John 6:26-71

2025

# Introduction

Jesus begins to teach us the meaning of the word ἐπιούσιον (epioúsion) from the Lord’s Prayer in Matthew 6:11. Epioúsion most certainly does not mean, daily: for, that would teach the exact opposite of what we find in both Matthew 6 and John 6. Epioúsion is a form of the word, to be, or I Am, with the prefix epi- which means upon. The Epioúsion bread is the bread which is based upon the essence or nature of God; upon the One Who calls Himself I Am in Exodus 3:14; upon the One Who repeatedly refers to Himself as the Bread of Life. Jesus will now proceed to explain to us that this is the bread of His Own Body: He is the Manna come down from heaven.

Our understanding of this passage also becomes critical to our analysis of the grape harvest in Revelation 14.

The Gospel of Christ is not about the blood, crucifixion, and death of Christ only: the Passover. Passover and Pentecost cannot be separated. We cannot eat and drink the body and blood of Christ without the power of the Spirit at Pentecost. Passover is that precious time when the Father rescues us by His Son. Pentecost is that precious time when the Father sits down to talk to us. In 1406 BC, the audience resisted the message, saying, we don’t want to hear it, Moses must listen for us. In 30 AD the audience listened heartily and a cosmic change overtook creation. But, in both cases, rebellion was the outcome: both audiences refused to reenter Paradise, the Promised Land, Ha’Aretz. Forty years passed before the first audience was allowed to cross the Jordan River and come into the Land. Forty years passed before the temple was destroyed and rebuilt in Heaven. In a very real, but mystical and symbolical sense, Tabernacles (Tents) completes the feast cycle that began with Passover and Pentecost.

As we struggle to understand the meaning of the Revelation 14 grape harvest, John 6:26-71 enlightens us with fresh insights into the nature of the deaths of the martyrs. These insights also apply to any and every modern martyr as well.

# Study

Jn. 6:26 - απεκρίθη[[1]](#footnote-1) αυτοίς hο ιησούς και είπεν[[2]](#footnote-2) αμήν, αμήν λέγω[[3]](#footnote-3) hυμίν ζητείτε´[[4]](#footnote-4) με ουχ hότι είδετε[[5]](#footnote-5) σημεία αλλ hότι εφάγετε[[6]](#footnote-6) εκ των άρτων και εχορτάσθητε[[7]](#footnote-7)

Jn. 6:26 - Jesus answered them. [He said] “Amen, amen, I tell you, you do not seek Me because you saw signs; but because you ate of the bread[[8]](#footnote-8) and were filled.

It’s important to note that the miraculous sign was both seen and eaten: impossible to defraud by magic. The Apostles also were required to count the bread, before and after. Alas, everybody is looking in the wrong direction: it is not the literal that matters. They are following because of undeniable physical evidence: but, they need to mature to see invisible spiritual evidence (Matthew 15:38; 16:9-10; Mark 8:19-20; John 6:10).

Jn. 6:27 - εργάζεσθε[[9]](#footnote-9) μη την βρώσιν την απολλυμένην[[10]](#footnote-10) αλλά την βρώσιν την μένουσαν[[11]](#footnote-11) εις ζωήν αιώνιον ήν hο hυιός του ανθρώπου hυμίν δώσει[[12]](#footnote-12) τούτον γαρ hο πατήρ εσφράγισεν[[13]](#footnote-13) hο θεός

Jn. 6:27 - Do not work for the perishing food; but, the lasting, eternal[[14]](#footnote-14) food; which the Son of Man will give you: for, the Father God sealed this.”

It is not entirely clear to me whether the Father God sealed the Son of Man, or the Son of Man’s gift of imperishable, eternal food. These turn out to be the same thing: but, which is specifically emphasized here (Jn. 3:16)? Jesus, we will soon learn, is the Bread of Life, the Epiousion (Mt. 6:11).

Jn. 6:28 - είπον[[15]](#footnote-15) ουν προς αυτόν τί ποιώμεν[[16]](#footnote-16) hίνα εργαζώμεθα[[17]](#footnote-17) τα έργα του θεού

Jn. 6:28 - Then they said to Him, “What should we do that we could work the works of God?”

The implicit confession in this is that Jesus is already working the works of God: His miracle of the loaves is sufficient proof for all present. Jesus has commanded them to work. Their question is, “How will you direct us, or what will you teach us so that we can work miracles like this?” For some, His answer will seem a frustrating impossibility, and these will walk away.

Jn. 6:29 - απεκρίθη[[18]](#footnote-18) hο ιησούς και είπεν[[19]](#footnote-19) αυτοίς τούτο εστίν[[20]](#footnote-20) το έργον του θεού hίνα πιστευήτε[[21]](#footnote-21) εις hον απέστειλεν[[22]](#footnote-22) εκείνος

Jn. 6:29 - Jesus answered. He said to them, “This is the work of God, that you would believe in that which He sent forth.”

The requirement is simple, that they would trust Jesus as He is presented, as He presents Himself.[[23]](#footnote-23) The Father God has presented His Son to be King, Messiah of Israel, the Christ of God: they are questioning His credentials while the evidence is still in their mouths. The Greatest of all Gifts is left under the Christmas tree, unwrapped.

This is hard for me to accept. Lord, I believe, help my unbelief. All my life, I’ve been shown and taught that I must work for my bodily necessities. After all, even churches cannot operate in the red. Here, Jesus insists that all our bodily necessities ultimately come from His body and blood, which will be sacrificed on the Cross. What good is it that we would work all our lives with nothing to show for it; die anyway; and worse yet, die without knowing God. It is better that we could have a Spiritual relationship with God today, even if we die of starvation tomorrow. It is better that we would have a Spiritual relationship with God today, even if we die of COVID-19 next week. We have become so obsessed with daily life that we have lost sight of the bigger picture. Fortunately, for us, COVID-19 has caused a temporary break in our worldly obsession. We suppose that hard work puts food in our mouths, and forget that God’s generosity puts food in our mouths.

Jn. 6:30 - είπον[[24]](#footnote-24) ουν αυτώ τί ουν ποιείς[[25]](#footnote-25) συ σημείον hίνα ίδωμεν[[26]](#footnote-26) και πιστεύσωμεν´[[27]](#footnote-27) σοι τί εργάζη[[28]](#footnote-28)

Jn. 6:30 - Then they said to Him, “Then what sign do you that we would [have] seen and could [have] believed[[29]](#footnote-29) You? [For] what do you work?

They have seen and believed His physical, fleshly evidence. Where is/was/will be (εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ)[[30]](#footnote-30) His spiritual evidence. They might have missed it. Nothing is to be believed without evidence.

Jn. 6:31 - hοι πατέρες hημών το μάννα έφαγον[[31]](#footnote-31) εν τη ερήμω καθώς εστίν[[32]](#footnote-32) γεγραμμένον[[33]](#footnote-33) άρτον εκ του ουρανού έδωκεν[[34]](#footnote-34) αυτοίς φαγείν[[35]](#footnote-35)

Jn. 6:31 - Our ancestors ate the manna in the wilderness, just as it is, having been written, ‘He gave them bread from heaven to eat.’ ”

They cling resolutely to the fleshly, physical evidence that fell from the lower atmosphere, the sky. They cannot see into the highest heavens: their minds are calloused and fouled with centuries of unbelief. They told Moses that they didn’t wish to see the Glory of God at Sinai (Exodus 6:9; 20:18-21; Deuteronomy 4:9-14; 8:3). They rejected God’s offer; this is the reason they cannot see: it’s their own fault they cannot see. It is not God’s responsibility that some people have gouged their own ears and eyes out, so that they can nether see nor hear.

Jn. 6:32 - είπεν[[36]](#footnote-36) ουν αυτοίς hο ιησούς αμήν, αμήν λέγω[[37]](#footnote-37) hυμίν ου μωϋσής έδωκεν[[38]](#footnote-38) hυμίν τον άρτον εκ του ουρανού αλλ hο πατήρ μου δίδωσιν[[39]](#footnote-39) hυμίν τον άρτον εκ του ουρανού τον αληθινόν

Jn. 6:32 - Jesus said to them, “Amen, amen, I tell you, Moses gave you not the bread of heaven; but, My Father gives you the true bread of heaven:

Jesus points to the highest heavens to show them the source of the true manna (Deuteronomy 8:3).

We must eat the body and drink the blood of Christ. This is the True epioúsion. This is the Manna from Heaven. This is the food of angels. This is our necessity. The other doesn’t matter; it makes no difference if we die with or without it: we’re still going to die. Even if starving to death: It is better to die seeing and knowing, entering into the kingdom of God....

Jn. 6:33 - hο γαρ άρτος του θεού εστίν[[40]](#footnote-40) hο καταβαίνων[[41]](#footnote-41) εκ του ουρανού και ζωήν διδούς[[42]](#footnote-42) τω κόσμω

Jn. 6:33 – for, the bread of God is the One descending from the heaven; the One giving life to the world.”

There is something greater than the manna that your ancestors put in their mouths, chewed, and swallowed. Jesus, the Great I Am, is that something: the true and living Manna from heaven. The water of life was given to the woman at the well (John 4) without a cup, and without water; she was instantly changed into the town evangelist; within moments she was openly confronting those whom she had feared to face, because of her public shame: so, what can this bread of God possibly be?

Jn. 6:34 - είπον[[43]](#footnote-43) ουν προς αυτόν κύριε πάντοτε δος[[44]](#footnote-44) hημίν τον άρτον τούτον

Jn. 6:34 - Then they said to him, “Lord, always give us this bread!”

They want the True and Living Manna as long as they think it will be as easy as picking up the grains of manna in the wilderness. Alas, it will prove to be too difficult for most of them. The thousands will dwindle to seventy and to twelve. The water of life (John 4) is not served in a cup and drunk. The bread of life is not served on a plate and chewed. This mystery is far, far greater than anything we can imagine, anything we can ask or think (Ephesians 3:20).

