

Notes on the Greek New Testament Day 108 – April 18th – Luke 19:1-27

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 19:1-10

Zacchaeus the Tax Collector. Marshall says that this is intended by Luke to mark a climax in the ministry of Jesus. "Jesus affirms that, tax-collector though he is, Zacchaeus is entitled to salvation, for he too is a Jew, a member of the people to whom salvation was promised by God in the coming of the Messiah. But salvation comes even to Jews only when Jesus goes after them and brings them home. So the narrative concludes with the great declaration of the task of the Son of man as a shepherd, which may fittingly be regarded as an epitome of the message of this Gospel."

Verse 1

Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχῶ.

διερχομαι pass through, go through

Verse 2

καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος·

ἀνὴρ, ἀνδρος m man, husband
ὄνομα, τος n name, title

"The combination of ὀνόματι and καλουμενος is odd and unique." Marshall

Ζακχαῖος is an abbreviation of Zechariah, 'the righteous one', a thoroughly Jewish name.

ἀρχιτελωνης, ου m tax superintendent

"Probably head of a group of tax-collectors who were responsible for customs due in the area on goods passing from Peraea into Judaea."

πλουσιος, α, ον rich, well-to-do

An allusion to the earlier question of whether a rich man can be saved.

Verse 3

καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

ζητεω seek, search for, attempt

ἰδεῖν Verb, aor act infin ὄραω see

Perhaps he had heard that Jesus had a reputation as a friend of tax-collectors and sinners.

ἠδύνατο Verb, imperf midd/pass indic, 3 s

δυναμαι

ὄχλος, ου m crowd, multitude

ἡλικια, ας f stature, height

Verse 4

καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι.

προδραμων Verb, aor act ptc, m nom s

προτρεχω run on ahead; outrun

ἐμπροσθεν before, in front of, ahead,

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go up, come up

συκομορεα, ας f sycamore tree or fig mulberry tree

"A tree rather like an oak and easy to climb; it had evergreen leaves and bore an edible fruit, and should not be confused with the European sycamore or the North American plane."

Marshall

ἴδῃ Verb, aor act subj, 3 s ὄραω

ἐκεῖνος, η, ο demonstrative adj. that, he, she, it

ἡμελλεν Verb, imperf act indic, 3 s μελλω

(before infin) be going, be about, intend

διερχομαι see v.1.

Verse 5

καὶ ὡς ἤλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

τοπος, ου m place

ἀναβλεπω look up

"Whether Zacchaeus intended to remain hidden from view or not is not stated, but it may be assumed that this was his intention, since it would hardly be consistent with his dignity to be found up a tree. But in any case, Jesus knew that he was there and knew his name (cf. Nathaniel, Jn 1:47f.)." Marshall

σπευδω hasten, hurry, be eager (for)

καταβαινω come or go down
σημερον today
δει impersonal verb it is necessary, must

"Behind Jesus' summons is a necessity imposed on him by God (δει); the implication is that a divine plan is being worked out." Marshall

μειναι Verb, aor act infin μενω remain, stay

Verse 6

και σπευσας κατεβη, και υπεδεξατο αυτον χαιρων.

υπεδεξατο Verb, aor midd dep indic, 3 s
υποδεχομαι receive, welcome
χαιρω rejoice, be glad

Verse 7

και ιδοντες παντες διεγογγυζον λεγοντες οτι Παρα αμαρτωλω ανδρι εισηλθεν καταλυσαι.

διαγογγυζω complain, grumble
αμαρτωλος, ον sinful, sinner
ανηρ, ανδρος m man, husband
εισερχομαι enter, go in, come in
καταλυσαι Verb, aor act infin καταλυω find lodging

"To stay in such a person's home was tantamount to sharing in his sin." Marshall

Verse 8

σταθεις δε Ζακχαϊος ειπεν προς τον κυριον· Ιδου τα ημισια μου των υπαρχοντων, κυριε, τοις πτωχοις διδωμι, και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλουν.

"His action is to be seen as an expression of gratitude to Jesus for his gracious attitude to him, and as an example of the sort of change in life that should follow upon the reception of salvation." Marshall

σταθεις see 18:11

Probably during the meal.

