

Notes on the Greek New Testament Week 21 – Luke 17:1-18:8

Day 101: Luke 17:1-10

Verse 1

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,
Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ
ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·

Cf. Mk 9:42; Mt 18:6f.

μαθητης, ου m disciple, pupil, follower
ἀνενδεκτος, ον impossible

Here alone in the NT.

σκανδαλον, ου n that which causes sin/
offence, obstacle

ἐλθεῖν Verb, aor act infin ἐρχομαι
πλὴν but, yet, nevertheless, however
οὐαὶ woe! how horrible it will be!

Cf. 6:24

"Do we as individuals and as a church live in such a manner that we keep others back from Jesus and make it difficult for them to walk the right road so that they sin?" Geldenhuys.

Verse 2

λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς
περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ
ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα
σκανδαλίση τῶν μικρῶν τούτων ἓνα.

λυσιτελεῖ impers it is advantageous or
better

Here alone in the NT.

λιθος, ου m stone, precious stone
μυλικος, η, ον pertaining to a mill

Here alone in NT. Describes the round upper stone of a grinding mill, pierced with a hole in the centre so that it can be rotated.

περικειμαι be placed around
τραχηλος, ου m neck
ἔρριπται Verb, perf pass indic, 3 s ῥιπτω
throw, throw down

θαλασσα, ης f sea

ἢ or, than

σκανδαλιση aor. subj. σκανδαλιζω cause
(someone) to sin, cause (someone) to
give up the faith

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one,
single

μικρος small, little

May refer literally to children or metaphorically to the disciple or to the poor to whom the gospel is preached.

Verse 3

προσέχετε ἑαυτοῖς. ἐὰν ἀμάρτη ὁ ἀδελφός
σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ
ἄφες αὐτῷ·

προσεχω pay close attention to, be on
guard, watch, watch out

The opening two words may be linked with the previous verses as a reinforcement of the warning, but more probably act as an introduction to what follows. As in the parable of the speck and the plank, we have no right nor competence to rebuke the sin of another unless we first watch ourselves and deal radically with sin in our own hearts.

ἀμάρτη aor. subj. ἀμαρτανω sin, commit
sin

ἐπιτιμαω command, rebuke

"The saying implicitly forbids the nursing of grudges and criticism of the offender behind his back." Marshall

μετανοεω repent, have a change of heart
ἄφες aor. imperat. ἀφιημι cancel, forgive

Verse 4

καὶ ἐὰν ἐπτὰκις τῆς ἡμέρας ἀμαρτήσῃ εἰς
σὲ καὶ ἐπτὰκις ἐπιστρέψῃ πρὸς σὲ λέγων,
Μετανοῶ, ἀφήσεις αὐτόν.

ἐπτὰκις adv seven times

Signifying an indefinite number of times (Ps
119 (118):164)

ἐπιστρεφω turn back, return, turn

We are to deal this way with one another because this is the way in which God has dealt and continues to deal with us.

Verse 5

Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ,
Πρόσθεθες ἡμῖν πίστιν.

προσθεθες aor. imperat προστιθημι add to,
increase

πιστις, εως f faith, trust, belief

Verse 6

εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς
κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ
[ταύτῃ], Ἐκρίζωθῃ καὶ φυτεύθῃ ἐν τῇ
θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

κοκκος, ου m seed, grain

σιναπι, εως n mustard

The power of faith does not lie in its quantity but in its object.

άν particle indicating contingency
 συκαμινος, ου f mulberry tree

Here alone in the NT. Probably the fig-mulberry which was proverbially deep rooted.

