

31

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε

NASB So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine;

KJV Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

ESV So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples,

NRS Then Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples;

NET Then Jesus said to those Judeans who had believed him, “If you continue to follow my teaching, you are really my disciples

NIV To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples.

NJB To the Jews who believed in him Jesus said: If you make my word your home you will indeed be my disciples;

CEB Jesus said to the Jews who believed in him, “You are truly my disciples if you remain faithful to my teaching.

NLT Jesus said to the people who believed in him, “You are truly my disciples if you remain faithful to my teachings.

CEV Jesus told the people who had faith in him, “If you keep on obeying what I have said, you truly are my disciples.

MSG Then Jesus turned to the Jews who had claimed to believe in him. “If you stick with this, living out what I tell you, you are my disciples for sure.

MGVH Then Jesus began saying to those Judeans who had believed in him, “If you remain faithful in my word, you are truly my disciples,

- Note *tense* of ἔλεγεν: **imperfect** How might this (or should it?) be reflected in translation? **Began? Or cf. NASB**
- Note how the participle construction works: (τοὺς [πεπιστευκότας αὐτῷ] Ἰουδαίους) > i.e., the article goes with Ἰουδαίους, but it also puts the participle in **attributive position** so that is **functioning** as: **adjective**
- Note the *tense* of πεπιστευκότας: **perfect**
This tense is significant. What is the difference between saying they “believed” (KJV, DRA, NJB, CEB, NLT, CEV) or “had believed” (NASB, ESV, NRS, NET, NIV, MSG) Jesus? (Scan the context of the passage starting with v28 and go through v59!)
Author appears to be looking back at when they had believed in Jesus, but by the end of this section, they will do so no longer (?) >> from the ‘real’ time perspective, they “believed” Jesus and then ceased to do so; from the author’s perspective, they “had believed” Jesus up until this incident
But also remember the 2-level approach of John: In the Johannine community, there had been Jewish Christians who had believed in Jesus but quit doing so under Jewish pressure. This passages asserts that they are not free.
- Who are the Ἰουδαίους? What do the NLT and CEV do? (And why would they do this?) **avoid aspersion vs. Jews, avoid anti-Semitism**
Note the NET rendering and check its note on this word! **Jews in Jerusalem >> ie Judeans**
- ἐὰν with the verb μείνητε in the **SUBJN mood** >> What kind of conditional clause? **Present general**
What is the implication? **Protasis is possible, no claim made about whether it is true or not**
- Note the *tense* of μείνητε: **aorist > a simple view of the action; note various ways of interpreting “remain”**
- ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ:
 - Which versions put this protasis at the end of the sentence? **CEB, NLT**
Does it make better sense to do so or not? **I think not**
 - Look at all the ways the versions render this phrase! (Highlight the phrase with light blue in each version.) Which do you think is best?
- Highlight in light green the way each version renders ἀληθῶς. Which do you prefer (or suggest another)?

καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

^{NASB} and you will know the truth, and the truth will make you free.”

^{KJV} And ye shall know the truth, and the truth shall make you free.

^{DRA} And you shall know the truth, and the truth shall make you free.

^{ESV} and you will know the truth, and the truth will set you free.”

^{NRS} and you will know the truth, and the truth will make you free.”

^{NET} and you will know the truth, and the truth will set you free.”

^{NIV} Then you will know the truth, and the truth will set you free.”

^{NJB} you will come to know the truth, and the truth will set you free.

^{CEB} Then you will know the truth, and the truth will set you free.”

^{NLT} And you will know the truth, and the truth will set you free.”

^{CEV} You will know the truth, and the truth will set you free.”

^{MSG} Then you will experience for yourselves the truth, and the truth will free you.”

^{MGVH} and you will know the truth, and the truth will free you.”

- Note that this verse is a continuation of the apodosis of the conditional clause in v31. There are actually 3 phrases that are part of the apodosis. Note the tense of the verb in each.
 - ἀληθῶς μαθηταὶ μου ἐστε (v31) > tense of verb: **present**
 - καὶ γνώσεσθε τὴν ἀλήθειαν > tense of verb: **future**
 - ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς > tense of verb: **future**
- Highlight in light green the way each version renders the verb ἐλευθερώσει. Which do you prefer (or suggest another)?

ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε;

^{NASB} They answered Him, “We are Abraham's **descendants** and have never yet been enslaved to anyone; **how is it that You say**, 'You will become free'?”

^{KJV} They answered him, We be Abraham's **seed**, and were never in bondage to any man: **how sayest thou**, Ye shall be made free?

