

Notes on the Greek New Testament Day 110 – April 20th – Luke 20:1-26

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 20:1

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

εὐαγγελίζω act. and midd proclaim the good news

ἐπέστησαν aor ἐφίστημι come up to, approach

ἀρχιερεὺς see 19:47

γραμματεὺς see 19:47

πρεσβυτερός, α, ον elder

"The listing of the three groups of people indicates that an official deputation of representatives of the sanhedrin is meant, and the grouping suggests that the religious groups took the initiative against Jesus; in Mk., however, all three groups are on the same footing." Marshall

Verse 2

καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

ποιος, α, ον what, which, of what kind

I.e. rabbinic, or prophetic, or what?

ἐξουσία, ας f authority, right, power

ποιεῖς suggests that the question may particularly have concerned the cleansing of the temple.

ἢ or

δους aor ptc δίδωμι

Verse 3

ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἵπατέ μοι·

ἐρωτάω ask, request, beg, urge

κἀγὼ a compound word = καὶ ἐγὼ

εἵπατέ Verb, aor act imperat, 2 pl λεγῶ

"The device of the counter-question was frequent in rabbinic discussions, and there is nothing surprising in Jesus' use of it." Marshall

Verse 4

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων;

βαπτισμα, τος baptism

"Jesus ranges himself beside John, acknowledging the latter's divine commission and implicitly claiming the same for himself." Marshall

Verse 5

οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἔρεῖ· Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

συνελογίσαντο Verb, aor midd dep indic, 3 pl συλλογίζομαι discuss

Here only in the NT.

εἴπωμεν Verb, aor act subj, 1 pl λεγῶ

ἔρεῖ Verb, fut act indic, 3 s λεγῶ

πιστεῶ believe (in), have faith (in)

Verse 6

ἐὰν δὲ εἴπωμεν· Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι·

καταλιθάζω stone

Here only in the NT. The more common form is καταλιθῶ.

"The penalty for a false prophet was stoning (Dt 13:1-11); here the same penalty is inflicted on those who deny the legitimacy of a true prophet, and the people appear as the representatives of the true Israel in threatening to stone unworthy leaders." Marshall

πεπεισμένος Verb, perf pass ptc, m nom s

πειθῶ persuade; perf act & pass trust,

rely on, have confidence, be confident

προφήτης, ου m prophet

εἶναι Verb, pres infin εἶμι

Verse 7

καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν.

εἶδέναι Verb, perf act infin οἶδα know

ποθεν interrog adv. from where

Verse 8

καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

"Since the leaders will not reply to Jesus' question, he refuses to answer theirs. He had, however, sufficiently implied what the source of his own authority was, and thus had answered in keeping with his usual policy of not giving clear 'signs' but summoning men to take note of what was happening in his ministry and to draw their own conclusions." Marshall

Verse 9

Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς.

φυτεῶ plant

ἀμπελων, ωνος m vineyard

ἐξέδετο Verb, aor midd dep indic, 3 s

ἐκδιδομαι let out, lease, rent

γεωργος, ου m farmer, tenant farmer, vinedresser

ἀποδημεω leave (home) on a journey, go away

χρονος, ου m time, period of time

ικανος, η, ον sufficient, large, great much

Verse 10

καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

"The use of the absolute καιρῷ (preceded by ἐν in A W Γ Δ f13... TR...; ἐν τῷ is added by C Θ...), diff. Mk., seems to be idiomatic for 'at (harvest) time' (cf. 12:42)." Marshall

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

καρπος, ου m fruit, harvest

δώσουσιν Verb, fut act indic, 3 pl διδωμι

ἐξαποστελλω send out, send away

δείραντες Verb, aor act ptc, m nom pl δερω beat, strike, hit

κενος, η, ον empty

"Derrett... suggests that the beating was because the messenger refused to go away without receiving the rent; he also claims that κενος implies that the messenger was robbed of his possessions – the tenants felt entitled to some pay from the master, since the vineyard was as yet producing very little. This is speculative, but makes good sense of the story." Marshall

Verse 11

καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

προσέθετο Verb, aor midd indic, 3 s

προστιθημι add, proceed

Means 'to do another act of the same kind'.

