

The Gospel According to John - Chapter 6

¹ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.^{1 2} ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς,² ὅτι ἐθεώρουν τὰ σημεῖα³ ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ³ ἀνῆλθεν δὲ εἰς τὸ ὄρος⁴ Ἰησοῦς καὶ ἐκεῖ ἐκάθητο⁵ μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ⁶ τῶν Ἰουδαίων.

⁵ Ἐπάρας⁷ οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν⁸ ἄρτους ἵνα φάγωσιν οὗτοι; ⁶ τοῦτο δὲ ἔλεγεν πειράζων⁹ αὐτόν· αὐτὸς γὰρ ἤδει τί ἔμελλεν ποιεῖν. ⁷ ἀπεκρίθη αὐτῷ ὁ Φίλιππος· διακοσίων¹⁰ δηναρίων¹¹ ἄρτοι οὐκ ἀρκοῦσιν¹² αὐτοῖς ἵνα ἕκαστος βραχύ¹³ τι λάβῃ. ⁸ λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· ⁹ ἔστιν παιδάριον¹⁴ ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους¹⁵ καὶ δύο ὀψάρια.¹⁶ ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῦτους;^{17 10} εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.¹⁸ ἦν δὲ χόρτος¹⁹ πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν²⁰ ὡς πεντακισχίλιοι.^{21 11} ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ

¹ No less than three appositional statements - John wants to be good and sure we know where Jesus went.

² A "much" crowd would indicate a large group.

³ It strikes me as odd that John here uses a plural. Usually he uses σημεῖον in the singular and to indicate a very particular type of action.

⁴ ὄρος, ους, τό a mountain, hill (BDAG)

⁵ κάθημαι to be seated, to sit down (BDAG)

⁶ John would have had some reason to associate this incident with the calendar, being near the Pascha. It is also significant that he specified that this is "the feast of the Jews." John may well have been considering a non-Jewish audience here.

⁷ ἐπαίρω to lift up, raise up (BDAG)

⁸ ἀγοράζω to buy, purchase (BDAG)

⁹ πειράζω to try, test, put to trial (BDAG)

¹⁰ διακόσιοι, αι, a two hundred

¹¹ δηνάριον, ου, τό a denarius, at this time approximately a laborer's day's wage. (BDAG) Note the genitive of value.

¹² ἀρκέω to be enough, sufficient (BDAG)

¹³ βραχύς, εἶα, ύ a little piece, small bit (BDAG)

¹⁴ παιδάριον, ου, τό child, youth, young slave (BDAG) Assessing ages of children is sometimes important in the Gospels. Though this is a diminutive of παῖς, BDAG suggests it may refer to someone who is in the older part of childhood, possibly near passing to adulthood.

¹⁵ κριθίνος, η, ον made of barley flour (BDAG)

¹⁶ ὀψάριον, ου, τό a bit of (cooked) food, a tidbit, in N.T. usage, normally a fish prepared for eating (BDAG)

¹⁷ τοσοῦτος, αὔτη, οὔτων so much, so many, a large group (BDAG)

¹⁸ ἀναπίπτω to recline so as to eat (BDAG)

¹⁹ χόρτος, ου, ὁ grass, hay (BDAG)

²⁰ ἀριθμός, οὔ, ὁ a number, total (BDAG)

²¹ πεντακισχίλιοι, αι, α five thousand (BDAG)

εὐχαριστήσας²² διέδωκεν²³ τοῖς ἀνακειμένοις ὁμοίως²⁴ καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ¹² ὡς δὲ ἐνεπλήσθησαν,²⁵ λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε²⁶ τὰ περισσεύσαντα²⁷ κλάσματα,²⁸ ἵνα μὴ τι ἀπόληται.²⁹ ¹³ συνήγαγον οὖν καὶ ἐγέμισαν³⁰ δώδεκα³¹ κοφίνους³² κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν³³ τοῖς βεβρωκόσιν.³⁴ ¹⁴ Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον³⁵ ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. ¹⁵ Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα,³⁶ ἀνεχώρησεν³⁷ πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

¹⁶ Ὡς δὲ ὀψία³⁸ ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν ¹⁷ καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτία ἦδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,³⁹ ¹⁸ ἢ τε θάλασσα ἀνέμου⁴⁰ μεγάλου πνέοντος⁴¹ διεγείρετο.⁴² ¹⁹ ἐληλακότες⁴³ οὖν ὡς σταδίου⁴⁴ εἴκοσι⁴⁵ πέντε ἢ τριάκοντα⁴⁶ θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα⁴⁷ ἐπὶ τῆς θαλάσσης⁴⁸ καὶ ἐγγὺς

²² εὐχαριστέω being thankful, giving thanks (BDAG) This "giving of thanks" leads many to think the meal has eucharistic significance.

²³ διαδίδωμι to distribute (BDAG)

²⁴ ὁμοίως (adv.) in the same way (BDAG)

²⁵ ἐμπί(μ)πλημι to satisfy, fill up completely (BDAG)

²⁶ συνάγω to gather, collect (BDAG)

²⁷ περισσεύω to be in abundance, be left over (BDAG)

²⁸ κλάσμα, ατος, τό a fragment, piece, crumb (BDAG) Interestingly, the *Didache* uses this term instead of ἄρτος for the broken bread after a giving of thanks.

