

**Notes on the Greek New Testament**  
**Week 221 – John 12:9-43**

**Day 1101: John 12:9-13****Verse 9**

Ἔγνων οὖν [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.

ἔγνω Verb, aor act indic, 3 s γινωσκω  
ὄχλος, ου m crowd, multitude

The reading ὁ ὄχλος πολὺς, with πολὺς as predicative, is highly unusual (given by κ; B\* L etc), and is eased through the readings ὁ ὄχλος ὁ πολὺς (P<sup>66c</sup> W) and ὄχλος πολὺς (P<sup>66\*</sup> P<sup>75</sup>, A B<sup>3</sup> etc). In D OL syr<sup>p</sup> cop<sup>sa</sup> the sentence is simpler still: ὄχλος δὲ πολὺς ἐκ τῶν Ἰουδαίων ἤκουσαν. The UBS committee set the article in brackets as uncertain.

ἐκεῖ see v.2

ἴδωσιν Verb, aor act subj, 3 pl ὄραω see  
ἐγειρω see v.1

**Verse 10**

ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

ἐβουλεύσαντο see 11:53

"Lazarus proves to be a ground of faith in Jesus and it therefore becomes necessary to remove him also." Barrett.

**Verse 11**

ὅτι πολλοὶ διὰ αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

ὑπάγω go, depart

here meaning 'left their allegiance'

πιστευω believe (in), have faith (in)

**Verse 12**

Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἔλθων εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

ἐπαυριον the next day

Presumably Sunday of passion week.

The MS tradition has similar attempts to ease the expression ὁ ὄχλος πολὺς as in v 9.

ἔλθων Verb, aor act ptc, m nom s ἐρχομαι  
ἑορτη, ης f festival, feast

"Josephus (*Bel.* VI, 422-5) speaks of a census held under the orders of Cestius Gallus (governor of Syria at the time of the outbreak of the Jewish War), when the number taking part in the Passover was estimated at 2,700,000. It is difficult to believe that quite so large a number was accommodated within the confines (even though enlarged for this purpose) of the city; but undoubtedly immense multitudes were present." Barrett.

"The assumption of this verse and the next is that Jesus was met on the road from Bethany by pilgrims who had already reached Jerusalem, and who went out to meet him once they heard he was approaching. Many of these pilgrims would have been Galileans who were familiar with his ministry; many others would have heard of the raising of Lazarus (cf. 11:55-57) and eagerly sought opportunity to see Jesus." Carson.

**Verse 13**

ἔλαβον τὰ βαῖτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.

βαῖον, ου n palm branch

φοινιξ or φοινιξ, ικος m palm tree

"It is recorded that when Simon the Maccabee drove out Gentile forces from the citadel in Jerusalem 'he made his entry with a chorus of praise and the waving of palm branches, with lutes, cymbals and zithers, with hymns and songs, to celebrate Israel's final riddance of a formidable enemy' (1 Macc 13:51)." Beasley-Murray. Carson adds, "In this instance, it may well have signalled nationalistic hope that a messianic liberator was arriving on the scene (cf. 6:14-15)."

ὑπαντησις, εως f meeting (εἰς ὑ to meet)

Vv. 17f. suggest two crowds, one accompanying Jesus, the other going out of the city to meet him.

κραυγαζω call out, shout

ῶσαννα hosanna (in Aramaic), an

exclamation of praise literally meaning,

"Save, I pray"

εὐλογεω speak well of, bless

ὄνομα, τος n name

Ps 118:25,26. "The cry 'Hosanna' will have been linked with the palm fronds in the minds of the people. הוֹשִׁיעָה נָא (*hosiah-na*) is a strengthened form of the imperative 'save!' ('do please save!'), but it came to be a greeting and even an ascription of praise. Its occurrence in Ps 118:25 was known to every Jew. In the feast of Tabernacles the Hallel (see Pss 113–118) was sung each morning by the temple choir; when the cry 'Hosanna' was reached in Ps 118:25 every man and boy in the temple shook the *lulab* (a bunch of willow and myrtle tied with palm), and the cry was repeated three times. So deeply was this ingrained in the minds of the Jews they actually called the *lulabs hosannas*. It was therefore entirely natural for the crowd to repeat the cry of praise from Psalm 118 as they waved the palm leaves in welcome of Jesus. The greeting 'Blessed in the name of the Lord is the coming one' originally applied to the pilgrims on entering the temple, but it came to have a particular application to the Messiah, as may be seen in the Midrash to Psalm 118 (244a) (see Strack-Billerbeck 1:150). The messianic application is reflected in the question of John the Baptist to Jesus, 'Are you the Coming One, or are we to look for another?' (Matt 11:3)... The additional line, 'even the king of Israel' (v 13) makes the messianic application of Ps 118:26 explicit, and could be due to reflection on Zech 9:9, which is cited in v 15."

