

Notes on the Greek New Testament Day 114 – April 24th – Luke 22:14-34

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 14

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

ὅτε conj when, at which time

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ὥρα, ας f hour, moment

ἀνέπεσεν Verb, aor act indic, 3 s ἀναπιπτω
sit, sit at table, lean

πληρωθῆ Verb, aor pass subj, 3 s πληρωω
fill, fulfill

"The conception of the Passover as a type of the coming kingdom is common in Jewish literature" Easton. The kingdom is often pictured in terms of a banquet (12:37; 13:25-29; 14:15,25; 22:30). The Lord's Supper is for us a picture of and anticipation of that banquet – the marriage supper of the Lamb.

Verse 15

καὶ εἶπεν πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

ἐπιθυμία, ας f desire, longing

"The dative ἐπιθυμία is used to strengthen the verb in the manner of a Hebrew infinitive absolute." Marshall

ἐπιθυμῶ long for, desire

Marshall says that *πάσχα* here probably means Passover *lamb*.

φαγεῖν Verb, aor act infin ἐσθιω

πρὸ prep with gen before (of time or place)

παθεῖν Verb, aor act infin *πάσχω* suffer

"The Saviour ... looked forward with intense anxiety to the moment when the climax of his ministry ... would be attained and his work of redemption accomplished ... The initiation of the Holy Communion on the occasion of the celebration of that last pascal repast was, as it were, the sign that everything was now ready for the final accomplishment of his work of redemption and that the preparatory Old Dispensation had now to give place to the New Dispensation." Geldenhuis

Marshall says that it is possible "that Luke saw in the saying a hint of the fellowship between Jesus and his disciples in the 'new Passover' of the Lord's Supper, especially since the stress is not, as in Mk., on Jesus drinking the new wine, but on the coming of the kingdom."

Verse 17

καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν·
Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·

δεξάμενος Verb, aor midd dep ptc, m nom s
δεχομαι receive, take

ποτηριον, ου n cup

εὐχαριστεω thank, give thanks

The use of this verb here has given rise to the term Eucharist

λάβετε Verb, aor act imperat, 2 pl λαμβανω
διαμεριζω divide, distribute, divide among

"At the Passover meal it was obligatory to drink four cups of wine. It seems that this refers to one of these cups, though it is not easy to be sure which. A. Edersheim [and Jeremias] think it was perhaps the first, after which there was a breaking of bread (cf Mishnah, *Pesahim* 10:2f). But a breaking of bread and a giving of thanks followed the second cup also, so it could have been this one." Morris. There are many who argue that this is the third cup, the cup of blessing. However, Marshall says that if this cup is different from the one in verse 20 then it cannot be the third; it is probably the first.

Verse 18

λέγω γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

Cf. Mk 14:25; Lk 22:16.

πῖω Verb, aor act subj, 1 s πινω drink

γενημα, τος n product, harvest

ἀμπελος, ου f vine, grapevine

Verse 16

λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

ἕως ὅτου until

γενημα της ἀμπελου is a literal translation of Hebrew words used in the prayer of thanksgiving at the Passover. Cf. Is 32:12.

Verses 19-20

Textual problem: A number of mss (D a d ff² i l sy^b and probably the archetypes of c r² δ) omit vv 19^b-20, namely τὸ ὑπὲρ ... ἐκχυννόμενον. Other mss rearrange the verse order (15,16,19a,17,18: b e; 15,16,19a: sy^p bo^{pt}).

Marshall outlines the arguments for the originality of the shorter reading and of the longer. He concludes, "The external evidence for the longer text is overwhelming. The weakness in the argument lies in accounting for the shorter text..., but this may be due simply to some scribal idiosyncrasy. On balance the longer text is to be preferred."

Verse 19

καὶ λαβὼν ἄρτον εὐχαριστήσας ἐκλάσεν καὶ ἔδωκεν αὐτοῖς λέγων· Τοῦτό ἐστιν τὸ σῶμά μου [τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

ἄρτος, ου m bread, a loaf, food

Lenski suggests that this was towards the end of the Passover. When the lamb was finished, now Jesus institutes something new.

