

**Notes on the Greek New Testament**  
**Day 100 – April 10<sup>th</sup> – Luke 13:22-14:6**

**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

**Verse 22**

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας  
διδάσκων καὶ πορείαν ποιούμενος εἰς  
Ἱεροσόλυμα.

διαπορευομαι go through, travel through  
πολις, εως f city, town  
κωμη, ης f village, small town  
διδασκω teach  
πορεία, ας f journey

A reminder of the background to the teaching recorded here.

**Verse 23**

εἶπεν δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ  
σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·

εἰ is here used to introduce a question (cf. 22:42,49; Acts 1:6). "The usage is Lucan and appears to be Semitic." Marshall.  
The question may have been posed from a position of Jewish smugness, 'Will many Gentiles become proselytes?'

ὀλιγος, η, ον little, small; pl. few  
σωζω save, rescue, heal

σωζομενοι lit. "being saved" cf. Acts 2:47; 1 Cor 1:18; 2 Cor 2:15.

**Verse 24**

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,  
ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν  
καὶ οὐκ ἰσχύσουσιν,

Cf. Mt 7:13f. "The question is not answered directly (cf. Acts 1:6-8), although an answer is implicit in the second clause. Instead the point is applied existentially to Jesus' hearers: rather than speculate about the fate of others, let them make sure now that they enter by the door, however narrow and difficult it is, rather than put off decision, because at the last day many people who want to enter will find that they have left it until too late." Marshall

ἀγωνίζομαι struggle, strive

Cf. Jn 18:36; 1 Cor 9:25

εἰσερχομαι enter, go in, come in  
στενος, η, ον narrow

Only here and Mt 7:13f.

θύρα, ας f door, gate  
ζητεω seek, search for, attempt  
ισχυω be strong, be able, be sufficient

I.e. because the door will have been shut.

**Verse 25**

ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ  
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω  
ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες·  
Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν·  
Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

ἀφ' οὗ from when, from that time

Cf. 13:7.

ἐγερθῇ Verb, aor pass subj, 3 s ἐγειρω  
raise

οἰκοδεσποτης, ου m householder, master  
ἀποκλειω close, lock

Here alone in the NT.

The picture is of the master of the house shutting the door once he knows that all his guests are present.

ἀρχω rule, govern; midd begin

ἔξω out, outside

ἑστάναι Verb, perf act infin ἵστημι and  
ἵστανω stand

κρουω knock (at a door)

On the cry Κυριε and the response, cf. Mt 7:22.

ἀνοιγω open

ἀποκριθεις Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι answer, reply, say

ἐρεῖ Verb, fut act indic, 3 s λεγω

οἶδα know, understand

ποθεν interrog adv. from where, how, why

'I do not acknowledge you', cf. Is 63:16; 2 Tim 2:19; Mt 7:23.

**Verse 26**

τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου  
καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν  
ἐδίδαξας·

Cf. Mt 7:22f.

τοτε then, at that time

ἐφάγομεν Verb, aor act indic, 1 pl ἐσθίω and ἐσθώ eat, consume  
 ἐνώπιον prep with gen before, in the presence of, in front of  
 ἐπίομεν Verb, aor act indic, 1 pl πίνω drink  
 πλατεία, ας f wide street  
 διδάσκω teach

"The description is of Jews who had accompanied with Jesus during his earthly ministry. But there is something hollow about their claim. They had only eaten in the presence of Jesus; the language does not necessarily describe a real fellowship. Likewise, although Jesus had taught in their presence, it is not said that they had responded to his teaching." Marshall

### Verse 27

καὶ ἐρεῖ λέγων ὑμῖν· Οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.

The text here is uncertain:

- i) λεγων ὑμιν p<sup>75c</sup> B
- ii) λεγω ὑμιν p<sup>75\*</sup> A D W Θ
- iii) ἀμην λεγω ὑμιν sy<sup>s</sup>
- iv) ὑμιν κ lat syr<sup>p</sup> cop

The following ὕμας is included in κ A W Θ sa bo.

