

*Greek Readings*  
**Summer Quarter – Week 4 (June 18-24, 2007)**  
**Pentecost 4, C**  
**Luke 8:26-39**

**Verse 26**

- Parse κατέπλευσαν \_\_\_\_\_
- Note the context of this pericope in Luke's Gospel. What event immediately precedes it? Given this placement and its seemingly parallel relation to David's confession in Psalm 65 (esp. v 7), what themes may Luke be developing concerning the person of Jesus and his ministry? \_\_\_\_\_
- To what region does τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας refer? Note the variant readings. Which reading is preferred and why? (cf. Metzger *A Textual Commentary on the Greek New Testament* p 121; ABD II 991) What implications does this have for understanding Jesus' actions in this pericope? \_\_\_\_\_

**Verse 27**

- Parse ἐξελθόντι \_\_\_\_\_ Why is this case used? (Voelz 258) \_\_\_\_\_
- Parse ὑπήντησεν \_\_\_\_\_ Who is the subject of this verb? \_\_\_\_\_
- How do the details about the man's condition, appearance and living situation contribute to one's understanding of the person and setting? (see Num 19:11, 14, 16; Is 13:21; 34:14)

**Verse 28**

- Translate Τί ἐμοὶ καὶ σοί \_\_\_\_\_ Note where else this phrase occurs in Luke's Gospel. (4:34) What other similarities exist between these two accounts? (cf. Just I:364) What do the differences suggest for an interpretation of *this* exorcism? \_\_\_\_\_
- How does the possessed man address Jesus? What is the significance of this declaration, particularly considering its source? (cf. 1:32, 35; 4:34; 8:25) \_\_\_\_\_
- Parse βασάνισις \_\_\_\_\_ What grammatical construction is used here with μὴ βασάνισις and what particular nuance does this convey? (Voelz 194) \_\_\_\_\_ Look up βασάνισις in BDAG (p 168). What is the meaning of this verb? Consult Moulton and Geden (p 140). Where else is this verb used in Luke/Acts? In the NT? In what other contexts is it used? (cf. TDNT I:561-563) \_\_\_\_\_

**Verse 29**

- How ought the two occurrences of γάρ be translated? (consult Smyth *Greek Grammar* §§2803-2820) \_\_\_\_\_
- Parse παρήγγειλεν \_\_\_\_\_ How might the variant readings affect your translation?
- Parse συνηπάκει, ἐδεσμεύετο, and ἠλαύνετο. How is this tense significant especially in light of πολλοῖς γὰρ χρόνοις? \_\_\_\_\_

**Verse 30**

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

**Verse 31**

- Look up ἄβυσσον in Moulton and Geden. How else is this word used in both testaments? (see esp. Rev 9:1, 2, 11; 11:7; 17:8; 20:1, 3) \_\_\_\_\_

### Verse 32

- How does the ἀγέλη χοίρων ἱκανῶν contribute to the narrative? What kind of animals are these? \_\_\_\_\_
- Parse and translate παρεκάλεσαν αὐτὸν and ἐπέτρεψεν αὐτοῖς. Who is clearly in charge of this situation? \_\_\_\_\_

### Verse 33

- Parse ἀπεπνίγη. \_\_\_\_\_ Look up this word in BDAG (p119). What is the literal meaning? See Acts 15:20. Unclean spirits (8:29), unclean animals (8:32), unclean death (8:33). What work has Jesus done and for whom has he done it? \_\_\_\_\_

### Verse 35

- How do the herdsmen and others respond to these events? How does the healed man respond?
- Parse ἰδεῖν. \_\_\_\_\_ What kind of infinitive is this? (Voelz 113) \_\_\_\_\_
- Translate παρὰ τοὺς πόδας τοῦ Ἰησοῦ. \_\_\_\_\_ (See Just I:363)
- Parse ἐφοβήθησαν \_\_\_\_\_ Explain how Luke's use of this word is highly ironic. \_\_\_\_\_

### Verse 36

- Parse ἐσώθη \_\_\_\_\_ Look up σώζω in TDNT (VII:965ff). How is this distinct from θεραπεύω? (Compare Mark 5:23, 28, 34 to Mark 6:5, 6) \_\_\_\_\_

### Verse 37

- Parse ἠρώτησεν \_\_\_\_\_ Who is the subject? \_\_\_\_\_
- What use of the dative is valued in the expression φόβῳ μεγάλῳ συνείχοντο? (Voelz 258) \_\_\_\_\_
- Parse ἐμβὰς \_\_\_\_\_ In what position does this participle stand? (Voelz 134ff) How is it best translated in relation to ὑμέστρεψεν? \_\_\_\_\_
- Why did the whole multitude (not only the herdsmen) ask Jesus to leave? Of what were they afraid? Again, explain the irony. (Compare Luke 5:1-8; 8:4-15) \_\_\_\_\_

### Verse 38

- Parse ἐδείτο and εἶναι How do these words fit together syntactically? \_\_\_\_\_
- Parse ἐξεληλύθει \_\_\_\_\_ Who is the subject? Why is this verb singular? (Voelz 95) \_\_\_\_\_

### Verse 39

- Parse ὑπόστρεφε and διηγοῦ \_\_\_\_\_ Look up διήγησις in BDAG. Where else does Luke use this word? What does Jesus send this former demoniac to do (to be)? \_\_\_\_\_
- Who is the subject of the first ἐποίησεν? Who is the subject of the second ἐποίησεν? How do these identities (of the man and Jesus) conclude Luke's narrative of this exorcism? What do both confess concerning the person and work of Jesus? \_\_\_\_\_
- How does this pericope foreshadow the mission to the Gentiles? How is this story a demonstration of the coming kingdom of God? \_\_\_\_\_

### Integration of Meaning

Write a sermon title, theme and three sermon points that reflect the unique theology found in this pericope.