

Notes on the Greek New Testament
Week 211 – John 5:41-6:29

Day 1051: John 5:41-47**Verse 41**

Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
δοξα, ης f glory; praise, honour

Verse 42

ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ
θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

ἔγνωκα Verb, pref act ind, 1 s γινωσκω
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The genitive may be objective (You do not love God), or subjective (You are not men whom God loves). The former statement would be the sign of the Jews' unbelief, the latter the grounds of it. The former alternative is the more probable." Barrett.

Verse 43

ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς
μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ
ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
ὄνομα, τος n name, authority

Cf. 5:19ff.

ἄλλος, η, ο another, other
ἰδιος, α, ον one's own
λήμψεσθε Verb, fut midd dep indic, 2 pl
λαμβάνω

Josephus reports a string of messianic pretenders in the years before AD 70 (*Ant.* 20.97-99, 171-172; *Bel* 2.258-265).

Verse 44

πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν
παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν
δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ
ζητεῖτε;

δυναμαι can, be able to
ἀλλήλων, οἰς, οὖς one another

"δοξα here means 'good repute', 'praise'. Men seek praise from their fellow men, and consequently understand others who do the like; and they would enjoy the flattery of one who, unlike Jesus, was more anxious to secure a good reputation for himself than to do the will of God." Barrett.

μονος, η, ον adj only, alone

Some MSS omit Θεου. The ancient Uncial MSS were written entirely in capitals and without any space between words. To save paper, a number of frequent words had recognised abbreviations. ΘΕΟΣ was abbreviated to ΘΣ (though the line was written *above* rather than below the letters of the abbreviated word. It seems more probable that the letters ΘΥ should have been accidentally omitted from ΤΟΥΜΟΝΟΥΘΟΥ than that they should have been accidentally added.

ζητεω seek, search for, look for

"The reason why Jesus' interlocutors were eager to accept messianic claimants who came in their own name but were unwilling to receive the one who came in the Father's name is now made clear. Like most people then and now, they were heavily dependent on accepting *praise (doxa) from one another*; they made *no effort to obtain the praise (doxa) that comes from God...* Inevitably, that meant that they were open to messianic claimants who used flattery or who panted after great reputations or whose values were so closely attuned to their audience that their audience felt they were very wise and farsighted; they were not open to the Messiah that Jesus was turning out to be, one who thought the only *doxa* ('glory/'praise') worth pursuing was the glory of God. John sums up the tragic situation of most of his fellow Jews a little further on: 'they loved praise (*doxa*) from men more than praise (*doxa*) from God' (12:43). How then could they believe?" Carson.

Verse 45

μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν
πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν
ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

δοκεω think, suppose
κατηγορεω accuse, bring charges
against

ἠλπίκατε Verb, perf act indic, 2 pl ἐλπίζω
hope, hope in

There is evidence that some of the Jews, "believed that as Moses acted as their intercessor at their apostasy over the golden calf (Exod 32:30–32), so he continued to intercede for them in heaven (see, e.g., *As Mos.* 12:6: Joshua lamented Moses' impending departure, since Israel would have no advocate with God. Moses assured him, 'The Lord hath on their behalf appointed me to pray for their sins and make intercession for them'). There is evidence that Jews looked for Moses to act as their intercessor in the final judgment (Meeks, *The Prophet-King*, 161); thus they 'set their hope on him' (v 45)." Beasley-Murray. Moses will accuse them because they have turned the Law into an absolute religion rather than seeing it for what it is – God's word which points to and finds its focus in Christ. Carson comments, "If scrupulous adherence to the law brings people to hope for salvation in the law itself and to reject the Messiah to whom the law pointed, then the law itself, and its human author, Moses, must stand up in outraged accusation."

Verse 46

εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

ἂν particle indicating contingency
γραφῶ write

Cf. v.39. Beasley-Murray comments, "The reference is not so much to any particular passage, such as Deut 18:15–18, but to the revelation of the divine will and promise in the Pentateuch as a whole (so most exegetes)."

