

Notes on the Greek New Testament
Week 225 – John 16:4b-17:5

Day 1121: John 16:4b-11

Verse 4b

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

ἀρχη, ης f see 15:27

ἦμην Verb, imperf act indic, 1s εἶμι

"There was no need to warn the disciples of danger while Jesus was with them for they were then under his immediate protection." Barrett.

Verse 5

νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

ὑπαγω go, depart

πέμψαντά see 15:21

ἐρωτᾷ Verb, imperf act indic, 3s ἐρωταω ask

"It seems both necessary and justifiable to emphasise the present tense ἐρωτᾷ; John does not write ἠρωτησε, which would involve a flagrant contradiction with 13:36; 14:5. Here he is dealing simply with the disciples' immediate reaction to the words of Jesus. The thought of his departure fills them with grief; but if only they had asked where he was going, and grasped that it was to the Father, they would not have grieved but recognised that his departure was for their advantage (v.7, συμφερει ὑμιν)." Barrett.

Carson comments, "In the flow of the argument both in 13:36 and in 14:5, it is not clear that either Peter or Thomas was really asking the question formally represented by their words. A little boy, disappointed that his father is suddenly called away for an emergency meeting when both the boy and his Dad had expected to go fishing together, says, 'Aw, Dad, where are you going?', but cares nothing at all to learn the destination. The question is a protest; the unspoken question is 'Why are you leaving me?' The disciples have been asking several questions of that sort; they have not *really* asked thoughtful questions about where Jesus is going and what it means for them. They have been too self-absorbed in their own loss. Moreover the drift of all four Gospels assures us that none of the inner ring of disciples entertained the idea, before the cross, that the Messiah would simultaneously be conquering king, suffering, dying servant and resurrected Lord. So how much of Jesus' talk about his departure to the Father did they understand at this point?"

ποῦ interrogative adverb where

Verse 6

ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

λελάληκα Verb, perf act indic, 1s λαλεω

λυπη, ης f grief, sorrow

πληρωω fill

A forceful construction using λυπη as the subject of the filling rather than, as more commonly, the indirect object. "The effect is to give an almost personal force to λυπη: Grief has pervaded, taken possession of your heart." Barrett.

Verse 7

ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

συμφερω usually impersonal it is better, it is profitable

Cf. 11:50

ἀπέλθω Verb, aor act subj, 1s ἀπερχομαι παρακλητος, ου m see 14:16

ἐλεύσεται Verb, fut midd dep indic, 3s

έρχομαι

πορευθῶ Verb, aor pass dep subj, 1 s
πορευομαι

"The thought is identical with that of 7:39: the coming of the Spirit waits upon the glorifying of Jesus. The Spirit is the agent of the creation of the Church and the salvation of the world; in this sense the coming of the Spirit depends upon the completion of the work of Christ." Barrett.

And Beasley-Murray expresses the point similarly: "When 16:7 is set alongside 7:39; 12:23, 27–28, 31–32; 13:31–32 and 20:22, it is evident that the 'lifting up' of Jesus via his cross to the throne of God brings about the turn of the ages that ushers in the saving sovereignty of God in fullness. From that time on the salvation of the kingdom of God in Jesus may be freely appropriated, in accordance with the ancient promises that *the Spirit of the kingdom of God* will be given for the renewal of man and the cosmos (see above all Joel 2:28–32, also Isa 32:14–18; 44:1–5; Jer 31:31–34; Ezek 11:17–20; 36:24–27; 37:1–14, and the passages that associate the Spirit with the saving rule of the Messiah, e.g., Isa 11:1–10; 42:1–4). The teaching on the Paraclete or Spirit is part and parcel of the eschatology of the Fourth Gospel that is centered in Christology. The Redeemer Son of God and Son of Man mediates the saving sovereignty of God through the Spirit of Life."

Verse 8

καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι
ἐλέγξει Verb, fut act indic, 3 s ἐλεγχω
show (someone his) fault, convince
(someone of his) error
ἁμαρτια, ας f sin

"John does not say in what way this operation will be effected. He has already said, however, at 14:17, that the world cannot receive the Paraclete, and we must therefore think of his work through the Church, which alone can receive him, and in particular of the Spirit-inspired utterances of Christian preachers which convict the world." Barrett.

