Here the phrase refers to the Jewish leaders.

<sup>23</sup> sn When the disciples recognized Jesus (now referred to as *the Lord*, cf. Mary's words in v. 18) they were suddenly overcome with joy. This was a fulfillment of Jesus' words to the disciples in the Farewell Discourse (16:20-22) that they would have sorrow while the world rejoiced, but that their sorrow would be turned to lasting joy when they saw him again.

off. And even if one could imagine that they had (perhaps in search of valuables such as rings or jewelry still worn by the corpse) they would certainly not have bothered to take time to roll up the face cloth and leave the other wrappings in an orderly fashion.

<sup>1</sup> sn What was it that the beloved disciple *believed* (since v. 7 describes what he saw)? Sometimes it is suggested that what he believed was Mary Magdalene's report that the body had been stolen. But this could hardly be the case; the way the entire scene is narrated such a trivial conclusion would amount to an anticlimax. It is true that the use of the plural "*they*" in the following verse applied to both Peter and the beloved disciple, and this appears to be a difficulty if one understands that the beloved disciple believed at this point in Jesus' resurrection. But it is not an insuperable difficulty, since all it affirms is that at this time neither Peter nor the beloved disciple had understood the *scripture* concerning the resurrection. Thus it appears the author intends his reader to understand that when the beloved disciple entered the tomb after Peter and saw the state of the graveclothes, he believed in the resurrection, i.e., that Jesus had risen from the dead.

<sup>2</sup> tn Or "yet know."

<sup>3</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>4</sup> sn Verse 9 is a parenthetical note by the author. The author does not explicitly mention what OT *scripture* is involved (neither does Paul in 1 Cor 15:4, for that matter). The resurrection of the Messiah in general terms may have been seen in Isa 53:10-12 and Ps 16:10. Specific references may have been understood in Jonah 1:17 and Hos 6:2 because of the mention of "the third day." Beyond this it is not possible to be more specific.

<sup>5</sup> tn The conjunction καὶ (*kai*, "and") has not been translated here.

<sup>6</sup> sn *Woman* was a polite form of address (see BDAG 208-9 s.v. γυνή 1), similar to "Madam" or "Ma'am" used in English in different regions. This occurs again in v. 15.

<sup>7</sup> tn Grk "She said to them."

<sup>8</sup> tn The word "there" is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>9</sup> tn Grk "that one" (referring to Mary Magdalene).

be with you. Just as the Father has sent me, I also send you.” **20:22** And after he said this, he breathed on them and said,<sup>1</sup> “Receive the Holy Spirit.<sup>2</sup> **20:23** If you forgive anyone’s sins, they are forgiven,<sup>3</sup> if you retain anyone’s sins, they are retained.”<sup>4</sup>

<sup>1</sup> **tn** Grk “said to them.”

<sup>2</sup> **sn** He breathed on them and said, “Receive the Holy Spirit.” The use of the Greek verb *breathed on* (ἐμφυσᾶω, *emphusaō*) to describe the action of Jesus here recalls Gen 2:7 in the LXX, where “the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.” This time, however, it is Jesus who is breathing the breath-Spirit of eternal life, life from above, into his disciples (cf. 3:3-10). Furthermore there is the imagery of Ezek 37:1-14, the prophecy concerning the resurrection of the dry bones: In 37:9 the Son of Man is told to prophesy to the “wind-breath-Spirit” to come and breathe on the corpses, so that they will live again. In 37:14 the Lord promised, “I will put my Spirit within you, and you will come to life, and I will place you in your own land.” In terms of ultimate fulfillment the passage in Ezek 37 looks at the regeneration of Israel immediately prior to the establishment of the messianic kingdom. The author saw in what Jesus did for the disciples at this point a partial and symbolic fulfillment of Ezekiel’s prophecy, much as Peter made use of the prophecy of Joel 2:28-32 in his sermon on the day of Pentecost as recorded in Acts 2:17-21. What then did Jesus do for the disciples in John 20:22? It appears that in light of the symbolism of the new creation present here, as well as the regeneration symbolism from the Ezek 37 passage, that Jesus at this point breathed into the disciples the breath of eternal life. This was in the form of the Holy Spirit, who was to indwell them. It is instructive to look again at 7:38-39, which states, “Just as the scripture says, ‘Out from within him will flow rivers of living water.’ (Now he said this about the Spirit whom those who believed in him were going to receive; for the Spirit had not yet been given, because Jesus was not yet glorified.)” But now in 20:22 Jesus was glorified, so the Spirit could be given. Had the disciples not believed in Jesus before? It seems clear that they had, since their belief is repeatedly affirmed, beginning with 2:11. But it also seems clear that even on the eve of the crucifixion, they did not understand the necessity of the cross (16:31-33). And even after the crucifixion, the disciples had not realized that there was going to be a resurrection (20:9). Ultimate recognition of who Jesus was appears to have come to them only after the postresurrection appearances (note the response of Thomas, who was not present at this incident, in v. 28). Finally, what is the relation of this incident in 20:22 to the account of the coming of the Holy Spirit in Acts 2? It appears best to view these as two separate events which have two somewhat different purposes. This was the giving of life itself, which flowed out from within (cf. 7:38-39). The giving of power would occur later, on the day of Pentecost – power to witness and carry out the mission the disciples had been given. (It is important to remember that in the historical unfolding of God’s program for the church, these events occurred in a chronological sequence which, after the church has been established, is not repeatable today.)

