

Greek Readings
Series C, Second Sunday After Pentecost
Luke 8:26-39

Verse 26

- Parse κατέπλευσαν _____.
- Note the context of this pericope in Luke's Gospel. What event immediately precedes it? In light of David's confession in Psalm 65:1-8, what do these events tell us about Jesus' identity? _____.
- To what region does τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας refer? Find Gerasa on a map. What is the significance of Jesus performing his miracle in this location? (Just I,365) _____.

Verse 27

- Parse ὑπήντησεν _____ . Who is the subject of the verb? _____. Notice this compound verb takes a dative object.
- Parse χρόνῳ ίκανῷ _____. What kind of dative is this? (Voelz 239) _____.
- How do the details about the man's condition, appearance and living situation contribute to your understanding of the person and setting? Note the tense of the finite verbs. (see Num 19:11, 14, 16; Is 13:21; 34:14) _____

Verse 28

- Translate Τί ἔμοι καὶ σοί _____. Note where else this phrase occurs in Luke's Gospel (Lk 4:34). What other similarities exist between these two accounts? What do the differences suggest for an interpretation of *this* exorcism? (cf. Just I:364) _____.
- How does the possessed man address Jesus? What is the significance of this declaration, particularly considering its source? (cf. LK 1:32, 35; 4:34; 8:25) _____
- Parse βασανίσης _____. What grammatical construction is used here with μή ... βασανίσῃς? (Voelz 177) _____.
- Look up βασανίζω in BDAG (p 168). What is the meaning of this verb? Where else is this verb used in the NT? (Mt 8:6, 29; Mt 14:24; Mk 6:48; 2 Pt 2:8; Rev 9:5; Rev 11:10). In what other contexts is it used? _____.

Verse 29

- What tense is παρήγγελλεν? _____. How does knowing this tense contribute to the overall development of the narrative? _____

Verse 30

- To whom is Jesus speaking? How is this unique? (cf. Just I:362) _____
- Consult TDNT (IV:68, 69) on Λεγιόν. What are the implications of such an identity (hint: it concerns more than mere numbers)? _____.

- Why do the demons not want Jesus to send them into the abyss? (Rev 9:1,2,11; 11:7; 17:8; 20:1,3) _____.

Verse 32

- How does the “large herd of pigs” contribute to the narrative? What kind of animals are these in regards to ceremonial law? _____.
- Translate *παρεκάλεσαν αὐτόν* _____ and *ἐπέτρεψεν αὐτοῖς* _____. Who is clearly in charge in this situation? _____.
- What is the point of Jesus giving permission to the demons? (cf. Mt 8:32) _____.

Verse 33

- Parse *ἀπεπνίγη* _____. What does it mean? (BDAG 119) _____.
- Parse *λίμνην* _____. Where else is this word used in the NT? _____. (Moulton and Geden 1978, 600).
- What eschatological reality does the destruction of pigs point to? (cf. Rev 20) _____. What sacramental reality? (cf. Small Catechism IV, 4.) _____.

Verse 35

- What is the difference between the response of the healed man and the herdsmen? _____.
- Translate *παρὰ τοὺς πόδας τοῦ Ἰησοῦ*. (see Just I:363) _____.
- What might the demoniac sitting clothed at Jesus feet be an image of? (cf. Lk 10:39; Mt 28:19; Gal 3:27) _____.
- Parse *ἔφοβήθησαν* _____. Why is Luke’s use of this word ironic? _____.

Verse 37

- Parse *ἡρώτησεν* _____. Who is the subject? _____.
- What use of the dative is found in the expression *φόβῳ μεγάλῳ συνείχοντο*? (Voelz 239) _____.
- Again, the passage is highly ironic. Explain the irony _____.

Verse 38

- Parse *ἔξεληλύθει* _____. Who is the subject? _____. Why is the verb singular _____.
- What does the healed man really desire from Jesus? _____.

Verse 39

Parse *διηγοῦ* _____. How could we understand Jesus’ instruction to the demoniac in light of Luke 1:1? _____.

Integrating Meaning

Write a sermon title based on this text and two or three supporting points.