

## FREE AT LAST!

### LIBERTY IN JESUS' FOOTSTEPS (John 8:30-32)

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#### Introduction

Just after Peter confessed Jesus to be the Christ, Jesus rebuked him: *Get behind Me, [My] adversary!* [Matt 16:23, JHN]. Peter tried to lead Jesus, but needed to get behind Him, as a follower—as a disciple. Though already a believer and already a disciple, Peter needed to resume abiding in Christ's word and to resume following in His footsteps, behind Him.

Jesus taught new believers to abide in His word. He urged them to become in-His-footsteps disciples (8:31f). Verse 20 is crucial: *Jesus said these words...while teaching* [JHN]. Compare 6:59: *He said these words while teaching in a synagogue* [JHN]. Both verses consider times of disrupted teaching.<sup>1</sup> John views chap. 6 and chap. 8 as days of teaching,<sup>2</sup> not as days of debating hecklers. Neglecting the teaching context pulls the literature from following Jesus in John 8:31f, from abiding in His word, and from knowing John 8:31f's truth. The literature so over-emphasizes those opposing Jesus that they fail to see great multitudes welcoming Jesus and His teaching. Note John 8 (underlining depicts taught people; bold is teaching content):

<sup>2</sup> *Now at dawn Jesus again entered the temple courts, and all the people came to Him. And after sitting, He kept teaching them...*

<sup>3</sup> *...Pharisees led a woman caught in adultery and stood her in the midst [of the crowd]...*

<sup>7b</sup> ***“Let the sinless one of you cast a stone at her first.”**...<sup>9</sup> Now those hearing left... And Jesus alone was left, the woman being in the midst [of the crowd]...*

<sup>12</sup> *Then Jesus spoke to them again, saying, **“I am the Light of the world. He who follows Me never will walk in darkness, but will have the light of life.”*** [Follow Me] <sup>13</sup> *Then Pharisees said...*

<sup>20a-b</sup> *Jesus said these words in the Treasury, while teaching [the crowd] in the temple courts...*

<sup>30</sup> *While saying these words many [among the crowd] believed in Him.*

<sup>31</sup> *Then Jesus told Judeans who believed Him, **“If you abide in My word, truly you are My disciples** [e.g., you follow Me]. <sup>32</sup> **And you shall know the truth and the truth shall free you.”** [JHN]*

At least three groups were present: The first, scribes and Pharisees who brought the adulteress, chose **flight**. They fled when He said for a *sinless one to cast a stone first* (8:9). The second, other Pharisees sent to shadow Him, chose to **fight** Jesus' words (8:13ff). A third group, the crowds, came to the **Light**. He once said: *Everyone doing worthless things hates the Light and comes not to the Light, lest his deeds be exposed* [3:20, JHN]. Crowds came to the Light, the Light taught them, and they learned. *Many* [not the whole crowd] *believed in Him* (8:30).

Why see the crowds in a good light (pardon the pun)? 1. He taught them (8:2). 2. They stayed, even as the woman's accusers left (cf. *in the midst*; vv 3, 9). He *spoke to them* [crowds] *again* (8:12). 3. *Jesus said these words* [e.g., 8:14-19, answering heckling Pharisees], *while teaching* [crowds]. 4. Pharisees (not believers) explode when He promises to enlighten His followers (8:12f), just as hecklers (not believers) explode when He promises them freedom.

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<sup>1</sup> Josiah S. Bisbee, “The Gospel according to John: To What Realm Do *loudaioi* Belong?” (Th.M. thesis. Rocky Mountain Seminary, 2011), 88, traces from 6:59 back to v 25. The synagogue is where they found Him. Bisbee also makes a solid case for taking *loudaïos* as *Judean* (not as *Jew*) in each of John's seventy uses.

<sup>2</sup> The case stands, even for those who omit 7:53–8:11. Besides 8:20; see 7:14-17, 28. John 7:35 implies that He was teaching that day. Both John 7–8 speak of large crowds. The case draws on 8:2-11, but stands *even without* it. Unless otherwise noted, all translations are my own, signified by an accompanying [JHN].

### Three Views of John 8:30-33<sup>3</sup>

Three views are popular. View 2 (a compromise approach) sneaks under the radar.

	A. Is 8:30-33 Continuous?	B. Are those of 8:30-32 secure?	Advocates
View 1	Yes. ( <u>8:30-33</u> )	No, they are unbelievers	Most perseverantists
View 2	No. ( <u>8:30-32</u>   <u>8:33</u> )	No, they are <i>provisional believers</i> <sup>4</sup>	Augustine, Calvin, etc.
View 3	No. ( <u>8:30-32</u>   <u>8:33</u> )	Yes. Believers are secure	Faith-alone proponents

Unfortunately, most see only issue A, “Is John 8:30-33 continuous?”

If 8:30-33 is **continuous**, believers in 8:30-32 **equal** 8:33’s objectors.

If 8:30-33 is **not continuous**, believers in 8:30-32 **do not equal** 8:33’s objectors.

Though issue A is vital, it is not the only one. Issue B is the loophole through which Augustine and Calvin go under the radar.<sup>5</sup> Perseverantists regard issue A as deciding between views 1-2, not between views 1-3, because they unquestioningly assume perseverance-theology. Likewise, most holding view 3 also see issue A as the whole debate. Some know that Augustine and Calvin divided 8:32 from 8:33, but their approach to 8:31f [view 2] still was perseverantism.<sup>6</sup>

Augustine mentions 8:33 being discontinuous.<sup>7</sup> Calvin says more, “It is uncertain whether the evangelist is here [John 8:33] introducing the same people speaking [8:22ff], or others. I think they replied to Christ in a confused way, as usually happens in a mixed crowd, and that they were despisers rather than believers.”<sup>8</sup> However, Calvin also says, “...Christ, first of all warns them [8:31f] that it is not enough for anyone to begin well if he does not continue to progress to the end... He distinguishes his followers from the hypocrites in that those who falsely proclaim they believe fall away...whereas believers persevere to the winning-post.”<sup>9</sup> It may help to express Calvin’s thought in Reformed terms: Would he say that inerrant Scripture calls non-elect *elect*? Probably not, but Calvin has no problem with saying that Scripture can call unbelievers (who have temporary faith) *believers*. That is a disconnect.

The paper will examine issues A-B (above). View 1 will consider continuity (8:30-33) versus discontinuity (8:30-32 | 8:33). Then we will look at the security of the 8:30-32 believers.

<sup>3</sup> View 1: William Hendriksen, *Exposition of the Gospel according to John*, NTC (Grand Rapids: Baker, 1954; 2:51f; View 2: see nn. 8-9 (below); View 3: Zane C. Hodges, *The Gospel Under Siege*, 2<sup>nd</sup> ed. (Dallas, TX: Kerugma, 1992), 41-44; Debbie Hunn, “Who Are ‘They’ in John 8:33?” *CBQ* 66 (July 2004): 388ff.

Two minor views exist: R. V. G. Tasker, *The Gospel according to St. John*, TNTC, R. V. G. Tasker, gen. ed. (Grand Rapids: Eerdmans, 1960), 117, 119, 121, has a break after 8:30. F. W. Grosheide: *Johannes*, *KNT*, vol. 4 (Amsterdam, NETH: Van Bottenburg, 1950), 2:50, has a break after 8:36. This paper’s proof of a break after v 33 settles both its existence and its location. Thus, this paper’s positive case answers views 4-5.

<sup>4</sup> H. N. Ridderbos, *The Gospel according to John: A Theological Commentary*, trans. J. Vriend (Grand Rapids: Eerdmans, 1997), 308, n. 172, theorizes provisional-believer and provisional-disciple as equivalents.

<sup>5</sup> J. Ramsey Michaels, *The Gospel of John*, NICNT, G. D. Fee, gen. ed. (Grand Rapids: Eerdmans, 2010), 503, n. 4, treats Augustine and Hunn, “They,” 387-99, as full allies. Augustine held view 2; Hunn holds view 3.

<sup>6</sup> Richard W. Christianson, “The Soteriological Significance of *Pisteuō* in the Gospel of John” (Th.M. thesis: Grace Theological Seminary, 1987), 175, regards view 2 as an interpretive option, albeit a false one.

<sup>7</sup> Augustine, *In Iohannis Evangelium*, 41.2, sees 8:30-33 as discontinuous. *Ibid.*, 41.1, links John 8:31b (*If you abide in My word, truly you are My disciples*) with Mat 10:22b: *He who endures to the end, this one shall be saved*. Context suggests that Augustine took *saved* as escaping the lake of fire.

<sup>8</sup> John Calvin, *John*, Crossway Classic Commentaries, ed. A. McGrath and J. I. Packer, [unnamed trans.] (Wheaton, IL: Crossway, 1994), 218.

<sup>9</sup> Calvin, *John*, 216f.

## Issue A. John 8:30-33: Continuous ( 8:30-33 ) or Disrupted ( 8:30-32 | 8:33 )?

View 1's case for 8:30-33 as continuous ( 8:30-33 ) follows. Following is my contention that view 3 missed an important nuance in Hendriksen. Finally, we will show that 8:33 refutes him.

### Those Seeing 8:30-33 as Continuous ( 8:30-33 )

William Hendriksen focuses on non-quotation portions. He would equate the people in the three underlined sections of the following passage (John 8:30-33): <sup>30</sup> *While saying these words, many believed in Him.* <sup>31</sup> *Then Jesus told Judeans who believed Him...* <sup>33</sup> *They replied to Him...*

The entire section [8:30-59]<sup>10</sup> is an uninterrupted story: those who in verse 30 are described as having believed in him are the same as those who oppose him vehemently in the verses which follow. There is no transition from one group to another. The people who are described in verses 30 and 31 do not have *genuine* faith...

.....  
... neither of these verses [33 or 37] indicates a transition *from one group to another group*. Verse 33 begins with the words, "They answered him." Naturally, the "they" refers to the people addressed in verse [31 and] 32.<sup>11</sup> [Italics his]

Hendriksen demanded proof that John himself distinguishes groups. If 8:33 said, *Pálin apokrithēsan autō...* (*Again, they answered Him...*), John would say that the speakers in 8:25 resume in v 33. Hendriksen wanted proof from John himself—outside of the quotations.

**Past Responses to Hendriksen.** View 3 advocates have offered four excellent counterpoints, but each depends on the quotations themselves. (That is, if 8:33 said, "Yes, Jesus, we agree with You," no one would raise these arguments.)