<sup>3</sup> **tn** Grk “they are forgiven to them.” The words “to them” are unnecessary in English and somewhat redundant.

<sup>4</sup> **sn** The statement by Jesus about forgive or retaining anyone’s sins finds its closest parallel in Matt 16:19 and 18:18. This is probably not referring to apostolic power to forgive or retain the sins of individuals (as it is sometimes understood), but to the “power” of proclaiming this forgiveness which was entrusted to the disciples. This is consistent with the idea that the disciples are to carry on the ministry of Jesus after he has departed from the world and returned to the Father, a theme which occurred in the Farewell Discourse (cf. 15:27, 16:1-4, and 17:18).

### The Response of Thomas

**20:24** Now Thomas (called Didymus),<sup>5</sup> one of the twelve, was not with them when Jesus came. **20:25** The other disciples told him, “We have seen the Lord!” But he replied,<sup>6</sup> “Unless I see the wounds<sup>7</sup> from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!”<sup>8</sup>

**20:26** Eight days later the disciples were again together in the house,<sup>9</sup> and Thomas was with them. Although the doors were locked,<sup>10</sup> Jesus came and stood among them and said, “Peace be with you!” **20:27** Then he said to Thomas, “Put<sup>11</sup> your finger here, and examine<sup>12</sup> my hands. Extend<sup>13</sup> your hand and put it<sup>14</sup> into my side. Do not continue in your unbelief, but believe.”<sup>15</sup> **20:28** Thomas replied to him,<sup>16</sup> “My Lord and my God!”<sup>17</sup> **20:29** Jesus said to him,

<sup>5</sup> **sn** This is a parenthetical note by the author; *Didymus* means “the twin” in Greek.

<sup>6</sup> **tn** Grk “but he said to them.”

<sup>7</sup> **tn** Or “marks.”

<sup>8</sup> **tn** The word “it” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context. The use of “it” here as direct object of the verb πιστεῦσαι (*πισteusai*) specifies exactly what Thomas was refusing to believe: that Jesus had risen from the dead, as reported by his fellow disciples. Otherwise the English reader may be left with the impression Thomas was refusing to “believe in” Jesus, or “believe Jesus to be the Christ.” The dramatic tension in this narrative is heightened when Thomas, on seeing for himself the risen Christ, believes *more* than just the resurrection (see John 20:28).

<sup>9</sup> **tn** Grk “were inside”; the word “together” is implied.

<sup>10</sup> **tn** Grk “the doors were shut”; “locked” conveys a more appropriate idea for the modern English reader.

<sup>11</sup> **sn** See the note on the phrase *locked the doors* in 20:19.

<sup>12</sup> **tn** Or “Extend” or “Reach out.” The translation “put” or “reach out” for φέρω (*pherō*) here is given in BDAG 1052 s.v. 4.

<sup>13</sup> **tn** Grk “see.” The Greek verb ἴδε (*ide*) is often used like its cognate ἰδοῦ (*idou*) in Hellenistic Greek (which is “used to emphasize the ...importance of someth.” [BDAG 468 s.v. ἰδοῦ 1.b.ε]).

<sup>14</sup> **tn** Or “reach out” or “put.”

<sup>15</sup> **tn** The word “it” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>16</sup> **tn** Grk “and do not be unbelieving, but believing.”

<sup>17</sup> **tn** Grk “answered and said to him.”

<sup>18</sup> **sn** Should Thomas’ exclamation be understood as two subjects with the rest of the sentence omitted (“My Lord and my God has truly risen from the dead”), as predicate nominatives (“You are my Lord and my God”), or as vocatives (“My Lord and my God!”)? Probably the most likely is something between the second and third alternatives. It seems that the second is slightly more likely here, because the context appears confessional. Thomas’ statement, while it may have been an exclamation, does in fact confess the faith which he had previously lacked, and Jesus responds to Thomas’ statement in the following verse as if it were a confession. With the proclamation by Thomas here, it is difficult to see how any more profound analysis of Jesus’ person could be given. It echoes 1:1 and 1:14 together. The Word was God, and the Word became flesh (Jesus of Nazareth). The Fourth Gospel opened with many other titles for Jesus: the Lamb of God (1:29, 36); the Son of God (1:34, 49); Rabbi (1:38); Messiah (1:41); the King of Israel (1:49); the Son of Man (1:51). Now the climax is reached with the proclamation by Thomas, “My Lord and my God,” and the reader has come full circle from 1:1, where the author had introduced him to who Jesus was, to 20:28, where the last of the disciples has come to the full realization of who

