

Jn. 6:60-71 mws

V. 60

Σκληρός

pertaining to causing an adverse reaction because of being hard or harsh, hard, harsh, unpleasant, cf. Jd 15

pertaining to being harsh or possibly cruel in one's behavior, harsh, cruel

ἀκούειν

PAInf

fr. ἀκουω

to pay attention to by listening, listen to

to listen or pay attention to a person, with resulting conformity to what is advised or commanded,

to pay attention to and obey

V. 61

γογγύζουσιν

PAI3pl

fr. γογγυζω

to express oneself in low tones of disapprobation, grumble, murmur, speak complainingly

to express one's discontent, to complain, to grumble, complain, cf. v. 41, 43

σκανδαλίζει

PAI3sg

fr. σκανδαλιζω

to shock through word or action, give offense to, anger, shock

to cause someone to no longer believe, to cause to give up believing, to make someone no longer believe, 'does this cause you to no longer believe?'

to cause someone to experience anger and/or shock because of what has been said or done, to cause someone to be offended, to offend

V. 62

ἐάν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, if

marker of condition, with the implication of reduced probability, if

θεωρῆτε

PAS2pl

fr. θεωρω

to observe something with sustained attention, be a spectator, look at, observe, perceive, see

to observe something with continuity and attention, often with the implication that what is

observed is something unusual, to observe, to be a spectator of, to look at

ἀναβαίνοντα

PAPtcpMSA

fr. ἀναβαινω

to be in motion upward, go up, ascend, of any upward movement, ascend, go up

to move up, to come up, to go up, to ascend

ὅπου

marker of position in space, where

reference to a position in space, where, wherever

πρότερον

pertaining to a period of time preceding another period of time, earlier, earlier, formerly, in former times, former, cf. 7:50, 9:8

pertaining to a point of time earlier in a sequence, before, former, formerly

V. 63

πνεῦμά

God's being as controlling influence, with focus on association with humans, Spirit, speirit, the divine Spirit stands in contrast to everything that characterizes this age of the finite world generally, in contrast to σαρξ

Spirit, Spirit of God, Holy Spirit

ζωοποιῶν

PAPtcpNSN

fr. ζωοποιεω

to cause to live, make alive, give life to, especially in a transcendent sense, The Spirit is called life-giving

to cause to live, to give life to, to make live

σὰρξ

the physical body as functioning entity, body, physical body, as substance and living entity
the psychological aspect of human nature which contrasts with the spiritual nature, in other words, that aspect of human nature which is characterized by or reflects typical human reasoning and desires in contrast with those aspects of human thought and behavior which relate to God and the spiritual life, human nature, human aspects, natural, human

ὠφελεῖ

PAI3sg

fr. ὠφελεω

to provide assistance, help, aid, benefit, be of use (to), it is of value

to be successful in accomplishing some goal, with the implication that such might be useful, to accomplish, to do

ῥήματα

that which is said, word, saying, expression, or statement of any kind, of pronouncements of (Christian) teaching or of divine understanding, cf. v. 68, 5:47, 10:21, 12:47, 14:10, 15:7, 17:8
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

πνεῦμά

the Spirit of God as exhibited in the character or activity of God's people or selected agents, Spirit, spirit, 'spirit and life'

supernatural non-material being, spirit

ζωή

transcendent life, life

to be alive, to live, life

V. 64

πιστεύουσιν PAI3pl fr. πιστευω

πιστεύοντες PAPtcpMPN fr. πιστευω

to entrust oneself to an entity in complete confidence, believe (in), trust, with implication of total commitment to the one who is trusted, God and Christ are objects of this type of faith that relies on their power and nearness to help, in addition to being convinced that their revelation or disclosures are true

to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a Christian, Christian faith

ἦδει PluPfAI3sg fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ἀρχῆς

the commencement of something as an action, process, or state of being, beginning, i.e. a point of time at the beginning of a duration, ‘from the beginning’

a point of time at the beginning of a duration, beginning, to begin

παραδώσων FAPtcpMSN fr. παραδιδωμι

hand over, turn over, give up a person, especially of Judas, whose information and action leads to the arrest of Jesus

to deliver a person into the control of someone else, involving either the handing over of an individual to an enemy who will presumably take undue advantage of the victim, to hand over, to turn over to, to betray

