

Notes on the Greek New Testament Day 72 – March 13th – Luke 1:1-25

Introduction to the writings of Luke

The Author

It is generally recognised that the author of the third Gospel (the one we know as Luke's Gospel) was also the author of the book of Acts. Both books are dedicated to Theophilus and they exhibit similarities of style and vocabulary. The transition from the narrative in the third person to first person plural in Acts 16:10 suggests that the author was a travelling companion of Paul who joined him at Troas. Other than this, there is no direct evidence concerning who may be the author of these works.

However, from very early times (from at least 160 AD) there was a clear tradition within the church that identified the author as Luke the physician (cf. Col 4:14). This tradition is corroborated by the use of what appears to be medical language in Luke and Acts.

Luke's Sources

Detailed discussion of Luke's sources is beyond the scope of this brief introduction. Luke makes no claim to originality, stating rather that he has compiled an orderly account from investigation of more original sources. Marshall follows a venerable tradition in suggesting that Luke's primary sources were Mark's gospel and a subsequently lost source commonly named 'Q', used also by Matthew in the construction of his gospel. Marshall argues that much of the material unique to Luke may also be drawn from Q and that many of the distinctives of Luke, such as his universalism and his attitude to wealth and poverty may reflect the traditions of his church, probably the church at Antioch.

Purpose

It would appear that Paul's beloved companion, Luke, constructed this account of the life of Jesus and of the early growth of the church not for Theophilus alone but also for the edification and instruction of those churches that had been established under Paul's ministry, churches with which Luke had also been associated. Marshall says, "He was concerned to write a Gospel, i.e. a presentation of the ministry of Jesus in its saving significance, but to do so in the context of a two-part work which would go on to present the story of the early church, thus demonstrating how the message of the gospel spread, in accordance with prophecy and God's command, to the ends of the earth. He wrote for people at some remove from the ministry of Jesus, both in geography and time, and his task was to provide them with such an account of the story of Jesus as would enable them to see that the story with which they had already become partially acquainted was a reliable basis for their faith. Thus his work was probably intended for members of the church, but it could at the same time be used evangelistically."

Luke's Greek

Luke displays a high degree of "literary versatility" (Geldenhuis). He can write in elegant formal Greek, as in the preface to his Gospel. Formal elements in Luke's literary style are listed by FF Bruce in the Introduction to his commentary on the Greek text of Acts. However, Luke is equally able to write in a homely Hebraic style, such as when writing concerning the nativity of Jesus. Here, Luke's style is similar to the Greek of the Septuagint.

"His mastery of the Greek language is evident from the freedom of his constructions and from the exceptional wealth of his vocabulary. In his two writings he has a larger vocabulary than any other New Testament writer and uses about eight hundred words which occur nowhere else in the New Testament." Geldenhuis

Works frequently referenced in these notes on Luke

Geldenhuy, 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 1:1-4

Luke opens his Gospel with a formal preface such as one would find in the work of a contemporary secular writer. The very wording of this address to Theophilus is strikingly similar to Josephus' address to Epaphroditus at the beginning of his two part work *Contra Apionem*. The nature of this address means that the Greek is rather more difficult than is generally the case with Luke. Marshall says that by his adoption of this formal address Luke "claims a place for the Gospel as a work of literature, worthy of an educated audience... Luke was claiming a place for Christianity on the stage of world history." Don't be put off by this difficult start.

Verse 1

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

ἐπειδήπερ inasmuch, as, since

A classical Greek word which occurs nowhere else in the NT.

πολὺς, πολλή, πολὺ gen πολλοῦ, ἡς, οὐ much, many

ἐπιχειρῶ set one's hand to, attempt, undertake

This word is unique to Luke in the NT, occurring elsewhere only in Acts 9:29; 19:13. It "does not indicate success or failure, but points to the difficulty of the task, which was felt also by Luke (καμοὶ, 1:3)." Marshall

ἀνατασσομαι compile, draw up

Occurs only here in the NT, as does the following διηγησις.

διηγησις, εὖς f account, narrative
πληροφορῶ accomplish

"The thought is of events brought to completion, namely events leading to salvation; the passive form suggests that these are divine acts which God himself promised and has now fully brought to pass, and the use of the perfect indicates that they are seen as a finished series in past time." Marshall

One of the rewards of reading the NT in its original Greek is that it slows you down and makes you notice each word. Notice the words ἐν ἡμῖν here. Luke identifies himself with the first disciples among whom these events occurred – he is part of the community of the people of God which has experienced the saving activity of God in Christ.

