

Notes on the Greek New Testament Day 73 – March 14th – Luke 1:26-56

Works frequently referenced in these notes on Luke

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| 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 26

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος
Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας
ἣ ὄνομα Ναζαρέθ

έκτος, η, ον sixth
πολις, εως f city, town

Verse 27

πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα
Ἰωσήφ ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς
παρθένου Μαριάμ.

παρθενος, ου f virgin, unmarried girl

"... means a young, unmarried girl, and carries the implication of virginity. In view of 1:34 this implication is undoubtedly present here, a view which is strengthened by the probable allusions to Is. 7:14 here and in v.31."
Marshall

ἐμνηστευμένην Verb, perf pass dep ptc, f acc
s μνηστευομαι be engaged, be
promised in marriage

"Betrothal could take place as early as 12 years old and usually lasted for about a year... Although it was regarded as equally binding as marriage, the girl having the same legal position as a wife, it was not normal for intercourse to take place during this period."
Marshall

ἀνηρ, ἀνδρος m man, husband

Verse 28

καὶ εἰσελθὼν πρὸς αὐτήν εἶπεν· Χαῖρε,
κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

εἰσερχομαι enter, go in, come in
χαίρω rejoice, be glad (imperative used as a
greeting)

This is the common form of greeting in the NT.

χαριτωω bestow on freely; pf pass ptc
favoured

This verb has the same root as the word for grace (χαρις). The angel's message means that God has acted in grace towards Mary (see also verse 30 and consider the only other occurrence of this verb in the NT in Eph 1:6), the very opposite of any notion that Mary was especially deserving to be the mother of the Saviour.

Verse 29

ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο
ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.

διαταρασσομαι be deeply
confused/troubled

A literary variant upon ταρασσω (1:12)

διαλογίζομαι discuss, consider, wonder
ποταπος, η, ον of what sort, what kind
εἶη Verb, pres optative, 3 s εἶμι

"Luke uses the optative frequently:

i) It is used, as here, in an indirect question after a governing verb in the past tense, and corresponds to the indicative in direct speech (3:15; 8:9; 18:36; 22:23; Acts 17:11; 21:33; 25:20).

ii) it is used with ἄν, corresponding to a potential optative or deliberative subjunctive in direct speech (1:62; 6:11; 9:46; 11:26; Acts 15:24; *et al.*; in some cases the MSS vary over the inclusion or exclusion of ἄν).

iii) It is found in wishes (1:38; 20:16).

Other NT writers scarcely use the optative."
Marshall

ἀσπασμος, ου m greeting

Verse 30

καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ,
εὗρες γὰρ χάριν παρὰ τῷ θεῷ·

φοβεομαι fear, be afraid (of), reverence

Cf. 1:13.

εὕρισκω find, discover

χαρις, ιτος f grace, unmerited favour

παρα preposition with dat with, in the
presence of

Verse 31

καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

συλλήμψῃ see verse 24

γαστρὶ dat s γαστήρ, τρως f womb; ἐν
γαστρὶ ἔχω conceive or be pregnant
τικτώ bear, give birth to, produce

"The wording of the annunciation closely resembles Gen 16:11f... but also reflects Is 7:14." Marshall
On the significance of the name Ἰησοῦς, 'Yahweh saves', cf. Mt 1:21.

Verse 32

οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου
κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν
θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,

ἔσται fut. from εἶμι

ὑψιστος, η, ον highest, most high – used of
God

I.e. the title is equivalent to 'Son of God'.
ὑψιστος is used frequently in the LXX as an
equivalent to יהוה (Gen 14:18).

κληθήσεται fut. pass. 3s καλεω
δώσει fut. act indic. 3s δίδωμι give
πατήρ, πατρός m father

Verse 33

καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται
τέλος.

βασιλευω rule, reign

αἰῶνας Noun, acc pl αἰών, αἰῶνος m age,
world order, eternity

Cf. Is 9:7; Mic 4:7.

εἰς τοὺς αἰῶνας = 'for ever', equivalent to the
more common εἰς τὸν αἰῶνα (1:55).