δικαιοσυνη, ης f righteousness
κρισις, εως f judgement

Beasley-Murray comments, "The Paraclete is to *expose* the world and *demonstrate its error* with reference to sin, righteousness, and judgment. Observe that this exposure is not primarily related to specific acts of sin, righteousness, and judgment, but as to what sin, righteousness, and judgment *are*. The context of this exposure is the kerygma that sets forth God's action in Jesus, to which the Paraclete and the disciples bear witness before the world (15:26–27)."

Verses 9-11

There is considerable debate over the sense of *περι* and *ὅτι* in the following verses. *περι* could mean either 'about' or 'concerning', *ὅτι* either 'in that' or 'because'. Brown prefers to understand *ὅτι* as 'in that', expressing equality: sin is demonstrated in failure to believe in Christ; righteousness is demonstrated in Jesus himself; judgement is demonstrated in that the ruler of this world is judged.

Beasley-Murray writes, "The fundamental concept of v 8 and its elaboration in vv 9–11 is that of a trial of the world before God. The 'world' had already conducted its own trial of Jesus; therein he was declared to be guilty of heinous sin – sedition against Caesar and blasphemy against God, hence a man without righteousness and worthy of death.

Significantly the accounts of the trial of Jesus, alike in the Fourth Gospel as in the Synoptics, are written to show that in reality *Jesus* was the innocent one and the 'world' was condemned by its action. The task of the Paraclete is to expose the reality of this situation, and the trial before the Sanhedrin and Pilate's judgment hall in Jerusalem gives place to the tribunal of God in heaven. The Paraclete, through the witness of the disciples to Jesus in the gospel and its exemplification in the Church, unveils to the world the real nature of sin and righteousness and judgment in the light of what God was doing in Jesus, and its implications for men and women. The elements of this exposure are itemized in vv 9–11. The function of *ὅτι* in each clause is not to indicate cause ('To take *ὅτι* causally is artificial,' Büchsel, 474 n.7), but to explicate the assertion in v 8: 'in that, inasmuch as ...' (so Bultmann, 563; Schnackenburg, 3:129)."

Verse 9

περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

Beasley-Murray notes, "The recognition that the prime *sin* is unbelief in relation to God's revelation in Christ runs through our Gospel (cf. 1:11; 3:19; 15:22). Such unbelief entails rejection, not ignorance, of the proclamation of Christ in the Gospel. Since the 'exposure' of the world is one of a continuing situation, it has to do not only with the vote of the Jewish Sanhedrin and the decision of Pilate but with the attitude of the 'world' as such."

Verse 10

περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

οὐκέτι adv no longer, no more
θεωρεω see

"It is essential to remember the general significance in John of *πρὸς τὸν πατέρα ὑπάγω*, and of *οὐκέτι θεωρεῖτε με*. They refer to the departure and disappearance of Jesus in an event which was at once truly death and truly a glorious exaltation. This compound event is throughout the New Testament regarded as setting the seal upon the righteousness of Jesus, and the righteousness of God; see especially Rom. 3:21-31. John does not separate the two elements in the compound event, but it may be said that Jesus' death proved his complete obedience to the will of God, and his exaltation proved that his righteousness was approved by more than human acclamation." Barrett.

Jesus' resurrection, ascension and exaltation are the Father's vindication of him – his 'justification', the declaration of his 'righteousness.' "The justification of Jesus thus is the vindication of his righteousness in life and his entrance upon *righteousness in glory* with the Father (cf. 12:23; 13:31-32; 17:1, 5; and 1 Tim 3:16)." Beasley-Murray.

Verse 11

περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

ἄρχων, οντος m ruler

Cf. 12:31; 14:30.

κέκριται Verb, perf pass indic, 3 s κρινω
judge, condemn

"It is on the basis of this historical event that men may be convinced by the Spirit of the fact of judgement and thus of their own judgement by God." Barrett.

