

## APPENDIX A: BIBLIOGRAPHY

Bauer, Walter, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*/ revised and edited by FW Danker (Chicago: The University Chicago Press)

Calvin, John (1550) *Commentary on the Holy Gospel of Jesus Christ According to John* (Calvin's Commentaries, 17: Baker)

Ellis, Peter 2003, "Inclusion, Chiasm, and the Division of the Fourth Gospel", *St. Vladimir Theological Quarterly* 47.1: p. 269-338

Ellis, Peter 2003, "Understanding the Concentric Structure of the Fourth Gospel", *St. Vladimir Theological Quarterly* 47.1: p. 131-154

Ferguson, Everett. 2003. *Backgrounds of Early Christianity* (Grand Rapids, MI: WB Eerdmans, Third Edition)

Horton, Michael S. 2002. *A Better Way Rediscovering the Drama of Christ Centered Worship* (Grand Rapids, MI: Baker)

Horton, Michael S. 2006. *God of Promise Introducing Covenant Theology* (Grand Rapids, MI: Baker)

Kline, Meredith. 2006. *Kingdom Prologue Genesis Foundations for a Covenantal Worldview* (Eugene, OR: Wipf & Stock)

Louw & Nida *Greek-English Lexicon of the New Testament* (New York, NY; UBS)

Morris, Leon. 1965. *The Apostolic Preaching of the Cross* (Grand Rapids, MI: WB Eerdmans)

Murray, John. 1955. *Redemption Accomplished and Applied* (Grand Rapids, MI: WB Eerdmans)

Owen, John. 2002. *The Death of Death in the Death of Christ* (Banner of Truth Trust)

Robertson, O. Palmer. 1980 *The Christ of the Covenants* (Phillipsburg, NJ; P&R)

Sproul, RC. 1997. *Grace Unknown: The Heart of Reformed Theology* (Grand Rapids, MI: Baker Books)

Vos, Geerhardus. 2000. *Biblical Theology Old Testament and New Testaments* (Banner of Truth Trust)

Wallace, Daniel. 1996. *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan)

## APPENDIX B: GREEK NOTES

### John 6:35-46

(35) εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ,  
καὶ ὁ πιστεύων εἰς ἐμὲ οὐ διψήσει πώποτε

#### Parsing:

εἶπε = Lexical form: λέγω tense: **aorist** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He said**

δὲ = and

αὐτοῖς = (dative – 3<sup>rd</sup> person plural) them

ὁ Ἰησοῦς = (nominative – masculine – singular) Jesus

ἐγὼ = (nominative – 1<sup>st</sup> person pronoun) I

εἰμι = Lexical form: εἰμι tense: **present** voice: **active** mood: **indicative** person/number: **1<sup>st</sup> singular** meaning: **I am**

ὁ ἄρτος = (nominative – masculine – singular) the bread

τῆς ζωῆς = (genitive – feminine – singular) of heaven

ὁ ἐρχόμενος = Lexical form: ἐρχόμαι tense: **present** voice: **active** mood: **participle** person/number: **masculine-nominative-singular** meaning: **whoever comes**

πρὸς = (accusative – preposition) to, toward, in the presence

ἐμὲ = (accusative singular – 1<sup>st</sup> person pronoun) me

οὐ μὴ πεινάσῃ,

καὶ = and, even, but

ὁ πιστεύων = Lexical form: πιστεύω tense: **present** voice: **active** mood: **participle** person/number: **masculine-nominative-singular** meaning: **whoever believes**

εἰς

ἐμὲ = (accusative singular – 1<sup>st</sup> person pronoun) me

οὐ = (negative particle) no, not

διψήσει

πώποτε

#### Translation:

35 Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

(36) ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με καὶ οὐ πιστεύετε.

**Parsing:**

ἀλλ' = (conjunction) but, however

εἶπον = Lexical form: λέγω tense: **aorist** voice: **active** mood: **indicative** person/number: **1<sup>st</sup> singular** meaning: **I said**

ὑμῖν = (dative plural – 2<sup>nd</sup> person pronoun) you

ὅτι = (conjunction) that, because

καὶ = and, even, but

ἐώρακάτε = Lexical form: βλέπω tense: **perfect** voice: **active** mood: **indicative** person/number: **2<sup>nd</sup> plural** meaning: **You have seen**

με = (accusative singular – 1<sup>st</sup> person pronoun) me

καὶ = and, even, but

οὐ = (negative particle) no, not

πιστεύετε = Lexical form: πιστεύω tense: **present** voice: **active** mood: **indicative** person/number: **2<sup>nd</sup> plural** meaning: **You believe**

**Translation:**

But I said to you that you have seen me and yet do not believe.

