

Notes on the Greek New Testament Week 8 – Luke 6:1-36

Day 36: Luke 6:1-8

Verse 1

Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχους ψωχόντες ταῖς χερσίν.

Many MSS read σαββατῶ δευτεροπρωτῶ

διαπορευομαι go through, travel through
σποριμα, ων n (only in pl) grainfields
τιλλω pluck, pick

Occurs only in this story. The law permitted such gleaning in the fields (Dt 23:26).

σταχυς, υος m head of grain
ψαχω rub (the husk from grain)

Here only in the NT.

χειρ, χειρος f hand, power

"The act of plucking could be regarded as harvesting, which was forbidden on the Sabbath... The preparation of food by rubbing corn was also forbidden, so much so that one was required to prepare a meal in advance for any traveller who might happen to arrive on the Sabbath." Marshall

Verse 2

τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασι;

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper, it is possible

Many MSS read ἔξεστιν ποιειν.

Verse 3

καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπέπεισεν αὐτὸς καὶ οἱ μετ' αὐτοῦ [ὄντες];

ἀποκρινομαι answer, reply, say
ἀναγινωσκω read, read in public worship
ότε conj when, at which time
πειναω be hungry

Verse 4

[ὡς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

Cf. 1 Sam. 21:1-9.

ὡς here 'how' - "how he went ..."
ἄρτος, ου m bread, a loaf, food

προθεσις, εως f purpose, plan, will;
ἄρτοι της π. bread offered to God
λαβων Verb, aor act ptc, m nom s λαμβανω
ἔφαγεν Verb, aor act indic, 3s ἔσθιω and
ἔσθω eat, consume
ἔδωκεν Verb, aor act indic, 3s διδομι
εἰ μη except
μονος, η, ον only, alone
ἱερευς, εως m priest

Verse 5

καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

"Jesus claims an authority tantamount to that of God with respect to the interpretation of the law." Marshall

Verse 6

Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·

ἕτερος, α, ον other, another, different

The incident presumably took place in Capernaum – though the place is not indicated.

διδασκω teach

ἐκεῖ there, in that place, to that place
δεξιός, α, ον right, δεξια right hand
ξηρός, α, ον dry, withered, paralyzed

Verse 7

παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.

παρατηρεω (act & midd) watch, watch
closely, observe, keep
γραμματευς, εως m scribe, expert in
Jewish law
θεραπευω heal, cure

According to the Pharisees, healing was permitted on the Sabbath only when life was in danger – midwifery and circumcision were also permissible.

εὕρωσιν aor. subj. εὕρισκω find, discover
κατηγορεω accuse, bring charges
against

Verse 8

αὐτὸς δὲ ἦδει τοὺς διαλογισμοὺς αὐτῶν,
εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν
χεῖρα, Ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ
ἀναστὰς ἔστη.

ἦδει see 4:41

διαλογισμος, ου m thought, reasoning

ἀντηρ, ἀνδρος m man, husband

ἐγειρω raise

στήθι Verb, 2 aor act imperat, 2 s ἴστημι

stand, stand firm

μεσος, η, ου middle; ἐν μ., εἰς μ. in the
middle, among

ἀναστας aor. part. ἀνιστημι rise, stand
up

ἀναστας ἔστη 'rising up he stood' i.e. 'he
got up and stood'.

Day 37: Luke 6:9-16**Verse 9**

εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς,
Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ
ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν
σῶσαι ἢ ἀπολέσαι;

ἐπερωταω ask, interrogate, question

ἀγαθοποιεω do good, do what is good

ἢ or

κακοποιεω do evil, do wrong, injure

"The contrast is not between doing good and
doing nothing, a set of alternatives which
would have enabled the Pharisees to justify
refraining from healing the sick man, but
between doing good and positively doing evil:
... to fail to heal is to do harm to the sufferer
who must continue to suffer." Marshall

ψυχη, ης f self, inmost being, life, 'soul'

Here in the sense of 'person'.