βασιλευς, εως m king

Probably a reference to Zech 9:9, cf. v.15.

### Day 1102: John 12:14-19

#### Verse 14

εὕρων δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθως ἐστιν γεγραμμένον,

εὕρισκω find

ὄναριον, ου n (young) donkey

καθίζω sit down, sit

Sanders says that Jesus here repudiates the claims of the crowd. Beasley-Murray spells this out in more detail, writing, "The enthusiasm of the crowd is uncomfortably reminiscent of the attempted messianic rising mentioned in 6:14–15. The Evangelist's stating at this point in the narrative that Jesus procured a donkey on which to ride into Jerusalem emphasizes the intention of Jesus to correct a false messianic expectation, for to enter the city on a donkey instead of on a horse, which was associated by Jews with war (cf. Isa 31:1–3; 1 Kings 4:26), was itself a demonstration of the peaceable nature of the mission of Jesus, and the relation of the event to Zech 9:9 makes that motive explicit; for Zech 9:9–10 describes the *joyous* coming of the King-Messiah – he is righteous, gentle, bringing salvation, riding on a donkey, proclaiming peace to the nations. Nothing further from a Zealotic view of the Messiah could be imagined."

γεγραμμένον Verb, perf pass ptc, m acc & n  
nom/acc s γραφω write

#### Verse 15

Μὴ φοβοῦ, θυγάτηρ Σιων· ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

φοβεομαι fear, be afraid (of)

θυγατηρ, τρος f daughter

καθημαι sit, sit down

πῶλος, ου m colt, young donkey

John's quotation from Zech 9:9 differs both from the Hebrew and the LXX. The LXX, reflecting the Hebrew, begins χαιρε σφοδρα. John's μη φοβου may reflect Is 40:9 μη φοβεισθε ... ἰδοὺ ὁ θεος ὑμων.

#### Verse 16

ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

On this verse, cf. 2:22.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω  
πρῶτον adv. first, at first

ὅτε conj when

ἐδοξάσθη Verb, aor pass indic, 3 s δοξάζω  
glorify, exalt

τοτε then, at that time

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl  
μιμνησκομαι remember, call to mind  
γεγραμμένα see v.14

Barrett says that this account is self-contradictory. If the crowds know the meaning of Jesus' entry into Jerusalem, how is it that the disciples did not? But the crowds did not properly understand who Jesus was or the significance of his entry into Jerusalem. The disciples alone understood this, and then only after his death and resurrection.

### Verse 17

ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφωνήσεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

μαρτυρεω **bear witness, testify**

ὅτε, read by  $\aleph$ ; A B W etc, is better supported than ὅτι (P<sup>66</sup> D K L etc); the latter may be due to a desire to clarify the account concerning the event.

φωνεω **call, call out**

μνημειον, ου n **grave, tomb**

### Verse 18

διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

ὑπανταω **meet, fight**

πεποιηκέναι Verb, perf act infin ποιεω

σημειον, ου n **sign, miracle**

"Cf. v.13. The words suggest a crowd accompanying Jesus and proclaiming the miracle, and another crowd coming out from Jerusalem because they had heard what was proclaimed." Barrett.

### Verse 19

οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

ἑαυτους used for ἀλληλους

θεωρεω **see, observe**

ὠφελεω **gain, profit, achieve, benefit**

οὐδεις, οὐδεμα, οὐδεν **no one, nothing**

ὀπισω prep with gen **after, behind, follow**

"The Pharisees need mean no more than 'Every one is on his side'. Yet John is writing his own characteristic Greek, and implies ironically in the words he ascribes to the Jews the two truths (a) that Jesus was sent into the world to save the world (3:17), (b) that representatives of the Gentile world were at the moment approaching (v.20), the forerunners of the Gentile Church." Barrett.

