

Notes on the Greek New Testament
Week 224 – John 14:25-16:4a

Day 1116: John 14:25-31

Verse 25

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·
λελάληκα Verb, perf act indic, 1 s λαλεω
μενω see v.17

Verse 26

ὁ δὲ παρακλήτος, τὸ πνεῦμα τὸ ἅγιον ὃ
πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει
ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].

παρακλητος, ου m see v.16
ἅγιος, α, ον holy
πεμπω send

'in my name' may mean 'in response to my request' or 'to act on my behalf'.

Beasley-Murray comments, "The Spirit is to be 'sent' by the Father 'in the name of Jesus,' a remarkable declaration which binds the Spirit closely to Jesus. Constantly in this Gospel Jesus is represented as the Sent One of God, having his origin in God, a mission from God, and an authority from God (cf., e.g., 4:34; 5:23, 24, 30, 37; 6:38–40; 7:16; 8:16, 18, 26; 12:44–49); that the Spirit is *sent* by the Father carries similar implications. Jesus affirmed that he had come 'in the name of' his Father (5:43; 10:25), as his representative; the Spirit, however, is sent in the name of *Jesus*; he comes as *his* representative. The Spirit no more comes in his own name than Jesus came in his own name."

διδασκω teach

Cf. 15:26; 16:13f, also 1 Jn 2:20,27.

ὑπομνήσει Verb, fut act indic, 3s
ὑπομνησκω remind, call to mind

Cf. 2:17, 22; 12:16.

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

The Spirit does not bring new teaching but brings to remembrance the teaching and works of Christ.

Carson comments, "John's purpose ... is not to explain how readers at the end of the first century may be taught by the Spirit, but to explain to readers at the end of the first century how the first witnesses, the first disciples, came to an accurate and full understanding of the truth of Jesus Christ. The Spirit's ministry in this respect was not to bring qualitatively new revelation, but to complete, to fill out, the revelation brought by Jesus himself."

Verse 27

Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν
ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ
καρδία μηδὲ δειλιάτω.

εἰρηνη, ης f peace
ἀφιημι leave

Here in the sense 'bequeath'.

ἐμος, η, ον 1st pers possessive adj my

Not as the world gives for it is not dependent upon circumstances but, as a gift from God, transcends them.

Beasley-Murray comments, "'Peace' is the rendering of *shalom*. The term was used both in greeting and for farewell. This, however, is no ordinary farewell. 'My peace' is Jesus' bequest of the peace which is no less than the salvation of the kingdom of God ('The new order is simply the peace of God in the world,' Hoskyns, 461). It was to bring this into being that Jesus came, was departing, and was to come again. (For the concept of the Messiah as the bringer of peace cf. Isa 9:6–7; 52:7; 57:19; Ezek 37:26; Hag 2:9; Acts 10:36; Rom 14:17.) Jesus' gift of *shalom* is given 'not as the world gives it'; its greetings of 'shalom' have no power (cf. Jer 6:14), and its attempts to establish it in the world come to naught. A striking example of the latter is the famous *Ara Pacis*, altar of peace, erected in Rome by Augustus, the first of its emperors, to celebrate his establishment of the age of peace proclaimed by the prophets; it still stands in Rome, a monument to the skill of its sculptors and to the empty messianic pretensions of its emperors."

ταρασσω trouble, disturb, frighten, stir up
μηδε negative particle nor, neither
δειλιαω be afraid

This peace drives out fear.

Verse 28

ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτε με ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν.

ὑπάγω go, depart

Cf. vv.2-4,12,18f.,21,23.

ἀγαπαω love

ἐχάρητε Verb, aor pass dep indic, 2 pl

χαίρω rejoice, be glad

πορευομαι go

μείζων, ὄν greater, greatest

Barrett says that this reference to the Father being greater is not a reflection upon the essential relations of the Father and the Son but a reference to the humiliation of the Son in his earthly life.

