

## Notes on the Greek New Testament Day 131 – May 11<sup>th</sup> – John 6:41-71

### Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

#### Verse 41

Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

γογγυζῶ grumble, complain, mutter

"As did the fathers in the wilderness, Ex 16:2,8f." Barrett. Cf. also Num 11:4ff.

καταβαινω see v.33

#### Verse 42

καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

καταβέβηκα Verb, perf act indic, 1 s  
καταβαινω

John probably intends an ironical allusion to the virgin birth. If they had really known his parentage they would have known that he *had* come down from heaven.

#### Verse 43

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι answer, reply, say

ἀλλήλων, οἷς, οὗς reciprocal pronoun one another

#### Verse 44

οὐδεὶς δύναται ἔλθειν πρὸς με ἂν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

The negative counterpart of v. 37a.

οὐδεις, οὐδεμια, οὐδεν no one, nothing  
ἐάν μη unless

πεμπω send

ἑλκύση Verb, aor act subj, 3 s ἑλκω draw, attract

"The complaint is pointless and the dispute in which the Jews are engaged must be fruitless; it cannot lead them to come to Jesus. Only the direct act of the Father – not the mere resolution of some problem – can effect this." Barrett.

For ἑλκω cf. 12:32.

κἀγὼ a compound word = καὶ ἐγὼ  
ἀναστήσω Verb, fut act indic, 1 s ἀνίστημι  
see v.39

#### Verse 45

ἔστιν γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

γεγραμμένον Verb, perf pass ptc, m acc & n  
nom/acc s γραφω write

ἔσονται Verb, fut indic, 3 pl εἰμι  
διδασκτος, η, ον taught

"This is a paraphrase of Isaiah 54:13, addressed to the restored city of Jerusalem that the prophet foresees: 'All your sons will be taught by the LORD, and great will be your children's peace.' The passage is here applied typologically: in the New Testament the messianic community and the dawning of the saving reign of God are the typological fulfilments of the restoration of Jerusalem after the Babylonian exile." Carson. See also Jer. 31:31-34; Ezek 36:24-26

μαθων Verb, aor act ptc, m nom s μανθανω  
learn, find out

"The quotation is adduced in explanation of God's drawing men; this consists in teaching, the inward teaching which God gives to those whom he chooses and so directs to Jesus. For every one who has heard (ἀκουσας) what the Father says, and learnt (μαθων) from it, comes to Jesus." Barrett.

#### Verse 46

οὐχ ὅτι τὸν πατέρα ἐώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.

ἐώρακέν Verb, perf act indic, 3 s ὁραω see  
εἰ μὴ except

"The previous verse might be misleading. It must not be taken to mean that any man may enjoy a direct mystical experience of God and then, enlightened, attach himself to Jesus. Jesus only has immediate knowledge of God (τον πατερα εωρακεν), and to others he is a mediator, since he has come forth from the presence of God (ων παρα του Θεου). See 1:18." Barrett.

**Verse 47**

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

The reading ὁ πιστεύων *without* εἰς ἐμέ is supported by a formidable array of our earliest MSS. Metzger comments: "The addition ... was both natural and inevitable; the surprising thing is that relatively many copyists resisted the temptation."

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

Cf. 1:51; 3:15. The implicit invitation to believe stands alongside the insistence that none can come unless drawn by God.

**Verse 48**

ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·

See v.35

**Verse 49**

οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

Vv. 49 & 50 repeat the arguments of vv. 32-35.

ἔφαγον Verb, aor act indic, 1s & 3pl ἔσθιω eat

ἀπέθανον Verb, aor act indic, 1s & 3pl ἀποθνήσκω die, face death

The manna could only sustain life, it could not bestow *eternal* life.

**Verse 50**

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ·

φάγη Verb, aor act subj, 3 s ἔσθιω

**Verse 51**

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὄν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

καταβάς Verb, aor act ptc, m nom s καταβαινω

ζαω live, be alive

αἰων, αἰωνος m age, eternity

δωσω Verb, fut act indic, 1 s διδωμι

σαρξ, σαρκος f flesh, physical body

Cf. 1 Cor 11:24; Lk 22:19; Jn 10:11,15; 11:50f.; 15:13; 17:19 also 13:37f.

"These passages show conclusively that a reference to the death of Jesus is intended – he will give his flesh in death – and suggest a sacrificial meaning." Barrett.

Beasley-Murray comments, "We should also recall the Passover context for the feeding of the multitude (v 4): he who is the Living Bread is to die as the Lamb of God for the sin of the world (1:29)."

Ὁν ὑπὲρ τῆς τοῦ κόσμου ζωῆς cf. 3:15-17; 4:42.

