

Introduction to the writings of Luke

The Author

It is generally recognised that the author of the third Gospel (the one we know as Luke's Gospel) was also the author of the book of Acts. Both books are dedicated to Theophilus and they exhibit similarities of style and vocabulary. The transition from the narrative in the third person to first person plural in Acts 16:10 suggests that the author was a travelling companion of Paul who joined him at Troas. Other than this, there is no direct evidence concerning who may be the author of these works.

However, from very early times (from at least 160 AD) there was a clear tradition within the church that identified the author as Luke the physician (cf. Col 4:14). This tradition is corroborated by the use of what appears to be medical language in Luke and Acts.

Luke's Sources

Detailed discussion of Luke's sources is beyond the scope of this brief introduction. Luke makes no claim to originality, stating rather that he has compiled an orderly account from investigation of more original sources. Marshall follows a venerable tradition in suggesting that Luke's primary sources were Mark's gospel and a subsequently lost source commonly named 'Q', used also by Matthew in the construction of his gospel. Marshall argues that much of the material unique to Luke may also be drawn from Q and that many of the distinctives of Luke, such as his universalism and his attitude to wealth and poverty may reflect the traditions of his church, probably the church at Antioch.

Purpose

It would appear that Paul's beloved companion, Luke, constructed this account of the life of Jesus and of the early growth of the church not for Theophilus alone but also for the edification and instruction of those churches that had been established under Paul's ministry, churches with which Luke had also been associated. Marshall says, "He was concerned to write a Gospel, i.e. a presentation of the ministry of Jesus in its saving significance, but to do so in the context of a two-part work which would go on to present the story of the early church, thus demonstrating how the message of the gospel spread, in accordance with prophecy and God's command, to the ends of the earth. He wrote for people at some remove from the ministry of Jesus, both in geography and time, and his task was to provide them with such an account of the story of Jesus as would enable them to see that the story with which they had already become partially acquainted was a reliable basis for their faith. Thus his work was probably intended for members of the church, but it could at the same time be used evangelistically."

Luke's Greek

Luke displays a high degree of "literary versatility" (Geldenhuys). He can write in elegant formal Greek, as in the preface to his Gospel. Formal elements in Luke's literary style are listed by FF Bruce in the Introduction to his commentary on the Greek text of Acts. However, Luke is equally able to write in a homely Hebraic style, such as when writing concerning the nativity of Jesus. Here, Luke's style is similar to the Greek of the Septuagint.

"His mastery of the Greek language is evident from the freedom of his constructions and from the exceptional wealth of his vocabulary. In his two writings he has a larger vocabulary than any other New Testament writer and uses about eight hundred words which occur nowhere else in the New Testament." Geldenhuys

Works frequently referenced in these notes on Luke

Geldenhuy, 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 1:1-4

Luke opens his Gospel with a formal preface such as one would find in the work of a contemporary secular writer. The very wording of this address to Theophilus is strikingly similar to Josephus' address to Epaphroditus at the beginning of his two part work *Contra Apionem*. The nature of this address means that the Greek is rather more difficult than is generally the case with Luke. Marshall says that by his adoption of this formal address Luke "claims a place for the Gospel as a work of literature, worthy of an educated audience... Luke was claiming a place for Christianity on the stage of world history." Don't be put off by this difficult start.

Luke 1:1

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

ἐπειδήπερ inasmuch, as, since

A classical Greek word which occurs nowhere else in the NT.

πολὺς, πολλή, πολὺ gen πολλοῦ, ἡς, οὐ much, many

ἐπιχειρῶ set one's hand to, attempt, undertake

This word is unique to Luke in the NT, occurring elsewhere only in Acts 9:29; 19:13. It "does not indicate success or failure, but points to the difficulty of the task, which was felt also by Luke (καμοὶ, 1:3)." Marshall

ἀνατασσομαι compile, draw up

Occurs only here in the NT, as does the following διηγησις.

διηγησις, εὖς f account, narrative
πληροφορῶ accomplish

"The thought is of events brought to completion, namely events leading to salvation; the passive form suggests that these are divine acts which God himself promised and has now fully brought to pass, and the use of the perfect indicates that they are seen as a finished series in past time." Marshall

One of the rewards of reading the NT in its original Greek is that it slows you down and makes you notice each word. Notice the words ἐν ἡμῖν here. Luke identifies himself with the first disciples among whom these events occurred – he is part of the community of the people of God which has experienced the saving activity of God in Christ.

πραγμα, τος n matter, thing, event, deed

Luke 1:2

καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

καθως ('according as') introduces "the basis for the reliability of the information on which the narrative of Jesus rests." Marshall

παρέδοσαν Verb, aor act indic, 3 pl

παραδίδωμι hand or give over

ἀρχη, ἡς f beginning

αὐτοπτης, οὐ m eyewitness

Lays stress on authenticity. Occurs here only in NT.

ὑπηρετης, οὐ m attendant, assistant, servant

"Servants of the word" is an unusual expression not found elsewhere in the NT (though cf. Acts 6:4 ἡ διακονία του λόγου). It refers to those who were the first preachers of the Gospel – constrained by the demands of the message and without freedom concerning the content of their proclamation (cf. 2 Peter 1:16). Might there be a hint of a suggestion of Christ as λογος?

γενόμενοι Verb, aor midd dep ptc, m nom pl
γίνομαι

Luke 1:3

ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

ἔδοξε Verb, aor act indic, 3 s δοκεω think, suppose

when used as an impersonal verb with the dative "it seemed good to ..."

καμοὶ abbreviated form of καὶ ἐμοὶ and to me, also to me

παρηκολουθηκότι Verb, perf act ptc, m & n
dat s παρακολουθεω follow closely, give
careful attention to

Implies that Luke has thoroughly investigated
all the facts in the light of the available
evidence.

ἀνωθεν from above, from the beginning

Marshall follows Lagrange in thinking that
ἀνωθεν here refers not to the beginning of
Jesus' ministry (or in Luke's case of his coming
into the world), but to the lengthy period of
Luke's researches.

ἀκριβως accurately, with care

Marshall says that ἀκριβως "should certainly
be taken with παρηκολουθηκοτι (and not with
γραψαι); it refers to the care with which the
research was undertaken."

καθεξης adv. in order, in sequence

Not implying chronological sequence but
rather an orderly and lucid narrative.

κρατιστος, η, ον most excellent

A polite form of address to a highly placed
person (Acts 23:26; 24:3; 26:25). We have no
knowledge of who Theophilus was. Streeter
suggested Titus Flavius Clemens, heir
presumptive of the Emperor Domitian,
Theophilus being a pseudonym.

Luke 1:4

ἵνα ἐπιγνῶς περι ὧν κατηχήθης λόγων τὴν
ἀσφάλειαν.

ἐπιγνῶς Verb, aor act subj, 2 s ἐπιγινωσκω
perceive, understand

κατηχήθης Verb, aor pass indic, 2 s κατηχεω
inform, instruct

Originally meant "to sound in the ears" and
then "to teach by mouth". We get the word
catechise from it. Some think it simply
implies that Theophilus had learned of Jesus
by hearsay though Marshall thinks it more
probable that it means he had received formal
Christian instruction.

ἀσφαλεια, ας f security, certainty, truth

Marshall suggests that this compressed
construction can be expanded as ἐπιγνῶς περι
των λόγων οὗς κατηχήθης τὴν ἀσφάλειαν.

Luke 1:5-25 The Birth of John

Luke's narrative "begins with the
announcements of the births of John and Jesus,
so that the divine promises (1:5-56) can be
seen to come to their fulfilment (1:57-2:52).
The stories are deliberately parallel in form.
Both show how the saving events were
initiated by the action of God... the greatness
ascribed to John is an indication of the superior
greatness that will be ascribed to Jesus."
Marshall.

Morris comments, "There are some notable
parallels between the two birth stories [John
and Jesus]. In both the angel Gabriel brought
news of what was to happen, in both the
circumstances of the birth and circumcision are
narrated, and in both this is followed by
prophetic utterances. Luke is bringing out the
wonder of the Messianic age. Prophecy had
ceased at the close of the Old Testament
period; but now God was sending His Messiah
and the prophetic gift was renewed. John is the
forerunner of the Messiah (1:17)."

Luke 1:5

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως
τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ
ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς
Ἐλισάβετ.

The style now changes to be strongly
reminiscent of the LXX; for the form of the
present verse cf. Jdg 13:2.

βασιλευς, εως m king

Ἰουδαίος, α, ον a Jew, Jewish, Judean

"John, the morning star that announces the dawn of the new dispensation, appears just at the moment when the reign of Herod, King of Judaea from 40-4 BC approaches its tragic and hapless end. This Herod is the one called 'the Great.' He was an Idumaeon by descent, but professed the Jewish religion. Although he was called king, this was merely by grace of the Romans on whom he was largely dependent. Outwardly his reign had been crowned with considerable success. He had especially achieved much fame through the numerous beautiful buildings erected by him. He had also been responsible for the rebuilding of the temple at Jerusalem. On the other hand he had polluted the Jewish land by the erection of temples in honour of pagan gods and through initiation of pagan games. His reign was, in addition, deeply stained with blood. He acted with relentless cruelty towards any sign of opposition to his sovereignty. His last years especially were characterised by bloody family horrors. He regarded his own family with so much distrust that he caused several of them to be done to death. Finally in 4 BC he died unmourned by his own kin and hated by the Jewish nation.

"The expression 'In the days of Herod' thus points to a dark, ominous and calamitous period in the history of the Jewish nation. Against this gloomy background Luke now gives the history of the dawn of the new day in the life of humanity – the coming of Christ, which was prepared by the advent of John the Baptist." Geldenhuys.

ἱερεις, εως m priest
 ὄνομα, τος n name, title, person
 ἑφημερια, ας f division (of priests for daily temple duties)

"The Jewish priesthood was divided into 24 courses, each composed 4-9 families (1 Ch 24:1-19; 2 Ch 8:14). Apart from the three great festivals, they performed their duties for two separate weeks each year." Marshall

γυνη, αικος f woman, wife
 θυγατηρ, τρος f daughter

Luke 1:6

ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

δίκαιος, α, ον righteous, just
 ἀμφοτεροι, αι, α both, all
 ἐναντιον before, in the judgement of
 πορευομαι go, conduct one's life
 ἐντολη, ης f command, order, instruction
 δικαιωμα, τος n regulation, requirement
 ἀμεμπτος, ον blameless, faultless

The adjective is used here almost adverbially. John was born into a godly family.

Luke 1:7

καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

καὶ may be adversative, expressing a contrast – 'yet'.

τεκνον, ον n child; pl descendants
 καθοτι because, for
 στειρα, ας f barren, a woman incapable of having children

Echoes of Sarah, Rebekah, Rachel and Hannah in the OT.

προβεβηκότες Verb, perf act ptc, m nom pl
 προβαινω go on

To be gone on in days = 'to be getting old', a use of OT language.

Note this construction, the verb 'to be' with the perfect participle.

Luke 1:8

Ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ

ἱερατευω serve as a priest

A verb frequently found in the LXX but here only in the NT.

τάξις, εως f order, division
 ἐναντι prep with gen before

Used of the Temple service in Ex 28:29.

Luke 1:9

κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,

ἔθος, ος n custom, practice

κατα το ἔθος should be taken with ἔλαχε.

ἱερατεια, ας f priestly office
 ἔλαχε Verb, aor act indic, 3 s λαγγανω fall to one by lot

"In view of the large number of priests (some 18,000), no priest was permitted to offer incense more than once in a lifetime." Marshall

θυμιαω burn incense

Note the construction: an aorist indicative followed by an aorist infinitive introduced by the definite article in the genitive. In purpose clauses using the infinitive "Quite commonly του (the genitive of the definite article) is inserted before the infinitive, without in any way affecting the sense" (Wenham *The Elements of NT Greek*, 1965, p87).

εἰσερχομαι enter, go in, come in

The aorist participle here has a pluperfect sense – 'having previously entered'.

ναος, ου m temple, sanctuary, inner part of Jewish Temple

"Comprising the holy place and the holy of holies, as opposed to το ιερον, the whole complex of temple buildings." Marshall

Luke 1:10

καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος·

πληθος ους n crowd

λαος, ου m people, a people

Suggests that the time intended is that of the evening offering (about 3.00 pm), cf. Acts 3:1.

προσευχομαι pray

ἔξω adv. out, outside, away

ώρα, ας f hour, period of time

θυμιαμα, ατος n incense

"While Zacharias was engaged in presenting incense-offering on the golden altar in the holy place, a great multitude of the people were praying in the outer temple court. After everything had been prepared for the incense-offering, all the other priests had left the Holy place and only Zacharias waited there for the sign of the sacerdotal president that it was 'the time of the incense-offering.' When the signal was given, he immediately offered the incense on the altar. As soon as the people saw the ascending smoke of the incense-offering, which was the symbol of true consecration to God, they fell down before the Lord and spread out their hands in silent prayer. For several minutes there followed a dead silence in the temple sanctuary and in the surrounding temple buildings and courts. To Zechariah, as to every other priest, this was one of the most solemn experiences of his whole life – especially since the privilege of offering incense fell to the lot of a priest only once during his lifetime." Geldenhuys.

Luke 1:11

ὠφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

ὠφθη Verb, aor pass indic, 3 s ὄραω see

The passive form ὠφθη is used frequently with the sense 'to appear'.

ἐστῶς Verb, perf act ptc, m nom s ἵστημι and ἵστανω stand, stand firm

δεξιός, α, ον right, δεξια right hand

θυσιαστηριον, ου n altar (of incense)

Luke 1:12

καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

ἐταράχθη Verb, aor pass indic, 3 s ταρασσω trouble, disturb, frighten

ἰδων Verb, aor ptc, m nom s ὄραω

φόβος, ου m fear

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτο fall upon, come upon

Note how Greek frequently uses a compound verb with a prepositional prefix followed by the same preposition, here literally "fell upon upon him". It underlines the need to avoid wooden translation and to become familiar with Greek idiom.

Luke 1:13

εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην·

φοβεομαι fear, be afraid (of)

"The opening words μη φοβου are the almost stereotyped reply of a heavenly visitor or divine Figure when appearing to the fearful recipient of a revelation (1:30; 2:10; Acts 18:9; 27:24; cf. Mt 1:20; 28:5, 10; Rev 1:17), and are used by Jesus in similar situations of self-revelation (5:10; 8:50 par. Mk 5:36; Mk 6:50; Mt 17:7). The formula is frequent in the OT (Gn 15:1; 26:24; Dn 10:12, 19; cf. Is 41:10, 13f.)... and is almost an indicator of the divine presence." Marshall

διότι because, for, therefore

εἰσακουω hear (of prayer), obey

δεησις, εως f prayer, plea

Marshall suggests that Zechariah may have been praying for the coming of the Messiah and the era of salvation and that the promise of John's birth as forerunner to the Messiah is an answer to this prayer. A similar view is expressed by Geldenhuys.

γενναω be father of, bear, give birth to

The name 'John' in Hebrew/Aramaic means 'The Lord has been gracious' and so corresponds to what God is doing in response to Zechariah's prayer.

Luke 1:14

καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται·

ἀγαλλιασις, εως f great joy

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

γενεσις, εως f birth, lineage

Here meaning John's arrival on the scene, not simply his birth.

χαρήσονται Verb, fut (pass) indic, 3 pl χαίρω

Luke 1:15

ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

μεγας, μεγαλη, μεγα large, great
ἐνώπιον prep with gen before, in the presence of

Here meaning 'in the eyes of'.

οἶνος, οὐ m wine
σίκερα n strong drink

A word occurring here only in the NT. It is a transliteration of a Hebrew word meaning strong drink or intoxicating liquor, not made from grapes.

πῖη Verb, aor act subj, 3 s πινω drink

Probably not intended to suggest that John was to be a Nazirite but rather an ascetic.

πλησθήσεται Verb, fut pass indic, 3 s
πιμπλημι fill, end, fulfil

Throughout his writings Luke stresses the role of the Spirit in the unfolding work of God. "He is to drink neither wine nor any other kind of strong drink; he will not require the stimulation so caused, for he will be constantly full of the Holy Ghost and receive from Him the necessary strength and inspiration for fulfilling his life's calling. During Old Testament times the Holy Ghost descended upon people temporarily and fitted them for some task or other, and then departed again. John, however, will be permanently filled with the Holy Ghost from the commencement of his life." Geldenhuys.

ἔτι still, yet, moreover
κοιλια, ας f stomach, womb

"Even before he was born, the hand of God was on him to prepare him for his work." Marshall

Luke 1:16

καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν·

ἐπιστρεφω turn back, turn round, turn

This word became a technical term for Christian conversion, Acts 9:35; 2 Cor 3:16; 1 Thess 1:9; 1 Pet 2:25.

Luke 1:17

καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἥλιου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

προελεύσεται Verb, fut mid dep indic, 3 s
προερχομαι go ahead, go before

Who is John going to go before? In context it can only be God (v 16). John comes in fulfilment of OT prophecy to announce the coming of God himself (Mal 3:1). But he heralds the way for Jesus. What does this imply concerning the person of Jesus?

δυνάμει Noun, dat s δυναμις
Ἥλιας, οὐ m Elijah

See Malachi 3:1 and 4:5,6

καρδια, ας t heart
πατηρ, πατρος m father
τεκνον, οὐ n see v.7.

ἀπειθεῖς Adjective, m & f, nom/acc pl
ἀπειθης, ες disobedient, rebellious
φρονήσει Noun, dat s φρονησις, εως f
insight, wisdom, way of thinking
(practical wisdom shown in obedience)

A preposition of rest (ἐν) is placed after a verb of motion to imply the state produced.

ἐτοιμάζω prepare, make ready
κατεσκευασμένον Verb, perf pass ptc, m acc
& n nom/acc s κατασκευαζω prepare,
construct, make ready

Cf. Is 63:16. Note the repetition of thought for the sake of emphasis through the use of two verbs with similar meanings.

If the two infinitive phrases are here intended to express a parallelism then the thought is that "the people prepared for their God are those who have learned to live in peace and righteousness with each other." Marshall

Luke 1:18

καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβυτῆς καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

κατα τι by what? how?

γνώσομαι Verb, fut midd dep indic, 1s

γινωσκω
πρεσβυτης, οὐ old man, elderly man

Cf. Gen 15:8.

προβεβηκυῖα see verse 7

Luke 1:19

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·

ἀποκρινομαι answer, reply, say

Gabriel means 'man of God'. Cf. Dan 8:16; 9:21.

παρεστηκὼς Verb, perf act ptc, m nom s
παριστημι and παριστανω present,
bring into one's presence, stand before

ἀπεστάλην Verb, aor pass indic, 1s

ἀποστελλω send, send out

λαλεω speak, talk

εὐαγγελίσασθαί Verb, aor midd infin
εὐαγγελίζω act. and midd proclaim the
good news

Luke 1:20

καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος
λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ'
ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες
πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

ἔση Verb, fut indic, 2 s εἰμι

σιωπαω be silent, be quiet, be calm

ἄχρι (and ἄχρις) until

γένηται Verb, aor subj, 3 s γινομαι

ἀντι prep with gen in place of, because of;

ἀνθ ὧν because, therefore

πιστεω believe (in), have faith (in)

ὅστις, ἡτις, ὁ τι who, which, whoever,
whichever, anyone, someone

πληρωω fulfil

Luke 1:21

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ
ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.

προσδοκαω wait, wait for, expect

θαυμαζω wonder, be amazed

χρονίζω spend a long time, delay

Normally the priest remained inside the Temple simply to offer a short prayer, after which he would come out and pronounce the Aaronic blessing on the people (Num 6:24-26).

Luke 1:22

ἐξεληθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ
ἐπέγνωσαν ὅτι ὄπτασίαν ἐώρακεν ἐν τῷ ναῷ·
καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε
κωφός.

ἐξεληθων Verb, aor act ptc, nom m s

ἐξερχομαι

ἐπιγινωσκω see verse 4

ἐπιγινωσκω ὅτι, 'conclude', is a Lucan
expression (cf. 7:37; 23:7).

ὄπτασια, ας f vision

ὄραω see verse 11

διανευω make sign(s)

Here only in the NT.

διαμενω stay, remain, continue
κωφος, α, ον dumb, mute, deaf

Luke 1:23

καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς
λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον
αὐτοῦ.

ἐπλήσθησαν see verse 15

λειτουργια, ας f service

οικος, ου m house, home, household

Luke 1:24

Μετὰ δὲ ταῦτας τὰς ἡμέρας συνέλαβεν
Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν
ἑαυτὴν μῆνας πέντε, λέγουσα

συνέλαβεν Verb, aor act indic, 3 s

συλλαμβανω become pregnant

"As Hanna conceived a son after her visit to the tabernacle (1 Sa. 1:19f.), so now on the return of her husband from the temple Elizabeth conceives a son in fulfilment of God's promise." Marshall

περικρυβω keep in seclusion

Here only in the NT. A verb derived from the aorist form of κρυπτω.

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

μην, μηνος m month

πεντε (indeclinable) five

It may be that Elizabeth wished to hide herself until it was evident beyond doubt that the Lord had taken away her reproach.

Luke 1:25

ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς
ἐπεῖδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

ἐπεῖδεν Verb, aor act indic, 3 s ἐφοραω
take notice of, concern oneself with

The only other occurrence of this verb in the NT is in Acts 4:29. It is a variant of the more common ἐπισκεπτομαι 'to visit'

ἀφελεῖν Verb, aor act infin ἀφαιρω take
away

ὄνειδος, ους n disgrace, reproach, shame

Luke 1:26

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος
Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας
ἣ ὄνομα Ναζαρέθ

ἕκτος, η, ον sixth

πολις, εως f city, town

Luke 1:27

πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

παρθενος, ου f virgin, unmarried girl

"... means a young, unmarried girl, and carries the implication of virginity. In view of 1:34 this implication is undoubtedly present here, a view which is strengthened by the probable allusions to Is. 7:14 here and in v.31."

Marshall

ἐμνηστευμένην Verb, perf pass dep ptc, f acc
s μνηστευομαι be engaged, be promised in marriage

"Betrothal could take place as early as 12 years old and usually lasted for about a year... Although it was regarded as equally binding as marriage, the girl having the same legal position as a wife, it was not normal for intercourse to take place during this period."

Marshall

ἀνηρ, ἀνδρὸς m man, husband

Luke 1:28

καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

εἰσερχομαι enter, go in, come in
χαρω rejoice, be glad (imperative used as a greeting)

This is the common form of greeting in the NT.

χαριτω bestow on freely; pf pass ptc favoured

This verb has the same root as the word for grace (χαρις). The angel's message means that God has acted in grace towards Mary (see also verse 30 and consider the only other occurrence of this verb in the NT in Eph 1:6), the very opposite of any notion that Mary was especially deserving to be the mother of the Saviour.

Luke 1:29

ἢ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.

διαταρασσομαι be deeply confused/troubled

A literary variant upon ταρασσω (1:12)

διαλογίζομαι discuss, consider, wonder
ποταπος, η, ον of what sort, what kind
εἶη Verb, pres optative, 3 s εἶμι

"Luke uses the optative frequently:

i) It is used, as here, in an indirect question after a governing verb in the past tense, and corresponds to the indicative in direct speech (3:15; 8:9; 18:36; 22:23; Acts 17:11; 21:33; 25:20).

ii) it is used with ἄν, corresponding to a potential optative or deliberative subjunctive in direct speech (1:62; 6:11; 9:46; 11:26; Acts 15:24; *et al.*; in some cases the MSS vary over the inclusion or exclusion of ἄν).

iii) It is found in wishes (1:38; 20:16). Other NT writers scarcely use the optative."

Marshall

ἀσπασμος, ου m greeting

Luke 1:30

καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ·

φοβεομαι fear, be afraid (of), reverence

Cf. 1:13.

εὕρισκω find, discover

χαρις, ιτος f grace, unmerited favour
παρα preposition with dat with, in the presence of

Luke 1:31

καὶ ἰδοὺ συλλήμψη ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

συλλημψη see verse 24

γαστρὶ dat s γαστηρ, τρος f womb; ἐν
γαστρὶ ἔχω conceive or be pregnant
τικτω bear, give birth to, produce

"The wording of the annunciation closely resembles Gen 16:11f... but also reflects Is 7:14." Marshall

On the significance of the name Ἰησοῦς, 'Yahweh saves', cf. Mt 1:21.

Luke 1:32

οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ,

ἔσται fut. from εἶμι

ὑψιστος, η, ον highest, most high – used of God

I.e. the title is equivalent to 'Son of God'.

ὑψιστος is used frequently in the LXX as an equivalent to $\text{הַיְהוָה הַגָּדוֹל}$ (Gen 14:18).

κληθησεται fut. pass. 3s καλεω

δωσει fut. act indic. 3s διδομι give

πατηρ, πατρος m father

Luke 1:33

καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

βασιλευω rule, reign

αἰῶνας Noun, acc pl αἰων, αἰωνος m age, world order, eternity

Cf. Is 9:7; Mic 4:7.

εἰς τοὺς αἰῶνας = 'for ever', equivalent to the more common εἰς τὸν αἰῶνα (1:55).

τέλος, ους n end, conclusion, termination

"The Jewish hope was of a kingdom in this world, but by NT times this was taking on transcendental features, described in terms of everlastingness and the return of paradise upon earth. The early church clearly associated the reign of Jesus with his resurrection and exultation and linked this with the Davidic promises (Acts 2:30-36). This will have been Luke's understanding of the matter, but he is also conscious that the kingdom of God could be said to have arrived in the ministry of Jesus, so that the exaltation was the open recognition of One who had already acted in his earthly life with kingly power as the representative of God." Marshall

Luke 1:34

εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

πως how? in what way?

ἐπει since, because, for

ἄνδρα Noun, acc s ἀνηρ, ἀνδρος m man, husband

From the appearance and message of the angel, Mary understands that she is to bear a son soon. It is this which prompts her puzzled question. For γινώσκω used in the sense of sexual relations see Mt 1:25; Gen 4:1,17; 19:8; Jdg 11:39; etc. The unusual present tense here means 'I do not have a husband with whom I have sexual relations.'

Luke 1:35

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ·

ἐπελεύσεται Verb, fut midd dep indic, 3 s

ἐπερχομαι come, come upon

ὕψιστος, η, ον see v.32

"In conjunction with v.34 the angel's statement indicates that the child is to be conceived without human agency. The Holy Spirit, here equated in poetic parallelism with the power of God (1:17 note...), is to be the agent, as is appropriate in the new creation (Ps 104:30; cf. Mt 1:18, 20)." Marshall

ἐπισκιάζω overshadow, fall upon

This verb "is used in the LXX of God's presence resting on the tabernacle in the cloud (Ex. 40:35 (29)) and metaphorically protecting his people (Pss. 91:4 (90:4); 140:7 (139:8))." Marshall

διο therefore, for this reason

γενναω see verse 13

κληθήσεται see v.32

The meaning may be:

- i) 'The child shall be called holy, the Son of God'
- ii) 'The holy child shall be called the Son of God.'

"The description culminates in the phrase υἱὸς θεοῦ, here undoubtedly in its full sense of one begotten of God." Marshall

Luke 1:36

καὶ ἰδοὺ Ἐλισάβητ ἡ συγγενὶς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἔστιν αὐτῇ τῇ καλουμένῃ στείρα·

συγγενις, ιδος f kinswoman, female relative

This form occurs here only in the NT. It is a rare form for συγγενης, 'a female relative'.

συνείληφεν Verb, perf act indic, 3 s

συλλαμβανω see vv 24, 31

γήρει Noun, dat s γηρας, ως n old age

Here only in the NT.

ἕκτος, η, ον sixth

στεира, ας f see v.7

Luke 1:37

ὅτι οὐκ ἀδυνατήσεται παρὰ τοῦ θεοῦ πᾶν ῥῆμα.

ἀδυναται impers it is impossible

παρα preposition with gen from, of, with ῥημα, ατος n word, thing, matter

"The wording is based on Gn 18:14, μη ἀδυναται παρα τῷ θεῷ ῥημα; ... but the thought is a common one (Job 10:13 LXX par. 42:2; Je 32:27; Zc. 8:6; Mt 19:6 par Mk 10:27 par Lk 18:27). οὐ ... πας is a Semitic expression, meaning οὐδεις (Acts 10:14; *et al.*)... ῥημα ... may mean 'word' or occasionally 'thing' ... Hence we may translate 'nothing will be impossible for God', or 'no word from God will be powerless'." Marshall

Luke 1:38

εἶπεν δὲ Μαριάμ· Ἴδου ἡ δούλη κυρίου·
γένοιτό μοι κατὰ τὸ ῥημά σου. καὶ ἀπῆλθεν
ἀπ' αὐτῆς ὁ ἄγγελος.

δουλη, ης f female servant

γένοιτό Verb, aor midd dep opt, 3 s γινομαι –
γένοιτό = let it be

ῥημα, ατος n word, thing, matter

Luke 1:39

Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις
ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς
πόλιν Ἰούδα,

ἀναστᾶσα Verb, 2nd aor act ptc, f nom s
ἀνιστημι intrans (in 2 aor & all midd)
rise, stand up

πορευομαι go, proceed, travel

ὄρεινη, ης f hill country

σπουδη, ης f eagerness, haste

Elizabeth's town is left unnamed and is
unknown.

Luke 1:40

καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ
ἠσπάσατο τὴν Ἐλισάβετ.

ἄσπαζομαι greet, welcome

Luke 1:41

καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμόν τῆς
Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν
τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου
ἡ Ἐλισάβετ,

ἄσπασμος, ου m greeting

σκιρταω stir, move, leap for joy

βρεφος, ους n baby, infant

κοιλια, ας f stomach, womb

The beginnings of John's witness to Christ.

ἐπλήσθη see verse 15

Elizabeth's expression of promise which
follows is uttered under prophetic inspiration.

Luke 1:42

καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν·
Εὐλογημένη σὺ ἐν γυναῖξιν, καὶ εὐλογημένος ὁ
καρπὸς τῆς κοιλίας σου.

ἀναφωνεω call out, exclaim

κραυγη, ης f shout, cry

μεγας, μεγαλη, μεγα large, great

εὐλογεω speak well of, bless

The participle is similar in meaning to
μακαριος (1:45).

γυναῖξιν dative of γυνη woman
καρπος, ου m fruit, offspring

Luke 1:43

καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ
κυρίου μου πρὸς ἐμέ;

ποθεν interrog adv. from where, how, why

"Elizabeth's question indicates her
unworthiness that the mother of the Messiah
should visit her: what has *she* done to deserve
this honour? After ποθεν (literally, 'whence',
13:25, 27; 20:7; here, 'how, why') supply
γεγονεν. ἵνα introduces an explanatory noun
clause..."

"Jesus is described as κυριος ... The title may
refer to the status of Jesus as the Messiah
(20:41-44) and prefigure the position of Jesus
over against John (cf. 7:19)." Marshall

Luke 1:44

ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ
σου εἰς τὰ ὠτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει
τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

ὠτά Noun, nom/acc pl οὖς, ὠτος n ear,
hearing

ἀγαλλιασις, εως f see verse 14

Luke 1:45

καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις
τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

μακαριος, α, ον blessed, fortunate, happy
πιστεω believe (in), have faith (in)

"The ὅτι clause may express the reason why
Mary is blessed – because what she believed
will certainly come true...; or it may give the
content of what she believed. The analogy of
Acts 27:25 favours the second interpretation...
which surely includes the former: 'Blessed is
she who believed that God will fulfil his word
(because he *will* fulfil it')." Marshall

τελειωσις, εως f fulfilment, perfection

λελαλημένοις Verb, perf pass ptc, m & n dat
pl λαλεω speak, talk

Luke 1:46

Καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν
κύριον,

Μαριαμ There is an interesting textual variant
which attributes the "Magnificat" to Elizabeth
rather than Mary. The evidence is
overwhelmingly in favour of reading Mary.
Mary's praise is in poetic form, similar to the
Hebrew poetry that we find in the Psalms and
in many of the prophets. This form commonly
consists of couplets in which the same, or a
similar thought is repeated in different words
(46b-47, 54-55) – or a contrary thought is
expressed (vv52, 53). This song of praise, like
that of Zachariah in verses 67-79, is full of
allusions to the Old Testament.

μεγαλυνω enlarge, magnify
 ψυχη, ης f self, inmost being, life, 'soul'

How can you magnify God? You can magnify him in your estimation by having a proper view of his greatness and great goodness. You can magnify him in your conversation and your praise by speaking much of his great goodness.

Luke 1:47

καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου·

ἀγαλλιαω be extremely joyful or glad
 σωτηρ, ηρος m saviour

Luke 1:48

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινωσιν τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·

ἐπιβλεπω look upon with care
 ταπεινωσις, εως f humble state, humiliation

"expresses the humble state of Mary in the eyes of the world ... and perhaps also her humble attitude towards God." Marshall

ἀπο του νυν is a Lucan expression (5:10; 12:52; 22:18, 69).

μακαριοῦσίν Verb, fut act indic, 3 pl
 μακαριζω consider blessed or fortunate or happy
 γενεα, ας f generation, age

Luke 1:49

ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα αὐτοῦ,

δυνατος, ης, ον possible, powerful, able

ὁ δυνατος the Mighty One – Same meaning as El Shaddai (Job 8:3; Ps 24:8)

Luke 1:50

καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.

ἔλεος, ους n mercy, compassion

Often used in the LXX to translate *hesed*, covenant faithfulness and love.

φοβεομαι fear, be afraid (of), reverence

On ἔλεος Marshall comments, "It is the attitude shown by God in respect of his covenant (1:72) to those who fear and worship him (Ex 20:6). The thought of fearing God is frequent in Lk. (12:5; 18:2, 4; 23:40; Acts 10:2, 22, 35; 13:16, 26...). It expresses in OT language the proper response to the covenant mercy of God."

Luke 1:51

Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν·

The aorist is perhaps here used in the sense of a 'prophetic perfect', to "refer to events still in the future which had already begun to take place at the time of the hymn, and so could be regarded as partly realised... What God has now begun to do, and Mary regards prophetically as having already come to fruition, is described in terms of what God actually did in OT times, as expressed in Israel's praise in the OT." Marshall

κρατος, ους n might, strength, power, dominion, mighty deed
 βραχίονι Noun, dat s βραχιων, ονος m arm

Cf. Jn 12:38; Acts 13:17.

διασκορπιζω scatter
 ὑπερηφανος, ον arrogant, proud
 διανοια mind, thoughts

Luke 1:52

καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοῦς,

καθεῖλεν Verb, aor act indic, 3 s καθαιρεω take down, pull down, overthrow
 δυναστης, ου m ruler, king

Cf. Job 12:19

ὑψωω exalt, lift up, raise
 ταπεινος, ης, ον humble, lowly, poor, of humble circumstances

Cf. 1 Sa 2:7f; Pss 75:7; 107:40f.; 113:7f.; 147:6.

Luke 1:53

πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

πεινωω be hungry
 ἐνέπλησεν Verb, aor act indic, 3 s ἐμπι(μ)πλημι and ἐμπιπλωω fill, satisfy
 πλουτεω be rich, grow rich
 ἐξαπέστειλεν Verb, aor act indic, 3 s ἐξαποστελλω send out, send away

Another Lucan word.

κενος, ης, ον empty

Luke 1:54

ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

ἀντελάβετο Verb, aor midd dep indic, 3 s ἀντιλαμβανομαι help, come to the help of

παις, παιδος m & f servant, slave, child

For Israel as God's servant (παῖς) see Is 41:8f.; 42:1; 44:21; also 49:3; Jer 26:27. On the promise of help cf. Is 41:9; 42:1.

μνησθῆναι Verb, aor infin μμνησκομαι
remember, call to mind
ἐλεος, ους n see v.50

Luke 1:55

καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ και τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

σπερμα, τος n seed, offspring

"The syntax is not clear:

- i) τῷ Ἀβραάμ as the indirect object of μνησθῆναι ἐλεος, v. 55a being parenthetical (RV; NEB; JB; TEV; TNT; NIV; Barclay; so Mi 7:20).
- ii) τῷ Ἀβραάμ in loose apposition to πρὸς τοὺς πατερας ἡμῶν ...
- iii) τῷ Ἀβραάμ as dative of interest with ἐλάλησεν ('as he spoke to our fathers in favour of Abraham'...)

The first of these views remains the best, since otherwise εἰς τὸν αἰῶνα is awkwardly placed. For the thought cf. 2 Sa. 22:51. Abraham appears frequently in Luke." Marshall

Luke 1:56

Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

ἔμεινεν Verb, aor act indic, 3 s μενω
remain, stay

τρεῖς, τρια gen τριων dat τρισιν three
ὑποστρεφω return, turn back

"Although Mary was probably present at the birth of John, Luke rounds off this section of the story, which concerns her particularly, by describing her return home before going on to the story of John's birth (cf. 3:18-20/21f.). ὑποστρεφω is frequent in Lk. (21x; Acts, 11x; not in the other Gospels). The reference to Mary's home indicates that she is not yet regarded as married to Joseph (1:27)." Marshall

Luke 1:57

Τῇ δὲ Ἐλισάβητ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι
fill, end, fulfil

χρονος time (note χρονίζω in verse 21)
τεκεῖν Verb, aor act infin τικτω bear, give birth to

γενναω see verse 13

Cf. Gen 25:24

Luke 1:58

καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

περιοικος, ου m neighbour
συγγενης, ους m relative, kinsman, fellow-countryman

The prefix συν (which becomes συγ before a stem beginning with a guttural - κ, γ, χ) means with or together with. συγγενης means literally one born together with – i.e. from the same extended family (a relative), or in the same region.

ἐμεγαλυνεν see verse 47

ἐλεος, ους n mercy, compassion
συχαιρω (see note above on prefix συν)
rejoice with, rejoice together

Marshall suggests that here the meaning may be 'to congratulate'.

Luke 1:59

Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὄγδοῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

ὄγδοος, η, ον eighth

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
περιτεμεῖν Verb, aor act infin περιτεμνω
circumcise

"It was performed by the head of the house, but sometimes by a woman (1 Mac 1:60). The neighbours and relatives joined in the ceremony (cf. Ru. 4:17), as at a modern christening." Marshall

παιδιον, ου n child

"καλεω normally takes a double accusative, and the use of ἐπι here is unusual." Marshall

Luke 1:60

καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

ἀποκρinoμαι answer, reply, say
οὐχι (emphatic form of οὐ) not, no
κληθησεται Verb, fut pass indic, 3s καλεω

Evidently Zechariah had communicated the message of the angel to Elizabeth. Godet suggests he would have done so "a hundred times over".

Luke 1:61

καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτου.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
συγγενεια, ας f kindred, relatives

Only here and in Acts 7:3, 14.

Luke 1:62

ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι
καλεῖσθαι αὐτό.

ἐννευω enquire by making signs

The narrative implies that Zechariah was deaf
as well as dumb

ἂν particle indicating contingency

"The formulation of the question is Lucan; he
often introduces an indirect question by το
(9:46; 19:48; 22:2, 4, 23, 24; Acts 4:21; 22:30;
Rom 8:26; 1 Thes. 4:1...)." Marshall

θέλοι Verb, pres act optative, 3 s θελω
wish, will

The optative mood was common in classical
Greek but is more rare in the NT. Of all the NT
writers, Luke uses it most commonly (see note
on v.29). Generally it is used to express a wish
(e.g. γένοιτο 'may it be', used by Lk in v.38
and by Paul in the phrase μη γένοιτο).

Luke 1:63

καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων·
Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν
πάντες.

αἰτεω ask, request, demand; midd ask
for oneself, request

πινακίδιον, ου n writing tablet

πινακίδιον (diminutive of πιναξ (11:39),
'platter'), is a small wooden tablet probably
coated with wax on which an impression can
be made with a sharpened stick.

θαυμαζω see verse 21

"The neighbours' surprise is at the firmness of
Zechariah's statement, or at his confirmation of
the unusual name for his son, or perhaps at his
agreement with his wife (since he would not
have heard her speaking, and the neighbours
may have imagined that they had not conferred
on the matter)." Marshall

Luke 1:64

ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ
γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

ἀνοιγω open

The aorist implies that the effect was
immediate.

στομα, τος n mouth
παραχρῆμα immediately, at once
γλωσσα, ης f tongue, utterance

D adds ἐλύθη to ease the construction – ἀνοιγω
not really being appropriate to γλωσσα.

εὐλογεω see v.42

Luke 1:65

καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ
τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα
ταῦτα,

ἐγενετο ἐπι is a Lucan construction (3:2; 4:25,
36; 23:44; 24:22).

περιοικεω live in the neighbourhood

Note the construction of this word, περι
around + οικεω to live, dwell. Note the
cognate noun in verse 58.

ὅλος, η, ον whole, all, complete, entire
ὀρεινη, ης f see verse 39

Ἰουδαίος, α, ον a Jew, Jewish, Judean
διαλαλεω discuss, talk about

The imperfect implies that these matters were
discussed for some time after the events.

ῥημα, ατος n see verse 37

Luke 1:66

καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ
αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο
ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

ἔθεντο Verb, aor midd indic, 3 pl τιθημι
place, appoint; midd put, place, set

JB translates 'treasured it in their hearts'. For
this use of τιθημι cf. 9:44; Acts 19:21.

ἄρα The ἄρα here expresses wonderment
(compare 8:25 and 12:42).

χειρ, χειρος f hand, power

On the basis of the tense of ἦν, Marshall
suggests that the phrase commencing καὶ γὰρ
is best understood as comment by the narrator
rather than part of the reported speech.

Luke 1:67

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι
fill

What follows is "a psalm of praise giving a
divinely inspired commentary on the
significance of the events which have begun to
take place." Marshall

Luke 1:68

Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι
ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ
αὐτοῦ,

εὐλογητος, η, ον blessed, praised
ἐπισκεπτομαι visit, be concerned about

"ἐπισκεπτομαι is used of God 'visiting' men in the sense that he comes to bless and save them (1:78; 7:16; Acts 15:14; Heb 2:6; cf. Gn 21:1; Ex 3:16; Ru 1:6; Pss 8:4 (8:5); 106:4 (105:4))." Marshall

λυτρωσις, εως f redemption, setting free

"The background of this concept is to be seen in the OT thought of God setting his people free by his mighty act at the Exodus, which was then applied typologically to subsequent acts of deliverance." Marshall

Luke 1:69

καὶ ἤγειρεν κέρας σωτηρίας ἡμῶν ἐν οἴκῳ
Δαυὶδ παιδὸς αὐτοῦ,

ἐγειρω raise

κερας, ατος n horn

σωτηρια, ας f salvation

I.e. God has brought onto the stage of history (ἐγειρω cf. Acts 13:12) a mighty Saviour, cf. Ps 132:17; 18:2.

παις, παιδος m & f servant, slave, child

The Saviour is identified with the Messiah. The reference is not to John but to the child that Mary will bear.

Luke 1:70

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ'
αἰῶνος προφητῶν αὐτοῦ,

στομα, ατος n mouth

δια στοματος is Lucan, cf. Acts 1:16; 3:18,21; 4:25; 15:7

ἀπ αἰῶνος here means 'from earliest times' cf. Acts 3:21; 15:18

Luke 1:71

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς
πάντων τῶν μισούντων ἡμᾶς,

The σωτηρια here is in apposition to the content of v.68f.

ἐχθρος, α, ον enemy, one hated

μισεω hate, despise, be indifferent to

Luke 1:72

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ
μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

ἐλεος, ους n mercy, compassion

ποιησαι ἐλεος μετα reflects a Hebrew construction (cf. Gen 24:12; Jdg 1:24; 8:35; 1 Sa 20:8; 2 Sa 3:8 also Lk 10:37; Acts 24:17). Marshall suggests that the phrase means 'to keep faith with', "ἐλεος expressing the idea of loyal behaviour in accordance with the covenant rather than mercy."

μνησθῆναι see verse 54

διαθηκη, ης covenant, will, testament

Cf. Ps 106:45; Ex 2:25; 6:5; Ps 105:8.

Luke 1:73

ὄρκον ὃν ᾤμοσεν πρὸς Ἀβραάμ τὸν πατέρα
ἡμῶν, τοῦ δοῦναι ἡμῖν

ὄρκος, ου m oath, vow

ᾤμοσεν Verb, aor act indic, 3 s ὀμνωω and

ὀμνωμι swear, vow, make an oath

δοῦναι verb, aor act infin διδωμι give

Luke is fond of του with the infinitive (1:77, 79; 2:21, 24, 27; 4:10; 5:7; 8:5; 9:51; 10:19; 12:42; 17:1; 21:22; 22:6,31; 24:16,25,29,45 also 17x in Acts.

Luke 1:74

ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας

λατρεύειν αὐτῷ

ἀφοβως without fear

The prefix α negates the meaning of the word to which it is attached. φοβος = fear.

ῥυσθέντας Verb, aor pass ptc, m acc pl

ῥυομαι save, rescue

λατρευω serve, worship

For διδωμι followed by an infinitive, cf. 8:10; Acts 2:4; 4:29.

Luke 1:75

ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ
πάσαις ταῖς ἡμέραις ἡμῶν.

ὁσιότητι Noun, dat s ὁσιότης, ητος f
holiness

Only here and in Eph 4:24

δικαιοσυνη, ης f righteousness, what is right, what God requires

Marshall suggests that "the two words may express duty to God and man respectively."

ἐνώπιον prep with gen before, in front of

Luke 1:76

καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου
κληθήσῃ, προπορεύσῃ γὰρ ἐνώπιον κυρίου
ἐτοιμάσαι ὁδοὺς αὐτοῦ,

παιδιον, ου n child

ὕψιστος, η, ον see verse 32

κληθησῃ Verb, fut pass indic, 2s καλεω

Note the conscious contrast with the title used in 1:32 of Jesus

προπορευομαι go before, go in front of

This compound form is found only here and in Acts 7:40.

ἐτοιμαζω see verse 17

ὁδος, ου f way, path, road, journey

"This description is based on Is 40:3, which is used elsewhere in the NT to characterise John's activity (3:4-6 par. Mk 1:2f. par. Mt 3:3; Lk 7:27 par. Mt 11:10). The same idea is taken up by Mal 3:1 (possibly in dependence on Is 40:3f.) and applied to the messenger who prepares the coming of the Lord, i.e. the Elijah figure of Mal 4:5f." Marshall

Luke 1:77

τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

δοῦναι see v.73.

γνωσις, εως f knowledge, understanding
σωτηρια, ας f salvation

"The way of the Lord is prepared by giving his people (1:68) the knowledge of salvation." Marshall

ἀφεσις, εως f forgiveness, cancellation (of sins)

ἁμαρτια, ας f sin

Salvation is here defined in terms of forgiveness of sins – the promise of Jer 31:34 fulfilled.

Luke 1:78

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

σπλαγγνον, ου n one's inmost self, affections, heart

"σπλαγγνα (always plural in the NT) is literally the 'inward parts' of a man or animal (Acts 1:18), but the word came to be used of the 'seat of feeling' in a man, especially the locus of compassion." Marshall

ἐλεος, ους n mercy, compassion

ἐπισκεπτομαι see v.68

Mercy prompts a divine visitation.

"The MSS vary between ἐπισκέπεται (p⁴ κ* B W Θ pc sy^{s p} sa bo) and ἐπεσκέψατο (A C D f1 f13 pl latt Cyr; TR). Most scholars regard the aorist as being due to assimilation to v.68 ... and accept the better attested future, which fits in with the tense in v.76." Marshall

ἀνατολη, ης f rising sun, dawn, east

ὕψος, ους n height, heaven, high position

ἀνατολη ἐξ ὕψους can be interpreted in a number rather different ways:

- i) ἀνατολη can mean 'growing' and is used in the LXX to translate *seruah* 'branch', 'shoot' (Jer 23:5; 33:15 (40:15 LXX); Zech 3:8; 6:12; cf. 4:2). Hence this could refer to the Davidic Messiah, the Shoot of Jesse (Is 11:1 ff.) sent from on high – from God.

- ii) The words could be translated "...by which the rising sun will come to us from heaven" (NIV), an allusion to Malachi 4:2, "for you who revere my name, the sun of righteousness will rise with healing in his wings" – a prophecy of the coming Messiah.

- iii) The reference could be to a rising *star* such as the star of Jacob (Nu 24:17).

Most translations follow ii, which seems to fit most naturally with the following verse.

Luke 1:79

ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

ἐπιφᾶναι Verb, aor infin ἐπιφαινω appear, give light

σκότει Noun, dat s σκοτος, ους n darkness, evil

Cf. Ps 107:10; Is 9:2; 42:7.

σκια, ας f shadow, shade

θανατος, ου m death

καθημαι sit, sit down, live

κατευθυνω direct, guide

πόδας Noun, acc pl πους, ποδος m foot

εἰρηνη, ης f peace

Luke 1:80

Τὸ δὲ παιδίον ἠὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

αὔξανω and αὔξω grow, increase, reach full growth

κραταιοω be strong, become strong

"The boy's childhood is described on the pattern of 1 Sam 2:21." Marshall

ἐρημος, ου f deserted place, uninhabited region, desert

ἕως until

ἀναδειξις, εως f public appearance

Luke 2:1-20

"In two important respects the story of the birth of Jesus is different from that of John. First, it is given a setting in world history by the reference to the census which brought Mary and Joseph to Bethlehem. It is the first hint of the cosmic significance of the birth and foreshadows the universalism disclosed in 2:32. Second, the birth of Jesus takes place in lowly circumstances, a fact indicated by the use of the manger and the presence of the shepherds who represent the humble, possibly even the despised people of the land. The twin motifs of the rejection of Jesus by the world and of God's acceptance of ordinary humble and needy folk, to whom he chooses to reveal his salvation, thus come to expression in the story at the outset, and remain of decisive significance throughout the Gospel." Marshall

Luke 2:1

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην·

ἐκεῖνος, η, ο demonstrative adj. that, those
 δογμα, τος n rule, law, decree
 ἀπογραφῶ register, enrol
 οἰκουμένη, ης f world, inhabited earth,
 mankind, Roman Empire

Luke 2:2

(αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου·)
 ἀπογραφή (cognate noun of verb above)
 enrolment, registration
 πρωτος, η, ον first, leading, foremost
 ἡγεμονεῦω be governor, rule

It is difficult to sort out a precise chronology from Luke's information. Luke states that Jesus was born during the reign of Herod the Great. However, Herod died in 4 BC while Quirinius was governor of Syria from AD 6-9. It may be that Quirinius held some special capacity (short of governor in a formal sense) before Herod's death. Alternatively, "It is ... not impossible that Luke has recorded the first steps of an enrolment begun by another governor of Syria and completed by Quirinius... Historically, the solution least open to difficulty is that Herod was forced to carry out some kind of enrolment in his own realm under Roman pressure, perhaps in association with the oath of loyalty... and this was regarded by Luke as part of the general fiscal measure of Augustus... Either Quirinius is thought of as exercising a broad command in the East before the death of Herod, so that the census could be attributed to his influence (and so as to point a link with his own later census in AD 6) or Luke means that it took place before his governorship." Marshall
 Marshall provides an extensive Bibliography for those who wish to pursue the issues further.

Luke 2:3

καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

ἑαυτος, εαυτη, εαυτον reflexive pronoun,
 himself, herself, itself

Luke 2:4

Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω
 ὅστις, ἣτις, ὅ τι who, which, whoever,
 whichever

εἶναι Verb, pres infin εἶμι
 πατρια, ας f family, nation, people

Marshall suggests that Joseph also had some property in Bethlehem and it was this that required him to travel there for the census.

Luke 2:5

ἀπογράψασθαι σὺν Μαριάμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύω.

ἐμνηστευμένη Verb, perf pass ptc, f dat s
 μνηστευομαι be engaged, be promised
 in marriage

οὔσῃ verb, present part, f dat s εἶμι
 ἐγκυος, ον pregnant

Luke 2:6

ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,

ἐκεῖ there, in that place, to that place
ἐπλήσθησαν see 1:15
τεκεῖν see 1:57

Luke 2:7

καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

πρωτοτοκος, ον first-born, first
σπαργανω wrap in baby clothes

Means to wrap up in σπαργανα – strips of cloth like bandages, wrapped around young infants to keep their limbs straight.

ἀνακλινω seat at table, lay down
φατνη, ης f manger, feeding trough,
stable

The meaning here is a 'manger' rather than a stable. "At his birth Jesus had to be content with the habitation of animals because there was no room for him in human society."
Marshall

διότι because, for, therefore
τοπος, ου m place
καταλυμα, τος n room, guest room, inn

The reference may be to a room, perhaps a guest room in a private house, rather than lodging in an inn. Mary and Joseph had to find space in a part of the dwelling usually devoted to animals. The picture here should not be confused with the details of the traditional 'nativity play'. There is also no suggestion that the place was a cave.

Postscript concerning some uses of the infinitive in these verses: prepositions are sometimes followed by the infinitive preceded by the definite article (articular infinitive). δια followed by the accusative articular infinitive means 'because' – δια το ειναι αυτον (v5) means 'because he was'. ἐν followed by the dative articular infinitive is used of time when something happened – ἐν τω ειναι αυτους εκει (v6) 'while they were there'. For a systematic treatment of the uses of the infinitive, see Wenham, *The Elements of New Testament Greek*, Chapter 20.

Luke 2:8

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

ποιμην, ενος m shepherd

Shepherds were a despised class since they were unable to keep strict Sabbath laws.

χωρα, ας f country, region, field
ἀγραυλω be or live out of doors

Literally, to make one's ἀγρος one's αὐλή – to make the field one's 'space, courtyard, home'.

φυλασσω keep, guard, defend
φυλακη, ης f prison, watch (of the night)

Note how NT Greek uses a noun with its cognate verb (see also the following verse), something we would be at pains to avoid in English.

νυξ, νυκτος f night
ποιμνη, ης f flock

Luke 2:9

καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμπεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν·

ἐφιστημι come up to, approach, appear
δοξα, ης f glory

Marking the presence of the divine, cf. Acts 7:55.

περιλαμπω shine around
φοβεομαι see 1:50

Luke 2:10

καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ,

On the form of the angel's address cf. 1:13, 30

εὐαγγελιζω act. and midd proclaim the
good news

χαρα, ας f joy, gladness
ὅστις, ἣτις, ὅ τι who, which, whoever,
whichever, anyone, someone
λαος, ου m people, a people

"The 'people' means Israel rather than the gentiles..., but it is just possible that a wider reference is beginning to creep in, since the message echoes Hellenistic announcements affecting the whole world." Marshall

Luke 2:11

ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος ἐν πόλει Δαβὶδ·

ὅτι introduces both the content of the good news and the reason for the great joy.

ἐτέχθη Verb, aor pass indic, 3 s τυκτω see
1:57

σημερον today
σωτηρ, ηρος m see 1:47
Χριστος Κυριος (see Acts 2:36)

Χριστος is the Greek equivalent of the Hebrew word, Messiah – both mean anointed. Jesus is the promised Messiah. The phrase Χριστος Κυριος means that Jesus is 'the Messiah (and) the Lord'.

Κυριος is used of men as a title of distinction, but in the Septuagint (the Greek translation of the Hebrew OT that was in common use in NT times) it was used to translate the name of God, Yahweh (or Jehovah). The assertion that Jesus is Lord (2 Cor. 4:5; Phil. 2:11; 1 Cor. 12:3 etc.) is none other than the insistence that in Jesus, God has come to live among men.

Luke 2:12

καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.

σημεῖον, ου n miraculous sign, sign
εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω
find, discover

βρέφος, ους n see 1:41

σπαργανω see verse 7

κειμαι lie, be laid

Luke 2:13

καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόντων·

ἐξαιφνης suddenly, unexpectedly
πληθος, ους n crowd
στρατια, ας f army

στρατια, 'host, army' is used to refer to the heavenly company in the LXX (1 Kings 22:19; 2 Ch 33:3,5; Jer 8:2; 19:13 etc.).

αἶνεω praise (used only of praising God)

Luke 2:14

Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

ὑψιστος, η, ου see 1:32

γη, γης f earth

εἰρηνη, ης f peace

"If the glory of God in heaven is revealed in the coming of his Son, the effect for men on earth is summed up in εἰρηνη (1:79). Here, however, more than the cessation of strife is meant, and the word is used to indicate the full sum of the blessings associated with the coming of the Messiah (Is 9:5f; Mi 5:4). He brings a new situation of peace between God and men in which his blessings can be communicated to them." Marshall

εὐδοκια, ας f good will, pleasure, favour

ἐν ἀνθρώποις εὐδοκίας There are several textual variants here, the chief of which is ἐν ἀνθρώποις εὐδοκία, reflected in the AV translation, "goodwill towards men". The genitive reading given above has been the subject of much debate, not least among some conservative Evangelicals who have misread it as 'towards men of goodwill' – i.e. God's peace is for those who have a good heart. Metzger more correctly states, "The meaning seems to be, not that divine peace can be bestowed only where human good will is already present, but that at the birth of the Saviour God's peace rests on those whom he has chosen in accordance with his good pleasure" (*A Textual Commentary on the Greek New Testament*, p.133). This is correctly reflected in the NIV rendering, "and on earth peace to men on whom his favour rests." Marshall similarly says, "The phrase... expresses the thought of God's free choice of those whom he wills to favour and save."

Luke 2:15

Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

ἀπῆλθον Verb, aor act ind, 1s & 3pl
ἀπερχομαι

Many MSS read καὶ οἱ ἄνθρωποι οἱ ποιμένες rather than simply οἱ ποιμένες. Metzger Comments, "It is exceedingly difficult to decide whether καὶ οἱ ἄνθρωποι before οἱ ποιμένες is a stylistic insertion made in order to sharpen the contrast between men and angels, or whether it dropped out accidentally owing to homoeteleuton."

ἀλλήλων, οἰς, ους reciprocal pronoun one another

διερχομαι go over, go through, go

δη indeed, then, therefore, now

A particle of emphasis, used especially with commands

ἕως prep with gen to, until, as far as
ἴδωμεν Verb, aor act subj, 1 pl ὄραω see
ῥημα, ατος n word, thing, matter
γεγονός Verb, perf act ptc, n nom/acc s
γίνομαι

γνωρίζω make known, disclose, know

A verb used especially of God's declaration of his secret counsel of salvation.

Luke 2:16

καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε
Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος
κείμενον ἐν τῇ φάτνῃ·

σπευδῶ hasten, hurry, be eager (for)

ἀνευρισκῶ find, find by searching (This
verb occurs only here and in Acts 21:4 in
the NT)

τε enclitic particle and, and so

τε is a common connective particle in Luke's writings (out of 215 occurrences in the NT, 9 are in Luke and 151 in Acts. Of the remaining, 20 are in Hebrews and 18 in Romans, leaving only 7 other occurrences). "It is used in conjunction with καὶ to mean 'both ... and ...' Normally it follows the noun to which it refers (A τε ... καὶ B), but precedes a noun which has the article, as here. It may be followed, as here, by more than one καὶ phrase." Marshall

βρέφος see 2:12; 1:41

Luke 2:17

ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ
λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

γνωρίζω see v.15

παιδιον, ου n child

The shepherds were the first Christian
preachers

Luke 2:18

καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν
λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς,

θαυμάζω see 1:21

Luke 2:19

ἡ δὲ Μαρία πάντα συντήρει τὰ ῥήματα ταῦτα
συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

συντηρεῶ keep safe, treasure up

συμβάλλω put together, think about,
consider

The verb implies pondering over events to get
at their right meaning.

Luke 2:20

καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ
αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ
εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

ὑποστρεφῶ return, turn back

δοξάζω praise, honour, glorify, exalt

αἰνεῶ see verse 13

ἀκουῶ hear

εἶδον Verb, aor act ind, 1s & 3pl ὄραω

ἐλαλήθη Verb, aor pass indic, 3 s λαλεῶ

"The coincidence of what they had heard from the angels with what they had seen led the shepherds to praise; by itself the birth of the child would have seemed a perfectly ordinary event." Marshall

Luke 2:21

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ
περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ
Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ
συλλημφθῆναι αὐτόν ἐν τῇ κοιλίᾳ.