The return to the Father means glory for Jesus – a return to the Father's glory (cf. 17:5) – and hence much benefit for his people. Beasley-Murray adds, "The Father, who sent Jesus, and gave him his words to say and works to do, is greater than Jesus, and so *everything is under control*; God will work out his beneficent purpose through the terrifying events of the coming hours, and the disciples may be sure that he will do the like for them in *their* hours of testing."

Verse 29

καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

εἴρηκα Verb, perf act indic, 1 s λεγω

πρὶν and πρὶν ἢ before

ὅταν when

γένηται Verb, aor subj, 3 s γινομαι

πιστεύσητε Verb, aor act subj, 2 pl

πιστενω

Cf. 13:19; 16:4.

Verse 30

οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.

οὐκέτι adv no longer, no more

ἀρχων, ὄντος m ruler

Cf 12:31. The events of the passion are about to begin.

ἐμοὶ Pronoun, dat s ἐγω

οὐδεις, οὐδεμια, οὐδεν no one, nothing

Equivalent to a Hebrew expression meaning 'he has no claim on me'.

Verse 31

ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

γινῶ Verb, aor act subj, 3 s γινωσκω

One of the possible examples of ἵνα introducing an imperatival clause.

ἐνετείλατο Verb, aor midd dep indic, 3 s

ἐντελλομαι command

οὕτως thus, in this way

Christ's love for the Father is demonstrated in his obedience, even to the cross.

ἐγειρω raise

ἐντευθεν from here

Some argue that 14:31 closes the upper room discourse and therefore chapters 15-17 (or at least 15 and 16) should be inserted somewhere before 14:31. Others suggest that the following chapters record words spoken by Jesus in the streets of Jerusalem. Morris suggests that arrangements for departure took a little while and that the ensuing discourse was spoken during these preparations.

Day 1117: John 15:1-8**Verses 1-16**

Carson comments on the relationship between vv. 1-8 and vv. 9-16, "The links between vv. 1-8 and vv. 9-16 are intricate. Both sections speak of 'remaining', the first of remaining in the vine/Jesus, the second of remaining in Jesus' love (vv. 4-7, 9-10). Both hold up fruitfulness as the disciple's goal (vv. 5, 16); both tie such fruitfulness to prayer (vv.7-8, 16). And both sections are built around a change in salvation-historical perspective, i.e. both depend on a self-conscious change from the old covenant to the new: under the image of the vine, Israel gives way to Jesus (cf. notes on v. 1), and under the impact of fresh revelation, 'servant' give way to 'friends' (v. 15).

"Whatever the individual points of comparison between the two sections, the imagery of the vine and the branches becomes clearer as soon as it is recognised that vv. 9-16 serves as commentary on the metaphor, a recapitulation of some of the same themes without directly appealing to the metaphor."

Verse 1

Ἔγω εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

This is the last of the 'I am' sayings of John's gospel (cf. notes on 6:35).

ἄμπελος, ου f vine, grapevine
ἀληθινος, η, ον real, genuine, true

The vine is used as a picture of Israel in the Old Testament (Ps 80:8-16; Is 5:1-7; 27:2ff.; Jer 2:21; 12:10ff.; Ezek 15:1-8; 17:1-21; 19:10-14; Hos 10:1-2). Carson comments, "Most remarkable is the fact that whenever historic Israel is referred to under this figure it is the vine's failure to produce good fruit that is emphasised, along with the corresponding threat of God's judgment on the nation." Barrett concludes, "Thus Israel is called a vine; but the true vine is not the apostate people but Jesus, and those who are, as branches, incorporated into him." And Beasley-Murray writes, "It seems likely therefore that the description of Jesus as the *true* Vine is primarily intended to contrast with the failure of the vine Israel to fulfill its calling to be fruitful for God." See particularly Ps 80:7-19.

