

Notes on the Greek New Testament
Week 209 – John 4:25-5:6

Day 1041: John 4:25-30**Verse 25**

λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

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

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

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

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

Verse 26

λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι.

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

λαλεῶ speak, talk

Verse 27

Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

θαυμαζω wonder, be amazed οὐδεὶς, οὐδεμα, οὐδεν no one, nothing μεντοι but, nevertheless, however ζητεω seek, ask ἢ or

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

Verse 28

ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

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

ὑδρια, ας f water jar

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

πολις, εως f city, town

Verse 29

Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

δευτε adv. come (of command or exhortation)

ἴδετε Verb, aor act imperat, 2 s ὄραω see ὅσος, η, ον correlative pronoun, as much as; pl. as many as, all

μητι Negative particle, used to introduce questions expecting a negative answer or hesitant questions.

'Can this perhaps be the Christ?' Sanders suggests that this does not display lack of faith but rather deference to the opinion of those to whom she is speaking.

Verse 30

ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

Day 1042: John 4:31-38**Verse 31**

Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε.

μεταξυ adv meanwhile, after

ἔρωταω ask, request, beg, urge

φάγε Verb, aor act imperat, 2 s ἐσθιω and ἐσθω eat, consume

Verse 32

ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

βρωσις, εως f food

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

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

Verse 33

ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους,
Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;

ἀλλήλων, οἱς, οὐς one another
ἤνεγκεν Verb, aor act indic, 3 s φερω
bring

Verse 34

λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρωμά
ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ
πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ
ἔργον.

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

βρωμα, τος n food

θελημα, ατος n will, wish, desire

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

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

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

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

Verse 35

οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός
ἐστὶν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω
ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ
θεάσασθε τὰς χωρὰς ὅτι λευκαὶ εἰσιν πρὸς
θερισμόν. ἤδη

ἐτι still, yet

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

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

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

θεάσασθε Verb, aor midd dep imperat, 2 pl

θεαομαι see, look at, observe

χωρα, ας f country, land, field

λευκος, η, ον white

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

ἤδη adv now, already

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

Verse 36

ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει
καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπειρῶν
ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

θεριζω reap, harvest

μισθος, ου m pay, wages, reward

συναγω gather, gather together

καρπος, ου m fruit, grain, harvest

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

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

σπειρω sow

ὁμου adv together

χαίρω rejoice, be glad

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

Verse 37

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

λογος here in the sense of 'proverb'

ἀληθινος, η, ον real, genuine, true

Cf. 1:9.

ἄλλος, η, ο another, other

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

Verse 38

ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

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

Jesus is talking about the purpose of their calling.

κεκοπιάκατε Verb, perf act indic, 2 pl
κοπιαω work, work hard, labour
κεκοπιάκασιν Verb, perf act indic, 3 pl
κοπος, ου m work, labour

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

εἰσεληλύθατε Verb, perf act indic, 2 pl
εἰσερχομαι

Day 1043: John 4:39-45

Verse 39

Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.

ἐκεῖνος, η, ο demonstrative adj. that
πιστεω believe (in), have faith (in)

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

μαρτυρω bear witness, testify

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

Verse 40

ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριται, ἠρωτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
μείναι Verb, aor act infin μενω remain,
stay
ἐκεῖ there, in that place
δυο gen & acc δυο dat δυοσιν two

Verse 41

καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

πλειων, πλειον ογ πλεον more

Verse 42

τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

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

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

Verse 43

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

ἐκεῖθεν from there

Jesus' journey is resumed.

