

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

GNT: GOSPEL OF JOHN, LESSON 1

JOHN 1.1-5

Roderick Graciano,
Timothy Ministries, 2020

This right-hand box provides extra info on grammatical and other topics.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἄνθρωπος, ὁ	man(kind)
ἀρχή, ἡ	beginning
γίνομαι	become
ἐγένετο	came into being
γέγονεν	exists
διά	through
ζωή, ἡ	life
θεός, ὁ	God
λόγος, ὁ	word, message
πᾶς	all, every
πρός	to, toward, with
σκοτία, ἡ	darkness
φαίνω	shine
φαίνει	it shines
φῶς, τό	light

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

WHAT MAKES A NOUN DEFINITE?

We generally translate a definite noun as **the something**, and an indefinite noun as **a something**. In Greek, a **definite article** (the word *the*, see Syllabus B-9) marks a noun as definite but generally serves a different purpose than marking definiteness (Syllabus B-11 to 14).

What makes a Greek noun definite is its lexical and contextual meaning. For example, the Greek word *beginning* (ἀρχή) is definite in the Bible but anarthrous (no article), because in the Hebraic mind there is only one beginning, so the article would be superfluous. When we translate Gen 1.1 or Joh 1.1 from Greek into English, though, it's grammatically correct *English* to add the word *the*: "In **the** beginning" Similarly, when the word *God* (θεός) is used in the Greek Scriptures, if the context refers to the God of Israel, *God* is definite whether or not it has a definite article, because there is only one God. In the English sentence, "God is love and He is the God who made the world," notice that *God* is definite in both instances, though only one has *the*.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Jn 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν

πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς

αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς

τῶν ἀνθρώπων.

5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ

σκοτία αὐτὸ οὐ κατέλαβεν.

GNT: GOSPEL OF JOHN, LESSON 1 B

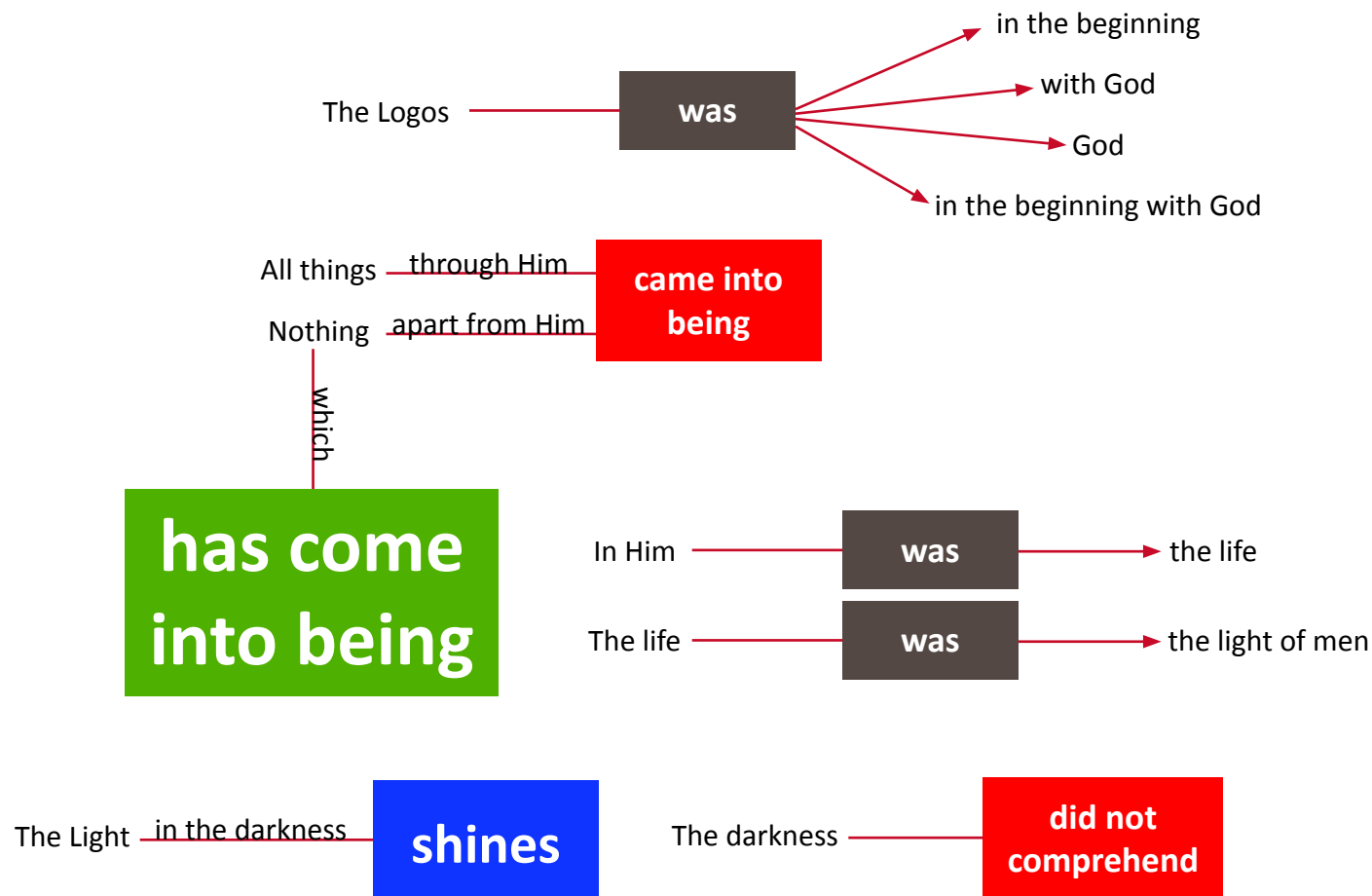
QUESTIONS FOR THE EXEGESIS AND INTERPRETATION OF THE PASSAGE

1. What did John mean by the term λόγος ?
2. Is *with* the best translation of the preposition πρὸς in vv. 1-2?
3. Why do we translate θεὸς ἦν ὁ λόγος (v.1) as *the Word was God*, changing the word order from *God was the Word*?
4. What's with the period near the end of v. 3? Should ὃ γέγονεν end v. 3 or begin v. 4?
5. What is signified by the perfect tense of γέγονεν, by the way? (See Syllabus B-43 to 45.)
6. What is the double meaning of κατέλαβεν?
7. How does the *life* in the Logos become the *light* of mankind?

PROXIMITY & REMOTENESS IN JOHN 1.1-5

Please see pages B-43 to B-45 for further explanation of spatial qualities.

Greek verbs encode two spatial qualities: **Proximate** and **Remote**. The first zooms in to view details of the action; the second zooms out to view action from a spatial (far away) or temporal (past time) distance. Both Proximate and Remote Spatial Qualities are heightened in the Perfect and Pluperfect verb tenses respectively. If we pay attention to verbal spatial quality, the first five verses of John's gospel can be presented graphically like this:



THE AORIST OUTLINE OF JOHN 1.1-18

Aorist indicative verbs provide a verbal skeleton of primary events, upon which the rest of the narrative hangs. When we identify the aorist verbs in John 1.1-18, we get the following outline:



The boxes in this left-hand column provide parsing options for Greek verbs.

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PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

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Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

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Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY

αἷμα, τό	blood
ἀληθινός, ή, όν	true
άνήρ, ό	male
άνθρωπος, ό	man
ἀποστέλλω	send
ἀπεσταλμένος	
γεννάω	beget
ἐγεννήθησαν	
γινώσκω	know
ἔγνω	
δίδωμι	give
ἔδωκεν	
ἐξουσία, ή	authority
θέλημα, τό	volition, will
κόσμος, ό	world

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT: GOSPEL OF JOHN, LESSON 2 JOHN 1.6-13

Roderick Graciano,
Timothy Ministries, 2020

BIBLICAL ONTOLOGY

In his prologue, why did John emphasize the idea of things “coming into being.” He could have used the verb *made* (ποιέω), “All things were **made** through Him” Instead, John used a perfect verb (γέγονεν) to emphasize that nothing **has come into being** apart from the Logos. If John had only wanted to say, “nothing exists apart from the Logos,” he would have used a present participle of the verb *to be* (ὄν, cf. Rom 4.17; Rev 1.8; from this participle we derive our word *ontology*, which refers to the philosophical study of existence). Apparently, John wished to say something radical about the Logos. Since **everything has come into being through Him**, and **nothing has come into being apart from Him**, we can neither say that the Logos brought Himself into existence (since then He would have existed before He existed), nor can we say that the Father or Spirit brought the Logos into existence, for then something would have come into being apart from the involvement of the Logos Himself. Thus, the Logos remains in the category of those entities which *never came into being*, and yet *always was*! What ontologists need to know, then, is that there are two kinds of entities: those which have always been, and those which have come into being, and the Logos is in the former class.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

- Jn 1:6** Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·
- 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
- 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- 9 ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
- 10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
- 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
- 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
- 13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

QUESTIONS FOR THE EXEGESIS AND INTERPRETATION OF THE PASSAGE

1. Why did John emphasize that the Baptist was “sent from God”?
2. Why was the Baptist needed “to witness about the Light”?
3. In what sense does the true Light illuminate “every man coming into the world”?
4. If the light illuminates every man, why did the world not recognize Him?
5. What is signified by the phrase “His own” in the neuter (John 1.11a), followed by the same phrase in the masculine (John 1.11b)?
6. What is the significance of becoming “a child of God”?
7. What does it mean to be born of God, *not* by the will of flesh nor by the will of man (John 1.13)?

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TYPICAL AKTIONSART

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TENSE FORMS

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PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates ←
Imperative: Commands
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Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action ←

VOCABULARY

ἀλήθεια, ἡ	truth
δόξα, ἡ	glory
ἐκεῖνος, η, ο	that [one]
ἐμπροσθεν	in front of
ἐξηγέομαι	explain
ἐξηγήσατο	
θεάομαι	see, observe
ἐθεασάμεθα	
κράζω	cry out
κέκραγεν	
λαμβάνω	receive
ἐλάβομεν	
μαρτυρέω	testify
μαρτυρεῖ	
μονογενής, ἐς	beloved son

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

FIRST-CENTURY ACCOUNT OF JOHN THE BAPTIST

Josephus: *Antiquities* 18.116

Now, some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Jn 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν

ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης
χάριτος καὶ ἀληθείας·

15 (Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκρα-
γεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω
μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι
πρῶτός μου ἦν·)

16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πά-
ντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

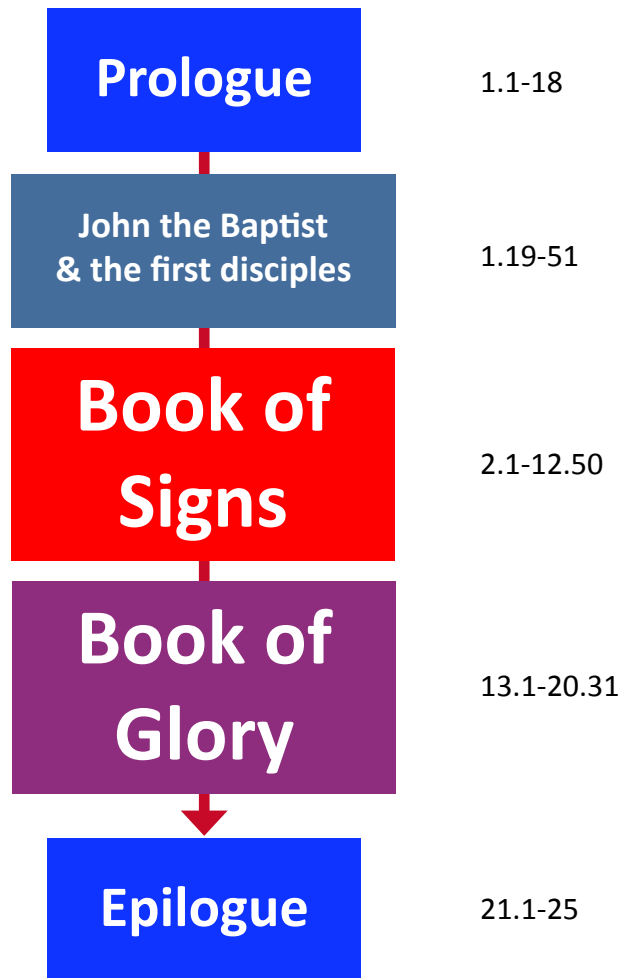
17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις
καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

18 θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς
θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖ-
νος ἐξηγήσατο.

QUESTIONS FOR THE EXEGESIS AND INTERPRETATION
OF THE PASSAGE

1. Why the special verb, ἐσκήνωσεν, to describe the abiding of the Logos with us?
2. In this context, what is the best translation of μονογενοῦς (see Heb 11.17)?
3. Why the emphatic perfect, **has cried out**, in v. 15?
4. Why the emphatic perfect, **has become**, in v. 15?
5. What is the relationship between the law given through Moses, and the grace and truth originating through Jesus?
6. Why the emphatic perfect, **has seen**, in v. 18?
7. In what sense has the Son explained the Father?

JOHN: OVERALL STRUCTURE



JOHN: THEMES

Each of the following themes is introduced in John 1 and referred to a final time in John 20 or 21.

Life/Death

Joh 1.4; 3.15-16,36; 4.10-11,14,36,50-53; 5.21-40; 6.27-68; 7.38; 8.12; 10.10-28; 11.25-26; 12.25,50; 13.37-38; 14.6,19; 15.13; 17.2-3; 20.31.

Light/Day vs. Darkness/Night

Joh 1.4-5,7-9; Joh 3.2,19-21; 5.35; 6.17; 8.12,56; 9.4-5; 11.9-10; 12.35-36,46; 19.39; 20.1; 21.3-4.

We should note the few instances where the Life/Light themes intersect: Joh 1.4-5; 6.40,54; 8.12). Also, it's striking that the latter reference to Nicodemus (19.39) does not identify him as the one whom Jesus taught about new birth, etc., but as the one "who had first come to Him by night."

