

Notes on the Greek New Testament Week 22 – Luke 18:9-43

Day 106: Luke 18:9-14

Verses 9-14

Marshall suggests that 18:9-19:10 deals with the question of who will be found faithful when the Son of man comes, i.e. the nature of faith. The section begins with the parable of the Pharisee and the Tax Collector.

Tom Wright says that the passage is concerned with those whom God will vindicate, "His vindicated elect (18:8, 14) ... would be a group one might not have expected: not the official or self-appointed guardians of Israel's national life, but those who cry out to their god [sic] for vindication, without presuming to claim that they have kept the whole Torah and so are automatically within 'Israel.'" *Jesus and the Victory of God*, p.366.

Verse 9

Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἑφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἔξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

τινας Pronoun, m & f acc pl τὶς πεποιθότας Verb, perf act ptc, m acc pl πειθω persuade; perf act & pass have confidence, be confident ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

Marshall says that if the meaning of πεποιθότας ἑφ' ἑαυτοῖς is that they 'trusted in themselves' rather than in God then ὅτι "must be translated 'because', giving the reason for their self-confidence, rather than 'that', stating the content of their self-confidence."

δικαιος, α, ον righteous, just
ἔξουθενεω despise, treat with contempt
λοιπος, η, ον rest, remaining, other

The context is key to understanding the story. The focus is upon self-righteousness. The parable then goes on to show that the self-righteous have a view both of themselves and of others which is quite different from God's view.

Manson comments that the parable is addressed to those who "had the kind of faith in themselves and their own powers that weaker vessels are content to have in God, and that the ground of this confidence was their own achievements in piety and morality."

Verse 10

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελωνῆς.

Both men were people with insecurities.

δυο gen & acc δυο dat δυοσιν two
ἀναβαινω go up, come up
ἱερον, ου n temple, temple precincts
προσευχομαι pray

In his book on parables of Jesus (*Tales Jesus Told*), Stephen Wright comments, "This is the only one of Jesus' stories to be set in the Temple. Immediately the imposing building – still under construction in Jesus' day, following the destruction of its two predecessors – rises in the mind's eye of his hearers. This was the sacred centre of a sacred city, which was itself the sacred centre of a sacred land. It was the focus for every Jew's devotion... The Scriptures had stressed the holiness of God's 'courts' and for the need for those who drew near to God there to possess 'clean hands and a pure heart' (see especially Psalms 15 and 24). It would be of instant interest to Jesus' hearers, therefore, to hear about a Pharisee and a customs officer both going to the Temple to pray."

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

Stephen Wright comments, "The Pharisees were a group who laid great stress on the observance of the law in every particular; who, indeed, were guardians of a tradition of interpretation of the law which sought to make it applicable for contemporary times, and therefore went into a good deal more detail than the law itself. They genuinely believed that this was the way God wanted his people to live at a time when their ancestral customs, and to some extent their very identity, were under threat. They believed that this path of detailed law-observance – not the paths of political activism, or violent rebellion, or mere acquiescence in the status quo – was the way to be true Jews in the current situation and the way to hasten the coming of God's kingdom. Their insistence on this way no doubt made them unpopular with some, but certainly earned them respect, even among those who felt they could never aspire to such levels of devotion. It would therefore be no surprise to see a Pharisee dutifully entering the Temple gates to go and pray; and it would have been taken for granted that his prayer would be acceptable to God."

ἕτερος, α, ον other, another, different
τελωνης, ου m tax collector

See note on τελωνης at 3:12. "In the general estimation they stood on a level with robbers; they possessed no civil rights; and were shunned by all respectable persons." Jeremias. Linnemann says that the tax-collector, "not only collaborated with the Roman occupational powers, who oppressed the people of God, and continually hindered in fulfilment of its religious duties, but he belonged to a profession that as a whole was regarded as being no better or worse than swindlers."

Stephen Wright comments, "He is allowed in the Temple, apparently. But eyebrows would be raised at his praying, and questions would start to be asked about whether the Owner of the Temple would really welcome this particular guest."

But it is worth asking why this man was a tax-collector. He may have been so reduced to poverty that he turned to a hated form of employment at the hands of the Romans simply to provide for himself and his family. He may have been troubled by this betrayal of his people.

Kenneth Bailey (*Through Peasant Eyes*) comments, "The Pharisee is mentioned first, then the tax collector... But when it comes times to go down, the tax collector will be in the lead."

