

Notes on the Greek New Testament Week 206 – John 1:29-2:11

Day 1026: John 1:29-34

Verses 29-34

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

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

Verse 29

Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

ἐπαυριον the next day

βλεπω see, look

ἀμνος, ου m lamb

αἴρω take, take up, take away

ἁμαρτία, ας f sin

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

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

No one of these seems an adequate background of John's phrase. Barrett concludes, "By his amalgamation of Old Testament ideas John indicates that the death of Jesus was a new and better sacrifice. All the ordinances and institutions of Judaism were perfected by Jesus (cf. 2:19; 4:21; 5:17,39,47; 6:4; 10:1; 13:34). No longer are the sins of ignorance of the Jewish people removed by sacrifice, but the sin of the world." Carson comments, "When the Baptist identified Jesus as *the Lamb of God, who takes away the sin of the world*, he probably has in mind the apocalyptic lamb, the warrior lamb, found in some Jewish texts (*1 Enoch* 90:9-12; *Testament of Joseph* 19:8; *Testament of Benjamin* 3:8 – the latter passages probably, but not certainly, pre-Christian) and picked up in the Apocalypse (Rev 5:6, 12; 7:17; 13:8; 17:14; 19:7, 9; 21:22-23; 22:1-3). If 'Lamb of God' was not a well-recognised, technical expression, the fact that our text uses *amnos* instead of *arnion* offers no great difficulty. Whether we assume that the category lay readily to hand for the Baptist to use, or that he was one of the first to think it up, the impression gleaned from the synoptics is that he thought of the Messiah as one who would come in terrible judgment and to clean up the sin in Israel. In this light, what John the Baptist meant by 'who takes away the sin of the world' may have had more to do with judgment and destruction than with expiatory sacrifice. Certainly the verb *airo* normally means 'remove', 'take away', not 'bear away in atoning death' or the like (for which the more common verb is *anaphero*...)

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

Verse 30

οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

ἀνὴρ, ἀνδρος m man, husband

ἐμπροσθεν see v.15 for this and remainder of verse.

Verse 31

κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ• ἵνα φανερωθῆ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.

κἀγὼ a compound word = καὶ ἐγὼ ᾔδειν Verb, pluperf act indic, 1s οἶδα know

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

φανερωθῆ Verb, aor pass subj, 3s φανερωω make known, reveal, make evident

διὰ τοῦτο for this reason

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

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

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

Verse 32

Καὶ ἔμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν•

μαρτυρεω see v.7

τεθέαμαι Verb, pref midd/pass dep indic, 1s θεαομαι see, observe

The perfect tense reflects a settled conviction.

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

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

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

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

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

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

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

Verse 33

κἀγω οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

ᾔδειν see v.31

πέμψω send

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

ὅς ἂν **whoever**

ἴδῃς Verb, 2 aor act subj, 2 s ὄραω **see**

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

Verse 34

κἀγω ἔωρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

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

Day 1027: John 1:35-42

Verses 35-42

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

Verse 35

Τῇ ἐπαύριον πάλιν εἰσήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

ἐπανοιον see v.29

παλιν **again, once more**

εἰσήκει Verb, pluperf act indic, 3 s ἵστημι and ἵστανω **stand**

μαθητης, ου m **disciple, follower**

δυο gen & acc δυο dat δυσιν **two**

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

Verse 36

καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

ἐμβλέψας Verb, aor act ptc, m nom s
ἐμβλεπω look straight at, see
περιπατεω walk, walk about
ἀμνος, ου m see v.29

Verse 37

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

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

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

Verse 38

στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε), ποῦ μένεις;

στραφεῖς Verb, aor pass ptc, m nom s
στρεφω turn, turn around
θεασάμενος Verb, aor midd dep ptc, m nom s
θεαομαι see v.32
ζητεω seek, search for, look for

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

ῥαββι rabbi, teacher, master (honourary title of address)
μεθερμηνευω translate
διδασκαλος, ου m teacher
ποῦ interrogative adverb where

