

Notes on the Greek New Testament
Day 107 – April 17th – Luke 18:18-43

Works frequently referenced in these notes on Luke

Geldenhuys, 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 18

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

ἐπερωτάω ask, interrogate, question
ἄρχων, 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."

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

ζωη, ης f life
αἰώνιος, ον eternal, everlasting
κληρονομέω receive, gain possession of,
inherit

Verse 19

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

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
εἰς, μια, ἐν gen ἑνος, μίας, ἑνος 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

τὰς 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

μοιχεύω commit adultery
φονεύω murder, put to death
κλέπτω steal

ψευδομαρτυρεῶ give false evidence or
testimony

τιμαῶ 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 μου.

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

Verse 22

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν 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
ἕξεις fut έχω
θησαυρος, ου 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 σφόδρα.

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.

Verse 24

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς 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 f1 et al.

πως how(?)
δυσκόλως 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

εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εὐκοπωτερος, α, ον (comparative from εὐκοπος easy) easier
καμηλος, ου 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 κάμηλον is a corruption of κάμιλον (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
σωθηναι 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 ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

ἀδυνατος, ον impossible

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

Verse 28

Εἶπεν δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι.

ἀθεντες aor. ptc ἀφημι 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· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
ἀφῆκεν Verb, aor act indic, 3 s ἀφημι
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
τεκνον, ου n child
ἐνεκα (ἐνεκεν and εἵνεκεν) prep with gen
because of, for the sake of

Verse 30

ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

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

ἀπολάβῃ is read by x A W Θ f1 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

πολλαπλασιων, ον gen ονος more (neut pl
many times more)
καιρος, ου m time, season, age
αἰων, αἰωνος m age, world order
ζωη, ης f life
αἰωνιος, ον eternal, everlasting

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

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·

παραλαβων aor. ptc. παραλαμβάνω take
δώδεκα twelve
ἀναβαίνο go up, come up, ascend
τελεσθήσεται fut. pass. τελεώ finish,
complete, fulfil, accomplish
γεγραμμένα Verb, perf pass ptc, n nom/acc pl
γραφω

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

προφητης, ου m prophet

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

Verse 32

παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται 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 ἑ. Gentiles
ἐμπαιχθήσεται Verb, fut pass indic, 3 s
ἐμπαιζω ridicule
ὕβρισθήσεται Verb, fut pass indic, 3 s
ὕβριζω 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.

μαστιγῶω beat with a whip
ἀποκτενοῦσιν Verb, fut act indic, 3 pl
ἀποκτείνω and ἀποκτενῶ, -ννω 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 συνημι
understand, comprehend
ῥημα, ατος n word, thing, matter
κεκρυμμένον Verb, perf pass ptc, m acc & n
nom/acc s κρυπτῶ 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

Verse 35

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαϊτῶν.

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 (Geldenhuijs...). 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
ἐπαίτεω 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
ἀπαγγέλλω announce, proclaim
Ναζωραῖος, ου m inhabitant of Nazareth,
Nazarene
παρερχομαι pass, pass by

Verse 38

καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με.

βοᾶω 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 ἐλεᾶω and ἐλεῶω be merciful, show kindness

Verse 39

καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν· Υἱὲ Δαυὶδ, 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

σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν·

σταθεὶς aor pass ptc ἵστημι stand, stop
κελευω order, command
ἀχθῆναι Verb, aor pass infin ἄγω
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

ἀκολουθεω 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

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

ἔδωκεν Verb, aor act indic, 3 s διδομι

αινος, ου m praise

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