

## Notes on the Greek New Testament Week 226 – John 17:6-18:11

### Day 1126: John 17:6-12

#### Verses 6-11a

Before beginning to pray for the disciples, Jesus turns to the reasons for praying for them rather than others.

#### Verse 6

Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

φανερω *make known, reveal*

Cf. 1:31; 2:11; 9:31; 21:1,14.

ὄνομα, τος n *name, person, authority*

The 'name' of God here stands for the revealed character of God, cf. Ex 3:15; Is 52:6. Jesus has made God known to them, has revealed the character of God to them.

ἔδωκάς *see v.2*

κάμοι *abbreviated form of και ἐμοι and to me, also to me*

Carson comments, "The ones for whom Jesus prays, then, antecedently belonged to God, who took them out of the world and gave them to his Son, who manifested God's name to them."

τηρω *keep, observe*

Means that the disciples have accepted the truth of God in Jesus. Barrett is of the view that it means *also* that they have faithfully proclaimed the truth of God in Jesus and that the perspective is that of the end of the first century. Carson responds that "This explanation is intrinsically unlikely, for no Evangelist exceeds John in his care to distinguish what the disciples understood during the ministry of Jesus and what they understood only later (e.g. 2:19-22 ...). Moreover, a good case can be made that when in the Fourth Gospel Jesus refers to his *words* (plural) he is talking about the precepts he lays down, almost equivalent to his 'commands' (ἐντολαι, as in 14:21; 15:10), but when he refers to his *word* (singular) he is talking about his message as a whole, almost equivalent to 'gospel'. The disciples had not displayed mature conformity to the details of Jesus' teaching, but they had committed themselves unreservedly to Jesus as the Messiah, the one who truly reveals the Father."

#### Verse 7

νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

ἔγνωκαν *Verb, perf act indic, 3 pl γνωσκω*

Instead of ἔγνωκαν (read by A B C D L γ. TheodGreek A etc) the first person sing. ἔγνω appears in κ it<sup>a b c e ff2</sup> syr cop goth. This latter modification is viewed by the UBS committee as "a mistaken correction of a copyist influenced by the first person in v 6, or (in the case of ἔγνωκα) as an accidental error in transcription (loss of horizontal line over a representing final ν)," Metzger.

ὅσος, η, ον *correlative pronoun, as much as; pl. as many as, all*

δέδωκάς *Verb, perf act indic, 2 s διδομι*

"The disciples have recognised that 'all things' have come to Jesus from God; 'all things' include ῥήματα, words [v.8]; receiving the words of Jesus means keeping the word of God." Barrett.

#### Verse 8

ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

ῥημα, ατος n *word, thing*

Jesus' words are the Father's words. Cf. 3:34; 7:16; 12:49f.; 14:10,24.

δέδωκα *Verb, perf act indic, 1 s διδομι*

ἔγνωσαν *Verb, aor act indic, 3 pl γνωσκω*

καὶ ἔγνωσαν is omitted in κ\* A D W, so making the sentence to read, 'they have received in truth that I came forth from you.'

ἀληθῶς *adv truly, in truth*

ἀπέστειλας *Verb, aor act indic, 2 s*

ἀποστελλω *send*

"See on 20:21. As there, so in this prayer, the thought of the mission of the Son leads to the complementary thought of the mission of the disciples to the world (see especially v.18)." Barrett.

Carson comments, "However strong the predestinarianism in vv 2, 6, it is important to insist that the disciples accepted Jesus' words, they obeyed Jesus 'word' (v. 6), they believed that God had sent Jesus (v. 8): the accepting, the obedience, the faith is *their* accepting, *their* obedience and *their* faith, regardless of how prevenient God's grace had been in their lives. This, too, becomes part of the ground of Jesus' prayer for them."

### Verse 9

ἔγω περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν,

ἔρωταω ask, request

The contrast is not as great as it may seem. Christ prays for his disciples precisely that they may be the means of bringing the gospel to the world.

Carson adds, "Even so, the fundamental reason for Jesus' self-imposed restriction as to whom he prays for at this point is not utilitarian or missiological but theological: *they are yours*. However wide is the love of God (3:16), however salvific the stance of Jesus toward the world (12:47), there is a peculiar relationship of love, intimacy, disclosure, obedience, faith, dependence, joy, peace, eschatological blessing and fruitfulness that binds the disciples together and with the Godhead. These themes have dominated the farewell discourse. The world can be prayed for only to the end that some who now belong to it might abandon it and join with others who have been chosen out of the world... To pray for the world, the created moral order in active rebellion against God, would be blasphemous; there is no hope for the world. There is hope only for some who now constitute the world but who will cease to be the world and will join those of whom Jesus says *for they are yours*."

### Verse 10

καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.

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

σος, ση, σον possessive adj. your, yours

"For the change from masculine to neuter cf. v.2. There seems to be here a definite intention of broadening the thought. Not only are the disciples at once the Father's and the Son's; there is a complete mutuality of interest and possession between the Father and the Son." Barrett.