Jn. 6:35 - είπεν[[45]](#footnote-45) αυτοίς hο ιησούς εγώ ειμί[[46]](#footnote-46) [[47]](#footnote-47) hο άρτος της ζωής hο ερχόμενος[[48]](#footnote-48) προς εμέ ου μη πεινάση[[49]](#footnote-49) και hο πιστεύων[[50]](#footnote-50) εις εμέ ου μη διψήσει[[51]](#footnote-51) πώποτε

Jn. 6:35 - Jesus said to them, “I Am the bread of life: they coming to Me would never ever hunger; they believing in Me will never ever thirst again[[52]](#footnote-52).

Lest we were in any doubt, Jesus is the Bread of Life. He uses the special and specific Name of God, I Am, to make his point (Exodus 3:14). The, so called tetragrammaton is most likely a Rabbinic interpolation designed to detract from the true Name of God. The hungers and thirsts that Jesus removes do not go in the mouth, flow through the belly, to be expelled in the waste. Does your heart yearn for a personal relationship with The Living God (Psalm 34:8; Jeremiah 15:16; Revelation 10:9)? Do you thirst for His companionship (Psalm 42:1)? Again, the requirement seems simple enough: it demands only coming to Jesus and believing in Him.

Jn. 6:36 - αλλ είπον[[53]](#footnote-53) hυμίν hότι και εωράκατε´[[54]](#footnote-54) [με] και ου πιστεύετε[[55]](#footnote-55)

Jn. 6:36 - But I said to you also that you have seen Me. You do not believe.

The Great Physician immediately lays His hands on the disease: they simply do not believe. This disease of pernicious unbelief persists down through the ages, and even today. Excuses like, I can’t see God, plague us: you can’t see your own eyes, the air, or the wind either. Direct personal evidence for the existence of God is just a prayer away (Luke 11:13). With the indwelling power of the Holy Spirit, it is very difficult to believe that God does not exist. These persistent unbelievers can reach out and touch Him; they have seen His miracles; they have seen Him: still, they do not believe.

Jn. 6:37 - παν hο δίδωσιν´[[56]](#footnote-56) μοι hο πατήρ προς εμέ hήξει[[57]](#footnote-57) και τον ερχόμενον[[58]](#footnote-58) προς με ου μη εκβάλω[[59]](#footnote-59) έξω

Jn. 6:37 - All the Father gives to Me will get[[60]](#footnote-60) to Me. They coming to Me I could never ever throw out:

Jesus repeats the lesson of Jn. 3:16: this is the Father’s gift and plan. Jesus can never defy or deny His Father’s wishes. Jesus is the Will of God, the Law of the Father, standing before them on two feet. This might sound like the doctrine of election to you: but, the Father loved the cosmos. So, if this is election, then all human beings, everywhere, for all time are elect: universal election. So, in Jn. 3:16, all of the believing cosmos will eventually reach Jesus: these are very dear to Him. But now we have a seemingly irreconcilable problem: what happens to the unbelieving? The Father yearns for the salvation of all people, as long as He doesn’t force them against their human wills: all people simply don’t will or want to be saved… they aren’t. Still, Jesus can never reject those who come to Him in faith.

Jn. 6:38 - hότι καταβέβηκα[[61]](#footnote-61) από του ουρανού ουχ hίνα ποιώ[[62]](#footnote-62) το θέλημα το εμόν αλλά το θέλημα του πέμψαντος´[[63]](#footnote-63) με

Jn. 6:38 - because, I have descended from the heaven, not that I would do My will, but the will of the One Who sent Me.

Jesus emphasizes the point that He is doing the Will of the Father, not His own will. Jesus is so closely associated with His Father that they are never even as much as a hair’s breadth apart.[[64]](#footnote-64)

Note that the will of the Father is absolutely, unquestionably objective fact or truth. In a world that denies that the Bible is objective truth, or even that there are any objective truths: here is a blunt contradiction of that false claim. Everything that the Father does or says is objective fact or truth: since the Son is also God, everything that He does or says is also objective fact or truth. Yes, we defile these objective facts or truths as soon as we touch them: because we are sinners. Nevertheless, the Greek Bible is 90% or more, objectively correct: this is to say that there is less than 10% dispute over what the words are; many of these disputes, are over word order, spelling differences, and liturgical responses. When such trivia are excluded, and the list is reduced to real differences, the Greek Bible is much better than 90% objective: possibly, even 99% objective. Your Greek Bible is a very reliable source of truth: not quite perfect in human hands; but still, very reliable. This is why I work so hard to put the Greek Bible within your reach.

It is your responsibility to prayerfully investigate the problem issues; see for yourself what they are: then ask the Holy Spirit to help you understand what they mean. It may take you decades for the Spirit to show you how to crack a single problem; it certainly has for me: but, every problem that the Spirit shows you how to solve, advances the Christian faith by that much. Don’t tell me it’s not objective, or can become objective.

Jesus coming to live among people is extremely objective. Never ever let anybody try to tell you otherwise.

Jn. 6:39 - τούτο δε εστίν[[65]](#footnote-65) το θέλημα του πέμψαντος[[66]](#footnote-66) με hίνα παν hο δέδωκεν´[[67]](#footnote-67) μοι μη απολέσω[[68]](#footnote-68) εξ αυτού αλλά αναστήσω[[69]](#footnote-69) αυτό τη εσχάτη hημέρα

Jn. 6:39 - Now this is the will of the One Who sent me: that all He has given Me, I would not destroy [~~of~~] them, but will raise them up at the last day:

The will of the Father is, of course, the Law of God, or Moses, or at least as close to God as Moses was humanly able to express it (Revelation 5): but, the purpose of that will is to bring and preserve life, not to destroy it (John 3:17). The purpose of that will is the Resurrection of the Dead. “It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body (1 Corinthians 15:44)”. The Law of God is not given to destroy us: the Law of God is given as our foundation to lift us up to eternal life.

Jn. 6:40 - τούτο γαρ εστίν[[70]](#footnote-70) το θέλημα του πατρός μου hίνα πας hο θεωρών[[71]](#footnote-71) τον hυιόν και πιστεύων[[72]](#footnote-72) εις αυτόν έχη[[73]](#footnote-73) ζωήν αιώνιον και αναστήσω[[74]](#footnote-74) αυτόν εγώ τη εσχάτη hημέρα

Jn. 6:40 - for, this is the will of My Father, that all perceiving the Son and believing in Him would have life eternal[[75]](#footnote-75). I will raise them up at the last day.”

The Will of the Father is the resurrection and the life: but, these are launched from the platform of the Law (Ephesians 2:20), which is Christ, our platea. The two ideas are one, and only divided artificially.

This perception is more than seeing: it is seeing what is spiritually present. They saw something that others missed; they saw and believed.

Jn. 6:41 - εγόγγυζον[[76]](#footnote-76) ουν hοι ιουδαίοι περί αυτού hότι είπεν[[77]](#footnote-77) εγώ ειμί[[78]](#footnote-78) hο άρτος hο καταβάς[[79]](#footnote-79) εκ του ουρανού

Jn. 6:41 - The Jews now whispered about Him: because, He said, “I Am the bread descending from the heaven.”

His claim destroys their whole delusion of Mosaic manna and shows that Moses was talking about the Word of God (Deuteronomy 8:3), not bread for the mouth.

This is a very objective claim; it is either absolutely true, or it is a terrible lie: not only does Jesus claim to be the bread of heaven, which is the bread of life, the epiousion in the Lord’s prayer; but He also claims to be the I Am, the very name shared by the Father and the Son.

The fact that Jesus arises from the dead within three days after His Crucifixion, as He promised He would, clinches the nail of objective truth. He is the I AM. He is the bread of heaven.

We may be absolutely sure that this is true.

Jn. 6:42 - και έλεγον[[80]](#footnote-80) ουχί hουτός εστίν[[81]](#footnote-81) ιησούς hο hυιός ιωσήφ ου hημείς οίδαμεν[[82]](#footnote-82) τον πατέρα και την μητέρα πώς νυν λέγει[[83]](#footnote-83) hότι εκ του ουρανού καταβέβηκα[[84]](#footnote-84)

Jn. 6:42 - They now said, “Is this not Jesus the son of Joseph, whose father and mother we know? How does He now say that ‘I have descended from heaven?’ ”

Having failed at reason, they now resort to the ad hominem. How can we defeat Jesus? It seems so innocent; but, they are already on the attack: this is probably due to Pharisees in the audience.

Isn’t Jesus merely human? After all, we know His father and His mother, don’t we? He cannot have descended from heaven and added to Himself a human body, can He? We must deny the claim that He is I Am. We must deny that He descended from heaven. We must insist that His Father is not the Heavenly Father: but, the ordinary human, Joseph… and thus deny His Deity.

But the miracles are before them. They are lying in their teeth: and they know it. Father God is His Father. The Virgin Mary is His mother: “διά τούτο δώσει Κύριος αυτός hυμίν σημείον· ιδού hη παρθένος εν γαστρί hέξει, και τέξεται hυιόν, και καλέσεις το όνομα αυτού Εμμανουήλ”. “Through this, the Lord Himself will give you a sign. Look, The Virgin will conceive in her belly. She will bring forth a Son. You will call His name Emmanuel (Isaiah 7:14)”.

Jn. 6:43 - απεκρίθη[[85]](#footnote-85) ιησούς και είπεν[[86]](#footnote-86) αυτοίς μη γογγύζετε[[87]](#footnote-87) μετ αλλήλων

Jn. 6:43 - Jesus replied. He said to them, “Do not whisper with yourselves.

The whispering campaign is designed to hide their deceit: this is what people characteristically do when they don’t want their motives exposed to light… they hide them in the darkness of whispering and gossip.

Jesus knows their hearts and ours. No one hides from His all searching eye. Our rock hard, stony hearts need the piercing eye of the Great Physician, with His razor-sharp scalpel to remove the stone from our hearts and replace it with living cells. Only this Heart Doctor can heal our disease. Only this Heart Doctor operates with the power of the Spirit and the precision of the Word of God… because He is the Word of God.

