

Notes on the Greek New Testament Day 93 – April 3rd – Luke 10:13-37

Works frequently referenced in these notes on Luke

Geldenhuy, 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

Verse 13

Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαΐδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμενοι μετενόησαν.

Cf. Mt 11:21

οὐαί woe! how horrible it will be!

See 6:24. An expression of sorrow at the fate about to be described.

Tyre and Sidon represent the pagan world.

ἐγενήθησαν Verb, aor indic, 3 pl γινομαι
γενόμεναι erb, aor mid dep ptc, f nom pl
γίνομαι

παλαι adv long ago

σακκος, ου m sackcloth, mourning dress

Cloth made of goat's hair.

σποδος, ου f ashes

Only here and in Mt 11:21 (cf. Mt 6:16; Job 2:8; Jonah 3:6.

καθημαι sit, sit down, live

μετανοεω repent, have a change of heart

Verse 14

πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.

κρισις, εως f judgement, act of judgement, condemnation, justice

"The point is not that Tyre and Sidon will be justified, but that Galilee will certainly be condemned." Marshall

Verse 15

καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ἄδου καταβιβασθήσῃ.

Capernaum was especially the scene of Jesus' labours, see Matt 4:18-27; 9:1; Jn 2:12.

ἕως until, up to

ὑψωθήσῃ Verb, aor pass ptc, f dat s ὑψωω
exalt, lift up, raise

The picture is taken from the description of Babylon in Is. 14:13,15.

The force of the question is 'Do you really expect to be raised to heaven because I visited you?'

ἄδης, ου m Hades, the world of the dead

In the NT, Hades does not mean the abode of the dead (the good and the wicked), but a place of punishment and condemnation for the ungodly. See Strack-Billerbeck.

καταβαινω come or go down, descend

Metzger, on behalf of the UBS textual committee writes, "It is difficult to decide between the merits of καταβηση and καταβιβασθηση. Did copyists heighten the sense of the saying by replacing the former word with the latter; or did they replace the more rare verb (καταβιβασθαι) with the much more usual verb (καταβαινειν), thus also assimilating the quotation of the text to the Septuagint?"

Verse 16

Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

ἀκουω carries the force 'hear and accept'

ἀθετεω reject, set aside, refuse

ἐμὲ Pronoun, acc s ἐγω

ἀποστείλαντά Verb, aor act ptc, m acc s

ἀποστελλω send, send out

Cf. Jn 20:21.

Verse 17

Ἐπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

ὑποστρεφω return, turn back

ἐβδομηκοντα see 10:1 (including note)

χαρα see 2:10

δαιμονιον, ου n demon, evil spirit, god

ὑποτασσω subordinate, put in subjection;
pass. be subject, submit to

ὄνομα, τος n name

Verse 18

εἶπεν δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

θεωρεω see, watch, observe, notice

Σαταναν is a Hebrew word meaning Adversary, it is sometimes represented by the Greek διαβολος, an accuser. The devil is the age long opponent of God and accuser of his people.

ἀστραπη, ης f lightning, ray
πεσόντα Verb, aor act ptc, m acc s πιτω
fall, fall down, fall to one's ruin

"The saying is related to a Jewish tradition. In Rev 12:7-10, 13 Michael fights and overcomes the dragon (Satan) in heaven, so that he is cast down to the earth where he pursues the woman who bore the male child. Behind the picture lies the myth of the fall of Lucifer from heaven (Is. 14:12; cf. the allusion to this myth in Lk 10:15). In Jn 12:31 the ruler of this world is cast out. He is to be overcome (Rom 16:20), bound and cast into the abyss, so that he is no more (Rev 20:1-3...). This evidence suggests that the mythological idea of the fall and defeat of Satan is here being utilised by Jesus to express symbolically the significance of the exorcism of the demons. The exorcisms are a sign of the defeat of Satan (cf. Mk 3:27). Thus the eschatological defeat of Satan is seen to take place in the ministry of Jesus and his disciples (cf. 11:20)." Marshall

Verse 19

ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

δέδωκα Verb, perf act indic, 1 s διδομι
ἐξουσια, ας f authority, right, power

Cf. 9:1.