πραγμα, τος n matter, thing, event, deed

Verse 2

καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

καθως ('according as') introduces "the basis for the reliability of the information on which the narrative of Jesus rests." Marshall

παρέδοσαν Verb, aor act indic, 3 pl

παραδίδωμι hand or give over

ἀρχη, ἡς f beginning

αὐτοπτης, ου m eyewitness

Lays stress on authenticity. Occurs here only in NT.

ὑπηρετης, ου m attendant, assistant, servant

"Servants of the word" is an unusual expression not found elsewhere in the NT (though cf. Acts 6:4 ἡ διακονία του λογου). It refers to those who were the first preachers of the Gospel – constrained by the demands of the message and without freedom concerning the content of their proclamation (cf. 2 Peter 1:16). Might there be a hint of a suggestion of Christ as λογος?

γενόμενοι Verb, aor midd dep ptc, m nom pl
γίνομαι

Verse 3

ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

ἔδοξε Verb, aor act indic, 3 s δοκεω think, suppose

when used as an impersonal verb with the dative "it seemed good to ..."

καμοὶ abbreviated form of καὶ ἐμοὶ and to me, also to me

παρηκολουθηκότι Verb, perf act ptc, m & n
dat s παρακολουθεω follow closely, give
careful attention to

Implies that Luke has thoroughly investigated all the facts in the light of the available evidence.

ἀνωθεν from above, from the beginning

Marshall follows Lagrange in thinking that ἀνωθεν here refers not to the beginning of Jesus' ministry (or in Luke's case of his coming into the world), but to the lengthy period of Luke's researches.

ἀκριβως accurately, with care

Marshall says that ἀκριβως "should certainly be taken with παρηκολουθηκοτι (and not with γραφαι); it refers to the care with which the research was undertaken."

καθεξης adv. in order, in sequence

Not implying chronological sequence but rather an orderly and lucid narrative.

κρατιστος, η, ον most excellent

A polite form of address to a highly placed person (Acts 23:26; 24:3; 26:25). We have no knowledge of who Theophilus was. Streeter suggested Titus Flavius Clemens, heir presumptive of the Emperor Domitian, Theophilus being a pseudonym.

Verse 4

ἵνα ἐπιγνῶς περι ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

ἐπιγνῶς Verb, aor act subj, 2 s ἐπιγινωσκω
perceive, understand

κατηχήθης Verb, aor pass indic, 2 s κατηχεω
inform, instruct

Originally meant "to sound in the ears" and then "to teach by mouth". We get the word catechise from it. Some think it simply implies that Theophilus had learned of Jesus by hearsay though Marshall thinks it more probable that it means he had received formal Christian instruction.

ἀσφαλεια, ας f security, certainty, truth

Marshall suggests that this compressed construction can be expanded as ἐπιγνῶς περι των λόγων οὗς κατηχήθης τὴν ἀσφάλειαν.

Verses 5-25 The Birth of John

Luke's narrative "begins with the announcements of the births of John and Jesus, so that the divine promises (1:5-56) can be seen to come to their fulfilment (1:57-2:52). The stories are deliberately parallel in form. Both show how the saving events were initiated by the action of God... the greatness ascribed to John is an indication of the superior greatness that will be ascribed to Jesus." Marshall.

Morris comments, "There are some notable parallels between the two birth stories [John and Jesus]. In both the angel Gabriel brought news of what was to happen, in both the circumstances of the birth and circumcision are narrated, and in both this is followed by prophetic utterances. Luke is bringing out the wonder of the Messianic age. Prophecy had ceased at the close of the Old Testament period; but now God was sending His Messiah and the prophetic gift was renewed. John is the forerunner of the Messiah (1:17)."

Verse 5

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀραὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

The style now changes to be strongly reminiscent of the LXX; for the form of the present verse cf. Jdg 13:2.