δεδόξασμαι Verb, perf pass indic, 1 s  
δοξάζω glorify, exalt

αὐτοῖς could be taken as neuter, referring to the πάντα held in common between the Father and the Son, but it is more natural to take it as referring back to v.9 and to the disciples. "Christ is glorified, and, as the next verse shows, he will be glorified by their faithful fulfilment of their mission." Barrett.

### Verse 11a

καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι.

οὐκέτι adv no longer, no more

Jesus looks forward to his imminent departure when the disciples will be left exposed to the hostility of the world and he prays for them.

κἀγὼ a compound word = καὶ ἔγω

### Verse 11b-16

Jesus prays for the disciples: that they may be kept in God and out of the clutches of the 'evil one'.

### Verse 11b

Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθῶς ἡμεῖς.

ἅγιος, α, ον holy

'Holy Father' as a form of address to God is found here alone in this Gospel. On this phrase, see particularly, P. T. Forsyth, *God the Holy Father*.

"The prayer for the disciples is that as Christ has sanctified himself, so they may be sanctified in unity with one another, in Christ, and for God. It is the original holiness of the Father which makes intelligible and possible the consecration of Jesus and the Church. This is John's equivalent of the Old Testament 'Ye shall be holy for I am holy' (Lev 11:44), which elsewhere in the New Testament is reproduced in a prominently ethical sense (1 Peter 1:16, cf. Matt 5:48). John, though no one could stress more strongly the ethical result of holiness in love, is careful to bring out the root of holiness in a relationship." Barrett.

τήρω keep, observe, maintain

Beasley-Murray comments, "It is possible to translate ἐν τῷ ὀνόματί σου as 'by your name,' and to interpret as in the NEB, 'Protect by the power of your name' (so Heitmüller, *Im Namen Jesu*, 132–34; Schlatter, 321; Hoskyns, 500; Bultmann, 503. Bruce cites the parallelism seen in Ps 54:1, 'Save me, O God, by your *name*, and vindicate me by your *might*,' 332). It is, however, even more natural to translate ἐν as 'in,' and to interpret the prayer, 'Keep them *in* your name,' as in NEB margin, 'Keep them *in loyalty* to thee,' or, more fully, *in adherence* to what Jesus has revealed to the disciples of the character of God (so Lagrange, 445; Lindars, 524; Barrett, 507; Schnackenburg, 3:180). It is not impossible that both thoughts are implied, as Brown believes (2:759), but the context appears to have in view primarily the latter concept. The petition follows on vv 6–8, wherein 'the name which you gave me' is anticipated by 'the words which you gave me'; they denote the revelation of the Father which Jesus has received and passed on to his disciples; it is only as the disciples are maintained in adherence to that revelation that they can be one as the Father and the Son are one, which is the purpose of the petition, 'Keep them in your name!'"

Carson similarly writes, "In short, Jesus prays that God will keep his followers in firm fidelity to the revelation Jesus himself has mediated to them."

ὡς δεδωκας μοι is better attested than οὓς δεδωκας μοι. God's revealed character has been committed to Jesus. Cf. 1:18; 14:9.

εἷς, μία, ἐν gen ἑνός, μίας, ἑνός **one**

"The disciples are to be kept by God not as units but as a unity." Barrett. Carson responds, "That slightly misses the point. They are not to be kept *as* a unity; rather, their unity is the purpose of their being kept. They cannot be one as Jesus and the Father are one unless they are kept in God's name, i.e. in loyal allegiance to his gracious self-disclosure in the person of his Son." The model for that unity is the Godhead itself, cf. v.21.

### Verse 12

ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ὧς δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

ὅτε conj **when**

ἤμην Verb, imperf act indic, 1s εἶμι

The reading ὧς δεδωκας μοι, though here not so well attested as v.11, is still preferred by UBS and Barrett.

φυλασσω **keep, guard, defend**

Barrett suggests a synonymous variation to τηρεω.

οὐδεις, οὐδεμια, οὐδεν **no one, nothing**

ἀπώλετο Verb, aor midd indic, 3 s

ἀπολλυμι **destroy; midd be lost, perish**

εἰ μη **except**

ἀπώλεια, ας f **destruction, utter ruin**

"In the New Testament ἀπώλεια commonly means eschatological perdition, damnation (Matt 7:13; Acts 8:20; Rom 9:22; Phil 1:28; 3:19; 1 Tim 6:9; Heb 10:39; 2 Peter 2:1; 3:7; (3:16); Rev 17:8,11), and the same Semitic expression (υἱὸς τῆς ἀπωλείας = man destined for perdition) occurs in 2 Thess 2:3, in an apocalypse in which it is foretold that the *parousia* of Christ will not take place 'except the falling away come first, and the man of sin (ὁ υἱὸς τῆς ἀμαρτίας, v.l. ἀνομίας) be revealed, the son of perdition (ὁ υἱὸς τῆς ἀπωλείας)'. It seems probable that John saw in Judas this eschatological character who must appear before the manifestation of the glory of Christ." Barrett.