ὅτε conj when, at which time

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill, end, fulfil

ὀκτῶ eight

περιτεμεῖν Verb, aor act infin περιτεμνω

circumcise

κληθὲν Verb, aor pass ptc, n nom/acc s

καλεῶ

συλλημφθῆναι Verb, aor pass infin

συλλαμβανῶ conceive

κοιλία, ας f see 1:15

The verse draws a parallel between John and Jesus (1:59f), and also links this story to the annunciation.

Luke 2:22

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως,
ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα παραστήσαι
τῷ κυρίῳ,

καθαρισμος, ου m cleansing, purification

A late form for καθαρισμος 'cleansing'

The purification took place on the fortieth day after the birth. Until then, the mother was not permitted to leave her home (see Lev 12:2-4).

The plural αὐτῶν may refer include Joseph along with Mary. Although Mary alone would be considered in need of purification, Joseph also had a responsibility to see that it was carried out.

On the careful fulfilment of the requirements of the law, see Gal. 4:4,5.

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

ἀναγῶ bring up, lead up

"Luke uses the two forms Ἱεροσολυμα (13:22; 19:28; 23:7; Acts 23x) and Ἱερουσαλημ (Lk 26x; Acts 39x). In the rest of the NT Ἱεροσολυμα is found mostly in the Gospels (Mt 11x; Mk 10x; Jn 12x; Gal 1:17f.; 2:1) and Ἱερουσαλημ outside of the Gospels (11x; Mt 23:37...). The former is a Hellenised, declinable form of the latter..., used mostly by non-Jews and also by Jews when addressing Greek readers, while the latter was used almost exclusively by Jewish writers and in the LXX." Marshall

παριστημι and παριστηνω present, bring into one's presence

"The following verse shows that this offering was in accordance with the law requiring each first-born child (2:7) to be offered to God and a price paid for its redemption. Since, however, the child was brought to the temple, which was not necessary for the act of redemption, we should probably find a third element in the narrative, namely the offering of the child to God for his service, in the same way as Samuel was offered by his parents to God (1 Sam 1:11, 22,28...). Hence in the case of Jesus no redemption price was paid, for the child was not redeemed but rather consecrated to the service of God." Marshall

Luke 2:23

καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,

ἄρσην, εν gen ενος male, man
διανοίγω open
μήτρα, ας f womb

Cf. Ex 13:2, 12, 15.

Luke 2:24

καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο νοσσοῦς περιστερῶν.

δοῦναι verb, aor act infin δίδωμι give
θυσια, ας f sacrifice, victim
εἰρημένον Verb, perf pass ptc, n nom/acc s
λεγω

That is, a sacrifice in respect of the cleansing of the mother.

ζευγος, ους n pair, yoke
τρυγων, ονος f dove
δύο gen & acc δύο dat δύοσιν two
νοσσος, ου m young (of a bird)
περιστερα, ας f dove, pigeon

Joseph and Mary, being poor, offered two doves or pigeons rather than a lamb and a young dove or pigeon, cf Lev 12:6-8.

Luke 2:25

Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν·

δικαιος, α, ον righteous, just
εὐλαβης, ες devout, reverent
προσδεχομαι wait for, expect
παρακλησις, εως f encouragement, help, comfort

From the same root as παρακλητος, Helper, Counsellor, Comforter, Intercessor – used of the Holy Spirit. In this context, meaning the consolation brought by the messianic era, it reflects Is 40:1f (cf. Mt 5:4; Is 49:13; 57:18; 61:2).

παρακλησιν του Ἰσραηλ "May I see the consolation of Israel!" was a common Jewish expression of the desire to see the Advent of the Messiah. "Simeon was thus one whose hopes would be fulfilled by the coming of the Messiah; he was now equipped to recognise the coming of the Messiah and to speak prophetically about it by the fact that the Holy Spirit was upon him." Marshall
παρακλητος is used of Jesus in his glorified role in 1 John 2:1.

Luke 2:26

καὶ ἦν αὐτῷ κεχηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου.

χηματιζω warn, direct, instruct, reveal (of Divine message)

For this verb in the sense of receiving an oracle (a message from God), cf. Mt 2:12,22; Acts 10:22; Heb 8:5; 11:7.

ἰδεῖν Verb, aor act infin ὁραω see v.20
θανατος, ου m death
πριν and πρην ἢ before
ἂν particle indicating contingency

"The combinations πρην ἢ ἂν, πρην ἢ, πρην ἂν and πρην are all attested in the MSS here (along with ἕως ἂν) and elsewhere. In a sentence with a positive main clause, πρην is constructed with the accusative and infinitive (22:61; Acts 2:20; 7:2; Mt 1:18; Mt 26:34 and 75 par. Mk 14:30 and 72). If the main clause is negative, πρην is used with the optative in historical sequence (Acts 25:16); in the present case, however, the original subjunctive of the direct discourse is retained, as in Classical usage." Marshall

ἴδῃ Verb, aor act subj, 3 s ὁραω

Luke 2:27

καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

ἐν τῷ πνεύματι is not 'in an ecstasy' as some suppose after Rev 1:10 but is here 'under the direction/guidance of the Spirit'.

ἱερον, ου n temple, temple precincts
εἰσαγαγεῖν Verb, aor act infin εἰσαγω bring into, lead into

"ἐν τῷ with the aorist infinitive gives the Hellenistic sense, 'when they had brought'... του ποιησαι is an infinitive of purpose, dependent on the previous infinitive." Marshall

γονευσ, εως m parent
εἰθισμένον Verb, perf pass ptc, m acc & n
nom/acc s ἐθίζω accustom; το
εἰθισμενον customary practice

Luke 2:28

καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

δεχομαι receive, accept, take
ἀγκαλη, ης f arm

Only here in the NT. "It is used of the arm when bent to receive something (cf. the verb, 9:36)." Marshall

εὐλογεω speak well of, bless

Luke 2:29

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

The opening νυν is in an emphatic position, indicating that the era of salvation has now come.

ἀπολυω release, set free, send away

Used euphemistically in the sense of 'to let die' in the OT (cf. Gen 15:2; Num 20:29).

δεσποτης, ου m Lord, Master (of God and of Christ), slave owner

Used of God in Acts 4:24; Rev 6:10; and of Christ in 2 Peter 2:1; Jude 4. It is an appropriate correlative to δουλος.

εἰρηνη, ης f peace

"Simeon can entrust himself to death, knowing that life and immortality have been brought to light through the gospel." Marshall

Luke 2:30

ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου εἶδον Verb, aor act ind, 1s & 3pl ὄραω
σωτηριον, ου n salvation

Luke 2:31

ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

ἐτοιμαζω prepare, make ready
προσωπον, ου n face, presence

κατα π. properly means 'face to face', but here carries the sense 'in the presence of/ before'.

The plural λαοι suggests that the reference is to the gentiles as well as Jews. "The use of Is 40:3-5 in Lk 3:4-6 to prove that 'all flesh will see the salvation of God' strongly suggests that the same thought is present here." Marshall

Luke 2:32

φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

φως, φωτος n light

"Stands loosely in apposition to σωτηριον and refers to Jesus himself." Marshall

ἀποκαλυψις, εως f revelation

ἔθνος, ους n nation, people; τα ε. Gentiles

Cf. the phrase εἰς φως ἐθνων (Is 49:6; cf. 42:6; 60:3).

Luke 2:33

καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

"In order to safeguard the doctrine of the virgin birth of Jesus, ὁ πατηρ was replaced by Ἰωσηφ in a variety of witnesses, some of them ancient." Metzger.

θαυμαζω see 1:21

"Here for the first time the significance of Jesus for the gentiles is revealed to his parents." Marshall

Luke 2:34

καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἴδού οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον,

"First, Simeon takes up the thought of the stone laid by God which is both a means of causing men to fall and also the principal stone in the foundation of God's building, a stone which one may safely trust (Is 8:14; 28:16). This metaphor is of considerable importance in NT theology (Rom 9:33; 1 Pet 2:6-8; Lk 20:17f)." Marshall

κειμαι lie, be laid, store up, be stored up

κειμαι for 'to be destined' (cf. Phil 1:16; 1 Thess 3:3; 1 Tim 1:9) reflects Is 28:16.

πτωσις, εως f fall

ἀναστασις, εως f resurrection, raising up

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

There is considerable discussion as to whether two groups are meant here – some of the many falling while some others rise – or one group which, having fallen, then rises. Marshall says that, on the whole, the construction suggests a single group.

σημειον, ου n miraculous sign, sign
ἀντιλεγω object to, oppose

The sign will be contradicted/contested – not regarded as a real sign from God.

Luke 2:35

καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται
ρόμφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
καρδιῶν διαλογισμοί.

"The line of thought is interrupted by a parenthesis in v.35a in which the effect of the rejection of her Son upon Mary herself is stressed." Marshall

ψυχη, ης f self, inmost being, 'soul'
διελεύσεται Verb, fut midd dep indic, 3 s
διερχομαι pass through, go through
ρόμφαία, ας f sword, pain, sorrow
ὅπως (or ὅπως ἂν) that, in order that

Resumes the thought of v.34.

ἀποκαλυπτω reveal, disclose
διαλογισμος, ου m thought, opinion,
reasoning

Luke 2:36

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ
φυλῆς Ἀσήρ (αὐτὴ προβεβηκυῖα ἐν ἡμέραις
πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ
τῆς παρθενίας αὐτῆς,

προφητις, ιδος f prophetess

Only here and in Rev 2:20 in the NT.

θυγατηρ, τρος f daughter
φυλη, ης f tribe, nation, people
προβεβηκυῖα Verb, perf act ptc, f nom s
προβαινω go on
ζήσασα Verb, aor act ptc, f nom s ζαω live,
be alive
ἀνηρ, ἀνδρος m man, husband
ἔτη Noun, nom & acc pl ἔτος, ους n year
ἑπτα seven
παρθενια, ας f maidenhood, virginity; ἀπο
τς π. αὐτῆς from the time of her
marriage

Here alone in the NT.

Luke 2:37

καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα
τεσσάρων,) ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ
νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ
ἡμέραν.

χήρα, ας f widow

ἕως prep with gen to, until, as far as

ὀγδοηκοντα eighty

τεσσαρες neut τεσσαρα gen τεσσαρων four

Although the addition of these years would make her about 105 (assuming marriage at the age of 14), "It is less probable grammatically that the phrase means that she lived for a total of 84 years." Marshall

ἀφίσταμαι intrans leave, go away

νηστεια, ας f fasting, going without food

δεησις, εως f prayer, plea

λατρευω serve, worship

νυξ, νυκτος f night

νυκτα καὶ ἡμεραν Note the way in which night is put before day, which is a Hebrew idiom. The Hebrew 'day' (24 hour period) begins with darkness and ends in light – 'the evening and the morning'. Each day is viewed as a new creative act of God, who brings light out of darkness.

Luke 2:38

καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθομολογεῖτο τῷ
θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

ὥρα, ας f hour, moment, period of time

αὐτῇ τῇ ὥρᾳ 'at the same hour' – at that very moment.

ἐπιστᾶσα Verb, aor act ptc, f nom s ἐφιστημι
come up to, approach

ἀνθομολογεομαι give thanks

Here only in the NT. "suggests the idea of recognition, obedience and proclamation which occur in praise rendered publicly to God in return for his grace." Marshall

προσδεχομαι see verse 25

λυτρωσις, εως f redemption, setting free

Cf. Is 52:9. "λυτρωσις conveys the idea of divine deliverance which is to be brought about by Jesus, and is thus a messianic concept like 'comfort' in 2:25; cf. 24:21." Marshall. Many MSS, followed by TR, read ἐν Ἰερουσαλημ which, while seeking to remove the grammatical ambiguity, may alter the sense.

Luke 2:39

Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον
κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς
πόλιν ἑαυτῶν Ναζαρέθ.

τελεω complete, finish, fulfill, carry out

The use of the article with a prepositional phrase following is Lucan (8:15; 10:7; 19:42; 22:37; 24:19,27,35).

ἐπιστρεφω see 1:16

Luke 2:40

Τὸ δὲ παιδίον ἠύξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

αύξανω and αύξω grow, increase, reach full growth

κραταιοω be strong, become strong
σοφία, ας f wisdom, insight, intelligence
χάρις, ιος f grace, unmerited favour

Cf. 1:80; 2:52.

Luke 2:41

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῆ ἑορτῆ τοῦ πάσχα.

γονευσ, εως m parent

ἔτος, ους n year

ἑορτη, ης f festival, feast

Here in dative of time when.

πασχα n Passover, Passover meal, Passover lamb

This noun does not decline, being a transliteration of a Hebrew word.

Luke 2:42

καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς

δωδεκα twelve

The age at which a Jewish boy was considered no longer an infant. This does not necessarily imply that this was the first occasion on which Jesus had accompanied his parents to Jerusalem.

ἔθος, ους n see 1:9

Luke 2:43

καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.

τελειοω make perfect, complete, bring to an end, accomplish

ὑποστρεφω return, go home

ὑπέμεινεν Verb, aor act indic, 3 s ὑπομενω endure, remain behind

παις, παιδος m & f servant, slave, child

Contrast the diminutive form in verse 40, παιδίον child, infant. Danker thinks that παις here alludes to the christological use of the word (cf. 1:54,69; Acts 3:13,26; 4:27,30).

ἔγνωσαν Verb, aor act indic, 3 pl γνωσκω γονευσ, εως m parent

Luke 2:44

νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,

νομίζω think, suppose, assume; pass. be the custom

συνοδία, ας f company, group of travellers

Here alone in the NT.

ὁδος, ου f way, path, road, journey

A day's journey might be 20-25 miles.

ἀναζητεω look for, search for

συγγενεῦσιν Noun, dat pl συγγενης, ους m see 1:58

γνωστος, η, ον known, acquaintance, friend

Luke 2:45

καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν

εὐρόντες Verb, aor act ptc, m nom pl

εὐρισκω

Luke 2:46

καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·

τρεις, τρια gen τριων dat τρισιν three

μετα ημερας τρεις This, in the Jewish idiom, probably means on the third day. The first day would have been that of the outward journey, the second of the return. The third day would thus be the first day of searching in Jerusalem.

καθεζομαι sit down, seat oneself, sit
μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

διδασκαλος, ου m teacher

ἐπερωταω ask, interrogate, question

"Rabbinic teaching made considerable use of questions on the part of pupils, out of which discussion could arise." Marshall

Luke 2:47

ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

ἐξίστημι be amazed, be surprised

συνεσις, εως f understanding, insight

ἀποκρισις, εως f answer, reply

"Jesus appears as a pupil who astonishes his teachers by the understanding of the law apparent in his questions and answers to their counter-questions; there is no thought of his precociously teaching the experts (as in the Infancy Gospel of Thomas...)." Marshall

Luke 2:48

καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἢ μήτηρ αὐτοῦ· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατὴρ σου καὶ ἐγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

ἰδόντες Verb, aor act ptc, m nom pl ὄραω ἐκπλησσομαι be amazed

τεκνον, ου n child

κάγω a compound word = καὶ ἐγώ

ὀδυναομαι be in great distress, be greatly worried

"The use of ὀδυναομαι (16:24; Acts 20:38 [and nowhere else in the NT]) 'sorrow, suffer torment', may perhaps indicate the first fulfilment of Simeon's prophecy." Marshall

ζητεω seek, search for

σε Pronoun, acc s συ

Luke 2:49

καὶ εἶπεν πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;

"Jesus' first recorded words, uttered at a significant period in his life, set the tone for what follows in the Gospel..."

"With τι ὅτι supply γεγονεν (cf. Acts 5:4,9; Jn 14:22). The question is a gentle reproach." Marshall

ᾔδειτε Verb, pluperf act indic, 2 pl οἶδα (verb perf in form but with present meaning) know, understand

δεῖ impersonal verb it is necessary, must

ἐν τοῖς τοῦ πατρὸς μου "in the things of my Father", doing my Father's work. Marshall prefers the traditional translation 'in my Father's house' which he says is "perfectly possible linguistically and ... is also required by the context, since the point at issue is *where* Jesus is to be found."

τοῦ πατρὸς μου is a characteristic form of address by Jesus when speaking of God.

Luke 2:50

καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

συνῆκαν Verb, aor act indic, 3 pl συνημι understand, comprehend

οὐ συνῆκαν is characteristic of much of Jesus' ministry and remained characteristic of the disciples until the gift of the Spirit.

Luke 2:51

καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

καταβαινω come or go down, descend

ὑποτασσω subordinate; pass. be subject, submit to, obey

The event in the temple was a temporary disclosing of Jesus' later ministry. The incident was uncharacteristic of Jesus' childhood.

διατηρεω keep, treasure up

Cf. 2:19 which uses a related verb, συντηρεω.

Luke 2:52

Καὶ Ἰησοῦς πρόεκοπτεν σοφία καὶ ἡλικία καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

προκοπτω advance, progress

σοφια, ας f wisdom, insight, intelligence

ἡλικια, ας f age, span of life, years;

stature, height, maturity

Here the thought is of maturity associated with increasing age.

"The intended picture is one of perfect development, the continuation of what has already been described in 2:40." Marshall

Luke 3:1

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχούντος,

The dating of John's appearance follows the manner of ancient histories such as Thucydades and, in measure, also of OT books (Is 1:1; Jer 1:1-3 etc.).

ἔτος, ους n see 2:41

πεντεκαιδεκατος, η, ον fifteenth

ἡγεμονια, ας f reign, rule

That is 27/28 AD.

ἡγεμονευω see 2:2

τετρααρχεω be tetrarch, be ruler

Originally the ruler of a fourth part of a kindom, then ruler of a region. The Herod mentioned here is the son of Herod the Great and of Malthrace. Philip was another son of Herod the Great but by Cleopatra.

Ἰτουραιος, α, ον Ituraean, one from Ituraea Τραχωνιτις, ιδος f Trachonitis; ἡ Τ. χωρα the Trachonitis region

Luke 3:2

ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

ἐπὶ with the genitive means 'in the time of'.

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

"Although Jews regarded the high priesthood as a life-office, the Roman administration changed the holders at will. Ἄννας (Jn 18:13,24; Acts 4:6) held office from AD 6 to his deposition by Gratus in AD 15... He was succeeded by his son Eleazer (AD 16-17) and then by his son-in-law Καιαφας (AD 18-37; Mt 26:3,57; Jn 11:49; 18:13f.,24,28; Acts 4:6...). Thereafter four more of his sons held the high priesthood... Clearly Annas continued to possess considerable power behind the scenes (Jn. 18:13-27), a fact which explains why Luke names him here and also calls him the high priest in Acts 4:6: the retired priest kept his title... Luke thus recognises that there was in fact one high priest in office, but shows his consciousness of the powerful position of the retired high priest." Marshall
Note the way in which Luke (the historian) has researched his material as he said in 1:1-4.

ῥημα, ατος n word, thing, matter
ἐρημος, ου f deserted place, uninhabited region, desert

Luke 3:3

καὶ ἦλθεν εἰς πᾶσαν περιχώρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν,

περιχωρος, ου f surrounding region, neighbourhood

Ἰορδανης, ου m Jordan River
κηρυσσω preach, proclaim

Luke's concern is primarily with John as a preacher/prophet rather than a baptiser. But John's preaching concerns baptism: it consists in an explanation of the meaning and significance of the baptism he is performing.

μετανοια, ας f repentance, change of heart, change of way
ἀφεςις, εως f forgiveness, cancellation (of sins)
ἁμαρτια, ας f sin

Luke 3:4

ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου· Φωνὴ βοᾶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

φωνη, ης f voice, sound
βοαω call, cry out, shout
ἐτοιμαζω see 1:17
ὁδος, ου f way, path, journey
εὐθης, εια, υ adj. straight
τριβος, ου f path, pathway

Along with Matthew and Mark, Luke has variations from the LXX. "αὐτου is substituted for του θεου ἡμων, thus identifying the κυριος mentioned earlier as Jesus and not as God." Marshall

Luke 3:5

πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

φαραγξ, αγγος f valley, ravine

Here alone in the NT.

πληρωθήσεται Verb, fut pass indic, 3 s
πληρωω fill, fulfill, make come true, accomplish
ὄρος, ους n mountain, hill
βουνος, ου m hill
ταπεινωω humble, make low, level

"The image is of the construction of a level road, easy for the traveller, across an undulating desert." Marshall

σκολιος, α, ου crooked, perverse
τραχυς, εια, υ rough
λειος, α, ου smooth, level

Luke 3:6

καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

"The first part of Is 40:5 is omitted (καὶ ἀποκαλυφθήσεται ἡ δοξα του κυριου)... Perhaps Luke did not regard it as being fulfilled in the earthly ministry of Jesus." Marshall

ὄψομαι fut. ὄραω see 2:20
σαρξ, σαρκος f flesh, physical body, human nature
σωτηριον, ου n salvation, saving power

Luke alone includes this verse from Isaiah 40:3-5 which emphasises one of his characteristic themes, the universality of the Gospel.

Luke 3:7-9

These verses are almost verbally identical with Mt 3:7-10.

Luke 3:7

Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

The imperfect ἐλεγον precedes a statement of some length or perhaps indicates that this was what John habitually said.

ὄχλος, ου m crowd, multitude

Luke more often uses the singular than the plural.

βαπτίζω baptise
γεννημα, τος n offspring
ἐχίδνα, ης f snake, viper

"The offspring share the character of the parents, and this probably lies in the poisonous nature of the adder which is evil and destructive (Is 11:8f.; 14:29; 30:6) rather than in its prudence in escaping from danger (cf. Mt 10:16)." Marshall

ὑπέδειξεν Verb, aor act indic, 3 s
ὑποδεικνυμι show, make known, warn
φυγεῖν Verb, aor act infin φευγω flee, run
away from, escape
μελλω coming, future
ὀργη, ης f wrath, anger

Marshall says that the question may mean:

- i) 'Who warned *you* to flee from the wrath to come?'
- ii) 'Who has shown you how to flee from the wrath to come?'
- iii) 'Who has shown you that you can escape the wrath to come merely by being baptised or by feigning conversion?'

Marshall prefers the last of these, saying, "The question is rhetorical and indicates the sheer impossibility of escaping the coming total judgement, certainly not by any external, *ex opere operato* rite. John wanted people to be baptised – but only if they were repentant."

Luke 3:8

ποιήσατε οὖν καρπούς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῶ Ἀβραάμ.

καρπος, ου m fruit, harvest, outcome
ἀξιος, α, ον worthy, deserving, fitting

Here the meaning is 'befitting'.

ἄρχω rule, govern; midd begin

λέγω ὑμῖν is used to introduce an emphatic statement.

λίθος, ου m stone
ἐγειρω see 1:69

"The use of ἐκ with ἐγειρω may be Semitic. The point is not that the stones themselves are transformed into living people, but that they can bring forth living children as their progeny (Is 51:1f.)." Marshall

τεκνον, ου f child

Luke 3:9

ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

ἤδη adv now, already
ἀξίνη, ης f axe

Only here and in the parallel in Mt 3:10.

ρίζα, ης f root, source, descendant
δένδρον, ου n tree [rhododendron = rose tree]

κειμαι see 2:34

The passive may suggest God as the subject.

καλος, η, ον adj. good
ἐκκοπτο cut off, cut down, remove
πυρ, ος n fire

Luke 3:10

Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· Τί οὖν ποιήσωμεν;

ἐπερωτω ask, interrogate, question

"It is not surprising that here and in vs. 12,14 some authorities (*D al*) add ἵνα σωθῶμεν (Acts 16:30). Here the question is about the nature of true repentance." Marshall

Luke 3:11

ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

ἀποκρinoμαι answer, reply, say
δυο gen & acc δυο dat δυοισιν two
χιτων, ονος m tunic, shirt (generally of garment worn next to the skin)
μεταδότω Verb, aor act imperat, 3 s
μεταδιδωμι share, give, impart
βρωμα, τος n food, solid food

The plural indicates several items of food.

ὁμοίως likewise, in the same way

Compare 2 Cor. 8:13-15

"The 'good fruit' of 3:9 is expounded in terms of 'good works', i.e. 'works of love'. Such works are the expression of repentance or conversion, and not, as in rabbinic teaching, means of securing merit in the sight of God." Marshall.

Luke 3:12

ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· Διδάσκαλε, τί ποιήσωμεν;

τελωνης, ου m tax collector

"These were tax-farmers who had purchased for themselves the right to collect various indirect taxes, mainly customs or tolls; they employed subordinate officials to carry out the work. The system abounded with abuses... Consequently the collectors were cordially hated and despised by their fellow-countrymen, and in addition their job made them ritually unclean. Such men, regarded as being alienated from God by pious Jews, were welcomed by Jesus and also found their way to John, while the more respectable religious people failed to do so (7:29 par Mt. 21:31f.)." Marshall

διδασκαλος, ου m teacher

Luke 3:13

ὁ δὲ εἶπεν πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

μηδεις, μηδεμα, μηδεν no one, nothing
πλειων, πλειον or πλεον more
διατασσω command, give instructions
πρασσω practice, do, collect (of taxes)

"Love must be worked out in terms of justice." Marshall

Luke 3:14

ἐπιηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· Μηδένα διασεισητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

στρατευομαι serve as a soldier

"They were not Roman soldiers, but the forces of Herod Antipas, stationed in Peraea (possibly including non-Jews, like his father's army, Jos. Ant 17:198f.), or perhaps Jewish auxiliaries used in Judaea for police duties; they may have been employed to assist the tax-collectors in their duties." Marshall

διασειω take money by violence or force

John warns against the characteristic sins of their profession.

μηδε negative particle nor, and not, not even; μηδε ... μηδε neither ... nor
συκοφαντεω cheat, take money by false pretences

Marshall suggests that the meaning is 'to rob by false accusation'.

ἀρκεω be enough; pass. be content, be satisfied with

ὀψωνιον, ου n pay, wages

Means 'provisions' and hence 'ration-money'. "Soldiers' remuneration was in fact low, and the temptation to increase it by rapacious dealings was strong." Marshall

Luke 3:15

Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός,

προσδοκαω wait, wait for, expect

Compare the phrase here Προσδοκῶντος δὲ τοῦ λαοῦ with that in 1:21 when Zachariah, John's father was serving in the temple and received the news that he was to father John the Baptist. There it reads Καὶ ἦν ὁ λαὸς προσδοκῶν. There is an anxious and expectant questioning among the people; "What's going on?"

διαλογιζομαι see 1:29

μηποτε interrog. particle whether perhaps, perhaps

μηποτε here introduces an indirect question with the optative – as in 1:29 (see notes on that verse regarding use of optative).

εἴη Verb, pres optative, 3 s εἶμι

Luke 3:16

ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ·

μεν ... δε introduces a contrast – 'on the one hand ... on the other...'

ὕδωρ, ὕδατος n water

I.e. 'only with water'

ἰσχυροτερος, α, ον stronger - comparative from ἰσχυρος

ἰκανος, η, ον worthy, sufficient, fit, able
λυω loose, untie

ἱμας, αντος n strap

ὕποδημα, τος n sandal

πυρ, ος n fire

Luke's words here point forward to Pentecost (Acts 1:5). Hence Spirit and fire should not be viewed as simple alternatives – salvation and judgement. However, Marshall suggests that in their original context, and in the light of the following verse, John "Should be understood in terms of judgement rather than salvation, and in terms of the final judgement rather than the 'gracious judgment' of Pentecost." The picture is of the chaff being separated by wind (πνευμα) and being consumed by fire.

Luke 3:17

οὗ τὸ πτόον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

πτουον, ου n winnowing shovel

χειρ, χειρος f hand, power

The grain was tossed into the air with the shovel, so that the wind would separate wheat and chaff.

διακαθαίρω clean out, thresh out
άλων, ος f threshing floor, what is threshed

συναγαγεῖν Verb, aor infin συναγω gather, gather together

σιτος, ου m grain, wheat
ἀποθηκη, ης f barn, granery
ἀχυρον, ου n chaff

Compare Psalm 1:4

κατακαίω burn, burn up, consume
ἀσβεστος, ον unquenchable

Luke 3:18-22

"The paragraph is Luke's own composition, strongly Lucan in language, and probably resting on Mk. 6:14-19 which Luke otherwise passes over. Its brevity suggests that he presupposed a fuller knowledge on the part of his readers." Marshall

Luke 3:18

Πολλά μὲν οὖν καὶ ἕτερα παρακαλῶν
εὐηγγελίζετο τὸν λαόν·

"μεν ουν (here only in Lk; Acts 27x), summarises what has gone before and prepares the way for a new contrasting theme." Marshall

ἕτερος, α, ον other, another, different

πολλα μεν ουν και ετερα literally 'many things too, different from these' i.e. 'with many other words'

παρακαλεω exhort, encourage, urge
εὐαγγελίζω act. and midd proclaim the good news

"John's summons to repentance is understood as a way of preaching the gospel since it showed men the coming way of salvation." Marshall

Luke 3:19

ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

For τετρααρχης cf. 9:7; Mt 14:1 – also the cognate verb used in 3:1.

ἐλεγχω show (someone his) fault, rebuke, show (something) up for what it is

"After dismissing his first wife, the daughter of the Arabian king Aretas, Herod had married Herodias, his niece and the former wife of one of his brothers; some MSS add Φιλιππου by assimilation to Mk 6:17. The marriage, which took place in AD 26, was unacceptable to Jewish sentiment, and John's boldness in putting into words what many people felt made him into a dangerous opponent of the tetrarch." Marshall

πονηρος, α, ον evil, bad, wicked

Luke 3:20

προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

προστιθημι add, add to, proceed

προσεθηκεν και τουτο επι πασιν 'he added this also on top of all his evil deeds'. 'The use of ἐπι πασιν indicates that here we have not merely one more incident in a sequence, but the crowning instance.' Marshall

κατακλειω shut up, put in prison

Only here and in Acts 26:10.

φυλακη, ης f prison, watch (of the night)

Luke 3:21-22

Of Jesus' baptism and the descent of the Spirit, Marshall says, "This event is not the baptism with the Spirit prophesied by John, since the act is carried out on the stronger One and not by him, the symbolism of fire is replaced by that of the dove, and the gift is accompanied by a heavenly declaration; none of these features characterises Christian baptism. This event is different; it is the anointing of Jesus with the Spirit (4:18; Acts 4:27; 10:38), the attestation of his Sonship, and in effect his call to begin his ministry. It takes place in an atmosphere of prayer, i.e. the ideal situation for receiving a divine revelation."

The baptism of Jesus needs to be linked with Joh's promise in v.16 that Jesus will baptise his followers with "the Holy Spirit and with fire." Jesus' baptism is more than identifying with us in our sin, it is ultimately his bearing of our sin and punishment in our place. Jesus submits here to water baptism as an anticipation of his submission to the "baptism" of the cross (see Mark 10:38). Baptism is descending into the place of judgment and of death. Jesus endured all this for us that we might be baptised with "the Holy Spirit and with fire." The fire that falls upon his followers is not the fire of judgment but the fire of the Spirit of life who sets us alight with a passion for God and his kingdom. Jesus baptism is substitutionary as well as identificatory.

Luke 3:21

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν

The aorist βαπτισθῆναι suggests that the event took place *after* all the people had been baptised. It is the climax of John's work (though cf. Jn 3:22ff.).

ἅπας, ασα, αν (alternative form of πας) all
προσευχομαι pray

Luke lays particular stress on Jesus at prayer (5:16; 6:12; 9:18,28f.; 11:1; 22:41; 23:46).

ἀνοίγω open

Here an unusual augmented infinitive. On the opening of the heavens, cf. Is 64:1. "The opening of the heavens is an indication that divine revelation is about to take place... the idea is rooted in OT prophecy. The significance is that after a period of apparent inactivity God himself comes down to act in power." Marshall

Luke 3:22

καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

καταβῆναι aor act infin καταβαινω come or go down, descend

σωματικός, η, ον bodily, physical

εἶδος, ος, η, ον visible form, appearance

περιστερα, ας f dove, pigeon

There is much discussion regarding the significance here of the *dove*. The main suggestions are:

- i) An allusion to the Spirit present at creation, hovering over the waters (Gen 1:2). Here is the beginning of the new creation. But this picture would not require a *dove*.
- ii) An allusion to Noah's dove (Gen 8:8-12). Dunn suggests that this "gains in plausibility if John's baptism was intended to symbolise the coming flood of judgement.... so recalling the flood of Noah (cf. 1 Pet. 3:20-21); for then the dove would signify the end of judgement and the beginning of a new era of grace."

Marshall says that none of these suggestions is satisfactory. It is simply a graphic demonstration of an anointing and commissioning for service.

ἀγαπητός, η, ον beloved

God speaks directly from heaven as at Sinai.

The opening words from heaven reflect Ps 2:7 (though see also Gn 22:2,12,16 for Isaac described as ὁ υἱὸς σου ὁ ἀγαπητός). The phrase alludes to Jesus both as Messiah and also to his close personal relationship with the Father. "It is significant that the Greek word used is one which avoids any suggestion of election or adoption to sonship but rather stresses the unique relationship between Jesus as the only Son and God as his Father."

Marshall

εὐδοκεω be pleased, take delight in

Cf. Is 42:1. "God has appointed his Son to carry out the task of the Messiah, a task expressed in terms of the mission of the Servant." Marshall

Luke 3:23

Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἡλὶ

ἀρχω see 3:8. Here means 'when he began his work / ministry'

ὡσεὶ like, as, about, approximately

Luke is conscious that he is providing a round figure rather than an exact age.

ἔτος, ος, η, ον year

τριακοντα thirty

νομίζω think, suppose, assume; pass. be the custom

Note that Luke traces the genealogy of Jesus right back to Adam (and God). Luke wants to demonstrate that Jesus is God's answer to the sinful state of all humanity. Marshall discusses the various suggestions concerning the diverse genealogies of Luke and Matthew (Mt 1:1-17). Annius of Viterbo (AD 1490) suggested that Matthew gives the genealogy of Joseph while Luke that of Mary. Marshall considers this implausible. He suggests that Luke's list consists of 11 groups of 7 names.

Luke 3:24

τοῦ Μαθθαῖ τοῦ Λευὶ τοῦ Μελχι τοῦ Ἰανναὶ τοῦ Ἰωσήφ

Luke 3:25

τοῦ Ματθαίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλὶ τοῦ Ναγγαὶ

Luke 3:26

τοῦ Μάαθ τοῦ Ματθαίου τοῦ Σεμεὶν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ

Luke 3:27

τοῦ Ἰωάνν τῶν τοῦ Ῥησά τοῦ Ζοροβαβέλ τοῦ
Σαλαθηήλ τοῦ Νηρι

Luke 3:28

τοῦ Μελχι τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ
τοῦ Ἦρ

Luke 3:29

τοῦ Ἰησοῦ τοῦ Ἐλιέξερ τοῦ Ἰωρίμ τοῦ Μαθθαῦ
τοῦ Λευὶ

Luke 3:30

τοῦ Συμεῶν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ
τοῦ Ἐλιακίμ

Luke 3:31

τοῦ Μελεὰ τοῦ Μεννά τοῦ Ματταθά τοῦ
Ναθάμ τοῦ Δαυιδ

Luke 3:32

τοῦ Ἰεσσαὶ τοῦ Ἰωβήλ τοῦ Βόος τοῦ Σαλά τοῦ
Ναασσών

From David to Abraham the genealogy is parallel to Mt 1:2-6 with slight differences. Matthew follows 1 Ch 2:1-15.

Luke 3:33

τοῦ Ἀμιναδάβ τοῦ Ἀδμίν τοῦ Ἀρνὶ τοῦ Ἑσρώμ
τοῦ Φαρῆς τοῦ Ἰούδα

The text of the first three names in this verse is uncertain.

Luke 3:34

τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραάμ τοῦ Θάρα
τοῦ Ναχώρ

Luke 3:35

τοῦ Σεροῦχ τοῦ Ῥαγαῦ τοῦ Φάλεκ τοῦ Ἑβερ
τοῦ Σαλά

Luke 3:36

τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε
τοῦ Λάμεχ

Luke 3:37

τοῦ Μαθουσαλά τοῦ Ἐνὸχ τοῦ Ἰάρετ τοῦ
Μαλελεήλ τοῦ Καϊνὰμ

Luke 3:38

τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδάμ τοῦ θεοῦ.

On the significance of του θεου cf. Gen 5:1.

Luke 4:1-13 – The Temptation of Jesus

"At the outset of his ministry Jesus is depicted as overcoming the evil one who stands in opposition to the work of the Kingdom of God (11:19f.)." Marshall

The texts used by Jesus are from Dt 8:3; 6:13,16; "passages which relate to Israel tempting God and being tested by him ... The temptation of Jesus – and his followers – is to be seen as antitypical of the experience of Israel. But where Israel fell, Jesus shows the way to victory." Marshall

Luke 4:1

Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν
τῷ πνεύματι ἐν τῇ ἐρήμῳ

πληρης, ες (sometimes not declined) full

Cf. 1:15.

ὑποστρεφω see 1:56

Ἰορδανης, ου m Jordan River

ἦγετο Verb, imperf pass indic, 3 s ἄγω lead, bring, go

The imperfect implies a continuous leading during all of the 40 days.

ἐρημος, ου f deserted place, uninhabited region, desert

Luke 4:2

ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ
διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν
ἐπέειπεν.

τεσσερακοντα forty

Maybe an allusion to Israel's 40 years in the wilderness, though Kittel argues that the parallel is rather with the forty day fasts of Moses, Ex 34:28; Dt 9:8,18, and Elijah, 1 Ki 19:5,8.

πειραζω test, put to the test, tempt

"The verb means 'to test someone', and is used in the OT both of God testing men in order to assess the reality of their faith and obedience (Gn 22:1-19) and also of men testing God, usually because they doubt his goodness and power (Ex 17:2). Especially during the wilderness period God tested the faithfulness of his people (Ex 16:4; 20:20; Dt 8:2; 13:2ff.; cf. Jdg 2:22; 3:4; 2 Ch 32:31), and the people fell into sin by testing God (Nu 14:22; Pss 95:8ff.; 106:14; cf. Is 7:12)." Marshall

The present participle implies the temptation was also continuous throughout the 40 days.

διαβολος, ου m the devil

"Whereas in the OT it is God who tests Israel, here it is the devil, although the mention of leading by the Spirit shows that the devil's role falls within the purpose of God. What is intended by the devil as a means of defeating Jesus... becomes in the purpose of God the occasion of *his* defeat." Marshall

ἔφαγεν Verb, aor act indic, 3 s ἔσθω eat
οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἐκεινος, η, ο demonstrative adj. that, those
συντελεω end, complete, finish
πειναω be hungry

Luke 4:3

εἶπεν δὲ αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ θεοῦ,
εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

λίθος, ου m stone, precious stone
γένηται Verb, aor subj, 3 s γινομαι
ἄρτος, ου m bread, a loaf, food

Some see this as a temptation for Jesus to perform signs expected in the messianic age in order to win the people over to his side – let Jesus provide manna in the wilderness (cf. Jn 6:31f.). But Marshall rejects this view and says, "Jesus is being tempted to use his power as Son of God for his own ends instead of being obedient to the Father... It is suggested that Sonship can be expressed in independent authority rather than in filial obedience. Behind the temptation lies the desire to turn Jesus aside from the fulfilment of his messianic task by striking at his relationship to the Father. That this is a correct view of the temptation is confirmed by Jesus' reply."

Luke 4:4

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται
ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

ἀποκρινομαι answer, reply, say
γέγραπται Verb, perf pass indic, 3 s γραφω

This is characteristically used by Jesus when speaking of Scripture and is difficult to reflect adequately in English. It is more than "it is/was written", more like "it stands written." The quotation that follows is identical to the LXX of Dt 8:3a.

μονος, η, ον adj only, alone
ζήσεται Verb, fut mid indic, 3s ζω live

In some MSS the quotation is completed by the inclusion of Dt 8:3b as in Mt 4:4, but the evidence for omission is decisive.

Luke 4:5

Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς
βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου·

ἀναγαγων aor. part. ἀναγω bring up, lead
up

ἔδειξεν aor. of δεικνυμι show, point out
οἰκουμένη see 2:1

For the motif see Dt 34:1-4; 3:27; and also Rev 21:10.

στιγμη, ης f moment, instant
χρονος see 1:57

Luke 4:6

καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν
ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν,
ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω δίδωμι
αὐτήν·

δώσω Verb, fut act indic, 1 s δίδωμι give
ἐξουσια, ας f authority, right, power
ἅπας, ασα, αν (alternative form of πας) all,
whole; pl everyone, everything
δόξα, ης f glory
ἐμοὶ Pronoun, dat s ἐγω
παραδέδοται Verb, perf pass indic, 3 s
παραδίδωμι hand over, deliver up

Despite references to the devil as "ruler of this world" Jn 12:31; 14:30 and "ruler of the kingdom of the air" Eph. 2:2, we should not take the devil's claim at face value – he was always a liar. He is not a legitimate ruler, nor was authority handed over to him; he grasped authority for himself and is currently permitted a measure of authority by God for God's own ends.

ᾧ ἔαν to whoever
θέλω wish, will

Luke 4:7

σὺ οὖν ἐὰν προσκυνήσης ἐνώπιον ἐμοῦ, ἔσται
σοῦ πάντα.

προσκυνεω worship, fall at another's feet
ἐνώπιον prep with gen before, in front of

The use of ἐνώπιον is a Hebraism for the simple dative.

ἔσται σου πασα "all will be yours".

The devil impertinently offers the kingdoms of the world to the one to whom they belong by right and who will gain them not by worship of Satan but by victory over him.

Luke 4:8

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·
Γέγραπται· Κύριον τὸν θεὸν σου
προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

The quotation is from Dt 6:13 with slight variations from the LXX. Both Luke and Matthew insert μονῳ to bring out the full meaning of the original.

λατρευω serve, worship

Luke 4:9

Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

ἦγαγεν Verb, aor act indic, 3 s ἀγω
 ἔστησεν aor ἵστημι and ἵστανω trans set,
 place, establish, fix
 πτερυγιον, ου n highest point, parapet

"It is usually taken to refer to the royal colonnade of the temple on the south side of the outer court. This overlooked a deep ravine and was high enough to cause giddiness (Jos. Ant. 15:411f.)." Marshall

ἱερον, ου n temple, temple precincts
 βαλλω throw, throw down,
 σεαυτου, ης reflexive pronoun yourself
 ἐντευθεν from here, from this source
 κατω down, below, beneath

Luke 4:10

γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάττει σε,

γέγραπται Verb, perf pass indic, 3 s γραφω

"The tempter, twice repulsed with scripture texts, tries a text himself." Manson

ἐντελεῖται Verb, fut midd/pass indic, 3 s
 ἐντελλομαι command, order
 διαφυλασσω protect, take care of

Occurs here only in the NT.

σε Pronoun, acc s συ

The quotation is from Ps 91:11f. (90:11f.).

Luke 4:11

καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

χειρ, χειρος f hand, power
 ἀρουσιν Verb, fut act indic, 3 pl αἶρω take,
 take up, raise

σε Pronoun, acc s συ
 μήποτε conj. lest, otherwise

προσκοπτω trans. strike something against
 λιθος, ου m stone, precious stone
 πους, ποδος m foot

Luke 4:12

καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

ἀποκρῖνομαι answer, reply, say
 εἴρηται Verb, perf pass indic, 3 s λεγω
 ἐκπειραζω put to the test, tempt

The wording follows Dt 6:16 LXX (cf Is 7:12).

Luke 4:13

καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

συντελεω end, complete, finish
 πειρασμος, ου m trial, test, temptation
 διαβολος, ου m the devil
 ἀπέστη verb, aor act indic, 3 s ἀφισταμαι
 leave, go away
 ἄχρι (and ἄχρις) until
 καιρος, ου m time (viewed as occasion rather than an extent)

ἄχρι καιρου for a while.

"Satan reappears in Luke's narrative at 22:3 in order to instigate the passion of Jesus."

Marshall

Luke 4:14-15

Cf. Mk 1:14f.; Mt 4:12-17.

Luke 4:14

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

ὑποστρεφω return, turn back
 δυνάμει Noun, dat s δυναμις, εως f power

"The association of the Spirit with power (cf. 1:17) is not infrequent in Lk. (24:49) and Acts (1:8; 10:38; cf. Rom 15:13). The power of the Spirit is linked especially with the apostolic witness, and hence here the primary reference is presumably to the authority of Jesus to teach. But the thought of power to do mighty works may be present." Marshall

φημη, ης f report, news

Only here and in Mt 9:26

ὅλος, η, ον whole, all, complete, entire

καθ ὅλης 'throughout the whole of'

περιχωρος, ου f surrounding region,
 neighbourhood

περι αὐτου belongs with φημη

Luke 4:15

καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

διδασκω teach
 συναγωγη, ης f synagogue, congregation
 of a synagogue, assembly
 δοξαζω praise, honour, glorify

Luke 4:16

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

Cf. Mk 6:1f.

οὐ adv where
 τεθραμμένος Verb, perf pass ptc, m nom s
 τρεφω feed, bring up (of children)
 εἰσερχομαι enter, go in, come in
 εἰωθός Verb, perf act ptc, n nom/acc s εἰωθα
 (pf. with pres. meaning) be accustomed
 to; το εἰωθος custom

"Jesus' visit to the synagogue probably reflected his normal custom since childhood (κατὰ τὸ εἰωθὸς αὐτῷ), but the parallel expression in Acts 17:2 suggests that here the reference is rather to his regular use of the synagogue for teaching." Marshall

σαββατον, ου n (often in pl) the seventh day, Sabbath

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
 intrans (in 2 aor) rise, stand up

ἀναγνῶναι Verb, aor act infin ἀναγιγνώσκω
 read, read in public worship

Luke 4:17

καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου
 Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν
 τόπον οὗ ἦν γεγραμμένον·

ἐπεδόθη Verb, aor pass indic, 3 s ἐπιδίδωμι
 give, hand, deliver

προφητης, ου m prophet

ἀναπτυσσω open, unroll

εὕρισκω find, discover

τοπος, ου m place

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

Luke 4:18

Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἔχρισέν με
 εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με
 κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
 ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν
 ἀφέσει,

The quotation is from Is 61:1f., following the LXX with certain changes. The original passage is similar to, though not part of, the Servant passages in Isaiah. FF Bruce suggests that Is 61 may have been the earliest interpretation of the Servant (*This is That*).

ἐνεκα (ἐνεκεν) prep with gen because of,
 for the sake of

χρωι anoint

εὐαγγελίζω act. and midd proclaim the
 good news

πτωχος, η, ον poor, pitiful

ἀπέσταλκέν Verb, perf act indic, 3 s

ἀποστελλω send, send out

The phrase ἰασασθαι τους συντετριμμενους την καρδιαν (to heal the broken hearted) is present in the LXX but is omitted here in most MSS.

κηρυσσω preach, proclaim

αἰχμαλωτος, ου m captive, prisoner

Cf. Rom 16:7

ἄφεσις, εως f forgiveness, cancellation (of
 sins), release (of prisoners)

"In normal Christian use ἄφεσις ... means 'forgiveness', and it is possible that the Christian reader should hear this undertone in the word." Marshall

τυφλος, η, ον blind

ἀνάβλεψις, εως f restoration of sight

ἀποστελλω send, send out

τεθραυσμένους Verb, perf pass ptc, m acc pl
 θραυω oppress

ἀποστείλαι τεθραυσμενους ἐν ἀφεσει to release the oppressed. This last phrase comes from the LXX of Is 58:6. Marshall says that "Most scholars argue that such an insertion could not have been made in the actual course of a synagogue reading, and hence the addition is due to Christian exegetical activity, possibly in order to introduce the concept of forgiveness... [However] B Reicke ... holds that Jesus could well have acted in an unusual way in virtue of his prophetic authority."

Luke 4:19

κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

The LXX has καλεσαι rather than κηρυξαι.

ἐνιαυτος, ου m year

δεκτος, η, ον acceptable, favourable

"Concretely, the allusion is to the 'year of jubilee', the year of liberation among men appointed by Yahweh (Lv. 25) and now made symbolic of his own saving acts." Marshall. See also Motyer on Isaiah.

The final phrase from the LXX, καὶ ἡμεραν ἀνταποδοσεως, which refers to divine vengeance on the nations, has been omitted, perhaps deliberately so as to stress the grace of God in the coming of Christ.

Luke 4:20

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ
 ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ
 συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

πτυσσω close, roll up

ἀποδίδωμι give, give back

ὑπηρετης, ου m attendant, assistant

καθίζω sit down, sit, take one's seat

It was normal for the person teaching in the synagogue to do so from a sitting position.

ἀτενίζω fix eyes on, look intently at, fasten
 attention on

A favourite word of Luke who uses it 21 times. Elsewhere it is only found in 2 Cor. 3:7,13

Luke 4:21

ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

ἄρχω rule, govern; midd begin

Luke may be calling attention to the fact that these were the opening words of Jesus' public ministry.

σημερον today

"The 'today' of Jesus is still addressed to all readers of the Gospel and assures them that the era of salvation is present." Marshall

πληρωω fulfill, bring about, accomplish
οὖς, ὠτος n ear, hearing

Luke 4:22

καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον
ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς
ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ
ἔλεγον· Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

πάντες Adjective, m nom pl πας
μαρτυρεω bear witness, testify

μαρτυρεω with the dative can mean 'to praise' though it can also mean to condemn. It must either take the first sense, followed by a rapid change in the people's view as they recollect that he is Joseph's son, or the latter sense.

θαυμαζω wonder, be amazed

This also can express either admiration (7:9) or opposition (Jn 7:15; cf. Lk 11:38).

χαρις, ιτος f grace, unmerited favour

τοῖς λόγοις τῆς χάριτος here does not mean words concerning grace but gracious or attractive words. Marshall says that it signifies 'words filled with divine grace' (Acts 14:3; 20:24,32).

ἐκπορευομαι go or come out
στομα, τος n mouth

Echoes of Dt 8:3 LXX, "may suggest that Luke saw Jesus' words as divine words, bringing life and salvation." Marshall

οὐχι (emphatic form of οὐ) not, NO; used in questions expecting an affirmative answer.

Cf. Mk. 6:3 which does not mention Joseph and could be construed as a derogatory reference to Mary's supposed illegitimate son.

Luke 4:23

καὶ εἶπεν πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν
παραβολὴν ταύτην· Ἰατρέ, θεράπευσον
σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν
Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι
σου.

παντως by all means, surely, certainly
ἐρεῖτέ Verb, fut act indic, 2 pl λεγω

Perhaps meaning 'you will go on to say to me'.

παραβολη is here equivalent to the Hebrew *masal*, 'proverb'.

ιατρος, ου m physician, doctor

θεραπευω heal, cure

σεαυτου, ης reflexive pronoun yourself

Marshall suggests that σεαυτον is a parabolic reference to Jesus' home town, "The people of Nazareth have heard – possibly with scepticism... – of all that Jesus has done elsewhere; let him do the same at home."

ὅσος, η, ον correlative pronoun, as much as,
how much

γενόμενα Verb, aor midd dep ptc, n nom/acc
pl γινομαι

lit. "what things we have heard done in
Capernaum"

ὧδε adv here, in this place

πατρις, ιδος f native country, own city,
own town

Luke 4:24

εἶπεν δὲ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

The Hebrew word ἀμην occurs only six times in Luke (12:37; 18:17,29; 21:32; 23:43).

Elsewhere, Luke has omitted or changed the ἀμην in his source (e.g. Lk 9:27 cf. Mk 9:1; Lk 22:18 cf. Mk 14:25). Schlier (TDNT) argues that the use of the word to introduce an authoritative utterance represents one of Jesus' characteristic forms of speech.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing

Formed by prefixing the negative particle οὐ to the adjective εἰς, μα, ἐν one

προφητης, ου m prophet

δεκτος see v.19

Cf. Mk 6:4; Jn 4:44

Luke 4:25-27

"What is to happen with regard to Nazareth, namely that Jesus will leave it and bring the gospel to those outside his home town, finds a parallel in the way in which Elijah and Elisha brought help to the gentiles rather than to the needy people of Israel – and a further parallel in the way in which Jesus, rejected by his own people, will bring the gospel to the gentiles (in the mission of the church)." Marshall

Luke 4:25

ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰι χηραὶ ἦσαν
ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε
ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ,
ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,
ἀληθεια, ας f truth, reality

πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many

χιρα, ας f widow

Ἠλιας, ου m Elijah

ότε conj when, at which time

ἐκλείσθη Verb, aor pass indic, 3 s κλειω
shut, shut up

The passive implies it is God's action.

ἔτη Noun, nom & acc pl ἔτος, ους n year

τρεις, τρια gen τριων dat τρισιν three

μην, μηνος m month

ἕξ six

λιμος, ου m & f famine, hunger

μεγας, μεγαλη, μεγα large, great

γη, γης f earth

Luke 4:26

καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ
εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

οὐδεις, οὐδεμα, οὐδεν see v. 24

ἐπέμφθη Verb, aor pass indic, 3s πεμπω
send

εἰ μὴ except

Σιδωνιος, α, ον of Sidon

γυνη, αικος f woman, wife

Luke 4:27

καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ
Ἐλισαίου τοῦ προφήτου, καὶ οὐδεις αὐτῶν
ἐκαθαρίσθη, εἰ μὴ Ναϊμᾶν ὁ Σύρος.

Ελισαιος Elisha

καθαρίζω cleanse, make clean, purify

Συρος, ου m Syrian

Luke 4:28

καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ
ἀκούοντες ταῦτα,

ἐπλήσθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill

Implies a sudden outburst of anger

πάντες Adjective, m nom pl πας

θυμος, ου m anger, rage, fury

Cf. Mk 6:3

συναγωγή, ης f synagogue, assembly

Luke 4:29

καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ
ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε
κατακρημνίσαι αὐτόν·

ἀναστάντες aor. ptc. ἀνιστημι see 1:39

The verb is especially used of hostile action
(Acts 6:9; 7:54, 57).

ἐκβαλλω throw out, expel, cast out

ἔξω out, outside

πολις, εως f city, town

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

ἕως prep with gen as far as

ὄφρυς, υος f brow (of a hill)

Here alone in the NT. The word could mean
'cliff'

ὄρος, ους n mountain, hill

ὠκοδόμητο Verb, pluperf pass indic, 3 s

οικοδομεω build

ὥστε so that, with the result that

κατακρημνίζω throw down

Here alone in the NT

Luke 4:30

αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

διελθων aor. ptc. διερχομαι pass through,
go over, go through

μεσος, η, ον middle

πορευομαι go, proceed

Compare Jn. 1:11 as a comment on this
passage.

Luke 4:31-37

Cf. Mk 1:21-28

Luke 4:31

Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς
Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς
σάββασιν·

κατερχομαι come down, come, go down,
πολις, εως f city, town

διδασκω teach

Luke 4:32

καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν
ἔξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

ἐκπλησσομαι be amazed

διδαχη, ης f teaching, what is taught

ἔξουσια, ας f see verse 6

Matthew adds "and not as the scribes." The
teaching of the scribes consisted largely of
repetition of what previous religious teachers
had said. Jesus taught without reference to
other authorities (except to Scripture). He
claimed, and displayed, an authority in
himself.

Luke 4:33

καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ
μεγάλῃ·

Luke follows Mark (1:23f.) closely in this
narrative.

δαμονιον, ου n demon, evil spirit, god

ἀκαθαρος, ον unclean

ἀνακραζω cry out, shout

μεγας, μεγαλη, μεγα large, great

Luke 4:34

Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

ἐα ah!

Here only in NT. May be an interjection expressing surprise or displeasure, found in Classical Greek. "Alternatively, it may be the imperative of ἔαω, with the sense, 'let (us) alone'. Marshall

τι ἡμῖν καὶ σοὶ literally "what to us and to you", an idiomatic phrase of Hebrew origin meaning "what have you to do with us?", or "what do you want with us?" "It is rhetorical, implying, 'Do not meddle with me'." Marshall

ἀπολεσαι Verb, aor infin ἀπολλωμι destroy, kill, lose

οἶδα (verb perf in form but with present meaning) know, understand

σε Pronoun, acc s συ

Luke 4:35

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἐξέλθε ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.

ἐπιτιμαω command, order, rebuke
φιμωθητι Aor pass imperat, 2 s φιωω
silence, muzzle; pass. be silent
ῥίψαν Verb, aor act ptc, m acc s ῥιπτω
throw, throw down

μεσος, η, ον middle

μηδεις, μηδεμα, μηδεν no one, nothing

βλαπτω harm, injure

μηδεν βλαψαν αὐτόν "doing him no harm". The subjective negative (compare v. 26) is used to imply the unexpectedness of the result.

Luke 4:36

καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συναλάτουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσία καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;

θαμβος, ους n amazement, wonder

Perhaps implying wonder mixed with fear.

συλλαλω speak with, talk with

ἀλλήλων, οἰς, ους one another

δυνάμει Noun, dat s δυναμις

"With ἐξουσία Luke couples δυναμις (diff. Mk.), stressing the power which Jesus possessed by reason of his divine authority and which came to expression in the exercise of that authority." Marshall

ἐπιτασσω command, order

ἀκαθαρος, ον see v. 33

Luke 4:37

καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

ἐκπορευομαι go or come out

ἦχος, ου m sound, noise, news

τοπος, ου m place

περιχωρος, ου f see 3:3

Luke 4:38-44

Cf. Mk 1:29-31

Luke 4:38

Ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

ἀνιστημι intrans (in 2 aor & all midd) rise, stand up

πενθερα, ας f mother-in-law

συνεχω hem in, hold prisoner; pass. be sick, suffer with

πυρετος, ου m fever

μεγας, μεγαλη, μεγα large, great

Probably added by Luke as a medical term – distinguishing between fevers which are μεγας and those μικρος.

ἔρωταω ask, request, beg, urge

Luke 4:39

καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφήκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

ἐπιστημι come up to, approach, appear

ἐπάνω prep with gen. on, upon, over

ἐπιτιμαω see v.35

"Jesus rebukes the fever in the same way as he had rebuked the demon (4:35; cf. Mk 4:39 of rebuking the sea). The use of the word stresses that both miracles are wrought by the *word* of Jesus (cf. 18:42; Acts 3:7)." Marshall

ἀφηκεν Verb, aor act indic, 3 s ἀφημι

leave, forsake

ἀφημι can also mean forgive, permit

παραχρημα immediately, at once

ἀναστᾶσα Verb, 2nd aor act ptc, f nom s

ἀνιστημι

διακονεω serve, wait on

Indicates the completeness of her cure and also the measure of her gratitude.

Luke 4:40-41

Cf. Mk 1:32-34.

Luke 4:40

Δύνωντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

δυνω set (of the sun)

ἡλιος, ου m the sun

Sunset ended the Sabbath and allowed the Jews to carry their sick without infringing their Sabbath laws.

ἅπας, ασα, αν (alternative form of πας) all
ὅσος, η, ον correlative pronoun, as much as;
pl. as many as, all

ἀσθενεω be sick, be ill, be weak

νοσος, ου f disease, illness

ποικίλος, η, ον various kinds of, diverse

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

ἐκαστος, η, ον each, every

ἐνὶ ἐκάστῳ αὐτῶν 'to one [and] each of them' = 'on each one of them' stresses the individual attention given which would not have been expressed by using 'all'.

χειρ, χειρος f hand, power

ἐπιτιθημι place on, place, put

Laying on of hands was familiar in Judaism as a means of conveying divine blessing.

θεραπευω heal, cure

Luke 4:41

ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.

κραυγάζω call out, shout

The meaning is the same as κραζω 'cry out', which occurs in Mk and in some MSS here.

ἐπιτιμαω see v.35

εἶα Verb, imperf act indic, 3 s εἶω allow

λαλεω speak, talk

ᾔδεισαν Verb, pluperf act indic, 3 pl οἶδα

(verb perf in form but with present

meaning) know, understand

The pluperfect form has a simple past sense.

εἶναι Verb, pres infin εἶμι

"Jesus did not wish his Messiahship to be made known by demoniacs. He did not wish the truth about himself to be made known by the opposition; men must recognise the finger of God in a more positive way." Marshall

Luke 4:42-44

Cf. Mk 1:35-39

Luke 4:42

Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

πορευομαι go

ἐρημος, ον adj deserted, solitary,
uninhabited

τοπος, ου m see v.37

To pray, cf. Mk.

ὄχλος, ου m crowd, multitude

ἐπιζητεω seek, desire, search for

ἕως until, as far as

κατεχω hold fast, keep, restrain

The imperfect has the force 'they tried to keep him from leaving'.

