

Greek Readings
Series C, Fifth Sunday After Pentecost
Luke 10:25-37

Verse 25

- Luke likes to use the phrase καὶ οἶδού (cf. Lk. 1:31, 36; 2:25; 5:12; 7:12, 37; 9:39; 11:31, 32, etc.) What is Luke doing when he uses the phrase? _____
- What is a νομικός? (cf. Lk. 7:30; 11:45, 46, 52, 53; 14:3; BDAG 675.)

- Parse ἐκπειράζων. _____ How else is the word translated in the New Testament? (cf. Mk. 4:7; Lk. 4:12; BDAG, 307) _____
- Parse ποιήσας. _____ How does Luke use ζωὴν αἰώνιον? (cf. Luke 18:18, 30; Acts 13:46, 48) _____.
- What theological error does the lawyer's question reveal? _____

Verse 26

- Parse γέγραπται. _____. What does Jesus mean when He says, ἐν τῷ νόμῳ? _____

Verse 27

- Parse ἀποκριθείς. _____. How does this participle function in the sentence? (Voelz 119) _____.
- What phrase does Luke report the lawyer added to Deuteronomy 6:5?
_____.
- Why might the lawyer be conflating the two tables of the law? (Just 447)
_____.

Verse 28

- Parse ἀπεκρίθη. _____. What does the lawyer's answer prove, if anything? _____.
- Parse ποίει. _____. What does it mean? (BDAG 839)
_____. Does Jesus pose a trick question here or can it be understood legitimately? _____

Verse 29

- Parse θέλων. _____ Who is the subject? _____
- Parse δικαιῶσαι. _____ What does this mean? (BDAG p.249)
_____. What is the Jewish understanding of δικαιόω? _____
- Why does the lawyer seize upon the word "neighbor"? (cf. 10:27) _____

Verse 30

- Parse κατέβαινεν. _____ Why does Jesus use the imperfect tense here? (Voelz 60) _____.
- Why is λησταῖς in the dative case? (Voelz 239) _____. What is the meaning of ληστής -οῦ, m.? (BDAG 594) _____.

Verse 31

- Parse ἀντιπαρῆλθεν. _____ Describe the manner in which the priest walked past the man. _____. What does the priest have in common with the Levite? (cf. 10:27) _____.
- What is Jesus saying when He begins with a priest? _____.

Verse 32

- How does [γενόμενος] function in the sentence? _____.
- Describe the progression of the phrases that Jesus uses to describe the level at which they are willing to help the man. _____.

Verse 33

- Parse ὁδεύων. _____ Why might Luke use this word rather than the more used word for journey? (See BDAG 690) _____.
- Parse ἐσπλαγχνίσθη. _____ How does Luke use this verb in his Gospel? (cf. Luke 7:13; 15:20; TDNT VII, 548) _____.

Verse 34

- Parse κατέδησεν. _____ This verb is found only one time in the New Testament. How ought it be translated? (BDAG 516) _____.
- What is the significance of ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἕδιον κτῆνος? (Just 448) _____.
- Parse ἐπεμελήθη. _____ How is this verb used in other Scripture passages? (Luke 10:35; 1 Tim. 3:5) _____ Why does this verb take the genitive αὐτοῦ? _____.
- What does πανδοχεῖον -ου, n. mean? (BDAG p.753) _____.

Verse 35

- Parse ἐπανέρχεσθαι? _____ Why does this verb have two accents? (Voelz, 66) _____.
- Parse ἀποδώσω. _____ What do we learn about the Samaritan by the use of this verb? (Lk 7:42, 9:42, 12:59, 16:2) _____.

Verse 36

- Parse ἐμπεσόντος. _____ What is the point of Jesus asking this question? (cf. 10:27; Lev. 19:18) _____.

Verse 37:

- Parse πορεύον. _____ The verb is used in some pretty important places in the book of Luke. What is significant about it being here as an imperative? (See, Luke 9:51, 17:11 and Just 648) _____.
- Did the lawyer heed Christ's imperative? Why or why not? _____.

Integration of Meaning

Come up with a sermon title, a theme, and three supporting points.