²⁹ ἀπόλλυμι (mid.) to perish, be ruined.

³⁰ γεμίζω to fill (BDAG)

³¹ δώδεκα twelve (BDAG)

³² κόφινος, ου, ὁ a basket ("in the NT prob. a large, eavy basket") (BDAG)

³³ It's interesting that the same verb is used here for the action of the crowd eating as was used earlier when Jesus told the disciples to avoid letting the bread go to waste. In this instance, the five loaves perished by feeding thousands of people and then by leaving more leftovers than the original amount of food.

³⁴ βιβρώσκω to eat, consume (BDAG)

³⁵ Notice the reaction to the σημεῖον.

³⁶ βασιλεύς, ἑως, ὁ a king, ruler (BDAG) The third declension explains the alpha as an ending.

³⁷ ἀναχωρέω to depart, go away, take refuge (BDAG)

³⁸ ὄψιος, α, ον evening, dusk (BDAG)

³⁹ We have to wonder about the chronology in this statement. The aorist for "getting into" the boat may suggest they waited a while for Jesus to show up, but that the darkness came so they decided to go on across.

⁴⁰ ἄνεμος, ου, ὁ a wind (BDAG) Note the genitive absolute.

⁴¹ πνέω to breath out, blow (BDAG)

⁴² διεγείρω to wake up, stir up (BDAG)

⁴³ ἐλαύνω to go, drive along (BDAG)

⁴⁴ στάδιον, ου, τό a stade, a little under 200 meters, an arena (BDAG)

⁴⁵ εἴκοσι twenty (BDAG)

⁴⁶ τριάκοντα thirty (BDAG)

⁴⁷ περιπατέω to walk, go about (BDAG)

⁴⁸ θάλασσα, ης, ἡ sea, body of water (BDAG)

τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ²⁰ ὁ δὲ λέγει αὐτοῖς· ἐγὼ εἰμι· μὴ φοβεῖσθε. ²¹ ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.⁴⁹

²² Τῆ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν⁵⁰ τῆς θαλάσσης εἶδον ὅτι πλοιάριον⁵¹ ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἔν και ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ²³ ἀλλὰ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος⁵² τοῦ κυρίου. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες⁵³ τὸν Ἰησοῦν. ²⁵ καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε⁵⁴ ὧδε γέγονας;

²⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα,⁵⁵ ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ²⁷ ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν⁵⁶ ὁ θεός. ²⁸ εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; ²⁹ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

³⁰ Εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;⁵⁷ ³¹ οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. ³² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν⁵⁸ τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου⁵⁹ δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· ³³ ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν

⁴⁹ ὑπάγω with εἰς normally indicating the goal of a journey (BDAG)

⁵⁰ πέραν on the other side (BDAG)

⁵¹ πλοιάριον, ου, τό a small boat - prob. not thought of as a diminutive, though technically it is (BDAG)

⁵² The language that suggests eucharist returns again, even in a narrative about the next day.

⁵³ ζητέω to seek for, examine (BDAG)

⁵⁴ ποτέ particle indicating a some time, presumably, or ever. Here the question doesn't quite make grammatical sense, but it is clear they are wondering at the fact that Jesus has arrived on the other side of the lake.

⁵⁵ Here Jesus uses σημεῖα. Consider how John has been using this word.

⁵⁶ σφραγίζω to seal, certify (BDAG)

⁵⁷ Truly an interesting question since the day before Jesus had multiplied five loaves into enough to feed five thousand with large amounts left over. If this is not a sign, one wonders what is?

⁵⁸ Notice that Jesus considers, and the people accept, the thesis that Moses or God gave "them" the manna in the wilderness over a thousand years previously.

⁵⁹ Reference to God as Jesus' Father would predictably create a response.

διδουὺς τῷ κόσμῳ.⁶⁰ ³⁴ εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.³⁵ εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.⁶¹

³⁶ Ἄλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με καὶ οὐ⁶² πιστεύετε. ³⁷ πᾶν⁶³ ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ⁶⁴ ἐκβάλω ἔξω, ³⁸ ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ⁶⁵ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν⁶⁶ ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³⁹ τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν⁶⁷ ὃ δέδωκέν μοι μὴ ἀπολέσω⁶⁸ ἐξ⁶⁹ αὐτοῦ, ἀλλ' ἀναστήσω⁷⁰ αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁰ τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς⁷¹ ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ⁷² ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

⁴¹ Ἐγόγγυζον⁷³ οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, ⁴² καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;⁷⁴ ⁴³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ' ἀλλήλων. ⁴⁴ οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ⁷⁵ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ ἔστιν γεγραμμένον ἐν τοῖς προφήταις· καὶ ἔσσονται πάντες διδασκοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν⁷⁶ ἔρχεται πρὸς ἐμέ. ⁴⁶ οὐχ ὅτι τὸν πατέρα ἐώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ,

⁶⁰ Consider whether the dative here indicates giving (his) life for the world or indicates giving life to the world.