έκκριζωθητι Verb, aor pass imperat, 2 s

έκκριζω uproot

φυτεύθητι Verb, aor pass imperat, 2 s

φυτευω plant

θαλασσα, ης f sea

ύπακουω obey, be subject to

"Manson, *Sayings*... holds that the absurdity of the transplanting a tree is a warning against misunderstanding: "This word of Jesus does not invite Christians to become conjurers and magicians, but heroes like those whose exploits are celebrated in the eleventh chapter of Hebrews." Marshall

Verse 7

Τίς δέ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε,

"The situation is that of a small farmer who has one slave to look after his outside work ... and to do any housework." Marshall

ἀροτριῶντα Verb, pres act ptc, m acc s

ἀροτριαω plough

ποιμαίνοντα Verb, pres act ptc, m acc s

ποιμαινω keep sheep, tend as a shepherd

εἰσελθόντι Verb, aor act ptc, m & n dat s

εἰσερχομαι enter, go in, come in

ἀγρος, ου m field, farm, countryside

ἐρεῖ Verb, fut act indic, 3 s λεγω

παρελθων aor. ptc. παρερχομαι come, arrive

ἀναπεσε aor. imperat ἀναπιπτω sit, sit at table, lean

Verse 8

ἀλλ• οὐχὶ ἐρεῖ αὐτῷ, Ἔτοιμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

έτοιμαζω prepare, make ready

δειπνήσω Verb, aor act subj, 1 s δειπνεω eat, dine

περιζωννυμι and περιζωννυω wrap around (of clothes); midd dress oneself, make oneself ready

διακονεω serve, wait on

φάγω Verb, aor act indic/subj, 1 s ἐσθιω and ἐσθω eat

πίω Verb, aor act subj, 1 s πινω drink

φάγεσαι Verb, fut, midd dep indic, 2 s ἐσθιω

πίεσαι aor. imperat πινω

Verse 9

μη̄ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

χαρις, ιτος f here = thanks, thankfulness

For ἔχω χαριν meaning 'express thanks' cf. 1 Tim 1:12; 2 Tim 1:3.

διαταχθέντα Verb, aor pass ptc, n nom/acc pl διατασσω command, instruct

"The point is then simply that slaves have to carry out their duties without expecting that they thereby place their masters under obligation." Marshall

Verse 10

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

οὕτως adv. formed from οὗτος thus, in this way

ὅταν when, whenever, as often as

ἀχρεῖος, ον worthless, mere

Here and Mt 25:30. The meaning here is 'unworthy' rather than 'useless'.

ὀφειλω owe, ought, must

ποιῆσαι Verb, aor act infin ποιεω

What we do can never add to God. At our best we can but begin to discharge a little of the debt we owe.

Post Script: Given what is said in verses 7-10 concerning the proper relationship between ourselves and God, how remarkable is the incident recorded in John 13 when God incarnate takes on the role of the most menial of servants. But his was no unprofitable service.

It is vital that the Christian retains a right self image which, reflecting the nature of grace, keeps both sides of this picture in balanced perspective.

Day 102: Luke 17:11-19

Verse 11

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.

πορευομαι go

On the journey to Jerusalem, cf. 9:51; 13:22.

διερχομαι pass through, go through

μεσος, η, ον middle

δια μεσον properly means 'between', i.e. here the meaning may be 'along the border between Samaria and Galilee'.

Verse 12

καὶ εἰσερχομένου αὐτοῦ εἷς τινα κωμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν,

εἰσερχομαι enter, go in
κωμη, ης f village, small town
ἀπανταω meet

αὐτῷ is omitted by p⁷⁵ B L (D) *et al.*

δεκα ten
ἔστησαν Verb, aor act indic, 3 pl ἵστημι
and ἵστανω stand
πορρωθεν at or from a distance

Only here and Heb 11:13.

Verse 13

καὶ αὐτοὶ ἤραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

ἤραν aor. αἴρω take, take up, raise
φωνη voice

i.e. 'shout'

ἐπιστάτης, ου m Master (of Christ)
ἐλεησον see 16:24

Verse 14

καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.

ἰδων see 7:39
ἐπιδείξατε Verb, aor act imperat, 2 pl
ἐπιδεικνυμι show, point out
ἱερευς, εως m priest

"Normally, a command to visit the priest would follow a cure (5:14; cf. Lv. 13:49; 14:2f), so that the cured man might officially resume his place in society. Here the use of the plural ἱερεῖς arises from the fact that a mixed group of lepers, Jewish and Samaritan is described, and each would go to the appropriate priest." Marshall

ὑπαγω go, go one's way
καθαριζω cleanse, make clean

Verse 15

εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,

ἰαθη aor. pass. ἰαομαι heal, cure, restore
ὑποστρεφω return, turn back
μεγας, μεγαλη, μεγα large, great
δοξαζω praise, honour, glorify, exalt

Verse 16

καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,
fall down

προσωπον, ου n face
πόδας Noun, acc pl πους, ποδος m foot
εὐχαριστεω thank, give thanks
Σαμαριτης, ου m Samaritan

Verse 17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
οὐχι (emphatic form of οὐ) not, no; used
in questions expecting an affirmative
answer.

