

Notes on the Greek New Testament
Week 215 – John 8:7-38

Day 1071: John 8:7-11**Verse 7**

ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,
ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ
ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτήν
βαλέτω λίθον·

ἐπιμενω remain, stay, persist in
ἐρωταω ask, request, urge
ἀνακυπτω straighten up, stand up, look
up
ἀναμαρτητος, ον sinless, innocent
πρωτος, η, ον first

"This recalls Deut 13:10(9); 17:7, The hand of the witnesses shall be first upon him to put him to death." Barrett.

Beasley-Murray writes concerning the witnesses who would have been required to cast the first stone, "The word of Jesus challenged their behavior, their motives, and their life in the sight of God, and they failed the test."

βαλέτω Verb, aor act imperat, 3 s βαλλω
throw
λιθος, ου m stone

Verse 8

καὶ πάλιν κατακύψας ἔγραψεν εἰς τὴν γῆν.
παλιν again, once more
κατακυπτω bend down

Some MSS add after the end of v 8, ἐνὸς
ἐκαστου αὐτῶν τὰς ἁμαρτίας, 'the sins of
each one of them.'

Verse 9

οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς
ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ
κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ
οὔσα.

εἰς καθ' εἰς one by one

Cf. Mk 14:19. Many MSS add ὑπὸ τῆς
συνειδήσεως ἐλεγξόμενοι, 'being convicted
by their conscience.'

ἀρξάμενοι Verb, aor midd ptc, m nom pl
ἀρχω midd begin
πρεσβυτερος, α, ον elder, eldest

After πρεσβυτέρων some MSS add ἕως τῶν
ἐσχάτων, 'to the youngest,' others πάντες
ἀνεχωρησαν, 'so that all went out.'

κατελείφθη Verb, aor pass indic, 3 s
καταλειπω leave
μονος, η, ον adj only, alone

"The woman is no longer, 'in the midst' in the proper sense (as in v.3), but she remains standing, as it were, in the centre of the stage." Barrett.

Verse 10

ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι,
ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν;

ἀνακυπτω see v.7
ποῦ interrogative adverb where
οὐδεις, οὐδεμα, οὐδεν no one, nothing
σε Pronoun, acc s συ
κατέκρινεν Verb, aor act indic, 3 s
κατακρινω condemn, pass judgement
on

"Coming from the man whom people called *the* prophet (6:14; 7:40), and some the Messiah, but who in reality was the Redeemer-Revealer with authority bestowed by God, it was an assurance of the mercy of God upon her." Beasley-Murray.

Verse 11

ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ
Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω·
πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι
ἁμάρτανε.]]

οὐδε neither
σε Pronoun, acc s συ
μηκετι no longer
ἁμαρτανω sin, commit sin

"No extenuation of the offence is implied; Jesus has come to save, not to condemn (3:17). Yet his very presence has the effect of judging the self-righteous bystanders; cf. 8:15. I judge no man; yet if I judge, my judgement is true." Barrett.

Forgiveness is to lead to transformation.
"Whoever first recounted the story intended us to understand the word of forgiveness as a means of release for new life... In the nature of the case the power of the command is unexpressed, but the Gospel in which the incident has been set makes it clear that the grace of forgiveness is accompanied by the grace of new life by the Spirit. The Lord lifted up to heaven for the sin of the world sent the promised Spirit to enable the righteousness of God to be lived in the world. Life in the Kingdom of God is for kingdom of God *living*. To that the woman was sent into the world, as is every justified sinner." Beasley-Murray.

Postscript

Beasley-Murray comments, "The story is a superb illustration of the dictum of 3:17, of which (with the continuing vv 18–21) the whole account of Jesus at Tabernacles in chaps. 7–8 may be viewed as exposition. It serves both as a model for the Church's attitude to prodigal sons and daughters and as an illustration of the gospel. As Schnackenburg saw, 'The point is not the condemnation of sin but the calling of sinners: not a doctrine but an event. Jesus accepts sinners in God's name; his will is not to judge but to save'."