Jn. 6:44 - ουδείς δύναται[[88]](#footnote-88) ελθείν[[89]](#footnote-89) προς με εάν μη hο πατήρ hο πέμψας[[90]](#footnote-90) με hελκύση[[91]](#footnote-91) αυτόν καγώ[[92]](#footnote-92) αναστήσω[[93]](#footnote-93) αυτόν εν τη εσχάτη hημέρα

Jn. 6:44 - No one can come to Me unless the Father sending Me would have drawn them. I also will raise them up on the last day.

The resurrection of the spiritual body is clearly taught here (1 Corinthians 15:44). People come to Jesus because the Father draws them.

What if the Father doesn’t draw them? Do they go to the Lake of Fire?

John 3:16, 2 Peter 3:9, and other places in the Bible teach that the Father draws every single human being that has ever lived, anywhere, from every race, every language, every family, without exception.

Revelation 22:17 makes it equally clear, that while the “Call” goes out to everyone; God never violates anyone’s freedom of choice: they must hear, they must thirst, they must be willing. The Father gives the Water of Life, which is the Holy Spirit of God (John 7:39).

The Spirit leads us to the Tree of Life, which is Jesus. The Spirit and Jesus bring us to the Father.

Along the way, the Spirit cuts the Law of God, an authoritative and objective first copy, into each heart (Matthew 13:19; Romans 2:15, 29; 2 Corinthians 3:3; Hebrews 8:10; 10:16); leads us and empowers us along the way: so that we are able to pick up our own crosses, and follow after Jesus. So, we become obedient to the Law by following Jesus in faith and love: not by works of righteousness which we have done. Hence the Law comes to be known as the Law of Liberty (James 1:25), and as the Law of Love (Psalm 119:1; Romans 13:10).

Jn. 6:45 - εστίν[[94]](#footnote-94) γεγραμμένον[[95]](#footnote-95) εν τοις προφήταις και έσονται[[96]](#footnote-96) πάντες διδακτοί θεού πας hο ακούσας[[97]](#footnote-97) παρά του πατρός και μαθών[[98]](#footnote-98) έρχεται[[99]](#footnote-99) προς εμέ

Jn. 6:45 - It is, having been written in the prophets, ‘They will all be taught of God.’ All who were hearing beside the Father and were learning come to Me.

It is difficult to discern the meaning of the word, all, in this context: all people, all Israel, all Judah, or all those who have loved the Father from the beginning. The word, παρά, suggests that those who have loved the Father from the beginning is intended; that people don’t change very often: God lovers have been God lovers all along; God haters have always been God haters.

Or is it that all who are paying attention, hearing, listening, to the universally given lessons of God, will come: but, those who are self-willfully deaf, will never repent?

Those coming, already have a close personal relationship with the Father: they are already para, in parity; parallel; beside the Father… they love Him.

Is this the case? Or, is repentance even actually possible? Or, is this a stern warning to the hard hearted and unrepentant, that repentance is a rare event?

That many rise up to kill Jesus, suggests that repentance doesn’t happen very often. The truly repentant are weeping right now, hoping that they are truly repentant: their tears are proof of the genuineness of their repentance.

Jn. 6:46 - ουχ hότι τον πατέρα hεώρακεν´[[100]](#footnote-100) τις ει μη hο ων[[101]](#footnote-101) παρά [του] θεού hουτός hεώρακεν[[102]](#footnote-102) τον πατέρα

Jn. 6:46 - Not that they have seen the Father, except the one who being beside God, This One has seen the Father.

No one has ever seen God; not Moses, not Jacob at Peniel: these saw the Shᵊkinah, possibly in the form of the pre-incarnate Son. Only the Son has ever seen the Father, before heaven. Only the Son and the Spirit are equally God, beside the Father. Only God the Son, has added to Himself a complete and sinless human nature: Theanthropos, Theandros, God-man. Now the possibility exists, that when Jesus returns to heaven, a human being will see the Father, for the first time since Adam and Eve.

Jn. 6:47 - αμήν, αμήν λέγω[[103]](#footnote-103) hυμίν hο πιστεύων[[104]](#footnote-104) έχει[[105]](#footnote-105) ζωήν αιώνιον

Jn. 6:47 - Amen, amen, I tell you, they believing have eternal life.

The point of believing is made a third time. It’s not the act of believing that matters: it’s the object of believing that matters. The ever popular, “You gotta have faith, baby”, is a lie: faith in flowers will never unlock the doors of heaven. Christ, Himself must be the object of that faith. The work and sacrifice of Jesus are inextricably linked to the power of the Spirit, as well: there is no Passover without Pentecost; there is no Pentecost without Passover. The Father Himself is also active in the plan of salvation (John 3:16). It is the granite support of the complete, whole work of God that matters: just stand on it.

Jn. 6:48 - εγώ ειμί[[106]](#footnote-106) hο άρτος της ζωής

Jn. 6:48 - I AM the bread of life.

Jesus uses the Name of God in His declaration that He is the Bread of Life. The Name of God is I AM (Exodus 3:13-15). There is very little real evidence, if any, that the so-called Tetragrammaton, which is most likely a Rabbinic interpolation, is the real name of God.

He is the Bread of Life, the Epiousion. We must eat His body and drink His blood.

“…: for, as often as you eat this bread, and drink this cup, you show the Lord’s death till He returns.” — 1 Corinthians 11:26

Jn. 6:49 - hοι πατέρες hυμών έφαγον[[107]](#footnote-107) εν τη ερήμω το μάννα και απέθανον[[108]](#footnote-108)

Jn. 6:49 - Your ancestors ate the manna in the wilderness and they died.

The physical eating of the manna through the digestive system did not bring eternal life: but, Jesus does bring eternal life, by spiritual “eating” and digestion in the heart.

I suspect that eating the body and drinking the blood of Jesus has something to do with our commitment to take up our crosses, and follow Jesus until death. With that sort of commitment, nothing, nothing else really matters. In Paul’s words (Ephesians 6:10-18) this is a life or death battle fought with the Sword of the Spirit: a battle unto death.

No Christian escapes this battle. Every Christian is a Soldier of the Cross.

Jn. 6:50 - hουτός εστίν[[109]](#footnote-109) hο άρτος hο εκ του ουρανού καταβαίνων[[110]](#footnote-110) hίνα τις εξ αυτού φάγη[[111]](#footnote-111) και μη αποθάνη[[112]](#footnote-112)

Jn. 6:50 - This is the bread descending from heaven, that they could have eaten it and they would not die.

Jesus is that bread of life descending from heaven that is eaten and digested in the heart (the core or center of the human spirit) and gives everlasting life.

The Samaritan Woman at the Well (John 4) drank the Water of Life, without a cup, without water: because, the Water of Life is the Holy Spirit (John 7:39). Within minutes, she is empowered to be the town evangelist, and leads many of those she was formerly ashamed to even see, right back to Jesus.

Similarly, the bread of life descending from heaven, the bread of life, the epiousion, the body and blood of Jesus, is that Spiritual nourishment eaten in the heart by grace, through faith, that recreates us in Christlikeness.

God is the great Potter and He is recreating us, until, one day, after temporal death, we will also be sinless, like Jesus. But, in sinlessness, we will be raised again into immortality. We will have spiritual bodies (1 Corinthians 15:44). What water baptism symbolizes, will become spiritual reality. What spirit baptism initiates, death will accomplish.

Jn. 6:51 - εγώ ειμί[[113]](#footnote-113) hο άρτος hο ζων[[114]](#footnote-114) hο εκ του ουρανού καταβάς[[115]](#footnote-115) εάν τις φάγη[[116]](#footnote-116) εκ τούτου του άρτου ζήσει[[117]](#footnote-117) εις τον αιώνα και hο άρτος δε ον εγώ δώσω[[118]](#footnote-118) η σαρξ μου εστίν[[119]](#footnote-119) hυπέρ της του κόσμου ζωής

Jn. 6:51 - I AM the living bread that was descending from heaven; if anyone would have eaten from this bread they will live eternally[[120]](#footnote-120). Yet the bread which I will give is My flesh on behalf of the world.

Jesus is the I AM, the Name of God applied to both the Father and the Son in both the Old and New Testaments. For Bible evidence, please read Shapes of Trinity, https://www.swrktec.org/theology.

Jesus is the Bread, the manna in the OT was just a type, a foretaste of the feast to come. Jesus is that feast to come; so every time we take communion we get a full serving of that feast: for, the feast of God, which is a symbol of a greater reality, is not merely bread and wine we put in our mouths, it is the true body and blood of Christ which we take into our hearts by faith: ever reminding us that real Christianity consists of taking up our crosses, and following Jesus with commitment unto death. Every one of us is called to be a martyr: not all of us will be murdered or slaughtered.

Salvation may not be universal: but, everywhere it is presented as God’s universal hope. If you don’t make it to heaven it is because you worked hard to defy God. Salvation is presented here and elsewhere as a universal potential, a possibility for all people.

Jn. 6:52 - εμάχοντο[[121]](#footnote-121) ουν προς αλλήλους hοι ιουδαίοι λέγοντες[[122]](#footnote-122) πώς δύναται[[123]](#footnote-123) hουτός hημίν δούναι[[124]](#footnote-124) την σάρκα [αυτού] φαγείν[[125]](#footnote-125)

Jn. 6:52 - Therefore, the Jews now quarrel with one another, saying, “How can this [man] give us His flesh to be eaten.”

For the Jews, everything is fleshly, literal. We must learn the Spiritual meaning.

If the flesh of Christ, His body and blood is received into the human heart by faith, the unrepentant stone that poisons the heart is removed and replaced, and Christlikeness results. Stone is good as a pavement under our feet, as a foundation under our walls; but, stone is toxic in the hearts of people: it must be replaced with the flesh of Christ, so that the Law of God may be engraved there in flesh.

