

## Notes on the Greek New Testament Day 105 – April 15<sup>th</sup> – Luke 17:11-37

### 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

#### Verse 11

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ 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 εἰς τινα κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν,

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

αὐτῷ is omitted by p<sup>75</sup> B L (D) et al.

δέκα ten  
ἕστησαν Verb, aor act indic, 3 pl ἵστημι and ἵστανω stand  
πόρρωθεν at or from a distance

Only here and Heb 11:13.

#### Verse 13

καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

ἦσαν aor. αἶρω 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  
καθαρίζω cleanse, make clean

#### Verse 15

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

δέκα ten  
καθαρίζω cleanse, make clean, purify  
ἑννεα nine  
που where?

**Verse 18**

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

εὐρέθησαν Verb, aor pass indic, 3 pl

εὕρισκω find, discover

ὑποστρέφω return, turn back

δοῦναι verb, aor act infin δίδωμι

δόξα, ης f glory

ἀλλογενῆς, οὐς 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.

ἀναστὰς 2nd aor. ptc. ἀνίστημι rise, stand up

πίστις, 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

**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. ptc ἐπερωτῶ ask, question

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

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, reply, say

παρατηρήσις, 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· Ἴδου ὧδε ἡ· Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν

Cf. Mk 13:31.

ἐροῦσιν Verb, fut act indic, 3 pl λεγω

ὧδε adv here, in this place

ἡ οὐ

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

έρχομαι

ὅτε conj when, at which time

ἐπιθυμῶ long for, desire, lust after

εἷς, μια, ἐν 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· Ἴδου ἐκεῖ· Ἴδου ὧδε· μὴ ἀπέλθῃτε μηδὲ διώξητε.

ἡ (p<sup>75</sup> B) is replaced by και in 8 sy<sup>c,s</sup> 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

διώξητε 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 οὕτος 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 εἰμι

The final phrase is omitted by p<sup>75</sup> B D it sa. Metzger suggests that omission is the result of homoiteleton 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 καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

### Verse 27

ἦσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν πάντας.

ἦσθιον imperf. ἐσθιω and ἐσθω eat

ἔπινον 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.

ἄχρι (and ἄχρις) until

εἰσερχομαι enter, go in, come in

κιβωτος, ου f ark, ship, box

κατακλυσμος, ου m flood, deluge

ἀπολεσεν aor. ἀπολλυμι destroy, kill

### Verse 28

ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπόλουν, ἐφύτευον, ᾠκοδόμουν·

ὁμοίως likewise, in the same way

ἀγοραζω buy, redeem

πωλεω sell, barter

φυτευω plant

οικοδομεω build, build up

### Verse 29

ἦ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν πάντας.

Σοδομα, ων n Sodom

βρεχω rain, send rain, wet

πυρ, ος n fire

θειον, ου n sulphur, brimstone

ἀπολεσεν see v.27

### Verse 30

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

κατα τα αὐτα so, in the same way

The phrase is Lucan (6:23; cf. Acts 14:1).  
p<sup>75</sup> vid s A W Θ f1 f13 read κατα ταυτα.

ἔσται Verb, fut indic, 2 s εἰμι

ἀποκαλυπτω reveal, disclose

### Verse 31

ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη 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'.

οικια, 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

ἀραι αor. 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 Λῳτ.

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

ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσει 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 p<sup>75</sup> B L it<sup>mss</sup> 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, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὃ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·

νυξ, νυκτος f night

ἔσονται Verb, fut indic, 3 pl ειμι

δυσ gen & acc δυσ dat δυσιν 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

παραλαμβανω take

ἕτερος, α, ον other, another

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφημι 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 ἀλήθουσai ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ 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 [δυσ ἐν ἀγρῷ· εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·] is omitted by the best MSS (p<sup>75</sup> x A B L W Δ Θ Ψ fl 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 x\* 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· Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἅετοὶ ἐπισυναχθήσονται.

ἀποκριθέντες Verb, aor pass dep ptc, m nom pl ἀποκρινομαι 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

σῶμα, τος n body

ἐκεῖ there, in that place, to that place

ἄετος, οὐ μ eagle, vulture

The latter would seem to be required here.

ἐπισυναχθησονται fut. pass. ἐπισυναγω  
gather, gather together