^{DRA} They answered him: We are the **seed** of Abraham, and we have never been slaves to any man: **how sayest thou**: you shall be free?

^{ESV} They answered him, “We are **offspring** of Abraham and have never been enslaved to anyone. **How is it that you say**, 'You will become free'?”

^{NRS} They answered him, “We are **descendants** of Abraham and have never been slaves to anyone. **What do you mean by saying**, 'You will be made free'?”

^{NET} “We are **descendants** of Abraham,” they replied, “and have never been anyone's slaves! **How can you say**, 'You will become free'?”

^{NIV} They answered him, “We are Abraham's **descendants** and have never been slaves of anyone. **How can you say** that we shall be set free?”

^{NJB} They answered, 'We are **descended** from Abraham and we have never been the slaves of anyone; **what do you mean**, “You will be set free?”'

^{CEB} They responded, “We are Abraham's **children**; we've never been anyone's slaves. **How can you say** that we will be set free?”

^{NLT} “But we are **descendants** of Abraham,” they said. “We have never been slaves to anyone. **What do you mean**, 'You will be set free'?”

^{CEV} They answered, “We are Abraham's **children**! We have never been anyone's slaves. **How can you say** we will be set free?”

^{MSG} Surprised, they said, “But we're **descendants** of Abraham. We've never been slaves to anyone. **How can you say**, “The truth will free you'?”

^{MGVH} They answered him, “We are Abraham's descendants, and we have never been enslaved to anyone. **How can you say**, ‘You will become free’?”

- ἀπεκρίθησαν is analyzed as **passive voice**, but remember that ἀποκρίνομαι is always deponent.
- Highlight in light green the way each version renders **σπέρμα**. Which do you prefer (or suggest another)?
- Note *tense* of δεδουλεύκαμεν: **perfect > have been enslaved**
There apparently is some irony here. While claiming to be Abraham's descendants, they forget the enslavement in Egypt. If they can ignore that, are they truly Abraham's descendants?
- Highlight in light blue the way each version renders the phrase **πῶς σὺ λέγεις**. Which do you prefer (or suggest another)?
- Remember that ὅτι can be used to indicate either direct or indirect discourse. Which versions choose to use indirect? **NIV, CEB**
What do the versions using indirect have to do with the person/number?
Do you prefer direct or indirect? (Are they quoting Jesus directly?) **not an exact quote of Jesus, so perhaps indirect is better, but the direct quote is livelier and also suggests that they are intentionally misquoting Jesus.**

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.

^{NASB} Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.

^{KJV} Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

^{DRA} Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin.

^{ESV} Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin.

^{NRS} Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin.

^{NET} Jesus answered them, “I tell you the solemn truth, everyone who practices sin is a slave of sin.

^{NIV} Jesus replied, “Very truly I tell you, everyone who sins is a slave to sin.

^{NJB} Jesus replied: In all truth I tell you, everyone who commits sin is a slave.

^{CEB} Jesus answered, “I assure you that everyone who sins is a slave to sin.

^{NLT} Jesus replied, “I tell you the truth, everyone who sins is a slave of sin.

^{CEV} Jesus replied: I tell you for certain that anyone who sins is a slave of sin!

^{MSG} Jesus said, “I tell you most solemnly that anyone who chooses a life of sin is trapped in a dead-end life and is, in fact, a slave.

^{MGVH} Jesus answered them, “I’m telling you how it really is: Everyone who is making a practice of sin is a slave to sin.

- On ἀπεκρίθη, cf. use of this verb in the previous verse.
- Highlight in light green the way each version renders the phrase ἀμὴν ἀμὴν λέγω ὑμῖν. Which do you prefer (or suggest another)?
- ποιῶν is a participle. What is its *tense*? **present** *Position*? **attributive** *Function*? **Substantive**
The present tense indicates ongoing action >> everyone who keeps on doing sin...
- δοῦλός: Slave or servant? The word does refer to a slave in antiquity. The verb δεδουλεύκαμεν in v33 uses the same root. While different than per-Civil War American slavery, slaves in the ancient world were property and different than those free persons who worked as servants
- What *case* is ἁμαρτίας? **genitive**
Using the Case Function handout, identify some ways of understanding “slave of sin.”
Best as objective genitive here > someone serves sin
OR possession / relationship > someone belongs to sin (in contrast to belonging to Abraham / God)

ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

NASB “The slave does not remain in the house forever; the son does remain forever.

KJV And the servant abideth not in the house for ever; but the Son abideth ever.