Verse 47

εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

γράμμα, τος η letter (of alphabet), letter
ἐμος, η, ον 1st pers possessive adj my,
mine

ῥημα, ατος η word

"The witness of Moses written in the Pentateuch is contrasted with the spoken words of Jesus." Barrett.

Day 1052: John 6:1-9

It is claimed by some that Ch 6 should stand between Chs 4 & 5 and that this improves the itinerary (see note on 5:1). As the gospel stands, Jesus is in Galilee (4:54), goes up to Jerusalem (5:1), crosses the sea of Galilee (6:1 – there being no indication that he has left Jerusalem); walks in Galilee, being unable to walk in Judea because the Jews were trying to kill him (7:1 – though he had not been in Jerusalem since 5:47). If the suggested transposition were made, the course of events would then be as follows: Jesus in Galilee (4:54), crosses the sea (6:1) goes up to Jerusalem (5:1) and returns for security to Galilee (7:1).

Barrett responds to such suggestions by stating, "It should be noted that the whole section 6:1-21 is very similar to the Marcan section 6:32-53, which contains (i) a crossing of the lake (cf. especially Mark 6:32 with John 6:1, ἀπηλθον – ἀπηλθεν), (ii) the miraculous feeding of the five thousand, (iii) an attempt by the disciples, who have left Jesus behind alone, to cross the lake, and (iv) the appearance to the disciples in the boat of Jesus, walking on the water. The whole incident is followed in Mark by an assembly of the people and a debate (Mark 6:54-6; 7:1-23), as in John. If, as is very probable, John was using the Marcan (or some very similar) tradition, and wished to insert the material at this point because on theological grounds he desired to present his discourse on the Bread of Life, the facts are explained without recourse to purely hypothetical reconstructions."

Carson comments on the feeding of 6:1-15 (the 5,000), "This is the only miracle during Jesus' ministry that is recorded in all four Gospels." He thinks that John was aware of Mark's account, "– not that he copied him slavishly, but that he was familiar with his record of the details. The differences are minor, and can usually be explained in terms of the themes John wishes to emphasise. At one point, John and Mark provide clarifying details that help to explain the other's text (cf. notes on 6:5, 15)."

Verse 1

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

περαν prep with gen beyond, to the other
side

θαλασσα, ης f sea

"The second genitive [της Τιβεριαδος] is added as a further explanation of της Γαλιλαιος. Cf. 21:1, της θαλασσης της Τιβεριαδος. This name for the lake of Galilee, which is not used elsewhere in the New Testament, was derived from Tiberias (cf. v.23), founded in A.D. 26 (or perhaps a few years earlier) by Herod Antipas and named in honour of the Emperor Tiberius... The effect of the two genitives is clumsy, and it is not surprising that a few MSS. omit της Γαλιλαιας, while D Θ b e add εις τα μέρη before της Τιβεριαδος- "across the sea of Galilee to the parts of Tiberias". The clumsy text is no doubt the original." Barrett.

Verse 2

ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἔθεωρον τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

ἠκολουθεω follow, accompany
ὄχλος, ου m crowd, multitude
πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου
much, great

Cf. Mk 6:33-34.

θεωρεω see, observe
ἀσθενεω be sick, be ill

Verse 3

ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

ἀνερχομαι go or come up
ὄρος, ους n mountain, hill

"The Greek τὸ ὄρος does not necessarily refer to a particular mountain or hillside, but may simply mean 'the hill country' or 'the high ground', referring to the area east of the lake and well known today as the Golan Heights." Carson.

ἐκεῖ there
καθημαι sit, sit down

Verse 4

ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

ἐγγὺς adv near
πάσχα n Passover

The second passover in John, cf. 2:13,23.

ἑορτή, ης f festival, feast

Barrett says that John mentions the passover for theological rather than chronological reasons (the reference is not to be taken historically). He mentions the passover primarily because some of the words and actions of this chapter have a eucharistic significance, and the eucharist, like the Last Supper (13:1) must be understood in the context of the Jewish Passover.