γεωργος, ου m farmer, vinedresser

Cf. 1 Cor 3:6-9; Mk 12:1-12; Matt 15:13.

Verse 2

πάν κλημα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

κλημα, τος n branch
ἐμοὶ Pronoun, dat s ἔγω

"The interpretation of the unfruitful branches may be twofold. The original branches in God's vine were the Jews; these, being unfruitful (unbelieving), God removed. Cf Matt 21:41, where the thought is very similar, and Rom 11:17... also Matt 15:13... This seems to have been the earliest Christian interpretation of the vine symbolism, and it may well have been at the back of John's mind; but ἐν ἐμοὶ shows that his primary thought was of apostate Christians." Barrett.

φέρων Verb, pres act ptc, n nom/acc s φερω
bring, carry, bear
καρπος, ου m fruit, harvest
αἶρω take, take away
καθαίρω clean, prune

"There is a play on words in αἶρει and καθαίρει... [The former] means 'take away, remove,' in this context 'clear away'; καθαίρει primarily means 'cleanse,' frequently in a religious sense, but it is used also in the sense of 'clear' (i.e., the earth of weeds), αἶρει denotes the removal of dead branches, καθαίρει the removal of unwanted shoots from living branches. We may render therefore, he 'clears away' the useless branches and 'clears clean' the living ones, or, as in our tr., he 'cuts off' the dead branches and 'cuts clean' (of unwanted growth) the living ones." Beasley-Murray. Carson warns against pushing the vine imagery too far in seeking a precise definition of the sense in which these dead branches are 'in me' – cf. particularly v. 4.

πλειων, πλειον more

"The bearing of fruit is simply living the life of a Christian disciple (see vv. 5,8); perhaps especially the practice of mutual love (v.12)." Barrett.

Carson comments that the thought is similar to that of Hebrews 12:4-11 – fatherly discipline designed for our good.

Verse 3

ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

ἤδη adv now, already
καθαρος, α, ον pure, clean
λελάληκα Verb, perf act indic, 1 s λαλεω
speak

For the active power of the word of Jesus, cf. 12:48; 15:7. Just as Jesus is himself the incarnate Word, so also the words he speaks come with the authority of his person and are effective and powerful.

Verse 4

μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλημα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

μείνατε Verb, aor act imperat, 2 pl μενω
remain, abide

This is the central thought of this chapter.

κἀγὼ a compound word = καὶ ἔγω

καὶ could be taken as introducing the apodosis of a conditional sentence, 'if you abide in me, I will abide in you'. But v.5 suggests that we should take the two balanced clauses very closely together: let there be mutual indwelling. Beasley-Murray argues that the phrase includes a note of reassurance 'and be assured, I am remaining in union with you'.

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself
 ἕαν μη unless
 ἄμπελος, ου f see v.1
 ἔμοι see v.2
 μένητε Verb, aor act subj, 2 pl μενω

The stress is upon absolute dependence yet also full responsibility.

Verse 5

ἔγω εἰμι ἢ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κάγω ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

χωρὶς prep with gen without, apart from
 οὐδεις, οὐδεμια, οὐδεν no one, nothing

Beasley-Murray comments, "The statement echoes that of Jesus' relating to his own dependence on his Father and his helplessness without him (5:19, 30)."

Verse 6

ἐὰν μή τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλημα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

ἐβλήθη Verb, aor pass indic, 3 s βαλλω
 throw, throw down, place

Barrett argues that these are timeless aorists – cf. Is 40:7. Beasley-Murray says that "we do better perhaps, in view of Johannine usage (cf. 13:31-32; 15:8...) to see the aorist here as expressing a sequence introduced immediately with absolute certainty."

ἔξω adv. out, outside, away
 ἐξηράνθη Verb, aor pass indic, 3 s
 ξηραίνω dry up, scorch; pass wither
 συναγω gather, gather together

Third person plural actives are used here for passives in a manner recalling Hebrew and Aramaic usage.

