

*Greek Readings*  
**Series C, Second Sunday in Advent**  
**Luke 3:1-14**

**Verse 1**

- Which “Herod” is meant here? (BDAG 439 2) \_\_\_\_\_
- Parse *τετρααρχοῦντος*. \_\_\_\_\_ What is its position and force? (Voelz., 118–121) \_\_\_\_\_
- Why does Luke mention these seven historical figures? Are they listed in any type of order? \_\_\_\_\_

**Verse 2**

- Parse *ἀρχιερέως*. \_\_\_\_\_ What is the case usage of *ἐπὶ* + *ἀρχιερέως*? (Voelz 2 edn., 256–259; 3 edn., 237–240) \_\_\_\_\_
- Parse *ἐγένετο*. \_\_\_\_\_ Where has the phrase, *ἐγένετο ῥῆμα θεοῦ*, been used, and what does it indicate? (Jer. 1:4ff) \_\_\_\_\_
- Where have we seen “Zacharias” before? (Lk. 1:5, 12, 13, 18, 21, 40, 59, 67) \_\_\_\_\_

**Verse 3**

- Parse *κηρύσσων*. \_\_\_\_\_ What is BDAG’s suggestion for interpreting *εἰς*? (BDAG 290 4.f) How does this affect your understanding of John’s baptism? \_\_\_\_\_
- Look up *βάπτισμα* (BDAG 165). How would you explain John’s baptism to a parishioner? \_\_\_\_\_

**Verse 4**

- Parse *τοῦ προφήτου*. \_\_\_\_\_ What case usage is here employed by Luke? (Voelz, 237–240) \_\_\_\_\_
- Parse *έτοιμάσατε*. \_\_\_\_\_
- What fulfillment does John bring about? (cf. Lk 1:76) \_\_\_\_\_

**Verse 5**

- Compare Luke’s quotation of Isaiah with Isaiah 40:3–5. According to Luke, what is Isaiah’s “glory of the Lord”? \_\_\_\_\_
- How would you explain the importance of what is occurring to the *φάραγξ*, *ὅρος*, and *βουνὸς* to a parishioner? \_\_\_\_\_

**Verse 6**

- Parse *ὄψεται*. \_\_\_\_\_ Why does Luke use this particular voice? \_\_\_\_\_
- Parse *σὰρξ*. \_\_\_\_\_ The word, *σὰρξ*, often has multiple connotations. How does Luke use it here? (BDAG 915 3.a) \_\_\_\_\_
- Compare *σωτήριον* here with the “salvation language” of 1:47 and 2:30. Attempt to put this together theologically. \_\_\_\_\_

**Verse 7**

- According to Matthew's gospel (Mt 3:7), to whom in particular did John address the appellation "brood of vipers"? \_\_\_\_\_ Why then does Luke address this to "the crowds"? \_\_\_\_\_
- Parse *μελλούσης*. \_\_\_\_\_ What is its position and force? (Voelz, 118–121) \_\_\_\_\_
- Look up *όργης* (BDAG 721 2.b). What is this word's significance? \_\_\_\_\_

**Verse 8**

- Parse *ἄρξησθε*. \_\_\_\_\_ What type of grammatical construction is *μὴ ἄρξησθε*? (Voelz, 178) \_\_\_\_\_
- Parse *έγειραι*. \_\_\_\_\_ What is the best use or understanding of this verb? (Voelz, 100–101) \_\_\_\_\_

**Verse 9**

- Parse *κεῖται*. \_\_\_\_\_ What is the theological significance of the tense and voice? \_\_\_\_\_

**Verse 10**

- Parse *ποιήσωμεν*. \_\_\_\_\_ What does the mood tell you about the questions John is asked? \_\_\_\_\_
- Note the that *ποιήσωμεν* occurs three times (vss. 10, 12, 14). What different groups ask this question of John? \_\_\_\_\_ What significance, if any, might this have for your preaching of this text? \_\_\_\_\_

**Verse 11**

- Parse *ἔχοντι*. \_\_\_\_\_ What is its position and force? (Voelz, 118–121) \_\_\_\_\_

**Verse 12**

- Parse *βαπτισθῆναι*. \_\_\_\_\_ Why is the voice important? \_\_\_\_\_

**Verse 13**

- How is *παρὰ* + the acc. used in this verse? (BDAG 758 C.3; cf. Voelz, 237–240)

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**Verse 14**

- Parse *διασείσητε* \_\_\_\_\_ and *ἀρκεῖσθε* \_\_\_\_\_ What does the difference in voice and tense tell you? \_\_\_\_\_

**Integration of Meaning**

Write a sermon theme summarizing this text in one sentence.