

*Greek Readings*  
**Fall Quarter – Week 9 (11/4 – 11/8)**  
**Series C, Proper 27**  
**Luke 20:27-40**

• **Verse 27**

- Look up Σαδδουκαῖος in Kittel's TDNT (Abridged in One Vol:992). Note the origin and beliefs of the Sadducees (cf. BDAG:910; Just II:774; 1 Ki 1:26; Mt 1:14; Ac 23:8). \_\_\_\_\_
- Translate οἱ [ἀντι-]λέγοντες ἀνάστασιν μὴ εἶναι \_\_\_\_\_.  
How does the participle ἀντι in the variant affect the phrase? (cf. Just II:769) \_\_\_\_\_
- Look up ἀνάστασις in BDAG (71f). Which definition of the noun is used throughout this pericope? \_\_\_\_\_

• **Verse 28 – 30**

- Parse διδάσκαλε \_\_\_\_\_. Note various uses in Luke (7:40; 8:49; 9:38; 10:25; 12:13; 18:18; 20:21, et.al.) What is its sense here? \_\_\_\_\_
- Read Gn 38:8 and Dt 25:5-10. What is notable about the location of this statute? (cf. Just II:776) \_\_\_\_\_
- Translate ἐξαναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ \_\_\_\_\_. What is important about the use of the word σπέρμα? (cf. LXX Gn 3:15; Ro 9:7; Ga 3:16) \_\_\_\_\_  
What is the correct meaning of ἐξανίστημι here? (cf. BDAG 345) \_\_\_\_\_
- Translate ἀπέθανεν ἄτεκνος \_\_\_\_\_. Why was this an issue? (cf. Gn 15:2; 16:2; 30:1-3; Is 4:1) \_\_\_\_\_

• **Verse 31 – 33**

- Translate οὖν ἐν τῇ ἀναστάσει \_\_\_\_\_. What does this phrase reveal about the intention of the Sadducees? \_\_\_\_\_
- Parse γίνεται \_\_\_\_\_. How does this verb pattern with the two genitives τίνος and αὐτῶν? \_\_\_\_\_

• **Verse 34 and 35**

- Translate οἱ υἱοὶ τοῦ αἰῶνος \_\_\_\_\_. To whom does this refer? (cf. 16:8) \_\_\_\_\_
- Parse γαμοῦσιν and γαμίσκονται \_\_\_\_\_. Who does this phrase encompass? (cf. Just II:769) \_\_\_\_\_
- Parse καταξιοθέντες \_\_\_\_\_. What is the significance of this verb used in the passive? (cf. Just II:769; Ac 5:41; 2 Th 1:5) \_\_\_\_\_

• **Verse 36**

- Parse ἰσαγγελοι \_\_\_\_\_. How is this adjective offensive to the Sadducees? (cf. Ac 23:8) \_\_\_\_\_
- Translate υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες \_\_\_\_\_.  
\_\_\_\_\_ To what previous phrase is this a juxtaposition?

(see v. 34) \_\_\_\_\_ Who does this phrase describe? (cf. 3:38; 5:34; 6:35; 10:6; 16:8) \_\_\_\_\_

- **Verse 37**

- Parse ἐγείρονται \_\_\_\_\_ What is the significance of the passive in this instance? (cf. Just II:769) \_\_\_\_\_ What is the function of the ὅτι clause in this verse? (cf. Voelz 179f) \_\_\_\_\_ To what verb is this clause dependent? \_\_\_\_\_
- What is the function of the preposition in the phrase ἐπὶ τῆς βάτου? (cf. Voelz 108; see also Just II:769) \_\_\_\_\_
- What is the significance of the “bush” to which Jesus refers here? (cf. Ex 3:2) \_\_\_\_\_
- What is significant about the location of the citation, κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ, which Jesus gives? (cf. Ex 3:6, 15, 16; Just II:776; v. 27) \_\_\_\_\_

- **Verse 38**

- Look up δὲ in BDAG (213). Note its alternate functions. What emphasis does it give to the statement? (cf. Just 769) \_\_\_\_\_
- Parse ζώντων \_\_\_\_\_ What is the force of this participle? (cf. Voelz 135) \_\_\_\_\_ What verb does it modify? \_\_\_\_\_
- Translate πάντες γὰρ αὐτῷ ζῶσιν \_\_\_\_\_ What type of dative might the word αὐτῷ be? (cf. Voelz 238; see also Ro 6:11; Ga 2:19; 1 Th 5:10) \_\_\_\_\_

- **Verse 39 and 40**

- How does the use of διδάσκαλε correlate to its use in verse 28? (cf. Just II:777) \_\_\_\_\_ What might the use of this title by the scribes indicate concerning their view of Jesus? (cf. Ac 23:6-12; Just II:777) \_\_\_\_\_
- Parse ἐτόλμων \_\_\_\_\_ Given its person and number, who are its possible referents? (cf. Just II:774, 4) \_\_\_\_\_ What does the imperfect tense suggest about this action? (cf. Voelz 70; Just II:770) \_\_\_\_\_

## **Integration of Meaning**

Provide a sermon title and two or three supporting points.