Jn. 6:53 - είπεν[[126]](#footnote-126) ουν αυτοίς [hο] ιησούς αμήν, αμήν λέγω[[127]](#footnote-127) hυμίν εάν μη φάγητε[[128]](#footnote-128) την σάρκα του hυιού του ανθρώπου και πίητε[[129]](#footnote-129) αυτού το αίμα ουκ έχετε[[130]](#footnote-130) ζωήν εν hεαυτοίς

Jn. 6:53 - Therefore, Jesus said to them, “Amen, amen, I tell you, unless you would have eaten the flesh of the Son of Man and would have drunk His blood, you do not have life in yourselves.

Jesus plays to their perverted fleshly, physical, literal logic structure.

However, He says to the Samaritan woman at the well, “He would have given you living water (John 4:10)”. Within minutes, without a visible cup, without visible water, she has received the gift of the Holy Spirit, has returned to town to confront those she was previously ashamed to face, and led them, as the town evangelist, to Jesus: all by grace through faith and the power of the Spirit.

This is not cannibalism. Without visible flesh or visible blood, we are also to eat and drink by grace through faith and the power of the Spirit, of the Crucifixion of Christ. We become conformable to Him in His death (Philippians 3:10). …: for, as often as we eat this bread, and drink this cup, we show the Lord’s death until He returns (1 Corinthians 11:26).

“Eating His flesh and drinking His blood”, speaks to our determination to take up our crosses and follow Him, even unto death: and follow Him we will by the power of the Spirit; Who, guides us and enables us; Who is the Vicar of Christ on Earth.

So, as far as is humanly possible, whenever people look at us, let them see the face of Christ.

Jn. 6:54 - hο τρώγων[[131]](#footnote-131) μου την σάρκα και πίνων[[132]](#footnote-132) μου το αίμα έχει ζωήν αιώνιον καγώ αναστήσω[[133]](#footnote-133) αυτόν τη εσχάτη hημέρα

Jn. 6:54 - The one feeding on My flesh and drinking My blood has eternal life; and I will also raise them up on the last day:

The one feeding on My flesh and drinking My blood spiritually, we will learn in a few verses. Christianity is not cannibalism.

The one feeding on My flesh and drinking My blood partakes of life with Jesus in the heart and becomes committed with Him until death: taking up their crosses to follow Him now becomes their chief joy, rather than a wearying, drudging, menial chore.

The one feeding on My flesh and drinking My blood experiences a miraculous transformation: an indwelling of the Holy Spirit, the engraving of the Law on the heart, obedience out of love by grace through faith and love, and not by mere human works of righteousness, the new person made like Jesus.

Jn. 6:55 - η γαρ σαρξ μου αληθής εστίν[[134]](#footnote-134) βρώσις και το αίμα μου αληθής εστίν[[135]](#footnote-135) πόσις

Jn. 6:55 - for, My flesh is true food and My blood is true drink.

Again, the Spiritual interpretation is the only thing that makes sense. The heart of the human spirit must feast on the sinless flesh and blood of Jesus spiritually, miraculously.

In this true spiritual eating, a commitment of love arises in the human heart and human spirit, to follow Jesus wherever He leads, wherever He sends; a commitment to obey the Holy Spirit, Who is the Vicar of Christ on earth.

Picking up our crosses to follow Jesus becomes life’s chiefest joy. Accepting the poverty that God has given us, becomes true riches indeed: wealth ceases to be an objective; God’s sufficiency is wealth enough… humble but filled with good things.

Jn. 6:56 - hο τρώγων[[136]](#footnote-136) μου την σάρκα και πίνων[[137]](#footnote-137) μου το αίμα εν εμοί μένει[[138]](#footnote-138) καγώ εν αυτώ

Jn. 6:56 - The one feeding on My flesh and drinking My bleed dwells in Me, and I also in him.

The indwelling of the Son in the human heart (core of the human spirit), as well as the indwelling of the Father and the Spirit is a miraculous reality. That this produces an equally intimate relationship with the Son, the Father, and the Spirit is confirmed elsewhere.

A crucifix paints the right picture; not that we worship a crucifix: but a crucifix always portrays Jesus, Who, we do worship. The bare cross only pictures wood; we do not worship wood; better to have portrayed Thomas inspecting the risen Christ: but, the resurrection is not the right focus either… nor is how we hold our hands in signs of the cross.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Because, we being many are one bread, and one body: for, we are all partakers of that one bread.” — 1 Corinthians 10:16-17

“And when He had given thanks, He broke it, and said, ‘Take, eat: this is My body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, this cup is the new testament in My blood: this do, as often as you drink it, in remembrance of Me’: for, as often as you eat this bread, and drink this cup, you show the Lord’s death till He returns. Wherefore whoever will eat this bread, and drink this cup of the Lord, unworthily, will be guilty of the body and blood of the Lord.” — 1 Corinthians 11:24-27

The focus of the Bible is, and our whole focus must be, upon the death of death in the death of Christ: for, our next big step is death; death is the portal to heaven… not resurrection. We must follow our Lord Jesus Christ into His death; even the death of the cross: which is why we take up our crosses.

Jn. 6:57 - καθώς απέστειλεν[[139]](#footnote-139) με hο ζων[[140]](#footnote-140) πατήρ καγώ ζω[[141]](#footnote-141) δια τον πατέρα και hο τρώγων[[142]](#footnote-142) με κακείνος ζήσει[[143]](#footnote-143) δι εμέ

Jn. 6:57 - Just as the Living Father sent Me, I also live through the Father, the one feeding on Me: that one also lives through Me.

This intimacy of the miraculous Father-Son relationship and Father-child relationships is aptly described as feeding (Jeremiah 15:16; Revelation 10). It is amazing that the Jews did not understand this.

But feeding refers to a transfer of power far more intimate and remarkable than that taken through the mouth: for, the feeding of the Father and the Son speaks of a living equality of essence, in which the Son is subordinate to the Father, as all sons are. The feeding of the adopted children on the Father speaks of a living relationship between persons by the power of the Spirit.

If it were even possible to disrupt or interrupt this feeding, life would cease to exist: but it is impossible to disrupt or interrupt that which is made of divine essence.

Jn. 6:58 - hουτός εστίν[[144]](#footnote-144) hο άρτος hο εξ ουρανού καταβάς[[145]](#footnote-145) ου καθώς έφαγον[[146]](#footnote-146) hοι πατέρες και απέθανον[[147]](#footnote-147) hο τρώγων[[148]](#footnote-148) τούτον τον άρτον ζήσει[[149]](#footnote-149) εις τον αιώνα

Jn. 6:58 - This is the bread descending from heaven: not as the ancestors ate. They died: the one feeding on this bread will live forever[[150]](#footnote-150).

Jesus repeats the absolute distinction of the two kinds of bread, eaten versus fed, and dead versus eternal life.

This bread descends from heaven and the hand of God to harvest us; that bread descended from the sky and was discovered laying on the ground to be harvested by the Israelites.

Jn. 6:59 - ταύτα είπεν[[151]](#footnote-151) εν συναγωγή διδάσκων[[152]](#footnote-152) εν καφαρναούμ

Jn. 6:59 - He said these [things] teaching in the synagogue in Capernaum.

To be fair, this is not in Jerusalem: there were not many expert scribes of Scripture here. Even so, this ignorance of spiritual reality is on par with that of Nicodemus, who was a member of the Sanhedrin, ostensibly endowed with the Spirit of God, since Moses (Numbers 11:16-30).

But the things of the Spirit of God were lost to the Israelites centuries before: the Sanhedrin lost all their first, God given powers. Capernaum is in Galilee, where the culture was almost entirely an adopted form of Greek, a Greek dialect.

They had lost the Ark, the Urim and Thummim, and the breast plate since 586 BC: they had no authority to even confirm a priest. Now, the Authority of God stands before them, and they are senseless, for the most part, to His Divine Presence. How sad.

But, a few believed.

Jn. 6:60 - πολλοί ουν ακούσαντες[[153]](#footnote-153) εκ των μαθητών αυτού είπαν[[154]](#footnote-154) σκληρός εστίν[[155]](#footnote-155) hο λόγος hουτός τίς δύναται[[156]](#footnote-156) αυτού ακούειν[[157]](#footnote-157)

Jn. 6:60 - Therefore, many of the followers, hearing this, said, “This word is harsh. Who can hear it?”

Much of the audience immediately rejects everything.

Do we also reject the words of Christ with equal haste? Admittedly, many of the things taught by Jesus are difficult to understand. Yet, if I understand nothing: He is still my Lord of lords, my King of kings. I worship and adore Him, my Lord and my God: for, one day all will be made clear. In the meantime, I know the sense of His presence indwelling me, so that all said in opposition is rejected: my errors, over time, are corrected.

God spent over fifty years, teaching me the Lord’s prayer, and an equal time showing me a few insights into the body and blood of Jesus.

How then, will I turn away from Truth, that Person Who has never once lied to me.

Jn. 6:61 - ειδώς[[158]](#footnote-158) δε hο ιησούς εν hεαυτώ hότι γογγύζουσιν[[159]](#footnote-159) περί τούτου hοι μαθηταί αυτού είπεν[[160]](#footnote-160) αυτοίς τούτο hυμάς σκανδαλίζει[[161]](#footnote-161)

Jn. 6:61 - Yet, Jesus having known in Himself that His followers whisper about this, He said to them, “Does this make you stumble?”[[162]](#footnote-162)

Even Jesus closest followers are now whispering about this, so He pressed the point. This is not the place where a real leader expresses or has any timidity. The King of kings knows exactly who He is and who His Father is.

If you can’t tolerate His words, you are not His: walk away.

Jn. 6:62 - εάν ουν θεωρήτε[[163]](#footnote-163) τον hυιόν του ανθρώπου αναβαίνοντα[[164]](#footnote-164) hόπου ην[[165]](#footnote-165) το πρότερον

Jn. 6:62 - Therefore, [what] if you could see the Son of Man ascending where He ⸀now is[[166]](#footnote-166) before?