δεκα ten
καθαριζω cleanse, make clean, purify
ἐννεα nine
ποῦ where?

Verse 18

οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;

εὐρέθησαν Verb, aor pass indic, 3 pl
εὕρισκω find, discover
ὑποστρεφω return, turn back
δοῦναι verb, aor act infin διδωμι
δοξα, ης f glory
ἀλλογενης, ους m foreigner (lit. born
elsewhere)

Here only in the NT. This term "is used of non-Jews in the LXX and on the well known 'keep-out' signs on the inner barrier in the temple. The non-Jew with no religious privileges has shown a better understanding of the situation than the Jews." Marshall

Verse 19

καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

ἀναστας 2nd aor. ptc. ἀνίστημι rise,
stand up
πιστις, εως f faith, trust, belief

"The story does not necessarily imply that the other nine lacked faith; the point is rather that their faith was incomplete because it did not issue in gratitude." Marshall

σέσωκέν Verb, perf act indic, 3 s σωζω
save, rescue, heal
σε Pronoun, acc s συ

Day 103: Luke 17:20-27**Verse 20**

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,

ἐπερωτηθεὶς aor. pass. prt ἐπερωτῶ ask, question

ποτε enclitic particle once, at one time, ever; here meaning when

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say
παρατηρησις, εως f observation, watching

Here alone in the NT – though the verb is used in 6:7; 14:1; 20:20; Acts 9:24. The meaning is that it will not come with dramatic signs: "The coming of the kingdom is not accompanied by ratifying or premonitory signs that men can observe. To look for such is to misunderstand the character of the kingdom." Marshall

Verse 21

οὐδὲ ἐροῦσιν, Ἰδοὺ ᾧδε· ἢ, Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

Cf. Mk 13:31.

ἐροῦσιν Verb, fut act indic, 3 pl λεγω

ᾧδε adv here, in this place

ἢ or

ἐκεῖ there, in that place

ἐντος prep with gen within, in the midst of

The word occurs elsewhere only in Mt 23:26 where it has the sense 'inside'. Marshall argues that the meaning here, however, is 'among'. "Jesus is speaking of the presence of the kingdom of God among men, possibly as something within their grasp if they will only take hold of it." Marshall

Verse 22

Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

μαθητής, ου m disciple, pupil, follower

ἐλεύσονται Verb, fut midd dep indic, 3 pl

ἐρχομαι

ὅτε conj when, at which time

ἐπιθυμῶ long for, desire, lust after

εἷς, μια, ἓν gen ἑνος, μιας, ἑνος one, a, an, single

μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου Marshall says that the sense here may be 'the first of the days of the Son of man' and would thus refer to the parousia. Alternatively it may express a longing for a day like one of those during Jesus' earthly ministry. The following verses suggest that the former is more likely.

ἰδεῖν Verb, aor act infin ὄραω trans see, observe

ὄψεσθε Verb, fut act indic, 2 pl ὄραω

Verse 23

καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ἐκεῖ· [ἢ,] Ἰδοὺ ᾧδε· μὴ ἀπέλθῃτε μὴδὲ διωξήτε.

ἢ (p⁷⁵ B) is replaced by καὶ in x sy^{cs} and omitted in L D W 33 69 ...

ἀπέλθῃτε Verb, aor act subj, 2 pl

ἀπερχομαι

Maybe into the desert.

μηδε negative particle nor, not even

διωξήτε aor. imperat. διωκω seek after, pursue, follow

Verse 24

ὡσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].

