

**Notes on the Greek New Testament**  
**Week 210 – John 5:7-40**

**Day 1046 John 5:7-13****Verse 7**

ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε,  
ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῆ τὸ  
ὔδωρ βάλη με εἰς τὴν κολυμβήθραν· ἐν ᾧ  
δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ  
καταβαίνει.

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι answer, reply, say  
ὅταν when, whenever, as often as  
ταραχθῆ Verb, aor pass subj, 3 s ταρασσῶ  
trouble, disturb, stir up  
ὔδωρ, ὕδατος n water

"These words presuppose some such visitation as is described in v.4, but we have no other evidence of such a legend in connection with any pool in Jerusalem, nor do the excavations at the St Anna pool yet afford any explanation, though there is some ground to hope that further work may do so... Evidently the curative powers of the water were operative for only one sick man after each disturbance. We are not told how often the disturbances took place." Barrett.

βάλη Verb, aor act subj, 3 s βαλλῶ trans  
throw, place  
κολυμβήθρα, ας f see v.2  
ἄλλος, η, ο another, other  
καταβαίνω come or go down, descend

**Verse 8**

λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειρε ἄρον τὸν  
κράβαττόν σου καὶ περιπάτει.

ἐγειρω raise

"Jesus' powerful word heals the man: *Get up!* (ἐγειρε) anticipates the powerful vice of the Son of God on the last day (vv 28-29), even as it exemplifies that powerful voice now (v 25)." Carson.

ἄρον Verb, aor act imperat, 2 s αἴρω  
take, take up  
κράβατος, ου m bed, cot, stretcher  
περιπατῶ walk, walk about, live

Cf. Mk 2:11.

**Verse 9**

καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ  
ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.  
Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

While the term εὐθέως is omitted by κ and the Western text, the evidence for its inclusion is overwhelming.

ἐγένετο Verb, aor midd dep indic, 3 s  
γίνομαι  
ὑγιῆς, ες see v.6  
ἦρεν Verb, aor act indic, 3 s αἴρω  
σαββατον, ου n (often in pl) the seventh  
day, Sabbath  
ἐκεῖνος, η, ο demonstrative adj. that

Cf. 9:14 for another Sabbath healing which causes trouble. In the Synoptics, see Mk 2:23-3:6; Lk 13:10-17; 14:1-6; cf. Mt 12:1-14. Carson comments, "All the Gospels report that disputes between Jesus and the Jewish authorities over the Sabbath were so sharp that they figured prominently in the rising desire to kill Jesus."

**Verse 10**

ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ  
θεραπευμένῳ, Σάββατόν ἐστιν, καὶ οὐκ  
ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.

θεραπευμένῳ Verb, perf pass ptc, m dat s  
θεραπεύω heal, cure  
ἔξεστιν impersonal verb it is permitted, it  
is lawful

Carrying of burdens on the Sabbath was not specifically forbidden in the Pentateuch (but see Numb 15:32-36; Jer 17:21; Neh 13:15f.). It was forbidden in the Mishnah.

**Verse 11**

ὁ δὲ ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ  
ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράβαττόν  
σου καὶ περιπάτει.

ἀπεκρίθη see v.7  
ὑγιῆς, ες see v.6  
ἄρον see v.8

**Verse 12**

ἠρωτησαν αὐτόν, Τίς ἐστίν ὁ ἄνθρωπος ὁ  
εἶπων σοι, Ἄρον καὶ περιπάτει;

ἠρωτῶ ask  
εἶπων Verb, aor act ptc, m nom s λεγῶ

**Verse 13**

ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

ἰαθεὶς Verb, aor pass ptc, m nom s ἰαομαι  
heal, cure, restore

ᾔδει Verb, pluperf act indic, 3 s οἶδα  
know

Beasley-Murray comments, "It is extraordinary that the healed paralytic had no idea of the identity of his benefactor – so little did he 'believe'! It is equally extraordinary that the Jewish leaders had no regard for the healing of a man who had been crippled for almost a lifetime; their sole concern was for the breaking of a sabbath rule as defined in their tradition."

