

## Notes on the Greek New Testament Day 74 – March 15<sup>th</sup> – Luke 1:57-80

### 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

#### Verse 57

Τῇ δὲ Ἐλισάβητ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι  
fill, end, fulfil

χρονος time (note χρονίζω in verse 21)

τεκεῖν Verb, aor act infin τικτώ bear, give  
birth to

γενναω see verse 13

Cf. Gen 25:24

#### Verse 58

καὶ ἤκουσαν οἱ γείτονοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

γειτονος, ου m neighbour

συγγενης, ους m relative, kinsman, fellow-countryman

The prefix συν (which becomes συγ before a stem beginning with a guttural - κ, γ, χ) means with or together with. συγγενης means literally one born together with – i.e. from the same extended family (a relative), or in the same region.

ἐμεγαλυνεν see verse 47

ἐλεος, ους n mercy, compassion

συχαιρω (see note above on prefix συν)  
rejoice with, rejoice together

Marshall suggests that here the meaning may be 'to congratulate'.

#### Verse 59

Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

ὀγδοος, η, ον eighth

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι

περιτεμεῖν Verb, aor act infin περιτεμνω  
circumcise

"It was performed by the head of the house, but sometimes by a woman (1 Mac 1:60). The neighbours and relatives joined in the ceremony (cf. Ru. 4:17), as at a modern christening." Marshall

παιδιον, ου n child

"καλεω normally takes a double accusative, and the use of ἐπι here is unusual." Marshall

#### Verse 60

καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

ἀποκρινομαι answer, reply, say

οὐχι (emphatic form of οὐ) not, no

κληθήσεται Verb, fut pass indic, 3s καλεω

Evidently Zechariah had communicated the message of the angel to Elizabeth. Godet suggests he would have done so "a hundred times over".

#### Verse 61

καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.

οὐδεις, οὐδεμα, οὐδεν no one, nothing

συγγενεια, ας f kindred, relatives

Only here and in Acts 7:3, 14.

#### Verse 62

ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.

ἐννευω enquire by making signs

The narrative implies that Zechariah was deaf as well as dumb

ἂν particle indicating contingency

"The formulation of the question is Lucan; he often introduces an indirect question by το (9:46; 19:48; 22:2, 4, 23, 24; Acts 4:21; 22:30; Rom 8:26; 1 Thes. 4:1...)." Marshall

θέλοι Verb, pres act optative, 3 s θελω  
wish, will

The optative mood was common in classical Greek but is more rare in the NT. Of all the NT writers, Luke uses it most commonly (see note on v.29). Generally it is used to express a wish (e.g. γεινοίτο 'may it be', used by Lk in v.38 and by Paul in the phrase μη γεινοίτο).

**Verse 63**

καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων·  
Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν  
πάντες.

αἰτεω ask, request, demand; midd ask  
for oneself, request  
πινακίδιον, ου n writing tablet

πινακίδιον (diminutive of πιναξ (11:39),  
'platter'), is a small wooden tablet probably  
coated with wax on which an impression can  
be made with a sharpened stick.

θαυμαζω see verse 21

"The neighbours' surprise is at the firmness of  
Zechariah's statement, or at his confirmation of  
the unusual name for his son, or perhaps at his  
agreement with his wife (since he would not  
have heard her speaking, and the neighbours  
may have imagined that they had not conferred  
on the matter)." Marshall

**Verse 64**

ἀνεόχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ  
γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

ἀνοιγω open

The aorist implies that the effect was  
immediate.

στομα, τος n mouth  
παραχρημα immediately, at once  
γλωσσα, ης f tongue, utterance

D adds ἐλυθη to ease the construction – ἀνοιγω  
not really being appropriate to γλωσσα.

εὐλογεω see v.42

**Verse 65**

καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς  
περιοικοῦντας αὐτούς, καὶ ἐν ὅλη τῇ ὀρεινῇ  
τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα  
ταῦτα,

ἐγενετο ἐπι is a Lucan construction (3:2; 4:25,  
36; 23:44; 24:22).

περιοικεω live in the neighbourhood

Note the construction of this word, περι  
around + οἰκεω to live, dwell. Note the  
cognate noun in verse 58.