Beasley-Murray comments, "The same expression, 'the son of perdition,' ὁ υἱὸς τῆς ἀπωλείας, is applied to the Antichrist in 2 Thess 2:3 in parallelism with 'the man of lawlessness,' presumably to denote his evil nature, but it may also include the thought of his sure destruction, which is mentioned in 2 Thess 2:8. A similar duality of meaning could attach to the expression in our passage."

Carson comments on the parallel with 2 Thess 2:8, "Probably John 17:12 portrays Judas Iscariot as a horrible precursor belonging to the same genus as the eschatological 'son of perdition', just as in 1 Jn 2:18, 22; 4:3 John portrays the heretical teachers he there confronts as of a piece with the antichrist."

γραφη, ης f **writing, Scripture**

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

Probably Ps 41:9, quoted in 13:18.

**Day 1127: John 17:13-19****Verse 13**

νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

ταῦτα may refer to the whole of this last discourse or just to this prayer of Jn 17. If the latter, then as 11:42, it emphasises that Jesus prays not for his own sake but for the sake of those who witness his prayer. Barrett says, "He himself, as the eternal Son in perpetual communion with the Father, has no need of the formal practice of prayer; but this human practice is the only means by which the communion he enjoys can be demonstrated to human observation, and forms the pattern for the communion which his disciples will subsequently enjoy. Hence it helps to convey to them his joy, which springs, as will theirs, from unsparing obedience to and unbroken communion with the Father." Perhaps we should add that Jesus' prayer in this chapter is intended also as a window into his continuing High Priestly prayer for us his people. He prays here that his disciples might know how and what he would continue to plead for them when in glory. This prayer is therefore to encourage us and give us a fulness of joy which springs from our confidence in his care for us and his keeping of us.

χαρὰ, ας f joy, gladness, cause of joy  
ἐμός, η, ον 1st pers possessive adj my  
πεπληρωμένην Verb, perf pass ptc, f acc s  
πληρωω fill, make full, fulfill  
ἑαυτός, ἑαυτή, ἑαυτόν him/herself, itself

**Verse 14**

ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

δέδωκα Verb, perf act indic, 1 s διδωμι

Cf. v.8.

μισέω hate

Cf. 15:18f.

There is, of course, a difference between Jesus and the disciples: "They have been chosen out of of the world (15:19); Jesus never was of it, and had to enter it (1:11,14). But for the disciples, the consequence of their having been chosen out of the world, of their having obeyed the word the Father gave Jesus, is that they, like Jesus, are aligned with the Father and his gracious self-disclosure in Christ Jesus. Insofar as they side with this revelation, the disciples infuriate the world. The world loves its own, and the disciples are *not of the world*, but are of God and his revelation. This revelation, in presenting the truth and commanding assent, condemns the world and exposes its evil (3:19-21; 7:7), and the world snarls with savage rage." Carson. Sanders and Barrett say that the aorist ἐμίσησεν reflects the later perspective of the church. This supposition is quite unnecessary (cf. notes on vv. 4-5).

**Verse 15**

οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

ἐρωτῶ ask, request

ἄρῃς Verb, aor act subj, 2 s αἶρω take, take away

"The disciples, though not of the world, are in it (v.11). It is their vocation to stay in it." Barrett.

τηρεω keep

πονηρός, α, ον evil

"It is impossible to be certain whether Jesus means ὁ πονηρός or το πονηρόν. The only other uses of πονηρός in the gospel are 3:19; 7:7 – both adjectival. But the use in 1 John (2:13f.; 3:12; 5:18f.) suggests strongly that John is thinking of the Evil One, not of evil. The death of Jesus means the judgement of the prince of this world (12:31; 14:30; 16:11), but he is not deprived of the power to harm the disciples, if they are left without divine aid." Barrett.

Beasley-Murray comments, "Jesus ... renews the prayer of v 11, that the disciples be kept out of the clutches of 'the evil one,' who is behind the world's opposition to God manifest in Christ. Yet the Lord explicitly disavows a prayer that the disciples may escape the evil one by their removal from the world. That should never be, for the Father, far from abandoning the world in its rebellion, is engaged in the process of delivering the world and through the Son establishing a sovereignty that spells salvation for the world (3:16; 12:31-32); the disciples accordingly are to be in the world as witnesses to the sovereign rule in the grace that forgives the rebels and gives life to the full (10:10)."

#### Verse 16

ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

#### Verses 17-19

Jesus prays that the disciples may be sanctified – consecrated, as Jesus himself is consecrated, to the mission before them.

#### Verse 17

ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

ἀγιάσον Verb, aor act imperat, 2 s ἀγιαζω  
sanctify, make holy

The verb here can scarcely bear a different sense from that in v.19 where Jesus uses it of himself. Barrett draws attention also to 10:36 where the context is similar. The meaning is to be set apart for sacred service – Beasley-Murray uses the term 'consecrated' and Carson makes a similar point when he writes, "In John's Gospel, such 'sanctification' is always for mission. The mission of the disciples is spelled out in the next verse; the present verse focuses on the *means* of the sanctification."