Testimony/Witness

Joh 1.7-8,15,19,32-34; 2.25; 3.11,26-33; 4.39,44; 5.31-39; 7.7; 8.13-18; 10.25; 12.17; 13.21; 15.26-27; 18.23,37; 19.35; 21.24.

John continues this theme powerfully in his first epistle: 1Jo 1.2; 4.14; 5.6-11.

Holy Spirit/Paraclete

Joh 1.32-33; 3.5-8,34; 4.23-24; 6.63; 7.39; 14.16-17,26; 15.26; 16.7-13; 20.22.

Signs

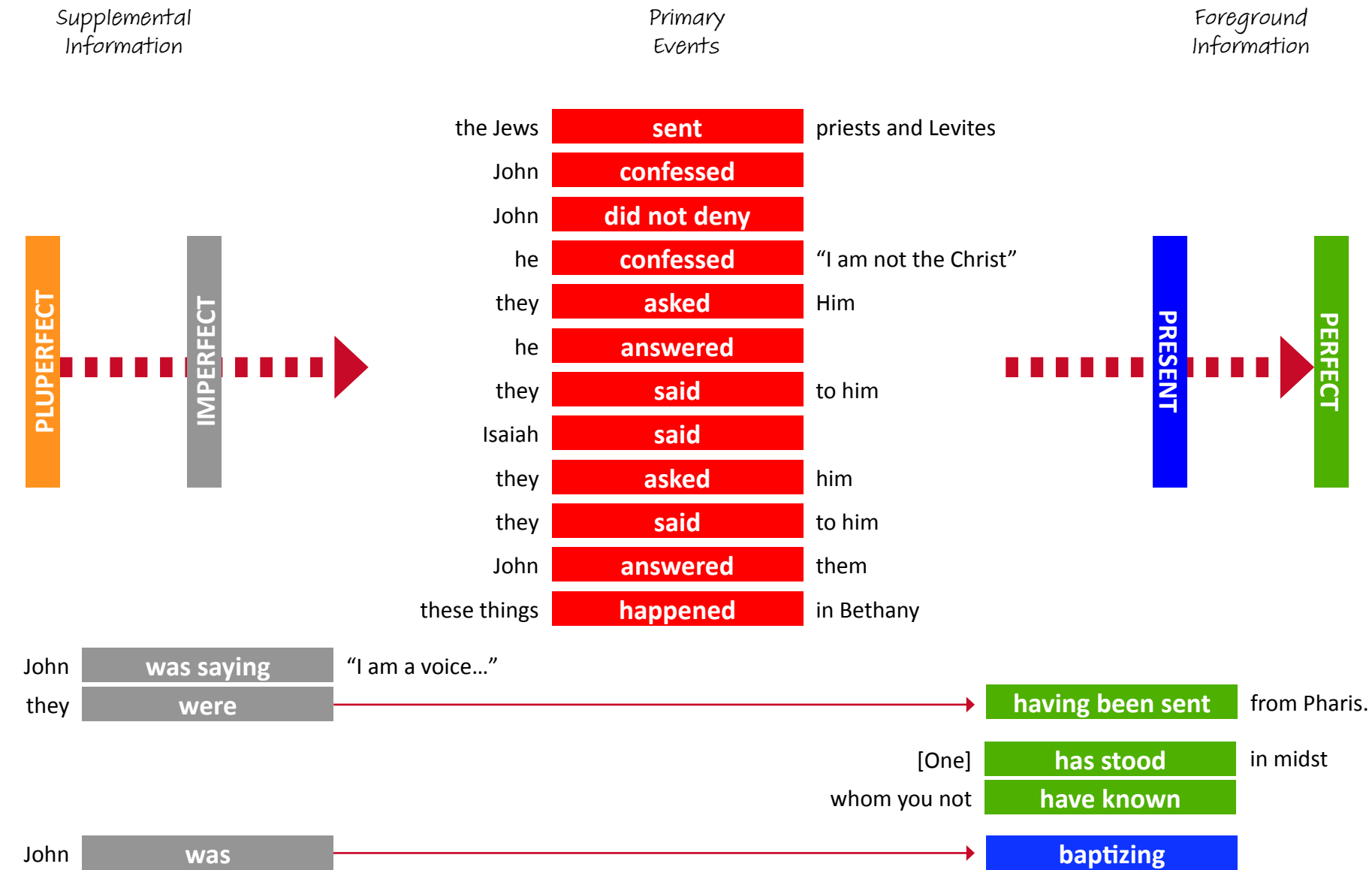
Joh 2.11,18,23; 3.2; 4.48,54; 6.2,14,26,39; 7.31; 9.16; 10.41; 11.47; 12.18,37; 20.30.

Feasts of Israel

Joh 2.13-23; 4.45; 5.1; 6.4 ff.; 7.2 ff.; 10.22; 11.55 ff. to 19.36.

THE AORIST OUTLINE OF JOHN 1.19-28

Aorist indicative verbs provide a verbal skeleton of primary events, upon which the rest of the narrative hangs. When we analyze the verbs in John 1.19-28, we get the following skeletal outline:



GNT: GOSPEL OF JOHN, LESSON 4**JOHN 1.19-28**

Roderick Graciano,

Timothy Ministries, 2020

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART**TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
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VOICE

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VOCABULARY

ἄξιος, ἰα, ἰον	worthy
ἀποκρίνομαι	I answer
ἀπεκρίθη	
ἀπόκρισις, ἡ	answer (noun)
ἄρνέομαι	I deny
ἡρνήσατο	
βαπτίζω	I baptize
βαπτίζεις	
ἔρημος, ἡ	wilderness
ἐρωτάω	I ask
ἠρώτησαν	
ἱερεύς, ὁ	priest
ἵστημι	I set, stand
ἕστηκεν	
καθώς	just as

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE FEASTS IN JOHN

Elwood McQuaid, in his *The Outpouring: Jesus in the Feasts of Israel* (1990), insists that the miracles and words of Jesus correlate with the feasts of Israel to form a triune witness to Jesus' credentials as the Messiah. As we go through our study, we will attempt to see the correlations of Jesus' teachings and signs with the feasts. John refers to the following feasts in his gospel:

Passover: John 2.23; 4.45; 6.4 ff.; 11.55 ff.

Rosh Hashanah (New Year = Feast of Trumpets): John 5.1 ff. (probably).

Booths (Sukkot = Tabernacles): John 7.2 ff.

The Great Hosanna: John 7.37.

The Eighth Day: John 8.12 ff.

Dedication (Hanukkah = Feast of Lights): John 10.22 ff.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Jn 1:19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

20 καὶ ὠμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὠμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός.

21 καὶ ἠρώτησαν αὐτόν· Τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὐ.

22 εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

23 ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

25 καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,

27 ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

28 ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

QUESTIONS FOR THE EXEGESIS AND INTERPRETATION OF THE PASSAGE

1. What is it that John did not deny (John 1.20)?
2. To what prophet did the priests and Levites refer (v. 21)?
3. What is the significance of the wilderness motif in John's ministry (v.23)?
4. Why the emphatic perfect, **having sent**, in v. 24?
5. Why the emphatic perfect, **has stood** and **have know** in v. 26?
6. Why is the location where John baptized significant (v. 28)?

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VOCABULARY

ἅγιος, α, ον	holy
αἶρω	lift, take away
αἵρων	
ἁμαρτία, ἡ	sin
ἀμνός, ὁ	lamb
βλέπω	I see
βλέπει	
ἔρχομαι	I come/go
ἐρχόμενον	
καὶ γὰρ	and I
καταβαίνω	I descend
καταβαῖνον	
μένω	I remain
μένων	
ὀπίσω	after, behind

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

**GOD'S PRESUMED WORD
TO JOHN THE BAPTIZER**

You are the forerunner of My Messiah.¹ In the spirit of Elijah, you must go into the wilderness to preach and make ready the way of the LORD.² You shall make the way ready by turning the sons of Israel back to the Lord their God,³ because judgment is about to begin in My house.⁴ You must prepare the people to receive My Messiah, and you must make Him manifest to Israel.⁵ Israel is familiar with the *mikvehs* that consecrate the Levites to serve Me in the temple ceremonies; you shall thus immerse in water⁶ the repentant from among the people, to consecrate them for priestly service in My Kingdom. Immersing the people in water will give you the opportunity to announce the One coming after you, namely, the One who will take away the sin of the world.⁷ When the time comes to make the Messiah manifest to the people, you will recognize Him, for the Holy Spirit will descend and abide upon Him, marking Him as the Son of God Who will immerse the people in the Holy Spirit.⁸

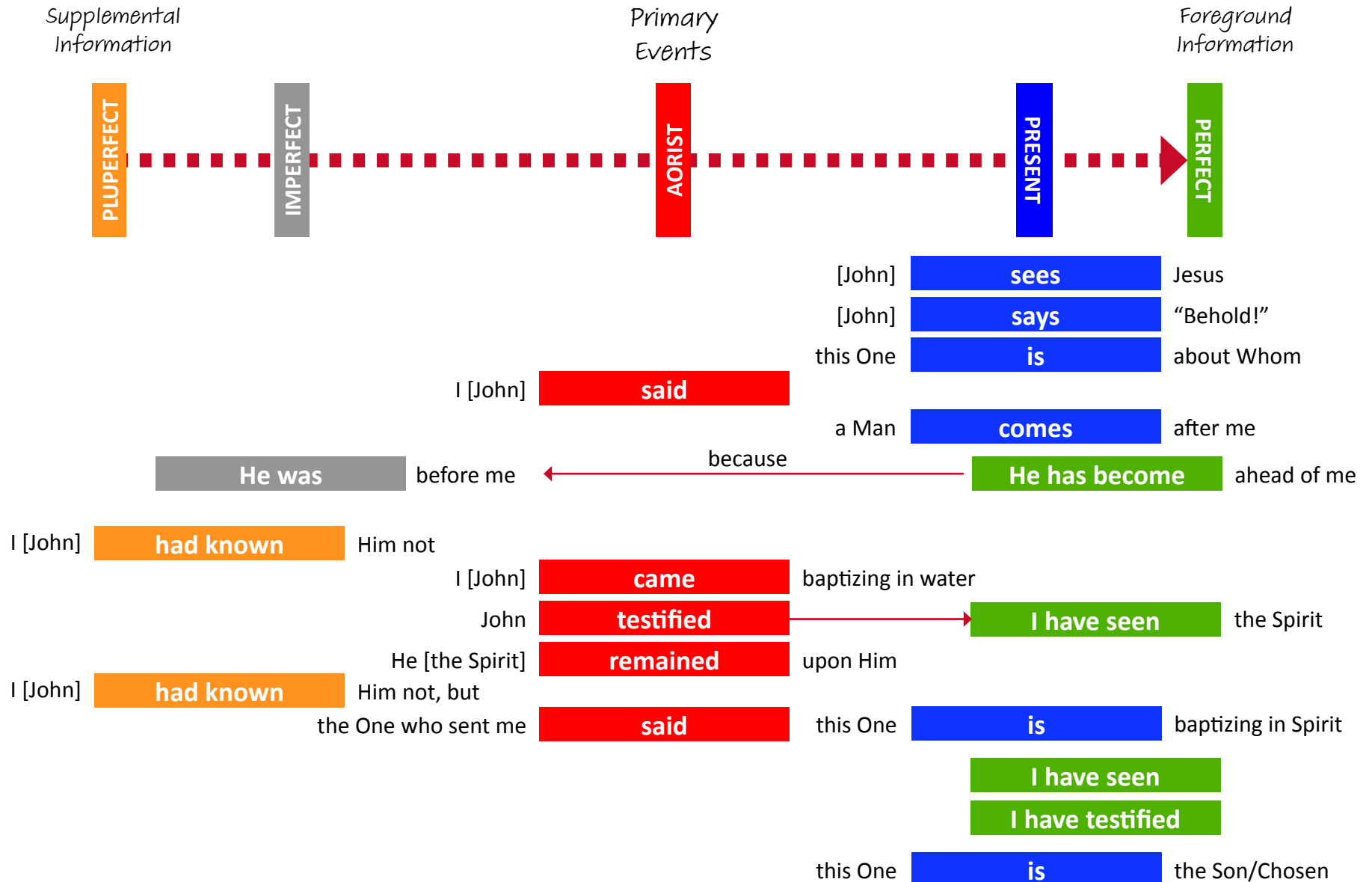
This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

- 1 Luk 1.17; Joh 3.28.
2 Mat 3.3.
3 Luk 1.16; Joh 1.23.
4 Mat 3.10.
5 Joh 1.31-34.
6 Joh 1.33.
7 Joh 1.29-31.
8 Joh 1.33-34.

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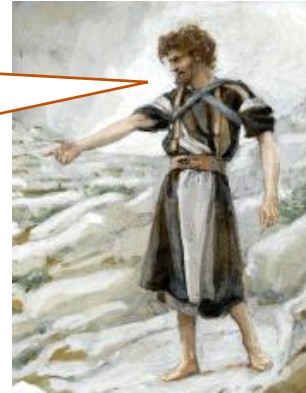


CLAIMS MADE BY OTHERS ABOUT JESUS

The Magi

Born king of the Jews (Matthew 2.1-2)

- The LORD, mighty, more worthy, will baptize in Holy Spirit and fire (Mat 3.1-12; Mark 1.3-8).
- He will gather the wheat and burn the chaff (Mat 3.12; Luk 3.17).
- He is higher because He existed before me (John 1.15).
- The Lamb of God who takes away the sin of the world! (John 1.29, 36).
- The Spirit remains on Him (John 1.32).
- This is the Son of God (John 1.34).
- He ... is the bridegroom ... He must increase (John 1.29-31).
- He comes from above, is above all, gives the Spirit, the Father has given all things into His hand (John 3.31-35).



