

**Notes on the Greek New Testament**  
**Week 230 – John 20:24-21:25**

**Day 1146: John 20:24-31**

**Verse 24**

Θωμᾶς δὲ εἷς ἐκ τῶν δωδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

For Thomas, cf. 11:16; 14:5; 21:2. "There he is seen as less a skeptic than a loyal but pessimistic follower of Jesus, ready to die with him if need be, but slow to comprehend and ready to say so (14:5)." Beasley-Murray.

δωδεκα twelve

Δίδυμος, ου m Didymus (meaning twin)

ὅτε conj when

**Verse 25**

ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

ἔλεγον may here have *conative* force, i.e. 'tried to tell.'

ἄλλος, η, ο another, other

ἑωρακαμεν Verb, perf act indic, 1 pl ὄραω  
see

ἐὰν μη unless

ἴδω Verb, aor act subj, 1 s ὄραω

χεῖρ, χειρος f hand

τυπος, ου m pattern

ἦλος, ου m nail

βαλλω throw, place

δάκτυλος, ου m finger

πλευρα, ας f side (of the body)

πιστευω believe (in), have faith (in)

"He would be satisfied neither with a substituted body which was not the body of the Lord who died on the cross, nor with a spiritual body or apparition" Barrett. Beasley-Murray comments, "His response to his fellow disciples concerning the resurrection of Jesus is an exaggerated expression of the attitude they manifested to the women who said that they had seen Jesus. But the conditions he lays down for believing are unreasonable. They are an example of the attitude condemned by Jesus in 4:48."

**Verse 26**

Καὶ μεθ' ἡμέρας ὀκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

ὀκτώ eight

The counting of days is inclusive – i.e. this is the following Sunday. It is Jesus himself who establishes a new pattern for the church by meeting with them on the first day of the week.

παλιν again, once more

ἔσω adv inside, within

θυρα, ας f see v.19 for this and the rest of this verse

**Verse 27**

εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

εἶτα adv. then, and then

φερω bring

δάκτυλος, ου m see v.25

ὧδε adv here

χεῖρ, χειρος f hand

Jesus' resurrection body was substantial and real.

ἄπιστος, ον unfaithful, unbelieving

πιστος, η, ον faithful, believing

Beasley-Murray comments, "As he extends his hands, with the invitation to touch them and for Thomas to put his hand in his side, he adds a saying which is half rebuke and half appeal: 'Stop being unbelieving, and show yourself a believer!' ... The impression given by the narrative is that Thomas was overwhelmed by the appearance of the Lord and his words to him, and without any further demonstration he burst out with his confession."

**Verse 28**

ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

"The collocation of κυριος and θεος is common in the LXX where it represents יהוה אלהים and similar expressions... Christ is called θεος only in John (1:1; 1:18 *si v.l.*; cf. 5:18; 10:33) and in the Pastorals [Titus 2:13] (and possibly, but not probably, in Rom 9:5). [See also Heb 1:8; 2 Peter 1:1.] The difference between the present verse and 1:1 (where θεος is anarthrous) cannot be pressed; here the articular nominative is used for a vocative. There can be no doubt that John intended this confession of faith to form the climax of the gospel ...; it is his final Christological pronouncement." Barrett.

Beasley-Murray adds, "So it comes about that the most outrageous doubter of the resurrection of Jesus utters the greatest confession of the Lord who rose from the dead."

And Carson comments, "The reader is expected to articulate the same confession, as the next verse implies. John's readers, like Thomas, need to come to faith; and this is what coming to faith looks like. Clearly this has critical bearing on how vv. 30-31 are interpreted."

### Verse 29

λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἔωρακάς με περίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

ἔωρακάς see v.25

περίστευκας Verb, perf act indic, 2 s  
πιστευω

Barrett Beasley-Murray and Carson prefer to read this as a statement (so AV, NIV) rather than a question (RSV, USB text above).

μακάριος, α, ον blessed, fortunate,  
happy

"The Fourth Gospel contains only one other beatitude besides this, namely 13:17, and curiously both have an admonitory note... Yet the effect of this beatitude is to apply the lesson of Thomas to all readers of the Gospel: Happy are they who, without having had Thomas' experience, share Thomas' faith!" Beasley-Murray.

ἰδόντες Verb, aor act ptc, m nom pl ὄρω

Cf. 1 Peter 1:8 ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ...