ἐκνευω leave without being noticed

"Properly, 'to turn the head aside', 'to dodge'. The extension of usage required here is quite natural. Jesus has taken advantage of the presence of a large crowd to depart unobserved." Barrett.

ὄχλος, ου m crowd, multitude  
τοπος, ου m place

**Day 1047: John 5:14-18****Verse 14**

μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, Ἴδε ὑγιής γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοί τι γένηται.

εὕρισκω find, discover

ἱερον, ου n temple, temple precincts  
γέγονας Verb, perf act indic, 2 s γινομαι  
μηκετι no longer  
ἀμαρτανω sin, commit sin

"It is neither said nor implied that the man's illness was the consequence of sin; probably it would be true to say here (as at 9:3; 11:4) that it occurred that God might be glorified in his works. But the bidding recalls the words of the Marcan story of the paralytic ἀρτιενται σου αἱ ἀμαρτια (Mark 2:9)." Barrett. Sin and disease are connected by the Fall: disease and death are consequences of the Fall and tokens of greater judgment to come; sin is the manifestation of continuing rebellion against God. They are connected also in the work of Jesus; his healing of the sick was evidence of the presence of the Kingdom – an undoing of the effects of the Fall. That undoing has its focus in the cross and resurrection in which sin is atoned for and Satan, sin and death defeated.

χειρων, ου gen ονος worse, more severe  
γένηται Verb, aor subj, 3 s γινομαι

"Again a synoptic passage is recalled: Luke 13:1-5. Just as in Luke it is not said that the Galileans who suffered at the hands of Pilate, and those upon whom the tower of Siloam fell, were pre-eminently deserving of their fate, so here it is not implied that the thirty-eight years of illness were a punishment for an exceptionally sinful man. Both Luke and John point to the inevitable fate of unrepentant humanity. The χειρον τι can hardly be anything other than the Judgement (cf. v.29)." Barrett.

**Verse 15**

ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιή.

ἀνήγγειλεν Verb, aor act indic, 3 s  
ἀναγγελλω tell, report

**Verse 16**

καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

διωκω persecute, seek after, pursue

The imperfect in this verse would seem to suggest that Jesus was in the habit of healing on the Sabbath.

**Verse 17**

ὁ δὲ [ Ἰησοῦς ] ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

The name Ἰησοῦς is read by P<sup>66</sup> A D K etc, κύριος by Syr.<sup>s</sup> ( Ἰησοῦς κύριος by syr<sup>pal</sup>), and no subject by P<sup>75</sup> & B W etc The UBS committee recognized the uncertainty of the reading and set Ἰησοῦς in brackets.

ἀπεκρίνατο here suggests responding to a charge.

ἕως until

ἄρτι now, at the present

ἐργάζομαι work, do, perform

Beasley-Murray comments, "The Jews understood Gen 2:2 as implying that God's sabbath following creation continues to the present – his works are *finished*. But that raises a difficulty: how can God be said in the Scriptures to be active, if he keeps sabbath?"

Barrett says the Rabbis argued that, "God might do as he willed in the world without breaking the sabbath law since (a) the whole world was no more than his private residence (Isa. 6:3), and (b) he fills the whole world (Jer. 23:24)... It may be said then that when John was written there was a current exegesis of God's sabbath rest sufficient to support the argument of the evangelist. God is essentially and unchangeably creative (ἐργάζεται); what God does Jesus also does (v.19); therefore Jesus also ἐργάζεται." Barrett. Hence the enormity of Jesus' claim and the consequent offence: "either he is above the law given to mere mortals, or, if he operates within the law, it is because the entire universe is his." Carson.

κάγω a compound word = και ἐγω

Oliver O'Donovan comments, "God ... continues his work uninterrupted till the end of history... The sabbath healing signals the appearance of one whose work precisely parallels the work of God. The climax of history has therefore arrived, though the peace of the eschatological sabbath has not." *The Desire of the Nations*, p. 104.