Beasley-Murray similarly comments, "The statement as to the nearness of the Passover (v 4), the identification of Jesus as the prophet who should come (cf. Deut 18:15), and the discussion on the bread from heaven within the discourse (vv 31-33) combine to indicate that the feeding miracle is understood as falling within the fulfillment of the hope of a second Exodus. This flows together with the thought of the event as a celebration of the feast of the kingdom of God, promised in the Scriptures (Isa 25:6-9). The eschatological significance of the sign is thus doubly underscored, and is part of its fundamental connection with the Lord's Supper, which also is eschatologically oriented (cf. especially Luke 22:16, 18, 20, 29-30; within the discourse vv 39, 40, and esp. 54)."

Carson points out that, for the Jews, the Passover, "was a rallying point for intense, nationalistic zeal. This goes some way to explaining the fervour that tried to force Jesus to become king (cf. notes on v. 15)."

Verse 5

ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

ἐπάρας Verb, aor act ptc, m nom s ἐπαίρω
raise, lift up

For this expression see 4:35; 17:1 and cf. Lk 6:20; 16:23; 18:13.

θεασάμενος Verb, aor midd dep ptc, m nom s
θεαομαι see, look at, observe

In Mark the disciples take the initiative and no disciple is mentioned by name. Barrett thinks that the addition of names is a sign of lateness, but this is contested by Metzger who argues that names may as often be omitted from later accounts as added.

Carson comments "In this instance Philip was the obvious person to ask: he came from the nearby town of Bethsaida (1:44). Specification of such details may therefore more reasonably be taken as evidence for the recollection of an eyewitness."

ποθεν interrog adv. from where, how

ἀγοραζω buy
 ἄρτος, ου m bread, a loaf, food
 φάγωσιν Verb, aor act subj, 3 pl ἐσθιω
 eat

Cf. the question of Moses in Num 11:13.

Verse 6

τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ἤδει τί ἔμελλεν ποιεῖν.

πειράζω test, put to the test
 ἤδει Verb, pluperf act indic, 3 s οἶδα
 know
 μελλω be going, be about, intend

Verse 7

ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ [τι] λάβῃ.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρίνομαι answer, reply, say
 διακοσιοι, αι, α two hundred
 δηναριον, ου n denarius

Cf. Mk 6:37. The genitive is the genitive of price, "loaves to the value of..."

ἄρκεω be enough, be sufficient
 ἕκαστος, η, ον each, every
 βραχυς, εια, υ little, small; βραχυ τι a
 small amount

Verse 8

λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a

Verse 9

Ἔστιν παιδάριον ᾧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὄψαρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

παιδαριον, ου n boy

The word, a double diminutive, occurs nowhere else in the New Testament. The grammatical form does not require extreme youth; at Genesis 37:30 Joseph at the age of seventeen is described in the LXX as παιδαριον.

ᾧδε adv here
 πέντε (indeclinable) five
 κριθινος, η, ον made of barley

Cf. 2 Kings 4:42. Barley loaves were the cheap bread of the poorer classes. Carson comments, "Some have seen in this detail an allusion to the miraculous feeding reported in 2 Kings 4:42-44: Jesus is a prophet greater than Elijah or Elisha."

δυο gen & acc δυο dat δυοσιν two
 ὄψαριον, ου n fish

τοσούτος, αυτη, ουτον / ουτο correlative
 adj so much; pl so many

Day 1053: John 6:10-15

Verse 10

εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

ἀναπεσεῖν Verb, aor act infin ἀναπιπτω
 sit, sit at table

χορτος, ου m grass, vegetation

τοπος, ου m place

Confirms the note in v. 4 that it was spring.

ἄνηρ, ἄνδρος m man
 ἀριθμος, ου m number, total

An accusative of specification.