τέλος, ους n end, conclusion, termination

"The Jewish hope was of a kingdom in this world, but by NT times this was taking on transcendental features, described in terms of everlastingness and the return of paradise upon earth. The early church clearly associated the reign of Jesus with his resurrection and exultation and linked this with the Davidic promises (Acts 2:30-36). This will have been Luke's understanding of the matter, but he is also conscious that the kingdom of God could be said to have arrived in the ministry of Jesus, so that the exaltation was the open recognition of One who had already acted in his earthly life with kingly power as the representative of God." Marshall

Verse 34

εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται
τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

πῶς how? in what way?

ἐπεὶ since, because, for

ἄνδρα Noun, acc s ἀνήρ, ἀνδρός m man,
husband

From the appearance and message of the angel, Mary understands that she is to bear a son soon. It is this which prompts her puzzled question. For γινώσκω used in the sense of sexual relations see Mt 1:25; Gen 4:1,17; 19:8; Jdg 11:39; etc. The unusual present tense here means 'I do not have a husband with whom I have sexual relations.'

Verse 35

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα
ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ
γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ·

ἐπελεύσεται Verb, fut midd dep indic, 3 s

ἐπερχομαι come, come upon

ὑψιστος, η, ον see v.32

"In conjunction with v.34 the angel's statement indicates that the child is to be conceived without human agency. The Holy Spirit, here equated in poetic parallelism with the power of God (1:17 note...), is to be the agent, as is appropriate in the new creation (Ps 104:30; cf. Mt 1:18, 20)." Marshall

ἐπισκιάζω overshadow, fall upon

This verb "is used in the LXX of God's presence resting on the tabernacle in the cloud (Ex. 40:35 (29)) and metaphorically protecting his people (Pss. 91:4 (90:4); 140:7 (139:8))." Marshall

διὸ therefore, for this reason

γενναω see verse 13

κληθήσεται see v.32

The meaning may be:

- i) 'The child shall be called holy, the Son of God'
- ii) 'The holy child shall be called the Son of God.'

"The description culminates in the phrase υἱὸς θεοῦ, here undoubtedly in its full sense of one begotten of God." Marshall

Verse 36

καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὶς σου καὶ αὐτὴ
συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν
ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·

συγγενὶς, ἰδος f kinswoman, female
relative

This form occurs here only in the NT. It is a rare form for συγγενῆς, 'a female relative'.

συνείληφεν Verb, perf act indic, 3 s
 συλλαμβανω see vv 24, 31
 γήρει Noun, dat s γηρας, ως n old age

Here only in the NT.

έκτος, η, ον sixth
 στειρα, ας f see v.7

Verse 37

ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥήμα.
 ἀδυνατεῖ impers it is impossible
 παρα preposition with gen from, of, with
 ῥημα, ατος n word, thing, matter

"The wording is based on Gn 18:14, μη ἀδυνατεῖ παρα τῷ θεῷ ῥημα; ... but the thought is a common one (Job 10:13 LXX par. 42:2; Je 32:27; Zc. 8:6; Mt 19:6 par Mk 10:27 par Lk 18:27). οὐ ... πας is a Semitic expression, meaning οὐδεις (Acts 10:14; *et al.*)... ῥημα ... may mean 'word' or occasionally 'thing' ... Hence we may translate 'nothing will be impossible for God', or 'no word from God will be powerless'." Marshall

Verse 38

εἶπεν δὲ Μαριάμ· Ἴδου ἡ δούλη κυρίου·
 γένοιτό μοι κατὰ τὸ ῥήμά σου. καὶ ἀπήλθεν
 ἀπ' αὐτῆς ὁ ἄγγελος.

δουλη, ης f female servant
 γένοιτό Verb, aor midd dep opt, 3 s γινομαι –
 γένοιτό = let it be
 ῥημα, ατος n word, thing, matter

Verse 39

Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις
 ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς
 πόλιν Ἰούδα,

ἀναστᾶσα Verb, 2nd aor act ptc, f nom s
 ἀνιστημι intrans (in 2 aor & all midd)
 rise, stand up

πορευομαι go, proceed, travel
 ὄρεινη, ης f hill country
 σπουδη, ης f eagerness, haste

Elizabeth's town is left unnamed and is unknown.

