

Notes on the Greek New Testament
Week 214 – John 7:25-8:6

Day 1066: John 7:25-31**Verse 25**

Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν,
Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν;

Ἱεροσολυμιτης, ου m an inhabitant of
Jerusalem

Cf. 5:18; 7:19. That the Jewish authorities desired to kill Jesus was well known to many of the inhabitants of Jerusalem. Beasley-Murray comments, "Here only and in Mark 1:5 do we read of οἱ Ἱεροσολυμίται, 'the Jerusalemites,' the inhabitants of Jerusalem. The Evangelist apparently distinguishes them from the pilgrims who have come to the feast; they would have been better informed than the latter as to the hostile intentions of the Sanhedrin (contrast v 20). There is no hint in vv 25–27 that they were in sympathy with Jesus over against the Sanhedrin. On the contrary, they have their own objection to him (v 27), and at length want to lay hands on him to deliver him to the Sanhedrin (v. 30), in contrast to the ὄχλος, many of whom are drawn to Jesus through his σημεῖα (v 31)."

Verse 26

καὶ ἶδε παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ
λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ
ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

παρρησια, ας f see v.4

μηποτε interrog. particle whether perhaps,
perhaps

'Can it possibly be that ...'

ἀληθως adv truly, in truth

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω
ἀρχων, οντος m ruler, official

Verse 27

ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ
Χριστὸς ὅταν ἔρχεται οὐδεὶς γινωσκει
πόθεν ἐστίν.

οἶδα know

ποθεν interrog adv. from where

Another instance of Johannine irony. They see
Jesus simply as a man from Nazareth.

ὅταν when, whenever, as often as

"The Jerusalemites will have held to the common notion of the Messiah, that he will be born of flesh and blood but wholly unknown until the time of his appearing for Israel's redemption. The doctrine is assumed – and opposed – in various passages in the synoptic Gospels (cf. Mark 13:21–22; Matt 24:26–27 // Luke 17:23–24), and is set by Justin in the mouth of Trypho the Jew, at least in one form current in the second century: 'Christ – if he indeed has been born, and exists anywhere – is unknown, and does not even know himself, and has no power until Elijah comes to anoint him and make him manifest to all' (*Dialogue*, 8)." Beasley-Murray.

Verse 28

ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ
Ἰησοῦς καὶ λέγων, Κάμε οἶδατε καὶ
οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ
ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας
με, ὃν ὑμεῖς οὐκ οἶδατε·

κραζω cry out, call out

Always used in John to introduce a public
pronouncement, cf. 1:15; 7:37; 12:44.

ἱερον, ου n temple, temple precincts
διδασκω teach

κάμε a compound word: κάγω = καὶ ἐγώ,
κάμε = καὶ με

Κάμε οἶδατε καὶ οἶδατε πόθεν εἰμί could
be read as a question.

ἐλήλυθα Verb, perf act indic, 1 s ἔρχομαι

'I do not come by my own prompting, in my
own authority, for my own purposes.'

ἀληθινος, η, ον real, genuine, true
πεμπω send

"The Jews claimed that, over against the heathen, they knew the true God (cf. Rom 2:17-19; God was revealed in the Law, and only Israel among all the nations had received the Law; see also 4:22); but if they had really known him they would not have rejected Jesus (8:42). It is in fact no longer through the Law but through Jesus that God wills to be known." Barrett.

Verse 29

ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι
κάκεινός με ἀπέστειλεν.

κάκεινος, η, ο contraction of καὶ ἐκεινος
and that one, and he

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out

Carson comments, "Jesus does know him, knows him completely (cf. notes on 3:12-13; 5:19ff.; 6:38, 57). Indeed, now that Jesus has come, sent by the Father, his very presence serves as a test of antecedent pretensions about knowing God. The implication is that those who recognise who he is really do know God; those who cannot discern who he is cannot possibly know God, especially not now when the very focal point of the divine self-disclosure is the incarnate Word before them (cf. 5:19-30). The cumulative Christological thought to this point in the Gospel is very similar to Matthew 11:27; Luke 10:22."

Verse 30

Ἐξήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεις ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

πιάσαι Verb, aor act infin πιαζω seize, arrest

This appears to have been a popular movement to seize Jesus rather than a formal arrest.