ἕτερος, α, ον other, another

πέμψω send

Maybe at the time of the following year's harvest.

κάκεινος, η, ο contraction of και ἐκεινος and that one, that one also, he also
ἀτιμάζω treat shamefully, dishonour

Cf. Acts 5:41.

Verse 12

καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

τρίτος, η, ον third

τραυματίζω injure, wound

Here and in Acts 19:16.

Verse 13

εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.

ἀγαπητος, η, ον beloved

Cf. 3:22.

ἴσως adv it may be, perhaps

Here alone in the NT.

ἐντραπήσονται Verb, fut pass indic, 3 pl

ἐντρεπω make ashamed; pass respect

Verse 14

ιδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία·

ιδόντες Verb, aor act ptc, m nom pl ὁραω

διαλογίζομαι discuss

ἀλλήλων, ος, ους reciprocal pronoun one another

κληρονόμος, ου m heir

ἀποκτείνω and ἀποκτενω, -ννω kill, put to death

γένηται Verb, aor subj, 3 s γινομαι

κληρονομια, ας f inheritance

"Their line of thinking is not absolutely clear. Their original hope may have been simply to avoid paying rent for a fourth time, and thereby to establish finally their claim to possession of the vineyard (Derrett...). But the fact that the messenger was the son led to a new idea. They may have assumed that the original owner had died, so that if they killed the new owner, the vineyard would pass into their hands as the first claimants; it would be regarded as ownerless property, and they would have a good chance of maintaining their claim." Marshall

Verse 15

καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

Cf. 1 Ki 21:12.

Verse 16

ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο.

ἐλεύσεται Verb, fut midd dep indic, 3 s
έρχομαι

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι
destroy, kill, lose

ἄλλος, η, ο another, other

γένειτο Verb, aor opt, 3s γινομαι

The optative expresses a strong wish, μη γένοιτο = 'may it not be!' or 'God forbid!' Other than here, this phrase is found only in the writings of Paul (Rom 3:4 *et al.*).

Verse 17

ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

ἐμβλέψας Verb, aor act ptc, m nom s
ἐμβλεπω look straight at

τι οὖν... means 'what else then can be the meaning of...'

γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφω

The use of το γεγραμμενον as a quasi-noun is Lucan (cf. 18:31; 21:22; 22:37; 24:44; Acts 13:29; 24:14).

ἀποδοκιμαζω reject (after testing)

οἰκοδομεω build, build up, encourage

ἐγενήθη Verb, aor indic, 3 s γινομαι

κεφαλη, ης f head

γωνια, ας f corner; κεφαλη γωνιας main
corner stone, keystone

The quotation is from LXX of Ps 118(117):22. Cf. Acts 4:11; 1 Pet 2:7.

Verse 18

πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

πεσων Verb, aor act ptc, m nom s πιπτω fall
συνθλασμαι be broken in pieces

Here only in the NT

ἂν particle indicating contingency

πέση Verb, aor act subj, 3 s πιπτω

λικμαω crush

Here alone in the NT. The word normally means 'to winnow, scatter' but here means 'to pulverise'. Cf. Dan 2:44; Is 8:14f.

"The imagery may be that of a pot falling on a stone and being 'dashed in pieces...; alternatively the stone may fall on the pot and destroy it." Marshall

Verse 19

καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

ἐπιβαλεῖν Verb, aor act infin ἐπιβαλλω lay
(hands) on

χειρ, χειρος f hand, power

ώρα, ας f hour, moment

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

πρὸς αὐτοὺς against them

The parable was directed *towards* them.

Verse 20

Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

παρατηρεω (act & midd) watch, watch
closely

ἐγκαθετος, ου m spy

Here alone in the NT. 'A person hired to lie in wait, spy'.

ὑποκρινομαι pretend

The verb is found here alone in the NT.