DRA Now the servant abideth not in the house for ever; but the son abideth for ever.

ESV The slave does not remain in the house forever; the son remains forever.

NRS The slave does not have a permanent place in the household; the son has a place there forever.

NET The slave does not remain in the family forever, but the son remains forever.

NIV Now a slave has no permanent place in the family, but a son belongs to it forever.

NJB Now a slave has no permanent standing in the household, but a son belongs to it for ever.

CEB A slave isn't a permanent member of the household, but a son is.

NLT A slave is not a permanent member of the family, but a son is part of the family forever.

CEV And slaves don't stay in the family forever, though the Son will always remain in the family.

MSG A slave is a transient, who can't come and go at will. The Son, though, has an established position, the run of the house.

MGVH Now the slave doesn't remain in the family household forever, but the Son does remain forever.

- *Tense* of μένει: present > is remaining (but could be future > will remain)
Note that this is the same verb as used in v31. >> To remain in Jesus' word is to remain in the house
- Highlight in light green the way each version renders οἰκία. Which do you prefer (or suggest another)?
Remember that in antiquity, the extended family (not the nuclear family) was the focus, so I think family household (which includes slaves) is the better term here.
- Highlight in light blue the way each version renders ὁ υἱὸς. Which do you prefer (or suggest another)?
I suspect that a double entendre is intended. Jesus is speaking abstractly about any son in a household, but he also is intending himself as “the Son” in God's household. Note that the question only is relevant with a printed text, since the heard word leaves the matter to the hearer.
- Note that both the first and second phrase of this sentence include the words: μένει εἰς τὸν αἰῶνα.
Note, however, that most versions render the words quite differently in the two instances. What do you suggest as a preferred translation?

ἐὰν οὖν ὁ υἱὸς ὑμῶν ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

NASB “So if **the Son** makes you free, you will be free **indeed**.”

KJV If **the Son** therefore shall make you free, ye shall be free **indeed**.

DRA If therefore **the son** shall make you free, you shall be free **indeed**.

ESV So if **the Son** sets you free, you will be free **indeed**.

NRS So if **the Son** makes you free, you will be free **indeed**.

NET So if **the son** sets you free, you will be **really** free.

NIV So if **the Son** sets you free, you will be free **indeed**.

NJB So if **the Son** sets you free, you will **indeed** be free.

CEB Therefore, if **the Son** makes you free, you **really** will be free.

NLT So if **the Son** sets you free, you are **truly** free.

CEV If **the Son** gives you freedom, you are free!

MSG So if **the Son** sets you free, you are free **through and through**.

MGVH So, if the Son frees you, you will indeed be free.”

- ἐὰν with the verb ἐλευθερώσῃ in the **subj mood** >> What kind of conditional clause? **More prob fut**
What is the implication? **Protasis is possible**
- Highlight in light blue the way each version renders **ὁ υἱὸς**. Which do you prefer (or suggest another)? Be sure to compare this verse with how each version rendered it in the previous verse! **Note how NASB, ESV, NRS, NIV, CEB did not capitalize in v35 (generic son) but do so here (Son = Jesus)**
- Highlight in light green the way each version renders **ὄντως**. Which do you prefer (or suggest another)? Be sure to compare with how ἀληθῶς was rendered in v31.

The passage actually starts at 8.12 when Jesus says, "I am the light of the world." But this causes controversy with the Pharisees whether he is testifying about himself and whether it's true. This leads into a discussion about who Jesus' father is, and then Jesus says "I am going away, and you will look for me but will die in your sin. Where I am going you cannot come." The Jewish authorities speculate that this means he plans to commit suicide. Jesus says that they are clueless. That's why they will die in their sins, unless they believe, Jesus says, that "I am." They now ask Jesus who he is, and Jesus says, "When you lift up the Son of Humanity, then you will know that I am." It's reported that this exchange caused many people to believe in him.

³¹ Then Jesus began saying to those Judeans who had believed in him,
 "If you remain *faithful* in my word,
 you are truly my disciples,
 ³² and you will know the truth,
 and the truth will free you."

³³ They answered him,
 "We are Abraham's descendants,
 and we have never been enslaved to anyone.
How can you say,
 'You will become free'?"

³⁴ Jesus answered them,
 "I'm telling you how it really is:
 Everyone who is making a practice of sin
 is a slave to sin.
³⁵ Now the slave doesn't remain in the family
 household forever,
 but the Son does remain forever.
³⁶ So, if the Son frees you, you will indeed be free."