

**Notes on the Greek New Testament**  
**Week 213 – John 6:66-7:24**

**Day 1061: John 6:66-71****Verse 66**

Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν  
αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι  
μετ' αὐτοῦ περιεπάτουν.

ἐκ τούτου either 'for this reason', or 'from this  
time'.

ἀπῆλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

ὀπίσω adv back, behind

ἀπῆλθον εἰς τὰ ὀπίσω 'fell away', cf. 18:6;  
20:14. Barrett suggests it is as Hebrewism.

οὐκέτι adv no longer, no more

περιπατεῶ walk, walk about, live

'No longer followed him as a disciple'.

Beasley-Murray comments, "This represents  
an extraordinary reversal of the excitement  
engendered by the feeding miracle. The  
crowds who wanted to make Jesus king melt  
away when he makes it plain that his kingdom  
is not of this world, and the disappointed  
disciples who cannot stomach his teaching join  
them."

And Bruce writes, "What they wanted, he  
would not give; what he offered, they would  
not receive."

**Verse 67**

εἶπεν οὖν ὁ Ἰησοῦς τοῖς δωδεκα, Μὴ καὶ  
ὑμεῖς θέλετε ὑπάγειν;

δωδεκα twelve

θελῶ wish, will

ὑπαγῶ go, go one's way, depart

Carson comments, "The question is asked  
more for their sake than his. They need to  
articulate a response more than he needs to  
hear it. One might guess from the flow of the  
narrative that the defection has been so  
substantial on this occasion that not many  
more than the Twelve actually remain."

**Verse 68**

ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε,  
πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς  
αἰωνίου ἔχεις,

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply, say

Carson says of Peter, "His response has certain  
similarities to the confession at Caesarea  
Philippi (Mk 8:29 par.), though it is not at all  
clear that the two passages refer to the same  
incident."

ἀπελευσόμεθα Verb, fut midd dep indic, 1

pl ἀπερχομαι

ῥήμα, ατος n word

"The words of Jesus are words which are in  
themselves living, deal with the subject of  
eternal life, and convey eternal life to those  
who believe. Those who have once become  
aware of the meaning and possibility of eternal  
life can take refuge with no other." Barrett.

**Verse 69**

καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνωκαμεν  
ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

πιστεῶ believe (in), have faith (in)

ἐγνωκαμεν Verb, perf act indic, 1 pl

γινώσκω

The perfects bear the sense 'we have  
recognised the truth and hold it'.

ἅγιος, α, ον holy

The variants of the title 'Holy One of God' are  
a standing model of assimilation of texts in the  
Gospels. Tertullian reads instead ὁ Χριστός  
(= Mark 8:29): P<sup>66</sup> ὁ Χριστός ὁ ἅγιος τοῦ  
θεοῦ, combining Mark and John; Koine MSS  
have ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ  
ζώντος (= Matt 16:16); Cyprian ὁ υἱὸς τοῦ  
θεοῦ (cf. John 1:29): some Caesarean MSS  
have ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, again  
reflecting Matt 16:16. The text adopted is read  
by P<sup>75</sup> & B C D L W etc; it is unique in the  
gospel tradition, and is universally accepted  
today.

"The full title *the Holy One of God* occurs  
elsewhere in Mark 1:24 (= Luke 4:34) in the  
mouth of a demon. Probably it is a messianic  
title, though clear evidence for such a usage is  
lacking." Carson.

**Verse 70**

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς  
τοὺς δωδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς  
διάβολός ἐστιν;

"ἐγὼ ὑμᾶς takes up ἡμεῖς ... σὺ in Peter's  
confession of faith, which is true so far as it  
goes but must not be allowed to suggest that  
the maker of it is in any sense conferring a  
benefit upon Jesus. The Twelve have not  
chosen him; he has chosen them (cf. 15:16)."  
Barrett. Again, cf. Peter's confession at  
Caesarea Philippi and Jesus' response.

Verb, aor midd indic, 1 s ἐκλεγομαι  
choose, select

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
διαβολός, σὺ m the devil

"The sense of the present verse is explained by  
13:2. Satan has made Judas his ally, a  
subordinate devil." Barrett.