Day 1072: John 8:12-18**Verse 12**

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

παλιν again, once more

Carson comments, "If we assume that when John wrote his Gospel he did not include (and may not have known the material of) 7:53–8:11, then 8:12 attaches itself to 7:52. Further, if the uncertainty that finds expression in 7:40–44 and the sharp exchanges in the Sanhedrin in 7:45–52 are removed from Jesus' public utterances, then 8:12 follows on nicely from 7:37–39. That is what is indicated by the word *again* (πάλιν, which is the first word in the Gk text of 8:12): *again* he spoke to the people, still in the context of the Feast of Tabernacles."

λαλεω speak, talk

ἐγὼ εἶμι the second of the 'I am' statements. Cf. notes on 6:35.

φως, φωτος n light

The theme of light, which plays an important part in John's gospel, may here have been suggested by the use of light in the festival of Tabernacles (for detailed description see Strack & Billerbeck and other commentaries such as Beasley-Murray). Beasley-Murray comments, "As 7:37–38 had immediate reference to the water-drawing ceremony of the festival, and showed Jesus as fulfilling all that it signified of Israel's experience of and hope for the salvation of God, so 8:12 has immediate reference to the joyous celebration each night in the light of the lamps, with all that it connoted of Israel's experience of the shining of God upon them for their deliverance and hope of future salvation... As with the water-drawing ceremony, the celebration in the light of the lamps will have been associated with recollection of the nation's experience at the Exodus and the hope for a second Exodus. In the wilderness wanderings, the presence of the Lord with his people was manifested in the Shekinah cloud – the pillar of cloud by day and the pillar of fire by night – which saved them from would-be-destroyers (Exod 14:19–25) and guided them through the wilderness to the promised land (Exod 13:21–22). It is linked with the OT faith in the Lord as the Light of his people (Ps 27:1), which for the Jew connoted not so much the being of God as his saving activity. 'Light is *Yahweh in action*,' said Conzelmann (*TDNT* 9:320). Ps 44:3 gives a remarkable expression of this concept, and it was ever before the eyes of the Israelites in the representations of theophany, both for revelation (Ezek 1:4, 13, 26–28) and for salvation (Hab 3:3–4). God's 'shining' for their salvation at the Exodus encouraged prayers for the like 'shining' of his face in the predicaments of the faithful (e.g., Ps 80:1–7, 14–19), and was matched by their expectation of that same light shining for their salvation in the coming kingdom of God (e.g., Isa 60:19–22). Zech 14:5b–7 is especially important here, for the description of the continual light of 'that day' is immediately followed by that of the living waters that are to flow from Jerusalem, a passage read at Tabernacles and one of those assumed in the saying of 7:37–38."

ἀκολουθεω follow, accompany, be a disciple

ἐμοὶ Pronoun, dat s ἐγὼ

περιπατεω walk, live

σκοτια, ασ f darkness

Cf. 1:5; 12:35,46. "When the original setting of 8:12 is seen in the Feast of Tabernacles, it is understood why the imagery of 'following' the Light is employed instead of *receiving* it, or *walking in* it, or the like: this is what Israel did in the wilderness! The people followed the Light as it led from the land of slavery through the perilous wilderness to the promised land." Beasley-Murray.

ἔξει Verb, fut act indic, 3 s ἔχω
ζωη, ης f life

Verse 13

εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

εἶπον Verb, aor act indic, 1s & 3pl λεγω
σεαυτου, ης reflexive pronoun yourself
μαρτυρεω bear witness, testify
μαρτυρια, ας f testimony, witness
ἀληθης, ες true, truthful, genuine

The subject of chapter 8 is the authority of Jesus. The issue is triggered by Jesus' words concerning himself. See also Jesus' own words in 5:31, "If I testify about myself, my testimony is not valid." Are Jesus' words being thrown back at him here?

In vv 13, 14, 17 testimony that is, or is not ἀληθής is spoken of, in v 16 the judgment of Jesus is ἀληθινή; while some view the two terms in this context as interchangeable it is better to understand the former as 'true,' in the sense of 'valid,' and the latter as 'just' or 'authentic,' as having behind it the verdict of God himself." Beasley-Murray.