πεντακισχιλιοι, αι, α five thousand

Cf. Mk 6:39-40. Carson comments, "The total number of the people may well have exceeded twenty thousand or more."

Verse 11

ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένους, ὁμοίως καὶ ἐκ τῶν ὄψαριων ὅσον ἤθελον.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω
 εὐχαριστεω thank, give thanks
 διέδωκεν Verb, aor act indic, 3 s διαδιδωμι
 distribute, divide

The words and actions recall the last supper, cf. Mk 14:22; 1 Cor 11:23.

ἀνακειμαι be seated (at table)

ὁμοίως likewise, in the same way

ὄψαριον, ου n see v.9

ὅσος, η, ον correlative pronoun, as much
 as

θελω wish, will

"John stresses ... the lavishness of the supply: the people ate *as much as they wanted*, far outstripping the titbit that even two hundred *denarii* would have failed to supply (v. 7). So also the true bread from heaven who gives life to the world far outstrips the manna in the desert (vv. 30-33)." Carson.

Verse 12

ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.

ἐνεπλήσθησαν Verb, aor pass indic, 3 pl
 ἐμπι(μ)πλημι and ἐμπιπλω fill, satisfy
 συναγάγετε Verb, aor act imperat, 2 pl
 συναγω gather, gather together

περισσεύσαντα Verb, aor act ptc, n nom/acc
 pl περισσευω be left over
 κλασμα, τος n fragment, piece
 ἀπόληται Verb, aor midd subj ἀπολλυμι
 destroy, lose; midd be lost, perish

Barrett, rather fancifully, suggests, "It seems not impossible that John is here speaking symbolically of the gathering of Christian disciples, with special reference to the eucharist, and of the will of Christ to preserve all from destruction (17:12; on ἀπολλυναι see on 3:16)."

Carson says that the emphasis is on all having enough to eat. "This is the ample provision of the Lord who declares, 'My people will be filled with my bounty' (Jer 31:14)."

Verse 13

συνήγαγον οὖν, καὶ ἐγέμισαν δωδεκα
 κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων
 τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς
 βεβρωκόσιν.

γεμίζω fill
 δωδεκα twelve
 κοφινος, ου m basket
 κριθινος, η, ον see v.9
 βεβρωκόσιν Verb, perf act ptc, m dat pl
 βιβρωσκω eat

There is more left over at the end than was present at the beginning!

Verse 14

Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν
 σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ
 προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

ἰδόντες Verb, aor act ptc, m nom pl ὄραω
 see

P⁷⁵ B it^a read ἃ ... σημεῖα, pl. instead of sing., due presumably to the influence of 6:2.

ἀληθως adv truly, in truth
 προφητης, ου m prophet

Cf. Deut 18:15ff. "Several features of this chapter suggest that Jesus was the prophet 'like unto Moses'. He had given his people miraculous food, as Moses had fed his people in the wilderness (cf. 1 Cor. 10:3,16, where the food supplied by Moses is compared allegorically with the bread and wine of the Christian eucharist), and the comparison and contrast are worked out in detail in the discourse." Barrett.

Verse 15

Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι
 καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν
 βασιλέα ἀνεχωρησεν πάλιν εἰς τὸ ὄρος
 αὐτὸς μόνος.

γινούς Verb, aor act ptc, m nom s γινωσκω
 μελλω see v.6

ἀρπαζω take by force, carry off
 βασιλέα Noun, acc s βασιλευς, εως m
 king

"The kingship of Jesus is one of the main themes of the Johannine Passion Narrative (see on 18:33ff). There Jesus asserts that his kingship is not of this world (18:36); the kingship offered him here is one which he must renounce. Cf. his rejection of the kingdoms of the world, and the glory of them, in the Q temptation narrative (Matt 4:8 = Luke 4:5)." Barrett.

Carson comments, "The juxtaposition of v. 14 and v. 15 presupposes that the people who think that Jesus may well be the eschatological *Prophet* (v. 14) understand this Prophet's role to be simultaneously kingly. If the first prophet, Moses, had led the people out of slavery to Egypt, surely the second would help them escape servitude to Rome."