Jesus is telling them that the final proof of all these things is in His future ascension into heaven, which is now less than seven years out: but, how can they understand this since they don’t yet even understand the necessity of His crucifixion. These things will not become clear until the Holy Spirit arrives (Acts 1:8; 2:1ff).

In the meantime, it appears as if Jesus deliberately uses provocative language: it seems as if Jesus intends to tell His halfhearted, uncommitted audience to get lost, go home. Interestingly, in the Old Testament, God chooses the smallest army possible to engage in physical battle (Judges 7:5-7); which may be a type of this spiritual battle which Jesus will engage with the smallest army possible. Although the weapons are vastly different, the principle of combat remains the same: it is better to enter into battle with a few whole wholehearted soldiers, than with a vast multitude of indifferent soldiers.

Jn. 6:63 - το πνεύμα´ εστίν[[167]](#footnote-167) το ζωοποιούν[[168]](#footnote-168) η σαρξ ουκ ωφελεί[[169]](#footnote-169) ουδέν τα hρήματα α εγώ λελάληκα[[170]](#footnote-170) hυμίν πνεύμα εστίν[[171]](#footnote-171) και ζωή εστίν[[172]](#footnote-172)

Jn. 6:63 - The Spirit is making life; the flesh does not profit nothing[[173]](#footnote-173): the teachings that I have spoken to you is[[174]](#footnote-174) Spirit and is life.

No matter how many times the Bible insists on this fact, there still remain those claiming to be conservative Christians, who insist on the literal interpretation of Scripture. In very many cases, perhaps even most, the literal interpretation is flesh. Eve did not speak to a talking serpent or snake in the garden of Eden (the literal interpretation). She spoke with Satan, a supernatural created being (angel/demon) as Revelation clearly shows. The literal interpretation of Scripture is very frequently deceptive and evil.

Only the Spiritual meaning has life, and, as we will later discover, power. Jesus through the Father will leave the Spirit in charge after His ascent into heaven. The Spirit is the Vicar of Christ on earth. The Spirit is the One left in charge. Why do we persist at refusing to obey Him? If anyone has not the Spirit of God, that person is not even a Christian (Romans 8:9).

This is still not a lesson that all people have learned. The true emperor of this world remains unknown to the vast majority of all people (John 14:16-17, 26; 15:26; 16:7). How do you live in a world without knowing its leaders, or its leadership organizational structure (Revelation 4 and 5)?

Jn. 6:64 - αλλ εισίν[[175]](#footnote-175) εξ hυμών τινες[[176]](#footnote-176) hοι ου πιστεύουσιν[[177]](#footnote-177) ήδει[[178]](#footnote-178) γαρ εξ αρχής hο ιησούς τινες[[179]](#footnote-179) εισίν[[180]](#footnote-180) hοι μη πιστεύοντες[[181]](#footnote-181) και τις εστίν[[182]](#footnote-182) hο παραδώσων[[183]](#footnote-183) αυτόν

Jn. 6:64 - But there are [some] of you who do not believe: for, Jesus had known from the first, who they are not believing and who it is will be betraying Him.

Even one of the Apostles is an unbelieving traitor; no one suspects Judas: only Jesus knows.

Jn. 6:65 - και έλεγεν[[184]](#footnote-184) δια τούτο είρηκα[[185]](#footnote-185) hυμίν hότι ουδείς δύναται[[186]](#footnote-186) ελθείν[[187]](#footnote-187) προς με εάν μη η δεδομένον[[188]](#footnote-188) αυτώ εκ του πατρός

Jn. 6:65 - He now said, “Through this I have spoken to you that no one can come to Me unless having been given to him from the Father:”

Even the twelve, or eleven, need to be reminded that the only reason they stand here is because the Father has drawn them: scary thought.

Yet, even at the last moment when Jesus is about to return in His second coming (Revelation 22:7, 12, 20); even while the Spirit and the Bride are talking about that coming: we are invited to repeat that cry, we are invited thirsting to come, we are invited, if we will, to receive the water of life, which is the Holy Spirit (Revelation 22:17). Even at that last hour, while He is about to come, we are invited to receive the Holy Spirit and join in meeting Jesus in the air, in His return with His Father.

Please, be drawn of the Father, into eternal life. Respond to that powerful magnetic pull to love and worship Jesus. You have the will to say, “No, thank you”: please don’t use it. Come. Jesus is drawing near.

Jn. 6:66 - εκ τούτου πολλοί εκ των μαθητών αυτού απήλθον[[189]](#footnote-189) εις τα οπίσω και ουκέτι μετ αυτού περιεπάτουν[[190]](#footnote-190)

Jn. 6:66 - from this many of His followers departed into the background and now no longer walk about with Him.

The five thousand are fleeing rapidly. Jesus words are terrifying to them: mostly because they are incapable of understanding. They have not the Spirit. The flesh is incapable of digesting this message.

Are you following Jesus? Do you have the Holy Spirit? Do you understand what the Holy Spirit is teaching you about Jesus, the Son; and about the Father also? Or are you walking away because of misunderstanding? You must have the Holy Spirit as your teacher (Romans 8:9).

Jn. 6:67 - είπεν[[191]](#footnote-191) ουν hο ιησούς τοις δώδεκα μη και hυμείς θέλετε[[192]](#footnote-192) hυπάγειν[[193]](#footnote-193)

Jn. 6:67 - Therefore, Jesus said to the twelve, “Do you also wish to go away?”

The offer is almost the equivalent of, get lost. Note that everything hinges on their personal wills. Jesus will do nothing in opposition to their wills. Jesus has authority over all power through the Holy Spirit: but, each Apostle has their own on/off switch, at least at the start, at step one.

God does not force anybody to love Him: but, once people fall in love with God, they don’t seem to be able to turn away any longer.

Jn. 6:68 - απεκρίθη[[194]](#footnote-194) αυτώ σίμων πέτρος κύριε προς τίνα απελευσόμεθα[[195]](#footnote-195) hρήματα ζωής αιωνίου έχεις[[196]](#footnote-196)

Jn. 6:68 - Simon Peter replied to Him, “Lord, to whom will we depart? You have the teachings of eternal life.

The twelve do not yet have the Spirit either; they are also incapable of understanding as well: however, there is nowhere else to go.

Jn. 6:69 - και hημείς πεπιστεύκαμεν[[197]](#footnote-197) και εγνώκαμεν[[198]](#footnote-198) hότι συ ει hο hάγιος του θεού

Jn. 6:69 - We ⸀have believed and have known[[199]](#footnote-199) that you are the Holy [One] of God.

Somehow, they believe that Jesus is the Son of God: this does not mean that they have understanding. They accept the physical evidence that Jesus has laid out before them: this is enough until they receive the Holy Spirit.

Jn. 6:70 - απεκρίθη[[200]](#footnote-200) αυτοίς hο ιησούς ουκ εγώ hυμάς τους δώδεκα εξελεξάμην[[201]](#footnote-201) και εξ hυμών εις διάβολος´ εστίν[[202]](#footnote-202)

Jn. 6:70 - Jesus replied to them, “Did I not choose you, the twelve? One of you is a devil!”

Jesus summarizes by stating that one of them is standing here because he is a servant of Satan, not of the Father.

I suppose that Judas is a mystery to all of us: but, he is a constant reminder that the tares infect us all… an enemy has done this. So, we need to be on constant watch care to protect the purity of what we have of the Greek Old and New Testaments: for, a crafty tare may volunteer to do our text criticism, our grammar, our lexicon, our translation work for us. Then we end up scratching our heads in wonder, when we find ourselves acting contrarily to the will of God. An enemy has done this. We need to love our enemies: we don’t need to trust them. Every word, every phrase, must be carefully scrutinized again and again to the best ability of every Christian reader. It is our duty to watch, to guard, and to protect what we have of the words and Word of God. Shame on you for not even trying to learn a little Greek. Many, if not most of the master scholars are tares, controlling the education system, telling us what to believe. Beware of the tares. An enemy has done this.

Jesus permitted Judas in order to teach us how carefully we must watch. But, Jesus did not plant the tares that are everywhere among us. We need to love the tares: we don’t need to trust them.

Jn. 6:71 - έλεγεν[[203]](#footnote-203) δε τον ιούδαν σίμωνος ισκαριώτου hουτός γαρ έμελλεν[[204]](#footnote-204) παραδιδόναι[[205]](#footnote-205) αυτόν εις εκ των δώδεκα

Jn. 6:71 - Yet, He now said [this about] Judas of Simon of Iscariot: for, he, one of the twelve, is now about to betray Him.

The secret traitor is now unveiled to us as Judas Iscariot: but, it will be just before the crucifixion before Judas exposes himself to the other disciples: then he can’t stand the guilt and hangs himself. It is an interesting facet of Judas’ life that his guilt does not bring him to repentance. Will your guilt bring you to repentance?

Soli Deo Gloria

# Translation

Jn. 6:26 - Jesus answered them. [He said] “Amen, amen, I tell you, you do not seek Me because you saw signs; but because you ate of the bread[[206]](#footnote-206) and were filled.

Jn. 6:27 - Do not work for the perishable food, but the imperishable, eternal[[207]](#footnote-207) food, which the Son of Man will give you: for, the Father God sealed this.”

Jn. 6:28 - Then they said to Him, “What should we do that we could work the works of God?”

Jn. 6:29 - Jesus answered. He said to them, “This is the work of God, that you would believe in that which He sent forth.”

Jn. 6:30 - Then they said to Him, “Then what sign do you that we would [have] seen and could [have] believed[[208]](#footnote-208) You? [For] what do you work?

Jn. 6:31 - Our ancestors ate the manna in the wilderness, just as it is, having been written, ‘He gave them bread from heaven to eat.’ ”

Jn. 6:32 - Jesus said to them, “Amen, amen, I tell you, Moses gave you not the bread of heaven; but, My Father gives you the true bread of heaven:

Jn. 6:33 - for, the bread of God is the One descending from the heaven; the One giving life to the world.”

Jn. 6:34 - Then they said to him, “Lord, always give us this bread!”

