

Notes on the Greek New Testament Day 83 – March 24th – Luke 6:12-38

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 12-16

Cf. Mk 3:13-19

Verse 12

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελεθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

ὄρος, ους n mountain, hill
προσευχομαι pray
διανυκτερευω spend the night

Here only in the NT.

A rare objective genitive προσευχῇ τοῦ θεοῦ for prayer *to* God. The choice of the Twelve is made only after seeking God's guidance (Acts 13:2; 14:23; cf. 1:24-26).

Verse 13

καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,

ὅτε conj when, at which time
προσφωνεω call to, address
μαθητης, ου m disciple, pupil, follower
ἐκλεγομαι choose, select

The participle is here used as an equivalent to a finite verb.

δώδεκα twelve
ὀνομαζω name, call; pass be known

The name denotes a *function* (cf. Mk 3:14): these are those whom Jesus will send out with a particular mission.

Verse 14

Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον

Simon's name, 'Peter', "is no doubt meant to attest the new position of Simon as leader of the Twelve." Marshall

Verse 15

καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν

Ἀλφαιου the genitive signifies 'son of'

Verse 16

καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριῶθ ὃς ἐγένετο προδότης.

The meaning of Ἰσκαριῶθ is uncertain. It has been thought by many to mean 'man of Kerioth' but Marshall prefers the suggestion that it means 'the false one'. "The by-name will then sum up the comment that Judas became a traitor." There are several variant spellings.

προδοτης, ου m traitor, betrayer

Verses 17-19

Cf. Mk 3:7-12. Luke reverses the order of these compared with that found in Matthew (cf. vv 12-16 above).

Verse 17

Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινῷ, καὶ ὄχλος πολλὸς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

καταβς aor. ptc. καταβαινω come or go down, descend

"One may see a parallel with Moses who came down from Sinai to the people (Ex. 32:1,7,15; 34:29), but there is no stress on it." Marshall

ἔστη 2nd aor. ἴστημι stand
τοπος, ου m place
πεδινος, η, ον level (ground)

Not necessarily at the foot of the mountain.

ὄχλος, ου m crowd, multitude
πληθος, ους n crowd, multitude
λαος, ου m people, a people

There are three groups here; the apostles, the wider group of disciples who are already followers of Jesus and a still wider group of people who are not yet committed to him.

παραλιος, ου f coastal district

Probably Jews from this coastal area but perhaps also gentiles.

Verse 18

οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο·

ἦλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
ἰαθῆναι Verb, aor pass infin ἰαομαι heal,
cure, restore

νοσος, ου f disease, illness
ἐνοχλεω trouble, cause trouble

Only here and in Heb 12:15.

ἀκαθαρτος, ον unclean
θεραπευω heal, cure

Verse 19

καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.

ζητεω seek, search for, look for
ἄπτεσθαι Verb, pres midd infin ἄπτω midd.
take hold of, touch

ἐξήρχετο imperf. ἐξέρχομαι

"Superstitious their belief may have been, but God accepted it, and power went out from Jesus and healed them all (cf. 5:17)." Marshall

Verses 20-49

"The Sermon on the Plain is a shorter version of the Sermon on the Mount (Mt 5-7)." Marshall. In vv.20-26 the sermon begins with a contrast between two types of people. The first are disciples of Jesus "who occupy a pitiable position in the eyes of the world. Their present need will be met by God's provision in the future." Marshall. The second are those who occupy a position of self-satisfied prosperity. On these Jesus pronounces woe.

Verse 20

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

ἐπάρας Verb, aor act ptc, m nom s ἐπαίρω
raise, lift up;

μακαριος, α, ον blessed, fortunate

Unlike εὐλογητος, this word is never applied to God.

πτωχος, η, ον poor, pitiful

Often translates *ani* in the OT, one who is dependent, poor and weak.

"It is important that especially in the Psalms the pious man who calls on God to help him describes himself as poor and needy. Because of his need and because he is not a believer in violence, the poor man calls on God for help and receives it (Pss. 86:1; 12:5). Hence the term came to be a self-designation for pious, humiliated people..."