*Their* seeing is the ground of our believing. We believe their testimony to the risen Lord. Carson comments, "The witness theme in the book has not been lost to view; later believers come to faith through the word of the earlier believers (17:20). Blessed, then, are those who cannot share Thomas' experience of sight, but who, in part because they read of Thomas' experience, come to share Thomas' faith. For us, faith comes not by sight, but from what is heard (or read!), and what is heard comes by the word (i.e. the declaration) of Christ (Rom 10:17). Indeed, that is why John himself has written, as he proceeds to make explicit."

### Verse 30

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

πολυσ, πολλη, πολυ gen πολλου, ης, ου  
much, many  
σημειον, ου n miraculous sign, sign  
ἐνώπιον prep with gen before, in the  
presence of

The attestation for αὐτοῦ after μαθητῶν is evenly matched with that of its omission; for the inclusion P<sup>66</sup> x c D L W x Θ Ψ etc, for the omission A B K Δ Π etc For this reason the UBS committee placed the term in brackets.

γεγραμμένα Verb, perf pass ptc, n nom/acc  
pl γραφω write  
βιβλιον, ου n book, scroll

The reference to 'signs' here suggests that the death and resurrection of Jesus constituted the supreme sign.

### Verse 31

ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

γέγραπται Verb, perf pass indic, 3 s γραφω

Beasley-Murray comments, "Rarely has the absence of the letter ζ in a word caused so much discussion as here. πιστεύσητε, aorist subjunctive, is read in א<sup>c</sup> A c D K L W x Δ Π etc, and πιστεύητε, present subjunctive, in P<sup>66vid</sup> א\* B TheodGreek etc. The aorist suggests the action of *taking the step of faith*, the present a *continuance in believing*; the difference has bearing on the purpose of the writing of the Gospel. While the external attestation may be held to support the former rather than the latter reading, the intrinsic likelihood of the reading is bound up with the supposed intention of the Evangelist. The UBS committee therefore set the σ in brackets and left the decision to the reader."

Beasley-Murray comments on the meaning of the alternative tenses, "The former represents an evangelistic intention in writing the book; the latter, a desire to build up Christians in the faith. It is increasingly recognized, however, that a decision like this can hardly rest on a fine point of Greek grammar, not least in view of the fact that the Evangelist does not always keep the rules in his use of tenses." It is probably best not to see the dual purposes of bringing unbelievers to faith and confirming believers in faith as alternatives.

ζωη, ης f life

ὄνομα, τος n name, title, person, authority, reputation

J. Blank wrote of vv 30–31: "This is the shortest summary of Johannine theology. If one wished to explain every concept of this concluding remark in its full significance one would have to read through the whole Gospel again."

### Verses 30 & 31

These verses bear the mark of having been intended as a conclusion to this gospel. Chapter 21 has the form of an appendix. There is debate as to whether the following chapter was written by the same hand (so Westcott, Plummer) or was written later by another hand and appended to the completed gospel (Kummel, Barrett, Brown, Sanders). Sanders suggests that Ch 21 is an appendix prompted by the death of the beloved disciple.

## Day 1147: John 21:1-6

### Chapter 21

Beasley-Murray comments, "In the estimate of the majority of NT scholars, chap. 21 is an addendum to the Gospel, whether it be described as an appendix, a postscript, or an epilogue, and whether it be put to the account of the Evangelist or to a later editor of the Johannine school. It is emphasized that the beatitude of 20:29 fittingly closes the accounts of the resurrection appearances of Jesus and that 20:30–31 seems clearly to bring the Gospel to its close... If therefore the Evangelist himself added chap. 21, there must have been an important reason for its composition, not apparent when he wrote the Gospel. The most compelling ground could have been the death of the Beloved Disciple after the writing of chaps. 1–20, and the consequent dismay that it caused among the Johannine churches... It is, however, simpler to assume that another than the Evangelist wrote the chapter, since it has an emphasis on the situation of the Church and its leaders beyond anything in the body of the Gospel." Carson, however, cites Hoskyns, who writes, "A Christian gospel ends properly, not with the appearance of the risen Lord to His disciples, and their belief in Him, but with a confident statement that this mission to the world, undertaken at His command and under His authority, will be the means by which many are saved." Carson summarises Hoskyns' conclusion, writing, "He argues that all three Synoptic Gospels end this way; the Fourth Gospel is consonant with this pattern *only if John 21 is included*." Carson adds, "There is no textual evidence that the book was ever published without John 21... The evidence in favour of an originally integral Gospel incorporating ch 21 seems reasonably firm."

### Verse 1

Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως.