Verse 44

αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

μαρτυρεω see v.39

ἴδιος, α, ον one's own

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

τιμη, ης f honour, respect

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

Verse 45

ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

ὅτε conj when, at which time

δεχομαι receive, accept, welcome

ἑωρακότες Verb, perf act ptc, m nom pl

ὄραω see

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

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

ἑορτη, ης f festival, feast

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

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

Verses 43-45 – Postscript

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

Day 1044: John 4:46-54**Verse 46**

^αἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ·

παλιν again, once more

ὅπου adv. where

ὕδωρ, ὕδατος n water

οἶνος, ου m wine

τις, τὶ acc τινά, τὶ gen τινός dat τινί
indefinite pronoun anyone, a certain

βασιλικος, η, ον royal, belonging to the king, royal official

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

ἄσθενεω be sick, be ill, be weak

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

Verse 47

οὗτος ἀκούσας ὅτι Ἰησοῦς ἕκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἧμελλεν γὰρ ἀποθνήσκειν.

ἕκω come, have come, be present

ἔρωταω ask, request, beg, urge

καταβῆ Verb, aor act subj, 3 s καταβαινω
come or go down, descend

ἰάσῃται Verb, aor midd dep subj, 3 s

ἰαομαι heal, cure, restore

ἧμελλεν Verb, imperf act indic, 3 s μελλω
(before an infin) be going, be about

ἀποθνήσκω die

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

Verse 48

εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, ἼΕάν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

ἐάν μη unless

σημειον, ου n miraculous sign, miracle

τερας, ατος n wonder, object of wonder

ἴδητε Verb, aor act subj ὄραω see

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

πιστεύσητε Verb, aor act subj, 2 pl

πιστευω believe (in), have faith (in)

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

Verse 49

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

κατάβηθι Verb, aor act imperat, 2 s

καταβαινω

πρὶν and πρὶν ἢ before

παιδιον, ου n child

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

Verse 50

λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

πορευομαι go

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

His faith is evident in his simple obedience.

Verse 51

ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

ἤδη adv now, already

δουλος, ου m slave, servant

ὑπανταω meet

παις, παιδος m & f servant, child

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

Verse 52

ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἣ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθές ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

ἐπύθετο Verb, aor midd dep indic, 3 s

πυνθανομαι inquire, ask, question

ώρα, ας f hour, moment

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

ἔσχεν Verb, aor act indic, 3 s ἔχω

ἐχθες adv yesterday

ἐβδομος, η, ον seventh

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

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

πυρετος, ου m fever

Verse 53

ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

ἔγνω Verb, aor act indic, 3 s γνωσκω

ἐκεινος, η, ο demonstrative adj. that

πιστευω believe (in), have faith (in)

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

οἰκια, ας f house, household

ὅλος, η, ον whole, all, entire

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

Verse 54

Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

παλιν again

δευτερος, α, ον second

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

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι

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

Day 1045: John 5:1-6**Chapter 5**

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

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

Verse 1

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

ἑορτη, ης f festival, feast

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

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

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

Verse 2

ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῆ προβατικῆ κολυμβήθρα ἢ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα.

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

προβατικός, η, ον pertaining to sheep;
ἢ. π. sheep gate

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

κολυμβήθρα, ας f pool
ἐπιλεγω call, name
Ἑβραϊστὶ in Hebrew or Aramaic

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

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

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

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

Verse 3

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

κατακειμαι lie (in bed), recline

The imperfect tense describes what was customary at the time.

πληθος, ους n crowd, multitude
ἀσθενεω be sick, be ill, be weak
τυφλος, η, ον blind
χωλος, η, ον lame, crippled
ξηρος, α, ον dry, withered, paralysed

Verses 3b,4

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

Verse 5

ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτώ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

τίς, τὶ see 4:46

ἐκεῖ there, in that place, to that place

τριακοντα thirty

ὀκτώ eight

ἔτη Noun, nom & acc pl ἔτος, ους n year

ἀσθενεια, ας f weakness, illness

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

Verse 6

τοῦτον ἰδὼν ὁ Ἰησοῦς κατακαείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιῆς γενέσθαι;

ἰδὼν Verb, aor act ptc, m nom s ὄραω

see, observe

γνοὺς Verb, aor act ptc, m nom s γινωσκω

Unclear whether by supernatural knowledge or by enquiry.

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου

much, many

ἤδη adv now, already

χρονος, ου m time, period of time

θελω wish, will

ὑγιης, ες sound, healthy, well, cured

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