“Have you believed because you have seen me? Blessed are the people<sup>4</sup> who have not seen and yet have believed.”<sup>2</sup>

**20:30** Now Jesus performed<sup>3</sup> many other miraculous signs in the presence of the<sup>4</sup> disciples, which are not recorded<sup>5</sup> in this book.<sup>6</sup> **20:31** But these<sup>7</sup> are recorded<sup>8</sup> so that you may believe<sup>9</sup>

that Jesus is the Christ,<sup>10</sup> the Son of God, and that by believing you may have life in his name.<sup>11</sup>

Jesus was. What Jesus had predicted in John 8:28 had come to pass: “When you lift up the Son of Man, then you will know that I am he” (*Grk* “I am”). By being lifted up in crucifixion (which led in turn to his death, resurrection, and exaltation with the Father) Jesus has revealed his true identity as both Lord (κύριος [*kurios*], used by the LXX to translate *Yahweh*) and God (θεός [*theos*], used by the LXX to translate *Elohim*).

<sup>1</sup> **tn** *Grk* “are those.”

<sup>2</sup> **tn** Some translations treat πιστεύουσιντες (*pisteusantes*) as a gnomic aorist (timeless statement) and thus equivalent to an English present tense: “and yet believe” (RSV). This may create an effective application of the passage to the modern reader, but the author is probably thinking of those people who had already believed without the benefit of seeing the risen Jesus, on the basis of reports by others or because of circumstantial evidence (see John 20:8).

<sup>3</sup> **tn** Or “did.”

<sup>4</sup> **tc** † Although most mss, including several important ones (ϒ<sup>66</sup> **N** C D L W Θ Ψ <sup>f1.13</sup> 33 **ℕ** lat), read αὐτοῦ (*autou*, “his”) after τῶν μαθητῶν (*tōn mathētōn*, “the disciples”), the pronoun is lacking in A B K Δ Q250 *al*. The weight of the witnesses for the inclusion is somewhat stronger than that for the exclusion. However, the addition of “his” to “disciples” is a frequent scribal emendation and as such is a predictable variant. It is thus most likely that the shorter reading is authentic. NA<sup>27</sup> puts the pronoun in brackets, indicating doubts as to its authenticity.

<sup>5</sup> **tn** *Grk* “are not written.”

<sup>6</sup> **sn** The author mentions *many other miraculous signs* performed by Jesus in the presence of the disciples, which are not written in the Gospel. What are these signs the author of the Gospel has in mind? One can only speculate. The author says they were performed in the presence of the disciples, which emphasizes again their role as witnesses (cf. 15:27). The point here is that the author has been selective in his use of material. He has chosen to record those incidents from the life and ministry of Jesus which supported his purpose in writing the Gospel. Much which might be of tremendous interest, but does not directly contribute to that purpose in writing, he has omitted. The author explains his purpose in writing in the following verse.

<sup>7</sup> **tn** *Grk* “these things.”

<sup>8</sup> **tn** *Grk* “are written.”

<sup>9</sup> **tc** † A difficult textual variant is present at this point in the Greek text. Some mss (ϒ<sup>66vid</sup> **N**\* B Θ Q250 *pc*) read the present subjunctive πιστεύετε (*pisteuēte*) after ἵνα (*hina*; thus NEB text, “that you may hold the faith”) while others (ϒ<sup>66</sup> **N** A C D L W Ψ <sup>f1.13</sup> 33 **ℕ**) read the aorist subjunctive πιστεύετε (*pisteusēte*) after ἵνα (cf. NEB margin, “that you may come to believe”). As reflected by the renderings of the NEB text and margin, it is often assumed that the present tense would suggest ongoing belief (i.e., the Fourth Gospel primarily addressed those who already believed, and was intended to strengthen their faith), while the aorist tense would speak of coming to faith (i.e., John’s Gospel was primarily evangelistic in nature). Both textual variants enjoy significant ms support, although the present subjunctive has somewhat superior witnesses on its behalf. On internal grounds it is hard to decide which is more likely the original. Many resolve this issue on the basis of a reconstruction of the overall purpose of the

Gospel, viz., whether it is addressed to unbelievers or believers. However, since elsewhere in the Gospel of John (1) the present tense can refer to both initial faith and continuation in the faith and (2) the aorist tense simply refrains from commenting on the issue, it is highly unlikely that the distinction here would be determinative for the purpose of the Fourth Gospel. The question of purpose cannot be resolved by choosing one textual variant over the other in 20:31, but must be decided on other factors. Nevertheless, if a choice has to be made, the present subjunctive is the preferred reading. NA<sup>27</sup> puts the aorist’s sigma in brackets, thus representing both readings virtually equally (so TCGNT 220).