ἐπιβαλλω lay (hands) on
χειρ, χειρος f hand, power
οὐπω not yet
ἐληλύθει Verb, pluperf act indic, 3 s
ἐρχομαι
ώρα, ας f hour, moment, time

Verse 31

Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;

ὄχλος, ου m crowd, multitude
πιστεω believe (in), have faith (in)
ὅταν when
πλειων, πλειον ορ πλεον more
σημειον, ου n miraculous sign, sign

"Their faith is based on signs; cf. 2:23; 4:48, *et al.*, supposing that signs can be added up as mere portents. They do not ask the meaning of the signs, the thing signified." Barrett.

Beasley-Murray comments, "Whereas traditionally miracles were not associated with the Messiah in his coming, the merging of the expected prophet like Moses with the Messiah as the 'second Redeemer' led to anticipation of the miracles of Moses in the Exodus finding a repetition in the greater than Moses at the second Exodus (see Meeks, *The Prophet King*, 162-64). Hence these members of the festival crowd were open to attend sympathetically to the words and deeds of Jesus, and were impressed by them."

For ἐποίησεν (read by P⁶⁶, P⁷⁵ κ^c B L etc) some authorities have the present ποιεῖ (κ^{*} D θ etc). Apart from the superior MSS attestation of the former, the latter looks like a correction, to avoid giving the impression that Jesus no longer performed miracles.

Of verses 30-31 Carson writes, "Taken together, these verses bear witness to the division that takes place whenever the revelation of God in Christ Jesus confronts human beings (e.g. 1:11-12; 3:18-21)."

Day 1067: John 7:32-36

Verse 32

Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

γογγυζω grumble, complain, murmur

Cf. v.12.

ἀποστελλω send, send out
ἀρχιερευς, εως m high priest, member of high priestly family

Most of the chief priests (members of the leading priestly families) were Sadducees (Acts 5:17). In their growing opposition to Jesus and in plotting his death these opposing parties were united.

ὑπηρετης, ου m attendant, servant

Here, the temple guards, a kind of police force.

πιάσωσιν Verb, aor act subj, 3 pl πιαζω seize, arrest

Verse 33

εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

ἐτι still, yet

χρονος, ου m time, period of time

"Jesus is unperturbed by the plot to arrest him because he knows that before his hour comes there must intervene a 'little while' (cf. 12:35; also 13:33; 14:19; 16:16-19, where μικρόν is used without χρόνον), in which he must accomplish the remainder of his ministry (9:4; 11:9f.). His lot is determined not by the Jewish authorities but by himself, in obedience to the will of God." Barrett.

ὑπάγω go, go one's way, depart
πέμψαντά Verb, aor act ptc, m acc s
πεμπω send

"The language of v 33 constantly reappears in the Upper Room discourses (for ὑπάγω of the departure of Jesus from this world to the Father see 13:3, 33-36; 14:4, 28; 16:5, 10, 17; for the 'little while,' see the exposition of it in 16:16-22, and for the return to the Father, chap. 17)." Beasley-Murray.

Verse 34

ζητήσατέ με καὶ οὐχ εὐρήσατέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

ζητεω seek, search for, look for
εὐρήσατέ Verb, fut act indic, 2 pl εὐρισκω
find

The second με in the sentence is omitted by P⁶⁶ x D L W etc, but included in P⁷⁵ B N T etc
The meaning is the same on either reading.

ὅπου adv. where
ἐλθεῖν Verb, aor act infin ἐρχομαι

Verse 35

εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ποῦ interrogative adverb where, at what place, to what place
μελλω (before an infin) be going, intend
πορευομαι go, travel
εὐρήσομεν Verb, fut act indic, 1 pl
εὐρισκω

διασπορα, ας f dispersion (of the Jews or Christians scattered throughout the Graeco-Roman world)

Ἕλληνας, ηνος m a Greek, non-Jew

The meaning here is equivalent to 'Gentile.'

διδασκω teach

"With characteristic irony, he makes the Jews utter incredulously and incomprehendingly what is in fact the truth. Jesus, through the Church, will go into the Dispersion, and will teach Gentiles, both heathen and proselytes." Barrett. For similar irony cf. the words of Caiaphas in 11:49-50. Carson comments, "Indeed, there is even more irony if, as has been suggested in this commentary ... the Fourth Gospel was in the first instance penned as an evangelistic treatise aimed at the diaspora Jews and Greek speaking proselytes."

