

Notes on the Greek New Testament
Day 113 – April 23rd – Luke 21:29-22:13

Works frequently referenced in these notes on Luke

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|--------------------|---------------------------------------------------------------------------------------------------------|
| 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 29-33

The Certainty of Events

Verse 29

Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν
καὶ πάντα τὰ δένδρα·

ἴδετε Verb, aor act imperat, 2 s ὄραω trans

see, observe

συκη, ης f fig tree

δένδρον, ου n tree

Verse 30

ὅταν προβάλωσιν ἤδη, βλέποντες ἄφ' ἑαυτῶν
γινώσκετε ὅτι ἤδη ἔγγυς τὸ θέρος ἐστίν·

προβάλωσιν Verb, aor act subj, 3 pl

προβαλλω trans put forward; intrans
put out leaves

Cf. Acts 19:33, the only other occurrence in the NT.

ἤδη adv now, already

βλεπω see, look

βλέποντες ἄφ' ἑαυτῶν 'see for yourselves'

ἐγγυς adv near

θέρος, ους n summer

Only here and Mk 13:28; Mt 24:32. "The point of the parable is clear: certain events convey the unmistakable message to any observer that a climax is about to happen." Marshall

Verse 31

οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα,
γινώσκετε ὅτι ἔγγυς ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

οὕτως adv. formed from οὕτος thus, in this way

Verse 32

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
αὕτη ἕως ἂν πάντα γένηται.

παρέλθῃ Verb, aor act subj, 3 s παρερχομαι
pass, pass away

The double negative οὐ μὴ with the aorist subjunctive has the sense of a future indicative with οὐ but with more emphasis.

γενεα, ας f generation, contemporaries,
age

ἂν particle indicating contingency

γένηται Verb, aor subj, 3 s γινομαι

This verse may be understood in one of a number of senses: Some understand Jesus to mean that those currently living will not pass away before all of the which he had said concerning the destruction of Jerusalem have taken place (Plummer, Geldenhuis, Beasley-Murray). Others understand Jesus to be saying that the Jewish people will not pass away until the end of the world – the time of his coming (Morgan, Hendriksen). Ellis thinks that the reference is to the fact that the last days have dawned. 'This generation' is the people of the last days, a people who will still be living when the End comes. Marshall says, "The last of these three possibilities gives the best sense: the emphasis is on the certainty of the End rather than on limiting the date of the end. This fits the parallelism of the next saying."

Verse 33

ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι
μου οὐ μὴ παρελεύσονται.

παρελεύσονται Verb, fut midd dep indic, 3 pl

"The language is reminiscent of that used of the law in 16:17 par Mt 5:18; cf. Pss 102:25-27; 119:160; Is 40:6-8; 51:6... it reflects Jesus' claim to authority and knowledge of the will of God." Marshall

Verses 34-36

Cf. 1 Thess 5:1-3,7,8-10.

Verse 34

Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν
ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ
μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς
αιφνίδιος ἡ ἡμέρα ἐκείνη

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

μήποτε lest, otherwise

βαρηθῶσιν Verb, aor pass subj, 3 pl βαρεω
burden, weigh down, overcome

Cf. Ex 7:14

κραπαλη drunkenness, dissipation

Here alone in the NT.

μεθη, ης f drunkenness

Cf. Is 24:20; Lk 12:45; Mt 24:49; Eph 5:18; 1 Thess 5:7. "Clearly we have here a theme of catechetical instruction, expressed in language reminiscent of Is 24:20. A warning against literal drunkenness is no doubt included, but the main force is probably metaphorical, warning disciples against succumbing to the intoxicating attractions of the sinful world." Marshall

μεριμνα, ης f care, concern, anxiety
βιωτικός, η, ον pertaining to everyday life

Cf. 1 Cor 6:3.