ἀναχωρεω withdraw, go away

κ* with OL MSS vg etc, read φεύγει, 'flees,' instead of ἀνεχωρησεν, 'withdrew.' The UBS committee considered that the support for the former reading is too slender for its adoption (Metzger, 211–12), but most modern commentators hold that the common reading is an obvious softening of φεύγει (so, e.g., Hoskyns, Bultmann, Barrett, Brown, Beasley-Murray).

παλιν again, once more
 ὄρος, ους n mountain, hill
 μονος, η, ον adj only, alone

Verses 1-15 – Postscript

Carson comments, "Mark and John are mutually supportive: each makes clear certain features of the other's account. Mark points out that just before the feeding of the five thousand, Jesus sent the twelve on a training mission throughout Galilee. The results were so spectacular that Herod Antipas was terribly upset, and wondered if John the Baptist, whom he had beheaded, had come back to life (Mk 6:7-30). In the light of his popularity with the crowds, Jesus had crossed over to the east bank of the lake, along with his disciples, in order to gain some respite from their pursuing attentions, and perhaps also to escape Herod's jurisdiction. But the surging crowd ran around the north end of the lake and met Jesus on the east bank: escaping from Herod was easier than escaping from the crowd. Jesus taught them and fed them, for 'he had compassion on them, because they were like sheep without a shepherd' (Mk 6:34). This does not so much mean that Jesus viewed them as a congregation without a pastor, as that he saw them as an army without a general (1 Ki 22:17). He well knew that the wrong sort of 'king' would not only divert them from the things that really mattered, but could lead them into a conflict with Rome from which they could not escape without a disastrous beating. All of this background, made clear in Mark, explains John 6:15. John does not bother to provide more details, most likely because they were largely irrelevant when he wrote: Jerusalem had already fallen, and the political setting was vastly different from when Jesus ministered and Mark wrote. Yet, ironically, it is John, not Mark, that preserves the conclusion that Jesus knew the people were going to try to make him king by force – a fitting capstone for, and corroboration of, Mark's account, and a compelling explanation of Mark 6:45.

"The real nature of Jesus' kingship becomes a major issue in the passion narrative (18:33ff.). The truth of the matter is that Jesus' kingdom was like no other (18:36). Jesus himself knew that the way his kingdom would triumph would not be by beating the enemy in siege warfare, but by dying and rising from the dead; 'he would go to Jerusalem not to wield the spear and bring the judgment, but to receive the spear thrust and bear the judgment' (Clowney). Perhaps he recognised in the mob's enthusiastic but unwelcome attention the same temptation that he had confronted in the wilderness (Mt 4:8-10; Lk 4:5-8). And so he fled, abandoning the crowd and (according to Mark) sending even his own disciples away, back across the lake, perhaps in fear that they too might become contaminated by the crowd's irrepressible but misguided enthusiasm."

Day 1054: John 6:16-21**Verse 16**

Ἦς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

ὄψια, ας f evening
καταβαινω come or go down, descend

Verse 17

καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

ἐμβάντες Verb, aor act ptc, m nom pl
ἐμβαινω get into, embark
πλοῖον, ου n boat, ship

"The durative, or perhaps the conative, force of the imperfect [ἤρχοντο] must be given weight: 'they were on their way', or perhaps, 'they were trying to go.'" Barrett.

πέραν prep with gen across, to the other side

Capernaum was on the west side of the lake, hence the feeding probably took place on the east side, in a territory predominantly Gentile.

σκοτία, ας f darkness
ἤδη adv now, already
ἐγεγόνει Verb, pluperf act indic, 3 s
γινομαι
οὐπω not yet
ἐληλύθει Verb, pluperf act indic, 3 s
ἐρχομαι

"The words *By now it was dark, and Jesus had not yet joined them*, though doubtless prosaically true, may also be symbolically laden: as in 3:2; 13:30, the darkness of night and the absence of Jesus are powerfully linked." Carson.

