

Notes on the Greek New Testament Day 97 – April 7th – Luke 12:8-34

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 8

Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·

ἂν particle indicating contingency
ὁμολογεω confess, declare, give thanks

ὁμολογεω ἐν is a Semitism and means 'to acknowledge, declare allegiance to'.

ἐμοὶ Pronoun, dat s ἐγώ
ἐμπροσθεν before, in front of

I.e. public acknowledgement – may refer to standing before a judge.
The 'angels of God' is a reference to the heavenly court.

Verse 9

ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Cf. 9:26

ἀρνεομαι deny, disown, renounce, refuse
ἐνώπιον before, in the presence of

There is no significant difference in meaning between ἔμπροσθεν and ἐνώπιον.

ἀπαρνηθήσεται Verb, fut pass indic, 3 s
ἀπαρνεομαι disown, renounce claim to

Verse 10

καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

Cf. Mk 3:28f.; Mt 12:31f.

ἐρεῖ Verb, fut act indic, 3 s λεγω

ἐρει λογον here in the sense of speaking a word *against* ...

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφημι
cancel, forgive
βλασφημεω speak against (God),
blaspheme

"Here the word refers to 'the conscious and wicked rejection of the saving power and Grace of God towards man' (H. W. Beyer...). Such rejection of the saving power of God deprives a man of the possibility of divine forgiveness – a thought which may appear to be tautologous, but which has its point when directed to people who think that they can reject the particular way of salvation laid down by God and yet still enjoy his favour in the end." Marshall

Verse 11

ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε·

"The saying about speaking against the Holy Spirit is closely followed by one which promises the help of the Holy Spirit to teach the disciples what to say in situations of persecution when they are being tempted to deny the faith." Marshall. Cf. Mk 13:11; Mt 10:19f. also Lk 21:14f.

ὅταν when, whenever, as often as
εἰσφερω bring in, carry in, lead in
συναγωγή, ης f synagogue, congregation
of a synagogue
ἀρχη, ης f beginning, origin, power

Here means ruling power

ἐξουσια, ας f authority, capability, power

Here in the objective sense of a ruling power or official – suggests gentile courts or authorities.

μεριμναω be anxious, worry, be concerned about

πως how(?) in what way(?)

ἢ or, (ἢ ... ἢ either ... or, ἢ και or even)

ἀπολογήσησθε Verb, aor midd dep subj, 2 pl
ἀπολογεομαι speak in one's own
behalf, defend oneself

Verse 12

τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

διδασκω teach

ὥρα, ας f hour, moment

δει impersonal verb it is necessary, should, ought

Verses 13-21

The parable of the rich fool. "If in the earlier section the hypocrisy of the Pharisees introduced teaching for the disciples on avoiding hypocrisy and being fearless in confession, Jesus now uses the avarice of the crowds to introduce teaching for the disciples on trust in God and freedom from greed for material possessions (12:22-34)." Marshall

Verse 13

Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ· Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

ὄχλος, ου m crowd, multitude

διδασκαλος, ου m teacher

μερίσασθαι Verb, aor midd infin μεριζω

divide, assign, apportion

κληρονομια, ας f inheritance

"The situation is that of a man whose elder brother refused to give him his share of their father's inheritance... Such disputes were settled by appeal to rabbis on the basis of the existing law (Nu 27:1-11; Dt 21:15ff.)." Marshall

Verse 14

ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

καθιστημι put in charge, appoint

κριτης, ου m judge

Cf. 11:19

μεριστης, ου m divider (of one who settles property in a dispute)

Here alone in the NT. The rarity of the word has given rise to a multiplicity of variants.

"The implied answer is that he has no legal standing as a rabbi to do so, but at a deeper level it is suggested that he has a more important mission to fulfil." Marshall

Verse 15

εἶπεν δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεῦειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

ὁραω see, make sure

Cf. Mk 1:44; 8:15; Mt 18:10; 24:6.

φυλασσω keep, guard

Cf. 2 Thess 3:3; 1 Jn 5:21.

πλεονεξια, ας f greed, covetousness

Here πασης means 'every kind of'

περισσευω be more than enough, abound, have plenty

ἐν τῷ περισσευειν τινι 'in the abundance of things'

ζωη, ης f life

ὑπαρχω be at one's disposal (τα ὑ. possessions).

"The syntax of the concluding clause is strange, and C.F.D.Moule... suggests that two expressions have been combined: a. οὐκ ἐν τῷ περισσευειν τινι ἢ ζωῇ and b. οὐκ ἐκ τῶν ὑπαρχόντων τινι ἢ ζωῇ... The meaning is in any case clear. The real life of a man is not dependent on the abundance (περισσευω, 9:17), or perhaps superfluity... of his possessions; hence avarice is dangerous, since it leads a person to direct his aim to the wrong things in life and to ignore what really matters, namely being rich towards God." Marshall

Verse 16

εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων·

Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

πλουσιος, α, ον rich, well-to-do

εὐφορεω produce good crops

Here alone in NT.