### Verse 18

διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

μᾶλλον adv more

ζητεω seek, search for

ἀποκτείνειν Verb, aor act infin ἀποκτείνω  
kill, put to death

μόνον adv only, alone

λυω loose, set aside

ἴδιος, α, ον one's own

ἴσος, η, ον equal, the same

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"Jesus has called God his *own* father (πατέρα ἴδιον; cf. the use of ἀββα in Mark 14:36, on which see G Kittel, *Theological Wordbook of the New Testament* I, 4-6), a form of speech which did not arise out of liturgical custom or the notion of Israel as God's child; and the assumption of a uniform activity common to Jesus and to God could only mean that Jesus was equal to God." Barrett.

Carson comments, "The ensuing verses set out some of the parameters by which we may rightly understand that Jesus is equal with God (cf. Paul's remarks, also with respect to ἴσος, in Phil 2:6). Jesus is not equal with God as *another* God or as a *competing* God: the functional subordination of the Son to the Father, the utter dependence of the Son upon the Father, are about to be explicated. So once again there is irony: the Jews take umbrage at Jesus' implicit claim to deity, having rightly detected the drift of Jesus' argument; but their understanding of Jesus' equality with God needs serious modification, for Christians will not accept di-theism or tri-theism any more than the Jews themselves. The ensuing verses may therefore be seen, in part, as a defence of a distinctly Christian form of monotheism ... as much as an explication of the nature of Jesus' equality with his Father."

### Day 1048: John 5:19-23

#### Verse 19

Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, Ἀμήν ἀμήν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπη τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

δυναμαι can, be able to

οὐδεις, οὐδεμια, οὐδεν no one, nothing

Cf. 7:18; 11:51; 15:4; 16:13; 18:34.

Jesus' claim and actions are not presumptuous, for he does not act on his own initiative. Carson underlines the fact that the relationship between the Father and the Son is not reciprocal: "The Father initiates, sends, commands, commissions, grants, the Son responds, obeys, performs the Father's will, receives authority. In this sense, the Son is the Father's agent ... though, as John goes on to insist, much more than an agent."

ἐὰν μη unless, except

βλεπω see

ἃ ... ἂν whatever (things)

ὁμοίως likewise, in the same way

Carson comments, "If the last clause of v. 19 takes the impossibility of the Son operating independently and grounds it in the perfection of Jesus' sonship, it also constitutes another oblique claim to deity; for the only one who could conceivably do *whatever the Father does* must be as great as the Father, as divine as the Father."

**Verse 20**

ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα  
δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ  
μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα  
ὑμεῖς θαυμάζητε.

πατήρ, πατρός m father  
φιλεῖω love, have deep feeling for

"φιλεῖν is used by John interchangeably with ἀγαπᾶν. With this verse cf. 3:35, ὁ πατήρ ἀγαπᾶ τὸν υἱόν, where there is no difference in meaning whatever. Cf. also 11:3,36 with 11:5; and see on 20:2; 21:15-17." Barrett.

δείκνυμι show, point out, reveal

"παντα. The activity of Jesus is not merely a reflection of God's activity but a complete reflection, since the Father shows the Son all that he does." Barrett.

μεῖζων, ὄν greater  
δείξει Verb, fut act indic, 3 s δείκνυμι  
θαυμάζω wonder, be amazed

The Son reveals the Father: "If Jesus the Son of God stands with human beings, over against God, in dependence and obedience, he stands with God, over against human beings, in authority and revelation... Small wonder that Jesus will later declare, 'Anyone who has seen me has seen the Father' (14:9...)." Carson. Barrett comments, "As the next verse shows, the argument takes a step forward. The Son will do more than remedy men's diseases (vv.1-9); he will assume the prerogative of God himself in giving life to the dead."

**Verse 21**

ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς  
καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει  
ζωοποιεῖ.

ὡσπερ as, even as, just as  
ἐγείρω raise  
νεκρός, α, ὄν dead  
ζωοποιεῖω give life, make alive  
οὕτως and οὕτω adv. thus, in this way  
θελῶ wish, will

God alone can raise the dead, cf. 2 Ki 5:7.