**Verse 71**

ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος  
Ἰσκαριωτου· οὗτος γὰρ ἔμελλεν  
παραδιδόναι αὐτόν, εἷς ἐκ τῶν δωδεκα.

Ἰσκαριωτου, agreeing with Σίμωνος, is  
read by P<sup>66</sup> P<sup>75</sup> B c L W etc, and is to be  
accepted rather than Ἰσκαριωτην, agreeing  
with Ἰούδαν.

μελλω (before an infin) be going  
παραδιδόναι Verb, pres act infin  
παραδιδωμι hand over, deliver up

**Day 1062: John 7:1-5****Chapter 7**

It is possible to see chapters 7 and 8 (omitting  
7:53-8:11) as a single section concerned with  
Jesus at the Feast of Tabernacles. The major  
themes associated with Tabernacles, water and  
light, surface in these chapters (7:37-39; 8:12).  
However, as Carson comments, there are many  
other themes in the chapters which "firmly link  
each pericope into the larger argument of the  
book."

**Verse 1**

Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν  
τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ  
περιπατεῖν, ὅτι ἐζήτουν αὐτόν οἱ  
Ἰουδαῖοι ἀποκτείνειν.

"Jesus spent about a year in Galilee, the year  
of ministry on which the Synoptists focus most  
of their attention." Carson.

ᾔθελεν Verb, imperf act indic, 3 s θελω

For ᾔθελεν, read by the majority of our earliest  
MSS, εἶχεν ἐξουσίαν occurs in W, some OL  
MSS and syr<sup>s</sup> (the expression is in 10:18;  
19:10). The latter is preferred by many critics  
as the more difficult reading (it is preferred by  
Barrett), but is rejected by the UBS committee.

ζητεω seek, look for, attempt  
ἀποκτείνειν Verb, aor act infin ἀποκτενω  
kill, put to death

Cf. 5:18. "The threat to the life of Jesus in v 1  
sounds a note of opposition and danger like a  
continuing ground bass, extending through the  
whole of chap. 7. The term Ἰουδαῖοι has the  
characteristic Johannine meaning of Jewish  
*authorities*; in v 26 it is defined as the rulers,  
in Vv 32b and 45 as the chief priests and  
Pharisees. Vv 32a and 47–52 indicate that the  
Pharisees are especially prominent in the  
events narrated. Observe the distinction  
between them and the Jewish 'crowds' in vv  
12–13: the Jewish people at the festival dared  
not speak openly about Jesus 'for fear of the  
Jews!' The term used in this sense in vv 1 and  
13 makes the passage (1–13) an inclusion, so  
delimiting it as an introduction to the  
following narrative." Beasley-Murray

**Verse 2**

ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ  
σκηνοπηγία.

ἐγγυς adv near  
ἑορτη, ης f festival, feast  
σκηνοπηγία, ας f Feast of Tabernacles

"Tabernacles lasted seven days, from the 15<sup>th</sup>  
to 21<sup>st</sup> Tishri; of these the first day was  
sabbatical. A special festival day with a festal  
assembly (תעצרת, Lev 23:36) marked the  
eighth day (22<sup>nd</sup> Tishri)" Barrett.  
Beasley-Murray comments, "Primarily a  
thanksgiving for the harvests of wine, fruit,  
and olives, it was conjoined with a  
remembrance of the mercies of God during the  
forty years of wilderness wanderings and an  
anticipation of their return at the second  
Exodus when the kingdom of God should  
come. The most outstanding features of the  
festival were the camping out in the huts, the  
ceremonial drawing of water each morning  
from the pool of Siloam (reflected in 7:37–38)  
and the rejoicing at night in the light of the  
enormous candelabras set up in the court of the  
women (cf. 8:12)."

This would have been about six months after  
the feeding of the 5000.

**Verse 3**

εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ,  
Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν  
Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου  
θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς·

εἶπον Verb, aor act indic, 1s & 3pl λεγω

There is no suggestion in John that these are other than the natural children of Mary and Joseph.