"It follows that in the message of Jesus the hopes of the poor and the promises of Yahweh to them find fulfilment through the one who has been anointed to bring good news to the poor (Is 61:1; Lk 4:18; cf. Is 57:15; 66:2). This is one of the constant themes of the message of Jesus. It is in no sense a limitation of the promise of salvation to a specific circle of people... At the same time, however, the saying is addressed to those who are literally poor, or who share the outlook of the poor. Paul knew that God had chosen the contemptible people of this world to be his people (1 Cor 1:26ff.), and James (2:5) clearly cites this beatitude with reference to the literally poor; it was, therefore, Christian experience that in a real sense the gospel was addressed to the poor. Yet, as the sequel makes clear, it is not poverty as such which qualifies a person for salvation: the beatitudes are addressed to disciples, to those who are ready to be persecuted for the sake of the Son of man.

"It follows also that poverty as such is not a state of happiness. The happiness is because of the promise made to the poor... Theirs is the kingdom of God (4:43 note). The phrase is the all-inclusive one for the salvation of God – the action which brings salvation and the sphere of salvation. Thus the meaning here is that the blessings of God's reign are given to the poor." Marshall

ὑμετερος, α, ον possessive adj of 2 pl your

"Both Matthew and Luke have the promise in the present form (ἐστίν), whereas the other beatitudes are in the future tense... We are justified in concluding that the kingdom is so near that the disciples as good as experience it now, or that there is a sense in which they already experience it, even though the rewards associated with it belong primarily to the future." Marshall

Verse 21

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

πεινῶντες Verb, pres act ptc, m nom pl
πειναω be hungry

"The hungry are men who both outwardly and inwardly are painfully deficient in the things essential to life as God meant it to be, and who, since they cannot help themselves, turn to God on the basis of his promise." Goppelt

χορτασθήσεσθε Verb, fut pass indic, 2 pl
χορταζω feed, satisfy

"The underlying reference is probably to the 'messianic banquet', the picture of the kingdom of God in terms of a great feast where men can have fellowship with God at his table (cf. 13:28f.; 22:16,30). The imagery finds concrete expression in the picture of Lazarus, hungry on earth, but sitting in the bosom of Abraham at God's table (16:20-22)." Marshall

κλαω weep, cry; trans weep for

"Although the terms used are general, we should perhaps see the thought of sorrow with the world as it is, and possibly even of penitence for sin." Marshall

γελαω laugh

For the theme of sorrow turned to joy, cf. Is 60:20; 61:3; 66:10; Jer 31:13; Is 35:10; 65:16-19; Ps 126:2,5f.

Verse 22

Μακάριοι ἔστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

"If the first three beatitudes are addressed to men as they now are, and invite them to discipleship and all its accompanying blessings, the fourth warns of the fate that may overtake them and calls them to be joyful despite this additional burden in this world." Marshall

ὅταν when, whenever, as often as
μισήσωσιν Verb, aor act subj, 3 pl μισεω
hate, despise, be indifferent to

"Commonly used of the attitude of those who are opposed to the people of God (Is. 66:5; Lk 1:71; 21:17 par Mt 24:9; Mk 13:13 par Mt 10:22; Jn 15:18f.; 17:14; 1 Jn 3:13). It expresses the basic attitude which lies behind the concrete acts described in the second clause." Marshall

ἀφορίσωσιν verb, aorist act subjunctive, 3 pl
ἀφορίζω separate, exclude

Cf. Is 66:5

ὀνειδίζω reproach, insult, abuse

Cf. 1 Peter 4:14; Rom 15:3; Heb 11:26; Mk 15:32.

ἐκβάλλω throw out, expel, cast out
ὄνομα, τος n name, person
πονηρός, α, ον evil, bad, wicked

I.e. to defame, cf. Dt 22:19

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen
because of, for the sake of

As Jesus himself suffers rejection, cf. 9:58.

Verse 23

χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

χάρητε Verb, aor deponent pass imperat, 2 pl
χαίρω rejoice, be glad
ἐκεῖνος, η, ο demonstrative adj. that, those
σκιρταω stir, move, leap for joy

Only here and in 1:41,44. For joy in persecution cf. Acts 5:41; 16:25; 21:13f.; Rom 5:3-5; Jas 1:2; 1 Peter 1:2,6; 4:13.