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

Verse 39

λέγει αὐτοῖς, Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

ὄψεσθε Verb, fut act indic, 2 pl ὄραω see v.33

εἶδαν Verb, aor act indic, 3 pl ὄραω
ἐκεῖνος, η, ο see v.33
ὥρα, ας f hour
δεκατος, η, ον tenth

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

Verse 40

Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
ἀκολουθησάντων Verb, aor act ptc, gen pl
ἀκολουθεω

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

Verse 41

εὗρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμονα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἔστιν μεθερμηνευόμενον Χριστός)·

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

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

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

ἴδιος, α, ον one's own
εὐρήκαμεν Verb, perf act indic, 1 pl
εὗρισκω
Μεσσίας, ου m Messiah (Aramaic and Hebrew equivalent to Greek Χριστος)
μεθερμηνευω see v.36

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

Verse 42

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

ἤγαγεν Verb, aor act indic, 3 s ἄγω come, bring

ἐμβλέψας see v.36

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

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

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

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

ἐπρηνεωω interpret, explain; pass mean, be translated

Day 1028: John 1:43-51**Verses 43-51**

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

Verse 43

Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθε μοι.

ἐπαυριον the next day

θελω wish, will

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

Theologically, the Evangelist is reinforcing his theme of the importance of bearing witness."

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

ἀκολουθεω see v.37

Verse 44

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

πολις, εως f city, town

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

Verse 45

εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, Ὁν ἔγραψεν Μαυϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται εὐρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

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

γραφω write

νομος, ου m law

εὐρήκαμεν Verb, perf act indic, 3 s

εὐρίσκω

I.e. the Messiah.

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

Verse 46

καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ [ὁ] Φίλιππος, Ἔρχου καὶ ἴδε.

δυναμαι can, be able to, be capable of ἀγαθος, η, ον good, useful, fitting

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

εἶναι Verb, pres infin εἶμι

ἴδε Verb, aor act imperat, 2 s ὄραω

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

Verse 47

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

εἶδεν Verb, aor act indic, 3 s ὄραω

ἀληθῶς adv truly, in truth

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

δολος, ου m deceit, treachery

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

Verse 48

λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἰδόν σε.

ποθεν interrog adv. from where, how

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply, say

εἶπεν Verb, aor act indic, 3 s λεγω

σε Pronoun, acc s συ

φωνεω call, call out

συκη, ης f fig tree

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

Verse 49

ἀπεκρίθη αὐτῷ Ναθαναήλ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

ραββι see v.38

βασιλευς, εως m king

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

Verse 50

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Οτι εἶπόν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψη.

ὑποκατω prep with gen under, beneath

πιστεω believe (in), have faith (in)

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

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

ὄψη Verb, fut midd dep indic, 2 s ὄραω

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

Verse 51

καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

"This solemn formula [ἀμην ἀμην λεγω ὑμιν] of asseveration occurs 20 times in John; with σοι for ὑμιν, 5 times more." Barrett. Note the plural ὑμιν – the promise is not made to Nathaniel alone. "The vision is probably for all the disciples, and by extension, for those also who would follow them." Carson. Of the future tense ὄψεσθε, Beasley-Murray says this refers, "not to a future beyond the death of Jesus (as in Mark 14:62), but to the entire gamut of the action of the Son of Man for the kingdom of God: from the heaven that became open at his baptism, the blessings of the saving sovereignty will be poured out through him – in the signs he performs, the revelation of his word, the life that he lives, the death and resurrection that he accomplishes (his 'lifting up'), till the goal is attained when the Son of Man welcomes the redeemed to the Father's house (14:3)."

οὐρανος, ου m heaven

ἀνεωγῶτα Verb, perf pass ptc, m acc s

ἀνοιγω open

ἀναβαίνω go up, come up, ascend
καταβαίνω come or go down, descend

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

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

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

Day 1029: John 2:1-6**Verses 1-11**

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

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

Verse 1

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·

τριτος, η, ον third

I.e. after the last event related, the exchange between Jesus and Nathanael.