ημισια Adjective, n nom/acc pl ημισυς, εια, υ gen ημισους half
υπαρχω be at one's disposal (τα υ. possessions).
πτωχος, η, ον poor, pitiful
συκοφαντεω cheat, take money by false pretenses

Cf. 3:14

αποδιδωμι give, give back, repay
τετραπλους, η, ουν (from οος, οη, οον) four times as much

"The normal recompense for money illegally acquired was the amount plus one fifth (cf. Lev 6:1-5)." Marshall

Verse 9

ειπεν δε προς αυτον ο Ιησους οτι Σημερον σωτηρια τω οικω τουτω εγενετο, καθοτι και αυτος υιος Αβρααμ εστιν·

σημερον see v.5.

σωτηρια, ας f salvation
καθοτι because, for

Ellis thinks that the reference is to spiritual sonship of Abraham but Marshall disagrees, saying, "Even though he has become one of the 'lost sheep of the house of Israel', [he] is still a part of Israel; the good shepherd must seek for such."

Verse 10

ηλθεν γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος.

ζητησαι aor infin ζητεω seek, search for

Cf. Mt 18:12; Ezek 34:16 for the picture of the shepherd.

σωσαι aor infin σωζω save, rescue
απολωλος Verb, perf act ptc, n nom/acc s
απολλυμι destroy, kill, lose

"Similarly απολλυμι is used of sheep (15:4,6; cf Ps 119 (118):176; Ezek 34:4,16)." Marshall

Verses 11-27

The Parable of the Pounds. "Two strands of thought are interwoven in it. One is the idea that Jesus is departing, and will not be appointed as king until his return; meanwhile, the Jewish people, over whom he ought to rule, will reject him, and can expect only judgement on his return. This attitude of rejection belongs to the post-resurrection period, but it corresponds to the rejection that Jesus would suffer on his arrival in Jerusalem. The other strand of thought is that the servants of Jesus must occupy themselves in profitable service during the time of his absence, and that judgment and deprivation await the unprofitable servant." Marshall.

N T Wright (*Jesus and the Victory of God*) argues the approach adopted by Marshall, an approach common to Christian commentators, removes the parable from its context. He argues, "First, in most parables about a king and his subjects, or a master and servants, the king or master stands for Israel's god [sic] and the subjects or servants for Israel' and/or her leaders or prophets. This is so both in Jesus' teaching and in some Jewish parables. 'In Jewish usage the relation of God and Israel was so constantly represented as that of "lord" and his "slaves" that a hearer of the parable would almost inevitably seek an interpretation along these lines.' (Dodd.)

"Second, the idea of a king who returns after a long absence fits exactly into the context of the return of YHWH to Zion... I suggest, therefore, that the best way to read the master/servant parables is in terms of their immediate context in all three synoptics, that is, of Jesus' journey to Jerusalem...

"When the 'second coming' is mentioned in early Christian writings, there is no suggestion – as there should be on the normal reading of the parable – of the condemnation of *some within the church*...

"The parable functions, like so many, as a devastating redefinition of the kingdom of god. Yes, the kingdom does mean the return of YHWH to Zion. Yes, this kingdom is even now about to appear. But no, this will not be a cause of celebration for nationalist Israel ... it will mean judgment, not blessing, for Israel...

"In both Matthew and Luke, then, the coming of the master/king in judgment on the faithless servant is best read as referring to YHWH's return to Zion, and to the devastating results that this will produce. When expectation of the coming of the kingdom is aroused, it is for this that people are longing: that YHWH will come and deliver his people from their enemies, and rule over them as their rightful king. Jesus' parable is, as it were, an expansion of Malachi 3:1-3: the Lord whom you seek will suddenly come to his Temple – but who can stand before him at his appearing? Israel's aspirations will not be underwritten as they stand. Her hope for national victory over national enemies will remain unfulfilled. Instead, 'He is like a refiner's fire...; he will sit as a refiner and purifier of silver... Then I will draw near to you for judgment; I will be swift to bear witness against [those who ...] do not fear me, says YHWH of hosts.' (Mal 3:3-5). Israel's god is at last returning to his people, to his Temple. But the hope set forth in Isaiah 40-55 must be tempered with the warning of Malachi 3. That is the force of the parable in Matthew and Luke...

"In the pounds, Jesus implies an analogy between those who rejected Archelaus a generation earlier and those who, in his own day, prefer their own dreams of national independence to the coming of the true king. Just as the king came from Rome to execute vengeance on those who rejected his rule, so 'the son of man' will come – using Roman armies – to crush rebel Jerusalem...

"[Jesus] saw his journey to Jerusalem as the symbol and embodiment of YHWH's return to Zion. It was a new encoding, in an acted narrative, of the widespread and well-known biblical prophecies we set out earlier."