ἀληθεια, ας f truth, reality  
σος, ση, σον possessive adj. your, yours

It is the truth of God revealed in Jesus which "designates and separates the apostles for their mission." Barrett.

Carson comments, "The Father will immerse Jesus' followers in the revelation of himself in his Son; he will sanctify them by sending the Paraclete to guide them into all truth (16:13). Jesus' followers will be 'set apart' from the world, reserved for God's service, insofar as they think and live in conformity with the truth, the 'word' of revelation (v. 6) supremely mediated through Christ (himself the truth, 14:6, and the Word incarnate, 1:1, 14) – the revelation now embodied in the pages of this book. In practical terms, no-one can be 'sanctified' or set apart for the Lord's use without learning to think God's thoughts after him, without learning to live in conformity with the 'word' he has graciously given. By contrast, the heart of 'worldliness', of what makes the world the world (1:9 [sic. 1:10-11?]), is fundamental suppression or denial of the truth, profound rejection of God's gracious 'word', his self-disclosure in Christ."

#### Verse 18

καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,  
κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

ἐμὲ Pronoun, acc s ἐγὼ  
ἀπέστειλας Verb, aor act indic, 2 s  
ἀποστελλω send, send out  
κἀγὼ a compound word = καὶ ἐγὼ  
ἀπέστειλα Verb, aor act indic, 1 s  
ἀποστελλω

Looks beyond the cross and resurrection to 20:21. Beasley-Murray comments, "Precisely because the consecration of the disciples is for the service of God in the discipleship of Jesus, they are sent into the world as Jesus was sent by the Father. The parallelism between his sending and theirs is to be observed. Jesus is the one uniquely consecrated by the Father and sent by him into the world (10:36) to bring to the world the revelation of the Father and his saving sovereignty. His entire ministry was a fulfillment of that calling, and now he stands in the hour of the final accomplishment of both ends; he therefore hands over the mission to his men whom he has prepared for this task. If the aorist ἀπέστειλα ('I sent') reflects the Evangelist's post-Easter standpoint, its setting in the Upper Room is nevertheless of fundamental importance. For the disciples' consecration is dependent on that of Jesus' in the Last Supper, and it makes explicit that his mission is for the sake of the world, and therefore that their mission, as that of the Church, must be directed to the same end. As Bultmann expressed it, 'The community takes over Jesus' assault on the world, his ἐλέγχειν ('exposure') and κρίνειν ('judging,' 16:8-11) – the assault which is at the same time the paradoxical form of his courtship of the world (3:16), and which continually opens up for the world the possibility of faith (vv 21, 23)'."

### Verse 19

καὶ ὑπὲρ αὐτῶν [ἐγὼ] ἀγιάζω ἑμαυτόν,  
ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.  
ἑμαυτοῦ, ης reflexive pronoun myself

"To consecrate oneself is the act of a servant of God, who makes himself ready for his divinely appointed task, and the task immediately ahead of Jesus was that of dying for his friends. The language is equally appropriate to the preparation of a priest and the preparation of a sacrifice; it is therefore doubly appropriate for Christ." Barrett.

ἡγιασμένοι Verb, perf pass ptc, m nom pl  
ἀγιάζω

There is a paradox in this verse in that it expresses both a contrast and a similarity between Jesus and the disciples. He sanctifies himself ὑπὲρ αὐτῶν, doing for them what they cannot do for themselves. But this is ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι – they are to follow in his steps. Beasley-Murray comments, "We cannot but recall the sayings of Jesus at the Last Supper, recorded by the synoptists and Paul: 'My body ... ὑπὲρ ὑμῶν ('on your behalf,' Luke 22:19; 1 Cor 11:24); 'My blood ... ὑπὲρ πολλῶν ('on behalf of many,' Mark 14:24). These are the clearest words of Jesus relating to the significance of his death: it is seen as a sacrifice for others, whereby a new covenant is initiated for the inheritance of the kingdom of God, and so the fulfillment of the passover hopes of another Exodus... 'that *they also* may be consecrated ...,' must surely indicate an overlap in the meaning of the consecration of Jesus and that of his disciples; his dedication unto death is made in order that they too may be dedicated to the same task of bringing the saving sovereignty to the world *in like spirit as he brought it*. Certainly he alone through his unique obedience unto death and exaltation to sovereignty can introduce the saving sovereignty into the world and open its gates for all; but his disciples can, and must, serve as its instruments and embodiment as they proclaim the good news to the world. This they will best do as they exemplify the suffering love of the Redeemer."

### Day 1128: John 17:20-26

#### Verses 20-23

"This section of the prayer is an expansion of that in v 11b for the unity of the disciples. The emphasis laid upon the theme by its repetition and by the terms used indicates its importance. It is the only explicit petition within the prayer on behalf of the Church in its historical existence (v 24 relates to the future)." Beasley-Murray.

#### Verse 20

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ  
καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου  
αὐτῶν εἰς ἐμέ,

ἐρωτῶ ask

μόνον adv only, alone

The final phrase could mean either: 'those who believe in me through their word' or, 'those who believe their word of testimony to me'.