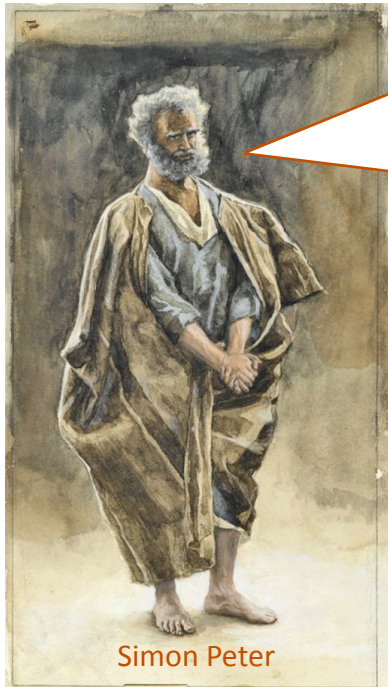
John The Baptist

Simeon

- God's salvation
- Light of revelation to the nations
- The glory of Israel
- Appointed for the fall and rise of many
- A sign to be opposed (Luke 2.30-34)

Demon Spirits

- The Holy One of God (Mark 1.24).
- Son of the Most High God (Mark 5.7)



Simon Peter

- The Christ, the Son of the living God (Mat 16.16).
- Lord, Master (Luk 5.8; 8.45).
- Has the words of eternal life, the Holy One of God (John 6.68-69).
- Attested by God with miracles (Acts 2.22).
- God's servant, the Holy and Righteous One, the Prince of life (Acts 3.13-15).
- The prophet like Moses (Acts 3.22-24).
- The stone which the builders rejected, the chief corner stone, the only One who can save (Acts 4.11-12).
- Prince and Savior (Acts 5.31).
- Lord of all, anointed with the Holy Spirit and power, doing good and healing all who were oppressed by the devil, appointed by God as Judge of the living and the dead, witnessed to by the prophets, through whom believers receive forgiveness of sins (Acts 10.36-43).

This was the Son of God! (Matthew 27.54)

Centurion At The Cross

Crowds

King who comes in the Name of the LORD! (Luke 19.38)

THE TEXT

Jn 1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.

32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

34 καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτὸς τοῦ θεοῦ.

QUESTIONS FOR THE EXEGESIS AND INTERPRETATION OF THE PASSAGE

1. If the Lamb of God takes away the sin of the world (John 1.29), why isn't everyone in the world saved?
2. What verb and tense does biblical Greek use to express existence in the past (John 1.30)?
3. Why did John the Baptizer have to baptize in water in order to make the Messiah manifest to Israel (John 1.31)? Couldn't he have manifested the Messiah to Israel in some other way?
4. Was it the Spirit Himself or the action of His descent that is described as dove-like (John 1.32)?
5. What did the title "Son of God" mean to those listening to John the Baptizer (John 1.34)?
6. Why does the SBL Greek text have "chosen one of God" rather than "son of God" in John 1.34? Does the variant provide us with any insight?

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAART****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀδελφός, ὁ	brother
ἀκούω	I hear
ἤκουσαν	
εὕρισκω	I find
Εὐρήκαμεν	
ζητέω	I seek
ζητεῖτε	
ἡμέρα, ἡ	day
ἐρμηνεύω	I interpret
μεθερμηνεύομενον	
ἴδιος, α, ον	one's own
καλέω	I call
κληθήσῃ	
λαλέω	I talk
λαλοῦντος	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

CALLING DISCIPLES TODAY

In John's gospel we find that Andrew began to follow Jesus on the basis of the Baptizer's testimony, politely inviting himself into Jesus' circle. Others of Jesus' disciples responded to a specific and personal call by Jesus (as Matthew, Mark 2.14). Still others, Jesus discouraged from joining His band of intimate disciples (Mat 8.19-20; 19.21-22; Mar 5.18-19; Luk 9.60).

Today, when we engage in raising up leadership within our congregations, mentoring persons for in-house ministry, missions or church-planting, how should we initiate the mentoring/training relationship?

1. Wait for a potential leader to indicate his desire to be trained for ministry?
2. Wait for a potential leader to specifically ask to be trained by us?
3. Prayerfully discern those whom God is calling to leadership and then initiate the mentoring relationship ourselves?

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Jn 1:35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,
36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.
37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.
38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· Ῥαββί (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε), ποῦ μένεις;
39 λέγει αὐτοῖς· Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.
40 ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.
41 εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εὕρηκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνευόμενον χριστός).
42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

QUESTIONS FOR THE EXEGESIS AND INTERPRETATION OF THE PASSAGE

1. How should we harmonize Jesus' meeting Andrew and Simon in this passage with the call of the fishermen in Mat 4.18 and in Luk 5.8?
2. What is the more probing meaning of Jesus' polite question in v. 38, "What do you seek?"
3. What was the Middle-Eastern intent of the question, "Where are you staying?"
4. Is John's reference to "the tenth hour" Jewish time (4 PM) or Roman time (10 AM), and what difference does it make?
5. Why the emphatic verb, "We have found," in John 1.41?
6. Was Simon the son of John (Joh 1.42) or the son of Jonah (Mat 16.17)?

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AKTIONSART**

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Past Past

TENSE FORMS

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Aorist
Imperfect
Perfect ←
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE) ←**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action ←
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγαθός, ἡ, ὄν	good
ἄγγελος, ὁ	messenger
ἀκολουθέω	I follow
Ἀκολουθεῖ	
ἀληθῶς	truly
ἀναβαίνω	I ascend
ἀναβαίνοντας	
ἀνοίγω	I open
ἀνεωγότα	
βασιλεύς	king
γράφω	I write
ἔγραψεν	
δύναμαι	I am able
δύναται	
ἐπαύριον	on the morrow

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

JESUS' VISIONS & PROPHECIES

Before Jesus' great public miracle of changing water to wine, the power of the Holy Spirit was already manifest in His life. Unknown to the public, and not recorded in John's gospel, Jesus had already won "hand to hand" combat with the devil (Mat 4.1-11). Now, in John's gospel we see that Jesus:

1. Predicted that the nickname He bequeathed to Simon (Cephas = Peter) would stick.
2. Had a vision in which He saw Nathanael just before Philip called him.
3. Predicted that Nathanael would see greater miracles ahead.
4. Predicted that the little group of the first disciples would see Jesus, the Son of Man, fulfill Jacob's vision of the ladder to heaven.

No wonder Nathanael was able to say, so early on, that they had found the One about whom Moses and the Prophets had written!

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Jn 1:43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ· Ὁ Ἰησοῦς· Ἀκολουθεῖ μοι.

44 ἣν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

45 εὐρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

46 καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· Ἔρχου καὶ ἴδε.

47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν.

48 λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἰδὼν σε.

49 ἀπεκρίθη αὐτῷ Ναθαναήλ· Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι ὅτι εἰδὼν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ.

51 καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

GNT: GOSPEL OF JOHN, LESSON 7 B

QUESTIONS FOR THE EXEGESIS AND INTERPRETATION OF THE PASSAGE

1. What is the Hebrew play on words in John 1.47?
2. What would the titles, *Rabbi*, *Son of God* and *King of Israel* have meant to the first disciples of Jesus?
3. Why is it significant, respecting the authenticity of this passage, that Philip referred to Jesus as the “son of Joseph”?
4. How does Nathanael’s disparaging remark about Nazareth help to explain the undiscovered prophecy of Matthew 2.23?
5. What did Jesus mean by calling Himself “the Son of Man” (John 1.51)?
6. What was the promise of seeing the angels ascending and descending upon the Son of Man all about?
7. Why the perfect verbs to draw our attention in John 1.45 and 51?

GNT: GOSPEL OF JOHN, LESSON 8
JOHN 2.1-12Roderick Graciano,
Timothy Ministries, 2021**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT**

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

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Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

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Subjunctive: Expresses Possibility
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VOICE

Active: Subject does action
Passive: Subject acted upon
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VOCABULARY

γάμος, ὁ	wedding
γυνή, ἡ	woman
καθαρισμός, ὁ	purification
καλός, ἡ, ὄν	beautiful, good
μαθητής, ὁ	disciple
μήτηρ, ἡ	mother
νυμφίος, ὁ	bridegroom
νῦν	now
οἶνος, ὁ	wine
πιστεύω	I believe, trust
ἐπίστευσαν	
ποιέω	I do, make
ἐποίησεν	
σημεῖον, τό	a sign
ώρα, ἡ	hour

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE CLIMACTIC HOUR

A climactic hour (or time), sometimes with eschatological significance, is referred to in John 2.4; 4.21,23; 5.25,28; 7.6,8,30; 8.20; 12.23,27; 16.2,21,25,32; 17.1. Eschatologically, the hour already being fulfilled will see:

- worship in Spirit and in truth,
- the dead hearing the Son of God's voice and coming to life,
- and those in tombs hearing the Son of Man's voice and coming forth.

However, the "hour" in John's gospel most often points to Jesus' death, the event which will make the eschatological promises possible. It will be the hour of His suffering, but will bring about a joyful "birth," glorification of both the Son and the Father, and clearer revelation of the Father to the disciples.

A coming "hour" for the disciples (John 16.2) will replicate Christ's sufferings, and — because of His hour already fulfilled — will also result in (spiritually) dead people coming to life.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

- Jn 2:1** Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.
- 2** ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
- 3** καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσιν.
- 4** καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.
- 5** λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε.
- 6** ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἐξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.
- 7** λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.
- 8** καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.
- 9** ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος
- 10** καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον

GNT: GOSPEL OF JOHN, LESSON 8B

τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάχιστον· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

- 11** ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
- 12** Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

QUESTIONS ABOUT THE PASSAGE

1. What does the imperfect verb in John 2.1 imply about Mary's involvement in the wedding?
2. How should we understand Jesus' response to Mary in John 1.4?
3. Why was a wedding the appropriate occasion for Jesus beginning His public sign miracles?
4. Where are the perfect verbs in the passage and what is their unspoken significance?

PERSON & NUMBER

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TYPICAL AKTIONSAART

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PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

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VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

βοῦς, ὁ	ox, cow
γραφή, ἡ	scripture
ἐγγύς	near
ἐγείρω	I raise up
ἐγερεῖς	
ἐκβάλλω	I cast out
ἐξέβαλεν	
ἐμπόριον, τό	a market
ἐορτή, ἡ	a feast
ἔτος, τό	year
ἔχω	I have
εἶχεν	
ζήλος, ὁ	zeal
ἱερόν, τό	temple (compound)
ναός, ὁ	shrine, sanctuary

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

**CLEANSING THE TEMPLE
ONCE OR TWICE?**

John describes Jesus cleansing the temple near the beginning of His public ministry (John 2.11-17), while the synoptic gospels describe Jesus cleansing the temple following His triumphal entry into Jerusalem, at the beginning of the passion week (Mat 21.1-13; Mar 11.1-17; Luk 19.28-46). D. A. Carson explains that for this reason "most scholars argue that John has moved the account [of the temple cleansing] to the beginning of Jesus' ministry," while "a minority of interpreters argue that John preserves the historical timing, ascribing the shift to the Synoptics. Only a very few judge it likely that there were two temple cleansings, one near the beginning of Jesus' public ministry and the other at the end." However, Carson sides with the "very few." B. F. Westcott, in his commentary on John, listed the key differences in the temple-cleansing of John and those of the synoptic gospels, making a compelling case for the belief that there must have been two temple-cleansings book-ending the public ministry of Jesus.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Carson, D. A. *The Gospel according to John*, The Pillar New Testament Commentary, (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W. B. Eerdmans, 1991).

Westcott, Brooke Foss, and Arthur Westcott, eds. *The Gospel according to St. John Introduction and Notes on the Authorized Version*, Classic Commentaries on the Greek New Testament, (London: J. Murray, 1908).

THE TEXT

GNT: GOSPEL OF JOHN, LESSON 9 B

Jn 2:13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,

15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέστρεψεν,

16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

20 εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας

25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

QUESTIONS ABOUT THE PASSAGE

1. How did the zeal of Jesus differ from the zeal of the Pharisees and Zealots?
2. For what reasons was Jesus so zealous for the temple, and unwilling that it should be a place of commerce?
3. What is implied by the question of the Jews, "What sign do you show us, since you do these things"?
4. What was it that Jesus knew was in men, such that He would not entrust Himself to those who came to believe in Him through His signs?

PERSON & NUMBER

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VOICE

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VOCABULARY

αἰώνιος, ον	eternal
ἄνωθεν	from above,
ἀποκρίνομαι	again
ἀπεκρίθην	I answer
ἄρχων, ὁ	ruler
βασιλεία, ἡ	kingdom
γέρων, ὁ	old man
δεύτερος, α, ον	second
διδάσκαλος, ὁ	teacher
εἰσέρχομαι	I come in
εἰσελθεῖν	
ἐπίγειος, ον	earthly
ἐπουράνιος, ον	heavenly
θέλω	I am willing
θέλει	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE HENDIADYS

In Joh 3.5, Jesus employed a *hendiadys* (lit. *one by means of two*), a biblical figure of speech that uses two nouns joined by *καί* to amplify and emphasize a single idea. Generally, one noun identifies the idea and the other noun — even if it comes first in the sentence — is a metaphor that amplifies it. As in the prophets, then, and in the proclamation of Jesus in Joh 7.38-39, “water” in Joh 3.5 is a metaphor for “Spirit,” and thus “water and spirit” speak of a single idea, i.e., the inwardly vivifying and thirst-quenching agency of the Spirit. We could translate the words of Jesus this way:

Truly, truly, I say to you, unless one is born of water, that is, of the [life-giving agency of the] Spirit [which the prophets spoke of], he cannot enter into the kingdom of God.

Jesus saw in Nicodemus what He later saw in the woman at the well: a deep spiritual thirst. Jesus spoke to the heart of the Pharisee’s need by referring him to the agency of the soul-nourishing Spirit, of which the prophets had spoken using the *water* metaphor.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

- Jn 3:1** Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.
- 2** οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ’ αὐτοῦ.
- 3** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
- 4** λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;
- 5** ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
- 6** τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.
- 7** μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
- 8** τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

GNT: GOSPEL OF JOHN, LESSON 10 B

- 9** ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;
- 10** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;
- 11** ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
- 12** εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;
- 13** καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.
- 14** καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
- 15** ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

QUESTIONS ABOUT THE PASSAGE

1. What does it mean that Nicodemus was “a ruler of the Jews”?
2. To what group does Nicodemus refer when he says, “**we know**” in Joh 3.2?
3. To what signs does Nicodemus refer in Joh 3.2?
4. What does it mean that Nicodemus was “the teacher of Israel”?
5. To what group does Jesus refer when He says, “what **we know** we speak,” in Joh 3.11?
6. To what group does Jesus refer when He says, “you (plural) do not believe” in Joh 3.12?