Μετὰ ταῦτα "establishes sequence but no chronological details. The disciples have left Jerusalem and returned to Galilee ... several days after the week-long Feast of Unleavened Bread." Carson.

φανερωω make known, reveal

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

παλιν see 20:21

θαλασσα, ης f sea

οὕτως adv. thus, in this way

**Verse 2**

ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναήλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

ὁμοῦ adv together

This is the only mention of the 'sons of Zebedee' in the Fourth Gospel.

ἄλλος, η, ο another, other

δυο gen & acc δυο dat δυοσιν two

Beasley-Murray comments, "So seven disciples have come together, doubtless a symbolical number, representing the whole disciple group, and indeed the whole Body of disciples, the Church."

**Verse 3**

λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἄλιευεῖν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

ὑπάγω go

ἄλιευω fish

ἐνέβησαν Verb, aor act indic, 3 pl

ἀναβαίνω go up, come up, embark

πλοῖον, οὐ n boat, ship

Barrett says that it is unthinkable that Peter and the other disciples should contemplate a return to their former occupation after the events of Ch 20. Sanders, however, points out that they had to earn a living somehow.

νύξ, νυκτος f night

πιάζω seize, arrest, catch

οὐδεις, οὐδεμια, οὐδεν no one, nothing

Some of those who argue that chapter 21 cannot be read as a continuation of the narrative from chapter 20 argue that it presents the disciples in despair after the death of Jesus. Beasley-Murray responds that this chapter should not be read as the *first* announcement of the resurrection of Jesus. He writes, "One should ask first what Peter and company are doing in Galilee: the answer, of course, is given in Mark 14:28 and 16:7: the disciples were told that Jesus would go ahead of them to Galilee and that they would see him there... According to Luke 24:34 Peter has already seen the risen Lord, a report in harmony with the tradition recorded by Paul in 1 Cor 15:5. The deduction of the Beloved Disciple recorded in v 7 of this chapter implies knowledge of at least *that* disciple that Jesus was risen from the dead; the fact that Peter does not expostulate but leaps into the water to reach him as soon as possible assumes that it was not news to him also. We moderns are extraordinarily unimaginative in our endeavors to understand the thinking of the disciples in a situation that had never existed in the world before. The only thing that they knew about the resurrection of the dead was that it comes at the end of the world; and one place where it may confidently be expected *not* to be revealed was Galilee! The heart of the world was Jerusalem, the navel of the earth, the place where Messiah's throne would be set up, and all nations would flow to it and seek him. The disciples needed to understand before the death of Jesus that his conquest of death would not mean *finis* to history, and they needed to be told that even more urgently after the resurrection of Jesus; for in truth, the end of all things *had* come into history, not as its conclusion, but for its remaking. The new aeon was proving to be different from anything that any Jew, including prophets and apocalyptic seers, had grasped, so it is not surprising that Peter and his friends were finding it difficult to come to terms with what they were experiencing... In the somewhat confused narrative of vv 3–14 we glimpse something of the perplexity of followers of Jesus in the unique period between Easter Sunday and Pentecost."

**Verse 4**

πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστιν.

πρωΐα, ας f morning (π. δε ἡδη

γενομενης as the day was breaking)

ἡδη adv now, already

ἔστη Verb, aor act indic, 3 s ἵστημι stand

For εἰς τὸν αἰγιαλόν (read by B c E G H K P S W etc) some MSS have the more 'correct' ἐπὶ τὸν αἰγιαλόν (so κ; A D L M U X etc); the latter is clearly a scribal improvement.

αἰγιαλος, ου m beach, shore  
 μεντοι but, nevertheless, however  
 ἴδισαν Verb, pluperf act indic, 3 pl οἶδα  
 know, understand

Barrett says that it is difficult to understand the failure of the disciples to recognise Jesus if they had already seen him twice since his resurrection. Part of the explanation, however, may have been that it was not yet fully light. Beasley-Murray argues that it also "points to the mystery of Jesus in his resurrection state."

### Verse 5

λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

παιδιον, ου n child

The term can be used much as our 'lads' or 'boys.'

προσφαγιον, ου n fish

A hesitant question, or one expecting a negative answer.

ἀποκρινομαι answer, reply, say

Without Jesus they could accomplish nothing.