μετάβηθι Verb, aor act imperat, 2 s  
μεταβαινω leave, go, cross over  
ἐντεῦθεν from here  
ὑπάγω go, go one's way, depart  
θεωρεω see

Beasley-Murray comments, "Barrett suggests that the disciples who forsook Jesus in Galilee (6:60–66) are primarily in mind, with the implication that Jesus could recover them as well as win others by a public display of power (311). The brothers seem not to question the ability of Jesus to perform miracles, and assume that he wishes to become a successful figure. Their estimate of success, however, and the way to secure it has already been presented to Jesus – by the Tempter in Matt 4:5–7. The concurrence of their advice with the Tempter's voice leads the Evangelist to characterize them as unbelievers (v 5; cf. the related event in Mark 3:20–21 and the response of Jesus in 3:32–35). The 'success' that Jesus seeks and his mode of attaining it are of a different order from their imaginings (cf. 12:23–24, 31–32)."

**Verse 4**

οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ  
αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς,  
φανέρωσον σεαυτὸν τῷ κόσμῳ.

κρυπτος, η, ον hidden, secret, private  
παρρησια, ας f openness

The meaning here is 'publicly', 'openly'.

εἶναι Verb, pres infin εἶμι  
φανερωω make known, reveal  
σεαυτου, ης reflexive pronoun yourself

"The brothers, since they do not believe, represent the world; and the world naturally looks upon itself as the final bar of judgement. If Jesus is to vindicate his mission and authority he must therefore commend himself to the world. But Jesus does not receive glory from men (5:41)." Barrett.

Carson comments, "In one sense, Jesus has no intention of showing himself to the 'world' (cf. note on 14:22). And yet in another sense, the reader who presses on to the rest of this Gospel discovers that it is in Jerusalem where Jesus reveals himself most dramatically – not in the spectacular miracles the brothers want but in the ignominy of the cross, the very cross by which Jesus draws all men to himself (12:32) and becomes the Saviour of the world (4:42)."

**Verse 5**

οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

His brothers believed that Jesus could amaze Jerusalem with a display of his powers but they did not understand the meaning of the things which they had already witnessed.

**Day 1063: John 7:6-13****Verse 6**

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ  
ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ  
ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.

καιρος, ου m time, appointed time  
ἐμος, η, ον 1st pers possessive adj my,  
mine

οὐπω not yet  
παρειμι be present

"Jesus means that the moment has not come for him to manifest his glory in crucifixion and exaltation." Barrett.

ὑμετερος, α, ον possessive adj of 2 pl your  
παντοτε always

ἐτοιμος, η, ον ready, present

I.e. they can go up to Jerusalem at any time. Beasley-Murray comments, "If in Greek thought the 'decisive moment' (καιρός) was determined by fate, in the biblical revelation it is determined by God. Jesus awaits an intimation from the Father as to the right time for action. The relation of the καιρός to the ὥρα (hour) [cf. 2:4] of Jesus is plain: the latter is the climactic decisive moment of his death, but this is not to the fore at this point. By contrast the καιρός of the brothers of Jesus is 'always present'; since they neglect God's καιροί, they determine their own lives, and so lead a meaningless existence in the world of which they are a part. That is why the world cannot hate them [v. 7]; the world loves its own (15–19)."

**Verse 7**

οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

δυναμαι can, be able to, be capable of  
μισεω hate, despise

Cf. 15:18f.

ἐμὲ Pronoun, acc s ἐγὼ

Jesus cannot commend himself to the world, for the world, of necessity, hates him.

πονηρος, α, ον evil, bad, wicked

**Verse 8**

ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτήν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.

ἀνάβητε Verb, aor act imperat, 2 pl  
ἀναβαίνω go up

Some of our earliest MSS read οὐπω 'not yet' (so P<sup>66</sup> P<sup>75</sup> B etc) rather than οὐκ, the simple negative. This would appear to be a scribal 'correction', intended to remove inconsistency.

By these words Jesus refuses the request of his brothers, but does not mean absolutely that he will not go to Jerusalem. "He refuses in the plainest terms to comply with human – and unbelieving – advice, but acts with complete freedom and independence with regard to men, and in complete obedience to his Father." Barrett.