Carson adds, "At the same time, there is probably irony within irony. For by the end of the chapter John will insist that the overwhelming reaction to Jesus was unbelief (12:37ff.), so that here, as elsewhere (2:23-25; 6:60; 8:30ff.), the Evangelist does not accord a very high place to the crowd's response to Jesus. Thus, both levels of irony point forward to the dominant themes of the rest of John 12."

## Day 1103: John 12:20-26

### Verse 20

᾿Ἦσαν δὲ ᾿Ελληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

᾿Ελλην, ηνος m a **Greek, non-Jew**

Signifies not necessarily one who is Greek by race but rather one who is non-Jewish by birth (cf. 7:35; Mk 7:26). Despite the Roman conquest it remained a Greek world.

ἀναβαινω **go up, come up**

Cf. 2:13.

προσκυνεω **worship**

ἑορτη, ης f **festival, feast**

### Verse 21

οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαῖδα τῆς Γαλιλαίας, καὶ ἠρωτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

προσῆλθον Verb, aor act indic, 1 s & 3 pl

προσερχομαι **come or go to, approach**

"Bethsaida lay east of the Jordan where the river flowed into Galilee; it was therefore in the tetrarchy of Philip, in Gaulonitis; but the Jews who settled on the shores of the lake viewed themselves as Galileans, not Gaulonites, as events in the Jewish-Roman war showed." Beasley-Murray.

ἑρωταω **ask, request**

θελω **wish, will**

ἰδεῖν Verb, aor act infin ὁραω **see**

For ἰδεῖν 'to have an interview with' cf. Lk 8:20; 9:9; Acts 28:20.

Sanders suggests that if in John's source the cleansing of the Temple followed the entry into Jerusalem, the approach of the Gentiles may have been the result of this, and due to their gratitude for his making the court of the Gentiles a more suitable place for prayer.

Beasley-Murray suggests a similar connection writing, "The approach of Greeks to see Jesus was a confirmation of the Pharisees' exclamation in v 19. The Evangelist will have viewed these men as the firstfruits of the Gentile world that was to own Jesus as Lord. Their interest in Jesus will have been stimulated by his entry into Jerusalem, and possibly also by his cleansing of the temple (the latter will have taken place in the court of the Gentiles, which was the one part of the temple area open to them). Their contacting a disciple rather than Jesus reflects uncertainty as to whether Jesus would receive Gentiles, an uncertainty probably shared by Philip; hence his consultation with Andrew (cf. Matt 10:5-6)."

### Verse 22

ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ·  
ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ  
λέγουσιν τῷ Ἰησοῦ.

### Verse 23

ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων,  
Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ  
ἄνθρωπου.

"The reply of Jesus indicates that the coming of the Gentiles heralds the climax of his ministry; his 'hour' has at last arrived (contrast 7:30; 8:20), and it will witness his glorification." Beasley-Murray

ἀποκρίνεται Verb, pres midd/pass dep  
indic, 3 s ἀποκρίνομαι answer, reply,  
say

"Jesus replies not so much to the particular statement that certain Greeks wished to see him as to the situation thereby created. It is his death about which he speaks ... The evangelisation of the Gentiles does not belong to the earthly ministry of Jesus (cf. Matt. 10:5f.); the way to it lies through the crucifixion and resurrection, and the mission of the Church. The movement of thought is comparable with that of Rom. 9-11. Israel as a whole (a small remnant excepted) first rejects the Messiah; then by his death and exaltation those who stood outside the earlier covenant (the sheep who are not 'of this fold') are brought near." Barrett.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι  
ὥρα, ας f hour, moment

Cf. 2:4; 4:21,23; 7:30; 8:20; 12:27; 13:1; 17:1.

δοξασθῇ Verb, aor pass subj, 3 s δοξαζω  
praise, honour, glorify, exalt

The death of Jesus means his glorification. Cf. 1:14; 17:1. Beasley-Murray comments, "It is a remarkable representation of the work of Christ for humanity, inasmuch as the death of Jesus on the cross is not regarded as the depth of shame from which he is raised to glory, but the death itself is his moment of glory wherein God is glorified (v 28) and one with his exaltation to the throne of God." And Carson writes, "It is not just that the shame of the cross is inevitably followed by the glory of the exaltation, but that the glory is already fully displayed in the shame."