Verse 18

ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

τε enclitic particle and, and so
ἀνεμος, ου m wind
μεγας, μεγαλη, μεγα large, great
πνεω blow (of wind)

There is abundant evidence for the suddenness with which storms hit lake Galilee. Carson comments, "The Sea of Galilee lies about six hundred feet below sea level. Cool air from the south-eastern tablelands can rush in to displace the warm moist air over the lake, churning up the water in a violent squall."

διεγείρετο Verb, imperf pass indic, 3 s
διεγειρω wake up, grow rough (of sea)

Verse 19

ἐηλεκότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

ἐηλεκότες Verb, perf act ptc, m nom pl
ἐλαυνω row
σταδιοι, ων m (pl) stades, furlongs
(about 200 metres)

εἴκοσι twenty
πεντε (indeclinable) five
ἢ or
τριακοντα thirty

The lake is 109 stadia long (12.5 miles) and 61 wide (7 miles) at its greatest breadth. Cf. Mk 6:47, 'in the middle of the lake.'

θεωρεω see, observe, notice
περιπατεω walk, walk about
ἐγγυς adv near
φοβεομαι fear, be afraid (of)

"He may have had in mind Job 9:8, but more obviously Ps 77:16, 19, which speaks of God coming in powerful theophany to the aid of his people at the Exodus: 'The waters saw thee, O God, they saw thee and writhed in anguish.... Thy path was through the sea, thy way through mighty waters...!' The Evangelist was describing an event in which he saw Jesus as the revelation of God coming to his disciples in distress – *in the second Exodus!*" Beasley-Murray.

Verse 20

ὁ δὲ λέγει αὐτοῖς, Ἔγω εἰμι, μὴ φοβεῖσθε.

The use of Ἔγω εἰμι here "bears no necessary theological baggage: it is the perfectly normal way to say 'It is I' – a point made clear when it appears on the lips of the man born blind after he is healed (9:9)." Carson.

Verse 21

ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.

θελω wish, will
λαβεῖν Verb, aor act infin λαμβανω
γη, γης f earth, land
ὑπαγω go

Barrett and Sanders suggest that the *καὶ* here is adversative and that the sense is, 'they wished to take him into the boat, but found immediately that they had reached the shore.' Sanders takes this to mean that there is no miracle in vv 15-21. Barrett says that it is more probable that John is recording a second miracle. Carson suggests there may here be "an allusion to Psalm 107:23-32 (especially v. 30, 'and he guided them to their desired haven')."

Day 1055: John 6:22-29**Verses 22-24**

The statement in vv 22–24 is difficult to unravel with certainty... It is perhaps simplest to view v 23 as a parenthesis. The statement serves as an indirect confirmation of the sign of the crossing of the lake; the crowd knew that one boat only was at the place where the disciples had embarked and that Jesus did not go with them; hence, they were perplexed as to what had happened to Jesus. This 'crowd,' of course, is not to be identified with the entire multitude that had been present at the feeding miracle; it was not an armada that crossed the Lake to find Jesus!" Beasley-Murray.

Verse 22

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον.

ἐπαυριον the next day
ἐστηκὼς Verb, perf act ptc, m nom s ἵστημι
stand, stop

περαν see v.17
 εἶδον Verb, aor act ind, 1s & 3pl ὁραω
 see, observe

Barrett suggests that this should be understood to have pluperfect force, 'They had seen'.

πλοιαριον, ου η boat, small boat

John uses πλοιον and πλοιαριον interchangeably.

ἄλλος, η, ο another, other
 ἐκει there, in that place, to that place
 εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a
 συνεισηλθεν Verb, aor act indic, 3 s
 συνεισερχομαι go in with, enter with
 μονος, η, ον adj only, alone
 ἀπῆλθον Verb, aor act ind, 1s & 3pl
 ἀπερχομαι

Verse 23

ἄλλα ἦλθεν πλοι[άρι]α ἐκ Τιβεριάδος
 ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον
 εὐχαριστήσαντος τοῦ κυρίου.