Bailey suggests that the prayer spoken of here would have been public worship rather than private devotions. "This service was the sacrifice of a lamb (for the sins of the people) at dawn. A second similar sacrifice was held at three in the afternoon... The time of incense was especially appropriate as a time as a time of personal prayer because by this time in the service the sacrifice of the lamb had covered the sins of Israel and thus the way to God was open... The incense arose before God's face and the faithful offered their separate petitions to Him."

Verse 11

ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελωνης·

σταθεις 2nd aor. pass. ptc ἵστημι in 2 aor
stand, stand firm

Marshall follows Klostermann and Jeremias in suggesting that πρὸς ἑαυτὸν should be taken with σταθεις meaning 'taking his stand' or 'he took up a prominent position...'. Julicher interprets πρὸς ἑαυτὸν to mean he prayed inaudibly 'in the heart, or in an undertone not intelligible to bystanders, as the Jewish rule was. The NIV, less charitably, translates it as he prayed 'about himself'.

Bailey, having suggested that the context is public worship, suggests that the Pharisee set himself a little apart from the crowd – "In a gesture of religious superiority he stands apart from the other worshipers." There is thus both a parallelism and contrast between the positioning of the Pharisee and that of the tax collector who stands 'afar off'.

προσηυχετο imperf προσευχομαι
εὐχαριστεω thank, give thanks
ὡσπερ as, even as

Cf. the language of Psalm 17:1-5 which is not far removed from that of the Pharisee.

Stephen Wright comments, "As we have seen, the Jewish people were in difficult straits. The Pharisaic response was one genuine, though in Jesus' eyes largely misguided, response to the situation. Keeping a strong hold on the sense of God's calling of a special people, and strictly observing the law as a way of marking out their identity and hastening the coming of God's kingdom, would have seemed one logical development from their ancient traditions. Nor should we overlook the fact that the Pharisee *thanks God* that he is not like other people: he recognises fundamentally that the 'holiness' of Israel is God's gift." Nevertheless, his view of God is of a God who is exclusive in his concern for a special people rather than a God who seeks the lost.

ἀρπαξ, αἰσῶς **grasping, greedy**
ἀδίκος, οὐ **evil, sinful, unjust**

Here means 'swindler, cheat' (1 Cor 6:9).

μοιχος, οὐ **m adulterer**
ἢ οὐ, ἢ καὶ **or even**

The Pharisee shifts the focus from the general to the particular: the tax collector is a prime example of the qualities he has been describing.

Verse 12

νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ
πάντα ὅσα κτῶμαι.

νηστευω **fast, go without food**
δις **twice**
σαββατον, οὐ **n (often in pl) the seventh day, Sabbath, week**

This is an expression of the piety of the Pharisee. "The Law laid on every Jew one fast a year as a day of repentance, but the Pharisee fasted not only on the Day of Atonement but on Mondays and Thursdays. As Linnemann comments, 'To do this he has to give up not only food but also drink completely from sunrise to sunset, which in the heat of the East is a great act of self denial.' The fasting was not simply a self-centred work of merit, but was regarded as an act of intercession or even vicarious atonement for the sins of his people." Thistelton.

ἀποδεκατω **give a tenth, tithe**
ὅσος, ἢ, οὐ **correlative pronoun, as much as, how much**
κταομαι **acquire, gain**

"Suggests that the Pharisee went beyond the letter of the law in paying tithes on what he had bought, although the producer would already have paid the requisite tithes." Marshall. "This extra voluntary tithe would have involved considerable economic sacrifice... Jesus' hearers would not have interpreted the Pharisee's prayer as one of arrogance or hypocrisy, but as a genuine prayer of thankfulness that God had given him the opportunity and inclination to carry out this practical piety." Thistelton. But compare Lk 11:42. Not all could have afforded to tithe like this. The Pharisees showed contempt for the poor who could not afford such 'devotion' (cf. also v. 9a). In showing such contempt it was the Pharisees, rather than the poor, who were failing to live in a manner pleasing to God.

Verse 13

ὁ δὲ τελωνης μακρόθεν ἕστως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

μακροθεν **adv far off, at a distance, from a distance**

Probably far off from the Most Holy Place rather than far off from the Pharisee. Perhaps in the outer court of the temple. "In the view of Jesus' audience this is the only place where he naturally belongs." Thistelton. Bailey thinks that the stress is on him "standing some distance away from the assembled worshippers."

ἕστως **Verb, perf act ptc, m nom s ἵστημι**
2 aor, pf & pluperf **stand, stop**
ἤθελεν **Verb, imperf act indic, 3 s θελω**
wish, will

Here in the sense 'dare' (cf. 18:4).