Verse 40

καὶ εἰσηλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ
 ἠσπάσατο τὴν Ἐλισάβετ.

ἀσπάζομαι greet, welcome

Verse 41

καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς
 Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν
 τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου
 ἡ Ἐλισάβετ,

ἀσπασμος, ου m greeting
 σκιρταω stir, move, leap for joy

βρεφος, ους n baby, infant
 κοιλια, ας f stomach, womb

The beginnings of John's witness to Christ.

ἐπλήσθη see verse 15

Elizabeth's expression of promise which follows is uttered under prophetic inspiration.

Verse 42

καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν·
 Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ
 καρπὸς τῆς κοιλίας σου.

ἀναφωνεω call out, exclaim
 κραυγη, ης f shout, cry
 μεγας, μεγαλη, μεγα large, great
 εὐλογεω speak well of, bless

The participle is similar in meaning to μακαριος (1:45).

γυναιξιν dative of γυνη woman
 καρπος, ου m fruit, offspring

Verse 43

καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ
 κυρίου μου πρὸς ἐμέ;

ποθεν interrog adv. from where, how, why

"Elizabeth's question indicates her unworthiness that the mother of the Messiah should visit her: what has *she* done to deserve this honour? After ποθεν (literally, 'whence', 13:25, 27; 20:7; here, 'how, why') supply γεγονεν. ἵνα introduces an explanatory noun clause...

"Jesus is described as κυριος ... The title may refer to the status of Jesus as the Messiah (20:41-44) and prefigure the position of Jesus over against John (cf. 7:19)." Marshall

Verse 44

ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ
 σου εἰς τὰ ὠτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει
 τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

ὠτά Noun, nom/acc pl οὖς, ὠτος n ear,
 hearing

ἀγαλλιασις, εως f see verse 14

Verse 45

καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις
 τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

μακαριος, α, ον blessed, fortunate, happy
 πιστεω believe (in), have faith (in)

"The ὅτι clause may express the reason why Mary is blessed – because what she believed will certainly come true...; or it may give the content of what she believed. The analogy of Acts 27:25 favours the second interpretation... which surely includes the former: 'Blessed is she who believed that God will fulfil his word (because he *will* fulfil it')." Marshall

τελειωσις, εως f fulfilment, perfection
λελαλημένοις Verb, perf pass ptc, m & n dat
pl λαλεω speak, talk

Verse 46

Καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,

Μαριαμ There is an interesting textual variant which attributes the "Magnificat" to Elizabeth rather than Mary. The evidence is overwhelmingly in favour of reading Mary. Mary's praise is in poetic form, similar to the Hebrew poetry that we find in the Psalms and in many of the prophets. This form commonly consists of couplets in which the same, or a similar thought is repeated in different words (46b-47, 54-55) – or a contrary thought is expressed (vv52, 53). This song of praise, like that of Zachariah in verses 67-79, is full of allusions to the Old Testament.

μεγαλυνω enlarge, magnify
ψυχη, ης f self, inmost being, life, 'soul'

How can you magnify God? You can magnify him in your estimation by having a proper view of his greatness and great goodness. You can magnify him in your conversation and your praise by speaking much of his great goodness.

Verse 47

καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου·

ἀγαλλιαω be extremely joyful or glad
σωτηρ, ηρος m saviour

Verse 48

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·

ἐπιβλεπω look upon with care
ταπεινωσις, εως f humble state,
humiliation

"expresses the humble state of Mary in the eyes of the world ... and perhaps also her humble attitude towards God." Marshall

ἀπο του νυν is a Lucan expression (5:10; 12:52; 22:18, 69).

μακαριοῦσίν Verb, fut act indic, 3 pl
μακαριζω consider blessed or fortunate
or happy
γενεα, ας f generation, age

Verse 49

ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα αὐτοῦ,

δυνατος, η, ον possible, powerful, able

ὁ δυνατος the Mighty One – Same meaning as El Shaddai (Job 8:3; Ps 24:8)

Verse 50

καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.