### Verse 24

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος  
τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ,  
αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,  
πολὺν καρπὸν φέρει.

Beasley-Murray writes of vv. 24-26, "These vv provide an exposition of the law of the kingdom of God: life is given through death."

ἐὰν μὴ unless, except  
κόκκος, ου m seed, grain  
σίτος, ου m grain, wheat

Cf. Mk 4:3-9; 26:9,31f.; Matt 13:24-30; 1 Cor 15:36-38.

πεσῶν Verb, aor act ptc, m nom s πιπτω  
fall

γῆ, γης f earth, land  
ἀποθνησκω die, face death, be mortal  
μόνος, η, ον adj only, alone  
μένω remain, stay

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου  
much, many

καρπός, ου m fruit, grain, harvest  
φέρω bring, bear

The 'parable' explains how the Gentiles will 'see' Jesus.

### Verse 25

ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει  
αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν  
τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον  
φυλάξει αὐτήν.

Of the shift of focus in this verse Carson writes, "If the principle modelled by the seed – that death is the necessary condition for the generation of life – is peculiarly applicable to Jesus, in a slightly different way it is properly applied to all of Jesus' followers."

φιλεω love  
ψυχή, ης f self, life, 'soul'  
ἀπολλυμι destroy, kill, lose

Cf. Mk 8:35; Matt 10:39; Lk 17:33 also Lk 14:26 for this saying. Beasley-Murray comments, "ἀπολλύει can = 'lose' or 'destroy'; the contrast with 'guard' may favour the latter meaning here."

μισεω hate, despise, be indifferent to

This use of 'hate' is Semitic – see Deut 21:13; Gen 29:31,33; Luke 14:26 // Matt 10:37. Here the meaning is 'regard his life as of secondary desirability and importance'.

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

φυλασσω keep

### Verse 26

ἐάν ἐμοί τις διακονῆ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἶμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν ὁ πατήρ.

διακονεω serve

ἐμοὶ Pronoun, dat s ἐγὼ

ἀκολουθεω follow

ὅπου adv. where

"That is, in life or death, humiliation and glory. Cf. 14:3; 17:24." Barrett. As Carson also comments, "The Jesus who says *where I am, my servant also will be* is on his way to the cross and to his Father (cf. 14:3). As Jesus' crucifixion is the path to his glorification, so the believer's 'death' is the path to vindication: *My Father will honour the one who serves me.*"

ἐκεῖ there, in that place

διακονος, ου m & f servant

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

ἔσται Verb, fut indic, 2 s εἶμι

τιμήσει Verb, aor act subj, 3 s τιμαω honour

Cf. Mk 10:30.

### Day 1104: John 12:27-36

#### Verses 27-30

"These verses describe the testing of the Son of Man." Beasley-Murray. They are similar to the garden scene in the Synoptics. Carson, however, stresses that this account is not a mere reworking by John of the agony in Gethsemane. He cites Dodd who "has demonstrated the independence of John's report."

#### Verse 27

Νῦν ἡ ψυχὴ μου τετάρακται. καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

ψυχη, ης f see v.25

τετάρακται Verb, perf pass indic, 3 s

ταρασσω trouble, disturb, stir up

Cf. Mk 14:34, also Ps 42(41) 5,6,11. "Even for Jesus obedience unto death is costly; but the cost, being expressed in the language of the Old Testament, does not lie outside of God's calculation." Barrett.

Of τετάρακται Beasley-Murray writes, "The soul of Jesus 'went into turmoil'; we recall the wrath and distress of his spirit when confronted with the havoc of death at the tomb of Lazarus (11:33–35), his horror over the triumph of evil in the soul of Judas (13:21), and the trauma facing his disciples through the events that lay ahead of them (14:1); the *ταραχή* of Jesus signifies an agitation, horror, convulsion, and shock of spirit."

εἶπω Verb, aor act subj, 1 s λεγω

Deliberative subjunctive.