χωρα, ας f country, land, field

Verse 17

καὶ διελογίζετο ἐν ἑαυτῷ λέγων· Τί ποιήσω,

ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

διαλογιζομαι discuss, consider, reason

It is uncertain whether ποιησω is future indicative or aorist subjunctive. Either is possible.

συναγω gather, gather together

καρπος, ου m fruit, harvest, outcome

Verse 18

καὶ εἶπεν· Τοῦτο ποιήσω· καθελῶ μου τὰς

ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ

συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ

μου,

καθελῶ Verb, fut act indic, 1 s καταιρω

take down, pull down

ἀποθηκη, ης f barn, granery

μειζων, ον and μειζοτερος, α, ον (comp of

μεγας) greater, greatest

οικοδομεω build, build up

ἐκει there, in that place, to that place

σιτος, ου m grain, wheat

ἀγαθος, η, ον good, useful, fitting

This text is attested by p⁷⁵ B L f1 f13; παντα τα γεννηματα μου is read by κ* D it (sy^s), and παντα τα γεννηματα μου και τα αγαθα μου by A W Θ vg. For γεννημα 'product, fruit, yield', cf. 22:18; 2 Cor 9:10.

Verse 19

καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

ἐρῶ Verb, fut act indic, 1 s λεγω
 ψυχη, ης f self, inmost being, 'soul'

Cf. Pss 41,42 for use of ψυχη in self-address.

κειμαι store up, be stored up
 ἔτη Noun, nom & acc pl ἔτος, ους n year
 ἀναπαυω give relief, refresh; midd relax,
 rest
 φάγε Verb, aor act imperat, 2 s ἐσθιω and
 ἐσθω eat, consume
 πίε Verb, aor act imperat, 2 s πινω drink
 εὐφραίνου Verb, pres pass imperat, 2 s
 εὐφραίνω pass be glad, rejoice

Cf. Eccles 8:15; 1 Cor 15:32. "The rich man is implicitly depicted as selfishly enjoying his riches without thought for his needy neighbours or concern about God (cf. 16:19-31)." Marshall

Verse 20

εἶπεν δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τί νί ἔσται;

ἀφρων, ον gen ονος fool, foolish, ignorant

Cf. 11:40; Ps 14:1.

νυξ, νυκτος f night
 ἀπαιτεω demand in return, demand

Although the verb here is 3rd person plural active, 'they demand', it has an impersonal force here and needs to be represented in English by the passive voice. Cf. 6:38 for a similar construction used of God.

ἔτοιμαζω prepare, make ready
 ἔσται Verb, fut indic, 2 s εἰμι

Cf. Ps 39:6 (38:7 LXX); Eccles 6:1f.

Verse 21

οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

This verse is omitted from D it^{a b d}, probably by accident.

οὕτως adv. from οὕτος thus, in this way
 θησαυρίζω store up, save, put aside
 πλουτεω be rich, grow rich

"The phrase appears to mean the same as laying up treasure in heaven." Marshall

Verses 22-34

Earthly possessions and heavenly treasure:

A section of teaching given to the disciples in positive contrast with the previous section which warned against love for and false confidence in wealth. The content is paralleled in Mt 6:25-34, 19-21. Marshall says that the order in Luke is probably original.

Verse 22

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσθησθε.

μαθητης, ου m disciple, pupil, follower
 μεριμνω be anxious, worry, be concerned
 about

φάγητε Verb, aor act subj, 2 pl ἐσθιω see v.19

μηδε negative particle nor, and not

σωμα, τος n body

ἐνδύω dress, clothe; midd put on, wear

Verse 23

ἢ γὰρ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

πλειων, πλειον οι πλεον more

τροφη, ης f food, nourishment

ἐνδυμα, τος n clothing, garment

There's more to life than food and clothing.

Verse 24

κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πῶς μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν

κατανοεω consider, think of, observe

κοραξ, ακος m crow, raven

σπειρω sow

Marshall says "The reading οὐ ... οὐδὲ ... though supported by the majority of MSS, may be an assimilation to Mt. and οὐτε... οὐτε... (κ D al...) should be preferred."

θερίζω reap, harvest

ταμειον, ου n inner room, storeroom

For seed.

ἀποθηκη, ης f see v.18

τρεφω feed, provide with food

ποσος, η, ον how much(?), how many(?)