Day 1122: John 16:12-18**Verses 12-15**

"The last Paraclete passage forms a fitting climax to the rest, and brings together the intimations regarding the Spirit's ministry for the Church." Beasley-Murray.

Verse 12

Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

ἔτι still, yet
βασταζω carry, bear, endure
ἄρτι now, at the present

Verse 13

ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

ὅταν when
ἀληθεια, ας f see 14:16
ὀδηγεω lead, guide

ἐν τῇ ἀληθείᾳ παση is better attested than εἰς τὴν ἀληθειαν πασαν. "The difference in meaning between the two readings is slight, but whereas εἰς τ. ἀλ. suggests that, under the Spirit's guidance, the disciples will come to know all truth, ἐν. τ. ἀλ. suggests guidance in the whole sphere of truth." Barrett. Beasley-Murray comments, "In any case the emphasis is on the term 'all': the truth has been made known by Jesus to the disciples, but their grasp of it has been limited; the task of the Paraclete will be to lead them that they may comprehend the depths and heights of the revelation as yet unperceived by them."

λαλεω speak, talk
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ὅσος, η, ον correlative pronoun, as much as; pl. as many as, all

Beasley-Murray comments, "It is explicitly stated that the revelation mediated by the Paraclete will not be his own, but one that he will receive ('all that he will hear'). Its source is stated in vv 14–15: the Paraclete will receive from Jesus what he imparts to the disciples, just as Jesus received it from the Father. The latter point is emphasized throughout this Gospel with respect to the message of Jesus (e.g., 3:32–35; 7:16–18; 8:26–29, 42–43; 12:47–50), and it extends to the revelation in his works (5:19–27), for the revelation in his words and works is one (14:9–10). So constant is this emphasis, it is to be presumed that *the one revelation of God in Christ* is the content of that which the Spirit is to convey to the disciples."

What is meant by τα ἐρχόμενα? "Two interpretations may be suggested. (a) From the standpoint of the night 'in which Jesus was betrayed' τα ἐρχόμενα are the events of the passion, which is about to take place, and include perhaps both the crucifixion and the resurrection. (b) From the standpoint of the evangelist τα ἐρχόμενα must be events still future, that is properly eschatological events... It is probable that John has both trains of thought in mind, since (as the language of going and coming, of seeing and not seeing, shows) he thought of the death and resurrection of Jesus as themselves eschatological events. The meaning of the last discourse, and especially of the Paraclete sayings, is that the interval between the last night of Jesus' life and the evangelist's own day is annihilated by faith. The whole Church enters the supper room and participates in the glory of Christ, which was manifested in his death and resurrection and will be manifested eschatologically, as a present reality." Barrett.

ἀναγγελεῖ Verb, fut act indic, 3 s
ἀναγγελλω tell, inform, proclaim

Verse 14

ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ
λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

ἐμὲ Pronoun, acc s ἐγω
δοξάζω praise, glorify, exalt

"Glory is the natural accompaniment of the Messiah in his coming at the last day; cf. Mark 13:26, and many other passages in Jewish and Christian literature. The Spirit, by realising the eschatological functions of Christ, gives him this glory by anticipation." Barrett.

Carson comments, "Just as the Son by his ministry on earth brought glory to his Father (7:18; 17:4), so the Paraclete by his ministry brings glory to Jesus: that is his central aim." Beasley-Murray adds, "The singular use of the term 'glorify' in relation to the death and resurrection of Jesus in this Gospel (esp. 12:23, 27–28; 13:31–32; 17:1, 5) suggests that the revelatory work of the Spirit, described as 'he shall glorify me,' has a special relation to the *redemptive* work of Jesus, wherein the revelation of God in Christ reaches its apex."

λήμψεται Verb, fut midd dep indic, 3 s
λαμβάνω

"It is the truth not simply of the teaching but of the mission and being of Christ which the Spirit declares to the world, as he puts into effect Christ's judgement of the world." Barrett.

Verse 15

πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν· διὰ
τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
ἀναγγελεῖ ὑμῖν.

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

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

Cf. 5:19, 20.

