

Greek Readings
Series B, Proper 13
John 6:22-35

• **Verse 22**

- Translate Τῇ ἐπαύριον (see BDAG, 360) _____. Why is it dative? (Voelz, 239) _____.
- What even has just taken place? (Jn. 6:16-21) _____.
- Parse ὁ ἐστηκὼς (BDAG, 482) _____.
- What is the ὅτι setting off? (Voelz, 161-165) _____. How should you then translate the verbs ἦν ... συνεισῆλθεν ... ἀπῆλθον? _____.

• **Verses 23-24**

- Parse εὐχαριστήσαντος τοῦ κυρίου _____. What type of Genitive is it? (Voelz, 133-136) _____. To what does the text refer? (Jn. 6:11) _____.
- Find Tiberias and Capernaum on a map. Why does the crowd go to Capernaum? (cf. John 2:12 and Mk. 2:1) _____.

• **Verses 25-26**

- Parse γέγονας _____. (Probably γίνομαι here is short for παργίνομαι= arrive).
- Parse ἔχορτάσθητε _____; define χορτάζω (BDAG, 1087 1) _____. To what event does Jesus refer? (Jn. 6:11-12; Mk. 6:42) _____.

• **Verse 27**

- Parse ἐργάζεσθε _____. What is the significance of μὴ with a present imperative? (Voelz, 201) _____.
- What two types of food is Jesus contrasting? _____.
- Parse the relative pronoun ἃν _____. What is it referring back to? _____.
- Parse δώσει _____. What is it referring to? _____.
- Parse the demonstrative pronoun τοῦτον _____. How is it being used in the sentence? _____.
- Parse ἐσφράγισεν _____. When did this happen? (John 1:29-34) _____?

• **Verses 28-29**

- Parse ποιῶμεν and ἐργάζόμεθα _____. What type of subjunctive is this? (Voelz, 177) _____.
- Parse πιστεύητε _____. What type of subjunctive is ίνα πιστεύητε (Voelz, 180) _____.
- What is the theological significance of Jesus contrasting τὸ ἔργον in verse 29 with τὰ ἔργα in verse 28? Also, what is this “one work” according to verse 29? _____. Is Jesus using figurative speech here? Explain. _____.

• **Verses 30-31**

- Parse ἴδωμεν and πιστεύσωμέν _____.

- Explain the interlocuters' reasoning here. What do they mean by "that we may see and believe"? What is Jesus supposed to "do" for them? _____.
- Parse *γεγραμμένον* _____. Look up Psalm 78:24 and Exodus 16:4 and 16:15; By bringing up Moses what are the Jews saying about Jesus? _____.

- **Verse 32**

- Parse *δέδωκεν* and *δίδωσιν* _____. What is significant about the change in tense? _____.
- What is the position of the adjective *τὸν ἀληθινόν*? (Voelz, 77) _____; How would you reflect this in your translation? _____.
- What was the manna the Israelites received in the wilderness (Exodus 16) a type of? _____.

- **Verse 33**

- Parse and define *οἱ καταβαίνοντες* (BDAG, 514 1) _____.
- What is the theological significance of *καταβαίνω* (Jn. 1:51; 3:13; 6:38; 6:41-42; 6:50-51; 6:58) _____.
- Parse *διδοὺς* _____.
- Translate *ζωὴν διδοὺς τῷ κόσμῳ* _____.
- What is the theological significance of *ζωὴ*? (See Jn 1:4; 3:15-16; 11:25 and Romans 5:18) _____.
- Note the two strong themes of universal atonement and objective justification (John 1:29; 3:16-17; 4:42; 6:51; 8:12; 9:5; 12:32; 12:46-47; 16:10; 1 Jn. 2:2) and subjective justification/believing in Jesus in the Gospel of John (John 3:18; 3:36; 4:41; 5:46-47; 6:29; 6:40; 6:47; 6:64; 9:35-38; 10:38; 11:25-26; 20:27-28; 20:31). How do these two themes interact? _____.

- **Verse 34**

- What case is *κύριε* in? (Voelz, 237) _____.
- Parse *δός* ____; For the sentiment see Jn. 4:15 _____.

- **Verse 35**

- Translate *ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς* _____. What type of construction is this? (Voelz, 75) _____.
- John uses Predicate Nominative "I Am" Sayings (John 6:35, 41, 48; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1) and Absolute "I Am Sayings" (4:26; 6:20; 8:24; 8:28; 8:58; 13:19; 18:5, 6, 7). What is the theological significance of these "I Am" (*ἐγώ εἰμι*) Sayings? _____.
- Parse *οἱ ἐρχόμενοι* _____. What is this verb being used as a synonym for? (See John 6:29; 6:40; 6:47) _____.
- Parse *πεινάστη* _____ and *διψήσει* _____. What construction is *οὐ μὴ πεινάσῃ* and *οὐ μὴ διψήσει*? (Voelz, 177) _____. What is the theological significance of this construction? _____.