

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). (20:16)

Rabboni – Rabbouni

TDNT V. VI

In the Old Testament and Judaism. [Rabboni] - "great" is a term for someone who occupies a high and respected position. [See] 2 Ki 25:8; Jer 39:13; Est 1:8; Da 1:3. The one called [Rabboni] is recognized thereby to be higher in rank than the speaker; the prince by the people, the master by the slave, the master craftsman by his associates... [Rabboni] can also be used on occasion for the prophet Elijah, the Messiah, and God. Above all, it was a custom for the pupil to address his teacher thus. 961-962

In the New Testament [Rabboni] occurs only in the Gospels. Mt 23:7 alludes to the fact that scribes were generally addressed as Rabbi and it censures their desire to be greeted with respect and obedience. 964

In all the other instances of [Rabboni] in the Gospels it is Jesus who is respectfully addressed thus... When Jesus is called [Rabbi] by His disciples and others, this shows that He conducted Himself like the Jewish scribes. In the synagogues before His disciples and others who listened to His addresses He supported His teaching from Scripture. His disciples stood to Him in the relation of students to their master, and showed him the respect due by calling Him [Rabbi]. Jesus was also a teacher for the common people, and was greeted by them with respect and addressed as [Rabbi]. On the other hand, there was a basic difference between the relation of Jesus to His disciples and that of scribes to their pupils, for Jesus had called them to discipleship and was thus their Lord. His teaching did not contain the explication and development of traditional material which had to be proved by scriptural exegesis. Jesus preached with [authority] and opposed His authoritative "I say unto you" (Mt 5:21-48 and parallels) to the Law and tradition. Hence the Gospels often note the astonishment of the crowd that Jesus did not teach as the Scribes but with [authority], Mk 1:221 and parallels; Mt 7:29. Since Jesus preaches with prophetic authority, His disciples do not take up the study which, when successfully completed, will qualify them to end their training and become rabbis. They remain [disciples] and Jesus remains their [Teacher]. They are expressly forbidden to call themselves rabbi, "But you are not to be called rabbi, for you have one teacher, and you are all brothers" (Mt 23:8). If, then, Jesus is called [Teacher] and [Rabbi] in the Gospels, this denotes a different relation of the disciples to Him than that between the Jewish [disciple] and his teacher. For this reason the Evangelists not only translate [Rabbi] in many instances as [Teacher] but also use other terms for [Rabbi] which better bring out the majesty of Jesus for the Christian community. Whereas the Fourth Evangelist does not avoid the offence that the teacher and rabbi Jesus of Nazareth is the Son of God, Luke never uses Rabbi, which his Hellenistic readers would not understand, but employs the Greek word [Master] instead, Mk 9:5 = Lk 9:33... 964-965

*Do not **cling** to me, for I have not yet **ascended** to the Father; but go to my brothers and say to them, "I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" (20:17)*

Cling = aptou

Lexicon

(1) To cause *illumination* or *burning* to take place, *light*, *kindle*... Lk 8:16; 11:33; 15:8; Mk 4:21... (2) to *make close contact*; (a) generally *touch*, take hold of, hold, Lk 7:39... (b) *cling to* Jn 20:17 “stop clinging to me”... (c) frequently of touching as a means of conveying a blessing (divine working by a touch of the hand)... Mk 10:13; Lk 18:15;... 126

Ascended = *anabebeka* [Perfect Active Indicative 1 person, singular – *anabaino*]

TDNT, Vol. I

[*Ascended*] – The basic meaning is spatial, i.e., “to rise from the depths to the heights.” It is used for climbing aboard a ship, mounting a horse or climbing a mountain. Geographically it denotes mounting from a plain to a city, from the coast inland, from the mouth of a river upstream, from the street over the threshold, up the steps of a house, from the lower storey of a house to the upper... In the New Testament it has this sense mostly in the Gospels. To avoid the crowds or to pray, Jesus climbs a hill (Mt 5:1; 14:23; 15:29 and parallels). He joins His disciples in the boat (Mt 14:22). He goes up with them to Jerusalem (Mt 20:17)... 518-519

Much more important is the use of [*ascended*] in statements related to the cultic life or cultic actions. Here the NT follows the usage of the Hebrew Old Testament, the LXX, and Rabbinic writings where [*ascended* in Hebrew] is a standing formula for going to Jerusalem and the temple. 519

In the life of Jesus the moment of His going up from the water of baptism (Mt 3:16; Mk 1:10) acquires significance from the descent of the Spirit. Going into the sanctuary is [“went up {*anabaino*} into the temple to pray”] (Lk 18:10. [*Ascended*] is so typical an expression for this that further indication need not be given (Jn 12:20)... For Paul and the other apostles, too, the statement that they went up to Jerusalem had rather more than a topographical significance. Jerusalem meant the mother community. This is clearest in Ac 18:22... Naturally the basic meaning in all these expressions is the topographical. Sanctuaries were usually located on hills, and Jerusalem is the holy city on a hill. 519-520

The culmination of [*ascended*] in the religious sphere corresponds to the Hebrew (Dt 30:12; Am 9:2; 2 Ki 2:11. “*And as they still went on and talked, behold chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.*” (2 Ki 2:11). 520

In the conception of Christ in John’s Gospel *anabainvein*, plays an important part. The Johannine Christ has come down from heaven. He thus knows of heavenly things (3:12 f.). He will be lifted up again to heaven, to the place where He was before (6:62). His ascension is His going up to the Father (20:17). As a heavenly being who has taken flesh and concealed His *doxa* [glory], the Johannine Christ on earth is constantly in touch with the heavenly world. The angels maintain His uninterrupted intercourse with God. By their descending and ascending (Gn 28:12) they mediate this contact with the heavenly world and “support the work of the Son of Man on earth” (Jn 1:51). The same thought is present in Eph 4:8-10. Here Ps 68:18, referred by the Rabbinic tradition to Moses, is reinterpreted Christologically. “*You ascended on high, leading a host of captives in your train and receiving gifts among men, even among the rebellious, that the Lord God may dwell there.*” The author aims to show that the One who ascends is identical with the One who descended. After the completion of His earthly work Christ returns to His original place. Schlier has rightly pointed out that [*descending*] and [*ascending*] are technical terms for the coming down of the Redeemer to earth and His going up from earth to heaven. 521