μισθος, ου m wages, reward, gain

The thought is of God's vindication of his faithful servants.

κατα τα αυτα 'according to these things' = 'in just the same way'

πατηρ, πατρος m father

I.e. the servants of God have always faced trouble and distress from those from whom they might have expected support.

Verse 24

πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

πλην conj. but, nevertheless, however
ουαι interj. woe! how horrible it will be!

Means 'alas for' and introduces an expression of pity for those under divine judgement (cf. Is 1:4f.; 5:8-28; 10:5ff.; 33:1; Am 5:18; 6:1; Hab 2:6ff.).

πλουσιος, α, ον rich, well-to-do
ἀπεχω receive in full, have back

"The word ἀπεχω was used in receipts to indicate that the person had had full payment of a debt, and hence that he had no further claims on the debtor (cf. Mt 6:2,5,16). The rich have thus received all that they are ever going to get." Marshall

παρακλησις, εως f encouragement, help, comfort

"The rich have used their wealth to purchase their own comfort, and have not used their wealth to help the needy (cf. 16:19-31); not only so, but their attitude suggests that they have been satisfied with their wealth and saw no need to secure for themselves treasure in heaven by giving to the needy (cf. 12:21)." Marshall

Verse 25

οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενήσετε καὶ κλαύσετε.

ἐμπεπλησμένοι Verb, perf pass ptc, m nom pl
ἐπι(μ)πλημι and ἐπιπλαω fill, satisfy
πειναω see v.21

Cf. Is 65:13f.; Jas 4:9

γελαω see v.21

πενθεω mourn, be sad, grieve over
κλαύσετε verb, fut act indic, 2 pl κλαιω see v.21

Verse 26

Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

καλῶς well, adv. from καλος good
εἴπωσιν Verb, aor act subj, 3 pl λεγω

For this construction, cf. Ex 22:28; Acts 23:5.

ψευδοπροφητης, ου m false prophet

The second half of the saying is identical with v.23b with the substitute of ψευδοπροφητης

Verse 27

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

ἀκουω here perhaps has the sense 'hear and obey'

ἀγαπαω love

A verb "concerned less with emotional affection than with willing service and the desire to do good to the other person."
Marshall

ἐχθρος, α, ον enemy, one hated

I.e. one who has hostile feelings towards you.

μισεω see v.22

Verse 28

εὐλογεῖτε τοὺς καταραμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.

εὐλογεω speak well of, bless

"The thought of blessing persecutors is found in Rom 12:14; 1 Cor 4:12; 1 Pet 3:9, but apparently has no Jewish antecedents."
Marshall

καταραομαι curse, place a curse upon

Cf. Rom 12:14.

προσευχομαι pray

ἐπηρεαζω mistreat, insult

Verse 29

τῷ τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

Cf Mt 5:39b-42

τυπω beat, strike, wound, injure

A blow with the hand or the fist.

σε Pronoun, acc s συ

σιαγων, ονος f cheek

παρεχω act & midd cause, do, offer

ἄλλος, η, ο another, other

αἶρω take, take up, take away

ἱμάτιον, ου n garment, clothing, cloak

χιτων, ονος m tunic, shirt (generally of garment worn next to the skin)

κωλυω hinder, prevent, forbid

The use of κωλυω with ἀπο is Semitic (cf. Gen 23:6).

Verse 30

παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντός τὰ σὰ μὴ ἀπαίτει.

αἰτεω ask, request, demand

δίδου Verb, pres act imperat, 2 s διδομι

σος, ση, σον possessive adj. your, yours

ἀπαιτεω demand in return, demand

Only here and in 12:20.

The examples and principles given by Jesus are not to be taken over-literally. If v.29b were so taken, "the issue would be nudism, a sufficient indication that it is a certain spirit that is being commended to our notice – not a regulation to be slavishly carried out. But this fact does not entitle us to evade the demand, which is here put forward in an extreme case. What Jesus here says is seriously, even if not literally, meant; and his followers have the task of manifesting the spirit of the injunction in the varied situations which arise in actual life."
Manson

Verse 31

καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

θελω wish, will

Many MSS read καὶ ὑμεῖς ποιεῖτε after Mt 3:12.