PERSON & NUMBER**Singular****Plural**

1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSART****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγαπάω	I love
ἠγάπησεν	
ἀπόλλυμι	I destroy
ἀπόληται	
ἐργάζομαι	I work
εἰργασμένα	
ἔργον, τό	a work, deed
ἤδη	already
κρίνω	I judge
κρίνη	
κρίσις, ἡ	judgment
μισέω	I hate
μισεῖ	
ὄνομα, τό	a name
πονηρός	evil, wicked

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

Connotations Of κόσμος

The Greek word **κόσμος** has a wide semantic field of meaning. It has an underlying connotation of orderliness, from which comes its meanings of *adorning* and *adornment* (compare our word *cosmetology*). Its idea of orderliness also informs its meanings of *universe* and *[planet] earth*. By extension then, it can mean *people* or *the system of the world*, i.e., the “practices and standards associated with secular society” (Galatians 6.14).

Combining the ideas of *people* and *secular system* gives us the connotation of **κόσμος** in John 3.16: “God so loved ‘people associated with a world system and estranged from God’”

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

“Her name is ‘Ponyrose.’”
 “What a sweet name for a horse.”
 “No, it’s Greek for ‘Wicked.’”

THE TEXT: GOD SO LOVED

- Jn 3:16** Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.
- 17** οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
- 18** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
- 19** αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
- 20** πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.
- 21** ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

GNT: GOSPEL OF JOHN, LESSON 11 B

QUESTIONS ABOUT THE PASSAGE

1. What does μονογενῆ mean? Is “only begotten” a good translation? Cf. Hebrews 11.17.
2. Is it time to update the verb *believes* in our translations of John 3.16?
3. What is the significance of the emphatic perfect verbs, **judged/condemned** and **trusted/believed** in John 3.18?
4. What is the significance of the emphatic perfect verb **has come** in John 3.19?
5. What is the significance of the emphatic perfect passive participle **have been accomplished** in John 3.21?
6. In what sense has the unbeliever been *judged/condemned* already (John 3.18)?
7. Does the assessment of the human condition in John 3.19-21 ring true today?

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT**

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect ←
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE) ←**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon ←
Middle: Subject involved in action

VOCABULARY

ἀληθής	true
αὐξάνω	I increase
αὐξάνειν	
βάλλω	I throw, cast
βεβλημένος	
ἐκεῖ	there
ἐκεῖνος	that (one)
ἐλαττώ	I diminish
ἐλαττοῦσθαι	
ἔμπροσθεν	in front of
ζήτησις, ἡ	a dispute
μαρτυρία, ἡ	a testimony
μέτρον, τό	a measure
νύμφη, ἡ	bride
νυμφίος, ὁ	bridegroom

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

Aktionsart

An exciting component of Greek verbal expression is **Aktionsart**. This is the “kind or quality of verbal action” expressed by a Greek verb. However, it is not inherent to the verb itself. Instead, it is determined by the combined influences of (1) the semantic values that *are* inherent to the verb, plus (2) the character of the particular **lexeme**, i.e., the word form listed in lexicons, plus (3) the context in which the verb is used. All of these together point to what kind of action is being expressed. You can read a more complete explanation of *Aktion-sart* on pages B-43 to B-46.

As an example of *aktionsart*, the word ποιέω in John 3.21, means *to do* or *to make*. In this verse, however, the author used the present participle ποιῶν, and present participles generally convey a **durative Aktionsart**. Hence the translation

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

“he who practices the truth,” rather than simply, “he who does the truth,” (as though one who just does the truth once is apt to come to the light).

THE TEXT: HE WHO HAS THE BRIDE

GNT: GOSPEL OF JOHN, LESSON 12 B

Jn 3:22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.

23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

32 ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

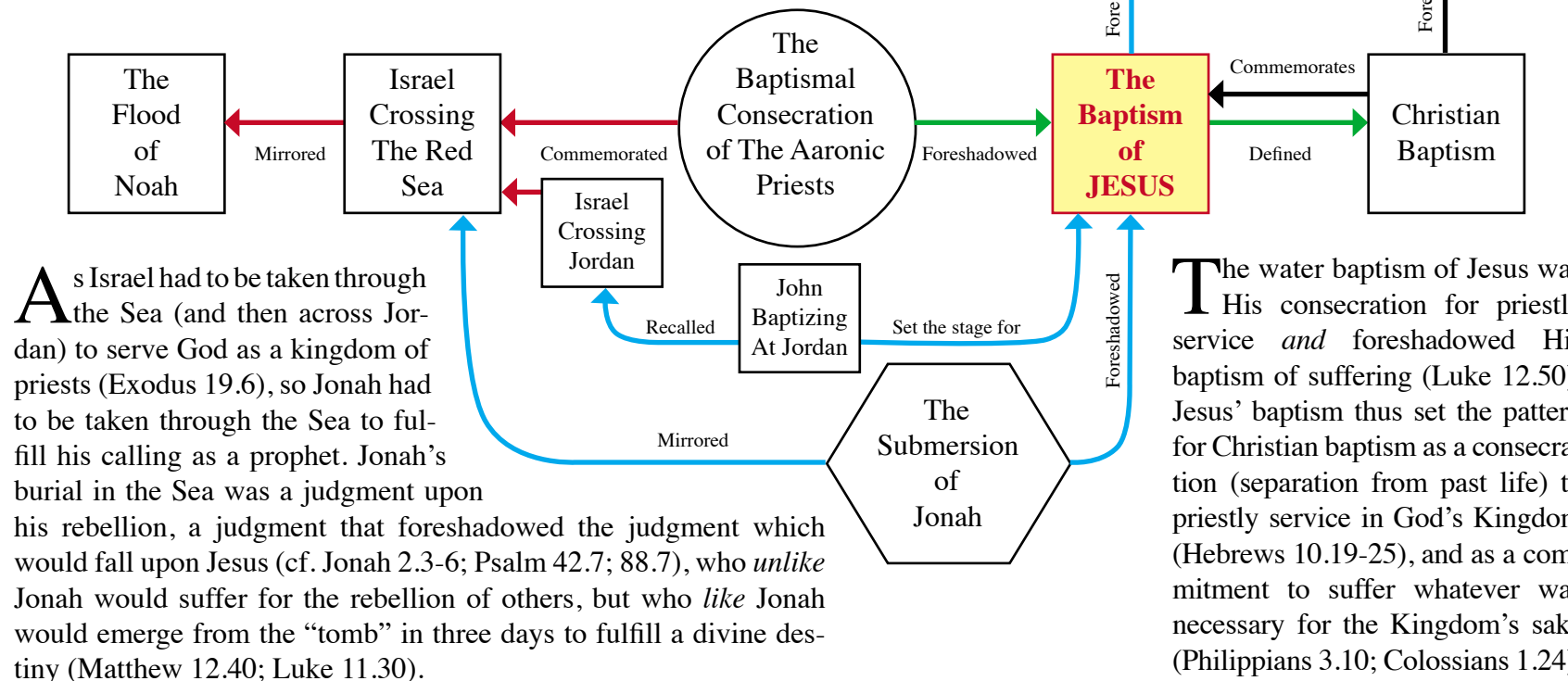
34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

The Biblical Antecedents & Significance Of Christian Baptism

Noah's survival of the flood (1 Peter 3.20-21) and Israel's crossing of the Red Sea (1 Corinthians 10.1-2) provided historical reference points for the twin biblical motifs in baptism of "judgment upon sin" and of "separation from past life, for divine service." Thus, the Aaronic priests were baptized to separate them *from* private life, and *to* priestly service, i.e, to become those who would reenact God's judgment upon sin by the offering of sacrifices (Exodus 29.4). Likewise, Jesus was baptized to end His private life of preparation, and in consecration to His public life of priestly service as the ultimate recipient of God's judgment upon sin.



QUESTIONS ABOUT JOHN 3.22-36

1. What is a “baptism of repentance”?
2. John 4.2 tells us that Jesus Himself did not baptize, but his disciples did. Was the baptism administered by the followers of Jesus the same as that administered by John the baptist, or was it something different?
3. What is the fundamental principle of baptism, and from what was this principle derived?
4. What does baptism have to do with purification?
5. What insights into the gospel story can we derived from the parenthetical statement of Joh 3.24, “for John had not yet been thrown into prison”?
6. How should we interpret the phrase ἐκ τῶν, referring to John the Baptist’s disciples, in John 3.25?
7. Who was the Jew that John’s disciples argued with, and what was the dispute about?

GNT: GOSPEL OF JOHN, LESSON 12 D

8. Why the emphatic pronoun in John 3.26, “**you yourself** have testified ...”
9. Why the emphatic perfect in John 3.26, “you yourself **have testified** ...”
10. Does John the Baptist continue speaking to the end of John ch. 3, or do his words end at verse 30? If verses 31 to 36 are spoken by someone else, then by whom?
11. Of what earthling does John 3.31 speak?
12. What does it mean that “no one receives” the testimony of the One who comes from heaven (John 3.31-32)?
13. What does John 3.33-34 tell us about the words of Jesus?
14. What does John 3.36 tell us about the relationship between faith and obedience?

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγοράζω	I buy
ἀγοράσωσιν	
αἰτέω	I ask
αἰτεῖς	
αἰών	age, eon
ἀναγγέλλω	I declare
ἀναγγελεῖ	
ἀπέρχομαι	I depart
ἀπέρχομαι	
ἀφίημι	I leave, forgive
ἀφῆκεν	
βαθύς	deep
δεῖ	it is necessary
δωρεά, ἡ	gift
κύριος, ὁ	lord or Lord

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

Samaritans of Jesus' Time

The origin of the Samaritans in Israel is shrouded in mystery due to lack of historical sources. Traditionally, they were thought to descend from the mixed peoples transplanted to the land by the king of Assyria (2Ki 17), but Everett Ferguson sees this as a "later Jewish slander against the rival religious community that chose Shechem and Mount Gerizim rather than Jerusalem and Mount Zion as its holy place." Neither is the origin of the antipathy between the first-century Jews and Samaritans understood. Ferguson reasonably proposes that the mutual dislike developed over time and in response to a variety of issues, rather than as a response to one particular event or issue that caused a break between the two peoples. It may be best to think of the Samaritans as a Jewish sect like the Qumranites, who also repudiated the Jerusalem temple.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: THE WOMAN AT THE WELL

GNT: GOSPEL OF JOHN, LESSON 13 B

Jn 4:1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης—

2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἄλλ' οἱ μαθηταὶ αὐτοῦ—

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ τῷ υἱῷ αὐτοῦ.

6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

7 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν.

8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

11 λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;

13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν.

14 ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

15 λέγει πρὸς αὐτὸν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ

διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

16 Λέγει αὐτῇ· Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε.

17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω.

18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.

19 λέγει αὐτῷ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

21 λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν·

24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

25 λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

26 λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν· Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς;

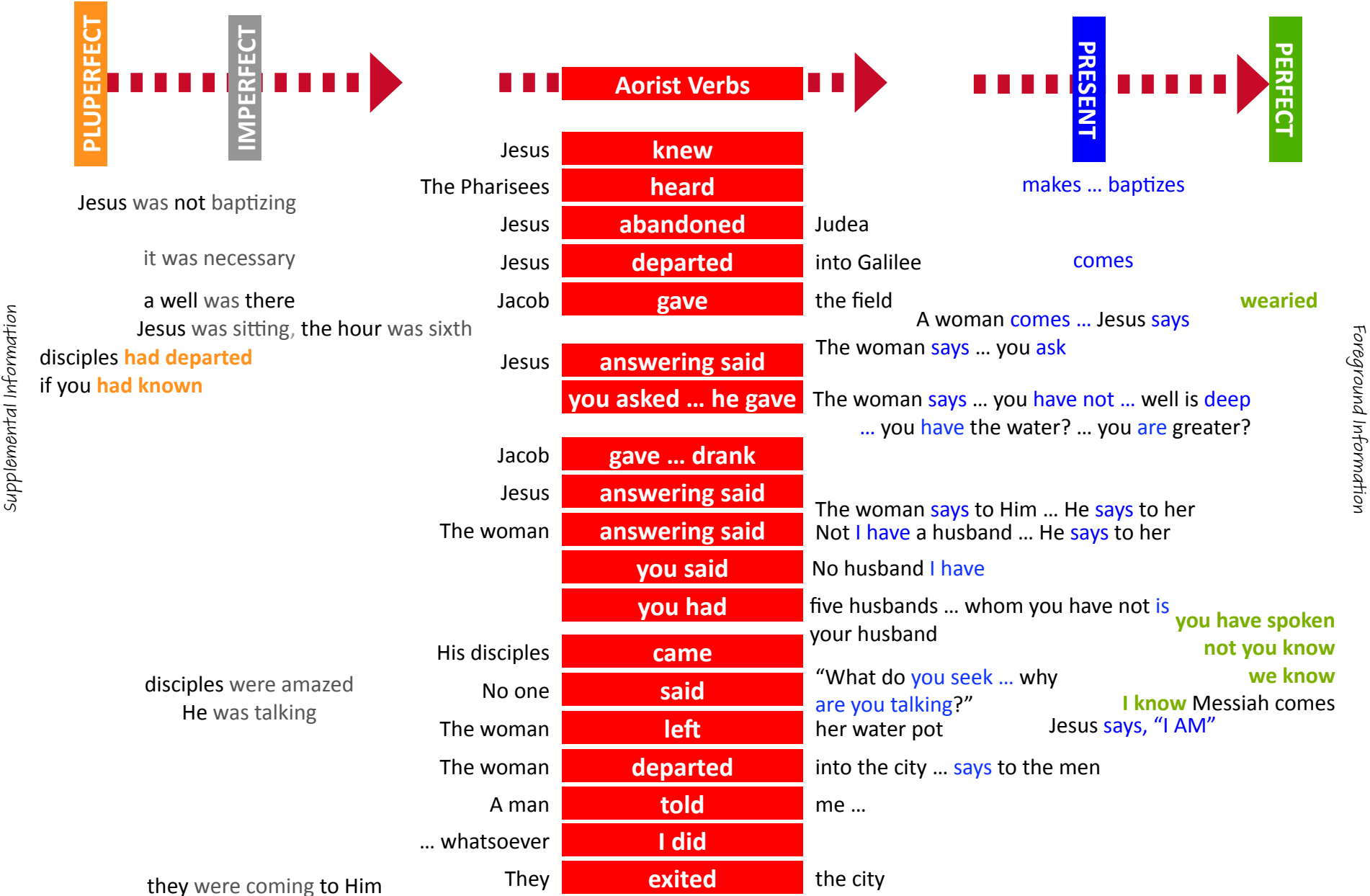
28 ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;