Verse 16

Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν
μικρὸν καὶ ὄψεσθέ με.

οὐκετι adv see v.10

παλιν again, once more

ὄψεσθέ Verb, fut midd dep indic, 2 pl
ὄραω see

After ὄψεσθέ με some MSS add ὅτι ὑπάγω πρὸς τὸν πατέρα (so A Γ Δ TheodGreek Ψ vg syr^{c,s,p,h,pal} cop^{bo} etc). This would appear to be in order to provide for the disciples' question at the end of v 17.

May refer to resurrection appearances but may also have apocalyptic connotations (cf. Mk 13:26; 14:62; Jn 1:50f.; 11:40). Barrett says that John's language reflects the peculiar eschatology "which affirms the partial but not complete fulfilment of the conditions of the age to come." Carson thinks that "this verse refers to Jesus' departure in death and his return after his resurrection." Cf. 7:33; 13:33.

Verse 17

εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Οτι ὑπάγω πρὸς τὸν πατέρα;

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

Cf. v.5.

Verse 18

ἔλεγον οὖν, Τί ἐστὶν τοῦτο [ὃ λέγει], τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.

Carson comments, "Their perplexity provides the justification to the assessment Jesus has just rendered: they cannot yet bear all that Jesus wants to say to them (v. 12)."

Day 1123: John 16:19-24**Verse 19**

ἔγνω [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

ἔγνω Verb, aor act indic, 3 s γινωσκω
θελω wish, will

ἐρωτᾶν Verb, pres act infin ἐρωταω ask
ζητεω seek, ask, investigate

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

εἶπον Verb, aor act indic, 1s & 3pl λεγω
θεωρεω see vv.16,17

Verse 20

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνηήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

κλαύσετε verb, fut act indic, 2 pl κλαιω
weep, cry

θρηνεω mourn, weep

This verb is found only here in John. For the conjunction of the two verbs, cf. Lk 7:32.

χαρήσεται Verb, pass dep indic, 3 s χαίρω
rejoice, be glad

λυπηθήσεσθε Verb, fut pass indic, 2 pl
λυπεω pain, grieve; pass be sad,
sorrowful, grieve

λυπη, ης f grief, sorrow, pain

χαρα, ας f joy, gladness

The reference is to Jesus' resurrection.

Verse 21

ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

γυνη, αικος f woman

ὅταν when

τικτω bear, give birth (to)

ὥρα, ας f hour, moment

γεννήσῃ Verb, aor act subj, 3 s γενναω
give birth to; pass be born

παιδιον, ου n child

οὐκετι adv no longer, no more

μνημονεω remember, keep in mind

θλιψις, εως f trouble, suffering

ἐγεννήθη Verb, aor pass indic, 3s γενναω

"The parallel is in itself a simple one: the short travail pains give place to satisfaction at the birth of a child – the short sorrow of Good Friday and the following day give place to the joy of Easter. But the analogy has a deeper meaning. It belongs to the Old Testament; see especially Is 26:16-19 ...; 66:7-14... In these passages the messianic salvation which relieves the affliction of the people is compared to the relief and joy of childbirth, and from them (and like passages [e.g. Mic 4:9f.; 5:3; Jer 4:31]) was drawn the later Jewish doctrine of the ... 'travail pains of the Messiah', a period of trouble which must intervene before the final consummation. The significance of these facts is that the death and resurrection of Jesus were described in language which is properly eschatological; that is, John treats them as types and anticipations of eschatological events. The resurrection means, in an anticipatory way, the realisation of the messianic salvation." Barrett.

Verse 22

καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

"The mere prediction of Jesus' departure was sufficient to grieve the disciples. νυν, however, refers primarily to the time of Jesus' departure." Barrett.

ἔχετε, supported by P²² κ* B c K W^c f¹ f² etc, is preferable to the future ἔξετε (P⁶⁶ κ^c A D W TheodGreek Ψ etc) which is apparently due to the future tenses in v 20.