πυρ, ος n fire
 καιω light, burn

Beasley-Murray cautions, "The picture is realistic (the parable depicts what happens on the farm) and is not applied to the judgment of Gehenna, rather it vividly portrays the uselessness of such as do not remain in the Vine and their rejection by the Vinedresser (for similar applications of the imagery, see Ezek 15:1-5; Matt 3:10; 13:30)."

Carson, however, comments, "The fire symbolises judgment, and attests the uselessness of what it consumes. Although the fire is part of the symbolism here associated with the vine, there can be little doubt that John and his readers perceived a similar fate for the faithless themselves (cf. 5:29; 1 Jn 2:18-19; Mt 13:37-42)."

Verse 7

ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

μείνητε Verb, aor act subj, 2 pl μενω
 stay, abide
 ῥημα, ατος n word

Here ῥήματα are probably the specific sayings and precepts of Jesus (cf. v.10). The thought is that of obedience.

ὃ ἐὰν whatever
 θελω wish, will
 αἰτήσασθε Verb, fut midd indic, 2 pl αἰτεω
 ask, request

Cf. 14:13; 16:23. One of the privileges of abiding in Jesus is answered prayer. The condition of answered prayer is that the words of Christ dwell in the believer. It is only then that prayer accords with the will of God.

Verse 8

ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέριτε καὶ γένησθε ἐμοὶ μαθηταί.

ἔδοξάσθη Verb, aor pass indic, 3 s δοξαζω
 praise, honour, glorify

"The Father is glorified in the Son – in his obedience and perfect accomplishment of his work. It is therefore but a short step to see the glorification of the Father in the obedience and fruitfulness of those who are united to the Son." Barrett.

And Carson comments, "In short, Christians must remember that the fruit that issues out of their obedient faith-union with Christ lies at the heart of how Jesus brings glory to his Father... Fruitlessness not only threatens fire (v. 6), but robs God of the glory rightly his."

γένησθε Verb, aor midd depo subj, 2 pl
 γινομαι

γένησθε along with the preceding φέρετε depends on ἵνα such is the reading of P^{66vid} B D L X TheodGreek Π OL vg cop etc and is perhaps to be preferred, on the basis of breadth of external support, to γενήσεσθε (so ⋈ A K Δ Ψ syr^{mss} etc)

μαθητης, ου m disciple, pupil, follower

To bear fruit is a proof of the reality of discipleship, cf. 13:35.

Day 1118: John 15:9-17

Verse 9

καθως ἠγάπησέν με ὁ πατήρ, κἀγω ὑμᾶς ἠγάπησα· μέινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

The aorist ἠγάπησέν "probably signals the perfection, the completeness of the Father's love for his Son." Carson.

κἀγω a compound word = και ἐγω

Introduces an apodosis 'so also I...!'

μείναιτε see v.4

ἔμος, η, ον 1st pers possessive adj my

"This must mean primarily remaining in the love that Jesus has for his disciples – rejoicing in its reality, depending on its support, doing nothing to grieve it, but on the contrary engaging in that which delights the Lover." Beasley-Murray.

Carson comments, "However much God's love for us is gracious and undeserved, continued enjoyment of that love turns, at least in part, on our response to it."

Verse 10

ἐάν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθως ἐγω τὰς ἐντολάς τοῦ πατρός μου τηρήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

ἐάν if

ἐντολη, ης f see 14:15,21

τετήρηκα Verb, perf act indic, 1 s τηρεω

"Love and obedience are mutually dependent. Love arises out of obedience, obedience out of love." Barrett.

For Jesus obeying the Father, cf. 4:34; 6:38; 8:29, 55; 10:17-18; 12:27-28; 14:31.

Carson comments, "These two verses [9-10] do not impose on the believer an absolute alternative, perfect obedience or utter apostasy; rather, they set up the only ultimate standard, the standard of Jesus himself. The practical tensions between the supreme standard and the faulty steps of obedience practised by Jesus' followers are more fully explored in 1 John."