<sup>10</sup> **tn** Or “Jesus is the Messiah” (Both Greek “Christ” and Hebrew and Aramaic “Messiah” mean “one who has been anointed”).

<sup>11</sup> **sn** See the note on *Christ* in 1:20.

<sup>11</sup> **sn** *John 20:31*. A major question concerning this verse, the purpose statement of the Gospel of John, is whether the author is writing primarily for an audience of unbelievers, with purely evangelistic emphasis, or whether he envisions an audience of believers, whom he wants to strengthen in their faith. Several points are important in this discussion: (1) in the immediate context (20:30), the other signs spoken of by the author were performed in the presence of disciples; (2) in the case of the first of the signs, at Cana, the author makes a point of the effect the miracle had on the disciples (2:11); (3) if the primary thrust of the Gospel is toward unbelievers, it is difficult to see why so much material in chaps. 13-17 (the last meal and Farewell Discourse, concluding with Jesus’ prayer for the disciples), which deals almost exclusively with the disciples, is included; (4) the disciples themselves were repeatedly said to have believed in Jesus throughout the Gospel, beginning with 2:11, yet they still needed to believe after the resurrection (if Thomas’ experience in 20:27-28 is any indication); and (5) the Gospel appears to be written with the assumption that the readers are familiar with the basic story (or perhaps with one or more of the synoptic gospel accounts, although this is less clear). Thus no account of the birth of Jesus is given at all, and although he is identified as being from Nazareth, the words of the Pharisees and chief priests to Nicodemus (7:52) are almost certainly to be taken as ironic, assuming the reader knows where Jesus was really from. Likewise, when Mary is identified in 11:2 as the one who anointed Jesus’ feet with oil, it is apparently assumed that the readers are familiar with the story, since the incident involved is not mentioned in the Fourth Gospel until 12:3. These observations must be set over against the clear statement of purpose in the present verse, 20:31, which seems to have significant evangelistic emphasis. In addition to this there is the repeated emphasis on witness throughout the Fourth Gospel (cf. the witness of John the Baptist in 1:7, 8, 15, 32, and 34, along with 5:33; the Samaritan woman in 4:39; Jesus’ own witness, along with that of the Father who sent him, in 8:14, 18, and 18:37; the disciples themselves in 15:27; and finally the testimony of the author himself in 19:35 and 21:24). In light of all this evidence it seems best to say that the author wrote with a dual purpose: (1) to witness to unbelievers concerning Jesus, in order that they come to believe in him and have eternal life; and (2) to strengthen the faith of believers, by deepening and expanding their understanding of who Jesus is.

*Jesus' Appearance to the Disciples in Galilee*

**21:1** After this<sup>1</sup> Jesus revealed himself again to the disciples by the Sea of Tiberias.<sup>2</sup> Now this is how he did so.<sup>3</sup> **21:2** Simon Peter, Thomas<sup>4</sup> (called Didymus),<sup>5</sup> Nathanael<sup>6</sup> (who was from Cana<sup>7</sup> in Galilee), the sons<sup>8</sup> of Zebedee,<sup>9</sup> and two other disciples<sup>10</sup> of his were together. **21:3** Simon Peter told them, "I am going fishing." "We will go with you," they replied.<sup>11</sup> They went out and got into the boat, but that night they caught nothing.

**21:4** When it was already very early morning, Jesus stood on the beach, but the disciples did not know that it was Jesus. **21:5** So Jesus said to them, "Children, you don't have any fish,<sup>12</sup> do you?"<sup>13</sup> They replied,<sup>14</sup> "No." **21:6** He told them, "Throw your net on the right side of the boat, and you will find some."<sup>15</sup> So they threw the net,<sup>16</sup> and were not able to pull it in because of the large number of fish.

**21:7** Then the disciple whom<sup>17</sup> Jesus loved<sup>18</sup> said to Peter, "It is the Lord!" So Simon Peter, when he heard that it was the Lord, tucked in his

outer garment (for he had nothing on underneath it),<sup>19</sup> and plunged<sup>20</sup> into the sea. **21:8** Meanwhile the other disciples came with the boat, dragging the net full of fish, for they were not far from land, only about a hundred yards.<sup>21</sup>

**21:9** When they got out on the beach,<sup>22</sup> they saw a charcoal fire ready<sup>23</sup> with a fish placed on it, and bread. **21:10** Jesus said,<sup>24</sup> "Bring some of the fish you have just now caught." **21:11** So Simon Peter went aboard and pulled the net to shore. It was<sup>25</sup> full of large fish, one hundred fifty-three,<sup>26</sup> but although there were so many,