Luke 4:43

ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.

ἕτερος, α, ον other, another, different

πολις, εως f city, town

εὐαγγελίζω act. and midd proclaim the
good news

δεῖ impersonal verb it is necessary, must

This is Luke's first reference to the Kingdom of God, which is frequently stated to be the theme of Jesus' message (8:1; 9:2,60; 16:16; Acts 8:12). "In Lk the kingdom of God is his activity in bringing salvation to men and the sphere which is thereby created; God is active here and now in the ministry of Jesus and will consummate his rule in the future." Marshall

ἀποστελλω send, send out

Luke 4:44

καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

κηρυσσω preach, proclaim

Ἰουδαία, ας f Judea

Not intended to imply ministry in the southern district of Judea. Luke uses the term rather to refer to all of Palestine – though at this stage Jesus' ministry would have been confined to Galilee (cf. Mk). "V. 43 indicates that Jesus' ministry is directed to the Jews as a whole; the point is theological rather than geographical." Marshall. A number of MSS have 'corrected' the text to read ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας in accordance with the parallels in Mt 4:23 and Mk 1:39.

Luke 5:1-11

Cf. Mk 1:16-20; Jn 21:1-14

Luke 5:1

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ
καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν
ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ,

ὄχλος, ου m crowd, multitude
ἐπικεῖμαι lie upon, press hard

ἐστῶς see 1:11

λίμνη, ης f lake

Γεννησαρέτ another name for Galilee

Luke 5:2

καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην,
οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάαντες ἐπλυνον τὰ
δίκτυα.

εἶδεν Verb, aor act indic, 3 s ὄραω see,
observe

Not to be confused with forms of οἶδα know

δύο gen & acc δύο dat δυσιν two
πλοῖον, ου n boat, ship

The text here is uncertain. Marshall suggests that δύο may not be original, "the uncertainty in the position of δύο may suggest that it is a gloss" – introduced in the light of verse 7. Marshall also prefers the reading πλοιαρία τοῦ πλοῖα.

ἀλιεὺς, εως m fisherman

ἀποβάαντες Verb, aor act ptc, m nom pl
ἀποβαινω get out (of a boat)

πλυνω wash

δίκτυον, ου n fishing net

Luke 5:3

ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν
ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν
τοὺς ὄχλους.

ἐμβαινω get into, embark

the prefix ἐν becomes ἐμ before β

ἔρωταω ask, request, beg, urge

γῆ, γης f earth, land

ἐπαναγαγεῖν Verb, aor act infin ἐπαναγω
return, put out (to sea)

ὀλίγος, η, ον little, small

καθίζω see 4:20

διδασκω teach

Luke 5:4

ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν
Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος καὶ
χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

ἐπαύσατο Verb, aor middl indic, 3 s παύω
stop, keep from

λαλεω speak, talk

βάθος, ους n depth, greatness

χαλαω lower, let down

ἄγρα, ας f catch (of fish)

Can be used of the act of catching, cf. 5:9, the only other occurrence of this word in the NT.

Luke 5:5

καὶ ἀποκριθεὶς Σίμων εἶπεν· Ἐπιστάτα, δι'
ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ
δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα

ἀποκρίνομαι answer, reply, say

ἐπιστάτης, ου m Master (of Christ)

This word is peculiar to Luke who uses it in place of Rabbi (cf. 8:24,45; 9:33,49; 17:13), perhaps because he is writing for a Gentile audience.

ὅλος, η, ον whole, all, complete, entire

νύξ, νυκτος f night

κοπιαω work hard, labour

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing;

οὐδέν not at all

ἐλάβομεν Verb, aor act indic, 1 pl λαμβανω

ῥημα, ατος n word, thing, matter

The Lord's ways with us and his word to us may not always appear to make sense. We need the spirit of Peter who, although he comes near to questioning what the Lord has said, nevertheless obeys because it is the Lord who has said it.

Luke 5:6

καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος
ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν.

συγκλειω make prisoner, catch

Elsewhere only in Rom 11:32; Gal 3:22f.

πληθος, ους n crowd, multitude

ἰχθυς, υος m fish

πολύς, πολλή, πολυ gen πολλου, ης, ου
much, many

διερρήσσετο Verb, imperf pass indic, 3 s

διαρρηγνυμι and διαρησσω tear, rip
break

Luke 5:7

καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ
πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ
ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε
βυθίζεσθαι αὐτά.

κατανευω signal, motion to

Perhaps beckoning to his colleagues who were still on the shore.

μετοχος, ου m one who shares in,
partner, companion

ἕτερος, α, ον other, another, different

συλλαμβανω sieze, catch (see v.9), middle
= to help

prefix συν becomes συλ before λ

ἐπλησαν Verb, aor act indic, 3 pl πιμπλημι
fill, end, fulfil, make come true

ἀμφοτεροι, αι, α both, all
 ώστε so that, with the result that
 βυθίζεσθαι Verb, pres pass infin βυθίζω
 sink, drag down, plunge

Only here and in 1 Tim 6:9.

Obedience to Christ results in surprising fruitfulness.

Luke 5:8

ιδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς
 γόνασιν Ἰησοῦ λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι
 ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε·

ὄραω trans see, observe, perceive

"The presence of the name [Simon *Peter*] here may simply lay stress on the person of Simon... or reflect the consciousness that Simon's call and his naming by Jesus were connected..., or draw attention to the identity of Simon with Peter, the leader of the Twelve." Marshall

προσεπεπεν Verb, aor act indic, 3 s

προσπιπῶ fall at someone's feet

γονυ, γονατος n knee

ἀνὴρ, ἀνδρος m man, husband

ἁμαρτωλός, ον sinful, sinner

"What Simon expressed was the sense of unworthiness (Mt 8:8; Job 42:5f.) and fear (Jdg 6:22; 13:22; 1 Ki 17:18; Is 6:5) which men should feel in the presence of the divine (cf. 18:13...). The revelation of Jesus' divine power in this epiphany sufficed to demonstrate to Simon that he was in the presence of the Holy One (cf. 4:34) and to make him aware of his own inadequacy." Marshall

Luke 5:9

θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς
 σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν
 συνέλαβον,

θαμβος, ους n amazement, wonder

περιέσχεν Verb, aor act indic, 3 s περιεχω
 trans seize, overcome

ἄγρᾳ, ας f catch

ἰχθυς, υος m see verse 6

συνέλαβον see verse 7

"The wonder was shared by his companions in the boat as they realised that the size of their catch had no rational explanation." Marshall

Luke 5:10

ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς
 Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ
 εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβοῦ·
 ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν..

ὁμοίως likewise, in the same way
 κοινωνός, ου m partner, sharer
 φοβεομαι fear, be afraid (of)

μη φοβου is an address characteristic of epiphany scenes (cf. 1:3).

ἔσῃ Verb, fut indic, 2 s εἰμι

ζωγρῶ catch, capture

Means to 'take alive' and is used in the LXX of saving persons alive from danger (Nu 31:15,18; Dt 20:16 etc.).

"Jesus will not in fact depart from the sinner but calls him into the close association of discipleship as he prophesies that from this point onwards he will begin a new life, taking not fish but men." Marshall

Luke 5:11

καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες
 πάντα ἠκολούθησαν αὐτῷ.

καταγω bring down, bring

γῆ, γης f see v.3

ἀφέντες Verb, aor act ptc, m nom pl ἀφιημι
 forgive; leave, forsake

ἠκολουθεω follow, be a disciple

When these men left all to follow Jesus they left the biggest catch of fish they had ever seen. What a remarkable moment to give up fishing!

Geldenhuis suggests that the huge catch of fish was intended by Jesus to be a means of support for the fishermen's dependants during their absence.

Luke 5:12-16

Cf Mk 1:40f; Mt 8:1f.

Luke 5:12

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν
 πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ
 ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη
 αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς δύνασαι με
 καθαρίσαι.

εἶναι Verb, pres infin εἰμι

πολις, εως f city, town

πληρης, ες (sometimes not declined) full

λεπρα, ας f leprosy, skin disease

ιδων Verb, aor act ptc, m nom s ὄραω trans
 see, observe

πεσων Verb, aor act ptc, m nom s πιπῶ
 fall, fall down

προσωπον, ου n face

δεομαι ask, beg, pray

ἐαν if, even if, though; often equivalent to
 ἂν particle indicating contingency and
 introducing subjunctive

θελω wish, will

καθαρίζω cleanse, make clean, purify

This man does not doubt Jesus' ability to heal, only his willingness to heal *him*.

Luke 5:13

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπών·
Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
ἀπῆλθεν ἀπ' αὐτοῦ.

ἐκτείνω stretch out, extend
χειρ, χειρος f hand, power

Marshall suggests the phrase is reminiscent of the way in which God stretches out his hand to accomplish mighty acts (Ex 6:6; 14:16; 15:12; Jer 17:5; Acts 4:30) and also of the action of Moses (Ex 4:4 etc.).

ἄπτω light; midd. take hold of, touch

The phrase Θέλω, καθαρίσθητι· "conveys something of the sovereignty of the One who by his word and touch can overcome the power of disease." Marshall

εὐθέως adv. immediately

Luke 5:14

καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,
ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
προσένεγκε περι τοῦ καθαρισμοῦ σου καθὼς
προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

παραγγέλλω command, instruct
μηδεις, μηδεμια, μηδεν no one, nothing

"The prohibition to speak to anybody is psychologically understandable; the man would want in his excitement to tell what had happened immediately, but instead he is to go first of all to the priest to obtain his 'health clearance' and to offer thanksgiving to God. At the same time, Jesus may have wanted to avoid crowds coming after him simply in order to seek healing (5:16)." Marshall

δειξον Verb, aor act imperat, 2 s δεικνυμι
show, point out

σεαυτου, ης reflexive pronoun yourself
ιερεῖ Noun, dat s ιερεις, εως m priest
προσένεγκε Verb, aor act imperat, 2 s

προσφερω offer, present
καθαρισμος, ου m cleansing, purification
προστασσω command, order

Cf. Lev 14:1-32.

μαρτυριον, ου n testimony, witness

"To be evidence to the people of the messianic act of God in Jesus." Marshall

Luke 5:15

διήρχετο δὲ μᾶλλον ὁ λόγος περι αὐτοῦ, καὶ
συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ
θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

διερχομαι pass through, go through, go
μᾶλλον adv more

ὁ λόγος περι αὐτου probably refers to Jesus rather than the leper.

συνερχομαι come together, assemble

ὄχλος, ου m crowd, multitude
πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many

θεραπευω heal, cure

ἀσθενεια, ας f weakness, illness

Luke 5:16

αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ
προσευχόμενος.

ὑποχωρω withdraw, go away

Only here and in 9:10. The imperfect ἦν expresses duration.

ἐρημος, ου f deserted place

προσευχομαι pray

Jesus did not always make himself available to those who sought him. He sought time alone with his heavenly Father. It was out of this relationship that he was enabled to minister then to others.

Luke 5:17

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν
διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ
νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης
κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλήμ· καὶ δύνამις κυρίου ἦν εἰς τὸ
ἰᾶσθαι αὐτόν.

διδασκω teach

καθημαι sit, sit down, live

νομοδιδασκαλος, ου m teacher of the law

Equivalent in meaning to γραμματευσ (5:21 *et al.*) and νομικος (7:30 *et al.*). "Since most lawyers were Pharisees, the whole phrase here is to be interpreted as a hendiasys... The Pharisees appear in the Gospels as defenders of the traditions of the elders, in which the law of Moses received many petty refinements, and hence as defenders of strict Jewish orthodoxy over against Jesus." Marshall

ἐληλυθότες Verb, perf act ptc, m nom pl

έρχομαι

κωμη, ης f village, small town

Ἰουδαια, ας Judea

I.e. they came from every quarter. "The mention of Jerusalem is perhaps a reminder to the reader of the coming fate of Jesus at the hands of official Judaism, and Luke may indeed be thinking of an official delegation to examine the claims of Jesus, but the text gives no definite support to this suggestion." Marshall

ιαομαι heal, cure, restore

ἦν εἰς τὸ ἰᾶσθαι αὐτόν '... was with him to heal'

Luke 5:18

καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον
ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν
εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ.

ἄνηρ, ἄνδρος m man, husband
φέρω bring, carry, bear, lead
κλίνη, ης f bed, stretcher, sickbed
παραλελυμένος Verb, perf pass dep ptc, m
nom s παραλυομαι be paralyzed

Luke prefers the verb (here and in 5:24; Acts
8:7; 9:33; Heb 12:12) to the rare form
παραλυτικός found in Mk.

ζητεω seek, search for, look for, attempt
εἰσενεγκεῖν Verb, aor act infin εισφέρω
bring in, carry in, lead in
θεῖναι Verb, aor act infin τιθεμι place, set,
appoint
ἐνώπιον prep with gen before, in the
presence of, in front of

Luke 5:19

καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ
τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν
κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς
τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

εὐρίσκω find, discover
ποιος, α, ον interrog pro. what, which, of
what kind
εἰσενέγκωσιν Verb, aor act subj, 3 pl
εισφέρω
δῶμα, ατος n roof, housetop
κεραμος, ου m roof tile

From which we get 'ceramic'

καθῆκαν Verb, aor act indic, 3 pl καθημι
let down, lower
κλινιδιον, ου n bed, cot, stretcher

Literally 'little bed', the diminutive of κλίνη
(v.18),

μεσος, η, ον middle
ἔμπροσθεν prep with gen before, in front of

Verse 20

καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· Ἄνθρωπε,
ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

ἰδων see v.12
ἀφέωνταί Verb, perf pass indic, 3 pl ἀφημι
see 4:39

The perfect expresses the abiding force of the
forgiveness.

ἁμαρτια, ας f sin

"Instead of simply healing the man's body in
response to his faith, Jesus pronounces the
forgiveness of his sins (cf. 7:50), thereby
demonstrating that the full salvation of men,
both spiritual and physical, depends upon faith
in the ability of Jesus to act with the authority
and grace of God. For the link of forgiveness
and healing cf. Ps 103:5." Marshall

Luke 5:21

καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ
οἱ Φαρισαῖοι λέγοντες· Τίς ἐστὶν οὗτος ὃς
λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας
ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;

ἤρξαντο Verb, aor midd indic, 3 pl ἄρχω
midd begin
διαλογίζομαι discuss, argue, reason
γραμματεὺς, εως m scribe, expert in
Jewish law, scholar

The λεγοντες does not necessarily imply open
speech (cf. v.22).

λαλεω speak, talk
βλασφημια, ας f slander, blasphemy,
speaking against God
μονος, η, ον adj only, alone

Their argument was correct but their
conclusion wrongly drawn.

Luke 5:22

ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς
αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Τί
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

ἐπιγνους Verb, aor act ptc, m nom s
ἐπιγινωσκω perceive, understand
διαλογισμος, ου m thought, reasoning
ἀποκρίνομαι answer, reply, say

Luke 5:23

τί ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ
ἁμαρτίαι σου, ἢ εἰπεῖν· Ἐγειρε καὶ περιπάτει;

εὐκοπώτερος, α, ον (comparative from
εὐκοπος easy) easier

ἢ or
ἐγειρω raise
περιπατεω walk, walk about

"Strictly speaking, neither act is easier than the
other, since both require divine power, but the
latter could be regarded as more difficult in the
sense that while anybody could declare sin to
be forgiven without having to submit his act to
some kind of proof it is impossible to claim to
heal a person without producing tangible
evidence." Marshall

One is reminded of Shakespeare's *Henry IV*,
Part 1: "I can call spirits from the vasty deep."
"Why so can I, or so can any man; but will
they come when you do call for them?"

Luke 5:24

ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – εἶπεν τῷ παραλελυμένῳ· Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

εἰδῆτε Verb, perf/pres act subj, 2 pl οἶδα
(verb perf in form but with present meaning) know, understand

'Son of man' is (arguably) a messianic figure from Dan 7:13. "The point of the saying is that Jesus claims to be the Son of man, and claims that the Son of man has authority to forgive sins, not merely when acting as heavenly judge, but also here and now on earth."

Marshall

ἐξουσία, ας f authority, right, capability, power

ἄρας Verb, aor act ptc, m nom s αἶρω take, take up

πορευομαι go

οἶκος, ου m house, home, household,

Jesus does not confirm their view that individual suffering and sickness are the immediate result of a person's sin – he specifically repudiates this view in Lk 13:5 and Jn 9:3. However, Jesus' power to deal with sin is demonstrated by his power to heal, inasmuch as he shows himself able to undo the effects of Adam's sin. "In him the tribes of Adam boast more blessings than their father lost" Watts

Luke 5:25

καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.

παραχρημα immediately, at once
ἀνιστημι trans (fut & 1 aor act) raise; intrans (2 aor & all midd) rise, stand up
κατακειμαι lie (in bed), be sick, recline
δοξάζω praise, honour, glorify, exalt

Luke 5:26

καὶ ἐκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

ἐκστασις, εως f amazement
ἔλαβεν Verb, aor act indic, 3 s λαμβανω take hold of

ἅπας, ασα, αν (alternative form of πας) all
ἐπλήσθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill

εἶδομεν Verb, aor act indic, 1 pl ὄραω
παραδοξος, ον incredible, unusual

Here alone in the NT.

σημερον today

"The story thus closes with the fear and praise of the spectators in face of the supernatural authority of Jesus, a feature that is prominent in Lk (7:16; 13:17; 18:43; Acts 3:9; 8:8). Schürmann... suggests that the intention is to indicate to the reader how he too should react to the telling of the story and to his own experience of the forgiving grace of God." Marshall

Luke 5:27-32

Cf. Mk 2:13-17

Luke 5:27

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

θεασομαι see, look at, observe

"A strong verb which suggests that Jesus singled out Levi particularly." Marshall

τελώνης, ου m tax collector

ὄνομα, τος n name

Λευις, Levi is believed to be the same person as Matthew (cf. Mt 9:9 and 10:3), one of the twelve who also wrote one of the Gospels.

καθημαι sit, sit down, live

τελώνιον, ου n tax collector's booth

This word is found in the NT only here and in the parallels Mk 2:14; Mt 9:9.

"The occupation described here is that of collecting customs dues on goods arriving in the kingdom of Herod Antipas, and Levi was probably a subordinate official engaged in the actual collection of the tolls for a tax-farmer." Marshall

ἀκολουθεω see v.11

Luke 5:28

καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

καταλιπων Verb, aor act ptc, m nom s
καταλειπω leave, leave behind
ἀναστας see v.25

"Luke's phrase ... stresses his decisive break with his old life (aorist participle) followed by his continuing life of discipleship (imperfect indicative)." Marshall

Luke 5:29

Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

δοχη, ης f banquet, reception

Only here and at 14:13.

"Meal scenes figure prominently in Lk. and were evidently important to the Evangelist (7:36-50; 9:10-17; 10:38-42; 11:37-54; 14:1-24; 19:1-10; 22:4-38; 24:29-32, 41-43)."

Marshall

μεγας, μεγαλη, μεγα large, great
 ἄλλος, η, ο another, other
 κατακειμαι lie (in bed), recline at table

The customary position for eating a meal together was reclining at table.

Luke 5:30

καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

γογγυζω grumble, complain, mutter

The confrontation probably took place after the feast – the Pharisees and scribes would not have been present at the dinner.

γραμματεως, εως m see v.21
 μαθητης, ου m disciple, pupil, follower

They tackled the disciples; they did not dare to ask Jesus directly.

ἁμαρτωλος, ον sinful, sinner
 ἐσθιω and ἐσθω eat, consume
 πινω drink

Luke 5:31

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·

ἀποκρινομαι answer, reply, say
 χρεια, ας f need, want
 ὑγαινω be sound, be in good health
 ἰατρος see 4:23
 κακως badly, severely

Derived from κακος, an adjective meaning 'bad'. κ. ἔχω is an idiomatic expression meaning to be sick or unwell (cf. 7:2).

"Jesus is ... justifying his concern for the sick, and at the same time challenging his listeners to self-examination regarding their own sickness." Marshall

Luke 5:32

οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
 δικαιος, α, ον righteous, just

The Pharisees' view of themselves.

μετανοια, ας f repentance

Luke 5:33

Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

οἱ δε it is unclear who those are who are asking the question.

μαθητης, ου m disciple, pupil, follower
 νηστευω fast, go without food
 πυκνα often, frequently
 δεησις, εως f prayer, plea
 ὁμοίως likewise, in the same way

The phrase seems to require the sense 'the disciples of the Pharisees'. The meaning is probably those who accepted the ideals of the Pharisees.

ἐσθιω and ἐσθω eat, consume
 πινω drink

Cf. 7:34.

Luke 5:34

ὁ δὲ εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;

δυναμαι be able
 νυμφων, ωνος m wedding hall

τους υἱους του νυμφωνος is a Hebraism for the friends of the bridegroom who accompanied him to meet the bride – though Marshall argues that they are "the wedding guests whose task was to contribute to the general festivity and joy of the occasion." The choice of this picture may have arisen from the reference to John's disciples and the fact that John spoke of himself as only the bridegroom's friend.

νυμφιος, ου m bridegroom

Luke 5:35

ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.

ἐλεύσονται Verb, fut midd dep indic, 3 pl
 ἐρχομαι
 ὅταν when, whenever, as often as
 ἀπαρθῇ Verb, aor pass subj, 3 s ἀπαιρω
 take away

Maybe an echo here of Is 53:8, cf. Acts 8:33; Jn 10:18.

τοτε then, at that time

ἐκεινος, η, ο demonstrative adj. that, he, she, it, those

Meaning in the days between his death and resurrection. "When fasting is mentioned in the life of the early church, it is the accompaniment of prayer for guidance rather than an expression of mourning for the absence of Jesus." Marshall

Luke 5:36

ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι
Οὐδεὶς ἐπιβλημα ἀπὸ ἱματίου καινοῦ σχίσας
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ
τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ
συμφωνήσει τὸ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ.

οὐδεὶς, οὐδεμία, οὐδὲν no one, nothing
ἐπιβλημα, τος n piece, patch
ἱματίον, ου n garment, clothing
καινος, η, ον new
σχιζω split, tear, separate, disunite
ἐπιβάλλω throw or place on
παλαιος, α, ον old, former
γε enclitic particle adding emphasis to the
word with which it is associated

εἰ δὲ μήγε 'else', occurs five times in Luke.
Introduces what would happen if the contrary
were the case. NIV has "If he does ..."

σχιζω split, tear, separate, disunite
συμφωνεω agree with, be in agreement
with, agree, match, fit together

Here and in Acts 5:9; 15:15; Mt 18:19;
20:2,13.

Jesus emphasises the radically different
character of the new life which he gives to his
disciples. It cannot be a patched up version of
the old – "the old and new ways cannot be
combined." Marshall

Luke 5:37

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς
παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς
ἀσκοῦς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
ἀπολοῦνται·

οἶνος, ου m wine
νεος, α, ον new, fresh, young

As opposed to καινος which carries the sense
of 'novel'.

ἀσκος, ου m wine-skin
ῥήξει Verb, fut act indic, 3 s ῥήγνυμι and
ῥησσω burst, tear in pieces
ἐκχυθήσεται Verb, fut pass indic, 3 s ἐκχεω
pour out, shed
ἀπολλυμι destroy, kill, lose; midd be lost,
perish, die

Luke 5:38

ἀλλὰ οἶνον νέον εἰς ἀσκοῦς καινοῦς βλητέον.

βλητέος, α, ον verbal adj must be put, must
be poured

Here alone in the NT. Many MSS add καὶ
ἀμφοτεροὶ συντηροῦνται after Mt 9:17.

Luke 5:39

καὶ οὐδεὶς πῶν παλαιὸν θέλει νέον· λέγει γάρ·
Ὁ παλαιὸς χρηστός ἐστίν.

πιων Verb, aor act ptc, m nom s πιωω drink

"This verse, peculiar to Lk, is omitted by D it
Mcion Ireneus, i.e. by predominantly western
authorities. Its omission may be due to:

- i) assimilation to the synoptic parallels
(which may have known the saying, but
omitted it because of its difficulty);
- ii) Marcion's dislike of the support which it
appeared to give to the authority of the OT
(Metzger...);
- iii) its objectionableness to scribes with
encratite tendencies (Jeremias...).

Whatever explanation be accepted, its external
attestation is strong, and the verse should be
retained... The verse expresses the viewpoint
of those who are content with the old, because
they think it is good, and make no effort to try
the new. It is thus an ironical comment on the
Jews who refused to taste the 'new wine' of the
gospel which was not hallowed by age."
Marshall

θελω wish, will

χρηστος, η, ον kind, loving, good

Many manuscripts read the comparative
χρεστοτερος better.

People naturally prefer the old ways with
which they are familiar to something new, and
are prone to reject what disturbs their
complacency.

Luke 6:1

Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν
διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
καὶ ἦσθιον τοὺς στάχυντας ψώχοντες ταῖς
χερσίν.

Many MSS read σαββατῶ δευτεροπρωτῶ
διαπορευομαι go through, travel through
σποριμα, ον n (only in pl) grainfields
τίλλω pluck, pick

Occurs only in this story. The law permitted
such gleaning in the fields (Dt 23:26).

σταχυς, υος m head of grain
ψωχω rub (the husk from grain)

Here only in the NT.

χειρ, χειρος f hand, power

"The act of plucking could be regarded as harvesting, which was forbidden on the Sabbath... The preparation of food by rubbing corn was also forbidden, so much so that one was required to prepare a meal in advance for any traveller who might happen to arrive on the Sabbath." Marshall

Luke 6:2

τινὲς δὲ τῶν Φαρισαίων εἶπαν· Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασι;

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper, it is possible

Many MSS read ἔξεστιν ποιεῖν.

Luke 6:3

καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅποτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;

ἀποκρίνομαι answer, reply, say
ἀναγινωσκω read, read in public worship
ότε conj when, at which time
πεινάω be hungry

Luke 6:4

ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

Cf. 1 Sam. 21:1-9.

ὡς here 'how' - "how he went ..."
ἄρτος, ου m bread, a loaf, food
προθεσις, εως f purpose, plan, will; ἄρτοι της π. bread offered to God
λαβων Verb, aor act ptc, m nom s λαμβανω
ἔφαγεν Verb, aor act indic, 3s ἐσθιω and ἐσθω eat, consume
ἔδωκεν Verb, aor act indic, 3s δίδωμι
εἰ μὴ except
μονος, η, ον only, alone
ιερευς, εως m priest

Luke 6:5

καὶ ἔλεγεν αὐτοῖς· Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

"Jesus claims an authority tantamount to that of God with respect to the interpretation of the law." Marshall

Luke 6:6

Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·

ἕτερος, α, ον other, another, different

The incident presumably took place in Capernaum – though the place is not indicated.

διδασκω teach

ἐκεῖ there, in that place, to that place

δεξιός, α, ον right, δεξια right hand

ξηρός, α, ον dry, withered, paralyzed

Luke 6:7

παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ ἴαται, ἵνα εὕρωσιν ἱκατηγορεῖν αὐτοῦ.

παρατηρεω (act & midd) watch, watch closely, observe, keep

γραμματεὺς, εως m scribe, expert in Jewish law

θεραπευω heal, cure

According to the Pharisees, healing was permitted on the Sabbath only when life was in danger – midwifery and circumcision were also permissible.

εὕρωσιν aor. subj. εὕρισκω find, discover
κατηγορεω accuse, bring charges against

Luke 6:8

αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρᾷ ἔχοντι τὴν χεῖρα· Ἐγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

ἤδει see 4:41

διαλογισμος, ου m thought, reasoning

ἀνὴρ, ἀνδρος m man, husband

ἐγειρω raise

στήθι Verb, 2 aor act imperat, 2 s ἵστημι stand, stand firm

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

ἀναστὰς aor. part. ἀνίστημι rise, stand up

ἀναστὰς ἔστη 'rising up he stood' i.e. 'he got up and stood'.

Luke 6:9

εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

ἐπερωταω ask, interrogate, question
ἀγαθοποιεω do good, do what is good

ἢ or

κακοποιεω do evil, do wrong, injure

"The contrast is not between doing good and doing nothing, a set of alternatives which would have enabled the Pharisees to justify refraining from healing the sick man, but between doing good and positively doing evil: ... to fail to heal is to do harm to the sufferer who must continue to suffer." Marshall

ψυχη, ης f self, inmost being, life, 'soul'

Here in the sense of 'person'.

σωζω save, rescue, heal
 ἀπολλυμι see 5:37

Luke 6:10

καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν
 αὐτῷ· Ἔκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν,
 καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

περιβλεπομαι look around
 ἔκτεινον Verb, aor act imperat, 2 s ἐκτεινω
 stretch out, extend
 χεῖρ, χεῖρος f hand, power
 ἀπεκατεστάθη Verb, aor pass indic, 3 s
 ἀποκαθιστημι restore, make well

Luke 6:11

αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν
 πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

ἐπλήσθησαν Verb, aor pas indic, 3 pl
 πιμπλημι fill, fulfil, make come true
 ἀνοια, ας f foolishness; rage, fury

'Senseless wrath'. Here only and in 2 Tim 3:9.

διαλαλεω discuss, talk about
 ἀλλήλων, οἰς, οὐς reciprocal pronoun one
 another
 ἂν particle indicating contingency
 ποιήσαιεν Verb, aor act opt, 3 pl ποιεω

Luke 6:12-16

Cf. Mk 3:13-19

Luke 6:12

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελεθεῖν
 αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν
 διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

ὄρος, οὐς n mountain, hill
 προσευχομαι pray
 διανυκτερευω spend the night

Here only in the NT.

A rare objective genitive προσευχῇ τοῦ θεοῦ
 for prayer to God. The choice of the Twelve is
 made only after seeking God's guidance (Acts
 13:2; 14:23; cf. 1:24-26).

Luke 6:13

καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς
 μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν
 δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,

ὅτε conj when, at which time
 προσφωνεω call to, address
 μαθητης, ου m disciple, pupil, follower
 ἐκλεγομαι choose, select

The participle is here used as an equivalent to a
 finite verb.

δώδεκα twelve
 ὀνομαζω name, call; pass be known

The name denotes a *function* (cf. Mk 3:14):
 these are those whom Jesus will send out with
 a particular mission.

Luke 6:14

Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην
 καὶ Φίλιππον καὶ Βαρθολομαῖον

Simon's name, 'Peter', 'is no doubt meant to
 attest the new position of Simon as leader of
 the Twelve.' Marshall

Luke 6:15

καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
 Ἀλφαιοῦ καὶ Σίμωνα τὸν καλούμενον
 Ζηλωτὴν

Ἀλφαιου the genitive signifies 'son of'

Luke 6:16

καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριῶθ ὃς
 ἐγένετο προδότης.

The meaning of Ἰσκαριῶθ is uncertain. It has
 been thought by many to mean 'man of
 Kerioth' but Marshall prefers the suggestion
 that it means 'the false one'. "The by-name will
 then sum up the comment that Judas became a
 traitor." There are several variant spellings.

προδοτης, ου m traitor, betrayer

Luke 6:17-19

Cf. Mk 3:7-12. Luke reverses the order of
 these compared with that found in Matthew
 (cf. vv 12-16 above).

Luke 6:17

Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου
 πεδινοῦ, καὶ ὄχλος πολλὸς μαθητῶν αὐτοῦ, καὶ
 πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς
 Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου
 Τύρου καὶ Σιδῶνος,

καταβς aor. ptc. καταβαινω come or go
 down, descend

"One may see a parallel with Moses who came
 down from Sinai to the people (Ex. 32:1,7,15;
 34:29), but there is no stress on it." Marshall

ἔστη 2nd aor. ἰστημι stand
 τοπος, ου m place
 πεδινος, η, ον level (ground)

Not necessarily at the foot of the mountain.

ὄχλος, ου m crowd, multitude
 πλῆθος, οὐς n crowd, multitude
 λαος, ου m people, a people

There are three groups here; the apostles, the wider group of disciples who are already followers of Jesus and a still wider group of people who are not yet committed to him.

παραλιος, ου f coastal district

Probably Jews from this coastal area but perhaps also gentiles.

Luke 6:18

οἱ ἤλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο·

ἤλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
ἰαθῆναι Verb, aor pass infin ἰαομαι heal,
cure, restore

νοσος, ου f disease, illness
ἐνοχλεω trouble, cause trouble

Only here and in Heb 12:15.

ἀκαθατος, ου unclean
θεραπευω heal, cure

Luke 6:19

καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.

ζητεω seek, search for, look for
ἄπτεσθαι Verb, pres midd infin ἄπτω midd.
take hold of, touch

ἐξήρχετο imperf. ἐξέρχομαι

"Superstitious their belief may have been, but God accepted it, and power went out from Jesus and healed them all (cf. 5:17)." Marshall

Luke 6:20-49

"The Sermon on the Plain is a shorter version of the Sermon on the Mount (Mt 5-7)." Marshall. In vv.20-26 the sermon begins with a contrast between two types of people. The first are disciples of Jesus "who occupy a pitiable position in the eyes of the world. Their present need will be met by God's provision in the future." Marshall. The second are those who occupy a position of self-satisfied prosperity. On these Jesus pronounces woe.

Luke 6:20

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

ἐπάρας Verb, aor act ptc, m nom s ἐπαίρω
raise, lift up;

μακαριος, α, ου blessed, fortunate

Unlike εὐλογητος, this word is never applied to God.

πτωχος, η, ου poor, pitiful

Often translates *ani* in the OT, one who is dependent, poor and weak.

"It is important that especially in the Psalms the pious man who calls on God to help him describes himself as poor and needy. Because of his need and because he is not a believer in violence, the poor man calls on God for help and receives it (Pss. 86:1; 12:5). Hence the term came to be a self-designation for pious, humiliated people..."

"It follows that in the message of Jesus the hopes of the poor and the promises of Yahweh to them find fulfilment through the one who has been anointed to bring good news to the poor (Is 61:1; Lk 4:18; cf. Is 57:15; 66:2). This is one of the constant themes of the message of Jesus. It is in no sense a limitation of the promise of salvation to a specific circle of people... At the same time, however, the saying is addressed to those who are literally poor, or who share the outlook of the poor. Paul knew that God had chosen the contemptible people of this world to be his people (1 Cor 1:26ff.), and James (2:5) clearly cites this beatitude with reference to the literally poor; it was, therefore, Christian experience that in a real sense the gospel was addressed to the poor. Yet, as the sequel makes clear, it is not poverty as such which qualifies a person for salvation: the beatitudes are addressed to disciples, to those who are ready to be persecuted for the sake of the Son of man.

"It follows also that poverty as such is not a state of happiness. The happiness is because of the promise made to the poor... Theirs is the kingdom of God (4:43 note). The phrase is the all-inclusive one for the salvation of God – the action which brings salvation and the sphere of salvation. Thus the meaning here is that the blessings of God's reign are given to the poor." Marshall

ὑμετερος, α, ου possessive adj of 2 pl your

"Both Matthew and Luke have the promise in the present form (ἐστίν), whereas the other beatitudes are in the future tense... We are justified in concluding that the kingdom is so near that the disciples as good as experience it now, or that there is a sense in which they already experience it, even though the rewards associated with it belong primarily to the future." Marshall

Luke 6:21

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

πεινῶντες Verb, pres act ptc, m nom pl
πειναω be hungry

"The hungry are men who both outwardly and inwardly are painfully deficient in the things essential to life as God meant it to be, and who, since they cannot help themselves, turn to God on the basis of his promise." Goppelt

χορτασθήσεσθε Verb, fut pass indic, 2 pl
χορταζω feed, satisfy

"The underlying reference is probably to the 'messianic banquet', the picture of the kingdom of God in terms of a great feast where men can have fellowship with God at his table (cf. 13:28f.; 22:16,30). The imagery finds concrete expression in the picture of Lazarus, hungry on earth, but sitting in the bosom of Abraham at God's table (16:20-22)." Marshall

κλαω weep, cry; trans weep for

"Although the terms used are general, we should perhaps see the thought of sorrow with the world as it is, and possibly even of penitence for sin." Marshall

γελαω laugh

For the theme of sorrow turned to joy, cf. Is 60:20; 61:3; 66:10; Jer 31:13; Is 35:10; 65:16-19; Ps 126:2,5f.

Luke 6:22

Μακάριοι ἔστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

"If the first three beatitudes are addressed to men as they now are, and invite them to discipleship and all its accompanying blessings, the fourth warns of the fate that may overtake them and calls them to be joyful despite this additional burden in this world." Marshall

ὅταν when, whenever, as often as
μισήσωσιν Verb, aor act subj, 3 pl μισεω
hate, despise, be indifferent to

"Commonly used of the attitude of those who are opposed to the people of God (Is. 66:5; Lk 1:71; 21:17 par Mt 24:9; Mk 13:13 par Mt 10:22; Jn 15:18f.; 17:14; 1 Jn 3:13). It expresses the basic attitude which lies behind the concrete acts described in the second clause." Marshall

ἀφορίσωσιν verb, aorist act subjunctive, 3 pl
ἀφορίζω separate, exclude

Cf. Is 66:5

ὀνειδίζω reproach, insult, abuse

Cf. 1 Peter 4:14; Rom 15:3; Heb 11:26; Mk 15:32.

ἐκβάλλω throw out, expel, cast out
ὄνομα, τος n name, person
πονηρός, α, ον evil, bad, wicked

I.e. to defame, cf. Dt 22:19

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen
because of, for the sake of

As Jesus himself suffers rejection, cf. 9:58.

Luke 6:23

χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

χάρητε Verb, aor deponent pass imperat, 2 pl
χαίρω rejoice, be glad
ἐκεῖνος, η, ο demonstrative adj. that, those
σκιρταω stir, move, leap for joy

Only here and in 1:41,44. For joy in persecution cf. Acts 5:41; 16:25; 21:13f.; Rom 5:3-5; Jas 1:2; 1 Peter 1:2,6; 4:13.

μισθος, ου m wages, reward, gain

The thought is of God's vindication of his faithful servants.

κατα τα αὐτα 'according to these things' = 'in just the same way'

πατηρ, πατρος m father

I.e. the servants of God have always faced trouble and distress from those from whom they might have expected support.

Luke 6:24

πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

πλην conj. but, nevertheless, however
οὐαὶ interj. woe! how horrible it will be!

Means 'alas for' and introduces an expression of pity for those under divine judgement (cf. Is 1:4f.; 5:8-28; 10:5ff.; 33:1; Am 5:18; 6:1; Hab 2:6ff.).

πλουσιος, α, ον rich, well-to-do
ἀπεχω receive in full, have back

"The word ἀπεχω was used in receipts to indicate that the person had had full payment of a debt, and hence that he had no further claims on the debtor (cf. Mt 6:2,5,16). The rich have thus received all that they are ever going to get." Marshall

παρακλησις, εως f encouragement, help, comfort

"The rich have used their wealth to purchase their own comfort, and have not used their wealth to help the needy (cf. 16:19-31); not only so, but their attitude suggests that they have been satisfied with their wealth and saw no need to secure for themselves treasure in heaven by giving to the needy (cf. 12:21)." Marshall

Luke 6:25

οὐαὶ ὑμῖν, οἱ ἐμπελησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενήσετε καὶ κλαύσετε.

ἐμπελησμένοι Verb, perf pass ptc, m nom pl
ἐπι(μ)πλημι and ἐπιπλαω fill, satisfy
πειναω see v.21

Cf. Is 65:13f.; Jas 4:9

γελαω see v.21

πενθεω mourn, be sad, grieve over

κλαύσετε verb, fut act indic, 2 pl κλαιω see v.21

Luke 6:26

Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

καλῶς well, adv. from καλος good
εἴπωσιν Verb, aor act subj, 3 pl λεγω

For this construction, cf. Ex 22:28; Acts 23:5.

ψευδοπροφητης, ου m false prophet

The second half of the saying is identical with v.23b with the substitute of ψευδοπροφητης

Luke 6:27

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

ἀκουω here perhaps has the sense 'hear and obey'

ἀγαπαω love

A verb "concerned less with emotional affection than with willing service and the desire to do good to the other person."
Marshall

ἐχθρος, α, ον enemy, one hated

I.e. one who has hostile feelings towards you.

μισεω see v.22

Luke 6:28

εὐλογεῖτε τοὺς καταραμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.

εὐλογεω speak well of, bless

"The thought of blessing persecutors is found in Rom 12:14; 1 Cor 4:12; 1 Pet 3:9, but apparently has no Jewish antecedents."
Marshall

καταραομαι curse, place a curse upon

Cf. Rom 12:14.

προσευχομαι pray

ἐπηρεαζω mistreat, insult

Luke 6:29

τῷ τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

Cf Mt 5:39b-42

τυπτω beat, strike, wound, injure

A blow with the hand or the fist.

σε Pronoun, acc s συ

σιαγων, ονος f cheek

παρεχω act & midd cause, do, offer

ἄλλος, η, ο another, other

αἶρω take, take up, take away

ἱμάτιον, ου n garment, clothing, cloak

χιτων, ονος m tunic, shirt (generally of garment worn next to the skin)

κωλυω hinder, prevent, forbid

The use of κωλυω with ἀπο is Semitic (cf. Gen 23:6).

Luke 6:30

παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντός σου τὰ σὰ μὴ ἀπαίτει.

αἰτεω ask, request, demand

δίδου Verb, pres act imperat, 2 s διδομι

σος, ση, σον possessive adj. your, yours

ἀπαιτεω demand in return, demand

Only here and in 12:20.

The examples and principles given by Jesus are not to be taken over-literally. If v.29b were so taken, "the issue would be nudism, a sufficient indication that it is a certain spirit that is being commended to our notice – not a regulation to be slavishly carried out. But this fact does not entitle us to evade the demand, which is here put forward in an extreme case. What Jesus here says is seriously, even if not literally, meant; and his followers have the task of manifesting the spirit of the injunction in the varied situations which arise in actual life."
Manson

Luke 6:31

καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

θελω wish, will

Many MSS read καὶ ὑμεῖς ποιεῖτε after Mt 3:12.

ὁμοίως likewise, in the same way

The negative form of this rule was well known in Jewish literature and the positive form also occurs on a few occasions. "Jesus is, therefore, not saying something new here, but it is significant that he stresses the positive form of the rule. The negative form is merely a rule of prudence: do not hurt other people lest they retaliate. The positive form is not prudential but absolute: this is how you are to treat others (positively), regardless of how they treat you." Marshall

Luke 6:32

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

ποιος, α, ον interrog pro. what, which, of what kind

ποία ὑμῖν χάρις ἐστίν; 'what credit is that to you?' "This word can mean the approbation of favour of a superior (cf. 17:9), here of God (cf. 1 Peter 2:19f.)." Marshall

ἁμαρτωλος, ον sinful, sinner

Luke 6:33

καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιῶσιν.

ἐαν if, even if

ἀγαθοποιεω do good, help
το αὐτο the same

See Wenham p.61 for the use of the 3rd person pronoun in an emphatic sense, with definite article meaning 'the same'.

Luke 6:34

καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

δανειζω lend; midd borrow

ἐλπίζω hope, hope for, hope in, expect
λαβεῖν Verb, aor act infin λαμβανω

Meaning either recovery of what was loaned, the payment of interest by the debtor or the freedom of the lender to borrow in return. The parallel with the previous verses suggests the last of these.

ἀπολάβωσιν Verb, aor act subj, 3 pl

ἀπολαμβανω receive back, get back

ἴσος, η, ον equal, the same

I.e. similar service in return.

Luke 6:35

πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

πλην see v.24

ἐχθρος, α, ον enemy, one hated

μηδεις, μηδεμια, μηδεν no one, nothing

ἀπελπίζω expect in return

The verb usually means to despair but a later meaning seems to be to hope for something in return.

μισθος, ου m see v.23

πολυς see 5:6

ἔσσεσθε Verb, fut indic, 2 pl ειμι

ὑψιστος, η, ον highest, most high

Demonstrating sonship in likeness of character and enjoying the privilege of sons in experience of the blessing of the Father.

χρηστος, η, ον kind, good, merciful

ἀχαριστος, ον ungrateful

πονηρος, α, ον evil, bad, wicked

Luke 6:36

γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρων ἐστίν·

οἰκτιρων, ον merciful, compassionate

"The mercy of God supplies both a pattern for his children to follow and a standard of comparison for them to attain." Marshall.

Luke 6:37

Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

κρινω judge, pass judgement on,
condemn

"It is not the use of discernment and discrimination which is forbidden, but the attitude of censoriousness." Marshall.

We are to remember that God's judgement falls also on we who judge.

κριθῆτε Verb, aor pass subj, 2 pl κρινω

καταδικασθῆτε Verb, aor pass subj, 2 pl

καταδικαζω condemn

Elucidates the meaning here of κρινω

ἀπολυθήσεσθε Verb, fut pass indic, 2 pl

ἀπολυω release, set free, forgive

"The command is concerned with forgiving someone who has actually committed an offence against us... The reference is to personal insults and injuries, and expresses the principle of not standing on one's rights." Marshall

Luke 6:38

δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρον μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

δίδωμι give

δοθήσεται Verb, fut pass indic, 3 s δίδωμι
μετρον, ου n measure, degree, quantity
καλος, η, ον good, fine, beautiful

πιεζω press down

σαλευω shake, disturb

ὑπερεκχυννομαι run over, overflow

δωσουσιν Verb, fut act indic, 3 pl δίδωμι

A contrasting parallelism with the future passive earlier. Marshall says that this is a "rabbinic periphrasis for the name of God". God gives freely and abundantly. He gives beyond measure. This is how we also are to give.

κολπος, ου m bosom, chest, lap, bay

Things were carried in a fold in a person's robe, cf. Is 65:6f; Ps 79:12; Jer 32:18.

μετρεω measure, deal out

ἀντιμετρεω measure out in return

Cf. Mt 7:2b; Mk 4:24b.

Luke 6:39-49

These verses deal "with the kind of inward character which produces the type of behaviour outlined in the earlier sections."

Luke 6:39

Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον ἐμπεσοῦνται;

μητι Negative particle, used in questions expecting a negative answer

τυφλος, η, ον blind

ὀδηγεω lead, guide

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

ἀμφοτεροι, αι, α both, all

βοθυνος, ου m ditch, pit

Only here and in Mt 12:11; 15:14, cf. Is 24:18; Jer 31:44.

ἐμπεσοῦνται Verb, fut midd/pass dep indic, 3 pl ἐπιπιτω fall into, fall among

ἐν becomes ἐμ before π

In the parallel in Mt 5:14 the reference is to the Pharisees. But here, says Marshall, "The saying appears to be understood by Luke in connection with 6:39: the disciples are blind and therefore cannot lead others or criticize them."

Luke 6:40

οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

μαθητης, ου m disciple, pupil, follower
διδασκαλος, ου m teacher

Cf. Mt 10:24a also Jn 13:16; 15:20a. "The disciples must not behave differently from, or in a superior fashion to, Jesus – and he did not judge others (Jn 8:11)." Marshall

καταρτιζω mend, restore, make complete; midd strive for perfection

Here perf. pass. ptc = be fully trained

Luke 6:41

τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

βλεπω see, look, be able to see, beware of
καρφος, ους n speck, small splinter
δοκος, ου f log, beam of wood

Both καρφος and δοκος occur in the NT only in the context of this saying.

ἰδιος, α, ον one's own

κατανοεω consider, notice, observe

Luke 6:42

πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

πως interrog. particle how? in what way?

ἀφιημι cancel, forgive; allow

ἐκβάλω Verb, aor act subj, 1 s ἐκβαλλω
throw out, expel, cast out

αὐτος is used as an emphatic pronoun which, although a 3rd person pronoun, in this context means 'you yourself'.

ὑποκριτης, ου m hypocrite

"He professes piety and righteousness, especially in censuring others, but other aspects of his behaviour conflict with this, and so he is guilty of inconsistency. His real character is impious; his 'righteous censure' of others is thus play-acting." Marshall

ἐκβαλε Verb, aor act imperat, 2s ἐκβαλλω
πρῶτον adv. first, in the first place
τοτε then, at that time
διαβλεπω see clearly

Luke 6:43

Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

δένδρον, ου n tree

καλός is here equivalent to ἀγαθός, 'good'

ποιοῦν Verb, pres act ptc, n nom/acc s ποιῶ
καρπός, ου m fruit, harvest, offspring
σαπρός, α, ον bad, rotten, harmful
πάλιν again, once more

The emphasis is on the second half of the saying.

Luke 6:44

ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

ἕκαστος, η, ον each, every

ἴδιος see v.41

γινώσκειται Verb, pres pass indic, 3 s

γινώσκω

ἀκανθα, ης f thorn-plant

συλλεγῶ gather

συκόν, ου n fig

βάτος, ου m & f bush, thornbush

σταφυλή, ης f (bunch of) grapes

τρυγῶ gather, pick

Only here and in Rev. 14:18f.

Luke 6:45

ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

θησαυρός, ου m treasure store, treasure box, storeroom

προφέρω bring out, produce

πονηρός, α, ον evil, bad, wicked

περισεύμα, τος n abundance

λαλεῶ speak, talk

στόμα, τος n mouth, utterance

Luke 6:46-49

The final section of the Sermon "is an appeal to the hearers of the Sermon (cf. 6:18) to obey the commands which they have heard, and not be content to be mere hearers of the word; cf. Jas 1:21-25; Lk. 8:21; Rom 2:13... The connection with the preceding section is an implicit one rather than a direct one: the good person is the man who obeys the words of Jesus. But the section forms a conclusion of the Sermon as a whole, and its main purpose is to stress the importance of obedience to what has been heard." Marshall

Luke 6:46

Τί δέ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

Luke 6:47

πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος·

ὑποδείξω fut. ὑποδεικνυμι show

ὁμοίος, α, ον like, of the same kind as

Luke 6:48

ὁμοίός ἐστιν ἄνθρωπος οἰκοδομοῦντι οἰκίαν ὡς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆναι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτὴν.

οἰκοδομοῦντι Verb, pres act ptc, m dat s

οἰκοδομεῶ build, build up

οἰκία, ας f house, home, household

σκαπτῶ dig

Only here and in 13:8; 16:3. Luke gives more detail than Matthew concerning the care of the builder.

ἐβάθυνεν Verb, aor act indic, 3 s βαθυνῶ
go deep

ἔθηκεν Verb, aor act indic, 3 s τιθεμι place,
set

θεμέλιος, ου m (also θεμελίον, ου n)
foundation, foundation stone

πέτρα, ας f rock, solid rock

πλημμυρα, ης f flood

προσέρηξεν Verb, aor act indic, 3 s

προσρηγγνυμι burst upon

ποταμός, ου m river, stream

ἐκεῖνος, η, ο demonstrative adj. that, those

ἴσχυω be strong, be able, be sufficient

σαλευῶ shake, disturb

καλῶς Adv well

οἰκοδομηθῆναι Verb, perf pass infin

οἰκοδομεῶ

Many MSS, followed by TR read τεθεμελιωτο γὰρ ἐπὶ τὴν πέτραν (see Mt 7:25) rather than διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτὴν which is well supported by p⁷⁵ & B L *et al.* Metzger writes, "The distinctly Lukan clause assigning the reason for the permanence of the house ('because it was well built') which corresponds to the earlier statement concerning the builder's industry ('dug deep and laid the foundation upon rock'), was supplanted by copyists who preferred the reason given by Matthew ('for it was founded upon the rock,' Mt 7:25)."

The person who obeys Jesus will safely survive the crisis of divine judgment; cf. 17:26-37; 1 Cor 3:11-15.

Luke 6:49

ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίως ἐστὶν ἀνθρώπων οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

οἰκοδομήσαντι Verb, aor act ptc, m dat s
οἰκοδομεῶ
γῆ, γῆς f earth
χωρὶς prep with gen without, apart from,
separately
εὐθὺς adv. straightway, immediately
συνέπεσεν aor. συμπίπτω collapse, fall

Here alone in the NT. Reflects Luke's liking for συν- compounds.

ῥήγμα, τος n ruin, destruction
μεγας, μεγαλη, μεγα large, great

Cf. Ezek 13:10-16.

Luke 7:1-10

Cf. Mt. 8:5-13.

Marshall sums up the theme of 7:1-50 as follows: "What God had promised to do in the last days was being fulfilled: John himself was fulfilling the role of the coming Elijah, and Jesus was making the messianic era a reality. Above all, the characteristic of this era was the gracious intervention of God in the life of his people, answering their needs both physical and spiritual."

Luke 7:1

Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

ἐπειδὴ since, because, for

Here means, 'after'.

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωῶ
fill, make full, fulfill

Means to finish a task.

ῥημα, ατος n word, thing, matter
ἀκοη, ης f report, news, hearing
λαος, ου m people, a people
εἰσερχομαι enter, go in, come in

Luke 7:2

Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.

ἐκατονταρχης, ου m centurion

For the opening genitive in the story, cf. 12:16.

δοῦλος slave, servant
κακῶς badly; κακῶς ἔχω be sick
ἤμελλεν imperfect μελλῶ (before an infin)
be going, be about
τελευταν infinitive τελευταῶ die

He was thus too ill to be brought to Jesus.

ἐντιμος, ον valuable, precious, honoured, esteemed

Luke 7:3

ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθῶν διασώσῃ τὸν δοῦλον αὐτοῦ.

ἀπέστειλεν aor. of ἀποστελλῶ send, send out

πρεσβυτερος, α, ον elder, old man
Ἰουδαίος, α, ον a Jew, Jewish, Judean
ἐρωταῶ ask, request, beg, urge
ὅπως (or ὅπως ἂν) that, in order that
διασῶσῃ Verb, aor act subj, 3 s διασωζῶ
bring safely through, rescue, cure

The verb perhaps stresses the dangerous nature of the illness.

Luke 7:4

οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ὃ παρέξι τοῦτο,

παραγίνομαι come, arrive, appear

παρακαλεῶ exhort, encourage, urge

"The use of the imperfect of παρακαλεῶ... in a continuous sense does not indicate that Jesus was unwilling to respond, but rather that the elders were willing to press his case eagerly (σπουδαίως)." Marshall

σπουδαίως earnestly, diligently, eagerly
ἄξιος, α, ον worthy, deserving, fitting

Refers here to "the public reputation of a man held in esteem by his fellows." Marshall

παρεχω act & midd cause, bring about, do

Luke 7:5

ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.

ἀγαπαῶ love

ἔθνος, ους n nation, people; τα ἑ. Gentiles
συναγωγή, ης f synagogue
οἰκοδομεῶ build, build up

"The implication of the account for the early church is that, if even Jews thought such a man worthy of help from Jesus, Jewish Christians should see no barriers to the acceptance of similar people (cf. Acts 10:2) into the church." Marshall.

Luke 7:6

ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ· Κύριε, μὴ σκύλλου, οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσεέλθῃς·

πορευομαι go, proceed, travel

ἤδη adv now, already

μακρὰν far, far off, at some distance

ἀπεχω be distant

πεμπω send

φίλος, ου m and φίλη, ης f friend

σκύλλου Verb, pres midd imperat, 2 s

σκυλλω trouble, annoy; midd trouble oneself

ἰκανός, ης, ον worthy, sufficient, fit

"The thought is hardly of ritual uncleanness but of unworthiness, like that felt by John the Baptist before the authority of a teacher sent from God." Marshall

στεγη, ης f roof

εἰσερχομαι enter, go in, come in

Luke 7:7

διὸ οὐδὲ ἐμαντὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου·

διο therefore, for this reason

ἐμαντὸν Pronoun, acc s ἐμαντου, ης reflexive pronoun (not used in nom) myself, my own

ἀξιοω consider worthy

ἐλθεῖν Verb, aor act infin ἐρχομαι

λογῷ is here a redundant dative of instrument.

ἰαθήτω Verb, aor pass imperat, 3 s ἰαομαι heal

Many manuscripts read ἰαθησεται the future passive, assimilating the text to Mt 8:8.

παις, παιδος m & f servant, slave, child

Luke 7:8

καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαντὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

ἐξουσία, ας f authority, right, power
τασσω appoint, designate, set aside, command, direct

ὑπο ἐξουσίαν τ. under the authority of superior officers. "... so Jesus, being under the authority of God can give orders to others." Marshall

ἐμαντὸν Pronoun, acc s ἐμαντου, ης reflexive pronoun (not used in nom) myself, my own

στρατιώτης, ου m soldier

πορεύθητι Verb, aor pass dep imperat, 2 s

πορευομαι go

ἄλλος, ης, ο another, other

Luke 7:9

ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.

θαυμαζω wonder, be amazed

στραφεὶς Verb, aor pass ptc, m nom s

στρεφω turn, turn around

ἀκολουθεω follow, accompany, be a disciple

ὄχλος, ου m crowd, multitude

τοσουτος, αυτη, ουτον correlative adj so much, so great, so large

πιστις, εως f faith

I.e. such great faith in the power of God revealed in himself.

εὔρον aor. εὕρισκω find, discover

Luke 7:10

καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὔρον τὸν δούλον ὑγιαίνοντα.

ὑποστρεφω return, turn back

πεμφθεντες aor. pass. ptc. πεμπω send

Many MSS, followed by TR, read ἀσθενουντα δουλον.

ὑγαινω be sound, be in good health

Luke 7:11-17

"Jesus raises the dead son of a widow, thereby manifesting the kind of powers similar to those of Elijah and Elisha (1 Ki 17:17-24; 2 Ki 4:18-37) which led the people to conclude that he was a prophet and that through his activity God was visiting his people." Marshall

Luke 7:11

Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναῖν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.

ἐξῆς on the next day, soon afterward

Properly an adverb meaning 'next'. There is a fine balance of textual evidence between the readings τῷ ἑξῆς and τῇ ἑξῆς. Metzger writes, "With ἐν τῇ ἑξῆς the reader is to supply ἡμερᾶ ('on the next day'); with ἐν τῷ ἑξῆς one supplies χρόνῳ ('[soon] afterward'). ... On the whole, it is more probable that the less definite expression of time would be altered to the more definite than vice versa."

πολις, εως f city, town

συμπορευομαι go or walk along with

ὄχλος, ου m crowd, multitude

πολυς see 5:6

Luke 7:12

ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενῆς υἱὸς τῆ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

ἐγγίζω approach, draw near

πύλη, ἡς f gate, door

ἐξεκομίζετο Verb, imperf pass indic, 3 s

ἐκκομίζω carry out for burial

Here only in the NT. It is the technical term for carrying a corpse out to burial. Burials would take place outside the town limits.

τεθνηκῶς Verb, perf act ptc, m nom s

θνησκω die; perf be dead

Used like a noun 'a dead man', cf Jn 11:44.

μονογενῆς, ἐς only, unique

χήρα, ἀς f widow

Reminiscent of 1 Ki 17:44.

ἱκανός, ἡ, ὄν worthy, sufficient, large, great

Luke 7:13

καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.

ὄραω trans see, observe

ὁ κύριος "reflects the designation of Jesus in the early church as the one exalted by God to be the Lord... and indicates that already during his earthly ministry Jesus was exercising the functions of the Lord." Marshall

ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s

σπλαγχνίζομαι be moved with pity or compassion

κλαίω weep, cry; trans weep for

Luke 7:14

καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἕστησαν, καὶ εἶπεν· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

προσερχομαι come or go to, approach

ἅπτω midd. take hold of, touch

Jesus ignores the ritual uncleanness of the dead body (Nu 19:11,16).

σορός, οὐ f bier, stand on which a corpse is carried, coffin

Here only in the NT. This would have been an open bier – the Jews did not use coffins.

βαστάζω carry, bear, support

ἕστησαν aor. ἵστημι stand, stop

νεανίσκος, οὐ m young man

ἐγέρθητι aor. pass. imperative ἐγείρω raise

Luke 7:15

καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

ἀνεκάθισεν Verb, aor act indic, 3 s

ἀνακαθίζω sit up

νεκρός, ἀ, ὄν dead

ἄρχω midd begin

λαλεῶ speak, talk

ἔδωκεν Verb, aor act indic, 3 s διδομι give

Luke 7:16

ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

φοβός, οὐ m fear

ἔλαβεν δε φοβος παντες 'fear took hold of all of them', i.e. 'they were all afraid'.

δοξάζω praise, honour, glorify, exalt

προφητῆς, οὐ m prophet

μέγας, μεγαλη, μεγα large, great

ἠγέρθη Verb, aor pass indic, 3 s ἐγείρω

The meaning here is 'to arise' (cf. Jn 7:52; Acts 13:22) not 'to resurrect' a former prophet.