### Verse 6

ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

βάλετε Verb, aor act imperat, 2 pl βαλλω  
 throw, throw down

δεξιός, α, ον right

μερος, ους n part

πλοιον, ου n see v.3

δίκτυον, ου n fishing net

εὐρήσετε Verb, fut act indic, 2 pl εὐρίσκω  
 find

After εὐρήσετε P66 κ ψ vg<sup>mss</sup> add οἱ εἶπον· δι ὅλης νυκτὸς ἐκοπιάσαμεν καὶ οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ σῶ ῥήματι βαλοῦμεν, i.e., 'but they said, We toiled through the whole night and caught nothing, but at your word we shall throw it,' clearly introduced from Luke 5:5.

οὐκέτι adv no longer, no more

ἐλκύσαι Verb, aor act infin ἐλκω draw,  
 drag

"In John (6:44; 12:32) it [ἐλκω] is used of men's being drawn to Christ; this suggests that an allegorical interpretation of the incident may have been intended." Barrett.

ἴσχυον Verb, imperf act indic, 1 s & 3 pl  
 ἴσχυω be strong, be able, be sufficient  
 πληθος, ους n crowd, multitude  
 ἰχθυς, υος m fish

## Day 1148: John 21:7-14

### Verse 7

λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζωσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν·

ἀγαπαω love, show love for  
 ἐπενδυτής, ου m outer garment

This word occurs nowhere else in the New Testament.

διεζωσατο Verb, aor midd indic, 3 s  
 διαζωννυμι wrap around, put on  
 (clothes)

Beasley-Murray comments, "While it is possible to translate τὸν ἐπενδύτην διεζωσατο as 'he put on the outer garment,' i.e., a tunic, the verb διαζωννυμι more properly means 'gird oneself,' i.e., tuck one's clothes in a girdle or belt. Lagrange (525) suggests that Peter, while fishing, was wearing a kind of smock or overall and nothing else (hence 'virtually naked') and that he belted himself so as to be able to swim better, as well as to be more presentable ashore."

γυμνος, η, ον naked, poorly dressed

Beasley-Murray comments on the relationship between the Beloved Disciple and Peter, "The scene is curiously akin to the episode at the empty tomb (20:4–8); if this chapter comes from another than the Evangelist, we are clearly dealing with a Johannine tradition at one with the former narrative and with a writer whose mind is at one with the Evangelist's."

### Verse 8

οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

ἄλλος, η, ο another, other

πλοιαριον, ου n boat, small boat

Used synonymously with πλοιον, cf. 6:24.

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

γη, γης f earth, land  
 πηχυς, εως m cubit  
 διακοσιοι, αι, α two hundred

I.e. about 100 metres.

συρω drag  
 δικτυον, ου n see v.6

### Verse 9

ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν  
 ἀνθρακιὰν κειμένην καὶ ὄψαριον  
 ἐπικείμενον καὶ ἄρτον.

ἀπέβησαν Verb, aor act indic, 3 pl  
 ἀναβαινω go up, come up

βλεπω see  
 ἀνθρακία, ας f charcoal fire  
 κειμαι lie, be laid  
 ὄψαριον, ου n fish  
 ἐπικειμαι lie upon  
 ἄρτος, ου m bread

It seems odd that Jesus had fish on the fire before the disciples bring what they had caught (cf. v. 10). However, it hardly warrants the suggestion of Barrett and Sanders that this is evidence of a poorly constructed account from at least two sources. Beasley-Murray also suggests that "vv 9, 12, 13 portray a separate scene, which is here conjoined with the conclusion of the fishing miracle." The picture, rather, is of Jesus with a single fish on the fire then asking the disciples to fetch more so that they can eat together.

### Verse 10

λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ  
 τῶν ὄψαρίων ὧν ἐπιάσατε νῦν.

ἐνέγκατε Verb, aor act imperat, 2 pl φερω  
 bring  
 πιάζω see v.3

### Verse 11

ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ  
 δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων  
 μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ  
 τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω  
 εἴλκυσεν Verb, aor act indic, 3 s ἔλκω  
 draw, drag

μεστος, η, ον full  
 μεγας, μεγαλη, μεγα large, great  
 ἑκατον one hundred  
 πενήκοντα fifty  
 τρεις, τρια gen τριων dat τρισιν three  
 τοσοῦτος, αυτη, ουτον / ουτο correlative  
 adj so much; pl so many  
 ἐσχίσθη Verb, aor pass indic, 3 s σχιζω  
 split, tear, separate, disunite

The number 153 has intrigued many commentators. Barrett, along with several others, points out that it is a 'triangular' number, i.e. the sum of all the numbers between 1 and 17. 17 itself is the sum of 10 and 7, both numbers signifying completeness or perfection. Hence Barrett suggests that the number is symbolic of the entire Church which is to be drawn to Christ through the ministry of the apostles. The fact that the net was not torn is symbolic of the fact that "the Church remains one, in spite of the number and variety of its members."