"The authority that no human representative could possess is enjoyed by the Son in complete freedom (οὓς θελεῖ). Since he sees all that the Father does, and is able himself to do all that he sees, he also gives life. It appears from the context that three thoughts are in John's mind. (a) The resurrection at the last day will be through Jesus (vv.28f.; cf. 1 Thess 4:16, οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται); (b) Jesus raises men from the spiritual death of sin and corruption (v.25; cf. Rom 6:4); (c) in this gospel, as a parable of (a) and (b), Jesus raises Lazarus (11:43f.)." Barrett.

Carson comments, "In Jewish literature of the period, resurrection from the dead belongs to the age to come: not even God himself characteristically contravenes that restriction (cf. notes on 11:24). Inevitably therefore, this verse assigns *eschatological* resurrection to Jesus (cf vv 25, 28-29; 1 Thess 4:16)."

**Verse 22**

οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν  
κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

κρίνει Verb, pres/fut act indic, 3 s κρίνω  
judge, pass judgement on  
κρίσις, εως f judgement, act of  
judgement

δέδωκεν Verb, perf act indic, 3 s δίδωμι

"God had long been recognised as 'the Judge of all the earth (Gn 18:25). Throughout the pages of the Old Testament God had frequently exercised judgment in the lives of his covenant people and in the surrounding nations. But at the end of the age, there would be the last great assize, when all would be judged, both small and great (cf. Rev 20:11-15). Here, however, the Son insists that the office of judge, whether in the present or at the last day, has been entrusted to him. This does not mean Jesus will exercise judgment independently of the Father, for even the judgment he exercises is a reflection of his constant determination to please the one who sent him (v 30)." Carson.

**Verse 23**

ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι  
τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ  
τὸν πατέρα τὸν πέμψαντα αὐτόν.

τιμαῶ honour, reverence  
πέμπω send

Beasley-Murray comments, "With the advent of the Son of God, the new age has come; hence he brings to men the life of the new age in the present one; likewise he mediates its corollary of judgment in this time (cf. 9:39–41; 12:31–32). Accordingly the honor that belongs to the mediator of life and judgment belongs to the Son even in this present time."

Carson comments, "Because of the unique relationship between the Father and the Son, the God who declares, 'I am the LORD; that is my name! I will not give my glory to another' (Is 42:8; cf. Is 48:11) is not compromised or diminished when divine honours crown the head of the Son."

Barrett adds, "So complete is the identity in function and authority between the Father and the Son that it is impossible to honour God while disregarding Jesus."

Cf. Phil 2:9–11.

Carson concludes, "The one who utters such things is to be dismissed with pity or scorn, or worshipped as Lord. If with much current scholarship we retreat to seeing in such material less the claims of the Son than the beliefs and witness of the Evangelist and his church, the same options confront us. Either John is supremely deluded and must be dismissed as a fool, or his witness is true and Jesus is to be ascribed the honours due to God alone. There is no rational middle ground."

### Day 1049: John 5:24–30

#### Verse 24

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

πιστεῦω believe (in), have faith (in)

"The absence of a second article shows that the two participles are co-ordinate features of a single, twofold, description." Barrett.

ζωή, ης f life

αἰώνιος, ον eternal, everlasting

κρίσις, εως f see v.22

"The thought is closely akin to the Pauline doctrine of justification, according to which the believer does indeed come into judgement but leaves the court acquitted." Barrett.

μεταβέβηκεν Verb, perf act indic, 3 s

μεταβαίνω move, cross over

Cf. 13:1 & 1 Jn 3:14.

θανάτος, ου m death

ζωή, ης f life

"The believer has already passed out of the world ruled by death and entered the realm of eternal life; that is, his future reward has been anticipated, and is consequently assured to him." Barrett.

Carson comments, "This is perhaps the strongest affirmation of inaugurated eschatology in the Fourth Gospel.

Nevertheless, it does not mean the Evangelist has adopted the error of Hymenaeus and Philetus (2 Tim 2:17–18), who insisted the resurrection had already taken place. The following verses (especially vv 28–29) demonstrate that John still anticipates a final resurrection. But the stress on realised eschatology is typically Johannine."