**Verse 52**

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;

μαχομαι quarrel, fight

ἀλλήλων, ος, ους see v.33

Beasley-Murray comments, "Schnackenburg (2:60) points out that the Exodus narrative records that the Jews not only *grumbled* at God and his servants for their hardships (see Comment on v 41), but also *strove* with them (e.g. Exod 17:2, against Moses; Num 20:3, against the Lord...). In like manner, their successors first grumble at Jesus, then in their fury 'fight' over his words."

δυναμαι can, be able to

δοῦναι verb, aor act infin διδωμι

φαγεῖν Verb, aor act infin ἔσθιω

**Verse 53**

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

"In response, Jesus repeats the truth of v. 51c, but now puts it in a conditional form." Carson. There is also a new element in the parallel phrase concerning the drinking of his blood, which may be viewed as a development of v 35 which speaks of Jesus satisfying both *hunger and thirst*.

ἐαν μη see v.44

πῖητε Verb, aor act subj, 2 pl πινω drink

αἷμα, ατος f blood

Jesus' words here anticipate those at the Last Supper. Flesh and blood together signify the whole incarnate life.

ἑαυτος, ἐαυτη, ἐαυτον him/her/itself

"The Jews had found Jesus' statement in v. 51c impenetrable at best, blatantly offensive at worst, but in this expansion Jesus in their view is even more offensive. The law of Moses forbade the drinking of blood, and even the eating of meat with the blood still in it. To drink the blood of the Son of Man was therefore, for them, an intuitively abhorrent notion." Carson.

#### Verse 54

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῆ ἑσχάτῃ ἡμέρᾳ.

τρωγω eat, chew

John uses τρωγειν in the present tense as the cognate of the root φαγ... which is used in the aorist etc. John does not use ἐσθιειν. Apart from John's gospel (4 times in the following verses and once in 13:18), τρωγειν appears in the New Testament only in Mt 24:38.

κάγω a compound word = καὶ ἐγώ

See vv 39,40. The parallels between v. 40 and this verse suggest that to 'look to the Son and believe in him' is the same as to eat his flesh and drink his blood. Augustine of Hippo wrote, *Crede, et manducasti*, 'Believe, and you have eaten'.

Carson comments that Jesus words here are not a direct reference to the Lord's table. "But such allusions as exist prompt the thoughtful reader to look behind the eucharist, to that to which the eucharist itself points. In other words, eucharistic allusions are set in the broader framework of Jesus' saving work, in particular his cross-work. Moreover, by the repeated stress in this discourse on Jesus' initiative, no room is left for a magical understanding of the Lord's table that would place God under constraint: submit to the rite, and win eternal life! Both the feeding miracle and the Lord's table, rightly understood, parabolically set out what it means to receive Christ by faith."

#### Verse 55

ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρωσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις.

ἀληθης, ες true, genuine

Many MSS read ἀληθως rather than ἀληθης. Barrett writes, "Johannine usage confirms the ancient support for ἀληθως." However, Metzger's expresses the opposite view (on behalf of the UBS Committee): "Superficially the adjective ἀληθης appears to be inappropriate, and therefore several witnesses substitute the adverb ἀληθως. On the whole, the external evidence supporting ἀληθης is of preponderant weight."

βρωσις, εως f food

I.e. in contrast with the manna.

ποσις, εως f drinking, a drink

#### Verse 56

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ.

ἐμοὶ Pronoun, dat s ἐγώ

μενω remain, stay, abide

"The flesh and blood of Christ are truly food and drink to those who receive them because by means of them a complete and reciprocal indwelling of Christ and the believer is attained.

"... μενειν is one of John's most important words. The Father abides in the Son (14:10), the Spirit abides upon Jesus (1:32f.), believers abide in Christ and he in them (6:56; 15:4). There are variations of the same thought: the word of Christ abides in Christians and they in it (5:38; 8:31; 15:7); Christ abides in the love of God and the disciples must abide in the love of Christ (15:9f)." Barrett.

Beasley-Murray says that the mutual 'abiding' of the believer and Christ "is very close to the Pauline concept of *κοινωνία* (cf. Gal 2:19-20), and indicates a personal relationship of faith."

After the end of the sentence D adds a typical Western expansion of the text: 'As the Father is in me, I also am in the Father. Truly, truly I say to you, if you do not receive the body of the Son of man as the bread of life, you have no life in him' (cf. v 53 and 10:38).

#### Verse 57

καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κακεῖνος ζήσει δι' ἐμέ.

ἀπέστειλέν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ζαω live, be alive

Cf. 5:26.

ὁ τρώγων με the pronoun με "confirms that the whole person of Christ is in view, not merely eucharistic elements." Carson.

κακεῖνος, η, ο contraction of καὶ ἐκεῖνος and that one, and he, that one also, he also

Cf 5:21, 24-30.

"The Christian life is mediated life." Barrett.