βασιλευς, εως m king

Ἰουδαίος, α, ον a Jew, Jewish, Judean

"John, the morning star that announces the dawn of the new dispensation, appears just at the moment when the reign of Herod, King of Judaea from 40-4 BC approaches its tragic and hapless end. This Herod is the one called 'the Great.' He was an Idumaeen by descent, but professed the Jewish religion. Although he was called king, this was merely by grace of the Romans on whom he was largely dependent. Outwardly his reign had been crowned with considerable success. He had especially achieved much fame through the numerous beautiful buildings erected by him. He had also been responsible for the rebuilding of the temple at Jerusalem. On the other hand he had polluted the Jewish land by the erection of temples in honour of pagan gods and through initiation of pagan games. His reign was, in addition, deeply stained with blood. He acted with relentless cruelty towards any sign of opposition to his sovereignty. His last years especially were characterised by bloody family horrors. He regarded his own family with so much distrust that he caused several of them to be done to death. Finally in 4 BC he died unmourned by his own kin and hated by the Jewish nation.

"The expression 'In the days of Herod' thus points to a dark, ominous and calamitous period in the history of the Jewish nation. Against this gloomy background Luke now gives the history of the dawn of the new day in the life of humanity – the coming of Christ, which was prepared by the advent of John the Baptist." Geldenhuys.

ἱερεις, εως m priest
 ὄνομα, τος n name, title, person
 ἑφημερια, ας f division (of priests for daily temple duties)

"The Jewish priesthood was divided into 24 courses, each composed 4-9 families (1 Ch 24:1-19; 2 Ch 8:14). Apart from the three great festivals, they performed their duties for two separate weeks each year." Marshall

γυνη, αικος f woman, wife
 θυγατηρ, τρος f daughter

Verse 6

ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

δικαιος, α, ον righteous, just
 ἀμφοτεροι, αι, α both, all
 ἐναντιον before, in the judgement of
 πορευομαι go, conduct one's life
 ἐντολη, ης f command, order, instruction
 δικαιωμα, τος n regulation, requirement
 ἀμεμπτος, ον blameless, faultless

The adjective is used here almost adverbially. John was born into a godly family.

Verse 7

καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

καὶ may be adversative, expressing a contrast – 'yet'.

τεκνον, ου n child; pl descendants
 καθοτι because, for
 στειρα, ας f barren, a woman incapable of having children

Echoes of Sarah, Rebekah, Rachel and Hannah in the OT.

προβεβηκότες Verb, perf act ptc, m nom pl
 προβαινω go on

To be gone on in days = 'to be getting old', a use of OT language.

Note this construction, the verb 'to be' with the perfect participle.

Verse 8

Ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ

ἱερατευω serve as a priest

A verb frequently found in the LXX but here only in the NT.

τάξις, εως f order, division
 ἐναντι prep with gen before

Used of the Temple service in Ex 28:29.

Verse 9

κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,

ἔθος, ους n custom, practice

κατα το εθος should be taken with ἐλαχε.

ἱερατεια, ας f priestly office
 ἔλαχε Verb, aor act indic, 3 s λαγγανω fall to one by lot

"In view of the large number of priests (some 18,000), no priest was permitted to offer incense more than once in a lifetime." Marshall

θυμιαω burn incense

Note the construction: an aorist indicative followed by an aorist infinitive introduced by the definite article in the genitive. In purpose clauses using the infinitive "Quite commonly του (the genitive of the definite article) is inserted before the infinitive, without in any way affecting the sense" (Wenham *The Elements of NT Greek*, 1965, p87).

εἰσερχομαι enter, go in, come in

The aorist participle here has a pluperfect sense – 'having previously entered'.

ναος, ου m temple, sanctuary, inner part of Jewish Temple

"Comprising the holy place and the holy of holies, as opposed to το ιερον, the whole complex of temple buildings." Marshall

Verse 10

καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος·

πληθος ους n crowd

λαος, ου m people, a people

Suggests that the time intended is that of the evening offering (about 3.00 pm), cf. Acts 3:1.

προσευχομαι pray

ἔξω adv. out, outside, away

ώρα, ας f hour, period of time

θυμιαμα, ατος n incense

"While Zacharias was engaged in presenting incense-offering on the golden altar in the holy place, a great multitude of the people were praying in the outer temple court. After everything had been prepared for the incense-offering, all the other priests had left the Holy place and only Zacharias waited there for the sign of the sacerdotal president that it was 'the time of the incense-offering.' When the signal was given, he immediately offered the incense on the altar. As soon as the people saw the ascending smoke of the incense-offering, which was the symbol of true consecration to God, they fell down before the Lord and spread out their hands in silent prayer. For several minutes there followed a dead silence in the temple sanctuary and in the surrounding temple buildings and courts. To Zechariah, as to every other priest, this was one of the most solemn experiences of his whole life – especially since the privilege of offering incense fell to the lot of a priest only once during his lifetime." Geldenhuys.