<sup>19</sup> **tn** Grk "for he was naked." Peter's behavior here has been puzzling to many interpreters. It is usually understood that the Greek word γυμνός (*gymnos*, usually translated "naked") does not refer to complete nudity (as it could), since this would have been offensive to Jewish sensibilities in this historical context. It is thus commonly understood to mean "stripped for work" here (cf. NASB, NLT), that is, with one's outer clothing removed, and Peter was wearing either a loincloth or a loose-fitting tunic (a long shirt-like garment worn under a cloak, cf. NAB, "for he was lightly clad"). Believing himself inadequately dressed to greet the Lord, Peter threw his *outer garment* around himself and dove into the sea. C. K. Barrett (St. John, 580-81) offered the explanation that a greeting was a religious act and thus could not be performed unless one was clothed. This still leaves the improbable picture of a person with much experience around the water putting on his outer garment before diving in. R. E. Brown's suggestion (John [AB], 2:1072) seems much more probable here: The Greek verb used (διαζώννυμι, *diazōnnumi*) does not necessarily mean putting clothing on, but rather tying the clothing around oneself (the same verb is used in 13:4-5 of Jesus tying the towel around himself). The statement that Peter was "naked" could just as well mean that he was naked underneath the *outer garment*, and thus could not take it off before jumping into the water. But he did pause to tuck it up and tie it with the girdle before jumping in, to allow himself more freedom of movement. Thus the clause that states Peter was naked is explanatory (note the use of *for*), explaining why Peter girded up his outer garment rather than taking it off – he had nothing on underneath it and so could not remove it.

<sup>sn</sup> This is a parenthetical note by the author.

<sup>20</sup> **tn** Grk "threw himself."

<sup>21</sup> **tn** Or "about a hundred meters"; Grk "about two hundred cubits." According to BDAG 812 s.v., a πήχυς (*pēchus*) was about 18 inches or .462 meters, so two hundred πήχων (*pēchōn*) would be about 100 yards (92.4 meters).

<sup>22</sup> **tn** The words "on the beach" are not in the Greek text but are implied.

<sup>23</sup> **tn** Grk "placed," "laid."

<sup>24</sup> **tn** Grk "said to them."

<sup>25</sup> **tn** The words "It was" are not in the Greek text. Here a new sentence was begun in the translation in keeping with the tendency of contemporary English style to use shorter sentences. For this reason the words "It was" had to be supplied.

<sup>26</sup> **sn** Here the author makes two further points about the catch of fish: (1) there were *one hundred fifty-three* large fish in the net, and (2) even with so many, *the net was not torn*. Many symbolic interpretations have been proposed for both points (unity, especially, in the case of the second), but the reader is given no explicit clarification in the text itself. It seems better not to speculate here, but to see these details as indicative of an eyewitness account. Both are the sort of thing that would remain in the mind of a person who had witnessed them firsthand. For a summary of the symbolic interpretations proposed for the number of fish in the net, see R. E. Brown (John [AB], 2:1074-75), where a number are discussed at length. Perhaps the reader is simply to understand this as the abundance which results from obedience to Jesus, much as with the amount of wine generated in the water jars in Cana at the beginning of Jesus' public ministry (2:6).

<sup>1</sup> **tn** The time reference indicated by μετὰ ταῦτα (*meta tauta*) is indefinite, in comparison with the specific "after eight days" (μεθ' ἡμέρας οκτώ, *meth' hēmeras oktō*) between the two postresurrection appearances of Jesus in 20:26.

<sup>2</sup> **sn** The Sea of Tiberias is another name for the Sea of Galilee (see 6:1).

<sup>3</sup> **tn** Grk "how he revealed himself."

<sup>4</sup> **tn** Grk "and Thomas." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use a coordinating conjunction only between the last two elements of a series.

<sup>5</sup> **sn** *Didymus* means "the twin" in Greek.

<sup>6</sup> **tn** Grk "and Nathanael." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use a coordinating conjunction only between the last two elements of a series.

<sup>7</sup> **map** For location see Map1-C3; Map2-D2; Map3-C5.

<sup>8</sup> **tn** Grk "and the sons." The conjunction καί (*kai*, "and") has not been translated here in keeping with the tendency of contemporary English style to use a coordinating conjunction only between the last two elements of a series.

<sup>9</sup> **sn** The sons of Zebedee were James and John.

<sup>10</sup> **sn** The two other disciples who are not named may have been Andrew and Philip, who are mentioned together in John 6:7-8 and 12:22.

<sup>11</sup> **tn** Grk "they said to him."