**Verse 58**

οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

After οἱ πατέρες D adds ὑμῶν, other authorities further add τὸ μάννα, and some Syr. and Coptic MSS continue with ἐν τῇ ἐρήμῳ. These all appear to have been inspired by v 49.

ἀπέθανον Verb, aor act indic, 1s & 3pl  
ἀποθνήσκω die

"The discourse concludes with a summary statement that harks back to its beginning (v 31): the bread from heaven is the Christ in his incarnate life and redemptive death, alike Revealer and Redeemer, giving life where death reigned. The saying refers back to vv 32-35 and also gathers up the thought of vv 53-57." Beasley-Murray.

**Verse 59**

ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

συναγωγή, ης f synagogue  
διδάσκω teach

Cf. v.24

**Verse 60**

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν;

σκληρός, α, ον hard, difficult

John here distinguishes between 'disciples' or 'followers' and the twelve.

Carson comments, "Just as there is faith and faith (2:23-25), so there are disciples and disciples. At the most elementary level, a disciple is someone who is at that point following Jesus, either literally by joining the group that pursued him from place to place, or metaphorically in regarding him as the authoritative teacher. Such a 'disciple' is not necessarily a 'Christian', someone who has savingly trusted Jesus and sworn allegiance to him, given by the Father to the Son, drawn by the Father and born again by the Spirit. Jesus will make clear in due course that only those who *continue* in his word are *truly* his 'disciples' (8:31)."

δύναμαι can, be able to

It is uncertain whether αὐτοῦ refers to the word/saying of Jesus or to Jesus himself. It seems that they were offended at the claims which Jesus made.

**Verse 61**

εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;

εἶδω Verb, perf act ptc, m nom s οἶδα  
know

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
γογγύζω grumble, complain, mutter  
σκανδαλίζω cause (someone) to sin, cause (someone) to give up the faith; anger, shock

"The verb is common in the synoptic gospels but in John occurs only here and in 16:1. The noun σκανδαλον is not used at all." Barrett.

**Verse 62**

ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

θεωρεῶ see, watch, observe  
ἀναβαίνω go up, come up, ascend  
ὅπου adv. where

πρότερον and τὸ π. adv προτερον before, previously, at first, originally

The sentence is incomplete, but the sense is that the crucifixion and glorification of Christ is the greatest σκανδαλον. It is that which either causes the greatest offence or the 'seeing' of it will be the means of conviction and conversion.

Carson comments, "However offensive the linguistic expression 'eating flesh and drinking blood' may be, how much more offensive is the crucifixion of an alleged Messiah! The very idea is outrageous, bordering on blasphemous obscenity, 'a stumbling block to Jews and foolishness to Gentiles' (1 Cor 1:23). Yet this stands at the heart of the divine self-disclosure."

**Verse 63**

τὸ πνεῦμα ἐστὶν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἐστὶν καὶ ζωὴ ἐστίν.

ζωοποιεῶ give life, make alive

"ζωοποιεῖν (also 5:21) is a Pauline word (7 times; see especially 1 Cor. 15:45, ὁ ἐσχάτος Ἀδάμ εἰς πνεῦμα ζωοποιεῖ; 2 Cor. 3:6, τὸ δε πνεῦμα ζωοποιεῖ). Though this word is not used in the earlier chapters of John (nor in the last discourses) the essential property of the Spirit is to give life; 3:5.,8 the Spirit effects new birth; 4:23f. the Spirit is brought into connection with the discourse on living water (see the notes); 7:38f. again the Spirit is living water. In the Old Testament also this is a fundamental concept regarding the Spirit... Gen 1:2; Ezek. 37:1-14." Barrett.

σὰρξ, σαρκος f flesh, human nature

ὠφελεω gain, profit, benefit  
 οὐδεις, οὐδεμα, οὐδεν no one, nothing;  
 also οὐδεν adv. not at all  
 ῥημα, ατος n word, thing  
 λελάληκα Verb, perf act indic, 1 s λαλεω  
 speak  
 ζωη, ης f life

Jesus himself is the incarnate word, and his words are the life-giving words (ῥήματα) of God (cf. 5:24 where the reference is to the living word (λογος) of Jesus).  
 "One cannot feed on Christ without feeding on Christ's words, for truly believing Jesus cannot be separated from truly believing Jesus' words (5:46-47)." Carson.

### Verse 64

ἀλλὰ εἰσιν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.  
 ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσιν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδῶσων αὐτόν.  
 πιστεω believe (in), have faith (in)

"It is implied that the life contained in the words of Jesus is received on the basis of faith, and this knife edge inevitably divides the hearers of Jesus into two parties, which however do not necessarily correspond with visible groups, since even among those who are reckoned to be μαθηται there are unbelievers." Barrett.