Jn. 6:35 - Jesus said to them, “I Am the bread of life: they coming to Me would never ever hunger; they believing in Me will never ever thirst again[[209]](#footnote-209).

Jn. 6:36 - But I said to you also that you have seen Me. You do not believe.

Jn. 6:37 - All the Father gives to Me will get[[210]](#footnote-210) to Me. They coming to Me I could never ever throw out:

Jn. 6:38 - because, I have descended from the heaven, not that I would do My will, but the will of the One Who sent Me.

Jn. 6:39 - Now this is the will of the One Who sent me: that all He has given Me, I would not destroy [~~of~~] them, but will raise them up at the last day:

Jn. 6:40 - for, this is the will of My Father, that all perceiving the Son and believing in Him would have life eternal[[211]](#footnote-211). I will raise them up at the last day.”

Jn. 6:41 - The Jews now whispered about Him: because, He said, “I Am the bread descending from the heaven.”

Jn. 6:42 - They now said, “Is this not Jesus the son of Joseph, whose father and mother we know? How does He now say that ‘I have descended from heaven?’ ”

Jn. 6:43 - Jesus replied. He said to them, “Do not whisper with yourselves.

Jn. 6:44 - No one can come to Me unless the Father sending Me would have drawn them. I also will raise them up on the last day.

Jn. 6:45 - It is, having been written in the prophets, ‘They will all be taught of God.’ All who were hearing beside the Father and were learning come to Me.

Jn. 6:46 - Not that they have seen the Father, except the one who being beside God, This One has seen the Father.

Jn. 6:47 - Amen, amen, I tell you, they believing have eternal life.

Jn. 6:48 - I AM the bread of life.

Jn. 6:49 - Your ancestors ate the manna in the wilderness and they died.

Jn. 6:50 - This is the bread descending from heaven, that they could have eaten it and they would not die.

Jn. 6:51 - I AM the living bread that was descending from heaven; if anyone would have eaten from this bread they will live eternally[[212]](#footnote-212). Yet the bread which I will give is My flesh on behalf of the world.

Jn. 6:52 - Therefore, the Jews now quarrel with one another, saying, “How can this [man] give us His flesh to be eaten.”

Jn. 6:53 - Therefore, Jesus said to them, “Amen, amen, I tell you, unless you would have eaten the flesh of the Son of Man and would have drunk His blood, you do not have life in yourselves.

Jn. 6:54 - The one feeding on My flesh and drinking My blood has eternal life; and I will also raise them up on the last day:

Jn. 6:55 - for, My flesh is true food and My blood is true drink.

Jn. 6:56 - The one feeding on My flesh and drinking My bleed dwells in Me, and I also in him.

Jn. 6:57 - Just as the Living Father sent Me, I also live through the Father, the one feeding on Me: that one also lives through Me.

Jn. 6:58 - This is the bread descending from heaven: not as the ancestors ate. They died: the one feeding on this bread will live forever[[213]](#footnote-213).

Jn. 6:59 - He said these [things] teaching in the synagogue in Capernaum.

Jn. 6:60 - Therefore, many of the followers, hearing this, said, “This word is harsh. Who can hear it?”

Jn. 6:61 - Yet, Jesus having known in Himself that His followers whisper about this, He said to them, “Does this make you stumble?”[[214]](#footnote-214)

Jn. 6:62 - Therefore, [what] if you could see the Son of Man ascending where He ⸀now is[[215]](#footnote-215) before?

Jn. 6:63 - The Spirit is making life; the flesh does not profit nothing[[216]](#footnote-216): the teachings that I have spoken to you is[[217]](#footnote-217) Spirit and is life.

Jn. 6:64 - But there are [some] of you who do not believe: for, Jesus had known from the first, who they are not believing and who it is will be betraying Him.

Jn. 6:65 - He now said, “Through this I have spoken to you that no one can come to Me unless having been given to him from the Father:”

Jn. 6:66 - from this many of His followers departed into the background and now no longer walk about with Him.

Jn. 6:67 - Therefore, Jesus said to the twelve, “Do you also wish to go away?”

Jn. 6:68 - Simon Peter replied to Him, “Lord, to whom will we depart? You have the teachings of eternal life.

Jn. 6:69 - We ⸀have believed and have known[[218]](#footnote-218) that you are the Holy [One] of God.

Jn. 6:70 - Jesus replied to them, “Did I not choose you, the twelve? One of you is a devil!

Jn. 6:71 - Yet, He now said [this about] Judas of Simon of Iscariot: for, he, one of the twelve, is now about to betray Him.

Soli Deo Gloria

[[219]](#footnote-219)