<sup>12</sup> **tn** The word προσφάγιον (*prosphagion*) is unusual. According to BDAG 886 s.v. in Hellenistic Greek it described a side dish to be eaten with bread, and in some contexts was the equivalent of ὄψιον (*opson*), "fish." Used in addressing a group of returning fishermen, however, it is quite clear that the speaker had fish in mind.

<sup>13</sup> **tn** Questions prefaced with μί (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "do you?").

<sup>14</sup> **tn** Grk "They answered him."

<sup>15</sup> **tn** The word "some" is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>16</sup> **tn** The words "the net" are not in the Greek text but are implied. Direct objects were often omitted in Greek when clear from the context.

<sup>17</sup> **tn** Grk "the disciple, that one whom."

<sup>18</sup> **sn** On the disciple whom Jesus loved see 13:23-26.

the net was not torn. **21:12** “Come, have breakfast,” Jesus said.<sup>1</sup> But none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. **21:13** Jesus came and took the bread and gave it to them, and did the same with the fish. **21:14** This was now the third time Jesus was revealed to the disciples after he was raised from the dead.

### *Peter's Restoration*

**21:15** Then when they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John,<sup>2</sup> do you love me more than these do?”<sup>3</sup> He replied,<sup>4</sup> “Yes, Lord, you know I love you.”<sup>5</sup>

**1 tn** Grk “said to them.” The words “to them” are omitted because it is clear in context to whom Jesus was speaking, and the words are slightly redundant in English.

**2 tc** The majority of MSS (A C<sup>2</sup> Θ Ψ f<sup>1-13</sup> 33 ℣ sy) read “Simon, the son of Jonah” here and in vv. 16 and 17, but these are perhaps assimilations to Matt 16:17. The reading “Simon, son of John” is better attested, being found in ℣ (℣\* only has “Simon” without mention of his father) B C\* D L W lat co.

**3 tn** To whom (or what) does “these” (τούτων, *toutōn*) refer? Three possibilities are suggested: (1) τούτων should be understood as neuter, “these things,” referring to the boats, nets, and fishing gear nearby. In light of Peter’s statement in 21:3, “I am going fishing,” some have understood Peter to have renounced his commission in light of his denials of Jesus. Jesus, as he restores Peter and forgives him for his denials, is asking Peter if he really loves his previous vocation more than he loves Jesus. Three things may be said in evaluation of this view: (a) it is not at all necessary to understand Peter’s statement in 21:3 as a renunciation of his discipleship, as this view of the meaning of τούτων would imply; (b) it would probably be more likely that the verb would be repeated in such a construction (see 7:31 for an example where the verb is repeated); and (c) as R. E. Brown has observed (*John* [AB], 2:1103) by Johannine standards the choice being offered to Peter between material things and the risen Jesus would seem rather ridiculous, especially after the disciples had realized whom it was they were dealing with (the Lord, see v. 12). (2) τούτων refers to the other disciples, meaning “Do you love me more than you love these other disciples?” The same objection mentioned as (c) under (1) would apply here: Could the author, in light of the realization of who Jesus is which has come to the disciples after the resurrection, and which he has just mentioned in 21:12, seriously present Peter as being offered a choice between the other disciples and the risen Jesus? This leaves option (3), that τούτων refers to the other disciples, meaning “Do you love me more than these other disciples do?” It seems likely that there is some irony here: Peter had boasted in 13:37, “I will lay down my life for you,” and the synoptics present Peter as boasting even more explicitly of his loyalty to Jesus (“Even if they all fall away, I will not,” Matt 26:33; Mark 14:29). Thus the semantic force of what Jesus asks Peter here amounts to something like “Now, after you have denied me three times, as I told you you would, can you still affirm that you love me more than these other disciples do?” The addition of the auxiliary verb “do” in the translation is used to suggest to the English reader the third interpretation, which is the preferred one.

**4 tn** Grk “He said to him.”

**5 tn** Is there a significant difference in meaning between the two words for love used in the passage, ἀγαπάω and φιλέω (*agapaō* and *phileō*)? Aside from Origen, who saw a distinction in the meaning of the two words, most of the Greek Fathers like Chrysostom and Cyril of Alexandria, saw no real difference of meaning. Neither did Augustine nor the translators of the Itala (Old Latin). This was also the view of the Reformation Greek scholars Erasmus and Grotius. The suggestion that a distinction in meaning should be seen comes primarily from a number of British scholars of the 19th century, especially Trench, Westcott, and Plummer. It has been picked up by oth-