οὐδε **not even** (rather than the more frequent οὐδε ... οὐδε **neither ... nor**)
ἐπαιραι **aor infin ἐπαιρω raise, lift up**
τυπτω **beat, strike, wound, injure**
στήθος, οὐς **n chest, breast**

"This was a sign of deep mourning, used only at times of bereavement or anguish." Stephen Wright.

ἰλάσθητί **Verb, aor pass imperat, 2 s**
ἰλασκομαι **deal mercifully with; pass**
be merciful, have mercy

The primary meaning of the verb is 'to be propitiated' (Heb 2:17, see Leon Morris *The Apostolic Preaching of the Cross*) and hence its secondary meaning 'to show mercy (to the sinner)'.

ἁμαρτωλός, ον sinful, sinner

"He takes on to himself the name that others, like the Pharisee, fastened on him, 'sinner', acknowledging its accuracy... [His prayer is], 'God, let this atonement be *for me*, a sinner'." Stephen Wright.

Bailey similarly comments, "The tax collector is not offering a generalised prayer for God's mercy. He specifically yearns for the benefits of an atonement." He continues, "On reading Dalman [*Sacred Sites and Ways*] and Edersheim [*The Temple its Ministry and Services at the Time of Jesus Christ*] one can almost smell the pungent incense, hear the loud clash of cymbals, and see the great cloud of dense smoke rising from the burnt offering. The tax collector is there. He stands afar off, anxious not to be seen, sensing his unworthiness to stand with the participants. In brokenness he longs to be part of it all. He yearns that he might stand with 'the righteous.' In deep remorse he strikes his chest and cries out in repentance and hope, 'O God! Let it be for me! Make atonement for me, a sinner!' There in the temple this humble man, aware of his own sin and unworthiness, with no merit of his own to commend him, longs that the great dramatic atonement sacrifice might apply to him. The last stanza tells us that indeed it does."

Verse 14

λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνων· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

κατεβη aor. καταβαινω come or go down
 δεδικαιωμένος Verb, perf pass ptc, m nom s
 δικαιοω justify, acquit, declare & treat as righteous

The implication of the perfect is that the righteousness given here was lasting. "This is the only occurrence in the Gospels of this characteristically Pauline use (for ἰλασκομαι and δικαιοω cf. especially Rom 3:24f.), but the language is not based on Paul (cf. Ps 51:19...)." Marshall.

Stephen Wright comments, "'Justified' means that *his* prayer was heard and answered; *he* was the one accepted by and acceptable to God; *he* was the one who would truly participate in Israel's hope of God's kingdom."

παρ' ἐκείνων rather than the other

For use of παρα to express comparison, see 13:2. Marshall follows Jeremias in saying that the meaning is exclusive rather than comparative, not 'rather than the former' but 'and not the former'.

ὑψωω exalt, lift up, raise

ταπεινωω humble, humiliate

Cf. 14:11.

Verses 9-14 – Postscript

Wink warns against failing to hear the message of the parable through uncritical familiarity: "Any *modern* reader at all familiar with the text knows that (1) 'Pharisees' are hypocrites, and (2) Jesus praises the publican. The unreflective tendency of every reader is to identify with the more positive figures in an account. Consequently, modern readers will almost invariably identify with the *publican*. By that inversion of identification, the paradox of the justification of the *ungodly* is lost... The story is then deformed into teaching cheap grace for rapacious toll collectors."

Stephen Wright concludes, "Both are sinners and, in the mercy of God, sin can be forgiven, as the sacrificial system of the Temple, however inadequately, expressed. But the Pharisees – or some of them at least – instead of letting the law shed light on all the ways in which they fell short of obedience had persuaded themselves (and others) that they were keeping it very satisfactorily. This Pharisee, though, could not persuade God. And God could not 'declare righteous' one who had declared *himself* righteous on his own terms."

Bailey comments, "The original self-righteous audience is pressed to reconsider how righteousness is achieved. Jesus proclaims that righteousness is a gift of God made possible by means of the atoning sacrifice, which is received by those who, in humility, approach as sinners trusting in God's grace and not their own righteousness."

Day 107: Luke 18:15-23

Verse 15

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

Cf. Mk 10:13f.

προσφερω present, bring, bring before

βρεφος, ος n baby, infant

ἅπτω midd. take hold of, touch

ιδόντες Verb, aor act ptc, m nom pl ὄρω
see, observe
μαθητης, ου m disciple, pupil, follower
ἐπιτιμαω command, order, rebuke

Verse 16

ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων,
Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ
κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
βασιλεία τοῦ θεοῦ.

