

Notes on the Greek New Testament Day 98 – April 8th – Luke 12:35-59

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

Verses 35-48

Jesus continues with parables addressed to the disciples to encourage them to live in the light of the parousia – building on the thoughts of the previous verses.

Verse 35

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,

ἔστωσαν Verb, pres imparat, 3 pl εἰμι
ὀσφυς, υος f waist, reproductive organs
περιεζωσμέναι Verb, perf pass ptc, f nom pl
περιζωννυμι and περιζωννω wrap
around (of clothes)

Cf. Mk 1:6; Mt 3:4; Eph 6:14; 1 Peter 1:13. "The use of the perfect participle with the imperative of εἰμι gives the sense, 'be the kind of person who never needs to be told to gird up his loins because they are always girded up' (Turner...). Garments were worn loosely around the waist without a belt in the house; to tie them up with a belt was a sign of readiness for departure on a journey (Ex 12:11; cf. Strobel... who finds a passover symbolism; see 17:20...) or for activity and service." Marshall

λυχνος, ου m lamp
καιω light, keep burning

Suggests readiness for activity during a period of darkness.

Verse 36

καὶ ὅμοιοι ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ.

ὅμοιος, α, ον like, of the same kind as
προσδεχομαι wait for, expect
ποτε enclitic particle at one time, ever, at any time

ἀναλυω come back, return home, depart
γαμος marriage (feast)

The reference here is not to the messianic banquet. The picture is simply of an uncertain period of absence and the consequent need always to be ready for the master's return.

κρουω knock (at a door)
ἀνοίξωσιν Verb, aor act subj, 3 pl ἀνοιγω
open

Cf. Rev 3:20.

Verse 37

μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

μακαριος, α, ον blessed, fortunate, happy
ἐκεινος, η, ο demonstrative adj. that, he, she, it

εὐρήσει fut. εὕρισκω
γρηγορεω be or keep awake, be alert

A verb commonly used in Christian exhortation (1 Cor 16:13; Col 4:2; 1 Thess 5:6,10; 1 Peter 5:8; Rev 3:2f.; 16:15. "The verb expresses readiness for action, as opposed to sleep due to weariness, laziness or self-indulgence." Marshall

περιζώσεται Verb, fut midd indic, 3 s
περιζωννυμι and περιζωννω midd
dress oneself, make oneself ready
ἀνακλινω seat at table, make recline
διακονεω serve, wait on, care for, serve
as a deacon

Cf. Jn 13.

Verse 38

κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

καν (και εαν) even if, and if, even
δευτερος, α, ον second
τριτος, η, ον third

φυλακη, ης f prison, watch (of the night)

The Jews divided the night into three watches while the Romans had four watches, cf. Mk 13:35.

εὕρῃ Verb, aor act subj, 3 s εὕρισκω
οὕτως thus, in this way

Verse 39

Τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

ἦδει Verb, pluperf act indic, 3 s οἶδα know, understand

οἰκοδεσποτης, ου m householder, master
ποιος, α, ον interrog pro. what, of what kind
ὥρα, ας f hour, moment

For this use of ὥρα cf. Mt 26:45; Mk 14:41; 1 Cor 4:11; Gal 2:5.

κλεπτης, ου m see v.33
ἂν particle indicating contingency

Many MSS conform the reading to the longer text of Mt 24:43.

ἀφῆκεν Verb, aor act indic, 3 s ἀφιμι allow, tolerate

διορυχθῆναι Verb, aor pass infin διορυσσω dig through, break in

Suggests a burglar burrowing through a clay wall.

Verse 40

καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

έτοιμος, η, ον ready, prepared
δοκεω think, suppose

Since we cannot know the time of Christ's coming there is need of constant preparedness.

Verse 41

Εἶπεν δὲ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

The parable referred to is probably both of the previous two. The question would seem to be prompted by Peter's uneasiness at Jesus' words – he wants to shift the focus from himself and from the twelve to 'all'. It is easier to preach the word to the many than to live by it oneself.

Verse 42

καὶ εἶπεν ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ τὸ σιτομέτριον;

τις ἄρα invites the hearer to identify himself with the subject of the parable. Jesus' answer then becomes an indirect reply to Peter's question as he emphasises that those in leadership have particular need for watchfulness.

πιστος, η, ον faithful, trustworthy, believing

Cf. 1 Cor 4:2.

οἰκονομος, ου m steward, manager

Luke's use of οἰκονομος rather than Mt's δουλος "makes it all the more clear that it is the leaders of the church who are being addressed (cf. 1 Cor 4:1f.; Tit 1:7; 1 Pet 4:10; also 1 Cor 9:17; Eph 3:2; Col 1:25), but in fact the description of the servant's function in both Gospels makes it clear that it is a ... slave set over other slaves who is meant." Marshall

φρονιμος, ον wise, sensible

Cf. 16:18; 1 Cor 4:10; 10:15.

καθιστημι put in charge, appoint
θεραπεια, ας f household servants

Cf. 9:11.