ὁμοίως likewise, in the same way

The negative form of this rule was well known in Jewish literature and the positive form also occurs on a few occasions. "Jesus is, therefore, not saying something new here, but it is significant that he stresses the positive form of the rule. The negative form is merely a rule of prudence: do not hurt other people lest they retaliate. The positive form is not prudential but absolute: this is how you are to treat others (positively), regardless of how they treat you." Marshall

Verse 32

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

ποιος, α, ον interrog pro. what, which, of what kind

ποία ὑμῖν χάρις ἐστίν; 'what credit is that to you?' "This word can mean the approbation of favour of a superior (cf. 17:9), here of God (cf. 1 Peter 2:19f.)." Marshall

ἁμαρτωλος, ον sinful, sinner

Verse 33

καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιῶσιν.

ἐαν if, even if

ἀγαθοποιεω do good, help
το αὐτο the same

See Wenham p.61 for the use of the 3rd person pronoun in an emphatic sense, with definite article meaning 'the same'.

Verse 34

καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

δανειζω lend; midd borrow
ἐλπίζω hope, hope for, hope in, expect
λαβεῖν Verb, aor act infin λαμβανω

Meaning either recovery of what was loaned, the payment of interest by the debtor or the freedom of the lender to borrow in return. The parallel with the previous verses suggests the last of these.

ἀπολάβωσιν Verb, aor act subj, 3 pl
ἀπολαμβάνω receive back, get back
ἴσος, η, ον equal, the same

I.e. similar service in return.

Verse 35

πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

πλην see v.24

ἐχθρος, α, ον enemy, one hated
μηδεις, μηδεμια, μηδεν no one, nothing
ἀπελπίζω expect in return

The verb usually means to despair but a later meaning seems to be to hope for something in return.

μισθος, ου m see v.23

πολυς see 5:6

ἔσσεσθε Verb, fut indic, 2 pl ειμι

ὑψιστος, η, ον highest, most high

Demonstrating sonship in likeness of character and enjoying the privilege of sons in experience of the blessing of the Father.

χρηστος, η, ον kind, good, merciful

ἀχαριστος, ον ungrateful

πονηρος, α, ον evil, bad, wicked

Verse 36

γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρων ἐστίν·

οἰκτιρων, ον merciful, compassionate

"The mercy of God supplies both a pattern for his children to follow and a standard of comparison for them to attain." Marshall.

Verse 37

Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

κρινω judge, pass judgement on,
condemn

"It is not the use of discernment and discrimination which is forbidden, but the attitude of censoriousness." Marshall.

We are to remember that God's judgement falls also on we who judge.

κριθῆτε Verb, aor pass subj, 2 pl κρινω
καταδικασθῆτε Verb, aor pass subj, 2 pl
καταδικαζω condemn

Elucidates the meaning here of κρινω

ἀπολυθήσεσθε Verb, fut pass indic, 2 pl
ἀπολυω release, set free, forgive

"The command is concerned with forgiving someone who has actually committed an offence against us... The reference is to personal insults and injuries, and expresses the principle of not standing on one's rights." Marshall

Verse 38

δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν
 πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον
 δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὃ γὰρ μέτρον
 μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

δίδωμι give

δοθήσεται Verb, fut pass indic, 3 s δίδωμι
 μετρον, ου n measure, degree, quantity
 καλος, η, ον good, fine, beautiful

πιεζω press down

σαλευω shake, disturb

ὑπερεκχυννομαι run over, overflow

δώσουσιν Verb, fut act indic, 3 pl δίδωμι

A contrasting parallelism with the future passive earlier. Marshall says that this is a "rabbinic periphrasis for the name of God". God gives freely and abundantly. He gives beyond measure. This is how we also are to give.

κόλπος, ου m bosom, chest, lap, bay

Things were carried in a fold in a person's robe, cf. Is 65:6f; Ps 79:12; Jer 32:18.

μετρεω measure, deal out

ἀντιμετρεω measure out in return

Cf. Mt 7:2b; Mk 4:24b.