

Name: _____

John's Use of the Verb δίδωμι *didōmi*

Instructions:

You are going to investigate John's unique use of the verb "to give" by analyzing "**who gives what to whom?**" The verb "give" occurs 75x in John's Gospel, more than in any other NT book (Luke 60x, Matt. 56x, Mark 56x, Acts 35x, Rev. 58x, and several times in the letters). Repetition clues us to its possible importance for John, but it's the subject of the giving that gives us insight into its theological significance. Use this template to fill in the information and then upload it to the e360. *The summary conclusion can be written at the end of this template (double-space the summary).*

The rationale for doing a Greek word study (even guided ones for English students): Citations from *Greek for Life: Strategies for Learning, Retaining and Reviving New Testament Greek* by Benjamin Merkle and Robert Plummer, 2017.

- "Reading the Bible in translation is like kissing your new bride through a veil." --Hayyim Nahman Bialik, Jewish Poet (1873-1934)
- "As we value the gospel, let us zealously hold to the languages." --Martin Luther (1483-1546)
- "Secondhand food will not sustain and deepen our people's faith and holiness." --John Piper
- "Knowing the biblical languages provides a sustained freshness, a warranted boldness, and an articulated, sure, and helpful witness to the truth." --Jason DeRouchle

Aim of Investigation:

Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, provides one of the most insightful discussions about how Israel gave testimony about YHWH in the Hebrew Scriptures you will ever encounter. He draws attention to the phenomenon of the theological grammar of sentences governed by strong verbs of transformation. "This focus on sentences signifies that Israel is characteristically concerned with the action of God—the concrete, specific action of God—and not God's character, nature, being, or attributes, except as those are evidence in concrete actions. This focus on verbs . . . commits us in profound ways to a *narrative* portrayal of Yahweh, in which Yahweh is the one who is said to have done these deeds," (1997: 145). "Give" is a strong, transformative verb, and when God is the giver, things change. Your task will be to unpack John's understanding of the triune God through this strong verb. Be attentive to the continuity between the God of the Hebrew Scriptures and the portrayal of God in John.

[English Text Students]

1. Look up the passages listed below in different English Bible translations (e.g., NRSV, KJV, NIV, NASB, etc.) and if there are any differences, decide on the best translation for the verb. I have listed the verses where the Greek word δίδωμι *didōmi* ("to give") occurs. If you opt to use Strauss' excellent resource *Biblical Greek Companion for Bible Software Users*, read what he says about the different tenses (the present, imperfect, aorist, future, perfect/ pluperfect) and moods (the indicative, subjunctive, and imperative). I have color coded these tenses and moods to make it easier, but your bible software will also identify a word's grammar. Does Strauss' explanation add to your understanding of the verb?
2. Identify the subject by asking the question, "**who (or what) is doing the action of the verb give**"?
3. Identify the direct object by asking, "**who (or what) is receiving the action of the verb give**"?
4. Finally, identify the indirect object by asking, "**to/for whom (or what) is the action of the verb directed**"?

[Greek Text Students]

1. If you are taking John for Greek language credit, do this work in Greek and write out your translations. You may wish to check with Strauss or an intermediate Greek grammar such as Wallace's *Greek Grammar Beyond the Basics*. I suggest you purchase Wallace's text at some point in your career.
2. Start with the verbs, and then work through the identification of "**who gives what to whom?**"
3. You will also include a study of the participles and infinitives, noting the continuity or discontinuity with what John has already said using finite verbs (those verbs with tense, voice, mood, person, and number).

Concluding Summary:

All students, once they have completed this investigation, will write out an analytical summary of what they discovered, being attentive to what they learned about God through the things he gives, about the recipients of these gifts, and what kinds of gifts are given. This summary should be 1 to 2 pages (maximum). *It is my prayer that you will discover new ways of preaching and teaching growing out of this assignment.*

BDAG Greek lexicon lists the following translations (semantic range of meanings) for the verb **δίδωμι didōmi**.

1. to give as an expression of generosity, *give, donate*, e.g., *it is more blessed to give than to receive* Ac 20:35
2. to give something out, *give, bestow, grant*, e.g., *give someone something to eat* Jn 6:32
3. to express devotion, *give*, e.g., *give God the glory* Jn 9:24
4. to cause to happen, esp. in ref. to physical phenomena, *produce, make, cause, give*, e.g., *the moon will not give its light* Mk 13:24.
5. to put something in care of another, *entrust*; Jesus knowing the Father had given all things into his hands Jn 13:3
6. to engage in a financial transaction, e.g., *I will give to each one of you according to your deeds* Rev 2:23
7. appoint to special responsibility, *appoint*, e.g., *he gave them judges until Samuel the prophet* Ac 13:20
8. to cause something to happen, *give* e.g., *to give (his people) knowledge of salvation = to tell (his people) how to be saved* Lk 1:77.
9. to bear as a natural product, *yield, produce* of a field and its crops, *yield fruit* Mt 13:8
10. to dedicate oneself for some purpose or cause, *give up, sacrifice* *give oneself up as a ransom for many* Mt 20:28
11. to grant by formal action, *grant, allow*, freq. of God, *he has granted (the privilege) of having life* J 5:26.
12. to cause to come into being, *institute*, *to institute circumcision*
13. give up, something that has been under one's control for a relatively long time, *give up, give back* *the sea gave up its dead* Rev 20:13.

