John 12.20-33

**20**

Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

NASB  Now there were some Greeks among those who were going up to worship at the feast;

KJV  And there were certain Greeks among them that came up to worship at the feast:

DRA  Now there were certain Gentiles among them, who came up to adore on the festival day.

NRS  Now among those who went up to worship at the festival were some Greeks.

NET  Now some Greeks were among those who had gone up to worship at the feast.

NIV  Now there were some Greeks among those who went up to worship at the Feast.

NJB  Among those who went up to worship at the festival were some Greeks.

NLT  Some Greeks who had come to Jerusalem for the Passover celebration

MSG  There were some Greeks in town who had come up to worship at the Feast.

MGVH Now there were some Greeks (Hellenized God-fearers) among those who had gone up [to Jerusalem] to worship at the [Passover] feast.

* Does Ἕλληνές mean that these people were from Greece? NO Check out the word in a lexicon.
Greek, Hellene; (1) culturally, a person of Greek language and civilization, *Greek* ([RO 1.14](BwRef%28%27BGT_Rom%201%3A14%27%29)), opposite **βάρβαρος** (*foreigner*); (2) in a religious sense *Gentile, non-Jew, pagan* ([JN 7.35](BwRef%28%27BGT_Joh%207%3A35%27%29)), opposite **Ἰουδαῖος** (*Jew*)
* What else is this verse telling us about these “Greeks”? (cf. the NET note)
They “were probably ‘God-fearers’ rather than proselytes in the strict sense” – i.e., since they are at Jerusalem for the feast, we assume they have a connection to Judaism, but being described as Ἕλληνές indicates not fully converted (i.e., circumcised) proselytes
* ἑορτή - In 13.1 it is confirmed that this is the feast of πάσχα / Passover

**21**

οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

NET  So these approached Philip, who was from Bethsaida in Galilee, and requested, "Sir, we would like to see Jesus."

NRS  They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus."

KJV  The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

NASB  these then came to Philip, who was from Bethsaida of Galilee, and *began to* ask him, saying, "Sir, we wish to see Jesus."

NIV  They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus."

NJB  These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.'

NLT  paid a visit to Philip, who was from Bethsaida in Galilee. They said, "Sir, we want to meet Jesus."

MSG  They approached Philip, who was from Bethsaida in Galilee: "Sir, we want to see Jesus. Can you help us?"

MGVH So they approached Philip—who was from Bethsaida in Galilee—and were asking him, saying, “Sir, we would like to see Jesus.”

* κύριε – How are you going to translate this title in this context? “Sir” is about as good as anything
* Do these “Greeks” ever get to see Jesus? ????

**22**

ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

NASB  Philip came and told Andrew; Andrew and Philip came and told Jesus.

KJV  Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

NRS  Philip went and told Andrew; then Andrew and Philip went and told Jesus.

NET  Philip went and told Andrew, and they both went and told Jesus.

NIV  Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

NJB  Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus.

NLT  Philip told Andrew about it, and they went together to ask Jesus.

MSG  Philip went and told Andrew. Andrew and Philip together told Jesus.

MGVH Philip goes and speaks to Andrew; Andrew goes —and Philip—and they speak to Jesus.

* What is the tense of ἔρχεται (also note that it is singular in both instances) and λέγουσιν? PRES How is it used here? Historical Present
* Note the roles played by Andrew and Philip in John 1.35-51. Andrew brings Simon to Jesus; Philip brings Nathanael (and point is made that they are from Bethsaida)

**23**

ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

NASB  And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified.

KJV  And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

NRS  Jesus answered them, "The hour has come for the Son of Man to be glorified.

NET  Jesus replied, "The time has come for the Son of Man to be glorified.

NIV  Jesus replied, "The hour has come for the Son of Man to be glorified.

NJB  Jesus replied to them: Now the hour has come for the Son of man to be glorified.

NLT  Jesus replied, "Now the time has come for the Son of Man to enter into his glory.

MSG  Jesus answered, "Time's up. The time has come for the Son of Man to be glorified.

MGVH But Jesus replied to them, saying, “The hour has come for the Son of Humanity to be glorified.

