

Greek Readings
Spring Quarter – Week 1 (3/3 – 3/7)
Series A, Lent 5
John 11:1-45(46-53)

• **Verse 1 – 10**

- Translate ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον _____ What does this detail indicate? (cf. ἐκ τῆς κώμης Μαρίας καὶ Μάρθας in v1; 12:3; Lk 7:37, 38) _____
- Translate ἴδε ὃν φιλεῖς ἀσθενεῖ _____; parse ἡγάπα (v5) _____ What do these words reveal about Jesus' relationship with Mary, Martha, and Lazarus? (cf. 11, 36) _____
- Parse δοξασθῆ (v4) _____ How is this phrase predictive for the entire narrative? (cf. v40; 9:3; 13:31; 14:13; 17:4) _____
- Though seemingly superfluous, how is μετὰ τοῦτο (v7) functioning? _____
- Translate νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι (v8) _____ To what recent event does this phrase refer? (cf. 8:59; 10:24ff) _____
- Parse περιπατῆ (v9) _____ Why is it in the subjunctive? (cf. Voelz 200) _____ Of what type of construction is this a part? (cf. ἐάν; Voelz 268-70) _____
- Translate ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει (v9) _____ To what previous statement is this reminiscent? (cf. 9:4,5) _____ How is the context similar? _____

• **Verse 11 – 16**

- Parse κοιμήται (v11) _____ Note other NT uses of κοιμάω (Mt 27:52; Ac 7:60; 13:36; 1 Co 7:39; 11:30; 15:6, 18, 20, 51; 1 Th 4:13–15; 2 Pe 3:4). How do these uses inform its use here? (cf. BDAG 551) _____
- Parse εἰρήκει (v13) _____ How is this verb rendered in context? (cf. 4:8) _____
- Look up παρρησία in BDAG (781f). How is this emblematic of Jesus' teaching in John? (cf. 7:26; 10:24; 16:25, 29; 18:20; 1 Jn 2:28; 3:21; 4:17; 5:14) _____
- Translate ἵνα ἀποθάνωμεν μετ' αὐτοῦ (v16) _____ What does this phrase indicate concerning Thomas? (cf. 14:5; 20:25) _____

• **Verse 17 – 27**

- Translate ὡς ἀπὸ σταδίων δεκαπέντε (18) _____ Look up στάδιον in BDAG (940). Note the two related definitions. How far is this measurement? _____
- Parse ἀδελφοῦ (19) _____ How is περὶ + GEN. used here? (cf. Voelz 97, 257) _____
- Parse ἤς (21) _____; ἀπέθανεν (21) _____ What type of conditional is this? (cf. Voelz 270) _____ How is it functioning in context? (cf. Mt 26:39 in Greek) _____
- Parse οἶδα (22) _____ (repeated in v24) What is the theological thrust of this verb? (cf. Jn 3:2, 11; 4:22, 25, 42; 6:69; 8:32; 9:24, 29, 31) _____
- Translate ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή (25) _____ Cf. other uses of ἐγώ εἰμι in John (6:48; 8:58; 10:9, 11, 14; 14:6; 15:1; 18:5, 6). What is the theological weight of this phrase? (cf. Gn 17:1; 26:24; 31:13; 46:3; Ex 3:6, 14 [LXX]) _____
- Parse ἀποθάνῃ (26) _____ What type of construction is οὐ μὴ + AOR SUB? (cf. Voelz 193) _____

- Parse *πεπίστευκα* (27) _____ How is the perfect to be rendered? (cf. Voelz 172) _____
- **Verse 28 – 37**
 - Translate *ὁ διδάσκαλος* (28) _____ How is this term used elsewhere in John? (cf. 8:4; 13:13, 14; also 1:38; 20:16) _____
 - Parse *ἠκολούθησαν* (31) _____ What is this verb's aspect? (cf. Voelz 70) _____
 - Parse *ἔπεσεν* (32) _____ What might this posture suggest about the inferred function of Mary's question compared to Martha's in v21? (cf. Mt 11:21) _____
 - Parse *ἐνεβριμήσατο* (33) _____ Look up *ἐμβριμάομαι* in BDAG (322). How might other NT uses (v38; Mt 9:30; Mk 1:43; 14:5) inform its use here? _____
 - Parse *ἔρχου* (34) _____ What is the force of this imperative? (cf. Voelz 219) _____
 - What is the force of the aorist verb *ἐδάκρυσεν* (35)? (cf. Jn 4:52; Voelz 70) _____
Translate *ἐδάκρυσεν ὁ Ἰησοῦς* _____
 - Parse *ἐφίλει* (36) _____ What is the force of this verb? (cf. Lk 2:41 [Gk]; Voelz 70) _____
 - Note the use of *οὐκ* (37). What type of response does this anticipate? (cf. Voelz 281) _____ How is this correlative with the conditional statements of Mary and Martha? (cf. v21, 32) _____
- **Verse 38 – 45**
 - Parse *ἐμβριμώμενος* (38) _____ What is this participle's aspect? (cf. Voelz 138) _____
 - Translate *τεταρταῖος γάρ ἐστιν* (39) _____ Note the juxtaposition to Martha's previous response. (cf. v22, 24, 27) _____
 - Parse *πιστεύσης* (40) _____; *ᾗ* (40) _____ What type of conditional sentence do these verbs construct? (cf. *ἐάν*; Voelz 270) _____
 - Translate *Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς* (41) _____ What is this posture to convey regarding the action of Jesus? (cf. Jn 17:1) _____ How is this reinforced in similar passages? (cf. 11:41, 42 with 12:27-30 and 17:1, 8, 21) _____
 - Parse *πιστεύσωσιν* (42) _____ How is it used in this *ἵνα* clause? (cf. Voelz 197f) _____
 - Translate *λάζαρε, δεῦρο ἕξω* (43) _____ Note the lack of imperative. How is this different from other NT uses of *δεῦρο*? (cf. Mt 19:21; Mk 10:21; Lk 18:22) _____
 - Parse *λύσατε* (44) _____; *ἄφετε* (44) _____ What is the force of these two aorist commands? (cf. Voelz 219) _____ What theological weight do these two verbs carry? (cf. Mt 16:19; 18:18, 27, 32, 35) _____

Integration of Meaning

Summarize the theme of this pericope in one sentence using the Law and Gospel elements found in the text.