

## Notes on the Greek New Testament Day 85 – March 26<sup>th</sup> – Luke 7:11-35

### Works frequently referenced in these notes on Luke

Geldenhuys, 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

#### Verses 11-17

"Jesus raises the dead son of a widow, thereby manifesting the kind of powers similar to those of Elijah and Elisha (1 Ki 17:17-24; 2 Ki 4:18-37) which led the people to conclude that he was a prophet and that through his activity God was visiting his people." Marshall

#### Verse 11

Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναῖν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.

ἑξῆς on the next day, soon afterward

Properly an adverb meaning 'next'. There is a fine balance of textual evidence between the readings τῷ ἑξῆς and τῇ ἑξῆς. Metzger writes, "With ἐν τῇ ἑξῆς the reader is to supply ἡμερᾶ (on the next day)'; with ἐν τῷ ἑξῆς one supplies χρόνῳ ([soon] afterward). ... On the whole, it is more probable that the less definite expression of time would be altered to the more definite than vice versa."

πολις, εως f city, town

συμπορευομαι go or walk along with

ὄχλος, ου m crowd, multitude

πολὺς see 5:6

#### Verse 12

ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενῆς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

ἔγγιζω approach, draw near

πύλη, ης f gate, door

ἐξεκομίζετο Verb, imperf pass indic, 3 s

ἐκκομίζω carry out for burial

Here only in the NT. It is the technical term for carrying a corpse out to burial. Burials would take place outside the town limits.

τεθνηκῶς Verb, perf act ptc, m nom s

θνησκω die; perf be dead

Used like a noun 'a dead man', cf Jn 11:44.

μονογενῆς, ες only, unique

χήρα, ας f widow

Reminiscent of 1 Ki 17:44.

ἱκανος, η, ου worthy, sufficient, large, great

#### Verse 13

καὶ ἰδὼν αὐτὴν ὁ κύριος ἐπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.

ὄραω trans see, observe

ὁ κύριος "reflects the designation of Jesus in the early church as the one exalted by God to be the Lord... and indicates that already during his earthly ministry Jesus was exercising the functions of the Lord." Marshall

ἐπλαγχνίσθη Verb, aor pass dep indic, 3 s

πλαγχνίζομαι be moved with pity or compassion

κλαίω weep, cry; trans weep for

#### Verse 14

καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἕστησαν, καὶ εἶπεν· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

προσερχομαι come or go to, approach

ἅπτω midd. take hold of, touch

Jesus ignores the ritual uncleanness of the dead body (Nu 19:11,16).

σορος, ου f bier, stand on which a corpse is carried, coffin

Here only in the NT. This would have been an open bier – the Jews did not use coffins.

βαστάζω carry, bear, support

ἕστησαν aor. ἵστημι stand, stop

νεανισκος, ου m young man

ἐγερθητι aor. pass. imperative ἐγειρω raise

#### Verse 15

καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

ἀνεκάθισεν Verb, aor act indic, 3 s

ἀνακαθίζω sit up

νεκρος, α, ου dead

ἄρχω midd begin

λαλεω speak, talk

ἔδωκεν Verb, aor act indic, 3 s δίδωμι give

**Verse 16**

ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω  
φοβος, ου m fear

ἔλαβεν δε φοβος παντες 'fear took hold of all of them', i.e. 'they were all afraid'.

δοξαζω praise, honour, glorify, exalt  
προφητης, ου m prophet  
μεγας, μεγαλη, μεγα large, great  
ἠγέρθη Verb, aor pass indic, 3 s ἐγειρω

The meaning here is 'to arise' (cf. Jn 7:52; Acts 13:22) not 'to resurrect' a former prophet.

ἐπισκεπτομαι visit, care for, be concerned  
about

λαος, ου m people, a people

**Verse 17**

καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

ὅλος, η, ον whole, all, complete, entire  
περιχωρος, ου f surrounding region,  
neighbourhood

Cf. 4:14,37.

**Verse 18**

Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

ἀπήγγειλαν Verb, aor act indic, 3 pl  
ἀπαγγελλω announce, proclaim  
μαθητης, ου m disciple, pupil, follower

περὶ πάντων τούτων particularly those things  
recorded in vv.1-17

προσκαλεσάμενος Verb, aor midd dep ptc, m  
nom s προσκαλεομαι call to oneself,  
summon

δυο gen & acc δυο dat δυο two

**Verse 19**

ἔπεμψεν πρὸς τὸν κύριον λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

πεμπω send

ὁ ἐρχόμενος i.e. the one of whom John had  
preached, the one stronger than him who was  
to come after him, cf. Mt 3:11; Jn 1:25,27.