προσεκαλέσατο Verb, aor midd dep indic, 3
s προσκαλεομαι call to oneself,
summon, invite

ἀφιημι allow, tolerate

παιδιον, ου n child

κωλυω hinder, prevent, forbid

τοιουτος, αυτη, ουτον correlative pronoun
and adjective such, of such kind,
similar, like

"The thought of humility is perhaps still present (cf. 9:46-48; Mt 18:4...), but more probably the basic thought is that of the sheer receptivity of children, especially infants, who cannot do anything to merit entry into the kingdom..." Marshall

Verse 17

ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν
βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ
εἰσέλθῃ εἰς αὐτήν.

ὃς ἂν whoever

δέξηται Verb, aor act subj, 3 s δεχομαι
receive, accept

Marshall suggests that the meaning is 'receives
the message of the kingdom'.

εἰσερχομαι enter, go in, come in

Verse 18

Καὶ ἐπηρωτησέν τις αὐτὸν ἄρχων λέγων,
Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν
αἰώνιον κληρονομήσω;

ἐπερωταω ask, interrogate, question

ἀρχων, οντος m ruler, official

διδασκαλος, ου m teacher

ἀγαθος, η, ον good, useful, fitting

Of ἀγαθος Marshall says, "While the Jews tended to reserve the attribute for God, it certainly was used with regard to men (Pr. 12:2; 14:14; Ec. 9:2; Lk 6:45 par Mt 12:35...). Although, therefore, there was nothing strange in speaking of a man as 'good', it may have seemed unusual to address a man as 'good'; it could be regarded as flattery, in which case it was a cheapening of a word that strictly applied only to God."

ποιησας aor. ptc signifying completed
action which results in what follows

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

κληρονομεω receive, gain possession of,
inherit

Verse 19

εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις
ἀγαθόν; οὐδεὶς ἀγαθὸς εἶ μὴ εἰς ὁ θεός.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

"Jesus' answer is meant to do away with any cheapening of the idea of goodness. True goodness belongs to God, as the OT testifies (Pss. 106:1; 118:1, 29; 136:1; 1 Ch 16:34; 2 Ch 5:13). There is no reason to regard Jesus' statement as a confession of sinfulness, since this would be at variance with the rest of the Synoptic tradition... The Christian reader may go to the other extreme and see here a tacit identification of Jesus with God, but this lies beyond what the passage actually says. It is a criticism of the view which sees Jesus as a teacher, even a 'good' teacher, and nothing more. The man's ultimate refusal to obey the 'good teacher' shows that he did not really take his goodness seriously, and therefore he could be criticised for using the word in an empty fashion." Marshall

Verse 20

τάς ἐντολάς οἶδας· Μὴ μοιχεύσης, Μὴ
φονεύσης, Μὴ κλέψης, Μὴ
ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου
καὶ τὴν μητέρα.

ἐντολη, ης f command, order, instruction
οἶδα (verb perf in form but with present
meaning) know, understand

μοιχευω commit adultery

φονευω murder, put to death

κλεπτω steal

ψευδομαρτυρεω give false evidence or
testimony

τιμαω honour, reverence

"He does not quote the first part of the decalogue. The implication is that he was concerned with the man's attitude to his neighbour; the question of love for God is not raised, possibly because nobody could claim to fulfil that commandment fully. Possibly the reply focuses on those commandments obedience to which could be determined in terms of overt behaviour; here was a criterion by which the man could measure his performance." Marshall

Verse 21

ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

φυλασσω keep, guard, defend
νεοτης, ητος f youth, youthfulness

Verse 22

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὅτι ἐν σοι λείπει πάντα ὅσα ἔχεις πωλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.

ἐτι still, yet, moreover
λειπω lack, fall short
ὅσος, η, ον correlative pronoun, as much as, how much
πωλεω sell, barter
διάδος Verb, aor act imperat, 2 s
διαδιδωμι distribute, divide, give
πτωχος, η, ον poor, pitiful
ἔξεις fut ἔχω
θησαυρος, ον m treasure store, treasure box, storeroom
δευρο adv. come, come here
ἀκολουθεω follow, be a disciple

Verse 23

ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφοδρα.

περίλυπος, ον very sad, deeply distressed
ἐγενήθη Verb, aor indic, 3 s γινομαι
πλουσιος, α, ον rich, well-to-do
σφοδρα very much, very, greatly

Jesus' words have exposed the fact that he loves his possessions more than Christ.