1. Biblical theology: John's Gospel does not call unbelievers *believers*,<sup>12</sup>
2. Clearer-antecedents sometimes supercede nearer-antecedents in John,<sup>13</sup>
3. Logic: John cannot say new believers attack Him *immediately* after believing,<sup>14</sup>
4. John does not say people merely *claimed* to believe; he *testifies* that they believe.<sup>15</sup>

Now, if Hendriksen's argument focuses on non-quoted portions of the passage, he deserves an answer that accords with his original question. A standoff exists between views. Some, like Hendriksen, focus on non-quoted parts and see continuity; others (holding view 2 or view 3) emphasize the quoted portions and see a break. Debbie Hunn comments on why proponents of view 1 so tenaciously cling to it, "John 8:30-59...begins with the many who believed in Jesus in 8:30, ends with people trying to stone him in 8:59, and gives *no clear indication of when or even whether the subject changes between these two verses.*"<sup>16</sup>

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<sup>10</sup> Hendriksen, *John*, 2:49, n. 30, defines the pertinent section, "This section — verses 30-59 — contains..."

<sup>11</sup> *Ibid.*, 2:51f. He mentions v 37, which Grosheide saw as a transition. F. L. Godet, *Commentary on the Gospel of John*, 3<sup>rd</sup> ed., trans. T. Dwight (1886; reprint, Grand Rapids: Zondervan, n.d.), 107; Leon Morris, *The Gospel according to John*, rev. ed. (Grand Rapids: Eerdmans, 1995), 404, argue similarly to Hendriksen.

<sup>12</sup> Cf. Hodges, *Siege*, 41-44.

<sup>13</sup> Cf. Christianson, "Pisteuō," 182f; Hunn, "They," 396f; Joseph C. Dillow, *Final Destiny*, 3<sup>rd</sup> ed. (Monument, CO: Paniym, 2012), 358, n. 1230. The clearer-antecedent argument says John 8:33 *allows* another antecedent; my argument is quite different. I contend that John 8:33's Greek *requires* another antecedent. The right antecedent here *must* meet one qualification: they necessarily spoke earlier. Cf. pp. 4ff of this paper.

<sup>14</sup> Dillow, *Final*, 358; R. C. H. Lenski, *The Interpretation of St. John's Gospel*, CNT (1943; reprint, n.p.: Hendrickson, 1998), 632.

<sup>15</sup> The *false professors* ruse is false. **John himself** (not people of 8:30f) *twice* testifies that they believe.

<sup>16</sup> Hunn, "They," 398. Italics mine. Input from Debbie Hunn has led to wording changes on pp. 3-4.

My assessment is that the stalemate will continue until or unless an answer is forthcoming that nullifies the prime contention of one side or another. The deadlock can end if:

1. views 2 and 3 find evidence in non-quoted portions of 8:30-33 for a transition, or
2. view 1 finds evidence in quoted portions that the new believers were fickle.

Pertinent evidence exists within the non-quoted portions of the passage. The next section of this paper will develop that into an argument.

### **Might John's Greek Actually Make a Transition ( 8:30-32 | 8:33 )?**

As background, in 1992 I read Richard Christianson's argument on clearer-antecedent versus nearer-antecedent.<sup>17</sup> Then, while looking at a Greek text, a new angle on John 8:33 began to formulate in my mind. I noted that John never treated the new believers as speakers.

The following may help. Assume that our existing text were verse 33b. Imagine the addition of a positively-worded verse 33a. If so, the text would read something like:

- 30        While saying these words, many believed in Him.  
31        Then Jesus told Judeans who believed Him...  
[33a        Those who believed said to Him...]<sup>18</sup>  
33b        But other people replied to Him...

A verb lacking an explicit subject (8:33) seemed an unlikely way for John to introduce a new group of speakers in a context that already had one group (Judean hecklers) and possibly a second (heckling Pharisees). The following analysis confirms my 1992 theorem.

### **Verbs Introducing/Re-Introducing Speakers (VIRIS)**

Following are typical verbs introducing/re-introducing speakers: *Jesus said...*, *Judeans asked...*, *they replied...* Each verb introduces/re-introduces a subject who said something.

John prefers explicit noun designations for speakers (over implicit ones).<sup>19</sup> Each of seven times the Samaritan woman speaks (4:9, 11, 15, 17, 19, 25, and 28) *woman* is the subject; not once does John have *she* as the subject. Most writers, at some point, would switch to a shorter formula (*the woman said... the woman said... she said... she said...*). Not John; he prefers explicit subjects for third-person<sup>20</sup> verbs introducing/re-introducing speakers (VIRIS).

John sometimes uses a shorter formula, as in 8:33. The Greek is *Apokrithēsan* (*they replied*), lacking an explicit subject-word. Small print highlights a de-emphasized subject. Greek (like Hebrew, Spanish, French, German, etc.) needs no explicit subject-word. A. T. Robertson calls Greek finite verbs *verbal pronouns* [similarly, infinitives are *verbal nouns*, participles are *verbal adjectives*]: "...verbs and pronouns...were...united into a single word as *phē-mí*, 'say I.'"<sup>21</sup>

Now, if John generally introduces/re-introduces speakers, is the absence of an explicit subject-word in 8:33 intentional? If so, this might clarify who speaks in v 33.

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<sup>17</sup> Clearer-antecedent versus nearer-antecedent is what Christianson, "*Pisteuō*," 182f argued. His text was a catalyst for seeing a new argument in my Greek text.

<sup>18</sup> For the purpose of illustration, we are imagining the addition of verse 33a.

<sup>19</sup> Appendix 1 lists John's 353 uses of VIRIS and isolates the seventy-eight lacking an explicit subject.

<sup>20</sup> In John's third-person narrative, every example of VIRIS is third-person (or an infinitive or participle linked to a third-person verb)..

<sup>21</sup> A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4<sup>th</sup> ed. (1934; reprint, Nashville: Broadman, n.d.), 144.

Appendix 1 isolates 353 **V**erbs **i**ntroducing/**r**e-**i**ntroducing **s**peakers (VIRIS) in John. Only seventy-eight lack explicit subject-words. Appendix 3 offers the following tally.

8	of these examples of VIRIS <b>introduce new speakers</b>
69	of these examples of VIRIS <b>re-introduce old speakers</b> (including John 8:33)
+ 1	of these examples of VIRIS <b>could either introduce or re-introduce</b>
<hr/>	
78	third-person verbs introducing/re-introducing speakers lack explicit subject-words
+ 275	of these examples of VIRIS have explicit subject-words (including John 1:19)
<hr/>	
353	third-person verbs introducing/re-introducing speakers in John

The focus in this paper is upon cases like John 8:33, where no explicit subject-words appear. Not more than eight of these introduce new speakers. Before we get too far into the details, it may be wise to create an illustration that resembles John 8:30-33.

**An Illustration.** The following (originally in Greek) resembles the target passage, besides its explicit interruption. (Of course, Hendriksen asserts that John 8:30-59 lacks interruption, but that will soon prove to be special-pleading.) We must identify the *they* of the last line:

*Jim was teaching John 1:1 to his two sons, Bob and Ed, in the living room. They (like sponges) absorbed all that Jim taught that day.*

*The doorbell rang. Two Jehovah’s Witnesses told Jim, “Hi, we are Bible students.” Jim told his sons, “Later, we will return to John 1:1—that calls Jesus eternal-God, part of the Trinity.”*

*They replied [Apokrithēsan], “Jesus is not eternal God. He is created. The Trinity is nonsense.”*

Three reasons for identifying the speakers as the two Jehovah’s Witnesses follow:

1. The last line agrees with Watchtower theology, so they are the likely speakers,
2. Bob and Ed were *like sponges*: they *absorbed all that Jim taught that day*.
3. Using *they* with a VIRIS verb normally re-introduces already-introduced speakers.

Most would give the first and second reasons. They are excellent ones, but few would raise the third issue. The statistics at the top of this page shows that John rarely introduces new speakers without adding explicit subject-words. Thus, under John’s normal style, a passage written like this would re-introduce the Jehovah’s Witness as the speakers of the last line.

*Two Jehovah’s Witnesses told Jim, “Hi, we are Bible students.” ... They replied...*

**Applying the Illustration to Hendriksen’s Challenge.** Admittedly, the story of the Jehovah’s Witnesses at the door explicitly contains an interruption. As such, Hendriksen would object: “The entire section [8:30-59] is an uninterrupted story... [No verse] indicates a transition from one group to another group.”<sup>22</sup> Fair enough, consider the story after an editor removes all mention of Jehovah’s Witnesses:

*Jim was teaching John 1:1 to his two sons, Bob and Ed, in the living room. They (like sponges) absorbed all that Jim taught that day.*

~~*The doorbell rang. Two Jehovah’s Witnesses told Jim, “Hi, we are Bible students.” Jim told his sons, “Later, we will return to John 1:1—that calls Jesus eternal-God, part of the Trinity.”*~~

~~*They replied [Apokrithēsan], “Jesus is not eternal God. He is created. The Trinity is nonsense.”*~~

Such editing unfairly twists the original story. Hendriksen starts his section at 8:30. That is as misleading as an editor removing reference to Jehovah’s Witnesses in the story above.

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<sup>22</sup> Hendriksen, *John*, 2:51f. Ibid., 2:49, n. 30, identifies 8:30-59 as the section.

Hendriksen's section starts at 8:30. However, he had the option of starting the section at either asterisked passage (8:12 or 21).<sup>23</sup> Two possible reconstructions of his outline follow.

<p>8:12-59</p> <ol style="list-style-type: none"> <li>1. <b>[8:12-29]*</b> <ol style="list-style-type: none"> <li>A. 8:12-20</li> <li>B. 8:21-29</li> </ol> </li> <li>2. 8:30-59           <ol style="list-style-type: none"> <li>A. 8:30-38</li> <li>B. 8:39-59</li> </ol> </li> </ol>	8:12-59	<ol style="list-style-type: none"> <li>1. 8:12-20 (2:40-44)</li> <li>2. <b>8:21-29*</b> (2:45-49)</li> <li>3. 8:30-59 (2:49; n. 30)           <ol style="list-style-type: none"> <li>A. 8:30-38 (2:50-55)</li> <li>B. 8:39-59 (2:56-67).</li> </ol> </li> </ol>	(2:67-69)
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If Hendriksen had started his section earlier in chapter 8, he might have noticed that objectors were already present. On one hand (left side of chart) Pharisees and/or Judeans incessantly interrupted Jesus' teaching with their objections. On the other hand (right side) Jesus taught crowds: John introduces Pharisees/Judeans as speakers, but *not* the crowds.

