

*Greek Readings*  
**Series C, Trinity Sunday**  
**John 8:48 – 59**

• **Verse 48**

- To what prior statement by Jesus are the Jews responding? (cf. 8:45–47) \_\_\_\_\_  
\_\_\_\_\_. On what basis do they call him a Samaritan and say that he has a demon? (cf. Jn 4:9; 7:20; Mk 3:21-22) \_\_\_\_\_

• **Verse 49**

- Parse *τιμῶ*. \_\_\_\_\_ What does it mean to honor someone?  
\_\_\_\_\_ (BDAG 1004). What things might Jesus be attempting to bring to the minds of the Jews (cf. Exodus 20:12, Deut 5:16, Prov 3:9, Is 29:13 LXX)  
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• **Verse 50**

- What can be established regarding “glory” (*ἡ δόξα*) in John's Gospel to this point? (Jn 1:14; 2:11; 5:41, 44; 7:18, 39) \_\_\_\_\_
- What is the identity of the One who “seeks [glory] and judges”? (1 Pt 2:23)  
\_\_\_\_\_.

• **Verse 51**

- Parse *τηρήσῃ*. \_\_\_\_\_ What does tense of this verb indicate? (Voelz Chap. 9) \_\_\_\_\_ This word can have several different meanings, what is the best meaning in this text? (BDAG 1002) \_\_\_\_\_
- What kind of condition is this? (Voelz 181) \_\_\_\_\_ What hope does this give to the Christian?
- Parse *θεωρήσῃ* \_\_\_\_\_. What is this clause when *οὐ μὴ* is paired with the aorist subjunctive? (Voelz 177) \_\_\_\_\_

• **Verse 52**

- Parse *ἐγνώκαμεν*. \_\_\_\_\_ What does the tense of the verb indicate? (Voelz 151) \_\_\_\_\_ Why are the Jews confident that Jesus has a demon? \_\_\_\_\_
- Parse *τηρήσῃ*. \_\_\_\_\_ What sort of condition is characterized by *έάν ... τηρήσῃ* (Voelz 181) \_\_\_\_\_
- Parse *γεύσηται*. \_\_\_\_\_ What type of construction is *οὐ μὴ γεύσηται* (Voelz Chap. 177) \_\_\_\_\_
- Why is *θανάτου* in the genitive case? (Voelz 238) \_\_\_\_\_

**Verse 53**

- What is the expected answer to the question *μὴ σὺ μείζων*? (Voelz 261) \_\_\_\_\_
- Parse *τοῦ πατρός*. \_\_\_\_\_ Why is in this case and not another? (Voelz

238) \_\_\_\_\_

- What do the Pharisees mean in their question, “whom do you make yourself to be?” (cf. Jn 5:18; 10:30; 19:7) \_\_\_\_\_

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• **Verse 54**

- Parse δοξάσω. \_\_\_\_\_ Where, according to this Gospel, is Christ specifically glorified? (cf. Jn 12:27–33) \_\_\_\_\_

• **Verse 55**

- Parse ἐγνώκατε. \_\_\_\_\_ Parse οἶδα. \_\_\_\_\_. What is the significant difference between these two words if there is any? (BDAG 199, 693.) \_\_\_\_\_ The pronoun αὐτὸν refers to whom? \_\_\_\_\_

- Parse εἴπω. \_\_\_\_\_. What is “κἀν” and what sort of condition does it indicate with εἴπω (Voelz 181) \_\_\_\_\_

- Why exactly is what Jesus says to offensive to the Jews? \_\_\_\_\_

• **Verse 56**

- Parse ἤγαλλιάσατο. \_\_\_\_\_. What does the tense of ἤγαλλιάσατο, εἶδεν, and ἔχαρη say about Jesus? (cf. Mt 13:17; Heb 11:13; 1 Pet 1:10-12) \_\_\_\_\_

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• **Verse 57**

- Is there any significance to the Jews using “πεντήκοντα ἔτη” (N.B. What Did Herod the great start 50 years ago, ~20 B.C., where they were standing?) \_\_\_\_\_

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• **Verse 58**

- Parse γενέσθαι. \_\_\_\_\_. What is the theological significance of ἐγώ εἰμι versus γενέσθαι if there is any? (cf. LXX Ex 3:14). \_\_\_\_\_

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• **Verse 59**

- Parse βάλωσιν. \_\_\_\_\_. Why did the Jews desire to stone Jesus? (c.f. Lev. 24:16; Jn 10:31; 11:18) \_\_\_\_\_ Where were they when this was going on? (Jn 8:20) \_\_\_\_\_ How does this show how far they have fallen (cf. Lev 24:13–16) \_\_\_\_\_

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**Integration of Meaning**

Prepare a title for a sermon and two (or at most three) supporting points.