πατεω trample
ἐπανω on, upon
ὄφις, εως m snake, serpent
σκορπιος, ου m scorpion

These words reflect the promise in Genesis 3:15 which points to the work of Christ himself (though the language is also reminiscent of Ps 90:13). The disciples' power is his power given to them (cf. Rom 16:20).

ἐχθρος, α, ον enemy, one hated
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἀδικεω wrong, treat unjustly, harm

Cf. Mk 16:18.

Verse 20

πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

πλὴν but, yet, nevertheless, however
χαρω rejoice, be glad

"Should probably be interpreted in terms of Semitic idiom to mean 'Do not rejoice primarily that ..., but rather that ...' (cf. 10:21; 12:4f.; 14:12f.; 23:28; Jer 7:22; Hos 6:6; 1 Cor 1:17; Mt 10:20; Mk 9:37; Jn 7:16; 12:44...)." Marshall

ὑποτασσω see v.17

ὄνομα see v.17

ἐγγραφω write, record

The passive indicates divine action. "The reference is to the book of life, containing the registers of God's people (Ex 32:32f.; Ps 68:29; Dan 12:1... Phil 4:3; Hab 12:23; Rev 3:5; 13:8; 17:8; 20:12,15; 21:27)." Marshall. Note the force of the perfect ἐγγεγραπται – something done once but with continuing effect. The Christian's only source of unshakable joy is his/her salvation. It is better to rejoice in grace than in gifts, for gifts may fail.

Verses 21-22

Some have argued that this is a Johannine fragment. Cf. Jn 6:44-45.

Verse 21

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

"The background of the sayings has been increasingly recognised in recent years as lying in Jewish thinking about wisdom. Divine wisdom is entrusted with the secrets of God and reveals them to men; she is rejected by the mass of men, especially the wise, but is accepted by the poor and unlearned." Marshall

ὥρα, ας f hour, moment

ἐν αὐτῇ τῇ ὥρᾳ makes the connection between the return of the 70 and the words of Jesus 'close and express' (Plummer).

ἠγαλλιάσατο Verb, aor midd dep indic, 3 s
ἀγαλλιαω be extremely joyful or glad

"The meaning is that Jesus was inspired with joy by the Spirit (Acts 13:52...). Marshall There are a number of variant readings here:

- i) ἐν τῷ πνεύματι τῷ ἁγίῳ (8 D al it);
- ii) τῷ πνεύματι τῷ ἁγίῳ (p⁷⁵ B al; NEB, Synopsis);

iii) ἐν τῷ πνεύματι (p⁴⁵ Cl; *Diglot*);
 iv) ἐν πνεύματι (A W f13 pm f q; TR).
 "The strongest external evidence favours variants 1 and 2, but it is not easy to decide whether ἐν should be included or not."
 Marshall

ἐξομολογεῖν agree; mīdd confess, praise
 πατήρ, πατήρ m father

"While this form is found in Greek prayers (3 Macc 6:3, 8), its use in a Palestinian context appears to be found uniquely in the prayers of Jesus and in the way in which he taught his disciples to pray. The Greek form reflects an Aramaic word used by small children as well as by adults, and expresses an intimate filial relationship with God, such as is developed in v.22; it is a small step from addressing God as Father in this way to knowing oneself to be the Son of this Father." Marshall

γῆ, γῆς f earth

Cf. Gn 14:19,22.

ἀποκρυπτῶν hide, keep secret

The meaning is probably 'I give thanks ... that although you have hidden ... you have nevertheless revealed...' "The thought is the secrecy of God's plans and purposes which he reveals at his own appointed time to his chosen people... The reference was probably originally to the gospel of the kingdom, attested by the preaching and mighty works of Jesus... What was happening remained obscure in its significance to one group of people, but to the disciples it constituted a revelation of God's saving action." Marshall

σοφός, ἡ, ον wise, experienced
 συνετός, ἡ, ον intelligent, possessing understanding

ἀποκαλύπτω reveal, disclose
 νηπιός, α, ον baby, infant, child
 ναι yes, yes indeed, certainly
 οὕτως thus, in this way
 εὐδοκία, ας f good will, pleasure, desire

Emphasises the sovereign disposal and pleasure of God.

