

Notes on the Greek New Testament Day 79 – March 20th – Luke 4:1-30

Works frequently referenced in these notes on Luke

Geldenhuis, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

Luke 4:1-13 – The Temptation of Jesus

"At the outset of his ministry Jesus is depicted as overcoming the evil one who stands in opposition to the work of the Kingdom of God (11:19f)." Marshall
The texts used by Jesus are from Dt 8:3; 6:13,16; "passages which relate to Israel tempting God and being tested by him ... The temptation of Jesus – and his followers – is to be seen as antitypical of the experience of Israel. But where Israel fell, Jesus shows the way to victory." Marshall

Verse 1

Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν
τῷ πνεύματι ἐν τῇ ἐρήμῳ

πληρης, ες (sometimes not declined) full

Cf. 1:15.

ὑποστρεφω see 1:56

Ἰορδανης, ου m Jordan River

ἦγετο Verb, imperf pass indic, 3 s ἄγω lead,
bring, go

The imperfect implies a continuous leading during all of the 40 days.

ἐρημος, ου f deserted place, uninhabited region, desert

Verse 2

ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ
διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν
ἐπείνασεν.

τεσσαρακοντα forty

Maybe an allusion to Israel's 40 years in the wilderness, though Kittel argues that the parallel is rather with the forty day fasts of Moses, Ex 34:28; Dt 9:8,18, and Elijah, 1 Ki 19:5,8.

πειραζω test, put to the test, tempt

"The verb means 'to test someone', and is used in the OT both of God testing men in order to assess the reality of their faith and obedience (Gn 22:1-19) and also of men testing God, usually because they doubt his goodness and power (Ex 17:2). Especially during the wilderness period God tested the faithfulness of his people (Ex 16:4; 20:20; Dt 8:2; 13:2ff.; cf. Jdg 2:22; 3:4; 2 Ch 32:31), and the people fell into sin by testing God (Nu 14:22; Pss 95:8ff.; 106:14; cf. Is 7:12)." Marshall
The present participle implies the temptation was also continuous throughout the 40 days.

διαβολος, ου m the devil

"Whereas in the OT it is God who tests Israel, here it is the devil, although the mention of leading by the Spirit shows that the devil's role falls within the purpose of God. What is intended by the devil as a means of defeating Jesus... becomes in the purpose of God the occasion of *his* defeat." Marshall

ἔφαγεν Verb, aor act indic, 3 s ἐσθιω eat
οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἐκεινος, η, ο demonstrative adj. that, those
συντελεω end, complete, finish
πειναω be hungry

Verse 3

εἶπεν δὲ αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ θεοῦ,
εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

λιθος, ου m stone, precious stone

γένηται Verb, aor subj, 3 s γινομαι

ἄρτος, ου m bread, a loaf, food

Some see this as a temptation for Jesus to perform signs expected in the messianic age in order to win the people over to his side – let Jesus provide manna in the wilderness (cf. Jn 6:31f.). But Marshall rejects this view and says, "Jesus is being tempted to use his power as Son of God for his own ends instead of being obedient to the Father... It is suggested that Sonship can be expressed in independent authority rather than in filial obedience. Behind the temptation lies the desire to turn Jesus aside from the fulfilment of his messianic task by striking at his relationship to the Father. That this is a correct view of the temptation is confirmed by Jesus' reply."

Verse 4

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

ἀποκρινομαι answer, reply, say
γέγραπται Verb, perf pass indic, 3 s γραφω

This is characteristically used by Jesus when speaking of Scripture and is difficult to reflect adequately in English. It is more than "it is/was written", more like "it stands written." The quotation that follows is identical to the LXX of Dt 8:3a.

μονος, η, ον adj only, alone
ζήσεται Verb, fut mid indic, 3s ζω live

In some MSS the quotation is completed by the inclusion of Dt 8:3b as in Mt 4:4, but the evidence for omission is decisive.

Verse 5

Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου·

ἀναγαγων aor. part. ἀναγω bring up, lead up

ἔδειξεν aor. of δεικνυμι show, point out
οἰκουμένη see 2:1

For the motif see Dt 34:1-4; 3:27; and also Rev 21:10.

στιγμη, ης f moment, instant
χρονος see 1:57

Verse 6

καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω δίδωμι αὐτήν·

δώσω Verb, fut act indic, 1 s δίδωμι give
ἐξουσια, ας f authority, right, power
ἅπας, ασα, αν (alternative form of πας) all, whole; pl everyone, everything
δοξα, ης f glory
ἐμοὶ Pronoun, dat s ἐγώ

παραδέδοται Verb, perf pass indic, 3 s
παραδίδωμι hand over, deliver up

Despite references to the devil as "ruler of this world" Jn 12:31; 14:30 and "ruler of the kingdom of the air" Eph. 2:2, we should not take the devil's claim at face value – he was always a liar. He is not a legitimate ruler, nor was authority handed over to him; he grasped authority for himself and is currently permitted a measure of authority by God for God's own ends.