**Verse 21**

ἵνα πάντες ἐν ὧσιν, καθως σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

πάντες Adjective, m nom pl πας  
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
ἐμοὶ Pronoun, dat s ἐγὼ  
κἀγὼ a compound word = καὶ ἐγὼ

Barrett says of the church, "Its unity however is not merely a matter of unanimity, nor does it mean that the members severally lose their identity. The unity of the Church is strictly analogous to the unity of the Father and the Son; the Father is active *in* the Son – it is the Father who does his works (14:10) – and apart from the Father the deeds of the Son are meaningless, and indeed would be impossible; the Son again is in the Father, eternally with him in the unity of the Godhead, active alike in creation and redemption. The Father and the Son are one and yet remain distinct. The believers are to be, and are to be one, in the Father and the Son, distinct from God, yet abiding in God, and themselves the sphere of God's activity (14:12)."

ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν - ὧσιν is read by P<sup>66vid</sup> B c\* D W it syr cop etc The addition of ἐν before ὧσιν in κ A C<sup>3</sup> K L X Δ Θ etc appears to be due to its occurrence earlier in the verse; the attestation for the shorter reading is stronger.

ἀπέστειλας Verb, aor act indic, 2 s  
ἀποστελλω send

"The existence of such a community is a supernatural fact which can be explained only as the result of a supernatural cause. Moreover, it reveals the pattern of the divine activity which constitutes the Gospel: the Father sends the Son, and in his works the love of the Father for mankind is manifest, because the Son lives always in the unity of love with the Father; the Son sends the Church, and in the mutual charity and humility which exist within the unity of the Church the life of the Son and of the Father is manifest." Barrett.

**Verse 22**

κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθως ἡμεῖς ἐν,

δοξα, ης f glory  
δέδωκάς Verb, perf act indic, 2 s διδομι

To share in the glory of Christ is to share in his death and resurrection.

Carson comments, "On the whole, it seems best not to take *them* as a reference to the original disciples alone, but as a reference to all disciples, including those who will (later) believe through the witness of Jesus' first followers. If so, Jesus has given his *glory* to them in the sense that he has brought to completion his revelatory task (if, as in vv. 4-5 and repeatedly throughout this chapter, he may be permitted to speak proleptically and thus include his climatic cross-work). *Glory* commonly refers to the manifestation of God's character and person in a revelatory context; Jesus has mediated the glory of God, personally to his first followers and through them to those who believe on account of their message. And he has done all of this *that they may be one as we are one.*"

**Verse 23**

ἐγὼ ἐν αὐτοῖς καὶ σύ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα γινωσκῇ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθως ἐμὲ ἠγάπησας.

Beasley-Murray comments, "In the prayer the relationship of the redeemed to the Father and the Son is stated in slightly different ways: in v 21, 'As you are in me, and I in you, *that they may be in us*'; in v 23, 'I in them, and you in me.' In the former case the redeemed become one by participating in the *koinonia* of the Father and the Son; in the latter case that participation is through their union with the Son, a concept which is in harmony with representations within the entire Gospel of the mediatorial role of the incarnate Son of God. By this means redeemed men and women become 'perfected into one' (τετελειωμένοι); in this Gospel the latter term is chiefly used of Jesus *achieving* his work, so 4:34; 5:36; 17:4. Accordingly, the unity envisaged is possible only through the accomplished redemptive action of God in Christ, while it yet calls for an appropriate ethical response from those drawn into it. This is indicated in the closely related command of Christ, to love 'as I have loved you' (13:34). On this Schnackenburg observed: 'The unity that is desired is brought about in reciprocal love. The two belong together like the two sides of the same coin!'"

τετελειωμένοι Verb, perf pass ptc, m nom  
pl τελειωω make perfect, complete

ἵνα ὧσιν τετελειωμένοι εἰς ἓν 'that they may attain perfect unity'.

ἀγαπαω love

Beasley-Murray writes, "The Church is to be the embodiment of the revelation and the redemption of Christ before the world, so that the world may not only *hear* that Jesus is the Christ, who has achieved redemption for all, but they may *see* that the redemptive revelation of the Christ has power to transform fallen men and women into the likeness of God and to bring about the kind of community that the world needs." Carson adds, "It is hard to imagine a more compelling evangelistic appeal."

### Verses 24-26

"The concluding paragraph of Jesus' prayer clearly echoes its beginning, including also certain of the later petitions, and in its final sentence we perceive allusions to the ministry of the Paraclete-Spirit promised in the farewell discourses. Whereas Schnackenburg maintains that the prayer continues to have in view the original disciples as representatives of the Church, and not the Church itself ..., the emphatic opening clause, which defines those for whom Jesus prays, denotes all whom the Father has given to Jesus: 'with regard to what you have given me' echoes the related phrase in v 2: 'everything that you have given me,' i.e., the whole company of those from among 'all flesh' given by the Father to Jesus." Beasley-Murray.

### Verse 24

Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὡσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

θέλω wish, will

ὅπου adv. where

κάκεινος, η, ο contraction of και ἐκεινος  
and that one, they also

Note the shift from ὃ at the beginning of the verse, stressing the unity of the one body, to the plural here, shifting the focus onto the involvement of each member.