(37) Πᾶν ὃ δίδωσίν μοι ὁ πατήρ, πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω·

**Parsing:**

Πᾶν = (nominative/accusative – neuter – singular) all, every; whole

ὃ = (nominative/accusative – neuter – singular) who, which

δίδωσίν = Lexical form: δίδωμι tense: **present** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He is giving**

μοι = (dative singular – 1<sup>st</sup> person) to/for me

ὁ πατήρ = (nominative – masculine – singular) the Father

πρὸς = (accusative – preposition) to, toward, in the presence

ἐμὲ = (accusative singular – 1<sup>st</sup> person pronoun) me

ἥξει = Lexical form: ἔρχομαι tense: **future** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He will come, will be present**

καὶ = and, even, but

τὸν ἐρχόμενον = Lexical form: **ἐρχόμαι** tense: **present** voice: **deponent** mood: **participle**  
person/number: **Accusative Neuter Singular** meaning: **It is coming**

πρὸς = (accusative – preposition) to, toward, in the presence

ἐμὲ = (accusative singular – 1<sup>st</sup> person pronoun) me

οὐ μὴ = (negative particle) no, not

ἐκβάλω = Lexical form: **ἐκβάλλω** tense: **future** voice: **active** mood: **indicative** person/number:  
**1<sup>st</sup> singular** meaning: **I am sending away; I am throwing out**

ἔξω = (genitive – preposition) out of, outside

### Syntax:

οὐ μὴ ἐκβάλω ἔξω: This double negative particle with the future indicative verb along with the aorist subjunctive is the strongest way to negate something grammatically in the Greek language. This is much more common in the subjunctive than it is with the future indicative. Nonetheless, it denies the potentiality of preceding terms from ever occurring.<sup>1</sup>

### Translation:

All that the Father gives me will come to me, and whoever comes to me I will never cast out

---

<sup>1</sup> Daniel Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids, MI; Zondervan, 1996) p 468

(38) ὅτι καταβέβηκα ἀπο τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

### Parsing:

ὅτι = (conjunction) that, because

καταβέβηκα = Lexical form: **καταβαίνω** tense: **perfect** voice: **active** mood: **indicative**  
person/number: **1<sup>st</sup> singular** meaning: **I have descended, come down**

ἀπο = (genitive – preposition) from

τοῦ οὐρανοῦ (genitive – masculine – singular) the heavens

οὐχ = (negative particle) no, not

ἵνα = (conjunction) that, in order that

ποιῶ = Lexical form: **ποιέω** tense: **present** voice: **active** mood: **indicative** person/number: **1<sup>st</sup> singular** meaning: **I am doing**

τὸ θέλημα = (nominative/accusative – neuter – singular) the will

τὸ ἐμὸν = (accusative – singular possessive adjective) my, mine

ἀλλὰ = (conjunction) but, however

τὸ θέλημα = (nominative/accusative – neuter – singular) the will

τοῦ πέμψαντός = Lexical form: **πέμπω** tense: **aorist** voice: **active** mood: **participle**  
person/number: **Genitive Masculine Singular** meaning: **He sent**  
με = (accusative singular – 1<sup>st</sup> person pronoun) me

### Translation:

For I have come down from heaven, not to do my own will but the will of him who sent me.

