

Greek Readings
Series C, Third Sunday After Pentecost
Luke 9:51-62

Verse 51

- Parse and translate Ἐγένετο δέ _____. How might this be considered the turning point in the narrative of Luke's Gospel? (cf Just II:426ff)? _____.
- Parse συμπληροῦσθαι _____. What use of the infinitive is this with ἐν τῷ? (Voelz 105) _____. What is the case of τὰς ἡμέρας and why is it in this case? (Voelz 104) _____. Note that this noun in the accusative is the subject of the verb in the infinitive.
- Parse τῆς ἀναλήψεως _____. What is the verbal root of this word? (BDAG 67) _____. Comparing the verbal root with other uses of the verb (Act 1:2,11, 22; LXX 2 Kgs 2:11), to what event in Jesus life does ἀναλήψεως refer? _____.
- Parse τοῦ πορεύεσθαι _____. What use of the genitive + infinitive in being used here? (Smyth 1408) _____. Why is this tense significant? _____.

Verse 52

- See Exodus 23:20. In light of this, what does it suggest about Jesus that he “ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ?” (cf. Just II.429) _____.
- Parse πορευθέντες _____. What is the position and force of this word? (Voelz 118-119) _____.
- What is significant (and ironic) about the location of these preparations? (Just II:431) _____.

Verse 53

- Parse ἐδέξαντο _____. What technical significance does δέχομαι have in a Christian context? (BDAG 221; cf. Just II.430) _____.
- Parse ἦν πορευόμενον _____. What use of the participle is this and how should it be translated? (Voelz 259-260) _____.
- What are several different ways that “ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ” may be translated? _____.

Verse 54

- What is the position and force of ἰδόντες? (Voelz 118-119) _____.
- Why are James and John significant here? (cf. Lk 9:10; 6:14; 8:51; 9:28) _____.
- Parse εἰπόμεν _____. Why this mood? (Voelz 174) _____.
- Parse καταβῆναι _____. Which use of the infinitive is this? (Voelz 100) _____.
- Note the variant reading at the end of this verse. Though it seems unlikely this was originally included, what theological insight does it suggest? _____.

Verse 55-56

- Parse στραφεῖς _____. This participle occurs often in Luke's Gospel (cf. 7:9, 44; 10:22, 23; 14:25; 22:61; 23:28). What type of movement does the word suggest, and what might it reveal about Jesus' personality? _____
- Note the variant readings for these verses. Based on the external evidence, which reading is to be preferred? Based on internal evidence, does it seem likely Jesus *could* have spoken these words? (see Lk 19:10; Jn 3:17; 1 Jn 3:11-24; 4:7-21; cf. James 1:19-20; 2:1-9; 4:1-7) _____.

Verse 57

- Parse πορευομένων αὐτῶν _____. What kind of construction is this? (Voelz 133) _____.
- Parse Ἀκολουθήσω _____. Look up the meaning (BDAG 36; TDNT 210) and compare the word's use to Lk 5:10-11, 27; 9:59 (cf. Mt 4:19; 9:9; Mk 1:17; Jn 1:43; 21:19-22). Why is this a (inappropriately?) bold statement? _____

Verse 58

- Parse κατασκηνώσεις _____. What declension is it? _____.
- What does Jesus' response to the man's offer tell us about Jesus' ministry? (cf. Just II.433) _____
- What mood is κλίνῃ _____. What little word is missing after ποῦ? _____

Verse 59

- Parse εἶπεν _____. Who is the subject? _____.
- Parse Ἀκολουθεῖ _____. What does the tense suggest about the command? (Voelz 201) _____. Note that an opportunity is given here which was denied to the restored Gerasene demoniac (Lk 8:38) _____

Verse 60

- At first glance, the man's request seems reasonable and even appropriate. How might you explain Jesus' response to a bible class? (cf. Just II:432) _____
- Parse ἀπελθὼν _____. Why is ἀπελθὼν repeated here? (see v59) and what point does this repetition reveal about Jesus' charge? _____
- Parse Ἄφες _____. Ἀφίημι is used often by Luke (Lk 4:39, 5:11, 5:20, Lk 6:42, 8:51, etc.) How should it be translated in this context? (BDAG 156) _____
- What does such a statement reveal about Jesus' attitude? _____

Verse 61

- Parse ἀποτάξασθαι _____. Does this request seem reasonable in light of Old Testament precedent? (Gen 31:55; 32:29; 2 Sam 19:39; 1 Kings 8:66) _____

Verse 62

- Parse ἐπιβαλὼν _____. Parse βλέπων _____. What is the theological significance of these participles' tenses? (Just II. 432-433) _____
- What does εὐθετός mean? (BDAG 405) _____.

Integration of Meaning

Prepare a title for a sermon and two (or at most three) supporting points.