παλιν again, once more

ὄψομαι Verb, fut midd dep indic, 1s ὄραω
see

Cf. Is 66:14.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
αἶρω take, take away

αἶρει (P²² P^{66vid} A C D^b K L Δ TheodGreek Π etc) is more likely to be original than ἀρει (P⁵ B D* and versions), since the latter may have been influenced by the future tenses of the immediately preceding verbs.

Carson comments, "Once the disciples rejoice, after the resurrection, *no-one will take away [their] joy*, because the resurrection of Jesus is not merely a discrete event but the onset of the eschatological age, the dawning of the new creation (cf. notes on 20:22), the precursor to the age of the Paraclete."

Verse 23

καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

ἐκεῖνος, η, ο demonstrative adj. that

A phrase often used of the last days or of the end of the age.

ἐμὲ Pronoun, acc s ἐγώ
ἐρωτῶ see v.19.

"John's meaning seems to be that in the time when the Holy Spirit is given and guides the believers in all the truth they will no longer ask such questions as, What is the meaning of the 'little while' of which Jesus speaks? Cf. 1 John 2:20, οἴδατε παντες." Barrett.

Beasley-Murray comments, "The joy of the new time introduced by Easter is to be characterized by two notable features: first, the joy of understanding; the disciples will no longer have to question Jesus in the kind of bewilderment which they had just known (vv 16–18), for Easter will be as a shaft of light from heaven on the way of Jesus, and the Spirit will be their leader into 'all truth'; second, the joy of efficacious prayer, since the Father will hear and grant their prayers 'in the name of Jesus'."

ἂν particle indicating contingency
τις, τι acc τινά, τι gen τινός dat τινί
anyone, anything

ἂν τι here for the more usual ὅ ἂν
'whatever.'

αἶτω ask, request

αἶτω is used here for making a petition and is distinguished from ἐρωτῶ which is used for asking a question.

ὄνομα, τος n name

The position of ἐν τῷ ὀνόματί μου varies in the textual tradition.

δώσει Verb, fut act indic, 2s διδομι

Cf. 14:13f.; 15:16.

Verse 24

ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

ἕως conj until

ἄρτι now

λήψεσθε Verb, fut midd dep indic, 2 pl
λαμβάνω

χαρά, ας f see v.20

ἦ Verb, pres subj, 3s εἶμι

πεπληρωμένη Verb, perf pass ptc, f nom s
πληροῶ fill, make full

"Cf. 15:11, but the completion of joy is now more closely defined; it consists in the access to God which is described as asking and receiving." Barrett.

Day 1124: John 16:25-33

Verse 25

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρηρησία περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.

παροιμία, ας f parable, figure of speech

Here used in contrast with παρηρησία to mean veiled speech, including parables such as the discourses concerning the shepherd and the vine. Beasley-Murray thinks that the reference is particularly to the enigmatic saying of v. 16 which prompts the puzzled questioning of vv 17-18 along with the expansion in v. 20 and parable of v 21.

λελάληκα Verb, perf act indic, 1 s λαλεῶ

ὅτε conj when

οὐκέτι adv see v.21

παρηρησία, ας f openness

Cf. 7:4. The dative is used adverbially to mean 'openly', 'plainly'.

ἀπαγγελῶ Verb, fut act indic, 1 s

ἀπαγγελλῶ announce, proclaim

Both Jesus post-resurrection instruction of the disciples and the continuing instruction of the Spirit-Paraclete, cf. 16:12-15.

Verse 26

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

ὄνομα, τος n name

αἰτήσεσθε Verb, fut midd indic, 2 pl αἰτέω
ask, request

ἐρωτάω ask, request

Beasley-Murray comments, "While we may contrast this statement with assertions of the mediatorial role of Jesus in heaven (Rom 8:34; Heb. 7:25; 1 John 2:1), it is clear that the emphasis in this passage is on the freedom of access which the disciples will have to the Father. There will be no need for Jesus to persuade the Father to listen to their prayers, still less to turn aside his wrath from them, for the Father himself loves them."

Verse 27

αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.