Verse 14

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
καν (καὶ ἐάν) even if, and if, even
οἶδα know, understand
ποθεν interrog adv. from where
ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
ποῦ interrogative adverb where
ὑπάγω go, go one's way, depart
ἢ or

"Man as such is a creature of the present; that is why his testimony about himself is unreliable. He does not know what brought him to the present hour or where the next moment will find him. Jesus on the other hand knows whence he came, and therefore fully understands himself, and whither he goes, and is therefore subject to no temptation to conceal or twist the truth; hence his own witness regarding himself is true. He is not as other men – ὑμεῖς δε οὐκ οἴδατε. The Jews are not in themselves qualified to bear true self-testimony; nor can they understand why Jesus is so qualified. The ensuing discourse traces their complete ignorance of the origin, destiny and significance of Christ, and of their own." Barrett.

Verse 15

ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδέν.

σαρξ, σαρκος f flesh, human nature

I.e. by what they see, by what is external – seeing merely the human person of Jesus and nothing of the Word become flesh. Cf. 7:24; 2 Cor 5:16.

κρινω judge, pass judgement on
οὐδεις, οὐδεμια, οὐδεν no one, nothing

The pericope concerning the woman taken in adultery may have been added into the beginning of chapter 8 because it illustrates what Jesus says here. Carson, however, argues that the meaning here is that Jesus "does not judge anyone at all *the way his opponents do* – i.e. he does not appeal to superficial, 'fleshy' criteria, and accordingly mark people up or down. If that is what his opponents mean by judging, Jesus does not do any of it."

Verse 16

καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἢ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ· ἐγὼ καὶ ὁ πέμψας με πατήρ.

ἐάν if
κρισις, εως f judgement, act of
judgement
ἐμος, η, ον 1st pers possessive adj my,
mine
ἀληθινος, η, ον real, genuine, true

"Jesus does not issue such judgements as do the Jews, but he cannot be made to deny altogether that he has the right to judge; only his judgement is of a different kind. It is also ἀληθινή (see on 1:9; here synonymous with ἀληθης)." Barrett.

μονος, η, ον adj only, alone
πεμπω send

God alone has the right to judge men. Jesus emphasises that in his judgements he and the Father are one. "According to John, judgement, by the Father's will, belongs equally to the Father and the Son (and to the Holy Spirit, 16:8,11)." Barrett.

Verse 17

καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρωπων ἡ μαρτυρία ἀληθῆς ἐστίν.

νομος, ου m law

ὑμετερος, α, ον possessive adj of 2 pl your

Barrett thinks that Jesus would not have referred to *your* law. He argues that it reflects the later debate between church and synagogue. But it is better understood simply as a polemical point. Jesus appeals to the one authority that they do acknowledge.

γέγραπται Verb, perf pass indic, 3 s γραφω write

δύο gen & acc δύο dat δυσὶν two

Verse 18

ἐγὼ εἶμι ὁ μαρτυρῶν περὶ ἐμαντοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

Note John's use of ἐγὼ εἶμι (cf 6:35). "For the Father's witness to the Son cf. 5:37; comparison of the language of that verse with this suggests equivalence of function and status between the Father and the Son." Barrett. Cf. 5:19-30; 36-37.

Day 1073: John 8:19-22**Verse 19**

ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ἂν ᾗδετε.

ποῦ see v.14

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

ἐμὲ Pronoun, acc s ἐγὼ

"The foolishness of the question about the Father proves that the questioners do not understand Jesus himself. They judge him *κατα* τὴν *σάρκα* (v.15), and therefore entertain similar views about the Father. But if they had rightly understood him, had known whence he came and whither he went, they would have known the Father also (cf. 1:18; 14:7,9)." Barrett.

ᾗδετε Verb, pluperf act indic, 2 pl οἶδα ἂν particle indicating contingency

"If they had really recognised who he was, they would have known the Father also – not only because Jesus reveals the Father, so that truly to know Jesus is to know the Father, but also because special revelation from God is required to know who Jesus is (6:44,45)." Carson.

Verse 20

Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

ῥημα, ατος n word, thing

λαλεω speak, talk

γαζοφυλακιον, ου n Temple treasury

Barrett says that the sense in which γαζοφυλακιον (cf. Mk 12:41,43) is used is unclear. He suggests that it may refer to the area where the "Shofar-chests" or offertory boxes were situated and that this may have been in the court of the women.