ἢ οἱ

ἄλλος, η, ο another, other

προσδοκαω wait, wait for, expect

"John is puzzled. He had prophesied that the Coming One would do some striking works of judgment (3:16f.). But Jesus was doing nothing of the sort. He was engrossed in works of mercy. Would someone else then do these works of judgment." Morris.

**Verse 20**

παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

παραγινομαι come, arrive, appear  
ἄνθρωπος, ἄνδρος m man, husband  
βαπτιστης, ου m Baptist, baptiser  
ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλω send, send out

**Verse 21**

ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.

Before replying, Jesus performed several mighty works so that the witnesses were able to 'hear and see' what was going on.

ἐκεῖνος, η, ο demonstrative adj. that, those  
ὥρα, ας f hour, moment  
θεραπευω heal, cure  
νοσος, ου f disease, illness  
μαστιξ, ιγος f illness, disease

Literally 'a lash'.

πονηρος, α, ον evil, bad, wicked  
τυφος, η, ον blind  
χαριζομαι grant, give, be gracious to  
βλεπω see, look

**Verse 22**

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι answer, reply, say  
πορευομαι go, proceed  
ἀπαγγελλω see v.18

εἶδετε Verb, aor act indic, 2 pl ὁραω trans  
see, observe

ἀναβλεπω regain one's sight, be able to  
see

Cf. Lk 7:21; also 4:18

χωλος, η, ον lame, crippled  
περιπατεω walk, walk about

Cf. 5:17-26

καθαριζω cleanse, make clean

Cf. 5:12-16.

κωφος, α, ον dumb, mute, deaf  
νεκρος, α, ον dead  
ἐγειρω raise

Cf. 7:11-17.

πτωχος, η, ον poor, pitiful  
εὐαγγελιζω act. and midd proclaim the  
good news

For this list, cf. Is 29:18f.; 35:5f.; 61:1; 26:19. "Only the cleansing of lepers is not mentioned in the Isaianic passages, but here we may perhaps see an Elisha typology (2 Ki. 5; cf. Lk 4:27.). The combination of OT allusions indicates that the future era of salvation has arrived, but this is especially linked with the function of Jesus as the eschatological prophet who announces the good news to the needy; but whereas the prophet in Is. 61 simply announces the blessings, Jesus actually brings them." Marshall

### Verse 23

καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί.

μακαριος, α, ον blessed, fortunate, happy  
ὃς ἐὰν whoever  
σκανδαλισθῆ Verb, aor pass subj, 3 s  
σκανδαλιζω cause (someone) to  
stumble, to give up the faith.

Passive with ἐν = 'reject', 'have doubts about', 'fall away'.  
This stumbling is the opposite of believing (cf. Mk 4:17; 6:3; 9:42-47; 14:27,29 etc.).

### Verse 24

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο  
λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί  
ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον  
ὑπὸ ἀνέμου σαλευόμενον;

ἀπελθόντων Verb, aor act ptc, gen pl  
ἀπερχομαι

ἀρχω midd begin

ὄχλος, ου m crowd, multitude

ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι

The question may variously be punctuated:

- i) With τί meaning 'what?', we have, 'What did you go out into the desert to see? A reed shaken by the wind?...''
- ii) With τί meaning 'why?', we have, 'Why did you go out into the desert? To see a reed shaken by the wind?...''
- iii) With τί equivalent to Hebrew *mah*, introducing a rhetorical question, we have, 'Did you perhaps go out into the desert to see a reed shaken by the wind?...''

Marshall prefers the third.

ἐρημος, ου f deserted place, desert  
θεαομαι see, look at, observe  
καλαμος, ου m reed, rod, cane

ἀνεμος, ου m wind

σαλευω shake, disturb

I.e. a wavering person. The question expects a negative answer.

### Verse 25

ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς  
ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ  
ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς  
βασιλείοις εἰσίν.

ἰδεῖν Verb, aor act infin ὄραω trans see,  
observe

μαλακος, η, ον soft, fancy, luxurious

ἱματιον, ου n garment, clothing, robe

ἡμφιεσμένον Verb, perf pass ptc, m acc & n  
nom/acc s ἀμφιεννυμι clothe, dress

Only here and Mt 6:30; 11:8, though cf. the late form ἀμφιαζω, Lk 12:28.

