*Greek Readings*

**Fall Quarter – Week 7**

**Series C, Proper 25**

**Luke 18:9-17**

• **Verse 9**

o In the phrase, Εἶπεν δὲ καὶ . . . τὴν παραβολὴν ταύτην, the word καὶ is not really needed as a connective (and); so the word here must mean “also,” establishing a link between this parable and the proceeding one (Lk 18:1- 8; cf. Just II:678 for particulars).

o To whom is the phrase τινας τοὺς πεποιθότας ἐφ̓ἑαυτοῖς ὅτι εἰσὶν δίκαιοι most likely directed? (cf. 17:20a; 18:11a) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o Parse ἐξουθενοῦντας \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Look up ἐξουθενέω in BDAG (352). Note where else this verb occurs in Luke. How is this verse “prophetic” of its later usage? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 10**

o Parse ἀνέβησαν \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Why is this verb used in reference to visiting the temple? (cf. Just II:677) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o Parse προσεύξασθαι \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What type of infinitive is represented here syntactically? (cf. Voelz 113) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o Translate ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What two larger groups does these individuals characterize? (cf. 5:27-29; 7:29-30; 15:1-2) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 11**

o Translate σταθεὶς πρὸς ἑαυτὸν \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Look up πρὸς in BDAG (873f). What is the best rendering of this phrase with the accusative? (cf. Mt 6:5; Voelz 40) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o The Pharisee begins his prayer, ὁ θεός, εὐχαριστῶ σοι. Yet what is significant about that for which he gives thanks? (cf. Just II:682) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o Translate ἅρπαγες \_\_\_\_\_\_\_\_\_\_\_\_ How else is this adjective used in Luke to describe the Pharisees? (11:39) \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Translate ἄδικοι \_\_\_\_\_\_\_\_\_\_ How is the use of this word ironic in light of verse 14? \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Translate μοιχοί \_\_\_\_\_\_\_\_\_\_\_ Note its use in James 4:4 and the OT imagery, especially Hosea 1:2-11; 3. How is this adjective indicative of the Pharisee? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 12**

o Parse τοῦ σαββάτου \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What type of genitive is this? (cf. Voelz 257) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o Translate πάντα ὅσα κτῶμαι \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Look up κτάομαι in BDAG (572). What does this phrase mean? (cf. Just II:683) \_\_\_\_\_\_\_\_\_ o How is verse 12 parenthetical to οὗτος ὁ τελώνης? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 13**

o The occurrence of the adverb μακρόθεν may cause us to think of what other character here? (cf. Lk 16:23) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o Translate ἔτυπτεν τὸ στῆθος αὐτοῦ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Note the only other occurrence of this expression in the Gospels (Lk 23:48). What must this posture indicate? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o Parse ἱλάσθητι \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ The only other place in the NT where this verb occurs is Hebrews 2:17 (check the Greek). However, BDAG (473f) believes ἱλάσκομαι has a different meaning in the latter passage. Summarize the treatment in BDAG. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o Translate τῷ ἁμαρτωλῷ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What is significant about the use of the “pointing” article? (cf. 1 Tm 1:15-16) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 14**

o Parse δεδικαιωμένος \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What is suggested by the use of this verb in proximity to ἱλάσθητι in verse 13? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o The use of πᾶς ὁ + PRESENT PART indicates a generic statement true at any time. What does this indicate in the phrase πᾶς ὁ ὑψῶν \_\_\_\_\_\_\_\_\_\_\_\_\_\_?

o Note that the phrase “the one who humbles himself will be exalted” anticipates verses 15-17?

• **Verse 15**

o Parse Προσέφερον and ἐπετίμων \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What is the force of each of these imperfects? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o Look up βρέφος in BDAG (183) and read Luke 1:41, 44; 2:12. Who is included in this group? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ o Parse ἅπτηται \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Read Luke 5:13; 6:19; 7:14; 8:44- 47; 22:51. What is significant about the touch of Jesus? (cf. Just II:688) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 16**

o Parse ἄφετε \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Read Dt 15:2 (LXX); Mt 9:2; 18:27; 19:14; Lk 11:4 in the Greek. What connotation may ἄφετε have? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o Luke uses the words τὰ παιδία. Is this more or less inclusive than τὰ βρέφη? \_\_\_\_\_\_ Parse κωλύετε \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ To whom is this imperative directed? (cf. 9:46-48; 50) \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Note the context of the use of κωλύω in Acts 8:36; 10:47. What may we infer of its usage here in proximity to τὰ βρέφη and τὰ παιδία? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ • **Verse 17**

o The phrase ἀμὴν λέγω ὑμῖν occurs in Luke 4:24; 12:37; 18:29; 21:23; 23:43. How do these passages shed light on the importance of its usage here? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

o Translate οὐ μὴ εἰσέλθῃ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ What does the construction οὐ μὴ + SUBJUNCTIVE indicate? (cf. Voelz 193) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Integration of Meaning**

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