30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

THE VERBAL OUTLINE OF JOHN 4.1-30

Aorist indicative verbs provide a verbal backbone of primary events, upon which the rest of the narrative hangs. When we identify the aorist verbs in John 4.1-30, we get the following combination of background, central, and foreground information:



QUESTIONS ABOUT JOHN 4.1-30

1. What kind of acts are emphasized in this passage?
2. In what sense was it necessary for Jesus to travel through Samaria (John 4.4; cf. John 4.23-24)?
3. If Jesus was sent “only to the lost sheep of the house of Israel,” why was He intent on passing through Samaria?
4. Have we been justified in assuming that the Samaritan woman at the well was an immoral person?
5. How does Jesus act as the true “Jacob” in this situation? (cf. Genesis 29.10)
6. How does the Samaritan woman imitate Rebekah? (cf. Gen 24.28-29)
7. How does Jesus sitting down at the well allude to Moses, and why is this significant? (cf. Ex 2.15; *Ant* 2.257)

GNT: GOSPEL OF JOHN, LESSON 13 D

8. Why did Jesus use emphatic language to say, “This truly YOU HAVE SPOKEN,” (John 4.18)?
9. Why did Jesus use emphatic language to say, “You worship what you DO NOT KNOW; we worship what WE DO KNOW,” (John 4.22)?
10. Since the Samaritans (similarly to the Sadducees) only considered the Pentateuch authoritative, how was it that the Samaritan woman so emphatically KNEW that Messiah was coming (John 4.25)?
11. What were the two or three cultural barriers that Jesus crossed in order to reach the Samaritans with His self-disclosure as the Messiah?
12. What encouragement do we get from the book of Acts that the receptivity and testimony of the woman at the well opened a great door for the gospel

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT**

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist ←
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)** ←**MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action ←
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀλλήλων	one another
ἀποστέλλω	I send
ἀπέστειλα	
ἐρωτάω	I ask, inquire
ἡρώτων	
ἐσθίω	I eat
→ φαγεῖν	
θερίζω	I reap, harvest
θερίζων	
θερισμός, ὁ	harvest (noun)
καρπός, ὁ	fruit
λευκός, ἡ, ὄν	white
μισθός, ὁ	wage, reward
ὀφθαλμός, ὁ	eye
πόλις, ἡ	city

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

SAGES AND THEIR WISDOM

Along with the offices of prophet, priest and king, there was a fourth leadership role in ancient Israel, that of "the wise," the sages (1Ki 4.30; Pro 1.6). These leaders functioned in society behind the scenes as counselors and tutors (2Sa 15.12; 1Ch 27.32; etc.). The offices of king and sage famously combined in Solomon.

Generally, wisdom requires life experience. **An effective way to convey the wisdom of experience to the next generation is with aphorisms.** An aphorism is a quotable saying. The difference between an aphorism and a proverb is that a proverb is a wisdom saying that has stood the test of time, such that its original author has (probably) been forgotten.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: ONE SOWS, ANOTHER REAPS

- John 4:31** Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε.
- 32** ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.
- 33** ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν;
- 34** λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.
- 35** οὐχ ὑμεῖς λέγετε ὅτι Ὅτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἐρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν· ἤδη
- 36** ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.
- 37** ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.
- 38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

GNT: GOSPEL OF JOHN, LESSON 14 B

- 39** Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.
- 40** ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
- 41** καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,
- 42** τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.



JESUS AND CANONICAL WISDOM

The prophetic couplets of Isa 11.2 identify Messiah as the embodiment of Wisdom, the quintessential Wise Man:

The Spirit of wisdom and understanding (Pro 1.2)

The Spirit of counsel and strength (Job 12.13; Pro 8.14)

The Spirit of knowledge and the fear of YHVH (Pro 1.7; 9.10).

Jesus' familiarity with the book of Proverbs is shown by His allusion to and application of proverbial sayings in various situations. For example, He answered the rhetorical question of Pro 30.4, "Who has ascended into heaven and descended?" He told Nicodemus, in Joh 3.13, "No one has ascended into heaven, but He who descended from heaven: the Son of Man." At times, Jesus seems to have expanded a proverb of Solomon into a clarifying parable. Pro 12.7 says,

The wicked are overthrown and are no more,
But the house of the righteous will stand.

Jesus expanded this antithetical proverb into a antithetical parable about "a wise man who built his house on the rock," and "a foolish man who built his house on the sand" (Mat 7.24-27; Luk 6.46-49).

If Jesus referred to Himself in the proverbial saying of Mat 11.19, "wisdom is vindicated by her deeds," then He was identifying Himself with Wisdom personified (Pro 8-9). Solomon may not have understood that he was describing the second Person of the Trinity with his great poem about Wisdom, but the Son of God certainly understood that He was eternal Wisdom's personification.

Then there is the Lord's the enigmatic reference to an unknown scripture in Joh 7.38,

"He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

Many have speculated about what passage or passages Jesus had in mind. Charles Foster Kent argued that it was "an epitome of the thought" of the following proverbs:

The mouth of the righteous is a fountain of life... (Pro 10.11a)

The fear of the LORD is a fountain of life,
That one may avoid the snares of death. (Pro 14.27)

The words of a man's mouth are deep waters;
The fountain of wisdom is a bubbling brook. (Pro 18.4)

Jesus did not just allude to passages from Solomon's proverbs, but also made application of them and derived further principles from them. Pro 25.6-7 says,

Do not claim honor in the presence of the king,
And do not stand in the place of great men;
For it is better that it be said to you, "Come up here,"
Than for you to be placed lower in the presence of the prince,
Whom your eyes have seen.

Jesus applied this passage when "He noticed how [Sabbath guests were] picking out the places of honor at the table" (Luk 14.7-11). Then, having applied the passage from Proverbs to an immediate situation, He went further and drew out of the passage a fundamental principle with wider application still:

For everyone who exalts himself will be humbled,
and he who humbles himself will be exalted. (cf. Pro 18.12)

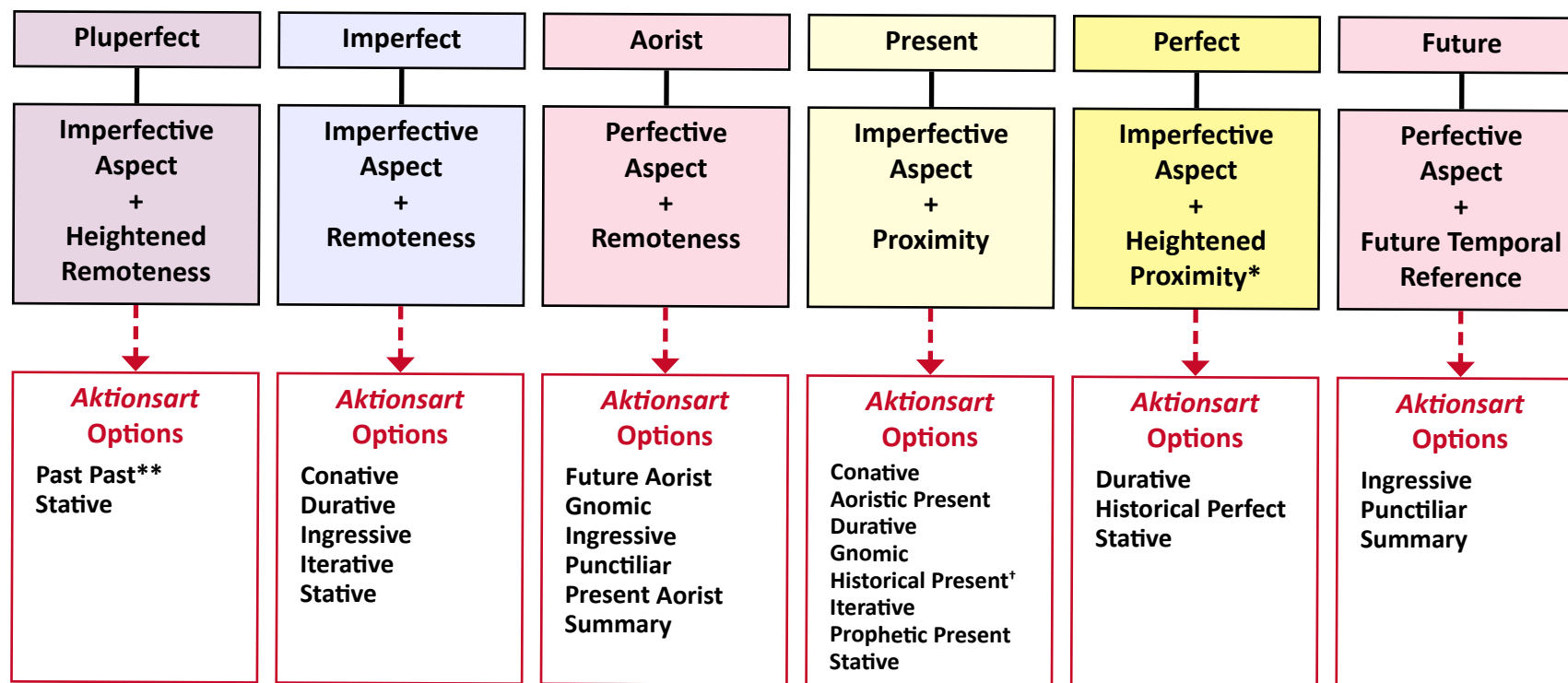
Charles Foster Kent listed the following kinds of wisdom sayings and teachings:

Similitude ✓	Gnomic Essay ✓
Riddle ✓	Didactic Drama
Fable	Philosophical Drama
Parable ✓	Philosophical Homily
Simple Proverb ✓	
Paradox ✓	

Jesus utilized at least six of these kinds of sayings, and drew from the whole of Scripture, not just the book of Proverbs. Truly, a "greater than Solomon is here" (Mat 12.42).

DECODING GREEK VERBS

As explained on the previous pages, a verb's **Aktionsart** is discerned by observing the interaction between the **Semantic** content of the verb and its **Lexical Character** and **Context**. Not all verb forms lend themselves to all **Aktionsart** alternatives, though. The diagram below shows what **Aktionsarten** are available to each verb form in the **Indicative Mood**.



Remember that **Aktionsart** is not inherent to a verb tense. However, **Verbal Aspect** and **Spatial Quality** are. While the **Future** verb form does have **Aspect**, it does not have **Spatial Quality**, but instead encodes **Future Temporal Reference**. John used the **Future** verb form λυθήσεται ("will be loosed") in Rev 20.7 because (A) he had no personal involvement in this action but recorded it as a whole event seen by an outside observer (**Perfective Aspect**), (B) the action occurs in the future (**Future Temporal Reference**), and (C) the **Future** verb form can express **Punctiliar Aktionsart** which is applicable in this case: "[I saw this whole event in the vision:] Satan will be loosed (at a future moment in time) from his prison"

* Both the **Perfect** and **Present Participles** encode **Imperfective Aspect** and (almost always) action contemporaneous to that of the main verb in the immediate context. However, while the **Perfect Participle** encodes *proximity*, the **Present Participle** does not.

** An **Aorist Participle** can also express **Past Past** action when it coordinates with a main verb that has past temporal reference.

† Perhaps better called the *vivid present* of historical narrative.

PERSON & NUMBER

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TYPICAL AKTIONSART**TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀποθνήσκω	I die
ἀποθνήσκειν	
ἀσθενέω	I am sick, weak
ἡσθένει	
δέχομαι	I receive
ἐδέξαντο	
ἐορτή, ἡ	feast
ζάω	I live
ζῇ	
ἦκω	I am present
ἦκει	
ἰάομαι	I heal
ἰάσεται	
ἴδιος	one's own
μετά	after, with

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

UNDESIGNED COINCIDENCE

"An undesigned coincidence is a notable connection between two or more accounts or texts that doesn't seem to have been planned by the person or people giving the accounts. Despite their apparent independence, the items fit together like pieces of a puzzle."

This phenomenon provides evidence for the truth and accuracy of the gospels and Acts, since the details of one text often help corroborate the story of another. The *non sequitur* of John 4.44 is thus explained by further details in the synoptics about Jesus' rejection in Nazareth. See Lydia McGrew, *Hidden In Plain View: Undesigned Coincidences in the Gospels and Acts*, (DeWard Publishing Company, Ltd.).

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: A SECOND SIGN IN GALILEE

John 4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν

Γαλιλαίαν·

44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
ιδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ
Γαλιλαῖοι, πάντα ἐωρακότες ὅσα ἐποίησεν ἐν Ἱερο-
σολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
ἑορτήν.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου
ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς
ἡσθένει ἐν Καφαρναούμ.

47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς
τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα
καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμελλεν γὰρ
ἀποθνήσκειν.

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ

GNT: GOSPEL OF JOHN, LESSON 15 B

τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.

49 λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν
ἀποθανεῖν τὸ παιδίον μου.