It is better to accept that 153 simply represents the number of the fish caught – counted because of their extraordinary number. Carson adds, "Even so, there may be symbolism in the sheer quantity, if not the number itself, since the Evangelist draws attention to it: *but even with so many the net was not torn*. It is hard not to see an allusion to Luke 5:1-11, where the nets were torn. This may suggest that the gospel net will never break, that there is no limit to the number of converts it catches (Bruce ...). If such symbolism is operating, it may owe something to Jesus himself, who elsewhere promised to make his disciples 'fishers of men' (Mk 1:17)."

### Verse 12

λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.  
 οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι  
 αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός  
 ἐστιν.

δευτε adv. come (of command or  
 exhortation)

ἀρισταω eat breakfast, eat a meal  
 οὐδεις, οὐδεμα, οὐδεν no one, nothing  
 τολμαω dare, be brave  
 ἐξεταζω ask, enquire  
 εἰδότες Verb, perf act ptc, m nom pl οἶδα  
 know

Bultmann comments, "Since they have indeed recognized him, the meaning of the question obviously must be, 'Is it *really* you?' This is intended to describe the peculiar feeling that befalls the disciples in the presence of the risen Jesus: it is he, and yet it is not he; it is not he, whom they hitherto have known, and yet it is he! A peculiar wall is erected between him and them. This partition is set aside, as Jesus now distributes bread and fish among the disciples to eat. For even though he, as the risen Lord, does not himself participate in the meal [?], the sense can hardly be other than that table fellowship between the Risen Jesus and the disciples is now established."

**Verse 13**

ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον  
καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψαριον  
ὁμοίως.

ὄψαριον, ου n see v.9.

ὁμοίως likewise, in the same way

Barrett and Sanders see eucharistic associations (cf. Lk 24:30f., 35). In this they reflect a similar view to the variant found in D f<sup>1</sup> (syr<sup>s</sup>) which, in place of καὶ δίδωσιν read εὐχαριστήσας ἔδωκεν, an interesting accommodation of the text to the Lord's Supper by one who viewed it as a eucharistic meal; cf. Mark 14:23 par. and John 6:11. For the importance of Jesus eating with his disciples, see Acts 10:40f.

**Verse 14**

τοῦτο ἤδη τρίτον ἐφανερωθη Ἰησοῦς τοῖς  
μαθηταῖς ἐγερωθὲς ἐκ νεκρῶν.

ἤδη adv now, already

τρίτος, η, ον third

ἐφανερωθη Verb, aor pass indic, 3 s

φανερω see v.1

ἐγειρω raise

νεκρος, α, ον dead

Barrett says, "Apparently the appearance to Mary Magdalene is not counted (perhaps because she was not a μαθητης); that of 20:19-23 is the first, that of 20:26-9 the second. It is impossible to fit the various resurrection narratives of the other gospels (and of 1 Cor 15) into this scheme." For a contrary view, see John Wenham, *Easter Enigma*.

**Day 1149: John 21:15-19****Verses 15-19**

A threefold question and threefold charge to tend the flock corresponding to Peter's threefold denial. Beasley-Murray comments, "The question of Jesus is conditioned by the relationship that had existed between Jesus and Peter during the ministry of Jesus and the peculiar rupture of it at the trial of Jesus, together with Peter's undoubted grief, not to say shock, caused by the crucifixion of Jesus and the guilt that must have haunted him on account of his own behaviour. Peter must have been conscious of the fact that he had forfeited all right to be viewed as a disciple of Jesus, let alone a close associate of his in his ministry, through his repeated disavowal of any connection with him. When one contemplates how Jesus had prepared Peter for responsible leadership among the people of the Kingdom and for the mission to Israel and the nations, this was a profoundly serious failure, which called for a process of re-establishment commensurable with the seriousness of the defection." Cf. 1 Peter 5:2.

Carson comments that Peter's public denial of Jesus demanded a public restoration, hence the setting at the end of the meal. He continues, "Later in the pericope we are probably to think of Peter walking down the beach with Jesus, the beloved disciple not far behind, certainly within earshot (vv. 20-21)."

**Verse 15**

Οτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι  
Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου,  
ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ,  
Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει  
αὐτῷ, Βόσκει τὰ ἄρνια μου.