σῶσόν Verb, aor act imperat, 2 s σωζω

save, rescue

ὥρα, ας f see v.23

"It is possible to punctuate either with a full stop [after ταυτης] (so WH; the prayer is then a real petition, though instantly reconsidered), or with a question mark (the petition is considered only to be dismissed). The deliberation of τι εἶπω perhaps suggests the latter, but little difference is made." Barrett. On the other hand, Beasley-Murray argues, "The sentence, 'Father, save me from this hour,' should not be weakened through reading it as a question, as though Jesus refused to pray it (contrary to the UBS Greek Testament, RSV, JB, GNB, NIV); rather it should be read with a pause, and understood as expressing what Jesus really wanted to pray; hence it is a genuine prayer utterance (so WH, NEB). Jesus, in turmoil of spirit, shrinks from the fearful experience before him, and in his address to God seeks avoidance of it; yet he acknowledges that to endure it is the reason for his mission from God; in an act therefore of total obedience to the Father's will his spirit rises in unreserved affirmation, 'Father, glorify your name.' Hoskyns observed, 'This obedience is the glorification of the Father's name, and constitutes the foundation of the Christian religion (Heb 5:7–10).'

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

See particularly Mk 10:42-45 which concludes with Jesus' words, "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

### Verse 28

πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

δόξασόν Verb, aor act imperat, 2 s δοξάσω  
see v.23

"God is glorified in the complete obedience of his servant, and the servant who does not his own will but the will of him who sent him desires only the glory of God." Barrett.

ὄνομα, τος n name, person

For τὸ ὄνομα L X f<sup>1</sup> f<sup>3</sup> etc read τὸν υἱόν, clearly through the influence of 17:1. D goes farther in this direction by adding after τὸ τὸ ὄνομα the clause ἐν τῇ δόξῃ ἣ εἶχον παρά σοι πρὸ τοῦ κόσμου γενέσθαι, which is from 17:5.

Carson comments that with this last petition, "the prayer transcends mere acquiescence; it betrays acquiescence that is subsumed under the passionate desire to bring glory to God, in much the same way that the petition 'hallowed by your name' in the Lord's model prayer presupposes the active obedience of the one who is praying."

οὐρανος, ου m heaven  
παλιν again, once more

The Father has been glorified through the signs performed by the Son (e.g. 11:40) and would be glorified again in the death and exaltation of Jesus.

### Verse 29

ὁ οὖν ὄχλος ὁ ἕστωσ καὶ ἀκούσας ἔλεγεν βροντὴν γεγενῆσθαι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.

ὄχλος, ου m crowd, multitude  
ἕστωσ Verb, perf act ptc, m nom s ἵστημι  
stand

βροντη, ης f thunder  
γεγενῆσθαι Verb, perf act infin γίνομαι  
ἄλλος, η, ο another, other

### Verse 30

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ δι• ἐμὲ ἢ φωνὴ αὕτη γέγονεν ἀλλὰ δι• ὑμᾶς.

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι answer, reply, say  
ἐμὲ Pronoun, acc s ἐγώ

Barrett says that it is hard to see how a voice could be said to come for the sake of people (v.30) who did not understand it and did not even know who was speaking. But clearly the disciples heard and understood the voice, for it is recorded here. Barrett acknowledges this possibility.

### Verses 31f.

"In these verses John brings to a head the teaching that has been given about the passion. It signifies (a) the judgement of the world, (b) the overthrow of evil, (c) the simultaneous death and glorification of Jesus, and (d) the drawing together of all men to him." Barrett.

### Verse 31

νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

κρισις, εως f judgement

"As in ch.9 the Jews passed judgement on themselves by casting out the man born blind, so the world by crucifying Jesus passed judgement on itself." Barrett.  
Beasley-Murray comments, "The declaration of v 31 must be taken at face value... *the judgment of this world, both negatively and positively, takes place in the crucifixion-exaltation of the Son of Man-Jesus...* The sentence of judgment passed on this world is endured by the One whom this world murders. This turns the awful news of judgment on sin at the cross into the good news of deliverance from condemnation through the cross. It is an eschatological event in the fullest sense of the term: God acting in sovereign power to declare judgment, *both negatively and positively*, and to bring salvation through the Son of Man crucified and exalted to heaven."

ἀρχων, οντος m ruler

I.e. Satan: cf. 14:30; 16:11 also Eph 2:2; 6:12; 2 Cor 4:4; Matt 4:8f. = Lk 4:6f.