(39) τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

### Parsing:

τοῦτο = (nominative – neuter – singular) this; he, she, it

δέ = and; but, however

ἐστιν = Lexical form: **εἶμι** tense: **present** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> person singular** meaning: **He is**

τὸ θέλημα = (nominative/accusative – neuter – singular) the will

τοῦ πέμψαντός = Lexical form: **πέμπω** tense: **aorist** voice: **active** mood: **participle**  
person/number: **Genitive Masculine Singular** meaning: **He sent**

με = (accusative singular – 1<sup>st</sup> person pronoun) me

πατρός = (nominative – masculine – singular) Father

ἵνα = (conjunction) that, in order that

πᾶν = (nominative/accusative – neuter – singular) all, every; whole

ὃ = (nominative/accusative – neuter – singular) who, which

δέδωκέ = Lexical form: **δίδωμι** tense: **perfect** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He has given**

μοι = (dative singular – 1<sup>st</sup> person) to/for me

μὴ = (negative particle) no, not

ἀπολέσω = Lexical form: **ἀπολλύμι** tense: **future** voice: **active** mood: **indicative**  
person/number: **1<sup>st</sup> singular** meaning: **I will destroy or perish**

ἐξ = (genitive – preposition) out of, from

αὐτοῦ = (genitive – 3<sup>rd</sup> person pronoun) he, she, it

ἀλλὰ = (conjunction) but, however

ἀναστήσω = Lexical form: **ἀνίστημι** tense: **future** voice: **active** mood: **indicative**  
person/number: **1<sup>st</sup> singular** meaning: **I will stand up or arise**

αὐτὸ = (nominative – 3<sup>rd</sup> person pronoun) he, she, it

ἐν = (dative – preposition) in, among, by

τῇ ἐσχάτῃ = (dative – feminine – singular) last, final

ἡμέρα = (nominative – feminine – singular) day

### Syntax:

τοῦ πέμψαντός με: This is an example of a substantive participle functioning as a subjective genitive.<sup>2</sup>

### Translation:

And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

---

<sup>2</sup> Daniel Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids, MI; Zondervan, 1996) p 621

(40) τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

### Parsing:

τοῦτο = (nominative – neuter – singular) this; he, she, it

γὰρ = (conjunction) for, however

ἐστὶν = Lexical form: **έμυ** tense: **present** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> person singular** meaning: **He is**

τὸ θέλημα = (nominative/accusative – neuter – singular) the will

τοῦ πατρὸς = (genitive – masculine – singular) the Father

μου = (genitive – 1<sup>st</sup> person pronoun) of me, my

ἵνα = (conjunction) that, in order that

πᾶς = (nominative – masculine – singular) all, every, whole

ὁ θεωρῶν = Lexical form: **θεωρέω** tense: **present** voice: **active** mood: **participle** person/number: **Nominative Masculine Singular** meaning: **He is looking at**

τὸν υἱὸν (accusative – masculine – singular) the Son

καὶ = and, but, even, also

πιστεύων = Lexical form: **πιστεύω** tense: **present** voice: **active** mood: **participle** person/number: **Nominative Masculine Singular** meaning: **He believes**

εἰς = (accusative – preposition) unto, into, to, in

αὐτὸν = (accusative – 3<sup>rd</sup> person pronoun) he, she, it

ἔχη = Lexical form: **έχω** tense: **present** voice: **active** mood: **subjunctive** person/number: **3<sup>rd</sup> person singular** meaning: **He might have**

ζωὴν = (accusative – feminine – singular) life

αἰώνιον = (accusative – neuter – singular) eternal

καὶ = and, but, even, also

ἀναστήσω = Lexical form: **ἀνίστημι** tense: **future** voice: **active** mood: **indicative**  
person/number: **1<sup>st</sup> singular** meaning: **I will stand up or arise**

αὐτὸν = (accusative – 3<sup>rd</sup> person pronoun) he, she, it

ἐγὼ = (nominative – 1<sup>st</sup> person pronoun) I

τῇ ἑσχάτῃ = (dative – feminine – singular) last, final

ἡμέρα = (nominative – feminine – singular) day

### Translation:

For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.

(41) Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

### Parsing:

Ἐγόγγυζον = Lexical form: **γόγγυζω** tense: **aoist** voice: **active** mood: **indicative**  
person/number: **3<sup>rd</sup> plural** meaning: **They grumbled, complained**

οὖν = (negative particle) no, not

οἱ Ἰουδαῖοι = (nominative – masculine – plural) the Jews

περὶ = (genitive – preposition) concerning, about

αὐτοῦ = (genitive – 3<sup>rd</sup> person pronoun) he, she, it

ὅτι = (conjunction) that, because

εἶπεν = Lexical form: **λέγω** tense: **aoist** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He said**