ὅς ἐαν to whoever
θέλω wish, will

Verse 7

σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα.

προσκυνεω worship, fall at another's feet
ἐνώπιον prep with gen before, in front of

The use of ἐνώπιον is a Hebraism for the simple dative.

ἔσται σου πασα "all will be yours".

The devil impertinently offers the kingdoms of the world to the one to whom they belong by right and who will gain them not by worship of Satan but by victory over him.

Verse 8

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Γέγραπται· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

The quotation is from Dt 6:13 with slight variations from the LXX. Both Luke and Matthew insert μονῷ to bring out the full meaning of the original.

λατρευω serve, worship

Verse 9

Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

ἦγαγεν Verb, aor act indic, 3 s ἄγω
ἔστησεν aor ἵστημι and ἵστανω trans set, place, establish, fix
περυγιον, ου n highest point, parapet

"It is usually taken to refer to the royal colonnade of the temple on the south side of the outer court. This overlooked a deep ravine and was high enough to cause giddiness (Jos. Ant. 15:411f.)." Marshall

ἱερον, ου n temple, temple precincts
βαλλω throw, throw down,
σεαυτου, ης reflexive pronoun yourself
ἐντευθεν from here, from this source
κατω down, below, beneath

Verse 10

γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάττει σε,

γέγραπται Verb, perf pass indic, 3 s γραφω

"The tempter, twice repulsed with scripture texts, tries a text himself." Manson

ἐντελεῖται Verb, fut midd/pass indic, 3 s

ἐντελλομαι command, order
διαφυλάσσω protect, take care of

Occurs here only in the NT.

σε Pronoun, acc s συ

The quotation is from Ps 91:11f. (90:11f.).

Verse 11

καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε μήποτε
προσκόψῃς πρὸς λίθον τὸν πόδα σου.

χειρ, χειρος f hand, power

ἀρουσιν Verb, fut act indic, 3 pl αἶρω take,
take up, raise

σε Pronoun, acc s συ

μήποτε conj. lest, otherwise

προσκοπτω trans. strike something against
λίθος, ου m stone, precious stone
πους, ποδος m foot

Verse 12

καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι
Εἴρηται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν
σου.

ἀποκρίνομαι answer, reply, say

εἴρηται Verb, perf pass indic, 3 s λεγω

ἐκπειραζω put to the test, tempt

The wording follows Dt 6:16 LXX (cf Is 7:12).

Verse 13

καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος
ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

συντελεω end, complete, finish

πειρασμος, ου m trial, test, temptation

διαβολος, ου m the devil

ἀπέστη verb, aor act indic, 3 s ἀφίσταμαι
leave, go away

ἄχρι (and ἄχρις) until

καιρος, ου m time (viewed as occasion rather
than an extent)

ἄχρι καιρου for a while.

"Satan reappears in Luke's narrative at 22:3 in
order to instigate the passion of Jesus."

Marshall

Verses 14-15

Cf. Mk 1:14f.; Mt 4:12-17.

Verse 14

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ
πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη
ἐξήλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

ὑποστρεφω return, turn back

δυνάμει Noun, dat s δυναμις, εως f power

"The association of the Spirit with power (cf. 1:17) is not infrequent in Lk. (24:49) and Acts (1:8; 10:38; cf. Rom 15:13). The power of the Spirit is linked especially with the apostolic witness, and hence here the primary reference is presumably to the authority of Jesus to teach. But the thought of power to do mighty works may be present." Marshall

φημη, ης f report, news

Only here and in Mt 9:26

ὅλος, η, ον whole, all, complete, entire

καθ ὅλης 'throughout the whole of'

περιχωρος, ου f surrounding region,
neighbourhood

περι αὐτου belongs with φημη

Verse 15

καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς
αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

διδασκω teach

συναγωγη, ης f synagogue, congregation
of a synagogue, assembly

δοξαζω praise, honour, glorify

Verse 16

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ
εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ
τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη
ἀναγνῶναι.

Cf. Mk 6:1f.

