

[Luke 6:17-26](#)

(6:17)

καταβάς – aorist active participle καταβαίνω = “to move downward, **come/go/climb down**; to suffer humiliation” under BDAG 514b-.

ἔστη – aorist active ἵστημι.

πεδινός, ἡ ὄν = “**flat, level**” (πέδιον, LXX) under BDAG 790b. Hapax in the NT.

πλήθος, ου, τό = “the fact or condition of being many, **quantity/number**; a large amount, **large number, multitude**; (of persons) crowd (of people), throng, host; (stated) meeting, assembly; people, populace, population; (in the usage of cultic communities as a technical term for the whole body of their members) fellowship community, congregation” under BDAG 825b.

παράλιος, ου, ὁ = “**the seacoast**” under BDAG 768b. Hapax in the NT.

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ἀκούσαι – aorist active infinitive ἀκούω.

ἰαθῆναι – aorist passive infinitive ἰάομαι = “to restore someone to health after a physical malady, **heal, cure** someone; to deliver from a variety of ills or conditions that lie beyond physical maladies, **restore, heal**; restore someone, something” under BDAG 465a.

νόσος, ου, ὁ = “physical malady, **disease, illness** (frequently viewed in Mediterranean society as socially devaluating); moral malady, **disease**” under BDAG 679a.

ἐνοχλούμενοι – present passive participle ἐνοχλέω = “to interfere or bother to the point of causing discomfort, **trouble, annoy**” under BDAG 338b. Very rare.

ἐθεραπεύοντο – imperfect passive θεραπεύω = “to render service or homage, **serve** (a divinity); **heal, restore**” under BDAG 453a.

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ἐζήτουν – imperfect active ζητέω = “try to find something, seek, **look for** (in order to find); to seek information, **investigate, examine, consider, deliberate**; to devote serious effort to realize one’s desire or objective, **strive for, aim (at), try to obtain, desire, wish (for); ask for, request, demand** (something)” under BDAG 428a.

ἄπτεσθαι – present middle infinitive ἄπτω = “to cause illumination or burning to take place, light, **kindle**; to make close contact; **touch, take hold of, hold; cling to**; to partake of something with cultic implications, **have contact with, touch**; to touch intimately, **have sexual contact**; to make contact with a view to causing harm, **touch**” under BDAG 126a.

ἐξήρχετο – imperfect middle ἐξέρχομαι.

ἰᾶτο – imperfect middle ἰάομαι.

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ἐπάρας – aorist active participle ἐπαίρω = “to cause to move upward, **lift up, hold up**; to offer resistance, **be in opposition, rise up**; to suggest that one is better than one really is, **be presumptuous, put on airs**” under BDAG 357a.

ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ – I wonder how much this is a Greek rendering of the common expression מִיָּעַ אֲשַׁוּ.

ἔλεγεν – imperfect active λέγω.

μακάριος, ἰα, ον = “**blessed, fortunate, happy**, (usually in the sense) privileged recipient of divine favor” under BAGD 486b.

πτωχός, ή, όν = “pertaining to being economically disadvantage, **dependent on others for support**, (but also simply) **poor**; pertaining to being thrust on divine resources, **poor**; lacking in spiritual worth; pertaining to being extremely inferior in quality, **miserable, shabby**” under BDAG 896a.

ὕμέτερος, α, ον = “(possessive pronoun of the second person plural) **your** (largely replaced by the genitive of the personal pronoun) **belong to (or) incumbent upon you**” under BAGD 836a.

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πεινῶντες – present active participle πεινάω = “to feel the pangs of lack of food, **hunger, be hungry**; desire something strongly, **hunger for something**” under BDAG 792b.

χορτασθήσεσθε – future passive χορτάζω = “to fill with food, **feed, fill**; (of humans) someone; to experience inward satisfaction in something, **be satisfied**” under BDAG 1087a.

κλαίοντες – present active participle κλαίω = “**weep, cry; weep for, bewail**” under BDAG 545b.

γελάσετε – future active γελάω = “**laugh**” under BDAG 191a. Only Luke 6.

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μισήσωσιν – aorist active subjunctive μισέω = “to have a strong aversion to, **hate, detest**; to be disinclined to, **disfavor, disregard**” under BDAG 652b-.

ἀφορίσωσιν – aorist active subjunctive ἀφορίζω = “to remove one party from other parties so as to discourage or eliminate contact, **separate, take away**; to select one person out of a group for a purpose, **set apart, appoint**” under BDAG 158b.

ὀνειδίσωσιν – aorist active subjunctive ὀνειδίζω = “to find fault in a way that demeans the other, **reproach, revile, mock, heap insults upon**; to find justifiable fault with someone, **reproach, reprimand**” under BDAG 710b.