ὅτε conj when

ἠριστῶ see v. 12

ἀγαπῶ love, show love for

πλειων, πλειον ορ πλεον more

Barrett prefers to understand the question to mean 'do you love me more than the other disciples do?' rather than '... more than your fishing gear (i.e. your ordinary life)?' Cf. Mk 14:29; Matt 26:33 for Peter's boast.

ναί yes, yes indeed, certainly

οἶδα know, understand

φιλεω love, have deep feeling for

"The usage of these verbs throughout the gospel makes it impossible to doubt that they are synonyms; φιλειν does not refer to an inferior kind of love." Barrett. Compare, for instance, 14:23 and 16:27. Moreover, these verses are marked by synonymms, βοσκει = ποιμαινε, ἀρνια = προβατια. similar, though more extensive, arguments are provided by Carson.

σε Pronoun, acc s ου  
βοσκω tend, feed  
ἀρνιον, ου n lamb, sheep

Cf. 1 Peter 5:2-4.

### Verse 16

λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

παλιν again, once more  
δευτερος, α, ον second  
ποιμαινω keep sheep, tend as a shepherd  
προβατον, ου n sheep

"The unexpected repetitions of the Lord's question to Peter have the effect of searching him to the depths of his being." Beasley-Murray.

### Verse 17

λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινωσκεις ὅτι φιλῶ σε. λέγει αὐτῷ [ὁ Ἰησοῦς], Βόσκει τὰ πρόβατά μου.

τριτος, η, ον third  
ἐλυπήθη Verb, aor pass indic, 3 s λυπεω  
pain, grieve; pass be sad, be grieved

"Peter was grieved because the question was asked three times, not because θιλειν was used." Barrett.

Βόσκει τὰ πρόβατά μου. Beasley-Murray, having outlined contrasting views of Roman Catholic and Protestant concerning the meaning of this phrase, writes, "In 1 Pet 2:25 Jesus is said to be 'the Shepherd and Bishop of your souls'; in context this denotes Jesus as the one who gave his life for the sheep and cares for them in the present. In the hortatory part of the letter (5:2) Peter as 'a fellow elder' (= bishop, pastor) appeals to the elders: 'Shepherd the flock of God that is among you' (ποιμάνετε τὸ ... ποιμνιον τοῦ θεοῦ), so virtually citing the words of the risen Lord to him, 'Shepherd my sheep' (ποίμαινε τὰ πρόβατά μου). By way of expounding his meaning he adds, 'Watch over it (ἐπισκοποῦντες), not because you have to, but willingly ... not acting as lords over God's people (τῶν κλήρων), but becoming examples to the flock' (1 Pet 5:3). A similar charge by Paul to the elders of Ephesus is recorded in Acts 20:28: 'Keep watch over yourselves and over all the flock (ποιμνιον) of which the Holy Spirit has made you guardians (ἐπισκόπους) to shepherd the Church of the Lord' (ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου). Both passages speak in the same manner as the risen Lord spoke to Peter on restoring him to fellowship and to the service of pastor. The verbs are the same, ποιμαίνω or variants of it; the scope of the ministry is the same – 'my lambs, my sheep ... the flock of God, the Church of the Lord.' There is no formal difference of meaning in the language by which the risen Lord confirmed Peter in his calling to be a shepherd of his sheep from that by which Peter and Paul exhorted the pastor-elders to fulfill their calling as shepherds of the flock of God in 1 Pet 5:1-3 and Acts 20:28. This applies also to the representative nature of the shepherd's office and the authority which it carries." Beasley-Murray argues that there is no hint that this is a role given *exclusively* to Peter.

### Verse 18

ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεωτερος, ἐζωννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

ὅτε conj when  
ἦς Verb, imperfect indic, 2 s εἶμι  
νεωτερος, α, ον younger, young

νεωτερος frequently loses its comparative sense and simply = 'young man.'

ζωννυμι and ζωννω fasten, fasten  
one's belt, dress

σεαυτου, ης reflexive pronoun yourself  
 περιπατεω walk, walk about, live  
 όπου adv. where  
 ἤθελες Verb, imperf act indic, 2 s θελω  
 wish, will  
 όταν when  
 γηράσης Verb, aor act subj, 2 s γηρασκω  
 become old, age  
 ἐκτενεῖς Verb, fut act indic, 2 s ἐκτεινω  
 stretch out, extend  
 χειρ, χειρος f hand

Barrett argues that this refers to crucifixion. Beasley-Murray adds that the order of stretching out the arms and then leading or taking him where *they* will reflects the practice of "the binding of the *patibulum*, the crossbeam, to the outstretched arms of the delinquent, who had then to carry it to the place of crucifixion."