κλαω break (only of bread)

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
σῶμα, τος n body

The phrase may include an implicit reference to the body of the Passover lamb.

ἐμος, η, ον 1st pers possessive adj my, mine

ὑπὲρ ὑμῶν διδόμενον is a phrase that can be used with reference to sacrifice (Ex 30:17; Lev 22:14; cf. Lk 2:24; Jn 6:51. See also Is 53:10; Gal 1:4; 3:13)

ἀνάμνησις, εως f reminder, remembrance

What is the reference of τοῦτο ποιεῖτε? It might be argued that the reference is to the whole action of giving thanks, breaking bread, distributing and eating. But in the context of Luke, could it not also be argued that the τοῦτο ποιεῖτε may also have reference back to the το σῶμα μου το ὑπὲρ ὑμῶν διδομενον? In other words, can we exclude the possibility that Christ is also urging us to a life given in sacrificial service of others – doing this also in remembrance of him.

Verse 20

καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον].

ποτήριον, ου n cup

Marshall says this is the third cup of the Passover meal (so also Godet), the cup of blessing (cf. 1 Cor 10:16).

ὡσαύτως adv in the same way, likewise
δειπνῆσαι Verb, aor act infin δειπνεω eat,
dine

καινος, η, ον new

διαθηκη, ης covenant, will, testament

"For Lk. the cup, i.e. its contents... symbolises the new covenant, in the sense that the new covenant is brought into being by what it signifies, namely the sacrificial death of Jesus. For καινος with reference to the covenant see Je 31 (38):31; 1 Cor 11:25; 2 Cor 3:6; Heb 8:8,13; 9:15. It signifies not a temporal repetition but a new, eschatological beginning." Marshall

αἷμα, ατος f blood

ἐκχεω and ἐκχυννω pour out

A possible allusion to Is 53:12 MT.

Verses 21-23

Cf. Mk 14:18-21.

Verse 21

πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·

πλὴν i) conj. but, yet, nevertheless,
however; ii) prep with gen. except,
but, besides

πλὴν here has a strong adversative sense (cf. 6:24).

χεὶρ, χειρος f hand, power

παραδίδωμι hand or give over, deliver up

τραπέζα, ης f table, food, meal; bank

Verse 22

ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ παραδίδοται.

ὠρισμένον Verb, perf pass ptc, m acc & n
nom/acc s ὀρίζω decide, determine,
appoint

A Lucan word (occurring elsewhere only in Acts 2:23; 10:42; 11:29; 17:26,31; Rom 1:4; Heb 4:7).

οὐαὶ woe!

Verse 23

καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶξ ἀπὸ τῶν ὁ τοῦτο μέλλων πράσσειν.

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin

συζητεω argue, discuss, question

μελλω (before an infin) be going, be about, intend
πρασσω practice, do

Verse 24

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

φιλονεικία, ας f dispute, argument
δοκεω think, suppose

The concern is with how they will appear before others.

μείζων, ον and μείζοτερος, α, ον (comp of μεγας) greater, greatest

Only Luke includes this contention of the disciples during the supper, although some link it with Jesus' washing of the disciples' feet (Jn 13).

Verse 25

ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

βασιλευς, εως m king
ἐθνος, ους n nation, people; τα ἐ. Gentiles
κυριεω have power over, rule over, lord it over

Here and in Rom 6:9, 14; 7:1; 14:9; 2 Cor 1:24; 1 Tim 6:15. Mk has κατακυριεω (Mt 20:25; Acts 19:16; 1 Peter 5:3).

ἐξουσιάζω have power over
εὐεργετης, ου m benefactor (honourary title of men in high positions)

Verse 26

ὁμοῖοι δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν·

Cf. Mk 9:35; Mt 23:11.

οὕτως adv. formed from οὗτος thus, in this way
γινέσθω Verb, aor midd dep imperat, 3 s
γίνομαι
νεώτερος, α, ον younger, young, youngest (comparitive from νεος)

The youngest would normally perform the lowliest service.