Verse 11

Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

λελάληκα Verb, perf act indic, 1 s λαλεω

χαρα, ας f joy

ἦ Verb, pres subj, 3s εἶμι

"The joy of Jesus springs out of his obedience to the Father and his unity with him in love." Barrett.

πληρωθῇ Verb, aor pass subj, 3 s πληρωω
fill, make full

'be complete', cf. 3:39; 16:24; 17:13; 1 Jn 1:4; 2 Jn 12.

Hoskyns comments, "The delightful divine merriness of the Christians, which originates in the Son and is deposited in his disciples, is matured and perfected as they love one another, undergo persecution, and readily lay down their lives for the brethren, 1 John 3:16."

Verse 12

αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους καθως ἠγάπησα ὑμᾶς·

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

Cf. 13:34-35. "The whole ministry of Jesus, including his glorification in death (cf. Mk 10:45), is summed up as the service of love to those who by it are redeemed; every Christian owes the same service of love to each other." Barrett.

Verse 13

μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

μείζων, ον greater

ψυχη, ης f self, life

θῆ Verb, aor act subj, 3 pl τιθημι place,
lay down

On this phrase see 10:11.

φιλος, ου m and φιλη, ης f friend

"John seems to draw no distinction between ἀγαπαν and φιλειν; accordingly we may render here, '...for those whom he loves'." Barrett.

Verse 14

ὑμεῖς φίλοι μου ἐστε ἐάν ποιῆτε ἃ ἐγω ἐντέλλομαι ὑμῖν.

ἐντέλλομαι command, order

"It is clear that the status of friend is not one which precludes obedient service; this is rather demanded." Barrett. Carson adds, "This obedience is not what *makes* them friends; it is what *characterises* his friends."

Beasley-Murray comments, "Abraham was noted as a 'friend of God' (Isa 41:8; 2 Chron 20:7; *Jub.* 19:9, etc; James 2:23), as also was Moses (Exod 33:11). In rabbinical literature the reference to 'my brethren and friends' in Ps 122:8 was viewed as uttered by God with reference to the people of Israel... Jesus refers to 'Lazarus, our friend' in 11:11. The disciples are declared to be his friends by virtue of his love for them manifest in his death on their behalf (v 13) and their obedience to him."

Verse 15

οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνωρίσα ὑμῖν.

οὐκέτι adv no longer, no more
 δούλος, ου m slave, servant
 εἶρηκα Verb, perf act indic, 1 s λεγω
 γνωρίζω make known, disclose

Cf. Gen 18:17, Abraham, the friend of God, was one to whom God disclosed his purposes; cf. Moses in Exod 33:11.

"According to him [Jesus], the difference between a δούλος and a φίλος lies not in doing or not doing the will of God, but in understanding or not understanding it. The disciples are φίλοι because Jesus has declared to them the whole council of God (cf. 16:12). Cf. the contrasts between servants and sons at Gal 4:1-7; Heb 3:5f." Barrett.

Carson comments, "In times past God's covenant people were not informed of God's saving plan in the full measure now accorded to Jesus' disciples. Although there is much they cannot grasp (16:12), within that constraint Jesus has told them everything he has learned from his Father. The Paraclete whom Jesus sends will in the wake of the cross and resurrection complete the revelation bound up with the person and work of Christ (14:26; 16:12-15), thereby making Jesus' disciples more informed, more privileged, more comprehending than any believers who ever came before (cf. 1 Pet 1:10-12)."

Verse 16

οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

ἐξελέξασθε Verb, aor midd indic, 2 pl
 ἐκλεγομαι choose, select

"The ἐγὼ is emphatic. This emphasis governs the interpretation of the whole passage. Men are not Jesus' friends because they have a natural affinity with him, but because he has named them (εἶρηκα) his friends. If they lay down their lives in love, it is because he first laid down his life for them." Barrett.

