

Greek Readings
Series A, Epiphany 2
John 1:29–42a

● **Verse 29**

- For the expression Τῆ ἐπαύριον in John cf. 1:29, 35, 44; 6:22; 12:12. Which word (related to the definite article Τῆ) is missing in the expression? _____
 This expression links our reading today to what other events in John’s Gospel? _____
- Note the words βλέπει τὸν Ἰησοῦν ἐρχόμενον (cf. τεθέαμαι τὸ πνεῦμα καταβαῖνον v32; and ἴδης τὸ πνεῦμα καταβαῖνον καὶ μένον v33). What type of important grammatical construction is this? (cf. Voelz 279) _____
- Look up ἴδε in BDAG (466). How is the use of this particle indicative of John’s proclamation? (cf. 1:19-20; 36) _____ How is its usage here juxtaposed to its usage in Jn 19:5? _____
- Translate ὁ ἀμνὸς τοῦ θεοῦ _____ What type of genitive is τοῦ θεοῦ? (cf. Voelz 257) _____ To what event might this phrase refer? (cf. Gn 22:8; Is 53:7; Ac 8:32; 1 Pe 1:18, 19; Rv 5:6) _____

● **Verse 30 and 31**

- Parse οὗ _____ To what previous word does this pronoun refer? _____
- Parse ἔρχεται _____ What affect does the tense of this verb have on the verb in the ὅτι clause? (ἦν; cf. Voelz 179, 180) _____
- Parse ἤδειν _____ What is conveyed by this verb’s tense? (cf. Voelz 177) _____
 What does the phrase, “I myself did not know him,” indicate about John’s ministry? (cf. 1:26, 27, 33; 2:30) _____
- To what does the phrase διὰ τοῦτο refer? (cf. 1:23) _____
- For the phrase “baptize with water” (βαπτίζω ἐν ὕδατι) cf. Jn 1:26, 31, 33; Ac 1:5; 11:16. Where else, famously, did we see John’s ministry described in this manner? (cf. Mt 3:11). What is the theological relationship between the two passages? _____

● **Verse 32 – 34**

- Parse ἐμαρτύρησεν _____ What do the previous uses of this verb signify of its use here? (cf. 1: 7, 8, 15) _____ Look up μαρτυρέω in BDAG (617f). To what aspect of life does it apply? _____
- Parse τεθέαμαι _____ Given the proximity to μαρτυρέω, what sense is being elicited here? (cf. 1:14; Ridderbos *The Gospel of John*, 76) _____
- Parse βαπτίζειν _____ What is the adverbial use of this infinitive? (cf. Voelz 113) _____ To what intransitive verb is it connected? _____
- What type of construction is formed by ἄν ἴδης? (cf. Voelz 198-200) _____
- Translate οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ _____
 To what previous phrase is this juxtaposed? (cf. 26; 33a) _____
- What do the participles μένον and βαπτίζων indicate concerning the “Lamb of God?” (cf. Is 11:2; Jn 20:22; Ac 1:15; Ridderbos, 76) _____
- Parse ἐώρακα and μεμαρτύρηκα _____ What verbal aspect is being emphasized? (cf. Voelz 168) _____
- To whom, specifically, does the pronoun οὗτός refer? (cf. 29bc, 33c) _____

● **Verse 35 – 37**

- Parse εἰστήκει _____ What is its force? (cf. Voelz 177) _____
- Δύο is in the nominative case; the expression ἐκ τῶν μαθητῶν αὐτοῦ functions like a partitive genitive (literally, “two from his disciples”). Notice: these were John’s disciples before they were Jesus! We know the identity of one of these two disciples (cf. 1:40a). Who was it? _____
- Parse ἐμβλέψας _____ Look up ἐμβλέπω in BDAG (321f). What is signified by the use of this verb? _____
- Why is ἀμνὸς in the nominative case? (cf. ἴδε; v29; Voelz 256) _____
- Parse ἤκουσαν _____ Look up ἀκούω in BDAG (37f). Notice that ἤκουσαν takes αὐτοῦ λαλοῦντος as its direct object (objective genitive) which is usually the case with ἀκούω (cf. Voelz 156).
- Parse ἠκολούθησαν _____ With what case does the verb ἀκολουθέω normally construe? _____
- Explain the construction θεασάμενος αὐτοὺς ἀκολουθοῦντας (cf. question on v29 above) _____

● **Verse 38 and 39**

- Parse ζητεῖτε _____ What is the significance of its mood? (cf. Voelz 26; μένεις at end of verse) _____
- Look up ῥάββι in BDAG (902). Why would John need to translate this word (ὁ λέγεται μεθερμηνευόμενον διδάσκαλε)? (cf. Jn 1:49; 3:2, 26; 4:31; 6:25; 9:2; 11:8; Μεσσίαν in v41) _____
- Parse ὄψεσθε _____ ὄραω is also used in Jn 1:18 (Θεὸν οὐδεὶς ἑώρακεν πώποτε) and again in Jn 20:18, 25, 29. What might be implied by its usage here? _____
- Look up μένω in BDAG (630f). This verb is used twice in verse 39. How can you account for this repetition? (cf. Jn 1:14; Ridderbos 82f) _____
- Translate ὥρα ἦν ὡς δεκάτη _____ How does this phrase reinforce the previous testimony of John? (cf. 1:32-34) _____

● **Verse 40 – 42a**

- Translate ὁ ἀδελφὸς Σίμωνος Πέτρου _____ What does this description indicate concerning Andrew? (cf. Jn 6:8) _____
- What is the importance of Andrew according to this account? (cf. v41a) _____
Which is the more important brother, Andrew or Simon? _____
Which linguistic clues can you point in order to substantiate your answer? (cf. 1:40a, 41a, 42b) _____
- Parse εὐρήκαμεν _____ Who is the subject? (cf. Jn 1:37-39) _____
- Look up Μεσσίας in BDAG (635). Used only here and Jn 4:25 in the entire NT what significance is this Hebrew title for Jesus? (cf. Ridderbos 85) _____
- Though in the present, what construction is formed by ἐστὶν μεθερμηνευόμενον? (cf. Voelz 279f) _____
- Parse ἤγαγεν _____ What is its force? _____

Integration of Meaning

Provide a sermon title and two or three supporting points.