

*Greek Readings*  
**Spring Quarter – Week 8 (April 30 – May 4, 2007)**  
**John 16:12- 22**

**Verse 12**

- Parse βασιτάζειν, \_\_\_\_\_. How is this verb appropriately understood? (cf. appositional, etc., Voelz 113) \_\_\_\_\_  
Considering Luke 14:27, John 19:17, how might this word work theologically concerning Christ and the life of a Christian? \_\_\_\_\_
- What is the referent of ἄρτι? (cf. Jn 13.7, 20.9) \_\_\_\_\_

**Verse 13**

- Parse ἐκείνος, \_\_\_\_\_. What is significant about its gender especially when you consider “τὸ πνεῦμα τῆς ἀληθείας”? \_\_\_\_\_
- Parse ἔλθῃ, \_\_\_\_\_. What type of clause does ὅταν... ἔλθῃ comprise? (cf. Voelz 198) \_\_\_\_\_  
The clause is equivalent to what type of condition? \_\_\_\_\_
- Parse ὀδηγήσει, \_\_\_\_\_. Considering the tense of this verb how would you respond to a parishioner who asks, “Did not the Holy Spirit lead the Israelites in the OT into τῆ ἀληθείᾳ πάσῃ?” (cf. Pss. 25.5; 86.11) \_\_\_\_\_

**Verse 14**

- Parse δοξάσει, \_\_\_\_\_. “Glory” is a key theme in John, (cf. Jn 7.39; 8.54; 12.16,23,28; 13.31,32; 17.1,5,10). How does “glorify” fit into this theme? \_\_\_\_\_
- Parse both λήμψεται and ἀναγγελεῖ, \_\_\_\_\_.  
Both verse 14 and 15 are in the Apology concerning Justification. Who is in complete control of our salvation in these verses? \_\_\_\_\_

**Verse 15**

- Parse ἐμά, \_\_\_\_\_. Why is this little word so important, what does it demonstrate about our God and our salvation? \_\_\_\_\_

**Verse 16**

- What does μικρὸν refer to? \_\_\_\_\_
- Parse θεωρεῖτε... ὄψεσθε, \_\_\_\_\_. What is the difference between these two verb choices? (cf. BDAG) \_\_\_\_\_  
Pay attention to how these two verbs are used in the Easter account and write a brief summary. (cf. 20.6,12,14; 20.8,20,25,27,29) \_\_\_\_\_

**Verse 17**

- The preposition ἐκ often refers to a ‘part’ out of the ‘whole’. What whole does ἐκ τῶν μαθητῶν refer to? \_\_\_\_\_

- What early speeches are the disciples referring to when they mention that Jesus had said, “ὑπάγω πρὸς τὸν πατέρα”? (cf. 14.2,3,5f.; 16.5) \_\_\_\_\_
- 

### Verse 18

- Parse ἔλεγον, \_\_\_\_\_. What is the best understanding of this verb’s tense and why? (Habitual, etc., cf. Voelz 70) \_\_\_\_\_
- 

### Verse 19

- Parse ἔγνω, \_\_\_\_\_. Concerning Jesus what type of “knowing” is being referred to? (BDAG, cf. 6.61) \_\_\_\_\_
  - Parse ἐρωτᾶν, \_\_\_\_\_. Why does this word have an ‘alpha’ as a connecting vowel instead of the normal vowels for this form? (cf. Voelz 203)
- 

### Verse 20

- In John who or what is the κόσμος? (cf. 1.10) \_\_\_\_\_
  - The preposition εἰς does not flow easily in the Greek text. Why? (cf. Jeremiah 31:13) \_\_\_\_\_
  - What is Christ referring to by use of “weep”, “lament”, “rejoicing”, and “sadness”? \_\_\_\_\_
- 

### Verse 21

- Parse ἐγεννήθη, \_\_\_\_\_. Why is the voice of this verb important? \_\_\_\_\_
  - The analogy in this verse has biblical support (cf. Is. 26.17f.; 66.7f.; Mi. 4.9f., etc.). Not just one verse is being referred to, but instead an idea. The first idea is found in the image itself. Why does a pregnant woman fear before labor, why is the labor necessary, why does she forget her pain after the birth? \_\_\_\_\_
- 

The second point is that the image is woven throughout scripture. Can you think of any reason why the text speaks in vague terms such as γυνή, ὥρα, and ἄνθρωπος? (cf. Gen. 3.16, 4.1; Rev. 12.1ff.) \_\_\_\_\_

---

### Verse 22

- Why is the νῦν and the μὲν... δὲ important for the disciples? \_\_\_\_\_  
 \_\_\_\_\_ Why is it important for us? \_\_\_\_\_
  - How might this pericope be effective not only for a sermon but also for a hospital or nursing home visit? \_\_\_\_\_
- 

### Integration of Meaning

Write either a collect or a petition that reflects the unique theology found in this pericope.