Carson comments, "As so often in this Gospel, where there is the slightest danger that the disciples will puff themselves up because of the privileges they enjoy, Jesus immediately forestalls any pretensions they might have (cf. notes on 6:70, 71). In the final analysis, his followers are privy to such revelations not because they are wiser or better and consequently made the right choices, but because Christ chose them."

ἔθηκα Perf act indic, 1 s τιθημι place, appoint

"The term appears in Num 8:10 for the ordination of Levites; in Num 27:18 for Moses setting aside Joshua for his task; in Acts 13:47 it denotes the setting aside of the Servant of the Lord for his ministry as light and salvation of the nations (a citation from Isa 49:6), and in I Tim 1:12 it is used of Paul's being set aside for the apostolic ministry." Beasley-Murray.

ὑπαγω go
 καρπος, ου m see v.2

Note that the enduring nature of the fruit is also expressed with the keynote verb μενω.

ὅ τι ἂν whatever

αἰτεω see 14:13

δῶ Verb, aor act subj, 3 s διδωμι

"Bearing fruit, and prayer which is sure of its answer, are twin privileges which flow from the appointment of Jesus." Barrett.

Carson comments, "In short, these closing words again remind the reader that the means of the fruitfulness for which they have been chosen is prayer in Jesus' name (cf. notes on 14:12-14; 15:7-8)."

Verse 17

ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.

ἐντέλλομαι see v.14.

This verse is transitional, reiterating vv. 10,12 but also setting the background for the contrasting hatred spoken of in the following verses.

Day 1119: John 15:18-25**Verse 18**

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

μισεω hate, despise, be indifferent to

The γινώσκετε could be either indicative or imperative. Both suit the context, but the latter is generally preferred.

ἐμὲ Pronoun, acc s ἐγώ

πρωτον adv. first, first of all

πρῶτον is here comparative 'before [you].'

The perfect μεμίσηκεν brings out the enduring hatred of the world for Christ.

Verse 19

εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ· ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

ἴδιος, α, ον one's own

'That which belongs to it'. For a neuter representing a group of persons, cf. 6:37,39; 17:2,24.

φιλεω love

ἐξελεξάμην Verb, aor midd indic, 1 s

ἐκλεγομαι see v.16

In themselves, Christians are no different from the rest, they have been chosen out of the common mass of mankind. Carson comments, "Former rebels who have by the grace of the king been won back to loving allegiance to their rightful monarch are not likely to prove popular with those who persist in rebellion."

Verse 20

μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

μνημονευω remember

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

Cf. 13:16.

δούλος, ου m slave, servant

μείζων, ον greater

διωκω persecute

τηρεω keep, observe, maintain

ὑμετερος, α, ον possessive adj of 2 pl your

"The mission of the Church will result in the same twofold response as the work of Jesus himself." Barrett.

Verse 21

ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

ὄνομα, τος n name

"The disciples will be neither hated nor believed on their own account but on account of Christ who sends them." Barrett.

πέμψαντά Verb, aor act ptc, m acc s

πεμπω send

Cf. 14:7; 17:3. "To know God, that is, to recognise him in Jesus, is to transfer oneself from the world to the friends of Jesus, the Church." Barrett.

Carson comments, "The implication is that if they had truly known God, they would have recognised the revelation of God in Jesus. Failure to recognise who Jesus is therefore constitutes damning evidence that, protestations notwithstanding, these people enjoyed far less antecedent knowledge of God than they claimed. The thought is expanded in vv. 22-24."

Verse 22

εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχουσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι ἁμαρτία, ας f sin

Cf. 9:39-41.

εἶχουσαν Verb, imperf act indic, 3 pl ἔχω πρόφασις, εως f pretence

The meaning here would seem to be 'excuse'.

Verse 23

ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

Cf. 13:20 for a corresponding positive statement.