ἐγὼ = (nominative – 1<sup>st</sup> person pronoun) I

εἰμι = Lexical form: **εἰμι** tense: **present** voice: **active** mood: **indicative** person/number: **1<sup>st</sup> person singular** meaning: **I am**

ὁ ἄρτος = (nominative – masculine – singular) the bread

ὁ καταβάς = Lexical form: **καταβαίνω** tense: **aoist** voice: **active** mood: **participle**  
person/number: **Nominative Masculine Singular** meaning: **I have descended, come down**

ἐκ = (genitive – preposition) out of, from

τοῦ οὐρανοῦ = (genitive – masculine – singular) heaven

### Word Study:

Εγόγγυζον – γόγγυζω: To express oneself in low tones of disapprobation.<sup>3</sup>

Used also LXX translation of Numbers 14:27 and Exodus 17:3

Numbers 14:27:

(LXX) Ἔως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην; ἃ αὐτοὶ γογγύζουσιν ἐναντίον ἐμοῦ, τὴν γόγγυσιν τῶν υἰῶν Ἰσραηλ, ἣν ἐγόγγυσαν περὶ ὑμῶν, ἀκήκοα.

Exodus 17:3:

ἐδίψησεν δὲ ἐκεῖ ὁ λαὸς ὕδατι, καὶ ἐγόγγυζεν ἐκεῖ ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ἴνα τί τοῦτο ἀνεβίβασας ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς καὶ τὰ τέκνα ἡμῶν καὶ τὰ κτήνη τῷ δίψει;

This word is classified within a semantic domain that is characterized by complaining.<sup>4</sup> Other words within this field include στεναζω (to groan or sigh) found in James 5:9 or μομφη (complaint) found in Colossians 3:13.<sup>5</sup>

### Translation:

So the Jews grumbled about him, because he said, "I am the bread that came down from heaven.

---

<sup>3</sup> Walter Bauer, A Greek-English Lexicon of the New Testament and other Early Christian Literature/ revised and edited by FW Danker (Chicago: The University Chicago Press) 204

<sup>4</sup> Louw & Nida Greek-English Lexicon of the New Testament (New York, NY; UBS) 52

<sup>5</sup> Louw & Nida Greek-English Lexicon of the New Testament (New York, NY; UBS) 432-433

(42) καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

### Parsing:

καὶ = and, but, even, also

ἔλεγον = Lexical form: λέγω tense: aorist voice: active mood: indicative person/number: 3<sup>rd</sup> plural meaning: **They said**

οὐχ = (negative particle) no, not

οὗτός = (nominative – masculine – singular – near demonstrative pronoun) this; he, she, it

ἐστιν = Lexical form: εἶμι tense: present voice: active mood: indicative person/number: 3<sup>rd</sup> person singular meaning: **He is**

Ἰησοῦς = (Jesus)

ὁ υἱὸς = (nominative – masculine – singular) the son

Ἰωσήφ = Joseph

οὐ = (negative particle) no, not

ἡμεῖς = (nominative – plural – 1<sup>st</sup> person pronoun) we

οἴδαμεν = Lexical form: **οἶδα** tense: **present** voice: **active** mood: **indicative** person/number: **1<sup>st</sup> person plural** meaning: **We know**

τὸν πατέρα (accusative – masculine – singular) the Father

καὶ = and, but, even, also

τὴν μητέρα (accusative – feminine – singular) mother

πῶς = how, how?

οὐκ = (negative particle) no, not

λέγει = Lexical form: **λέγω** tense: **present** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He said**

ὅτι = (conjunction) that, because

ἐκ = (genitive – preposition) out of, from

τοῦ οὐρανοῦ = (genitive – masculine – singular) heaven

καταβέβηκα = Lexical form: **καταβαίνω** tense: **perfect** voice: **active** mood: **indicative** person/number: **1<sup>st</sup> singular** meaning: **I have descended, come down**

### **Syntax:**

ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα: This ὅτι clause is an example of direct discourse with the crowd quoting Jesus' words.<sup>6</sup>

### **Translation:**

They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"

---

<sup>6</sup> Daniel Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids, MI; Zondervan, 1996) p 455

(43) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ' ἀλλήλων.