όλος, η, ον whole, all, complete, entire  
ὀρεινη, ης f see verse 39

Ἰουδαιος, α, ον a Jew, Jewish, Judean  
διαλαλεω discuss, talk about

The imperfect implies that these matters were  
discussed for some time after the events.

ῥημα, ατος n see verse 37

**Verse 66**

καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ  
αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο  
ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

ἔθεντο Verb, aor midd indic, 3 pl τιθημι  
place, appoint; midd put, place, set

JB translates 'treasured it in their hearts'. For  
this use of τιθημι cf. 9:44; Acts 19:21.

ἄρα The ἄρα here expresses wonderment  
(compare 8:25 and 12:42).

χειρ, χειρος f hand, power

On the basis of the tense of ἦν, Marshall  
suggests that the phrase commencing καὶ γὰρ  
is best understood as comment by the narrator  
rather than part of the reported speech.

**Verse 67**

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη  
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι  
fill

What follows is "a psalm of praise giving a  
divinely inspired commentary on the  
significance of the events which have begun to  
take place." Marshall

**Verse 68**

Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι  
ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ  
αὐτοῦ,

εὐλογητος, η, ον blessed, praised  
ἐπισκεπτομαι visit, be concerned about

"ἐπισκεπτομαι is used of God 'visiting' men in  
the sense that he comes to bless and save them  
(1:78; 7:16; Acts 15:14; Heb 2:6; cf. Gn 21:1;  
Ex 3:16; Ru 1:6; Pss 8:4 (8:5); 106:4 (105:4))."  
Marshall

λυτρωσις, εως f redemption, setting free

"The background of this concept is to be seen  
in the OT thought of God setting his people  
free by his mighty act at the Exodus, which  
was then applied typologically to subsequent  
acts of deliverance." Marshall

**Verse 69**

καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἔν οἴκῳ  
Δαυὶδ παιδὸς αὐτοῦ,

ἐγειρω raise

κερας, ατος n horn  
σωτηρια, ας f salvation

I.e. God has brought onto the stage of history  
(ἐγειρω cf. Acts 13:12) a mighty Saviour, cf.  
Ps 132:17; 18:2.

παις, παιδος m & f servant, slave, child

The Saviour is identified with the Messiah.  
The reference is not to John but to the child that Mary will bear.

**Verse 70**

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

στομα, ατος n mouth

δια στοματος is Lucan, cf. Acts 1:16; 3:18,21; 4:25; 15:7

ἀπ αἰῶνος here means 'from earliest times' cf. Acts 3:21; 15:18

**Verse 71**

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,

The σωτηρια here is in apposition to the content of v.68f.

ἐχθρος, α, ον enemy, one hated  
μισεω hate, despise, be indifferent to

**Verse 72**

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

ἔλεος, ους n mercy, compassion

ποιησαι ἔλεος μετα reflects a Hebrew construction (cf. Gen 24:12; Jdg 1:24; 8:35; 1 Sa 20:8; 2 Sa 3:8 also Lk 10:37; Acts 24:17). Marshall suggests that the phrase means 'to keep faith with', "ἔλεος expressing the idea of loyal behaviour in accordance with the covenant rather than mercy."

μνησθῆναι see verse 54

διαθηκη, ης covenant, will, testament

Cf. Ps 106:45; Ex 2:25; 6:5; Ps 105:8.

**Verse 73**

ὄρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

ὄρκος, ου m oath, vow

ὤμοσεν Verb, aor act indic, 3 s ὀμνω and

ὀμνωμι swear, vow, make an oath

δοῦναι verb, aor act infin δίδωμι give

Luke is fond of του with the infinitive (1:77, 79; 2:21, 24, 27; 4:10; 5:7; 8:5; 9:51; 10:19; 12:42; 17:1; 21:22; 22:6,31; 24:16,25,29,45 also 17x in Acts.

**Verse 74**

ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ

ἀφοβως without fear

The prefix α negates the meaning of the word to which it is attached. φοβος = fear.

ῥυσθέντας Verb, aor pass ptc, m acc pl

ῥυομαι save, rescue

λατρευω serve, worship

For δίδωμι followed by an infinitive, cf. 8:10; Acts 2:4; 4:29.