#### Verse 25

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

ὥρα, ας f hour, moment

Cf. 4:23

ὅτε conj when

νεκρός, α, ον see v.21

ζαω live, be alive

Here Jesus speaks of those spiritually dead in contrast with what is said of those dead physically in v.28.

Carson comments, "It is the voice of the Son of God (or his word: cf. v 24; 6:63, 68; 11:43) that calls forth the dead, *and those who hear ... will live*. Such a voice, such a life-giving word, is nothing other than the voice of God (cf. Is 55:3), whose vivifying power mediates the life-giving Spirit (cf. 3:3, 5; 7:37–39) even to dry bones (Ezk 37)."

#### Verse 26

ὡςπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

ὡςπερ see v.21

ἑαυτός, ἑαυτη, ἑαυτον him/her/itself

ἔδωκεν Verb, aor act indic, 3 s διδωμι

"This does not contradict the words of the Prologue (1:4, ἐν αὐτῷ ζωὴ ἦν), since the giving (ἔδωκεν) is not a temporal act but describes the eternal relation of the Father and the Son." Barrett.

**Verse 27**

καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν,  
ὅτι υἱὸς ἀνθρώπου ἐστίν.

ἐξουσία, ας f authority, right  
κρίσις, εως f see v.22

The anarthrous construction recalls Dan 7:13-14.

**Verse 28**

μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ  
πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν  
τῆς φωνῆς αὐτοῦ

θαυμάζω see v.20

"The meaning may be either (a) Do not marvel at what I have just said (that the Son of man even now judges and quickens the spiritually dead), for he will be the agent of the final resurrection and judgement; or (b) Do not marvel at this, namely that the Son of man will be the agent... (a) gives the better sense, gives the argument a cumulative force, and should be accepted." Barrett.

ἔρχεται ὥρα without the following καὶ νῦν  
ἐστίν, in contrast with v. 25, indicates that  
what Jesus here speaks of is wholly future.

μνημειον, ου n grave, tomb

Cf. 10:3,16.

**Verse 29**

καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ  
ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ  
φάυλα πράξαντες εἰς ἀνάστασιν κρίσεως.

ἐκπορευομαι go or come out  
ἀγαθος, η, ον good, useful, fitting  
ἀναστασις, εως f resurrection, raising up  
φάυλος, η, ον evil, wrong, bad  
πράξαντες Verb, aor act ptc, m nom pl  
πρασσω practice, do

Cf. Rom 2:6-9; Matt 25:35f,42f.

Beasley-Murray comments, "This is in no way an accommodation of the revolutionary eschatology of vv 24–27 to that of Jewish apocalyptic, but rather a logical development that must be strictly interpreted in the light of the foregoing. The spiritually dead who 'hear' the voice of the Son of God in the days of their flesh and are raised by him to life will hear that voice again, calling them to enter upon the fullness of resurrection life for the kingdom of glory. Similarly those who are deaf to the voice of the Son of God in life must in the end respond to that voice, and rise to hear the word of condemnation pronounced upon them. The resurrection of the last day reveals the decision that each has made in life. The 'works' of good and evil, alluded to in v 29, flow from the acceptance or rejection of the word of the Redeemer-Revealer, as in 3:16–21. The judgment of those who have not heard that word is not in view in this passage; it is intended for the encouragement or warning of those who have heard it." Cf. 6:29.

**Verse 30**

Οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ  
οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἣ  
ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα  
τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός  
με. -

δυναμαι see v.19

"The Father has committed all judgement to the Son, but the Son judges according to the word of the Father. It follows that the judgement that he gives is just; all that he does proceeds not from his own will but from God's, who sent him. His mission is perfectly fulfilled in virtue of his perfect obedience." Barrett. Cf. vv. 19-20.