Verse 11

ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

ὤφθη Verb, aor pass indic, 3 s ὄραω see

The passive form ὤφθη is used frequently with the sense 'to appear'.

ἐστῶς Verb, perf act ptc, m nom s ἵστημι and ἵστανω stand, stand firm

δεξιός, α, ον right, δεξια right hand

θυσιαστηριον, ου n altar (of incense)

Verse 12

καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

ἐταράχθη Verb, aor pass indic, 3 s ταρασσω trouble, disturb, frighten

ἰδων Verb, aor ptc, m nom s ὄραω

φόβος, ου m fear

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιτω fall upon, come upon

Note how Greek frequently uses a compound verb with a prepositional prefix followed by the same preposition, here literally "fell upon upon him". It underlines the need to avoid wooden translation and to become familiar with Greek idiom.

Verse 13

εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβητ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην·

φοβεομαι fear, be afraid (of)

"The opening words μη φοβου are the almost stereotyped reply of a heavenly visitor or divine Figure when appearing to the fearful recipient of a revelation (1:30; 2:10; Acts 18:9; 27:24; cf. Mt 1:20; 28:5, 10; Rev 1:17), and are used by Jesus in similar situations of self-revelation (5:10; 8:50 par. Mk 5:36; Mk 6:50; Mt 17:7). The formula is frequent in the OT (Gn 15:1; 26:24; Dn 10:12, 19; cf. Is 41:10, 13f.)... and is almost an indicator of the divine presence." Marshall

διότι because, for, therefore

εἰσακουω hear (of prayer), obey

δεησις, εως f prayer, plea

Marshall suggests that Zechariah may have been praying for the coming of the Messiah and the era of salvation and that the promise of John's birth as forerunner to the Messiah is an answer to this prayer. A similar view is expressed by Geldenhuys.

γεννω be father of, bear, give birth to

The name 'John' in Hebrew/Aramaic means 'The Lord has been gracious' and so corresponds to what God is doing in response to Zechariah's prayer.

Verse 14

καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται·

ἀγαλλιασις, εως f great joy

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

γενεσις, εως f birth, lineage

Here meaning John's arrival on the scene, not simply his birth.

χαρήσονται Verb, fut (pass) indic, 3 pl χαίρω

Verse 15

ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

μεγας, μεγαλη, μεγα large, great
ἐνώπιον prep with gen before, in the presence of

Here meaning 'in the eyes of'.

οἶνος, οὐ m wine
σίκερα n strong drink

A word occurring here only in the NT. It is a transliteration of a Hebrew word meaning strong drink or intoxicating liquor, not made from grapes.

πῖη Verb, aor act subj, 3 s πινω drink

Probably not intended to suggest that John was to be a Nazirite but rather an ascetic.

πλησθήσεται Verb, fut pass indic, 3 s
πιμπλημι fill, end, fulfil

Throughout his writings Luke stresses the role of the Spirit in the unfolding work of God. "He is to drink neither wine nor any other kind of strong drink; he will not require the stimulation so caused, for he will be constantly full of the Holy Ghost and receive from Him the necessary strength and inspiration for fulfilling his life's calling. During Old Testament times the Holy Ghost descended upon people temporarily and fitted them for some task or other, and then departed again. John, however, will be permanently filled with the Holy Ghost from the commencement of his life." Geldenhuys.

ἔτι still, yet, moreover
κοιλια, ας f stomach, womb

"Even before he was born, the hand of God was on him to prepare him for his work." Marshall

Verse 16

καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν·

ἐπιστρεφω turn back, turn round, turn

This word became a technical term for Christian conversion, Acts 9:35; 2 Cor 3:16; 1 Thess 1:9; 1 Pet 2:25.

Verse 17

καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

προελεύσεται Verb, fut mid dep indic, 3 s
προερχομαι go ahead, go before

Who is John going to go before? In context it can only be God (v 16). John comes in fulfilment of OT prophecy to announce the coming of God himself (Mal 3:1). But he heralds the way for Jesus. What does this imply concerning the person of Jesus?

δυνάμει Noun, dat s δυναμις
Ἡλιας, οὐ m Elijah

See Malachi 3:1 and 4:5,6

καρδια, ας t heart
πατηρ, πατρος m father
τεκνον, οὐ n see v.7.

