Greek Readings

Summer Quarter – Week 6 (July 2-8, 2007)

Pentecost 6, C

Luke 10:1-20

Verses 1-2

- To what does μετὰ δὲ ταῦτα refer? (cf. Lk. 9:49-50, 51-56, 57-62) _____
- Look this week's passage up in a synopsis of the four gospels. How is this account similar to and different from that of Matthew? What Lukan characteristics are elucidated by these differences? _____
- Note the textual variant in verse 1 and its support in the apparatus criticus. Which reading is to be preferred and why? (cf. Metzger's Textual Commentary 126-7) _____ _____
- What is the use of αὐτὸς near the end of verse 1 and how is it best translated (starting from καὶ ἀπέστειλεν)? (Voelz 275-6; also, be careful to note the position of πᾶσαν and number of πόλιν in relation to the restrictive clause οὗ ἤμελλεν αὐτὸς ἔρχεσθαι) _____ _____
- What does Jesus command in verse 2? How is this instructive for his church today? How might this inform church practice? _____

Verses 3-4

- Parse and translate ὑπάγετε _____
- Just describes this commission as "Christological and sacrificial" insofar as these men are sent ὡς ἄρνας ἐν μέσῳ λύκων (Just II:441-2). What implications/applications does this reality have for proclaimers of God's Word today, both clergy and laity? _____ _____
- Contrast 10:4 and 9:3 to 9:57-62. What characteristics of this sending are highlighted by its context and stipulations? (cf. Just II:441) _____

Verses 5-7

- Parse εἰσέλθητε and λέγετε_____ What is this construction with ἄν? (cf. Goodwin *A Greek Grammar* 1403) _____
- Parse ἐπαναπαήσεται _____ See BDAG (358) for the implications of benefits bestowed in this verb's action. _____
- Cf. 1:79 and 24:36. What is the significance of this greeting? (see also Just II:436-7, 442ff) _____
- Parse and note the position of ἐσθίοντες and πίνοντες _____ What use of the participle is this? (Voelz 134ff) _____ See Just's notes on this verse (II:437, 442-3). How do these verses inform our ecclesiology? _____

Verses 8-9

- Parse δέχωνται _____ Look this word up in TDNT. (50-54) What depth of meaning is conveyed by this word in this context and how might one bring this out in a Bible Study or homily? _____

- Parse ἤγγικεν _____ What are two possible translation options for this sentence (especially with ἐπί and the accusative) and the implications of each? (cf. Just II:437-8) _____
_____

Verses 10-12

- Parse ἐξελθόντες _____ In what position is this participle and how ought it be translated in relation to the rest of the sentence? (Voelz 144-6) _____
_____
- In what case is ὑμῖν in verse 11? What is this use called? (Voelz 258) _____
- To what does ἐν τῇ ἡμέρᾳ ἐκείνῃ refer? _____
- What kind of word is ἀνεκτότερον? _____

Verses 13-16

- Parse ἐγενήθησαν and μετενόησαν _____ What is the name (and tense) of this construction with εἰ…ἂν? (Voelz 267-270) _____
- What answer is expected of the question in verse 15a introduced with μή plus the indicative? (Smyth 1772; Voelz 281) _____
- Why is Capernaum singled out? (cf. Lk. 4:23, 31, 33-43; 7:1) _____
- See Just's comments on this verse. (II:438-9) How does this verse inform the interpretation of 10:9, 11? _____

Verse 17-20

- Parse Ὑπέστρεψαν and note its position _____
- In what case is χαρᾶς and how is it translated with μετά? _____
- Cf. this verse with 24:52 as well as 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. (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? _____
- Parse ἀδικήσῃ _____ What is this construction with οὐ μή? (Voelz 193) _____
- Parse ἐγγέγραπται _____ What is the significance of this passive voice? (cf. Just II:439 for Old Testament and New Testament precedent of this expression) _____

Integration of Meaning

Write a collect that captures the theology of this pericope and petitions that for which Jesus commands his church to pray.