διδασκω teach

ἱερον, ου n temple, temple precincts

οὐδεις, οὐδεμια, οὐδεν no one, nothing

πιαζω seize, arrest

οὐπω not yet

ἐληλύθει Verb, pluperf act indic, 3 s

έρχομαι

ώρα, ας f hour, moment, time

Cf. 7:30; 2:4.

Verses 21ff.

"The points raised in the short opening discussion are developed and combined with one another.

i) Whence Jesus comes: vv 23; 26, 29 (ὁ

πέμψας); 41f.; 48; 58 (ἐγὼ εἶμι).

ii) Whither he goes: vv.21f., 28, 35, 54.

iii) Who is Jesus? vv 23-6, 38, 54f.

Each of these themes, moreover, is applied, as it were, in reverse, to the Jews. As Jesus is ἐκ τῶν ἀνω, they are ἐκ τῶν κατω; whither he goes, they cannot come; God is his Father, they are of their father the Devil – even their descent from Abraham is misleading; he cannot but speak the truth, they cannot but speak falsehood." Barrett.

Verse 21

Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

παλιν again, once more

Cf. v. 12. Verses 21-22 repeat the thoughts of 7:33-34, but now in stronger language.

ὑπάγω go, go one's way, depart
ζητεω seek, search for, look for
ἁμαρτια, ας f sin

"Cf. v.24 (where the plural ἁμαρτιας is used). The singular focuses attention upon the cardinal sin of rejecting Jesus." Barrett.

ἀποθανεῖσθε Verb, fut midd dep indic, 2 pl
ἀποθνήσκω die

"This may be meant ironically: they will seek what he proclaimed as God's gift through him, but in vain, for they will die in their sin, i.e., the sin of unbelief (cf. 16:8-9). This represents the opposite of what is proclaimed in 8:12; whereas followers of the Christ walk in the Light, in possession of and with hope for the eternal life of the kingdom of God, unbelievers walk in the darkness of this age to 'death,' i.e., exclusion from the kingdom of God." Beasley-Murray.

Carson suggests that Jesus' meaning is "that they will go on looking for the Messiah (which is why Jesus says *you will look for me*). If they do, they cannot possibly find him; they are chasing an ephemeral wisp, for they have rejected the only Messiah there is."

ὅπου adv. where
δυναμαι can, be able to
ἐλθεῖν Verb, aor act infin ἐρχομαι

Verse 22

ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ
ἑαυτόν, ὅτι λέγει, Ὁπου ἐγὼ ὑπάγω ὑμεῖς
οὐ δύνασθε ἐλθεῖν;

μητι Negative particle, used in questions to indicate the expectation of a negative answer or that the questioner is doubtful concerning the answer

'Surely he will not ...'

ἀποκτενεῖ Verb, fut act indic, 3 s kill, put to death

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

A wrong interpretation of Jesus' words conceals a truth, for Jesus will lay down his own life (10:17f).

Day 1074: John 8:23-30

Verse 23

καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω
ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ
τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ
τοῦ κόσμου τούτου.

κατω down, below

ἄνω from above

"For τα ἄνω cf. Col 3:1.; there is no corresponding New Testament parallel to τα κατω. τα ἄνω (here as in Colossians) means the heavenly world; τα κατω means (as the second part of the verse shows) this world; not hell, but all that is not contained in the heavenly world." Barrett.

Verse 24

εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς
ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε
ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς
ἁμαρτίαις ὑμῶν.

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἀποθανεῖσθε see v.21

"The plural *sins* contrasts with the singular in v. 21, and refers to the diverse and ugly forms of corruption that mushroom from the one sin of unbelief." Carson.

ἐὰν if

"Faith in Christ is the only escape from sin and its consequences." Barrett.

Jesus' absolute use of ἐγὼ εἰμι echoes the LXX rendering of אֲנִי אֵלֹהִים ('I am he') which occurs especially in the words of God himself (see particularly Is 43:10 but also Deut 32:39; Is 41:4; 43:13; 46:4; 48:12). It may also include an allusion to the divine name יהוה (YHWH) given in Ex 3:14-16. "We may say then that ἐγὼ εἰμι, thus understood,

- i) indicates the eternal being of Jesus;
- ii) thereby, and in itself, places Jesus on a level with God (ἐγὼ εἰμι usually is found in the LXX on the lips of God himself...)"

Barrett.