ἐλεος, ους n mercy, compassion

Often used in the LXX to translate *hesed*, covenant faithfulness and love.

φοβεομαι fear, be afraid (of), reverence

On ἐλεος Marshall comments, "It is the attitude shown by God in respect of his covenant (1:72) to those who fear and worship him (Ex 20:6). The thought of fearing God is frequent in Lk. (12:5; 18:2, 4; 23:40; Acts 10:2, 22, 35; 13:16, 26...). It expresses in OT language the proper response to the covenant mercy of God."

Verse 51

Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·

The aorist is perhaps here used in the sense of a 'prophetic perfect', to "refer to events still in the future which had already begun to take place at the time of the hymn, and so could be regarded as partly realised... What God has now begun to do, and Mary regards prophetically as having already come to fruition, is described in terms of what God actually did in OT times, as expressed in Israel's praise in the OT." Marshall

κρατος, ους n might, strength, power,
dominion, mighty deed
βραχίονι Noun, dat s βραχιων, ονος m
arm

Cf. Jn 12:38; Acts 13:17.

διασκορπιζω scatter
ὑπερηφανος, ον arrogant, proud
διανοια mind, thoughts

Verse 52

καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοῦς,

καθειλεν Verb, aor act indic, 3 s καθαιρεω
take down, pull down, overthrow

δυναστης, ου m ruler, king

Cf. Job 12:19

ὕψω exalt, lift up, raise
ταπεινος, η, ον humble, lowly, poor, of
humble circumstances

Cf. 1 Sa 2:7f; Pss 75:7; 107:40f.; 113:7f.;
147:6.

Verse 53

πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας
ἐξαπέστειλεν κενούς.

πεινω be hungry
ἐνέπλησεν Verb, aor act indic, 3 s
ἐπι(μ)πλημι and ἐμπιπλω fill, satisfy
πλουτεω be rich, grow rich
ἐξαπέστειλεν Verb, aor act indic, 3 s
ἐξαποστελλω send out, send away

Another Lucan word.

κενος, η, ον empty

Verse 54

ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι
ἐλέους,

ἀντελάβετο Verb, aor midd dep indic, 3 s
ἀντιλαμβανομαι help, come to the help
of

παις, παιδος m & f servant, slave, child

For Israel as God's servant (παις) see Is 41:8f.;
42:1; 44:21; also 49:3; Jer 26:27. On the
promise of help cf. Is 41:9; 42:1.

μνησθῆναι Verb, aor infin μμνησκομαι
remember, call to mind
ἐλεος, ους n see v.50

Verse 55

καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ
Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

σπερμα, τος n seed, offspring

"The syntax is not clear:

- i) τῷ Ἀβραάμ as the indirect object of
μνησθῆναι ἐλέους, v. 55a being
parenthetical (RV; NEB; JB; TEV; TNT;
NIV; Barclay; so Mi 7:20).
- ii) τῷ Ἀβραάμ in loose apposition to πρὸς
τοὺς πατέρας ἡμῶν ...
- iii) τῷ Ἀβραάμ as dative of interest with
ἐλάλησεν ('as he spoke to our fathers in
favour of Abraham'...)

The first of these views remains the best, since
otherwise εἰς τὸν αἰῶνα is awkwardly placed.
For the thought cf. 2 Sa. 22:51. Abraham
appears frequently in Luke." Marshall

Verse 56

Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς,
καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

ἔμεινεν Verb, aor act indic, 3 s μενω
remain, stay

τρεις, τρια gen τριων dat τρισιν three
ὑποστρεφω return, turn back

"Although Mary was probably present at the
birth of John, Luke rounds off this section of
the story, which concerns her particularly, by
describing her return home before going on to
the story of John's birth (cf. 3:18-20/21f.).
ὑποστρεφω is frequent in Lk. (21x; Acts, 11x;
not in the other Gospels). The reference to
Mary's home indicates that she is not yet
regarded as married to Joseph (1:27)."
Marshall