1. απεκρίθη: 3PS, aorist M indicative of αποκρίνομαι: to judge away, answer, reply; he/she/it him/her/itself answered/replied. [↑](#footnote-ref-1)
2. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-2)
3. λέγω: 1PS, present A indicative of λέγω: I say/tell. [↑](#footnote-ref-3)
4. ζητείτε: 2PP, present A indicative or imperative of ζητέω: you search/seek. [↑](#footnote-ref-4)
5. είδετε: 2PP, aorist A indicative of είδον: you saw. [↑](#footnote-ref-5)
6. εφάγετε: 2PP, aorist A indicative of εσθίω: you ate & drank. [↑](#footnote-ref-6)
7. εχορτάσθητε: 2PP, aorist P indicative of χορτάζω: you were filled/satiated/stuffed. [↑](#footnote-ref-7)
8. plural [↑](#footnote-ref-8)
9. εργάζεσθε: 2PP, present M/P imperative of εργάζομαι: [you] work for! [↑](#footnote-ref-9)
10. απολλυμένην: accusative singular feminine, present M participle of απόλλυμι: destroying, dying, perishing. [↑](#footnote-ref-10)
11. μένουσαν: accusative singular feminine, present A participle of μένω: abiding/lasting, durable/imperishable. [↑](#footnote-ref-11)
12. δώσει: 3PS, future A indicative of δίδωμι: he/she/it will give. [↑](#footnote-ref-12)
13. εσφράγισεν: 3PS, aorist A indicative of σφράγιζω: he/she/it sealed. [↑](#footnote-ref-13)
14. into life of ages [↑](#footnote-ref-14)
15. είπον: 1PS/3PP, aorist A indicative of είπον, λέγω: I/they said. [↑](#footnote-ref-15)
16. ποιώμεν: 1PP, present A subjunctive of ποιέω: we could/should/would do, could/should/would we do. [↑](#footnote-ref-16)
17. εργαζώμεθα: 1PP, present M/P subjunctive of εργάζομαι: we could/should/would work. [↑](#footnote-ref-17)
18. απεκρίθη: 3PS, aorist M indicative of αποκρίνομαι: to judge away, answer, reply; he/she/it him/her/itself answered/replied. [↑](#footnote-ref-18)
19. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-19)
20. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-20)
21. πιστευήτε: 2PP, present A subjunctive of πιστεύω: you could/should/would believe. [↑](#footnote-ref-21)
22. απέστειλεν: 3PS, aorist A indicative of αποστέλλω: he/she/it sent away/forth. [↑](#footnote-ref-22)
23. “Never look a gift horse in the mouth:” much less the King of kings and Lord of lords. The one is simply rude; it’s a gift; say thank you: the other is a blunt insult to the creator and ruler of the Universe… they are despising His Son even after He has presented His credentials. This is nothing short of a two-faced lie on their part: a gross self-deception. [↑](#footnote-ref-23)
24. είπον: 1PS/3PP, aorist A indicative of είπον, λέγω: I/they said. [↑](#footnote-ref-24)
25. ποιείς: 2PS, present A indicative of ποιέω: you do. [↑](#footnote-ref-25)
26. ίδωμεν: 1PP, aorist A subjunctive of είδον: we could/should/would [have] seen. [↑](#footnote-ref-26)
27. πιστεύσωμεν: 1PP, aorist A subjunctive of πιστεύω: we could/should/would [have] believed. [↑](#footnote-ref-27)
28. εργάζη: 2PS, present M/P indicative of εργάζομαι: you work for. [↑](#footnote-ref-28)
29. Our choices seem to be to treat these two aorists either as perfects or presents. It seems preferable to us to use the perfect when the English past is unavailable. [↑](#footnote-ref-29)
30. Revelation 1:4 (The Father), 8 (The Son). [↑](#footnote-ref-30)
31. έφαγον: 1PS or 3PP, aorist A indicative of εσθίω: I or they ate & drank. [↑](#footnote-ref-31)
32. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-32)
33. γεγραμμένον: nominative singular neuter, perfect P participle of γράφω: having been written. [↑](#footnote-ref-33)
34. έδωκεν: 3PS, aorist A indicative of δίδωμι: he/she/it gave. [↑](#footnote-ref-34)
35. φαγείν: aorist A infinitive of εσθίω: to eat & drink (we simply do not understand the aorist nuance here). [↑](#footnote-ref-35)
36. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-36)
37. λέγω: 1PS, present A indicative of λέγω: I say/tell. [↑](#footnote-ref-37)
38. έδωκεν: 3PS, aorist A indicative of δίδωμι: he/she/it gave. [↑](#footnote-ref-38)
39. δίδωσιν: 3PS, present A indicative of δίδωμι: he/she/it gives. [↑](#footnote-ref-39)
40. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-40)
41. καταβαίνων: nominative singular masculine, present A participle of καταβαίνω: coming down, the one descending, the descender. [↑](#footnote-ref-41)
42. διδούς: nominative singular masculine, present A participle of δίδωμι: the one giving, the giver. [↑](#footnote-ref-42)
43. είπον: 1PS/3PP, aorist A indicative of είπον, λέγω: I/they said. [↑](#footnote-ref-43)
44. δος: 2PS, aorist A imperative of δίδωμι: [you] give! [↑](#footnote-ref-44)
45. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-45)
46. ειμί: 1PS, present A indicative of ειμί: I am. [↑](#footnote-ref-46)
47. εγώ ειμί, I Am, is the very name of God, “καὶ είπεν hο θεός προς Μωϋσήν λέγων · εγώ ειμί hο ων. και είπεν · hούτως ερείς τοις hυιοίς ισραήλ· hο ων απέσταλκε´ με προς hυμάς (Exodus 3:14)” No translation or transliteration of the Tetragrammaton ever appears in the rabbinic work called LXX; it only appears as endings, as in allelu-ya, or in names, name-ya: hence, we conclude that the Tetragrammaton is a later rabbinic interpolation, and not at all the name of God. [↑](#footnote-ref-47)
48. ερχόμενος: nominative singular masculine, present M/P participle of έρχομαι: one coming. [↑](#footnote-ref-48)
49. πεινάση: 3PS, aorist A subjunctive of πεινάω: he/she/it (they singular) could/should/would hunger. [↑](#footnote-ref-49)
50. πιστεύων: nominative singular masculine, present A participle of πιστεύω: the one believing (trusting). [↑](#footnote-ref-50)
51. διψήσει: 3PS, future A indicative of διψάω: he/she/it (they singular) will thirst. [↑](#footnote-ref-51)
52. Always in Greek, again in English idiom. [↑](#footnote-ref-52)
53. είπον: 1PS/3PP, aorist A indicative of είπον, λέγω: I/they said. [↑](#footnote-ref-53)
54. hεωράκατε: 2PP, perfect A indicative of hοράω: you have seen. [↑](#footnote-ref-54)
55. πιστεύετε: 2PP, present A indicative or imperative of πιστεύω: you believe. [↑](#footnote-ref-55)
56. δίδωσιν: 3PS, present A indicative of δίδωμι: he/she/it gives. [↑](#footnote-ref-56)
57. hήξει: 3PS, future A indicative of hήκω: he/she/it will arrive. [↑](#footnote-ref-57)
58. ερχόμενον: accusative singular masculine or neuter, present M/P participle of έρχομαι: one coming.  
    3PS, present A indicative of δίδωμι: he/she/it gives. [↑](#footnote-ref-58)
59. εκβάλω: 1PS, aorist A subjunctive of εκβάλλω: I could/should/would throw out. [↑](#footnote-ref-59)
60. arrive [↑](#footnote-ref-60)
61. καταβέβηκα: 1PS, perfect A indicative of καταβαίνω: I have come down, descended. [↑](#footnote-ref-61)
62. ποιώ: 1PS, present A indicative or subjunctive of ποιέω: I do or I could/should/would do. [↑](#footnote-ref-62)
63. πέμψαντος: genitive singular masculine, aorist active participle of πέμπω: the one who sent. [↑](#footnote-ref-63)
64. Unknown author: I heard it in a Mark Pruitt sermon. [↑](#footnote-ref-64)
65. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-65)
66. πέμψαντος: genitive singular masculine, aorist active participle of πέμπω: the one who sent. [↑](#footnote-ref-66)
67. δέδωκεν: 3PS, perfect A indicative of δίδωμι: he/she/it has given.. [↑](#footnote-ref-67)
68. απολέσω: 1PS, aorist A subjunctive of απόλλυμι: I could/should/would destroy, kill, lose. [↑](#footnote-ref-68)
69. αναστήσω: 1PS, future A indicative or aorist A subjunctive of ανίστημι: I will or could/should/would raise up, stand up. [↑](#footnote-ref-69)
70. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-70)
71. θεωρών: nominative singular masculine, present A participle of θεωρέω: the one perceiving. [↑](#footnote-ref-71)
72. πιστεύων: nominative singular masculine, present A participle of πιστεύω: the one believing (trusting). [↑](#footnote-ref-72)
73. έχη: 3PS, present A subjunctive of έχω: he/she/it could/should/would have. [↑](#footnote-ref-73)
74. αναστήσω: 1PS, future A indicative or aorist A subjunctive of ανίστημι: I will or could/should/would raise up, stand up. [↑](#footnote-ref-74)
75. of ages [↑](#footnote-ref-75)
76. εγόγγυζον: 3PP, imperfect A indicative of γογγύζω: they now whispered. [↑](#footnote-ref-76)
77. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-77)
78. ειμί: 1PS, present A indicative of ειμί: I am. [↑](#footnote-ref-78)
79. καταβάς: nominative singular masculine, aorist active participle of καταβαίνω: coming down, the one descending, the descender. [↑](#footnote-ref-79)
80. έλεγον: 1PS or 3PP, imperfect A indicative of λέγω: they now said. [↑](#footnote-ref-80)
81. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-81)
82. οίδαμεν: 1PP, perfect A indicative of οίδα: we have known. [↑](#footnote-ref-82)
83. λέγει: 3PS, present A indicative of λέγω: he/she/it said. [↑](#footnote-ref-83)
84. καταβέβηκα: 1PS, perfect A indicative of καταβαίνω: I have come down, descended. [↑](#footnote-ref-84)
85. απεκρίθη: 3PS, aorist M indicative of αποκρίνομαι: to judge away, answer, reply; he/she/it him/her/itself answered/replied. [↑](#footnote-ref-85)
86. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-86)
87. γογγύζετε: 2PP, present A imperative of γογγύζω: you whispered. [↑](#footnote-ref-87)
88. δύναται: 3PS, present M/P indicative of δύναμαι: he/she/it has power, ability, can. [↑](#footnote-ref-88)
89. ελθείν: aorist A infinitive of έρχομαι: to come. [↑](#footnote-ref-89)
90. πέμψας: nominative singular masculine, aorist A participle of πέμπω: the one sending. [↑](#footnote-ref-90)
91. hελκύση: 3PS, aorist A subjunctive of hελκύω: he/she/it could/should/would draw, drag (treated as a perfect) [↑](#footnote-ref-91)
92. καγώ: και εγώ: I also. [↑](#footnote-ref-92)
93. αναστήσω: 1PS, future A indicative or aorist A subjunctive of ανίστημι: I will or could/should/would raise up, stand up. [↑](#footnote-ref-93)
94. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-94)
95. γεγραμμένον: nominative singular neuter, perfect P participle of γράφω: having been written. [↑](#footnote-ref-95)
96. έσονται: 3PP, future A indicative of ειμί: they will be. [↑](#footnote-ref-96)
97. ακούσας: nominative singular masculine, aorist A participle of ακούω: one was hearing. [↑](#footnote-ref-97)
98. μαθών: nominative singular masculine, aorist A participle of μανθάνω: one was learning, taught. [↑](#footnote-ref-98)
99. έρχεται: 3PS, present M/P indicative of έρχομαι: he/she/it (they) come. [↑](#footnote-ref-99)
100. hεώρακεν: 3PS, perfect A indicative of hοράω: he/she/it has seen. [↑](#footnote-ref-100)
101. ων: nominative singular masculine, present A participle of ειμί: being. [↑](#footnote-ref-101)
102. hεώρακεν: 3PS, perfect A indicative of hοράω: he/she/it has seen. [↑](#footnote-ref-102)
103. λέγω: 1PS, present A indicative of λέγω: I say/tell. [↑](#footnote-ref-103)
104. πιστεύων: nominative singular masculine, present A participle of πιστεύω: the one believing (trusting). [↑](#footnote-ref-104)
105. έχει: 3PS, present A indicative of έχω: he/she/it (they) have. [↑](#footnote-ref-105)
106. ειμί: 1PS, present A indicative of ειμί: I am. [↑](#footnote-ref-106)
107. έφαγον: 1PS or 3PP, aorist A indicative of εσθίω: I or they ate & drank. [↑](#footnote-ref-107)
108. απέθανον: 1PS or 3PP, aorist A indicative of αποθνήσκω: I or they died. [↑](#footnote-ref-108)
109. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-109)
