

Notes on the Greek New Testament
Day 111 – April 21st – Luke 20:27-47

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 27

Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν

προσερχομαι come or go to, approach
Σαδδουκαίος Sadducee
ἀντιλεγω object to, oppose

"The nominative case, οἱ ἀντιλεγοντες, is strange after the preceding genitive... The reading ἀντιλεγοντες (A W Γ Δ f13 ... lat; TR;...) has poorer attestation than λεγοντες (κ B C D L Θ f1... e r¹ sy sa bo) but is the more difficult (because of the double negative); the latter could be due to assimilation to Mt. 22:23 (Metzger, 172f.). Since ἀντιλεγω is Lucan (2:34; Acts, 3x), it should perhaps be preferred." Marshall

ἀναστασις, εως f resurrection, raising up

Verse 28

λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἦ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

ἔγραψεν aor γραφω write

Cf. Dt 25:5 and Gen 38:8. See also Dt 25:7-10; Ruth 3:9-4:12.

ἀποθάνῃ aor subj ἀποθνησκω die, face death, be mortal

γυνή, αικος f woman, wife

ἄτεκτος, ον childless

λαβῆ aor subj λαμβανω take

ἐξαναστήσῃ aor subj ἐξανιστημι raise up, have (σπέρμα) children

Cf. Acts 15:5.

σπέρμα, τος n seed, offspring

"The law concerned brothers who lived together and its purpose was to keep property in the family by raising up an heir to inherit it." Marshall

Verse 29

ἐπτά οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·

ἐπτά seven

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω

Verse 30

καὶ ὁ δεῦτερος

"This [short reading] is difficult grammatically, for the verb following two subjects is normally plural; the exceptions (Mk 4:41; Mt 24:35; *et al...*) are pairs that form single entities. This difficulty is avoided in the variant reading: καὶ ἔλαβεν ὁ δευτερος τὴν γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος (A W Γ Δ (Θ) f1 f13 ... lat; TR...), but the weakness of the external evidence and the difficulty of explaining how the short reading arose out of the longer (assimilation to Mt. is a possibility) suggest that the *lectio difficilior* (which is not *impossibilis*) should be preferred." Marshall

Verse 31

καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτά οὐ κατέλιπον τέκνα καὶ ἀπέθανον·

τρίτος, η, ον third

ὡσαντως adv in the same way, likewise

κατέλιπον Verb, aor act indic, 1 s & 3 pl

καταλειπω leave, leave behind

τέκνον, ου n child

Verse 32

ὑστερον καὶ ἡ γυνὴ ἀπέθανεν.

ὑστερον adv afterwards, finally

Verse 33

ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτὴν γυναῖκα.

ἀναστασις, εως f see v.27

ἔσχον Verb, aor act indic, 1 s & 3 pl ἔχω

Verse 34

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος
τούτου γαμοῦσιν καὶ γαμίσκονται,

αἰών, αἰωνος m age, world order, eternity
γαμεω marry
γαμισκω give (a bride) in marriage

There are some textual variants here. Some few MSS have γεννῶνται καὶ γεννῶσιν (are born and beget) and others conflate the two readings. Marshall says that the text may refer "to the origin of life in procreation, and this gives the required contrast with the stress on resurrection and immortality which make marriage unnecessary in the next world." He admits that "the lack of Greek attestation and the variety of wording in the Latin and Syriac MSS weigh strongly against it", yet he believes that the variant γεννῶνται καὶ γεννῶσιν "correctly indicates the line of thought in the passage."

Verse 35

οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν
καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε
γαμοῦσιν οὔτε γαμίζονται·

καταξιωθέντες Verb, aor pass ptc, m nom pl
καταξιοω count worthy, make worthy

του αἰῶνος ἐκείνου 'That age' is a unique
phrase for 'the age to come' cf. 18:30.

τυχεῖν Verb, aor act infin τυγχανω obtain,
receive

"Luke stresses that not all men share in the life of the new age. They must be accounted worthy (καταξιοω, Acts 5:41; 2 Thes 1:5) to attain to it... Cf. Acts 13:46; the thought may be Pauline, but the language is Jewish." Marshall

ἀναστασις, εως f resurrection
νεκρος, α, ον dead

Here meaning the resurrection of the just.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

"This can be understood to mean the abolition of earthly relationships. It is more likely, however, that the marriage relationship is transcended in a new level of personal relationships, and the basic point being made is that marriage as a means of procreation is no longer necessary." Marshall

Verse 36

οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσαγγελοὶ
γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως
υἱοὶ ὄντες.

ἔτι still, yet, moreover
ἰσαγγελος, ον like or equal to an angel

A word found here alone in the NT and not attested elsewhere.