REF.	SUBJECT (Who performs the action of "giving")	VERB (Give full translation, e.g., "will give," "gives," "gave," "has given," etc.) and check the meaning with those offered by the BDAG Greek lexicon above. Context is the only way to decide.	DIRECT OBJECT (Who or what is given)	INDIRECT OBJECT (To whom or for whom something/ someone is given)
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FINITE (main verb of a sentence)

Color coding:

GREEK MOOD

1. **Indicative** (Indicates statements of reality or real questions expecting concrete answers)
2. **Subjunctive** (Indicates potential action, one thing happens for something else to happen, "If-Then statements;" also could indicate the *purpose* for an action or the *result* of the action). Because purpose and result are so close and difficult to distinguish, (1) let context guide you, and (2) decide between the two by considering what the passage would mean if **purpose** and/or **result** were intended.
3. **Imperative** (Indicates a command)

GREEK TENSE (Indicates kind of action)

1. **Present (Used most often to indicate progressive, continuous, ongoing action, like a video. Also indicates PRESENT TIME ONLY in the indicative mood!)**
2. **Imperfect (ALWAYS indicates progressive, continuous, ongoing action in the PAST)**
3. **Aorist (Used for non-progressive simple action, like a snapshot or photo! No real concern for how long the action took, only for the fact that it happened. Also indicates PAST TIME ONLY in the indicative mood!)**
4. **Future (Used for an action that will take place in the FUTURE)**
5. **Perfect/PLPF (pluperfect)- (Used for an action that began in the past but continues into the present. It represents a STATE of existence. For example, one could translate the perfect of 'baptize' as "I have been baptized" or "I am baptized. The same is true of 'save.' You would translate "I have been saved" or "I am saved" if the verb is in a perfect tense. You will notice that much theology is described using the perfect tense.**

Voice:

1. **Active** (subject does the action, pp. 12-13 in Strauss) or
2. **Passive** (the **subject** is receiving the action; the one who is doing the action is called the agent, who may or may not be identified using the preposition "by" _____. See Strauss, pp. 66-67.). *All verbs are in the active voice unless otherwise stated below.*

Gospel of John

Ref.	Subject (Who gives...)	Verb	Direct Object (Who/what is given)	Indirect Object (to/for whom it is given)
1:12 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
1:17 Ind Aorist Passive		ἐδόθη (<i>edothē</i>)		

Lit. For the law was given by/through Moses ...

The *passive voice* presents an interesting exegetical issue because **the subject** receives the action.

Cp. Active voice (subject does the action):

Moses gave the law

Passive voice (subject receives the action):

The law was given by/through Moses.

1:22 Subj Aorist		δῶμεν (<i>dōmen</i>)		
3:16 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
3:34 Ind Present		δίδωσιν (<i>didōsin</i>)		
3:35 Ind Perfect		δέδωκεν (<i>dedōken</i>)		
4:5 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
4:7 Imptv Aorist		δός (<i>dos</i>)		
4:10 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
4:10 Imptv Aorist		δός (<i>dos</i>)		
4:12 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
4:14 Ind Occurs 2x Future		δώσω (<i>dōsō</i>)		
Future		δώσω (<i>dōsō</i>)		
4:15 Imptv Aorist		δός (<i>dos</i>)		
5:22 Ind Perfect		δέδωκεν (<i>dedōken</i>)		
5:26 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
5:27 Ind Aorist		ἔδωκεν (<i>edōken</i>)		
5:36 Perfect		δέδωκεν (<i>dedōken</i>)		
6:27 Ind Future		δώσει (<i>dōsei</i>)		

6:31 Ind Aorist		ἔδωκεν (<i>edōken</i>)	
6:32 Ind 2x Perfect		δέδωκεν (<i>dedōken</i>)	
Present		διδωσιν (<i>didōsin</i>)	
6:34 Imptv Aorist		δός (<i>dos</i>)	
6:37 Ind Present		διδωσιν (<i>didōsin</i>)	
6:39 Ind Perfect		δέδωκεν (<i>dedōken</i>)	
6:51 Ind Future		δώσω (<i>dōsō</i>)	
7:19 Ind Perfect		δέδωκεν (<i>dedōken</i>)	
7:22 Ind Perfect		δέδωκεν (<i>dedōken</i>)	
9:24 Imptv Aorist		δός (<i>dos</i>)	
10:28 Present		διδωμι (<i>didōmi</i>)	
10:29 Perfect		δέδωκεν (<i>dedōken</i>)	
11:22 Ind Future		δώσει (<i>dōsei</i>)	
11:57 Ind [Pluperfect]		δεδώκεισαν (<i>dedōkeisan</i>)	
12:5 Ind Aorist Passive		ἐδόθη (<i>edothē</i>)	

Lit. "Why wasn't this oil sold for three hundred silver coins and the money given to the poor?"