πληρωω fill, fulfill

The verb ἀναβαίνω is used of going up to a feast, but is used also in John of Jesus' crucifixion and exaltation (3:13; 6:62; 20:17). There *may* be an allusion to that here.

**Verse 9**

ταῦτα δὲ εἰπων αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

ἔμεινεν Verb, aor act indic, 3 s μενω  
remain, stay

αὐτὸς is replaced by αὐτοῖς in P<sup>75</sup> B D<sup>b</sup> etc, by Ἰησοῦς in it<sup>c</sup> Chrys, and simply omitted (as superfluous) in others; αὐτὸς, however, is well attested and is in accordance with the Evangelist's style.

**Verse 10**

Ἦς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ [ὡς] ἐν κρυπτῷ.

τοτε then, at that time  
φανερώς openly, publicly  
κρυπτος, η, ον see v.4

A significant minority of MSS omit ὡς (x D OL OS Coptic); while most MSS include it, the term could have been added to soften the 'contradiction' with v 8, hence it is set in brackets in the UBS text.

Jesus adopts a policy directly contrary to that advised by his brothers.

**Verse 11**

οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;

ζητεω seek, search for

"The 'Jews' who seek him in the festal crowd are apparently the Jewish leaders bent on his arrest (cf. 13b, 25, 32)." Beasley-Murray.

ποῦ interrogative adverb where  
ἐκεῖνος, η, ο demonstrative adj. that (one),  
he

Carson comments, "The words *that man* (ἐκεῖνος) probably reflect scorn or exasperation, possibly both."

**Verse 12**

καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθὸς ἐστίν, ἄλλοι [δὲ] ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

γογγυσμος, ου m complaining,  
whispering

"γογγυσμος generally signifies a murmuring complaint, as of Israel in the wilderness (see on 6:41); but sometimes it means 'subdued debate', and must have this meaning here, since the crowds are divided and some of the murmurers say ἀγαθος ἐστίν, which however inadequate it may be as an opinion of Jesus is not a complaint." Barrett.

ὄχλος, ου m crowd, multitude

τοῖς ὄχλοις (P<sup>75</sup> B etc) is less common in the Fourth Gospel than τῷ ὄχλῳ (read by P<sup>66</sup> x etc), but it is strongly attested and may well be original (it is given only a D reading in the UBS edition of the NT).

"The multitude(s) play an important part in this chapter (cf. v.32) and in ch. 12. They stand as an independent but uninstructed party between Jesus and the Jews (or Pharisees). Their independence does not however qualify them to make a right judgement concerning Jesus, for this can only be made by faith." Barrett.

ἀγαθος, η, ον good  
ἄλλος, η, ο another, other  
πλαναω lead astray, mislead, deceive

Beasley-Murray comments, "The latter charge is a serious one in Jewish law, and if established could lead to capital punishment. It is early exemplified in Deut 13:1-6 (LXX), which states that a false prophet must die, 'because he spoke so as to lead you astray (πλανήσαι) from the Lord your God'."

### Verse 13

οὐδεὶς μέντοι παρρησία ἐλάλει περὶ αὐτοῦ  
διὰ τὸν φόβον τῶν Ἰουδαίων.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
μέντοι but, nevertheless, however  
παρρησία, ας f see v.4  
λαλεῶ speak, talk  
φόβος, ου m fear

### Day 1064: John 7:14-18

### Verse 14

Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη  
Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

ἤδη adv now, already  
μεσῶ be in the middle, be half over  
ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω  
go up  
ἱερόν, ου n temple, temple precincts  
διδασκῶ teach

"In the Temple pre-eminently Jesus came to his own (1:11), and his own did not receive him." Barrett.

### Verses 15-24

Some maintain that 7:14-24 originally followed 5:47. They argue that the section continues the argument of chapter 5 and interrupts the connection between 7:14 and 7:25. Carson comments, "One might equally argue that John is purposefully drawing attention to the events that took place during Jesus' previously recorded visit to Jerusalem, as he also does by reporting Jesus' allusion to the earlier attempt to kill him (7:19). Such allusive links, however, do not jeopardise the plausibility of the setting established within ch. 7: mention of Jesus' teaching in the temple courts (7:14) prepares the way for discussion of Jesus' learning, and the mention of the Jews' determination to take Jesus life (7:1) prepares the way for his accusing question (v. 19)."