ἄλλος, η, ο another, other

For the singular ἄλλος σε ζωσει καὶ οἴσει (B c<sup>\*vid</sup> K x etc) the plural is read by some MSS, ἄλλοι σε ζωσουσιν καὶ οἴσουσιν (so C<sup>2</sup> MSS of syr and cop), presumably on the assumption that several will engage in the task; yet others substitute either ἀποίσουσιν (κ<sup>c</sup>; W<sup>33,565</sup>) or ἀπάγουσιν (D it<sup>d</sup>), 'will lead you off' as a criminal.

ζωσει Verb, fut act indic, 3 s ζωννυμι  
 οἴσει Verb, fut act indic, 3 s φερω bring,  
 bear, lead

Sanders argues that there are two points here: the first refers to Peter's old age and helplessness (and perhaps the force is to follow with zeal while he has the opportunity and strength), the second refers to the manner of Peter's death.

### Verse 19

τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ  
 δοξάσει τὸν θεόν. καὶ τοῦτο εἶπων λέγει  
 αὐτῷ, Ἀκολούθει μοι.

σημαινω indicate, make known  
 ποιος, α, ον interrog pro. what, of what  
 kind  
 θανατος, ου m death

Cf. 12:33.

δοξαζω praise, honour, glorify

The death of a faithful disciple brings glory to his master.

ἀκολουθεω follow, be a disciple

The demand is to follow Jesus – to follow him in being a faithful shepherd of the sheep and to follow him even in death. Carson writes, "Jesus' concluding words to Peter, *Follow me*, may invite Peter for a private walk along the beach (cf. v. 20). But in the context of this book, they do more: they tie this step of discipleship to Jesus' initial call (1:41-43), challenge Peter to consistent discipleship until the martyrdom he now faces comes due, and implicitly invite every waverer, every reader, to the same steadfast pursuit of the risen Lord. They also anticipate v.21."

### Day 1150: John 21:20-25

#### Verse 20

Ἐπιστραφεῖς ὁ Πέτρος βλέπει τὸν  
 μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς  
 ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ  
 δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν,  
 Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

ἐπιστραφεῖς Verb, aor pass ptc, m nom s  
 ἐπιστρεφω turn back, turn round, turn  
 λεπω see

The beloved disciple is following of his own accord.

ἀκολουθεω follow, accompany, be a  
 disciple

ἀνέπεσεν Verb, aor act indic, 3 s  
 ἀναπιπτω sit, sit at table, lean  
 δειπνον, ου n supper, main meal  
 στηθος, ους n chest, breast  
 παραδιδούς Verb, pres act ptc, m nom s  
 παραδιδωμι hand over, deliver up  
 σε Pronoun, acc s ου

#### Verse 21

τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ  
 Ἰησοῦ, Κύριε, οὗτος δὲ τί;

ἰδων Verb, aor act ptc, m nom s ὄραω see

οὗτος δὲ τί; an elliptic sentence. The meaning is clear, "What about *him*?" Beasley-Murray comments, "If Peter's path in life has now been made known to him, it is natural for him to be curious as to what is in store for his colleague."

#### Verse 22

λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω  
 μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι  
 ἀκολούθει.

θελω wish, will  
 μενω remain, stay, abide  
 ἕως conj until, while

τί πρὸς σέ; 'What has that to do with you?' Cf. 2:4.

What Christ may choose for another disciple is not Peter's concern. His responsibility is to ensure that he is faithful in his own following of Christ.

Beasley-Murray adds, "Is it reasonable to suggest that this presentation of the relations of Peter and the Beloved Disciple, to the Lord and to each other, was made for the benefit of churches which were inclined to exalt one over against the other? The tendency to favour one apostle more than another is seen in the Corinthian correspondence of Paul – an all-too-human tendency, as Paul himself wryly remarked (1 Cor 3:3–4). And that would be the more natural in circles where one apostle was known and loved, and others were known only through secondhand reports. The anonymity of the Beloved Disciple indicates that he was so well known in the churches he served that there was no need to use his proper name, but it is well possible that he was quite unknown in many areas of the Church, whereas Peter was known to all. It was desirable therefore for Christians elsewhere to learn how the famous Peter and the comparatively unknown Beloved Disciple were related. So the author endeavors to show that both men were gifts of the risen Lord to the churches, very different in gifts and calling, but with important tasks to perform for the benefit of all."

