

Greek Readings
Summer Quarter – Week 9 (July 23-29, 2007)
Pentecost 9, C
Luke 11:1-13

Verse 1

- What narrative immediately precedes this pericope? Read Just's commentary on this story. (II:457-9) What context does it establish introducing Jesus' teaching of the Lord's Prayer?

- Parse εἶναι _____ What use of the articular infinitive is this and how is it best translated here? (Voelz 120) _____
- Who is included in ἡμῶς? (Just II:460-1) _____
- It would be interesting to know how John taught his disciples to pray, though no such record exists; contrast this brief account with the much fuller teaching in Mt. 6:5-9a.

Verse 2

- Parse προσεύχησθε _____ What construction is this with Ὅταν? (Voelz 198) _____
- Parse ἁγιασθήτω and ἐλθέτω _____
- Note the textual variants listed in the apparatus criticus. Based on *external evidence*, which reading is to be preferred? Based on *internal evidence*? How might one reconcile this conflicting evidence? See B. M. Metzger's *A Textual Commentary* (Deutsche Bibelgesellschaft, 2002), p 130 and J. H. Greenlee's *Introduction to New Testament Textual Criticism* (Hendrickson, 1995) pp 111-131. (cf. Just II:461-2) _____

Verse 3

- Parse and translate ἐπιούσιον _____ See Just's comments on the etymology of this word (II:462-3). How might one articulate this provocative ambiguity in a translation? In a homily? _____
- Parse and translate δίδου (see Voelz 219) _____ What is the difference in meaning between Luke's δίδου and Matthew's δός? (Mt. 6:11; cf. Just II:462) _____
- What kind of bread is this? What kind of meal? (Just II:465-470) _____

Verse 4

- Compare this verse to the Greek of Matthew 6:12. Why the difference? (cf. Lk 3:3; 5:17-26; 7:36-50; 24:47; cf. Just II:463) _____
- Parse εἰσενέγκης _____ What use of the subjunctive mood is this? (Voelz 194) _____

Verse 5-6

- In what case is μεσονυκτίου and how is it being used? (Voelz 257) _____
- Parse χρῆσόν and give its first principle part _____
- Parse παρεγένετο _____ How ought this be translated into English with ἐπειδή? (Smyth 1943) _____
- Parse ὃ. What is this relative pronoun's antecedent? (Voelz 107) _____

Verse 7

- Parse εἶπη _____ Why is this mood used? _____
 - See Just's comments on this question and response. (II: 470) Given the customs of the first century, is the request especially extraordinary or surprising? The response? _____
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Verse 8

- Note carefully the antecedent of each pronoun in this verse. Which man is the antecedent of the genitive pronoun in τὴν ἀναίδειαν αὐτοῦ? (See Just II:463-4) _____
 - Look up ἀναίδειαν in BDAG (63). How might one translate/interpret ἀναίδειαν in order to maintain the text's inherent ambiguity? _____
 - List several Old Testament examples when God dealt with His rebellious people "for the sake of His name/to sanctify His name/to keep His name free from shame." _____
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Verse 9-10

- Parse αἰτεῖτε, ζητεῖτε and κηρύσσετε _____ What tense is used with these imperatives and what aspect does this express? (Voelz 219) _____
_____ What significance might this have for our hearers (who also are bidden to pray)? _____
- What is Jesus teaching in verse 9? (Just II:471) _____
- How might verse 10 inform one's interpretation of verse 8? _____

Verse 11-12

- What is the case, number and gender of τίνα? _____ Is there an expressed antecedent for this interrogative pronoun? How is this pair related? Noting that, translate this question in a way that faithfully renders the Greek syntax. _____

- What kind of question is this? (deliberative, rhetorical, etc) _____

Verse 13

- What construction is this with εἰ + perfect indicative (protasis) and future indicative (apodosis)? _____ What effect does the interrogative adjective of relation in the dative case (here, Dative of Measure of Difference-Smyth 1513) have on this construction? _____
- What implications does the hypothetical story which precedes this statement in verses 5-8 have for these words of Jesus? How might one misunderstand this promise if the hypothetical story is misinterpreted? _____

Integration of Meaning

Write a prayer according to the following form¹ that reflects the theology of this pericope:

- 1) Precept: "Here you teach us that..."
- 2) Thanksgiving: "We thank you because..."
- 3) Confession: "Forgive us for..."
- 4) Petition: "Please grant that..."

¹ Form taken from Professor Senkbeil's "Daily Class Devotional" guide.