<p><b>Unbelieving Hecklers Were Vocal</b></p> <p>{ 13 <u>Pharisees told</u> Him...</p> <p>{ 19 <u>They told</u> Him...</p> <p>20a Jesus told [Pharisees] these sayings...</p> <p>{ 22 <b>Judeans said...</b></p> <p>{ 25a <b>They told</b> Him...</p> <p>25b He told them...</p> <p>28 Jesus told them...</p> <p>{ 33 <b>They replied</b> to Him...</p> <p>{ 39 <b>They replied and told</b> Him...</p> <p>{ 41b <b>They told</b> Him,</p> <p>{ 48 <b>Judeans replied and told</b> Him...</p> <p>{ 52 <b>Judeans replied and told</b> Him...</p> <p>{ 57 <b>Judeans replied and told</b> Him...</p>	8:12-59	<p><b>Silent Crowds Were Taught</b></p> <p>while teaching [<u>crowds</u>]...</p> <p>30 While saying these words <u>many</u> believed in Him.</p> <p>31 Then Jesus told <u>Judeans who believed</u>...</p>
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**Prior and Following Context Identify the Speakers.** George Beasley-Murray focuses on (1) explicit references to Jews [Judeans] in 8:48, 52, and 57 and (2) consistently negative propaganda of 8:33, [39,] 41, 48, 53, and 57. From these, he argues that unbelieving Jews [Judeans], not the believers of 8:30-32 speak in 8:33, seeking to dissuade the new believers.

After the depiction of people becoming believers in vv 30-32, the entire passage is punctuated by objections to faith in Jesus—vv 33, [39,] 41, 48, 53, 57. *Since the objectors in the last three passages are termed “the Jews [Judeans],” i.e., Jewish [Judean] opponents of Jesus, it is reasonable to assume that they are the protesters also in vv 33[, 39] and 41.* In that case, we are presented in 8:30-59 with a typical statement of Jews [Judeans] coming to faith in Jesus; they are instructed by him as to what true discipleship means, and there follows a mass of typical Jewish [Judean] propaganda calculated to destroy faith in Jesus<sup>24</sup> [Emphasis mine].

John names hecklers in 22, 48, 53, and 57; implies their presence in 25b, 33, 39, and 41b. Despite the disruptions, Jesus taught the crowds (8:20). Many of them believed (8:30-32).

**Apokrihēsan** (*they replied*) **re-introduces prior speakers. It lacks an explicit subject-word.**

<sup>23</sup> The page refs. show where the second vol. of Hendriksen, *John*, treats these portions of John.

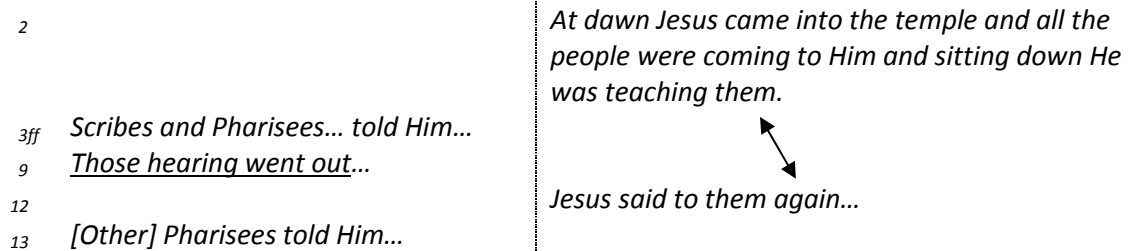
<sup>24</sup> George R. Beasley-Murray, *John*, rev. ed., R. P. Martin, ed., WBC, vol. 36, B. M. Metzger, gen. ed. (N.p.: Nelson, 1999), 133. I differ with his rendering *Jews* and also differ with statements he made immediately afterwards, undermining the passage's historicity. Even so, he understands the flow of the argument.

Most commentaries regard 8:30ff<sup>25</sup> (or 8:31ff)<sup>26</sup> as sufficient context for concluding that 8:30-33 is continuous and that new believers of 8:30-32 suddenly revolt against Jesus in 8:33. In other words, Hendriksen is not alone.<sup>27</sup> The response must be bold.

If context for defining the speakers in 8:33 starts before 8:30, the following applies:

*Verse 33 transitions from the (silent) believers of 8:30-32 back to the Judean hecklers that regularly interrupt Jesus throughout this context (8:22, 25b, 33, 39, 41, 48, 53, and 57).*

**Parallelism between 8:12 and 8:31f.** John 8:12 says: *Jesus spoke to them again* [JHN]. These words speak of Jesus resuming His teaching—after an interruption.<sup>28</sup> John 8:2-13 resembles the chart (p. 6) of John 8:13ff.<sup>29</sup> The point is that John 8 has a series of interruptions to Jesus’ teaching of receptive crowds. Many of them came to believe in Him (8:30).



The scribes and Pharisees who accused the woman left in 8:9. Thus, the ones that Jesus addresses in 8:12 are the crowds that came to hear His teaching. It is not the crowds that object in 8:13, but Pharisees. However, it is a different group of Pharisees than those who brought the woman, because that group already left in shame (8:9). The Pharisees that speak in 8:13 undoubtedly had heckled Jesus since He first sat down to teach (8:2) John indicates that wave after wave of objectors make themselves heard in John 8, but John 8:20 testifies that (1) Jesus kept teaching the crowds and (2) no one arrested Him.

Note that Pharisees (not the crowds) object to Jesus claiming to enlighten His followers (v 12). The same mindset that would argue that Jesus could not free His followers (8:33) would also object to Him claiming to enlighten His followers. The lack of negative reaction by crowds to John 8:12 is noteworthy. Compare 8:12 with 8:31f.

*One following the Light of the world does not walk in darkness, but has the light of life.  
One abiding in His word as an in-His-footsteps disciple will know truth that will free him.*

Commentaries tend to focus on 8:30ff (or 8:31ff) for identifying the objectors in 8:33 (see above). However, such a narrow focus also prevents them from seeing extensive parallelism between both 8:12 and 8:31f as well as between 8:13 and 8:33. Stepping back and getting a broader perspective is crucial.

<sup>25</sup> E.g., cf. D. A. Carson, *The Gospel According to John*, PNTC, D. A. Carson, gen. ed. (Leicester, ENG: Apollos, 1991; Grand Rapids: Eerdmans, 1991), 347f; Michaels, *John*, 503f.

<sup>26</sup> E.g., cf. Tasker, *John*, 117; Morris, *John*, 404; Andreas J. Köstenberger, *John*, NECNT, ed. R. Yarbrough and R. H. Stein (Grand Rapids: Baker Academic, 2004), 261; Stephen Motyer, *Your Father the Devil? A New Approach to John and ‘the Jews,’* PBTS (Carlisle, ENG: Paternoster, 1997), 162f.

<sup>27</sup> Hendriksen is the most quotable, though. He states his arguments for continuity concisely.

<sup>28</sup> If 7:53–8:11 is part of the text (as I believe it is), 8:3-11 constitute an interruption, with v 12 being a resumption. Zane C. Hodges, “The Woman Taken in Adultery (John 7:53–8:11); [Part I]: The Text,” *BSac* 136 (Oct–Dec 1979): 318-32, has excellent arguments for its inclusion.

<sup>29</sup> Carson, *John*, 337, who omits John 7:53–8:11, says, “...8:12 follows on nicely from 7:37-39.”

## Summary

View 1 thinks that new believers of John 8:30-32 suddenly turn against Jesus. Views 2-3 reject that notion. View 1 contends that John does not signal a transition from the believers in vv 30-32 to another group in 8:33. This paper counters that contention. No verse anywhere introduces the new believers as speakers. John's practice is to reserve VIRIS verbs lacking an explicit subject-word for re-introducing old speakers. Furthermore, proponents of View 1 avoid reference to those in the larger context that already have repeatedly interrupted Jesus.

	Is 8:30-33 Continuous?	Are the people of 8:30-32 secure?
View 1	Yes. (8:30-33)	No. They did not <i>really</i> believe.
View 2	No. (8:30-32   8:33)	No. They <i>started</i> believing, but must persevere to the end.
View 3	No. (8:30-32   8:33)	Yes. Jesus <i>guarantees</i> eternal life to <i>all</i> believers.

Thus, when Jesus addressed many new believers from the crowd, hecklers rudely reply in 8:33.

<sup>22</sup> Then [heckling] Judeans said again...

<sup>30</sup>

<sup>31f</sup>

<sup>33</sup> They replied to Him...

While saying these words, many believed in Him.

Then Jesus told Judeans who believed Him...

### Issue B. John 8:31f Exhorts Eternally Secure Believers

Now that we have answered issue A, it is time to consider issue B: the security of those believers. Views 2-3 agree that 8:31's new believers are believers, but view 2 denies that they are eternally-secure. Both Reformed and Arminian interpreters affirm the following syllogism:

**Major Premise:** Only believers persevering to the end in faith and works get eternal life,

**Minor Premise:** None can know if he/she will persevere to the end in faith and works,

**Conclusion:** Therefore, no believer can predict if he/she will get eternal life.

Views 1-2 superimpose the theological assumption that perseverance is a coordinate condition for everlasting life. That flatly contradicts such passages as John 5:24 and 6:47.

### Abiding Is Distinct from Believing/Disciple Is Distinct from Believer

All interpreters recognize the Eleven as believers by the time of the Last Discourse. Jesus urges the Eleven (as believers) to abide (John 15:7-10):

<sup>7</sup> If you abide in Me and [if] My words abide in you, you will ask whatever you wish, and it shall come to be for you. <sup>8</sup> My Father is glorified by this: that you may bear much fruit; and you will become<sup>30</sup> My disciples. <sup>9</sup> “Just as the Father has loved Me, I also have loved you; abide in My love. <sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love” [JHN].

In-His-footsteps disciples needed to abide in His word, as do we. See John 8:12 and 31f.

<sup>8</sup><sub>12</sub> Then Jesus again told them, saying, “I am the Light of the world. He who follows Me [i.e., His disciple] never will walk in darkness, but will have the light of life” [JHN].

<sup>8</sup><sub>31</sub> Then Jesus told Judeans who believed Him, “If you abide in My word, truly you are My disciples. <sup>32</sup> And you shall know the truth and the truth shall free you” [JHN].

<sup>30</sup> It should be *become* (*gínomai*, not *eimí*). The Eleven already believed, but the process of becoming disciples continued—even the night before the cross, fifty-two days before Pentecost. Thomas struggled, because he was not present for John 20:19-23 (cf. 20:24). Being in Jesus’ footsteps in 20:19ff avoids much grief. Yes, in John 15:7-10, the Eleven still needed to attend to the process of becoming in-His-footsteps disciples.