110. καταβαίνων: nominative singular masculine, present A participle of καταβαίνω: coming down, the one descending, the descender. [↑](#footnote-ref-110)
111. φάγη: 3PS, aorist A subjunctive of εσθίω: he/she/eat (they) could/should/would have eaten & drunk (we treat the aorist subjunctive as if it were a perfect). [↑](#footnote-ref-111)
112. αποθάνη: 3PS, aorist A subjunctive of αποθνήσκω: he/she/eat (they) could/should/would have died. [↑](#footnote-ref-112)
113. ειμί: 1PS, present A indicative of ειμί: I am. [↑](#footnote-ref-113)
114. ζων: nominative singular masculine or accusative plural neuter, present A participle of ζάω: living. [↑](#footnote-ref-114)
115. καταβάς: nominative singular masculine, aorist A participle of καταβαίνω: coming down, the one descending, the descender. [↑](#footnote-ref-115)
116. φάγη: 3PS, aorist A subjunctive of εσθίω: he/she/it (they) could/should/would have eaten & drunk (we treat the aorist subjunctive as if it were a perfect). [↑](#footnote-ref-116)
117. ζήσει: 3PS, future A indicative of ζάω: he/she/it (they) will live. [↑](#footnote-ref-117)
118. δώσω: 1PS, future A indicative of δίδωμι: I will give. [↑](#footnote-ref-118)
119. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-119)
120. into the ages [↑](#footnote-ref-120)
121. εμάχοντο: 3PP, imperfect M/P indicative of μάχομαι: they now quarrel. [↑](#footnote-ref-121)
122. λέγοντες: nominative plural masculine, present A participle of λέγω: saying. [↑](#footnote-ref-122)
123. δύναται: 3PS, present M/P indicative of δύναμαι: he/she/it is powerful, able, can. [↑](#footnote-ref-123)
124. δούναι: aorist active infinitive of δίδωμι: to give. [↑](#footnote-ref-124)
125. φαγείν: aorist A infinitive of εσθίω: to eat & drink (we simply do not understand the aorist nuance here). [↑](#footnote-ref-125)
126. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-126)
127. λέγω: 1PS, present A indicative of λέγω: I say/tell. [↑](#footnote-ref-127)
128. φάγητε: 2PP, aorist A subjunctive of εσθίω: you could/should/would have eaten & drink (we simply do not understand the aorist nuance here). [↑](#footnote-ref-128)
129. πίητε: 2PP, aorist A subjunctive of πίνω: you could/should/would have drunk. [↑](#footnote-ref-129)
130. έχετε: 2PP, present A indicative or imperative of έχω: you have. [↑](#footnote-ref-130)
131. τρώγων: nominative singular masculine, present A participle of τρώγω: the one feeding. [↑](#footnote-ref-131)
132. πίνων: nominative singular masculine, present A participle of πίνω: the one drinking. [↑](#footnote-ref-132)
133. αναστήσω: 1PS, future A indicative or aorist A subjunctive of ανίστημι: I will or could/should/would raise up, stand up. [↑](#footnote-ref-133)
134. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-134)
135. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-135)
136. τρώγων: nominative singular masculine, present A participle of τρώγω: the one feeding. [↑](#footnote-ref-136)
137. πίνων: nominative singular masculine, present A participle of πίνω: the one drinking. [↑](#footnote-ref-137)
138. μένει: 3PS, present A indicative of μένω: he/she/it dwells. [↑](#footnote-ref-138)
139. απέστειλεν: 3PS, aorist A indicative of αποστέλλω: he/she/it sent away/forth. [↑](#footnote-ref-139)
140. ζων: nominative singular masculine or accusative plural neuter, present A participle of ζάω: living. [↑](#footnote-ref-140)
141. ζω: 1PS, present A indicative of ζάω: I live. [↑](#footnote-ref-141)
142. τρώγων: nominative singular masculine, present A participle of τρώγω: the one feeding. [↑](#footnote-ref-142)
143. ζήσει: 3PS, future A indicative of ζάω: he/she/it (they) will live. [↑](#footnote-ref-143)
144. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-144)
145. καταβάς: nominative singular masculine, aorist active participle of καταβαίνω: coming down, the one descending, the descender. [↑](#footnote-ref-145)
146. έφαγον: 1PS or 3PP, aorist A indicative of εσθίω: I or they ate & drank. [↑](#footnote-ref-146)
147. απέθανον: 1PS or 3PP, aorist A indicative of αποθνήσκω: I or they died. [↑](#footnote-ref-147)
148. τρώγων: nominative singular masculine, present A participle of τρώγω: the one feeding. [↑](#footnote-ref-148)
149. ζήσει: 3PS, future A indicative of ζάω: he/she/it (they) will live. [↑](#footnote-ref-149)
150. into the ages [↑](#footnote-ref-150)
151. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-151)
152. διδάσκων: nominative singular masculine, present A participle of διδάσκω: is teaching. [↑](#footnote-ref-152)
153. ακούσαντες: nominative plural masculine, aorist A participle of ακούω: hearing. [↑](#footnote-ref-153)
154. είπαν: 3PP, aorist A indicative of είπον, λέγω: they said. [↑](#footnote-ref-154)
155. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-155)
156. δύναται: 3PS, present M/P indicative of δύναμαι: he/she/it is powerful, able, can. [↑](#footnote-ref-156)
157. ακούειν: present active infinitive or 3PS of ακούω: to hear, hear it. [↑](#footnote-ref-157)
158. ειδώς: nominative singular masculine, perfect A participle of οίδα: having known. [↑](#footnote-ref-158)
159. γογγύζουσιν: 3PP, present A indicative of γογγύζω: they whisper [↑](#footnote-ref-159)
160. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-160)
161. σκανδαλίζει: 3PS, present A indicative of σκανδαλίζω: he/she/it make stumble. [↑](#footnote-ref-161)
162. Or, “this makes you stumble.” [↑](#footnote-ref-162)
163. θεωρήτε: 2PP, present A subjunctive of θεωρέω: you could/should/would see. [↑](#footnote-ref-163)
164. αναβαίνοντα: accusative singular masculine, present A participle of αναβαίνω: ascending. [↑](#footnote-ref-164)
165. ην: 3PS, imperfect A indicative of ειμί: he/she/it now was. [↑](#footnote-ref-165)
166. This peculiar use of the imperfect suggests that Jesus is in two places at the same time: that He descended from heaven without leaving it. We now know that being the Son of God, He is ubiquitous, omnipresent. [↑](#footnote-ref-166)
167. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-167)
168. ζωοποιούν: nominative or accusative singular neuter, present A participle of ζωοποιέω (ζωο + ποιούν | ζωο + ποιέω): is making life.  
     3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-168)
169. ωφελεί: 3PS, present A indicative of ωφελέω:  
     ειμί: he/she/it profit, benefit. [↑](#footnote-ref-169)
170. λελάληκα: 1PS, perfect A indicative of λαλέω: I have spoken. [↑](#footnote-ref-170)
171. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-171)
172. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-172)
173. The double negative is emphatic in Greek, “profits absolutely nothing”. [↑](#footnote-ref-173)
174. The evident clashes of English tenses are not a problem in Greek. As many times as Jesus says it, there is only one spirit and one life. [↑](#footnote-ref-174)
175. εισίν: 3PP, present A indicative of ειμί: they are. [↑](#footnote-ref-175)
176. Τινες is unaccented because it is not interrogative. [↑](#footnote-ref-176)
177. πιστεύουσιν: 3PP or dative plural masculine, present A indicative or participle of πιστεύω: they believe or ones believing. [↑](#footnote-ref-177)
178. ήδει: 3PS, pluperfect A indicative of οίδα: he/she/it has known. [↑](#footnote-ref-178)
179. Τινες is unaccented because it is not interrogative. [↑](#footnote-ref-179)
180. εισίν: 3PP, present A indicative of ειμί: they are. [↑](#footnote-ref-180)
181. πιστεύοντες: nominative plural masculine, present A participle of πιστεύω: ones believing [↑](#footnote-ref-181)
182. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-182)
183. παραδώσων: nominative singular masculine, future A participle of παραδίδωμι (παρα + δίδωμι): one giving beside, betraying, roughly the equivalent of a stab in the back, παρά indicates the intimacy of the enemy. [↑](#footnote-ref-183)
184. έλεγεν: 3PS, imperfect A indicative of λέγω: he/she/it now said. [↑](#footnote-ref-184)
185. είρηκα: 1PS, perfect A indicative of hρέω: I have addressed. [↑](#footnote-ref-185)
186. δύναται: 3PS, present M/P indicative of δύναμαι: he/she/it is powerful, able, can. [↑](#footnote-ref-186)
187. ελθείν: aorist A infinitive of έρχομαι: to come. [↑](#footnote-ref-187)
188. δεδομένον: accusative singular neuter, perfect P participle of δίδωμι: having been given. [↑](#footnote-ref-188)
189. απήλθον: 1PS or 3PP, aorist A indicative of απέρχομαι: I or they came away, departed. [↑](#footnote-ref-189)
190. περιεπάτουν: 3PP, imperfect A indicative of περιπατέω: they now walk about. [↑](#footnote-ref-190)
191. είπεν: 3PS, aorist A indicative of είπον, λέγω: he/she/it said; possibly indicating a direct quotation (“). [↑](#footnote-ref-191)
192. θέλετε: 2PP, present A indicative of θέλω: do you will, wish, want [↑](#footnote-ref-192)
193. hυπάγειν: present A infinitive of hυπάγω: to go away. [↑](#footnote-ref-193)
194. απεκρίθη: 3PS, aorist M indicative of αποκρίνομαι: to judge away, answer, reply; he/she/it him/her/itself answered/replied. [↑](#footnote-ref-194)
195. απελευσόμεθα: 1PP, future M indicative of απέρχομαι: we go away, depart. [↑](#footnote-ref-195)
196. έχεις: 2PS, present A indicative of έχω: you have. [↑](#footnote-ref-196)
197. πεπιστεύκαμεν: 1PP, perfect A indicative of πιστεύω: we have believed. [↑](#footnote-ref-197)
198. εγνώκαμεν: 1PP, perfect A indicative of γινώσκω: we have known. [↑](#footnote-ref-198)
199. The perfect assures us that these are the result of a learning process. [↑](#footnote-ref-199)
200. απεκρίθη: 3PS, aorist M indicative of αποκρίνομαι: to judge away, answer, reply; he/she/it him/her/itself answered/replied. [↑](#footnote-ref-200)
201. εξελεξάμην: 1PS, aorist M indicative of εκλέγω: I picked out, chose. [↑](#footnote-ref-201)
202. εστίν: 3PS, present A indicative of ειμί: he/she/it is. [↑](#footnote-ref-202)
203. έλεγεν: 3PS, imperfect A indicative of λέγω: he/she/it now said. [↑](#footnote-ref-203)
204. έμελλεν: 3PS, imperfect A indicative of μέλλω: he/she/it is now about. [↑](#footnote-ref-204)
205. παραδιδόναι: present A infinitive of παραδίδωμι: to betray. [↑](#footnote-ref-205)
206. plural [↑](#footnote-ref-206)
207. into life of ages [↑](#footnote-ref-207)
208. Our choices seem to be to treat these two aorists either as perfects or presents. It seems preferable to us to use the perfect when the English past is unavailable. [↑](#footnote-ref-208)
209. Always in Greek, again in English idiom. [↑](#footnote-ref-209)
210. arrive [↑](#footnote-ref-210)
211. of ages [↑](#footnote-ref-211)
212. into the ages [↑](#footnote-ref-212)
213. into the ages [↑](#footnote-ref-213)
214. Or, “this makes you stumble.” [↑](#footnote-ref-214)
215. This peculiar use of the imperfect suggests that Jesus is in two places at the same time: that He descended from heaven without leaving it. We now know that being the Son of God, He is ubiquitous, omnipresent. [↑](#footnote-ref-215)
216. The double negative is emphatic in Greek, “profits absolutely nothing”. [↑](#footnote-ref-216)
217. The evident clashes of English tenses are not a problem in Greek. As many times as Jesus says it, there is only one spirit and one life. [↑](#footnote-ref-217)
218. The perfect assures us that these are the result of a learning process. [↑](#footnote-ref-218)
219. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-219)