

Greek Readings
Series C, Fourth Sunday after Epiphany
Luke 4:31-44

• **Verse 31**

- Parse κατῆλθεν. _____ Why does Luke choose this particular word? (BDAG 531.1) After all, isn't Capernaum north of Nazareth? _____
- Parse ἦν διδάσκων. _____ What type of phrase is this? (Voelz, 259–260) _____

• **Verse 32**

- Parse ἐξεπλήσσοντο. _____ What is the best aspect to translate this tense? (Voelz, 58–60) _____ What is the theological significance behind the voice? _____

• **Verse 33**

- Parse ἀκαθάρτου. _____ What is the theological significance of unclean? (BDAG 34.2) Do you agree with BDAG? _____
- What type of dative is φωνῇ μεγάλῃ? (Voelz, 239) _____

• **Verse 34**

- What type of word is ἔα? _____ Parse Ἰησοῦ Ναζαρηνέ. _____ What case usages are involved in the statement τί ἡμῖν καὶ σοί? (Voelz, 237–240) _____
- Parse οἶδα. _____ σε τίς εἰ̄ is equivalent to what type of discourse? (BDAG 693.1.c) _____

• **Verse 35**

- Parse φιμώθητι. _____ How is the mood best understood? (Voelz, 200–202) _____
- Parse ἐξελθε. _____ Note how many times ἐξέρχομαι occurs in this pericope (vs. 35, 36, 41). Parse ρῖψαν and βλάψαν. _____

• **Verse 36**

- Parse ἐξουσίᾳ. _____ Note its occurrence in vs. 32. What does this word signify in connection with Christ? (BDAG 352.2; Luke 4:32) _____
- Parse ἐπιτάσσει and ἐξέρχονται. _____ Explain how these words, especially in connection with ἐξουσίᾳ, are important for daily Christian living. _____

• **Verse 37**

- Parse ἐξεπορεύετο. _____ How is the tense best understood? (Voelz, 58–60) _____

• **Verse 38**

- Parse *συνεχομένη*. _____ What type of phrase is *ἡν συνεχομένη*? (Voelz, 259–260) _____
 - How does the participle's voice help one understand the situation? (BDAG 971.5) _____
 - Parse *πυρετῷ*. _____ What is the best usage of this case? (Voelz, 237–240) _____
 - To whom does the pronoun *αὐτὸν* refer? _____
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• **Verse 39**

- Parse *ἐπετίμησεν*. _____ What does Luke's usage of this word indicate about how Jesus views demons, sicknesses, and sin? (Luke 4:35; 8:24; 17:3) _____
 - Parse *διηκόνει*. _____ How is the tense best understood? (Voelz, 58–60) _____ What does the verb *διακονέω* mean here? (BDAG 229.2) _____
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• **Verse 40**

- *Δύνοντος . . . τοῦ ἥλιου . . .* is what type of construction? (Voelz, 133–134) _____
 - Parse *ἐνὶ ἐκάστῳ*. _____ What do these words demonstrate about Christ's mission? _____
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• **Verse 41**

- Parse *δαιμόνια* and *ἐξήρχετο*. _____ Why is there a disagreement in the number? _____
 - What does *ὅτι* signify here? (Voelz, 266) _____
 - Parse *εἶναι*. _____ How is *εἶναι* best understood? (Voelz, 100–101) _____ Usually accusatives are the subject of an infinitive. What accusative takes the subject position? _____
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• **Verse 42**

- Parse *πορεύεσθαι*. _____ What is the best way to translate the clause *τοῦ μὴ πορεύεσθαι?* (Voelz, 260–261) _____
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• **Verse 43**

- Look up *δεῖ*. (BDAG 214.1) What type of word is it and what is its theological significance? _____
 - Parse *ἀπεστάλην*. _____ What does the voice and tense indicate about Jesus' mission? _____
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• **Verse 44**

- Why does the text end with Christ preaching throughout Judea? _____
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