Schnackenburg highlights the parallel between Isa 43:10 and v. 24: "Jesus is in a lawsuit with the 'world' (vv 14-18), and in him God testifies that he is the eschatological helper and saviour who turns darkness into light and wants to bring every human being into the light of life (8:12). The Jews should put themselves on God's side, accept his testimony and believe that in Jesus God says his 'It is I.' Then they too would win a share in God's eschatological salvation."

Carson comments, "In Isaiah, the contexts demand that 'I am he' means 'I am the same', 'I am forever the same', and perhaps even 'I am Yahweh', with a direct allusion to Exodus 3:14 (cf. Is 43:11-13). For others to apply this title to themselves was blasphemous, an invitation to face the wrath of God (Is 47:8; Zp 2:15). For Jesus to apply such words to himself is tantamount to a claim to deity."

However, the (admittedly partially obscure) phrase is not understood by Jesus' hearers and gives rise to the question of v.25.

Verse 25

ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; ἀρχη, ης f beginning

(την) ἀρχην is used adverbially quite frequently in Greek (though not elsewhere in the New Testament).

Beasley-Murray comments, "V 25b is the most obscure sentence in the Gospel and the most uncertain how to translate." The oldest MSS had no punctuation, neither did they have any spaces between words. Hence there are several ways of rendering the Greek of this verse:

- i) As a question with ὅτι and with την ἀρχην taken adverbially in the sense 'at all', i.e. 'Why do I speak to you at all'. So Westcott, Sanders, NEB.
- ii) As an exclamation with ὅτι in the sense of the Hebrew כִּי, 'That I speak to you at all!'
- iii) An affirmative (or possibly a question) with ὅτι meaning:
 - (a) 'I am from the beginning what I tell you' Barrett.
 - (b) 'I am what I tell you from the beginning' (RSV, JB, GNB, NIV). This, Carson argues, is the most unlikely meaning.
 - (c) 'What I said to you from the beginning I say to you now' Brown.
 - (d) Beasley-Murray follows Bernard in understanding την ἀρχην as 'primarily'. He translates the phrase, 'Just what I am telling you.'

Verse 26

πολλά ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἄλλ· ὁ πέμψας με ἀληθῆς ἐστίν, κἀγὼ ἂ ἤκουσα παρ· αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.

Barrett thinks that ἔχω should here be understood in the sense 'I can'.

πολυσ, πολλη, πολυ gen πολλου, ης, ου much, many

πεμπω see v.16

ἀληθης, ες true, truthful, honest, genuine

κἀγω a compound word = και ἐγω

Perhaps 'I address these words to the world'. Or maybe the sense is that Jesus limits what he says to those things given him by the Father and which constitute his earthly ministry.

Verse 27

οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

The sense would seem to be that they did not understand *who* the Father was that Jesus was speaking of – i.e. that Jesus had been sent by God.

Verse 28

εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, Οταν ὑψωσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνωσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ· ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθως ἐδίδαξεν με ὁ πατήρ ταῦτα λαλῶ.

ὅταν when

ὑψωσητε Verb, aor act subj, 2 pl ὑψω exalt, lift up, raise

The verb has a double meaning (cf. 3:14-15; 12:31-32) referring both to Jesus' death on the cross but also to his return to the Father and to glory. The language reflects Isa 52:13 'My servant ὑψωθήσεται καὶ δοξασθήσεται σφόδρα,' i.e., will be exalted and greatly glorified.

"The use of this expression [Son of Man] in redemptive and, therefore, eschatological contexts derives from Dan 7:13, where 'one like a son of man' appears as the representative of the kingdom of God and its lord (possibly agent too). In the synoptic predictions of the Passion (notably Mark 8:31; 9:31; 10:32), which are closely related to the Johannine lifting up sayings, the Son of Man suffers, dies, and rises as the instrument of the kingdom of God. This Christological, soteriological, and eschatological tradition is assumed in the Johannine counterparts." Beasley-Murray.