ἐπισκεπτομαι visit, care for, be concerned about

λαός, οὐ m people, a people

Luke 7:17

καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

ὅλος, ἡ, ὄν whole, all, complete, entire

περιχωρός, οὐ f surrounding region,

neighbourhood

Cf. 4:14,37.

Luke 7:18

Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

μαθητῆς, οὐ m disciple, pupil, follower

περὶ πάντων τούτων particularly those things recorded in vv.1-17

προσκαλεσάμενος Verb, aor midd dep ptc, m

nom s προσκαλεομαι call to oneself, summon

δύο gen & acc δύο dat δυσιν two

Luke 7:19

ἔπεμψεν πρὸς τὸν κύριον λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

πέμπω send

ὁ ἐρχόμενος i.e. the one of whom John had preached, the one stronger than him who was to come after him, cf. Mt 3:11; Jn 1:25,27.

ἢ or

ἄλλος, ἡ, ο another, other

προσδοκῶ wait, wait for, expect

"John is puzzled. He had prophesied that the Coming One would do some striking works of judgment (3:16f.). But Jesus was doing nothing of the sort. He was engrossed in works of mercy. Would someone else then do these works of judgment." Morris.

Luke 7:20

παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

παραγινομαι come, arrive, appear
 ἄνηρ, ἄνδρος m man, husband
 βαπτιστής, ου m Baptist, baptiser
 ἀπέστειλεν Verb, aor act indic, 3 s
 ἀποστελλω send, send out

Luke 7:21

ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.

Before replying, Jesus performed several mighty works so that the witnesses were able to 'hear and see' what was going on.

ἐκεῖνος, η, ο demonstrative adj. that, those
 ὥρα, ας f hour, moment
 θεραπευω heal, cure
 νοσος, ου f disease, illness
 μαστιξ, ιγος f illness, disease

Literally 'a lash'.

πονηρος, α, ον evil, bad, wicked
 τυφλος, η, ον blind
 χαρίζομαι grant, give, be gracious to
 βλέπω see, look

Luke 7:22

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρινομαι answer, reply, say
 πορευομαι go, proceed
 ἀπαγγελλω see v.18
 εἶδετε Verb, aor act indic, 2 pl ὄραω trans
 see, observe
 ἀναβλέπω regain one's sight, be able to see

Cf. Lk 7:21; also 4:18

χωλος, η, ον lame, crippled
 περιπατεω walk, walk about

Cf. 5:17-26

καθαρίζω cleanse, make clean

Cf. 5:12-16.

κωφος, α, ον dumb, mute, deaf
 νεκρος, α, ον dead
 ἐγείρω raise

Cf. 7:11-17.

πτωχος, η, ον poor, pitiful
 εὐαγγελίζω act. and midd proclaim the good news

For this list, cf. Is 29:18f.; 35:5f.; 61:1; 26:19. "Only the cleansing of lepers is not mentioned in the Isaianic passages, but here we may perhaps see an Elisha typology (2 Ki. 5; cf. Lk 4:27.). The combination of OT allusions indicates that the future era of salvation has arrived, but this is especially linked with the function of Jesus as the eschatological prophet who announces the good news to the needy; but whereas the prophet in Is. 61 simply announces the blessings, Jesus actually brings them." Marshall

Luke 7:23

καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

μακαριος, α, ον blessed, fortunate, happy
 ὃς ἐὰν whoever
 σκανδαλισθῇ Verb, aor pass subj, 3 s
 σκανδαλιζω cause (someone) to stumble, to give up the faith.

Passive with ἐν = 'reject', 'have doubts about', 'fall away'.

This stumbling is the opposite of believing (cf. Mk 4:17; 6:3; 9:42-47; 14:27,29 etc.).

Luke 7:24

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

ἀπελθόντων Verb, aor act ptc, gen pl
 ἀπερχομαι
 ἀρχω midd begin
 ὄχλος, ου m crowd, multitude
 ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι

The question may variously be punctuated:

- i) With τί meaning 'what?', we have, 'What did you go out into the desert to see? A reed shaken by the wind?...'
- ii) With τί meaning 'why?', we have, 'Why did you go out into the desert? To see a reed shaken by the wind?...'
- iii) With τί equivalent to Hebrew *mah*, introducing a rhetorical question, we have, 'Did you perhaps go out into the desert to see a reed shaken by the wind?...'

Marshall prefers the third.

ἐρημος, ου f deserted place, desert
 θεαομαι see, look at, observe
 κάλαμος, ου m reed, rod, cane

άνεμος, ου m wind
σαλευω shake, disturb

I.e. a wavering person. The question expects a negative answer.

Luke 7:25

ἀλλά τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

ἰδεῖν Verb, aor act infin ὄραω trans see, observe

μαλακος, η, ον soft, fancy, luxurious
ἱματιον, ου n garment, clothing, robe
ἡμφιεσμένον Verb, perf pass ptc, m acc & n
nom/acc s ἀμφιεννυμι clothe, dress

Only here and Mt 6:30; 11:8, though cf. the late form ἀμφιαζω, Lk 12:28.

ἱματισμος, ου m clothing, apparel
ἐνδοξος, ον glorious, splendid
τρυφη, ης f luxury, self-indulgence

Only here and in 2 Pet 2:13.

ὑπαρχω be (equivalent to εἰμι)
βασιλειος, ον royal, palace

Only here and in 1 Pet 2:9. The neuter of the adj. is used to mean 'palace'.

Luke 7:26

ἀλλά τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

προφητης, ου m prophet

"Whereas the preceding rhetorical question had a negative answer, the third one had a positive but inadequate one." Marshall

ναί yes, yes indeed, certainly
περισσότερος, α, ον more, greater, much more

John actively prepared the way for Christ by his preaching and baptising.

Luke 7:27

οὗτός ἐστιν περὶ οὗ γέγραπται· Ἴδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

ἰδου behold, see
γέγραπται Verb, perf pass indic, 3 s γραφω

Cf. Mk 1:2. The first part of the quotation agrees with Ex 23:20 LXX. The second part is from Mal 3:1 but differs considerably from the LXX, appearing to be taken from the MT.

"It is probable that the two verses were conflated in a Semitic form (and also linked with Is 40:3 in Mk 1:2f)... Ex 23:20 (cf. Gn 24:7; Is 45:1f.) refers to God sending his angel before the people of Israel to guard them on their way to the promised land... In Malachi [comparing Mal 4:5 with 3:1] the text ... refers to the coming of Elijah as the messenger who prepares the way for the people of God (Ex 23:20) or for God himself... If the use of Ex 23:20 is regarded as the decisive influence, then the messenger is preparing the way for the people of Israel, i.e. preparing them for the day of the Lord... If, however, Mal 3:1 is decisive, then what was affirmed with reference to Yahweh there is here affirmed with reference to Jesus; the coming of Jesus (as Messiah) replaces that of Yahweh..., and hence John points beyond himself to Jesus." Marshall

ἀποστελλω send, send out
προσωπον, ου n face, presence
κατασκευαζω prepare
ὁδος, ου f way, path, road, journey
ἐμπροσθεν prep with gen before, in front of

Luke 7:28

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.

μειζων, ον and μειζοτερος, α, ον (comp of μεγας) greater, greatest
γεννητος, η, ον born
γυνη, αικος f woman, wife

ἐν γεννητοι γυναικων 'among all mankind.' Some MSS, followed by TR, read γυναικων προθητης, perhaps to exclude Christ from himself from the comparison.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing
μικροτερος, α, ον smallest, least;
comparative of μικρος

Jesus does not exclude John from a place in the kingdom. The emphasis is upon the new era which has arrived with the coming of Jesus and the commencement of his ministry. The contrast is thus between belonging to this new era and prophesying concerning it.

Luke 7:29

(καὶ πᾶς ὁ λαὸς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

λαος, ου m people, a people
τελωνης, ου m tax collector
δικαιοω justify, acquit, declare & treat as righteous, put into a right relationship (with God).

Here, 'bore witness that God was just', or with NIV, 'acknowledged that God's way was right'. For this use, cf. 7:35; 10:29; 16:15; 18:14; Acts 13:29; Mt 12:27.

βαπτισθέντες Verb, aor pass ptc, m nom pl
βαπτίζω

"It is not clear whether the participle βαπτισθέντες means that the people vindicated God by their submission to baptism or that they vindicated God because they had previously been baptised by John. The latter view is more probable: the people who heard Jesus praised God that he spoke highly of John because they had already been baptised by him." Marshall

Luke 7:30

οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.)

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

Used here as an equivalent to γραμματεὺς

βουλή, ης f purpose, intention, plan

Referring here to God's plan of salvation.

ἠθέτησαν Verb, aor act indic, 3 pl ἀθετέω
reject, refuse

ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself

Luke 7:31

Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;

ὁμοίωω make like, compare
γενεά, ας f generation, contemporaries

"The phrase ἡ γενεα αὐτή is found in 11:29-32 (par. Mt 12:39-42); 11:50f. (par. Mt 23:35f.); 17:25; 21:32 (par. Mk 9:19); 16:8. Behind it lies the usage in Dt 32:5, 20; Jdg 2:10; Ps 78:8; 95:10; Je 7:29, which suggests the faithfulness of Israel and its subjection to the wrath of God... The word is thus used to characterise the contemporaries of Jesus as sharing in the perversity of faithless Israel (cf. Acts 2:40; Phil 2:15; Heb 3:10; see further on 21:32...)." Marshall

ὅμοιος, α, ον like, of the same kind as

Luke 7:32

ὅμοιοι εἰσὶν παιδίους τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει· Ἡύλησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ὅμοιοι εἰσὶν here probably means 'it is with them as with...'

παιδίον, ου n child

ἀγορά, ας f market place

καθημαί sit, sit down, live

προσφωνέω call to, address

ἄλληλων, οἰς, οὖς reciprocal pronoun one
another

αὐλέω play the flute

ὠρχήσασθε Verb, aor midd dep indic, 2 pl

ὀρχεομαι dance

θρηνέω mourn, weep

Here probably meaning 'sang a dirge', cf. Mt 11:17.

ἐκλαύσατε Verb, aor act indic, 2 pl κλαίω
weep, cry

"How is the parable to be interpreted?

i) The first group of children may be a picture for the messengers of God; just as the other children refuse to play, so the Jews refuse to respond to whatever kind of message they bring...

ii) The first group may be a picture of the Jews who tell the ascetic John to dance and the joyful Jesus to mourn. Neither John nor Jesus will satisfy them...

The second of these interpretations gives the best sense, especially in relation to vs. 33f.

The reproach in v.32 must be one directed by the Jews against God's messengers, rather than the verdict of Jesus on the Jews. It is the Jews who are dissatisfied both with the ascetic John and the joyful Jesus (in that order...). The metaphorical language hints at the intended application, although the details (e.g. playing at funerals) are not to be pressed allegorically." Marshall

Luke 7:33

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· Δαιμόνιον ἔχει·

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι
ἐσθίω and ἐσθῶ eat, consume
ἄρτος, ου m bread, a loaf, food

He lived on locusts and wild honey (Mk 1:6).
He abstained from normal forms of food.

μητε and not; μητε ... μητε neither ... nor
πίνω drink

οἶνος, ου m wine

Cf. Lk 1:15.

δαιμόνιον, ου n demon, evil spirit, god

Luke 7:34

ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἴδού ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

φαγός, ου m glutton

Only here and in Mk 1:19. A rare, late word.

οἰνοπότης, ου m drinker, drunkard

Only here and Mt 11:19 in the NT. Cf. Pr 23:20; 28:7.

φίλος, ου m and φίλη, ης f friend, friendly
τελωνης, ου m tax collector
ἀμαρτωλος, ον sinful, sinner

"The description resembles that of the unruly son in Dt 21:20 MT who is to be stoned; thus a proverbial expression of apostasy is being applied to Jesus. Not only so, but he also associated with persons regarded as apostates by Pharisaic standards (5:30; 15:1; 19:7). Once again the Jewish leaders failed to see the significance of the living parable in the One who brought to sinners the offer of divine forgiveness and friendship." Marshall

Luke 7:35

καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

ἐδικαιώθη Verb, aor pass indic, 3 s δικαιώω
see v 29

σοφία, ας f wisdom, insight, intelligence
τέκνον, ον n child; pl descendants

'Wisdom is proved right by all her children'.
"Wisdom is recognised and honoured by all her children in whatever form she appears. He who loves God and believes in Him observes, accepts and honours His wisdom as revealed through John, the preacher of repentance; but especially as revealed supremely in Christ, the Son of Man." Geldenhuys (similarly Morris).
"The divine wisdom which sent John and Jesus has been vindicated [shown to be right] by its children, i.e. by those who have responded to the message (v.29)." Marshall

Luke 7:36-50

In his book *Easter Enigma*, John Wenham argues that:

- i) There were two anointings – the incident related by Luke is different from that in Matthew, Mark and John;
- ii) The same woman performed both anointings;
- iii) The second anointing can be explained as a re-enactment and completion of the first.

Luke 7:36

Ἦρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.

ἐρωτάω ask, request, beg, urge
φάγη Verb, aor act subj, 3 s ἐσθίω eat

Probably a meal after a synagogue service – i.e. on the Sabbath.

εἰσερχομαι enter, go in, come in

κατεκλίθη Verb, aor pass indic, 3 s
κατακλινω cause to sit down; pass sit down, sit (lit. recline) at table, dine

"Jesus displayed no reticence in accepting the invitation; the fact that he was especially interested in despised people did not mean that he was uninterested in the more respectable members of society; they too needed the gospel." Marshall

Luke 7:37

καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου

γυνη, αικος f woman, wife
ὅστις, ἣτις, ὅ τι who, which
πολις, εως f city, town
ἀμαρτωλος, ον sinful, sinner

Probably a prostitute or an adulteress

ἐπιγνοῦσα Verb, aor act ptc, f nom s
ἐπιγινωσκω understand, recognise
κατακειμαι recline at table, dine
οικια, ας f house, home, household
κομίσασα Verb, aor act ptc, f nom s κομιζω
bring, buy
ἀλαβαστρον, ου n alabaster jar

A long necked bottle of alabaster or glass.

μυρον, ου n ointment, perfume, oil

Luke 7:38

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.

στᾶσα Verb, aor act ptc, f nom s ἵστημι
stand, stop

ὀπισω behind

παρα preposition with acc beside, by

πόδας Noun, acc pl πους, ποδος m foot

Marshall suggests that she may have intended to anoint Jesus' head but that her intention was interrupted by her overwhelming emotions.

κλαίω weep, cry

δακρυνον, ου n tear (as in weeping)

ἀρχω midd begin

βρεχω send rain, wet

θριξ, τριχος f hair

κεφαλη, ης f head

ἐκμασσω wipe, dry

"In her anxiety to make up for this mishap, and forgetful of social proprieties, she let down her hair... and wiped Jesus' feet dry." Marshall

καταφιλω kiss

A sign of reverence.

ἀλειφω anoint

Luke 7:39

ιδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· Οὗτος εἶ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἥτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν.

ιδὼν Verb, aor act ptc, m nom s ὄραω see, observe

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

προφητης, ου m prophet

ἐπιγινωσκω see v.37

ἂν particle indicating contingency

ποταπος, η, ον of what sort, what kind

ἄπτω midd. take hold of, touch

Luke 7:40

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ Διδάσκαλε, εἰπέ, φησίν.

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

"The formula ἔχω with object and infinitive is frequent in Lk (7:42; 12:4 (50); 14:14; Acts 4:14; 23:17,18,19; 25:26; 28:19; cf. Mt 18:25)." Marshall

διδασκαλος, ου m teacher

A polite form of address, equivalent to rabbi.

"The title is thus indicative of Jesus' appearance to non-disciples, and is ultimately inadequate as a description of him." Marshall

φησίν Verb, pres act indic, 3 s φημι say

Luke 7:41

δύο χρεοφειλέται ἦσαν δανιστῆ τινι· ὁ εἷς ὄφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήκοντα.

δυο gen & acc δυο dat δυσιν two

χρεοφειλετης, ου m debtor

Only here and in 16:5.

δανειστης, ου m moneylender

Here only in the NT.

ὀφειλω owe

δηναριον, ου n denarius

Roman silver coin, equivalent to a labourer's daily wage.

πεντακοσιοι, αι, α five hundred

ἕτερος, α, ον other, another, different

πεντηκοντα fifty

Luke 7:42

μη ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;

ἀποδοῦναι Verb, aor act infin ἀποδιδωμι give back, repay

ἀμφοτεροι, αι, α both, all

χαριζομαι be gracious to, forgive

πλειων, πλειον more, most

ἀγαπαω love, show love for

Includes the notion of gratitude. "Love is the way in which gratitude is expressed." Marshall

Luke 7:43

ἀποκριθεὶς Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, say

ὑπολαμβάνω suppose, imagine

Suggests that he answers with extreme caution, realising that he may be falling into a trap.

πλειων see v.42

ὀρθως rightly, correctly, properly

κρινω judge

Luke 7:44

καὶ στραφεὶς πρὸς τὴν γυναῖκα τῆς Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν.

στραφεὶς Verb, aor pass ptc, m nom s

στρεφω turn, turn around

ἔφη Verb, imperf act ind, 3s φημι say

εἰσηλθον aor. εισερχομαι enter, go in

Note the emphatic positioning of the pronouns to stress the contrast between 'you' and 'she'

ὕδωρ, ὕδατος n water

ἔδωκας Verb, aor act indic, 3s δίδωμι

"It should be noted that Simon had not acted discourteously; he had been correct enough as a host, but he had not performed any especial acts of hospitality that went beyond the mere demands of the situation." Marshall

See v.38 for remaining vocabulary

Luke 7:45

φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλθὼν οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

φίλημα, τος n kiss

An accepted form of greeting.

διέλιπεν Verb, aor act indic, 3s διαλειπω cease, stop

Here alone in the NT.

ἀφ' ἧς – ὥρας is probably implied, cf. Acts 24:11; 2 Peter 3:4.

καταφιλω see v.38

Luke 7:46

ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου.

ἐλαιον, ου n olive oil, oil
κεφαλή, ης f head
ἀλειψω see v.38

Luke 7:47

οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλάι, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

χαριν prep with gen for the sake of,
because of

οὐ χάριν 'wherefore' may express a reason or a goal. The cause of her forgiveness is not her love – as is demonstrated by the parable Jesus told. The meaning is that her great love is evidence of a great debt forgiven.

ἀφέωνται Verb, perf pass indic, 3 pl ἀφιημι
cancel, forgive

ἁμαρτία, ας f sin

πολυς, πολλη, πολυ much, many

For ὅτι expressing result rather than cause, cf. 1:22; 6:21; 13:2; Gal 4:6.

ἀγαπαω love, show love for
ὀλιγος, η, ον little, small

"The saying ultimately asks those who have little love for Jesus whether they have realised the magnitude of their sin and their need for forgiveness." Marshall

Luke 7:48

εἶπεν δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι.

An affirmation and confirmation of what had already taken place.

Luke 7:49

καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

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

συνανακειμαι sit at table with, eat with
ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

"The question of who Jesus is has already been raised in v.39, with the implication that he was a prophet. Now the christological significance of the story is carried a step further." Marshall

Luke 7:50

εἶπεν δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

πιστις, εως f faith

σεσωκεν perf. σωζω save, rescue, heal

σε Pronoun, acc s συ

Cf. 8:48 par Mk 5:34; 17:19; 18:42 par Mk 10:52.

πορευομαι go
εἰρηνη, ης f peace

"What was a customary farewell in Judaism, meaning 'may God's peace be yours' (cf. Jdg 18:6; 1 Sa 1:17; 2 Sa 15:9; 1 Ki 22:17; Acts 16:36; Jas 2:16), takes on a fuller meaning when it is used in the context of the bringing of divine salvation to men in Jesus." Marshall.
She may go in peace *because* she had been saved.

Luke 8:1

Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ,

καθεξῆς adv. in order, in sequence; ἐν τῷ κ. afterwards

Cf. 1:3; 7:11

διωδευω go about, travel through

Here and in Acts 17:1. A Lucan word. "It conveys the idea of a continuing wandering ministry (imperfect), rather than a journey from one part to another." Marshall

πολις, εως f city, town

κωμη, ης f village, small town

κηρυσσω preach, proclaim

εὐαγγελιζω act. and midd proclaim the
good news

δωδεκα twelve

Luke 8:2

καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

τεθεραπευμένοι Verb, perf pass ptc, f nom pl
θεραπευω heal, cure

πονηρος, α, ον evil, bad, wicked

ἀσθενεια, ας f weakness, illness

Μαγδαληνη, ης f woman of Magdala

Cf. 24:10; Mk 15:40,47; 16:1 par Mt 27:56,61; 28:1; Jn 19:25; 20:1,18; Mk 19:9.

δαιμονιον, ου n demon, evil spirit, god
ἑπτα seven

"The round number expresses the worst possible state of demonic disorder." Marshall

ἐξεληλύθει Verb, pluperfect act indic, 3 s
ἐξερχομαι

Luke 8:3

καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου
καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες
δηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

ἐπιτροπος, ου m steward

"The precise office of Chuza cannot be ascertained, but he may have been a high functionary in Herod's court." Marshall

ἕτερος, α, ου other

ὅστις, ἡτις, ὅ τι who, which

διακονεω serve, wait on, care for, serve
as a deacon

Many MSS read αὐτῶ rather than αὐτοῖς (cf. Mt 27:55; Mk 15:41).

ὑπαρχω be at one's disposal (τα ὑ. possessions).

"The place of women among the followers of Jesus was no doubt unusual (cf. Jn 4:27) in Palestine, but this very fact speaks in favour of its historicity." Marshall

Luke 8:4-8

Cf. Mk 4:1-25

Luke 8:4

Συνιόντος δὲ ὄγλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς·

συνιόντος Verb, pres ptc, m & n gen s

συνεμι be present, be with; ptc. "were coming together"

ὄγλος, ου m crowd, multitude

κατὰ πόλιν from each town, from town to town

I.e. people influenced by the ministry of Jesus in 8:1.

ἐπιπορευομαι come to

Luke 8:5

Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν σπῶρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

σπειρω SOW

του with the infinitive expresses purpose (cf. 1:9). ἐν τῷ with the infinitive means 'while'. Note the use of the present and aorist infinitives in this verse.

σπορος, ου m seed, supply of seed

μεν ... ἕτερον some ... others

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall

παρὰ preposition with acc beside, by

ὁδος, ου f way, path, road

καταπατεω trample on, trample under foot

"The detail may be meant to reflect the contempt which the word suffers in the world (Heb 10:29)." Marshall

πετεινον, ου n bird

κατέφαγεν Verb, aor act indic, 3 s κατεσθιω
eat up, devour

Luke 8:6

καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.

κατέπεσεν Verb, aor act indic, 3 s καταπιπτω
fall, fall down

Only here and in Acts 26:14; 28:6.

πετρα, ας f rock, solid rock

The context indicates that the meaning is rock covered with a thin layer of soil.

φυὲν Verb, aor pass ptc, n nom/acc s φυω
grow, come up

ἐξηράνθη Verb, aor pass indic, 3 s ξηραινω
dry up, scorch; pass wither

ἰκμας, αδος f moisture

Here only in NT. Marshall suggests that Luke's wording may be based on Jer 17:8.

Luke 8:7

καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐὶ ἄκανθαὶ ἀπέπνιξαν αὐτό.

μεσος, η, ου middle; ἐν μ., εἰς μ. in the middle, among

ἀκανθα, ης f thorn-plant

συμφυεῖσαι Verb, aor midd/pass dep ptc, f
nom pl συμφυομαι grow up with

ἀποπνιγω choke, drown

Luke 8:8

καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω.

γη, γης f earth

ἀγαθος, η, ου good, useful, fitting

Here meaning the same as καλος cf. 8:15.

καρπος, ου m fruit, grain, harvest

ἑκατονταπλασιων, ου a hundred-fold

φωνεω call, call out

οὺς, ὠτος n ear, hearing

Cf. 14:35; Mk 4:23; 7:16; Mt 11:15; 13:43; 25:29. A phrase used several times by Jesus. "By it the hearers are summoned to hear at a deeper level than mere sense perception, to take hold of the meaning of the parable, to apply it to themselves, and thus ultimately to hear the word of God which can save them (Ezek 3:27)." Marshall

Luke 8:9

Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἢ παραβολή.

ἐπερωταω ask, interrogate, question
μαθητης, ου m disciple, pupil, follower

τίς αὕτη εἴη ἢ παραβολή 'what this parable might be' i.e. 'what might be the meaning of this parable'

Luke 8:10

ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

δέδοται perf pass δίδωμι

I.e. God has given.

γινῶναι aor. infin γίνομαι
μυστηριον, ου n secret, mystery

The NT uses the word 'mystery' not of something that cannot be known but of something previously hidden which has now been revealed.

λοιπος, η, ον rest, remaining, other
βλεπω see, look
συνημι understand, comprehend

The point is expressed by wording based on Is. 6:9f. The ἵνα may have the force 'so that (the Scripture is fulfilled which says that)...' cf. Mt 13:14.

The form of teaching, i.e. in parables, is itself a parable – or illustration of spiritual truth. A parable, at one level, is plain to understand (the crowds enjoyed the stories Jesus told), but at a deeper level its message is difficult to perceive. This is always true of the Gospel: the message itself is simple and straightforward but its significance remains hidden unless and until the Spirit gives understanding. This is illustrated particularly in the parable of the sower.

Luke 8:11

Ἔστιν δὲ αὕτη ἢ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.

Look to verse 5ff. for much of the vocabulary of the following verses

Luke 8:12

οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

εἴτα adv. then, and then; moreover, after all

διαβολος, ου m the devil
αἶρω take, take away

πιστευω believe (in), have faith (in)

"The aorist participle indicates the initial act of faith, and the present tense in 8:13 indicates that a continuing attitude is meant." Marshall

σωθῶσιν Verb, aor pass subj, 3 pl σωζω
save

Cf. Mk 5:34; 10:52; Lk 7:50; 8:48,50; 17:19; 18:42; Acts 14:9; 15:11; 16:31; Rom 10:9; 1 Cor 1:21.

Luke 8:13

οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

ὅταν when, whenever, as often as
δεχομαι receive, accept, welcome
ρίζα, ης f root, source, descendant

I.e. they do not continue to draw on the source of spiritual sustainance.

καιρος, ου m time (viewed as occasion rather than an extent), season; προς καιρον 'for a time'

πειρασμος, ου m trial, temptation
ἀφισταμαι leave, go away,

Luke 8:14

τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπίγονται καὶ οὐ τελεσφοροῦσιν.

ὑπο with gen = 'by means of'

μεριμνα, ης f care, concern, anxiety
πλουτος, ου m & n riches, wealth
ἡδονη, ης f pleasure, passion
βιος, ου m life, living, possessions
συμπιγω choke, crowd around, crush
τελεσφορεω produce mature fruit

Here only in the NT

Luke 8:15

τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

καλος, η, ον good, fine, precious
κατεχω hold fast, keep, restrain
καρποφορεω bear fruit, be productive
υπομονη, ης f patience, endurance

I.e. remaining steadfast in faith.

Luke 8:16

Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκευεὶ ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

οὐδεις, οὐδεμα, οὐδεν no one, nothing

λυχνος, ου m (oil) lamp
 ἄψας Verb, aor act ptc, m nom s ἀπῶ light,
 ignite
 καλυπτω cover, hide
 σκευος, ους n object, thing, vessel

"The description is of a patently foolish action (though the saying may originally have referred to the normal way of extinguishing a lamp to avoid fumes.)" Marshall

ἡ οἱ
 ὑποκατω prep with gen under, beneath
 κλινη, ης f bed, couch
 τιθημι place, set, appoint
 λυχνια, ας f lampstand, stand
 φως, φωτος n light

Luke 8:17

οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται,
 οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς
 φανερόν ἔλθῃ.

κρυπτος, η, ον hidden, secret, private
 φανερος, α, ον known, evident, visible
 ἀποκρυφος, ον secret, stored away
 γνωσθῆ Verb, aor pass subj, 3 s γινωσκω

"In 12:2 the logion is applied to the unveiling of secrets on the day of judgment. Here the context refers to the disciples making known publicly what Jesus had told them secretly (cf. Mt 10:26f.) and the principle appears to be applied to the present secrecy and future manifestation of the message of the kingdom." Marshall

Luke 8:18

βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη,
 δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ
 ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

βλεπω here in the sense of 'take care', cf. 21:8
 par Mk 13:5.

πως how(?) in what way(?)
 ἂν particle indicating contingency
 δοθήσεται Verb, fut pass indic, 3 s διδωμι
 δοκεω think, suppose
 ἀρθήσεται Verb, fut pass indic, 3 s αἰρω
 take, take away

"The parables must be heard with care and attention. For if a person ... has knowledge, he will be given (more) – by God, but if he has none – though he may deceive himself into thinking he has some (cf. Jn. 9:40f.) – even the false knowledge that he thinks he has ... will be taken away from him." Marshall

Luke 8:19

Παραγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ
 ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν
 αὐτῷ διὰ τὸν ὄχλον.

παραγινομαι come, arrive, appear

"Joseph does not appear in the Gospels after the infancy narratives; the most plausible explanation of this is that he was by now dead." Marshall

ἠδύναντο Verb, imperf midd dep indic, 3 pl
 δυναμαι
 συντυχεῖν Verb, aor act infin συντυχανω
 reach, get near to
 ὄχλος, ου m crowd, multitude

Luke 8:20

ἀπηγγέλη δὲ αὐτῷ· Ἡ μήτηρ σου καὶ οἱ
 ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες.

ἀπηγγέλη Verb, aor pass indic, 3 s
 ἀπαγγελλω announce, proclaim
 ἐστήκασιν Verb, perf act indic, 3 pl ἵστημι
 stand
 ἔξω out, outside
 ἰδεῖν Verb, aor act infin ὁραω see
 θελω wish, will
 σε Pronoun, acc s συ

Luke 8:21

ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Μήτηρ μου
 καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ
 θεοῦ ἀκούοντες καὶ ποιῶντες.

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

This defines both entrance into and membership of the community of disciples – the family of Jesus.

Luke 8:22

Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς
 ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
 εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς
 λίμνης, καὶ ἀνήχθησαν.

ἐνέβη Verb, aor act indic, 3 s ἐμβαινω get
 into, embark
 πλοιον, ου n boat, ship
 μαθητης, ου m disciple, pupil, follower
 διελθωμεν aor. hort. subj. διερχομαι pass
 through, go over, go through, go
 πέραν prep with gen beyond, across; το π.
 the other side
 λιμνη, ης f lake
 ἀνήχθησαν Verb, aor pass indic, 3 pl ἀναγω
 midd or pass set sail

A Lucan word, occurring 13 times in Acts.

Luke 8:23

πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη
λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ
συνεπληροῦντο καὶ ἐκινδύνευον.

πλεω sail

Another Lucan word occurring elsewhere 4 times in Acts and once in Revelation.

ἀφύπνωω fall asleep
καταβαινω come or go down, descend
λαίλαψ, ἀπος f storm, squall
ἀνεμος, ου m wind
συνπληρωω fill up, swamp (of persons in a
boat)
κινδυνευω be in danger

Luke 8:24

προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες·
Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα· ὁ δὲ
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ
κλύδῳ τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ
ἐγένετο γαλήνη.

προσερχομαι come or go to, approach
διεγειρω awake, wake up
ἐπιστάτα vocative of ἐπιστάτης, ου m
Master (of Christ)
ἀπολλυμι destroy, kill, lose; midd be lost,
perish, die

"The use of ἀπολλυμι (4:34; *et al.*) may take on a broader meaning in the light of its frequent use later in the Gospel where it signifies spiritual as well as physical danger (e.g. 13:3,5; 15:24,32; 19:10), and thus allow for a broader exposition of the story in terms of the spiritual need of the church and its members." Marshall

ἐπιτιμαω command, order, give a
command, rebuke
κλυδων, ωνος m rough water, wave(s)
ὕδωρ, ὕδατος n water
παυω stop; midd stop, cease
γαληνη, ης f calm

Luke 8:25

εἶπεν δὲ αὐτοῖς· Ποῦ ἢ πίστις ὑμῶν;
φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς
ἀλλήλους· Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς
ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
ὑπακούουσιν αὐτῷ;

που where(?)

"The point of the story is not simply that Jesus could still the storm, but rather that the disciples should have trusted his power to help them." Marshall

φοβεομαι fear, be afraid
θαυμαζω wonder, be amazed
ἀλλήλων, οἰς, οὐς reciprocal pronoun one
another

ἐπιτασσω command, order
ὑπακουω obey, be subject to, answer (of
door)

Cf. 4:36. "The question is not answered, but the answer is implicit for the reader who knows his OT: what God did then, Jesus does now." Marshall

Luke 8:26

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν
Γερασηῶν, ἣτις ἐστὶν ἀντιπέρα τῆς
Γαλιλαίας.

καταπλεω sail, sail down, sail to

Here alone in the NT.

χωρα, ας f country, region
Γερασηνος, η, ον of Gerasa

In all three of the Synoptic Gospels there are textual variants regarding this name – Γερασηων / Γαδαρηων / Γεργεσηων. "The solution to the textual problem must begin from Mk. Here the best attested reading is Γερασηων, and Cranfield ... [see on Mk 5:1 in these notes] suggests that Mark wrote this with reference to a town on the lakeside. Later scribes mistook this for a reference to Gerasa, and attempted to correct an obvious error [Gerasa was not on the lake]. Γεργεσηων appears to be due to the influence of Origin (in Joh 6:41; cf. 10:12) who spoke of a lakeside town called Gergesa. Gadera was another guess. It appears that Γαδαρηων is the original text in Mt. – perhaps Matthew was the author of this correction, which then found its way into MSS of Mk. As for Lk., the best attested form is Γερασηων, as in Mk., and the MSS reflect the same confusion as in the other Gospels. The same textual problem arises in 8:37, with some slight differences in the testimony of the MSS." Marshall

ὅστις, ἣτις, ὁ τι who, which
ἀντιπερα prep with gen opposite

Luke 8:27

ἐξεληθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπὸ νηυσιν ἀνήρ
τις ἐκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ
ικανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ
ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.

ἐξεληθόντι Verb, aor act ptc, m & n dat s
ἐξερχομαι

ὑπανταω meet, fight
ικανος, η, ον sufficient, large, great

χρονῳ ἱκανῳ for a long time

ἐνδύω dress, clothe; midd put on, wear

The aorist here is equivalent to a pluperfect.

ἱματιον, ου n garment, clothing, robe
μενω trans remain, stay, abide
μνημα, τος f tomb, grave

A place of death.

Luke 8:28

ιδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς·

ιδὼν Verb, aor act ptc, m nom s ὄραω trans
see, observe

ἀνακραζῶ cry out, shout

προσέπεσεν Verb, aor act indic, 3 s

προσπιπτῶ fall at someone's feet, fall
down before someone

μεγας, μεγαλη, μεγα large, great

Τί ἐμοὶ καὶ σοὶ see 4:34

ὑψιστος, η, ον highest, most high

The title "expresses the sovereign majesty of Jesus over against demons." Marshall

δεομαι ask, beg, pray

βασανίζω torment, disturb

Luke 8:29

παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

παραγγελλῶ command, instruct

"Luke retains Mark's method of developing the story by means of 'flash-back'." Marshall

ἀκαθαρος, ον unclean

πολλοὶ ... χρόνοις many times, for a long
time

συνηπάκει Verb, pluperf act indic, 3 s

συναρπαζῶ seize, drag

Only here and 3 times in Acts. It bears the sense of seize *with violence*.

δεσμευω tie (up), bind

Note the iterative imperfects.

άλυσις, εως f chain, imprisonment

πέδη, ης f fetter, chain (for feet)

φυλασσῶ guard

διαρρηγνυμι and διαρησῶ tear, rip, break

δεσμος, ου m (& n) bond, chain

ἐλαυνῶ drive, row

ἐρημος, ου f deserted place, uninhabited
region

Luke 8:30

ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· Τί σοὶ ὄνομά ἐστιν; ὁ δὲ εἶπεν· Λεγιών, ὅτι εἰσηλθεν δαιμόνια πολλὰ εἰς αὐτόν.

ἐπερωτῶ ask, question

ὄνομα, τος n name

λεγιων, ωνος f legion (Roman military unit of 5000-6000 men; figurative of a large number)

"The word expresses the man's feeling of being inhabited by a multitude of evil spirits."

Marshall

Luke 8:31

καὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

παρακαλεῶ exhort, urge, beg

ἐπιτασσῶ command, order

ἄβυσσος, ου f abyss, underworld, world of
dead (literally an adj. meaning bottomless)

Cf. Rom 10:7; Rev 9:1,3,11; 11:17; 17:8;

20:1,3. "Here used of the place of imprisonment for evil powers." Marshall

Luke 8:32

Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

ἐκεῖ there, in that place, to that place

ἀγελῆ, ης f herd (of pigs)

χοῖρος, ου m pig

ἱκανος, η, ον sufficient, large

The plural means 'numerous'

βοσκῶ tend, feed; midd graze, feed

ὄρος, ους n mountain, hill

ἐπιτρέπω let, allow, permit

ἐκεῖνος, η, ο demonstrative adj. that

Luke 8:33

ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσηλθον εἰς τοὺς χοίρους, καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

ἐξελθόντα Verb, aor act ptc, n nom/acc pl

ἐξερχομαι

ὄρμῶ rush

κρημος, ου m steep bank

Only here and in the parallels.

λίμνη, ης f lake

ἀπεπνίγη Verb, aor pass indic, 3 s ἀποπνιγῶ

choke, drown

Probably intended to imply the destruction also of the demons.

Luke 8:34

Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

γεγονός Verb, perf act ptc, n nom/acc s

γίνομαι

ἐφυγον Verb, aor act indic, 1 s & 3 pl φευγῶ

flee, run away from, avoid

ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγελλω announce
πολις, εως f city, town
ἀγρος, ου m field, farm, countryside

Luke 8:35

ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἄφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν.

The use of impersonal verbs implies 'the people came out ...'

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκω
καθημαί sit, sit down, live
ἱματιζῶ clothe, dress

Only here and in Mk 5:15.

σωφρονεω be in one's right mind
πους, ποδος m foot

The implication is that he was listening to what Jesus had to say – the position of a disciple.

φοβεομαι trans fear, be afraid

Luke 8:36

ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς.

πῶς how(?), in what way(?)
ἐσώθη aor. pass. σωζω save, rescue, heal

The use of this verb would, for Christian readers, imply more than a healing.

δαιμονισθεὶς Verb, aor pass dep ptc, m nom s
δαιμονιζομαι be possessed by demons

Luke 8:37

καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.

ἅπας, ασα, αν (alternative form of πας) all
πληθος, ους n crowd, multitude
περιχωρος, ου f surrounding region,
neighbourhood

On Γερασηνῶν, note the comments on v.26.

φοβος, ου m fear
μεγας, μεγαλη, μεγα large, great
συνεχω hem in; pass. be seized

"It is not clear whether they fear further loss to themselves ... or are simply overcome by fright at the supernatural." Marshall

ἐμβαινω get into, embark
πλοιον, ου n boat, ship
ὑποστρεφω return, turn back

Luke 8:38

ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἄφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων·

"The final note in the story is acceptance."
Marshall

δεομαι ask, beg, pray
ἐξεληλύθει Verb, pluperfect act indic, 3 s
ἐξερχομαι
ἀπολυω release, send away

Luke 8:39

ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

διηγεομαι tell, relate
ὅσος, η, ον correlative pronoun how much
καθ' ὅλην τὴν πόλιν 'throughout the whole town'

"The story is a paradigm of what conversion involves: the responsibility to evangelise."
Marshall

Luke 8:40

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

ὑποστρεφω return, turn back
ἀποδεχομαι welcome, receive
προσδοκαω wait, wait for, expect

Luke 8:41

καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαῖρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,

ἄρχων, οντος m ruler, official

I.e. the one who had charge of arrangements for the synagogue services – a man of standing.

ὑπαρχω be (equivalent to εἶμι)
πεσων Verb, aor act ptc, m nom s πιπτω fall
παρακαλεω exhort, beg

Luke 8:42

ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκειν.
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

θυγατηρ, τρος f daughter
μονογενης, ες only, unique
ἐτος, ους n year
δώδεκα twelve
ἀποθνησκω die, face death, be mortal

The imperfect bears the sense 'she was dying'.

ύπαγω go, depart
 συμπνιγω choke, crowd around, crush

Delaying his progress.

Luke 8:43

καί γυνή οὔσα ἐν ρύσει αἵματος ἀπό ἐτῶν
 δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον
 τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς
 θεραπευθῆναι,

γυνή, αἰκος f woman, wife

"The use of the participle of εἶμι with ἐν has a Semitic ring, but has a parallel in Classical Greek," Marshall

ρύσις, εως f flow
 αἷμα, ατος f blood
 ἐτος, ους n year
 δωδεκα twelve

This would have made her ritually unclean.

ἰατρος, ου m physician, doctor
 προσαναλώσασα Verb, aor act ptc, f nom s
 προσαναλισκω or προσαναλωω spend
 ὅλος, η, ον whole, all, complete, entire
 βιος, ου m life, living, possessions

It is unclear whether the phrase ἰατροῖς προσαναλώσασα ὅλον τὸν βίον is original. It is present in κ A K L W Θ f¹ f¹³ lat sy^cp bo but absent from p⁷⁵ B (D) sy^s sa. Marshall says "a clear cut decision is impossible".

ἰσχω be strong, be able
 οὐδεις, οὐδεμα, οὐδεν no one, nothing
 θεραπευθῆναι Verb, aor pass infin θεραπευω
 heal, cure

Luke 8:44

προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου
 τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ
 ρύσις τοῦ αἵματος αὐτῆς.

προσελθοῦσα Verb, aor act ptc, f nom s
 προσερχομαι come or go to, approach
 ὀπισθεν behind, from behind
 ἅπτω midd. take hold of, touch
 κρασπεδον, ου n fringe, edge, tassel
 ἱματιον, ου n garment, clothing, robe
 παραχρημα immediately, at once
 ἔστη aor. ἵστημι stop

Luke 8:45

καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀνάμενός μου;
 ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος·
 Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ
 ἀποθλίβουσιν..

ἀρνεομαι deny, disown, renounce, refuse
 ἐπιστατης, ου m Master (of Christ)
 συνεχω surround, hem in
 σε Pronoun, acc s συ
 ἀποθλιβω crowd in upon

Luke 8:46

ὁ δὲ Ἰησοῦς εἶπεν· Ἦσατό μου τις, ἐγὼ γὰρ
 ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.

ἔγνω Verb, aor act indic, 1 s γνωσκω
 ἐξεληλυθυῖαν Verb, perf act ptc, f acc s
 ἐξερχομαι

Luke 8:47

ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα
 ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν
 ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ
 λαοῦ καὶ ὡς ἰάθη παραχρῆμα.

ἰδοῦσα Verb, aor act ptc, f nom s ὁραω see,
 recognise
 ἔλαθεν Verb, aor act indic, 3 s λανθανω be
 hidden, escape notice
 τρεμω tremble, be afraid, fear
 προσπεσοῦσα Verb, aor act ptc, f nom s
 προσπιτω fall at someone's feet, fall
 down before someone
 αἰτια, ας f reason, cause
 ἀπαγγελλω announce
 ἐνώπιον prep with gen before, in the
 presence of
 λαος, ου m people, a people
 ἰαομαι heal, cure, restore

"The contrast between this open display of healing power and the secrecy in 8:56 is notable." Marshall

Luke 8:48

ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου
 σέσωκέν σε· πορεύου εἰς εἰρήνην.

θυγατηρ, τρος f daughter
 σεσωκεν perf. σωζω save, rescue, heal
 σε Pronoun, acc s συ
 εἰρηνη, ης f peace

Cf. 7:50. "The peace is God's peace, so that the woman's healing is brought into direct relationship with this blessing and not left to be understood as due to some magical power residing in Jesus." Marshall

Luke 8:49

Ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ
 ἀρχισυναγωγίου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ
 σου, μηκέτι σκύλλε τὸν διδάσκαλον.

ἐτι still, yet, moreover
 ἀρχισυναγωγος, ου m president of the
 synagogue
 θνησκω die; perf be dead

"An incident which could have been regarded as an incentive to Jairus's faith in the power of Jesus to cure his daughter must now have seemed to be a fatal interruption." Marshall

θυγατηρ, τρος f daughter
 μηκετι no longer

σκυλλω trouble, annoy
διδασκαλος, ου m teacher

Luke 8:50

ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ, μόνον πιστεύσον, καὶ σωθήσεται.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

φοβεομαι fear, be afraid

πιστεω believe (in), have faith (in)

The aorist imperative here may mean 'start to believe', 'now *really* believe'

σωθήσεται fut. pass. σωζω save, heal

Luke 8:51

ἔλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

ἀφῆκεν aor. ἀφημι leave, allow

εἰσερχομαι enter, go in, come in

παις, παιδος m & f servant, slave, child

Luke 8:52

ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.

κλαω weep, cry; trans weep for

κοπτω cut; midd mourn, wail, lament

Expresses the intensity of Jewish mourning.

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω die

καθευδω sleep, be dead

"The use of the verb 'to sleep' as a euphemism for death is common enough... Here, however, the point is the contrast between death and sleep; death is not final, for it is possible to be wakened from it. Thus death is reinterpreted from the point of view of God, which is different from that of men, and cannot be appreciated by them." Marshall

Luke 8:53

καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

καταγελαω laugh at

Only here and in parallels. "It is not surprising that Jesus' statement is ridiculed by the mourners... They think that Jesus means ordinary sleep. But he has not seen the child; they have, and they know she is dead." Marshall

εἰδότες Verb, perf act ptc, m nom pl οἶδα

(verb perf in form but with present meaning) know, understand

Luke 8:54

αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· Ἡ παῖς, ἔγειρε.

κρατεω hold, hold fast

"The gesture of Jesus is to be understood as help to sit up rather than as a means of transfer of divine power; the healing is accomplished by summoning the spirit back to the body." Marshall

χειρ, χειρος f hand, power

φωνεω call, call out

ἐγειρω raise, rise

Luke 8:55

καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

ἐπιστρεφω turn back, return

Cf. 1 Kings 17:21.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι

intrans (in 2 aor & all midd) rise, stand up, come back to life

First and Second Aorists: The aorist tense of verbs comes in two forms: the first (or weak) aorist has endings commonly beginning with σα; the second (or strong) aorist has the same endings as the imperfect but a modified (or different) stem. Few verbs have both forms of the aorist, but where they do, they commonly have the same meaning. They may be likened to the weak and strong forms of the past tense in English: few English verbs have both forms, but where they do, they normally mean the same – e.g.:

Present crow;

weak past crowed;

strong past crew.

The verb ἀνίστημι has first and second aorist forms which differ slightly in meaning:

Present ἀνίστημι raise, appoint

1st Aor. ἀνεστησα raised (trans)

2nd Aor. ἀνεστην rose (intrans)

παραχρημα immediately, at once

διατασσω command, give instructions

δοθῆναι Verb, aor pass infin δίδωμι

φαγεῖν Verb, aor act infin ἐσθιω eat

Empahasises that she has really been brought back to life – she is not a spirit.

Luke 8:56

καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν εἰπεῖν τὸ γεγονός.

ἐξίστημι be amazed, be surprised

γονευσ, εως m parent

παραγγελλω command, instruct

μηδεις, μηδεμια, μηδεν no one, nothing

γεγονός Verb, perf act ptc, n nom/acc s

γινομαι

Perhaps motivated by the Jewish scorn expressed in v.53: "such people were not fit recipients for this revelation of his power."
Marshall

Luke 9:1

Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,

συγκαλεω call together; midd call to oneself

δώδεκα twelve

"The Twelve are characterised in some MSS as ἀποστολους (κ C L Θ Γ¹³ al lat bo) or μαθητης αὐτου (C³ al it), but the shorter text (p⁷⁵ A B D W al sy Mcion; TR) is to be followed."

Marshall

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

ἐξουσία, ας f authority, power

νόσος, ου f disease, illness

θεραπεύω heal, cure

Jesus gave these twelve something of his own power over demons and sickness. Without this power given by Christ to these people at this time they would not have been able to perform ant miracles.

Luke 9:2

καὶ ἀπέστειλεν αὐτοὺς κηρῦσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενεῖς,

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

κηρυσσω preach, proclaim

ἰαομαι heal, cure, restore

ἀσθενεῖς Adjective, m nom pl ἀσθενής, ες sick

Many MSS include τοὺς ἀσθενεῖς (κ A D C Γ¹ al). Marshall says that Lucan style favours the inclusion.

Luke 9:3

καὶ εἶπεν πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνά δύο χιτῶνας ἔχειν.

μηδεις, μηδεμα, μηδεν no one, nothing

αἴρω take, take up

ὁδος, ου f way, path, road, journey

μητε and not; μητε ... μητε neither ... nor

ράβδος, ου f stick, rod

Luke agrees with Matthew (10:10) in the prohibition of a staff, but in Mark the staff is the only item permitted. Marshall says that "The prohibition may be because this, like the satchel, was a mark of the wandering preacher whom the disciples were not to resemble."

πηρα, ας f bag (either a traveller's or a beggar's bag)

Marshall says a bag for carrying provisions and other necessities for a journey (10:4; 22:35f.) rather than a beggar's bag for carrying food.

ἄρτος, ου m bread, food

ἀργυριον, ου n silver coin, money, silver

ἀνά here = above, more than

Included by κ B C* F pc lat. Marshall follows Metzger saying, "It could be Lucan ... with omission due to assimilation to the parallels."

δύο gen & acc δύο dat δυσιν two

χιτῶν, ὠνος m tunic, shirt (generally of garment worn next to the skin)

Luke 9:4

καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

ἣν ἂν whatever, whichever

εἰσερχομαι enter, go in, come in

ἐκεῖ there, in that place, to that place

μένω remain, stay

ἐκεῖθεν from there (the suffix ..θεν means from)

This final phrase is ambiguous. It could mean:

- i) Leave from there at the end of your mission. I.e. leave from the same house as you lodged in at first.
 - ii) Leave daily from there. I.e. conduct your mission in that town from that one house.
- The latter is the more likely.

Luke 9:5

καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.

ὅσος ἂν whoever

Marshall says that Luke is thinking of the reaction of the town as a whole.

δέχωνται Verb, aor midd dep subj, 3 pl

δέχομαι receive, accept, welcome

ἐκεῖνος, η, ο demonstrative adj. that, those

κονιορτος, ου m dust

πους, ποδος m foot

ἀποτινάσσετε Verb, aor act imperat, 2 pl

ἀποτινάσσω shake off

"The action of shaking off the dust of a gentile city from one's feet was practiced by Jews; they removed what was ceremonially unclean before returning to their own land, lest they should defile it. Thus the practice implied that the place in question was heathen and that the Jew had no fellowship with it... When the Christian missionaries did the same to the Jews (Acts 13:51; cf. 18:6), it was a symbolic piece of evidence (μαρτυριον, par. Mk.; cf. 5:14; 21:13) against (Luke adds ἐπι) them that they were no part of the true Israel; they had refused the message of the kingdom of God." Marshall
μαρτυριον, ου n testimony, witness

Luke 9:6

ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
διερχομαι pass through, go through
κατα της κωμας from village to village
εὐαγγελιζω act. and midd proclaim the good news
θεραπευω heal, cure
πανταχου everywhere

"May mean no more than 'everywhere they went', but Schurmann... finds a hint of the fact that the gospel is for all men everywhere (Acts 17:30; 24:3; 28:22; cf. Mk 1:28; 16:20; 1 Cor 4:17)." Marshall

Luke 9:7

Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν,
τετραρχης see 3:1
διαπορευω be very confused, wonder

Only here and Acts 2:12; 5:24; 10:17

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise
νεκρος, α, ον dead

ἐκ νεκρῶν 'from among the dead'. An ill-informed piece of popular superstition.

Luke 9:8

ὑπὸ τινῶν δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

Ἠλιας, ου m Elijah
ἐφάνη Verb, aor pass indic, 3 s φαινω
shine; midd. and pass. appear, be seen
ἄλλος, η, ο another, other
ἀρχαιος, α, ον old, ancient

τῶν ἀρχαίων 'of the old ones' i.e. one of the prophets of long ago. They supposed that this, in contrast with the contemporary self-proclaimed prophets, was a genuine prophet, an OT prophet arisen from the dead.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
rise, come back to life

Luke 9:9

εἶπεν δὲ ὁ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

ἀποκεφαλιζω behead
τοιουτος, αυτη, ουτον such, of such kind
ζητεω seek, attempt
ιδειν Verb, aor act infin ὁραω see

I.e. to get to know. "A feeling promoted by curiosity or malice, not by faith." Marshall

Luke 9:10

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά.

ὑποστρεφω return, turn back

They are now called 'apostles'. "This makes it clear that the title applies to those who carry out the functions of preaching the gospel and healing the sick as a result of a commission from Jesus himself; this preliminary definition of what it means to be an apostle must be kept in mind when the idea recurs later in Acts." Marshall

διηγήσαντο Verb, aor midd dep indic, 3 pl
διηγεομαι tell, relate
ὅσος, η, ον as much as, how much
παραλαμβανω take
ὑποχωρευω withdraw, go away
κατ' ιδιαν privately

Cf. Mk 6:31 which explains that they needed rest from the crowds.

Luke 9:11

οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἴατο.

Jesus and the disciples may have been on their way to Bethsaida (cf. Mk 6:45) when the crowds caught up with them.

ὄχλος, ου m crowd, multitude
γνόντες Verb, aor act ptc, m nom pl γνωσκω
ἀκολουθεω follow, accompany
ἀποδεχομαι welcome, receive
λαλεω speak, talk

Jesus wanted time alone with his disciples yet he welcomed the crowd and gave himself to their needs. He speaks to them, probably about the same theme as that of the Twelve during their mission, the kingdom of God (cf. 4:43; 8:1; Acts 1:3).

χρεια, ας f need, want

θεραπεια, ας f healing
ιαομαι heal, cure, restore

Luke 9:12

Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· Απόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

ἄρχω rule, govern; midd begin
κλινω lay down, draw to a close

The usual time for the Jewish evening meal.

προσερχομαι come or go to
ἀπόλυσον Verb, aor act imperat, 2 s ἀπολυω

send away, dismiss
κύκλῳ round, round about
κωμη, ης f village, small town
ἀγρος, ου m field, farm, countryside

Marshall says that the meaning here is 'hamlets' (cf. 8:34; 15:15).

καταλυω find lodging

Jeremias suggests that these were not local people but a troop of Galilean pilgrims on their way to Jerusalem for the Passover.

εὐρωσιν Verb, aor. act. subj. 3s εὕρισκω
ἐπισιτισμος, ου m food, something to eat
ὧδε adv here, in this place
ἐρημος, ου f deserted place, uninhabited region
τοπος, ου m place

"The indications are that they were further round the E side of the lake than Bethsaida, possibly in gentile territory (the decapolis) where Jews might not be sure of a welcome." Marshall

Luke 9:13

εἶπεν δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

δοτε Verb, aor act imperat, 2 pl διδομι
φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω
eat, consume

"The command is reminiscent of 2 Ki 4:42 where Elisha's servant is told to place a small quantity of food before a large company of people. The allusion is one that the disciples would be unlikely to catch; but it prepares a reader who knows the OT thoroughly for what is to follow." Marshall

πλειων, πλειον more; πλειον ἢ more than
ἄρτος, ου m bread, a loaf
πεντε (indeclinable) five
ἰχθυς, υος m fish
δυο gen & acc δυο dat δυσιν two

εἰ μητι unless

"The form εἰ μητι (2 Cor 13:5) with the subjunctive (rather than the expected indicative...) means 'if we do not perhaps buy...!'" Marshall

ἀγοραζω buy, redeem
λαος, ου m people, a people
βρωμα, τος n food, solid food

Luke 9:14

ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πενήκοντα.

ὡσει like, as, about, approximately

"Luke adds his favourite ὡσει with numerals (3:23)." Marshall

πεντακισχίλιοι, αι, α five thousand
κατακλινω cause to sit down
κλισια, ας f group

Only here in the NT. 'A group of people eating together'. "Used here in an accusative of respect: 'so as to form a group'." Marshall

ὡσει like, as, about, approximately
ἀνα prep used distributively with acc. ἀνα πενήκοντα by fifties

Luke 9:15

καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. οὕτως thus (here, 'they did so')
ἅπας, ασα, αν (alternative form of πας) all

The command must have seemed strange to them since they did not know where the food was to come from. Nevertheless, they obeyed.

Luke 9:16

λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

λαβων Verb, aor act ptc, m nom λαμβανω

"The language used to describe his action indicates the usual action of a host at a meal, taking the food, giving thanks for it, and distributing it; but the usual action, described in such detail, was undoubtedly of special significance for Christian readers who would be reminded of the closely similar wording of the institution of the Lord's Supper." Marshall Nevertheless, there are obvious differences between the events.

ἀναβλεπω look up

Only here and in Mk 6:41.

εὐλογεω bless

Here, 'give thanks for'.

κατακλαω break in pieces
ἐδίδου Verb, imperf act indic, 3 s διδομι

Imperfect suggests "successive acts of distribution to the disciples, who then put the pieces in the hands of the crowd." Marshall

παρατιθημι place before, distribute

Luke 9:17

καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

ἔφαγον Verb, aor act indic, 1s & 3pl ἔσθω
χορτάζω feed, satisfy

The stress is upon the abundance of the provision.

αἶρω take, take up
περισευω be left over
κλασμα, τος n fragment, piece
κοφινος, ου m basket

"A large basket, such as was carried by soldiers for their equipment and rations." Marshall.

"It is vain for us to attempt by ourselves to give real food to needy mankind with our five loaves and two fishes – the insignificant gifts and powers possessed by us. But when we place at His disposal, in faith and obedience, everything we have received from Him, He will, in spite of our own insignificance and poverty, use us nevertheless to feed souls with the bread of eternal life. He sanctifies, blesses and increases our talents and powers, everything consecrated by us to His service." Geldenhuys.

The miracle raises the question 'Who is Jesus?'. This is the theme of the verses that follow.

Luke 9:18

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνος συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· Τίνα με οἱ ὄχλοι λέγουσιν εἶναι;

εἶναι Verb, pres infin εἰμι; ἐν τῷ εἶναι
'while he was'
προσευχομαι pray

An attitude often associated with significant events in his ministry.

κατα μόνος alone
συνειμι be present, be with

Here and Acts 22:11

μαθητης, ου m disciple, pupil, follower
ἐπερωταω ask, interrogate, question

Jesus takes the initiative.

Luke 9:19

οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

ἀρχαίος, α, ον old, ancient, former, original
ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
rise, come back to life

Cf. 9:7f.

Luke 9:20

εἶπεν δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· Τὸν χριστὸν τοῦ θεοῦ.

"The position of ὑμεῖς is emphatic, and brings out the contrast between the crowds and the disciples." Marshall

Peter's confession, though correct, was at this time accompanied by an inadequate understanding of Jesus' person and mission.

Luke 9:21

Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο,

ἐπιτιμαω command, order

Here, 'charge, speak seriously'.

παραγγελλω command, instruct
μηδεις, μηδεμια, μηδεν no one, nothing

"It is to be kept quiet not because it is false but because it is true... and because its content, which is now delineated, is beyond the understanding of the people." Marshall

Luke 9:22

εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

δεῖ impersonal verb it is necessary, must

Expresses divine purpose.

παθειν aor. infin. πασχω suffer, experience

Encompasses all that Jesus was to suffer, leading up to and including his death.

ἀποδοκιμαζω reject (after testing)

Cf. 20:17; Ps 118:22, also Is 53.

πρεσβυτερος, α, ον elder
ἀρχιερευς, εως m high priest
γραμματευς, εως m scribe, expert in
Jewish law

The Sanhedrin consisted of these three groups.

ἀποκτεινω kill, put to death

ἀποκτανθηναι is a late aorist form for ἀποθανειν.

τριτος, η, ον third

ἐγειρω raise

Luke 9:23

Ἔλεγεν δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι.