ἐπιστή Verb, aor act subj, 3 s ἐφιστημι
come up to, approach, appear
αἰφνιδίως, ον sudden, unexpected

Cf. 1 Thess 5:3

Verse 35

ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς
καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

παγίς, ιδος f snare, trap
ἐπεισελεύσεται Verb, fut midd dep indic, 3 s
ἐπεισερχομαι come upon

"If we read ὡς παγίς ἐπεισελεύσεται γὰρ (N* B D it^{pt} sa bo; UBS...), ὡς παγίς must go with the preceding clause; if we read ὡς παγίς γὰρ ἐπεισελεύσεται (A C W Γ Θ f1 f13 ... it^{pt} vg sy; TR), it will go with what follows." Marshall

καθημαι sit, sit down, live
πρόσωπον, ον n face

Verse 36

ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα
κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ
μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν
τοῦ υἱοῦ τοῦ ἀνθρώπου.

ἀγρυπνεω be alert, watch over

Cf. Mk 13:33; Eph 6:18 cf. Heb 13:17.

δεομαι ask, beg, pray
κατισχύσητε Verb, aor act subj, 2 pl
κατισχυω have strength
ἐκφευγω escape, flee

Cf. 1 Thess 5:3. "Has the force of coming unscathed through the terrible events of the last days and not giving up the faith in view of them." Marshall

μελλω (before an infin) be going, be about
σταθῆναι Verb, aor pass infin ἰστημι midd &
pass stand, stand firm
ἔμπροσθεν before, in front of

The thought is of securing a favourable verdict.

Verse 37

Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ
νύκτας ἐξερχόμενος ἠύλιζετο εἰς τὸ ὄρος τὸ
καλούμενον Ἐλαιῶν·

τὰς ἡμέρας an accusative of duration, 'during the days'

ἱερον, ον n temple, temple precincts
διδασκω teach

Cf. 19:47.

νύξ, νυκτος f night
αὐλιζομαι spend the night
ὄρος, ους n mountain, hill
ἐλαια, ας f olive tree

In view of 19:29 it is possible to regard Luke's phrase here as referring to Bethany (Mk 11:11f.; Mt 21:17).

Verse 38

καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτὸν ἐν τῷ
ἱερῷ ἀκούειν αὐτοῦ.

λαος, ον m people, a people
ὄρθριζω come early in the morning

"Can mean 'to get up very early in the morning' (Ex 24:4; 2 Ki 6:16; Ct 7:13) or simply 'to seek someone diligently' (Job 8:5; Ps 78(77):34; *et al.*) The use of similar words in Lk 24:1,22; Acts 5:21; cf. Jn 8:2, perhaps supports the former meaning (so all translations)." Marshall

The public ministry of Jesus is brought "to a triumphant conclusion with eager crowds anxious to hear him." Marshall

"After αὐτου eight manuscripts that belong to family 13 ... add the account of the woman taken in adultery (Jn 7:53-8:11). The insertion was no doubt suggested by the parallel between the situation implied in Jn 8:1-2 and that described here." Metzger.

Luke 22:1

Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη Πάσχα.

Cf. Mk 14:1f.

ἐγγιζω approach, draw near
ἑορτή, ης f festival, feast
ἄζυμος, ον without yeast

The term "is used in the neuter plural to designate the feast of Unleavened Bread (22:7; Acts 12:3; 20:6; Mk 14:1,12; Mt 26:17). The feast was held from Nisan 15 to 21 (or 22) during the Barley harvest (Ex 12:1-20; 23:15; 34:18; Dt 16:1-8). By NT times it was closely linked with the Passover (πάσχα, 2:41) held on Nisan 14-15, and the two were virtually identified as here." Marshall

πάσχα n Passover, Passover meal, Passover lamb

Verse 2

καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

ζητεω seek, look for, attempt

ἀρχιερεως, εως m high priest, member of high priestly family

γραμματεως, εως m scribe, expert in Jewish law

πως i) interrog. particle how? in what way?
ii) enclitic particle somehow, in some way

ἀνέλωσιν Verb, aor act subj, 3 pl ἀναιρεω do away with, kill

φοβεομαι trans fear, be afraid of

"The γαρ clause explains the το πως ... clause; they wanted to know how to arrest Jesus without causing a reaction from the people (cf. 22:6) whom they feared (cf. 20:19). Mark's expression is clearer." Marshall.