τοτε then, at that time

γνωσεσθε Verb, fut midd dep indic, 2 pl γινωσκω

"The unique element in v 28 is its statement that the Jews responsible for the death of Jesus will afterwards know who he is, his relation to the Father, and the character of his ministry, for v 29 continues the flow of thought in v 28. In the view of many, the context demands that the saying be seen as a prophecy of doom, like Mark 14:62: the Jews will come to know the identity of Jesus too late; they will know, and be judged (so Bultmann, 349–50; Barrett [hesitantly], 344; Blank, 329–30; Brown, 351. Haenchen [following Bernard, 2:303] refers it to the time of judgment in the destruction of Jerusalem, 369). Others point out that γινωσκω in relation to Jesus is nowhere else in John used in a purely negative way (contrast 7:17; 8:32; 10:38; 14:31), and that the immediate effect of vv 28–29 is indicated in v 30: 'Many believed in him.' Moreover in this Gospel the offer of God in the Christian proclamation is always one of salvation, and it is changed to judgment only through man's unbelief. Hoskyns therefore takes this as a prophecy of conversion (337), while Schnackenburg (202–3), followed by Becker (296), recognizes in the saying the possibility of both salvation and judgment." Beasley-Murray.

Carson similarly comments, "One of the functions of the cross is to reveal who Jesus is. That is when the Jews will know the truth. By this John is not saying that all of Jesus' opponents will be converted in the wake of the cross. But if they do come to know who Jesus is, they will know it most surely because of the cross. And even those who do not believe stand at the last day condemned by him whom they 'lifted up' on the cross, blinded to the glory that shone around them, yet one day forced to kneel and confess that Jesus is Lord (cf. Phil 2:10-11)."

On ἐγώ εἰμι cf. v.24.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
 διδασκω teach

Verse 29

καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον, ὅτι ἐγώ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

ἀφῆκέν Verb, aor act indic, 3 s ἀφιημι
 leave, forsake
 μονον adv only, alone
 ἀρεστος, η, ον pleasing
 παντοτε always

Verse 30

Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

πιστεω believe (in), have faith (in)

Barrett thinks that the reference to *many* believers "must be taken, like γινωσσεθε of v.28, to refer to a time other than the ministry of Jesus."

Carson comments, "So compelling was Jesus' teaching, even without the full comprehension that depended on the cross and resurrection, that *many put their faith in him*. That had happened before, at another Jerusalem feast, in consequence of Jesus' miracles (2:23); but that faith had turned out to be spurious (2:24-25). What of this faith?"

Day 1075: John 8:31-38

Verse 31

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ.

πεπιστευκότας Verb, perf act ptc, m acc pl
 πιστεω

It is clear from what follows that the faith of these people is deficient (see vv. 34, 37, 44, 55, 59).

ἐαν if
 μείνητε Verb, aor act subj, 2 pl μενω
 remain, stay, abide

"Μείνητε signifies a settled determination to *live* in the word of Christ and by it, and so entails a perpetual listening to it, reflection on it, holding fast to it, carrying out its bidding. In 15:7 it is represented as letting the word abide in us, which puts the same thing in another figure, and it leads to living (abiding) in Christ and Christ in us." Beasley-Murray.

ἐμος, η, ον 1s possessive adj my, mine
 ἀληθως adv truly, in truth
 μαθητης, ου m disciple, pupil, follower

Verse 32

καὶ γινωσσεθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερωσε ὑμᾶς.

γινωσσεθε Verb, fut midd dep indic, 2 pl
 γινωσκω
 ἀληθεια, ας f truth, reality
 ἐλευθερω free, set free

Beasley-Murray comments, "As the Exodus under 'the first Redeemer' was a release from the slavery of Egypt's land for the freedom of the people of God in the promised land, so the great Exodus under 'the second Redeemer' is for the emancipation of a new people of God, drawn from all nations of the earth, for the freedom of the kingdom of God."

In John, ἐλευθερος and ἐλευθερω are used to express freedom *from sin*, i.e. used synonymously with salvation. Carson comments, "The nature of that freedom depends on the nature of the slavery Jesus has in mind, and that point is what is next clarified by the turn of the discussion."