"The text suggests ... that men become God's sons as the result of the resurrection; we may have a parallel thought to the way in which Ps 2:7 is applied to Jesus being begotten as his Son by God by means of the resurrection (Acts 13:33). Thus divine Fatherhood replaces human parentage." Marshall

Verse 37

ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς
ἐμήνυσεν ἐπὶ τῆς βάλτου, ὡς λέγει κύριον τὸν
θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ·

ἐγειρω raise
μηνυω make known, disclose

ἐπι here means 'in the passage about'

βάλτος, ου m & f bush, thornbush

The Old Testament was divided into various sections for reading in the Synagogue. These sections were often given titles based upon a key theme of the passage. The term 'bush' here functions as a title for the passage of Scripture recording the meeting between God and Moses at the burning bush.

The present tense, λέγει, implies that Moses still speaks.

Verse 38

θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων,
πάντες γὰρ αὐτῷ ζῶσιν.

ζωντων ptc ζω live, be alive

Just as God's covenant relation with the Patriarchs – Abraham, Isaac and Jacob – is eternal and unchangeable, so is the personal relationship between them. It follows that, even though they have died, they are still living to him, or with him, and will one day share in the resurrection life.

Verse 39

ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν·
Διδάσκαλε, καλῶς εἶπας·

ἀποκριθέντες Verb, aor pass dep ptc, m nom
pl ἀποκρινομαι answer, reply, say

The chorus of approval presumably comes from Pharisaic scribes.

καλως adv well

εἶπας Verb, aor act indic, 2 s λεγω

εἶπας The aorist of λεγω can take one of two forms: εἶπον – the 2nd aorist form with the endings of the imperfect, or, more rarely, εἶπα – the 1st aorist form. The latter is the form found here.

Verse 40

οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

οὐκέτι adv no longer, no more
ἐτόλμων 3pl imperf τόλμαω dare, be
brave
ἐπερωταω ask, interrogate, question

Verse 41

Εἶπεν δὲ πρὸς αὐτούς· Πῶς λέγουσιν τὸν
χριστὸν εἶναι Δαυὶδ υἱόν;

πως how? in what way?
εἶναι Verb, pres infin εἶμι

Verse 42

αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν·
Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν
μου

βιβλος, ου f book, record
ψαλμος, ου m psalm, song

The quotation here is from Psalm 110(109):1

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down
δεξιός, α, ον right, δεξια right hand

Here, and elsewhere, in the plural to signify
places of honour next to a king.

Verse 43

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου.

ἂν particle indicating contingency
θῶ Verb, aor act subj, 1 s τιθημι place, set
ἐχθρος, α, ον enemy, one hated
ὑποπόδιον, ου n footstool
πους, ποδος m foot

Verse 44

Δαυὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ
υἱός ἐστιν;

The Old Testament has, among others, these two pictures of the coming Saviour: one of the son of David, a human figure, the Messianic King; the other of God himself coming to visit and save his people. These Jewish leaders could not understand that these two pictures find their one fulfilment in Jesus, who is God incarnate. It is this truth which is hinted at in Psalm 110 quoted here. David's son (a human figure) is also David's Lord (he is Divine). Marshall suggests that for Luke, Jesus' unanswered question "found its solution in the resurrection. The one who was David's son (as Luke clearly believed, 3:23-38) became David's lord by being exalted." Cf. Acts 2:32-36; Rom 1:3,4.

Verse 45

Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς
μαθηταῖς·

λαος, ου m people, a people
μαθητης, ου m disciple, pupil, follower

Verse 46

Προσέχετε ἀπὸ τῶν γραμματέων τῶν
θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων
ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
πρωτοκλισίας ἐν τοῖς δείπνοις,

προσεχω pay close attention to, be on
guard, watch out

γραμματευσ, εως m scribe, expert in
Jewish law, scholar

θελω wish, will

περιπατεω walk, walk about, live

στολη, ης f robe, long robe; pl clothes

Clerical or scholarly garments.

φιλεω love

ἄσπασμος, ου m greeting

ἀγορα, ας f market place

πρωτοκαθεδρια, ας f place of honour

πρωτοκλισια, ας f place of honour (at a
feast)

δειπνον, ου n feast, banquet

Verse 47

οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ
προφάσει μακρὰ προσεύχονται· οὗτοι
λήμψονται περισσότερον κρίμα.

κατεσθιω and κατεσθω eat up, devour,
prey upon

χηρα, ας f widow

Probably means abusing the hospitality of the
needy.

προφασις, εως f false motive, pretence

μακρος, α, ον long, distant, far off

προσευχομαι pray

λήμψονται Verb, fut midd dep indic, 3 pl

λαμβάνω

περισσοτερος, α, ον more, much more

κρῖμα, τος n judgement, condemnation,
punishment