Both John 8 and 15 address believers. Jesus urges abiding and becoming His disciples. My view of *disciple* is narrowly literal. Twenty-first-century disciple is an applicational idea. By interpretation, a disciple literally followed his Teacher/teacher around the countryside.<sup>31</sup> In John 1 two of the Baptist's *followers* now *follow* Jesus as His *disciples* and *abide* with Him:

<sup>137</sup> And [John's] two *disciples* [mathētēs] heard Him speak, and *followed* Jesus. <sup>38</sup> Now, turning and seeing them *following*, Jesus told them, "What do you seek?" And they told Him, "Rabbi" (which is translated Teacher), "Where are you abiding [ménō]?" <sup>39a</sup> He told them, "Come and see." They went and saw where He abode [ménō], and abode [ménō] with Him that day... <sup>43</sup> The next day Jesus wanted to leave for Galilee. So He found Philip and told him, "Follow Me!" [JHN]

John sees *disciple* as a literal *follower*. *Follow* in John 13:36f is quite literal. Peter's time to follow Jesus into death is not yet; following Jesus in death would come later.

<sup>36</sup> Simon Peter told Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot *follow* Me now; but later you will *follow* Me." <sup>37</sup> Peter told Him, "Lord, why can I not *follow* You now? I will lay down my life [psuchē] for You!" [JHN]

After Christ's resurrection Peter may have wondered, "If I denied Him before, will I remain faithful to death?" Jesus told him that he would indeed follow Him—even into death. He would give up his life [psuchē] in service to Christ (21:18f) not again denying Christ three times.<sup>32</sup>

<sup>18</sup> "Amen amen, I tell you: When you were younger you girded yourself and walked wherever you wished. But when you grow old you will stretch out your hands and someone else will gird you and carry you where you do not wish." <sup>19</sup> He said this, signifying by which kind of death he will glorify God. After saying this, He told him, "Follow Me!" [JHN]

Jesus again exhorted Peter: "Follow Me!" Following Jesus meant walking in His footsteps. Hence, this paper's subtitle: **Liberty in Jesus' Footsteps**. John 8:12 and 31f give crucial insight into the content Jesus taught believers. He urged following Him, abiding, and becoming His disciples. Failure to link 8:12 with 31f can contort this passage terribly.

Understanding disciple as an in-His-footsteps follower simplifies explaining John 6:66: *many of His disciples went away to the former things and were no longer walking with Him* [JHN]. Consider John 6:2a: *And a large crowd was following Him* [JHN]. If one perceives that a disciple was one who followed Him and walked with Him (in His footsteps), interpreting John 6:64 is child's-play: *But there are some from among you [disciples] who do not believe*. In other words, John 6 discusses unbelieving disciples; John 8 aims at new believers becoming in-His-footsteps disciples who abide in His word. The following chart describes possibilities that existed within John's Gospel.

	<b>Disciple (by interp./by applic.)</b>	<b>Non-Disciple (by interp./by applic.)</b>
<b>Believer</b>	A possibility (cf. John 8:31)	A possibility (cf. John 8:31)
<b>Unbeliever</b>	Judas illustrates this	A possibility (John 6:60-64)

<sup>31</sup> John 9:28 bends this definition somewhat. Some flexibility does exist, but less than we may imagine.

<sup>32</sup> Our older son, George, has an insight into why Jesus told Peter how he would die after urging him to ministry. Specifically, Jesus assured Peter that he would give his life, just as he had pledged in John 13:36f. Cf. the following link: <http://www.mol316.com/pdfs/Newsletter%20December%202011.pdf>

**Abide Has a Different Range than Follow or Disciple.** Abiding is broader in one sense; it is narrower in another. The broader sense is that believers (on earth) can abide with Christ while He is with the Father (John 15:7-10). The narrower sense is that only believers can abide.

	<b>One who Abides (<i>Then or Now</i>)</b>	<b>One who Does Not Abide (<i>Then or Now</i>)</b>
<b>Believer</b>	A possibility (cf. John 8:31)	A possibility (cf. John 8:31)
<b>Unbeliever</b>	Does Not Apply	Unbelievers cannot abide

In the Last Discourse, Jesus urges the Eleven to abide. They could abide while He was away (with the Father), even though they could not follow Him as He left them on earth. The Last Discourse clarifies that both Jesus and the Eleven were in the world, but neither was of the world. Disciples literally followed Jesus as He *abode* [*ménō*] on earth. But, when He returned to the Father, believers still can *abide* [*ménō*] with Him, even if literal following in His footsteps is now impossible.

What did Jesus tell new believers to do (in John 8:12 and 31f)? They were to become His abiding disciples: who would follow in His footsteps—even during His last six months of ministry. Even this close to the cross, He still urged people, “Follow Me.”

Note the following passages and parallels. Each is late in Jesus’ ministry:

Matthew 16:24 // Mark 8:34 // Luke 9:23  
 Matthew 19:21 // Mark 10:21 // Luke 18:22  
 Luke 9:59, 61; Joh 10:27; 12:26; 13:36; 21:19, 22.

Lest any get the wrong idea, Jesus also welcomed these new believers to abide in His word, even those who did not become His peripatetic (walking) disciples.

What does He promise to those who abide (even to those not taking a road-trip with Him)? He promised freedom. John 8:34 clarifies: *Amen, amen, I tell you, whoever commits sin is a slave of sin.* Freedom from sin’s domination does not automatically result from belief in Christ. Is anyone here totally free from sin? Not while in our mortal bodies, but Romans 6–8 show that believers in mortal bodies have available to us that which frees us from sin (to the degree that we avail ourselves).

John 8:30f says many believed in Christ. He gave them a *free gift*: everlasting life. Abiding in His word gives freedom: freedom from sin’s absolute dominion (8:31f). In other words, the free gift is requisite to having freedom, but one does not receive freedom at the moment of receiving the free gift.

### Overall Conclusion

We considered three views of John 8:30-33:

	<b>Is 8:30-33 Continuous?</b>	<b>Are the people of 8:30-32 secure?</b>
<b>View 1</b>	Yes. (8:30-33)	No. They did not <i>really</i> believe.
<b>View 2</b>	No. (8:30-32   8:33)	No. They <i>started</i> believing, but must persevere to the end.
<b>View 3</b>	No. (8:30-32   8:33)	Yes. Jesus <i>guarantees</i> eternal life to <i>all</i> believers.

John 8:33 lacks an explicit subject-word. John re-introduces the Judean hecklers of 8:22 and 25b. The new believers of 8:30-32 are non-speakers in context. They do not speak in 8:33.

Jesus urges new believers: *Follow Me* (cf. 8:12) and to abide in His word. Through this, they will learn the truth that grant freedom to abiding-in-His-word believers.

## Appendix 1: Verbs Introducing/Re-Introducing Speakers (VIRIS)

John's narrative introduces speakers on 353 occasions. This list excludes non-speech (e.g., John 4<sup>27b</sup>, "No one said..."); references to OT prophets speaking John 12<sup>39</sup>, "Isaiah said...;" references to prior speech. Only third-person verbs appear; John is a third-person narrative. Most are direct discourse.

This chart gives subjects and verbs for each of the 353. When the subject slot has an asterisk, the passage lacks an explicit subject-word in the *MajT*. Notes appear when subjects are lacking. Verse references in the notes column are to a speaker's most recent speech. That indicates resumption of speech by a previously introduced speaker. N/R = Note: Re-intro; N/I = Note: Intro; N/E = Note: Either. DNA means that the category does not apply to the passage. Noted passages are in Appendices 2-3.

When the (mp) appears following a verb, the implicit subject is masculine plural: they. When (fs) appears, the speaker is feminine singular: she. When nothing appears, the speaker is masculine singular: he. #165 (John 9<sup>9c</sup>) has an implicit verb, but an explicit subject. These renderings of the *MajT* are literal and stereotyped. Using overly-literal renderings allows omitting Greek. As an English-only appendix, it takes four pages; adding Greek would double its length (a future publication will have the Greek).

	Ref.	Subject	Verb	Note		Ref.	Subject	Verb	Note
1	1 <sup>15</sup>	John	testifies		37	2 <sup>19</sup>	Jesus	replied	
2	1 <sup>19</sup>	*	might ask (mp)	DNA	38	2 <sup>20</sup>	Judeans	said	
3	1 <sup>20</sup>	*	confessed	N/R	39	3 <sup>2</sup>	this <i>one</i>	said	
4	1 <sup>21a</sup>	*	asked (mp)	N/R	40	3 <sup>3</sup>	Jesus	replied	
5	1 <sup>21b</sup>	*	says	1 <sup>20</sup>	41	3 <sup>4</sup>	Nicodemus	says	
6	1 <sup>21c</sup>	*	replied	1 <sup>21a</sup>	42	3 <sup>5</sup>	Jesus	replied	
7	1 <sup>22</sup>	*	said (mp)	1 <sup>21</sup>	43	3 <sup>9</sup>	Nicodemus	replied	
8	1 <sup>23</sup>	*	said	1 <sup>22</sup>	44	3 <sup>10</sup>	Jesus	replied	
9	1 <sup>25</sup>	*	asked (mp)	N/I	45	3 <sup>26</sup>	*	said (mp)	3 <sup>25</sup>
10	1 <sup>26</sup>	John	replied		46	3 <sup>27</sup>	John	replied	
11	1 <sup>29</sup>	*	says	1 <sup>27</sup>	47	4 <sup>7</sup>	Jesus	says	
12	1 <sup>32</sup>	John	testified		48	4 <sup>9</sup>	woman	says	
13	1 <sup>36</sup>	*	says	1 <sup>34</sup>	49	4 <sup>10</sup>	Jesus	replied	
14	1 <sup>38a</sup>	Jesus	says		50	4 <sup>11</sup>	woman	says	
15	1 <sup>38b</sup>	the <i>ones</i>	said		51	4 <sup>13</sup>	Jesus	replied	
16	1 <sup>39</sup>	*	says	1 <sup>38a</sup>	52	4 <sup>15</sup>	woman	says	
17	1 <sup>41</sup>	this <i>one</i>	says		53	4 <sup>16</sup>	Jesus	says	
18	1 <sup>42</sup>	Jesus	said	1 <sup>41</sup>	54	4 <sup>17a</sup>	woman	replied	
19	1 <sup>43</sup>	Jesus	says	1 <sup>42</sup>	55	4 <sup>17b</sup>	Jesus	says	
20	1 <sup>45</sup>	Philip	says		56	4 <sup>19</sup>	woman	says	
21	1 <sup>46a</sup>	Nathanael	said		57	4 <sup>21</sup>	Jesus	says	
22	1 <sup>46b</sup>	Philip	says	1 <sup>45</sup>	58	4 <sup>25</sup>	woman	says	
23	1 <sup>47</sup>	Jesus	says		59	4 <sup>26</sup>	Jesus	says	
24	1 <sup>48a</sup>	Nathanael	says	1 <sup>46a</sup>	60	4 <sup>28</sup>	woman	says	
25	1 <sup>48b</sup>	Jesus	replied		61	4 <sup>31</sup>	disciples	were asking	
26	1 <sup>49</sup>	Nathanael	replied	1 <sup>48a</sup>	62	4 <sup>32</sup>	the <i>One</i>	said	
27	1 <sup>50</sup>	Jesus	replied		63	4 <sup>33</sup>	disciples	were saying	
28	1 <sup>51</sup>	*	says	1 <sup>50</sup>	64	4 <sup>34</sup>	Jesus	says	
29	2 <sup>3</sup>	mother	says		65	4 <sup>39</sup>	of the woman	testifying	
30	2 <sup>4</sup>	Jesus	says		66	4 <sup>41f</sup>	many	were saying	
31	2 <sup>5</sup>	mother	says		67	4 <sup>48</sup>	Jesus	said	
32	2 <sup>7</sup>	Jesus	says		68	4 <sup>49</sup>	royal official	says	
33	2 <sup>8</sup>	*	says	2 <sup>7</sup>	69	4 <sup>50</sup>	Jesus	says	
34	2 <sup>9f</sup>	head steward	says		70	4 <sup>51</sup>	servants	reported	
35	2 <sup>16</sup>	*	said	N/R	71	4 <sup>52</sup>	*	said (mp)	4 <sup>51</sup>
36	2 <sup>18</sup>	Judeans	replied		72	5 <sup>6</sup>	Jesus	says	

