

*Greek Readings*  
**Series C, Fourth Sunday After Pentecost**  
**Luke 10:1-20**

**Verse 1-2**

- To what does *μετὰ δὲ ταῦτα* apparently refer? (cf. Lk. 9:49-50, 51-56, 57-62)  
\_\_\_\_\_.
- Note the textual variant in verse 1 regarding *έβδομήκοντα* (δύο) and its support in the apparatus criticus. In light of the Old Testament, which reading is supported by the internal evidence of the text? (cf. Num 11:16-17; Ex 24:1, 9-14) \_\_\_\_\_.  
Which is the harder reading? \_\_\_\_\_. What Lukan Theme is supported by the “seventy?” (cf. Deut 18:15; Lk 7:16; 9:10-17, 28-36) \_\_\_\_\_.
- What is the use of *αὐτός* near the end of verse 1 and how is it best translated (starting from *καὶ ἀπέστειλεν*)? (Voelz 255) \_\_\_\_\_.
- What is the definition of *θερισμός*? (BDAG 453) \_\_\_\_\_? Recalling the parable of the sower (Lk 8:-15), How is this instructive for his church today? \_\_\_\_\_.

**Verses 3-4**

- Parse and define *λύκον* (BDAG 604) \_\_\_\_\_. Who are the wolves based on other passages where this word is used? (Mt 7:15, 10:16; Jn 10:12; Acts 20:29)  
\_\_\_\_\_.
- What does the phrase “as lambs in the midst of wolves” tell us about the Office of Ministry? (cf. Just II:441-2) \_\_\_\_\_.

**Verse 5-7**

- Parse *εἰσέλθητε* \_\_\_\_\_. What kind of clause *ἄν + εἰσέλθητε* indicate? (Voelz 181) \_\_\_\_\_.
- Define *Εἰρήνη* (BDAG 287, TDNT 400) \_\_\_\_\_. In light of use in other passages (cf. Lk 2:14,29; 7:50; 14:32; 19:38, 42; Jn 20:21), what is the significance of this greeting? \_\_\_\_\_.
- Parse *ἐσθίοντες* and *πίνοντες* \_\_\_\_\_. What use of the participle is this? (Voelz 118ff) \_\_\_\_\_.
- How do these verses inform our ecclesiology? (cf. Just II:437, 442-3) \_\_\_\_\_.

**Verses 8-9**

- Parse *εἰσέρχησθε* \_\_\_\_\_ and *δέχονται* \_\_\_\_\_. What kind of clause does *ἄν + εἰσέρχησθε καὶ δέχονται* indicate? (Voelz 181)  
\_\_\_\_\_.
- Parse and define *ἵγγικεν* (BDAG 270) \_\_\_\_\_. Which definition fits best here? (cf. Just II.437) \_\_\_\_\_.
- What type of ministry is envisioned here? \_\_\_\_\_.

- Flesh out the preaching they are charged to do: \_\_\_\_\_.

### Verse 10-12

- Parse *τὸν κολληθέντα* \_\_\_\_\_. In what position is it? (Voelz 118) \_\_\_\_\_.
- Parse *ὑμῖν* in the phrase *εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν* \_\_\_\_\_. What use of the dative is this? (Voelz 239) \_\_\_\_\_.
- To what does *ἐν τῇ ἡμέρᾳ ἐκείνῃ* refer? (cf. Joel 2:1-2; Mt 7:22; 2 Tim 1:18; Rom 2:16) \_\_\_\_\_.

### Verses 13-16

- Parse *ἐγενήθησαν* and *μετενόησαν* \_\_\_\_\_. What is the name (and tense) of this construction with *εἰ ... ἄν*? (Voelz 248-250) \_\_\_\_\_.
- What answer is expected of the question in verse 15a introduced with *μή* plus the indicative? (Voelz 261) \_\_\_\_\_.
- Why is Capernaum singled out? (cf. Lk. 4:23, 31, 33-43; 7:1) \_\_\_\_\_.
- How does this verse inform the interpretation of 10:9, 11? (Just II:438-9) \_\_\_\_\_.
- How does the end of verse 7 pertain today? \_\_\_\_\_.

### Verses 17-20

- Parse *ὑπέστρεψαν* and note its position \_\_\_\_\_.
- In what case is *χαρᾶς* \_\_\_\_\_. How should it be translated with *μετά* \_\_\_\_\_.
- Compare verse 17 with 24:52. (see also Lk 1:14, 28; 2:10; 6:23; 15:5, 7, 10, 32; 24:41) With what is joy connected in Luke's Gospel? \_\_\_\_\_.
- See Just's notes on Satan's presence in the biblical narrative. (Just II:439) In what way is Satan "falling like lightning" in this particular story and to what does this point? \_\_\_\_\_.
- What is the nature of the authority Jesus mentions in verse 19? (cf. Lk 4:16, 36; 5:24; 7:8; 9:1; 12:5; 19:17; 23:7; Acts 1:7) \_\_\_\_\_.
- Parse *ἀδικήσῃ* \_\_\_\_\_. What is this construction with *οὐ μὴ*? (Voelz 177) \_\_\_\_\_.
- Parse *ἐγγέγραπται* \_\_\_\_\_. What is the significance of this passive voice? (cf. Just II:439 for Old Testament and New Testament precedent of this expression) \_\_\_\_\_.

### Integrating Meaning

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