**Verse 75**

ἐν ὁσιότητι καὶ δικαιοσύνη ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

ὁσιότητι Noun, dat s ὁσιότης, ητος f holiness

Only here and in Eph 4:24

δικαιοσυνη, ης f righteousness, what is right, what God requires

Marshall suggests that "the two words may express duty to God and man respectively."

ἐνώπιον prep with gen before, in front of

**Verse 76**

καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,

παιδιον, ου n child

ὑψιστος, η, ον see verse 32

κληθηση Verb, fut pass indic, 2s καλεω

Note the conscious contrast with the title used in 1:32 of Jesus

προπορευομαι go before, go in front of

This compound form is found only here and in Acts 7:40.

ἐτοιμαζω see verse 17

ὁδος, ου f way, path, road, journey

"This description is based on Is 40:3, which is used elsewhere in the NT to characterise John's activity (3:4-6 par. Mk 1:2f. par. Mt 3:3; Lk 7:27 par. Mt 11:10). The same idea is taken up by Mal 3:1 (possibly in dependence on Is 40:3f.) and applied to the messenger who prepares the coming of the Lord, i.e. the Elijah figure of Mal 4:5f." Marshall

**Verse 77**

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

δοῦναι see v.73.

γνωσις, εως f knowledge, understanding

σωτηρια, ας f salvation

"The way of the Lord is prepared by giving his people (1:68) the knowledge of salvation." Marshall

ἀφεσις, εως f forgiveness, cancellation (of sins)

ἁμαρτια, ας f sin

Salvation is here defined in terms of forgiveness of sins – the promise of Jer 31:34 fulfilled.

### Verse 78

διὰ σπλάγγνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

σπλαγγνον, ου n one's inmost self, affections, heart

"σπλαγγνα (always plural in the NT) is literally the 'inward parts' of a man or animal (Acts 1:18), but the word came to be used of the 'seat of feeling' in a man, especially the locus of compassion." Marshall

ἐλεος, ους n mercy, compassion  
ἐπισκεπτομαι see v.68

Mercy prompts a divine visitation.

"The MSS vary between ἐπισκέπεται (p<sup>4</sup> κ\* B W Θ pc sy<sup>s p</sup> sa bo) and ἐπεσκέψατο (A C D fl f13 pl latt Cyr; TR). Most scholars regard the aorist as being due to assimilation to v.68 ... and accept the better attested future, which fits in with the tense in v.76." Marshall

ἀνατολή, ης f rising sun, dawn, east  
ὑψος, ους n height, heaven, high position

ἀνατολή ἐξ ὕψους can be interpreted in a number rather different ways:

- i) ἀνατολή can mean 'growing' and is used in the LXX to translate *seruah* 'branch', 'shoot' (Jer 23:5; 33:15 (40:15 LXX); Zech 3:8; 6:12; cf. 4:2). Hence this could refer to the Davidic Messiah, the Shoot of Jesse (Is 11:1 ff.) sent from on high – from God.
- ii) The words could be translated "...by which the rising sun will come to us from heaven" (NIV), an allusion to Malachi 4:2, "for you who revere my name, the sun of righteousness will rise with healing in his wings" – a prophecy of the coming Messiah.
- iii) The reference could be to a rising *star* such as the star of Jacob (Nu 24:17).

Most translations follow ii, which seems to fit most naturally with the following verse.

### Verse 79

ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

ἐπιφᾶναι Verb, aor infin ἐπιφαινω appear, give light

σκότει Noun, dat s σκοτος, ους n darkness, evil

Cf. Ps 107:10; Is 9:2; 42:7.

σκια, ας f shadow, shade

θανατος, ου m death

καθημαι sit, sit down, live

κατευθυνω direct, guide

πόδας Noun, acc pl πους, ποδος m foot

εἰρηνη, ης f peace

### Verse 80

Τὸ δὲ παιδίον ἠὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

αὔξανω and αὔξω grow, increase, reach full growth

κραταιωω be strong, become strong

"The boy's childhood is described on the pattern of 1 Sam 2:21." Marshall

ἐρημος, ου f deserted place, uninhabited region, desert

ἕως until

ἀναδειξις, εως f public appearance