

Greek Readings
Series C, Fourth Sunday in Lent
Luke 15:1-3, 11-32

Verse 1

- Parse ἐγγίζοντες _____. What construction does the verb ἦσαν help form with ἐγγίζοντες? (Voelz, 259-260) _____
- What type of infinitive is ἀκούειν? (Voelz, 100) _____
- Why is αὐτοῦ in the genitive case? (Voelz, 139) _____

Verse 2

- Parse διεγόγγυζον _____. What is the proper aspect of the tense? (Voelz, 60) _____. How else is this word used in Scripture? (Lk. 5:30; Ex. 15:24; Nu. 14:29) _____
- How is the ὅτι being used? (Voelz, 266) _____

Verse 12

- Parse αὐτῶν _____. To whom does this pronoun pertain? _____
- Parse δός _____. Imperatives also occur in vss. 19, 22 and 23.
- Parse τὸ ἐπιβάλλον _____. How does this phrase work with μέρος? (BDAG, 367-368) _____
- Parse αὐτοῖς _____. How does the number of this pronoun contribute to our understanding of this passage? (Just, 593) _____

Verse 13

- Parse συναγαγὼν _____. The verb συνάγω may be a technical term denoting what? (BDAG, 962-963) _____
- What does the adverb ἀσώτως mean? (BDAG, 148) _____. What does the older brother suggest in verse 30? _____

Verse 14

- Why is δαπανήσαντος...αὐτοῦ in the genitive case? (Voelz, 133-134) _____
How would you translate δαπανήσαντος...αὐτοῦ? _____

Verse 15

- Parse ἐκολλήθη _____. What economic significance does this verb have? (BDAG, 555-556) _____. What is the theological significance of this verb's meaning and voice, especially considering the fact that the son was a Jew and the master was ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης who was raising χοίρους? _____

Verse 16 - 17

- Parse ἐπεθύμει _____ and ἐδίδου _____. Considering the tense and the word οὐδεὶς, what type of desire and fulfillment is being spoken of here? (Just, 593) _____
- What does the use of ἐγὼ demonstrate in this context? _____
- Why is λιμῶ dative? (Voelz, 239) _____

- In what ways do these images emphasize the desperate circumstances of the prodigal?

Verse 18 - 19

- What is οὐρανὸν short for? _____. How is εἰς best translated in this instance? _____
- Parse κληθῆναι _____. What is the best use of this infinitive? (Voelz, 100) _____
- Parse ποιήσόν _____. What is the theological significance of this word's mood? _____. What purpose do the words repeated in vss. 18-19 and 21 play in our coming to terms with this parable? _____

Verse 20

- Parse ἀπέχοντος _____. What is the theological significance behind the tense? Where does it place the son in the next series of activities? _____
- Where else has ἐσπλαγχνίσθη been used and why is this significant? (Matt. 9:36; Lk. 7:13; 10:33) _____

Verse 21

- What important part of the son's speech to the father is missing? (See textual apparatus) Why? _____

Verse 22 - 23

- What does the phrase στολὴν τὴν πρώτην mean? (BDAG, 892-894) _____
- Why is the word σιτευτόν emphasized? (cf. vss. 27, 30; BDAG, 925) _____

Verse 28 - 29

- Parse ὥργισθη _____. How does the voice of this verb capture the feelings of the older son? _____
- Parse παρεκάλει _____. What does the tense of this verb say about the father's request(s)? _____
- Parse δουλεύω _____. What is the difference between a "slave" and a "son"? (c.f. Gal. 3:23-26) _____

Verse 31 - 32

- How was the father always with the elder son and everything that was the father's was the also his? (1 Jn. 2:2; 2 Cor. 5:19; Ro. 5:18-19) _____
- Parse εὐρέθη _____. What is the theological significance of the voice? _____
- Verse 32 repeats the same reason the father gives in verse 24 for the celebration. What does it mean that the son was dead and now alive, was lost and now has been found? (Eph. 2:1-5) _____

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