ἐμπροσθεν before, in front of

On this verse, compare 1 Corinthians 1:18-31.

Verse 22

πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

Several MSS insert at the beginning of the verse καὶ στραφεῖς πρὸς τοὺς μαθητὰς εἶπεν (A C* W Θ al it sy^p bo^{p1}; TR; NEB).

παραδοθῆναι aor. pass. παραδίδωμι hand or give over, deliver up

The 'all things' in context probably refers to revelation, 'My Father has given me a full revelation', though some think it refers to authority and that what is hidden from men is not the knowledge of the Son but the fact of his authority.

"The second and third clauses refer to the mutual knowledge of father and son. The formulation is determined by the fact that the Semitic languages lack a reciprocal pronoun... Hence the meaning of the saying is to be found in the two clauses taken together, and it is misleading to expound them separately. (Failure to realise this point is the ultimate reason for the textual confusion.) The meaning is, then, 'Only a father and a son know each other'; and from this follows the conclusion: 'Therefore, only the son can reveal the father'." Marshall

ἐὰν if, even if, though; often equivalent to ἂν

βουλομαι want, desire, wish, intend, plan
 ἀποκαλύψαι aor. infin. ἀποκαλύπτω

It is in Christ alone that we can have true and saving knowledge of God. "We see in this verse that Jesus, as is shown more fully in John, did indeed bear unambiguous testimony to His unity with the Father. The Father has given everything over to Him; He alone knows the Father (in an absolute sense); and only through Him can anyone come to know the Father, but He is also able to reveal Him to others, so that it follows that He is absolutely one with the Father." Geldenhuys.

Verse 23

Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

στραφεῖς Verb, aor pass ptc, m nom s
 στρέφω turn, turn around
 μαθητῆς, ον m disciple, pupil, follower
 κατ' ἰδίαν privately
 μακάριος, α, ον blessed, fortunate, happy
 βλέπω see, look, be able to see

"The accent lies both on the act of seeing (Mt., diff. Lk) and on what is seen. What the disciples see are the signs of the era of salvation, the mighty works done by Jesus, the indications that the era of fulfilment has come (which men of the past were unable to see). Hence implicit in the saying is the need for true perception of the significance of what is happening – a nuance more clearly expressed by the saying in its Matthean context." Marshall

Verse 24

λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφητῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

Cf. 1 Peter 1:10-12.

βασιλευς, εως m king
ἠθέλησαν Verb, aor act indic, 3 pl θελω
wish, will

ἰδεῖν Verb, aor act infin ὁραω see, observe
εἶδαν Verb, aor act indic, 3 pl ὁραω

Jesus points to himself as the long awaited Messiah and highlights our inestimable privilege of living in the era of fulfilment.

10:25-11:13

Marshall entitles 10:25-11:13 'The Characteristics of Discipleship' On 10:25-28, the Lawyer's Question, Marshall suggests that Luke was following a version of the story independent of that in Mark (Mk 12:28-34) but known also to Matthew (Mt 22:34-40).

Verse 25

Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

νομικος, η, ον pertaining to the law; ὁ ν.
lawyer

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι 2
aor rise, stand up

ἐκπειραζω put to the test, tempt

Usually has an unfavourable meaning, Mt 4:7; Lk 4:12; 1 Cor 10:9.

διδασκαλος, ου m teacher
ζωη, ης f life
κληρονομεω gain possession of, inherit

Cf. 18:18 where the same question is asked. It expresses a rabbinic theme.

Verse 26

ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

νομος law
γέγραπται Verb, perf pass indic, 3 s γραφω
πως how?

ἀναγινωσκω read, read in public worship

Marshall, following Jeremias, says that the meaning is 'How do you recite?', i.e. what is the law recited by the lawyer as part of regular worship.