* What is meant by ἡ ὥρα? Check out the use of this word in John. Jn. 1:39; **2:4**; **4:**6, **21**, **23**, 52f; **5:25, 28, 35**; **7:30; 8:20**; 11:9; **12:23, 27; 13:1**; 16:2, 4, 21, 25, 32; 17:1; 19:14, 27 > It is more than just a time designation, probably close to the idea of καιρός instead of χρόνος cf. John 7.6
* What is the tense of ἐλήλυθεν? PERFECT Why is the tense significant? The “hour” is now a present reality.
* Noting that δοξασθῇ is PASSIVE voice, who is the one who will do the glorifying? (Cf. v. 28 below and 17.1) God
* We will learn in vv 27-33 what it means for the Son of Humanity to be glorified.

**24**

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

NASB  "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

KJV  Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

DRA  Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.

NRS  Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.

NET  I tell you the solemn truth, unless a kernel of wheat falls into the ground and dies, it remains by itself alone. But if it dies, it produces much grain.

NIV  I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.

NJB  In all truth I tell you, unless a wheat grain falls into the earth and dies, it remains only a single grain; but if it dies it yields a rich harvest.

NLT  I tell you the truth, unless a kernel of wheat is planted in the soil and dies, it remains alone.
But its death will produce many new kernels-- a plentiful harvest of new lives.

MSG  "Listen carefully: Unless a grain of wheat is buried in the ground, dead to the world, it is never any more than a grain of wheat.
But if it is buried, it sprouts and reproduces itself many times over.

MGVH I tell you the solemn truth, unless a grain of wheat should fall into the earth … and die, it remains a single grain.
But if it should die, it produces lots of wheat.

* Where else in John does Jesus start a sentence with ἀμὴν ἀμὴν?
Jn. 1:51; 3:3, 5, 11; 5:19, 24f; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20f, 38; 14:12; 16:20, 23; 21:18 > In contrast to the Synoptics where there is only one ἀμὴν used when Jesus speaks, John uses ἀμὴν ἀμὴν to indicate the special significance of what follows
* Check a lexicon for the background and meaning of ἀμὴν.
**ἀμήν** transliterated from the Hebrew *amen*; usually translated into Greek by **γένοιτο** (*let it be so, truly*); (1) liturgically, used as a particle of strong affirmation and assent at the end of a doxology *this is indeed true* ([RO 11.36](BwRef%28%27BGT_Rom%2011%3A36%27%29)) or a prayer of thanksgiving *that is the way it should be* ([1C 14.16](BwRef%28%27BGT_1Co%2014%3A16%27%29)); (2) used with **λέγω** to emphasize that what is being said is a solemn declaration of what is true ([JN 1.51](BwRef%28%27BGT_Joh%201%3A51%27%29)); (3) figuratively and substantivally **ὁ**  *the Amen*, used by Christ of himself as the one speaking what is true ([RV 3.14](BwRef%28%27BGT_Rev%203%3A14%27%29))
* Note the construction: ἐὰν … ἀποθάνῃ (in SUBJN *case*), … μένει (in INDIC *case*) >>What kind of condition? Present General

**25**

ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

NASB  "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.

KJV  He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

NRS  Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.

NET  The one who loves his life destroys it, and the one who hates his life in this world guards it for eternal life.

NIV  The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.

NJB  Anyone who loves his life loses it; anyone who hates his life in this world will keep it for eternal life.

NLT  Those who love their life in this world will lose it. Those who care nothing for their life in this world will keep it for eternity.

MSG  In the same way, anyone who holds on to life just as it is destroys that life. But if you let it go, reckless in your love, you'll have it forever, real and eternal.

MGVH Those who are loving their life are destroying it, and those who are hating their life in this world will be keeping it for an eternal life.

* How are you going to translate ψυχὴν here? >> “life” (not “soul”)
* ἀπολλύει – What is the significance of the \_PRES\_ *tense*? (Compare this verse to Mark 8.35 where ἀπολέσει – future tense – is used.) Note this is not talking about losing one’s soul/life at a future death or judgment. One is losing/destroying it now.
* Note the NET notes for their choice of translation of ἀπολλύει. in contrast with φυλάσσω >> destroy (not lose)
* What tense is φυλάξει? FUT

**26**

ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

NASB  "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

KJV  If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

DRA  If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

NRS  Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

NET  If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honor him.

NIV  Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

NJB  Whoever serves me, must follow me, and my servant will be with me wherever I am. If anyone serves me, my Father will honour him.

NLT  Anyone who wants to be my disciple must follow me, because my servants must be where I am. And the Father will honor anyone who serves me.

MSG  "If any of you wants to serve me, then follow me. Then you'll be where I am, ready to serve at a moment's notice.
The Father will honor and reward anyone who serves me.