⁶¹ Notice the strong shades of chapter four and the woman at the well. Jesus is identifying himself as the one who brings eternal satisfaction.

⁶² Usually we think of this as a "both...and" construction, but here it's "both...and not"

⁶³ The neuter here is slightly challenging. It may be related to the neuter in John 1:11. The masculine arrives in 37b, just as it did in 1:12.

⁶⁴ The double negative creates a strong affirmative concept.

⁶⁵ Jesus is making no secret of his identity as the one who has come from the Father.

⁶⁶ i.e., some will other than the will of God, a will that would correspond to a fallen human. Jesus' desire is to be consistent with the will of God.

⁶⁷ The neuter again. This is not merely about humans, but about all creation.

⁶⁸ ἀπόλλυμι to ruin, destroy - here the future tense (BDAG)

⁶⁹ The partitive genitive here likely indicates not losing "any" of it.

⁷⁰ ἀνίστημι to raise up, bring back to life (BDAG)

⁷¹ Now notice the masculine.

⁷² Emphatic - "I will raise him, I (will) on the last day."

⁷³ γογγύζω to grumble, whisper (BDAG)

⁷⁴ Notice the objection was not to someone coming down from heaven, but that they knew Jesus was the child of Joseph and Mary.

⁷⁵ ἔλκω to draw, drag, attract (BDAG)

⁷⁶ μανθάνω to learn, realize (BDAG) Notice the multiple steps implied. God draw, the person looks to Jesus, is taught by God, and realizes that the teaching is so, and comes to Jesus. In all this God is the author and finisher of our salvation, because he enables us to hear and receive the work of Christ.

οὗτος ἐώρακεν τὸν πατέρα. ⁴⁷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος ⁷⁷ τῆς ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον. ⁵⁰ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ ⁷⁸ τῆς τοῦ κόσμου ζωῆς.

⁵² Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν; ⁷⁹ ⁵³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁸⁰ ⁵⁴ ὁ τρώγων ⁸¹ μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ⁵⁵ ἢ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρῶσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶν πόσις. ⁵⁶ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. ⁵⁷ καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσῃ δι' ἐμέ. ⁸² ⁵⁸ οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσῃ εἰς τὸν αἰῶνα.

⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ ⁸³ διδάσκων ἐν Καφαρναούμ.

⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· σκληρός ⁸⁴ ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν; ⁶¹ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει; ⁸⁵ ⁶² ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; ⁶³ τὸ πνεῦμά ἐστὶν τὸ ζωοποιεῖν, ἢ σὰρξ οὐκ ὠφελεῖ οὐδέν. ⁸⁶ τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν

⁷⁷ Jesus' shift back to being the bread of life seems abrupt in verse 48. However, it is all couched in the concept of believing who he is, and that he is the one who can bring satisfaction.

⁷⁸ ὑπὲρ with the genitive indicating something in someone else's interest, on behalf of (BDAG)

⁷⁹ The Jews understand that Jesus is using language which belongs to the world of cannibalism.

⁸⁰ Does this verse indicate that one must be a communicant to have eternal life?

⁸¹ τρώγω to eat (BDAG) This word is often used of animals eating or of humans eating in close fellowship. It is not a word for polite nibbling.

⁸² Jesus ties our life related to eating his body and drinking his blood directly to the life he has which is one with the life of the Father.

⁸³ It is easy for us to conflate this part of John 6 with the earlier part, which John tells us was the previous day, when Jesus was feeding the multitude on the other side of the lake. Here he is in a synagogue. He is surrounded by people who can hear clearly and who we would expect to question him, as well as questioning the other rabbis.

⁸⁴ σκληρός, ἄ, ὄν harsh, unpleasant (BDAG) The term may also indicate causing offense.

⁸⁵ σκανδαλίζω to shock, offend, cause to sin (BDAG)

⁸⁶ Verse 63 can be used, apart from its greater context, to indicate that it is our belief that matters, not anything that actually happens physically. Yet the belief Jesus has been speaking about is belief in him as the true bread coming down from heaven.

πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. ⁶⁴ ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.⁸⁷ ⁶⁵ καὶ ἔλεγεν· διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

⁶⁶ Ἐκ τούτου⁸⁸ πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω⁸⁹ καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. ⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ⁶⁸ ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα⁹⁰ ζωῆς αἰωνίου ἔχεις, ⁶⁹ καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;⁹¹ καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. ⁷¹ ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

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⁸⁷ This is the first hint given by John that Jesus is going to be betrayed. The fact would be at least fairly common knowledge due to the existence and circulation of other Gospels and the various oral traditions, but in this Gospel account we don't hear about it until now.

⁸⁸ Assume "time"

⁸⁹ ὀπίσω former, behind. As a neuter noun, the previous way of life (BDAG)

⁹⁰ ῥήμα, ατος, τό words, statements (BDAG) There may be some fruit in distinguishing between this word and λόγος.

⁹¹ It's worthy of contemplation that Judas was one of those chosen by the all-knowing Son of God. He was really one of the Twelve.