μαλλον adv more; rather, more than that

διαφερω be worth more than

πετεινον, ου n bird

Verse 25

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύνανται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;

"Verses 25f. present what is in effect a third reason for refraining from anxious striving, namely that it is ineffective." Marshall

μεριμναω see v.22

ἡλικια, ας f age, span of life, years; stature, height, maturity

προστιθημι add, add to, increase, proceed
πηχυς, εως m cubit

Commentators differ over whether Jesus is talking about adding to one's height or extending the length of one's life. Geldenhuys considers the reference to 'cubit' demands the reference to be to height. In favour of the other view the primary meaning of ἡλικια means length of days and seeking to add eighteen inches to one's height hardly seems a 'little thing' (see v.26).

Verse 26

εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

οὐδε here in sense of 'not even'

ἐλάχιστος, η, ον (superl of μικρος) least, smallest, insignificant

λοιπος, η, ον rest, remaining, other

Verse 27

κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

κατανοεω see v.24

κρινον, ου n lily, attractive wild flower

The exact identification is uncertain.

πως how(?) in what way(?)

αὐξανω and αὐξω grow, increase

κοπιαω work, work hard, labour

νηθω spin

δοξα, ης f glory

Cf. 2 Chron 9:13ff.

περιβαλλω put on, clothe, dress

Verse 28

εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

ἀγρος, ου m field, farm, countryside

χορτος, ου m grass, vegetation

σημερον today

αὔριον tomorrow, in a short while

κλιβανος, ου m oven, furnace

οὕτως adv. thus, in this way

ἀμφιαζω clothe, array

Here alone in NT.

ὀλιγοπιστος, ον of little faith

Here and in Mt 6:30; 8:26; 14:31; 16:8; see also Mt 17:20

Verse 29

καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε,

ζητεω seek, look for

φάγητε see v.22

πίητε Vern, aor act subj, 2 pl πινω see v.19

μετεωριζομαι worry, be upset

Here alone in the NT

Verse 30

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων.

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἔ. Gentiles

The phrase τα ἔθνη του κοσμου is rabbinic.

ἐπιζητεω seek, desire, search for

οἶδα know, understand

χρηζω need, have need of

Verse 31

πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

πλην yet, nevertheless, however

The meaning here is 'seek the (spiritual) blessings of the Kingdom rather than material benefits'.

αὐτου is read by x B D^{gr}* L Ψ 892 it^{a,c} cop^{sa,bo}
Many MSS read του θεου.

προστεθησεται fut. pass. προστιθημι add, add to, increase, proceed

Verse 32

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

φοβεομαι fear, be afraid

μικρος, α, ον adj. little, small

ποιμνιον, ου n flock

"Outwardly they constitute a little 'flock', weak and helpless in the face of danger (cf. Mt 10:16); for this description cf. Acts 20:28f.; 1 Pe 5:2f., and for the disciples' as Jesus flock see Mk 6:34; 14:27; Mt 10:6 par 15:24; 25:32f.; Lk 15:4-6; Mt 18:12; Jn 10:1-27; 21:16f.; Mt 2:6." Marshall

εὐδοκεω be pleased, take delight/pleasure in

δοῦναι verb, aor act infin διδομι

Bruce thinks that there may be an allusion to the 'poor of the flock' in Zech 11:11 or 'little ones' of Zech 13:7 (see 'The Book of Zechariah and the Passion Narrative, *Bulletin of John Rylands Library*, vol.43, no 2, March 1961). "W. Pesch ... holds that the saying was originally addressed to Jesus' disciples to prepare them for the disquiet caused by his death and the ensuing scattering and persecution: the small persecuted flock will become the glorified community in the future kingdom." Marshall.

Verses 33-34

Cf. Mt 6:19-21.

Verse 33

πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνεκλείπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·

πωλεω sell, barter

ὑπαρχω be at one's disposal (τα ὑ. possessions).

δότε Verb, aor act imperat, 2 pl διδομι ἐλεημοσυνη, ης f giving money to a needy person, money given to a needy person

Cf. 11:41.

βαλλαντιον, ου n purse

παλαιω make or declare old; pass become old, wear out

θησαυρος, ου m treasure store

ἀνεκλείπτος, ον never decreasing, inexhaustible

"There is an implied contrast with earthly treasures which are perishable and hence are a cause of anxiety to their owners." Marshall

ὅπου adv. where

κλεπτῃς, ου m thief

ἐγγίζω approach, draw near

σῆς, σῆτος m moth

διαφθειρω destroy, ruin

One common form of wealth in ancient times was expensive clothing.

Verse 34

ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.