

## Notes on the Greek New Testament Day 91 – April 1<sup>st</sup> – Luke 9:28-50

### 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

#### Verse 28

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτῶ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

μετὰ τους λογους, 'after these sayings'.  
"Serves to tie the incident closely to the conversation that has just preceded; the prophecy of the sufferings and the glory of the Son of man is to be heard in close conjunction with the vision of Jesus after his 'exodus'."  
Marshall

ὥσει like, as, about, approximately  
ὀκτῶ eight

Mk has six days. Luke's expression suggests that the timing is approximate – i.e. the meaning is 'about a week later' (on the inclusive reckoning).

παραλαμβανῶ take, receive, accept

"As Moses was accompanied by three companions (Ex 24:1,9), so Jesus is accompanied by his three closest disciples."  
Marshall

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω  
ὄρος, ους n mountain, hill

Which mountain is not specified.

προσευχομαι pray

#### Verse 29

καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

"The thought is ... that in prayer Jesus is caught up into the presence of God, and hence the disciples are able to see him transfigured in the divine realm." Marshall

εἶδος, ους n visible form, appearance  
προσωπον, ου n face, appearance  
ἕτερος, α, ον other, another, different

Cf. Ex. 34:29f.; 2 Cor 3:7,13.

ἱματισμος, ου m clothing, apparel  
λευκος, η, ον white, shining  
ἐξαστραπτω flash like lightning

Cf. Rev 3:4f. – an anticipation of the parousia.

#### Verse 30

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἥλίας,

συλλαλεω speak with, talk with

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι  
who, which

Representatives of the Law and the Prophets.  
"At the same time, it is appropriate that the two men who had mysterious departures from this world and who were expected (either personally or in their counterparts) to appear again at the end of the world should be present in this scene of eschatological anticipation."  
Marshall

#### Verse 31

οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ.

ὀφθέντες Verb, aor pass ptc, m nom pl ὄρω

ἐν δόξῃ – as evident visitors from heaven.

ἐξοδος, ους f departure, death

"The precise force here is uncertain; it may refer to:

- i) simply the death of Jesus...;
- ii) the whole event of Jesus' death, resurrection and ascension as his departure to heaven...;
- iii) the death of Jesus as an act of salvation, repeating the Exodus conducted by Moses...

Although the accent is firmly on the death of Jesus, we should probably not exclude the thoughts of the resurrection of Jesus (since for Luke cross and resurrection belong firmly together) and of the saving significance of the event." Marshall

ἤμελλεν Verb, imperf act indic, 3 s μελλω  
be going, be about, intend

The imperfect appears both as ἤμελλον and ἔμελλον

πληρουν infin. πληρωω fulfill, bring about, accomplish

May hint also at Jesus thereby fulfilling the Scriptures.

**Verse 32**

ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν  
βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ  
εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας  
τοὺς συνεστῶτας αὐτῷ.

βεβαρημένοι Verb, perf pass ptc, m nom pl  
βαρεω burden, weigh down, overcome  
ὕπνος, ου m sleep  
διαγρηγορήσαντες Verb, aor act ptc, m nom  
pl διαγρηγορεω become fully awake,  
stay awake

Marshall says that the latter sense is here just possible, meaning that the disciples were extremely sleepy but nevertheless just managed to keep awake.

συνεστῶτας Verb, perf act ptc, m acc pl  
συνιστημι here = stand with

**Verse 33**

καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ'  
αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν·  
Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ  
ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν  
Μωϋσεῖ καὶ μίαν Ἠλίᾳ, μὴ εἰδῶς ὃ λέγει.

διαχωρίζομαι leave, go away

Here alone in the NT. Perfect infinitive gives the sense 'they were beginning to go away'.

ἐπιστατης, ου m Master (of Christ)  
καλος, η, ον good, right, beautiful  
ὧδε adv here, in this place

Peter relishes this occasion and wants to prolong it.

σκηνη, ης f tent, temporary shelter  
τρεις, τρια gen τριων dat τρισιν three  
εἰδῶς Verb, perf act ptc, m nom s οἶδα (verb  
perf in form but with present meaning)  
know, understand

Marshall says that the most probable explanation of the motif of the booths is "that Peter wished to erect earthly counterparts to the heavenly dwelling places of the three visitors, so that they would have somewhere to stay on earth, and thus the glorious experience might be prolonged."

**Verse 34**

ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ  
ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ  
εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

νεφέλη, ης f cloud  
ἐπισκιαζω overshadow, fall upon

A sign of the divine presence. "It serves to indicate that God is there, while at the same time hiding him from the sight of man. Clouds may also be a means of, or associated with, taking men up into heaven (Acts 1:9; Rev 11:12 ... and ... 1 Thess 4:17)." Marshall

φοβεομαι fear, be afraid (of)  
εἰσερχομαι enter, go in, come in

ἐν τῷ εἰσελθεῖν αὐτοὺς 'as they entered the cloud'. On this use of the infinitive, see 2:7. Whom did the cloud cover? Was it Jesus and his two companions, or did it include the disciples? "In favour of the view that the cloud separated them from Jesus and his companions is the fact that the voice came from (ἐκ) the cloud; this seems in any case to be the view of Mark... On the other hand, Luke's statement that they were afraid as they entered the cloud can mean that the disciples were afraid as they themselves entered it, in which case he reinterpreted Mk... But Luke's statement can equally well mean that the disciples were frightened as they saw the others (especially Jesus) disappear in the cloud, and there is no indication in the story that the disciples were taken into the presence of God." Marshall

**Verse 35**

καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα·  
Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ  
ἀκούετε.

The language is reminiscent of Ps 2:7.

ἐκλελεγμένος Verb, perf midd/pass dep ptc,  
m nom s ἐκλεγομαι choose, select

ἐκλελεγμένος is read by p<sup>45</sup> p<sup>75</sup> κ B L Ξ 892 1241, other MSS (Θ f1 1365) read the adj. ἐκλεκτος while the preponderance of (later) MSS read ἀγαπητος (beloved) as Mk 9:7. "There can be little doubt that ὁ ἐκλελεγμένος is the harder text (Metzger...), so that Jesus is here described as the 'chosen One'. The participle is unusual, and hence the change to ὁ ἐκλεκτος is understandable. The verb ἐκλεγω, corresponding for the most part to Heb *bahar*, is used frequently in the OT of God's choice of the people of Israel, but also of particular individuals to fulfil particular tasks, such as Aaron (Ps 104:26) and the Servant (Is. 44:1f.; 49:7); the adjective ἐκλεκτος is used in the same way, of Moses (Ps 106:23), David (Ps 89:19), and the Servant (Is 42:1)... In the present case, the usage may reflect Is 42:1, the passage which is usually thought to have influenced the saying at the baptism of Jesus... Since Luke has the term ἐκλεκτος at 23:35, the suspicion arises that he saw in it a word that applied particularly to God's choice of his Son to tread the path of suffering that leads to glory: 'He is the elect, not merely in or in spite of his passion, but in his appointment thereto' (G Shrenk, TDNT IV, 189...)." Marshall

αὐτοὺς ἀκούετε reflects Dt 18:15. "What the disciples have heard from Jesus – including especially his command to follow him in the way of the cross – is confirmed by God and demands their obedience." Marshall

### Verse 36

καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

γενεσθαι Verb, aor infin γινομαι

ἐν τῷ γενέσθαι 'after the voice had spoken'

εὐρέθη Verb, aor pass indic, 3 s εὐρισκω  
σιγαω keep silent

οὐδεις, οὐδεμα, οὐδεν no one, nothing

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

ἐκεινος, η, ο demonstrative adj. that, those

I.e. before the death and resurrection of Christ.

ἑώρακαν Verb, perf act indic, 3 pl ὁραω see,  
observe

### Verse 37

Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήτησεν αὐτῷ ὄχλος πολὺς.

ἐξῆς on the next day

Suggests that the transfiguration took place by night.

κατερχομαι come down, go down

ὄρος, οὐς n mountain, hill  
συνανταω meet, happen  
ὄχλος, ου m crowd, multitude

### verse 38

καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· Διδάσκαλε, δεομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενῆς μοί ἐστιν,

βοαω call, cry out, shout

διδασκαλος, ου m teacher

δεομαι ask, beg, pray

ἐπιβλεπω look upon with care

ἐπιβλεψαι may be aorist infinitive (Acts 26:3; 2 Cor 10:2) or aorist middle imperative (cf. Acts 21:39; 2 Cor 5:20; Gal 4:12).

μονογενης, ες only, unique

### Verse 39

καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κρᾶζει, καὶ σπαρασσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντριβὸν αὐτόν·

ἐξαίφνης suddenly, unexpectedly

κραζω cry out, call out

σπαρασσω throw into convulsions

ἀφρος, ου m foam

μογις adv. hardly, scarcely

ἀποχωρεω go away, leave

συντριβὸν Verb, pres act ptc, n nom/acc s

συντριβω break in pieces, crush,  
shatter, bruise

Marshall says that the sense here is 'to wear out', so the NIV's "It scarcely ever leaves him and is destroying him."

### Verse 40

καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

ἐδεήθην verb, aor pass dep indic, 1 s δεομαι  
ask, beg, pray

μαθητης, ου m disciple, follower

ἐκβαλλω throw out, expel, cast out

ἠδυνήθησαν Verb, aor indic, 3 pl δυναμαι

be able

"Just as Gehazi was important apart from the presence of his master (2 Ki 4:31...), so the disciples could not cure this especially hard case of demon possession without Jesus." Marshall

### Verse 41

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὄδε τὸν υἱόν σου.

ὦ O!

γενεα, ας f generation

ἀπιστος, ον unfaithful, unbelieving

"Seems to refer to the people present generally, to the father who lacks faith in the power of God in the disciples, and to the disciples who lack faith in God to perform mighty works through themselves." Marshall

διεστραμμένη Verb, perf pass ptc, f acc s  
διαστρεφω pervert, distort

Cf. Dt 32:5,20; Phil 2:15.

έως ποτε until when? i.e. how long?  
έσομαι Verb, fut indic, 1 s ειμι  
ανεχομαι endure, be patient with  
προσαγαγε Verb, aor act imperat, 2 s  
προσαγω bring to, bring before  
ωδε adv here

#### Verse 42

έτι δε προσερχομένου αυτού έρρηξεν αυτόν το δαιμόνιον και συνεσπάραξεν· έπετίμησεν δε ο Ιησους τω πνεύματι τω άκαθάρτω, και ίασατο τον παιδα και απέδωκεν αυτόν τω πατρι αυτού.

έτι still, yet

προσερχομαι come or go to, approach

έρρηξεν Verb, aor act indic, 3 s ρηγνυμι and  
ρησσω tear in pieces

συσπαρασσω throw into convulsions, throw into a fit

Only here and Mk 9:20.

έπιτιμαω command, order

άκαθαρτος, ον unclean

ιαομαι heal, cure, restore

παιδα Noun, acc s παις, παιδος m & f  
servant, child

άποδιδωμι give, give back

#### Verse 43

έξεπλήσσοντο δε πάντες έπι τή μεγαλειότητι του θεου.

Πάντων δε θαυμαζόντων έπι πασιν οίς έποίησε έιπεν προς τους μαθητάς αυτού·

έκπλησσομαι be amazed

μεγαλειοτης, ητος f majesty, greatness

The stress is on the great *deeds* of God.

θαυμαζω wonder, be amazed

έπι πασιν "sums up the public ministry of Jesus to this point, and is not confined to the preceding incident." Marshall

#### Verse 44

Θέσθε ύμεϊς εις τα ότα ύμων τους λόγους τούτους, ο γαρ υιός του ανθρώπου μέλλει παραδίδοσθαι εις χείρας ανθρώπων.

θέσθε Verb, aor midd imperat, 2 pl τιθημι  
midd put, place, set

οός, ώτος n ear, hearing

'put these words in your ears', i.e. 'listen carefully' A Hebraism, cf. Mal 2:2; Ex 17:14.

μελλω (before an infin) be going, be about  
παραδίδοσθαι Verb, pres pass infin  
παραδιδωμι hand or give over

Here referring not to betrayal by men but to the action of God (cf. Rom 4:25; 8:31f.).

χειρ, χειρος f hand, power

#### Verse 45

οι δε ήγνόουν το ρήμα τουτο, και ήν παρακεκαλυμμένον άπ' αυτών ίνα μη αισθωνται αυτό, και έφοβούντο έρωτησαι αυτόν περι του ρήματος τουτου.

ήγνόουν Verb, imperf act indic, 1 s & 3 pl

άγνοεω be ignorant, fail to understand

ρήμα, ατος n word, thing

παρακεκαλυμμένον Verb, perf pass dep ptc,  
m acc & n nom/acc s παρακαλυπτομαι  
be hidden, be concealed

The passive again indicates divine action.

αίσθωνται Verb, aor midd dep subj, 3 pl

αίσθανομαι perceive the meaning of,  
understand

Here only in the NT.

έρωτησαι Verb, aor act infin έρωταω ask

#### Verse 46

Εισήλθεν δε διαλογισμός έν αυτοίς, το τίς άν είη μείζων αυτών.

διαλογισμος, ου m reasoning, dispute

Cf. 2:35

άν particle indicating contingency

μείζων, ον (comp of μεγας) greater, greatest

The extent to which the disciples have failed to understand Jesus' words about his death is indicated by their concern for their own power and status.

#### Verse 47

ο δε Ιησους ειδός τον διαλογισμόν της καρδίας αυτών έπιλαβόμενος παιδιον έστησεν αυτό παρ' έαυτῶ,

ειδός see v.33

έπιλαβόμενος Verb, aor midd dep ptc, m nom  
s έπιλαμβανομαι take, take hold of

παιδιον, ου n child

έστησεν Verb, aor act indic, 3 s ιστημι set,  
place

έαυτος, έαυτη, έαυτον him/her/itself

"The place beside Jesus suggest honour for the child." Marshall

**Verse 48**

καὶ εἶπεν αὐτοῖς· Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται, καὶ ὁς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

εἶπεν if; ὁς εἶπεν whoever  
δέξεται Verb, aor act subj, 3 s δεχομαι  
receive, accept, welcome

Children were considered not to have significance as persons in the ancient world.

ὄνομα, τος n name, title, person, authority, reputation

ἐμὲ Pronoun, acc s ἐγώ

"Suggests action on the basis of discipleship; it is because the audience are disciples of Jesus who has just symbolically received a child that they are to do the same. They act under his authority and according to his will." Marshall

ἀποστείλαντά Verb, aor act ptc, m acc s  
ἀποστελλω send

Cf. Mt 25:35-40; Mk 9:41

μικρότερος, α, ον smallest, least  
ὑπαρχω be (equivalent to εἶμι)

The person who is willing to take the lowest place – the place of a servant – is the one who is truly great.

**Verse 49**

Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαίμονια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

The incident described is a NT parallel to the situation in Nu 11:24-30.

ἐπιστατης, ου m Master (of Christ)  
εἶδομέν Verb, aor act indic, 1 pl ὄραω see,  
observe

ἐκβαλλω throw out, expel, cast out  
ἐκωλύομεν Verb, imperf act indic, 1 pl  
κωλυω prevent, forbid

Here the 'conative' imperfect – they had 'tried to prevent' him

ἀκολουθεω follow, accompany

Verse 49 gives us an interesting insight into the psychology of the apostles. They feel the rebuke of Jesus' words in v.48 yet still want to establish themselves and their own position. If they can no longer argue who is the greatest among themselves, they can at least establish that they are more to be approved of than others. Such comments only gain for them a second rebuke.

**Verse 50**

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε, ὁς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν.

"The saying stands in a certain tension with 11:23, where the inverse statement is addressed to outsiders and warns them that neutrality is impossible, whoever has not taken the side of Jesus is against him." Marshall