φιλεῶ love

ἐμὲ Pronoun, acc s ἐγὼ

πεφιληκατε Verb, perf act indic, 2p φιλεῶ

παρὰ [του] θεοῦ. Metzger writes, "The reading, του πατρος, though strongly supported, is probably secondary, having arisen by assimilation to ἐξῆλθον παρὰ του πατρος of the following verse."

Barrett points out that vv 26–27 elaborate the thought of 15:13–15; the disciples are called the 'friends' of Jesus and with him form a unique circle of love: "In the present passage the point is that the Father himself stands within this circle (as indeed is implied by 15:9 f.)"

Verse 28

ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

The omission of ἐξῆλθον παρὰ τοῦ πατρος by D and a few other mss is probably accidental.

ἐλήλυθα Verb, perf act indic, 1 s ἔρχομαι

παλιν again, once more

ἀφίημι leave, forsake

πορεύομαι go, proceed

This verse summarises the whole of Jesus' work, or even, as Barrett suggests, of the Christian faith. "It expresses God's movement to the world in Christ; the movement of humiliation and revelation (ἐλήλυθα εἰς τὸν κόσμον); the return of Christ to the Father, which is both the consummation of his glory and the redemption of the world, since, as the discourses of chs. 13-16 have been designed to show, it was the condition and signal for the coming of the Spirit and the inauguration of a new dispensation of knowledge and life."

Verse 29

Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

μαθητης, ου m disciple, pupil, follower

παρρησια, ας f see v.25

παροιμια, ας f see v.25

οὐδεις, οὐδεμια, οὐδεν no one, nothing

"The chapter, and with it the last discourses, closes with a striking example of Johannine irony. In spite of Jesus' warning that the hour for plain speech was coming (and had not yet come, v.25) the disciples leapt to the conclusion that, because they had acquired an orthodox faith (vv.28f.), they fully understood his meaning. They were answered by an unsparing disclosure of the truth about themselves." Barrett.

Verse 30

νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

χρεια, ας f need

σε Pronoun, acc s συ

ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωτάω
ask

ἐξῆλθες Verb, aor act indic, 2 s ἐξερχομαι

Verse 31

ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύετε;

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply, say

ἄρτι now, at the present

Beasley-Murray writes, "The utterance of Jesus could be either a question or an affirmation. The comparable utterance in 13:38 favors the former as intended." "The question does not perhaps deny the existence of some kind and measure of faith; but its complete inadequacy is shown in the next verse." Barrett.

Verse 32

ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μὴ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι
σκορπισθῆτε Verb, aor pass subj, 2 pl
σκορπιζω scatter, disperse

Cf. Mk 14:27 which quotes Zech 13:7.

ἕκαστος, η, ον each, every
ἴδιος, α, ον one's own; τα ἴδια home
κάγω a compound word = καὶ ἐγώ
μόνος, η, ον adj only, alone

"At the time of crucifixion, Jesus was all the 'Church' there was." Barrett.

ἀφῆτε Verb, aor act subj, 2 pl ἀφτημι
leave, forsake

Beasley-Murray comments, "The question is raised whether v 32b implies a rejection of the tradition of the cry of desolation, recorded in Mark 15:34. In our judgment the affirmation that it does entails a misunderstanding of the Evangelist's intention. He is contrasting the faithlessness of the disciples in his hour of trial with the faithfulness of his Father. It has nothing to do with the experience of Jesus at one terrible moment on the cross, wherein he expressed his agony of spirit by quoting Ps 22:1... The expression of confidence in his Father's presence when his followers desert him is entirely comprehensible in v 32. If a comparison with Mark 15:34 is legitimate the latter becomes yet more terrible in significance, but must be seen as the unfathomed depth of the descent of the Son of God prior to his ascent to the Father's right hand – a figure which is not inharmonious with the paradox of John 12:31–32!"

Verse 33

ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

λελάληκα Verb, perf act indic, 1 s λαλεω

The reference may be to the preceding verse and the prediction of the disciples' desertion but "more probably refers to the whole of the discourse (especially from 16:1) which sets in its true context the θλίψις the disciples will have to endure." Barrett.

ἐμοὶ Pronoun, dat s ἐγώ
εἰρήνη, ης f peace

Cf. 14:27.