σωζω save, rescue, heal

ἀπολλυμι see 5:37

Verse 10

καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν
αὐτῷ, Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ
ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

περιβλεπομαι look around

ἐκτεινον Verb, aor act imperat, 2 s ἐκτεινω

stretch out, extend

χειρ, χειρος f hand, power

ἀπεκατεστάθη Verb, aor pass indic, 3 s

ἀποκαθιστημι restore, make well

Verse 11

αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ
διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν
τῷ Ἰησοῦ.

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill, fulfil, make come true

ἀνοια, ας f foolishness; rage, fury

'Senseless wrath'. Here only and in 2 Tim 3:9.

διαλάλω discuss, talk about

ἀλλήλων, οἰς, οὖς reciprocal pronoun one
another

ἂν particle indicating contingency

ποιήσαιεν Verb, aor act opt, 3 pl ποιεω

Verse 12-16

Cf. Mk 3:13-19

Verse 12

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
ἐξελεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι,
καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ
θεοῦ.

ὄρος, οὖς n mountain, hill

προσευχομαι pray

διανυκτερευω spend the night

Here only in the NT.

A rare objective genitive προσευχῇ τοῦ θεοῦ
for prayer *to* God. The choice of the Twelve is
made only after seeking God's guidance (Acts
13:2; 14:23; cf. 1:24-26).

Verse 13

καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν
τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπὸ
αὐτῶν δωδεκα, οὓς καὶ ἀποστόλους
ὠνόμασεν,

ὅτε conj when, at which time

προσφωνεω call to, address

μαθητης, ου m disciple, pupil, follower

ἐκλεγομαι choose, select

The participle is here used as an equivalent to
a finite verb.

δωδεκα twelve

ὀνομαζω name, call; pass be known

The name denotes a *function* (cf. Mk 3:14):
these are those whom Jesus will send out with
a particular mission.

Verse 14

Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἄνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον

Simon's name, 'Peter', "is no doubt meant to attest the new position of Simon as leader of the Twelve." Marshall

Verse 15

καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφραίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν

Ἀλφραίου the genitive signifies 'son of'

Verse 16

καὶ Ἰούδαν Ἰακωβου καὶ Ἰούδαν Ἰσκαριωθ, ὃς ἐγένετο προδότης.

The meaning of Ἰσκαριωθ is uncertain. It has been thought by many to mean 'man of Kerioth' but Marshall prefers the suggestion that it means 'the false one'. "The by-name will then sum up the comment that Judas became a traitor." There are several variant spellings.

προδοτης, ου m traitor, betrayer

Day 38: Luke 6:17-23**Verses 17-19**

Cf. Mk 3:7-12. Luke reverses the order of these compared with that found in Matthew (cf. vv 12-16 above).

Verse 17

Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

καταβς aor. ptc. καταβαινω come or go down, descend

"One may see a parallel with Moses who came down from Sinai to the people (Ex. 32:1,7,15; 34:29), but there is no stress on it." Marshall

ἔστη 2nd aor. ἴστημι stand

τοπος, ου m place

πεδινος, η, ου level (ground)

Not necessarily at the foot of the mountain.

ὄχλος, ου m crowd, multitude

πληθος, ους n crowd, multitude

λαος, ου m people, a people

There are three groups here; the apostles, the wider group of disciples who are already followers of Jesus and a still wider group of people who are not yet committed to him.

παραλιος, ου f coastal district

Probably Jews from this coastal area but perhaps also gentiles.

Verse 18

οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι ἰαθῆναι Verb, aor pass infin ἰαομαι heal, cure, restore

νοσος, ου f disease, illness

ἐνοχλεω trouble, cause trouble

Only here and in Heb 12:15.

ἀκαθαρος, ον unclean

θεραπευω heal, cure

Verse 19

καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.

ζητεω seek, search for, look for

ἄπτεσθαι Verb, pres midd infin ἅπτω

midd. take hold of, touch

ἐξήρχετο imperf. ἐξερχομαι

"Superstitious their belief may have been, but God accepted it, and power went out from Jesus and healed them all (cf. 5:17)." Marshall

Verses 20-49

"The Sermon on the Plain is a shorter version of the Sermon on the Mount (Mt 5-7)." Marshall. In vv.20-26 the sermon begins with a contrast between two types of people. The first are disciples of Jesus "who occupy a pitiable position in the eyes of the world. Their present need will be met by God's provision in the future." Marshall. The second are those who occupy a position of self-satisfied prosperity. On these Jesus pronounces woe.