ὡσπερ as, even as

ἀστραπή, ης f lightning, ray

ἀστραπτω flash, dazzle

"Luke's description resembles that of Jesus at the transfiguration and suggests that he saw in the lightning not merely a symbol of something universally visible but also a picture of the glory of the Son of man." Marshall

λαμπω shine, give light

οὕτως adv. formed from οὗτος thus, in this way

"The reason why the disciples may not be taken in by the pretenders is that when the Son of man appears on his day, there will be no mistaking the fact any more than one can mistake the occurrence of lightning which is universally visible." Marshall

ἔσται Verb, fut indic, 2 s εἶμι

The final phrase is omitted by p⁷⁵ B D it sa. Metzger suggests that omission is the result of homoteleuton but Marshall favours omission.

Verse 25

πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

Cf. 19:11

δεῖ impersonal verb it is necessary, must

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many
 παθεῖν Verb, aor act infin πασχω suffer,
 experience

ἀποδοκιμασθῆναι aor. pass. infin
 ἀποδοκιμαζω reject (after testing)
 γενεα, ας f generation, contemporaries

The kingdom cannot come in power except through the suffering, rejection and death of the Messiah.

Verse 26

καὶ καθως ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
 οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ
 τοῦ ἀνθρώπου·

Verse 27

ἦσθιον, ἔπινον, ἐγάμου, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν
 κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ
 ἀπώλεσεν πάντας.

ἦσθιον imperf. ἐσθιω and ἐσθω eat
 ἐπινον see v.8
 γαμεω marry
 γαμιζω give (a bride) in marriage

I.e. going about the ordinary matters of life without any awareness of the coming crisis.

ἀχρι (and ἀχρις) until
 εἰσερχομαι enter, go in, come in
 κιβωτος, ου f ark, ship, box
 κατακλυσμος, ου m flood, deluge
 ἀπώλεσεν aor. ἀπολλυμι destroy, kill

Day 104: Luke 17:28-37

Verse 28

ὁμοίως καθως ἐγένετο ἐν ταῖς ἡμέραις
 Λωτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπωλον, ἐφύτευον, ᾠκοδόμουν·

ὁμοίως likewise, in the same way
 ἀγοραζω buy, redeem
 πωλεω sell, barter
 φυτεω plant
 οἰκοδομεω build, build up

Verse 29

ἦ δὲ ἡμέρα ἐξῆλθεν Λωτ ἀπὸ Σοδόμων,
 ἔβρεξεν πῦρ καὶ θεῖον ἀπὸ οὐρανοῦ καὶ
 ἀπώλεσεν πάντας.

Σοδομα, ων n Sodom
 βρεχω rain, send rain, wet
 πυρ, ος n fire
 θειον, ου n sulphur, brimstone
 ἀπώλεσεν see v.27

Verse 30

κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ
 ἀνθρώπου ἀποκαλύπτεται.

κατὰ τὰ αὐτὰ so, in the same way

The phrase is Lucan (6:23; cf. Acts 14:1).
 p⁷⁵ vid^d κ A W Θ f1 f13 read κατὰ ταυτα.

ἔσται Verb, fut indic, 2 s εἶμι
 ἀποκαλυπτω reveal, disclose

Verse 31

ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ
 δωματος καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ,
 μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ
 ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

"The thought now moves to practical warning in face of the coming catastrophe. The picture employed is that of people fleeing without stopping to collect their possessions; the contrast is provided by Lot's wife who lingered and was lost. V.31 has a close parallel in Mk 13:15f., where the thought is of flight from Judea in time of war, and the reference appears to be to the events of AD 66-70. But precipitate flight will be out of the question when the Son of man appears, and so the saying must be taken metaphorically: attachment to earthly things will lead to disaster." Marshall

ἐκεῖνος, η, ο demonstrative adj. that, those
 δωμα, ατος n roof, housetop

A place where someone might rest.

σκευος, ους n object, thing, vessel

The plural means 'possessions'.

οἰκια, ας f house, home, household
 καταβάτω Verb, aor act imperat, 3 s
 καταβαινω come or go down

"It is not coming down from the roof (to flee) that the saying forbids, but coming down in order to collect one's possessions." Marshall

ἄραι aor. infin αἶρω take, take up, take away

ἀγρος, ου m field, farm, countryside
 ἐπιστρεψάτω Verb, aor act imperat, 3 s
 ἐπιστρεφω turn back, return
 ὀπισω after, behind, back

Luke does not have the final phrase found in Mk and Mt, αἶρει το ἱματιον αὐτου.