	Ref.	Subject	Verb	Note
73	5 <sup>7</sup>	the one ailing	replied	
74	5 <sup>8</sup>	Jesus	says	
75	5 <sup>10</sup>	Judeans	were saying	
76	5 <sup>11</sup>	*	replied	
77	5 <sup>12</sup>	*	asked (mp)	5 <sup>10</sup>
78	5 <sup>14</sup>	Jesus	said	
79	5 <sup>17</sup>	Jesus	replied	
80	5 <sup>19</sup>	Jesus	replied	
81	6 <sup>5</sup>	Jesus	says	
82	6 <sup>7</sup>	Philip	replied	
83	6 <sup>8</sup>	Andrew	says	
84	6 <sup>10</sup>	Jesus	said	
85	6 <sup>12</sup>	*	says	6 <sup>10</sup>
86	6 <sup>14</sup>	men	were saying	
87	6 <sup>20</sup>	the <i>One</i>	says	
88	6 <sup>25</sup>	*	said (mp)	N/I
89	6 <sup>26</sup>	Jesus	replied	
90	6 <sup>28</sup>	*	said (mp)	6 <sup>25</sup>
91	6 <sup>29</sup>	Jesus	replied	
92	6 <sup>30</sup>	*	said (mp)	6 <sup>28</sup>
93	6 <sup>32</sup>	Jesus	said	
94	6 <sup>34</sup>	*	said (mp)	6 <sup>31</sup>
95	6 <sup>35</sup>	Jesus	said	
96	6 <sup>41</sup>	Judeans	were murmuring	
97	6 <sup>42</sup>	*	were saying (mp)	6 <sup>41</sup>
98	6 <sup>43</sup>	Jesus	replied	
99	6 <sup>52</sup>	Judeans	were quarrelling	
100	6 <sup>53</sup>	Jesus	said	
101	6 <sup>60</sup>	many	said	
102	6 <sup>61</sup>	Jesus	said	
103	6 <sup>65</sup>	*	was saying	6 <sup>64a</sup>
104	6 <sup>67</sup>	Jesus	said	
105	6 <sup>68</sup>	Simon	replied	
106	6 <sup>70</sup>	*	replied	6 <sup>69</sup>
107	7 <sup>3</sup>	brothers	said	
108	7 <sup>6</sup>	Jesus	says	
109	7 <sup>11</sup>	Judeans	were saying	
110	7 <sup>12a</sup>	The <i>ones</i>	were saying	
111	7 <sup>12b</sup>	others	were saying	
112	7 <sup>15</sup>	Judeans	were marveling; saying	
113	7 <sup>16</sup>	Jesus	replied	
114	7 <sup>20</sup>	crowd	replied	
115	7 <sup>21</sup>	Jesus	replied	
116	7 <sup>25</sup>	some	were saying	
117	7 <sup>28</sup>	Jesus	cried out; saying	
118	7 <sup>31</sup>	many	were saying	
119	7 <sup>33</sup>	Jesus	said	
120	7 <sup>35</sup>	Judeans	said	
121	7 <sup>37</sup>	Jesus	cried out; saying	

	Ref.	Subject	Verb	Note
122	7 <sup>40</sup>	many	were saying	
123	7 <sup>41a</sup>	others	were saying	
124	7 <sup>41b</sup>	others	were saying	
125	7 <sup>45</sup>	those <i>men</i>	said	
126	7 <sup>46</sup>	attendants	replied	
127	7 <sup>47</sup>	Pharisees	replied	
128	7 <sup>50</sup>	Nicodemus	says	
129	7 <sup>52</sup>	*	replied (mp)	6 <sup>49</sup>
130	8 <sup>3f</sup>	scribes	said	
131	8 <sup>7</sup>	*	said	N/R
132	8 <sup>10</sup>	Jesus	said	
133	8 <sup>11a</sup>	the one (fs)	said	
134	8 <sup>11b</sup>	Jesus	said	
135	8 <sup>12</sup>	Jesus	was speaking	
136	8 <sup>13</sup>	Pharisees	said	
137	8 <sup>14</sup>	Jesus	replied	
138	8 <sup>19a</sup>	*	were saying (mp)	8 <sup>13</sup>
139	8 <sup>19b</sup>	Jesus	replied	
140	8 <sup>21</sup>	Jesus	said	
141	8 <sup>22</sup>	Judeans	were saying	
142	8 <sup>23</sup>	*	said	8 <sup>21</sup>
143	8 <sup>25a</sup>	*	were saying (mp)	8 <sup>22</sup>
144	8 <sup>25b</sup>	Jesus	said	
145	8 <sup>28</sup>	Jesus	said	
146	8 <sup>31</sup>	Jesus	was saying	
147	8 <sup>33</sup>	*	replied (mp)	8 <sup>27</sup>
148	8 <sup>34</sup>	Jesus	replied	
149	8 <sup>39a</sup>	*	replied (mp)	8 <sup>33</sup>
150	8 <sup>39b</sup>	Jesus	says	
151	8 <sup>41</sup>	*	said (mp)	8 <sup>39</sup>
152	8 <sup>42</sup>	Jesus	said	
153	8 <sup>48</sup>	Judeans	replied	
154	8 <sup>49</sup>	Jesus	replied	
155	8 <sup>52</sup>	Judeans	said	
156	8 <sup>54</sup>	Jesus	replied	
157	8 <sup>57</sup>	Judeans	said	
158	8 <sup>58</sup>	Jesus	said	
159	9 <sup>2</sup>	disciples	asked	
160	9 <sup>3</sup>	Jesus	replied	
161	9 <sup>7</sup>	*	said	9 <sup>7</sup>
162	9 <sup>8</sup>	neighbors, etc.	were saying	
163	9 <sup>9a</sup>	others	were saying	
164	9 <sup>9b</sup>	others	<i>were saying</i>	
165	9 <sup>9c</sup>	that <i>man</i>	was saying	
166	9 <sup>10</sup>	*	were saying (mp)	9 <sup>8f</sup>
167	9 <sup>11</sup>	that <i>man</i>	replied	
168	9 <sup>12a</sup>	*	said (mp)	9 <sup>10</sup>
169	9 <sup>12b</sup>	*	says	9 <sup>11</sup>
170	9 <sup>15</sup>	Pharisees	were asking	

	Ref.	Subject	Verb	Note
171	9 <sup>16a</sup>	some	were saying	
172	9 <sup>16b</sup>	others	were saying	
173	9 <sup>17a</sup>	*	say (mp)	9 <sup>16</sup>
174	9 <sup>17b</sup>	the <i>One</i>	said	
175	9 <sup>19</sup>	*	asked (mp)	9 <sup>17a</sup>
176	9 <sup>20</sup>	parents	replied	
177	9 <sup>24</sup>	*	said (mp)	9 <sup>19</sup>
178	9 <sup>25</sup>	that <i>man</i>	replied	
179	9 <sup>26</sup>	*	said (mp)	9 <sup>24</sup>
180	9 <sup>28</sup>	*	said (mp)	9 <sup>26</sup>
181	9 <sup>30</sup>	man	replied	
182	9 <sup>34</sup>	*	replied (mp)	9 <sup>29</sup>
183	9 <sup>35</sup>	Jesus	said	
184	9 <sup>36</sup>	that <i>man</i>	replied	
185	9 <sup>37</sup>	Jesus	said	
186	9 <sup>38</sup>	the <i>One</i>	said	
187	9 <sup>39</sup>	Jesus	said	
188	9 <sup>40</sup>	The <i>ones</i>	said	
189	9 <sup>41</sup>	Jesus	said	
190	10 <sup>7</sup>	Jesus	said	
191	10 <sup>20</sup>	many	were saying	
192	10 <sup>21</sup>	others	were saying	
193	10 <sup>24</sup>	Judeans	were saying	
194	10 <sup>25</sup>	Jesus	replied	
195	10 <sup>32</sup>	Jesus	replied	
196	10 <sup>33</sup>	Judeans	replied	
197	10 <sup>34</sup>	Jesus	replied	
198	10 <sup>41</sup>	many	were saying	
199	11 <sup>3</sup>	sisters	sent; saying	
200	11 <sup>4</sup>	Jesus	said	
201	11 <sup>7</sup>	*	says	11 <sup>4</sup>
202	11 <sup>8</sup>	disciples	say	
203	11 <sup>9</sup>	Jesus	replied	
204	11 <sup>11</sup>	*	says	11 <sup>9</sup>
205	11 <sup>12</sup>	disciples	said	
206	11 <sup>14</sup>	Jesus	said	
207	11 <sup>16</sup>	Thomas	said	
208	11 <sup>21</sup>	Martha	said	
209	11 <sup>23</sup>	Jesus	says	
210	11 <sup>24</sup>	Martha	says	
211	11 <sup>25</sup>	Jesus	said	
212	11 <sup>27</sup>	*	says (fs)	11 <sup>24</sup>
213	11 <sup>28</sup>	*	called; saying (fs)	11 <sup>27</sup>
214	11 <sup>31</sup>	Judeans	followed; saying	
215	11 <sup>32</sup>	Mary	fell; saying	
216	11 <sup>34a</sup>	*	said	11 <sup>26</sup>
217	11 <sup>34b</sup>	*	say (mp)	N/R
218	11 <sup>36</sup>	Judeans	were saying	
219	11 <sup>37</sup>	some	said	