V. 65

δύναται PM/PdepI3sg fr. δυναμαι

to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable

to be able to do or to experience something, can, to be able to

δεδομένον PfPPtcpNSN fr. διδωμι

to give something out, give, bestow, grant

marker of causative relation, with otherwise almost empty semantic content, to cause, to bring about, to produce

V. 66

Ἐκ

marker denoting origin, cause, motive, reason, from, of, of the reason which is a presupposition for something, by reason of, as a result of, because of, ‘for this reason, therefore’

marker of cause or reason, with focus upon the source, because of, ‘because of this, many of his followers went away’

ἀπῆλθον ΑΑΙ3pl fr. ἀπερχομαι
to abandon an association with someone, go off, go away, leave
idiom, lit. – ‘to go back to what lies behind’, to no longer be a disciple, to no longer follow,
‘because of this many of his disciples no longer followed him’

ὀπίσω
marker of a position in back of something, behind, in answer to the question ‘where?’ ‘draw
back’ cf. 18:6, 20:14
idiom, lit. – ‘to go back to what lies behind’, to no longer be a disciple, to no longer follow,
‘because of this many of his disciples no longer followed him’

οὐκέτι
the extension of time up to a point but not beyond, no more, no longer, no further
the extension of time up to a point but not beyond, no longer

μετ’
marker of placement, with, among, in company with someone
marker of an associative relation, usually with the implication of being in the company of, with,
in the company of, together with

περιεπάτουν ΙΑΙ3pl fr. περιπατεω
to go here and there in walking, go about, walk around, ‘go about with someone’
to walk along or around, to walk, to go

V. 67

καὶ
marker to indicate an additive relation that is not coordinate to connect clauses and sentences,
also, likewise, functioning as adverb
marker of an additive relation which is not coordinate, and, and also, also, in addition, even

θέλετε ΠΑΙ2pl fr. θελω
to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready, cf. 7:17,
8:44
to purpose, generally based upon a preference and desire, to purpose

ὑπάγειν ΠΑInf fr. ὑπαγω
to leave someone’s presence, go away, ‘do you, too, want to go away (from me)?’
to depart from someone’s presence, with the implication of a changed relation, to depart, to
leave, to go away, ‘do you, too, want to go away?’

V. 68

ἀπελευσόμεθα FMdepI1pl fr. ἀπερχομαι
see above

ρήματα
see above

ζωῆς
see above

αἰωνίου

pertaining to a period of unending duration, without end, of eternal life, cf. 3:16, 36, 4:14, 36 etc. pertaining to an unlimited duration of time, eternal, ‘so that everyone who believes in him may have eternal life’, there is evidently not only a temporal element, but also a qualitative distinction, αἰωνιος evidently carries certain implications associated with αἰωνιος in relationship to divine and supernatural attributes. If one translates ‘eternal life’ as simply ‘never dying’ there may be serious misunderstandings, since persons may assume that ‘never dying’ refers only to physical existence rather than to ‘spiritual death’ ‘unending real life,’ so as to introduce a qualitative distinction.

V. 69

πεπιστεύκαμεν PfAI1pl fr. πιστευω
see above

ἐγνώκαμεν PfAI1pl fr. γινωσκω
to grasp the significance or meaning of something, understand, comprehend
to come to an understanding as the result of ability to experience and learn, to come to understand, to perceive, to comprehend

ἅγιος

as substantive, the holy (thing, person), the holy one, of Christ, cf. Rev. 3:7, Acts 3:14, Mk 1:24, Lk 4:34
pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human, holy, pure, divine

V. 70

ἐξελεξάμην AMI1sg fr. ἐκλεγω
to make a choice in accordance with significant preference, select someone/something for oneself, cf. 13:18, 15:16, 19, Lk. 6:13
to make a special choice based upon significant preference, often implying a strongly favorable attitude toward what is chosen, to choose, choice

διάβολός

one who engages in slander, title of the principal transcendent evil being, the adversary/devil, cf. 13:2
a wicked person who has a number of characteristics typical of the devil, a devil, ‘one of you is a devil’

V. 71

ἔμελλεν

IAI3sg

fr. μέλλω

to take place at a future point of time and so to be subsequent to another event, be about to, to occur at a point of time in the future which is subsequent to another event and closely related to it, to be about to

παραδιδόναι
see above

PAInf

fr. παραδίδωμι