50 λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. ἐπί-
στευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς
καὶ ἐπορεύετο.

51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπῆντη-
σαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ.

52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότε-
ρον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην
ἀφῆκεν αὐτὸν ὁ πυρετός.

53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ
ὁ Ἰησοῦς· Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ
οἰκία αὐτοῦ ὅλη.

54 τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

GNT: GOSPEL OF JOHN, LESSON 16**JOHN 5.1-17**Roderick Graciano,
Timothy Ministries, 2021**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT**

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἄγγελος, ὁ	angel, messenger
αἶρω	I lift
ἄρον	
ἦρε	
ἁμαρτάνω	I sin
ἁμάρτανε	
ἀναγγέλλω	I announce
ἀνήγγειλεν	
ἀποκρίνομαι	I answer
ἀπεκρίνατο	
ἀσθένεια, ἡ	sickness
ἀσθενέω	I am sick
ἀσθενούντων	
ἐργάζομαι	I work
ἐργάζεται	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

A SCRIBAL GLOSS

John 5.3b-4 is apparently a scribal explanation added to New Testament manuscripts beginning in the 5th century. This addition uses a high percentage of non-Johannine vocabulary and was undoubtedly prompted by the otherwise unexplained statement of the man about having to be the first to get into the pool when the water was stirred up, in order to be healed. However, the anonymous scribe did not simply make up an explanation, but based his gloss upon previous Christian writings like the statement in Tertullian's work (c. AD 200) *On Baptism*, ch. 5, "An angel, by his intervention, was wont to stir the pool at Bethsaida." Tertullian may have in turn derived this idea from earlier Jewish legends about the ministries of angels.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: HEALING ON A SABBATH

John 5:1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἢ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα·

3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. [εκδεχομενων την του υδατος κινησιν

4 αγγελος γαρ κατα καιρον κατεβαινεν εν τη κολυμβηθρα και εταρασσεν το υδωρ ο ουν πρωτος εμβας μετα την ταραχην του υδατος υγιης εγενετο ω δηποτε κατειχετο νοσηματι.] *Stephen's 1550 Textus Receptus*

5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·

6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιῆς γενέσθαι;

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

8 λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείρε ἄρον τὸν κράβαττόν

σου καὶ περιπάτει.

9 καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον.

11 ὃς δὲ ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

12 ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἄρον καὶ περιπάτει;

13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

14 μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ὼδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται.

15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

17 ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ ἐγὼ ἐργάζομαι.

PERSON & NUMBER

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TENSE FORMS

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PARTICIPLE (VERBAL ADJECTIVE) ←**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
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Optative: Expresses A Wish

VOICE

Active: Subject does action ←
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Middle: Subject involved in action

VOCABULARY

ἀποκτείνω	I kill
ἀποκτείνει	
δείκνυμι	I show
δείκνυσιν	
δείξει	
ζητέω	I seek
ἐζήτουν	
ζωοποιέω	I make alive
ζωοποιεῖ	
θαυμάζω	I marvel
θαυμάζητε	
θέλω	I wish, am willing
θέλει	
τιμᾶω	I honor
τιμῶν	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

60-SECOND GRAMMAR REVIEW

The Subject in a sentence (Nominative Case in Greek), is the noun or pronoun that names the person or thing doing the action.

The Direct Object (Accusative Case) is the noun or pronoun that names the person or thing acted upon by the subject.

The Indirect Object (Dative Case) is the noun or pronoun that names the person or thing for whom/which or by whom/which the action is done.

An active verb expresses what is done by the subject.

A passive verb expresses what is done to the subject.

A middle verb expresses what the subject is highly involved in doing (perhaps to himself).

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: JESUS CALLING GOD HIS FATHER

GNT: GOSPEL OF JOHN, LESSON 17 B

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἐὰν μή τι βλέπη τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

GNT: GOSPEL OF JOHN, LESSON 18

JOHN 5.25-30

Roderick Graciano,
Timothy Ministries, 2022

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγαθός	good
ἀνάστασις	resurrection
δίκαιος	righteous
ἐξουσία	authority
ζάω	I live
ζήσουσιν	
μνημεῖον	tomb
νεκρός	dead
νῦν	now
φᾶῦλος	worthless, bad
πέμπω	I send
πέμψαντός	
πράσσω	I accomplish, practice
πράξαντες	
ὥσπερ	just as

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

60-SECOND GRAMMAR REVIEW

A Noun is a word that signifies a person, place or thing

A Verb is a word that signifies an action.

A Substantive is a noun or a word or phrase that *functions like* a noun. Even a verb can be a substantive when it is a gerund like *hunting* or an infinitive like *to pray*.

An Adjective is a word that modifies a substantive, i.e., an adjective express a quality of a person, place or thing.

An Adverb is a word that modifies a verb, i.e., an adverb expresses a quality or an action. An adverb can also modify an adjective, as in, "an exceedingly (adv.) slovenly (adj.) guy (noun)." An adverb can also modify another adverb, as in "she sings perfectly (adv.) well (adv.)."

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: MORE AMAZING CLAIMS

John 5:25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται

ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

26 ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἧᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

29 καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ

GNT: GOSPEL OF JOHN, LESSON 18 B

φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

SUMMARIZE the amazing things that Jesus claims about Himself in these verses:

About Jesus:

1. All dead people will hear His voice and come to life, in a resurrection of life or a resurrection of condemnation.
2. He has non-contingent life in Himself, just as God the Father does, and is able to give [contingent] life to others.
3. He has been given the authority to execute the final judgment for all because of His humanity.

PERSON & NUMBER**Singular****Plural**

1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSART****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀλήθεια	truth
ἀληθής	true
ἐκεῖνος	that; that one
ἐμαυτοῦ	myself
ἔργον	work; a deed
μαρτυρέω	I testify
μαρτυρῶν	
μαρτυρία	testimony
μέγας	great
πατήρ	father
τελειόω	I finish; I perfect
τελειώσω	
φαίνω	I appear; I shine
φαίνων	
φῶς	light

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE LAW OF TESTIMONY

On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. (Deu 17.6)

A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. (Deu 19.15)

... by the mouth of two or three witnesses every fact may be confirmed. (Mat 18.16)

Every fact is to be confirmed by the testimony of two or three witnesses. (2Co 13.1)

Do not receive an accusation against an elder except on the basis of two or three witnesses. (1Ti 5.19)

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: VALID TESTIMONY

GNT: GOSPEL OF JOHN, LESSON 19 B

John 5:31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ,
καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία
ἣν μαρτυρεῖ περὶ ἐμοῦ.

33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ
μεμαρτύρηκε τῇ ἀληθείᾳ·

34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυ-
ρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα
ὑμεῖς σωθῆτε.

35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ
φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλια-
θῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ·

36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
Ἰωάννου, τὰ γὰρ ἔργα αὐτοῦ δέδωκέν μοι
ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ

ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ
πατήρ με ἀπέσταλκεν,

37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύ-
ρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώπο-
τε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε,

38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μέ-
νοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ
ὑμεῖς οὐ πιστεύετε.

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY

ἀλήθεια	truth
ἀληθής	true
ἐκεῖνος	that; that one
ἐμαυτοῦ	myself
ἔργον	work; a deed
μαρτυρέω	I testify
μαρτυρῶν	
μαρτυρία	testimony
μέγας	great
πατήρ	father
τελειόω	I finish; I perfect
τελειώσω	
φαίνω	I appear; I shine
φαίνων	
φῶς	light

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT: GOSPEL OF JOHN, LESSON 20

JOHN 5.39-47

Roderick Graciano,
Timothy Ministries, 2022

A PRACTICAL SITUATION

My friend's son-in-law told him that he, the son-in-law, had heard from God and, out of obedience to God's voice, was taking my friend's daughter and grandchildren and moving to Tennessee. My friend, devastated by the thought of his daughter and grandchildren being taken so far away, asked me how he could argue against "hearing from God"?

The first answer to a situation like this is to remind the person making a life-changing decision of the biblical call to "listen to counsel," particularly the counsel of parents (Pro 12.15; 13.10; 23.22).

The second answer is that a subjective "word from the Lord" must be made objective by the corroboration of two or three witnesses (cf. 1Co 14.29). To say, "the Lord told me ..." means little or nothing if "the word" cannot be verified by Scripture or by two or three witnesses who also heard it.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: THE TESTIMONY OF MOSES, PART 2**GNT: GOSPEL OF JOHN, LESSON 20 B**

John 5:39 Ἐραυνᾶτε τὰς γραφάς,
ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν
αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ
μαρτυροῦσαι περὶ ἐμοῦ·

40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα
ζῶν ἔχητε.

41 δόξαν παρὰ ἀνθρώπων οὐ λαμβά-
νω,

42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην
τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ
πατρός μου καὶ οὐ λαμβάνετε με·
ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
ιδίῳ, ἐκεῖνον λήμψεσθε.

44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν
παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν
δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζη-
τεῖτε;

45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν
πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν
ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε
ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγρα-
ψεν.

47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πι-
στεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πι-
στεύσετε;

GNT: GOSPEL OF JOHN, LESSON 21**JOHN 6.1-40**

Roderick Graciano,

Timothy Ministries, 2022

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART**TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγοράζω I purchase

ἀγοράσωμεν

ἀριθμός a number

ἄρτος bread; loaf

βιβρώσκω I devour

βεβρωκόσιν

ἐγγύς near

έορτή a feast; festival

έσθίω I eat

φάγωσιν

εύχαριστέω I give thanks

εύχαριστήσας

ὄρος a mountain

ὅσος whatever; as many as

ὄχλος a crowd

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

JESUS THE BREAD OF LIFE

The opening section of John 6 records the miracle of the feeding of the 5,000 (men) with just five loaves and two fish. The three other gospels record this same miracle (Mat 14.13-21; Mar 6.30-44; Luk 9.10-17), while Matthew and Mark record a second like it, the feeding of the 4,000 (men) with “seven [loaves] and a few small fish” (Mat 15.32-39; Mar 8.1-9). Jesus had affirmed, “the very works that I do testify about Me” (Joh 5.36). Now, Jesus multiplied the loaves and the fishes to feed a great crowd of people. The people recognized this miracle as a sign that Jesus was the prophet “like me” whom Moses predicted (Joh 6.14; Deu 18.15). Moses, of course, was known for the miracle of the manna, the “bread” that fed the multitude in the wilderness. Jesus showed Himself to be like Moses in this respect, but John records the claim of Jesus to be the very bread of eternal life (Joh 6.48-51).

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: THE PROPHET COMING INTO THE WORLD

GNT: GOSPEL OF JOHN, LESSON 2 1 B

John 6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

4 ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον· Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

7 ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ.

8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ,

Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·

9 Ὅστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

10 εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.

13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.

14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

THE TEXT: "I AM, FEAR NOT."

GNT: GOSPEL OF JOHN, LESSON 21C

John 6:15 Ἰησοῦς οὖν γινούσκει ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

19 ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

20 ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι, μὴ φοβεῖσθε.

21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

23 ἀλλὰ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναούμ ζητοῦντες τὸν Ἰησοῦν.

25 Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· Ῥαββί, πότε ὥδε γέγονας;

THE TEXT: DOING THE WORK OF GOD

GNT: GOSPEL OF JOHN, LESSON 21D

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·

27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

28 εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

30 εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν

ἀληθινόν·

33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

34 εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

35 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε.

37 πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω,

38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

40 τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

GNT: GOSPEL OF JOHN, LESSON 22**JOHN 6.41-58**Roderick Graciano,
Timothy Ministries, 2022**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

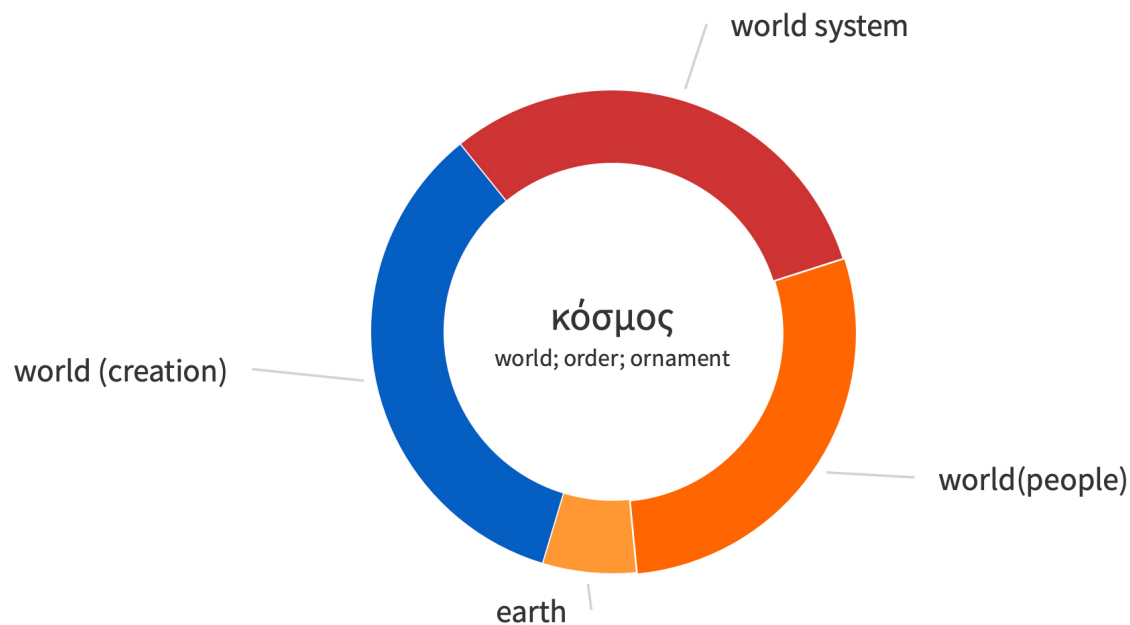
VOCABULARY

αἷμα, τό blood
 γογγύζω I grumble
 γογγύζετε
 διδακτός, ή, ό adj. taught
 μαθάνω I learn
 μαθών
 σάρξ, ή flesh

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

κόσμος IN JOHN

In Scripture, the terms *land* and *world* have almost the same semantic range as they do in English, with the addition of common nuance of *Holy land* for *land* in the OT, and *Roman* or *Mediterranean world* for *world* in the NT. Because of their different nuances, we must carefully interpret each instance of *land* or *world* by its context.



