

Greek Readings
Series C, Sixth Sunday of Easter
John 16:23 – 33

Verse 23

- What might Jesus mean by the expression ἐν ἐκείνῃ τῇ ἡμέρᾳ? (cf. John. 5.9; 14.20; 16.26; 20.19) _____. Compare the similar, though distinct expression, τῇ ἐσχάτῃ ἡμέρᾳ (cf. John. 6.39,40,44,54; 11.24; 12.48). What light do these two expressions shed upon today's text? _____
- Parse ἐρωτήσετε and αἰτήσητε, _____. What type of clause do the words ἂν τι comprise? (Voelz 198ff.) _____
- What does it mean to ask ἐν τῷ ὀνόματι μου? (cf. John. 14.13,14,26; 15.16; 16.24,26) _____

Verse 24

- Parse αἰτεῖτε and λήμψεσθε, _____. What is significant about the way the mood and the tense of these verbs work together? _____
- Parse ἡ πεπληρωμένη, _____. What type of phrase is this? (Voelz 171) _____. What is the theological significance behind the tense of this main verb and χαρὰ? How is this done? (John. 3.29,15.11, 17.13) _____

Verse 25

- What is the referent to ταῦτα? What does it encompass? (16.18) _____
- What is the distinction between παροιμίαῖς and παρησίᾳ? (BDAG; 10.6, 10.24) _____
- What is the ὥρα that brings clarity? (2.4, 12.23-27, 13.1, 17.1) _____

Verse 26

- Christ often uses the formula λέγω ὑμῖν (1.51, 4.35, 5.19, etc.). What is the theological significance of the οὐ in this statement? (cf. John. 1.12) _____

Verse 27

- Parse φιλεῖ, _____. What is theologically significant about the tense of this verb? _____
- Why is Arianism, just to name one heresy, refuted by the simple prepositional phrase παρὰ + gen.? (BDAG) _____

Verse 28

- Parse ἐλήλυθα, _____. What is theological significant concerning this verb's tense? _____
- What is the tense of ἀφίημι and πορεύομαι? _____. The Reformed often use this verse as proof that Christ cannot have locality in the Lord's Supper. What are some exegetical points that refute this Reformed belief? _____

Verse 29

- Parse λαλεῖς, _____. How does the tense of this word and the previous νῦν compare with the tense of λαλήσω in verse 25? What are the disciples trying to say? (cf. Jesus' pronouncement in vs. 28) _____

Verse 30

- Parse οἶδαμεν, _____. According to this verse the disciples are claiming to have experiential knowledge of Christ. What in this verse is the basis for their claim? What parts of Christ's confession in verse 28 have they left out? _____

Verses 31-32

- What form is Jesus' reply? (question, rhetorical question, statement of fact, etc.) Why is this distinction important? (cf. John. 13.38, to Peter; to which cf. the promise in 8.29) _____
- Parse σκορπισθήτε, _____. What type of ἵνα clause is demonstrated? (BDAG 2d.) _____
- What does εἰς τὰ ἴδια refer to? (cf. Mark. 14.27 and especially Zech. 13.7) _____

Verse 33

- What does ἐν state about the gift of being "in Christ" and how, according to this verse, is one given this state of being "in Christ"? (BDAG) _____
- Parse νενίκηκα, _____. Why is ἐγὼ used in this phrase? _____. This word appears in 1 John 2.14, 4.4, 5.4-5; Rev. 2.7, 2.11, 2.17, 2.26, etc. Can you think of any connection between Christ's conquering and the later conquering described? Why is this important? _____

Integration of Meaning: Come up with a sermon title and two to three supporting points.