ἦδει Verb, pluperf act indic, 3 s οἶδα  
 ἀρχη, ης f beginning

Either the beginning of his ministry or the beginning of time.

παραδῶσων Verb, fut act ptc, m nom s  
 παραδιδωμι hand over, deliver up

Cf. v.70.

### Verse 65

καὶ ἔλεγεν· Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

εἶρηκα Verb, perf act indic, 1 s λεγω  
 ἐλθεῖν Verb, aor act infin ἐρχομαι  
 ἦ Verb, pres subj, 3s εἰμι  
 δεδομένον Verb, perf pass ptc, m acc & n  
 nom/acc s δίδωμι

Cf. v.44

"Faith in Christ is not merely difficult; apart from God it is impossible (cf. Mark 10:27). Coming to Jesus is not a matter of free human decision." Barrett.

### Verse 66

Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιπάτου.

ἐκ τούτου either 'for this reason', or 'from this time'.

ἀπῆλθον Verb, aor act ind, 1s & 3pl  
 ἀπερχομαι

ὀπίσω adv back, behind

ἀπῆλθον εἰς τὰ ὀπίσω 'fell away', cf. 18:6; 20:14. Barrett suggests it is as Hebraism.

οὐκετι adv no longer, no more  
 περιπατεω walk, walk about, live

"No longer followed him as a disciple".  
 Beasley-Murray comments, "This represents an extraordinary reversal of the excitement engendered by the feeding miracle. The crowds who wanted to make Jesus king melt away when he makes it plain that his kingdom is not of this world, and the disappointed disciples who cannot stomach his teaching join them."

And Bruce writes, "What they wanted, he would not give; what he offered, they would not receive."

### Verse 67

εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

δώδεκα twelve

θελω wish, will

ὑπαγω go, go one's way, depart

Carson comments, "The question is asked more for their sake than his. They need to articulate a response more than he needs to hear it. One might guess from the flow of the narrative that the defection has been so substantial on this occasion that not many more than the Twelve actually remain."

### Verse 68

ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
 ἀποκρῖνομαι answer, reply, say

Carson says of Peter, "His reponse has certain similarities to the confession at Caesarea Philippi (Mk 8:29 par.), though it is not at all clear that the two passages refer to the same incident."

ἀπελευσόμεθα Verb, fut midd dep indic, 1 pl  
 ἀπερχομαι

ῥημα, ατος n word

"The words of Jesus are words which are in themselves living, deal with the subject of eternal life, and convey eternal life to those who believe. Those who have once become aware of the meaning and possibility of eternal life can take refuge with no other." Barrett.

### Verse 69

καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὸ εἶ ὁ ἅγιος τοῦ θεοῦ.

πιστεῦω believe (in), have faith (in)  
ἐγνώκαμεν Verb, perf act indic, 1 pl  
γινώσκω

The perfects bear the sense 'we have recognised the truth and hold it'.

ἅγιος, α, ον holy

The variants of the title 'Holy One of God' are a standing model of assimilation of texts in the Gospels. Tertullian reads instead ὁ Χριστός (= Mark 8:29): P<sup>66</sup> ὁ Χριστός ὁ ἅγιος τοῦ θεοῦ, combining Mark and John; Koine MSS have ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (= Matt 16:16); Cyprian ὁ υἱὸς τοῦ θεοῦ (cf. John 1:29); some Caesarean MSS have ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, again reflecting Matt 16:16. The text adopted is read by P<sup>75</sup> & B C D L W etc; it is unique in the gospel tradition, and is universally accepted today.

"The full title *the Holy One of God* occurs elsewhere in Mark 1:24 (= Luke 4:34) in the mouth of a demon. Probably it is a messianic title, though clear evidence for such a usage is lacking." Carson.

### Verse 70

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

"ἐγὼ ὑμᾶς takes up ἡμεῖς ... σὺ in Peter's confession of faith, which is true so far as it goes but must not be allowed to suggest that the maker of it is in any sense conferring a benefit upon Jesus. The Twelve have not chosen him; he has chosen them (cf. 15:16)." Barrett. Again, cf. Peter's confession at Caesarea Philippi and Jesus' response.

Verb, aor midd indic, 1 s ἐκλεγομαι choose, select

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
διάβολος, οὐ m the devil

"The sense of the present verse is explained by 13:2. Satan has made Judas his ally, a subordinate devil." Barrett.

### Verse 71

ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

Ἰσκαριώτου, agreeing with Σίμωνος, is read by P<sup>66</sup> P<sup>75</sup> B c L W etc, and is to be accepted rather than Ἰσκαριώτην, agreeing with Ἰούδαν.

μελλῶ (before an infin) be going  
παραδιδόναι Verb, pres act infin παραδιδωμι  
hand over, deliver up