

Greek Readings
Series C, Palm Sunday Procession
John 12:12-19

• **Verse 12**

- In the expression $\tauῇ ἐπαύριον$, a common Greek word has been abbreviated, which one?

- Which group comprised “the crowd” (cf. 12.9, 17)? _____
- Parse $\grave{\alpha}\kappa\acute{\o}\sigma\acute{\alpha}\tau\acute{\e}\tau\acute{\e}\zeta$. _____ What is the position and force of this participle? (Voelz, 118–121)

• **Verse 13**

- Parse $\tauῶν φοινίκων$. _____ Why did the people use the Palm branch?
(1st Kings 6:29,32,35; Neh. 8:15; Rev. 7:9)

- Parse $\grave{\epsilon}\kappa\acute{\r}\alpha\acute{\u}\gamma\acute{\a}\zeta\acute{\o}\nu$. _____ How does the tense describe the people’s cheers?

- What type of word is $\acute{\o}\sigma\acute{\a}\nu\acute{\u}\acute{\a}$? (BDAG 1106) _____ How is it used in the Old Testament? (Ps. 12:1; 20:9; 28:9; 60:5; 108:6; 118:25)

- John cites Psalm 118:25–26. What is the theological significance of citing this Psalm? _____

• **Verse 14**

- Parse $\acute{\e}\n\acute{\u}\acute{\r}\acute{\o}\nu$. _____ What is missing in this one word description?
(Mark 11.2ff.) _____
- Parse $\grave{\e}\sigma\acute{\o}\tau\acute{\e}\nu\gamma\acute{\r}\acute{\a}\mu\acute{\u}\acute{\e}\acute{\r}\acute{\o}\nu$ _____ What type of clause is this? (Voelz, 155)

• **Verse 15**

- Parse $\phi\acute{\o}\beta\acute{\o}\tilde{\u}\acute{\r}$. _____ What type of interjection is $\mu\acute{\n}$ + imperative?
(Voelz, 200–202)

- Parse $\theta\acute{\u}\gamma\acute{\a}\t\acute{\r}\acute{\o}\nu$. _____ Why is $\pi\acute{\o}\lambda\acute{\o}\nu \acute{\o}\nu\acute{\u}\acute{\o}\nu$ significant theologically?
(1st Kings 1:33; John 6:15; Matt. 21:5)

- The passage comes from Zech 9.9. Why is this significant? _____

• **Verse 16**

- Parse $\grave{\e}\delta\acute{\o}\xi\acute{\a}\sigma\acute{\o}\theta\acute{\e}\zeta$. _____ What do the word and its voice describe? _____
- How is the $\grave{\e}\pi\acute{\i}$ + Dative used and translated? (BDAG 366.12.a) _____ Parse $\grave{\i}\nu \dots \gamma\acute{\r}\acute{\a}\mu\acute{\u}\acute{\e}\acute{\r}\acute{\o}\nu$. _____
What type of clause do these words form? (Voelz, 155)
Why is this form theologically significant with the later tense of _____

ἐποίησαν? _____

• **Verse 17**

- Parse ἐμαρτύρει. _____ μαρτυρέω is exceedingly common in John's gospel (cf. 1.7, 8, 15, 32, 34; 18.37, etc.). What does the verb apparently mean here?

- How do you explain the text variant ὅτι for ὅτε here? (cf. 12.9) _____

• **Verse 18**

- How is διά + accusative translated? _____ Parse τοῦτο. _____ What does τοῦτο refer to? _____
- Parse πεποιηκέναι. _____ Why is τὸ σημεῖον in this particular case? (Voelz, 237–240) _____
- What “sign” does John the evangelist have in mind? (11:38–44; 12:9, 17) _____

• **Verse 19**

- Parse both θεωρεῖτε _____ and ὠφελεῖτε. _____ Why does John use these particular person/tense/voice/mood to describe the opinion of the Pharisees?
- When the Pharisees use the phrase ὁ κόσμος why are they more correct than they could possibly have known? (John 12:20–28; Matt. 28:18–20) _____

Integration of Meaning

In vs. 16, the disciples did not understand the triumphal entry until his glorification. To which event does this “glorification” refer? How will this inform your preaching?