ἱματισμος, ου m clothing, apparel

ἐνδοξος, ον glorious, splendid

τρυφη, ης f luxury, self-indulgence

Only here and in 2 Pet 2:13.

ὑπαρχω be (equivalent to εἰμι)

βασιλειος, ον royal, palace

Only here and in 1 Pet 2:9. The neuter of the adj. is used to mean 'palace'.

### Verse 26

ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω  
ὑμῖν, καὶ περισσότερον προφήτου.

προφητης, ου m prophet

"Whereas the preceding rhetorical question had a negative answer, the third one had a positive but inadequate one." Marshall

ναί yes, yes indeed, certainly

περισσοτερος, α, ον more, greater, much  
more

John actively prepared the way for Christ by his preaching and baptising.

### Verse 27

οὗτός ἐστιν περὶ οὗ γέγραπται· Ἴδοὺ  
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου  
σου, ὃς κατασκευάσει τὴν ὁδὸν σου  
ἔμπροσθέν σου.

ἰδοὺ behold, see

γέγραπται Verb, perf pass indic, 3 s γραφω

Cf. Mk 1:2. The first part of the quotation agrees with Ex 23:20 LXX. The second part is from Mal 3:1 but differs considerably from the LXX, appearing to be taken from the MT.

"It is probable that the two verses were conflated in a Semitic form (and also linked with Is 40:3 in Mk 1:2f)... Ex 23:20 (cf. Gn 24:7; Is 45:1f.) refers to God sending his angel before the people of Israel to guard them on their way to the promised land... In Malachi [comparing Mal 4:5 with 3:1] the text ... refers to the coming of Elijah as the messenger who prepares the way for the people of God (Ex 23:20) or for God himself... If the use of Ex 23:20 is regarded as the decisive influence, then the messenger is preparing the way for the people of Israel, i.e. preparing them for the day of the Lord... If, however, Mal 3:1 is decisive, then what was affirmed with reference to Yahweh there is here affirmed with reference to Jesus; the coming of Jesus (as Messiah) replaces that of Yahweh..., and hence John points beyond himself to Jesus." Marshall

ἀποστέλλω send, send out  
 προσωπον, ου n face, presence  
 κατασκευαζω prepare  
 ὁδος, ου f way, path, road, journey  
 ἔμπροσθεν prep with gen before, in front of

### Verse 28

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν  
 Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ  
 βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.

μείζων, ου and μείζοτερος, α, ου (comp of  
 μεγας) greater, greatest  
 γεννητος, η, ου born  
 γυνη, ακος f woman, wife

ἐν γεννητοῖς γυναικῶν 'among all mankind.'  
 Some MSS, followed by TR, read γυναικῶν  
 προθητης, perhaps to exclude Christ from  
 himself from the comparison.

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing  
 μικροτερος, α, ου smallest, least;  
 comparative of μικρος

Jesus does not exclude John from a place in the kingdom. The emphasis is upon the new era which has arrived with the coming of Jesus and the commencement of his ministry. The contrast is thus between belonging to this new era and prophesying concerning it.

### Verse 29

(καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι  
 ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ  
 βάπτισμα Ἰωάννου·

λαος, ου m people, a people  
 τελωνης, ου m tax collector  
 δικαιοω justify, acquit, declare & treat as  
 righteous, put into a right relationship  
 (with God).

Here, 'bore witness that God was just', or with NIV, 'acknowledged that God's way was right'. For this use, cf. 7:35; 10:29; 16:15; 18:14; Acts 13:29; Mt 12:27.

βαπτισθέντες Verb, aor pass ptc, m nom pl  
 βαπτίζω

"It is not clear whether the participle βαπτισθέντες means that the people vindicated God by their submission to baptism or that they vindicated God because they had previously been baptised by John. The latter view is more probable: the people who heard Jesus praised God that he spoke highly of John because they had already been baptised by him." Marshall

### Verse 30

οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ  
 θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες  
 ὑπ' αὐτοῦ.)

νομικος, η, ου pertaining to the law; ὁ v.  
 lawyer

Used here as an equivalent to γραμματεὺς  
 βουλη, ης f purpose, intention, plan

Referring here to God's plan of salvation.