Verse 27

ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

The response is from Dt 6:5 (the Shema) and Lv 19:18. The emphasis on the unity of the two commands seems to be particularly significant to Jesus and for this reason Manson suggests that the lawyer is quoting Jesus' own words.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply
ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω
love, show love for

There are a number of textual variants. ἐξ ὅλης is followed by three uses of ἐν (p⁷⁵ & B Ξ pc; Synopsis; UBS) or ἐν throughout (A C W Θ f13 pl; TR; Diglot). The LXX has ἐξ throughout, as does Mk, while Mt has ἐν. Marshall says that "the former is the harder reading and transcriptionally more probable."

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

Marshall says that "The inclusion of τῆς before καρδίας is doubtful (om. p⁷⁵ B Ξ 0124 pc; (UBS)); cf. 5:5."

ψυχη, ης f self, inmost being, 'soul'
ἰσχυς, υος f strength
διανοια mind, understanding

"Most curious of all is the divergence of all three Gospels from the LXX list of phrases." In particular the inclusion of a fourth phrase with διανοια "Which appears to be an alternative to καρδια, included by oversight." Marshall

Of Dt 6:5 he says, "The command was rightly regarded as forming the heart of the Jewish religion. It puts at the centre of religion a love for God, i.e. an undivided loyalty to him. The concept is central in the Deuteronomic theology and may reflect diplomatic terminology in which it refers to the sincere loyalty of covenant partners to each other; it thus includes notes of faithfulness and obedience... The prepositional phrases together indicate the totality of mind and will that must be brought to the worship of God."

πλησιον neighbour

Used in the LXX to translate *re'a*, a person with whom one has something to do. "The Jews interpreted this in terms of members of the same people and religious community, fellow-Jews (cf. Mt 5:43-48). There was a tendency on the part of the Pharisees to exclude the ordinary people from the definition... In Lv 19:34 (Cf. Dt 10:19) the same obligation of love is extended to the *ger*, the resident alien, but Jewish usage excluded Samaritans and foreigners from this category." Marshall

σεαυτου, ης reflexive pronoun yourself

Verse 28

εἶπεν δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ.

ὀρθως rightly, correctly, properly

τουτο ποιεῖ the present imperative implies 'do so continually' – Jesus' stress is not on an action but upon a way of life.

ζωω live, be alive

This alone is life – life as it was meant to be lived.

Verse 29

Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστίν μου πλησίον;

θελω wish, will

δικαιωω justify, acquit

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

I.e. to justify his former question. "He looks rather foolish having asked a question to which he himself has been forced to give the answer." Marshall

His second question is asking where the limits should be set – it implies there is a non-neighbour. (Derrett).

"He is looking for an excuse for not treating all people alike with love. So he asks who his neighbour is, hoping to be able to prove that not all people (especially the kind he does not like) are his neighbours, and that the law, therefore, does not demand love towards all men. In this manner he tries to suppress and hide his feelings of guilt." Geldenhuys.

Verse 30

ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἰεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.

Jesus does not answer the man's question directly but, in describing what it means to *act* as a neighbour shows that his question in v.29 is a false one. "In fact the parable expounds the meaning of 'love' rather than of 'neighbour', and this has close links to Lv 19:18." Marshall

ὑπολαμβάνω suppose, imagine, answer

Bears the sense 'answer' here alone in the NT.

καταβαίνω come or go down, descend

Along a road which descends 3,300 feet in the course of 17 miles. It passes through rocky country, well known for robbers.

ληστης, ου m robber, insurrectionist

περιπεσεν aor. περιπιπῶ encounter

(trials); fall into the hands of (robbers)

ἐκδύω strip, take off

πληγη, ης f beating, wound

ἐπιθέντες aor. ptc. ἐπιτιθῆμι place on

Cf. Acts 16:23

ἀπῆλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

ἀφέντες aor. ptc. ἀφίημι leave, forsake

ἡμιθανης, ες half dead

Here alone in the NT.