ἀπόστητε Verb, aor act imperat, 2 pl  
 ἀφίσταμαι intrans leave, go away  
 πάντες Adjective, m nom pl πας  
 ἐργατης, ου m labourer, workman  
 ἀδικία, ας f wrongdoing, evil, sin

Cf. Ps 6:8 (6:9). "The words are those of a sufferer, vindicated by Yahweh, who tells his opponents to leave him." Marshall. It is lack of righteousness that excludes people from the heavenly banquet.

### Verse 28

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

Cf. Mt 8:11ff.

ἐκεῖ there, in that place, to that place

I.e. outside the door

ἔσται Verb, fut indic, 2 s εἶμι  
 κλαυθμος, ου m bitter crying, wailing  
 βρυγμος, ου m grinding, gnashing  
 ὀδους, ὀδοντος m tooth

"The thought here is of anger directed against the master rather than of despairing remorse." Marshall

ὅταν when, whenever, as often as  
 ὄψεσθε Verb, fut act indic, 2 pl ὁραω trans  
 see, observe, perceive, recognise

On the triad of patriarchs, cf. Ex 3:6.

προφητης, ου m prophet  
 ἐκβαλλω throw out, expel, cast out  
 ἔξω see v.25

"The participle construction represents an Aramaic circumstantial clause and contains the main thought." Marshall  
 The use of ἐκβαλλω indicates that the thought is of the last judgment.

### Verse 29

καὶ ἦξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

ἦκω come, have come, be present  
 ἀνατολη, ης f rising sun, dawn, east  
 δυσμη, ης f west (always pl.)  
 βορρας, α m the north  
 νοτος, ου m south wind, south

The reference is to the gathering of Gentiles from all over the world.

ἀνακλιθησονται fut. pass. ἀνακλινω seat at table, lay down

"Refers to reclining at a meal and indicates that the heavenly banquet is pictured. For this idea, cf. Is 25:6f.; 64:3; 65:13f.; Ezk 32:4; 39:17-20 ... Lk 14:15; Mt 22:2-14; Mk 14:25; Rev 19:9." Marshall

### Verse 30

καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

Cf. Mt 20:16

ἔσχατος, η, ον last, final  
 ἔσονται Verb, fut indic, 3 pl εἶμι

The future tense indicates a reversal of places in the age to come.

πρωτος, η, ον first, foremost

"The saying is applied here especially to the relation between Jews and Gentiles." Marshall

### Verse 31

Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

ὥρα, ας f hour, moment  
 προσῆλθάν Verb, aor act indic, 3 pl  
 προσερχομαι come or go to, approach  
 ἐξέλθε aor. imperat. εξερχομαι come out, get out  
 πορευομαι go, proceed  
 ἐντευθεν from here  
 θελω wish, will  
 ἀποκτεῖναι Verb, aor act infin ἀποκτεινω  
 and ἀποκτενω, -ννω kill, put to death

Of the Pharisees' motives, Marshall says, "It is most likely that their action here is motivated by malice, and that they were trying (like Herod) to get Jesus to make himself scarce. For Jesus the warning presented itself as a temptation to follow human advice and ignore God's plan for his ministry."

### Verse 32

καὶ εἶπεν αὐτοῖς· Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ· Ἴδου ἐκβάλλω δαιμόνια καὶ ἰασεῖς ἀποτελεῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

εἵπατε Verb, aor act imperat, 2 pl λεγω  
ἀλωπηξ, εκος f fox

A picture of low cunning.

ἰασις, εως f healing  
ἀποτελεω accomplish, perform

Present tenses signify continuing action – here into the future.

σημερον today  
αὔριον Adverb αὔριον tomorrow, the next day, in a short while  
τριτος, η, ον third

The expression is Semitic. It means an uncertain but limited period of time.

τελεω complete, finish, fulfill, carry out

'I reach the goal' – signifying his death and stressing termination and fulfilment.

### Verse 33

πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορευέσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

πλὴν but, yet, nevertheless, besides  
δει impersonal verb it is necessary, must, should, ought

ἐχομένη Verb, pres pass ptc, f dat s έχω

Used in the sense of 'next, neighbouring' (Mk 1:38; Acts 13:44; 20:15; 21:26).

ἐνδεχεται impers it is possible, it is imaginable

Here alone in the NT.

ἀπολλυμι destroy, kill, lose; midd be lost, perish, die

ἐξω out, outside, away

### Verse 34

Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν – ποσάκις ἠθέλησα ἐπισυναξάμι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

ἀποκτεινω see v.31

Present participles express that Jerusalem was 'ever ready to kill and stone'.