### Verse 15

ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες,  
Πῶς οὗτος γράμματα οἶδεν μὴ  
μεμαθηκώς;  
θαυμάζω wonder, be amazed

οἱ Ἰουδαῖοι here probably means the Judean crowds.

γράμμα, τος n letter (of alphabet),  
learning  
μεμαθηκώς Verb, perf act ptc, m nom s  
μανθάνω learn, find out

Cf. the later question concerning Peter and John Acts 4:13.

"In this context the question does not mean (though the words could mean), How is this man able to read? but, How is it that this man who has never been a disciple in the rabbinic schools can carry on a learned disputation?" Barrett. Beasley-Murray similarly comments, "The objection to Jesus is that he had not received a rabbinic education nor was accredited by a Jewish teacher." Cf. Mark 1:22; Luke 4:22.

### Verse 16

ἀπεκρίθη οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ  
εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ  
τοῦ πέμψαντός με·

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρινομαι answer, reply, say  
ἐμός, η, ου 1st pers possessive adj my,  
mine  
διδαχὴ, ης f teaching, what is taught  
πέμψαντός Verb, aor act ptc, m gen s  
πέμπω send

Jesus' teaching is not derived from human tradition, neither is he a self-taught upstart. "Throughout the gospel it is emphasised that Jesus proceeded from the Father, that his words and works were the words and works of the Father, and that his authority was not that of a learned, influential, or distinguished man, but the authority of God. See e.g. 5:19; 6:57; 8:26,38; 14:9f." Barrett. Carson adds, "At one level, all the prophets who came before Jesus would have wanted to insist that their teaching was not their own, but came from the one who sent them. But in the light of earlier discussions in this book (5:19-30; 6:57; cf. 8:26, 38; 14:9-10), we must conclude that Jesus is claiming something rather more than they. Earlier prophets could thunder, 'Thus says the LORD!' But Jesus' words and deeds are so much at one with the Father's, not only because of his unqualified obedience but also because he does *everything* the Father does (5:19ff.), that Jesus can legitimately and repeatedly presage his remarks with an authoritative, 'I tell you the truth' (cf. notes on 1:51)."

**Verse 17**

ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,  
γνωσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ  
θεοῦ ἔστιν ἢ ἐγὼ ἂπ• ἔμαντοῦ λαλῶ.

θελω wish, will  
θέλημα, ατος n will

Here, "'Doing the will of God' does not mean ethical obedience as a preliminary to doctrinal Christianity, but believing in him whom God sent (6:29)." Barrett. Carson similarly comments, "The point is not that a seeker must attain a certain God-approved level of ethical achievement before venturing an assessment as to whether or not Jesus' teaching comes from God, but that a seeker must be fundamentally committed to *doing* God's will. This is a faith commitment."

γνωσεται Verb, fut midd dep indic, 3 s  
γινωσκω

ποτερον adv whether

A classical construction occurring here only in the New Testament.

ἢ οἱ  
λαλεω speak, talk

Beasley-Murray comments, "It is, of course, a matter of faith rather than logic, of being 'attuned to God's voice in order to recognize one who speaks for God' (Brown...). But the invitation so to learn was given, and remains." Carson comments, "Divine revelation can only be assessed, as it were, from the inside."

**Verse 18**

ὁ ἄφ• ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν  
ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ  
πέμψαντος αὐτόν, οὗτος ἀληθῆς ἔστιν καὶ  
ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
δοξα, ης f glory; praise, honour  
ἴδιος, α, ον one's own  
ἀληθης, ες true, truthful, genuine

Cf. 3:33; 8:26.

ἀδικια, ας f wrongdoing, evil, sin

**Day 1065: John 7:19-24****Verse 19**

οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ  
οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με  
ζητεῖτε ἀποκτεῖναι;

δέδωκεν Verb, perf act indic, 3 s διδομι  
νομος, ου m law

"For the Jew, the will of God is contained and expressed in the Law of Moses ... Why then does not the Jew, possessing the Law, recognise that the teaching of Jesus is from God? Because he does not even do the law – καὶ ('and yet', καὶ adversative) οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. They do not do the Law; they do not do God's will; no wonder then that they seek to kill Jesus." Barrett.

