

The Healing of the Blind Beggar: Luke 18.35-42

Level 1

Along with Luke 17.13 (the ten lepers) and 18.13 (the publican's prayer) this passage is one of the scriptural roots of the Jesus Prayer: Lord Jesus Christ, Son of God, have mercy on me, a sinner. (In Luke's account, the man is not named but in the Marcan parallel, 10.46-52, it is given as Bartimaeus.) Since this is a Level 1 text, forms such as subjunctives, infinitives and participles have been explained. As usual, proper names are not glossed; just transcribe them. Now read this touching story.

Practice Passage 1

Ἐγένετο δὲ

ἐν τῷ ἐγγίζειν αὐτὸν Helps 1

εἰς Ἱερειχῶ

τυφλὸς τις ἐκάθητο

παρὰ τὴν ὁδὸν ἐπαιτῶν. ἐπαιτῶν: pres part > ἐπαιτέω, beg; so, begging

ἀκούσας δὲ ὄχλου διαπορευομένου ἀκούσας: aor part > ἀκούω; so, hearing

διαπορευομένου: pres part > διαπορεύομαι; so, passing by

ἐπυνθάνετο > πυνθάνομαι, ask, inquire

τί εἶη τοῦτο. εἶη: pres opt act > εἶμι; 'might be'

ἀπήγγειλαν δὲ αὐτῷ

ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. παρέρχεται > παρέρχομαι, pass by

καὶ ἐβόησεν ἐβόησεν > βοάω, cry out, shout

λέγων λέγων: pres part > λέγω; so, 'saying'

Ἰησοῦ υἱὲ Δαυίδ, Helps 2

ἐλέησόν με.

Helps

1. ἐν τῷ ἐγγίζειν: an inf made into a prep phrase by adding a prep + article in front of the inf. Translate the inf as a participle: 'as he was approaching'.
2. Ἰησοῦ υἱὲ Δαυίδ: this whole phrase is vocative, the case used for direct address. Some proper names have vocative forms but some do not. Ἰησοῦ is the vocative of Ἰησοῦ and υἱὲ the vocative of υἱός. Δαυίδ does not have a separate vocative.

Questions 1

1. τυφλὸς τις: τις means different things depending on its accentuation. What does it mean here and what is its relation to τυφλός?
2. A participle is a verbal noun, and as a noun, must agree in gender, number and case with the noun which is the implied agent of the action of the verb. What must the implied agent of ἀκούσας be? And of διαπορευομένου?
3. Why is ὄχλου genitive?
4. What is the subject of ἐπυνθάνετο?
5. τί εἶη τοῦτο: what part of speech is τί?
6. What person, number and tense is ἐβόησεν?

Practice Passage 2

καὶ οἱ προάγοντες ἐπετίμων αὐτῷ
προάγοντες: pres part > προάγω, go before, precede, so 'in front of him'
ἐπετίμων > ἐπιτιμάω, rebuke (+ dat)
ἵνα σιγήσῃ· Helps 1

αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν
Υἱὲ Δαυίδ, ἐλέησόν με.

Helps

1. σιγήσῃ: aor subj of σιγάω, be quiet. It's subj because finite verbs in clauses beginning with ἵνα (so that, in order that) take the subj.

Questions 2

1. What person, number and tense is ἐπετίμων?
2. What case is πολλῶ? How would you translate it?
3. ἐλέησόν: this verb is, by numerical analysis, common in the GNT but also on theological grounds, important—so you should know it!. What is its lexical form and what number, person, mood and tense is it?

Practice Passage 3

σταθεὶς δὲ σταθεὶς: aor part > ἵστημι, 'having stopped'
ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἐκέλευσεν > κελεύω: command, urge
ἀχθῆναι πρὸς αὐτόν. ἀχθῆναι: aor inf pass > ἄγω, 'to be led'
ἐγγίσαντος δὲ αὐτοῦ ἐγγίσαντος: pres part of ἐγγίζω, approach, so
'approaching'
ἐπηρώτησεν αὐτόν
Τί σοι θέλεις ποιήσω;
ὁ δὲ εἶπεν Κύριε, Κύριε: vocative of κύριος
ἵνα ἀναβλέψω. aor subj > ἀναβλέπω, receive [one's] sight

Questions 3

1. How do σταθεὶς, ὁ Ἰησοῦς and ἐκέλευσεν relate to each other?
2. Τί σοι θέλεις ποιήσω: is Τί an interrogative or indefinite pronoun? What case is σοι and what does it mean? What is the subject of θέλεις? And of ποιήσω?
3. ὁ δὲ εἶπεν Κύριε: what is the antecedent of ὁ?
4. In the blind man's response to Jesus, what needs to be supplied when translating into English?