THE TEXT: EAT MY FLESH, DRINK MY BLOOD

GNT: GOSPEL OF JOHN, LESSON 22B

John 6:41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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;

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

44 οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

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

47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον.

50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

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

53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρωσίς, καὶ τὸ αἶμά μου ἀληθὴς ἐστὶ πόσις.

56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ.

57 καθὼς ἀπέστειλén με ὁ ζῶν πατὴρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ κεῖνος ζήσῃ δι' ἐμέ.

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

DRINKING JESUS' BLOOD

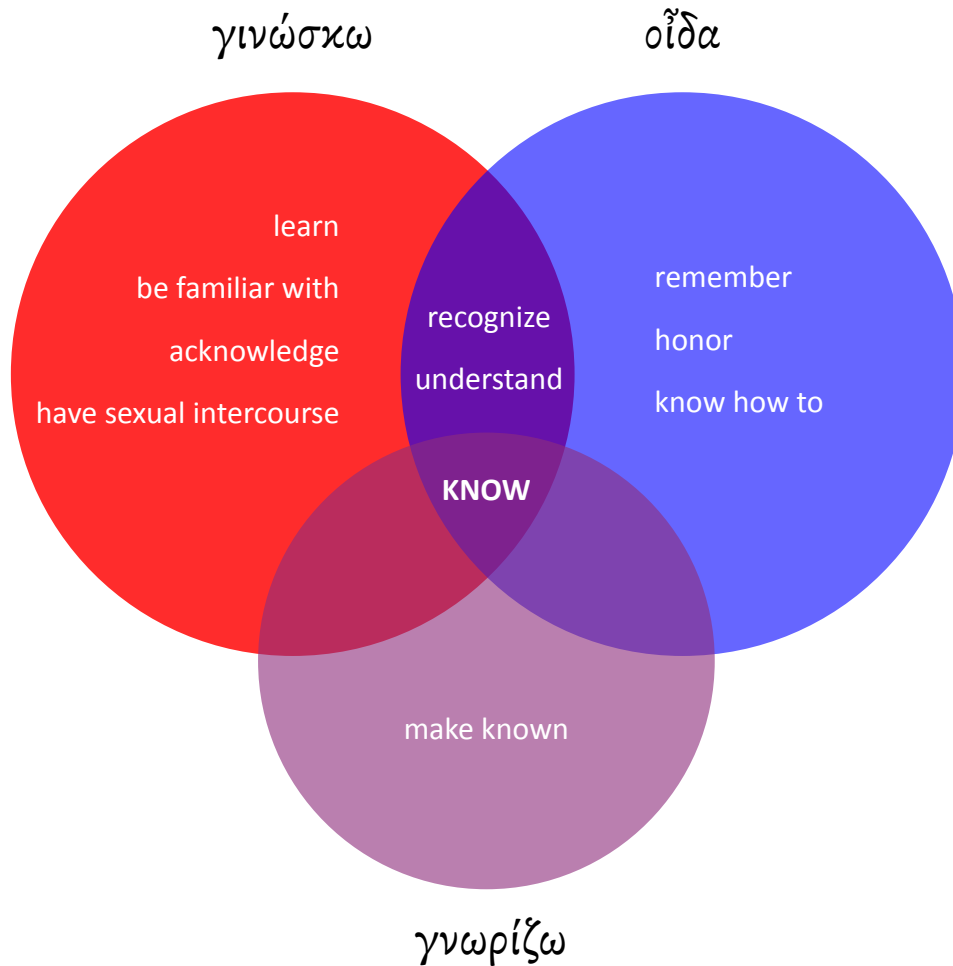
On top of all the provocative statements Jesus had already made to the multitude in Capernaum, He added, “unless you eat the flesh of the Son of Man **and drink His blood**, you have no life in yourselves” (Joh 6.53). One ate the flesh of the Passover sacrifice, but never drank the blood! The blood of the Passover lamb was daubed on the doorposts and lintel, but not drunk.

To the Galilean crowd, this call to drink His blood was a “hard saying” (Joh 6.60), not because it was an unfamiliar metaphor, but because it pointed to another ancient custom whose connection to the Passover only came clear upon reflection. In word pictures rooted in the most ancient Middle Eastern customs for forming treaties and covenants between unrelated clans, Jesus was telling the people that in order to have eternal life they had to have His blood in them, i.e., they had to become members of His family by that kind of solemn covenant which included a symbolic sharing of blood.¹ It was the sheer audacity of this statement that offended the hearers. When they asked “who can listen to it?” they meant, “who can accept such a claim?” Imagine how you would feel if a young man whom you’d grown up with in the neighborhood suddenly announced one day that unless you became his sibling by legal adoption you would never see God. The scandal would be all the greater if you were already the biological descendant of a royal or otherwise eminent family. Just so, in Capernaum the majority of these descendants of Abraham, perhaps some of them even descendants of David, could not stomach a fellow Galilean saying, “filial union with me is the only way to eternal life; to be saved you must be *in me* — just as the Passover blood on the doorposts and lintel marked out your ancestors as part of God’s covenant family, so you must appropriate my blood and become part of my covenant family to be saved!”²

1 I refer the reader to H. Clay Trumbull, *The Blood Covenant: A Primitive Rite And Its Bearing On Scripture* (Kirkwood, MO: Impact Christian Books, 1975), pp. 276 ff. Trumbull writes, “The words of Jesus on this subject [of eating His flesh and drinking His blood] were not understood by those who heard him. ... But this was not because the Jews had never heard of eating the flesh of a sacrificial victim, and of drinking blood in a sacred covenant: it was, rather, because they did not realize that Jesus was to be the crowning sacrifice for the human race ...” I agree with Trumbull that the hearers in Capernaum had no inkling that Jesus Himself would become the ultimate sacrifice for mankind, but I disagree with Trumbull’s statement, “The words of Jesus on this subject were not understood.” With regard to Jesus telling them that they must join His family by covenant, the audience surely understood this perfectly and were scandalized accordingly. Trumbull’s own research documented in *The Blood Covenant* convinces me of this.

2 Roderick Graciano, *Alien Righteousness*, (Tacoma, WA: Timothy Ministries, 2011).

COMPARING THREE VERBS OF KNOWING



The verb οἶδα was a favorite of John's, occurring 84 times in his Gospel, 15 times in 1John and 12 times in the Revelation. The verb οἶδα survives its obsolete present tense, εἶδω. Since the original verb, εἶδω, meant "I see," the **Perfect**, οἶδα presumably once meant "I have seen," but it came to mean "I know [on the basis of having seen or experienced]." There is no longer a present tense form of οἶδα, but its **Perfect** (as with the verb ἵστημι, [see p. B-71](#)) works like a present-tense, and the **Pluperfect** works like an imperfect-tense. Related to this shift, οἶδα is inherently **stative** in **aktionsart** ([see p. B-46](#)).

Gen 39.6 provides a clear example of the **Pluperfect** ἤδει conveying a **stative aktionsart** (Potiphar lived in a state of blissful ignorance of the affairs under Joseph's stewardship). Likewise, in the two instances of the **Future Perfect Active**, εἰδήσουσιν, the word describes a future **state**, "they will [live in a state of] knowing me," Jer 38.34, and Heb 8.11.

THE TEXT: THE SPIRIT GIVES LIFE

John 6:59 ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

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

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

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

63 τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λέλάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

64 ἀλλὰ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

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

GNT: GOSPEL OF JOHN, LESSON 22E

Reviewing John 6

1. Can you list seven manifestations of Jesus' divine power mentioned in John 6?
2. What allusions to Passover and the Exodus occur in John 6?
3. How and why did Jesus associate Himself with the Exodus?
4. How and why did Jesus associate Himself with the Passover?
5. What theological truth(s) should we learn from Jesus identifying Himself as the true bread from heaven (comparing Himself to the manna)?
6. What practical lesson(s) should we learn from Jesus identifying Himself as the true bread from heaven (comparing Himself to the manna)?

THE TEXT: THE HOLY ONE OF GOD

John 6:66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν

αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

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

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

69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

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

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

GNT: GOSPEL OF JOHN, LESSON 22F

Reviewing John 6 (Continued)

7. Jesus' teaching about eating His flesh and drinking His blood was not about "instituting the Eucharist"; instead, the Lord's Supper looks back to the truths conveyed in this teaching. The idea of drinking Jesus' blood was shocking, but not because the Jews misunderstood the metaphor; they understood it and refused to accept it. What did it mean?
8. In John 6.44, Jesus says, "No one can come to Me unless the Father who sent Me draws him." In v. 65 he restates the idea, "no one can come to Me unless it has been granted him from the Father." How, if at all, should these statements affect our approach to evangelism and evangelistic preaching?
9. How does Jesus' statement in v. 63 provide a key for interpreting His teaching about eating His flesh and drinking His blood?
10. When Peter expressed his belief that Jesus was "the Holy One of God," what did he think that meant?

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSART****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

PHRASES

περιεπάτει

he/she/it was walking around

περιεπάτει ὁ Ἰησοῦς

περιεπάτει ἐν τῇ Γαλιλαίᾳ

περιεπάτει ἐν τῇ Ἰουδαίᾳ

ἐζήτουν

they were seeking

ἐζήτουν περιπατεῖν

ἐζήτουν ἀποκτεῖναι

ἐζήτουν οἱ Ἰουδαῖοι ἀποκτεῖναι

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT: GOSPEL OF JOHN, LESSON 23**JOHN 7.1-18**

Roderick Graciano,
 Timothy Ministries, 2024

IDIOM IN JOHN 7.1-10

ἐν κρυπτῷ

This dative, adjective phrase, literally, *in a hidden*, implies *in a hidden [something]*. The reader must mentally provide the missing word: *manner? place?* If used adverbially, the phrase translates as *secretly*.

ἐν παρρησίᾳ εἶναι

This dative, noun phrase with an infinitive, literally, *in boldness to be*, requires context in order to translate it adverbially as, *openly, transparently or publicly*.

τῷ κόσμῳ

This dative phrase, literally, *in the world or to/for the world*, requires context for its interpretation because of the broad semantic range of κόσμος. Rarely referring to the planet, in John 7, this term refers to the world of people, i.e., the world of *unbelieving people*, and even more specifically, the world of *unbelieving Jews*.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: JESUS AT THE FEAST OF TABERNACLES

GNT: GOSPEL OF JOHN, LESSON 23 B

John 7:1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

2 ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς.

4 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὕπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

8 ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὕπω πεπλήρωται.

9 ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ.

THE TEXT: AT THE FEAST OF TABERNACLES (CONT.)

GNT: GOSPEL OF JOHN, LESSON 23 C

John 7:11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν

ἐν τῇ ἐορτῇ καὶ ἔλεγον· Ποῦ ἐστὶν ἐκεῖνος;

12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστὶν, ἄλλοι δὲ ἔλεγον· Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

14 Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ

μεμαθηκώς;

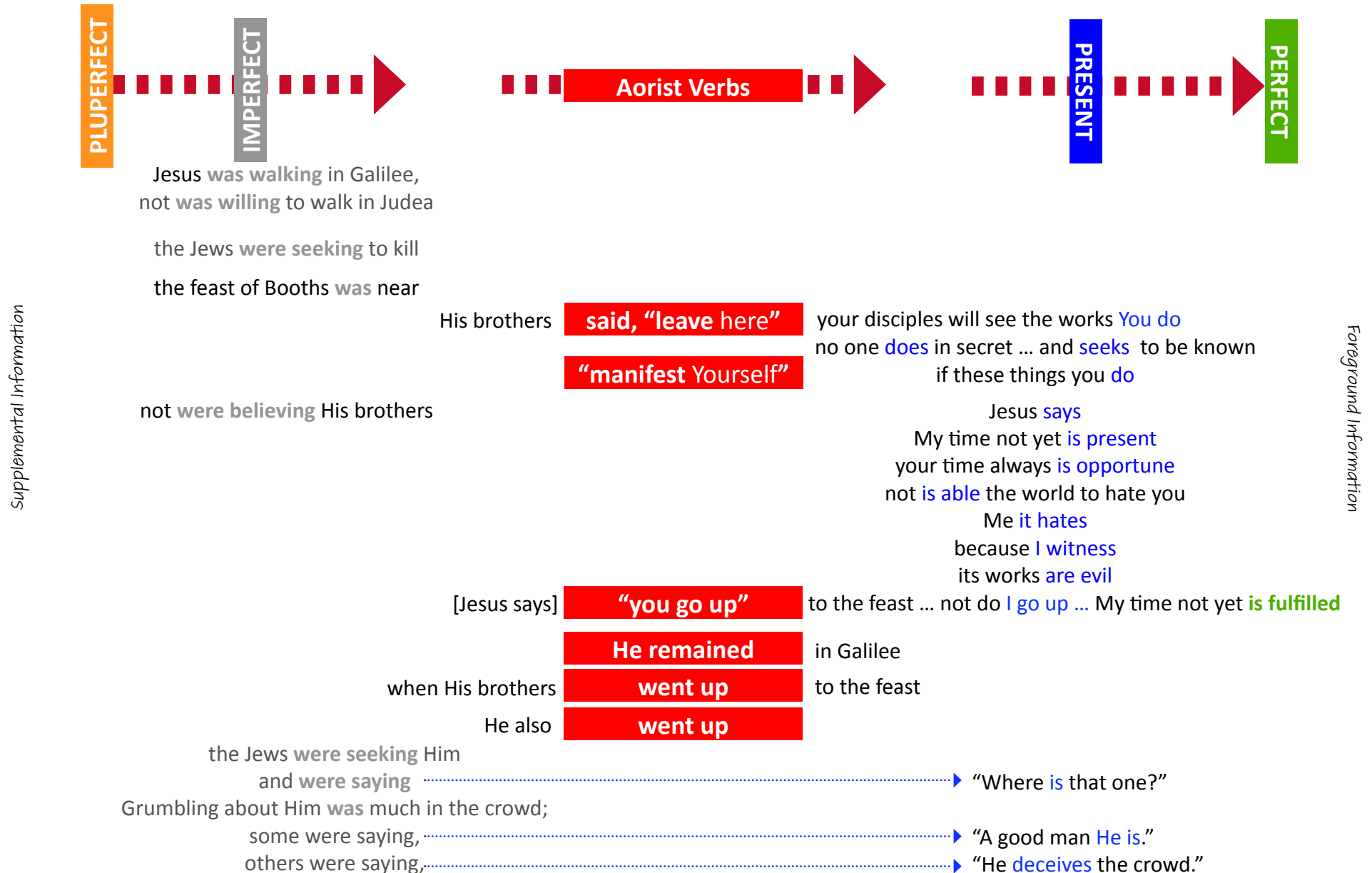
16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