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

δικαιος, α, ον righteous, just

ζητεω seek, look for

θηλημα, ατος n will, wish, desire

πέμψαντός Verb, aor act ptc, m gen s

πεμπω

**Day 1050: John 5:31-40****Verses 31-47**

Beasley-Murray writes, "The train of argument in this section is like a court scene, reminiscent of the trial scenes in the OT, when witnesses are summoned by Yahweh to testify on behalf of the gods of the nations in the face of the manifest truth of the only God, whose witnesses his people are (see esp. Isa 43:8-13; 44:6-11). Here Jesus stands opposed by the Jews, who demand witnesses to justify the claims of Jesus in his teaching. Jesus proceeds to call them, beginning with 'Another,' an unnamed person but one whose witness he knows to be true (v 32). That 'Other' is God himself, who has provided the witnesses that follow: John the Baptist (33-35), the man sent from God for witness to the Light (1:6-7); the works of Jesus, which the Father had given him to do (36); and the word of God, which the Father attests through the Scriptures (37-40). This is followed by an indictment of the Jews for their rejection of the witness which God has borne to Jesus (41-47); the tables are turned, Jesus stands vindicated and the Jews condemned. With the thought of the passage cf. 1 John 5:8-12."

**Verse 31**

ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

μαρτυρεω bear witness, testify  
μαρτυρία, ας f testimony, evidence  
ἀληθής, ες true, truthful, honest, genuine

Beasley-Murray suggests that ἀληθής is best rendered here as 'valid', though Carson prefers the customary rendering, 'true'.

"In this verse there is a formal contradiction with 8:14, while in 8:13 the Jews allege σου περι σεαυτου μαρτυρεις· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. In each case the speech is *ad hominem* and the meaning is sufficiently plain." Barrett.

**Verse 32**

ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

ἄλλος, η, ο another, other

Barrett says that this refers to the Father (v.34). All of the other witnesses, John, Jesus' works, the OT Scriptures, are all means by which the Father bears testimony to the Son.

οἶδα know

"The Western reading οἶδατε reflects the desire of copyists to heighten the argument by forcing the Jews to admit that they know the evidence of Jesus' μαρτυρία to be true." Metzger.

**Verse 33**

ὕμεις ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

ἀπεστάλακατε Verb, perf act indic, 3 s  
ἀποστελλω send, send out

"Note the perfect μεμαρτύρηκεν; John's witness *remains* as evidence." Beasley-Murray.

ἀληθεια, ας f truth, reality

**Verse 34**

ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

παρα preposition with gen from  
σωθῆτε Verb, aor pass subj, 2 pl σωζω  
save

John's witness was to point people to Jesus that they might believe in him and be saved.

**Verse 35**

ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

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

λυχνος, ου m lamp

There may be an allusion here to Ps 132:17 (131:17 LXX).

καιω light; pass be lit, burn

Barrett suggests 'which is kindled', 'that is, John's light is derived from a higher source.'

φαινω shine, give light

θελω wish, will

ἀγαλλιαθῆναι Verb, aor pass dep infin

ἀγαλλιαω be extremely joyful or glad

Barrett suggests that the meaning may be, "You preferred the brief religious excitement of John's ministry to faith in him whom God sent (v.38) and to whom John bore witness, and the eternal life which he offered, This would correspond exactly to what is said (vv.39f.) about the witness of the Scriptures. ἀγαλλιασθαι is a strong word, 'to rejoice greatly', 'to exult'; it is used elsewhere in John only in 8:56, of Abraham, who exulted to see the day of Christ. Possibly John refers to the exultant hope of the Jews in prospect of the messianic kingdom, but this must be regarded as quite uncertain, though there is evidence in Josephus as well as the New Testament that the work of John the Baptist provoked a good deal of messianic excitement."

ώρα, ας f hour, period of time  
φως, φωτος n light

### Verse 36

ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν·

μειζων, ον greater  
δέδωκέν Verb, perf act indic, 3 s διδωμι  
τελειώσω Verb, aor act subj, 1 s τελειωω  
complete, accomplish

"Both sides of the activity of Jesus are brought out: his works are in origin not his own but the Father's; yet because of his complete obedience the Father's works are through him brought to a unique completeness. What had been done partially by the servants of God is finally accomplished by the Son." Barrett.

ἀπέσταλκεν Verb, perf act indic, 3 s  
ἀποστελλω send, send out

Cf. 20:30f.; 3:2; 10:25,38; 14:11; 15:24 and also Mt 11:4f.; Lk 7:22.