Marshall says that the imperfect, ἔλεγεν *may* indicate teaching that Jesus gave on several occasions but more likely implies continuation of a discourse, 'he went on speaking'.

θέλω wish, will
ὀπισω after, behind

I.e. continuous following

ἀρνεομαι deny, disown, renounce, refuse
αἶρω take, take up, take away, set aside,
raise

σταυρος, ου m cross

"Crucifixion was a common fate in first-century Palestine, and the use of the metaphor requires no elaborate explanation. Jesus calls his followers to be prepared for death by crucifixion. The saying is, however, from the first metaphorical, since it refers to the action of the already condemned man in bearing the *patibulum* of his cross to the place of execution. Let the disciples take up the position of the man who is already condemned to death. Hence the saying refers not so much to literal martyrdom as to the attitude of self-denial which regards its life in this world as *already finished*; it is the attitude of dying to self and sin which Paul demands." Marshall

καθ ἡμεραν daily
ἀκολουθεω follow, be a disciple

I.e. follow to the end.

Luke 9:24

ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

ψυχη, ης f soul, life
ἀπολεσαι fut. ἀπολλυμι destroy, kill, lose

"A person who wishes to preserve his own way of life by avoiding self-denial or martyrdom will lose his life, i.e. at the final judgment." Marshall

ἕνεκεν because of, for the sake of

"Through the experience of loss he will come to save his life in a deeper sense." Marshall

Luke 9:25

τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

ὠφελω gain, profit, benefit
κερδαινω gain, win

ἑαυτου here used as an equivalent of τὴν ψυχὴν αὐτοῦ (v.24 and par. Mk). "The contrast is between total gain of the world and loss of what really matters." Marshall

ἀπολεσας aor. ptc. ἀπολλυμι see v.24
ζημιωθείς Verb, aor pass ptc, m nom s
ζημιωω pass only lose, suffer loss

Luke 9:26

ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

ἐπαισχυνομαι be ashamed
ἐμος, η, ου 1st pers possessive adj my, mine

Cf. Rom 1:16; 2 Tim 1:8,12,16. The situation envisaged is probably one of persecution. Salvation is linked with one's attitude to Jesus and his message. The quality and reality of faith is revealed particularly when the pressure is on.

One interesting textual variant is found in D and a few other versions, namely the omission of λόγους, making the sense 'whoever is ashamed of me and my [followers].'

ὅταν when, whenever

I.e. such a one will not be owned by Jesus (Heb 2:11 – or by God Heb 11:16), when he returns in glory, on the day of judgment.

Luke 9:27

λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

δε draws a contrast with the preceding verse.

ἀληθως adv truly, in truth

The emphasis is upon the solemnity and importance of what is said.

αὐτου genitive pronoun used as an adverb of place – 'here'

ἐστηκότων Verb, perf act ptc, m nom s
ἵστημι stand

οὐ μὴ with the aorist subjunctive expresses an emphatic negative.

γευομαι taste, eat, experience

θανατος, ου m death

ἕως until

ἴδωσιν Verb, aor act subj, 3 pl ὁραω see,
observe

"The presence of the kingdom to which Luke is referring lies in the evidence of its power seen in the events of the resurrection and Pentecost (cf. Rom 14:17; 1 Cor 4:20...)... It is, however, also possible that the saying was seen by the Evangelists as bearing some relation to the transfiguration, which can be regarded as a revelation of the kingdom of God in the person of Jesus; but this extension of meaning is secondary since the saying does not fit very neatly into this context." Marshall

Luke 9:28

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

μετὰ τοὺς λόγους, 'after these sayings'.
"Serves to tie the incident closely to the conversation that has just preceded; the prophecy of the sufferings and the glory of the Son of man is to be heard in close conjunction with the vision of Jesus after his 'exodus'."
Marshall

ὥσει like, as, about, approximately
ὀκτὼ eight

Mk has six days. Luke's expression suggests that the timing is approximate – i.e. the meaning is 'about a week later' (on the inclusive reckoning).

παραλαμβάνω take, receive, accept

"As Moses was accompanied by three companions (Ex 24:1,9), so Jesus is accompanied by his three closest disciples."
Marshall

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω
ὄρος, οὗς n mountain, hill

Which mountain is not specified.

προσεύχομαι pray

Luke 9:29

καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

"The thought is ... that in prayer Jesus is caught up into the presence of God, and hence the disciples are able to see him transfigured in the divine realm." Marshall

εἶδος, οὗς n visible form, appearance
προσώπον, οὗ n face, appearance
ἕτερος, α, ον other, another, different

Cf. Ex. 34:29f.; 2 Cor 3:7,13.

ἱματισμός, οὗ m clothing, apparel
λευκός, η, ον white, shining
ἐξαστραπτῶ flash like lightning

Cf. Rev 3:4f. – an anticipation of the parousia.

Luke 9:30

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἥλίας,

συλλαλεῶ speak with, talk with

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅ τι
who, which

Representatives of the Law and the Prophets.
"At the same time, it is appropriate that the two men who had mysterious departures from this world and who were expected (either personally or in their counterparts) to appear again at the end of the world should be present in this scene of eschatological anticipation."
Marshall

Luke 9:31

οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ.

ὀφθέντες Verb, aor pass ptc, m nom pl ὄραω

ἐν δόξῃ – as evident visitors from heaven.

ἐξοδος, οὗ f departure, death

"The precise force here is uncertain; it may refer to:

- i) simply the death of Jesus...;
- ii) the whole event of Jesus' death, resurrection and ascension as his departure to heaven...;
- iii) the death of Jesus as an act of salvation, repeating the Exodus conducted by Moses...

Although the accent is firmly on the death of Jesus, we should probably not exclude the thoughts of the resurrection of Jesus (since for Luke cross and resurrection belong firmly together) and of the saving significance of the event." Marshall

ἤμελλεν Verb, imperf act indic, 3 s μελλῶ
be going, be about, intend

The imperfect appears both as ἤμελλον and ἐμελλον

πληροῦν infin. πληροῶ fulfill, bring about, accomplish

May hint also at Jesus thereby fulfilling the Scriptures.

Luke 9:32

ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

βεβαρημένοι Verb, perf pass ptc, m nom pl βαρεῶ burden, weigh down, overcome

ὕπνος, οὗ m sleep

διαγρηγορήσαντες Verb, aor act ptc, m nom pl διαγρηγορεῶ become fully awake, stay awake

Marshall says that the latter sense is here just possible, meaning that the disciples were extremely sleepy but nevertheless just managed to keep awake.

συνεστῶτας Verb, perf act ptc, m acc pl
συνιστημι here = stand with

Luke 9:33

καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἥλιᾳ, μὴ εἰδῶς ὁ λέγει.

διαχωρίζομαι leave, go away

Here alone in the NT. Perfect infinitive gives the sense 'they were beginning to go away'.

ἐπιστάτης, ου m Master (of Christ)
καλός, η, ον good, right, beautiful
ὧδε adv here, in this place

Peter relishes this occasion and wants to prolong it.

σκηνη, ης f tent, temporary shelter
τρεῖς, τρια gen τριων dat τρισιν three
εἰδῶς Verb, perf act ptc, m nom s οἶδα (verb perf in form but with present meaning)
know, understand

Marshall says that the most probable explanation of the motif of the booths is "that Peter wished to erect earthly counterparts to the heavenly dwelling places of the three visitors, so that they would have somewhere to stay on earth, and thus the glorious experience might be prolonged."

Luke 9:34

ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

νεφέλη, ης f cloud
ἐπισκιάζω overshadow, fall upon

A sign of the divine presence. "It serves to indicate that God is there, while at the same time hiding him from the sight of man. Clouds may also be a means of, or associated with, taking men up into heaven (Acts 1:9; Rev 11:12 ... and ... 1 Thess 4:17)." Marshall

φοβεομαι fear, be afraid (of)
εἰσερχομαι enter, go in, come in

ἐν τῷ εἰσελθεῖν αὐτοὺς 'as they entered the cloud'. On this use of the infinitive, see 2:7.

Whom did the cloud cover? Was it Jesus and his two companions, or did it include the disciples? "In favour of the view that the cloud separated them from Jesus and his companions is the fact that the voice came from (ἐκ) the cloud; this seems in any case to be the view of Mark... On the other hand, Luke's statement that they were afraid as they entered the cloud can mean that the disciples were afraid as they themselves entered it, in which case he reinterpreted Mk... But Luke's statement can equally well mean that the disciples were frightened as they saw the others (especially Jesus) disappear in the cloud, and there is no indication in the story that the disciples were taken into the presence of God." Marshall

Luke 9:35

καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε.

The language is reminiscent of Ps 2:7.

ἐκλελεγμένος Verb, perf midd/pass dep ptc,
m nom s ἐκλεγομαι choose, select

ἐκλελεγμένος is read by p⁴⁵ p⁷⁵ κ B L Ξ 892 1241, other MSS (Θ f1 1365) read the adj. ἐκλεκτός while the preponderance of (later) MSS read ἀγαπητός (beloved) as Mk 9:7. "There can be little doubt that ὁ ἐκλελεγμένος is the harder text (Metzger...), so that Jesus is here described as the 'chosen One'. The participle is unusual, and hence the change to ὁ ἐκλεκτός is understandable. The verb ἐκλεγω, corresponding for the most part to Heb *bahar*, is used frequently in the OT of God's choice of the people of Israel, but also of particular individuals to fulfil particular tasks, such as Aaron (Ps 104:26) and the Servant (Is. 44:1f.; 49:7); the adjective ἐκλεκτός is used in the same way, of Moses (Ps 106:23), David (Ps 89:19), and the Servant (Is 42:1)... In the present case, the usage may reflect Is 42:1, the passage which is usually thought to have influenced the saying at the baptism of Jesus... Since Luke has the term ἐκλεκτός at 23:35, the suspicion arises that he saw in it a word that applied particularly to God's choice of his Son to tread the path of suffering that leads to glory: 'He is the elect, not merely in or in spite of his passion, but in his appointment thereto' (G Shrenk, TDNT IV, 189...)." Marshall

αὐτοῦ ἀκούετε reflects Dt 18:15. "What the disciples have heard from Jesus – including especially his command to follow him in the way of the cross – is confirmed by God and demands their obedience." Marshall

Luke 9:36

καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ
ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν
ἑώρακαν.

γενεσθαι Verb, aor infin γινομαι

ἐν τῷ γενέσθαι 'after the voice had spoken'

εὐρέθη Verb, aor pass indic, 3 s εὕρισκω

σιγαω keep silent

οὐδεις, οὐδεμα, οὐδεν no one, nothing

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

ἐκεινος, η, ο demonstrative adj. that, those

I.e. before the death and resurrection of Christ.

ἑώρακαν Verb, perf act indic, 3 pl ὁραω see,
observe

Luke 9:37

Ἐγένετο δὲ τῇ ἐξῆς ἡμέρα κατελθόντων αὐτῶν
ἀπὸ τοῦ ὄρους συνήνησεν αὐτῷ ὄχλος πολὺς.

ἐξῆς on the next day

Suggests that the transfiguration took place by
night.

κατερχομαι come down, go down

ὄρος, ος n mountain, hill

συνανταω meet, happen

ὄχλος, ου m crowd, multitude

Luke 9:38

καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων·
Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν
μου, ὅτι μονογενὴς μοί ἐστιν,

βοαω call, cry out, shout

διδασκαλος, ου m teacher

δεομαι ask, beg, pray

ἐπιβλεπω look upon with care

ἐπιβλεψαι may be aorist infinitive (Acts 26:3;
2 Cor 10:2) or aorist middle imperative (cf.
Acts 21:39; 2 Cor 5:20; Gal 4:12).

μονογενης, ες only, unique

Luke 9:39

καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης
κράζει, καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ
μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν·

ἐξαιφνης suddenly, unexpectedly

κραζω cry out, call out

σπαρασσω throw into convulsions

ἀφρος, ου m foam

μογις adv. hardly, scarcely

ἀποχωρεω go away, leave

συντρίβον Verb, pres act ptc, n nom/acc s

συντριβω break in pieces, crush,
shatter, bruise

Marshall says that the sense here is 'to wear
out', so the NIV's "It scarcely ever leaves him
and is destroying him."

Luke 9:40

καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν
αὐτό, καὶ οὐκ ἠδυνήθησαν.

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

μαθητης, ου m disciple, follower

ἐκβαλλω throw out, expel, cast out

ἠδυνήθησαν Verb, aor indic, 3 pl δυναμαι

be able

"Just as Gehazi was important apart from the
presence of his master (2 Ki 4:31...), so the
disciples could not cure this especially hard
case of demon possession without Jesus."

Marshall

Luke 9:41

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γενεὰ
ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι
πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε
τὸν υἱόν σου.

ὦ Ο!

γενεα, ας f generation

ἄπιστος, ον unfaithful, unbelieving

"Seems to refer to the people present generally,
to the father who lacks faith in the power of
God in the disciples, and to the disciples who
lack faith in God to perform mighty works
through themselves." Marshall

διεστραμμένη Verb, perf pass ptc, f acc s
διαστρεφω pervert, distort

Cf. Dt 32:5,20; Phil 2:15.

ἕως ποτε until when? i.e. how long?

ἔσομαι Verb, fut indic, 1 s εἰμι

ἀνεχομαι endure, be patient with

προσάγαγε Verb, aor act imperat, 2 s

προσαγω bring to, bring before

ὧδε adv here

Luke 9:42

ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτόν τὸ
δαμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ
Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο
τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.

ἔτι still, yet

προσερχομαι come or go to, approach

ἔρρηξεν Verb, aor act indic, 3 s ῥηγνυμι and

ῥησσω tear in pieces

συνσπαρασσω throw into convulsions, throw
into a fit

Only here and Mk 9:20.

ἐπιτιμαω command, order

ἀκαθατος, ον unclean

ἰομαι heal, cure, restore

παῖδα Noun, acc s παις, παιδος m & f
servant, child
ἀποδιδωμι give, give back

Luke 9:43

ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ·

ἐκπλησσομαι be amazed
μεγαλειότης, ἠτος f majesty, greatness

The stress is on the great *deeds* of God.

θαυμαζω wonder, be amazed

ἐπὶ πᾶσιν "sums up the public ministry of Jesus to this point, and is not confined to the preceding incident." Marshall

Luke 9:44

Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

θέσθε Verb, aor midd imperat, 2 pl τιθημι
midd put, place, set
οὖς, ὠτος n ear, hearing

'put these words in your ears', i.e. 'listen carefully' A Hebraism, cf. Mal 2:2; Ex 17:14.

μελλω (before an infin) be going, be about
παραδίδοσθαι Verb, pres pass infin
παραδιδωμι hand or give over

Here referring not to betrayal by men but to the action of God (cf. Rom 4:25; 8:31f.).

χειρ, χειρος f hand, power

Luke 9:45

οἱ δὲ ἠγνόουν τὸ ῥῆμα τούτου, καὶ ἦν παρακαλεσθέντες ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

ἠγνόουν Verb, imperf act indic, 1 s & 3 pl
ἀγνοεω be ignorant, fail to understand
ῥημα, ατος n word, thing
παρακαλεσθέντες Verb, perf pass dep ptc,
m acc & n nom/acc s παρακαλυπτομαι
be hidden, be concealed

The passive again indicates divine action.

αἰσθωνται Verb, aor midd dep subj, 3 pl
αἰσθανομαι perceive the meaning of,
understand

Here only in the NT.

ἐρωτῆσαι Verb, aor act infin ἐρωταω ask

Luke 9:46

Εἰσήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.

διαλογισμος, ου m reasoning, dispute

Cf. 2:35

ἂν particle indicating contingency
μείζων, ον (comp of μεγας) greater, greatest

The extent to which the disciples have failed to understand Jesus' words about his death is indicated by their concern for their own power and status.

Luke 9:47

ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῶ,

εἰδὼς see v.33

ἐπιλαβόμενος Verb, aor midd dep ptc, m nom
s ἐπιλαμβανομαι take, take hold of
παιδίον, ου n child

ἔστησεν Verb, aor act indic, 3 s ἵστημι set,
place

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The place beside Jesus suggest honour for the child." Marshall

Luke 9:48

καὶ εἶπεν αὐτοῖς: Ὃς ἂν δέξηται τούτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

ἐαν if; ὅς ἐαν whoever

δέξηται Verb, aor act subj, 3 s δεχομαι
receive, accept, welcome

Children were considered not to have significance as persons in the ancient world.

ὄνομα, τος n name, title, person, authority,
reputation

ἐμὲ Pronoun, acc s ἐγώ

"Suggests action on the basis of discipleship; it is because the audience are disciples of Jesus who has just symbolically received a child that they are to do the same. They act under his authority and according to his will." Marshall

ἀποστείλαντά Verb, aor act ptc, m acc s
ἀποστελλω send

Cf. Mt 25:35-40; Mk 9:41

μικρότερος, α, ον smallest, least
ὑπαρχω be (equivalent to εἶμι)

The person who is willing to take the lowest place – the place of a servant – is the one who is truly great.

Luke 9:49

Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

The incident described is a NT parallel to the situation in Nu 11:24-30.

ἐπιστάτης, ου m Master (of Christ)
εἶδομέν Verb, aor act indic, 1 pl ὄραω see, observe
ἐκβάλλω throw out, expel, cast out
ἐκωλύομεν Verb, imperf act indic, 1 pl
κωλύω prevent, forbid

Here the 'conative' imperfect – they had 'tried to prevent' him

ἀκολουθεῖω follow, accompany

Verse 49 gives us an interesting insight into the psychology of the apostles. They feel the rebuke of Jesus' words in v.48 yet still want to establish themselves and their own position. If they can no longer argue who is the greatest among themselves, they can at least establish that they are more to be approved of than others. Such comments only gain for them a second rebuke.

Luke 9:50

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε, ὅς γάρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν.

"The saying stands in a certain tension with 11:23, where the inverse statement is addressed to outsiders and warns them that neutrality is impossible, whoever has not taken the side of Jesus is against him." Marshall

Luke 9:51-19:10

A new major section begins here. Marshall entitles 9:51-19:10 'Progress towards Jerusalem'. He says that the emphasis is not primarily on the geography of the journey but on the teaching of Jesus leading up to his death. Ellis says that this central section of Luke's Gospel focusses on Jesus' teaching whereas the previous chapters focus on his acts. Geldenhuis makes the point that Luke's narrative in these chapters is organised in a logical and aesthetic rather than chronological order.

The first sub-section, 9:51-10:24 Marshall entitles 'The Duties and Privileges of Discipleship'.

Luke 9:51

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ,

συμπληροῦ draw near (of time)

Used particularly of the coming of a time in fulfilment of a divine plan.

ἀναληψις, εως taking up, ascension

'as the time was approaching for him to be taken up [into heaven]'. The noun occurs here only in the NT, and could be used simply to mean death. "But the corresponding verb can be used of death and of being taken up into heaven (Acts 1:2,11,22; Mk 16:19; 1 Tim 3:16)." Marshall

πρόσωπον, ου n face

στηρίζω make firm, fix, set firmly

Expresses Jesus' determination not to be diverted from this course of action. The verse marks the beginning of the final days of Jesus' ministry

Luke 9:52

καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν, ὡς ἐτοιμάσαι αὐτῷ·

εἰσερχομαι enter, go in, come in
κώμη, ης f village, small town

"The present story appears to assume that Jews might lodge with Samaritans. Nevertheless, the general attitude between the two races was one of hostility, so that friendly overtures were likely to be rejected or at least received with suspicion and hostility (Jn 4:9...). Such was the experience of Jesus on this occasion." Marshall

ὡς here has the force of 'so as', 'in order to'
ἐτοιμάζω prepare, make ready

"In view of the large entourage with Jesus (cf. 8:1-3) it is probable that he would not want to stop in a village without first making preparations for hospitality. The task of the messengers was apparently confined to this; there is no positive indication that they were to preach the gospel, but, even so, the principle of 10:16 would apply to them." Marshall

Luke 9:53

καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

"We are presumably to think of indirect rejection of him in the person of the messengers." Marshall

Luke 9:54

ιδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης
εἶπαν· Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι
ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;

ιδόντες Verb, aor act ptc, m nom pl ὄρω
θελω wish, will
εἰπωμεν Verb, aor act subj, 1 pl λεγω

Here used in the sense 'command'.

πυρ, ος n fire
καταβαινω come or go down, descend
ἀναλῶσαι Verb, aor act infin ἀναλίσκω and
ἀναλωω consume, destroy

The wording of the suggestion alludes to 2 Ki 1:10,12, but the outburst carries with it the sense of the absurd: though the disciples defer to Jesus yet they act as if the proposed action were within their own power.

Luke 9:55

στραφεῖς δὲ ἐπετίμησεν αὐτοῖς.

στραφεῖς Verb, aor pass ptc, m nom s
στρεφω turn, turn around; pass. used
reflexively - turn oneself
ἐπιτιμαω see 8:24

This curt rebuke is supplemented in a number of MSS:

- i) καὶ εἶπεν, Οὐκ οἰδατε ποιου πνευματος ἐστε (D d geo);
- ii) καὶ εἶπεν, Οὐκ οἰδατε οἴου πνευματος ἐστε· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν ψυχᾶς ἀνθρώπων ἀπολεσαι ἀλλὰ σωσαι (Θ f1 f13 al lat sy^c p bo^{pl} Mcion).

Marshall adds, "There are considerable minor variations in the wording of the addition... The additions are rejected by most editors and commentators on the grounds of poor attestation... Decision is difficult, and it may be safest to omit or bracket the words in face of the considerable doubt that surrounds them."

Luke 9:56

καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

ἕτερος, α, ον other, another, different

It is not clear whether this was also in Samaria.

Luke 9:57

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.

ὁδος, ου f way, path, road, journey
ἀκολουθεω follow, accompany
ὅπου ἔαν wherever
ἀπερχῃ Verb, pres midd dep subj, 3 s.
ἀπερχομαι go, go away

"The thought is of belonging to the close group of disciples who accompany Jesus on his travels rather than to the wider group who were not called to be with him in this way." Marshall

Luke 9:58

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

ἄλωπηξ, εκος f fox

Only here, 13:32 and Mt 8:20.

φωλεος, ου m den, hole

Only here and Mt 8:20.

πετεινον, ου n bird

κατασκηνωσις, εως f nest

Only here and Mt 8:20., though the verb occurs in 13:19.

που where(?)

κεφαλη, ης f head

κλινω lay, lay down

Illustrated in the previous incident of rejection by a Samaritan town.

Luke 9:59

εἶπεν δὲ πρὸς ἕτερον· Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

ἕτερος, α, ον other, another, different
ἐπιτρεπω let, allow, permit

Κυριε (see Mt 8:21) is absent from B* D al sy^s Origen

ἀπελθόντι Verb, aor act ptc, m dat s
ἀπερχομαι
θαπτω bury

"Burial of the dead was a religious duty that took precedence over all others, including even study of the Law. Priests, who were not normally allowed to touch dead bodies, could do so in the case of relatives (Lv 21:1-3)... It follows that the burial of a father was a religious duty of the utmost importance (Gn 50:5...). To leave it undone was something scandalous to a Jew. Elisha was permitted to return home to say farewell to his parents before following Elijah (1 Ki 19:20). The request to carry out an even more important duty was thus reasonable." Marshall

Luke 9:60

εἶπεν δὲ αὐτῷ· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

ἀφιημι allow, leave
νεκρος, α, ον dead

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The meaning is simply 'Let the (spiritually) dead bury the (physically) dead.'" Marshall

διαγγελλω proclaim, preach

The duty of following Jesus and joining him in his mission is placed above the most demanding human duties.

Luke 9:61

εἶπεν δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε·
πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς
τὸν οἶκόν μου.

ἀποτάξασθαι Verb, aor mid dep infin
ἀποτασσομαι say good-bye, leave, part
with
οἶκος, ου m house, household, family

Cf. 1 Ki 19:20f.

Luke 9:62

εἶπεν δὲ ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα
ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός
ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

προς αὐτον is omitted by p⁴⁵ p⁷⁵ B

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing
ἐπιβαλλω lay (hands) on
χειρ, χειρος f hand
ἄροτρον, ου n plough
βλεπω see, look
ὀπισω after, behind, back
εὐθετος, ου fit, suitable, useful

Note the present participle βλέπων. Jesus is not saying that a momentary failure in discipleship makes a person unfit for further Christian service. Jesus is using the simple illustration that you cannot plough a field while looking backwards. Similarly, you cannot follow Christ while continually wanting to hold on to or recover what you have left behind (cf. Phil 3:13; Heb 12:1f.).

Luke 10:1-12

The mission of the 70 (vv 1-12) and their return (vv. 17-20) are peculiar to Luke, though there are parallels with Mt 10, Mk 6 and Lk 9.

Luke 10:1

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους
ἑβδομήκοντα δύο καὶ ἀπέστειλεν αὐτοὺς ἀνά
δύο δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν
καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

ἀνέδειξεν Verb, aor act indic, 3 s
ἀναδεικνυμι appoint

Only here and Acts 1:24.

ἑβδομηκοντα seventy

"The number ἑβδομήκοντα δύο is attested by p⁷⁵ B D 33 pc it vg sy^c sa bo^{pt}, and adopted by RV mg; RSV mg; NEB; JB; NIV... The alternative reading ἑβδομήκοντα is attested by κ A C L W Θ f1 f13 pl f q ?r¹ sy^p bo^{pt}, and adopted by RV; RSV; NEB mg; JB mg. The same variants occur in 10:17, where p⁴⁵ and 33 also support ἑβδομήκοντα. For discussion of the problem see B. M. Metzger, 'Seventy or Seventy-two Disciples?', NTS 5, 1958-59, 299-306...

- i) The external evidence is evenly balanced. But although B and κ are ranged against each other, B is supported by p⁷⁵ and D. The combination of Alexandrian, Western and Syriac evidence in favour of 72 is the stronger.
- ii) Transcriptional arguments are indecisive. Confusion with the following ἀνά δυο could operate in either direction."

Marshall adds that there were reckoned to be 72 princes and 72 languages in the world and that Luke's narrative *may* be symbolic of later evangelism by the church in the world (so also Caird and Plummer), but that this symbolism is not developed in any detail.

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out
ἀνα δυο two by two

"The purpose of the pairing (cf. Mk 6:7) was not merely to provide mutual comfort and help, but also to give attested, binding testimony." Marshall. Cf. Mt 18:16.

προσωπον, ου n face, presence
πολις, εως f city, town
τοπος, ου m place
ἤμελλεν Verb, imperf act indic, 3 s μελλω
(before an infin) be going, be about, intend

"It is inconceivable that Jesus himself could follow up all the visits of 36 pairs of missionaries, nor is there any evidence that he did so. Is the reference to the spiritual coming of Jesus after the resurrection? This view is supported by the fact that the messengers were in fact to take the place of Jesus (10:16). If so, there appears to be an allusion (probably due to Luke) to the future mission of the church as well as to the present task of the disciples." Marshall

Luke 10:2

ἔλεγεν δὲ πρὸς αὐτοὺς· Ὁ μὲν θερισμὸς πολὺς,
οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου
τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλλῃ εἰς τὸν
θερισμὸν αὐτοῦ.

Cf. Mt. 9:37f.

θερισμος, ου m harvest, crop

It is the Lord's harvest. "The background is that of the final gathering of God's people (Is 27:12; Joel 3:13 LXX...). Elsewhere it is carried out by the angels or the Son of man (Mt 13:39; Rev 14). Here, however, the task is entrusted to the disciples. Thus the eschatological gathering of God's people is regarded as taking place in the mission of the disciples." Marshall

ἐργατης, ου m labourer, workman
 ὀλιγος, η, ον little, small; pl. few
 δεήθητε Verb, aor pass dep imperat, 2 pl
 δεομαι ask, beg, pray

"Missionaries themselves are most conscious of the need for more workers." Marshall

ὅπως (or ὅπως ἄν) that, in order that
 ἐκβαλλω throw out, expel, cast out

ἐκβαλλω The verb suggests urgency.

Luke 10:3

ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

Cf. Mt. 10:5f,16

ὑπαγω go, go one's way, depart
 ἀποστελλω send, send out
 ἄρνας Noun, acc pl ἄρην, ἄρνος m lamb

Here only in the NT.

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among
 λυκος, ου m wolf

Cf. Mt 7:15; Jn 10:12; Acts 20:29

Luke 10:4

μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

Cf. 9:3

βασταζω carry, bear
 βαλλαντιον, ου n purse

Only here and 12:33; 22:35f.

πηρα, ας f bag

See note on 9:3

ὑποδημα, τος n sandal

Cf. 22:35f.

μηδεις, μηδεμα, μηδεν no one, nothing
 ὁδος, ου f way, path, road, journey
 ἀσπάσησθε Verb, aor midd dep subj, 2 pl
 ἀσπαζομαι greet, welcome

"Oriental greetings... were important, long and time consuming... The command to dispense with them is so unusual that it must be original... The reason lies in the need for urgency on the task of mission; there is an OT background in the similar command to Gehazi by Elisha (2 Ki 4:29...)." Marshall

Luke 10:5

εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

εἰς ἣν δ' ἂν into whichever
 εἰρήνη, ης f peace

A normal practice and greeting but here carrying deeper meaning, "the word 'peace' is no longer an empty formality but refers to the peace which is associated with the coming of the salvation of God (Jn 14:27; Acts 10:36)." Marshall. Cf. Is 9:2-7.

Luke 10:6

καὶ εἰ ἂν ἦ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐρ' ὑμᾶς ἀνακάμψει.

εἰ ἂν if, if it should be that
 ἐκεῖ there, in that place, to that place
 ἦ Verb, pres subj, 3s εἰμι

υἱὸς εἰρήνης is either:

- i) A peaceable person;
- ii) A man worthy of or destined for peace (cf. 20:36; 16:8).

Marshall says the latter is "undoubtedly the meaning here... The saying does not refer to finding a house in which there are already disciples, but to offering salvation to those who are willing to receive it, as Matthew's use of ἄξιος indicates."

ἐπαναπαύσεται Verb, fut midd dep indic, 3 s
 ἐπαναπαυομαι rest upon
 εἰ δε μη γε if not then
 ἀνακαμπω return, turn back

"Behind the saying lie Semitic ideas of the power of the spoken word, now understood in terms of the efficacy of the proclamation of the gospel (cf. 1 Thess 2:13)." Marshall

Luke 10:7

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

οἰκία, ας f house, home, household
 μενω remain, stay, abide
 ἐσθιω and ἐσθω eat, consume
 πινω drink

τα παρ' αὐτῶν means 'what they have' or 'what is given by them'

ἀξιος, α, ον worthy, deserving, fitting
 ἐργατης, ου m see v.2
 μισθος, ου m pay, wages, reward

Cf. Gal 6:6

μεταβαινω leave, move, go, cross over

"Wherever they had taken up their abode with a family, they were not to regard themselves as intruders, but had to live together with the household as full members of it, for the food and maintenance received by them are not charitable doles but the just reward of their labour – they are fully entitled to it because they have been sent out by Him to carry out that work. They were also not to regard themselves as a burden on the family and then go from house to house thus wasting time and strength." Geldenhuys.

Luke 10:8

καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

ἂν particle indicating contingency

πόλις, εως f city, town

εἰσερχομαι enter, go in, come in

δέχονται Verb, aor midd dep subj, 3 pl

δεχομαι receive, accept

παρατιθεμενα pass. ptc. παρατιθημι place before, put before

Cf. 1 Cor 10:27. "In Trans-Jordan there were many Gentiles, and the Jews were not so punctilious as regards ceremonial purity. So it might be that some food put before the disciples is unclean. Therefore Jesus commands them, for the sake of the unimpeded continuance of their work, not to waste their time and strength by ascertaining before meals whether some of the food is not perhaps ceremonially unclean." Geldenhuys.

Luke 10:9

καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

θεραπευω heal, cure

ἀσθενεις Adjective, m nom pl ἀσθενης, ες sick, weak

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω approach, draw near

"Suggests that the healings are to be regarded as a sign of the presence of the kingdom (cf. 11:20...)... It is the presence of Jesus (or that of his commissioned disciples) which brings the kingdom near, and this presence is both temporal (it is here now, but it was not before), and spacial (it is near to those who are reached by the mission). The kingdom of God is not therefore a timeless reality (as has been argued with respect to Luke by Conzelmann...), but comes near to men in and through Jesus and his disciples; the reference is not so much to the glorious manifestation of the kingdom as to its saving power for men." Marshall

Luke 10:10

εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχονται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε·

ἐξελθόντες Verb, aor act ptc, m pl nom ἐξερχομαι

πλατεια, ας f wide street

I.e. the following action is to be done publicly so that people can see it.

εἶπατε Verb, aor act imperat, 2 pl λεγω

Luke 10:11

Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.

Cf. 9:5

κονιορτος, ου m dust

κολληθέντα Verb, aor pass dep ptc, n

nom/acc s κολλαομαι unite oneself with

πόδας Noun, acc pl πους, ποδος m foot

ἀπομασσομαι wipe off (as a protest)

Here alone in the NT. Cf. ἐκμασσω 7:38.

πλὴν yet, nevertheless, however

The kingdom of God has come to them yet they have not received it.

Luke 10:12

λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

ἐκεῖνος, η, ο demonstrative adj. that

ἀνεκτοτερος, α, ον more tolerable

(comparitive of ἀνεκτος)

ἔσται Verb, fut indic, 2 s εἶμι

ἢ or

"The point is that if there is no hope for Sodom, there is even less for a city which rejects the gospel." Marshall

Luke 10:13

Οὐαί σοι, Χοραζὶν· οὐαί σοι, Βηθσαΐδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμενοι μετενόησαν.

Cf. Mt 11:21

οὐαί woe! how horrible it will be!

See 6:24. An expression of sorrow at the fate about to be described.

Tyre and Sidon represent the pagan world.

ἐγενήθησαν Verb, aor indic, 3 pl γινομαι
γενόμεναι erb, aor mid dep ptc, f nom pl
γίνομαι

παλαι adv long ago

σακκος, ου m sackcloth, mourning dress

Cloth made of goat's hair.

σποδος, ου f ashes

Only here and in Mt 11:21 (cf. Mt 6:16; Job 2:8; Jonah 3:6.

καθημαι sit, sit down, live

μετανοεω repent, have a change of heart

Luke 10:14

πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.

κρισις, εως f judgement, act of judgement, condemnation, justice

"The point is not that Tyre and Sidon will be justified, but that Galilee will certainly be condemned." Marshall

Luke 10:15

καὶ σὺ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ἄδου καταβιβασθήσῃ.

Capernaum was especially the scene of Jesus' labours, see Matt 4:18-27; 9:1; Jn 2:12.

ἕως until, up to

ὑψωθήσῃ Verb, aor pass ptc, f dat s ὑψωω
exalt, lift up, raise

The picture is taken from the description of Babylon in Is. 14:13,15.

The force of the question is 'Do you really expect to be raised to heaven because I visited you?'

ἄδης, ου m Hades, the world of the dead

In the NT, Hades does not mean the abode of the dead (the good and the wicked), but a place of punishment and condemnation for the ungodly. See Strack-Billerbeck.

καταβαινω come or go down, descend

Metzger, on behalf of the UBS textual committee writes, "It is difficult to decide between the merits of καταβηση and καταβιβασθηση. Did copyists heighten the sense of the saying by replacing the former word with the latter; or did they replace the more rare verb (καταβιβασθαι) with the much more usual verb (καταβαινειν), thus also assimilating the quotation of the text to the Septuagint?"

Luke 10:16

Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

ἀκουω carries the force 'hear and accept'

ἀθετεω reject, set aside, refuse

ἐμὲ Pronoun, acc s ἐγω

ἀποστείλαντά Verb, aor act ptc, m acc s

ἀποστελλω send, send out

Cf. Jn 20:21.

Luke 10:17

Ἐπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

ὑποστρεφω return, turn back

ἐβδομηκοντα see 10:1 (including note)

χαρα see 2:10

δαμονιον, ου n demon, evil spirit, god

ὑποτασσω subordinate, put in subjection;
pass. be subject, submit to

ὄνομα, τος n name

Luke 10:18

εἶπεν δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

θεωρεω see, watch, observe, notice

Σαταναν is a Hebrew word meaning Adversary, it is sometimes represented by the Greek διαβολος, an accuser. The devil is the age long opponent of God and accuser of his people.

ἀστραπη, ης f lightning, ray

πεσόντα Verb, aor act ptc, m acc s πιπτω
fall, fall down, fall to one's ruin

"The saying is related to a Jewish tradition. In Rev 12:7-10, 13 Michael fights and overcomes the dragon (Satan) in heaven, so that he is cast down to the earth where he pursues the woman who bore the male child. Behind the picture lies the myth of the fall of Lucifer from heaven (Is. 14:12; cf. the allusion to this myth in Lk 10:15). In Jn 12:31 the ruler of this world is cast out. He is to be overcome (Rom 16:20), bound and cast into the abyss, so that he is no more (Rev 20:1-3...). This evidence suggests that the mythological idea of the fall and defeat of Satan is here being utilised by Jesus to express symbolically the significance of the exorcism of the demons. The exorcisms are a sign of the defeat of Satan (cf. Mk 3:27). Thus the eschatological defeat of Satan is seen to take place in the ministry of Jesus and his disciples (cf. 11:20)." Marshall

Luke 10:19

ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση.

δέδωκα Verb, perf act indic, 1 s διδωμι ἐξουσια, ας f authority, right, power

Cf. 9:1.

πατεω trample

ἐπάνω on, upon

ὄφις, εως m snake, serpent

σκορπιος, ου m scorpion

These words reflect the promise in Genesis 3:15 which points to the work of Christ himself (though the language is also reminiscent of Ps 90:13). The disciples' power is his power given to them (cf. Rom 16:20).

ἐχθρος, α, ον enemy, one hated

οὐδεις, οὐδεμια, οὐδεν no one, nothing

ἀδικεω wrong, treat unjustly, harm

Cf. Mk 16:18.

Luke 10:20

πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

πλην but, yet, nevertheless, however
χαρω rejoice, be glad

"Should probably be interpreted in terms of Semitic idiom to mean 'Do not rejoice primarily that ..., but rather that ...' (cf. 10:21; 12:4f.; 14:12f.; 23:28; Jer 7:22; Hos 6:6; 1 Cor 1:17; Mt 10:20; Mk 9:37; Jn 7:16; 12:44...)." Marshall

ὑποτασσω see v.17

ὄνομα see v.17

ἐγγραφω write, record

The passive indicates divine action. "The reference is to the book of life, containing the registers of God's people (Ex 32:32f.; Ps 68:29; Dan 12:1... Phil 4:3; Hab 12:23; Rev 3:5; 13:8; 17:8; 20:12,15; 21:27)." Marshall. Note the force of the perfect ἐγγεγραπται – something done once but with continuing effect. The Christian's only source of unshakable joy is his/her salvation. It is better to rejoice in grace than in gifts, for gifts may fail.

Luke 10:21-22

Some have argued that this is a Johannine fragment. Cf. Jn 6:44-45.

Luke 10:21

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

"The background of the sayings has been increasingly recognised in recent years as lying in Jewish thinking about wisdom. Divine wisdom is entrusted with the secrets of God and reveals them to men; she is rejected by the mass of men, especially the wise, but is accepted by the poor and unlearned." Marshall

ὥρα, ας f hour, moment

ἐν αὐτῇ τῇ ὥρᾳ makes the connection between the return of the 70 and the words of Jesus 'close and express' (Plummer).

ἠγαλλιάσατο Verb, aor midd dep indic, 3 s
ἀγαλλιαω be extremely joyful or glad

"The meaning is that Jesus was inspired with joy by the Spirit (Acts 13:52...). Marshall There are a number of variant readings here:

i) ἐν τῷ πνεύματι τῷ ἁγίῳ (x D al it);

ii) τῷ πνεύματι τῷ ἁγίῳ (p⁷⁵ B al; NEB, *Synopsis*);

iii) ἐν τῷ πνεύματι (p⁴⁵ Cl; *Diglot*);

iv) ἐν πνεύματι (A W f13 pm f q; TR).

"The strongest external evidence favours variants 1 and 2, but it is not easy to decide whether ἐν should be included or not."

Marshall

ἐξομολογεω agree; midd confess, praise
πατηρ, πατρος m father

"While this form is found in Greek prayers (3 Macc 6:3, 8), its use in a Palestinian context appears to be found uniquely in the prayers of Jesus and in the way in which he taught his disciples to pray. The Greek form reflects an Aramaic word used by small children as well as by adults, and expresses an intimate filial relationship with God, such as is developed in v.22; it is a small step from addressing God as Father in this way to knowing oneself to be the Son of this Father." Marshall

γη, γης f earth

Cf. Gn 14:19,22.

ἀποκρυπτω hide, keep secret

The meaning is probably 'I give thanks ... that although you have hidden ... you have nevertheless revealed...' "The thought is the secrecy of God's plans and purposes which he reveals at his own appointed time to his chosen people... The reference was probably originally to the gospel of the kingdom, attested by the preaching and mighty works of Jesus... What was happening remained obscure in its significance to one group of people, but to the disciples it constituted a revelation of God's saving action." Marshall

σοφος, η, ον wise, experienced

συνετος, η, ον intelligent, possessing understanding

ἀποκαλυπτω reveal, disclose

νηπιος, α, ον baby, infant, child

ναι yes, yes indeed, certainly

οὕτως thus, in this way

εὐδοκία, ας f good will, pleasure, desire

Emphasises the sovereign disposal and pleasure of God.

ἐμπροσθεν before, in front of

On this verse, compare 1 Corinthians 1:18-31.

Luke 10:22

πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

Several MSS insert at the beginning of the verse καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν (A C* W Θ al it sy^p bo^{pt}; TR; NEB).

παραδοθη aor. pass. παραδιδωμι hand or give over, deliver up

The 'all things' in context probably refers to revelation, 'My Father has given me a full revelation', though some think it refers to authority and that what is hidden from men is not the knowledge of the Son but the fact of his authority.

"The second and third clauses refer to the mutual knowledge of father and son. The formulation is determined by the fact that the Semitic languages lack a reciprocal pronoun... Hence the meaning of the saying is to be found in the two clauses taken together, and it is misleading to expound them separately. (Failure to realise this point is the ultimate reason for the textual confusion.) The meaning is, then, 'Only a father and a son know each other'; and from this follows the conclusion: 'Therefore, only the son can reveal the father'." Marshall

ἐὰν if, even if, though; often equivalent to ἂν

βουλομαι want, desire, wish, intend, plan ἀποκαλυψαι aor. infin. ἀποκαλυπτω

It is in Christ alone that we can have true and saving knowledge of God. "We see in this verse that Jesus, as is shown more fully in John, did indeed bear unambiguous testimony to His unity with the Father. The Father has given everything over to Him; He alone knows the Father (in an absolute sense); and only through Him can anyone come to know the Father, but He is also able to reveal Him to others, so that it follows that He is absolutely one with the Father." Geldenhuys.

Luke 10:23

Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

στραφεὶς Verb, aor pass ptc, m nom s

στρεφω turn, turn around

μαθητης, ου m disciple, pupil, follower

κατ' ἰδιαν privately

μακαριος, α, ον blessed, fortunate, happy

βλεπω see, look, be able to see

"The accent lies both on the act of seeing (Mt., diff. Lk) and on what is seen. What the disciples see are the signs of the era of salvation, the mighty works done by Jesus, the indications that the era of fulfilment has come (which men of the past were unable to see). Hence implicit in the saying is the need for true perception of the significance of what is happening – a nuance more clearly expressed by the saying in its Matthean context." Marshall

Luke 10:24

λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφητῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

Cf. 1 Peter 1:10-12.

βασίλευς, εως m king

ἠθέλησαν Verb, aor act indic, 3 pl θελω
wish, will

ιδεῖν Verb, aor act infin ὄραω see, observe

εἶδαν Verb, aor act indic, 3 pl ὄραω

Jesus points to himself as the long awaited Messiah and highlights our inestimable privilege of living in the era of fulfilment.

Luke 10:25-11:13

Marshall entitles 10:25-11:13 'The Characteristics of Discipleship'

On 10:25-28, the Lawyer's Question, Marshall suggests that Luke was following a version of the story independent of that in Mark (Mk 12:28-34) but known also to Matthew (Mt 22:34-40).

Luke 10: 25

Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

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

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι 2
aor rise, stand up

ἐκπειραζω put to the test, tempt

Usually has an unfavourable meaning, Mt 4:7; Lk 4:12; 1 Cor 10:9.

διδασκαλος, ου m teacher

ζωη, ης f life

κληρονομεω gain possession of, inherit

Cf. 18:18 where the same question is asked. It expresses a rabbinic theme.

Luke 10:26

ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

νομος law

γέγραπται Verb, perf pass indic, 3 s γραφω
πως how?

ἀναγινωσκω read, read in public worship

Marshall, following Jeremias, says that the meaning is 'How do you recite?', i.e. what is the law recited by the lawyer as part of regular worship.

Luke 10:27

ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

The response is from Dt 6:5 (the Shema) and Lv 19:18. The emphasis on the unity of the two commands seems to be particularly significant to Jesus and for this reason Manson suggests that the lawyer is quoting Jesus' own words.

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

ἀγαπήσεις Verb, fut act indic, 2 s ἀγαπαω
love, show love for

There are a number of textual variants. ἐξ ὅλης is followed by three uses of ἐν (p⁷⁵ & B Ξ pc; Synopsis; UBS) or ἐν throughout (A C W Θ f13 pl; TR; *Diglot*). The LXX has ἐξ throughout, as does Mk, while Mt has ἐν. Marshall says that "the former is the harder reading and transcriptionally more probable."

ὅλος, η, ον whole, all, complete, entire

Marshall says that "The inclusion of τῆς before καρδίας is doubtful (om. p⁷⁵ B Ξ 0124 pc; (UBS)); cf. 5:5."

ψυχη, ης f self, inmost being, 'soul'

ἰσχυς, υος f strength

διανοια mind, understanding

"Most curious of all is the divergence of all three Gospels from the LXX list of phrases." In particular the inclusion of a fourth phrase with διανοια "Which appears to be an alternative to καρδια, included by oversight." Marshall

Of Dt 6:5 he says, "The command was rightly regarded as forming the heart of the Jewish religion. It puts at the centre of religion a love for God, i.e. an undivided loyalty to him. The concept is central in the Deuteronomic theology and may reflect diplomatic terminology in which it refers to the sincere loyalty of covenant partners to each other; it thus includes notes of faithfulness and obedience... The prepositional phrases together indicate the totality of mind and will that must be brought to the worship of God."

πλησιον neighbour

Used in the LXX to translate *re'a*, a person with whom one has something to do. "The Jews interpreted this in terms of members of the same people and religious community, fellow-Jews (cf. Mt 5:43-48). There was a tendency on the part of the Pharisees to exclude the ordinary people from the definition... In Lv 19:34 (Cf. Dt 10:19) the same obligation of love is extended to the *ger*, the resident alien, but Jewish usage excluded Samaritans and foreigners from this category." Marshall

σεαυτου, ης reflexive pronoun yourself

Luke 10:28

εἶπεν δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ.

ὀρθως rightly, correctly, properly

τουτο ποιεῖ the present imperative implies 'do so continually' – Jesus' stress is not on an action but upon a way of life.

ζωω live, be alive

This alone is life – life as it was meant to be lived.

Luke 10:29

Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστίν μου πλησίον;

θελω wish, will

δικαιωω justify, acquit

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

I.e. to justify his former question. "He looks rather foolish having asked a question to which he himself has been forced to give the answer." Marshall

His second question is asking where the limits should be set – it implies there is a non-neighbour. (Derrett).

"He is looking for an excuse for not treating all people alike with love. So he asks who his neighbour is, hoping to be able to prove that not all people (especially the kind he does not like) are his neighbours, and that the law, therefore, does not demand love towards all men. In this manner he tries to suppress and hide his feelings of guilt." Geldenhuys.

Luke 10:30

ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.

Jesus does not answer the man's question directly but, in describing what it means to *act* as a neighbour shows that his question in v.29 is a false one. "In fact the parable expounds the meaning of 'love' rather than of 'neighbour', and this has close links to Lv 19:18." Marshall

ὑπολαμβάνω suppose, imagine, answer

Bears the sense 'answer' here alone in the NT.

καταβαίνω come or go down, descend

Along a road which descends 3,300 feet in the course of 17 miles. It passes through rocky country, well known for robbers.

ληστης, ου m robber, insurrectionist

περιπεσεν aor. περιπιπτω encounter

(trials); fall into the hands of (robbers)

ἐκδύω strip, take off

πληγη, ης f beating, wound

ἐπιθέντες aor. ptc. ἐπιτιθημι place on

Cf. Acts 16:23

ἀπῆλθον Verb, aor act ind, 1s & 3pl

ἀπερχομαι

ἀφέντες aor. ptc. ἀφιημι leave, forsake

ἡμιθανης, ες half dead

Here alone in the NT.

Luke 10:31

κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκεῖνη, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν·

συγκυρια, ας f chance, coincidence

Here alone in the NT

ἱερευς, εως m priest

"He would be returning from a period of duty in the temple to his home in the country (cf. 1:23), for Jericho was one of the principal country residences for priests." Marshall

ὁδος, ου f way, path, road, journey

ἐκενος, η, ο that, those

ἰδων Verb, aor act ptc, m nom s ὁραω see, observe

ἀντιπαρέρχομαι pass by on the other side of the road

Only here in the NT.

It is unclear whether the priest passed by simply out of fear of robbers or that the man might be dead and that touching him would lead to ritual defilement. Marshall concludes, "the essential point is the attack on a failure to show love, whatever the pretext."

Luke 10:32

ὁμοίως δὲ καὶ Λευίτης κατὰ τὸν τόπον ἐλθὼν
καὶ ἰδὼν ἀντιπαρήλθεν.

ὁμοίως likewise, in the same way
Λευίτης Levite

"In NT times the Levites were an order of cultic officials, inferior to the priests but nevertheless a privileged group in Jewish society. They were responsible for the liturgy in the temple and for policing it." Marshall

γενόμενος Verb, aor ptc, m nom s γινομαι

Marshall favours the longer reading which pictures the Levite reaching the spot, then actually going up close to the man to see him, but not stopping to help.

τοπος, ου m place

Derrett suggests that a Levite might have felt less bound by ritual requirements than a priest.

Luke 10:33

Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγγίσθη,

Σαμαριτης, ου m Samaritan

Placed in emphatic position at the beginning of the sentence.

ὁδεύω travel, be a on a journey
ἐσπλαγγίσθη Verb, aor pass dep indic, 3 s
σπλαγγιζομαι be moved with pity or compassion

Here the motive is to the fore. The Samaritan is more concerned for the wounded man than he is for himself.

Luke 10:34

καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

Cf. 2 Chr 28:15

προσερχομαι come or go to
καταδεω bandage, bind up

Here alone in the NT

τραυμα, τος n wound

Here alone in the NT

ἐπιχέω pour on

Here alone in the NT

ἔλαιον, ου n olive oil, oil
οἶνος, ου m wine

Oil and wine were commonly used as an aid to healing in the Greek and Jewish world.

ἐπιβιάζω set or place upon

A Lucan word occurring only here and in 19:35; Acts 23:24 in the NT.

ἰδιος, α, ου one's own

κτηνος, ους n animal, pack animal
ἤγαγεν Verb, aor act indic, 3 s ἄγω
πανδοχεῖον, ου n inn

Here alone in the NT

ἐπεμελήθη Verb, aor pass dep indic
ἐπιμελομαι take care of, look after

Cf. 10:35; 1 Tim 3:5.

Luke 10:35

καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

αὔριον Adverb αὔριον tomorrow, the next day

ἐκβαλλω throw out

Used here in the weak sense 'take out'

δηναριον, ου n denarius

A day's board cost a twelfth of a denarius.

πανδοχευς, εως m inn-keeper
προσδαπαναω spend in addition
ἐπανέρχεσθαί Verb, pres midd/pass dep infin
ἐπανερχομαι return

ἐν τῷ ἐπανέρχεσθαί means 'on my return journey'.

ἀποδίδωμι give, give back, repay

Luke 10:36

τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγόνει τὸ ἐμπεσόντος εἰς τοὺς ληστὰς;

τρεις, τρια gen τριων dat τρισιν three

The lawyer's original question has been deliberately altered. "One cannot define one's neighbour; one can only be a neighbour." Greeven

δοκεω think, suppose

γεγόνει Verb, perf act infin γινομαι
ἐμπιπτο fall into, fall among

Luke 10:37

ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποίει ὁμοίως.

ἔλεος, ους n mercy, compassion

The phrase 'to show mercy' is Semitic. Geldenhuis suggests that the lawyer used this periphrasis to avoid the hateful word 'Samaritan.'

πορευομαι go, proceed

ὁμοίως likewise, in the same way

"All that remains is that men should put this into effect. With authority Jesus commands the lawyers to go away and begin to follow the Samaritan's example; the command in v.28 cannot be evaded." Marshall

Luke 10:38-42

"The story [of Mary and Martha] is not meant to exalt the contemplative life above the life of action, but to indicate the proper way to serve Jesus; one serves him by listening to his word rather than providing excessively for his needs (cf. Jn 6:27)... For a Jewish audience it would be of great significance that a place was given to women by Jesus not simply to do domestic duties in the church but to listen and to learn."
Marshall

Luke 10:38

Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσηλθὼν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν.

πορευομαι go, proceed, travel
εἰσερχομαι enter, go in, come in
κωμη, ης f village, small town

The village was Bethany (Jn 11:1; 12:1; Lk 19:29).

γυνη, αικος f woman, wife
ὄνομα, τος n name, title, person, authority, reputation
ὑπεδέξατο Verb, aor midd dep indic, 3 s
ὑποδεχομαι receive, welcome

The shorter reading above, ending in αὐτὸν is supported by p⁴⁵ p⁷⁵ B sa. There are two textual variants:

- i) αὐτὸν εἰς τὴν οἰκίαν (p³ & C* L Ξ 33);
- ii) αὐτὸν εἰς τὸν οἶκον αὐτῆς (A D W Γ Δ Θ fl f13 p/ lat).

"Metzger... supports the short text on the grounds that no reason for the deletion of the phrase 'into her house' is discernible; the variant forms of the phrase suggest that it is an addition." Marshall

Luke 10:39

καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ.

τῆδε Pronoun, f dat s ὅδε, ἡδε, τοδε this; he, she, it

The use of this word had become rare in Hellenistic Greek – in NT only here and in Jas 4:13 and in the stereotyped ταδε λεγει in Acts 21:11 and 7 times in Revelation.

ἀδελφη, ης f sister, female believer

ἣ is omitted by p⁴⁵ p⁷⁵ & L pc

παρακαθεσθεῖσα Verb, aor midd dep ptc, f non s παρακαθεζομαι sit (beside)

Here alone in the NT

πόδας Noun, acc pl πους, ποδος m foot

The position is typical of a pupil (Acts 22:3).

"Mary's position expresses a zeal to learn ... and it is significant that Jesus encourages a woman to learn from him, since Jewish teachers were generally opposed to this."

Marshall

Luke 10:40

ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

περισπασμαι be distracted, be worried

Here alone in the NT. The passive means 'to be pulled, dragged away', hence 'to become distracted, busy, overburdened'. Cf. ἀπερισπαστως 1 Cor 7:35.

"The implication is that Martha wished to hear Jesus but was prevented from doing so by the pressure of providing hospitality." Marshall

διακονια, ας f ministry, service
ἐπιστᾶσα Verb, aor act ptc, f nom s ἐφιστημι come up to, approach
μέλει impersonal verb it is of concern, it matters

μονος, η, ον adj only, alone
κατέλιπεν Verb, aor act indic, 3 s καταλειπω leave, neglect
συναντιλάβηται Verb, aor midd dep subj, 3 s συναντιλαμβανομαι help, come to help

Only here and Rom 8:26.

Luke 10:41

ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα, Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, μεριμναῶ be anxious, worry
θορυβαζῶ trouble, bother, distract

Here alone in the NT.

περι πολλα "Clearly refers to the excessive preparation for a meal, but does not necessarily indicate a number of dishes or courses."
Marshall

Luke 10:42

ὀλίγων δὲ ἐστὶν χρεια ἢ ἐνός· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθῆσεται αὐτῆς.

There are a number of textual variants relating to the first part of Jesus' reply. Shorter readings are supported by a few MSS but there are three variants of the longer text:

- i) ἐνός ἐστὶν χρεια (p⁴⁵ p⁷⁵ C W Θ pc vg sy^c p Basil)
- ii) ὀλιγων δε ἐστιν χρεια (38 al sy^{pal} arm geo)

iii) ὀλίγων δε ἐστὶν χρεαὶ ἢ ἑνός (p³ x B L f1 ss sy^{h mg bo})

"The question is then whether an original 'one thing', meant spiritually, was understood to refer to 'one dish' and then softened to 'few'..., or 'few things', meant to refer to food, was altered to refer to one spiritual goal... Although the latter reading has poor external support, it is indirectly attested in the good MSS which have the conflate reading, and is therefore not to be dismissed out of hand. Moreover, the change from 'few' to 'one' is comprehensible; scribes were perhaps more likely to think that Jesus would give teaching not about practical hospitality but about the one spiritual goal... The transcriptional evidence, therefore, is in favour of variant [ii]... ('few'), but the intrinsic and external evidence for variant [i]... ('one') is strong, and a final decision is difficult."

Marshall

ἑνός gen. of εἷς

"The reference is undoubtedly spiritual with reference to the 'good portion' chosen by Mary. The implications are that Mary should not be deprived of it by helping Martha, and that Martha should so curtail her domestic cares that she too will be able to have the one thing that matters." Marshall

χρεαί, ας f need, want
ἀγαθος, η, ον good, useful, fitting
μερίς, ἰδος f part, portion, share

"Here the good thing is to be understood as the teaching of Jesus, or perhaps the blessings of the kingdom to which it testified (cf. Ps 16:5)." Marshall

ἐξελέξατο Verb, aor midd dep indic, 3 s
ἐκλεγομαι choose, select
ὅστις, ἡτις, ὅτι who, which
ἀφαιρεθήσεται Verb, fut pass indic ἀφαιρέω
take away

Luke 11:1-4 The Lord's Prayer

"The prayer sums up the teaching of Jesus in brief fashion, expressing the longing which the disciples should feel for the action of God in setting up his kingdom, their dependence upon him as Father for their daily needs, their new relationship of reconciliation with him and their fellow men, and their need of his power to preserve them from yielding to temptation." Marshall

Luke 11:1

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ.

εἶναι Verb, pres infin εἰμι
τοπος, ου m place
προσευχομαι pray
ἐπαύσατο Verb, aor midd indic, 3 s παύω
midd stop, cease
μαθητης, ου m disciple, pupil, follower
δίδαξον Verb, aor act imperat, 2 s διδάσκω
teach

Luke 11:2

εἶπεν δὲ αὐτοῖς· Ὄταν προσευχῆσθε, λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·

ὅταν when, whenever

Πατερ represents the Aramaic *abba*. The simple form is used by Jesus in his own prayers and this is the basis for the form of address used in prayer in the early church (Rom 8:15; Gal 4:6). "Matthew has the fuller form 'Our Father in heaven' which corresponds to ordinary Jewish usage." Marshall

ἁγιασθήτω Verb, aor pass imperat, 3 s
ἁγιαζω sanctify, make holy
ὄνομα, τος n name, title, person

I.e. his representation among men. Marshall says that "the passive form of the verb may be a circumlocution for naming God himself as the subject... God is petitioned to bring about a situation in which men will reverence and worship him instead of blaspheming against him." Marshall. Hence it is closely linked with the following petition.

ἐλθέτω Verb, aor act imperat, 3 s ἐρχομαι

"The phrase is used with particular reference to the blessings that come to men when God is acknowledged as king and his beneficent rule is allowed full sway. God's rule means the end of Satan's rule. The petition is, then, for God to act by setting up his rule." Marshall

Luke 11:3

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

ἄρτος, ου m bread, a loaf, food

Here used for food in general.