Verse 11

Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεῖς εἶπεν παραβολὴν διὰ τὸ ἐγγυὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῦς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.

"The present participle [ἀκουουντων] suggests that the preceding sayings are still ringing in their ears or being turned over in their minds." Marshall.

προσθεῖς Verb, aor act ptc, m nom s
προστιθημι add, add to, proceed
ἐγγυς adv near
δοκεω think, suppose
παραχρημα immediately, at once
μέλλω (before an infin) be going, be about, intend,
ἀναφαίνεσθαι Verb, pres pass infin
ἀναφαινω come in sight of, sight; pass appear

Cf. Acts 21:3.

"From the point of view of Luke's readers it is possible that the verse is meant to contradict the view that the resurrection appearances of Jesus constituted the revelation of the kingdom of God... The parable itself, however, assumes the fact of an interval before the end, rather than proves it." Marshall.

Verse 12

εἶπεν οὖν Ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.

εὐγενῆς, ες of high or noble birth, of high social status
πορευομαι go, proceed, travel, conduct one's life
χώρα, ας f country, region, land
μακρὰν far, far off, at some distance
λαβεῖν Verb, aor act infin λαμβανῶ

"The story resembles that of Archelaus who on the death of his father Herod made his way to Rome in order to get confirmation of the kingship bestowed on him in his father's will. The rest of the story fits in with this allusion, for Archelaus was followed by a deputation of Jews who resisted his appointment and who succeeded in persuading Augustus to give him only half his father's kingdom and the status of an ethnarch." Marshall.

ὑποστρέφω return, turn back

Verse 13

καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

δέκα ten
ἔδωκεν Verb, aor act indic, 3 s διδωμι

μνα, ας f mina (Greek coin worth 100 denarii or 1/60 of a talent)

NIV mg 'about three months' wages'.

πραγματευομαι trade, do business
έν ᾧ while, until

Verse 14

οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

πολιτης, ου m citizen, fellow-citizen
μισεω hate, despise, be indifferent to
ἀποστελλω send, send out
πρεσβεια, ας f messenger(s),
representative(s), an embassy
ὀπισω after, behind, back
θελω wish, will
βασιλευω rule, reign

Verse 15

καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο.

ἐπανερχομαι return

Only found here and at 10:35.

λαβόντα Verb, aor act ptc, m acc s λαμβανω
φωνηθῆναι Verb, aor pass infin φωνεω call,
call out

δεδωκει Verb, aor act indic, 3 s διδωμι
ἀργυριον, ου n silver coin, money, silver
γνοῖ Verb, aor act subj, 3 s γινωσκω
διεπραγματεύσαντο Verb, aor midd dep indic,
3 s διαπραγματευομαι make a profit,
earn (by trading)

Here alone in the NT.

Verse 16

παρεγένετο δὲ ὁ πρῶτος λέγων· Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.

παραγινομαι come, arrive, appear
πρωτος, η, ον first
προσεργαζομαι make more (of profit)

Here alone in the NT.

Verse 17

καὶ εἶπεν αὐτῷ· Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

εὖγε adv well done! splendid!
ἀγαθος, η, ον good, useful, fitting
ἐλαχιστος, η, ον (superl of μικρος) least,
smallest, insignificant
πιστος, η, ον faithful, trustworthy, reliable
ἐγενου 2nd sing aor γινομαι
ἴσθι Verb, pres imperat, 2 s εἶμι

ἐξουσια, ας f authority, right, capability,
power

ἐπάνω on, upon, over

"For ἐπάνω in the sense of authority over something cf. Dn 6:3; Jn 3:31." Marshall.

πολις, εως f city, town

Verse 18

καὶ ἦλθεν ὁ δεύτερος λέγων· Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

δευτερος, α, ον second
πεντε (indeclinable) five

Verse 19

εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

Verse 20

καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδοὺ ἡ μνᾶ σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

ἕτερος, α, ον other, another, different
ἀποκειμαι be laid aside, be stored away
σουδαριον, ου n handkerchief, facecloth
(used for the dead)

Also a scarf or neck-cloth used to protect the back of the head from the sun.

Verse 21

ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας.

φοβεομαι fear, be afraid of, reverence

σε Pronoun, acc s συ

αὐστηρος, α, ον hard, severe, strict

αἶρω take, take up, take away, set aside,
raise

ἔθηκας Verb, aor act indic, 2 s τιθημι place,
set, appoint

"He takes what he has not put aside (for this use of τιθημι, cf. 1 Cor 16:2): the metaphor is drawn from banking, and is used here to describe a person who seeks a disproportionately high return from his investments." Marshall.