οὐ adv where

τεθραμμένος Verb, perf pass ptc, m nom s

τρεφω feed, bring up (of children)

εἰσερχομαι enter, go in, come in

εἰωθὸς Verb, perf act ptc, n nom/acc s εἰωθα
(pf. with pres. meaning) be accustomed
to; το εἰωθος custom

"Jesus' visit to the synagogue probably reflected his normal custom since childhood (κατὰ τὸ εἰωθὸς αὐτῷ), but the parallel expression in Acts 17:2 suggests that here the reference is rather to his regular use of the synagogue for teaching." Marshall

σαββατον, ου n (often in pl) the seventh
day, Sabbath

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
intrans (in 2 aor) rise, stand up

ἀναγνῶναι Verb, aor act infin ἀναγινωσκω
read, read in public worship

Verse 17

καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου
Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν
τόπον οὗ ἦν γεγραμμένον·

ἐπεδόθη Verb, aor pass indic, 3 s ἐπιδίδωμι
give, hand, deliver
προφητης, ου m prophet
ἀναπτυσσω open, unroll
εὕρισκω find, discover
τοπος, ου m place
γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφω

Verse 18

Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἔχρισέν με
εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με
κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
ἀνάβλεψιν, ἀποστελεῖται τεθραυσμένους ἐν
ἄφεσει,

The quotation is from Is 61:1f., following the
LXX with certain changes. The original
passage is similar to, though not part of, the
Servant passages in Isaiah. FF Bruce suggests
that Is 61 may have been the earliest
interpretation of the Servant (*This is That*).

ένεκα (ένεκεν) prep with gen because of,
for the sake of
χρω anoint
εὐαγγελιζω act. and midd proclaim the
good news
πτωχος, η, ον poor, pitiful
ἀπέσταλκέν Verb, perf act indic, 3 s
ἀποστελλω send, send out

The phrase *ἰασασθαι τους συντετριμμενους
την καρδιαν* (to heal the broken hearted) is
present in the LXX but is omitted here in most
MSS.

κηρυσσω preach, proclaim
αἰχμαλωτος, ου m captive, prisoner

Cf. Rom 16:7

ἄφεσις, εως f forgiveness, cancellation (of
sins), release (of prisoners)

"In normal Christian use ἄφεσις ... means
'forgiveness', and it is possible that the
Christian reader should hear this undertone in
the word." Marshall

τυφλος, η, ον blind
ἀναβλεψις, εως f restoration of sight
ἀποστελλω send, send out
τεθραυσμένους Verb, perf pass ptc, m acc pl
θραυω oppress

ἀποστελεῖται τεθραυσμένους ἐν ἄφεσει to
release the oppressed. This last phrase comes
from the LXX of Is 58:6. Marshall says that
"Most scholars argue that such an insertion
could not have been made in the actual course
of a synagogue reading, and hence the addition
is due to Christian exegetical activity, possibly
in order to introduce the concept of
forgiveness... [However] B Reicke ... holds
that Jesus could well have acted in an unusual
way in virtue of his prophetic authority."

Verse 19

κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

The LXX has *καλεσαι* rather than *κηρυξαι*.

ένιαυτος, ου m year
δεκτος, η, ον acceptable, favourable

"Concretely, the allusion is to the 'year of
jubilee', the year of liberation among men
appointed by Yahweh (Lv. 25) and now made
symbolic of his own saving acts." Marshall.
See also Motyer on Isaiah.

The final phrase from the LXX, *καὶ ἡμεραν
ἀνταποδοσεως*, which refers to divine
vengeance on the nations, has been omitted,
perhaps deliberately so as to stress the grace of
God in the coming of Christ.

Verse 20

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ
ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ
συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

πτυσσω close, roll up
ἀποδίδωμι give, give back
ὑπηρετης, ου m attendant, assistant
καθιζω sit down, sit, take one's seat

It was normal for the person teaching in the
synagogue to do so from a sitting position.

ἀτενιζω fix eyes on, look intently at, fasten
attention on

A favourite word of Luke who uses it 21 times.
Elsewhere it is only found in 2 Cor. 3:7,13

Verse 21

ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσίν ὑμῶν.
ἀρχω rule, govern; midd begin

Luke may be calling attention to the fact that
these were the opening words of Jesus' public
ministry.

σημερον today

"The 'today' of Jesus is still addressed to all
readers of the Gospel and assures them that the
era of salvation is present." Marshall

πληρωω fulfill, bring about, accomplish

οὐς, ὠτος n ear, hearing

Verse 22

καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

πάντες Adjective, m nom pl πας μαρτυρεῶ bear witness, testify

μαρτυρεῶ with the dative can mean 'to praise' though it can also mean to condemn. It must either take the first sense, followed by a rapid change in the people's view as they recollect that he is Joseph's son, or the latter sense.

θαυμάζω wonder, be amazed

This also can express either admiration (7:9) or opposition (Jn 7:15; cf. Lk 11:38).