Day 108: Luke 18:24-30**Verse 24**

Ἴδων δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον] εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται.

ιδων Verb, aor act ptc, m nom s ὁραω trans see
γενόμενον Verb, aor ptc, m acc & n nom & acc s γινομαι

περίλυπον γενόμενον is omitted by κ B fl *et al.*

πως how(?)
δυσκολως adv with difficulty; πως δ. how hard it is
χρημα, τος n mostly pl possessions, wealth, means, money
εἰσπορευομαι go into, enter into

Verse 25

εὐκοπωτερον γὰρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εὐκοπωτερος, α, ον (comparitive from εὐκοπος easy) easier
καμηλος, ον m & f camel
τρημα, τος n eye (of a needle)
βελονη, ης f sewing needle

Here alone in the NT.

εἰσερχομαι enter, go in, come in
ἢ or, than
πλουσιος, α, ον rich, well-to-do

Jesus is here speaking of something which is quite impossible (vv 26,27). It is quite improper to seek to reduce the force of the illustration by supposing *καμηλον* is a corruption of *καμιλον* (rope), or that the 'eye of the needle' was the name of a small gate in the wall of Jerusalem through which camels could only pass unladen and kneeling. Such conjectures are without any support and destroy the plain meaning of the passage. It is not that it is difficult to save yourself, it is plain impossible.

Verse 26

εἶπαν δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;

δυναμαι see 9:40
σωθῆναι aor pass infin σωζω save, rescue, heal

It was generally supposed that riches were a sign of God's favour. If the rich could not enter the kingdom, what hope then for anyone else?

Verse 27

ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρωποῦς δυνατὰ παρὰ τῷ θεῷ ἐστιν.

ἀδυνατος, ον impossible

Cf. Gen 18:14; Lk 1:37.

Verse 28

εἶπεν δὲ ὁ Πέτρος, Ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι.

ἀθεντες aor. ptc ἀφιημι leave, forsake
ιδιος, α, ον one's own; τα ἴδια home, possessions
ἠκολουθησαμεν imperf ἀκολουθεω follow, accompany, be a disciple

"The unspoken thought is, 'Have we qualified for entry into the kingdom?' or 'What shall we get in return for our self-sacrifice?' It is surprising that, although Jesus does not generally think in terms of seeking reward, here he is prepared to respond to Peter's saying. This suggests that Peter's request was not regarded by the Evangelists as an implicit claim for a selfish reward. Rather it is seen as an opportunity to give a promise that self-denial for the sake of the kingdom will be vindicated." Marshall

Verse 29

ὁ δὲ εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
ἀφήκεν Verb, aor act indic, 3 s ἀφιημι
οἰκία, ας f house, home, household
ἢ or
γυνή, αικος f woman, wife

"The thought may be of renouncing the possibility of marriage rather than the breaking up of an existing marriage." Marshall

γονεὺς, εως m parent
τέκνον, ου n child
ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen
because of, for the sake of

Verse 30

ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

ἀπολάβῃ Verb, aor act subj, 3 s
ἀπολαμβάνω receive back, get back

ἀπολαβῃ is read by κ A W Θ fl f13 while the variant λαβῃ is attested by B D *et al.* "The former reading fits in with Luke's style (6:34; 15:27; 16:25; 23:41) while the latter may be due to assimilation to Mk." Marshall

πολλαπλασιῶν, ον gen ονος more (neut
pl many times more)
καιρὸς, ου m time, season, age
αἰών, αἰωνος m age, world order
ζωή, ης f life
αἰώνιος, ον eternal, everlasting

"The disciples are to be seen as those for whom God has made salvation possible." Marshall

Day 109: Luke 18:31-34**Verse 31**

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·

παραλαβὼν aor. ptc. παραλαμβάνω take
δώδεκα twelve

ἀναβαίνω go up, come up, ascend
τελεσθήσεται fut. pass. τελεω finish,
complete, fulfil, accomplish
γεγραμμένα Verb, perf pass ptc, n nom/acc
pl γραφω

Cf. 22:37; 24:46; Acts 13:29; 24:14

προφητῆς, ου m prophet

τῷ υἱῷ dative here meaning 'concerning ...'
– equivalent to περι

Verse 32

παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται,

παραδοθήσεται Verb, fut pass indic, 3 s
παραδίδωμι hand or give over, deliver
up

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,
people; τα ἔ. Gentiles

ἐμπαιχθήσεται Verb, fut pass indic, 3 s
ἐμπαιζω ridicule

ὑβρισθήσεται Verb, fut pass indic, 3 s
ὑβρίζω treat shamefully, insult

ἐμπτυσθήσεται Verb, fut pass indic, 3 s
ἐμπτύω spit on

Cf. Mk 14:65; 15:19.