θεωρῶ see

ἐμός, η, ον 1st pers possessive adj my

"This means the glory of Christ within the Godhead, his glory as God. In 2 Cor 3:18 the Christians in this life behold the heavenly glory of Christ as in a mirror ... and are themselves transformed by the vision from glory to glory. But this does not seem to be John's view; he thinks of the future consummation." Barrett.

Beasley-Murray comments, "The thought of the prayer is remarkably similar to that in 1 John 3:2."

καταβολη, ης f beginning, creation

Cf. v.5. "The beginning and end of time are here brought together to find their meaning in the historical mission of Jesus and its results." Barrett.

### Verse 25

πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας,

δίκαιος, α, ον righteous, just

Suggests the picture of God as Judge. "It is significant here because it is by God's righteous judgement that the world is shown to be wrong, and Jesus and the disciples right, in their knowledge of God." Barrett.

Beasley-Murray comments, "The construction καὶ ... δὲ ... καὶ ... has created difficulty. Barrett (515) viewed the first as intended to coordinate the statement about the world and the disciples: 'It is true *both* that the world did not know thee ... *and* that these men knew ...'; but that entails treating ἐγὼ δέ σε ἔγνω as a parenthesis, which is very doubtful. The suggestion of Sanders-Mastin is more plausible, viz. that the καὶ ... δὲ construction has been combined with the καὶ ... καὶ construction used to introduce a contrast, so giving the sequence καὶ ... δὲ ... καὶ ..., which should be rendered, '*although ... yet ... and ...*'."

σε Pronoun, acc s συ

ἔγνω Verb, aor act indic, 3 s γινωσκω

ἔγνω Verb, aor act indic, 1 s γινωσκω

ἀπέστειλας Verb, aor act indic, 2 s

ἀποστελλω see v.21

"The disciples do not step into the place of Christ and know God as Christ knows him; but they know that God has sent Christ, and that accordingly Christ is the authorised agent and revealer of God. Their knowledge of God is mediated through Christ; and this, so far as John knows, is the only saving knowledge of God accessible to men." Barrett.

### Verse 26

καὶ ἐγνωρίσα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ κἀγὼ ἐν αὐτοῖς.

γνωρίζω make known, disclose

ὄνομα, τος n name

Cf. v.6. "Jesus conveyed the revealed character of God to his disciples not only in his teaching but in his deeds and in his own person (14:9; 1:18)." Barrett.

The future, γνωρισω points to the work of the Holy Spirit. Carson comments, "God's gracious self-disclosure in his Son will not be reduced to a mere datum of history, but will be a lived experience (cf. 14:23)."

ἦ Verb, pres subj, 3s εἶμι

ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἦ  
 "The love which inspires and rules the Church, and is its life, is the essential inward love of the Godhead, the love with which the Father eternally loves the Son (the love which God *is*, 1 John 4:8,16). See on 15:12-17." Barrett. Beasley-Murray comments, "That statement of the goal has a variety of significations: (i) it implies an ever increasing understanding of the love of the Father for the Son; (ii) an ever fuller grasp of the wonder that that love is extended to believers also; and (iii) an ever more responsive love on their part toward the Father, issuing in an increasingly profound fellowship with him. All these proceed from an ever deepening experience of abiding in the Son and he in them. In this way the love command in 13:34 receives its deepest expression and attains its ultimate fulfillment. And hereby the prayer of v 24 receives its final exposition: the glory of the Christ is the glory of God's love, beheld by his people, and transforming them into bearers of Christly love. The final fulfillment of that prayer can only be in that perfection which will be established in the consummation of the saving sovereignty brought by the Son of God: Revealer and Redeemer in the past, the present, and the future."

In both occurrences here of the phrase ἐν αὐτοῖς the meaning may be either 'within each one of them' or 'among them'. Concerning the final phrase Carson comments, "Either way, this is nothing less than the fulfilment of the ancient hope that God would dwell in the midst of his people (cf. 14:20)."

### Day 1129: John 18:1-6

#### **Trial and Passion – 18:1-19:42**

Comparison between John's account of the Trial and passion of Jesus and that of the Synoptics is the subject of considerable scholarly discussion. For details of the various debates, see the commentaries cited. Three points, however may be mentioned briefly here.