Verse 36

τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν, Ζητήσατέ με καὶ οὐχ εὐρήσατέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Day 1068: John 7:37-44

Verses 37-44

The feast of Tabernacles would focus thoughts on Israel's wilderness journey from Egypt to the Promised Land and remind them of how God had provided them with water in the desert. The festival included water being drawn from the pool of Siloam which was then poured out at the Temple as a libation. Beasley-Murray adds, "Furthermore the rite was also linked with the anticipation of the abundant gift of living water flowing from Jerusalem when the kingdom of God comes (with Isa 12:3, cf. esp. Ezek 47:1-12 and Zech 14:8, both passages being read during the festival). The associations of the ceremony with the salvation of God, past, present, and future were accordingly evident to the people at the festival." Against this background, Jesus proclaims himself to be the source of living water to all who will come to him. For the theme of water, cf. 4:10-14; 6:35 and 19:34. See also similar language in Rev. 22:17. There is probably also an allusion here to Is. 55:1.

Verse 37

Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστίκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.

ἑσχατος, η, ον adj last, final
μεγας, μεγαλη, μεγα large, great
ἑορτη, ης f festival, feast

Cf. notes on verse 2. Carson comments, "Perhaps once word of the arrest warrant became known (vv. 32-34), Jesus kept quiet and out of sight until the time came for this dramatic pronouncement, and then its audacious authority prevented the temple guards from carrying out their assignment (vv. 45-46)."

Beasley-Murray comments, "The 'last day, the greatest day of the festival,' is an ambiguous designation. Whereas the festival proper is spoken of as seven days in Deut 16:13, 15; Ezek 45:25; *Jub.* 16:20-31; an eighth day, a sabbath, is reckoned in Lev 23:34-36 (cf. Num 29:12-39; 2 Macc 10:6). For the rabbis 'the last day' of the festival was the eighth day, but they never spoke of it as the *greatest* day. Since the water-drawing rite and the dancing in the light of the great menoras were omitted on the eighth day, the description of 'the greatest day' is thought by many to denote the seventh day, when the priests processed around the altar with the water drawn from Siloam not once but *seven* times. Certainly if Jesus 'stood and cried out' at the moment when the priest at the altar had lifted up his hand to signify the completion of the rite, the effect of the cry on the multitude would have been as a thunderclap from heaven. Everybody would have known whose cry it was, and its significance, namely that everything embodied in that rite of past experience of salvation, present prayer, and future hope was available and offered through Jesus. The Evangelist's description of the effect of the cry upon the crowd and upon the temple police (vv 40-43, 46) would have been entirely comprehensible. Nevertheless one must acknowledge that it is not stated that such was the moment when Jesus made his great declaration, though it is not to be ruled out as fanciful. It is also to be recognized that the invitation would have been equally relevant on the eighth day, which was celebrated as a sabbath with appropriate ceremonies and was attended by a great congregation. The water-drawing ceremony was not enacted on that day; if the cry of vv 37-38 was uttered when the sign of past and hoped-for salvation was noticeably absent, the declaration of its presence in and through Jesus, with invitation to receive it from him, will have been a striking and powerful announcement."

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι stand

Suggests a public proclamation rather than conventional teaching.

κραζῶ cry out, call out

εἰν if

διψᾶω be thirsty, thirst for

πρὸς με is included by the great majority of MSS, but omitted by a few – through an oversight?

πινῶ drink

Verse 37b-38a Punctuation

Punctuation is not original and can alter the sense:

- i) We may place a stop after πινετω, and a comma after εἰς ἐμέ. In this case the rivers of living water flow from the believer (so Barrett, Carson, NIV).
- ii) We may place a comma after, προς με and a stop after εἰς ἐμέ – 'If any man thirst let him come to me, he that believes in me let him drink.' With this construction the rivers of living water *may* be understood to flow from Jesus (so Beasley-Murray).

Verse 38

ὁ πιστεύων εἰς ἐμέ, καθως εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

πιστεῦω believe (in), have faith (in)
γραφη, ης f writing, Scripture

The Scripture reference is not clear. Some would argue that the reference to the Scriptures belongs only to the invitation to come to Christ, and would punctuate accordingly. However, the reference could be to Zech 14:8 and/or Ezek 47:1-12. These Scriptures picture life-giving water flowing from the Temple in ever increasing measure. If this is the reference then it pictures Jesus, the true Temple, as the source of this life-giving stream. But this stream flows not only *to* his people but *through* them or *from* them: they too are the Temple of the living God, bringing refreshment and life to a thirsty world.