Verse 20

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

ἐπάρας Verb, aor act ptc, m nom s ἐπαυρω raise, lift up;

μακαριος, α, ον blessed, fortunate

Unlike εὐλογητος, this word is never applied to God.

πτωχος, η, ον poor, pitiful

Often translates *ani* in the OT, one who is dependent, poor and weak.

"It is important that especially in the Psalms the pious man who calls on God to help him describes himself as poor and needy. Because of his need and because he is not a believer in violence, the poor man calls on God for help and receives it (Pss. 86:1; 12:5). Hence the term came to be a self designation for pious, humiliated people...

"It follows that in the message of Jesus the hopes of the poor and the promises of Yahweh to them find fulfilment through the one who has been anointed to bring good news to the poor (Is 61:1; Lk 4:18; cf. Is 57:15; 66:2).

This is one of the constant themes of the message of Jesus. It is in no sense a limitation of the promise of salvation to a specific circle of people... At the same time, however, the saying is addressed to those who are literally poor, or who share the outlook of the poor. Paul knew that God had chosen the contemptible people of this world to be his people (1 Cor 1:26ff.), and James (2:5) clearly cites this beatitude with reference to the literally poor; it was, therefore, Christian experience that in a real sense the gospel was addressed to the poor. Yet, as the sequel makes clear, it is not poverty as such which qualifies a person for salvation: the beatitudes are addressed to disciples, to those who are ready to be persecuted for the sake of the Son of man.

"It follows also that poverty as such is not a state of happiness. The happiness is because of the promise made to the poor... Theirs is the kingdom of God (4:43 note). The phrase is the all-inclusive one for the salvation of God – the action which brings salvation and the sphere of salvation. Thus the meaning here is that the blessings of God's reign are given to the poor." Marshall

ὑμετερος, α, ον possessive adj of 2 pl your

"Both Matthew and Luke have the promise in the present form (ἔστιν), whereas the other beatitudes are in the future tense... We are justified in concluding that the kingdom is so near that the disciples as good as experience it now, or that there is a sense in which they already experience it, even though the rewards associated with it belong primarily to the future." Marshall

Verse 21

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

πεινῶντες Verb, pres act ptc, m nom pl
πειναω be hungry

"The hungry are men who both outwardly and inwardly are painfully deficient in the things essential to life as God meant it to be, and who, since they cannot help themselves, turn to God on the basis of his promise." Goppelt

χορτασθήσεσθε Verb, fut pass indic, 2 pl
χορταζω feed, satisfy

"The underlying reference is probably to the 'messianic banquet', the picture of the kingdom of God in terms of a great feast where men can have fellowship with God at his table (cf. 13:28f.; 22:16,30). The imagery finds concrete expression in the picture of Lazarus, hungry on earth, but sitting in the bosom of Abraham at God's table (16:20-22)." Marshall

κλαω weep, cry; trans weep for

"Although the terms used are general, we should perhaps see the thought of sorrow with the world as it is, and possibly even of penitence for sin." Marshall

γελαω laugh

For the theme of sorrow turned to joy, cf. Is 60:20; 61:3; 66:10; Jer 31:13; Is 35:10; 65:16-19; Ps 126:2,5f.

Verse 22

μακάριοι ἔστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

"If the first three beatitudes are addressed to men as they now are, and invite them to discipleship and all its accompanying blessings, the fourth warns of the fate that may overtake them and calls them to be joyful despite this additional burden in this world." Marshall

ὅταν when, whenever, as often as
μισήσωσιν Verb, aor act subj, 3 pl μισεω
hate, despise, be indifferent to

"Commonly used of the attitude of those who are opposed to the people of God (Is. 66:5; Lk 1:71; 21:17 par Mt 24:9; Mk 13:13 par Mt 10:22; Jn 15:18f.; 17:14; 1 Jn 3:13). It expresses the basic attitude which lies behind the concrete acts described in the second clause." Marshall

ἀφορίσωσιν verb, aorist act subjunctive, 3 pl ἀφορίζω separate, exclude

Cf. Is 66:5

ὄνειδιζω reproach, insult, abuse

Cf. 1 Peter 4:14; Rom 15:3; Heb 11:26; Mk 15:32.