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

γάμος, ου m wedding, wedding feast
ἐγένετο Verb, aor midd dep indic, 3 s

γίνομαι
ἐκει there, in that place

Verse 2

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

μαθητης, ου m disciple, pupil, follower

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

Verse 3

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

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

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

οἶνος, ου m wine

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

Verse 4

[καὶ] λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.

ἐμοὶ Pronoun, dat s ἐγώ

γύναι Noun, voc s γυνή, αἰκος f woman

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

οὐπω not yet

ἤκω come, have come, be present

ὥρα, ας f hour, moment

Refers to the hour of manifestation of Christ's glory in his death (cf. 7:30; 8:20; 12:23,27; 13:1; 17:1). From the beginning of his ministry there is an awareness of the cross. "The import of the statement is to declare that Jesus' service for the kingdom of God is determined solely by his Father; into that area not even his mother can intrude (cf. 7:3–9 and Mark 3:31–35)." Beasley-Murray. Carson comments, "It is just possible that the Evangelist sees a connection with 3:27-30, where Jesus, Jesus alone, is emphatically identified as the messianic bridegroom. As such, he will supply all the 'wine' that is needed for the messianic banquet, but his hour has not yet come. As this story unfolds, he graciously makes good the deficiencies of the unknown bridegroom of John 2, in anticipation of the perfect way he himself will fill the role of the messianic bridegroom."

Verse 5

λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ τι ἂν λέγη ὑμῖν ποιήσατε.

διακονος, ου m & f servant

ὅς ἂν, ὁ ἂν whoever, whatever

"Clearly Jesus' mother does not regard his words as a direct refusal of the favour she has implicitly asked. Miracles may precede the supreme miracle; signs may foreshadow the glorifying of Jesus." Barrett.

Bruce comments, "The recorded words of Mary are few; these particular words have an application beyond the immediate occasion which called them forth."

Verse 6

ἦσαν δὲ ἐκεῖ λίθιναι ὕδρια ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

ἐκεῖ see v.1

λιθινος, η, ον made of stone

ὕδρια, ας f water jar

ἕξ six

καθαρισμος, ου m cleansing, purification

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

κειμαι lie; stand, be standing

χωρεω have room for, accept, contain

ἀνα prep used distributively with acc. each, each one

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

δυο gen & acc δυο dat δυοιν two

ἢ or

τρεῖς, τρια gen τριων dat τρισιν three

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

Beasley-Murray.

Day 1030: John 2:7-11**Verse 7**

λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγένισαν αὐτὰς ἕως ἄνω.

γεμιζω fill

ὑδωρ, ὕδατος n water

ἄνω from above, above; ἕως ἄνω to the top

Verse 8

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

ἀντλεω draw (water)

φερω bring, carry, bear

ἀρχιτρικλινος, ου m head steward

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

ἤνεγκαν Verb, aor act indic, 3 pl φερω

Verse 9

ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἴνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλινος

ἐγεύσατο Verb, aor midd dep indic, 3 s γευομαι taste, experience

γεγεννημένον Verb, perf pass ptc, m acc & n nom/acc γινομαι

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

ᾔδει Verb, pluperf act indic, 3 s οἶδα know ποθεν interrog adv. from where

ᾔδεισαν Verb, pluperf act indic, 3 pl οἶδα

ἠντληκότες Verb, perf act ptc, m nom pl

ἀντλεω

φωνεω call

νυμφιος, ου m bridegroom

Verse 10

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

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

καλος, η, ον good, fine

τιθημι place, set, put

ὅταν when

μεθυσθῶσιν Verb, aor pass subj, 3 pl

μεθω be drunk, drink freely

ἐλάσσων, ον (comp of μικρος) lesser, inferior

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

τηρεω keep

ἄρτι now, at the present

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

Verse 11

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

ἀρχη, ης f beginning

σημειον, ου n miraculous sign, sign, miracle

φανερωω make known, reveal

δοξα, ης f glory

Cf. 1:14, 51.

πιστευω believe (in), have faith (in)

μαθητης, ου m see v.2

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