Verse 24

εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχουσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμίσηκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

Cf. 4:34; 5:36. Divine activity was plainly visible in the 'works' of Jesus: "They therefore leave men without excuse for their unbelief." Barrett.

οὐδεις, οὐδεμα, οὐδεν no one, nothing ἄλλος, η, ο another, other

ἑωράκασιν Verb, perf act indic, 3 pl ὄρω see

The perfect tense again emphasises the settled attitude of the Jews to Jesus.

Beasley-Murray comments, "The works of Jesus are God's works in and through him; hence it can be said that the world has 'seen' God, i.e., seen him in action in the person of his Son, but its response has been to hate both the Son and the Father in him."

μεισθήκασιν Verb, perf act indic, 3 pl
μισεω

Verse 25

ἀλλ• ἵνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

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

The expression is elliptic, 'these things are happening in order that the word may be fulfilled'. Beasley-Murray writes, "This could be an example of ἵνα introducing an imperative: 'Let the saying ... in their law be fulfilled'; otherwise, the sentence is elliptic, 'It was that ...' See Notes on 9:3 and on 12:7."

νομος, ου m law

Beasley-Murray comments, "On the usage whereby the 'law' stands for the OT as such, cf. 12:34, and for the unusual expression 'their law,' cf. 8:17 and 10:34, which refer to 'your law.' This mode of speech does not indicate a dissociation of Jesus from the OT revelation, as may be seen in 5:39, 45-47; rather it implies that the Jews stand condemned by that very law in which they glory as theirs, since it was given by God to them alone."

γεγραμμένος Verb, perf pass ptc, m nom s
γραφο write

δωρεαν for nothing, needlessly

"The reference is either to Ps 35(34):19 or to Ps 69:4(68:5)... Bernard (and loc.) plausibly suggests that John had in mind the latter Psalm because it was regarded as messianic." Barrett.

"None of the hatred dispalyed by the world should be thought of as jeopardising God's redemptive plan." Carson.

Day 1120: John 15:26-16:4a

Verse 26

Όταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ•

όταν when

παρακλητος, ου m see 14:16

ἀληθεια, ας f see 14:16

ἐκπορευομαι go or come out

Note that the Spirit is spoken of in personal terms – ἐκεῖνος is masculine.

Beasley-Murray comments, "The clauses relating to the Paraclete, 'whom I will send from the Father,' and 'who proceeds from the Father,' are set in synonymous parallelism, and so express the same idea in variation... This means that the latter clause must be interpreted of the sending of the Spirit *on mission* to humankind, and not of the so called 'procession' of the Spirit from the Father, as many Greek Fathers maintained, and as is represented in the historic creeds. The sending of the Spirit in many respects corresponds to the sending of the Son (cf. 8:42; 13:3; 17:8)."

μαρτυρω bear witness

Some (e.g. Sanders), think the abrupt change of theme is evidence of diverse material poorly sewn together. Barrett responds by underlining the continuity: "Jesus testifies against the Jews, who hate him, and crowns his testimony with a reference to the Jews' own Bible. The Paraclete will continue to testify to Jesus. The disciples also bear witness (v.27) and this introduces (16:1f.) the subject of persecution; and at 16:8 John returns to the convicting work of the Paraclete. The whole paragraph bears such strong marks of unity that it seems very improbable that the verses about the Paraclete have been inserted into already prepared material."

Verse 27

καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ• ἀρχῆς μετ• ἐμοῦ ἐστε.

Cf. Acts 5:32. "The Spirit and the disciples both continue the work of Jesus." Barrett. Beasley-Murray comments, "The witness of the Spirit, conjoined with that of the disciples, is to bring to light the truth of the revelation of Jesus in his word and deed, and death and resurrection; it takes place with and through the witness of the disciples to *Jesus in the Gospel*. Clearly this witness of the Paraclete is not a phenomenon apart from that of the disciples, but inseparably associated with it." Cf. Mk 13:9, 11; Lk 21:13-15.