ἐκβάλωσιν – aorist active subjunctive ἐκβάλλω = “force to leave, **drive out, expel**; to cause to go or remove from a position (without force), **send out/away, release, bring out**; to cause something to be removed from something, **take out, remove**; to pay no attention to, **disregard**; to bring something about, **cause to happen, bring**” under BDAG 299a.

πονηρός, ἄ, ὄν = “pertaining to being morally or socially worthless, **wicked, evil, bad, base, worthless, vicious, degenerate**; pertaining to being so deficient in quality in a physical sense; pertaining to being in an unhealthy condition physically” under BDAG 851b.

ἕνεκα = “(functions as preposition with genitive to indicate) cause of or reason for something, **because of, on account of, for the sake of**; marker of objective or purpose, **in order that**” under BDAG 334b.

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χάρητε – aorist passive imperative χαίρω = “**rejoice, be glad**” under BAGD 873a.

σκιρτήσατε – aorist active imperative σκιρτάω = “exuberant springing motion, **leap, spring about**” under BDAG 930a.

μισθός, οὔ, ὅ = “remuneration for work done, **pay, wages**; recognition (mostly by God) for the moral quality of an action, **recompense** (transferred sense of); (in affirmation of laudable conduct) reward; (in an unfavorable sense, the) requital (that consists in punishment); reward or punishment (as the case may be)” under BDAG 65a.

ἐποίουν – imperfect active ποιέω.

Grammatical note = Iterative Imperfect. The imperfect tense-form is also frequently used for repeated or customary action in the past. A distinction can be made between actions that are repeated over a short span of time versus actions that are customarily or regularly (habitually) done on a regular basis over a longer period of time. The meaning of the verb along with the context (adverbs noting a reoccurring action) determines whether or not the verb is used with the iterative force. The tense-form of the verb communicates an action that is portrayed by the author as in progress. Robertson reminds us, “Sometimes it is difficult to tell whether an act is merely descriptive or is a series”. This use of the imperfect can also have a literary function, explaining or supplementing the main narrative, thus indicating prominence in the discourse. In English translation, the gloss “kept on”, “repeatedly”, “used to”, “were accustomed to”, “customarily”, or “continually” is often added to convey this use of the verb. For more examples of the iterative imperfect see... [Luke 6:23](#) (ἐποίουν). See KMP, 267-268 and n46.

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πλήν = “marker of something that is contrastingly added for consideration; (adversative) **but; only, nevertheless, but** (πλήν rather than ἀλλά is the real colloquial word for this idea); **only, in any case, on the other hand, but** (breaking off a discussion and emphasizing what is important); **except that**; (breaking off

and passing to a new subject) **only, but**; (used as preposition with genitive as) marker denoting an exception, **except**” under BDAG 826b.

οὐαί = “interjection denoting pain or displeasure, **woe, alas**; a state of intense hardship or distress, **woe** (substantive)” under BDAG 734a.

πλούσιος, ἴα, ἰον = “**rich, wealthy**” under BAGD 673b.

ἀπέχετε – present active ἀπέχω = “to receive in full what is due, **to be paid in full, receive in full** (commercial technical term); to meet the need of the moment, **to suffice, be enough**; to be at some distance from a position, **be distant**; to avoid contact with or use of something, **keep away, abstain, refrain from** (middle with genitive of thing)” under BDAG 102b-.

παράκλησις, εως, ἡ = “act of emboldening another in belief or course of action, **encouragement, exhortation**; strong request, **appeal, request**; lifting of another’s spirits, **comfort, consolation**” under BDAG 766a.

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ἐμπεπλησμένοι – perfect passive participle ἐμπίπλημι = “to completely take up the space of something, **fill**; to provide a sufficient amount, **satisfy**” under BDAG 323b.

πεινάσετε – future active πεινάω.

γελῶντες – present active participle γελάω.

πενθήσετε – future active πενθέω = “(intransitive) to experience sadness as the result of some condition or circumstance, **be sad, grieve, mourn**; (transitive) to engage in mourning for one who is dead, ordinarily with traditional rites, **mourn over** (with accusative of person” under BDAG 795b.

κλαύσετε – future active κλαίω. Wait how we get from κλαίω to κλαύσ-?

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εἴπωσιν – aorist active subjunctive λέγω.

ἐποιοῦν – imperfect active ποιέω.

ψευδοπροφήτης, ου, ὁ = “one who falsely claims to be a prophet of God or who prophesies falsely, **false/bogus prophet**” under BDAG 1097a.