

Greek Readings  
Series C, Third Sunday after Epiphany  
Luke 4:16-30

Verses 16-17

- Parse ἦν τεθραμμένος. \_\_\_\_\_ What type of phrase is this? (Voelz, 155)  
\_\_\_\_\_ How does this help your  
understanding of the scene? \_\_\_\_\_

Verses 18

- Parse εὐαγγελίσασθαι, κηρύξαι, ἀποστεῖλαι, and κηρύξαι in vs. 19. \_\_\_\_\_  
Most of these infinitives denote what type of activity? (Voelz, 100–101) \_\_\_\_\_  
What does this suggest about Jesus' ministry? \_\_\_\_\_
- The Old Testament citation is primarily from Isaiah 61:1-2 (compare also Isaiah 58:6; 42:7  
and 35:5). Why does Jesus read this prophecy from Isaiah? What does it say about  
Himself? \_\_\_\_\_

Verse 19

- Parse δεκτόν. \_\_\_\_\_ What does it modify? \_\_\_\_\_  
What is the Year of the Lord? (Lev. 25:10) and what role did it play in the OT?  
\_\_\_\_\_ What does Jesus' citation  
about "the year of the Lord's favor" suggest about his ministry? \_\_\_\_\_

Verse 20

- Parse ἐκάθισεν. \_\_\_\_\_
- Parse ἦσαν ἀτενίζοντες. \_\_\_\_\_ What type of phrase is it? (Voelz, 259–  
260) \_\_\_\_\_
- The verb ἀτενίζω is a favorite word in Luke-Acts (Lk. 22:56; Acts 1:10; 3:4, 12; 6:15;  
7:55; 10:4; etc.). What does Luke's use of this word at Nazareth have to say about those  
who heard Jesus preach in His hometown? \_\_\_\_\_

Verse 21

- Parse πεπλήρωται. \_\_\_\_\_ What is the theological significance behind  
the tense and the voice? Who is the main actor? \_\_\_\_\_  
Who does Jesus say is fulfilled in this verse? \_\_\_\_\_
- What type of discourse does ὅτι introduce? (Voelz, 266) \_\_\_\_\_

Verse 22

- Parse ἐμαρτύρουν, ἐθαύμαζον, and ἔλεγον. \_\_\_\_\_ What aspect best  
represents what Luke intends? (Voelz, 60) \_\_\_\_\_
- Parse αὐτῶ. \_\_\_\_\_ What case usage is it? (Voelz, 237–240) \_\_\_\_\_
- Parse ἐκπορευομένοις. \_\_\_\_\_ What is its position, force, and what does  
it modify? (Voelz, 118–121) \_\_\_\_\_

Verse 23

- Parse ἐρεῖτέ \_\_\_\_\_
- What case is ἱατρέ in and why? (Voelz, 237-240) \_\_\_\_\_

Verse 24

- Unpack the theological significance behind Christ's self-given title of προφήτης. (BDAG 890 1.c) \_\_\_\_\_

Verse 25

- Why is the simple phrase δὲ λέγω ὑμῖν so important especially when contrasted with how the Pharisees and later Rabbis spoke? \_\_\_\_\_

Verse 26

- Parse ἐπέμφοι \_\_\_\_\_
- Why does mention of the woman from Sidon insult the Nazarenes? (1 Kings 17) \_\_\_\_\_

Verse 27

- Parse ἐκαθαρίσθη. \_\_\_\_\_ What was lacking in the Israelites that the Syrian, Naaman, possessed? (for the story 2 Kings 5:1-14) \_\_\_\_\_
- What does the two divine passives in verses 26-27 and the fact that it was Gentiles who were helped show about God's nature? \_\_\_\_\_

Verse 28

- Parse ἐπλήσθησαν. \_\_\_\_\_ What does the verb's voice followed by the genitive θυμοῦ demonstrate about the people's wrath? (BDAG, 827 1b) \_\_\_\_\_

Verse 29

- Parse κατακρημνίσαι. \_\_\_\_\_ The clause ὥστε + inf. usually indicates result (compare Voelz, 101). However, many commentators see this phrase in terms of purpose. Is there a difference in the theological understanding of this phrase if you choose one over the other? Explain. \_\_\_\_\_
- Parse ᾠκοδόμητο. \_\_\_\_\_ This particular tense usually demonstrates a past action with no continuing result. Since Nazareth is still standing at this time how are we to understand the tense? \_\_\_\_\_

Verse 30

- Parse διελθὼν \_\_\_\_\_ What is its position and force? (Voelz, 118–121) \_\_\_\_\_
- Parse ἐπορεύετο. \_\_\_\_\_ How does Jesus escape the crowd? \_\_\_\_\_

Integration of Meaning: Come up with a sermon title and two to three supporting points.