Verse 3

Εἰσηλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·

Σατανας, α the Adversary, Satan

Ἰσκαριωτην Proper name, acc s Ἰσκαριωθ ἀριθμος, ου m number, total

"Is the implication that Judas merely belonged to the group outwardly without really being one of them in true loyalty to Jesus?" Marshall

δώδεκα twelve

verse 4

καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν.

συλλαλεω speak with, talk with

στρατηγος, ου m chief magistrate; σ. του ιερου captain of the temple guard

The plural here refers to the temple police.

παραδῶ Verb, aor act subj, 3 s παραδιδωμι hand or give over, deliver up

Verse 5

καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

ἐχαρησαν aor χαίρω rejoice, be glad
συνεθεντο 3 pl aor συντιθεμαι agree, arrange

ἀργυριον, ου n silver coin, money, silver
δοῦναι verb, aor act infin διδωμι

Verse 6

καὶ ἐξωμολόγησεν, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

ἐξωμολογεω agree, consent

εὐκαιρια, ας f opportune moment

ἄτερ prep with gen without, apart from

Only here and 22:35.

ὄχλος, ου m crowd, multitude

Here could mean 'tumult'.

Verse 7

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἧ ἔδει θύεσθαι τὸ πάσχα·

ἀζυμος, ου see v.1

ἔδει Verb, imperf indic, 3 s (impers) δεῖ impersonal verb it is necessary, must
θυεσθαι aor pass infin θυω slaughter, sacrifice, kill

"θυω carries a sacrificial sense in this context (cf. Ex 12:21; Dt 16:2)." Marshall

πάσχα n see v.1

Verse 8

καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπόν· Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ἐτοιμαζω prepare, make ready

φάγωμεν Verb, aor act subj, 1 pl ἐσθιω eat

"The task of preparation for the Passover (πάσχα here means the meal as a whole) included making ready the room, providing the lamb, the unleavened bread and other food, and cooking the meal or arranging for helpers to do this. Since Jerusalem was crowded at the Passover season, and the meal had to be eaten within the confines of the city, the obtaining of a room was a matter of importance." Marshall

Verse 9

οἱ δὲ εἶπαν αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν;

θελω wish, will

Verse 10

ὁ δὲ εἶπεν αὐτοῖς· Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται.

εἰσελθόντων Verb, aor act ptc, gen pl

εἰσερχομαι

πολις, εως f city, town

συνανταω meet, happen

κεραμιον, ου n jar (made of clay)

ὕδωρ, ὕδατος n water

βασταζω carry, bear, endure, tolerate,
remove, support

Marshall comments, "This would be an unusual sight, since men normally carried leather bottles (cf. 5:37f. for these) and women carried jars or pitchers. The instruction sounds like a reference to a pre-arranged sign, and it must be assumed that the time for the disciples to enter the city was prearranged." Marshall goes on to suggest that Jesus may have wished to avoid naming the place where they would eat because he did not want it to be known in advance to Judas.

ἀκολουθεω follow, accompany

Verse 11

καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

ἐρεῖτε Verb, fut act indic, 2 pl λεγω

οἰκοδεσποτης, ου m householder,
landowner, master

διδασκαλος, ου m teacher

Implies that the householder was a disciple.

καταλυμα, τος n room, guest room

ὅπου adv. where

μαθητης, ου m disciple, pupil, follower

φάγω Verb, aor act indic/subj, 1 s ἐσθιω

Verse 12

κάκεινος ὑμῖν δείξει ἀνάγειον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.

κάκεινος, η, ο contraction of και ἐκεινος
and that one, and he

δείξει Verb, fut act indic, 3 s δεικνυμι
show, point out

ἀναγειον, ου n upstairs room

Only found here and in Mk 14:15 in NT.
"An extra room built onto the flat roof of a typical Palestinian house." Marshall

ἐστρωμένον Verb, perf pass ptc, m acc & n
nom/acc s στρωννυμι and στρωννω
spread; ἀναγειον ἐστρωμενον furnished
or floored upstairs room

Marshall suggests, 'strewn with cushions'.

ἐκεῖ there, in that place, to that place

ἐτοιμαζω see v.8

Verse 13

ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.

ἀπελθόντες Verb, aor act ptc, m nom pl

ἀπερχομαι

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκω

εἰρήκει Verb, perf act indic, 3 s λεγω