ἠθέτησαν Verb, aor act indic, 3 pl ἄθετεω  
 reject, refuse

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

### Verse 31

Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς  
 ταύτης, καὶ τίτι εἰσὶν ὅμοιοι;

ὁμοιωω make like, compare  
 γενεα, ας f generation, contemporaries

"The phrase ἡ γενεα αὐτῆ is found in 11:29-32 (par. Mt 12:39-42); 11:50f.. (par. Mt 23:35f.); 17:25; 21:32 (par. Mk 9:19); 16:8. Behind it lies the usage in Dt 32:5, 20; Jdg 2:10; Ps 78:8; 95:10; Je 7:29, which suggests the faithfulness of Israel and its subjection to the wrath of God... The word is thus used to characterise the contemporaries of Jesus as sharing in the perversity of faithless Israel (cf. Acts 2:40; Phil 2:15; Heb 3:10; see further on 21:32...)." Marshall

ὁμοιος, α, ου like, of the same kind as

### verse 32

ὅμοιοί εἰσιν παιδίους τοῖς ἐν ἀγορᾷ καθημένοις  
 καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει·  
 Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὤρχήσασθε·  
 ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ὅμοιοι εἰσιν here probably means 'it is with  
 them as with...'

παιδιον, ου n child  
 ἀγορα, ας f market place

καθημαι sit, sit down, live  
 προσφωνεω call to, address  
 ἀλλήλων, οἰς, οὖς reciprocal pronoun one  
 another  
 αὐλεω play the flute  
 ὀρχήσασθε Verb, aor midd dep indic, 2 pl  
 ὀρχεομαι dance  
 θρηνεω mourn, weep

Here probably meaning 'sang a dirge', cf. Mt 11:17.

ἐκλάουσατε Verb, aor act indic, 2 pl κλαιω  
 weep, cry

"How is the parable to be interpreted?"

- i) The first group of children may be a picture for the messengers of God; just as the other children refuse to play, so the Jews refuse to respond to whatever kind of message they bring...
- ii) The first group may be a picture of the Jews who tell the ascetic John to dance and the joyful Jesus to mourn. Neither John nor Jesus will satisfy them...

The second of these interpretations gives the best sense, especially in relation to vs. 33f. The reproach in v.32 must be one directed by the Jews against God's messengers, rather than the verdict of Jesus on the Jews. It is the Jews who are dissatisfied both with the ascetic John and the joyful Jesus (in that order...). The metaphorical language hints at the intended application, although the details (e.g. playing at funerals) are not to be pressed allegorically." Marshall

### Verse 33

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· Δαιμόνιον ἔχει·

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι  
 ἐσθιω and ἐσθω eat, consume  
 ἄρτος, οὖ μ bread, a loaf, food

He lived on locusts and wild honey (Mk 1:6).  
 He abstained from normal forms of food.

μητε and not; μητε ... μητε neither ... nor  
 πινω drink  
 οἶνος, οὖ μ wine

Cf. Lk 1:15.

δαιμονιον, οὖ ν demon, evil spirit, god

### Verse 34

ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἴδού ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

φαγος, οὖ μ glutton

Only here and in Mk 1:19. A rare, late word.

οἰνοποτης, οὖ μ drinker, drunkard

Only here and Mt 11:19 in the NT. Cf. Pr 23:20; 28:7.

φίλος, οὖ μ and φίλη, ης f friend, friendly  
 τελωνης, οὖ μ tax collector  
 ἁμαρτωλος, οὖ ν sinful, sinner

"The description resembles that of the unruly son in Dt 21:20 MT who is to be stoned; thus a proverbial expression of apostasy is being applied to Jesus. Not only so, but he also associated with persons regarded as apostates by Pharisaic standards (5:30; 15:1; 19:7). Once again the Jewish leaders failed to see the significance of the living parable in the One who brought to sinners the offer of divine forgiveness and friendship." Marshall

### Verse 35

καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

ἐδικαιωθη Verb, aor pass indic, 3 s δικαιοω  
 see v 29

σοφια, ας f wisdom, insight, intelligence  
 τεκνον, οὖ ν child; pl descendants

'Wisdom is proved right by all her children'.  
 "Wisdom is recognised and honoured by all her children in whatever form she appears. He who loves God and believes in Him observes, accepts and honours His wisdom as revealed through John, the preacher of repentance; but especially as revealed supremely in Christ, the Son of Man." Geldenhuys (similarly Morris).  
 "The divine wisdom which sent John and Jesus has been vindicated [shown to be right] by its children, i.e. by those who have responded to the message (v.29)." Marshall