Jesus<sup>6</sup> told him, “Feed my lambs.” **21:16** Jesus<sup>7</sup> said<sup>8</sup> a second time, “Simon, son of John, do you love me?” He replied,<sup>9</sup> “Yes, Lord, you know I love you.” Jesus<sup>10</sup> told him, “Shepherd my sheep.” **21:17** Jesus<sup>11</sup> said<sup>12</sup> a third time, “Simon, son of John, do you love me?” Peter was distressed<sup>13</sup> that Jesus<sup>14</sup> asked<sup>15</sup> him a third time, “Do you love me?” and said,<sup>16</sup> “Lord, you know everything. You know that I love you.” Jesus<sup>17</sup>

ers such as Spicq, Lenski, and Hendriksen. But most modern scholars decline to see a real difference in the meaning of the two words in this context, among them Bernard, Moffatt, Bonsirven, Bultmann, Barrett, Brown, Morris, Haenchen, and Beasley-Murray. There are three significant reasons for seeing no real difference in the meaning of ἀγαπάω and φιλέω in these verses: (1) the author has a habit of introducing slight stylistic variations in repeated material without any significant difference in meaning (compare, for example, 3:3 with 3:5, and 7:34 with 13:33). An examination of the uses of ἀγαπάω and φιλέω in the Fourth Gospel seems to indicate a general interchangeability between the two. Both terms are used of God’s love for man (3:16, 16:27); of the Father’s love for the Son (3:35, 5:20); of Jesus’ love for men (11:5, 11:3); of the love of men for men (13:34, 15:19); and of the love of men for Jesus (8:42, 16:27). (2) If (as seems probable) the original conversation took place in Aramaic (or possibly Hebrew), there would not have been any difference expressed because both Aramaic and Hebrew have only one basic word for love. In the LXX both ἀγαπάω and φιλέω are used to translate the same Hebrew word for love, although ἀγαπάω is more frequent. It is significant that in the Syriac version of the NT only one verb is used to translate vv. 15-17 (Syriac is very similar linguistically to Palestinian Aramaic). (3) Peter’s answers to the questions asked with ἀγαπάω are ‘yes’ even though he answers using the verb φιλέω. If he is being asked to love Jesus on a higher or more spiritual level his answers give no indication of this, and one would be forced to say (in order to maintain a consistent distinction between the two verbs) that Jesus finally concedes defeat and accepts only the lower form of love which is all that Peter is capable of offering. Thus it seems best to regard the interchange between ἀγαπάω and φιλέω in these verses as a minor stylistic variation of the author, consistent with his use of minor variations in repeated material elsewhere, and not indicative of any real difference in meaning. Thus no attempt has been made to distinguish between the two Greek words in the translation.

**6 tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

**7 tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

**8 tn** Grk “said again.” The word “again” (when used in connection with the phrase “a second time”) is redundant and has not been translated.

**9 tn** Grk “He said to him.”

**10 tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

**11 tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

**12 tn** Grk “said to him.” The words “to him” are clear from the context and slightly redundant in English.

**13 tn** Or “was sad.”

**14 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**15 tn** Grk “said to.”

**16 tn** Grk “and said to him.” The words “to him” are clear from the context and slightly redundant in English.

**17 tc** † Most witnesses, especially later ones (A Θ Ψ f<sup>13</sup> ℣), read ὁ Ἰησοῦς (*ho Iēsous*, “Jesus”) here, while B C have Ἰησοῦς without the article and ℣ D W f<sup>1</sup> 33 565 *al* lack both. Because of the rapid verbal exchange in this pericope, “Jesus” is virtually required for clarity, providing a temptation to scribes to add the name. Further, the name normally occurs with the article. Although it is possible that B C accidentally omitted the article with the name, it is just as likely

replied,<sup>1</sup> “Feed my sheep. 21:18 I tell you the solemn truth,<sup>2</sup> when you were young, you tied your clothes around you<sup>3</sup> and went wherever you wanted, but when you are old, you will stretch out your hands, and others will tie you up<sup>4</sup> and bring you where you do not want to go.” 21:19 (Now Jesus<sup>5</sup> said this to indicate clearly by what kind of death Peter<sup>6</sup> was going to glorify God.)<sup>7</sup> After he said this, Jesus told Peter,<sup>8</sup> “Follow me.”

### *Peter and the Disciple Jesus Loved*

21:20 Peter turned around and saw the disciple whom Jesus loved following them.<sup>9</sup> (This was the disciple<sup>10</sup> who had leaned back against Jesus<sup>11</sup> chest at the meal and asked,<sup>12</sup> “Lord, who is the one who is going to betray you?”)<sup>13</sup> 21:21 So when Peter saw him,<sup>14</sup> he asked Jesus, “Lord,

what about him?” 21:22 Jesus replied,<sup>15</sup> “If I want him to live<sup>16</sup> until I come back,<sup>17</sup> what concern is that of yours? You follow me!” 21:23 So the saying circulated<sup>18</sup> among the brothers and sisters<sup>19</sup> that this disciple was not going to die. But Jesus did not say to him that he was not going to die, but rather, “If I want him to live<sup>20</sup> until I come back,<sup>21</sup> what concern is that of yours?”