Verse 33

καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

μαστιγῶ beat with a whip

ἀποκτενοῦσιν Verb, fut act indic, 3 pl
ἀποκτείνω and ἀποκτενώ, -νυω
kill, put to death

τρίτος, η, ον third

ἀναστήσεται Verb, fut midd indic, 3 s
ἀνίστημι midd rise, come back to life

Verse 34

καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

συνῆκαν Verb, aor act indic, 3 pl συνιημι
understand, comprehend

ῥῆμα, ατος n word, thing, matter

κεκρυμμένον Verb, perf pass ptc, m acc & n
nom/acc s κρυπτω hide, conceal

"Possibly Luke's point is that they could not understand how these events would fulfil Scripture (what OT texts were in mind?), but the strong stress on the matter being hidden from the disciples suggests that a divine 'veiling' of what was said is in view; or it may simply be that they could not believe that such things would happen to Jesus." Marshall

Day 110: Luke 18:35-43

Verse 35

Ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱεριχώ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.

ἐγγίζω approach, draw near

In Luke the incident is located outside of Jericho as Jesus enters it whereas in Mk it takes place outside Jericho as Jesus leaves the town. Marshall says that, "The alteration may have been made simply to accommodate the Zacchaeus incident which takes place in Jericho, and which Luke wishes to place after the healing of Bartimaeus as a climax to the series of incidents... An attempt to avoid geographical contradiction rests on the assumption that the name of Jericho is used in two different senses by the Evangelists. For Mark it means the old town on the hill, whereas for Luke it means the larger Herodian town (cf. Josephus *Bel.* 4:459) built to the south of the old site (Geldenhuyss...). There is, however, no evidence that old Jericho was now inhabited or that he name continued to be used for the old town as distinct from the new." Marshall

τυφλός, η, ον blind
καθημαι sit, sit down, live
ὁδός, ου f way, path, road
ἐπαιτεω beg

Verse 36

ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο·

ὄχλος, ου m crowd, multitude
διαπορευομαι go through, go by
πυνθανομαι inquire, ask, question

For τί εἶη τοῦτο cf. 1:62.

Verse 37

ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγελλω announce, proclaim
Ναζωραῖος, ου m inhabitant of
Nazareth, Nazarene
παρερχομαι pass, pass by

Verse 38

καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ Δαυίδ, ἐλέησόν με.

βοαω call, cry out, shout

Bartimaeus had heard of Jesus as a worker of miracles and had concluded that he performed his mighty works in virtue of his divinely-given office – namely that this was the messiah.

ἐλεησον aor imperat ἐλεαω and ἐλεω be merciful, show kindness

Verse 39

καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυίδ, ἐλέησόν με.

προαγω go before or ahead of, lead
ἐπιτιμαω command, order, rebuke
σιγαω keep silent, be silent
μαλλον adv more; rather, instead; πολλω μ. much more, all the more
κραζω cry out, call out

Verse 40

σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρωτησεν αὐτόν,

σταθεῖς aor pass ptc ἵστημι stand, stop
κελευω order, command

ἀχθῆναι Verb, aor pass infin ἀγω
ἐγγίσαντος Verb, aor act ptc, m/n gen s
ἐγγίζω approach, draw near
ἐπερωταω ask, interrogate, question

Verse 41

Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.

θελω wish, will

"The question is designed to elicit faith rather than gain information." Marshall

ἀναβλέψω Verb, aor act subj, 1 s
ἀναβλεπω regain one's sight, be able to see

Verse 42

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

σέσωκέν Verb, perf act indic, 3 s σωζω
save, heal

σε Pronoun, acc s συ

Cf. 7:50; 8:48; 17:19.

Verse 43

καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

παραχρημα immediately, at once

ἠκολουθεω follow, accompany

Meaning either that he attached himself to the crowd or conveying the deeper sense that he became a disciple.

δοξάζω praise, honour, glorify, exalt

λαος, ου m people, a people

ἰδων Verb, aor act ptc, m nom s ὄραω see

ἔδωκεν Verb, aor act indic, 3 s διδομι

αἶνος, ου m praise

A word found only here and at Matthew 21:16 in the NT.