δικαιος, α, ον righteous, just

εἶναι Verb, pres infin εἶμι

ἐπιλάβωνται Verb, aor midd dep subj, 3 pl

ἐπιλαμβάνομαι take, take hold of

ὥστε so that, with the result that

παραδοῦναι Verb, aor act infin παραδιδωμι
hand or give over

ἀρχη, ης f power, ruling power

Some suggest that ἀρχη refers to the military, and ἐξουσια to the civil rule.

ἡγεμων, ονος m governor, ruler, prince

Verse 21

καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·

ἐπηρωτησαν Verb, aor act indic, 3 pl

ἐπερωταω ask, question

ὀρθως rightly, correctly, properly

Cf. 7:43; 10:28; Dt 5:28.

λαμβάνεις πρόσωπον 'show partiality' – receiving one person's ('face' πρόσωπον) more favourably than another. Cf. Gal 2:6; Lev 19:15; 2 Ki 3:14; Job 42:8.

ἀληθεια, ας f truth, reality; ἐν ἄ. truly

τὴν ὁδὸν τοῦ θεοῦ i.e. the kind of life God requires of men (cf. Dt 8:6; 10:12f.; Job 23:11; Ps 27:11; 119:15; Acts 18:26).

Verse 22

ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;

ἔξεστιν impersonal verb it is permitted, it is lawful

Note the juxtaposition of ἡμας and Καίσαρι to bring out the crux of the question – 'is it lawful for us *as Jews* to pay taxes to a foreign ruler?'

φορος, ου m tax, tribute

δοῦναι verb, aor act infin δίδωμι

"It seems unlikely at this stage in the dialogue that the thought is of the idolatrous representations on the Roman coinage which made them unacceptable to the Jews – at least for paying taxes: they do not seem to have objected to using them for commercial gain... The question is rather whether *God's* people are not free from the requirement to make payment to Caesar." Marshall

Verse 23

κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·

κατανοεω notice, observe

πανουργια, ας f deceit, craftiness

Cf. 1 Cor 3:19; 2 Cor 4:2; 11:3; Eph 4:14.

Verse 24

Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ἀποκριθέντες δὲ εἶπαν· Καίσαρος.

δείξατέ Verb, aor act imperat, 2 pl δεικνυμι

show, point out, reveal

δηναρion, ου n denarius

εἰκων, ονος f likeness, image

ἐπιγραφη, ης f inscription

"The coin symbolised the power of the emperor and made religious claims for him that Jews would consider blasphemous... In the complex monetary situation of the ancient world many types of coins issued by different authorities were in circulation (compare the situation in a modern international airport); but this particular coinage was required for payment of Roman taxes, just as the Jewish temple tax had to be paid in the appropriate coinage. For it was Caesar's money, as Jesus elicited by his question; it bore his likeness ... and his inscription." Marshall

Verse 25

ὁ δὲ εἶπεν πρὸς αὐτούς· Τοῖνον ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

τοῖνον therefore, for that very reason

ἀποδοτε aor imperat ἀποδιδωμι give, give back

"The relation of the two halves of the saying is disputed. It is safe to say that Jesus is not setting up two parallel and separate realms. In the light of Jewish and biblical teaching it is more likely that Jesus is grounding obedience to the earthly ruler in obedience to God – the law of God requires that men obey his delegated authority on earth. The context requires that Jesus should make this the positive point of the saying over against those who denied that men should obey Caesar. At the same time the wider context of the saying in the early church (cf. Acts 5:29) indicates that the power of the earthly ruler is circumscribed by that of God, and that the climax of the saying lies in its assertion of the supreme authority of God's demands, especially when these run counter to those of an earthly ruler." Marshall

Verse 26

καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ρήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

ἰσχυω be strong, be able, be sufficient

ἐπιλαβέσθαι Verb, aor midd dep infin

ἐπιλαμβανομαι take hold of, sieze

Echoes 20:20 and so rounds off the narrative.

ῥημα, ατος n word, thing

ἐναντιον before, in the judgement of

θαυμάσαντες Verb, aor act ptc, m nom pl

θαυμαζω wonder, be amazed

ἀποκρισις, εως f answer, reply

σιγαω keep silent, be silent