Practice Passage 4

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
Ἀνάβλεψον·
ἡ πίστις σου σέσωκέν σε. σέσωκέν > σώζω

καὶ παραχρῆμα ἀνέβλεψεν,
καὶ ἠκολούθει αὐτῷ
δοξάζων τὸν Θεόν.

παραχρῆμα: immediately

δοξάζων: pres part > δοξάζω, so 'glorifying'

καὶ πᾶς ὁ λαὸς ἰδὼν
ἔδωκεν αἶνον τῷ Θεῷ.

ἰδὼν: pres part > ὁράω, so 'seeing'

αἶνον: praise

Questions 4

1. What person, number, tense and mood is Ἀνάβλεψον?
2. What person, number and tense is σέσωκέν? What is its lexical form?
3. What is the antecedent of ἀνέβλεψεν and what tense is it? How can you tell the tense?
4. What case is αὐτῷ and why?
5. In 'καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ', what is the finite verb and what are its subj, direct obj and ind obj?

Answers 1

1. If τις does not have an accent or the accent is on the second syllable, it's an indefinite pronoun, meaning 'some', 'a certain' or just 'a/an' (remember Greek has no indefinite article). Although it follows τυφλός, it agrees in number, gender and case, so the two clearly belong together. Here you could just translate as 'a blind man'.
2. ἀκούσας is nom masc sing. The last noun of that kind was τυφλός, so the blind man is the subject implied, the one hearing. διαπορευομένου is gen masc sing so goes with ὄχλου: a crowd of people is passing by.
3. It's genitive because direct objects of ἀκούω are expressed as genitives.
4. The subject is the blind man. There are grammatical signals that this must be the case, but context makes it clear here.
5. The accent tells us it's the interrogative pronoun, not the indefinite. Most usually, the interrogative begins a direct question and somewhere after it, you'll see a question mark. Here, though, the question is in reported speech, so there is no question mark and only the accent tells you that τί means 'what'.
6. ἐβόησεν is aor 3 sing. You can tell it's aor because of the sigma.

Answers 2

1. ἐπετίμων: 3 pl impf. It has to be impf rather than aor because the stem is present and it has contracted. Aorist verbs do not show contraction.
2. πολλῷ is dative, so 'by much' or, more idiomatically, 'all the more'.
3. ἐλέησόν: the lexical form is ἐλεέω. It's 2 sing aor impv. This is the verb and form from which Western liturgies derive the Kyrie Eleison, 'Lord, have mercy'.

Answers 3

1. ὁ Ἰησοῦς is the subject of the finite verb, ἐκέλευσεν, and as such would be expected to be the implied agent of the participle, σταθεῖς. So Jesus, having come to a halt (or stood still), commanded [the blind man].
2. Τί is an interrogative pronoun. The question mark at the end of the clause is a tip-off, but as we saw earlier, interrogative pronouns are not always followed by a question

mark. The decisive clue is the accent. σοι is dative and means 'for you'. The subject of θέλεις is 'you' (the blind man). The subject of ποιήσω is 'I' (Jesus).

3. ό is here functioning as a pronoun: 'he' (the blind man).
4. The Greek says simply 'Lord, that I may see'. That sounds odd in English, because of the lack of an independent clause. Rather than 'that I may', one could render 'I would like to' or 'I wish to'.

Answers 4

1. Ανάβλεψον is 2 sing aor impv.
2. σέσωκέν is 3 sing perf. of σώζω.
3. ανέβλεψεν is 3 sing and must denote the blind man. It's aor, which we can tell because the augment (-έ-, hidden at the end of the prefix) and the personal ending would make it either impf or aor, but the stem is not that of the present (see the gloss in passage 3). The -ψ- is the result of a sigma's joining with the -π- of ἀναβλέπω and the sigma is the tense formative signalling an aor.
4. αὐτῷ is dat, because ἀκολουθέω takes a dat object.
5. The finite verb is ἔδωκεν. ἰδῶν, as noted in the Helps, is a participle which specifies the circumstances surrounding the action of the finite verb. ἔδωκεν is 3 sing and its subject is πᾶς ὁ λαός. The kappa might make you think it's a perfect, but the lexical form is δίδωμι and -μι verbs have their own forms: it's aorist. It's singular because ὁ λαός is a collective noun, grammatically singular even though it denotes a plurality of people. The direct obj is αἶνον and the indirect obj is τῷ Θεῷ.