ἐκβαλλω throw out, expel, cast out

ὄνομα, τος n name, person

πονηρος, α, ον evil, bad, wicked

I.e. to defame, cf. Dt 22:19

ἐνεκα (ἐνεκεν and εἰνεκεν) prep with gen because of, for the sake of

As Jesus himself suffers rejection, cf. 9:58.

Verse 23

χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

χάριτε Verb, aor deponent pass imperat, 2

pl χαιρω rejoice, be glad

ἐκεῖνος, η, ο demonstrative adj. that, those

σκιρταω stir, move, leap for joy

Only here and in 1:41,44. For joy in persecution cf. Acts 5:41; 16:25; 21:13f.; Rom 5:3-5; Jas 1:2; 1 Peter 1:2,6; 4:13.

μισθος, ου m wages, reward, gain

The thought is of God's vindication of his faithful servants.

κατα τα αὐτα 'according to these things' = 'in just the same way'

πατηρ, πατρος m father

I.e. the servants of God have always faced trouble and distress from those from whom they might have expected support.

Day 39: Luke 6:24-31**Verse 24**

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρακλήσιν ὑμῶν.

πλην conj. but, nevertheless, however

οὐαὶ interj. woe! how horrible it will be!

Means 'alas for' and introduces an expression of pity for those under divine judgement (cf. Is 1:4f.; 5:8-28; 10:5ff.; 33:1; Am 5:18; 6:1; Hab 2:6ff.).

πλουσιος, α, ον rich, well-to-do

ἀπεχω receive in full, have back

"The word ἀπεχω was used in receipts to indicate that the person had had full payment of a debt, and hence that he had no further claims on the debtor (cf. Mt 6:2,5,16). The rich have thus received all that they are ever going to get." Marshall

παρακλησις, εως f encouragement, help, comfort

"The rich have used their wealth to purchase their own comfort, and have not used their wealth to help the needy (cf. 16:19-31); not only so, but their attitude suggests that they have been satisfied with their wealth and saw no need to secure for themselves treasure in heaven by giving to the needy (cf. 12:21)." Marshall

Verse 25

οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱ γελώντες νῦν, ὅτι πενήθησете καὶ κλαύσετε.

ἐμπεπλησμένοι Verb, perf pass ptc, m nom pl ἐπι(μ)πλημι and ἐμπιπλαω fill, satisfy

πειναω see v.21

Cf. Is 65:13f.; Jas 4:9

γελαω see v.21

πενθεω mourn, be sad, grieve over

κλαύσετε verb, fut act indic, 2 pl κλαιω see v.21

Verse 26

οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

καλως well, adv. from καλος good

εἴπωσιν Verb, aor act subj, 3 pl λεγω

For this construction, cf. Ex 22:28; Acts 23:5.

ψευδοπροφητης, ου m false prophet

The second half of the saying is identical with v.23b with the substitute of ψευδοπροφητης

Verse 27

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

ἀκουω here perhaps has the sense 'hear and obey'

ἀγαπαω love

A verb "concerned less with emotional affection than with willing service and the desire to do good to the other person."

Marshall

ἐχθρος, α, ον enemy, one hated

I.e. one who has hostile feelings towards you.

μισεω see v.22

Verse 28

εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
ὑμᾶς.

εὐλογεω speak well of, bless

"The thought of blessing persecutors is found in Rom 12:14; 1 Cor 4:12; 1 Pet 3:9, but apparently has no Jewish antecedents." Marshall

καταραομαι curse, place a curse upon

Cf. Rom 12:14.

προσευχομαι pray

ἐπηρεαζω mistreat, insult

Verse 29

τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε
καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου
τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

Cf Mt 5:39b-42

τυπτω beat, strike, wound, injure

A blow with the hand or the fist.