MGVH Whoever is serving me, they must be following me, and wherever I am, there too will my servant be.
Whoever is serving me, the Father will be honoring them.

* ἐὰν with διακονῇ in \_\_SUBJN\_\_ *mood* followed by ἀκολουθείτω which is \_PRES\_\_\_ *tense* IMPV *mood* . (Similar to conditional statement in verse 24.) What is uncertain in the condition? whatever person…
* … ἐκεῖ καὶ ὁ διάκονος… - How will you translate the καὶ here? > also
* ἐάν with διακονῇ followed by τιμήσει which is FUT *tense* INDIC *mood* (Similar to conditional statement in verse 24.)

**27**

Νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

NASB  "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour '? But for this purpose I came to this hour.

KJV  Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

NRS  "Now my soul is troubled. And what should I say-- 'Father, save me from this hour'? No, it is for this reason that I have come to this hour.

NET"Now my soul is greatly distressed. And what should I say? 'Father, deliver me from this hour'? No, but for this very reason I have come to this hour.

NIV  "Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour.

NJB  Now my soul is troubled. What shall I say: Father, save me from this hour? But it is for this very reason that I have come to this hour.

NLT  "Now my soul is deeply troubled. Should I pray, 'Father, save me from this hour'? But this is the very reason I came!

MSG  "Right now I am storm-tossed. And what am I going to say? "Father, get me out of this'? No, this is why I came in the first place.

MGVH Now my own life is under duress, and what should I say? “Father, save me from this hour?” But it’s for this very reason I came to this hour!

* τί εἴπω; - εἴπω is \_\_AOR\_\_\_\_\_\_ *tense* \_\_SUBJN\_\_\_\_\_\_\_\_\_ *mood*. How do you translate? What should I say? (no definite answer)
How is this different than: τί ἐρῶ; What will I say? (expecting a definite answer)

**28**

πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω.

NASB  "Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again."

KJV  Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

NRS  Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again."

NET  Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again."

NIV  Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again."

NJB  Father, glorify your name! A voice came from heaven, 'I have glorified it, and I will again glorify it.'

NLT  Father, bring glory to your name." Then a voice spoke from heaven, saying, "I have already brought glory to my name, and I will do so again."

MSG  I'll say, "Father, put your glory on display.'" A voice came out of the sky: "I have glorified it, and I'll glorify it again."

MGVH Father, glorify your name!” Then a voice came from heaven, “Indeed I did glorify it, and I will glorify it again.”

* Note the textual variant to the first sentence of this verse. What is the difference? glorify your/my name/Son
Instead of the reading “glorify thy name,” found in all the early and in most of the later witnesses, several of the later witnesses (L X ¦1 ¦13 33 1071 1241 *al*), influenced by the recollection of the opening of Jesus’ high-priestly prayer (17.1), read “glorify thy Son.” In codex Bezae the assimilation takes a different form; while retaining to. o;noma, the scribe of D continues with words that recall 17.5, which in that manuscript reads … th|/ do,xh| h|- ei=con para. soi. pro. tou/ to.n ko,smon gene,sqai
* Καὶ ἐδόξασα… - How will you translate the Καὶ here? “Indeed…” “Both... and...”
* ἐδόξασα – Is there any significance to the \_AOR\_\_\_ *tense*? Since it is INDIC, it is referring to some past event. When?

**29**

ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι, ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελάληκεν.

NASB  So the crowd *of people* who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him."

KJV  The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

NRS  The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him."

NET  The crowd that stood there and heard the voice said that it had thundered. Others said that an angel had spoken to him.

NIV  The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

NJB  The crowd standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.'

NLT  When the crowd heard the voice, some thought it was thunder, while others declared an angel had spoken to him.

MSG  The listening crowd said, "Thunder!" Others said, "An angel spoke to him!"

MGVH Then the crowd that stood there and heard it were saying that thunder had happened. Others were saying, “An angel has spoken to him.”

* A verb like ἔλεγεν ( IMPF *tense*) followed by γεγονέναι in the \_\_\_INF\_\_\_\_\_\_\_ *mood* introduces \_\_\_INDIRECT\_\_\_\_\_\_\_\_\_\_ discourse.
* What tense is λελάληκεν? PERF (What difference would it be if it were ἐλάλησεν instead?) with the perfect, there is an ongoing consequence of the speaking (with aorist, simply reporting what happened back then)

**30**

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι᾽ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι᾽ὑμᾶς.