ἐκβληθήσεται Verb, fut pass indic, 3 s  
ἐκβαλλω throw out, expel, cast out  
ἐξω adv. out, outside, away

"Though Jesus appears to have been cast out this is in fact not so.." Barrett. The language is apocalyptic, cf. Lk 10:18; Rev 12. Beasley-Murray adds, "For the Evangelist, the utterance of Jesus employs a well-understood picture to show the change of situation for the world when Jesus was 'lifted up' to heaven via the cross: Satan was *dethroned* and the Son of Man *enthroned* over the world for which he died." Cf. Rev 12:10, 'Now have come the salvation and the power and the sovereignty of our God and the authority of his Christ, and the accuser of our brothers has been thrown down.'

### Verse 32

κάγω ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.

κάγω a compound word = και ἐγω  
ἐὰν if

ὑψωθῶ Verb, aor pass subj, 1 s ὑψω  
exalt, lift up, raise

Cf. 3:14. John's use of ὑψω is deliberately ambiguous, signifying both the physical character of crucifixion and also the exalting of Jesus – including resurrection and ascension. Cf. Isa 52:13.

γη, γῆς f earth, land

Instead of πάντας (κ<sup>c</sup> A B K L W x etc) strong support is given to πάντα (P κ<sup>\*</sup> D OL vg goth geo<sup>1</sup> etc). The use of neuter for persons is not unknown in the Fourth Gospel (cf. 6:39–40 and 17:24, where neuter and masculine occur together), and the thought of cosmic redemption may have influenced the reading (cf. Col 1:16–17); the context and content of v 32 however do not favor the latter concept, and it is better to retain πάντας.

ἐλκύσω Verb, fut act indic, 1 s ἐλκω  
draw, attract

ἑμαυτου, ης reflexive pronoun myself

Hence this discourse is Jesus' response to the Greeks who were waiting to see him.

### Verse 33

τοῦτο δὲ ἔλεγεν σημαίνων ποίω θανάτῳ ἡμελλεν ἀποθνήσκειν.

σημαινω indicate, make known

ποιος, α, ον interrog pro. what, of what kind

θανατος, ου m death

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

ἀποθνήσκω die

### Verse 34

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἥμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

νομος, ου m law

'Law' is used here in its broadest sense, meaning the whole of the (OT) Scriptures. The reference may be to such passages as Ps 72:17; 89:36-37; 110:4; Isa 9:6-7; Dan 7:14.

μενω remain, stay

αἰων, αἰωνος m age, eternity

δει impersonal verb it is necessary

ὑψωθῆναι Verb, aor pass infin ὑψω

The crowd has acclaimed Jesus as King and Messiah. They believe that the Messiah's reign is everlasting. Hence they are puzzled when Jesus refers to himself as the Son of man and says that he must be lifted up – which they understand to be a reference to death, or at least that Jesus will be taken from them. They therefore wish to know how the Messiah and Son of man are related and to understand who Jesus is.

### Verse 35

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

ἐτι still, yet

χρονος, ου m time, period of time

Cf. 16:16-19.

φως, φωτος n light

Cf. 1:14.

περιπατεω walk, walk about, live

"This command then is to be regarded as a last appeal (v.36b) to the Jews who had witnessed his ministry. The appeal can be cast in this form not because John thought it impossible to believe in Jesus after his death and resurrection – such belief was that with which he himself was most immediately concerned (17:20; 20:29,31) – but (a) because it suits the historical perspective of a gospel, and (b) because the gospel narrative as a whole is regarded as a paradigm of the presentation of Christ to the world, and the urgency of that presentation is expressed by the limited duration of the ministry." Barrett.

σκοτια, ας f darkness

καταλάβῃ Verb, aor act subj, 3 s

καταλαμβάνω seize

Cf. 1:5.

ποῦ interrogative adverb where  
 ὑπάγω go

"Only the man born of the Spirit has the light, and knows whence he comes and whither he goes." Barrett.

### Verse 36

ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπὸ αὐτῶν.

πιστευω believe (in), have faith (in)  
 γένησθε Verb, aor midd depo subj, 2 pl  
 γινομαι

Cf. Eph 5:8. The expression 'sons of the light' is Semitic, meaning those who display the ethical qualities of 'the light.' Selwyn believes this to have been an element in the primitive Christian catechetical instruction (see his commentary on 1 Peter, pp. 375-382).