Verse 32

μνημονεύετε τῆς γυναικὸς Λωτ.

μνημονευω remember, keep in mind

"The allusion is to Gn 19:26, and serves to warn those who have been saved against the danger of falling back into worldliness and sin and hence into judgment." Marshall

Verse 33

ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ
 περιποιήσασθαι ἀπολέσει αὐτήν, ὅς δ' ἂν
 ἀπολέσῃ ζωογονήσῃ αὐτήν.

Cf. 9:24 par Mk 8:35; Mt 16:25 also Mt 10:39;
 Jn 12:25.

ζητεω seek, search for, look for
 ψυχη, ης f self, life, 'soul'
 περιποιεομαι obtain, preserve, save

περιποιήσασθαι which is supported by p⁷⁵ B
 L i^{mss} is replaced in most MSS by the more
 common verb σωσαι.

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι
 destroy, kill, lose
 ἂν particle indicating contingency
 ζωογονεω save life

Verse 34

λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ
 κλίνης μιᾶς, ὃ εἷς παραλημφθήσεται καὶ ὁ
 ἕτερος ἀφεθήσεται·

νυξ, νυκτος f night
 ἔσονται Verb, fut indic, 3 pl εἶμι
 δυο gen & acc δυο dat δυοιν two
 κλινη, ης f bed
 εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a,
 an, single

A picture of a man and his wife together in
 bed.

παραλημφθήσεται Verb, fut pass indic, 3 s
 παραλαμβάνω take
 ἕτερος, α, ον other, another
 ἀφεθήσεται Verb, fut pass indic, 3 s
 ἀφίημι leave

"The passage refers to the period just before
 dawn when some people are still asleep and
 others are up early to perform their tasks, and
 the point is that the night is followed by the
 day of the Son of man... The picture is of an
 act of God (a divine passive?), taking away his
 people from the scene of judgment... There
 will be a division among men between those
 who are ready and those who are unready."
 Marshall

Verse 35

ἔσονται δύο ἀλήθουςαι ἐπὶ τὸ αὐτό, ἢ μία
 παραλημφθήσεται ἢ δὲ ἕτερα ἀφεθήσεται.

ἀληθω grind (of grain)

Only here and Mt 24:41

ἐπὶ τὸ αὐτό at the same..., together

One would be turning the stone and the other
 pouring out the meal. According to Rengstorf,
 the grinding of meal for each day's fresh
 baking of bread was done just before dawn.

Verse 36

"This verse [δυο ἐν ἀγρω· εἷς
 παραλημφθήσεται καὶ ὁ ἕτερος
 ἀφεθήσεται·] is omitted by the best MSS (p⁷⁵
 κ A B L W Δ Θ Ψ f1 28 33 565 sa bo). It
 appears, with variations in wording, in D lat
 sy; TR. Most editors reject it as due to
 assimilation to Mt 24:40 (Metzger...). It is just
 possible that it was omitted by homoioteleuton
 (cf. the omission of v.35 by κ* et al). Manson,
Sayings... argues that the style is Lucan, and
 that the inclusion gives a triad of examples
 with a 'complete' family of the farmer and his
 wife, two maidservants and two menservants.
 The verse could have been omitted by a scribe
 who thought that agricultural activity was
 unlikely at night. These are valid points, but it
 is doubtful whether they can overturn the
 strong weight of the external evidence."
 Marshall

Verse 37

καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ,
 κύριε; ὃ δὲ εἶπεν αὐτοῖς, Οπου τὸ σῶμα,
 ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

ἀποκριθέντες Verb, aor pass dep ptc, m
 nom pl ἀποκρίνομαι answer, say
 που where?

The question seems a little enigmatic. The
 disciples' question is about locality and may
 mean 'where will this event take place?' The
 answer then refers to the universality of the
 separation in vv.34f. and of the coming
 judgment.

