

Greek Readings
Series C, Third Sunday in Advent
Luke 7:18-28 (29-35)

Verse 18

- Parse *ἀπήγγειλαν*. _____ *Ἀπαγγέλλω* is distinctively Lukan (cf. 7:18, 22; 8:20, 34, 36, 37; 9:36; 13:1; 14:21; 18:37; 24:9). What distinctive meaning could it have here, if any? _____
- Parse *προσκαλεσάμενος*. _____ What is its position and force? (Voelz, 118–121) _____

Verse 19

- Note the strong attestation for the variant *Ἰησοῦν* (instead of *κύριον*). Why might scribes have been include to prefer *κύριον* over *Ἰησοῦν*? _____
- Parse *ὁ ἐρχόμενος*. _____ The phrase *ὁ ἐρχόμενος* is a designation for what? (BDAG 394 1.b.α; Ps 118:26 [cf. Lk 13:35]; Mt 3:11; Jn 1:15, 27; Rev 1:4, etc.) _____
- Parse *προσδοκῶμεν*. _____ What are some translations of *ἄλλον*? _____ Why might John be asking this question now? (cf. Lk 3:19–20) _____

Verse 20

- Where have we seen the title "Baptist" before? (cf. Lk 7:33; 9:19)? It is especially distinctive of what Gospel? (cf. Mt. 3:1; 11:11, 12; 14:2, 8; 16:14; 17:13) _____

Verse 21

- Parse *τῇ ὥρᾳ*. _____ What case usage does Luke use here? (Voelz, 237- 240) _____ Hour often denotes various different time frames. What does it mean here? _____
- Parse *βλέπετεν*. _____ What use is best for this word? (Voelz, 100–101) _____

Verse 22

- Parse *ἀπαγγίλατε*. _____ What is the theological significance of this word? (BDAG 95; cf. vs. 18 above) _____
- Parse *ἀναβλέπουσιν*. _____ Why does Luke use this tense? _____

Verse 23

- Look up *μακάριος*. (BDAG 611, 2.a) Where else does this occur in the Gospels? (cf. esp. Mt 5; Lk 6) How does this affect you preaching of this pericope? _____
- Parse *σκανδαλισθῇ*. _____ *ἐστίν + ὅς ἐὰν μή σκανδαλισῃ* is equivalent to what type of conditional sentence? (Voelz, 249–250) _____

Verse 24

- Parse *θεάσασθαι*. _____ What nuance does the voice of this word relate? _____
- N.B. repeated *τί ἔξήλθατε* (vss. 24, 25, 26). Such repetition is called anaphora. _____

Verse 25

- Parse *μαλακοῖς*, _____ *ἐνδόξῳ*, _____ and *τρυφῇ* _____. What is their case usage? (Voelz., 237–240) _____. After looking up these words in BDAG can you draw any conclusions these words and the imagery they present? (BDAG 613, 332, 1018, respectively) _____
Such refined apparel and indulgence are in stark contrast to whom? (cf. Mt. 3:4) _____

Verse 26

- What type of word is *νοί*? _____ What type of phrase does it comprise? (BDAG 665 a.β) _____
- What type of word is *περισσότερον*? (Voelz, 232– 235) _____

Verse 27

- The quotation is a pastiche comprised of Mal. 3:1 and Ex. 23:20. State briefly what the contexts are for both of these passages. _____
- Parse *κατασκευάσει*. _____ What Greek word is used in the LXX? _____ What Hebrew word is used? (cf. Mal 3:1) _____ How does BDAG define the word? (BDAG, 527) _____

Verse 28

- What type of word is *μείζων*? (Voelz, 232-233) _____ What word sets the other part of the dichotomy in this text? _____
- How is *ἐν* + dative used in this verse? (Voelz, 237–240) _____

Integration of Meaning

Write a sermon theme summarizing this text in one sentence.