Verse 33

ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἔσμεν καὶ οὐδενὶ δεδουλεύκαμεν πωποτε· πῶς οὐ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

σπερμα, τος n seed, offspring
οὐδεις, οὐδεμα, οὐδεν no one, nothing
δεδουλεύκαμεν Verb, perf act indic, 1 pl
δουλωο enslave, make (someone) a slave

πωποτε adv ever, at any time
ἐλευθερος, α, ον free, free person
γενήσεσθε Verb, fut midd dep indic, 2 pl
γινομαι

"The true 'seed of Abraham' was reckoned through Isaac 'the son of the free woman', not through Ishmael 'the son of the bondwoman' (cf. Gal. 4:22-31). It is probable that the claim John puts into the mouth of the Jewish objectors is not that they had never been in political subjection (which would have been absurd), but that they had never lost their inward freedom of soul; but this very claim, uttered in human pride over against the representative of God himself, is an instance of the bondage referred to in v.34. Baur ... aptly compares Mark 2:17 where the Jews are confident that they are well and have no need of a physician. Here they are confident that they are free men and have no need of a liberator; cf. also 9:40f." Barrett.

Carson comments, "These 'believers' are already demonstrating their unwillingness to hold to Jesus' teaching (v. 31), for their sense of inherited privilege is so strong that they can neither acknowledge their own need nor recognise the divine Word incarnate before them. Their very words demonstrate their slavery in the categories of the next verse."

Verse 34

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

Ἀμὴν ἀμὴν λέγω ὑμῖν cf. 1:51.

ἁμαρτια, ας f sin
δουλος, ου m slave, servant

"he who actually commits sin demonstrates thereby that he is already a slave of sin; also, by the very sin he commits he makes himself still further a slave." Barrett.

Cf. Rom 6:12, 13, 17.

τῆς ἁμαρτίας is omitted by some Western MSS (D etc); the omission is adopted by various exegetes, but it may be a stylistic improvement (so UBS committee).

Verse 35

ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

μενω see v.31
οἰκια, ας f house, household
αἶων, αἰωνος m age, eternity

I.e. 'for ever.'

"The connection of this verse with its context is not immediately apparent. It must be remembered that in verse 33 there began a discussion, which continues to the end of the chapter, of the true descendants of Abraham. This recalls Gen. 21:9; Gal 4:30. The free son, Isaac, remains in the household, while the slave-born son, Ishmael, is driven out. The Jews now claim to be the free sons of Abraham, but in truth they are not, being slaves (not of Abraham but of sin). Hence their status is lost; cf. Mark 12:9; Matt 3:9; 8:11f., and many other passages. Who then is the son, who abides for ever? Not the Christian, it seems, but Christ himself, who in John is regularly υἱὸς τοῦ θεοῦ, while Christians are τέκνα. Jesus is both the true σπερμα Ἀβραάμ (cf. Gal 3:16) and the Son of God. He abides for ever." Barrett.

Verse 36

ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερωσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

ἐλευθερωσῃ Verb, aor act subj, 3 s
ἐλευθερωω see v.33

ὄντως really, certainly, indeed
ἔσεσθε Verb, fut indic, 2 pl εἶμι

The only true freedom is to share in the freedom of Christ – the true Son.

Carson comments, "True freedom is not the liberty to do anything we please, but the liberty to do what we ought; and it is genuine liberty because doing what we ought now pleases us."

Verse 37

οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς
οὐ χωρεῖ ἐν ὑμῖν.

σπερμα, τος n see v.33

ζητεω seek

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

χωρεω make room for, accept

Verse 38

ἄ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ
ὑμεῖς οὖν ἄ ἠκούσατε παρὰ τοῦ πατρὸς
ποιεῖτε.

όραω see, observe

Cf. v.44. Their father is the devil. Carson comments, "Jesus' conduct displays his true paternity. Sadly, the same is true of the Jews."

"The statement without personal pronouns (μου after τῷ πατρὶ, ὑμῶν after τοῦ πατρὸς) is commonly felt to be the best attested in the MS tradition, but it is ambiguous. The affirmation may be understood as referring to God the Father in both clauses, and ποιεῖτε be viewed as an imperative (so Moulton, *Grammar of NT Greek* 1:85; *Brown*, 356; *Metzger*, 225); but v 41 seems to demand that ποιεῖτε be viewed as indicative, in which case the pronouns μου and ὑμῶν, though not original, rightly interpret the saying." Beasley-Murray.

Instead of ἠκούσατε many authorities, including P⁶⁶ & D, read ἐωπάκατε. This however appears to be due to the notion that the same term should appear in both clauses.