ἀποκτεῖναι Verb, aor act infin ἀποκτενω  
kill, put to death

Beasley-Murray comments that the failure of 'the Jews' to keep the law " is evident in their rejection of Moses' testimony to Jesus (5:45–46) and still more in their desire to kill him to whom Moses bore witness."

Barrett believes that the later debate between church and synagogue is reflected in this section.

**Verse 20**

ἀπεκρίθη ὁ ὄχλος, Δαιμόνιον ἔχεις· τίς σε  
ζητεῖ ἀποκτεῖναι;

"The crowd, perhaps (see on v.12) in contrast with the authorities, indignantly repudiate the charge that they are plotting against Jesus' life." Barrett.

δαιμονιον, ου n demon, evil spirit, god  
σε Pronoun, acc s συ

Equivalent to an accusation of madness. Cf. 8:48-59; 10:20; Mk 3:21,22.

**Verse 21**

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν  
ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one  
θαυμαζω wonder, be amazed

The 'one work' is probably the miraculuous healing of the man paralysed for thirty-eight years recorded in 5:1ff. – see vv 22f.

**Verse 22**

διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν  
περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωϋσῆως  
ἔστιν ἀλλ• ἐκ τῶν πατέρων – καὶ ἐν  
σαββάτῳ περιτέμνετε ἄνθρωπον.

The reference of the *δια τουτο* is not clear. Barrett suggests "Moses gave the command of circumcision to serve as a type of the complete renewal of human nature (ὅλον ἄνθρωπον ὑγιη ἐποίησα, v.23) which Jesus effects." However, v.23 seems to express a contrast rather than a comparison.

δέδωκεν Verb, perf act indic, 3 s διδομι  
περιτομη, ης f circumcision

Carson suggests that the aside to the effect that circumcision came from the patriarchs rather than Moses, "tends to depreciate Moses a little, and, more importantly, establish that this rite was antecedent to the Mosaic law, and therefore took precedence over it (cf. Gal 3:17)."

σαββατον, ου n (often in pl)  
περιτεμνω circumcise

### Verse 23

εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῆ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

λυθῆ Verb, aor pass subj, 3 s λυω loose,  
set aside

Beasley-Murray comments, "Rabbi Jose said, 'See how beloved (in the sight of God) is the command of circumcision, for it supersedes the sabbath' (Tanh 19b; see Strack-Billerbeck 2:487)[cf. Lev 12:3]. For them, therefore, it was sufficient to recognize the superiority of the circumcision law over the sabbath law. But Jesus has something profounder in mind. He points out that if circumcision, which is performed on a single part (*membrum virile*) of a male, is allowed on the sabbath, how much more it is to heal a man's *whole* body." On the principle of precedence of a particular law over the sabbath, cf. Matt 12:5.

ἐμοὶ Pronoun, dat s ἐγώ  
χολαω be angry  
ὅλος, η, ον whole, all, entire

Sanders thinks that this means "circumcision cleanses one of man's members; Jesus has healed the whole man, and, as v.14 implies, cleansed him from his sin." Barrett supports this view with Rabbinic quotation to the effect that Abraham was 'perfect' only after his circumcision. Carson similarly comments, "Jesus' healing of the whole man thereby becomes a fulfilment of Old Testament circumcision, on the very day that served as a signal of God's Old Testament purposes of redemption and rest.... If their approach to God's will were one of faith (cf. notes on v. 17), they would soon discern that Jesus is not a Sabbath-breaker, but the one who fulfils both Sabbath and circumcision."

ὑγιης, ες sound, healthy, well, cured

### Verse 24

μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

κρινω judge

μὴ plus present imperative κρίνετε here has the force of requiring the cessation of the action, not merely the prohibition of the action.

ὄψις, εως f face; κατ' ὄψιν by outward appearances, by external standards

Faith sees beneath the surface of things and judges accordingly.

δικαιος, α, ον righteous, just  
κρσις, εως f judgement