### Verse 37

καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πωποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε,

πεμπω send  
οὔτε not, nor (οὔτε ... οὔτε neither ... nor)  
πωποτε adv ever, at any time  
ἀκηκόατε Verb, perf act indic, 2 pl ἀκουω  
εἶδος, ους n visible form, appearance  
ἐωράκατε Verb, perf act indic, 2 pl ὄραω  
see

Barrett argues that the witness spoken of here is that of the Holy Spirit (see v.38). "The witness of the Father is granted to those who believe in the Son. Those who do not believe in Jesus do not hear the voice of God (cf. 12:29), nor have they seen him (1:18); but he who has truly seen Jesus as the Son of God has seen the Father also (14:9); so also in Jesus himself the believer encounters the Word of God... What John means is that the truth of God in Jesus is self-authenticating in the experience of the believer." Barrett.

Beasley-Murray comments, "Though the Jews acknowledged that they had not seen the form of God, they prided themselves on being the nation that heard the voice of God – at the giving of the Law at Sinai (Exod 19:16–25; Deut 4:11–12, 33). Jesus denied that claim to his contemporaries, for they do not have the word of God abiding in them (v 38), as is evident in their rejection of him whom the Father sent, to whom the Scriptures bear witness. The Father's witness in this paragraph is *his word in the Scriptures*."

Carson comments that the Jews Jesus addresses are being told that they are, "unlike Moses, who heard God's voice (Ex 33:11). Since Jesus speaks the words of God (3:34; 17:8), and the Jews do not hear God's voice in Jesus, it follows that they are not true followers of Moses. In fact, Moses turns out to be their accuser: if they had believed Moses, they would have believed Jesus (cf. notes on vv 45-47). Second, *You have never ...seen his form* – unlike Jacob (Israel), who saw God's form (εἶδος, both here and in LXX Gn 32:30, 31). Since Jesus is the very manifestation of God (1:18; 14:9), and the Jews do not see God in Jesus, it follows that they are not true Israelites."

### Verse 38

καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.

μενω remain, stay, abide  
πιστευω believe (in), have faith (in)

"Jesus' opponents had not really grasped the import of the antecedent revelation. God had spoken to the Fathers 'at many times and in various ways' (Heb 1:1), but all of them had been anticipatory of the supreme revelation, the Son revelation (Heb 1:2), the Word incarnate (1:14) the narrated God (1:18). Jesus is the fulfilment of all the antecedent revelation. Failure to believe in Jesus is therefore compelling evidence that, however exacting the scholarship that was studying that revelation, the revelation itself had not been absorbed, understood, obeyed." Carson.

### Verse 39

ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

ἐραυναω search, examine

"The form of the verb may be indicative or imperative; the context shows the indicative is meant." Barrett (so also Beasley-Murray, Carson).

γραφῆ, ἡς f writing, Scripture  
δοκεω think, suppose

"The function of the Old Testament is precisely the opposite of that which the Jews ascribe to it. So far from being complete and life-giving in itself, it points away from itself to Jesus, exactly as John the Baptist did." Barrett.

ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ  
"This is one of six passages in the Fourth Gospel where Scripture is said to speak or write of Christ, even though no specific passage is adduced (cf. 1:45; 2:22; 3:10; 5:45-46; 20:9). What is at stake is a comprehensive hermeneutical key. By predictive prophecy, by type, by revelatory event and by anticipatory statute, what we will call the Old Testament is understood to point to Christ, his ministry, his teaching, his death and resurrection." Carson.  
Beasley-Murray comments, "To search the Scriptures and reject their testimony to Christ is to frustrate the purpose of God in giving it to them."

### Verse 40

καὶ οὐ θέλετε ἔλθειν πρὸς με ἵνα ζωὴν ἔχητε.

ἐλθεῖν Verb, aor act infin ἐρχομαι

'Coming to Jesus' is a common Johannine phrase (cf. 1:47; 3:2; 4:30,40,47 also 6:35; 7:37).