Other passages suggested are Isa 58:11; Isa 12:3; 44:3; 49:10; Ezek 36:25-27; Joel 3:18; Amos 9:11-15; Zech 13:1. Nehemiah 8:5-18 and 9:15, 19-20 also provide interesting insight into the link between Tabernacles and God's provision of water to the Israelites in the desert, linking the theme of water with the gift of the Spirit. Carson favours the connection with Nehemiah and comments, "Jesus in John 7:37-39, prompted perhaps by the Feast of Tabernacles, thinks of that Feast in Nehemiah 9, and that chapter's use of the accounts of the provision of water from the rock, and the connection Nehemiah draws between water/manna and law/Spirit. But he takes one further step, the same Christological step he has taken when talking of worship with the woman at the well, or when talking of manna with the crowds in John 6: he insists he alone can provide the real drink, the satisfying Spirit. 'If anyone is thirsty, let him come to me and drink' (v. 37). The Scripture has itself promised this bountiful provision of living water welling up in believers: all the Old Testament portrayals of this rich bounty are understood to be at bottom anticipations that point to the richest provision of all."

ποταμος, ου m river, stream
κοιλια, ας f stomach
ρέουσιν Verb, fut act indic, 3 pl ρεω
flow
ὕδωρ, ὕδατος n water
ζωω live, be alive

Verse 39

τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ
ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς
αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς
οὐδέπω ἐδοξάσθη.

μελλω see v.35
λαμβάνω receive

Many MSS read οἱ πιστεύοντες, some Coptic MSS οἱ πιστεύσοντες, to relate the saying to the time of the Church.

οὐπω not yet

οὐπω γὰρ ἦν πνεῦμα, 'the Spirit was not yet,' caused trouble for copyists. Many added the familiar ἅγιον, "holy"; others extended either πνεῦμα or πνεῦμα ἅγιον with δεδομένον ('given'), to avoid the idea that the Holy Spirit did not yet exist; D achieved the same end with τὸ πνεῦμα ἅγιον ἐπ' αὐτοῖς ('the Holy Spirit was not yet upon them'), while Ethiopic has the term 'came' (upon them). The shorter version of the text is original.

Barrett comments, "Various attempts were made to exclude the possible though unintelligent inference that the Holy Spirit did not exist before the glorification of Jesus."

οὐδέπω adv not yet
ἐδοξάσθη Verb, aor pass indic, 3 s δοξάζω
glorify, exalt

John means that the gift of the Holy Spirit, poured out upon believers, required the glorification of Christ – his death, resurrection and return to the Father. The Spirit applies Christ's finished work. See also 20:22 and 19:34, also 14:16,26; 15:26.

Verse 40

Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων
τούτων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ
προφήτης·

ἀληθῶς adv truly, in truth
προφήτης, ου m prophet

Cf. 1:21,25; 6:14. Could be a reference to Deut 18:15,18. Carson comments, "When Jesus fed the crowds in the wilderness, some immediately thought he must be the Prophet like Moses predicted in Deuteronomy 18:15-18 (cf. notes on 6:14), doubtless owing to the fact that the closest Old Testament equivalent to this miracle was the provision of manna under Moses' ministry. Perhaps Jesus' most recent pronouncement (vv. 37-39) prompted some to think of Moses again, this time in connection with the miraculous provision of water from the rock (Ex. 17:6; Nu 20:11). That is why some reflected on Deuteronomy 18 once again, and concluded, *Surely this man is the Prophet.*"

Alternatively, picking up the conflicting views expressed in the following verse, some may have thought him to be a prophet who would be forerunner of the Messiah – maybe Elijah.

Verse 41

ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· οἱ
δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
Χριστός ἔρχεται;

ἄλλος, η, ο another, other

Cf. Jn 1:25. Carson comments, "It is possible (though not certain) that Christians were the first to identify the Davidic Messiah with the prophet like Moses, precisely because they recognised in Jesus the one who perfectly fulfilled both prophecies – just as it is doubtful that anyone systematically linked the suffering servant prophecies with the royal messianic prophecies until Jesus himself came on the scene."