Verse 31

κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκεῖνη, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν·

συγκυρια, ας f chance, coincidence

Here alone in the NT

ἱερευς, εως m priest

"He would be returning from a period of duty in the temple to his home in the country (cf. 1:23), for Jericho was one of the principal country residences for priests." Marshall

ὁδος, ου f way, path, road, journey

ἐκενος, η, ο that, those

ἰδων Verb, aor act ptc, m nom s ὁραω see, observe

ἀντιπαρερχομαι pass by on the other side of the road

Only here in the NT.

It is unclear whether the priest passed by simply out of fear of robbers or that the man might be dead and that touching him would lead to ritual defilement. Marshall concludes, "the essential point is the attack on a failure to show love, whatever the pretext."

Verse 32

ὁμοίως δὲ καὶ Λευίτης κατὰ τὸν τόπον ἐλθὼν
καὶ ἰδὼν ἀντιπαρήλθεν.

ὁμοίως likewise, in the same way
Λευίτης Levite

"In NT times the Levites were an order of cultic officials, inferior to the priests but nevertheless a privileged group in Jewish society. They were responsible for the liturgy in the temple and for policing it." Marshall

γενόμενος Verb, aor ptc, m nom s γινομαι

Marshall favours the longer reading which pictures the Levite reaching the spot, then actually going up close to the man to see him, but not stopping to help.

τοπος, ου m place

Derrett suggests that a Levite might have felt less bound by ritual requirements than a priest.

Verse 33

Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,

Σαμαριτης, ου m Samaritan

Placed in emphatic position at the beginning of the sentence.

ὁδεύω travel, be a on a journey
ἐσπλαγγνίσθη Verb, aor pass dep indic, 3 s
σπλαγγνίζομαι be moved with pity or compassion

Here the motive is to the fore. The Samaritan is more concerned for the wounded man than he is for himself.

Verse 34

καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

Cf. 2 Chr 28:15

προσερχομαι come or go to
καταδεω bandage, bind up

Here alone in the NT

τραυμα, τος n wound

Here alone in the NT

ἐπιχέω pour on

Here alone in the NT

ἔλαιον, ου n olive oil, oil
οἶνος, ου m wine

Oil and wine were commonly used as an aid to healing in the Greek and Jewish world.

ἐπιβιάζω set or place upon

A Lucan word occurring only here and in 19:35; Acts 23:24 in the NT.

ἰδιος, α, ου one's own

κτηνος, ους n animal, pack animal
ἤγαγεν Verb, aor act indic, 3 s ἄγω
πανδοχεῖον, ου n inn

Here alone in the NT

ἐπεμελήθη Verb, aor pass dep indic
ἐπιμελεομαι take care of, look after

Cf. 10:35; 1 Tim 3:5.

Verse 35

καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

αὔριον Adverb αὔριον tomorrow, the next day

ἐκβαλλω throw out

Used here in the weak sense 'take out'

δηναριον, ου n denarius

A day's board cost a twelfth of a denarius.

πανδοχευς, εως m inn-keeper
προσδαπαναω spend in addition
ἐπανέρχεσθαί Verb, pres midd/pass dep infin
ἐπανερχομαι return

ἐν τῷ ἐπανέρχεσθαί means 'on my return journey'.

ἀποδίδωμι give, give back, repay

Verse 36

τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγόνει τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς;

τρεις, τρια gen τριων dat τρισιν three

The lawyer's original question has been deliberately altered. "One cannot define one's neighbour; one can only be a neighbour." Greeven

δοκεω think, suppose

γεγόνει Verb, perf act infin γινομαι
ἐμπιτω fall into, fall among

Verse 37

ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποίει ὁμοίως.

ἔλεος, ους n mercy, compassion

The phrase 'to show mercy' is Semitic. Geldenhuis suggests that the lawyer used this periphrasis to avoid the hateful word 'Samaritan.'

πορευομαι go, proceed

ὁμοίως likewise, in the same way

"All that remains is that men should put this into effect. With authority Jesus commands the lawyers to go away and begin to follow the Samaritan's example; the command in v.28 cannot be evaded." Marshall