### **Parsing:**

ἀπεκρίθη = Lexical form: **ἀποκρίνομαι** tense: **aoist** voice: **passive** mood: **subjunctive**  
person/number: **3<sup>rd</sup> singular** meaning: **He is answering**

Ἰησοῦς = Jesus

καὶ = and, but, even, also

εἶπεν = Lexical form: **λέγω** tense: **aoist** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He said**

αὐτοῖς = (dative – 3<sup>rd</sup> person pronoun) to/for them

μη γογγύζετε = Lexical form: **γογγύζω** tense: **present** voice: **active** mood: **imperative**  
person/number: **2<sup>nd</sup> plural** meaning: **Do not grumble, complain**

μετ' = (genitive – preposition) with

ἀλλήλων = one another

### **Translation:**

Jesus answered them, "Do not grumble among yourselves."

(44) οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

### **Parsing:**

οὐδεὶς = nothing, no one

δύναται = Lexical form: **δύνομαι** tense: **present** voice: **deponent** mood: **indicative**  
person/number: **3<sup>rd</sup> person singular** meaning: **He is able**

ἐλθεῖν = Lexical form: **ἐρχομαι** tense: **present** voice: **deponent** mood: **infinitive** person/number:  
N/A meaning: **To come**

πρὸς = (accusative – preposition) to, toward, in the presence

με = (accusative – 1<sup>st</sup> person pronoun) me

ἐὰν (conjunction) if; even if

μη = (negative particle) no, not

ὁ πατὴρ = (nominative – masculine – singular) the Father

ὁ πέμψας = Lexical form: **πέμπω** tense: **aoist** voice: **active** mood: **participle** person/number:  
**Nominative Masculine Singular** meaning: **I am sending**

με = (accusative – 1<sup>st</sup> person pronoun) me

ἐλκύσῃ = Lexical form: **ἐλκω** tense: **aoist** voice: **active** mood: **subjunctive** person/number: **3<sup>rd</sup> person singular** meaning: **He might draw or drag**

αὐτόν = (accusative – 3<sup>rd</sup> person pronoun) he, she, it

καγὼ = and I

ἀναστήσω = Lexical form: **ἀνίστήμι** tense: **future** voice: **active** mood: **indicative**  
person/number: **1<sup>st</sup> singular** meaning: **I will stand up or arise**

αὐτὸν = (accusative – 3<sup>rd</sup> person pronoun) he, she, it

ἐν = (dative – preposition) in, among, by

τῇ ἐσχάτῃ = (dative – feminine – singular) last, final

ἡμέρα. = (nominative – feminine – singular) day

### Word Study:

ἐλκύση - ἔλκω: 1. To move an object from one area to another in a pulling motion. 2. To draw a person in the direction of values for inner life.<sup>7</sup>

Semantic domains are to pull or lead by force<sup>8</sup> in the first domain it is grouped in a field of terms characterized by lead, bring or take. Although, within this field our word is grouped with another Greek word σύρω, which together both possess a meaning to drag or pull by physical force, often implying resistance.<sup>9</sup> There are twenty other Greek terms within this field that are less sharp, including αγω (to lead or bring) found in [Matthew 21:7](#) and [Luke 4:1](#) or ὀδηγέω (to guide or direct) found in [Matthew 15:14](#) and [Revelation 7:17](#). The second domain includes a field of terms characterized by pulling, dragging or drawing. These are definitely the stronger use of the term, which characterize the majority of instances that our word is used in Scripture. These include the following:

Other uses in the New Testament:

[John 12:32](#): And I, when I am lifted up from the earth, will draw all people to myself."

[John 18:10](#): Then Simon Peter, having a sword, **drew** it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

[John 21:6,11](#): He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to **haul** it in, because of the quantity of fish...So Simon Peter went aboard and **hauled** the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn

[Acts 16:19](#): But when her owners saw that their hope of gain was gone, they seized Paul and Silas and **dragged** them into the marketplace before the rulers.

[Acts 21:30](#): Then all the city was stirred up, and the people ran together. They seized Paul and **dragged** him out of the temple, and at once the gates were shut.

[James 2:6](#): But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who **drag** you into court?

σύρω: Drag, pull, draw, drag away.<sup>10</sup>

[John 21:8](#): The other disciples came in the boat, **dragging** the net full of fish, for they were not far from the land, but about a hundred yards off.