	Ref.	Subject	Verb	Note
220	11 <sup>39a</sup>	Jesus	says	
221	11 <sup>39b</sup>	Martha	says	
222	11 <sup>40</sup>	Jesus	says	
223	11 <sup>41</sup>	Jesus	said	
224	11 <sup>43</sup>	*	cried out	11 <sup>42</sup>
225	11 <sup>44</sup>	Jesus	says	
226	11 <sup>47</sup>	chief priests	were saying	
227	11 <sup>49</sup>	Caiaphas	said	
228	11 <sup>56</sup>	*	were saying (mp)	N/E
229	12 <sup>7</sup>	Jesus	said	
230	12 <sup>12f</sup>	crowd	was crying out	
231	12 <sup>19</sup>	Pharisees	said	
232	12 <sup>21</sup>	these <i>people</i>	were asking	
233	12 <sup>23</sup>	Jesus	replied	
234	12 <sup>28</sup>	a voice	came	
235	12 <sup>29a</sup>	crowd	was saying	
236	12 <sup>29b</sup>	others	were saying	
237	12 <sup>30</sup>	Jesus	replied	
238	12 <sup>34</sup>	crowd	replied	
239	12 <sup>35</sup>	Jesus	said	
240	12 <sup>44</sup>	Jesus	said	
241	13 <sup>6</sup>	that <i>man</i>	says	
242	13 <sup>7</sup>	Jesus	replied	
243	13 <sup>8a</sup>	Peter	says	
244	13 <sup>8b</sup>	Jesus	replied	
245	13 <sup>9</sup>	Simon	says	
246	13 <sup>10</sup>	Jesus	says	
247	13 <sup>12</sup>	*	said	13 <sup>10</sup>
248	13 <sup>21</sup>	Jesus	said	
249	13 <sup>25</sup>	that <i>man</i>	says	
250	13 <sup>26</sup>	Jesus	replies	
251	13 <sup>27</sup>	Jesus	says	
252	13 <sup>31</sup>	Jesus	says	
253	13 <sup>36a</sup>	Simon	says	
254	13 <sup>36b</sup>	Jesus	replied	
255	13 <sup>37</sup>	Peter	says	
256	13 <sup>38</sup>	Jesus	replied	
257	14 <sup>5</sup>	Thomas	says	
258	14 <sup>6</sup>	Jesus	says	
259	14 <sup>8</sup>	Philip	says	
260	14 <sup>9</sup>	Jesus	says	
261	14 <sup>22</sup>	Jude	says	
262	14 <sup>23</sup>	Jesus	replied	
263	16 <sup>17</sup>	<i>some of the disciples</i>	said	
264	16 <sup>18</sup>	*	were saying (mp)	16 <sup>17</sup>
265	16 <sup>19</sup>	Jesus	said	
266	16 <sup>29</sup>	disciples	say	
267	16 <sup>31</sup>	Jesus	replied	
268	17 <sup>1</sup>	Jesus	said	

	Ref.	Subject	Verb	Note		Ref.	Subject	Verb	Note
269	18 <sup>4</sup>	Jesus	said		312	19 <sup>22</sup>	Pilate	replied	
270	18 <sup>5a</sup>	*	replied (mp)	N/I	313	19 <sup>24</sup>	*	said (mp)	N/I
271	18 <sup>5b</sup>	Jesus	says		314	19 <sup>26</sup>	Jesus	says	
272	18 <sup>7a</sup>	*	asked	18 <sup>5</sup>	315	19 <sup>27</sup>	*	says	19 <sup>26</sup>
273	18 <sup>7b</sup>	The <i>ones</i>	said		316	19 <sup>28</sup>	Jesus	says	
274	18 <sup>8</sup>	Jesus	replied		317	19 <sup>30</sup>	Jesus	said	
275	18 <sup>11</sup>	Jesus	said		318	20 <sup>2</sup>	*	says (fs)	N/I
276	18 <sup>17a</sup>	servant girl	says		319	20 <sup>13a</sup>	those <i>ones</i>	say	
277	18 <sup>17b</sup>	that <i>man</i>	says		320	20 <sup>13b</sup>	*	says (fs)	N/I
278	18 <sup>20</sup>	Jesus	replied		321	20 <sup>15a</sup>	Jesus	says	
279	18 <sup>22</sup>	one	gave; saying		322	20 <sup>15b</sup>	that <i>woman</i>	says	
280	18 <sup>23</sup>	Jesus	replied		323	20 <sup>16a</sup>	Jesus	says	
281	18 <sup>25a</sup>	*	said (mp)		324	20 <sup>16b</sup>	that <i>woman</i>	says	
282	18 <sup>25b</sup>	that <i>man</i>	said	N/R	325	20 <sup>17</sup>	Jesus	says	
283	18 <sup>26</sup>	one	says		326	20 <sup>19</sup>	Jesus	says	
284	18 <sup>29</sup>	Pilate	said		327	20 <sup>21</sup>	Jesus	said	
285	18 <sup>30</sup>	*	replied (mp)	N/R	328	20 <sup>22</sup>	*	says	20 <sup>21</sup>
286	18 <sup>31a</sup>	Pilate	said		329	20 <sup>25</sup>	disciples	were saying	
287	18 <sup>31b</sup>	Judeans	said		330	20 <sup>26</sup>	Jesus	said	
288	18 <sup>33</sup>	Pilate	said		331	20 <sup>27</sup>	*	says	20 <sup>26</sup>
289	18 <sup>34</sup>	Jesus	replied		332	20 <sup>28</sup>	Thomas	replied	
290	18 <sup>35</sup>	Pilate	replied		333	20 <sup>29</sup>	Jesus	says	
291	18 <sup>36</sup>	Jesus	replied		334	21 <sup>3a</sup>	Simon	says	N/R
292	18 <sup>37a</sup>	Pilate	said		335	21 <sup>3b</sup>	*	say (mp)	
293	18 <sup>37b</sup>	Jesus	replied		336	21 <sup>5a</sup>	Jesus	says	20 <sup>3b</sup>
294	18 <sup>38a</sup>	Pilate	says		337	21 <sup>5b</sup>	*	replied (mp)	
295	18 <sup>38b</sup>	*	says	18 <sup>38a</sup>	338	21 <sup>6</sup>	the <i>One</i>	said	
296	18 <sup>40</sup>	all	cried out		339	21 <sup>7</sup>	disciple	says	
297	19 <sup>3</sup>	*	were saying (mp)	N/I	340	21 <sup>10</sup>	Jesus	says	
298	19 <sup>4</sup>	Pilate	says		341	21 <sup>12</sup>	Jesus	says	
299	19 <sup>5</sup>	*	says	N/R	342	21 <sup>15a</sup>	Jesus	says	
300	19 <sup>6a</sup>	chief priests	cried out		343	21 <sup>15b</sup>	*	says	N/R
301	19 <sup>6b</sup>	Pilate	says		344	21 <sup>15c</sup>	*	says	21 <sup>15a</sup>
302	19 <sup>7</sup>	Judeans	replied		345	21 <sup>16a</sup>	*	says	21 <sup>15c</sup>
303	19 <sup>8f</sup>	Pilate	says		346	21 <sup>16b</sup>	*	says	21 <sup>15b</sup>
304	19 <sup>10</sup>	Pilate	says		347	21 <sup>16c</sup>	*	says	21 <sup>16a</sup>
305	19 <sup>11</sup>	Jesus	replied		348	21 <sup>17a</sup>	*	says	21 <sup>16c</sup>
306	19 <sup>12</sup>	Judeans	were crying out		349	21 <sup>17b</sup>	*	said	21 <sup>16b</sup>
307	19 <sup>14</sup>	*	says	19 <sup>10</sup>	350	21 <sup>17c</sup>	*	says	21 <sup>17a</sup>
308	19 <sup>15a</sup>	The <i>ones</i>	cried out		351	21 <sup>19</sup>	*	says	20 <sup>18</sup>
309	19 <sup>15b</sup>	Pilate	says		352	21 <sup>21</sup>	Peter	says	
310	19 <sup>15c</sup>	chief priests	replied		353	21 <sup>22</sup>	Jesus	says	
311	19 <sup>21</sup>	chief priests	were saying						

Every asterisked reference appears in Appendix 2. John introduces speakers with a third-person verb lacking an explicit subject-word (VIRIS – Subject). Notes only appear for asterisked passages, so all passages with notes also appear in Appendix 2. The benefit of Appendix 2 is that it depicts all (VIRIS – Subject) passages together.

## Appendix 2: (VIRIS without Explicit Subject-Words)

The following seventy-eight uses of VIRIS (plus one DNA) come from Appendix 1. Numbers in the left columns indicate sequence in Appendix 1. None of these finite verbs (verbal-pronouns) has an explicit subject-word accompanying it. Those with (mp) would have *they* as subject; ones with (fs) would have *she*; the rest would have *he*. Those with verse refs. following indicate resumption of speech by an earlier speaker (at the listed reference). Those saying **Note** or **DNA** are explained in Appendix 3. DNA means that the category does not apply to the passage. Note-R = Note: Re-introduction; Note-I = Note: Introduction; Note-E = Note: Either.

	Ref.	Verb w/ Implicit Subject	Notes
2	1:19	might ask (mp)	<b>DNA</b>
3	1:20	confessed	<b>Note-R</b>
4	1:21a	asked (mp)	<b>Note-R</b>
5	1:21b	says	1:20
6	1:21c	replied	1:21a
7	1:22	said (mp)	1:21
8	1:23	said	1:22
9	1:25	asked (mp)	<b>Note-I</b>
11	1:29	says	1:27
13	1:36	says	1:34
16	1:39	says	1:38a
28	1:51	says	1:50
33	2:8	says	2:7
35	2:16	said	<b>Note-R</b>
45	3:26	said (mp)	3:25
71	4:52	said (mp)	4:51
76	5:11	replied	5:7
77	5:12	asked (mp)	5:10
85	6:12	says	6:10
88	6:25	said (mp)	<b>Note-I</b>
90	6:28	said (mp)	6:25
92	6:30	said (mp)	6:28
94	6:34	said (mp)	6:31
97	6:42	were saying (mp)	6:41
103	6:65	was saying	6:64a
106	6:70	replied	6:69
129	7:52	replied (mp)	6:49
131	8:7	said	<b>Note-R</b>
138	8:19a	were saying (mp)	8:13
142	8:23	said	8:21
143	8:25a	were saying (mp)	8:22
147	8:33	replied (mp)	<b>Note</b>
149	8:39a	replied (mp)	8:33
151	8:41	said (mp)	8:39
161	9:7	said	9:7
166	9:10	were saying (mp)	9:8f
168	9:12a	said (mp)	9:10
169	9:12b	says	9:11
173	9:17a	say (mp)	9:16
175	9:19	asked (mp)	9:17a