NASB  Jesus answered and said, "This voice has not come for My sake, but for your sakes.

KJV  Jesus answered and said, This voice came not because of me, but for your sakes.

NRS  Jesus answered, "This voice has come for your sake, not for mine.

NET  Jesus said, "This voice has not come for my benefit but for yours.

NIV  Jesus said, "This voice was for your benefit, not mine.

NJB  Jesus answered, 'It was not for my sake that this voice came, but for yours.

NLT  Then Jesus told them, "The voice was for your benefit, not mine.

MSG  Jesus said, "The voice didn't come for me but for you.

MGVH Jesus replied and said, “This voice did not happen for my benefit but for yours.”

* αὕτη – Note the breathing mark! It agrees with: φωνὴ > This voice

**31**

νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

NASB  "Now judgment is upon this world; now the ruler of this world will be cast out.

KJV  Now is the judgment of this world: now shall the prince of this world be cast out.

NRS  Now is the judgment of this world; now the ruler of this world will be driven out.

NET  Now is the judgment of this world; now the ruler of this world will be driven out.

NIV  Now is the time for judgment on this world; now the prince of this world will be driven out.

NJB  'Now sentence is being passed on this world; now the prince of this world is to be driven out.

NLT  The time for judging this world has come, when Satan, the ruler of this world, will be cast out.

MSG  At this moment the world is in crisis. Now Satan, the ruler of this world, will be thrown out.

MGVH Now is the judgment of this world. Now the ruler of this world will be cast out.

* κρίσις … τοῦ κόσμου - What is the function of the genitive case here?) objective genitive > *someone* rules the world
* Where else does John refer to the “ruler of this world”? Joh 14.30; 16.11
* We make similar statements in English, but note that it is a bit odd to have νῦν followed by ἐκβληθήσεται in \_\_FUT\_\_\_\_\_ *tense*. (A sense of the ‘already but not yet.’)

**32**

κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

NASB  "And I, if I am lifted up from the earth, will draw all men to Myself."

KJV  And I, if I be lifted up from the earth, will draw all *men* unto me.

DRA  And I, if I be lifted up from the earth, will draw all things to myself.

NRS  And I, when I am lifted up from the earth, will draw all people to myself."

NET  And I, when I am lifted up from the earth, will draw all people to myself."

NIV  But I, when I am lifted up from the earth, will draw all men to myself."

NJB  And when I am lifted up from the earth, I shall draw all people to myself.'

NLT  And when I am lifted up from the earth, I will draw everyone to myself."

MSG  And I, as I am lifted up from the earth, will attract everyone to me and gather them around me."

MGVH And I, when I am lifted up from the earth, I will draw all people to myself.

* ἐὰν with ὑψωθῶ in the SUBJN *mood* followed by ἑλκύσω in the \_FUT\_\_\_\_\_\_\_\_ *tense.* Similar to the conditions above. What is uncertain in the condition? (ἐὰν is usually used for conditionality, but check ἐὰν in a lexicon to see how it might be used temporally.) whenever that might be
* Check the other uses of ἑλκύω in John. What is the context for its use in ch. 21? **6.44; 12.32;** 18.10; 21.6,11 >> hauling in fish > this is not a ‘gentle’ image
* The rendering of “all things” in the DRA is due to a text variant (πάντα instead of πάντας) and *ipsum* in Latin can be either masculine (people) or neuter (things).

**33**

τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνῄσκειν.

NASB  But He was saying this to indicate the kind of death by which He was to die.

KJV  This he said, signifying what death he should die.

NRS  He said this to indicate the kind of death he was to die.

NET  (Now he said this to indicate clearly what kind of death he was going to die.)

NIV  He said this to show the kind of death he was going to die.

NJB  By these words he indicated the kind of death he would die.

NLT  He said this to indicate how he was going to die.

MSG  He put it this way to show how he was going to be put to death.

MGVH Now he was saying this in order to signify the kind of death he was going to be dying.

* The \_IMPF\_\_\_\_\_\_\_\_ *tense* of ἔλεγεν indicates what? repeated saying?
* σημαίνων – What sort of circumstance might this participle be expressing? Purpose
* θανάτῳ - What is the function of the DAT *case* here? means/manner
* Note that the narrator has stepped outside the story and is providing an explanation directly to the hearer