χάρις, ἰτος f grace, unmerited favour

τοῖς λόγοις τῆς χάριτος here does not mean words concerning grace but gracious or attractive words. Marshall says that it signifies 'words filled with divine grace' (Acts 14:3; 20:24,32).

ἐκπορευομαι go or come out
στόμα, τος n mouth

Echoes of Dt 8:3 LXX, "may suggest that Luke saw Jesus' words as divine words, bringing life and salvation." Marshall

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

Cf. Mk. 6:3 which does not mention Joseph and could be construed as a derogatory reference to Mary's supposed illegitimate son.

Verse 23

καὶ εἶπεν πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

παντως by all means, surely, certainly
ἐρεῖτέ Verb, fut act indic, 2 pl λεγῶ

Perhaps meaning 'you will go on to say to me'. παραβολή is here equivalent to the Hebrew *masal*, 'proverb'.

ἰατρος, ου m physician, doctor
θεραπευῶ heal, cure
σεαυτου, ης reflexive pronoun yourself

Marshall suggests that σεαυτον is a parabolic reference to Jesus' home town, "The people of Nazareth have heard – possibly with scepticism... – of all that Jesus has done elsewhere; let him do the same at home."

ὅσος, η, ον correlative pronoun, as much as, how much

γενόμενα Verb, aor midd dep ptc, n nom/acc pl γινομαι

lit. "what things we have heard done in Capernaum"

ὧδε adv here, in this place
πατρις, ιδος f native country, own city, own town

Verse 24

εἶπεν δέ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

The Hebrew word ἀμην occurs only six times in Luke (12:37; 18:17,29; 21:32; 23:43).

Elsewhere, Luke has omitted or changed the ἀμην in his source (e.g. Lk 9:27 cf. Mk 9:1; Lk 22:18 cf. Mk 14:25). Schlier (TDNT) argues that the use of the word to introduce an authoritative utterance represents one of Jesus' characteristic forms of speech.

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing

Formed by prefixing the negative particle οὐ to the adjective εἷς, μια, ἐν one

προφητης, ου m prophet
δεκτος see v.19

Cf. Mk 6:4; Jn 4:44

Verses 25-27

"What is to happen with regard to Nazareth, namely that Jesus will leave it and bring the gospel to those outside his home town, finds a parallel in the way in which Elijah and Elisha brought help to the gentiles rather than to the needy people of Israel – and a further parallel in the way in which Jesus, rejected by his own people, will bring the gospel to the gentiles (in the mission of the church)." Marshall

Verse 25

ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλοὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,

ἀληθεια, ας f truth, reality

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

χηρα, ας f widow

Ἡλιας, ου m Elijah

ὅτε conj when, at which time

ἐκλείσθη Verb, aor pass indic, 3 s κλειω
shut, shut up

The passive implies it is God's action.

ἔτη Noun, nom & acc pl ἔτος, ους n year

τρεις, τρια gen τριων dat τρισιν three

μην, μηνος m month

ἕξ six

λιμος, ου m & f famine, hunger

μεγας, μεγαλη, μεγα large, great

γη, γης f earth

Verse 26

καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

οὐδεις, οὐδεμια, οὐδεν see v. 24

ἐπέμφθη Verb, aor pass indic, 3s πεμπω

send

εἰ μὴ except

Σιδωνιος, α, ον of Sidon

γυνη, αικος f woman, wife

Verse 27

καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεις αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναμὴν ὁ Σύρος.

Ελισαιος Elisha

καθαριζω cleanse, make clean, purify

Συρος, ου m Syrian

Verse 28

καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill

Implies a sudden outburst of anger

πάντες Adjective, m nom pl πας

θυμος, ου m anger, rage, fury

Cf. Mk 6:3

συναγωγη, ης f synagogue, assembly

Verse 29

καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·

ἀναστάντες aor. ptc. ἀνιστημι see 1:39

The verb is especially used of hostile action (Acts 6:9; 7:54, 57).

ἐκβαλλω throw out, expel, cast out

ἔξω out, outside

πολις, εως f city, town

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

ἕως prep with gen as far as

ὄφρυς, υος f brow (of a hill)

Here alone in the NT. The word could mean 'cliff'

ὄρος, ους n mountain, hill

ὠκοδόμητο Verb, pluperf pass indic, 3 s

οικοδομεω build

ὥστε so that, with the result that

κατακρημνίζω throw down

Here alone in the NT

Verse 30

αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

διελθων aor. ptc. διερχομαι pass through,

go over, go through

μεσος, η, ον middle

πορευομαι go, proceed

Compare Jn. 1:11 as a comment on this passage.