Verse 42

οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος
Δαυίδ, καὶ ἀπὸ Βηθλέεμ τῆς κωμῆς ὅπου
ἦν Δαυίδ, ἔρχεται ὁ Χριστός;

γραφή, ἡς f writing, Scripture
σπερμα, τος n seed, offspring
κωμη, ἡς f village, small town

Cf. Mic 5:2. The crowd view him merely as a Galilean. They do not know that he was born in Bethlehem. Another example of Johannine irony.

ὅπου adv. where

Verse 43

σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι• αὐτόν.

σχισμα, τος n division, split

"The word σχισμα occurs in several important places in the gospel (7:43; 9:16; 10:19), and summarises the result of the mission of Jesus, since the inevitable effect of his word was to create a division among his hearers: the shining of the light distinguished between those who loved and those who hated it (3:19-21). Cf. Mark 4:11f.; this division among men is, in the New Testament, an inseparable part of the mission of Jesus." Barrett.

Beasley-Murray comments, "People confronted with the revelation of God in Christ are not allowed to remain neutral; they divide before him as before the judgment seat of God (cf. 3:19-21; 12:31-32, 46-49, and for further instances of such division see vv 12-13, 30-31; 9:16; 10:19)."

ἐγένετο Verb, aor midd dep indic, 3 s
γίνομαι

Verse 44

τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν,
ἀλλ• οὐδεὶς ἐπέβαλεν ἐπ• αὐτόν τὰς
χεῖρας.

θελω wish, will
πιάσαι Verb, aor act infin πιαζω cf. v.30

"Some who leaned toward quick political answers wanted to seize him, but as in v. 30, no-one laid a hand on him: his hour had not yet come." Carson. Cf. 13:1; 17:1.

Day 1069: John 7:45-52**Verse 45**

ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς
ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον
αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;

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

"If οὖν has its ... common inferential force, the idea is that because the crowds were so divided that 'no-one laid a hand on him' (v. 44), therefore the temple guards became disoriented and abandoned their assignment and went back to the chief priests and Pharisees (i.e. to the Sanhedrin; cf. notes on v. 32)." Carson.

ὑπηρετης, ου m see v.32
εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἠγάγετε Verb, aor act indic, 2 pl ἄγω

Verse 46

ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε
ἐλάλησεν οὕτως ἄνθρωπος.

ἀποκρινομαι answer, reply, say
οὐδέποτε never
λαλεω speak, talk

οὕτως and οὕτω adv. thus, in this way

The pithy statement of the temple police (text as in P^{66c} P⁷⁵ κ^c B L T W etc) is filled out variously in the MSS traditions to express the thought 'as this man speaks.'

Cf. Mark 1:22; Matt 7:28-29; Mark 12:17b, 32-34, 37b; John 8:7-9; 18:3-6.

Carson comments, "The witness of the guards was not borne of genuine faith, but John intends his readers to perceive that the guards spoke better than they knew. Literally rendered, their words mean, 'No man (ἄνθρωπος, 'human being') ever spoke as he does' – for John's readers know, as the guards did not, that Jesus is not merely a human being, but the incarnate Word (1:14), the one whose every word and deed is the revelation of the Father (5:19-30; 8:28-29)."

Verse 47

ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι,
Μὴ καὶ ὑμεῖς πεπλάνησθε;

πεπλάνησθε Verb, perf pass indic, 2 pl
πλαναω lead astray, mislead, deceive

Verse 48

μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς
αὐτόν ἢ ἐκ τῶν Φαρισαίων;

ἀρχων, οντος m ruler, official
πιστευω believe (in), have faith (in)
ἢ or

Beasley-Murray comments, "They tell the officers that none of the rulers or Pharisees have believed on him (the question of v 48 expects the answer, 'No'). This is a further instance of the Evangelist's irony, for he has earlier recounted the meeting with Jesus of a 'ruler of the Jews,' whom Jesus described as 'the teacher of Israel,' and who confessed that Jesus was 'a teacher sent from God' (3:1-10), and the Evangelist is about to tell of the same man's intervention on behalf of Jesus in the council (cf. also the Evangelist's summation of the public ministry of Jesus to the Jews in 12:37-43: 'Many of the rulers believed on Jesus')."

And Carson comments, "The irony cuts another way. It is a commonplace of the Christian gospel that not many wise and noble are chosen: God makes it a practice to go after the weak, the foolish, the ignorant, the despised (e.g. Mt 11:25; Lk 10:21; 1 Cor 1:26-31). The religious authorities boast that they have not been duped; their very boasting is precisely what has duped them."