1. On the *literary* relationship between the Gospels, Carson probably strikes the right balance when he writes, "In this commentary it is assumed that John had read at least one and perhaps two of the Synoptic Gospels. For various reasons, however, he chose to write his own book, so that the *demonstration* of direct dependence is an uncertain business."
2. The *historicity* of John's account is often questioned, both because the events described differ from those of the Synoptics (e.g. John describes Jesus' appearance before the High Priest Annas and completely passes over his appearance before Caiphas and the Sanhedrin), and because his account of the trial is considered to be inconsistent with Jewish law and procedure. Carson comments, "There are several ways by which the diverse Gospel accounts of Jesus' passion, especially his arrest and trials, can be brought into a single story-line. There were two trials, one Jewish and one Roman. The former began with an informal examination by Annas (18:12-14, 19-23), possibly while members of the Sanhedrin were being hurriedly summoned. A session of the Sanhedrin (Mt 26:57-68; Mk 14:53-65) with frank consensus was followed by a formal decision at dawn and dispatch to Pilate (Mt. 27:1-2; Lk 22:66-71). The Roman trial began with a first examination before Pilate (Mt 27:11-14; Jn 18:28-38a), which was followed by Herod's interrogation (Lk 23:6-12) and Jesus' final appearance before Pilate (Mt 27:15-31; Jn 18:38b-19:16). Other reconstructions are possible, but this one usefully co-ordinates the biblical data."
3. Some have argued that John has an anti-semitic agenda and is intent on laying the entire blame for Jesus death at the feet of the Jews. Beasley-Murray comments, "The modern Jewish desire to dissociate the Sanhedrin from responsibility for the death of Jesus was not shared by Jews in the early centuries of our era. Part of the polemic against the Christian preaching of Jesus as Messiah and Son of God was precisely his rejection and condemnation by the Jewish leaders of his time."

These matters will be picked up at relevant points in the notes below.

### Verse 1-11 – The Arrest of Jesus

Throughout the narrative the emphasis falls on the authority and initiative of Jesus.

#### Verse 1

Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρων ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

Ταῦτα εἰπὼν probably refers to the entire discourse of chapters 14-17.

περαν prep with gen beyond, across, to or on the other side  
χειμαρρος or χειμαρρους, ου m brook which flows only in the winter, valley

του Κεδρων is a proper name. There are a number of variants which seek to regularise the reading, assuming the name to come from κεδρος = a cedar.

ὅπου adv. where

κήπος, ου m garden, orchard

Beasley-Murray comments, "Like Luke, our Evangelist does not name the place to which Jesus went with his disciples ('Gethsemane' = 'oil press'), but he alone mentions that it was a garden. Early expositors could not resist linking the garden wherein man fell into sin with the garden of the Saviour's struggle to obey his Father, which was also the scene of his arrest, and that garden where he burst the bands of death at Easter. The connection, however, is scarcely to be viewed as intended by the Evangelist."

#### Verse 2

ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

ἦδει Verb, pluperf act indic, 3 s οἶδα know

παραδιδωμι hand over, deliver up

The participle has become almost a technical term in the gospels: Matt 26:25, 46, 48; Mk 14:22,44; Lk 22:21; Jn 13:11; 18:2,5.

τοπος, ου m place

πολλάκις often, frequently

συνήχθη Verb, aor pass indic, 3 pl συναγω gather, gather together

ἐκεῖ there, in that place, to that place

Beasley-Murray comments, "Jesus and his disciples were accustomed to staying at night in the garden during the period leading up to the festival (on the Passover day itself Jews were required to stay within an extended city limit, which would have included Gethsemane but not Bethany)." Cf. Lk 21:37; 22:39.

Carson comments, "Having 'sanctified himself' for the sacrificial death immediately ahead, Jesus does not seek to escape his opponents by changing his habits: he goes to the place where Judas Iscariot could count on finding him."

#### Verse 3

ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

λαβων Verb, aor act ptc, m nom s λαμβανω σπειρα, ης f cohort (tenth part of a Roman legion, 200-600 men), band of soldiers

The Synoptics have only an ὄχλος. Barrett says that the participation of Roman forces at this stage seems improbable. Sanders sees no reason why John should not be correct. Morris says that it is probable that the Jews would have wished to involve the Roman authorities at the earliest possible stage and would have stressed the danger of disorder at the time of the Feast.

Beasley-Murray writes, "Apart from the fact that a cohort (σπειρα) could denote a 'maniple' of 200 soldiers, there is no need to understand that the entire company of soldiers in the Antonia garrison was dispatched. The troops were stationed in the Antonia during festivals precisely to prevent riots; it is comprehensible that the Jewish leaders asked for their presence in case of violent resistance when their own police attempted to arrest Jesus (see among others Bernard, 2:584; Gardner-Smith, *St. John and the Synoptic Gospels*, 57-58; Brown, 2:807; Dodd, *Historical Tradition*, 73-74, 112-20). That the Evangelist wished, through his mention of Roman soldiers, to emphasize that representatives both of the Gentile world and the Jewish nation joined forces to arrest Jesus may be freely admitted (Hoskyns is typical: 'In the Johannine account the forces of darkness, the Roman and the Jewish authorities, and the apostate disciple are arrayed against the Christ from the beginning,' 509). But this does not require the deduction that the Evangelist has manipulated his sources in an unhistorical manner."

ἀρχιερευς, εως m high priest, member of high priestly family

ὑπηρετης, ου m attendant, assistant,  
servant

"ὑπηρεται, in John, are always a sort of military police (7:32,45; 18:3,12,18,22; 19:6; cf 18:36, the ὑπηρεται of Jesus); doubtless the Temple guard, acting under orders of the Temple officer ... whose usual function was to watch the Temple at night." Barrett.

