

Greek Readings
Winter Quarter – Week 9 (2/11 – 2/15)
Series A, Lent 2
John 3:1-17

• **Verse 1 - 2**

- John presents Nicodemus as a man “of the Pharisees” (ἐκ τῶν Φαρισαίων; 1:24; 7:48; 9:16, 40; 18:3). What does the latter phrase tell us about the Pharisees? _____; about Nicodemus? _____
- Why is αὐτῷ in the dative case? _____
- The name Nicodemus appears in Jn 3:1; 4:9; 7:50-51; 19:39-40. What do these passages tell us about Nicodemus? _____
- Translate ἄρχων τῶν Ἰουδαίων _____ To what position does this phrase most likely refer? (cf. Jn 7:26, 45-50; 12:42; Lk 14:1; 18:18; 23:13, 35; 24:20; BDAG 140) _____
- Parse νυκτός _____ How is the genitive used here? (cf. Voelz 257) _____
- ῥαββί of course means “teacher” (cf. διδάσκαλος in v2); but it is a title of Jesus used very often in John’s gospel (1:39, 50; 3:2, 26; 4:31; 6:25; 9:2; 11:8). Who, exactly, uses this title? _____ Is it used respectively or antagonistically? _____
- Parse οἶδαμεν _____ What is this verb’s force? (cf. Voelz 168) _____ Who might be the subject of this plural verb? (cf. Jn 2:23) _____ Note other similar uses of the phrase ἀπὸ θεοῦ in John (cf. Jn 9:24-33, esp. 33; 13:3).
- Nicodemus refers to Jesus’ “signs” (ταῦτα τὰ σημεῖα; cf. 2:23; 4:48; 6:2, 14, 26; 7:31; 9:16; 11:47; 12:37; 20:30). To which events and miracles does the expression τὰ σημεῖα refer in particular? _____

• **Verse 3 – 5**

- The use of ἀμὴν ἀμὴν is used only in John and only by Jesus (cf. 1:51; 3:5, 11; 5:19, 24, 25; 6:26, 32, 47, 53, etc.). What effect does it have? _____
- Translate ἐὰν μή τις γεννηθῆ ἄνωθεν _____ What type of condition is this? _____ Look up ἄνωθεν in BDAG (92). Note the ambiguous definitions. How might this have confused Nicodemus? (cf. 3:4, 7; Ja 1:17; 3:17; Ridderbos *The Gospel of John*, 125-26) _____
- Translate μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς _____ What does this indicate concerning Nicodemus’ understanding of Jesus’ statement? (cf. 2:19; 4:10; 6:52; 8:57) _____
- Translate ἐξ ὕδατος καὶ πνεύματος _____ What does the use of one preposition indicate concerning these nouns? (cf. Mt 3:11 [Greek]) _____ To what previous adverb is this phrase juxtaposed? (cf. v3) _____ To which sacrament does John undoubtedly refer here? _____ Why? _____

• **Verse 6 – 8**

- Parse σαρκὸς _____ πνεύματος _____ What does the use of the article contribute to these nouns? (cf. Voelz 95) _____
- To what previous notion is the phrase τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν contrasted? (cf. v4; 1:13) _____
- Parse θαυμάσης _____ What does this construction, μὴ + SUBJ, indicate? (cf. Voelz 194) _____

- Parse the pronouns σοι _____ and ὑμᾶς _____ What might this change in direct object indicate? (cf. v1; person/number of οἶδαμεν in v2) _____
- Parse δεῖ _____ Note other uses of this verb in John (3:14, 30; 9:4; 10:16; 12:34; 20:9). How do these uses inform its use here? _____
- Look up πνεῦμα in BDAG (832ff). How does this further complicate the interpretation of this verse? (cf. Ac 2:2) _____ To what is Jesus referring Nicodemus? (cf. ἐξ ὕδατος καὶ πνεύματος in v5) _____
- **Verse 9 – 11**
 - Translate πῶς δύναται ταῦτα γενέσθαι _____ Note other uses of the befuddled response, πῶς . . . , in John (6:42; 8:33; 12:34).
 - Parse σύ _____ What does the use of this pronoun indicate? _____
 - Translate ὁ διδάσκαλος τοῦ Ἰσραὴλ _____ What might the use of the article “ὁ” indicate? (cf. Jn 1:21, 32; 1 Jn 2:1, 22; Ridderbos 132) _____
 - What response is expected by the construction οὐ γινώσκεις? (cf. Voelz 281) _____
 - Translate ἀμὴν ἀμὴν λέγω σοι _____ This is the third instance in this discourse that Jesus uses this phrase (3, 5). How do you account for this repetition? _____
 - Parse οἶδαμεν _____ How does this parallel its usage in verse 2? _____
 - Parse μαρτυροῦμεν _____ The noun form, μαρτυρία, is used immediately following the verb. How do you explain this repetition? (cf. Jn 1:7, 8, 15, 19, 32, 34; 3:32; 5:31-34; 8:18; 15:26; 21:24; 1 Jn 5:9-11) _____ Who may be the subject of this plural verb? (cf. above; Ridderbos 133f) _____
 - Parse λαμβάνετε _____ To whom might this plural verb directed? (cf. v1, 2, 7; Jn 2:23) _____
- **Verse 12 – 15**
 - Parse εἶπον _____ What construction is formed by εἰ + IND? (cf. Voelz 198) _____ Parse πιστεύετε _____ Note the use of ἐάν. What type of condition is this? (cf. Voelz 267-68) _____
 - Parse ἀναβέβηκεν _____ Why is this verb in the perfect? (cf. Voelz 172) _____
 - Parse καταβάς _____ What is the theological weight of this verb for John? (cf. 1:51; 6:38, 41, 51, 58; Prov 30:4; Rm 10:6) _____
 - Translate Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ _____ To what event is this referring? (cf. Nu 21:4-9) _____ How is this an antitype of Jesus? _____
 - Parse ὑψωθῆναι _____ To what future act is this verb a reference? (cf. Jn 8:28; 12:32, 34; Ridderbos 136f) _____
 - Translate ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ _____ Notice that there are many textual variants. The preposition εἰς, rather than ἐν, is used in v16. How do you account for this difference? _____ Does it affect the interpretation? (cf. Jn 1:12; 2:11, 23; but cf. Mk 1:15; BDAG) _____
- **Verse 16 – 17**
 - Three conjunctions are used in verse 16 (γὰρ, ὥστε, ἵνα). What are their functions? (cf. Voelz 56, 114, 200 resp., BDAG) _____
 - Parse ἀπόληται _____ ἔχη _____ Note the subordinate clause beginning with ἵνα. How are these subjunctives functioning? (cf. Voelz 197f) _____
 - Parse ἀπέστειλεν _____ Look up ἀποστέλλω in BDAG (120f) and note its other occurrences in John. What is the theological force of this verb? _____

- Translate ἵνα κρίνη τὸν κόσμον _____ Read John 5:22, 27, 30; 8:16, 26; 9:39). How does one harmonize these passages with 3:17? (cf. Morris, *NICNT: The Gospel According to John*, 205) _____

Integration of Meaning

Summarize the theme of this pericope in one sentence using the Law and Gospel elements found in the text.