	Ref.	Verb w/ Implicit Subject	Notes
177	9:24	said (mp)	9:19
179	9:26	said (mp)	9:24
180	9:28	said (mp)	9:26
182	9:34	replied (mp)	9:29
201	11:7	says	11:4
204	11:11	says	11:9
212	11:27	says (fs)	11:24
213	11:28	called; saying (fs)	11:27
216	11:34a	said	11:26
217	11:34b	say (mp)	<b>Note-R</b>
224	11:43	cried out	11:42
228	11:56	were saying (mp)	<b>Note-E</b>
247	13:12	said	13:10
264	16:18	were saying (mp)	16:17
270	18:5a	replied (mp)	<b>Note-I</b>
272	18:7a	asked	18:5b
281	18:25b	said (mp)	<b>Note-R</b>
285	18:30	replied (mp)	<b>Note-R</b>
295	18:38b	says	18:38a
297	19:3	were saying (mp)	<b>Note-I</b>
299	19:5	says	<b>Note-R</b>
307	19:14	says	19:10
313	19:24	said (mp)	<b>Note-I</b>
315	19:27	says	19:26
318	20:2	says (fs)	<b>Note-I</b>
320	20:13b	says (fs)	<b>Note-I</b>
328	20:22	says	20:21
331	20:27	says	20:26
335	21:3b	say (mp)	<b>Note-R</b>
337	21:5b	replied (mp)	20:3b
343	21:15b	says	<b>Note-R</b>
344	21:15c	says	21:15a
345	21:16a	says	21:15c
346	21:16b	says	21:15b
347	21:16c	says	21:16a
348	21:17a	says	21:16c
349	21:17b	said	21:16b
350	21:17c	says	21:17a
351	21:19	says	20:18

### Appendix 3: Explanation of Certain Uses of (VIRIS – Subject) from Appendix 2

Appendix 1 lists John’s 353 uses of VIRIS (verbs introducing/re-introducing speakers). Appendices 1-2 list John’s seventy-eight: VIRIS verbs that lack explicit subject-words and John 1:19 (to which the category only seemingly applies). Of those, more than sixty re-introduce existing speakers.

This appendix considers the remaining twenty (listed below). John 8:33 will be last. Only a few introduce new speakers. Few have ambiguous referent. However, each has at least one issue requiring some analysis. Some passages will receive group-analysis (e.g., John 1:19, 20, and 21a).

Each analysis begins by listing: (1) explicit and implied individual characters, and (2) explicit and implied individual group-characters. By form singular Greek VIRIS-verbs are distinct from plurals.

The potential for confusion increases when a pericope designates more than one individual and/or more than one group. In John 19:4f, both Jesus (singular) and Pilate (singular) are present. Theoretically, either could be the speaker in John 19:5, so many English translations render *légei* (*he says*) as “*Pilate says*,” with *Pilate* in italics.

Similarly, John 11:55 mentions one plural group: *many* (pilgrims). Verse 57 speaks of another plural group: *chief priests and Pharisees* (i.e., the Sanhedrin). Either group conceivably could speak in 11:56: *they were...asking one another...*

2	1:19	might ask (mp)	217	11:34b	say (mp)	313	19:24	said (mp)
3	1:20	confessed	228	11:56	were saying (mp)	318	20:2	says (fs)
4	1:21a	asked (mp)	270	18:5a	replied (mp)	320	20:13b	says (fs)
9	1:25	asked (mp)	281	18:25b	said (mp)	335	21:3b	say (mp)
35	2:16	said	285	18:30	replied (mp)	343	21:15b	says
88	6:25	said (mp)	297	19:3	were saying (mp)			
131	8:7	said	299	19:5	says	147	8:33	8:27

#### Analysis

##### John 1:19, 20, and 21a

<b>Pericope:</b>	John 1:19-23
<b>Individual characters:</b>	John the Baptist
<b>Group characters:</b>	a delegation of priests and Levites from Jerusalem

The (VIRIS – Subject) verbs in 1:19 and 21a are plural. Priests and Levites are their implicit subjects. The (VIRIS – Subject) in 1:20 is singular, so John is its implicit subject. However, John spoke in the prologue, in vv 15-18. Thus, both 1:20 and 21a re-introduce old speakers.

The second clause of 1:19 lacks an explicit subject-word, but the direct object of the prior clause specifies who questioned John: priests and Levites. The semantics of *sent...from Jerusalem* requires this: Judeans in Jerusalem sent priests and Levites to John [in Bēthania], so the priests and Levites [when they were in Bēthania] could question John [in Bēthania]. Priests and Levites that traveled were the questioners. Thus, we do not regard 1:19 as a true example of (VIRIS – Subject).

##### John 1:25

<b>Pericope:</b>	John 1:24-28
<b>Individual characters:</b>	John the Baptist
<b>Group characters:</b>	(a delegation of) Pharisees (from Jerusalem)

The relationship between John 1:19-23 and 1:24-28 is that the Sanhedrin (comprised of both Sadducees and Pharisees) sent a fact-finding committee representing both portions of the Sanhedrin. The priests and Levites of vv 19-23 represented Sadducees, while the second part of the delegation were Pharisees. Carl Laney states this well, “Whereas the priests and Levites led in the first phase of John’s interrogation [1:20-23], the delegation of the Pharisees took over in v. 24.”<sup>33</sup> They are new speakers.

<sup>33</sup> J. Carl Laney, *John*, Moody Gospel Commentary, Paul Enns, gen. ed. (Chicago: Moody, 1992), 49.



### John 2:16

<b>Pericope:</b>	John 2:13-22
<b>Individual characters:</b>	Jesus
<b>Group characters:</b>	various sellers, money-changers, Judeans, His disciples

The only (VIRIS – Subject) verb is singular. Jesus is the only reasonable choice for speaker.

### John 6:25

<b>Pericope:</b>	John 6:25-40
<b>Individual characters:</b>	Jesus
<b>Group characters:</b>	a crowd (consisting of <i>some</i> of the 5000 fed by Jesus), who sought (and found) Jesus in a Capernaum synagogue.

The (VIRIS – Subject) is in John 6:25. It is plural. Several features point to the speakers as searching for Jesus, because He fed them. The first is the nominative plural participle within the same sentence. *The doer of* [roughly equivalent to *the subject of*] a nominative participle is one-and-the-same-as the subject of the controlling verb.<sup>34</sup> Along with other translations, *Logos 21* thus renders the participle *found* as *when they found: When they found Him on the other side of the sea, they said...* John 6:23 and 26 mention that the speakers had eaten bread that Jesus gave them. Verses 24 and 26 say that they looked for Jesus. Verse 24 uses the word *crowd* to describe these people.

### John 8:7

<b>Pericope:</b>	John 8:2-12
<b>Individual characters:</b>	Jesus, the adulteress
<b>Group characters:</b>	Accusatory scribes and Pharisees, crowds, [other Pharisees]

The (VIRIS – Subject) is singular. Might the woman have spoken it? The content rules against that: *Let him...cast a stone at her first!* [JHN, underlining mine]. If she spoke, her words would be: “cast a stone at me first!” Though two individual-characters are present, the implicit subject is Jesus.

### John 8:33

<b>Pericope:</b>	John 8:30-36
<b>Individual characters:</b>	Jesus
<b>Group characters:</b>	New Judean believers, Judean hecklers, [crowds]

The (VIRIS – Subject) in 8:33 is plural. Many claim that new believers suddenly rejected Jesus. However, John 8:20 says Jesus *spoke...these words* [8:14-18 and 19b] *as He taught in the temple courts*. Jesus deftly handled interruptions, while teaching favorable crowds. *Teaching* implies that someone was learning. If not, a teacher is not teaching. He may be arguing or talking to a wall. If teaching is an apt description, people are learning. Why did authorities fear Jesus? His teaching in the temple (and elsewhere) drew large favorable crowds: crowds that He taught and which learned from Him.

Jesus could address two groups simultaneously with truth for both. Sometimes John says Jesus addressed one person, but a larger group benefitted. Consider the following:

*Jesus told him [Peter], “One who is bathed has no need (except for feet to be washed), but is entirely clean. And you<sub>plural</sub> are clean, but not everyone.” For He knew the one betraying Him. Therefore He said, “You<sub>plural</sub> are not all clean” [13:10f, JHN].*

*Philip told Him, “Lord, show us the Father, and it suffices for us.” Jesus told him, “Am I with you<sub>plural</sub> such a long time, and you have not known Me, Philip? He who has seen Me has seen the Father. So how can you say, ‘Show us the Father’? [14:8f, JHN].*

Similarly, while answering objectors (8:13-19), Jesus taught His real hearers: two sides of a coin.

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<sup>34</sup> Wallace, *Grammar*, 623, “...since the subject of the participle is usually the subject of a finite verb [such subjects are nominative], the participle will usually be in the *nominative* case...” [emphasis his]

Many within the larger crowd believed (8:30). Then, taught content that would specifically benefit new believers (8:31f). Undoubtedly, He periodically did this throughout a day of teaching.

John 8:33 uses a (VIRIS – Subject), a verb introducing/re-introducing speakers that lacks an explicit subject. This is how John re-introduces old speakers.

#### **John 11:34b**

<b>Pericope:</b>	John 11:28-37
<b>Individual characters:</b>	Jesus, Mary, Mary's sister [Martha],
<b>Group characters:</b>	the sisters, Judeans

The (VIRIS – Subject) in 11:34b is plural. Note that Mary and Martha are listed both as individuals and as a group (sisters).

Martha speaks in 11:28; Mary in v 32. Judean mourners speak in v 31. Either group conceivably might answer Jesus' question: *Where have you put him?* The sisters would be the first choice, because Lazarus is their brother. Conceivably, others who knew the tomb's location might volunteer that.

One contextual feature favors the sisters being the speakers in 11:34b. Verse 36 explicitly designates those who said *See how He loved him!* as Judeans, even though Judeans had spoken in v 31. If John expected readers to interpret 11:34b's (VIRIS – Subject) as referring to Judeans speaking, why would he need to define the speakers in v 36? Martha and Mary were most likely the speakers of 11:34b. However, does not affect things to leave it as an open question.

One important thing to note here. Whether Mary and Martha or Judean mourners spoke, this is a re-introduction. Each has spoken before in context.

#### **John 11:56**

<b>Pericope:</b>	John 11:45-57
<b>Individual characters:</b>	Jesus, Caiaphas
<b>Group characters:</b>	Judeans who saw Jesus raise Lazarus, Pharisees and chief priests of the Sanhedrin, pilgrims purifying themselves

The (VIRIS – Subject) is plural. The over-riding issue is that the Sanhedrin agreed to kill Jesus (11:53). Therefore, verse 57 says that they posted an all-points-bulletin regarding Jesus' location. Likely, they offered a reward (prompting people to look for Him). Jesus secluded Himself in Ephraim. Verse 55 mentions many pilgrims, while verse 57 says the Sanhedrin urged people to reveal where Jesus was.