θλίψις, εως f trouble, suffering

Used in the New Testament both of eschatological woes and of the afflictions and persecutions of the church. "Through the Church, and especially through its love, its joy in the Spirit, and its persecutions, the eschatological salvation, anticipated in the crucifixion and resurrection and hoped for at the last day, is continually presented to the world." Barrett.

θαρσεω (only in imperat) Courage! Take courage! Cheer up!

νικαω conquer, overcome

In Jesus' death it seemed that the 'world' – characterised by opposition to Jesus – had triumphed over him. His resurrection demonstrated that he had overcome the world. Beasley-Murray adds, "And *in him* every disciple shares his victory (a conviction strongly emphasized in I John: the believer conquers the evil one, 2:13–14, the Antichrists of this world, 4:4, and the world itself, 5:4–5)."

Day 1125: John 17:1-5**Verses 1-26**

Beasley-Murray comments, "The prayer of chap. 17 is no everyday prayer, but is conditioned by its position at the conclusion of the farewell discourse of Jesus. The inclusion of a prayer is not uncommon in descriptions of farewell discourses in the OT and in later Jewish writings. The book of Deuteronomy, itself a series of farewell discourses in form, concludes with the Song of Moses (chap. 32) and Moses' blessings of the tribes (chap. 33); the former is a psalm, the latter a kind of prophetic prayer... The distinctiveness of the prayer of John 17, over against other related compositions, lies in the uniqueness of him who prays and the setting of his prayer: Jesus, the Son of God, is about to depart to his Father through a death and resurrection for the life of the world; in that circumstance he prays that the purpose of God may be perfectly fulfilled through what he now does and through his followers."

It is commonly observed, though with many variations, that the prayer falls into three parts:

vv. 1-5, Jesus prays for himself;

vv. 6-19, Jesus prays for the disciples;

vv. 20-26, Jesus prays for the church.

Verse 1

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

Ταῦτα ἐλάλησεν links the prayer firmly to the farewell discourse of chapters 14-16.

ἐπάρας Verb, aor act ptc, m nom s ἐπαίρω
raise, lift up

Cf. 11:41.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι
δόξασόν Verb, aor act imperat, 2 s δοξάζω
glorify, exalt

Cf. 12:23. "The glory of the Son proceeds from the Father, and is the consequence of the Son's obedience." Barrett. Cf. vv.4,5. Beasley-Murray comments, "The petition, 'Glorify your Son that the Son may glorify you,' strikes the keynote of the prayer ('The first petition is in fact its whole contents,' Bultmann, 490). Its significance is complex; in the context it expresses the desire of Jesus that his life, now to be devoted to God in death (v 19), may be an acceptable sacrifice; that God may raise him to the throne of his glory (cf. 13:31-32); that the honor that comes from God alone may be his, and that all may recognize it; that thereby this event may constitute the coming of the saving sovereignty, the kingdom of God for the life of the world, and so the revelation of the Father's glory in terms of redeeming love and power."

Verse 2

καθως ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δωσῇ αὐτοῖς ζωὴν αἰώνιον.

ἔδωκας Verb, aor act indic, 3 s διδωμι

May be a timeless aorist but Barrett thinks it refers to Jesus baptism, cf. 1:32f. "The Son receives the Spirit that he may baptise with the Spirit." Carson argues that the reference is to "God's pre-temporal decision to give his Son authority ... over all people."

ἐξουσια, ας f authority, power
σαρξ, σαρκος f flesh

πασα σαρξ is a Semitism, occurring here only in John and meaning all humankind.