θερίζω reap, harvest

σπειρω sow

"The servant appears to have feared that he would get no return for his work: all the profit would have been taken by the master. At the same time, he may have feared that if he incurred a loss on the capital he would have to make it up to the master." Marshall.

Verse 22

λέγει αὐτῷ· Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὸν δοῦλε· ἤδεις ὅτι ἐγὼ ἄνθρωπος ἀσπληρὸς εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;

στομα, τος n mouth, testimony
κρίνω judge, pass judgement on,
condemn

πονηρός, α, ον evil, bad, wicked
ἤδεις Verb, pluperf act indic, 2 s οἶδα (verb perf in form but with present meaning)
know, understand

Pluperf of οἶδα has sense of simple past. "The master is willing to adopt the character given him by the slave. Even on that basis the slave stands self-condemned; he is even more to be condemned if his estimate of the master is false." Marshall.

Verse 23

καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

ἔδωκάς Verb, aor act indic, 2 s δίδωμι
τραπέζα table, money changer, bank

Cf. Mk 11:15; Mt 21:12; Jn 2:15.

κἀγω a compound word = καὶ ἐγὼ
τοκος, ου m interest (on money)

Only found here and Mt 25:27.

ἂν particle indicating contingency

πρασσω is used of collecting money (cf. 3:13).

Verse 24

καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι

παραεστῶσιν Verb, perf act ptc, m & n dat pl
παριστημι and παριστανω present,
stand before [ptc = bystanders]

δότε Verb, aor act imperat, 2 pl δίδωμι

"This implies, what had not been stated earlier, that the servants were rewarded with the profit that they had made and encouraged to use it for further profit." Marshall.

Verse 25

– καὶ εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς –

This verse is omitted (see Mt 25:28) by D W 1230 1253 Lect it^{mss} syr^{c,s} cop^{bo}

Verse 26

λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

δοθήσεται Verb, fut pass indic, 3 s δίδωμι
ἔχοντος Verb, pres act ptc, m gen s ἔχω

ἀρθήσεται Verb, fut pass indic, 3 s αἴρω
take, take away

"The authoritative form of the saying, introduced by λέγω ὑμῖν (omitted by Mt.), suggests that it is to be seen as a comment by Jesus, drawing out the lesson of the parable, which is the promise of reward for faithful service and loss for unfaithfulness." Marshall.

Verse 27

πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάζατε αὐτοὺς ἔμπροσθέν μου.

πλὴν but, yet, nevertheless, however
ἐχθρος, α, ον enemy, one hated
θελήσαντάς Verb, aor act ptc, m acc pl θελω
wish, will

βασιλευω rule, reign

ἀγάγετε Verb, aor act imperat, 2 pl ἄγω

ὧδε adv here, in this place

κατασφάζατε Verb, aor act imperat, 2 pl

κατασφάζω slay, slaughter

ἔμπροσθεν before, in front of

"The typical fate of ancient rebels... What is difficult is the use of this imagery with regard to the judgment of the Son of man on unfaithful people who reject his rule over them; but the language, although strange to us, is such as would make sense to Jesus' hearers and convey to them the seriousness of their position." Marshall. Stephen Wright, however (*Tales Jesus Told*), argues that we need to read these words *in the context of the story*. He writes, "The king commands that his enemies be brought, and – in a touch of pride and symbolic brutality very characteristic of Roman regimes – slaughtered *in his presence*."

Verses 11-27 Postscript

Stephen Wright suggests the following summary of the parable's meaning, "Here, then, is yet another variation on the now-familiar theme. A story is told which graphically warns against arousing the hostility of an already harsh governing class. Do not think, Jesus says, that the kingdom of God and the renewal of Israel that goes along with it is going to come 'immediately' through rebelling against your godless rulers. Do not even think that it is going to come by trying to keep your hands clean from their aggressive trading practices. That way lies only defeat and destruction. But if it *is* coming – as Jesus said it was – *how* will it come? This is where, perhaps, our account of Jesus' tales must come full circle. The kingdom comes not through violence or through anxious protection from the defilement of the pagan world. It comes rather with the mystery, the naturalness, the silence and the certainty of the seed that finds good soil despite all odds, and grows to a harvest."