Both the Sanhedrin and pilgrims probably wondered if Jesus would come to Passover. In John 7, which mentions death-threats, Jesus came to the Feast of Tabernacles about the midpoint (7:14). John 7:11f speaks of widespread murmuring about whether Jesus would come. Probably, in John 11:56, both pilgrims and leadership wondered aloud if Jesus would come to Passover.

#### **John 18:5a**

<b>Pericope:</b>	John 18:1-11
<b>Individual characters:</b>	Jesus, Judas, Peter, Malchus
<b>Group characters:</b>	His disciples, those arresting Jesus

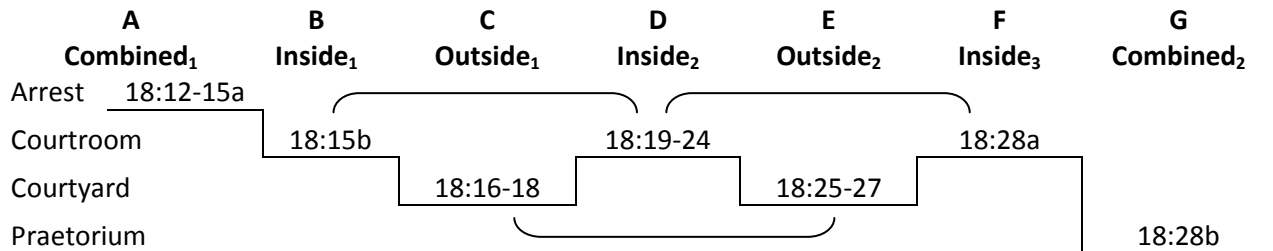
The (VIRIS – Subject) is plural. Jesus' disciples did not need to look for Jesus: they were already with Him. However Judas brought a contingent for an arrest. Jesus asked those arresting Him: *Whom do you seek?* [JHN] Also, Jesus distinguishes the Eleven (third person) from His addressees (second person): *So if you seek Me, [you] let these men [the Eleven] go* [18:8, JHN]. This is an introduction.

### John 18:25b

**Pericope:** John 18:15-18 and 25-27 (a split-scene pericope)  
**Individual characters:** Peter, John, servant-girl doorkeeper, relative of Malchus  
**Group characters:** servants, temple police

The doorkeeper and the relative of Malchus were part of a larger group: servants.

The first issue is that this is a split-screen pericope (these appear at several junctures in the book).<sup>35</sup> Knowing this helps with antecedents. Of the larger group arrested Jesus, *some* entered Annas' home for Jesus' first trial, while *others* went to the courtyard. Peter and others were in the courtyard of Annas' home (scenes C and E). John switches from courtroom (scenes B, D, and F) to courtyard (C and E).



The (VIRIS – Subject) in John 18:25b is plural: *They said to him* [Peter]...” The first two who challenged Peter were servants (the doorkeeper and Machus’ relative). Servants talked amongst themselves by the fire; likewise temple police. Peter sought to be incognito, near the fire. He could blend better with servants than with uniformed armed-guards. Servants likely asked all three questions.

### John 18:30

**Pericope:** John 18:28-38a  
**Individual characters:** Jesus, Pilate  
**Group characters:** [chief priests], [Judeans]

The (VIRIS – Subject) is plural. This pericope does not directly designate those addressing Pilate in v 30. The pericope mentions high priests specifically, but verse 38b (the next pericope’s first verse) says Pilate *went out to the Judeans again*. *Again* is important. Pilate met Judeans in 18:28-38a; and high priests. They are Judean high priests; John 19:21 actually uses the phrase *Judean high priests* (understanding of as an attributive genitive).

Note vv 29 and 31. Pilate says the addressees of v 29 pressed charges against Jesus: *What charge do you bring against this man?* Their answer (v 30) shows that they had tried Jesus: *If this man were not a criminal, we would not have handed Him over to you*. They had jurisdiction to turn Him over to Pilate. Certainly, these verses implicate Annas, Caiaphas, and the high priests.

A second piece of evidence reinforces this. Pilate told Jesus: the chief priests handed You over to me (18:35). We conclude that Judean high priests spoke in 18:30.

### John 19:3

**Pericope:** John 19:1-4  
**Individual characters:** Jesus, Pilate  
**Group characters:** soldiers authorized to flog Jesus

The (VIRIS – Subject) is plural. Pilate gave Him to soldiers for flogging (19:1). He said no grounds for charges existed (19:4), because torture yielded no confessions. Soldiers spoke this introduction.

<sup>35</sup> Steve Booth, *Selected Peak Marking Features in the Gospel of John*, American University Studies, Series 7: Theology and Religion, vol. 179 (New York: Lang, 1996), 113f, suggests the term *split-screen* and provides the genesis of the visual.

### John 19:5

**Pericope:** John 19:5-16a  
**Individual characters:** Jesus, Pilate  
**Group characters:** chief priests, temple police, Judeans

The (VIRIS – Subject) is singular. English translations render 19:5's *légei* (*he says*) as “*Pilate said*,” italicizing *Pilate*. After torture, Jesus probably had difficulty even standing up. He would not have been physically capable of speaking above the din of a raucous crowd. Note that verse 6 speaks of the reaction of chief priests and temple police, when they first saw Jesus. Verse 6 is not subsequent to the utterance of v 5b, but was the backdrop as Pilate shouted, “Behold, the Man.” The only times Jesus speaks in this pericope is inside the Praetorium, away from the unruly crowds.

### John 19:24

**Pericope:** John 19:16b-24  
**Individual characters:** Jesus, Pilate  
**Group characters:** chief priests, Judean (people), soldiers

The (VIRIS – Subject) is plural. Verse 24 ends with a summary statement: *So the soldiers did these things* [JHN]. This forms an inclusio with verse 23: soldiers both crucified Jesus and divided His clothing. Soldiers were the ones not wanting to tear the garment. They spoke. This is an introduction.

### John 20:2

**Pericope:** John 20:1-10  
**Individual characters:** Mary Magdalene, Peter, John  
**Group characters:** the disciples (i.e., Peter and John)

The (VIRIS – Subject) is singular. John does not mention accompanying women. The speaker ran to speak with Peter and John, so neither could be the speaker. Mary Magdalene spoke v 2.

### John 20:13b

**Pericope:** John 20:11-18  
**Individual characters:** Jesus, Mary Magdalene, two angels  
**Group characters:** two angels, the disciples

(VIRIS – Subject) is plural. Disciples appear both at the end of the prior pericope (20:10) and at the end of this one (20:18). The former says that the disciples accompanying Mary Magdalene to the tomb, returned home. The latter says that (upon leaving the tomb), Mary went to where the disciples were. Thus, the only plural group actually present are the two angels in the tomb. This is an introduction.

### John 21:3b

**Pericope:** John 21:1-14  
**Individual characters:** Jesus, Peter, Thomas, Nathanael, James, John, two others  
**Group characters:** the disciples

The (VIRIS – Subject) is plural. Peter addressed six other disciples (named above). John 21:8 and 14 identify the ones eating with Jesus as disciples. The speakers were those who joined Peter to fish.

### John 21:15b

**Pericope:** John 21:15-19  
**Individual characters:** Jesus and Peter  
**Group characters:** —

The (VIRIS – Subject) is singular. John specifically mentions Peter as the one to whom Jesus directed the questions of v 15a, 16a, and 17a. The text also says that Peter was grieved because Jesus asked this of him three times. Jesus does not here answer His own questions. Peter speaks 21:15b.

## Summary

John's Gospel has 353 VIRIS verbs. Seventy-eight of those are (VIRIS – Subject). Ten re-introduce old speakers; seven introduce new speakers; one allows either.

2	1:19	Does not apply	217	11:34b	Re-introduction	313	19:24	Introduction
3	1:20	Re-introduction	228	11:56	Either	318	20:2	Introduction
4	1:21a	Re-introduction	270	18:5a	Introduction	320	20:13b	Introduction
9	1:25	Introduction	281	18:25b	Re-introduction	335	21:3b	Re-introduction
35	2:16	Re-introduction	285	18:30	Re-introduction	343	21:15b	Re-introduction
88	6:25	Introduction	297	19:3	Introduction			
131	8:7	Re-introduction	299	19:5	Re-introduction	<b>147</b>	<b>8:33</b>	<b>Re-introduction</b>

Thus, the final tally is:

- 60 (VIRIS – Subject) of Appendix 2 are clear re-introductions.
- + 10 (VIRIS – Subject) of Appendix 3 (including John 8:33) are re-introductions.
- 70 uses of (VIRIS – Subject) are re-introductions.
- 7 uses of (VIRIS – Subject) are introductions.
- + 1 use of (VIRIS – Subject) could be an introduction or a re-introduction.
- 78 uses of (VIRIS – Subject) occur in John's Gospel.
- + 275 uses of (VIRIS + Subject) occur in John's Gospel (including John 1:19).
- 353 uses of VIRIS-verbs are in John's Gospel.

Page 5 of this paper introduces this data into the analysis.

### Appendix 4: Passages Where VIRIS without an Explicit Subject Introduce New Speakers

1. no exception appears in the midst of a controversy passage, and that
2. only two require choosing between a re-introduction and an introduction.

Thus, the eight passages provide little (if any) support 8:33 as introducing new speakers at the height of controversy. Seven certain and one possible introductions (asterisked) follow:

1. 1:25 Pharisees were new speakers, with 1:24 as a pre-introduction.
2. 6:25 A participle identifies those searching for Jesus as the speakers.
3. 11:56\* Pilgrims (new speakers) or leaders (re-introduced) are *conceptually* possible.
4. 18:5a John 18:3 pre-introduced those arresting Jesus (the speakers).
5. 19:3 19:1 gave a logical introduction to the soldiers who flogged Him.
6. 19:24 Soldiers were introduced as speakers.
7. 20:2 John introduced no one besides Mary as the one who went to speak to Peter.
8. 20:13b No one besides the two angels was inside the tomb to speak with Mary.

The seven unasterisked passage introduce new speakers. Each lacks ambiguity.

The one asterisked passage has ambiguity, since John could conceive of group  $\bar{A}$  or group  $\bar{B}$  or group  $\bar{A}\bar{B}$  speaking. In John 11:56, group  $\bar{A}$  would be pilgrims, group  $\bar{B}$  would be the Sanhedrin, group  $\bar{A}\bar{B}$  would be a combination. The Sanhedrin ordered people to report Jesus' location, so it is reasonable for leaders and pilgrims both to wonder if Jesus would come. Probably, both leaders and pilgrims said this. The only issue is whether John quotes leaders or pilgrims.

That is quite unlike John 8:33. One would not expect believers to turn suddenly against Jesus; but vocal opponents repeatedly raise objections.