"Instead of ἄλλα ('other') many translators prefer to read ἀλλά ('however'). Beasley-Murray.

ἐγγυς adv near
 τοπος, ου m place
 ὅπου adv. where
 ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω
 and ἐσθω eat
 εὐχαριστεω thank, give thanks

The last phrase, εὐχαριστήσαντος τοῦ Κυρίου is omitted from several MSS. Barrett thinks that the shorter text may well be original but the UBS text includes the phrase, Metzger commenting that it is supported by diverse and good witnesses.

Verse 24

ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ
 ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ,
 ἐνέβησαν αὐτοὶ εἰς τὰ πλοίαρια καὶ ἦλθον
 εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

ὅτε conj when, at which time
 ἐκει see v.22
 ἐνέβησαν Verb, aor act indic, 3 pl ἐμβαίνω
 get into, embark
 ζητοῦντες Verb, pres act ptc, m nom s
 ζητεω seek, look for

Verse 25

καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης
 εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας;

εὕρισκω find, discover
 εἶπον Verb, aor act indic, 1s & 3pl λεγω
 πότε interrog adv. when?
 ὧδε adv here, in this place

γέγονας Verb, perf act indic, 2 s γινομαι

Verse 26

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν,
 Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι
 εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν
 ἄρτων καὶ ἐχορτάσθητε.

εἴδετε Verb, aor act indic, 2 pl ὁραω see

I.e. 'saw and understood'. They failed to perceive the significance of what Jesus had done.

ἐφάγετε Verb, aor act indic, 2 pl ἐσθιω eat
 ἐχορτάσθητε Verb, aor pass indic, 2 pl
 χορταζω feed, satisfy

Cf. Mk 6:42; 8:8. "The parallelism is close and supports the view that John knew Mark." Barrett.

Verse 27

ἐργάζεσθε μὴ τὴν βρώσιν τὴν
 ἀπολλυμένην ἀλλὰ τὴν βρώσιν τὴν
 μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ
 ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ
 πατὴρ ἐσφράγισεν ὁ θεός.

"John later reports that the bread of life discourse was delivered 'in the synagogue at Capernaum' (6:59), but he nowhere makes clear where the transition to the synagogue takes place: at v. 27 is as good a guess as any." Carson.

ἐργαζομαι work
 βρωσις, εως f food
 ἀπολλυμι destroy; midd perish, die
 μενω trans remain, stay, abide

"Though the food, being Christ himself (vv. 53-5 *et al.*), is eternal, the sense here is not that the food lasts to eternity, but that, since it is 'abiding' food, its result is to produce eternal life in the believer." Barrett.

σφραγιζω seal; mark with a seal, affirm to be true

This is the one on whom the Father has set his seal of approval. "At 3:33 the word σφραγιζειν is used to indicate that the believer, by accepting the testimony of Christ, has attested the truth of God himself. Here the word has the same meaning, but it is God the Father who attests the authority and truth of Jesus. In view of the aorist it is natural to look to a particular act of sealing; this should probably be found in the baptism of Jesus, or rather, since John does not record the baptism itself, in the descent of the Spirit upon Jesus. See especially 1:33f." Barrett.

Verse 28

εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν ἵνα
ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

"The hearers, as they were Jews, interpret the 'works which God demands' as works of the Law, which God will reward with life eternal. They learn, however, that the 'work' God wants is faith in the one whom God has sent." Beasley-Murray.

Carson adds, "From John's perspective, their native naivete is formidable. They display no doubt about their intrinsic ability to meet any challenge God may set them; they evince no sensitivity to the fact that eternal life is first and foremost a gift within the purview of the Son of Man (v. 27)."

Verse 29

ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς,
Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα
πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

πιστεῦω believe (in), have faith (in)

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send

ἐκεῖνος, η, ο demonstrative adj. that (one)