ἀρχη, ης f beginning

Cf. Acts 1:21-22.

Carson comments, "As this witness proceeds, it will force a division in the world (v. 20) that is an extension of Jesus' own divisive ministry (3:19-21; 12:44-50) – a point Paul well understood (2 Cor 2:14-17). Such a vision entails the expectation of opposition, and therefore the remaining verses in this section (16:1-4a) prepare the believers to face it."

Verse 1

Ταῦτα λελάληκα ὑμῖν ἵνα μὴ
σκανδαλισθῆτε.

λελάληκα Verb, perf act indic, 1 s λαλεω
σκανδαλισθῆτε Verb, aor pass subj, 2 pl
σκανδαλιζω cause (someone) to give
up the faith

The only other occurrence of this word in John is at 6:61, cf. 1 Jn 2:10 also Mk 14:27-31. The disciples are warned so that no surprise of persecution may shake their faith (cf. 1 Peter 4:12).

Verse 2

ἀποσυναγωγους ποιήσουσιν ὑμᾶς· ἀλλ·
ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς
δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

ἀποσυναγωγος, ον excommunicated or
banished from the synagogue

On ἀποσυναγωγος cf. 9:22. Sanders argues that these words reflect a life setting later than that of Christ. Beasley-Murray comments, "Despite the popularity of this view its legitimacy is quite uncertain, and we would refer the reader to our discussion on the issue in connection with John 9:22, pp. 153–54. Holding together, as we have sought to do throughout this commentary, the twofold perspective of this Gospel in the setting of the ministry of Jesus and that of the Evangelist's day, we consider it important to note that the prospect of exclusion is held before the disciples exactly as in the beatitude of Luke 6:22; from this Dodd concluded that such a prospect was early enough to have entered the common tradition behind Luke and John, i.e., well before the decision of the Jewish authorities at Jamnia to include the curse on the Christians (see *Historical Tradition*, 410)." Carson adds, "Certainly there are other reports of Jesus foreseeing the persecution his followers would face (Mt 5:10-12; Lk 6:22)."

"For this pregnant use of ἀλλὰ ('and not only so, but further ...') cf. 1 Cor 3:2; 2 Cor 7:11; Phil 1:18." Barrett.

ὥρα, ας f hour, period of time

ἀποκτείνας Verb, aor act ptc, m nom pl
ἀποκτείνω kill, put to death
δόξῃ Verb, aor act subj, 3 s (or dat s noun)
δοκεω think, suppose
λατρεία, ας f service
προσφέρω offer, perform

E.g. the activities of Saul as recorded in Acts and the martyrdom of Stephen in Acts 7. Carson comments, "John treats the persecution with intense irony. These religious persecutors think they are *offering a service* (*latreia*, 'worship', 'spiritual service') to God. They are profoundly deluded – yet at the same time the death of Christians by persecution truly is an offering to God. Cf. the irony of 11:49-52, where the opposition spoke better than they knew."

Verse 3

καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν
τὸν πατέρα οὐδὲ ἐμέ.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

The aorist means that the Jews failed to recognise God in the person of Jesus, cf. 15:18-25.

Verse 4a

ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ
ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ
εἶπον ὑμῖν.

ὅταν see 15:27

Cf. v.1; Lk 22:53. "The 'hour' of Jesus appears to mean his failure but is in fact his exaltation and glory; that of his enemies appears to mean their victory but is in fact their defeat." Barrett.

μνημονεῦω remember, keep in mind

The second αὐτῶν is omitted by κ A L Π² f¹³ OL vg etc; others omit the first αὐτῶν, so K Ψ Δ Diat etc, while κ* D* etc omit both. p^{66vid} A B G Π* etc include αὐτῶν in both places; this is the most likely reading, since the omission is natural in view of the apparent superfluity of the term.

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