Verse 49

ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

ὄχλος, ου m crowd, multitude

νομος, ου m law

ἐπαρatos, ου under God's curse

Those spoken of here correspond to the 'people of the land' of rabbinic literature. It implies a contrast between the common people and the scholars.

Verse 50

λέγει Νικόδημος πρὸς αὐτούς, ὁ ἔλθων πρὸς αὐτὸν [τὸ] πρότερον, εἰς ὧν ἔξ αὐτῶν,

ἔλθων Verb, aor act ptc, m nom s ἐρχομαι
πρότερον and το π. adv before,
previously

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

Verse 51

Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τί ποιεῖ;

κρίνει Verb, pres/fut act indic, 3 s κρίνω
judge, condemn

ἐὰν μὴ unless, except

πρῶτον adv. first, first of all

γινῶ Verb, aor act subj, 3 s γινώσκω

Cf. Ex 23:1; Deut 1:16; 17:4.

Beasley-Murray comments, "It is attested variously in rabbinic writings, e.g., ExodRab 21:3: 'Men pass judgment on a man if they hear his words; if they do not hear his words they cannot establish judgment on him.' On this basis the protest of Nicodemus carries the implication that, in refusing to listen to one who challenged their mode of interpreting the Law, the members of the Sanhedrin are setting themselves against the Law and consequently are law-breakers – like the people of the land!"

Verse 52

ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

"The Sanhedrin responds to this intervention with a biting attack on Nicodemus, on the assumption that only a Galilean would listen to *this* Galilean! For Galilee was despised as an area that did not keep the Law with the scrupulousness of Judea." Beasley-Murray.

ἐραύνησον Verb, aor act imperat, 2 s

ἐραύναω search, examine

ἴδε see, behold, look, beware

προφήτης, ου m prophet

For προφήτης P^{66*} and apparently P⁷⁵ read ὁ προφήτης, namely the prophet like Moses (Deut 18:15), which many moderns consider to be the original reading. These scholars would not have been ignorant of the fact that Jonah the son of Amittai did come from Galilee (see 2 Kings 14:25).

ἐγειρω raise

Day 1070: John 7:53-8:6

Textual Note on 7:53-8:11

This entire passage is omitted by many early Greek MSS including p^{66,75} ⳨ A B C W Θ, some of which have a space after 7:52 indicating that the copyist knew of the passage but thought it right to omit it. Other MSS include the verses but mark them with asterisks or obeli. Of those MSS that include the verses, a few locate them elsewhere:

- After Jn 21:25 f¹, arm
- After Lk 21:38 f¹³
- After Lk 24:53 1333
- After Jn 7:36 225

Metzger believes that the passage bears all the hallmarks of historical veracity though it is lacking from the best manuscripts and does not seem to have been widely known until the twelfth century. He considers that it was a piece of 'floating tradition', which circulated in certain parts of the Western Church and eventually became fixed in this part of John's gospel.

Barrett similarly states "It is certain that this narrative is not an original part of the gospel." Nevertheless he believes it to be of historical value since:

"i) It clearly resembles in form and style the synoptic narratives (especially the style of Luke...)

"ii) It represents the character and method of Jesus as revealed elsewhere."

Beasley-Murray comments, "It is clear that the story was not penned by the Fourth Evangelist (or any of the other three Gospel writers), yet there is no reason to doubt its substantial truth. The saying that it preserves is completely in character with what we know of our Lord, and quite out of character with the stern discipline that came to be established in the developing Church... We may regard the story as one those incidents in the life of our Lord that circulated in the primitive Church and did not come to the notice of our Evangelists ... it was saved from oblivion by some unknown Christian, who wrote it down. If we ask why it was set in its present place, the answer must be a genuine sense of fitness of context. The theme of judgment is strong in chaps. 7-8; the story could well be regarded as illustrative of 7:24 and 8:15-16; and we note the opposition of the Pharisees to Jesus in 7:46-52 and 8:13."

Verse 53

[[Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

πορευομαι go, proceed, travel
ἕκαστος, η, ον each, every

Beasley-Murray comments, "The opening sentences are uncommonly reminiscent of Luke 21:37-38; they are similarly akin to the situation described in Luke 19:47-48, which finds instant illustration in Luke 20:1-2. This has confirmed many in their belief that the incident concerning the adulterous woman took place about the same time in the ministry of Jesus."