λιθοβολεω stone, throw stones at  
ἀποστελλω send, send out  
ποσακις adv how often?

"If taken literally, it implies several visits of Jesus to Jerusalem (as attested in Jn.); possibly Jerusalem's 'children' signify the Jews generally." Marshall

ἠθελησα aor. θελω wish, will

The speaker has variously been identified as God, Jesus and wisdom. Marshall comments, "The saying was understood by Matthew and Luke as a saying of Jesus, in which case Jesus aligns himself with the earlier messenger of wisdom and expresses his own repeated attempts to win over the people of Jerusalem."

ἐπισυναγω gather, gather together  
τεκνον, ου n child; pl descendants  
τροπος, ου m way, manner; ὁν τ. in the same way as, as, like

ὄρνις, ιθος f hen  
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself  
νοσσια, ας f brood  
πτερυξ, υγος f wing

Cf. Dt 32:11; Pss 17:8 (16:8); 36:7 (35:8); 57:1 (56:2); 61:4 (60:5); 63:7 (62:8); 91:4 (90:4); Ru 2:12; Is 3:5.

The basic sense is "one of bringing men into the kingdom of God." Manson

### Verse 35

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν, οὐ μὴ ἴδητέ με ἕως ἣξει ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

ἀφημι leave  
οἶκος, ου m house, home, household, family, people

An allusion to Jer 12:7 and 22:5. "Here God speaks of deserting the sinful people of Judah and the royal palace in view of their continued rejection of him." Marshall

δε is omitted by p<sup>75</sup> & it sy<sup>c</sup> sa bo<sup>pt</sup>

ἴδητέ Verb, aor act subj, 2 pl ὁραω trans  
see, observe, perceive, recognise  
ἦκω come, have come, be present

ἣξει ὅτε is omitted by p<sup>75</sup> B L sy<sup>p</sup> sa, and there are several variants of the longer reading.

ὅτε conj when, at which time  
εὐλογεω speak well of, bless  
ὄνομα, τος n name, title, person

Ps 118(117):26. "May be a reference to the triumphal entry into Jerusalem or to the final consummation when the promise of the coming of the Messiah is fulfilled." Marshall

**Luke 14:1**

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

ἐλθεῖν Verb, aor act infin ἐρχομαι ἀρχων, οντος m ruler, official

Either a ruler of, or leading man from, the Pharisaic party or a ruler of the synagogue.

φαγεῖν Verb, aor act infin ἐσθίω and ἐσθώ eat, consume

ἄρτος, ου m bread, a loaf, food παρατηρεω (act & midd) watch, watch closely

**Verse 2**

καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ.

ὑδρωπικός, η, ον suffering from dropsy, having swollen arms and legs

Here alone in NT

ἐμπροσθεν before, in front of

I.e. Jesus could not help noticing him.

**Verse 3**

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ;

ἀποκρίνομαι used in the sense of respond (cf. 13:14).

νομικός, η, ον pertaining to the law; ὁ ν. lawyer

ἐξεστιν impersonal verb it is permitted, it is lawful, it is proper

θεραπευω heal, cure

ἢ οἱ

Cf. 6:9

**Verse 4**

οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσεν.

ἡσυχάζω be silent

ἐπιλαβόμενος Verb, aor midd dep ptc, m nom s ἐπιλαμβάνομαι take, take hold of

ἰαομαι heal, cure, restore

ἀπολυω release, set free, send away

**Verse 5**

καὶ πρὸς αὐτοὺς εἶπεν· Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;

Cf. Mt 12:11

βους, βοος m ox

The meaning is 'a child or even just an ox'. Some MSS have ὄνος (donkey) in place of υἱός – probably a 'correction' of what appeared to be an incongruous equating of child and ox.

φρεαρ, ατος n well, pit

πεσειται Verb, fut midd dep indic, 3s πιτω fall, fall down

The future indicative is used loosely for the more correct aorist subjunctive (cf. ἐρει v.10).

ἀνασπασω pull out, draw up

**Verse 6**

καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

ἰσχυω be strong, be able, be sufficient

ἀνταποκρίνομαι reply, answer back