φανος, ου m lantern, torch  
λαμπας, αδος f lamp, lantern  
ὄπλον, ου n weapon

#### Verse 4

Ἰησοῦς οὖν εἶδως πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξήλθεν καὶ λέγει αὐτοῖς, τίνα ζητεῖτε;

εἶδως Verb, perf act ptc, m nom s οἶδα

τὰ ἐρχόμενα ἐπ' αὐτὸν 'the things that were about to befall him'

ζητεω seek, search for, look for

Jesus himself takes the initiative. He is in control of the situation.

#### Verse 5

ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.

ὁ Ναζωραῖος, like Mark's ὁ Ναζαρηῆνος, is the equivalent of ὁ ἀπὸ Ναζαρέτ of 1:45.

"The reply of Jesus, *I am (he)*,' may be seen as a normal self-identification, but we are almost certainly intended to recognize its overtones, as throughout this Gospel (cf. esp. 6:20; 8:28, 54)." Beasley-Murray.

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι  
stand, stop

After λέγει αὐτοῖς; various MSS read ὁ Ἰησοῦς (so A c K L W etc), while B places ὁ Ἰησοῦς after ἐγώ εἰμι; the shorter reading (without ὁ Ἰησοῦς) is found in P<sup>60</sup> D it<sup>b e r l</sup> syr<sup>s, palms</sup> cop<sup>bo mss</sup> Origen. Whereas the name could have been omitted accidentally (it was usually contracted to ΙΣ) the temptation to identify the speaker and the differing position of the name favors the short reading, which also happens to be an impressive one.

#### Verse 6

ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

The reaction to Jesus' words ἐγώ εἰμι suggests that they may have seen it as language proper to God. Cf. 8:24.

ἀπήλθον Verb, aor act ind, 1s & 3pl  
ἀπερχομαι

ὀπίσω adv back, behind

εἰς τὰ ὀπίσω is an unnecessarily long way of saying ὀπίσω. Perhaps deliberately recalling Ps 56:9 and 27:2.

ἔπεσαν Verb, aor act indic, 3 pl πιπτω  
fall, fall down

χαμαί on the ground

### Day 1130: John 18:7-11

#### Verse 7

πάλιν οὖν ἐπηρωτησεν αὐτούς, τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον.

πάλιν again, once more

See v.4.

ἐπερωταω ask, interrogate, question

#### Verse 8

ἀπεκρίθη Ἰησοῦς, εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι

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

ἐμὲ Pronoun, acc s ἐγώ

ἀφιημι allow

ὑπαγω go, go one's way, depart

"Jesus purchases the safety of the disciples at the cost of his own life." Barrett. Cf. 10:11 and Mk 10:45.

#### Verse 9

ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπολεσα ἐξ αὐτῶν οὐδένα.

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

A phrase normally used of the fulfilment of Old Testament prophecy but here (and in 18:32) used of the fulfilment of Jesus' own words. The reference here is to 17:12. Jesus' sayings are of equal weight with OT Scripture.

δέδωκάς Verb, perf act indic, 2 s διδωμι  
ἀπολλυμι destroy, lose

οὐδεις, οὐδεμα, οὐδεν no one, nothing

**Verse 10**

Σίμων οὖν Πέτρος ἔχων μάχαιραν  
εἴλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ  
ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ  
ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ  
Μάλχος.

This incident is recorded in the Synoptics but without naming the disciple. However, Vincent Taylor suggests that εἰς τις in Mk 14:47 means 'a certain person known to me' and suggests that Mark knew it was Peter but did not name him for some reason – perhaps Peter's security.

μαχαιρα, ης f sword

Cf. Lk 22:38. Barrett says that "the word means knife or dagger rather than sword."

εἴλκυσεν Verb, aor act indic, 3 s ἔλκω  
draw, withdraw

παιω strike, hit

δουλος, ου m slave, servant

ἀποκοπτω cut off, cut away

ὠταριον, ου n ear

δεξιος, α, ον right

"We see Peter here as having as little comprehension of the passion of Jesus in its unfolding as he did when Jesus first announced it (Mark 8:31–33; similarly in John 13:6–10)." Beasley-Murray.

ὄνομα, τος n name

There is no conceivable reason for the mention of this name other than its factuality.

**Verse 11**

εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν  
μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ  
δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

βαλλω throw, place

θηκη, ης f sheath (of a sword)

ποτηριον, ου n cup

Cf. Mk 10:38f.; 14:36 where 'cup' is used of the suffering that Jesus is to endure. Also Mk 14:24 where the cup of the Last Supper is a picture of Jesus' death.

δέδωκέν Verb, perf act indic, 3 s διδωμι

πίω Verb, aor act subj, 1 s πινω drink

οὐ μὴ is not commonly used in questions; elsewhere in the NT only at Lk 18:7. The use is perhaps emphatic, 'shall I not certainly drink it'. Beasley-Murray comments, "The readiness of Jesus to drink the 'cup' given him by his father is reminiscent of the Gethsemane tradition (Mark 14:36; more closely Matt 26:39, 42; and cf. John 12:27–28)."