Verse 1

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

ἐπορεύθη Verb, aor pass dep indic, 3 s
πορευομαι
ὄρος, ος n mountain, hill
ἔλαια, ας f olive tree

Verse 2

Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

ὄρθρος, ου m early morning
παλιν again, once more
παραγίνομαι come, arrive, appear
λαος, ου m people, a people
καθίζω sit down, take one's seat

"This verse contains several points of contact with the Lucan writings, as follows. (a) ὄρθρος occurs elsewhere in the New Testament only at Luke 24:1; Acts 5:21. (b) παραγίνεσθαι is a Lucan word (Luke 8 times, Acts 20; John 2 (including this verse); rest of the New Testament 7). (c) λαος is a Lucan word (Luke 37(36) times, Acts 48; John 3 (including this verse); rest of the New Testament 56(55), of which 22 are in Hebrews and Revelation). (d) καθίσας ἐδίδασκεν. Cf. Luke 4:20; 5:3 (καθίσας ... ἐδίδασκεν)." Barrett.

"The outer court served as the venue for many scribes to gather their students around them and expound the law to them. Jesus used the same facilities, even if his content could not easily be compared with what the others taught." Carson.

Verse 3

ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατελιμμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

γραμματεὺς, εως m scribe, expert in
Jewish law
μοιχεια, ας f adultery

Instead of μοιχεία D reads ἁμαρτία. This has encouraged the belief that the story about the woman accused of 'many sins' before the Lord, ascribed by Eusebius to the *Gospel according to the Hebrews*, was this narrative.

κατελιμμένην Verb, perf pass ptc, f acc s
καταλαμβάνω seize
στήσαντες Verb, aor act ptc, m nom pl
ἵστημι set, place, stand
μέσος, η, ον middle; ἐν μ., in the middle, among

Verse 4

λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ
κατείληπται ἐπ' αὐτοφωρῶ μοιχευομένη·

διδασκαλος, ου m teacher

κατείληπται Verb, aor pass indic, 3 s

καταλαμβάνω

αὐτοφωρος, ον in the act

μοιχευω commit adultery

The man who must also have been a party to the act appears nowhere in this drama.

Verse 5

ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο
τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;

νομος, ου m law

Cf. Lev 20:10; Deut 22:22-24. It has been suggested that this woman was betrothed rather than married, since stoning is not explicitly commanded in the case of the latter. If this were the case, this would have been a young girl rather than a woman. However, Blinzler argues that μοιχεύειν and its derivatives are used in the LXX and related Greek writings exclusively of adulterous actions of *married* persons. Whatever the case, the law clearly commanded that the man should suffer the same punishment along with the woman.

ἐνετείλατο Verb, aor midd dep indic, 3 s

ἐντελλομαι command, order

τοιοῦτος, αὐτῆ, οὗτον correlative pronoun
and adjective such, of such kind

λιθάζω stone

Historical evidence suggests that the death penalty was rarely enforced.

Verse 6

τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα
ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς
κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς
τὴν γῆν.

πειραζω test, put to the test

Cf. Mk 3:2; 10:2 also Lk 6:7.

κατηγορεω accuse, bring charges
against

"There is no question of their seeking his advice; they simply wish to discredit him publicly. If he upholds the Law, he contradicts his way of life and his preaching; if he maintains his outlook and preaching regarding sinners and denies Moses, he shows himself a lawless person and perverter of the people who must be brought to justice." Beasley-Murray.

κατω down, below, beneath

κύψας Verb, aor act ptc, m nom s κυπτω

bend or stoop down

δακτυλος, ου m finger

καταγραφω write

γη, γης f earth, land

Barrett comments, "It is fruitless to ask what Jesus wrote on the ground. His action was simply a studied refusal to pronounce judgement; cf. 8:15 ἐγὼ οὐ κρινῶ οὐδενά." A longstanding interpretation in the church has been that Jesus wrote part of Jeremiah 17:13: 'Those who turn away from you will be written in the dust because they have forsaken the LORD, the spring of living water.' However, it is also possible here to see a symbolic reference to the giving of the Law mentioned in v.5. The Law was written with the finger of God. Now God has appeared in Christ and written a new law of the kingdom – the law of love and humility – though he may not have written any specific words.