[Revelation 12:4](#): His tail **swept** down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it.

**Translation:**

No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

---

7 Walter Bauer, A Greek-English Lexicon of the New Testament and other Early Christian Literature/ revised and edited by FW Danker (Chicago: The University Chicago Press) 318

8 Louw & Nida Greek-English Lexicon of the New Testament (New York, NY; UBS) 82

9 Louw & Nida Greek-English Lexicon of the New Testament (New York, NY; UBS) 205 & 208

10 Walter Bauer, A Greek-English Lexicon of the New Testament and other Early Christian Literature/ revised and edited by FW Danker (Chicago: The University Chicago Press) 977

(45) ἔστιν γεγραμμένον ἐν τοῖς προφήταις· καὶ ἔσονται πάντες διδασκτοὶ Θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμεῦ.

**Parsing:**

ἔστιν = Lexical form: **έμι** tense: **present** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> person singular** meaning: **He is**

γεγραμμένον = Lexical form: **γραφω** tense: **perfect** voice: **passive** mood: **participle** person/number: **Neuter Nominative Singular** meaning: **It is written**

ἐν = (dative – preposition) in

τοῖς προφήταις = (dative – masculine – plural) the prophets

καὶ = and, even, but, also

ἔσονται = Lexical form: **έμι** tense: **future** voice: **passive** mood: **indicative** person/number: **3<sup>rd</sup> person plural** meaning: **They will be**

πάντες = (adjective) in every way

διδασκτοὶ = (nominative – masculine – plural) taught

Θεοῦ = (genitive – masculine – singular) God

πᾶς = (nominative – masculine – singular) all, every, whole

ὁ ἀκούσας = Lexical form: **άκούω** tense: **aorist** voice: **active** mood: **participle** person/number: **Nominative Masculine Singular** meaning: **I am hearing**

παρὰ = (genitive – preposition) from

τοῦ πατρὸς = (genitive – masculine – singular) of the Father

καὶ = and, but, also, even

μαθὼν = (genitive – neuter – plural) learned

ἔρχεται = Lexical form: **έρχομαι** tense: **present** voice: **deponent** mood: **indicative** person/number: **3<sup>rd</sup> person singular** meaning: **He is coming**

πρὸς = (accusative – preposition) to, toward, in the presence

εμε = (accusative – 1<sup>st</sup> person pronoun) me

**Syntax:**

ἔστιν γεγραμμένον: This is a perfect periphrastic construction with the anarthorous participle and a verb of being. In this construction the participle is usually nominative, which helps us to distinguish an otherwise ambiguous parsing. A periphrastic is just a round about way of saying the same thing with a single verb.<sup>11</sup>

ἔσονται πάντες διδασκoi Θεοῦ: This is a genitive of agency construction who is the personal agent by whom the action in view is being accomplished.<sup>12</sup>

**Translation:**

It is written in the Prophets, 'And they will all be taught by God. 'Everyone who has heard and learned from the Father comes to me—

---

11 Daniel Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids, MI; Zondervan, 1996) p 647

12 Daniel Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids, MI; Zondervan, 1996) p 126

(46) οὐχ ὅτι τὸν πατέρα ἑώρακεν τις, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα.

**Parsing:**

οὐχ = (negative particle) no, not

ὅτι = (conjunction) that, because

τὸν πατέρα = (accusative – masculine – singular) the Father

ἑώρακεν = Lexical form: **Βλέπω** tense: **perfect** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He has seen**

τις = anyone, anything, someone, something

εἰ μὴ = unless, except

ὁ ὢν = Lexical form: **εἰμι** tense: **present** voice: **active** mood: **participle** person/number: **Nominative Masculine Singular** meaning: **I am**

παρὰ = (genitive – preposition) from

τοῦ Θεοῦ, = (genitive – masculine – singular) of God

οὗτος = (nominative – masculine – singular – near demonstrative pronoun) this; he, she, it

ἑώρακε = Lexical form: **Βλέπω** tense: **perfect** voice: **active** mood: **indicative** person/number: **3<sup>rd</sup> singular** meaning: **He has seen**

τὸν πατέρα = (accusative – masculine – singular) the Father

**Translation:**

not that anyone has seen the Father except he who is from God; he has seen the Father