

*Greek Readings*  
**Series C, Seventh Sunday after Epiphany**  
**Luke 6:27-38**

- **Verse 27**
  - Parse *τοῖς ἀκούοντιν* \_\_\_\_\_ What is its position and force? (Voelz, 118-121) \_\_\_\_\_
  - To what had the audience been “listening”? (Se Lk. 6:20-26) \_\_\_\_\_
  - Parse *ἀγαπᾶτε* \_\_\_\_\_ and *ποιεῖτε* \_\_\_\_\_. What does the use of this tense indicate? (Voelz, 201) \_\_\_\_\_
- **Verse 28**
  - Parse *εὐλογεῖτε* \_\_\_\_\_ and *προσεύχεσθε* \_\_\_\_\_. What does the use of this tense indicate? (Voelz, 201) \_\_\_\_\_
  - Parse *τοῖς μισοῦσιν* (vs. 27) \_\_\_\_\_; *τὸνς καταρωμένους* \_\_\_\_\_ and *τῶν ἐπηρεαζόντων* \_\_\_\_\_. What does the tense of these participles indicate? \_\_\_\_\_
  - In what setting might the injunction for “prayer” (*προσεύχεσθε*) have been made originally? \_\_\_\_\_
  - Compare verses 27-28 with Romans 12:14, 21; 1 Cor. 4:12; Lk. 23:34 and Acts 7:59-60. What kind of love are we to have for our enemies? \_\_\_\_\_
  - What gives us the power to love our enemies, do good to them, bless them and pray for them? (See Rom. 5:6-20 and Isa. 53:12) \_\_\_\_\_
- **Verse 29**
  - Define *τύπτω* (BDAG, 1020) \_\_\_\_\_ *τὴν σιαγόνα* (BDAG, 922) \_\_\_\_\_
  - Parse *κωλύσῃς* \_\_\_\_\_. What type of construction is *μὴ κωλύσῃς* and what is its significance? (Voelz, 178) \_\_\_\_\_
  - What is the point regarding the “mantel” and the “tunic”? \_\_\_\_\_
- **Verse 30**
  - Define *αἴτοῦντί* (BDAG, 30) \_\_\_\_\_
  - Parse *δίδου* \_\_\_\_\_. What is significance about its tense? (Voelz, 201) \_\_\_\_\_
  - Would this have been a foreign concept to the Israelites? (Deut. 15:7ff.) \_\_\_\_\_
  - Compare this verse with Matthew 5:42. Does this mean that Christians have to give everything to everybody? (Luther’s Works, AE 21:117; Scaer, Sermon, 128-29) \_\_\_\_\_
- **Verse 31**
  - Parse *ποιῶσιν* \_\_\_\_\_. What type of construction is *ἴνα ποιῶσιν?* (Voelz, 180-181) \_\_\_\_\_
  - Compare this verse with Matthew 7:12; Rom. 13:8-10 and Lev. 19:18. Is this a new command? What does it entail? \_\_\_\_\_
- **Verse 32**
  - The phrase *ποία χάρις* is in verses 32, 33 and 34. What does it mean? (See

BDAG, 1079 2.b; also read the note at BDAG, 1079 2) \_\_\_\_\_

• **Verse 33**

- What type of sentence is ἐὰν ἀγαθοποιῆτε... ποία ὑμῖν χάρις ἔστιν? (Voelz, 248-251) \_\_\_\_\_

• **Verse 34**

- Define δανίσητε (BDAG, 212) \_\_\_\_\_
- What type of sentence is ἐὰν δανίσητε... ποία ὑμῖν χάρις [ἔστιν]? (Voelz, 248-251) \_\_\_\_\_
- How is the infinitive λαβεῖν being used? (Voelz, 100) \_\_\_\_\_
- Define τὰ ἵσα (BDAG, 480-481) \_\_\_\_\_
- What context is being presupposed here? \_\_\_\_\_

• **Verse 35**

- What type of word is Πλήν, \_\_\_\_\_ . What type of phrase does it introduce? (BDAG, 826) \_\_\_\_\_
- Parse ἀπελπίζοντες \_\_\_\_\_ . What is its position and force? (Voelz, 118-121) \_\_\_\_\_
- Define ἀπελπίζοντες (BDAG, 101) \_\_\_\_\_
- Define χρηστός (BDAG, 1090) \_\_\_\_\_
- In what way is God “kindly” toward the “ungrateful” and “wicked”? \_\_\_\_\_

• **Verse 36**

- Define οἰκτίρμονες (BDAG, 700) \_\_\_\_\_
- This verse is key to verses 27-38. What two doctrines underlie verses 35 and 36? (1 John 2:2 and Rom. 5:18-19) \_\_\_\_\_

• **Verse 37**

- Parse κρίνετε \_\_\_\_\_ ; καταδικάζετε \_\_\_\_\_ ; ἀπολύετε \_\_\_\_\_ and δίδοτε (vs. 38) \_\_\_\_\_ . What is significant about their tense?
- Parse κριθῆτε \_\_\_\_\_ ; καταδικασθῆτε \_\_\_\_\_ ; ἀπολυθήσεσθε \_\_\_\_\_ and δοθήσεται (vs. 38) \_\_\_\_\_ . What is significant about their voice? \_\_\_\_\_
- How is ἀπολύετε best translated? (Just, 281) \_\_\_\_\_
- How does this verse not contradict Jn. 7:24; 1 Cor. 5:12; 1 Jn. 4:1; Mt. 18:17-18 and Jn. 20:23? \_\_\_\_\_

• **Verse 38**

- Parse πεπιεσμένον \_\_\_\_\_ ; σεσαλευμένον \_\_\_\_\_ and ὑπερεκχυννόμενον \_\_\_\_\_ . What are their position and force? (Voelz, 118-121) \_\_\_\_\_
- Explain the image Jesus is using (Just, 281). \_\_\_\_\_
- Parse ἀντιμετρηθήσεται \_\_\_\_\_ . What is significant about its voice? \_\_\_\_\_