

Greek Readings
Series C, Third Sunday in Lent
Luke 13:1-9

Verse 1

- Parse Παρῆσαν. _____ What is the proper aspect of this verb? (Voelz, 60) _____
- The phrase ἐν αὐτῷ τῷ καιρῷ indicates that Luke 13.1-9 should be associated with which prior pericope? (cf. Luke 12.54,56 and Just, 532) _____
- Parse ἔμιξεν _____ . Look up the definition of this verb (BDAG, 650) _____
- What does the phrase, θυσιῶν αὐτῶν, designate about these particular Galileans? (Just, 533) _____ Why is the mixing of blood such a heinous judgment? (Lev. 17:11) _____

Verse 2

- Parse δοκεῖτε _____ . What type of construction is δοκεῖτε ὅτι (Voelz 165) _____
- What is the proper translation of παρά + accusative? _____
- Parse πεπόνθασιν. _____ How is ὅτι used in the clause ὅτι ταῦτα πεπόνθασιν? _____

Verse 3

- Why is οὐχί of particular significance here? Notice the repetition in verse 5. _____
- Parse μετανοῦτε. _____ What type of conditional sentence is ἐὰν μὴ μετανοῦτε... ἀπολεῖσθε? (Voelz, 248-251) _____
- Parse ἀπολεῖσθε. _____ Compare this occurrence of ἀπόλλυμι in Luke 4.34; 6.9; 9.24-25,56 [variant]; 15.4-9,17,24,32; 17.27,29,33; 19.10; 20.16; 21.18. What connotation must ἀπολεῖσθε have, therefore, in Luke 13.3? _____

Verse 4

- Where was the tower of Siloam? Why would this have been significant for the Galileans? (Just, 531-532) _____
- Parse κατοικοῦντας. _____ What is its function and force? (Voelz, 118-123) _____
- Parse ὀφειλέται. _____ The word occurs nowhere else in Luke's Gospel (but cf. Mt. 6.12; 18.24; Rom. 1.14; 8.12, etc.). Of what significance does the word "debtors" have here? _____

Verse 5

- Parse λέγω. _____ Why is this phrase λέγω ὃμιν of particular importance in the Gospel of Luke? (Luke 4:24) _____

Verse 6

- Parse *εἰχεν* _____ and *πεφυτευμένην* _____ What is the translation of the above words?
- Parse *ζητῶν* _____ What is the function and force of this participle? (Voelz, 118-123) _____

Verse 7

- Parse *τρία ἔτη* _____ Why are these words in the Accusative case? (Voelz, 239-240) _____
- Parse *ἔρχομαι* _____ This verb should be translated into English in the past tense, why? _____
- What is the theological significance behind the tense of the participle, *ζητῶν*, in this context? _____
- Parse *ἔκκοψον* _____

Verse 8

- Parse *κύριε* (Voelz, 237) _____
- Parse *ἄφες* _____ How is this word used in other instances? (Matt. 6.12; Luke 11:4) _____
- Parse *τοῦτο τὸ ἔτος* _____ Why are these words in the Accusative case? (Voelz, 239-240) _____
- What images develop the agricultural scene? _____ How might bringing these agricultural points up be an effective preaching tool for a congregation? _____

Verse 9

- How is *μὲν... δὲ* best translated? _____
- In the expression *εἰς τὸ μέλλον*, what word is missing? (However, it is supplied by context from verse 8). _____
- Parse *ἔκκόψεις* _____ What is the theological significance behind the tense? What does it point to? _____

Integration of Meaning

Write a tentative title, theme, and two points for a sermon outline that reflects the unique theology found in this pericope.