#### Verse 23

ἔξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ·, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι[, τί πρὸς σέ];

ἀποθνήσκω die, face death

Barrett writes "It is probable that this disciple, who it was thought would not die, had died. The writer of the present chapter explains carefully that Jesus had made no such prediction; he had simply expressed in the strongest terms that the fate of the disciple, whatever it might be, was no concern of Peter's." Carson, however, suggests that the Beloved disciple was still alive but advancing in years and wished to put paid to rumours concerning him living on till Jesus' return.

Beasley-Murray adds, "What, then, has the author of the epilogue done to counteract the mistaken belief of 'the brothers'? One thing he did not do: he did not state that belief in the promise of the Lord's coming is a mistake. The promise stands, and it must be cherished still. The author contented himself rather with correcting the wording of the statement that had been in circulation, and refrained from any further comment: the Lord said, not, 'I will that he remain ...,' but, 'If I will that he remain.' That is, he announced a possibility of the future, in harmony with the eschatological hope of the entire NT, gospels and epistles, in order to etch indelibly on Peter's mind that the future of the Beloved Disciple was not his concern but that of the risen Lord, and of him alone."

τί πρὸς σέ is omitted in κ\* 565 etc it<sup>a</sup> syr<sup>s</sup>, but it is included in κ<sup>l</sup> A B C\* W Θ and the majority of MSS. The shorter text may be due to the desire of copyists to emphasize the main element in the sentence. While most in the UBS committee wished to retain the phrase, it is put in brackets to show its uncertainty in the text.

#### Verse 24

Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

μαρτυρεω bear witness, testify

'These things' could refer to the last paragraph (so Dodd), but more naturally refers to the entire content of the Gospel. The beloved disciple was the author of the Fourth Gospel, or at least caused it to be written – he was its source and authority.

Beasley-Murray comments, "The Fourth Gospel is supremely a book of witness to Jesus, based on the witness borne *by* Jesus, and *to* Jesus by the Paraclete Spirit, who enabled the Beloved Disciple to grasp it and hand it on to the Church."

γραφω write

οἶδα know

The person of the verb may suggest a different author for these final verses (or of the last chapter?) but Beasley-Murray suggests that it is an 'editorial' we. Going further, J Chapman, who believes that the writer is none other than John, the son of Zebedee, the Beloved disciple, paraphrases v. 24, "*This person* (... in the Chinese sense; 'this person' = I) is the Apostle, who is the witness of these things and is the writer of this book, and I, even I (whose high place among the Apostles has been described in it) know that it is all perfectly accurate." A similar, if more moderately expressed, view is adopted by Carson who cites parallel usage of the first person plural in the Johannine epistles (e.g. 1 Jn 1:2, 4, 5, 6, 7; 3 Jn 12).

ἀληθης, ες true, truthful, honest, genuine  
μαρτυρια, ας f testimony, evidence

### Verse 25

Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

At various times in Christian history v 25 has been thought to be a marginal note which became incorporated in the text (so in various scholia prior to the eighth century, Westcott, 2:377; Brown, 2:1125). Tischendorf thought that it was originally omitted from Codex Sinaiticus (8) and added by a corrector. Closer examination of the text has shown that the addition was by the original scribe, who corrected himself. Whether his omission had been accidental or due to his using another MS cannot be known. There is, however, insufficient reason for viewing the passage as a later addition to the original text of chap. 21.

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

ὅστις, ἡτις, ὅ τι who, which  
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

καθ' ἓν 'one at a time' cf. Acts 21:19.

οἶμαι suppose, think  
χωρεω make room for, have room for  
βιβλιον, ου n book, scroll

The similarity with 20:30-31 is evident. Barrett argues that this verse is a crude imitation of the former. Carson argues that, having now identified himself, John now concludes by overtly alluding back to 20:30-31. "It is as if John has identified himself (v. 24), but is not content to focus on himself, not even on his veracity. He must close by saying his own work is a minute part of the honours due to the Son."

Beasley-Murray fittingly concludes, "It may be observed that no person on earth can encompass and assimilate all that has been and is being written *about* this Gospel, which is a tribute to the achievement of the Evangelist, and still more to the subject of whom he wrote. The greatness of the revelation of God in the Logos-Son is vaster than the cosmos created through him. But he sent us the Paraclete-Spirit, through whom the Beloved Disciple was given to grasp the revelation in a unique measure. By that same Spirit, and with the aid of testimony of the disciple whom Jesus loved, we may enter more fully into the revelation in the Son, and into the experience of being a disciple whom Jesus loves."