ἐπιούσιος, ον (of doubtful meaning) for today, for the coming day, necessary for existence

Only here and Mt 6:11

δίδου Verb, pres act imperat, 2 s δίδωμι

The thought of daily provision of manna in the wilderness is probably in the background here. "The food which God provides is food for body and soul; he gives men what they need and he gives them a foretaste of the rich provision available in the kingdom of God – and he does so each day in answer to their prayers." Marshall

Luke 11:4

καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

ἄφες pres. imperat. ἀφημι cancel, forgive

ἀμαρτία, ας f sin

αὐτός here as emphasising pronoun, 'we ourselves'.

Despite being the 3rd person pronoun, when used as the emphasising pronoun αὐτός serves for 1st, 2nd and 3rd persons.

Note the continuous present ἀφιομεν

ὀφείλω owe, be bound or obligated

J. Carmignac observes that the condition is attached to our *asking* God to forgive and not to his act in forgiving which is dependent purely on his grace.

εἰσενέγκῃς Verb, aor act subj, 2 s εἰσφέρω bring in, carry in, lead in

πειρασμός, ου m testing, trial, temptation

"Following a suggestion by J Heller, J Carmignac... has shown that 'to enter temptation' means not 'to be tempted' but 'to yield to temptation'..., that the verb reflects a Hebrew causative, and that the negative qualifies the idea of entry, so that the thought is not 'do not cause us to succumb to temptation', but rather 'cause us not to succumb to temptation'. This sense fits in admirably with the additional clause in Mt.: in the midst of temptation and tribulation God will deliver his people from the power of evil." Marshall

Luke 11:5

Καὶ εἶπεν πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἶπη αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

ἔξει Verb, fut act indic, 3 s ἔχω

φίλος, ου m and φιλη, ης f friend, friendly

πορεύομαι go, proceed, travel

μεσονυκτίον, ου n midnight

Journeys were often undertaken at night to avoid the heat of the day.

χρῆσόν Verb, aor act imperat, 2 s κίχρημι lend

Here alone in the NT

τρεις, τρια gen τριων dat τρισιν three
ἄρτος, ου m bread, a loaf, food

Luke 11:6

ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

ἐπειδὴ since, because, for

παραγινομαι come, arrive, appear

ὁδος, ου f way, road, journey

ἐξ ὁδοῦ 'after a journey'

παραθήσω Verb, fut act indic, 1 s παρατιθημι place before, put before

Luke 11:7

κακεῖνος ἔσωθεν ἀποκριθεὶς εἶπη· Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

κακεῖνος, η, ο contraction of καὶ ἐκεῖνος and that one, and he

ἔσωθεν adv. within, inside, from within

κοπος labour, trouble

παρέχω act & midd cause, bring about, do

ἤδη adv now, already

θύρα, ας f door, gate

κέκλεισται Verb, perf pass indic, 3 s κλειω shut, lock

"There would be a wooden or iron bolt thrust through rings to keep it shut, and it might not be too easy to manipulate." Marshall

παιδίον, ου n child

κοιτη, ης f bed

"The house is a single roomed peasant's cottage (Mt 5:15) in which the whole family sleep together on a mat which serves as a bed (κοιτη)." Marshall

ἀνίστημι intrans (in 2 aor & all midd) rise

δοῦναί Verb, aor act infin διδομι

Luke 11:8

λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

γε enclitic particle adding emphasis to the word with which it is associated

Unclear who is here being referred to as the friend. It is best to regard it as expressing a mutual relationship.

ἀναίδεια, ας f persistence

Here alone in the NT.

The meaning is literally 'shamelessness', and may mean:

i) The petitioners shameless demand and persistence;

ii) "May refer to the man in the house who does not want to have the shame of being known as a refuser of neighbourly requests, i.e. 'so as not to lose face'." Marshall
Marshall is inclined to prefer the latter "on the grounds that the parable is centred on the attitude of the man in bed and that v.8 is offering a contrast to the attitude expressed in v.7."

ἐγειρω raise

ὅσος, η, ον correlative pronoun, as much as, how much

χρηζω need, have need of

"The point of the parable is clearly not: Go on praying because God will eventually respond to importunity; rather it is: Go on praying because God responds graciously to the needs of his children. The point is confirmed by 11:9-13 where the point stressed is the certainty of God's answer to prayer and the assurance that he will give good gifts to those who ask him." Marshall. This is how God has dealt with us, he gives us *as much as we need* and does so readily.

Luke 11:9-13

Cf. Mt 7:7-11

Verse 9

Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·

κἀγω a compound word = καὶ ἐγω

αἰτεω ask, request, demand; midd ask for oneself, request

δοθήσεται Verb, fut pass indic, 3 s διδωμι

The passive means 'God will give'

ζητεω seek, search for, ask

"The thought here is moulded by the OT language of seeking after God and finding him (Dt 4:29; Is 55:6; 65:1; cf. Rom 10:20). The thought is of a calling to God by people who do not know whether he will listen to them, i.e. whether he is 'there' at all... The promise here is that God is waiting to be found by those who will seek after him (cf. Dt 4:29; Is 55:6; 65:1; Je 29:13; cf. Pr 8:17)." Marshall

εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω
κρουω knock (at a door)

"In rabbinic usage the metaphor was used of prayer." Marshall

ἀνογω open

Luke 11:10

πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

Expresses the certainty of God's willingness to respond.

Luke 11:11

τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

πατηρ, πατρος m father

ἰχθυς, υος m fish

The Greek is rather awkward but the sense is 'Which father among you when his son asks for a fish will...'

Many MSS have a longer reading: instead of ἰχθυον reading ἄρτον μη λιθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθυον conforming the text to Mt 7:9. A majority of the UBS Committee preferred the shorter reading.

ἀντι prep with gen for, in place of

ὄφιν, εως m snake, serpent

ἐπιδιδωμι give, hand, deliver, give up

Luke 11:12

ἢ καὶ αἰτήσῃ ὄφιν, ἐπιδώσει αὐτῷ σκορπίον;

ἢ οἱ

ὄφιν, ου n egg

Many MSS read μη ἐπιδώσει

σκορπιος, ου m scorpion

Both Matthew and Luke have two pairs of objects. Matthew has bread/stone, fish/serpent and Luke fish/serpent, egg/scorpion. Dodd claims that different branches of oral tradition are responsible for the differences.

Luke 11:13

εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

πονηρος, α, ον evil, bad, wicked

Cf. 6:45; 3:19; Heb 12:7-10.

ὑπαρχω be (equivalent to εἰμι)

δομα, τος n gift

ἀγαθος, η, ον good, useful, fitting

τεκνον, ου n child

ποσος, η, ον how much(?)

μᾶλλον adv more, rather

Luke's πνευμα ἅγιον is parallel to Matthew's δόματα ἀγαθὰ. The meaning is thus the Spirit and all the blessings he bestows.

Luke 11:14-16

"From the theme of the Holy Spirit given by the Father to those who ask him the subject turns to that of evil spirits who are under the control of Satan." Marshall

Luke 11:14

Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι·

ἐκβαλλω throw out, expel, cast out
δαιμόνιον, ου n demon, evil spirit, god

καὶ αὐτοῦ ἦν is Lucan in style but is weakly attested (A C W Θ f13).

κωφός, α, ου dumb, mute, deaf
ἐξελθόντος Verb, aor act ptc, m & n gen s
ἐξερχομαι
λαλεω speak, talk
θαυμαζω wonder, be amazed
ὄχλος, ου m crowd, multitude

Luke 11:15

τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

In Mt (12:22-24) the critics are identified as Pharisees.

εἶπον Verb, aor act indic, 1s & 3pl λεγω

Βεελζεβούλ is used in the New Testament as a name for Satan. The name means "lord of the house" and could refer to heavenly house or a temple. This meaning sheds light on Jesus' reference to the divided house (v.17) and to the strong man guarding his house (v.27, and see also Matthew 10:25). This name, which was the name of the god of Ekron, is transformed by ironical word play in 2 Kings 1:3 into Baal Zebub, "Lord of the Flies".

ἄρχων, οντος m ruler

Luke 11:16

ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

ἄλλοι, α, ου other, another
πειραζω test, tempt
σημειον, ου n sign, miracle

"Exorcisms, it is implied, were inadequate as a proof of divine authorisation; what was needed was a sign from heaven, an unmistakable indication from God." Marshall

Luke 11:17

αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

εἰδὼς Verb, perf act ptc, m nom s οἶδα
know

διανοηματα, τος n thought
διαμερισθεῖσα Verb, aor pass ptc, f nom s
διαμεριζω divide

ἐρημοομαι be made waste or desolate

Here and Mt 12:25; Rev 17:16; 18:17,19

πιπτω fall, fall down

Marshall says that there are three possible meanings to this last phrase:

- i) 'Every household divided against itself falls' (NIV and most English translations);
- ii) '[In a time of civil strife] one house falls upon another' – referring to one attacking another;
- iii) 'House after house collapses'.

Marshall says that the second is best grammatically. The sense would then be that the household of God is falling upon (waging war upon), the household of Satan/Beelzebul (cf. v.21).

Luke 11:18

εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερισθῆ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

Satan is used here by metonymy for his kingdom (cf. 1 Cor 12:12).

σταθήσεται Verb, fut pass indic, 3 s ἵστημι
pass stand, stop, stand firm

Luke 11:19

εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

υἱός is used here to mean 'adherent', 'pupil' (1 Pet 5:13; Heb 12:5).

κριτης, ου m judge
ἔσονται Verb, fut indic, 3 pl εἶμι

Luke 11:20

εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

δακτυλος, ου m finger

Cf. Ex 8:19; Dt 9:10 par Ex 31:18; Ps 8:3; Dan 5:5. Matthew has πνευμα rather than δακτυλος.

ἔφθασεν Verb, aor act indic, 3 s φθανο
come upon, reach

This last phrase was used by Dodd to support his argument concerning Jesus' 'realized eschatology'. Marshall outlines the debate as to whether the kingdom has arrived or has simply come near and concludes, "The point is that the kingly and saving power of God has drawn near to the hearers and is there for them to grasp; and that the proof that it is near to them is that its power has been evidenced in the lives of other people, namely in the exorcisms."

Luke 11:21

ὅταν ὁ ἰσχυρὸς καθοπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·

The wording of this saying differs from that in Mk 3:27 and Mt 12:29. We may have two independent sayings of Jesus.

ὅταν when, whenever
 ἰσχυρός, α, ον strong, mighty, powerful
 καθοπλισμένος Verb, perf midd/pass ptc, m
 nom s καθοπλίζω arm fully
 φυλάσσω keep, guard, defend
 αὐλή, ης f courtyard, house, palace
 εἰρήνη, ης f peace

I.e. out of danger.

ὑπαρχω be (equivalent to εἶμι), be at one's disposal (τα ὑ. possessions).

Luke 11:22

ἐπὶ ἂν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

ἐπὶ ἂν when, as soon as
 ἰσχυρότερος, α, ον stronger – comparative
 from ἰσχυρός

ἐπερχομαι is here used in a hostile sense

νικήσῃ Verb, aor act subj νικῶ conquer, overcome

πανοπλία, ας f armour

Only here and Eph 6:11,13.

αἴρω take, take away, set aside
 ἐπεποιθεῖ Verb, pluperf act indic, 3 s πειθω
 perf act & pass trust, rely on
 σκῦλα, ον n (only pl) spoils, plunder
 διαδίδωμι distribute, divide, give

May be an echo of Is 49:24f and 52:12. "The Lucan form of the parable makes all the more explicit the new era which has been inaugurated by Jesus, with the contrast between the period of Satan's power and his weakness... Finally, it is noteworthy that whereas Mark's picture is of burglary, Luke's is of battle, and has as its background the OT idea of God armed as a hero for battle against his enemies (Is 59:16-18)." Marshall

Luke 11:23

ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

Cf. Mt. 12:30

συναγω gather, gather together
 σκορπίζω scatter, disperse

Emphasises "the impossibility of neutrality in the strife between Jesus and Satan... The second half of the saying uses the metaphor of gathering a flock together..., a person who does not help in this task is helping the flock to scatter." Marshall

Luke 11:24-26

Cf. Mt 12:38-42.

"Those who do not take the side of Jesus and commend his teaching are merely making matters worse, scattering instead of gathering. It is not sufficient to cast out demons if there is no acceptance of the kingdom whose presence is attested by the expulsion of the demons." Marshall

Luke 11:24

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·

ὅταν see v.21

ἀκάθαρτος, ον unclean
 διέρχομαι pass through, go through, go
 ἀνυδρος, ον waterless, desert
 τοπος, ου m place

The point is probably that these are *uninhabited* regions, without any person in whom the spirit may find a place to rest.

ἀναπαυσις, εως f relief, rest, resting-place
 τότε then, at that time
 ὑποστρέφω return, turn back
 ὅθεν where, from where

Luke 11:25

καὶ ἔλθον εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

σεσαρωμένον Verb, perf pass ptc, m acc & n
 nom/acc s σαρω sweep (of a house)
 κοσμεω adorn, decorate, put in order

I.e. 'clean and tidy'

Luke 11:26

τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

παραλαμβάνω take

ἕτερος, α, ον other, another

πονηροτερος, α, ον more evil; comparative of πονηρος

ἑπτα seven

Luke uses ἑπτα as a climax.

εἰσερχομαι enter, go in

κατοικεω live, settle, inhabit

ἐκεῖ there, in that place, to that place

ἔσχατος, η, ον adj last, final

ἐκεῖνος, η, ο demonstrative adj. that

χειρων, ον gen ονος worse

πρωτος, η, ον first, earlier

Luke 11:27-28

Cf. the visit of Jesus' mother and brothers recorded at this point in the narrative in Mk 3:31-35 and Mt 12:46-50 but which has already been recorded by Lk in 8:19-21.

Luke 11:27

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὗς ἐθήλασας·

ἐπαίρω raise, lift up

γυνη, αικος f woman, wife

The word order τις φωνην γυνη is unusual (but cf. 18:18; Rom 1:11).

ὄχλος, ου m crowd, multitude

μακαριος, α, ον blessed, happy

κοιλια, ας f stomach, womb

βασταζω carry, bear, support

σε Pronoun, acc s συ

μαστος, ου m breast, chest

θηλαζω nurse (of a mother feeding her child at the breast)

There may be the implied thought, 'If only I could have such a son.'

Luke 11:28

αὐτὸς δὲ εἶπεν· Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

μενουν and μενουγγε rather, on the contrary

φυλασσω keep

Luke 11:29-32

Cf. Mt 12:38-42, also Mk 8:11f. par Mt 16:1-4.

Luke 11:29

Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

ἐπαθροισομένων Verb, pres pass dep ptc, gen pl ἐπαθροισομαι increase, crowd around

here alone in the NT

γενεα, ας f generation

πονηρος, α, ον evil, bad, wicked

σημειον, ου n sign, miracle

Cf. v.16

δοθήσεται Verb, fut pass indic, 3 s διδωμι

εἰ μη except

Cf. Is 8:18; 20:3; Ezek 12:6.

Luke 11:30

καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

Νινευιτης, ου m inhabitant of Nineveh

οὕτως adv. formed from οὗτος thus, in this way

ἔσται Verb, fut indic, 2 s εἰμι

What is implicit here – Jonah's miraculous deliverance from death – is explicit in Matthew.

Luke 11:31

βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

βασιλισσα, ης f queen

νοτος, ου m south wind, south

A unique way of referring to the queen of Sheba (cf. 1 Ki 10:1-13; 2 Ch 9:1-12).

ἐγειρω raise

κρισις, εως f judgement

ἀνηρ, ἀνδρος m man, husband

κατακρινεῖ Verb, fut act indic, 3 s κατακρινω condemn, judge

Means 'to bring a charge against'

περάτων Noun, gen pl περας, ατος n end, boundary

σοφια, ας f wisdom, insight, intelligence

πλειων, πλειον ογ πλεον more

The neuter "can be used where the emphasis is less on the individual than on a general quality." Marshall

ὧδε adv here, in this place

Luke 11:32

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοὺ πλεῖον Ἰωῆ ᾧδε.

ἀναστήσονται Verb, fut midd indic, 3 pl
ἀνίστημι midd rise, stand up, come back to life
μετανοεω repent
κήρυγμα, τος n what is preached, proclamation

Cf. Jon 3:6-10.

"Both sayings thus contrast the appeal of the word of God to gentiles in OT times with the failure of Jesus' contemporaries to respond to the clearer revelation given by him (cf. 7:9)." Marshall

Luke 11:33

Οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

Cf. 8:16; Mt 5:15.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
λυχνος, ου m lamp
ἄψας Verb, aor act ptc, m nom s ἀπτω light, ignite
κρυπτή, ης f cellar, hidden place
τιθῆμι place, set
μῶδιος, ου m basket, bucket

The phrase οὐδὲ ὑπὸ τὸν μῶδιον is omitted by p⁴⁵ p⁷⁵ L Ξ 0124 f1 700 sy^s sa.

λυχνία, ας f lampstand, stand
φως, φωτος n light
βλέπω see, look, be able to see

"God has given in Jesus a light which is not hidden (so that a sign would be needed to confirm his message) but which is sufficiently clear to give light to all." Marshall

Luke 11:34

ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς σου. ὅταν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὶ δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

σῶμα, τος n body
ὀφθαλμὸς m eye
ὅταν when, whenever
ἀπλοῦς, η, ον sound, healthy
ᾖ Verb, pres subj, 3s εἶμι
ὅλος, η, ον whole, all, entire
φωτεινός, η, ον full of light

"Here it is stated that light is given to the body by the eye which acts as a lamp to the interior in the sense that light enters the body by it; the eye is thought of as receiving light from outside the body... If the eye is healthy and lets in the light, i.e. if the person is single-mindedly receptive to the light of the gospel, then his whole being will be filled with light." Marshall

ἐπὶ when, as soon as

πονηρὸς, α, ον evil, bad

σκοτεινός, η, ον dark, in darkness

The thought is of refusal to receive the gospel.

Luke 11:35

σκοπεῖ οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

σκοπεω pay attention to

σκοτος, ους n darkness, evil

"The hearers are bidden to examine whether what they think to be light is really darkness (cf. Jn 9:40f.)." Marshall

Luke 11:36

εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε.

μερος, ους n part, piece

ἔσται Verb, fut indic, 2 s εἶμι

ἀστραπή, ης f lightning, ray

φωτίζω give light to, illumine

σε Pronoun, acc s συ

Marshall says that the saying is obscure but he favours Hahn's suggestion "that the person who is illuminated now by the light which comes from Jesus (v.33) will experience the full revelation of God's light at the consummation (cf. the use of ἐστίν, a real future)."

Luke 11:37-54

For this section, dealing with Jesus' criticism of the Pharisees, cf. Mt 23. Marshall suggests that Luke has preserved the order in Q while Mt has added to and rearranged the material.

Luke 11:37

Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

ἐν τῷ with aorist infinitive means 'when he had finished...'

ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωτῶ ask, request

ὅπως that, in order that

ἀριστήσῃ Verb, aor act subj, 3 s ἀριστῶ eat breakfast, eat a meal

"Upper class Jews usually had two meals on weekdays, a light meal in mid-morning (ἀριστον), and a main meal in the later afternoon (δειπνον); a snack meal might also be taken before starting the day's work... The use of the word ἀριστον (v.38; cf. 14:12) suggests, but does not demand that the earlier meal of the day is meant." Marshall

ἀνέπεσεν Verb, aor act indic, 3 s ἀναπιπῶ
sit, sit at table

Used especially of reclining at a meal.

Luke 11:38

ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

ἰδὼν Verb, aor act ptc, m nom s ὄραω trans
see, observe

θαυμάζω wonder, be amazed

ἐβαπτίσθη Verb, aor pass indic, 3 s βαπτίζω
baptise, wash

Cf. Mk 7:4; Jn 2:6. "The practice appears to have been a Pharisaic rule, and was not demanded by the OT law; Jesus and his disciples did not observe it, even in the house of a Pharisee." Marshall

ἀριστον, ου n meal, noon meal

Luke 11:39

εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

Cf. Mt 23:25f.

ἔξωθεν outside

ποτηριον, ου n cup

πίναξ, ακος f plate, dish

καθαρίζω cleanse, make clean

There was no custom of cleansing only the outside of a cup or dish. "Rather, he is suggesting that the Pharisaic ritual of *only* washing the outside of a man is as foolish as only washing the exterior of a dirty vessel." Marshall

ἔσωθεν inside

ὑμῶν qualifies ἔσωθεν not the following nouns.

γεμῶ be full, be covered with

ἀρπαγή, ης f greed, violence

πονηρία, ας f evil, wickedness

Luke 11:40

ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

ἄφρων, ον gen ονος fool, foolish, ignorant

There are two possible senses:

- i) 'Did not he (the potter or God) who made the outside also make the inside (and therefore you must cleanse both)?'
- ii) 'He who has 'done' (i.e. has cleansed) the outside has not thereby dealt with the inside' (cf. 2 Sam 19:25).

Marshall says that the position of οὐχ favours the former.

Luke 11:41

πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστί.

πλὴν but, yet, nevertheless, however

ἐνόντα Verb, pres ptc, n nom/acc pl ἐνεῖμι

be in, be inside; τα ε. what is inside

δότε Verb, aor act imperat, 2 pl δίδωμι

ἐλεημοσύνη, ης f money given to a needy person, gift

καθαρος, α, ον pure, clean, innocent

πλὴν see 10:11

These words refer first to the distribution of the contents of the cup or plate. This picture then signifies that all of our possessions ought to be at the disposal of God and be for the benefit of others. If this is our heartfelt attitude and is the pattern of our life then we and all we possess will be clean.

In context, the meaning is "If the Pharisees overcome their rapacity, i.e. their inward uncleanness, they then will be fully clean, and ritual washing will presumably not be necessary." Marshall

Luke 11:42

Ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρεῖναι.

οὐαὶ woe! how horrible it will be!

ἀποδεκατοῦ give a tenth, tithe

ἡδύοσμον, ου n mint

πήγανον, ου n rue (a scented herb)

λάχανον, ου n garden plant, vegetable

The OT law required the payment of tithes of farm and garden produce (Dt 14:22-29; 26:12-15; Lv 27:30-33; Mal 3:8-10). The rabbinic legislation had filled out the detail of which herbs were to be tithed and which were exempt. Luke's list suggests that the Pharisees exceeded such rabbinic law (rue was exempt).

παρεχόμεναι pass by, neglect

κρίσις, εως f judgement, justice

ἔδει Verb, imperf indic, 3 s (impers) δεῖ

impers. it is necessary, should, ought

κάκεινος, η, ο contraction of καὶ ἐκεῖνος

and that one, and those things

παρεῖμι Verb, aor infin παρημι neglect

Note: *παρῆναι* is the aorist infin of two different verbs:

- i) *παρεῖμι* 'to be present' (Acts 24:19; Gal 4:18,20);
- ii) *παρημι* 'to neglect' (Lk 11:42).

Jesus does not condemn careful obedience to the law but commends it: but with outward conformity he demands the engagement of mind and heart in devotion to God.

Luke 11:43

οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς.

ἀγαπαω love, show love for
πρωτοκαθεδρια, ας f place of honour
συναγωγή, ης f synagogue, assembly
ἀσπασμος, ου m greeting
ἀγορα, ας f market place

Luke 11:44

οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

μνημειον, ου n grave, tomb, monument

Contact with a tomb resulted in ritual uncleanness.

ἄδηλος, ου unmarked, indistinct
περιπατεω walk, walk about, live
ἐπάνω on, upon, over

Matthew's saying refers to highly visible whitewashed tombs. "In both cases, however, the point is that what looks right on the outside is evil inside." Marshall. The inward corruption of the heart is disguised or hidden.

Luke 11:45

Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

νομικος, ης, ου pertaining to the law; ὁ v. lawyer

A member of the Pharisaic party.

διδασκαλος, ου m teacher
ὑβρίζω treat shamefully, insult

Luke 11:46

ὁ δὲ εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

φορτιζω burden, load with burdens
φορτιον, ου n burden, load
δυσβάστακος, ου hard to carry
δακτυλος, ου m finger
προσψαυω touch

Could mean either:

- i) The scribes escaped the obligations of the laws which they imposed on others;
- ii) The scribes did not do anything to help those broken down by the burden of the law.

Marshall prefers the former.

Luke 11:47

οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

οικοδομεω build, build up
μνημειον see v.44

προφητης, ου m prophet

"The activity of building and revering the graves of distinguished figures of the past was characteristic of Judaism at this time (cf. Acts 2:29f...)." Marshall

πατηρ, *πατρος* m father

ἀποκτεινω and *ἀποκτενω*, -ννω kill, put to death

Luke 11:48

ἄρα μάρτυρες ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.

μαρτυς, *μαρτυρος* dat pl *μαρτυσιν* m witness

συνευδοκεω approve of, agree to

Jesus turns around the significance of their actions. In adorning the tombs of the prophets they claim to honour them; Jesus says that by such actions they celebrate their death.

ἔργος work, act

Matthew has a parallel but rather different saying in Mt 23:29-32.

Many MSS read *οικοδομεῖτε αὐτῶν τὰ μνημεῖα*. The shorter text is supported by p⁷⁵ & B D L 1241 it^{mss} sy^s cop^{sa,bo}

Luke 11:49

διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

σοφια, ας f wisdom, insight, intelligence

"The sense is: 'Because of your attitude to the old prophets, wisdom has prophesied that (further) messengers will be sent to Israel, so that, when you have killed them, you in this generation may undergo the full judgment that Israel deserves.'" Marshall

The phrase 'wisdom of God' may mean:

- i) A self-designation of Jesus – he is the wisdom of God;
- ii) A circumlocution for 'God in his wisdom';

iii) The reference is to the divine wisdom which was personified in the OT and in Judaism.

Marshall says that the last of these is probably the best. "At its basis may lie a Jewish wisdom saying, although in the absence of a clear understanding of the situation in which such a saying can have arisen and been preserved, this suggestion must be offered with extreme caution. Such a saying can have been taken by Jesus and re-used to express the judgment of God upon his contemporaries."

ἀποστελῶ Verb, fut act indic, 1 s ἀποστελλῶ
send, send out

ἀποστολος here in the general sense of messenger, one sent

The reference would seem to be to the OT prophets (cf. v.51). Where Christian apostles and prophets are intended they are always referenced in that order (1 Cor 12:28; Eph 2:20; 3:5; 4:11). The meaning here may therefore be that those whom Christ will send out (his ἀποστολοι) will fare no better than the OT prophets spoken of in v.47.

ἐξ αὐτῶν used partitively (cf. 21:16; Jn 16:17) to mean 'some of these'.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl
ἀποκτείνω

διώκω persecute, pursue, follow

Cf. 17:23; 21:12; Mt 5:10-12 also Acts 7:52.

Luke 11:50

ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

"Behind the strictly final ἵνα of Lk 11:50 is a conception of the murder of the righteous common to the theology of martyrdom, namely, that by such murder the enemies of God fill up the measure of their sins and bring the judgment day upon themselves." Stauffer

ἐκζητηθῇ Verb, aor pass subj, 3 s ἐκζητέω
seek or search diligently, require from

Used of seeking vengeance for someone's blood in 2 Sam 4:11; Ps 9:12 (9:13); Ezek 33:6,8.

αἷμα, ατος f blood

ἐκκεχυμένον Verb, perf pass ptc, m acc & n
nom/acc s ἐκχεῶ pur out, shed

καταβολη, ης f beginning, creation

γενεα, ας f generation, contemporaries

Luke 11:51

ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

ἀπολομένου Verb, aor midd ptc, m gen s
ἀπολλυμι destroy, kill

The OT narrative concerning the death of Zechariah includes the cry to God for vengeance.

μεταξὺ between

θυσιαστηριον, ου n altar (of incense)

οἶκος, ου m house (here means 'house of God, sanctuary')

The death of Zechariah is recorded in 2 Chronicles 24:20,21. The Hebrew Old Testament is ordered differently from our English versions, having Chronicles at the end. Hence Jesus is referring to the first and last recorded incidents of men of God being put to death – first and last according to their place in Scripture and not chronology. Incidentally, this bears witness to Jesus' view of the canon of Scripture.

ναί yes, yes indeed, certainly

ἐκζητηθήσεται Verb, fut pass indic, 3 s
ἐκζητέω

Luke 11:52

οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

ἤρατε Verb, aor act indic, 2 pl αἶρω take,
take up, take away

κλεις, ειδος f key

γνωσις, εως f knowledge, understanding

εἰσήλθατε Verb, aor act indic, 2 pl

εἰσερχομαι enter, go in

κωλυω hinder, prevent, forbid

The reference is to Scripture. The scribes have made themselves self-proclaimed experts on Scripture, denying people the right to read and understand the Scriptures for themselves. Yet they have failed to understand the Scriptures themselves (Jn 5:39,40) and have both refused to enter the kingdom for themselves and have stood in the way of others.

Luke 11:53

Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

The awkwardness of the wording of the verse has led to many textual variants.

κάκειθεν and from there – formed from
καὶ ἐκειθεν

ἐξεληθόντος Verb, aor act ptc, m & n gen s
 ἐξερχομαι
 ἤρξαντο Verb, aor midd indic, 3 pl, midd
 begin
 γραμματεὺς, εὼς m scribe, expert in
 Jewish law
 δεινῶς terribly, with hostility

Only here and Mt 8:6.

ἐνεχῶ be hostile to

Only here and Gal 5:1.

ἀποστοματίζω attack with questions

The meaning may be 'catch someone out in what he says', a meaning made explicit in the following verse.

πλειονῶν gen. pl. πλειων, ονος more, many,
 περι π. about many things

Luke 11:54

ἐνεδρεύοντες αὐτὸν θηρεῦσαι τι ἐκ τοῦ
 στόματος αὐτοῦ.

ἐνεδρεύω lie in ambush, plot

θηρεῦω catch, pounce on

στομα, τος n mouth, utterance

τι ἐκ του στοματος αὐτου 'in something he
 said'

Luke 12:1-12

"Disciples too may be tempted to conceal the real allegiance of their hearts before men, but they should not fear what men may do to them. Let them rather fear God who has the ultimate power of life and death. They can be sure that he will remember and care for them in the midst of persecution." Marshall

Luke 12:1

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ
 ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο
 λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον·
 Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν
 ὑπόκρισις, τῶν Φαρισαίων¹.

ἐν οἷς literally, 'in which [things]', under
 which circumstances. It indicates a close
 connection with what precedes it – 'in the
 meantime' (Acts 26:12 cf. Acts 24:18).

ἐπισυναχθεισῶν Verb, aor pass ptc, gen pl
 ἐπισυναγω gather, gather together
 μυριας, αδος f group of ten thousand,
 countless thousands

ὄχλος, ου m crowd, multitude

ὥστε so that, with the result that

καταπατεω trample on, trample under foot

ἀλλήλων, οἷς, οὖς reciprocal pronoun one
 another

ἄρχω rule, govern; midd begin

μαθητης, ου m disciple, pupil, follower

πρῶτον first, first of all.

There is disagreement about the punctuation here and whether πρῶτον belongs with the words that precede it or with those that follow. Verse 4 could be taken as support for the former, but Geldenhuys and others argue that πρῶτον is the first of Jesus' words, i.e. he says, "In the first place/above all watch out for ... " Marshall says that linguistic evidence favours the former construction (cf. 21:9; Acts 7:12 also 3:26; 13:46). "The situation is similar to that in the Sermon on the Plain and elsewhere (cf. 20:45) where teaching intended primarily for the disciples is given in the presence of the crowds who are thus taught what is involved in discipleship."

προσεχῶ pay close attention to, be on
 guard, watch,

ζύμη, ης f yeast

ὅστις, ἥτις, ὅ τι who, which, whoever

ὑπόκρισις, εὼς f hypocrisy, pretence

Sums up the previous description of the
 Pharisees and scribes.

Luke 12:2

οὐδὲν δὲ συγκαλυμμένον ἐστὶν ὃ οὐκ
 ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ
 γνωσθήσεται.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing
 συγκαλυμμένον Verb, perf pass ptc, m acc
 & n nom/acc s συγκαλυπτω cover up,
 conceal

ἀποκαλυφθήσεται Verb, fut pass indic, 3 s
 ἀποκαλυπτω reveal, disclose

κρυπτος, η, ον hidden, secret, private

γνωσθήσεται fut. pass. γινωσκω

In the end, at the judgment, the secrets of
 men's hearts will be revealed.

Luke 12:3

ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ
 ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὓς ἐλάλησατε ἐν
 τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.

ἀντι prep with gen for, in place of,
 because of; ἀνθ ὧν because, therefore

'therefore' is the more likely sense here.

ὅσος, η, ον correlative pronoun, as much as,
 how much, how far. Here in neuter =
 'whatever'.

σκοτία, ας f darkness

εἶπατε Verb, aor act imperat, 2 pl λεγω

φως, φωτος n light

ἀκουσθήσεται Verb, fut pass indic, 3 s

ἀκουω

οὖς, ὠτος n ear, hearing

προς το οὖς can be used either of speaking or
 of hearing.

ταμειον, ου n inner room, private room

κηρυχθήσεται Verb, fut pass indic, 3 s
κηρυσσω preach, proclaim
δωμα, ατος n roof, housetop

"In Lk. what is said secretly by men will be made known publicly; secrets will not remain hidden. In Mt., however, the disciples are commanded to proclaim openly what they have learned secretly; the gospel must be spread and made known." Marshall

Luke 12:4

Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι ποιῆσαι.

φίλος, ου m and φίλη, ης f friend, friendly

"The description of the disciples as φίλοι is found only here in the Synoptic Gospels (cf. Jn 15:13-15) and is used to express the close relationship between Jesus and those who do his will and are entrusted with his secrets." Marshall

φοβεομαι trans fear, be afraid of, reverence

The use of φοβεομαι with ἀπο is Semitic.

ἀποκτεινω and ἀποκτενω, -ννω kill, put to death

σωμα, τος n body
περισσοτερος, α, ον adj more, greater, much more, even more

Matthew speaks of their inability to 'kill the soul'.

Luke 12:5

ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.

ὑποδεικνυμι show, make known, warn
ἀποκτείνειν Verb, aor act infin ἀποκτεινω ἐξουσια, ας f authority, capability, power
ἐμβαλεῖν Verb, aor act infin ἐμβαλλω throw into

γεεννα, ης f hell

γεεννα is a transliteration of the Hebrew Ge-Hinnom (valley of Hinnom) near Jerusalem. Refuse and the corpses of criminals were thrown into this valley to be burnt by fire. The fire was kept burning continually with the result that Gehenna became the symbolic name for the place of the everlasting punishment of the lost (cf. Mk 9:43-47).

ναί yes, yes indeed, certainly

The warning is to fear *God*, not the devil as mistakenly believed by some.

Luke 12:6

οὐχὶ πέντε στρουθία πωλοῦνται ἄσσαριῶν δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ.

"If the preceding saying has emphasised the importance of a fear for God which enables disciples to overcome their fear of persecution from men, the present saying now offers them comfort by speaking of the fatherly concern of God for them." Marshall

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

πεντε (indeclinable) five
στρουθιον, ου n sparrow

The diminutive is used of any small bird. The meaning here is small birds sold for food – not sparrows since these were not eaten.

πωλεω sell, barter

ἄσσαριον, ου n assarion (Roman copper coin worth 1/16 denarius)

δου gen & acc δου dat δυσιν two
ἐπιλεησμένον Verb, perf pass ptc, m acc & n nom/acc s ἐπιλανθανομαι forget, neglect, overlook

ἐνώπιον prep with gen before, in the presence of

Mt says not one falls to the ground without God's knowledge.

Luke 12:7

ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμῆνται· μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

θριξ, τριχος f hair

κεφαλη, ης f head

ἠριθμῆνται Verb, perf pass indic, 3 s

ἀριθμεω count, number

The reference to hair is proverbial (cf. 1 Sam 14:45; 2 Sam 14:11; 1 Ki 1:52).

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

διαφερω intrans. be worth more than

Luke 12:8

Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·

ἂν particle indicating contingency

ὁμολογεω confess, declare, give thanks

ὁμολογεω ἐν is a Semitism and means 'to acknowledge, declare allegiance to'.

ἐμοὶ Pronoun, dat s ἐγω

ἔμπροσθεν before, in front of

I.e. public acknowledgement – may refer to standing before a judge.

The 'angels of God' is a reference to the heavenly court.

Luke 12:9

ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Cf. 9:26

ἀρνεομαι deny, disown, renounce, refuse
ἐνώπιον before, in the presence of

There is no significant difference in meaning between ἐμπροσθεν and ἐνώπιον.

ἀπαρνηθήσεται Verb, fut pass indic, 3 s
ἀπαρνεομαι disown, renounce claim to

Luke 12:10

καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

Cf. Mk 3:28f.; Mt 12:31f.

ἐρεῖ Verb, fut act indic, 3 s λεγω

ἐρει λογον here in the sense of speaking a word *against* ...

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφιμι
cancel, forgive
βλασφημεω speak against (God),
blaspheme

"Here the word refers to 'the conscious and wicked rejection of the saving power and Grace of God towards man' (H. W. Beyer...). Such rejection of the saving power of God deprives a man of the possibility of divine forgiveness – a thought which may appear to be tautologous, but which has its point when directed to people who think that they can reject the particular way of salvation laid down by God and yet still enjoy his favour in the end." Marshall

Luke 12:11

ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε·

"The saying about speaking against the Holy Spirit is closely followed by one which promises the help of the Holy Spirit to teach the disciples what to say in situations of persecution when they are being tempted to deny the faith." Marshall. Cf. Mk 13:11; Mt 10:19f. also Lk 21:14f.

ὅταν when, whenever, as often as
εἰσφέρω bring in, carry in, lead in
συναγωγή, ης f synagogue, congregation
of a synagogue
ἀρχη, ης f beginning, origin, power

Here means ruling power

ἐξουσία, ας f authority, capability, power

Here in the objective sense of a ruling power or official – suggests gentile courts or authorities.

μεριμναω be anxious, worry, be concerned
about

πῶς how(?) in what way(?)

ἢ οἱ, (ἢ ... ἢ either ... οἱ, ἢ και οἱ even)
ἀπολογίασθε Verb, aor midd dep subj, 2 pl
ἀπολογεομαι speak in one's own
behalf, defend oneself

Luke 12:12

τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

διδασκω teach

ὥρα, ας f hour, moment

δει impersonal verb it is necessary, should,
ought

Luke 12:13-21

The parable of the rich fool. "If in the earlier section the hypocrisy of the Pharisees introduced teaching for the disciples on avoiding hypocrisy and being fearless in confession, Jesus now uses the avarice of the crowds to introduce teaching for the disciples on trust in God and freedom from greed for material possessions (12:22-34)." Marshall

Luke 12:13

Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ· Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

ὄχλος, ου m crowd, multitude

διδασκαλος, ου m teacher

μερίσασθαι Verb, aor midd infin μεριζω
divide, assign, apportion

κληρονομια, ας f inheritance

"The situation is that of a man whose elder brother refused to give him his share of their father's inheritance... Such disputes were settled by appeal to rabbis on the basis of the existing law (Nu 27:1-11; Dt 21:15ff.)." Marshall

Luke 12:14

ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

καθιστημι put in charge, appoint

κριτης, ου m judge

Cf. 11:19

μεριστης, ου m divider (of one who settles
property in a dispute)

Here alone in the NT. The rarity of the word has given rise to a multiplicity of variants. "The implied answer is that he has no legal standing as a rabbi to do so, but at a deeper level it is suggested that he has a more important mission to fulfil." Marshall

Luke 12:15

εἶπεν δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσετε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

ὄραω see, make sure

Cf. Mk 1:44; 8:15; Mt 18:10; 24:6.

φυλάσσω keep, guard

Cf. 2 Thess 3:3; 1 Jn 5:21.

πλεονεξία, ας f greed, covetousness

Here πασης means 'every kind of'

περισευω be more than enough, abound, have plenty

ἐν τῷ περισσεύειν τινὶ 'in the abundance of things'

ζωή, ης f life

ὑπαρχω be at one's disposal (τα ὑ. possessions).

"The syntax of the concluding clause is strange, and C.F.D.Moule... suggests that two expressions have been combined: a. οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ and b. οὐκ ἐκ τῶν ὑπαρχόντων τινὶ ἢ ζωῇ... The meaning is in any case clear. The real life of a man is not dependent on the abundance (περισευω, 9:17), or perhaps superfluity... of his possessions; hence avarice is dangerous, since it leads a person to direct his aim to the wrong things in life and to ignore what really matters, namely being rich towards God." Marshall

Luke 12:16

εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

πλουσιος, α, ον rich, well-to-do

εὐφορεω produce good crops

Here alone in NT.

χωρα, ας f country, land, field

Luke 12:17

καὶ διελογίζετο ἐν ἑαυτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω τοῦ συνάξω τοὺς καρπούς μου;

διαλογίζομαι discuss, consider, reason

It is uncertain whether ποιήσω is future indicative or aorist subjunctive. Either is possible.

συναγω gather, gather together

καρπος, ου m fruit, harvest, outcome

Luke 12:18

καὶ εἶπεν· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου,

καθελῶ Verb, fut act indic, 1 s καθαιρεω

take down, pull down

ἀποθηκη, ης f barn, granery

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

οἰκοδομεω build, build up

ἐκεῖ there, in that place, to that place

σιτος, ου m grain, wheat

ἀγαθος, η, ον good, useful, fitting

This text is attested by p⁷⁵ B L f1 f13; παντα τα γεννηματα μου is read by κ* D it (sy^{s,c}), and παντα τα γεννηματα μου και τα αγαθα μου by A W Θ vg. For γεννημα 'product, fruit, yield', cf. 22:18; 2 Cor 9:10.

Luke 12:19

καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

ἐρῶ Verb, fut act indic, 1 s λεγω

ψυχη, ης f self, inmost being, 'soul'

Cf. Pss 41,42 for use of ψυχη in self-address.

κειμαι store up, be stored up

ἔτη Noun, nom & acc pl ἔτος, ους n year

ἀναπαυω give relief, refresh; midd relax, rest

φάγε Verb, aor act imperat, 2 s ἐσθιω and ἐσθω eat, consume

πίε Verb, aor act imperat, 2 s πινω drink

εὐφραίνου Verb, pres pass imperat, 2 s

εὐφραίνω pass be glad, rejoice

Cf. Eccles 8:15; 1 Cor 15:32. "The rich man is implicitly depicted as selfishly enjoying his riches without thought for his needy neighbours or concern about God (cf. 16:19-31)." Marshall

Luke 12:20

εἶπεν δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τί ἐσται;

ἄφρων, ον gen ονος fool, foolish, ignorant

Cf. 11:40; Ps 14:1.

νυξ, νυκτος f night

ἀπαιτεω demand in return, demand

Although the verb here is 3rd person plural active, 'they demand', it has an impersonal force here and needs to be represented in English by the passive voice. Cf. 6:38 for a similar construction used of God.

ἐτοιμαζω prepare, make ready

ἔσται Verb, fut indic, 2 s εἶμι

Cf. Ps 39:6 (38:7 LXX); Eccles 6:1f.

Luke 12:21

οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

This verse is omitted from D it^{a b d}, probably by accident.

οὕτως adv. from οὗτος thus, in this way
θησαυρίζω store up, save, put aside
πλουτεῶ be rich, grow rich

"The phrase appears to mean the same as laying up treasure in heaven." Marshall

Luke 12:22-34

Earthly possessions and heavenly treasure:

A section of teaching given to the disciples in positive contrast with the previous section which warned against love for and false confidence in wealth. The content is paralleled in Mt 6:25-34, 19-21. Marshall says that the order in Luke is probably original.

Luke 12:22

Ἐἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε.

μαθητης, ου m disciple, pupil, follower
μεριμναῶ be anxious, worry, be concerned about

φάγητε Verb, aor act subj, 2 pl ἐσθιω see v.19

μηδε negative particle nor, and not

σῶμα, τος n body

ἐνδύω dress, clothe; midd put on, wear

Luke 12:23

ἢ γὰρ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

πλειων, πλειον οἱ πλεον more

τροφή, ης f food, nourishment

ἐνδύμα, τος n clothing, garment

There's more to life than food and clothing.

Luke 12:24

κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν

κατανοεω consider, think of, observe

κοραξ, ακος m crow, raven

σπειρω sow

Marshall says "The reading οὐ ... οὐδε ... though supported by the majority of MSS, may be an assimilation to Mt. and οὐτε... οὐτε... (ὡς D al...) should be preferred."

θερίζω reap, harvest

ταμεῖον, ου n inner room, storeroom

For seed.

ἀποθήκη, ης f see v.18

τρέφω feed, provide with food

ποσος, η, ου how much(?), how many(?)

μᾶλλον adv more; rather, more than that

διαφέρω be worth more than

πετεινον, ου n bird

Luke 12:25

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;

"Verses 25f. present what is in effect a third reason for refraining from anxious striving, namely that it is ineffective." Marshall

μεριμναῶ see v.22

ἡλικία, ας f age, span of life, years;

stature, height, maturity

προστιθημι add, add to, increase, proceed

πῆχυς, εως m cubit

Commentators differ over whether Jesus is talking about adding to one's height or extending the length of one's life. Geldenhuys considers the reference to 'cubit' demands the reference to be to height. In favour of the other view the primary meaning of ἡλικία means length of days and seeking to add eighteen inches to one's height hardly seems a 'little thing' (see v.26).

Luke 12:26

εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

οὐδε here in sense of 'not even'

ἐλάχιστος, η, ου (superl of μικρος) least, smallest, insignificant

λοιπος, η, ου rest, remaining, other

Luke 12:27

κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

κατανοεω see v.24

κρινον, ου n lily, attractive wild flower

The exact identification is uncertain.

πῶς how(?) in what way(?)

αὐξανω and αὐξω grow, increase

κοπιαω work, work hard, labour

νηθω spin

δοξα, ης f glory

Cf. 2 Chron 9:13ff.

περιβάλλω put on, clothe, dress

Luke 12:28

εἰ δὲ ἐν ἄγρῳ τὸν χόρτον ὄντα σήμερον καὶ αὐριον εἰς κλιβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

ἄγρος, ου m field, farm, countryside

χορτος, ου m grass, vegetation

σημερον today

αὐριον tomorrow, in a short while

κλιβανος, ου m oven, furnace

οὕτως adv. thus, in this way

ἀμφιαζω clothe, array

Here alone in NT.

ὀλιγοπιστος, ον of little faith

Here and in Mt 6:30; 8:26; 14:31; 16:8; see also Mt 17:20

Luke 12:29

καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε,

ζητεω seek, look for

φάγητε see v.22

πίητε Vern, aor act subj, 2 pl πινω see v.19

μετεωρίζομαι worry, be upset

Here alone in the NT

Luke 12:30

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων.

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἔ. Gentiles

The phrase τα ἔθνη του κοσμου is rabbinic.

ἐπιζητεω seek, desire, search for

οἶδα know, understand

χρηζω need, have need of

Luke 12:31

πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

πλην yet, nevertheless, however

The meaning here is 'seek the (spiritual) blessings of the Kingdom rather than material benefits'.

αὐτου is read by κ B D^{gr*} L Ψ 892 it^{a,c} cop^{sa,bo}
Many MSS read του θεου.

προστεθησεται fut. pass. προστιθημι add, add to, increase, proceed

Luke 12:32

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

φοβεομαι fear, be afraid

μικρος, α, ον adj. little, small

ποιμνιον, ου n flock

"Outwardly they constitute a little 'flock', weak and helpless in the face of danger (cf. Mt 10:16); for this description cf. Acts 20:28f.; 1 Pe 5:2f., and for the disciples' as Jesus flock see Mk 6:34; 14:27; Mt 10:6 par 15:24; 25:32f.; Lk 15:4-6; Mt 18:12; Jn 10:1-27; 21:16f.; Mt 2:6." Marshall

εὐδοκεω be pleased, take delight/pleasure in

δοῦναι verb, aor act infin δίδωμι

Bruce thinks that there may be an allusion to the 'poor of the flock' in Zech 11:11 or 'little ones' of Zech 13:7 (see 'The Book of Zechariah and the Passion Narrative, *Bulletin of John Rylands Library*, vol.43, no 2, March 1961). "W. Pesch ... holds that the saying was originally addressed to Jesus' disciples to prepare them for the disquiet caused by his death and the ensuing scattering and persecution: the small persecuted flock will become the glorified community in the future kingdom." Marshall.

Luke 12:33-34

Cf. Mt 6:19-21.

Luke 12:33

πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνεκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·

πωλεω sell, barter

ὑπαρχω be at one's disposal (τα ὑ. possessions).

δότε Verb, aor act imperat, 2 pl δίδωμι ἐλεημοσυνη, ης f giving money to a needy person, money given to a needy person

Cf. 11:41.

βαλλαντιον, ου n purse

παλαιω make or declare old; pass become old, wear out

θησαυρος, ου m treasure store

ἀνεκλειπτος, ον never decreasing, inexhaustible

"There is an implied contrast with earthly treasures which are perishable and hence are a cause of anxiety to their owners." Marshall

όπου adv. where

κλεπτης, ου m thief

ἐγγιζω approach, draw near

σης, σητος m moth

διαφθειρω destroy, ruin

One common form of wealth in ancient times was expensive clothing.

Luke 12:34

ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

Luke 12:35-48

Jesus continues with parables addressed to the disciples to encourage them to live in the light of the parousia – building on the thoughts of the previous verses.

Luke 12:35

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,

ἔστωσαν Verb, pres imparat, 3 pl εἰμι
ὀσφυς, υος f waist, reproductive organs
περιεζωσμένοι Verb, perf pass ptc, f nom pl
περιζωννυμι and περιζωννω wrap
around (of clothes)

Cf. Mk 1:6; Mt 3:4; Eph 6:14; 1 Peter 1:13. "The use of the perfect participle with the imperative of εἰμι gives the sense, 'be the kind of person who never needs to be told to gird up his loins because they are always girded up' (Turner...). Garments were worn loosely around the waist without a belt in the house; to tie them up with a belt was a sign of readiness for departure on a journey (Ex 12:11; cf. Strobel... who finds a passover symbolism; see 17:20...) or for activity and service." Marshall

λυχνος, ου m lamp
καιω light, keep burning

Suggests readiness for activity during a period of darkness.

Luke 12:36

καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

ὅμοιος, α, ον like, of the same kind as
προσδεχομαι wait for, expect
ποτε enclitic particle at one time, ever, at any time
ἀναλυω come back, return home, depart
γάμος marriage (feast)

The reference here is not to the messianic banquet. The picture is simply of an uncertain period of absence and the consequent need always to be ready for the master's return.

κρουω knock (at a door)
ἀνοίξωσιν Verb, aor act subj, 3 pl ἀνοιγω
open

Cf. Rev 3:20.

Luke 12:37

μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

μακαριος, α, ον blessed, fortunate, happy
ἐκεινος, η, ο demonstrative adj. that, he, she, it
εὐρήσει fut. εὐρισκω
γρηγορεω be or keep awake, be alert

A verb commonly used in Christian exhortation (1 Cor 16:13; Col 4:2; 1 Thess 5:6,10; 1 Peter 5:8; Rev 3:2f.; 16:15. "The verb expresses readiness for action, as opposed to sleep due to weariness, laziness or self-indulgence." Marshall

περιζωσεται Verb, fut midd indic, 3 s
περιζωννυμι and περιζωννω midd
dress oneself, make oneself ready
ἀνακλινω seat at table, make recline
διακονεω serve, wait on, care for, serve
as a deacon

Cf. Jn 13.

Luke 12:38

κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὐρῆ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

καν (και εαν) even if, and if, even
δευτερος, α, ον second
τριτος, η, ον third
φυλακη, ης f prison, watch (of the night)

The Jews divided the night into three watches while the Romans had four watches, cf. Mk 13:35.

εὐρῆ Verb, aor act subj, 3 s εὐρισκω
οὕτως thus, in this way

Luke 12:39

Τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

ἦδει Verb, pluperf act indic, 3 s οἶδα know, understand
οἰκοδεσποτης, ου m householder, master
ποιος, α, ον interrog pro. what, of what kind
ὥρα, ας f hour, moment

For this use of ὥρα cf. Mt 26:45; Mk 14:41; 1 Cor 4:11; Gal 2:5.

κλεπτης, ου m see v.33
ἀν particle indicating contingency

Many MSS conform the reading to the longer text of Mt 24:43.

ἀφῆκεν Verb, aor act indic, 3 s ἀφημι
allow, tolerate
διορυχθῆναι Verb, aor pass infin διορυσσω
dig through, break in

Suggests a burglar burrowing through a clay wall.

Luke 12:40

καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

ἔτοιμος, η, ον ready, prepared
δοκεω think, suppose

Since we cannot know the time of Christ's coming there is need of constant preparedness.

Luke 12:41

Εἶπεν δὲ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

The parable referred to is probably both of the previous two. The question would seem to be prompted by Peter's uneasiness at Jesus' words – he wants to shift the focus from himself and from the twelve to 'all'. It is easier to preach the word to the many than to live by it oneself.

Luke 12:42

καὶ εἶπεν ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

τις ἄρα invites the hearer to identify himself with the subject of the parable. Jesus' answer then becomes an indirect reply to Peter's question as he emphasises that those in leadership have particular need for watchfulness.

πιστος, η, ον faithful, trustworthy, believing
Cf. 1 Cor 4:2.

οἰκονομος, ου m steward, manager

Luke's use of οἰκονομος rather than Mt's δουλος "makes it all the more clear that it is the leaders of the church who are being addressed (cf. 1 Cor 4:1f.; Tit 1:7; 1 Pet 4:10; also 1 Cor 9:17; Eph 3:2; Col 1:25), but in fact the description of the servant's function in both Gospels makes it clear that it is a ... slave set over other slaves who is meant." Marshall

φρονιμος, ον wise, sensible

Cf. 16:18; 1 Cor 4:10; 10:15.

καθιστημι put in charge, appoint
θεραπεια, ας f household servants

Cf. 9:11.

καιρος, ου m time, appointed/proper time
σιτομετριον, ου n food allowance, ration

Here alone in the NT.

Luke 12:43

μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως·

Luke 12:44

ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

ἀληθως adv truly, in truth
ὑπαρχω be at one's disposal (τα ὑ. possessions).

The emphasis is upon a new *authority* (cf. 19:17).

Luke 12:45

ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,

'To say in the heart' is Semitic for 'to think'.

χρονίζω spend a long time, delay
ἀρξεται aor. subj. midd. ἀρχω midd begin
τυπτω beat, strike, wound, injure
παις, παιδος m & f servant, slave
παιδισκη, ης f maid, slave-girl
τε enclitic particle and, and so; τε και and also; τε ... τε οἱ τε ... δε both ... and, not only ... but also
μεθύσκεσθαι Verb, pres pass dep infin
μεθυσκομαι get drunk

"The details are meant literally as part of the parable, but the example of the church at Corinth (1 Cor 11:21; cf. 2 Pet 2:13; Jude 12) shows that the parable could be applied fairly literally to the church." Marshall

Luke 12:46

ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

ἦκω come, have come, be present

"The choice of the verb ἦκω to indicate the return of the master may reflect the terminology in Hab 2:3, quoted in Heb 10:37: ἦξει καὶ οὐ χρονίσει (cf. Lk 13:35; 19:43; 2 Pet 3:10; Rev 2:25; 3:3; the verb is also used in Lk 13:29; 15:27)." Marshall

προσδοκαω wait, wait for, expect
διχοτομεω cut in pieces, punish severely

Execution by 'cutting in pieces' was not unknown in the ancient world, though here it may be used metaphorically to mean 'punish most severely.'

μερος, ους n part, piece
ἀπιστος, ον unfaithful, unbelieving

θήσει Verb, fut act indic, 3 s τιθημι place,
set, appoint

Luke 12:47

ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ
κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας
πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

γνοὺς Verb, aor act ptc, m nom s γινωσκω
θέλημα, ατος n will, wish, desire
ἐτοιμαζω prepare, make ready
δαρήσεται Verb, fut pass indic, 3 s δερω
beat, hit

Luke 12:48

ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν
δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ,
πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ
παρέθετο πολὺ, περισσότερον αἰτήσουσιν
αὐτόν.

"The second part of the saying completes the familiar OT contrast between unwitting sins and witting sins (Nu 15:30; Dt 17:12; Ps 19:13)." Marshall

ἄξιος, α, ον worthy, deserving
πληγη, ης f plague, beating, wound
ὀλιγος, η, ον little, small; pl. few
ἐδόθη Verb, aor pass indic, 3 s διδωμι
πολυσ, πολλη, πολυ gen πολλου, ης, ου
much, many
παρέθετο Verb, aor midd indic, 3 s
παρατιθημι midd. commit, entrust
περισσοτερος, α, ον more, greater, much
more
αίτεω ask, demand

Cf. Jas 3:1.

Luke 12:49-53

Jesus warns the disciples of coming crisis.

Luke 12:49

Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ
ἤδη ἀνήφθη;

πυρ, ος n fire
ἤλθον Verb, aor act ind, 1s & 3 pl ἔρχομαι
βαλεῖν Verb, aor act infin βαλλω throw,
throw down, pour
γη, γης f earth

τι here means 'how much'

θέλω wish, will
ἤδη adv now, already
ἀνήφθη Verb, aor pass indic, 3 s ἀναπτω
kindle, set ablaze

There are two types of interpretation:
i) The fire is the power of the Spirit
ii) The fire is a picture of judgement.

Marshall says that the latter fits better in context. But he also links the theme of judgment with that of baptism of which Jesus speaks next, referring also to 3:16 "where the coming One is to baptise with the Spirit and with fire, the fire being expressive of the judgment that falls upon the wicked. At the same time, however, the fire also falls on the righteous, and it may be right to see it as affecting both Jesus and his disciples who must submit to the baptism described in the next verse. Consequently, it may be possible to bring the two main interpretations together by identifying the fire as the Spirit 'who will mediate the "judging" message of the kingdom' (Ellis...)." Marshall

Luke 12:50

βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς
συνέχομαι ἕως ὅτου τελεσθῇ.

βαπτίζω baptise, wash

Marshall suggests that baptism is here used in a manner parallel to the image of the cup in Mk 10:38 – it has "the sense of submitting to divine judgment." He continues, "Jesus himself then shares in the judgment which is to come upon the world. But the saying indicates that his baptism is the pre-condition for what is to follow; this is the probable force of the δε. Hence the longing of Jesus is for his baptism to be accomplished."

πῶς how(?) in what way(?)
συνέχω surround; pass be hemmed in

"Has the sense 'to be distressed' (8:37; 4:38; Phil 1:23) or 'to be dominated by (a thought)' (Acts 18:5; 2 Cor 5:14...)." Marshall

ἕως ὅτου until

τελεω complete, finish, fulfill, carry out

"Conveys the idea that the death envisaged by Jesus (for nothing else can be meant) is no mere fate or accident but a destiny to be fulfilled; cf. especially 13:32; 22:37." Marshall

Luke 12:51

δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμόν.

δοκεω think, suppose

εἰρηνη, ης f peace

παραγινομαι come, arrive, appear

δοῦναι verb, aor act infin διδωμι

"The saying may echo the promise in 2:14. But such peace cannot come without war preceding it." Marshall

οὐχί (emphatic form of οὐ) not, no
διαμερισμος, ου m division, disunity

Cf. use of the cognate verb in the following verses.

Luke 12:52

ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,

ἔσονται Verb, fut indic, 3 pl εἶμι

ἀπο του νυν the perspective is from the completed ministry of Jesus, i.e. in the light of his coming, teaching, death and resurrection.

πεντε (indeclinable) five

διαμεμερισμένοι Verb, perf pass ptc, m nom pl διαμερίζω divide

Marshall says this is a "periphrastic future perfect... the sense appears to be durative: 'they will be in a state of division'."

τρεις, τρια gen τριων dat τρισιν three
δουο gen & acc δουο dat δυσιν two

Luke 12:53

διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ τὴν νόμφην αὐτῆς καὶ νόμφη ἐπὶ τὴν πενθεράν.

It is possible to take διαμερισθήσονται with the previous verse but it is better taken with what follows.

θυγατηρ, τρος f daughter
πενθερα, ας f mother-in-law
νομφη, ης f bride, daughter-in-law

Cf. Mic 7:6. "The picture is of a family of five – father, mother, daughter, son and son's wife... For division in families caused by the gospel cf. 14:26; 17:34f.; Mk 10:29f." Marshall

Luke 12:54-56

Jesus exhorts the crowd to discern the significance of the present time.