### *A Final Note*

21:24 This is the disciple who testifies about these things and has written these things, and we know that his testimony is true. 21:25 There are many other things that Jesus did. If every one of them were written down,<sup>22</sup> I suppose the whole world<sup>23</sup> would not have room for the books that would be written.<sup>24</sup>

that they added the simple name to the text for clarity's sake, while other witnesses added the article as well. The omission of ὁ Ἰησοῦς thus seems most likely to be authentic. NA<sup>27</sup> includes the words in brackets, indicating some doubts as to their authenticity.

**tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**1 tn** Grk “Jesus said to him.”

**2 tn** Grk “Truly, truly, I say to you.”

**3 tn** Or “you girded yourself.”

**4 tn** Grk “others will gird you.”

**5 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**6 tn** Grk “he”; the referent (Peter) has been specified in the translation for clarity.

**7 sn** This is a parenthetical note by the author. The phrase by what kind of death Peter was going to glorify God almost certainly indicates martyrdom (cf. 1 Pet 4:16), and it may not predict anything more than that. But the parallelism of this phrase to similar phrases in John 12:33 and 18:32 which describe Jesus' own death by crucifixion have led many to suggest that the picture Jesus is portraying for Peter looks not just at martyrdom but at death by crucifixion. This seems to be confirmed by the phrase *you will stretch out your hands* in the preceding verse. There is some evidence that the early church understood this and similar phrases (one of them in Isa 65:2) to refer to crucifixion (for a detailed discussion of the evidence see L. Morris, *John* [NICNT], 876, n. 52). Some have objected that if this phrase does indeed refer to crucifixion, the order within v. 18 is wrong, because the stretching out of the hands in crucifixion precedes the binding and leading where one does not wish to go. R. E. Brown (*John* [AB], 2:1108) sees this as a deliberate reversal of the normal order (*hysteron proteron*) intended to emphasize the stretching out of the hands. Another possible explanation for the unusual order is the Roman practice in crucifixions of tying the condemned prisoner's arms to the crossbeam (*patibulum*) and forcing him to carry it to the place of execution (W. Bauer as cited by O. Cullmann in *Peter: Disciple, Apostle, Martyr* [LHD], 88).

**8 tn** Grk “After he said this, he said to him”; the referents (first Jesus, second Peter) have been specified in the translation for clarity.

**9 tn** The word “them” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.

**10 tn** The words “This was the disciple” are not in the Greek text, but are supplied for clarity.

**11 tn** Grk “his”; the referent (Jesus) has been specified in the translation for clarity.

**12 tn** Grk “and said.”

**13 sn** This is a parenthetical note by the author.

**14 tn** Grk “saw this one.”

**15 tn** Grk “Jesus said to him.”

**16 tn** Grk “to stay” or “to remain,” but since longevity is the issue in the context, “to live” conveys the idea more clearly.

**17 tn** The word “back” is supplied to clarify the meaning.

**18 tn** Grk “went out.”

**19 tn** Grk “the brothers,” but here the term refers to more than just the immediate disciples of Jesus (as it does in 20:17). Here, as R. E. Brown notes (*John* [AB], 2:1110), it refers to Christians of the Johannine community (which would include both men and women).

**20 tn** Grk “to stay” or “to remain,” but since longevity is the issue in the context, “to live” conveys the idea more clearly.

**21 tn** The word “back” is supplied to clarify the meaning.

**22 tn** Grk “written”; the word “down” is supplied in keeping with contemporary English idiom.

**23 tn** Grk “the world itself.”

**24 tc** Although the majority of MSS (C<sup>2</sup> Θ Ψ f<sup>13</sup> ̄̄̄ lat) conclude this Gospel with ἀμήν (*amēn*, “amen”), such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant. Further, excellent and early witnesses, as well as a few others (א B C<sup>2</sup> D W 1 33 pc it), lack the particle, rendering no doubt as to how this Gospel originally ended.

**sn** The author concludes the Gospel with a note concerning his selectivity of material. He makes it plain that he has not attempted to write an exhaustive account of the words and works of Jesus, for if one attempted to do so, “the whole world would not have room for the books that would be written.” This is clearly hyperbole, and as such bears some similarity to the conclusion of the Book of Ecclesiastes (12:9-12). As it turns out, the statement seems more true of the Fourth Gospel itself, which is the subject of an ever-lengthening bibliography. The statement in v. 25 serves as a final reminder that knowledge of Jesus, no matter how well-attested it may be, is still partial. Everything that Jesus did during his three and one-half years of earthly ministry is not known. This supports the major theme of the Fourth Gospel: Jesus is repeatedly identified as God, and although he may be truly known on the basis of his self-disclosure, he can never be known exhaustively. There is far more to know about Jesus than could ever be written down, or even known. On this appropriate note the Gospel of John ends.