καιρος, ου m time, appointed/proper time
σιτομετριον, ου n food allowance, ration

Here alone in the NT.

Verse 43

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως·

Verse 44

ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

ἀληθως adv truly, in truth
ὑπαρχω be at one's disposal (τα ὑ. possessions).

The emphasis is upon a new *authority* (cf. 19:17).

Verse 45

ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,

'To say in the heart' is Semitic for 'to think'.

χρονίζω spend a long time, delay
ἀρξῃται aor. subj. midd. ἀρχω midd begin
τυπτω beat, strike, wound, injure
παις, παιδος m & f servant, slave
παιδισκη, ης f maid, slave-girl
τε enclitic particle and, and so; τε και and also; τε ... τε οἱ τε ... δε both ... and, not only ... but also

μεθύσκεσθαι Verb, pres pass dep infin
μεθυσκομαι get drunk

"The details are meant literally as part of the parable, but the example of the church at Corinth (1 Cor 11:21; cf. 2 Pet 2:13; Jude 12) shows that the parable could be applied fairly literally to the church." Marshall

Verse 46

ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

ἤκω come, have come, be present

"The choice of the verb ἤκω to indicate the return of the master may reflect the terminology in Hab 2:3, quoted in Heb 10:37: ἤξει καὶ οὐ χρονίσει (cf. Lk 13:35; 19:43; 2 Pet 3:10; Rev 2:25; 3:3; the verb is also used in Lk 13:29; 15:27)." Marshall

προσδοκῶ wait, wait for, expect
διχοτομῶ cut in pieces, punish severely

Execution by 'cutting in pieces' was not unknown in the ancient world, though here it may be used metaphorically to mean 'punish most severely.'

μέρος, οὐς n part, piece
ἀπίστος, ον unfaithful, unbelieving
θήσει Verb, fut act indic, 3 s τιθῆμι place, set, appoint

Verse 47

ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

γνοὺς Verb, aor act ptc, m nom s γινώσκω
θέλημα, ατος n will, wish, desire
ἐτοιμαζῶ prepare, make ready
δαρήσεται Verb, fut pass indic, 3 s δερῶ
beat, hit

Verse 48

ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

"The second part of the saying completes the familiar OT contrast between unwitting sins and witting sins (Nu 15:30; Dt 17:12; Ps 19:13)." Marshall

ἄξιος, α, ον worthy, deserving
πληγή, ης f plague, beating, wound
ὀλιγος, η, ον little, small; pl. few
ἐδόθη Verb, aor pass indic, 3 s δίδωμι
πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many
παρέθεντο Verb, aor midd indic, 3 s
παρατιθῆμι midd. commit, entrust
περισσότερος, α, ον more, greater, much more
αἰτεῶ ask, demand

Cf. Jas 3:1.

Verses 49-53

Jesus warns the disciples of coming crisis.

Verse 49

Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;

πῦρ, ος n fire
ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
βαλεῖν Verb, aor act infin βαλλῶ throw,
throw down, pour
γῆ, γης f earth

τι here means 'how much'

θέλω wish, will
ἤδη adv now, already
ἀνήφθη Verb, aor pass indic, 3 s ἀναπτῶ
kindle, set ablaze

There are two types of interpretation:
i) The fire is the power of the Spirit
ii) The fire is a picture of judgement.
Marshall says that the latter fits better in context. But he also links the theme of judgment with that of baptism of which Jesus speaks next, referring also to 3:16 "where the coming One is to baptise with the Spirit and with fire, the fire being expressive of the judgment that falls upon the wicked. At the same time, however, the fire also falls on the righteous, and it may be right to see it as affecting both Jesus and his disciples who must submit to the baptism described in the next verse. Consequently, it may be possible to bring the two main interpretations together by identifying the fire as the Spirit 'who will mediate the "judging" message of the kingdom' (Ellis...)."

Verse 50

βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ.

βαπτίζω baptise, wash

Marshall suggests that baptism is here used in a manner parallel to the image of the cup in Mk 10:38 – it has "the sense of submitting to divine judgment." He continues, "Jesus himself then shares in the judgment which is to come upon the world. But the saying indicates that his baptism is the pre-condition for what is to follow; this is the probable force of the δε. Hence the longing of Jesus is for his baptism to be accomplished."

πῶς how(?) in what way(?)
συνέχω surround; pass be hemmed in

"Has the sense 'to be distressed' (8:37; 4:38; Phil 1:23) or 'to be dominated by (a thought)' (Acts 18:5; 2 Cor 5:14...)." Marshall

ἕως ὅτου until
τελεῶ complete, finish, fulfill, carry out

"Conveys the idea that the death envisaged by Jesus (for nothing else can be meant) is no mere fate or accident but a destiny to be fulfilled; cf. especially 13:32; 22:37."
Marshall

Verse 51

δοκεῖτε ὅτι εἰρήνην παρεγενόμενην δοῦναι ἐν τῇ γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

δοκεω think, suppose

εἰρήνη, ἡς f peace

παραγίνομαι come, arrive, appear

δοῦναι verb, aor act infin διδωμι

"The saying may echo the promise in 2:14. But such peace cannot come without war preceding it." Marshall

οὐχί (emphatic form of οὐ) not, no
διαμερισμός, ου m division, disunity

Cf. use of the cognate verb in the following verses.