Luke 12:54

Ἔλεγεν δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὅμβρος ἔρχεται, καὶ γίνεται οὕτως·

ὄχλος, ου m crowd, multitude

ὅταν when, whenever, as often as

ἴδητε Verb, aor act subj ὄραω trans see, observe

νεφελη, ης f cloud

ἀνατελλω rise, dawn, shine

δυσμη, ης f west (always pl.)

ὄμβρος, ου m shower, rain-storm

Here alone in the NT

οὕτως thus, in this way

"This agrees with conditions in Palestine (1 Ki 18:44), or indeed any country with a western seaboard." Marshall

Luke 12:55

καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

νοτος, ου m south wind, south

πνεω blow (of wind)

καυσων, ωνος m (scorching) heat

Cf. Mt 20:12; Jas 1:11 also Is 49:10. The reference is "simply to the warm air brought from the south by wind that has travelled across the desert." Marshall

ἔσται Verb, fut indic, 2 s εἶμι

Luke 12:56

ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐκ οἶδατε δοκιμάζειν;

ὑποκριτης, ου m hypocrite

προσωπον, ου n face, appearance

δοκιμαζω test, examine, discern

I.e. to tell the meaning or significance of.

καιρος, ου m time, season

I.e. the significance of Jesus and his ministry and that the 'day' or time of salvation has arrived.

Luke 12:57-59

A summons to reach the point of decision before it is too late.

Luke 12:57

Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

κρινω judge, pass judgement on

δικαιος, α, ον righteous, just

κρινω το δικαιον here means 'to judge what is right' (2 Pet 1:13).

Luke 12:58

ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδικου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρη σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

ὑπαγω go, go one's way, depart

ἀντιδικος, οι m opponent at law, enemy

ἀρχων, οντος m ruler, official, judge

"The case implied is probably that of a debtor who is being dragged before a court, and the language may suggest that a Hellenistic court is meant, since a Jewish dispute would have been settled by a scribe (12:13f.) acting as a judge." Marshall

ὁδος, ου f way, path, road, journey
 δος Verb, aor act imperat, 2 s δίδωμι
 ἐργασία, ας f gain, profit, business; δος ἐ.
 make an effort

δος ἐργασίαν 'take pains' is a Latinism

ἀπηλλάχθαι Verb, perf pass infin
 ἀπαλλάσσω set free (ἀπαλλάχθαι ἀπ
 αὐτου to settle the matter with him)
 μηποτε lest, otherwise
 κατασύρη Verb, aor act subj, 3 s κατασυρο
 drag, take by force

Here only in the NT

σε Pronoun, acc s συ
 κριτης, ου m judge
 παραδωσει Verb, fut act indic, 3 s
 παραδίδωμι hand over, deliver up
 πρακτωρ, ορος m officer (of the court)

Perhaps one who particularly dealt with debts.

βαλλω throw, place
 φυλακη, ης f prison, imprisonment

Luke 12:59

λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως 'καὶ τὸ
 ἔσχατον λεπτὸν ἀποδῶς.

ἐξέλθῃς Verb, aor act subj, 2 s ἐξερχομαι
 ἐκεῖθεν from there

ἔσχατος, η, ον adj last, final
 λεπτον, ου n lepton (copper coin worth 1/2
 quadrans or 1/128 denarius)

ἀποδῶς Verb, aor act subj, 2 s ἀποδίδωμι
 give, pay, render, give back, repay

The parable is a call to be ready before the day
 of judgment.

Luke 13:1-9

The Need for Repentance

Luke 13:1

Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ
 ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν
 τὸ αἷμα Πιλαῶτος ἔμιξεν μετὰ τῶν θυσῶν
 αὐτῶν.

παρειμι be present, arrive

αὐτῷ here as an emphasising pronoun, 'at that
 very time'

ἀπαγγελλω announce, proclaim
 αἷμα, ατος f blood
 ἔμιξεν Verb, aor act indic, 3 s μίγνυμι mix,
 mingle
 θυσια, ας f sacrifice, victim

An incident which probably took place at
 Passover when worshipers sacrificed their own
 animals. "The expression need not be taken
 literally, but could simply be a gruesome
 metaphor for the two events taking place
 simultaneously." Marshall.

The precise historical incident is unknown.

Luke 13:2

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ
 Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς
 Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
 ἀποκρίνομαι answer, reply, say
 δοκεω think, suppose
 ἁμαρτωλος, ον sinful, sinner

παρα here used to express a comparison,
 'more sinful than' and παντας 'all other'.

ἐγένοντο Verb, aor midd dep indic, 3 pl
 γινομαι
 πεπόνθασιν Verb, perf act indic, 3 pl πασχω
 suffer

Luke 13:3

οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες
 ὁμοίως ἀπολείσθε.

οὐχι (emphatic form of οὐ) not, no
 μετανοεω repent, have a change of heart,
 turn from one's sins

ὁμοίως likewise, in the same way
 ἀπολείσθε Verb, fut midd indic ἀπολλυμι
 midd be lost, perish, die

"The point is then that natural calamities afford
 no proof that those who suffer in them are any
 worse sinners than anybody else; far more
 important is the fact that all sinners face the
 judgment of God unless they repent." Marshall

Luke 13:4

ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος
 ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε
 ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς
 ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ;

δεκαοκτω eighteen
 ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,
 fall down
 πυργος, ου m tower, watchtower
 ἀποκτεινω and ἀποκτενω, -ννω kill, put to
 death
 ὀφειλετης, ου m debtor, one indebted

I.e. sinners.

κατοικεω live, settle, inhabit

Luke 13:5

οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες
 ὡσαύτως ἀπολείσθε.

ὡσαυτως adv in the same way, likewise

Luke 13:6

Ἐλεγεν δὲ ταύτην τὴν παραβολὴν. Συκὴν εἶχεν τις πεφυτευμένη ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν.

συκη, ης f fig tree

εἶχεν Verb, imperf act indic, 3 s έχω

φυτευω plant

ἀμπελων, ωνος m vineyard

ζητεω seek, search for

καρπος, ου m fruit, harvest, outcome

Luke 13:7

εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὕρισκω· ἔκκοπον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;

ἀμπελουργος, ου m vine-dresser, gardener

Here alone in the NT.

τρεις, τρια gen τριων dat τρισιν three

ἔτη Noun, nom & acc pl ἔτος, ους n year

ἐκκοπω cut off, cut down, remove

ἵνα τι why? for what reason?

γη, γης f earth

καταργεω render ineffective, use up

"The tree not only takes up space, but in fact exhausts the ground by taking nourishment from it." Marshall

Luke 13:8

ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάσω περὶ αὐτήν καὶ βάλω κόπριαν·

ἄφες aor. imperative ἀφημι allow, tolerate, leave.

σκαπτο dig

βαλλω see 12:58

κοπριον, ου n manure

Cf. Hos 9:10; Is 5:1-7; Joel 1:7.

Luke 13:9

κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον – εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

καν (καὶ ἔαν) even if, and if

μεν ... δε similar to "on one hand on the other hand"

μελλω (ptc. without infin) coming, future

εἰς τὸ μέλλον 'in the coming (year)' – the phrase is left incomplete; the conclusion is evident in the context.

"The day of grace will come to an end, despite the intercession of the vine-dresser which could only be for a limited remission of judgment." Marshall

Luke 13:10

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

διδασκω teach

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

Luke 13:11

καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

γυνη, αικος f woman, wife

ἀσθενεια, ας f weakness, illness

ἔτη Noun, nom & acc pl ἔτος, ους n year

δεκαοκτω eighteen

συγκυπτο bend double

ἀνακυπτο straighten up, stand up, look up

παντελης, ες complete; εἰς τὸ π. fully, at all, completely

The meaning depends on what is being qualified by παντελες

i) It may go with ἀνακυψαι, 'unable to raise herself completely', or

ii) with μη δυναμενη, 'completely unable to raise herself'.

Marshall says that the latter best fits the context.

Luke 13:12

ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· Γύναί, ἀπολέλυσαι τῆς ἀσθενείας σου,

ἰδων Verb, aor act ptc, m nom s ὁραω trans see, observe, perceive

προσφωνεω call to, address

γύναι Noun, voc s γυνη, αικος f woman, wife

ἀπολελυσαι perf. pass. ἀπολυω release, set free,

The use of the perfect is here prophetic or dynamic in that it is by this act (including the laying on of hands, v.13) that the woman has been loosed for ever from her bondage. The perfect also stresses the permanent nature of the cure.

Luke 13:13

καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν.

ἐπέθηκεν Verb, aor act indic, 3 s ἐπιτιθημι place on

χειρ, χειρος f hand, power

παραχρημα immediately, at once

ἀνορθωω restore; pass straighten up

Only here and Acts 15:16; Heb 12:12.

δοξαζω praise, honour, glorify

Cf. Acts 3:8f.

Luke 13:14

ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἔξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

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

Here of response to what had happened.

ἀρχισυναγωγος, ου m president of the
synagogue

ἀγανακτεω be indignant, be angry

θεραπευω heal, cure

ὄχλος, ου m crowd, multitude

ἕξ six

δεῖ impersonal verb it is necessary, must,
should, ought

ἐργάζομαι work, do, perform

Luke 13:15

ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;

ὑποκριτης, ου m hypocrite

"The plural form ... indicates that Jesus is addressing the ruler and any present who agree with him." Marshall

ἕκαστος, η, ον each, every

λυω loose, untie, release

βους, βοος m ox

ἢ or

ὄνος, ου m & f donkey

φατνη, ης f manger, feeding trough,
stable

ἀπαγαγὼν Verb, aor act ptc, m nom s ἀπαγω
lead away by force, lead

ποτιζω give to drink, water

Luke 13:16

ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

θυγατηρ, τρος f daughter

"It may be that the Jews denied her this position, since her illness might have been regarded as a sign of sinfulness (cf. 13:2), but Jesus affirms it." Marshall

δεω bind, tie

Σατανας, α the Adversary, Satan

δεκα ten

ὀκτω eight

λυθῆναι Verb, aor pass infin λυω

δεσμος, ου m (& n) bond, chain,

imprisonment, prison

Jesus' words suggest, contrary to the view of the synagogue leader, that there is something particularly appropriate about healing on the Sabbath.

Luke 13:17

καὶ ταῦτα λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

καταισχυνω put to shame, humiliate,
disgrace

πάντες Adjective, m nom pl πας

ἀντικειμαι oppose, be against

"The phrase is strongly reminiscent of Is 45:16 αἰσχυνθησονται ... παντες οἱ αντικειμενοι αὐτῷ, and may perhaps imply that for the narrator the messianic promises are being fulfilled in Jesus." Marshall

χαιρω rejoice, be glad

ἐνδοξος, ον glorious, splendid

"The expression is reminiscent of Ex 34:10, and stresses that the deeds of Jesus are the work of God (cf. 7:16 for the thought)." Marshall

Luke 13:18-21

The Parables of the Mustard Seed and the Leaven. "In both cases the kingdom of God is compared to the process involved. From tiny beginnings it will grow and extend its influence to a tremendous extent. Thus the idea of growth and of the contrast between the small beginning and the great end result are both present... In the present Lucan context the parables are a commentary on what has preceded. The defeat of Satan is a sign of the advance of God's rule (11:20). The evidence may be slight – such an apparently trivial incident as the cure of a crippled woman – but the potential is beyond description. The small beginning is the earnest of certain victory, despite the opposition which Jesus experiences throughout his ministry." Marshall

Luke 13:18

Ἔλεγεν οὖν· Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι ὁμοιώσω αὐτήν;

ὁμοιος, α, ον like, of the same kind as

Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ "What is the Kingdom of God like?"

ὁμοιωω make like; pass resemble, be like

Cf Mk 4:30, also Is 40:18.

Luke 13:19

ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠΰξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

κοκκος, ου m seed, grain
σιναπι, εως n mustard

"Usually identified as *sinapis nigra*, 'black mustard'. This grows to form a bush about 4 ft high, but greater growth, even to 9 ft., is known, and the description of it as a δένδρον is not inappropriate." Marshall

λαβων Verb, aor act ptc, m nom s λαμβανω
κηπος, ου m garden
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
αὐξανω and αὐξω grow, increase, reach
full growth
δένδρον, ου n tree

Some MSS add μεγα

πετεινον, ου n bird
κατασκηνω nest, live, dwell
κλαδος, ου m branch

Cf. Dan 4:12,21 ... where similar imagery is used of the relation of the world to Nebuchadrezzar, the ruler of Babylon; see also Ps 104:13 (103:12); Ezek 17:23; 31:6... The birds may represent the nations." Marshall

Luke 13:20

Καὶ πάλιν εἶπεν· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;

παλιν again, once more

Luke 13:21

ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυπεν εἰς ἀλεύρου σάτα τρία ἕως οἷ ἐξυμώθη ὅλον.

ζυμη, ης f yeast

"'Leaven'... is old, fermented dough which is added to the new baking in order to start off the process of fermentation." Marshall

λαβοῦσα Verb, aor act ptc, f nom s λαμβανω
γυνη, αικος f woman, wife
ἐγκρυπτω place or mix in
ἀλευρον, ου n wheat flour
σοτον, ου n saton (a dry measure of about 12 litres)

τρεις, τρια gen τριων dat τρισιν three
ζυμω cause to rise

ὅλος, η, ον whole, all, complete, entire

"Leaven often typifies evil influences (12:1), but here the point is the powerful influence of the kingdom of God." Marshall

Luke 13:22

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

πορεια, ας f journey

A reminder of the background to the teaching recorded here.

Luke 13:23

εἶπεν δὲ 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.

Luke 13:24

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, 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

ἀγωνιζομαι 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.

θυρα, 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.

Luke 13:25

ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι 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

οἰκοδεσπότης, 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.

ἄρχω rule, govern; midd begin
ἔξω out, outside
ἐστάναι Verb, perf act infin ἵστημι and ἵστανω stand

κρούω knock (at a door)

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

ἀνοιγω open
ἀποκριθεὶς 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.

Luke 13:26

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 ἐσθιω and ἐσθω eat, consume
ἐνώπιον prep with gen before, in the presence of, in front of
ἐπίομεν Verb, aor act indic, 1 pl πινω drink
πλατεια, ας f wide street
διδασκω 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

Luke 13:27

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

The text here is uncertain:

- i) λεγων ὑμιν ρ^{75c} B
- ii) λεγω ὑμιν ρ^{75*} A D W Θ
- iii) ἀμην λεγω ὑμιν sy^s
- iv) ὑμιν κ lat syr^p cop

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

ἀπόστητε Verb, aor act imperat, 2 pl
ἀφισταμαι intrans leave, go away
πάντες Adjective, m nom pl πας
ἐργατης, ου m labourer, workman
ἀδικια, 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.

Luke 13:28

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 ὄραω 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.

Luke 13:29

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

δυση, ης f west (always pl.)
βορρας, α m the north
βοτος, ου m south wind, south

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

ανακλιθησονται fut. pass. ανακλινω 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

Luke 13:30

και ιδου εισιν εσχατοι οι εσονται πρωτοι, και εισιν πρωτοι οι εσονται εσχατοι.

Cf. Mt 20:16

εσχατος, η, ον last, final
εσονται Verb, fut indic, 3 pl ειμι

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

Luke 13:31

Εν αυτη τη ωρα προσηλθαν τινες Φαρισαοι λεγοντες αυτω· Εξελθε και πορευου εντευθεν, οτι Ηρωδης θελει σε αποκτειναι.

ωρα, ας f hour, moment
προσηλθαν Verb, aor act indic, 3 pl
προσερχομαι come or go to, approach
εξελθε aor. imperat. εξερχομαι come out, get out
πορευομαι go, proceed
εντευθεν from here
θελω wish, will
αποκτειναι Verb, aor act infin αποκτεινω and αποκτενω, -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."

Luke 13:32

και ειπεν αυτοις· Πορευθεντες ειπατε τη αλωπεκι ταυτη· Ιδου εκβαλλω δαιμονια και ιασεις αποτελω σημερον και αυριον, και τη τριτη τελειομαι.

ειπατε Verb, aor act imperat, 2 pl λεγω
αλωπηξ, εκος f fox

A picture of low cunning.

ιασις, εως f healing

αποτελεω accomplish, perform

Present tenses signify continuing action – here into the future.

σημερον today
αυριον Adverb αυριον 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.

Luke 13:33

πλην δεϊ με σημερον και αυριον και τη εχομενη πορευεσθαι, οτι ουκ ενδεχεται προφητην απολεσθαι εξω Ιερουσαλημ.

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

εχομενη Verb, pres pass ptc, f dat s εχω

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

ενδεχεται impers it is possible, it is imaginable

Here alone in the NT.

απολλυμι destroy, kill, lose; midd be lost, perish, die
εξω out, outside, away

Luke 13:34

Ιερουσαλημ Ιερουσαλημ, η αποκτεινουσα τους προφητας και λιθοβολουσα τους απεσταλμενους προς αυτην – ποσακις ηθελησα επισυναξα τα τεκνα σου ον τροπον ορνις την εαυτης νοσσιαν υπο τας πτερυγας, και ουκ ηθελησατε.

αποκτεινω see v.31

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

λιθοβολεω stone, throw stones at
αποστελλω 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

ηθελησα 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."

επισυναγω 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

Luke 13:35

ιδου 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 p⁷⁵ & it sy^c sa bo^{pt}

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

ἣξει ὅτε is omitted by p⁷⁵ B L sy^p 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 ἐσθιω and ἐσθω
 eat, consume

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

Luke 14:2

καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός
 ἔμπροσθεν 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.

Luke 14:3

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

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

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

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

θεραπευω heal, cure

ἢ or

Cf. 6:9

Luke 14:4

οὐ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο
 αὐτόν καὶ ἀπέλυσεν.

ἠσυχάζω be silent

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

ἰαομαι heal, cure, restore

ἀπολυω release, set free, send away

Luke 14:5

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).

ἀνασπαω pull out, draw up

Luke 14:6

καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

ἰσχυω be strong, be able, be sufficient

ἀνταποκρινομαι reply, answer back

Luke 14:7

Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοῦς·

κεκλημενους perf. pass. ptc. καλεω

Here = those who have been called/invited to the meal. This is a key word which binds the whole of this section together (cf. 14:8, 9, 10, 12, 13, 16, 17, 24).

ἐπέχω notice, give close attention to
πὼς how(?)
πρωτοκλισία, ας f place of honour (at a feast)
ἐκλέγομαι choose, select

The places of greatest honour at a feast were at the head of the table. The most important guests would tend to arrive last.

Luke 14:8

Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ

ὅταν when, whenever, as often as
κληθῆς Verb, aor pass subj, 2 s καλεω
γάμος, ου m wedding, wedding feast
κατακλιθῆς Verb, aor pass subj, 2 s
κατακλινω cause to sit down; pass sit down, sit (lit. recline) at table
μήποτε lest, otherwise
ἐντιμότερος, α, ον more important, more honoured (comparitive of ἐντιμος)
ἢ Verb, pres subj, 3s εἰμι

Luke 14:9

καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἔρεϊ σοι· Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

ἔρεϊ Verb, fut act indic, 3 s λεγω
δὸς Verb, aor act imperat, 2 s διδωμι
τοπος, ου m place
τοτε then, at that time
ἄρξῃ Verb, aor midd subj, 2 s ἀρχω midd begin
αἰσχυνη, ης f shame, disgrace
ἔσχατος, η, ον last, final
κατεχω take

Luke 14:10

ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἔρεϊ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

ὅταν when, whenever, as often as
κληθῆς Verb, aor pass subj, 2 s καλεω
πορευθεὶς Verb, aor pass dep ptc, m nom s πορευομαι go

ἀναπιτω sit, sit at table, lean
τοπος, ου m see v.9
κεκληκὼς Verb, perf act ptc, m nom s καλεω
ἔρεϊ see v.9
φίλος, ου m and φιλη, ης f friend, friendly
προσανάβηθι Verb, aor act imperat, 2 s
προσαναβαινω move up

Here only in NT.

ἀνώτερον adv first, above, to a better seat

I.e. one nearer the host.

τοτε then, at that time
ἔσται Verb, fut indic, 2 s εἰμι
ἐνώπιον before, in the presence of
συνανακειμαι sit at table with, eat with

Luke 14:11

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

ὑψωω exalt, lift up, raise
ταπεινωω humble, make ashamed, humiliate

Cf. 18:14; Mt 23:12 also Mt 18:4. For the though cf. Mt 11:23; 2 Cor 11:7; Jas 4:10; 1 Pet 5:6; also Lk 16:15; Rom 12:16; 1 Tim 6:17.

Luke 14:12

Ἔλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν· Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν σε καὶ γένηται ἀνταπόδομά σοι.

κεκληκῶτι Verb, perf act ptc, m dat s καλεω
ἄριστον, ου n meal, noon meal, feast

Cf. 11:38

δειπνον, ου n feast, banquet, supper, main meal

Cf. 11:37

μηδε nor, and not; μηδε ... μηδε neither ... nor

συγγενης, ους m relative, kinsman
γειτων, ονος m & f neighbour
πλουσιος, α, ον rich, well-to-do
μήποτε lest, otherwise
ἀντικαλεω invite in return

Here alone in NT

γένηται Verb, aor subj, 3 s γινομαι
ἀνταποδομα, τος n repayment, retribution

Here and Rom 11:9

Luke 14:13

ἀλλ' ὅταν δοχὴν ποιῆς, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς·

δοχη, ης f banquet, reception

Cf. 5:29.

πτωχος, η, ον poor, pitiful
 αναπηρος, ου m a cripple
 χωλος, η, ον lame, crippled
 τυφλος, η, ον blind

Luke 14:14

καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν
 ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι
 ἐν τῇ ἀναστάσει τῶν δικαίων.

μακαριος, α, ον blessed, fortunate, happy
 ἔσῃ Verb, fut indic, 2 s εἰμι
 ἀνταποδιδωμι repay, return
 ἀναστασις, εως f resurrection, raising up
 δικαιος, α, ον righteous, just

Cf. Lk 20:35; Jn 5:29

Luke 14:15-24

Cf. Mt 22:1-14 for a similar parable.
 "It is best to see in the story Jesus' comments on the 'pious' in Israel who neither entered the kingdom themselves nor allowed others to enter (11:52); they are warned that they will be excluded from the kingdom, and the way will be opened up (as it was by Jesus) to the needy and the outsiders... It is possible that Jesus intended a conscious allusion to the gentile mission." Marshall

Luke 14:15

Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα
 εἶπεν αὐτῷ· Μακάριος ὅστις φάγεται ἄρτον ἐν
 τῇ βασιλείᾳ τοῦ θεοῦ.

συνανακειμαι sit at table with, eat with
 ὅστις, ἡτις, ὁ τι who, which, whoever
 φάγεται Verb, fut midd dep indic, 3 s ἐσθω
 and ἐσθω eat
 ἄρτος, ου m bread, a loaf, food

"The phrase 'to eat bread' refers to eating a full meal (14:1; cf. 7:33)." Marshall

Luke 14:16

ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἔποίηε δεῖπνον
 μέγα, καὶ ἐκάλεσεν πολλούς,
 δεῖπνον, ου n see 14:12

A 'great feast' is a common figure for salvation.

μεγας, μεγαλη, μεγα large, great

"The invitation may be taken to represent God's call to Israel, given in various ways, and not necessarily restricted to one particular group of people." Marshall

Luke 14:17

καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ
 δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι
 ἤδη ἔτοιμά ἐστιν.

ἀπέστειλεν Verb, aor act indic, 3 s
 ἀποστελλω send

Corresponding to contemporary upper class courtesy among both Jews and Romans.

ώρα, ας f hour, moment
 ἤδη adv now, already
 ἔτοιμος, η, ον ready, prepared

"It may be best to assume that the meal stands for salvation in its totality, including both the present experience of those who respond to the gospel and the future consummation." Marshall.

Luke 14:18

καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ
 πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα καὶ ἔχω
 ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε
 με παρητημένον.

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
 midd begin
 εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, a, an,
 single

ἀπο μιας An idiomatic phrase meaning, 'with one consent', 'with one voice', 'unanimously'.

παραιτεομαι ask for, request, excuse
 πρῶτος, η, ον first
 ἀγρος, ου m field, farm
 ἀγοραζω buy, redeem
 ἀναγκη, ης f necessity, compulsion

Perhaps implying a legal obligation associated with completion of the sale.

ἐξελθων Verb, aor act ptc, nom m s
 ἐξερχομαι
 ἰδεῖν Verb, aor act infin ὁραω see
 ἐρωταω ask, request, beg, urge
 σε Pronoun, acc s συ
 παρητημένον Perf pass ptc, m acc & n
 nom/acc s παραιτεομαι request, excuse;
 ἔχε με π. have me excused, please
 accept my apology

"The excuses bear a certain resemblance to those that are advanced in Dt 20:5-7; 24:5... as reasons for withdrawing from a holy war. Nevertheless, the correspondence is far from exact, and it is therefore improbable that this should be regarded as a main motif in the parable. All three excuses are concerned with the details of commercial and family life, and fit in with the teaching of Jesus regarding the danger of letting love of possessions or domestic ties interfere with total commitment to the call of discipleship; they do not need to be allegorised in order to be interpreted outside the parable. At the same time, however, there are undoubtedly reminiscences of Dt. throughout Lk., and hence the lesson may well be that the kind of reasons that were valid for non-participation in the holy war are improper excuses for refusal to accept the gospel invitation." Marshall

Luke 14:19

καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

ἕτερος, α, ον other, another
 ζευγος, ους η pair, yoke
 βους, βοος η οχ
 πεντε (indeclinable) five
 πορευομαι go, proceed
 δοκιμαζω test, examine, approve, prove, discern

Luke 14:20

καὶ ἕτερος εἶπεν· Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν.

γυνη, αικος η woman, wife
 ἔγημα Verb, aor act indic, 1 s γαμεω marry

A weak excuse. "Note how the man simply states that he cannot come, without asking to be excused: did he think that such a request would be refused by the host?" Marshall

Luke 14:21

καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπεῖρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγινομαι come, arrive
 ἀπαγγελλω announce, proclaim
 τότε then, at that time
 ὀργισθεὶς Verb, aor pass dep ptc, m nom s ὀργιζομαι be furious, be angry
 οἰκοδεσποτης, ου η householder, master

ταχέως adv. (formed from ταχυς) quickly, at once, soon

πλατεια, ας η wide street
 ῥυμη, ης η street, alley
 πολις, εως η city, town
 πτωχος, η, ον poor, pitiful
 ἀναπερως, ου η a cripple
 τυφλος, η, ον blind
 χωλος, η, ον lame, crippled

Same list as is found in 14:13.

εἰσάγαγε Verb, aor act imperat, 2 s εἰσαγω bring into, lead into

ὧδε adv here, in this place

Luke 14:22

καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

γέγονεν Verb, perf act indic, 3s γινομαι
 ἐπέταξας Verb, aor act indic, 2 s ἐπιτασσω command, order

ἔτι still, yet, moreover

τοπος, ου η place (here meaning room)

Luke 14:23

καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·

ὁδος, ου η way, path, road
 φραγμος, ου η fence, wall, hedge;
 perhaps lane, path

Perhaps where beggars might rest for protection.

ἀναγκαζω force, compel, urge

"The use of the word implies the situation of oriental courtesy in which an invited guest will at first politely refuse to come until he is pressed to do so (cf. Gen 19:3)." Marshall

εἰσερχομαι enter, go in, come in
 γεμιζω fill

"Two motifs appear to be present. The one is to indicate a call to a wider circle of people, who can most plausibly be identified with the gentiles; the other is to indicate that the task of inviting the guests is still incomplete and hence to stress the continuing task that must be carried on by the disciples." Marshall

Luke 14:24

λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ ἴδειν.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing
 ἀνηρ, ἀνδρος η man, husband
 ἐκεινος, η, ο demonstrative adj. that, those
 γευομαι taste, eat, experience

Derrett argues that the reference is to sending portions of food from the banquet to guests who were unable to come (Ne 8:10-12). "There is no way to the messianic feast except by responding to the invitation once given." Marshall

Luke 14:25-35

The theme of the cost of discipleship runs like a refrain through Luke (cf. 9:57-62; 18:24-30).

Luke 14:25

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς·

συμπορευομαι go along with

I.e. on his journey to Jerusalem.

στραφεὶς Verb, aor pass ptc, m nom s
στρεφω turn, turn around

Luke 14:26

Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναι μου μαθητής.

μισεω hate, despise, be indifferent to

It is commonly argued that hate here has the Semitic sense to love less (16:31 par Mt 6:24; Gen. 29:31-33; Dt 21:15-17; 2 Sam 19:7; Prov 13:24; Is 60:15; Mal 1:2f.; Rom 9:13; 1 Jn 2:9). But we must take care not to reduce the force of Jesus' point which is that his demands upon us must have precedence over every other claim. "The thought is ... not of psychological hate, but of renunciation" Marshall. Cf. v.33.

γυνή, αἰκος f woman, wife

τεκνον, ου n child; pl descendants

ἀδελφή, ης f sister, female believer

ἔτι still, yet, moreover

τε enclitic particle and, and so; τε καὶ and also

ἔτι τε καὶ means 'and in addition' (Acts 21:28). τε is omitted by p⁷⁵ and a few other MSS and replaced by δε in TR.

ψυχή, ης f self, inmost being, life, 'soul', living being

Cf. Jn 12:25.

μαθητής, ου m disciple, pupil, follower

Luke 14:27

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής.

καὶ is added before ὅστις by κ^c A (D) W Θ f1 f13 TR. The whole verse is omitted from a few MSS by homoioteleuton (*the similar ending* of this and the preceding verse misleading the copyists eye).

ὅστις, ἦτις, ὅ τι who, whoever, anyone
βαστάζω carry, bear
σταυρός, ου m cross

αὐτοῦ rather than ἑαυτοῦ is read by p⁴⁵ p⁷⁵ κ D Θ TR.

ὀπισω prep with gen after

Cf. 9:23. "To come after Jesus is the same as to follow him (9:23; Mt has ἀκολουθεω ὀπισω...). The phrase is used in the OT of going after false gods and walking in the ways of Yahweh (Dt 13:4; 1 Ki 14:8; 18:21; 2 Ki 23:3...). Jesus, however, calls men not to follow God but to follow himself in the path of self-denial: cf. Dt 13:4, where following after other gods and total love for Yahweh are contrasted." Marshall

Luke 14:28

τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

θέλω wish, will

πυργος, ου m tower, watchtower

οἰκοδομεω build

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

πρῶτον adv. first, first of all

καθίζω sit down, sit, take one's seat

"Conveys the idea of settling down to make a deliberate calculation." Marshall

ψηφίζω figure out, calculate

Only here and in Rev 13:18

δαπάνη, ης f cost, expense

Here alone in NT.

ἀπαρτισμος, ου m completion

Here alone in NT.

Luke 14:29

ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ισχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρζωνται αὐτῷ ἐμπαίζειν

μηποτε lest, otherwise

ἵνα μηποτε "appears to be a strengthened form of ἵνα μη, expressing apprehension" Marshall

θέντος aor. ptc. τιθημι place, set

θεμελιος, ου m (also θεμελιον, ου n)
 foundation, foundation stone
 ισχυω be strong, be able, be sufficient
 ἐκτελεω finish, complete

Only here and in the following verse.

πάντες Adjective, m nom pl πας
 θεωρω see, watch, observe, notice
 ἀρξονται Verb, aor midd subj, 3 pl ἀρχω
 midd begin
 ἐμπαιζω ridicule, make fun of, trick,
 deceive

Cf. 18:32 par Mk 10:34; Lk 22:63; 23:11,36.

Luke 14:30

λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο
 οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

Luke 14:31

ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ
 συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον
 βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν
 ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ
 ἐπ' αὐτόν;

ἢ οἱ
 βασιλευς, εως m king
 ἕτερος, α, ον other, another, different
 συμβαλλω meet, put together, engage
 πολεμος, ου m war, battle
 βουλευομαι plan, decide, consider
 δυνατος, η, ον possible, able
 δεκα ten
 χιλιας, αδος f (group of) a thousand
 ὑπανταω meet, fight

Here has the sense 'oppose' (cf. 8:27)

εἴκοσι twenty

Luke 14:32

εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν
 ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

γε enclitic particle adding emphasis to the
 word with which it is associated

For εἰ δε μη γε cf. 5:36.

ἔτι still, yet
 πορρω adv far away, far
 πρεσβεια, ας f messenger(s),
 representative(s)
 ἀποστελλω send, send out
 ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταω
 ask, request, beg
 εἰρηνη, ης f peace

There are several textual variants to the unusual phrase τα προς ειρηνην. Marshall is of the opinion that, "The whole phrase appears to represent Hebrew *sa'al b salom* 'to greet (an opponent)' hence 'to do homage, surrender unconditionally' (1 Sa 30:21; 2 Sa 8:10; 11:7; 1 Ch 18:10; Ps 121:6...), rather than 'to ask for terms of peace'."

Luke 14:33

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
 πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί
 μου μαθητής.

οὕτως adv. formed from οὗτος thus, in this
 way
 ἀποτασσομαι say good-bye, leave
 ὑπαρχω be at one's disposal (τα ὑ.
 possessions).

"Just as one should not attempt a venture without having sufficient resources to complete it, but will need to put everything into it in order to be successful, so the disciple must be continually ready (present tense) to give up all that he has got in order to follow Jesus (cf. 9:23...)." Marshall

Luke 14:34

Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας
 μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

Cf. Mt 5:13; Mk 9:50.

καλος, η, ον good, precious

Here the sense is 'useful'

ἄλας, ατος n salt
 ἐαν if, even if, though
 μωραινω make foolish, make tasteless

"The verb used ... is strange. μωραινω means 'to be, make foolish' (Mt 5:13; Rom 1:22; 1 Cor 1:20), and no other meaning is attested... The solution to the problem is that the Hebrew root *tpl* has the double meaning of 'saltiness' (*tapel*, Job 1:6) and 'folly' (*tiplah*, Jer 23:13; Job 1:22; 24:12); it is to be presumed that the same root was used in Aramaic in the same way, especially since the word would give a word-play with *tabbel*, 'salted, seasoned'... If so, Mark's version has reproduced the literal meaning of the verb, which fits 'salt' as a subject, whereas the Q version (followed by both Mt. and Lk.) has used the other meaning of the verb, so that what fits the disciples has been inappropriately used within the metaphor in order to bring out the application. Probably one should continue to translate by 'lose its taste', but a footnote explanation should be added." Marshall

ἀρτυω season, restore flavour

"The explanation probably lies in the nature of Palestinian salt. It was obtained by evaporation from the Dead Sea. Since the water of the Dead Sea contains various substances, evaporation produced a mixture of crystals of common salt and carnallite... Since the former crystallises out first, it is possible to collect relatively pure salt by fractional collection of the first crystals, but it would be easy to mistake crystals of bitter-tasting carnallite for salt, especially if contaminated with fine clay, etc., which would also produce a stale taste. Carnallite, or gypsum out of which the salt content had been dissolved away, would be 'salt that had become tasteless'." Marshall

"There is an astringent quality about discipleship. If a man lacks it, then whatever other qualities he may have, as regards discipleship he is useless." Morris.

Luke 14:35

οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὄρα ἀκούειν ἀκουέτω.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
γη, γης f earth
κοπρια, ας f dung-heap, rubbish heap

The significance of salt on a dung heap is unclear. Marshall mentions several possibilities, including its use as a weed killer, concluding that none is free from difficulty. However, the sense is clear – it is good for nothing.

εὐθετος, ον fit, suitable, useful
ἔξω out, outside, away
οὖς, ὠτος n ear, hearing

Cf. 8:8; Mt 11:15.

Luke 15

"There can be no doubt that ch. 15 forms one self-contained and artistically constructed unit with a single theme. The theme is announced at the outset: Jesus is criticised for welcoming sinners and having fellowship with them, and he gives parabolic teaching to justify his attitude." Marshall

Luke 15:1

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.

ἐγγίζω approach, draw near

"The periphrastic form ἦσαν ... ἐγγίζοντες is perhaps meant to indicate that the general circumstances of Jesus' ministry rather than one particular incident are in mind." Marshall

τελώνης, ου m tax collector

ἁμαρτωλος, ον sinful, sinner

Luke 15:2

καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.

διαγογγυζω complain, grumble

Cf. 5:30 and the note on 5:29 regarding the importance of meal scenes in Luke.

τε enclitic particle and, and so; τε και and also

γραμματεως, εως m scribe, expert in Jewish law

οὗτος here is strongly derisory

προσδεχομαι receive, welcome, accept
συνεσθιω eat with

Luke 15:3

εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·

The singular παραβολη may be used for a parabolic discourse (cf. 5:36).

Luke 15:4

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὑρῆ αὐτό;

The ἄνθρωπος may form a deliberate contrast with γυνη in v.8.

ἑκατον one hundred

A fairly normal size of flock for a small farmer.

προβατον, ου n sheep

ἀπολέσας Verb, aor act ptc, m nom s

ἀπολλυμι destroy, lose

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one

καταλειπω leave, leave behind

ἐνενηκοντα ninety

ἐννεα nine

ἐρημος, ου f deserted place, uninhabited region

"It is obviously presupposed that the sheep are left in the care of a helper (cf. Jn 10:3)." Marshall

ἀπολωλὸς Verb, perf act ptc, n nom/acc s

ἀπολλυμι

εὑρη Verb, aor act subj, 3 s εὕρισκω

"The parable takes up the theme of God's care for his flock (Ezek 34:12, 23f.) which is now fulfilled in the Messiah." Marshall

Luke 15:5

καὶ εὐρὼν ἐπιτίθεισιν ἐπὶ τοὺς ὄμους αὐτοῦ
χαίρων,

ἐπιτίθειμι place on, place
ὄμος, ου m shoulder

Here and in Mt 23:4. Cf. Is 40:11

χαίρω rejoice, be glad

Luke 15:6

καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους
καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ
μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

συγκαλεῶ call together; midd call to
oneself

Probably to a feast.

φίλος, ου m and φιλη, ης f friend
γειτων, ονος m & f neighbour

συγχαίρω rejoice with, rejoice together

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

Luke 15:7

λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται
ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ
ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν
ἔχουσιν μετανοίας.

Cf. a differing application in Mt 18:14.

οὕτως adv. formed from οὕτος thus, in this
way

ἔσται Verb, fut indic, 2 s εἶμι

οὐρανῷ is a veiled reference to God (cf. Mt
18:14) and probably to the angels (cf. 15:10).

ἁμαρτωλος, ον sinful, sinner

μετανοεω repent, have a change of heart
ἢ or, than

δικαιος, α, ον righteous, just

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ τι
who

χρεια, ας f need, want

μετανοια, ας f repentance, change of
heart, change of way

The last phrase is probably ironic, 'people who
think that they are righteous and have no need
to repent'.

Luke 15:8

Ἦ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν
ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ
σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ
εὕρῃ;

δραχμη, ης f drachma (Greek silver coin
with approximate value of a denarius – a
day's wage)

δεκα ten

"The money would appear to represent the
woman's savings or dowry." Marshall

ἅπτω light, ignite

λυχνος, ου m lamp

σαροω sweep (of a house)

ζητεω seek, search for

ἐπιμελως adv carefully, thoroughly

εὕρῃ see v.4

Luke 15:9

καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας
λέγουσα· Συγχάρητέ μοι ὅτι εὗρον τὴν
δραχμὴν ἣν ἀπόλεσα.

Compare verse 6

Luke 15:10

οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν
ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ
μετανοοῦντι.

Compare verse 7

Luke 15:11-32

The central figure in the parable is the father,
hence Thieliicke's famous description 'The
parable of the waiting father'.

"What is portrayed in the parable, therefore, is
the love of God for his wayward children, a
theme already developed in the OT: with
reference to Jer 3:22, G. Quell notes how the
backsliding Israelites are summoned to return
to God as to a Father, and 'in Jer 31:18-20,
where the sons of Ephraim are now the son,
one may clearly perceive the original of the
parable of the prodigal'; cf. Hos 11:1-9; Is
63:15f...

"The elder son represents a religion which
relies on its own ability and imposes a claim
on the Father, instead of recognising its
dependence on the kind of fatherly love shown
in ordinary human relations." Marshall.
Stephen Wright (*Tales Jesus Told*) comments,
"But to jump to these identifications too
quickly is to miss much of the story and its
suggestive power. First and foremost, this is
the story of a human family, and all three of
the members of the family we see are crucial to
the story." Wright goes on to say, "It is very
unlikely that anyone who was really listening
could have remained neutral. For some,
indeed, the response would surely have gone
deeper than just taking up a stance of
sympathy or hostility to one or other of the
characters. It would have entailed *identifying*
with them: saying 'that is me'. And in that
identification the story might have brought
profound joy or sadness, yearning or remorse.

"The setting in which Luke places the story is very plausible and helps us to imagine some of its potential impact on different groups of people. Pharisees and Scribes have been expressing disapproval of Jesus on account of his easy mixing with groups of people considered unclean – the customs officers and 'sinners' (Luke 15:1-2). Along with the pictures of a shepherd searching for his sheep and a woman searching for a lost coin, Jesus tells this story to these leading figures. But others too would be listening in, especially the 'sinners' themselves and Jesus' disciples. "Jesus invites his hearers to envisage a rebellious son who puts himself outside the pale of family, community and ancestral faith; who flouts God's law and ends up in the most shameful state of uncleanness – in the household of a Gentile, feeding pigs. What would they think of him? For the Pharisees and Scribes, such a person would be the very personification of a reprobate, someone whose company a strict law-abiding Jew would shun. Little sympathy for the son would come from that quarter... Different members of the audience would have reacted differently to the son's decision to return; the Pharisees and Scribes looking cynically at his motives; the customs officials and 'sinners' recognising a familiar pattern of desperation."

Tom Wright (N T Wright, *Jesus and the Victory of God*) argues that this parable subverts the story Israel was telling of itself and was living out, the story of Exile and Restoration. Jesus subverts the story by asserting that the real return from exile "is taking place, in an extremely paradoxical fashion, in Jesus' own ministry... His welcome to all and sundry ... was a sign that resurrection – forgiveness – restoration – return from exile – the reign of YHWH – were all happening under the noses of the elder brothers, the self-appointed stay-at-home guardians of the father's house. The covenant was being renewed, and Jesus' welcome to the outcasts was a vital part of that renewal... In telling this story, he is explaining and vindicating his own practice of eating with sinners: his celebratory meals are the equivalent, in real life, of the homecoming party in the story. They are the celebration of the return from exile. What is more, Jesus is claiming that, when he does all this, Israel's god is doing it, welcoming sinners no matter whether have passed all the normal tests for membership, as long as they will accept the welcome of Jesus... He is making a claim, a claim to be the one in and through whom Israel's god is restoring his people. The claim is highly controversial." Tom Wright adds that, for Luke, there is a parallel between this parable and the debate within the early church recorded in Acts 15.

Luke 15:11

Εἶπεν δέ· Ἄνθρωπός τις εἶχεν δύο υἱούς.

εἶχεν Verb, imperf act indic, 3 s ἔχω

δυο gen & acc δυο dat δυοσιν two

Luke 15:12

καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

νεωτερος, α, ον younger, young, youngest
(comparitive from νεος)

δος see 14:9

Such a request is unheard of in Ancient Near Eastern literature apart from this parable.

ἐπιβαλλω fall to

μερος, ους n part

ουσια, ας f property, money, wealth

"The OT law prescribed that the first son was entitled to a double share of the property, so that here the younger son might expect one-third on the death of his father; if, however, a disposition was made to take effect earlier, the share would be less, possibly two-ninths." Marshall.

διεἴλεν Verb, aor act indic, 3 s διαίρω
divide, apportion
βίος, ου m living, possessions

"The younger son thereby deprived himself of any further claims on the father's estate, as he himself later recognised (v.19)." Marshall. Kenneth E. Bailey (*Poet and Peasant*) writes, "The prodigal is shown as wishing his father's death in his request for his portion. The father demonstrates almost unbelievable love by granting the request." Bailey also draws attention to the silence of the older brother who also receives his share of the inheritance at this point. The younger brother's leaving and the older brother's silence, letting him go, both signify an unwillingness to live together in the inheritance of their father, a living together idealised in Ps 133:1.

Luke 15:13

καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἄσῳτως.

The litotes οὐ πολλὸς is Lucan (Acts 1:5).

συναγαγὼν Verb, aor act ptc, m nom s
συναγω gather, gather together

Marshall says that the meaning here is 'to turn into cash'.

ἀποδημεῶ leave (home) on a journey, go away

χώρα, ας f country, region, land
μακρὰν far, far off, at some distance
ἐκεῖ there, in that place, to that place
διασκορπιζῶ scatter, squander
ζῶ live, be alive
ἄσῳτως adv. recklessly, immorally

Cf. Eph 5:18; Tit 1:6; 1 Peter 4:4.

Luke 15:14

δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

δαπανήσαντος Verb, aor act ptc, m nom s
δαπανᾶω spend

λιμὸς, ου m & f famine, hunger

"Jeremias has traced a series of ten famines in and around Jerusalem from 168 BC to AD 70 (excluding the results from war). Famine would have been a very powerful image for any first-century Palestinian audience." Bailey.

ἰσχυρὸς, α, ου strong, powerful
ἐκεῖνος, η, ο demonstrative adj. that
ὑστερεῶ lack, have need of; midd be in want

Luke 15:15

καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους·

πορευθεὶς Verb, aor pass dep ptc, m nom s
πορευομαι go

ἐκολλήθη Verb, aor pass dep indic, 3 s
κολλαομαι unite oneself with

A strong verb, 'joined himself to'. "To become an employee or, indeed, the slave – as seems almost to have been the case here – of a Gentile would have been shameful enough for a Jew. To find oneself tending pigs, unclean to Jewish people, was more degrading still." S. Wright.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
πολιτῆς, ου m citizen, fellow-citizen

χώρα, ας f see v.13

ἐκεῖνος, η, ο see v.14

πέμπω send

ἀγρος, ου m field, farm, countryside

βοσκῶ tend, feed

χοῖρος, ου m pig

Feeding pigs was an unclean occupation (Lev 11:7) and thoroughly degrading for a Jew. Bailey suggests that the prodigal may have been given this job in an attempt to get rid of him. Jeremias reasons that the prodigal could not have observed the Sabbath, would have been associated with unclean animals, and thus was "practically forced to renounce the regular practice of his religion."

Luke 15:16

καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.

ἐπιθυμεῶ long for, desire, lust after

The imperfect may represent an unfulfilled desire.

χορτασθῆναι Verb, aor pass infin χορταζῶ
feed, satisfy

"χορτασθῆναι (6:21) is the reading of p⁷⁵ & B D L f1 f13... and was accepted by UBS on the basis of the external evidence... Other MSS have γεμίσει τὴν κοιλίαν ('to fill his stomach'); so A Θ pm lat sy^{s p} bo; TR; (and RSV mg; NEB; JB; TEV; NIV). It is more likely that this strong, almost crude expression was corrected by scribes ..., than that it was later added to the text; here, therefore, the inferior MSS may preserve the correct reading." Marshall.

κερατίον, ου n pod (of the carob tree)
οὐδεὶς, οὐδεμια, οὐδεν no one, nothing
ἐδίδου Verb, imperf act indic, 3 s δίδωμι

Indicates the desertion of his friends. "It is not necessary to assume... that the youth was reduced to stealing: would he not have received some tiny wage for looking after the swine?" Marshall.

Linnemann suggests that the prodigal wanted to eat the carob pods but was unable to do so because someone else was feeding the pigs and would not give him any. Bailey and S. Wright, however, suggest he was forced to eat what were *wild* carob pods which are bitter and could not satisfy his hunger. Wright comments, "From tasting the brief thrills of *nouveau riche* luxury, he descends to tasting the fodder of unclean animals and the bitter pill of poverty. The same words are used of his 'longing to be filled' as are used in another story, that of the beggar Lazarus, who is 'longing to be filled' with crumbs from the rich man's table (Luke 16:21)."

Luke 15:17

εις εαυτον δε ελθων εφη· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῶ ὧδε ἀπόλλυμαι·

ε̅αυτος, ε̅αυτη, ε̅αυτον him/her/itself

'come to one's senses' – a Semitic phrase meaning 'repent'. Bailey argues that it is only 'repentance' in a weak sense. Stephen Wright comments, "For Judaism, the justice enshrined in the Torah given by God to Israel entailed, centrally, obedience to God, family loyalty and care for all members of the community, including the poorest. In demanding his inheritance, leaving his family and spending his money on himself, this young man had flouted all three principles. He had left the environment where God was worshipped, where he owed a duty to his friends and neighbours, and where he himself would receive support in time of need. Now he was alone and alienated from that safe and sacred space. This was not divine punishment for his folly, simply its self-imposed consequence. And, in a moment of self-awareness, he sees that there is only one course of action he can now take."

ε̅φη Verb, imperf act ind, 3s φημι say
 ποσος, η, ον how much(?), how many(?)
 μισθιος, ου m hired man, labourer
 περισσευω abound, excel, have plenty
 ἄρτος, ου m bread, a loaf, food
 λιμος, ου m & f see v.14
 ὧδε adv here, in this place
 ἀπολλυμι midd be lost, perish, die

Luke 15:18

ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,

ἀναστας aor. ptc. ἀνιστημι rise, arise

Marshall, following Jeremias, says that ἀναστας πορευσομαι represents an Aramaic phrase meaning 'I will go at once'.

ἐρῶ Verb, fut act indic, 1 s λεγω

ἡμάρτον aor. ἁμαρτανω sin, commit sin

εις τον ουρανον means 'against God'.

ἐνωπιον before, in the presence of

Luke 15:19

οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.

οὐκετι adv no longer, no more

ἄξιος, α, ον worthy, deserving, fitting

κληθῆναι Verb, aor pass infin καλεω

He has no claim on his father since he has already received all that he was entitled to. Bailey follows Derrett in suggesting that the prodigal wanted a measure of independence as a hired servant with a day wage. He may even have hoped that in due course he could pay back what was due to his father. Furthermore, in working as a hired servant he will not be eating his brother's bread and thus does not need to be reconciled to his brother. Perhaps he hopes that by returning to the village as a hired servant his position there will also be secured. He sees repentance in terms of making reparation.

Luke 15:20

καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

"His father ... knows how the village (which certainly has told him he should not have granted the inheritance in the first place) will treat the boy on his arrival. The prodigal will be mocked by a crowd that will gather spontaneously as word flashes across the village telling of his return... As soon as the prodigal reaches the edge of the village and is identified, a crowd will begin to gather. He will be subject to taunt songs and many other types of verbal and perhaps even physical abuse.

"The father is fully aware of how his son will be treated, if and when he returns in humiliation to the village community he has rejected. What the father does in this homecoming scene can best be understood as a series of dramatic actions calculated to protect the boy from the hostility of the village and to restore him to fellowship within the community. These actions begin with the father running down the road." Bailey.

ἐτι still, yet

μακρὰν see v.12.

ἀπεχω intrans. be distant

εἶδεν Verb, aor act indic, 3 s ὀραω trans

see, recognise

ἐσπλαγχνίσθη Verb, aor pass dep indic, 3 s

σπλαγχνίζομαι be moved with pity or compassion

Expresses the heart of the story.

δραμῶν Verb, aor act ptc, m nom s τρεχω
run

"An Oriental nobleman with flowing robes never runs anywhere. To do so is humiliating... The text says, 'He had compassion.' We would suggest that this 'compassion' specifically includes awareness of the gauntlet the boy will have to face as he makes his way through the village. The father then runs the gauntlet for him, assuming a humiliating posture in the process!" Bailey. The act of the father in the parable is a reflection of the ministry of the Son.

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιτω

fall upon

τραχηλός, ου m neck

καταφιλεω kiss

Cf. Acts 20:37; Gen 45:14f; 33:4. The father's kiss prevents the son from kissing the hand or even the feet of the father.

"The action is a sign of forgiveness (2 Sa 14:33) and of the restoration of the broken relationship, with the initiative being taken by the father." Marshall. The reconciliation takes place publically, on the edge of the village. John Nolland says, "The language of the father's action here is likely to be based upon that of the classic reconciliation scene between Jacob and Esau (Gen 33:4)."

Luke 15:21

εἶπεν δὲ ὁ υἱὸς αὐτοῦ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.

Some MSS (x B D 33) complete the son's words rehearsed in vv.18,19, missing the point that his father will not let him finish his prepared speech.

Bailey comments on the missing offer to be a hired servant, "As we have seen, the prodigal comes home with a rabbinic understanding of repentance. He is shattered by his father's demonstration of love in humiliation. In his state of apprehension and fear he would naturally experience this unexpected deliverance as an utterly overwhelming event. Now he knows that he cannot offer any solution to their ongoing relationship. He sees that the point is not the lost money, but rather the broken relationship which he cannot heal. Now he understands that any new relationship must be a pure gift from his father. He can offer no solution. To assume that he can compensate his father with his labour is an insult. 'I am unworthy' is now the only appropriate response."

Luke 15:22

εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,

δούλος is a household servant as opposed to the μισθός, a hired hand.

ταχὺ adv quickly, without delay, soon

ἐξενέγκατε Verb, aor act imperat, 2 pl

ἐκφέρω carry or bring out, produce

στολή, ης f robe, long robe

πρωτός, η, ον first, foremost

Here meaning 'best' – almost certainly the father's (though it may have been the son's former robe).

ἐνδύω dress, clothe

δότε Verb, aor act imperat, 2 pl διδομι

δακτύλιος, ου m ring (for the finger)

A symbol of authority, especially royal authority (Esth 3:10; 8:8; also 6:6-11 with its focus on 'the man whom [the king] delights to honour').

χεῖρ, χειρός f hand, power

ὑπόδημα, τος n sandal

πόδας Noun, acc pl πους, ποδος m foot

"The shoes were a sign that a person was a freeman, not a slave; at the same time, they were worn in the house by the master, and not by the guests, who took them off on arrival. Hence they indicated authority and possession as well as freedom." Marshall. All of this not only restores his place in the family but also in the community.

Luke 15:23

καὶ φέρετε τὸν μὸσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,

φέρω bring, carry, lead

μοσχός, ου m calf, young bull
σιτευτός, η, ον fattened, fattened

Only here and in vv. 27,30 in NT. "The reference is to an animal specially fed and kept to be slaughtered on a special occasion."
Marshall

θύω slaughter, sacrifice, kill
φαγόντες Verb, aor act ptc, m nom pl έσθω and έσθω eat
εὐφρανθῶμεν Verb, aor pass subj, 1 pl
εὐφραίνω make glad; pass be glad, rejoice

Includes an implied invitation to the community.

Luke 15:24

ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλώς καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

νεκρός, α, ον dead
ἀναζαω come back to life, come to life
ἀπολωλώς Verb, perf act ptc, m nom s
ἀπολλυμι destroy, kill, lose
εὐρέθη Verb, aor pass indic, 3 s εὐρισκω
ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin
εὐφραίνεσθαι Verb, pres pass infin εὐφραίνω

A link with the previous parables (15:4,8).

Luke 15:25

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

πρεσβύτερος, α, ον elder, eldest, old man/woman
ἀγρός, ου m field, farm

"The older son appears on the scene in the fields. He is outside the house. His path to the banquet hall is step by step presented as parallel to the road just travelled by the prodigal." Bailey.

ἐγγίζω approach, draw near
συμφωνία, ας f music
χορός, ου m dancing

Luke 15:26

καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί ἂν εἶη ταῦτα·

προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι call to oneself, summon

εἷς, μια, ἐν gen ἑνός, μιας, ἑνός one
παις, παιδος m & f servant, slave, child

Bailey suggests that the men/adults of the village were in the feast while the children would have congregated in the courtyard outside. It was of one of these children that the older brother calls for an explanation for the feast – hence the reply 'your father ..' rather than 'my master ...'

πυνθανομαι inquire, ask, question
εἶη 3s. subj. εἶμι

τί ἂν εἶη is a Lucan phrase, cf. 18:36; Acts 21:33.

Luke 15:27

ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

ἦκω come, have come, be present

See v.23 for much of the vocabulary of this verse

ὕγιαινω be sound, be in good health

Here means that the boy is safe and well.

ἀπέλαβεν Verb, aor act indic, 3 s
ἀπολαμβανω receive back, get back

Luke 15:28

ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

ὠργίζομαι be furious, be angry

"He objected to the welcome given to one who had done nothing to deserve it, but rather had done harm to his father. Perhaps too he feared some loss to himself as heir to what remained."
Marshall.

ἤθελεν Verb, imperf act indic, 3 s θελω
wish

εἰσερχομαι enter, go in, come in

Bailey points out that custom would have required the elder brother's presence. "At such a banquet the older son had a semi-official responsibility. He is expected to move among the guests, offering compliments, making sure everyone has enough to eat, ordering the servants around and, in general, becoming a sort of major-domo of the feast." His failure to go in amounts to a public humiliation of his father.

ἐξελθὼν Verb, aor act ptc, nom m s
ἐξερχομαι

παρακαλεω exhort, encourage, urge

Note the imperfect for continuous action.

Bailey comments, "The listener/reader expects anger similar to that of King Ahasuerus to burn within the heart of the father. He is expected to ignore the boy and proceed with the banquet, or in some way punish him for public insolence, or at least demonstrate extreme displeasure. However, for the second time in one day, the father goes down and out of the house offering in public humiliation a demonstration of unexpected love." Stephen Wright comments, "Just as he had gone out to meet his returning younger son, so he goes out to his loyal but reluctant elder son."

Luke 15:29

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· Ἴδού τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, say

The elder son's attitude is reminiscent of that expressed in Mt 20:12.

τοσοῦτος, αὐτῆ, οὐτον correlative adj so
much; pl so many

ἔτη Noun, nom & acc pl ἔτος, οὐς n year
δουλεύω serve, slave for

Not the kind of word you would expect used by a son of work for his father – except in anger, "I have slaved away for you all these years ...". The son feels that he has had the position of a slave (cf. Gal 4:1f.).

οὐδέποτε never

ἐντολή, ης f order, instruction
παρερχομαι pass by, neglect

Cf. 11:42. "He reflects the attitude of the Pharisees (18:9ff.; 18:21; Gal 1:13f.; Phil 3:6) as seen by Jesus and the early church... It should be regarded as a 'persuasive definition' rather than a statement with which they could at once identify themselves. Jesus' description is meant to make them re-examine themselves." Marshall. Though note also Deut 26:13 for the language that was to accompany the tithe offering.

Bailey points out that the assertion of the elder brother that he has always obeyed his father does not sit well with his refusal to join in the banquet and his failure to address his father with any form of reverential title – both of which amount to insults. Bailey quotes Sa'id who writes, "The estrangement and rebellion of the older son were evident in his anger and his refusal to enter the house."

ἐμοὶ Pronoun, dat s ἐγώ

Note the emphatic position of ἐμοὶ

ἔδωκας Verb, aor act indic, 3 s δίδωμι

Stephen Wright comments, "This loyal son has not grasped the fact that his father was treating him, too, as grown up, indeed as an equal; that all that was the father's – the house and livestock and land and its produce, all that remained after the younger son had taken his portion – was indeed his. He was still expecting to receive gifts like a child, while all along his father was entrusting him with everything that they had left, and expecting him to enjoy it freely."

ἔριφος, οὐ m goat, kid

Only here and in Mt 25:32.

φίλος, οὐ m and φίλη, ης f friend
εὐφρανθῶ Verb, aor pass subj, 1 s εὐφραίνω
see v.23

The elder brother now expresses the desire which had typified the prodigal! Cf. the language of the labourers in the parable in Mt 20:11, cf. Lk 17:7-10.

Luke 15:30

ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

ὅτε conj when, at which time

ὁ υἱὸς σου οὗτος Note: not 'my brother.' By this the elder brother declares that he is not part of the family – he has "removed himself from the fellowship of the family." Bailey.

καταφαγῶν Verb, aor act ptc, m nom s
κατεσθίω and κατεσθῶ eat up, devour
βίος, οὐ m living, possessions

σου τὸν βίον Derrett argues that this is an attempt to say, "He doesn't love you. If he did, he would have preserved his portion to take care of you in your old age."

πορνή, ης f prostitute

An assertion made without evidence but on the ground of probability. From the older son it is an attempt to blacken his brother's name.

ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον see v.23.