18 ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

THE VERBAL OUTLINE OF JOHN 7.1-12

Aorist indicative verbs provide a verbal backbone of primary events, upon which the rest of the narrative hangs. When we identify the aorist verbs in John 7.1-12, we get the following combination of background, central, and foreground information:



PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD****Indicative:** Indicates**Imperative:** Commands**Subjunctive:** Expresses Possibility**Optative:** Expresses A Wish**VOICE****Active:** Subject does action**Passive:** Subject acted upon**Middle:** Subject involved in action**PHRASES****The 4 Infinitive Endings**

βαπτίζειν to baptize
 βαπτίζω

ἄραι
 αἴρω I take up

παραδιδόναι
 παραδίδωμι I betray

πορεύεσθαι to proceed, travel
 πορεύω OR πορεύομαι

John 1.33; 5.10; 6.71; 7.35

GNT: GOSPEL OF JOHN, LESSON 24**JOHN 7.19 FF.**

Roderick Graciano,
 Timothy Ministries, 2024

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

A REPROOF TO LAW BREAKERS

The perspective of some Evangelicals toward the law of Moses should prompt them to wonder why Jesus reproved the Jewish elite for not carrying out the law (John 7.19). Shouldn't Jesus have commended them instead, saying, "Good for you for not feeling bound to the law! I wish you wouldn't try to kill me, but, hey, I'm glad you're not living under the law but under grace." I'm speaking absurdly, of course, and only *very few* "Evangelicals" would say that we're not even under obligation to the *moral* principles of the Mosaic law. Still, we must remember that Paul's contrasting of law and grace only occurs in Romans and Galatians, in teaching against Judaizers, and in which Paul did not criticize the law but only a certain interpretation and application of it. **The grace revealed in Jesus Christ is built upon the law of Moses** (John 1.17); had there been no law, there could hardly be a gospel to fulfill it (Mat 5.17).

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: JESUS MAKES MANY PROVOCATIONS

GNT: GOSPEL OF JOHN, LESSON 24B

John 7:19 Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

20 ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν—οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων—καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

23 εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως,

ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιᾶ ἐποίησα ἐν σαββάτῳ;

24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

26 καὶ ἶδε παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;

27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

THE TEXT: THE ENIGMATIC JESUS

GNT: GOSPEL OF JOHN, LESSON 24C

John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων

ὁ Ἰησοῦς καὶ λέγων· Καὶ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε·

29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι καὶ κεῖνός με ἀπέστειλεν.

30 ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

31 ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;

32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύ-

ζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

33 εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

34 ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;

36 τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπε· Ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

THE TEXT: RIVERS OF LIVING WATER**GNT: GOSPEL OF JOHN, LESSON 24D**

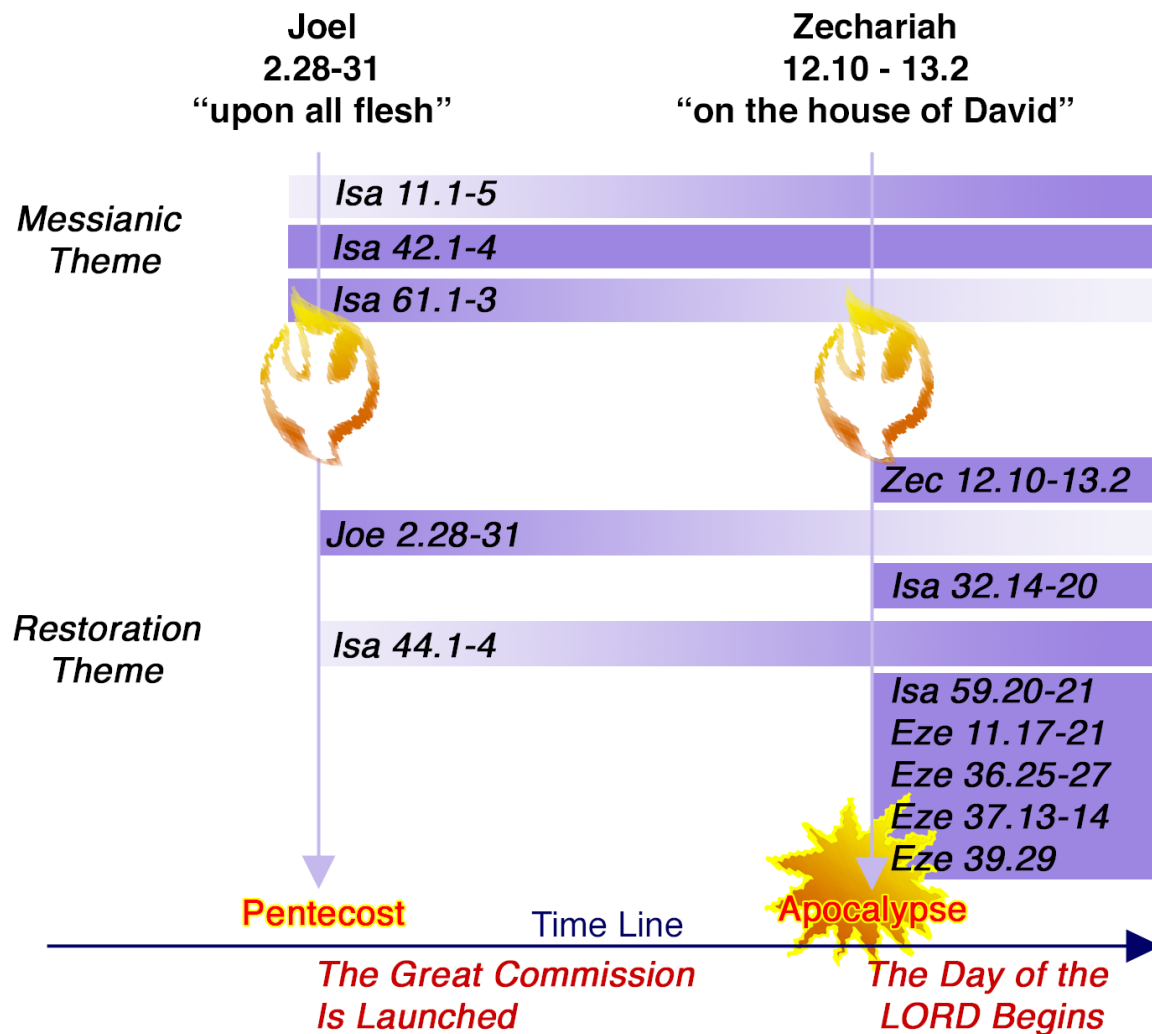
John 7:37 Ἐν δὲ τῇ ἐσχάτῃ
ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς
εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν
λέγων· Ἐάν τις διψᾷ ἐρχέσθω
πρὸς με καὶ πινέτω.

38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶ-
πεν ἡ γραφή, ποταμοὶ ἐκ τῆς
κοιλίας αὐτοῦ ῥεύσουσιν ὕδα-
τος ζῶντος.

39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύ-
ματος οὗ ἔμελλον λαμβάνειν οἱ
πιστεύσαντες εἰς αὐτόν· οὐπω
γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐ-
δέπω ἐδοξάσθη.

THE SPIRIT, THE MESSIAH, AND ISRAEL

One Anointing of the Spirit And Two Outpourings



THE TEXT: DIVISIONS OF OPINION ABOUT JESUS

GNT: GOSPEL OF JOHN, LESSON 24F

John 7:40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

41 ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ χριστός· οἱ δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;

42 οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυίδ, ἔρχεται ὁ χριστός;

43 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.

44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἡγάγετε αὐτόν;

46 ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.

47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον, εἷς ὢν ἐξ αὐτῶν·

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τί ποιεῖ;

52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

**TYPICAL
AKTIONSAKT****TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD****Indicative:** Indicates**Imperative:** Commands**Subjunctive:** Expresses Possibility**Optative:** Expresses A Wish**VOICE****Active:** Subject does action**Passive:** Subject acted upon**Middle:** Subject involved in action**GENETIVE PHRASES**

ἀπὸ τῶν πρεσβυτέρων
from the older ones

τὸν οἶκον αὐτοῦ
the house of him = his own house

τὸ ὄρος τῶν Ἐλαιῶν
the Mount of Olives

ὑπὸ τῆς συνειδήσεως
by the conscience

John 7.53; 8.1,9

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT: GOSPEL OF JOHN, LESSON 25**JOHN 7.52 TO 8.11:****PERICOPE OF THE ADULTERESS**

Roderick Graciano,

Timothy Ministries, 2024

LEGAL PROBLEMS IN THE PERICOPE

The scribes and Pharisees seek a reason to accuse Jesus, presumably something that could be construed as Jesus teaching contrary to the law (note that their putting Jesus to the test in this way, "what then are you saying," may reflect their knowledge of Jesus' sermon on the Mount). However, the law states that both the man and the woman who commit adultery together shall be put to death (Lev 20.10; Deu 22.22-24). Since the woman was "caught in the act," the man must have been also; where is he?

Furthermore, the accusers have not specified whether she was "caught" in the city or in the field (Deu 22.25), so they are "testing" Jesus with incomplete information.

Finally, two witnesses are required, and none of the accusers present themselves as actual witnesses. Jesus hardly need feel compelled to adjudicate in such a situation.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT: PERICOPÉ OF THE ADULTERESS

GNT: GOSPEL OF JOHN, LESSON 25B

John 7:53 καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

2 Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς.

3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθεισαν· καὶ στήσαντες αὐτὴν ἐν μέσῳ,

4 λέγουσιν αὐτῷ, πειράζοντες· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένη.

5 ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύ-

ψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.

7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτον ἐπ' αὐτὴν τὸν λίθον βαλέτω.

8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

9 οἱ δέ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.

10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ· Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε κατέκρινεν;

11 ἡ δὲ εἶπεν· Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.

GRAMMATICAL CONNECTIONS OF THE PERICOPE TO JOHN'S GOSPEL

Grammatical Feature	Reference(s)	Significance
Historical present verb ἄγουσιν, 3 rd p. pl., <i>they bring/lead</i>	Joh 8.3; 9.13; 18.28	In the Bible (LXX and GNT), this form of ἄγω, in an initial position and a presentational context is found only in John's gospel.
The vivid present, <i>The scribes and Pharisees ... say to Him</i> , loosely answers the preceding <i>they say nothing to Him</i>	Jn 7.26; 8.4	Possible contextual connection.
τοῦτο + ind. verb from root: λέγω + present act. part. = <i>this + said + testing or signifying</i>	Joh 6.6; 8.6; 12.23; 21.19	In the Bible (LXX and GNT), this precise structural device only appears in John's gospel.
μηκέτι ἀμάρτανε, <i>no longer sin</i>	Joh 5.14; 8.11	In the Bible (LXX and GNT), this phrase appears only in John's gospel.
Οὐδὲ ἐγὼ σε κρίνω, <i>neither do I judge you</i>	Joh 5.30; 8.11,15; 12.47	In the gospels, only in John does Jesus make a point about Himself judging or not judging using the 1 st p. pres. sing. κρίνω. The pericope illustrates what Jesus says later in v. 15, "You judge according to the flesh; I am not judging anyone [that way]."
Jesus invited all in temple to come to Him "and drink"; Next day Jesus alludes to drinking the "water of bitterness" when the adulteress is brought to Him.	Num 5.23-24; Jn 7.37-38; 8.6,8	Many who heard Jesus in the temple were part of an adulterous generation (Mat 12.39; 16.4; 8.38) who would not receive living water; an actual adulterous seems to have received it.

PARALLELS BETWEEN NUMBERS 5.11-31 AND THE PERICOPE

Numbers 5.11-31	John 8.2-11	References
Concerns adulterous woman	Concerns adulterous woman	Num 5.12; Jn 8.3-4
Examination within sacred precinct	Examination in temple court	Num 5.17; Jn 8.2
Husband brings woman to the priest	Scribes and Pharisees bring woman to Jesus	Num 5.15; Jn 8.3
Not “caught in the act” ¹	“Caught in the act”	Num 5.13; Jn 8.3,4
Woman made to stand	Woman made to stand	Num 5.16,18,30; Jn 8.3
Woman made to stand <i>before the LORD</i>	Woman addresses Jesus as “Lord”	Num 5.16,18,25,30; Jn 8.11
Woman made a curse <i>in the midst</i> of her people	Woman made to stand <i>in the midst</i> of the people	Num 5.21; Jn 8.3,9
The priest writes words of curse	Jesus writes [words of curse?]	Num 5.23; Jn 8.6,8
Priest takes of the earth, τῆς γῆς	Jesus writes in the earth, εἰς τὴν γῆν	Num 5.17 (LXX); Jn 8.6,8
Woman made to drink “the water of conviction,” LXX: τὸ ὕδωρ τοῦ ἐλεγμοῦ	Woman’s accusers convicted by their conscience: ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι	Num 5.18,19,24,27 (noun); Jn 8.9 (cognate participle)
Passage closes with words about the woman’s sin, “that woman shall bear her sin.”	Passage closes with words about the woman’s sin, “go and no longer sin.”	Num 5.31; Jn 8.11