The *passive voice* presents an interesting exegetical issue because **the subject** receives the action.

Cp. Active voice (*subject does the action*):

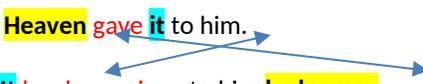
You did not give the money to the poor.

Passive voice (*subject receives the action*):

The money was not given by you to the poor

12:49 Ind Perfect		δέδωκεν (<i>dedōken</i>)	
13:3 Ind Aorist		ἔδωκεν (<i>edōken</i>)	
13:15 Ind Aorist		ἔδωκα (<i>edōka</i>)	
13:26 Ind occurs 2x Future		δώσω (<i>dōsō</i>)	
Present		διδωσιν (<i>didōsin</i>)	
13:29 Subj Aorist		δῶ (<i>dō</i>)	
13:34 Present		διδωμι (<i>didōmi</i>)	
14:16 Ind Future		δώσει (<i>dōsei</i>)	
14:27 Ind occurs 3x		διδωμι (<i>didōmi</i>)	

Present			
Present		διδωσιν (<i>didōsin</i>)	
Present		διδωμι (<i>didōmi</i>)	
13:16 Subj Aorist		δῶ (<i>dō</i>)	
16:23 Ind Future		δώσει (<i>dōsei</i>)	
17:2 Ind Aorist		ἔδωκας (<i>edōkas</i>)	
17:2 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
17:2 Subj Aorist		δώσῃ (<i>dōsē</i>)	
17:4 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
17:6 Ind 2x Aorist		ἔδωκας (<i>edōkas</i>)	
Aorist		ἔδωκας (<i>edōkas</i>)	
17:7 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
17:8 Ind Aorist		ἔδωκας (<i>edōkas</i>)	
17:8 Ind Perfect		δέδωκα (<i>dedōka</i>)	
17:9 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
17:11 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
17:12 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
17:14 Ind Perfect		δέδωκα (<i>dedōka</i>)	
17:22 Ind occurs 2x Perfect		δέδωκας (<i>dedōkas</i>)	
Perfect		δέδωκα (<i>dedōka</i>)	
17:24 Ind occurs 2x Perfect		δέδωκας (<i>dedōkas</i>)	
Perfect		δέδωκας (<i>dedōkas</i>)	
18:9 Ind Perfect		δέδωκας (<i>dedōkas</i>)	
18:11 Ind Perfect		δέδωκεν (<i>dedōken</i>)	
18:22 Ind Aorist		ἔδωκεν (<i>edōken</i>)	
19:3 Ind Imperfect		ἐδίδοσαν (<i>edidosan</i>)	
19:9 Ind Aorist		ἔδωκεν (<i>edōken</i>)	
21:13 Ind Present		δίδωσιν (<i>didōsin</i>)	

INFINITIVE (Only Greek language students)				
Color coding: [TENSE] Present Aorist				
Ref.	Subject	Verb	Direct Object (Who/what is given)	Indirect Object (to/for whom it is given)
6:52 Aorist	Who can give?	δοῦναι (<i>dounai</i>) "able to give"	Able to give what specifically?	To whom/for whom something is given?
Lit. "How is this man able to give to us his flesh to eat?"				
PARTICIPLES (Only Greek language students)				
Color coding: [TENSE] Present Aorist Perfect				
Ref.	Subject (Who gives...)	Verb	Direct Object (Who/what is given)	Indirect Object (to/for whom it is given)
3:27 Aorist Passive			(What exactly? You need to determine this from the context)	
Lit. "No human being can receive anything unless it should be given to him by heaven."				
The passive voice presents an interesting exegetical issue because the subject receives the action.				
Cp. Active voice (subject does the action):				
<div style="display: flex; align-items: center; justify-content: center;"> Heaven gave it to him.  </div>				
Passive voice (subject receives the action):				
<div style="display: flex; align-items: center; justify-content: center;"> It has been given to him by heaven.  </div>				
6:33 Present				
Lit. "The bread of God is the one who comes down from heaven and who gives life to the world."				
6:65 Perfect				
Lit. "For this reason, I have told you that no one can come to me unless it should have been granted by the Father."				
19:11 Perfect				
Lit. "You would have no power over me unless it had been given you from above; therefore, the one who handed me over to you is guilty of a greater sin."				

Summary: