

Notes on the Greek New Testament Day 92 – April 2nd – Luke 9:51-10:12

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

Luke 9:51-19:10

A new major section begins here. Marshall entitles 9:51-19:10 'Progress towards Jerusalem'. He says that the emphasis is not primarily on the geography of the journey but on the teaching of Jesus leading up to his death. Ellis says that this central section of Luke's Gospel focusses on Jesus' teaching whereas the previous chapters focus on his acts. Geldenhuis makes the point that Luke's narrative in these chapters is organised in a logical and aesthetic rather than chronological order.

The first sub-section, 9:51-10:24 Marshall entitles 'The Duties and Privileges of Discipleship'.

Verse 51

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ,

συμπληροῶ draw near (of time)

Used particularly of the coming of a time in fulfilment of a divine plan.

ἀναλημψις, εως taking up, ascension

'as the time was approaching for him to be taken up [into heaven]'. The noun occurs here only in the NT, and could be used simply to mean death. "But the corresponding verb can be used of death and of being taken up into heaven (Acts 1:2,11,22; Mk 16:19; 1 Tim 3:16)." Marshall

προσωπον, ου n face

στηριζω make firm, fix, set firmly

Expresses Jesus' determination not to be diverted from this course of action. The verse marks the beginning of the final days of Jesus' ministry

Verse 52

καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν, ὡς ἐτοιμάσαι αὐτῷ·

εἰσερχομαι enter, go in, come in

κώμη, ης f village, small town

"The present story appears to assume that Jews might lodge with Samaritans. Nevertheless, the general attitude between the two races was one of hostility, so that friendly overtures were likely to be rejected or at least received with suspicion and hostility (Jn 4:9...). Such was the experience of Jesus on this occasion." Marshall

ὡς here has the force of 'so as', 'in order to'
ἐτοιμαζω prepare, make ready

"In view of the large entourage with Jesus (cf. 8:1-3) it is probable that he would not want to stop in a village without first making preparations for hospitality. The task of the messengers was apparently confined to this; there is no positive indication that they were to preach the gospel, but, even so, the principle of 10:16 would apply to them." Marshall

Verse 53

καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

"We are presumably to think of indirect rejection of him in the person of the messengers." Marshall

Verse 54

ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· Κύριε, θέλεις εἰπόμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;

ἰδόντες Verb, aor act ptc, m nom pl ὄραω

θελω wish, will

εἶπόμεν Verb, aor act subj, 1 pl λεγω

Here used in the sense 'command'.

πυρ, ος n fire

καταβαινω come or go down, descend

ἀναλῶσαι Verb, aor act infin ἀναλίσκω and

ἀναλωω consume, destroy

The wording of the suggestion alludes to 2 Ki 1:10,12, but the outburst carries with it the sense of the absurd: though the disciples defer to Jesus yet they act as if the proposed action were within their own power.

Verse 55

στραφείς δὲ ἐπετίμησεν αὐτοῖς.

στραφείς Verb, aor pass ptc, m nom s
στρεφω turn, turn around; pass. used reflexively - turn oneself
ἐπιτιμαω see 8:24

This curt rebuke is supplemented in a number of MSS:

- i) και εἶπεν, Οὐκ οἶδατε ποιου πνευματος ἐστε (D d geo);
- ii) και εἶπεν, Οὐκ οἶδατε οἴου πνευματος ἐστε· ὁ γαρ υἱος του ανθρωπου οὐκ ἦλθεν ψυχας ανθρωπων ἀπολεσαι ἀλλα σωσαι (Θ f1 f13 al lat sy^c p bo^{pl} Mcion).

Marshall adds, "There are considerable minor variations in the wording of the addition... The additions are rejected by most editors and commentators on the grounds of poor attestation... Decision is difficult, and it may be safest to omit or bracket the words in face of the considerable doubt that surrounds them."

Verse 56

καὶ ἐπορεύθησαν εἰς ἕτεραν κώμην.

ἕτερος, α, ον other, another, different

It is not clear whether this was also in Samaria.

Verse 57

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

ὁδος, ου f way, path, road, journey
ἀκολουθεω follow, accompany
ὅπου ἐὰν wherever

ἀπερχῃ Verb, pres midd dep subj, 3 s.
ἀπερχομαι go, go away

"The thought is of belonging to the close group of disciples who accompany Jesus on his travels rather than to the wider group who were not called to be with him in this way." Marshall

Verse 58

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

ἀλωπηξ, εκος f fox

Only here, 13:32 and Mt 8:20.

φωλεος, ου m den, hole

Only here and Mt 8:20.

πετεινον, ου n bird

κατασκηνωσις, εως f nest

Only here and Mt 8:20., though the verb occurs in 13:19.

που where(?)

κεφαλη, ης f head

κλινω lay, lay down

Illustrated in the previous incident of rejection by a Samaritan town.

Verse 59

εἶπεν δὲ πρὸς ἕτερον· Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

ἕτερος, α, ον other, another, different
ἐπιτρεπω let, allow, permit

Κυριε (see Mt 8:21) is absent from B* D al sy^s Origen

ἀπελθόντι Verb, aor act ptc, m dat s

ἀπερχομαι

θαπτω bury

"Burial of the dead was a religious duty that took precedence over all others, including even study of the Law. Priests, who were not normally allowed to touch dead bodies, could do so in the case of relatives (Lv 21:1-3)... It follows that the burial of a father was a religious duty of the utmost importance (Gn 50:5...). To leave it undone was something scandalous to a Jew. Elisha was permitted to return home to say farewell to his parents before following Elijah (1 Ki 19:20). The request to carry out an even more important duty was thus reasonable." Marshall

Verse 60

εἶπεν δὲ αὐτῷ· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

ἀφημι allow, leave

νεκρος, α, ον dead

ἑαυτος, εαυτη, εαυτον him/her/itself

"The meaning is simply 'Let the (spiritually) dead bury the (physically) dead'." Marshall

διαγγελλω proclaim, preach

The duty of following Jesus and joining him in his mission is placed above the most demanding human duties.

Verse 61

εἶπεν δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

ἀποτάξασθαι Verb, aor midd dep infin

ἀποτασσομαι say good-bye, leave, part with

οικος, ου m house, household, family

Cf. 1 Ki 19:20f.

Verse 62

εἶπεν δὲ ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

προς αὐτον is omitted by p⁴⁵ p⁷⁵ B

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
ἐπιβαλλω lay (hands) on
χειρ, χειρος f hand
ἀροτρον, ου n plough
βλεπω see, look
ὀπισω after, behind, back
εὐθετος, ον fit, suitable, useful

Note the present participle βλεπων. Jesus is not saying that a momentary failure in discipleship makes a person unfit for further Christian service. Jesus is using the simple illustration that you cannot plough a field while looking backwards. Similarly, you cannot follow Christ while continually wanting to hold on to or recover what you have left behind (cf. Phil 3:13; Heb 12:1f.).

Luke 10:1-12

The mission of the 70 (vv 1-12) and their return (vv. 17-20) are peculiar to Luke, though there are parallels with Mt 10, Mk 6 and Lk 9.

Verse 1

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα δύο καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

ἀνέδειξεν Verb, aor act indic, 3 s
ἀναδεικνυμι appoint

Only here and Acts 1:24.

ἑβδομηκοντα seventy

"The number ἑβδομήκοντα δύο is attested by p⁷⁵ B D 33 pc it vg sy^c sa bo^{pt}, and adopted by RV mg; RSV mg; NEB; JB; NIV... The alternative reading ἑβδομήκοντα is attested by κ A C L W Θ f1 f13 pl f q ?r¹ sy^p bo^{pt}, and adopted by RV; RSV; NEB mg; JB mg. The same variants occur in 10:17, where p⁴⁵ and 33 also support ἑβδομήκοντα. For discussion of the problem see B. M. Metzger, 'Seventy or Seventy-two Disciples?', NTS 5, 1958-59, 299-306...

- i) The external evidence is evenly balanced. But although B and κ are ranged against each other, B is supported by p⁷⁵ and D. The combination of Alexandrian, Western and Syriac evidence in favour of 72 is the stronger.
- ii) Transcriptional arguments are indecisive. Confusion with the following ἀνα δυο could operate in either direction."

Marshall adds that there were reckoned to be 72 princes and 72 languages in the world and that Luke's narrative *may* be symbolic of later evangelism by the church in the world (so also Caird and Plummer), but that this symbolism is not developed in any detail.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ἀνα δυο two by two

"The purpose of the pairing (cf. Mk 6:7) was not merely to provide mutual comfort and help, but also to give attested, binding testimony." Marshall. Cf. Mt 18:16.

προσωπον, ου n face, presence

πολις, εως f city, town

τοπος, ου m place

ἤμελλεν Verb, imperf act indic, 3 s μελλω
(before an infin) be going, be about, intend

"It is inconceivable that Jesus himself could follow up all the visits of 36 pairs of missionaries, nor is there any evidence that he did so. Is the reference to the spiritual coming of Jesus after the resurrection? This view is supported by the fact that the messengers were in fact to take the place of Jesus (10:16). If so, there appears to be an allusion (probably due to Luke) to the future mission of the church as well as to the present task of the disciples." Marshall

Verse 2

ἔλεγεν δὲ πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

Cf. Mt. 9:37f.

θερισμος, ου m harvest, crop

It is the Lord's harvest. "The background is that of the final gathering of God's people (Is 27:12; Joel 3:13 LXX...). Elsewhere it is carried out by the angels or the Son of man (Mt 13:39; Rev 14). Here, however, the task is entrusted to the disciples. Thus the eschatological gathering of God's people is regarded as taking place in the mission of the disciples." Marshall

ἐργατης, ου m labourer, workman

ὀλιγος, η, ον little, small; pl. few

δεήθητε Verb, aor pass dep imperat, 2 pl

δεομαι ask, beg, pray

"Missionaries themselves are most conscious of the need for more workers." Marshall

ὅπως (or ὅπως ἄν) that, in order that

ἐκβαλλω throw out, expel, cast out

ἐκβαλλω The verb suggests urgency.

Verse 3

ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

Cf. Mt. 10:5f,16

ὑπάγω go, go one's way, depart
ἀποστέλλω send, send out
ἄρνας Noun, acc pl ἄρην, ἄρνος m lamb

Here only in the NT.

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

λυκος, ου m wolf

Cf. Mt 7:15; Jn 10:12; Acts 20:29

Verse 4

μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

Cf. 9:3

βαστάζω carry, bear
βαλλαντιον, ου n purse

Only here and 12:33; 22:35f.

πηρα, ας f bag

See note on 9:3

ὑποδημα, τος n sandal

Cf. 22:35f.

μηδεις, μηδεμια, μηδεν no one, nothing
ὁδος, ου f way, path, road, journey
ἀσπάσησθε Verb, aor midd dep subj, 2 pl
ἀσπαζομαι greet, welcome

"Oriental greetings... were important, long and time consuming... The command to dispense with them is so unusual that it must be original... The reason lies in the need for urgency on the task of mission; there is an OT background in the similar command to Gehazi by Elisha (2 Ki 4:29...)." Marshall

Verse 5

εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

εἰς ἣν δ' ἂν into whichever
εἰρηνη, ης f peace

A normal practice and greeting but here carrying deeper meaning, "the word 'peace' is no longer an empty formality but refers to the peace which is associated with the coming of the salvation of God (Jn 14:27; Acts 10:36)." Marshall. Cf. Is 9:2-7.

Verse 6

καὶ ἐὰν ἢ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

ἐὰν if, if it should be that

ἐκεῖ there, in that place, to that place

ἢ Verb, pres subj, 3s εἶμι

υἱὸς εἰρήνης is either:

- i) A peaceable person;
- ii) A man worthy of or destined for peace (cf. 20:36; 16:8).

Marshall says the latter is "undoubtedly the meaning here... The saying does not refer to finding a house in which there are already disciples, but to offering salvation to those who are willing to receive it, as Matthew's use of ἀξιός indicates."

ἐπαναπαύσεται Verb, fut midd dep indic, 3 s
ἐπαναπαυομαι rest upon

εἰ δε μη γε if not then

ἀνακαμπω return, turn back

"Behind the saying lie Semitic ideas of the power of the spoken word, now understood in terms of the efficacy of the proclamation of the gospel (cf. 1 Thess 2:13)." Marshall

Verse 7

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

οἰκία, ας f house, home, household

μενω remain, stay, abide

ἐσθιω and ἐσθω eat, consume

πινω drink

τα παρ' αὐτων means 'what they have' or 'what is given by them'

ἄξιός, α, ον worthy, deserving, fitting

ἐργατης, ου m see v.2

μισθος, ου m pay, wages, reward

Cf. Gal 6:6

μεταβαινω leave, move, go, cross over

"Wherever they had taken up their abode with a family, they were not to regard themselves as intruders, but had to live together with the household as full members of it, for the food and maintenance received by them are not charitable doles but the just reward of their labour – they are fully entitled to it because they have been sent out by Him to carry out that work. They were also not to regard themselves as a burden on the family and then go from house to house thus wasting time and strength." Geldenhuys.

Verse 8

καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

ἂν particle indicating contingency

πολις, εως f city, town

εἰσερχομαι enter, go in, come in

δέχονται Verb, aor midd dep subj, 3 pl
 δεχομαι receive, accept
 παρτιθεμενα pass. ptc. παρατιθημι place
 before, put before

Cf. 1 Cor 10:27. "In Trans-Jordan there were many Gentiles, and the Jews were not so punctilious as regards ceremonial purity. So it might be that some food put before the disciples is unclean. Therefore Jesus commands them, for the sake of the unimpeded continuance of their work, not to waste their time and strength by ascertaining before meals whether some of the food is not perhaps ceremonially unclean." Geldenhuys.

Verse 9

καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

θεραπευω heal, cure

ἀσθενεις Adjective, m nom pl ἀσθενης, ες
 sick, weak

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω
 approach, draw near

"Suggests that the healings are to be regarded as a sign of the presence of the kingdom (cf. 11:20...)... It is the presence of Jesus (or that of his commissioned disciples) which brings the kingdom near, and this presence is both temporal (it is here now, but it was not before), and spacial (it is near to those who are reached by the mission). The kingdom of God is not therefore a timeless reality (as has been argued with respect to Luke by Conzelmann...), but comes near to men in and through Jesus and his disciples; the reference is not so much to the glorious manifestation of the kingdom as to its saving power for men." Marshall

Verse 10

εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχονται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε·

ἐξελθόντες Verb, aor act ptc, m pl nom
 ἐξερχομαι

πλατεια, ας f wide street

I.e. the following action is to be done publicly so that people can see it.

εἶπατε Verb, aor act imperat, 2 pl λεγω

Verse 11

Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.

Cf. 9:5

κονιορτος, ου m dust

κολληθέντα Verb, aor pass dep ptc, n
 nom/acc s κολλαομαι unite oneself with
 πόδας Noun, acc pl ποους, ποδος m foot
 ἀπομασσομαι wipe off (as a protest)

Here alone in the NT. Cf. ἐκμασσω 7:38.

πλὴν yet, nevertheless, however

The kingdom of God has come to them yet they have not received it.

Verse 12

λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

ἐκεινος, η, ο demonstrative adj. that
 ἀνεκτοτερος, α, ον more tolerable

(comparitive of ἀνεκτος)

ἔσται Verb, fut indic, 2 s εἶμι

ἢ οὐ

"The point is that if there is no hope for Sodom, there is even less for a city which rejects the gospel." Marshall