δέδωκας Verb, perf act indic, 2 s διδωμι
δωσῇ Verb, aor act subj, 3 s διδωμι

"The αὐτοῖς which follows shows that παν, although neuter singular, refers to the disciples. Their unity is thus represented in the strongest possible way (not παντες, 'all', but 'the whole'). Cf. v.24. The theme of unity is constantly repeated in this chapter (vv. 11f., 20ff., 24, 26); here however the unity is assumed as a fact, whereas elsewhere it is the subject of prayer. It is also stated here and repeated later (vv. 6, 9, 24) that the disciples are men whom God has given to Christ; and in this way prominence is given in this chapter to the idea of predestination, which appears elsewhere in the gospel (e.g. 12:37-41; 15:16). The small group of disciples, previously selected by and known to God, stands over against the world." Barrett.
Beasley-Murray, drawing attention to the phrase 'all flesh' comments, "The redemption of Christ is universal in scope (cf. 3:16; 12:31-32), the kingdom of God is universe wide, hence the authority of the Son has the same limitless bounds; but the gifts of the saving sovereignty, summed up in eternal life, are for those whom the Father has 'given' to the Son. This intimates that kingdom and judgment go together, and both accord with the electing purpose of God. Divine election and human responsibility are variously expressed in the Gospel (see esp. 6:37, 39-40, 44, 64-65; 12:37-42) and they are to be held together as truly as God's sovereignty and human freedom must be so held."

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

Cf. 1:4; 3:15 etc.

Verse 3

αὕτη δέ ἐστιν ἡ αἰωνιος ζωή, ἵνα γινωσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

μονος, η, ον adj only, alone

ἀληθινος, η, ον real, genuine, true

Cf. 1 Thess 1:9; 1 Jn 5:20.

ἀπέστειλας Verb, aor act indic, 2 s
ἀποστελλω send

"The following points suggested by this verse may be noted here. (a) Knowledge of God and Christ gives life; but the same result follows from believing (20:31). Knowing and believing are not set over against one another but correlated. This suggests that John's conception of knowledge is close to that of the Old Testament [cf. Jer 31:34; Hab 2:14]. (b) Knowledge has also an objective, factual, side. Men must know the only true God (cf. 8:32, γνωσεσθε την ἀληθειαν). This objectivity is partly Greek but owes something to the native Jewish conception that God reveals himself, and is known, in concrete historical events. (c) Knowledge of God cannot be severed from knowledge of his incarnate Son; cf. 14:7; 20:31 and many other passages. This fact makes possible a unique fusion of the Greek and Hebrew conceptions of knowledge. Saving knowledge is rooted in knowledge of a historical person; it is therefore objective and at the same time a personal relation." Barrett. Cf. Matt 11:27 in the context of the kingdom sayings of Matt 11:2-14, 20-24, 25-26. Carson comments, "In a Gospel that ranks belief no less central than knowledge to the acquisition of eternal life (3:16; 20:31), it is clear that the knowledge of God and of Jesus Christ entails fellowship, trust, personal relationship, faith. There is no more powerful evangelistic theme."

Verse 4

ἔγω σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον
τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

σε Pronoun, acc s συ

γῆ, γῆς f earth

τελειώσας Verb, aor act ptc, m nom s

τελειῶ make perfect, complete

Cf. the τετελεσται of 19:30, also 4:34 for ἔργον. The completion of the work takes in also the cross which is very much in view in this chapter.

Verse 5

καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ
σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν
κόσμον εἶναι παρὰ σοί.

δόξασόν Verb, aor act imperat, 2 s δοξάζω

"The νυν, the aorist imperative, and the sharply juxtaposed pronouns are intended to bring out a contrast. In his obedient ministry Jesus has glorified the Father; now, in response to the death which sets the seal upon his obedience and his ministry, let the Father glorify him" Barrett.

σεαυτου, ης reflexive pronoun yourself

δοξα, ης f glory

εἶναι Verb, pres infin εἰμι

Cf. 8:58. Haenchen points out that this prayer assumes that the incarnation entailed a *forfeiture* of the glory that the Son once possessed.

Carson comments, "This does not mean that Jesus is asking for what might be called a 'de-incarnation' in order to be returned to the glory he once enjoyed. When the word became flesh (1:14), this new condition was not designed to be temporary. When Jesus is glorified, he does not leave his body behind in the grave, but rises with a transformed, glorified body (to use a Pauline category; cf. notes on ch. 20) which returns to the Father (cf. 20:17) and thus to the glory the Son had with the Father 'before the world began'."