λαλεω speak, talk  
 ἐκρύβη Verb, aor pass indic, 3 s κρυπτω  
 hide, conceal

"The light shines, giving men one last chance to believe and to 'walk'; then is hidden. The public ministry of Jesus is now ended." Barrett.

## Day 1105: John 12:37-43

### Verses 37-43

Dodd considers that John has seen Jesus' ministry so far in terms of the rejection of light and life either through blindness or through fear. John, in common with the Synoptics, quotes Isa 6 as a biblical grounding for such rejection – proof of the hardening of Israel. Beasley-Murray similarly, writing of v.37 says, "This opening sentence summarizes the paragraph of vv 37–43: the response to the ministry of Jesus by his people was persistent unbelief. It climaxed the rejection of the Logos throughout Israel's history (1:11), including the word through the prophets, and specifically fulfilled words written in the Book of Isaiah." From this point, "Jesus devotes himself to his own disciples. The great majority of the Jews are excluded, shut out by their unbelief." Carson.

### Verse 37

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

τοσουτος, αυτη, ουτον / ουτο correlative  
 adj so much, so great; pl so many  
 σημειον, ου n sign, miracle

Refers back to all that has previously been narrated.

πεποιηκότος Verb, perf act ptc, m gen s  
 ποιω  
 ἔμπροσθεν prep with gen before, in front of

### Verse 38

ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

πληρωθῇ Verb, aor pass subj, 3 s πληρωω  
 fill, fulfill

The hardening of Israel was intended by God.

ἀκοη, ης f report, news  
 βραχιων, ονος m arm  
 ἀπεκαλύφθη Verb, aor pass indic, 3 s  
 ἀποκαλυπτω reveal, disclose

Is. 53:1. "The question in Isaiah 53:1 is the prophet's report of the astonishment of the nations concerning the Servant of the Lord, who was rejected by people and exalted by God himself (the question immediately follows 52:13-15). If the supreme Servant of the Lord is Jesus the Messiah, the applicability of the passage is obvious. In John's context, *our message* focuses on the teaching of Jesus, while *the arm of the Lord* refers primarily to the miraculous signs." Carson.

### Verse 39

διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,

ἠδύναντο Verb, imperf midd dep indic, 3 pl  
 δυναμαι be able to, be capable of  
 παλιν again, once more

Beasley-Murray writes helpfully, "The statement sounds like naked predestinarianism, even irresistible reprobation, but it was neither so intended nor would it have been so understood. The language used has a long history in biblical thought. In Exodus it is frequently said that God hardened Pharaoh's heart (e.g., Exod 4:21), and as frequently that Pharaoh hardened his own heart (e.g., 8:15, 32); the relation between the two actions is never explained. Deut 29:2-4 laments that God has not given Israel a mind to understand, or eyes to see, or ears to hear, but appeal is made that the people 'be careful to do the words of this covenant' (v 9). Isa 6:9-13 represents the Lord as commanding the prophet to make the people obdurate, blind, and deaf by his proclamation, lest they see and understand and turn, and that the process continue until the judgment of God overwhelms the cities and their people. There is bitter irony here, reflecting the prophet's experience of rejection of his message and declaration of the judgment that the rejection must bring; further, it affirms the prophet's *call* to bring to pass by his fruitless ministry the 'strange work' that God has in view (cf. Isa 28:21f.), which relates to the fulfillment of God's ultimate purpose. Von Rad rightly perceived, 'We must learn to read the saying about the hardening of the heart with reference to the saving history' (*The Message of the Prophets* [London, 1969] 126). The same applies to the use of the saying by Jesus. Mark 4:11-12 relates to the whole ministry of Jesus ('all things' = word and action of Jesus); it all takes place 'in parables' = 'riddles,' 'in order that they may look and look and not see ... lest they should turn and be forgiven.' The guilt of the people in their repudiation of the ministry of Jesus matched the predestination of God, their rejection of his message matched the concealment of the secret of the kingdom, the judgment on their blindness entailed the divine rejection of the rejectors. But as in Isaiah's day the hardening of the nation was qualified by the creation of an obedient remnant, so the blindness of Israel in Jesus' day was qualified by the calling of a remnant of believers, with the prospect of a redemption that includes all peoples, a day when the hidden shall be revealed (Mark 4:22) and the rule of God shall be universally manifested. Such is the conclusion of Paul in his discussion of the problem (Romans, chaps. 9-11, esp. 11:28-31)."