Verse 52

ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,

ἔσονται Verb, fut indic, 3 pl εἶμι

ἀπο του νυν the perspective is from the completed ministry of Jesus, i.e. in the light of his coming, teaching, death and resurrection.

πεντε (indeclinable) five

διαμεμερισμένοι Verb, perf pass ptc, m nom
pl διαμερίζω divide

Marshall says this is a "periphrastic future perfect... the sense appears to be durative: 'they will be in a state of division'."

τρεις, τρια gen τριων dat τρισιν three

δου gen & acc δυο dat δυσιν two

Verse 53

διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ τὴν νόμφην αὐτῆς καὶ νόμφη ἐπὶ τὴν πενθεράν.

It is possible to take διαμερισθήσονται with the previous verse but it is better taken with what follows.

θυγάτηρ, τρος f daughter

πενθερα, ας f mother-in-law

νύμφη, ἡς f bride, daughter-in-law

Cf. Mic 7:6. "The picture is of a family of five – father, mother, daughter, son and son's wife... For division in families caused by the gospel cf. 14:26; 17:34f.; Mk 10:29f."
Marshall

Verse 54-56

Jesus exhorts the crowd to discern the significance of the present time.

Verse 54

Ἔλεγεν δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὅμβρος ἔρχεται, καὶ γίνεται οὕτως·

ὄχλος, ου m crowd, multitude

ὅταν when, whenever, as often as

ἴδητε Verb, aor act subj ὁραω trans see,
observe

νεφέλη, ἡς f cloud

ἀνατελλω rise, dawn, shine

δυσμη, ἡς f west (always pl.)

ὄμβρος, ου m shower, rain-storm

Here alone in the NT

οὕτως thus, in this way

"This agrees with conditions in Palestine (1 Ki 18:44), or indeed any country with a western seaboard." Marshall

Verse 55

καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

νοτος, ου m south wind, south

πνεω blow (of wind)

καυσων, ωνος m (scorching) heat

Cf. Mt 20:12; Jas 1:11 also Is 49:10. The reference is "simply to the warm air brought from the south by wind that has travelled across the desert." Marshall

ἔσται Verb, fut indic, 2 s εἶμι

Verse 56

ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

ὑποκριτης, ου m hypocrite

προσωπον, ου n face, appearance

δοκιμαζω test, examine, discern

I.e. to tell the meaning or significance of.

καιρος, ου m time, season

I.e. the significance of Jesus and his ministry and that the 'day' or time of salvation has arrived.

Verses 57-59

A summons to reach the point of decision before it is too late.

Verse 57

Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

κρινω judge, pass judgement on

δικαιος, α, ον righteous, just

κρινω το δικαιον here means 'to judge what is right' (2 Pet 1:13).

Verse 58

ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρη σε πρὸς τὸν κριτήν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

ὑπαγω go, go one's way, depart
ἀντιδικος, οἱ m opponent at law, enemy
ἀρχων, οντος m ruler, official, judge

"The case implied is probably that of a debtor who is being dragged before a court, and the language may suggest that a Hellenistic court is meant, since a Jewish dispute would have been settled by a scribe (12:13f.) acting as a judge." Marshall

ὁδος, ου f way, path, road, journey
δὸς Verb, aor act imperat, 2 s διδωμι
ἐργασία, ας f gain, profit, business; δος ἐ.
make an effort

δὸς ἐργασίαν 'take pains' is a Latinism

ἀπηλλάχθαι Verb, perf pass infin
ἀπαλλασσω set free (ἀπαλλαγθαι ἀπ
αὐτοῦ to settle the matter with him)
μήποτε lest, otherwise
κατασύρη Verb, aor act subj, 3 s κατασυρω
drag, take by force

Here only in the NT

σε Pronoun, acc s συ
κριτής, ου m judge
παραδώσει Verb, fut act indic, 3 s
παραδιδωμι hand over, deliver up
πρακτωρ, ορος m officer (of the court)

Perhaps one who particularly dealt with debts.

βαλλω throw, place
φυλακη, ης f prison, imprisonment

Verse 59

λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως 'καὶ τὸ' ἔσχατον λεπτὸν ἀποδῶς.

ἐξέλθῃς Verb, aor act subj, 2 s ἐξερχομαι
ἐκεῖθεν from there
ἔσχατος, η, ον adj last, final
λεπτον, ου n lepton (copper coin worth 1/2
quadrans or 1/128 denarius)
ἀποδῶς Verb, aor act subj, 2 s ἀποδιδωμι
give, pay, render, give back, repay

The parable is a call to be ready before the day of judgment.