σε Pronoun, acc s ου

σιαγων, ονος f cheek

παρεχω act & midd cause, do, offer

ἄλλος, η, ο another, other

αἶρω take, take up, take away

ἱματιον, ου n garment, clothing, cloak

χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)

κωλυω hinder, prevent, forbid

The use of κωλυω with ἀπο is Semitic (cf. Gen 23:6).

Verse 30

παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ
αἵροντός τὰ σὰ μὴ ἀπαίτει.

αἰτεω ask, request, demand

δίδου Verb, pres act imperat, 2 s διδωμι

σος, ση, σον possessive adj. your, yours

ἀπαίτεω demand in return, demand

Only here and in 12:20.

The examples and principles given by Jesus are not to be taken over-literally. If v.29b were so taken, "the issue would be nudism, a sufficient indication that it is a certain spirit that is being commended to our notice – not a regulation to be slavishly carried out. But this fact does not entitle us to evade the demand, which is here put forward in an extreme case. What Jesus here says is seriously, even if not literally, meant; and his followers have the task of manifesting the spirit of the injunction in the varied situations which arise in actual life." Manson

Verse 31

καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ
ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

θελω wish, will

Many MSS read καὶ ὑμεῖς ποιεῖτε after Mt 3:12.

ὁμοίως likewise, in the same way

The negative form of this rule was well known in Jewish literature and the positive form also occurs on a few occasions. "Jesus is, therefore, not saying something new here, but it is significant that he stresses the positive form of the rule. The negative form is merely a rule of prudence: do not hurt other people lest they retaliate. The positive form is not prudential but absolute: this is how you are to treat others (positively), regardless of how they treat you." Marshall

Day 40: Luke 6:32-36**Verse 32**

καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ
ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοῦς
ἀγαπῶσιν.

ποιος, α, ον interrog pro. what, which, of what kind

ποια ὑμῖν χάρις ἐστίν 'what credit is that to you?' "This word can mean the approbation of favour of a superior (cf. 17:9), here of God (cf. 1 Peter 2:19f)." Marshall

ἁμαρτωλος, ον sinful, sinner

Verse 33

καὶ [γὰρ] ἐὰν ἀγαθοποιήτε τοὺς
ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις
ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
ποιῶσιν.

ἐαν if, even if

ἀγαθοποιεω do good, help

το αὐτὸ the same

See Wenham p.61 for the use of the 3rd person pronoun in an emphatic sense, with definite article meaning 'the same'.

Verse 34

καὶ ἐὰν δανίσσητε παρ' ὧν ἐλπίζετε λαβεῖν,
ποία ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ
ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
τὰ ἴσα.

δανειζω lend; midd borrow

ἐλπίζω hope, hope for, hope in, expect

λαβεῖν Verb, aor act infin λαμβανω

Meaning either recovery of what was loaned, the payment of interest by the debtor or the freedom of the lender to borrow in return. The parallel with the previous verses suggests the last of these.

ἀπολάβωσιν Verb, aor act subj, 3 pl
ἀπολαμβάνω receive back, get back
ἴσος, η, ον equal, the same

I.e. similar service in return.

Verse 35

πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

πλὴν see v.24
ἐχθρος, α, ον enemy, one hated
μηδεις, μηδεμια, μηδεν no one, nothing
ἀπελπίζω expect in return

The verb usually means to despair but a later meaning seems to be to hope for something in return.

μισθος, ου m see v.23
πολυς see 5:6
ἔσεσθε Verb, fut indic, 2 pl εἰμι
ὑψιστος, η, ον highest, most high

Demonstrating sonship in likeness of character and enjoying the privilege of sons in experience of the blessing of the Father.

χρηστος, η, ον kind, good, merciful
ἀχαριστος, ον ungrateful
πονηρος, α, ον evil, bad, wicked

Verse 36

Γίνεσθε οἰκτίρμονες καθὼς [καὶ] ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

οἰκτίρμων, ον merciful, compassionate

"The mercy of God supplies both a pattern for his children to follow and a standard of comparison for them to attain." Marshall.