ἀπειθεῖς Adjective, m & f, nom/acc pl
ἀπειθης, ες disobedient, rebellious
φρονήσει Noun, dat s φρονησις, εως f
insight, wisdom, way of thinking
(practical wisdom shown in obedience)

A preposition of rest (ἐν) is placed after a verb of motion to imply the state produced.

ἐτοιμάζω prepare, make ready
κατεσκευασμένον Verb, perf pass ptc, m acc
& n nom/acc s κατασκευαζω prepare,
construct, make ready

Cf. Is 63:16. Note the repetition of thought for the sake of emphasis through the use of two verbs with similar meanings.

If the two infinitive phrases are here intended to express a parallelism then the thought is that "the people prepared for their God are those who have learned to live in peace and righteousness with each other." Marshall

Verse 18

καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβυτῆς καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

κατα τι by what? how?

γνώσομαι Verb, fut midd dep indic, 1s

γινωσκω
πρεσβυτης, οὐ old man, elderly man

Cf. Gen 15:8.

προβεβηκυῖα see verse 7

Verse 19

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·

ἀποκρίνομαι answer, reply, say

Gabriel means 'man of God'. Cf. Dan 8:16; 9:21.

παρεστηκὼς Verb, perf act ptc, m nom s
παριστημι and παριστανῶ present,
bring into one's presence, stand before

ἀπεστάλην Verb, aor pass indic, 1s

ἀποστελλῶ send, send out

λαλεῶ speak, talk

εὐαγγελίσασθαί Verb, aor midd infin
εὐαγγελίζω act. and midd proclaim the
good news

Verse 20

καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος
λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ'
ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες
πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

ἔση Verb, fut indic, 2 s εἰμι

σιωπαῶ be silent, be quiet, be calm

ἄχρι (and ἄχρις) until

γένηται Verb, aor subj, 3 s γινομαι

ἀντι prep with gen in place of, because of;

ἀνθ' ὧν because, therefore

πιστεῦω believe (in), have faith (in)

ὅστις, ἡτις, ὁ τι who, which, whoever,
whichever, anyone, someone

πληρῶω fulfil

Verse 21

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ
ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.

προσδοκαῶ wait, wait for, expect

θαυμαζῶ wonder, be amazed

χρονίζῶ spend a long time, delay

Normally the priest remained inside the Temple simply to offer a short prayer, after which he would come out and pronounce the Aaronic blessing on the people (Num 6:24-26).

Verse 22

ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ
ἐπέγνωσαν ὅτι ὄπτασίαν ἐώρακεν ἐν τῷ ναῷ·
καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε
κωφός.

ἐξελθὼν Verb, aor act ptc, nom m s

ἐξερχομαι

ἐπιγινώσκω see verse 4

ἐπιγινώσκω ὅτι, 'conclude', is a Lucan
expression (cf. 7:37; 23:7).

ὄπτασια, ας f vision

ὄραω see verse 11

διανεύω make sign(s)

Here only in the NT.

διαμενῶ stay, remain, continue
κωφος, α, ον dumb, mute, deaf

Verse 23

καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς
λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον
αὐτοῦ.

ἐπλήσθησαν see verse 15

λειτουργια, ας f service

οἶκος, ον m house, home, household

Verse 24

Μετὰ δὲ ταῦτα τὰς ἡμέρας συνέλαβεν
Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν
ἑαυτὴν μῆνας πέντε, λέγουσα

συνέλαβεν Verb, aor act indic, 3 s

συλλαμβανῶ become pregnant

"As Hanna conceived a son after her visit to the tabernacle (1 Sa. 1:19f.), so now on the return of her husband from the temple Elizabeth conceives a son in fulfilment of God's promise." Marshall

περικρυβῶ keep in seclusion

Here only in the NT. A verb derived from the aorist form of κρυπτῶ.

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

μην, μηνος m month

πεντε (indeclinable) five

It may be that Elizabeth wished to hide herself until it was evident beyond doubt that the Lord had taken away her reproach.

Verse 25

ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς
ἐπεῖδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

ἐπεῖδεν Verb, aor act indic, 3 s ἐφοραῶ
take notice of, concern oneself with

The only other occurrence of this verb in the NT is in Acts 4:29. It is a variant of the more common ἐπισκεπτομαι 'to visit'

ἀφελεῖν Verb, aor act infin ἀφαιρῶ take
away

ὄνειδος, ους n disgrace, reproach, shame