ὅπου adv. where
 σωμα, τος n body
 ἐκεῖ there, in that place, to that place
 ἀετος, ου m eagle, vulture

The latter would seem to be required here.

ἐπισυναχθήσονται fut. pass. ἐπισυναγω
 gather, gather together

Day 105: Luke 18:1-8**Verses 1-8**

Cf. 11:5-8 for a parable with a similar theme.
 Here the encouragement is to persist in prayer
 until the parousia.

Verse 1

Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,

αὐτοῖς the disciples

δεῖ impersonal verb it is necessary, must, should, ought

πρὸς το + infinitive expressing purpose is found only here in Lk (cf. Acts 3:19).

παντοτε always

Continued rather than continuous.

προσευχομαι pray

ἐγκακεω become discouraged, tire of

Verse 2

λέγων, Κριτὴς τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.

κριτης, ου m judge

πολις, εως f city, town

φοβεομαι fear, be afraid of, reverence

I.e. he does not take the judgment of God seriously.

ἐντρέπω make ashamed; pass respect

Verse 3

χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

χηρα, ας f widow

I.e. a typically needy and helpless person.

ἐκεινος, η, ο demonstrative adj. that, he, she, it

ἤρχετο the imperfect expressing continual/repeated action.

ἐκδικεω help (someone) get justice, avenge, punish

For use of the verb meaning 'to produce justice for someone'. Cf. Rom 12:19 – here meaning securing the rights of the wronged person (e.g. gaining compensation).

ἀντιδικος, οι m opponent at law, enemy

Verse 4

καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,

ἤθελεν Verb, imperf act indic, 3 s θελω wish, will

χρονος, ου m time, period of time; ἐπι χρονον for a (long) time

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

Verse 5

διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.

γε enclitic particle adding emphasis to the word with which it is associated

παρεχω act & midd cause, bring about, do κοπος work, hard work π. κοπον trouble or bother (someone)

τελος, ους n end, conclusion,

termination; εἰς τέλος ἐρχομονη

literally, 'coming till the end' i.e. 'coming for ever', or 'finally'

ὑπωπιαζω wear out (somebody)

A metaphor drawn from boxing and meaning literally 'to strike under the eye', 'to give a black eye', cf. 1 Cor 9:27. Derrett argues the meaning here is 'to give a black face', i.e. 'to shame'.

Verse 6

Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

ἀδικια, ας f wrongdoing, evil, sin

ὁ κριτης της ἀδικιας cf. 16:8 for this Hebrewism – literally 'judge of injustice'

Verse 7

ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοωντῶν αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

ὁ δε θεος the argument relies on contrast. If an unjust judge who cares nothing for this widow will eventually answer her request, how much more will God, who loves and cares for his children, be quick to answer their cry?

ἐκδικησις, εως f retribution, rendering of justice, punishment

ἐκλεκτος, η, ον chosen

βοαω call, cry out, shout

νυξ, νυκτος f night

μακροθυμεω be patient, wait patiently;

μακροθυμει ἐπ αὐτοις be slow to help them

There is some difference of opinion concerning the meaning of these words. μακροθυμew means to show patience or longsuffering and is often used of God's patience towards us or his slowness to judge. Some view it as having this meaning here (see AV), referring it to God's longsuffering towards his enemies – he does not quickly come in judgement against them, but come he will. The opposite case is taken by the NIV and many commentators who understand μακροθυμει ἐπ αὐτοῖς to mean 'be slow to help them', 'keep putting them off', and understand it as a question demanding the answer 'No' – e.g. the NIV "Will he keep putting them off". This second interpretation seems a better fit with the verse that follows.

Verse 8

λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

ταχος, ους n speed, quickness; ἐν τ.
speedily, quickly, without delay
πλην but, yet, nevertheless, however
ἀρα then, therefore

A shift in focus.

εὐρήσει fut. εὐρισκω
πιστις, εως f faith, trust, belief, the
Christian faith
γη, γης f earth

"The question as a whole presupposes a time of tribulation for the disciples in which they may be tempted to give up faith because their prayers are not answered; it is meant as an exhortation to take seriously the lesson of the parable that God will certainly act to vindicate them." Marshall