### Verse 40

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπωρώσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῆ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

John's quotation here of Is 6:10 is nearer the Hebrew than the LXX.

τετύφλωκεν Verb, perf act indic, 3 s  
 τυφλωω blind, make blind  
 πωροω make stubborn, make hard,  
 make insensitive

For ἐπωρώσεν (A B\* L X Θ etc) ἐπήρωσεν is read by p<sup>66</sup> p<sup>75</sup> κ K W Π etc The two verbs are similar in meaning as well as form, and the latter is found elsewhere as a variant to the former. πωρόω = 'harden, petrify,' and with καρδία, which in Jewish thought indicates the mind, it means 'make dull or obtuse, to blind'; πηρόω = 'maim' or 'mutilate,' but with καρδία it = 'blind' (BGD, 656); the meaning accordingly is the same for either verb.

ἴδωσιν Verb, aor act subj, 3 pl ὄραω see,  
 observe, perceive  
 νοεω understand, discern, consider  
 στραφῶσιν Verb, aor act subj, 3 pl στρεφω  
 turn, change, return  
 ἰάσομαι Verb, aor midd dep subj, 1 s  
 ἰαομαι heal, cure, restore

"The importance in the New Testament of the quotation from Is 6 can hardly be exaggerated. It is used or alluded to at Mark 4:11f. (and the parallels) 8:17f.; Acts 28:26f. Not once only, in the ministry of Jesus, but again and again throughout its history, Israel had been confronted with the necessity of birth from above, only to reject the message and the Spirit of God. This recurring pattern, detected by the first Christians in the Old Testament, was brought out with unique clearness in the ministry and death of Jesus. There was in the divine Word something which necessarily offended the natural man." Barrett.

### Verse 41

ταῦτα εἶπεν Ἡσαΐας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

The attestation for ὅτι (P<sup>66</sup> P<sup>75</sup> κ A B L X TheodGreek etc) is superior to that for ὅτε (D K Δ Π etc) as for ἐπεὶ (W); as the more difficult reading ὅτι is to be accepted.

εἶδεν Verb, aor act indic, 3 s ὄραω  
 δοξα, ης f glory  
 λαλεω speak, talk

It was the vision of Isaiah 6 that initiated Isaiah's speech and ministry. "To John as to most of the New Testament writers all the Old Testament spoke of Christ." Barrett. Carson suggests that John may be saying that Jesus *is* God's glory. He also suggests that the phrase καὶ ἐλάλησεν περὶ αὐτοῦ may refer not to Isa 6 but 53 which was cited earlier: "The linkages [between Isa 6 and 53] just outlined suggest it; what makes it very likely is the dozen or so overtones of Isaiah 52:13-53:12 found within John 12 that show the Evangelist had the Servant Song in mind when he composed this chapter."

### Verse 42

ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται·

"Just as the sweeping indictment of 1:10, 11 is followed by the exceptions of 1:12, 13, so the indictment of 12:37-41 is followed by these two verses." Carson.

ὅμως nevertheless  
μέντοι but, nevertheless, however

καὶ has the force here of 'even', 'even from among the rulers...'

ἀρχῶν, οντος m ruler, official

E.g. Nicodemus (3:18; 7:50f.; 19:39) and Joseph of Arimethea (19:38ff.). See also Acts 6:7 which speaks of many priests believing.

ὁμολογεω confess, declare  
ἀποσυνάγωγος, ον excommunicated or banished from the synagogue

Cf. 9:22.

γένωνται Verb, aor pass dep subj, 3 pl  
γίνομαι

"The statement is likely to reflect the situation of many in the synagogues of the Evangelist's day, and it makes a silent appeal that they too should count honour in the sight of God of greater consequence than honour in the sight of men, and so be bold enough to confess Jesus as the Christ." Beasley-Murray.

### Verse 43

ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

ἀγαπαω love, show love for

δόξα with the genitive means glory (praise) which comes from men or God.

μᾶλλον adv more; rather, instead  
ἢπερ than (strengthened form of ἢ)

Occurs here only in the New Testament.