ἡγεομαι to be leader
διακονεω serve, wait on

Church leaders must behave as servants.

Verse 27

τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

ἀνακειμαι be seated at table, be a dinner guest

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
μεσος, η, ον middle

Verse 28

Ἵμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

διαμεμενηκότες Verb, perf act ptc, m nom pl
διαμενω stay, remain

"The perfect tense expresses the situation which has existed during the ministry and still continues – loyalty to Jesus during his trials." Marshall

πειρασμος, ου m period or process of testing, trial, test, temptation

Verse 29

καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,

καὶ γὰρ a compound word = καὶ ἐγὼ
διέθετό Verb, aor midd dep indic, 3 s
διατιθεμαι make (of covenants or wills);
δ. βασιλειαν give (someone) the right to rule

"διατιθεμαι can mean: 'to issue a decree'; 'to bequeath' (Heb 9:16f.). Since God is the subject, the idea of a will or testament is excluded..., and the meaning must be 'to assign'... The object is βασιλεια, here in the dynamic sense of 'rule, authority' (cf. 19:12,15; Mt 16:28; 20:21; Lk 12:32)... The disciples are ... promised a share in the rule of Jesus (cf. 2 Tim 2:12; Rev 2:26f.; 3:21)." Marshall

Verse 30

ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ.

ἐσθιω and ἐσθω eat, consume
πινω drink
τραπέζα, ης f table, food, meal

The messianic banquet.

καθήσεσθε Verb, aor midd dep subj, 2 pl
καθημαι sit, sit down, live
θρονος throne

Cf. Dan 7:9.

δώδεκα twelve
φυλη, ης f tribe, nation, people

Marshall thinks that the reference is to the new Israel rather than literal Israel. κρίνοντες conveys the ideas both of rule and of judgment (cf. Dan 7:10; 2 Cor 6:2).

Verse 31

Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς
τοῦ σινιάσαι ὡς τὸν σῖτον·

Σατανᾶς, α the Adversary, Satan

ἐξητήσατο Verb, aor midd dep indic, 3 s

ἐξαιτεομαι ask permission, demand

Cf. Job 1:6. Satan has no sovereign power.

ὑμᾶς – note the plural. Although Jesus addresses Peter, what he says is true of the others also. The phrase should be translated 'all of you'.

σινιάζω sift (of wheat)

σιτος, ου m grain, wheat

Satan's purpose is to shake and destroy, but the metaphor of sifting suggests destroying the chaff and preserving, even refining, the harvest. "The question is whether the disciples will survive the testing by Satan which leads to their standing or falling as believers." Marshall

Verse 32

ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ
πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον
τοὺς ἀδελφούς σου.

ἐδεήθην verb, aor pass dep indic, 1 s δεομαι
ask, beg, pray

An anticipation of the High Priestly intercession of Jesus.

ἐκλειπω fail, give out, cease, end

ποτε when, at any time

πίστις here means 'fidelity'

ἐπιστρέψας Verb, aor act ptc, m nom s

ἐπιστρεφω turn back, return

Here means 'returning to a former state'.

στηρίζω strengthen, set firm

Cf. 2 Sam 15:20.

Verse 33

ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

έτοιμος, η, ον ready, prepared

φυλακη, ης f prison, imprisonment

θανατος, ου m death

Verse 34

ὁ δὲ εἶπεν· Λέγω σοι, Πέτρε, οὐ φωνήσει
σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ
εἰδέναί.

Note that Jesus here uses Πέτρε (in contrast with Simon in v.31). Maybe an ironic reference to the meaning of the name.

σημερον today

ἀλεκτωρ, ορος m cock, rooster

τρις three times

ἀπαρνήσῃ Verb, fut midd dep indic, 3 s

ἀπαρνεομαι disown, renounce claim to

εἰδέναί Verb, perf act infin οἶδα (verb perf in form but with present meaning) know

The difficult construction με ἀπαρνήσῃ εἰδέναί has given rise to a number of textual variants.