Luke 15:31

ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν·

"How will the father respond after this attack on his integrity?... If he orders the son to enter the house and fulfil his duty as a member of the family, the son will certainly obey. But what would be gained? He already has a servant in the person of this young man. He wants a 'son.' The father bypasses the omission of a title, the bitterness, the arrogance, the insult, the distortion of fact, and the unjust accusations. There is no judgment, no criticism, no rejection, but only an outpouring of love. In striking contrast to the older son, he begins with a title and an affectionate one at that. Rather than υἱός he now uses τέκνον." Bailey.

τεκνον, ου η child

παντοτε always

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

σος, ση, σου possessive adj. your, yours

"The saying must be interpreted to mean that legally the son will inherit the farm, since it has already been promised to him. If the son has not already enjoyed the fruits of it, it is because he has not asked rather than because the father was unwilling to give it." Marshall. These words amount to an assurance that the prodigal's return does not affect the elder brother's rights in any respect.

Luke 15:32

εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

χαρῆναι Verb, aor pass dep infin χαρω
rejoice, be glad

ἔδει Verb, imperf indic, 3 s (impers) δεῖ
impersonal verb it is necessary, must

The words are ambiguous: they could explain the father's rejoicing or amount to an appeal for the elder son to join in the rejoicing.

ἀδελφος σου οὗτος note the contrast with v.20. The father's concern is for reconciliation. His words are an appeal to the elder son to understand grace.

"With the father's statement the parable comes to an end, leaving his words as the climax, but also leaving the question for the hearers to answer: will the elder brother go in?" Marshall. The lack of response by the elder son amounts to an appeal to the Pharisees, 'Will you go in?'

Luke 15:11-32 Postscript

Bailey comments, "It is certainly right not to make a one-to-one identification of the Pharisees with the older son and the publicans with the younger son. Instead, Jesus is discussing two basic types of men. One is lawless without the law, the other lawless within the law. Both rebel. Both break the father's heart. Both end up in a far country, one physically, the other spiritually. The same unexpected love is demonstrated in humiliation to each. For both this love is crucial if servants are to become sons.

"This last half of the parable clarifies a potential misunderstanding of repentance that could be deduced from the first double parable. Repentance does not quite equal being found. The father goes out and finds both sons. One understands and accepts the status of being found. The other, so far as we know, does not, and remains lost."

Stephen Wright comments that the story is "Of a father striving to reconcile his children: a father for whom people were more important than property; unity more important than dignity; forgiveness more important than family honour; reconciliation more important than national and ritual purity."

Luke 16:1-9

Chapter 16 is mainly warnings about wealth and commences with the Parable of the Prudent Steward. Marshall outlines the main interpretations of this parable as follows: "Essentially there are two main interpretations of the steward's action. The traditional interpretation is that he acted corruptly throughout the story: having wasted his master's goods during his stewardship, he finally proceeded to falsify the accounts of his master's debtors by reducing the amounts owed in order to obtain their goodwill..."

The second view originates with Derrett who, "made the suggestion that the steward had included in the original accounts the interest due on the deferred payments. By God's law the charging of interest was strictly illegal, although man's law had found ways of evading God's law. What the steward did was to reduce the debtor's accounts by the amount of interest due, thus pleasing the debtors, acting legally himself and putting his master in a good light. There is then no difficulty about the steward's changed way of life being praised and used as an example to be imitated..."

"A variant view is that adopted by Findlay... and Fitzmyer... who claimed that the 'interest' was actually the steward's 'commission' on the transactions. What happened was simply that the steward forwent his own profit on the debts, and the master suffered no loss. The steward, as it were, paid out of his own pocket by renouncing the profit he hoped to gain, in order to obtain a lasting welcome from the debtors instead..."

"K.E.Bailey, holds that what the steward did was simply to show generosity by reducing the debtors' bills in faith that the master would be unwilling to countermand the changes and thereby lose *his* reputation for generosity." Marshall favours Derrett's interpretation.

Luke 16:1

Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

μαθητης, ου m disciple, pupil
πλουσιος, α, ον rich, well-to-do
εἶχεν Verb, imperf act indic, 3 s ἔχω
οικονομος, ου m steward, manager

The master was probably an absentee landlord.

διεβλήθη Verb, aor pass indic, 3 s διαβαλλω
bring charges

Here only in NT. The verb often means 'accuse falsely' though here the context makes clear that the accusation has grounds.

διασκορπιζω see 15:13

May imply neglect or misappropriation, "but since there is no suggestion of having to pay compensation, the former is more likely." Marshall.

ὑπαρχω be at one's disposal (τα ὑ. possessions).

τα ὑπαρχοντα see 8:3

Luke 16:2

καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη εἶτι οἰκονομεῖν.

φωνεω call, call out
ἀπόδος Verb, aor act imperat, 2 s ἀποδιδωμι
give, render

λογον here in sense of 'account'
οικονομια, ας f management of a
household, responsibility

δύνη Verb, fut midd dep indic, 2 s δυναμαι
ἐτι still, yet, any longer
οικονομew be a manager, be a steward

Here alone in NT

Luke 16:3

εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι·

ἀφαιρεω take away

The present tense signifies the process of dismissal which would not be complete until the steward had set down his accounts.

σκαπτω dig
ισχυω be strong, be able, be sufficient
ἐπαιτεω beg

Only here and in 18:35 in the NT.

αἰσχυνομαι be ashamed, be made
ashamed

Luke 16:4

ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.

ἔγνων Verb, aor act indic, 1 s γινωσκω

Moule explains the aorist as an instantaneous action which is over before it can be commented on. The Greek punctiliar has to be translated on occasions by a simple English form – here, 'I know what I will do'. Plummer thinks it suggests a sudden idea.

ὅταν when

μετασταθῶ Verb, aor pass subj, 1 s

μεθιστημι remove

δεχομαι receive, accept, welcome

Luke 16:5

καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

προσκαλεσάμενος Verb, aor midd dep ptc, m
nom s προσκαλεομαι call to oneself,
summon, invite

ἕνα ἕκαστον see 4:40

χρεοφειλετης, ου m debtor

"These may have included tenants of the estate who paid their rents in kind or (more probably) merchants who had received goods on credit from the estate and had given promissory notes in their own handwriting (Phm 18) to the steward." Marshall

πρωτος, η, ον first

ποσος, η, ον how much(?), how many(?)

ὀφειλω owe

Luke 16:6

ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου· ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

ἑκατον one hundred

βατος, ου m & f bath measure of about 35 litres

Here alone in the NT

έλαιον, ου n olive oil, oil
δέξαι Verb, aor midd dep imperat, 2 s take
γραμμα, τος n letter, account

The plural is used here for a single document.

καθίζω sit down, take one's seat
ταχεως adv. (formed from ταχυς) quickly, at once

γράφω Verb, aor act imperat, 2 s γραφω

Either alter the figure or more probably write out a new note.

πεντηκοντα fifty

"On Derrett's view this represents interest at 100%, which seems excessively high, but which is not impossible under oriental conditions. In the case of the wheat the amount of interest is much more realistic." Marshall

Luke 16:7

ἔπειτα ἐτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἐκατὸν κόρους σίτου· λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

ἔπειτα then, afterwards

ἕτερος, α, ον other, another

κορος, ου m cor, measure

Here alone in the NT. A dry measure equivalent to the *homer*. In OT times it was approximately 220 litres or 48 gallons.

σιτος, ου m grain, wheat

ὀγδοηκοντα eighty

Luke 16:8

καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

Is v.8 a continuation of the parable or comment by Jesus upon the parable? Is ὁ κύριος the master in the story or is it Jesus? Marshall says that the former is preferable and that on Derrett's view, "the master applauded the servant's return to legal dealings and was happy to bask in the undeserved reputation for fair dealing which he himself could now enjoy."

ἐπαινεω commend, praise

οἰκονομος, ου m steward, manager

ἀδικια, ας f wrongdoing, evil, sin

τον οἰκονομον της ἀδικια is a Hebraism meaning "the unrighteous steward". On Derrett's view this would apply to his former conduct.

"A different view is suggested by H Kosmala who argues that ἀδικια denotes the standing characteristic of this world, corrupted as it is by sin. The steward is simply a worldly man who acts in a worldly fashion (i.e. sinfully), and the point of the description is to contrast him with the disciples; understood in this way, the phrase then links closely to v. 8b and v9. Cf. 1 Jn 5:19; Jas 3:16." Marshall

φρονίμως adv wisely

"A word which is often used of the attitude which disciples should adopt in regard to the coming of the Son of man. The steward had seen the urgency of the situation and reacted sensibly towards it; so too, it is implied, should men react to the impending judgment of God." Marshall

The latter part of this verse is clearly comment on the parable and not part of the master's commendation.

"οἱ υἱοὶ with a genitive is a common Semitic phrase to denote people belonging to a particular class (cf. 10:6 note)." Marshall

αἰων, αἰωνος m age, world order
φρονιμωτερος, α, ον shrewder, wiser
(comparitive from φρονιμος)

φως, φωτος n light

Cf. Jn 12:36; 1 Thess 5:5 also Eph 5:8.

γενεα, ας f generation, contemporaries, age

I.e. 'by the standards of their generation'

Luke 16:9

καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλείπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

φίλος, ου m and φιλη, ης f friend

"No doubt by almsgiving" Marshall

μαμωνας, α m money, wealth, property

Here and 16:11,13; Mt 6:24.

της ἀδικιας because it is the great rival of God for the devotion and service of men. The meaning is *worldly* wealth.

ὅταν when, whenever, as often as

ἐκλειπω fail, give out, end

δέξωνται Verb, aor midd dep subj, 3 pl

δεχομαι receive, welcome

Marshall suggests that the implied subject is the angels.

αἰωνιος, ον eternal, everlasting

σκηνη, ης f tent, dwelling place

Luke 16:10

Ὁ πιστός ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

πιστος, η, ον faithful, trustworthy

"The ... motif is that of faithfulness in stewardship, and in their present context the sayings implicitly draw a contrast between the unfaithfulness of the steward in the parable and the faithfulness required in disciples." Marshall Cf. 12:42; 19:17; 1 Cor 4:2.

Derrett, however, understands 'faithful' to mean faithful to God. The servant in the previous parable was faithful to God in his cancellation of unjust interest.

ἐλαχιστος, η, ον (superl of μικρος) least, smallest, insignificant

This is the value which the Lord assigns to earthly possessions

ἄδικος, ον evil, sinful

The meaning here is 'dishonest, untrustworthy'.

Luke 16:11

εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

ἀληθινος, α, ον real, genuine, true

"refers to what is characteristic of the new age (Jn 1:9; 6:32; *et al*; Heb 8:2; 9:24...) and hence has an abiding, permanent quality. It is thus 'real'." Marshall

πιστεωω have confidence in, entrust

Cf. 1 Cor 9:7. "The contrast of tenses between the two clauses suggests that the thought is of the bestowal of heavenly treasure in the age to come, rather than of entrusting of the gospel to disciples called to be evangelists." Marshall

Luke 16:12

καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν;

ἄλλοτριος, α, ον belonging to another

All earthly things are merely loaned to us – in our trust for a while and then they are gone. Only heavenly possessions are ours permanently.

ὑμετερος, α, ον possessive adj of 2 pl your
δωσει fut. διδωμι

Luke 16:13

οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾷ.

οἰκετης, ου f house servant, servant
δυο gen & acc δυο dat δυοσιν two

ἢ or, (ἢ ... ἢ either ... or)

μισεω hate, despise, be indifferent to

ἕτερος, α, ον other, another, different

ἀγαπαω love, show love for

ἀνθέξεται Verb, fut midd dep indic, 3 s

ἀντεχομαι be loyal to, hold firmly to

Only here and 1 Thess 5:14; Tit 1:9.

καταφρονεω despise, treat with contempt
δουλουειν to serve as a slave.

Signifies complete devotion.

"A slave might work for two or more persons in partnership (Acts 16:10, 19) or for two different masters ... or he even might have been freed by one master while still a slave of another... Hence the point of the saying is that a man cannot render the exclusive loyalty and service which is inherent in the concept of δουλεια to more than one master." Marshall

Luke 16:14

Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.

φιλαργυρος, ον fond of money

Here and 2 Tim 3:2; cf. the noun, 1 Tim 6:10. Montefiore, Easton and Luce say that Luke is wrong in suggesting that the Pharisees were avaricious. However, Strack Billerbeck provides sufficient evidence that they were.

ὑπαρχω be (equivalent to εἰμι), be at one's disposal (τα ὑ. possessions).

ἐκμυκτηριζω make fun of, ridicule

Only here and 23:35.

Luke 16:15

καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

δικαιοω justify, acquit, declare & treat as righteous

"Creed ... suggests that the force is: 'You do indeed give alms, but you only do so to justify yourselves before men' (cf. 18:9, 11f.)... It fits in with the criticism in Mt 6:1-4." Marshall

ἐνώπιον prep with gen before, in the presence of

Cf. 2:35; 1 Sam 16:7; 1 Ch 28:9; Ps 7:10.

ὑψηλος, η, ον high, proud, exalted

βδελυγμα, τος n something detestable

"The saying is a threat of judgment; cf. Is 2:11-19; 5:14-16; Lk 1:51-53; 14:7-11." Marshall

Luke 16:16

Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

Cf. Mt 11:12f. for a variant form of the same saying.

μεχρι and μεχρις until, to, as far as

It is disputed whether μεχρι here means 'up to and including' or 'up to but not including'. The following ἀπο τότε suggests from the time of John. John marks the transition between the old and the new: he is the last of the prophets who precede Christ's coming but is also the immediate herald of the new era.

τοτε then, at that time

A new era has now dawned.

εὐαγγελίζω act. and midd proclaim the good news

βιάζω exercise force (if midd); suffer violence (if pass); enter by force

The law and the prophets spoke of the kingdom which was yet to come. Since the arrival of John the Baptist, and now with the ministry of Jesus, people are storming into the kingdom, even (as it were) violently pushing past the Pharisees and Jewish leaders to do so. "The saying in both of its forms refers to the efforts men should make in order to get into the kingdom." Marshall

Luke 16:17

Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

εὐκοπώτερος, α, ον (comparative from εὐκοπος easy) easier

γη, γης f earth

παρελθεῖν Verb, aor act infin παρερχομαι pass, pass away

κεραία, ας f stroke (part of a letter)

πεσεῖν Verb, aor act infin πιπτω fall

Caird regarded this as an ironical attack on the pedantic conservatism of the scribes: "It was easier for heaven and earth to pass away than for the scribes to surrender that scrupulosity which could not see the law for the letters." In this he follows Manson who sees the 'strokes' as scribal additions. The point is that they are unwilling to sacrifice their traditions.

In contrast, Easton says "Christ was hostile to the scribal traditions, but his attitude towards the Old Testament itself was one of unquestioning acceptance; to him this was God's word without qualification. The words of the law, rightly understood, were the sure guide to salvation." Geldenhuys similarly says, "The Saviour's words here are a very natural way of emphasising the absolute authority of the Old Testament." Marshall comments further, "It is however, 'in the demands of the kingdom, not in its own continued existence, that the Law is validated' (R.J.Banks, *Jesus and the Law in the Synoptic Tradition...*), as is seen by the way in which the saying is followed in both Mt. and Lk. by teaching in which the OT law is restated in a new way." (See also the comments of Hagner on Matthew 5:17-20 in these notes.)

Luke 16:18

Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Cf. Mt. 5:32; Mk 10:11 par Mt 19:9.

ἀπολυω release, dismiss, divorce

γαμεω marry

ἕτερος, α, ον another

μοιχευω commit adultery

ἀπολελυμένην Verb, perf pass ptc, f acc s

ἀνηρ, ἀνδρος m man, husband

Jesus shows that he upholds the law, while the Pharisees, for all their professed adherence to it, undermine it and deny it. The Pharisees permitted *men* to divorce their wives for trifling causes. Jesus also asserts the equality of men and women before the law – a man, just as much as a woman may be guilty of adultery.

Luke 16:19-31

The Rich Man and Lazarus. "Two themes are combined in the parable. The first is the reversal of fortunes in the next world for the rich and the poor; this sums up the theme found in 1:53 and 6:20-26 and the warning against covetousness in 12:13-21... The second theme is that if the law and the prophets are insufficient to call the rich to repentance, even the return of someone resurrected from the dead will not achieve the desired effect. Miracles in themselves cannot melt stony hearts. Here again there is a link with the earlier part of the chapter in which the validity of the law and the prophets during the era of the gospel is upheld." Marshall

Luke 16:19

Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

πλουσιος, α, ον rich, well-to-do

Secondary insertions in several MSS and versions provide a variety of names for the rich man.

ἐνδιδύσκω dress or clothe in

Imperfect for customary behaviour.

πορφυρα, ας f purple cloth
βυσσος, ου f fine linen

Fine underwear. Some suggest Egyptian cotton.

εὐφραίνω make glad, cheer up; pass be glad, rejoice

Here has the sense of feasting.

καθ' ἡμέραν daily

λαμπρῶς adv splendidly

"He strove over no higher purpose in life than to use his riches in selfishness and ostentation for worldly pleasure." Geldenhuys.

Luke 16:20

πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλωμένος

πτωχος, η, ον poor, pitiful
ὄνομα, τος n name

Λαζαρος is an abbreviation of 'eleazar' 'He (whom) God helps'. The name suggests that in his misery this beggar looked to God for aid.

ἐβέβλητο Verb, pluperf pass indic, 3 s βαλλω trans throw, throw down, place

"The pluperfect ἐβέβλητο could mean that he had been lain by friends in a suitable place for begging, but more probably it means 'he was lying'...; the implication is that he was ill or crippled." Marshall

πυλων, ωνος m gate, gateway, entrance, porch

Here an ornamental gateway to a mansion.

εἰλωμένος Verb, perf pass dep ptc, m nom s ἔλκομαι be covered in sores

Here alone in the NT.

Luke 16:21

καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

ἐπιθυμῶ long for, desire, lust after

May express an unfulfilled wish.

χορτασθῆναι Verb, aor pass infin χορταζω feed, satisfy

πιπτω fall

των ψιχιων (small crumbs) is added before των πιπτων in most MSS. The words are omitted by p⁷⁵ n* B L it sy^s et al. Metzger argues the words are a scribal addition copied from Mt 15:27.

τραπέζα, ης f table
κυων, κυνος m dog

"Such crumbs were normally eaten by the dogs (Mt 15:27; note the close correspondence in language), which also turned their unwelcome attention to the beggar. ἀλλὰ καὶ has the sense 'and worse than all'." Marshall.
Only the dogs seemed to have taken an interest in Lazarus!

ἐπιλειχω lick

Here alone in the NT.

έλκος, ους n sore, boil

Luke 16:22

ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

ἀποθανεῖν aor. infin. ἀποθνήσκω die, face death

ἀπενεχθῆναι Verb, aor pass infin ἀποφέρω carry, carry away

κόλπος, ου m bosom, chest, lap, bay

The expression is used as a picture of the banquet of Paradise – at a meal, one reclined on another (compare John 13:23). "The poor man enjoys close fellowship with Abraham at the messianic banquet (cf. 13:29)." Marshall

ἀπέθανεν Verb, aor act indic, 3s ἀποθνήσκω die, face death

ἐτάφη Verb, aor pass indic, 3s θάπτω bury

Highlighting the outwardly rich and splendid occasion that the rich man (in contrast to the poor) enjoyed even in death. Yet the contrast with κόλπον Ἀβραάμ also highlights the fact that behind the facade of the funeral it was the poor man who was rich in death.

Luke 16:23

καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

ᾄδης, ου m Hades, the world of the dead, death

ἐπάρας Verb, aor act ptc, m nom s ἐπαιρω ὑπαρχω be (equivalent to εἶμι)

βασανος, ου f torment, pain

ὄραω trans see, observe

μακροθεν adv far off, at a distance, from a distance

κόλποις the plural is often used for 'bosom' because the word properly means the folds of the robe.

Luke 16:24

καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

Zahn wisely comments, "What Jesus relates further about his conversation with Abraham does not in any sense serve the end of unveiling the secrets of the beyond to the Pharisees whom he addresses, or indeed to his disciples who were present, but (as in his other parables) presents in intuitive forms which were familiar to his hearers an imaginary narrative in order to make them see and realise vividly what awaits them if they combine with pride in being Abraham's sons and the appearance of conscientious attachment to the Law and Prophets the rich man's sentiments and standards of life."

φωνεω call, call out

ἐλεησον aor. imperat. ἐλεαω and ἐλεεω be merciful, show kindness; pass. receive mercy

πεμπω send

"Even in Hades he thinks of Lazarus as there to look after *his* wants, while in his lifetime he had never spared a thought for Lazarus's wants; he remains totally blind and unrepentant. The fact that he knows the beggar's name indicates that he knew who he was, even if he never did anything for him." Marshall

βαπτω dip

ἄκρον, ου n extreme limits, tip

δακτύλος, ου m finger

ὕδωρ, ὕδατος n water

καταψυχω cool, refresh

Here alone in the NT.

γλωσσα, ης f tongue

ὀδυναομαι be in great pain, be in great distress

φλοξ, φλογος f flame

The flame should not be taken literally, but symbolically. But it is rightly commented by Schilder, "Let nobody say, it is *only* symbolical *and therefore* not so terrible. By mere inversion one could say, if the symbol, the mere picture, is already awe-inspiring, how horrible must the actual be!"

Luke 16:25

εἶπεν δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι.

τεκνον, ου n child; pl descendants

μνησθητι aor. imperat. μιμησκομαι

remember, call to mind; be

remembered

ἀπελαβες 2sing aor. ἀπολαβανω receive back, get back

Has force of receive back *in full*.

ἀγαθος, η, ον good, useful, fitting

ζωη, ης f life

Geldenhuis says of the rich man that he "had not made friends by means of the 'mammon of unrighteousness' of which he had received so plentiful a supply, and so, when it failed, there was no-one to welcome him into the eternal habitations, as there would have been had he seized the opportunity to make Lazarus his friend."

ὁμοίως likewise, in the same way

κακος, η, ον evil, bad, harm

ὧδε adv here, in this place

παρακαλεω exhort, encourage

Cf. Mt 5:4

ὀδυναομαι be in great pain, be in great distress

Here and 2:48; 16:24; Acts 20:28. Marshall says that the sense here is the 'spiritual torture of remorse' rather than physical pain.

Luke 16:26

καὶ ἐν πᾶσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνονται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

ἐν πασι τουτοις "as well as all this", "besides all this"

μεταξυ between

χασμα, τος n chasm, pit

Here alone in the NT.

μεγας, μεγαλη, μεγα large, great

ἐστήρικται Verb, perf pass indic, 3 s στηριζω establish, set firm

ὅπως (or ὅπως ἂν) that, in order that

θελω wish, will

διαβηναι aor. infin. διαβαινω cross, cross over

ἐνθεν adv from here, from there

μηδε negative particle nor, and not

ἐκειθεν from there

διαπεραω cross over

"The judgment is the irrevocable; there is no suggestion of purgatory." Marshall

Luke 16:27

εἶπεν δέ· Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς
αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,

ἔρωταω ask, request, beg, urge

σε Pronoun, acc s συ

πεμψῃς aor. subj. πεμπω send

He still thinks that Lazarus ought to serve him.

Luke 16:28

ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται
αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
τοῦτον τῆς βασάνου.

πέντε (indeclinable) five

διαμαρτυρομαι declare solemnly, charge

ἔλθωσιν aor. subj. ἔρχομαι

τοπος, ου m place

βασανος, ου f see v.23

Luke 16:29

λέγει δὲ Ἀβραάμ· Ἔχουσι Μωϋσεῖα καὶ τοὺς
προφήτας· ἀκουσάτωσαν αὐτῶν.

ἀκουσάτωσαν aor. subj. ἀκουω

I.e. as they are read in the synagogue.

"From these words it follows that the rich man was lost because he did not listen to the Law and the Prophets and not because he was rich." Geldenhuys.

"The Old Testament forbids neither being rich nor the mere enjoyment of earthly goods; but next to the love of God it demands above everything else practical love to one's neighbour, in which this rich man had completely failed as regards the poor man at his door... cf. 10:29."

Luke 16:30

ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις
ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς
μετανοήσουσιν.

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

ἐάν if, even if, though

νεκρος, α, ον dead

πορευομαι go

"For Luke's readers there would be an inescapable allusion to the resurrection of Jesus." Marshall

μετανοήσουσιν fut. μετανοεω repent, have
a change of heart

Luke 16:31

εἶπεν δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν
οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ
πεισθήσονται.

ἀναστῆ Verb, 2nd aor act subj, 3 s ἀνίστημι
rise, stand up, come back to life

πεισθησονται fut. pass. πειθω persuade,
convince, win over

Neither the resurrection of another Lazarus from the dead (John 11), nor the resurrection of Jesus himself would, in itself, be enough to persuade – to engender faith.

Luke 17:1

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·
Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν,
πλὴν οὐαὶ δι' οὗ ἔρχεται·

Cf. Mk 9:42; Mt 18:6f.

μαθητης, ου m disciple, pupil, follower

ἀνένδεκτος, ον impossible

Here alone in the NT.

σκανδαλον, ου n that which causes sin/
offence, obstacle

ἐλθεῖν Verb, aor act infin ἔρχομαι

πλὴν but, yet, nevertheless, however

οὐαὶ woe! how horrible it will be!

Cf. 6:24

"Do we as individuals and as a church live in such a manner that we keep others back from Jesus and make it difficult for them to walk the right road so that they sin?" Geldenhuys.

Luke 17:2

λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται
περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν
τούτων ἓνα.

λυσιτελει impers it is advantageous or
better

Here alone in the NT.

λίθος, ου m stone, precious stone

μυλικος, η, ον pertaining to a mill

Here alone in NT. Describes the round upper stone of a grinding mill, pierced with a hole in the centre so that it can be rotated.

περικειμαι be placed around

τραχηλος, ου m neck

ἔρριπται Verb, perf pass indic, 3 s ῥιπτω

throw, throw down

θαλασσα, ης f sea

ἢ or, than

σκανδαλιση aor. subj. σκανδαλιζω cause
(someone) to sin, cause (someone) to
give up the faith

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, single
μικρος small, little

May refer literally to children or metaphorically to the disciple or to the poor to whom the gospel is preached.

Luke 17:3

προσέχετε ἑαυτοῖς· ἐὰν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ·

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

The opening two words may be linked with the previous verses as a reinforcement of the warning, but more probably act as an introduction to what follows. As in the parable of the speck and the plank, we have no right nor competence to rebuke the sin of another unless we first watch ourselves and deal radically with sin in our own hearts.

ἀμάρτη aor. subj. ἀμαρτανω sin, commit sin

ἐπιτιμαω command, rebuke

"The saying implicitly forbids the nursing of grudges and criticism of the offender behind his back." Marshall

μετανοεω repent, have a change of heart
ἀφες aor. imperat. ἀφημι cancel, forgive

Luke 17:4

καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων· Μετανοῶ, ἀφήσεις αὐτῷ·

ἐπτάκις adv seven times

Signifying an indefinite number of times (Ps 119 (118):164)

ἐπιστρέφω turn back, return, turn

We are to deal this way with one another because this is the way in which God has dealt and continues to deal with us.

Luke 17:5

Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· Πρόσθες ἡμῖν πίστιν·

προσθεσ aor. imperat προστιθημι add to, increase

πιστις, εως f faith, trust, belief

Luke 17:6

εἶπεν δὲ ὁ κύριος· Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκρίζωθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν·

κόκκος, ου m seed, grain

σιναπι, εως n mustard

The power of faith does not lie in its quantity but in its object.

ἂν particle indicating contingency
συκαμινος, ου f mulberry tree

Here alone in the NT. Probably the fig-mulberry which was proverbially deep rooted.

ἐκρίζωθητι Verb, aor pass imperat, 2 s

ἐκρίζω uproot

φυτεύθητι Verb, aor pass imperat, 2 s

φυτεω plant

θαλασσα, ης f sea

ὑπακουω obey, be subject to

"Manson, *Sayings...* holds that the absurdity of the transplanting a tree is a warning against misunderstanding: "This word of Jesus does not invite Christians to become conjurers and magicians, but heroes like those whose exploits are celebrated in the eleventh chapter of Hebrews." Marshall

Luke 17:7

Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε,

"The situation is that of a small farmer who has one slave to look after his outside work ... and to do any housework." Marshall

ἀροτριῶντα Verb, pres act ptc, m acc s

ἀροτριαω plough

ποιμαίνοντα Verb, pres act ptc, m acc s

ποιμαινω keep sheep, tend as a shepherd

εἰσελθόντι Verb, aor act ptc, m & n dat s

εἰσερχομαι enter, go in, come in

ἀγρος, ου m field, farm, countryside

ἐρεῖ Verb, fut act indic, 3 s λεγω

παραελθων aor. ptc. παρερχομαι come, arrive

ἀναπεσε aor. imperat ἀναπιτω sit, sit at table, lean

Luke 17:8

ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοιμάσον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

ἐτοιμαζω prepare, make ready

δειπνήσω Verb, aor act subj, 1 s δειπνεω eat, dine

περιζωννυμι and περιζωννυω wrap around (of clothes); midd dress oneself, make oneself ready

διακονεω serve, wait on

φάγω Verb, aor act indic/subj, 1 s ἐσθιω and ἐσθω eat

πίω Verb, aor act subj, 1 s πινω drink

φάγεσαι Verb, fut, midd dep indic, 2 s ἐσθιω πίεσαι aor. imperat πινω

Luke 17:9

μη ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

χαρις, ιτος f here = thanks, thankfulness

For ἔχω χάριν meaning 'express thanks' cf. 1 Tim 1:12; 2 Tim 1:3.

διαταχθέντα Verb, aor pass ptc, n nom/acc pl
διατασσω command, instruct

"The point is then simply that slaves have to carry out their duties without expecting that they thereby place their masters under obligation." Marshall

Luke 17:10

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν ποιῆσαι πεποιθήκαμεν.

οὕτως adv. formed from οὕτος thus, in this way

ὅταν when, whenever, as often as
ἀχρεῖος, ον worthless, mere

Here and Mt 25:30. The meaning here is 'unworthy' rather than 'useless'.

ὀφείλω owe, ought, must

ποιῆσαι Verb, aor act infin ποιῶ

What we do can never add to God. At our best we can but begin to discharge a little of the debt we owe.

Post Script: Given what is said in verses 7-10 concerning the proper relationship between ourselves and God, how remarkable is the incident recorded in John 13 when God incarnate takes on the role of the most menial of servants. But his was no unprofitable service.

It is vital that the Christian retains a right self-image which, reflecting the nature of grace, keeps both sides of this picture in balanced perspective.

Luke 17:11

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.

πορευομαι go

On the journey to Jerusalem, cf. 9:51; 13:22.

διερχομαι pass through, go through
μεσος, η, ον middle

δια μεσον properly means 'between', i.e. here the meaning may be 'along the border between Samaria and Galilee'.

Luke 17:12

καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν,

εἰσερχομαι enter, go in

κωμη, ης f village, small town

ἀπανταῶ meet

αὐτῷ is omitted by p⁷⁵ B L (D) *et al.*

δέκα ten

ἕστησαν Verb, aor act indic, 3 pl ἵστημι and ἵστημι stand

πόρρωθεν at or from a distance

Only here and Heb 11:13.

Luke 17:13

καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

ἤραν aor. αἰρῶ take, take up, raise
φωνη voice

i.e. 'shout'

ἐπιστάτης, ου m Master (of Christ)

ἐλέησον see 16:24

Luke 17:14

καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.

ἰδων see 7:39

ἐπιδείξατε Verb, aor act imperat, 2 pl

ἐπιδεικνυμι show, point out

ἱερεως, εως m priest

"Normally, a command to visit the priest would follow a cure (5:14; cf. Lv. 13:49; 14:2f), so that the cured man might officially resume his place in society. Here the use of the plural ἱερεῖς arises from the fact that a mixed group of lepers, Jewish and Samaritan is described, and each would go to the appropriate priest." Marshall

ὑπαγω go, go one's way

καθαρίζω cleanse, make clean

Luke 17:15

εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,

ἰάθη aor. pass. ἰαομαι heal, cure, restore
ὑποστρεφω return, turn back

μεγας, μεγαλη, μεγα large, great

δοξάζω praise, honour, glorify, exalt

Luke 17:16

καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall, fall down

προσωπον, ου n face

πόδας Noun, acc pl πους, ποδος m foot

εὐχαριστεω thank, give thanks

Σαμαριτης, ου m Samaritan

Luke 17:17

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα
ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
οὐχὶ (emphatic form of οὐ) not, no; used in
questions expecting an affirmative answer.
δέκα ten
καθαρίζω cleanse, make clean, purify
ἑννεα nine
που where?

Luke 17:18

οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν
τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;

εὐρέθησαν Verb, aor pass indic, 3 pl
εὕρισκω find, discover
ὑποστρεφω return, turn back
δοῦναι verb, aor act infin δίδωμι
δόξα, ης f glory
ἀλλογενής, ους m foreigner (lit. born
elsewhere)

Here only in the NT. This term "is used of non-Jews in the LXX and on the well known 'keep-out' signs on the inner barrier in the temple. The non-Jew with no religious privileges has shown a better understanding of the situation than the Jews." Marshall

Luke 17:19

καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις
σου σέσωκέν σε.

ἀναστας 2nd aor. ptc. ἀνίστημι rise, stand
up
πίστις, εως f faith, trust, belief

"The story does not necessarily imply that the other nine lacked faith; the point is rather that their faith was incomplete because it did not issue in gratitude." Marshall

σέσωκέν Verb, perf act indic, 3 s σωζω
save, rescue, heal
σε Pronoun, acc s συ

Luke 17:20

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε
ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς
καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ
μετὰ παρατηρήσεως,

ἐπερωτηθεὶς aor. pass. ptc ἐπερωταω ask,
question
ποτε enclitic particle once, at one time,
ever; here meaning when
ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
παρατηρησις, εως f observation, watching

Here alone in the NT – though the verb is used in 6:7; 14:1; 20:20; Acts 9:24. The meaning is that it will not come with dramatic signs: "The coming of the kingdom is not accompanied by ratifying or premonitory signs that men can observe. To look for such is to misunderstand the character of the kingdom." Marshall

Luke 17:21

οὐδὲ ἐροῦσιν· Ἴδου ὧδε ἢ· Ἐκεῖ· ἰδοὺ γὰρ ἡ
βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν

Cf. Mk 13:31.

ἐροῦσιν Verb, fut act indic, 3 pl λεγω
ὧδε adv here, in this place
ἢ or
ἐκεῖ there, in that place
ἐντος prep with gen within, in the midst of

The word occurs elsewhere only in Mt 23:26 where it has the sense 'inside'. Marshall argues that the meaning here, however, is 'among'. "Jesus is speaking of the presence of the kingdom of God among men, possibly as something within their grasp if they will only take hold of it." Marshall

Luke 17:22

Εἶπεν δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται
ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ
υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

μαθητῆς, ου m disciple, pupil, follower
ἐλεύσονται Verb, fut midd dep indic, 3 pl
ἐρχομαι
ὅτε conj when, at which time
ἐπιθυμew long for, desire, lust after
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a, an,
single

μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
Marshall says that the sense here may be 'the first of the days of the Son of man' and would thus refer to the parousia. Alternatively it may express a longing for a day like one of those during Jesus' earthly ministry. The following verses suggest that the former is more likely.

ἰδεῖν Verb, aor act infin ὄραω trans see,
observe

ὄψεσθε Verb, fut act indic, 2 pl ὄραω

Luke 17:23

καὶ ἐροῦσιν ὑμῖν· Ἴδου ἐκεῖ· Ἴδου ὧδε· μὴ
ἀπέλθῃτε μηδὲ διώζητε.

ἢ (p⁷⁵ B) is replaced by καὶ in \aleph sy^cs and
omitted in L D W 33 69 ...

ἀπέλθῃτε Verb, aor act subj, 2 pl ἀπερχομαι

Maybe into the desert.

μηδε negative particle nor, not even

διωξήτε aor. imperat. διωκω seek after,
pursue, follow

Luke 17:24

ὡσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς
ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει,
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ
αὐτοῦ.

ὡσπερ as, even as
ἀστραπή, ης f lightning, ray
ἀστραπτω flash, dazzle

"Luke's description resembles that of Jesus at the transfiguration and suggests that he saw in the lightning not merely a symbol of something universally visible but also a picture of the glory of the Son of man." Marshall

λαμπω shine, give light
οὕτως adv. formed from οὕτος thus, in this way

"The reason why the disciples may not be taken in by the pretenders is that when the Son of man appears on his day, there will be no mistaking the fact any more than one can mistake the occurrence of lightning which is universally visible." Marshall

ἔσται Verb, fut indic, 2 s εἰμι

The final phrase is omitted by p⁷⁵ B D it sa. Metzger suggests that omission is the result of homoiteleton but Marshall favours omission.

Luke 17:25

πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ
ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

Cf. 19:11

δεῖ impersonal verb it is necessary, must
πολυς, πολλή, πολυ gen πολλου, ης, ου
much, many
παθεῖν Verb, aor act infin πασχω suffer,
experience
ἀποδοκιμασθῆναι aor. pass. infin
ἀποδοκιμαζω reject (after testing)
γενεα, ας f generation, contemporaries

The kingdom cannot come in power except through the suffering, rejection and death of the Messiah.

Luke 17:26

καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως
ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ
ἀνθρώπου·

Luke 17:27

ἦσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς
ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
ἦλθεν ὁ κατακλυσμός καὶ ἀπώλεσεν πάντας.

ἦσθιον imperf. ἔσθιω and ἔσθω eat

ἐπινον see v.8

γαμεω marry

γαμιζω give (a bride) in marriage

I.e. going about the ordinary matters of life without any awareness of the coming crisis.

ἄχρι (and ἄχρις) until
εἰσερχομαι enter, go in, come in
κιβωτος, ου f ark, ship, box
κατακλυσμος, ου m flood, deluge
ἀπώλεσεν aor. ἀπολλυμι destroy, kill

Luke 17:28

ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ·
ἦσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον,
ῥοκοδόμουν·

ὁμοίως likewise, in the same way
ἀγοραζω buy, redeem
πωλεω sell, barter
φυτευω plant
οικοδομεω build, build up

Luke 17:29

ἡ δὲ ἡμέρα ἐξηλθεν Λῶτ ἀπὸ Σοδόμων,
ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ
ἀπώλεσεν πάντας.

Σοδομα, ων n Sodom
βρεχω rain, send rain, wet
πυρ, ος n fire
θειον, ου n sulphur, brimstone
ἀπώλεσεν see v.27

Luke 17:30

κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ
ἀνθρώπου ἀποκαλύπτεται.

κατὰ τὰ αὐτὰ so, in the same way

The phrase is Lucan (6:23; cf. Acts 14:1).
p⁷⁵ vid ⋈ A W Θ f1 f13 read κατὰ ταυτα.

ἔσται Verb, fut indic, 2 s εἰμι
ἀποκαλυπτω reveal, disclose

Luke 17:31

ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος
καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ
ἐπιστρεψάτω εἰς τὰ ὀπίσω.

"The thought now moves to practical warning in face of the coming catastrophe. The picture employed is that of people fleeing without stopping to collect their possessions; the contrast is provided by Lot's wife who lingered and was lost. V.31 has a close parallel in Mk 13:15f., where the thought is of flight from Judea in time of war, and the reference appears to be to the events of AD 66-70. But precipitate flight will be out of the question when the Son of man appears, and so the saying must be taken metaphorically: attachment to earthly things will lead to disaster." Marshall

ἐκεῖνος, η, ο demonstrative adj. that, those
δωμα, ατος n roof, housetop

A place where someone might rest.

σκευος, ους n object, thing, vessel

The plural means 'possessions'.

οἰκία, ας f house, home, household
καταβάτω Verb, aor act imperat, 3 s
καταβαινω come or go down

"It is not coming down from the roof (to flee) that the saying forbids, but coming down in order to collect one's possessions." Marshall

ἄραι aor. infin αἶρω take, take up, take away

ἄγρος, ου m field, farm, countryside
ἐπιστρεψάτω Verb, aor act imperat, 3 s
ἐπιστρεφω turn back, return

ὀπισω after, behind, back

Luke does not have the final phrase found in Mk and Mt, αἶρει το ἱματιον αὐτου.

Luke 17:32

μνημονεύετε τῆς γυναίκος Λώτ.

μνημονευω remember, keep in mind

"The allusion is to Gn 19:26, and serves to warn those who have been saved against the danger of falling back into worldliness and sin and hence into judgment." Marshall

Luke 17:33

ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ
περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν
ἀπολέσῃ ζωογονήσει αὐτήν.

Cf. 9:24 par Mk 8:35; Mt 16:25 also Mt 10:39; Jn 12:25.

ζητεω seek, search for, look for

ψυχη, ης f self, life, 'soul'

περιποιεομαι obtain, preserve, save

περιποιήσασθαι which is supported by p⁷⁵ B L it^{mss} is replaced in most MSS by the more common verb σωσαι.

ἀπολέσει Verb, fut act indic, 3 s ἀπολλυμι

destroy, kill, lose

ἂν particle indicating contingency

ζωογονεω save life

Luke 17:34

λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ
κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ
ἕτερος ἀφεθήσεται·

νυξ, νυκτος f night

ἔσονται Verb, fut indic, 3 pl εἰμι

δυο gen & acc δυο dat δυσιν two

κλινη, ης f bed

εἷς, μια, ἐν gen ἑνος, μιᾶς, ἑνος one, a, an,
single

A picture of a man and his wife together in bed.

παραλημφθήσεται Verb, fut pass indic, 3 s

παραλαμβανω take

ἕτερος, α, ον other, another

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφιημι
leave

"The passage refers to the period just before dawn when some people are still asleep and others are up early to perform their tasks, and the point is that the night is followed by the day of the Son of man... The picture is of an act of God (a divine passive?), taking away his people from the scene of judgment... There will be a division among men between those who are ready and those who are unready." Marshall

Luke 17:35

ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἢ μία
παραλημφθήσεται ἢ δὲ ἕτέρα ἀφεθήσεται.

ἄληθω grind (of grain)

Only here and Mt 24:41

ἐπὶ τὸ αὐτό at the same..., together

One would be turning the stone and the other pouring out the meal. According to Rengstorff, the grinding of meal for each day's fresh baking of bread was done just before dawn.

Luke 17:36

"This verse [δυο ἐν ἀγρῷ· εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται] is omitted by the best MSS (p⁷⁵ & A B L W Δ Θ Ψ f1 28 33 565 sa bo). It appears, with variations in wording, in D lat sy; TR. Most editors reject it as due to assimilation to Mt 24:40 (Metzger...). It is just possible that it was omitted by homoioteleuton (cf. the omission of v.35 by κ* et al). Manson, *Sayings...* argues that the style is Lucan, and that the inclusion gives a triad of examples with a 'complete' family of the farmer and his wife, two maidservants and two menservants. The verse could have been omitted by a scribe who thought that agricultural activity was unlikely at night. These are valid points, but it is doubtful whether they can overturn the strong weight of the external evidence." Marshall

Luke 17:37

καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· Ὃπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

ἀποκριθέντες Verb, aor pass dep ptc, m nom pl ἀποκρινομαι answer, say που where?

The question seems a little enigmatic. The disciples' question is about locality and may mean 'where will this event take place?' The answer then refers to the universality of the separation in vv.34f. and of the coming judgment.

ὅπου adv. where
σῶμα, τος n body
ἐκεῖ there, in that place, to that place
ἀετος, ου m eagle, vulture

The latter would seem to be required here.

ἐπισυναχθήσονται fut. pass. ἐπισυναγω gather, gather together

Luke 18:1-8

Cf. 11:5-8 for a parable with a similar theme. Here the encouragement is to persist in prayer until the parousia.

Luke 18:1

Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,

αὐτοῖς the disciples

δεῖ impersonal verb it is necessary, must, should, ought

πρὸς το + infinitive expressing purpose is found only here in Lk (cf. Acts 3:19).

παντοτε always

Continued rather than continuous.

προσευχομαι pray
ἐγκακεω become discouraged, tire of

Luke 18:2

λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.

κριτης, ου m judge
πολις, εως f city, town
φοβεομαι fear, be afraid of, reverence

I.e. he does not take the judgment of God seriously.

ἐντρέπω make ashamed; pass respect

Luke 18:3

χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

χιρα, ας f widow

I.e. a typically needy and helpless person.

ἐκεινος, η, ο demonstrative adj. that, he, she, it

ἤρχετο the imperfect expressing continual/repeated action.

ἐκδικεω help (someone) get justice, avenge, punish

For use of the verb meaning 'to produce justice for someone'. Cf. Rom 12:19 – here meaning securing the rights of the wronged person (e.g. gaining compensation).

ἀντιδικος, οι m opponent at law, enemy

Luke 18:4

καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, οὐδὲ ἄνθρωπον ἐντρέπομαι,

ἤθελεν Verb, imperf act indic, 3 s θελω wish, will

χρονος, ου m time, period of time; ἐπι χρονον for a (long) time

ἐαυτος, ἐαυτη, ἐαυτον reflexive pronoun, himself, herself, itself

Luke 18:5

διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπιάξῃ με.

γε enclitic particle adding emphasis to the word with which it is associated

παρεχω act & midd cause, bring about, do κοπος work, hard work π. κοπον trouble or bother (someone)

τελος, ους n end, conclusion, termination; εἰς τέλος ἐρχομονη literally, 'coming till the end' i.e. 'coming for ever', or 'finally'

ὑπωπιάζω wear out (somebody)

A metaphor drawn from boxing and meaning literally 'to strike under the eye', 'to give a black eye', cf. 1 Cor 9:27. Derrett argues the meaning here is 'to give a black face', i.e. 'to shame'.

Luke 18:6

εἶπεν δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

ἀδικία, ας f wrongdoing, evil, sin

ὁ κριτὴς τῆς ἀδικίας cf. 16:8 for this Hebraism – literally 'judge of injustice'

Luke 18:7

ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

ὁ δε θεος the argument relies on contrast. If an unjust judge who cares nothing for this widow will eventually answer her request, how much more will God, who loves and cares for his children, be quick to answer their cry?

ἐκδικησις, εως f retribution, rendering of justice, punishment

ἐκλεκτος, η, ον chosen

βοαω call, cry out, shout

νυξ, νυκτος f night

μακροθυμεω be patient, wait patiently;

μακροθυμει ἐπ αὐτοῖς be slow to help them

There is some difference of opinion concerning the meaning of these words. μακροθυμεω means to show patience or longsuffering and is often used of God's patience towards us or his slowness to judge. Some view it as having this meaning here (see AV), referring it to God's longsuffering towards his enemies – he does not quickly come in judgement against them, but come he will. The opposite case is taken by the NIV and many commentators who understand μακροθυμει ἐπ αὐτοῖς to mean 'be slow to help them', 'keep putting them off', and understand it as a question demanding the answer 'No' – e.g. the NIV "Will he keep putting them off". This second interpretation seems a better fit with the verse that follows.

Luke 18:8

λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

ταχος, ους η speed, quickness; ἐν τ.

speedily, quickly, without delay

πλην but, yet, nevertheless, however

ἀρα then, therefore

A shift in focus.

εὐρήσει fut. εὐρίσκω

πιστις, εως f faith, trust, belief, the Christian faith

γη, γης f earth

"The question as a whole presupposes a time of tribulation for the disciples in which they may be tempted to give up faith because their prayers are not answered; it is meant as an exhortation to take seriously the lesson of the parable that God will certainly act to vindicate them." Marshall

Luke 18:9-14

Marshall suggests that 18:9-19:10 deals with the question of who will be found faithful when the Son of man comes, i.e. the nature of faith. The section begins with the parable of the Pharisee and the Tax Collector.

Tom Wright says that the passage is concerned with those whom God will vindicate, "His vindicated elect (18:8, 14) ... would be a group one might not have expected: not the official or self-appointed guardians of Israel's national life, but those who cry out to their god [sic] for vindication, without presuming to claim that they have kept the whole Torah and so are automatically within 'Israel'." *Jesus and the Victory of God*, p.366.

Luke 18:9

Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

τινας Pronoun, m & f acc pl τῖς

πεποιθότας Verb, perf act ptc, m acc pl πιθω

persuade; perf act & pass have

confidence, be confident

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,

himself, herself, itself

Marshall says that if the meaning of πεποιθότας ἐφ' ἑαυτοῖς is that they 'trusted in themselves' rather than in God then ὅτι "must be translated 'because', giving the reason for their self-confidence, rather than 'that', stating the content of their self-confidence."

δικαιος, α, ον righteous, just

ἐξουθενεω despise, treat with contempt

λοιπος, η, ον rest, remaining, other

The context is key to understanding the story.

The focus is upon self-righteousness. The parable then goes on to show that the self-righteous have a view both of themselves and of others which is quite different from God's view.

Manson comments that the parable is addressed to those who "had the kind of faith in themselves and their own powers that weaker vessels are content to have in God, and that the ground of this confidence was their own achievements in piety and morality."

Luke 18:10

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

Both men were people with insecurities.

δύο gen & acc δύο dat δύσιν two
ἀναβαίνω go up, come up
ἱερόν, οὐ n temple, temple precincts
προσεύχομαι pray

In his book on parables of Jesus (*Tales Jesus Told*), Stephen Wright comments, "This is the only one of Jesus' stories to be set in the Temple. Immediately the imposing building – still under construction in Jesus' day, following the destruction of its two predecessors – rises in the mind's eye of his hearers. This was the sacred centre of a sacred city, which was itself the sacred centre of a sacred land. It was the focus for every Jew's devotion... The Scriptures had stressed the holiness of God's 'courts' and for the need for those who drew near to God there to possess 'clean hands and a pure heart' (see especially Psalms 15 and 24). It would be of instant interest to Jesus' hearers, therefore, to hear about a Pharisee and a customs officer both going to the Temple to pray."

εἰς, μίαν, ἐν gen ἑνός, μίας, ἑνός one

Stephen Wright comments, "The Pharisees were a group who laid great stress on the observance of the law in every particular; who, indeed, were guardians of a tradition of interpretation of the law which sought to make it applicable for contemporary times, and therefore went into a good deal more detail than the law itself. They genuinely believed that this was the way God wanted his people to live at a time when their ancestral customs, and to some extent their very identity, were under threat. They believed that this path of detailed law-observance – not the paths of political activism, or violent rebellion, or mere acquiescence in the status quo – was the way to be true Jews in the current situation and the way to hasten the coming of God's kingdom. Their insistence on this way no doubt made them unpopular with some, but certainly earned them respect, even among those who felt they could never aspire to such levels of devotion. It would therefore be no surprise to see a Pharisee dutifully entering the Temple gates to go and pray; and it would have been taken for granted that his prayer would be acceptable to God."

ἕτερος, α, ον other, another, different
τελώνης, οὐ m tax collector

See note on τελώνης at 3:12. "In the general estimation they stood on a level with robbers; they possessed no civil rights; and were shunned by all respectable persons." Jeremias. Linnemann says that the tax-collector, "not only collaborated with the Roman occupational powers, who oppressed the people of God, and continually hindered in fulfilment of its religious duties, but he belonged to a profession that as a whole was regarded as being no better or worse than swindlers." Stephen Wright comments, "He is allowed in the Temple, apparently. But eyebrows would be raised at his praying, and questions would start to be asked about whether the Owner of the Temple would really welcome this particular guest."

But it is worth asking why this man was a tax-collector. He may have been so reduced to poverty that he turned to a hated form of employment at the hands of the Romans simply to provide for himself and his family. He may have been troubled by this betrayal of his people.

Kenneth Bailey (*Through Peasant Eyes*) comments, "The Pharisee is mentioned first, then the tax collector... But when it comes times to *go down*, the tax collector will be in the lead."

Bailey suggests that the prayer spoken of here would have been public worship rather than private devotions. "This service was the sacrifice of a lamb (for the sins of the people) at dawn. A second similar sacrifice was held at three in the afternoon... The time of incense was especially appropriate as a time as a time of personal prayer because by this time in the service the sacrifice of the lamb had covered the sins of Israel and thus the way to God was open... The incense arose before God's face and the faithful offered their separate petitions to Him."

Luke 18:11

ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσήχετο· Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·

σταθεῖς 2nd aor. pass. ptc ἰστημι in 2 aor
stand, stand firm

Marshall follows Klostermann and Jeremias in suggesting that πρὸς ἑαυτὸν should be taken with σταθεῖς meaning 'taking his stand' or 'he took up a prominent position...'. Julicher interprets πρὸς ἑαυτὸν to mean he prayed inaudibly 'in the heart, or in an undertone not intelligible to bystanders, as the Jewish rule was. The NIV, less charitably, translates it as he prayed 'about himself'.

Bailey, having suggested that the context is public worship, suggests that the Pharisee set himself a little apart from the crowd – "In a gesture of religious superiority he stands apart from the other worshipers." There is thus both a parallelism and contrast between the positioning of the Pharisee and that of the tax collector who stands 'afar off'.

προσηχετο imperf προσευχομαι
εὐχαριστεω thank, give thanks
ὡσπερ as, even as

Cf. the language of Psalm 17:1-5 which is not far removed from that of the Pharisee.

Stephen Wright comments, "As we have seen, the Jewish people were in difficult straits. The Pharisaic response was one genuine, though in Jesus' eyes largely misguided, response to the situation. Keeping a strong hold on the sense of God's calling of a special people, and strictly observing the law as a way of marking out their identity and hastening the coming of God's kingdom, would have seemed one logical development from their ancient traditions. Nor should we overlook the fact that the Pharisee *thanks God* that he is not like other people: he recognises fundamentally that the 'holiness' of Israel is God's gift." Nevertheless, his view of God is of a God who is exclusive in his concern for a special people rather than a God who seeks the lost.

ἄρπαξ, ἀγος grasping, greedy
ἄδικος, ὄν evil, sinful, unjust

Here means 'swindler, cheat' (1 Cor 6:9).

μοιχος, ον m adulterer
ἢ οἱ, ἢ καὶ or even

The Pharisee shifts the focus from the general to the particular: the tax collector is a prime example of the qualities he has been describing.

Luke 18:12

νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

νηστευω fast, go without food
δις twice

σαββατον, ον n (often in pl) the seventh
day, Sabbath, week

This is an expression of the piety of the Pharisee. "The Law laid on every Jew one fast a year as a day of repentance, but the Pharisee fasted not only on the Day of Atonement but on Mondays and Thursdays. As Linnemann comments, 'To do this he has to give up not only food but also drink completely from sunrise to sunset, which in the heat of the East is a great act of self-denial.' The fasting was not simply a self-centred work of merit, but was regarded as an act of intercession or even vicarious atonement for the sins of his people." Thistelton.

ἀποδεκατω give a tenth, tithe

ὅσος, η, ον correlative pronoun, as much as,
how much

κταομαι acquire, gain

"Suggests that the Pharisee went beyond the letter of the law in paying tithes on what he had bought, although the producer would already have paid the requisite tithes." Marshall. "This extra voluntary tithe would have involved considerable economic sacrifice... Jesus' hearers would not have interpreted the Pharisee's prayer as one of arrogance or hypocrisy, but as a genuine prayer of thankfulness that God had given him the opportunity and inclination to carry out this practical piety." Thiselton.
But compare Lk 11:42. Not all could have afforded to tithe like this. The Pharisees showed contempt for the poor who could not afford such 'devotion' (cf. also v. 9a). In showing such contempt it was the Pharisees, rather than the poor, who were failing to live in a manner pleasing to God.

Luke 18:13

ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε τὸ στήθος αὐτοῦ λέγων· Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

μακροθεν adv far off, at a distance, from a distance

Probably far off from the Most Holy Place rather than far off from the Pharisee. Perhaps in the outer court of the temple. "In the view of Jesus' audience this is the only place where he naturally belongs." Thiselton.
Bailey thinks that the stress is on him "standing some distance away from the assembled worshippers."

ἑστὼς Verb, perf act ptc, m nom s ἵστημι 2 aor, pf & pluperf stand, stop
ἤθελεν Verb, imperf act indic, 3 s θελω wish, will

Here in the sense 'dare' (cf. 18:4).

οὐδε not even (rather than the more frequent οὐδε ... οὐδε neither ... nor)

ἐπαιραι aor infin ἐπαιρεω raise, lift up
τυπτω beat, strike, wound, injure
στήθος, οὐς n chest, breast

"This was a sign of deep mourning, used only at times of bereavement or anguish." Stephen Wright.

ἰλάσθητί Verb, aor pass imperat, 2 s
ἰλασκομαι deal mercifully with; pass be merciful, have mercy

The primary meaning of the verb is 'to be propitiated' (Heb 2:17, see Leon Morris *The Apostolic Preaching of the Cross*) and hence its secondary meaning 'to show mercy (to the sinner)'.

ἁμαρτωλος, ον sinful, sinner

"He takes on to himself the name that others, like the Pharisee, fastened on him, 'sinner', acknowledging its accuracy... [His prayer is], 'God, let this atonement be *for me*, a sinner'." Stephen Wright.

Bailey similarly comments, "The tax collector is not offering a generalised prayer for God's mercy. He specifically yearns for the benefits of an atonement." He continues, "On reading Dalman [*Sacred Sites and Ways*] and Edersheim [*The Temple its Ministry and Services at the Time of Jesus Christ*] one can almost smell the pungent incense, hear the loud clash of cymbals, and see the great cloud of dense smoke rising from the burnt offering. The tax collector is there. He stands afar off, anxious not to be seen, sensing his unworthiness to stand with the participants. In brokenness he longs to be part of it all. He yearns that he might stand with 'the righteous.' In deep remorse he strikes his chest and cries out in repentance and hope, 'O God! Let it be for me! Make atonement for me, a sinner!' There in the temple this humble man, aware of his own sin and unworthiness, with no merit of his own to commend him, longs that the great dramatic atonement sacrifice might apply to him. The last stanza tells us that indeed it does."

Luke 18:14

λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

κατεβη aor. καταβαινω come or go down
δεδικαιωμένος Verb, perf pass ptc, m nom s
δικαιοω justify, acquit, declare & treat as righteous

The implication of the perfect is that the righteousness given here was lasting. "This is the only occurrence in the Gospels of this characteristically Pauline use (for ἰλασκομαι and δικαιοω cf. especially Rom 3:24f.), but the language is not based on Paul (cf. Ps 51:19...)." Marshall.

Stephen Wright comments, "'Justified' means that *his* prayer was heard and answered; *he* was the one accepted by and acceptable to God; *he* was the one who would truly participate in Israel's hope of God's kingdom."

παρ ἐκεῖνον rather than the other

For use of παρα to express comparison, see 13:2. Marshall follows Jeremias in saying that the meaning is exclusive rather than comparative, not 'rather than the former' but 'and not the former'.

ὑψωω exalt, lift up, raise

ταπεινωο humble, humiliate

Cf. 14:11.

Luke 18:9-14 – Postscript

Wink warns against failing to hear the message of the parable through uncritical familiarity: "Any *modern* reader at all familiar with the text knows that (1) 'Pharisees' are hypocrites, and (2) Jesus praises the publican. The unreflective tendency of every reader is to identify with the more positive figures in an account. Consequently, modern readers will almost invariably identify with the *publican*.

By that inversion of identification, the paradox of the justification of the *ungodly* is lost... The story is then deformed into teaching cheap grace for rapacious toll collectors."

Stephen Wright concludes, "Both are sinners and, in the mercy of God, sin can be forgiven, as the sacrificial system of the Temple, however inadequately, expressed. But the Pharisees – or some of them at least – instead of letting the law shed light on all the ways in which they fell short of obedience had persuaded themselves (and others) that they were keeping it very satisfactorily. This Pharisee, though, could not persuade God. And God could not 'declare righteous' one who had declared *himself* righteous on his own terms."

Bailey comments, "The original self-righteous audience is pressed to reconsider how righteousness is achieved. Jesus proclaims that righteousness is a gift of God made possible by means of the atoning sacrifice, which is received by those who, in humility, approach as sinners trusting in God's grace and not their own righteousness."

Luke 18:15

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

Cf. Mk 10:13f.

προσφέρω present, bring, bring before

βρέφος, ους n baby, infant

ἅπτω midd. take hold of, touch

ἰδόντες Verb, aor act ptc, m nom pl ὄραω see, observe

μαθητης, ου m disciple, pupil, follower

ἐπιτιμαω command, order, rebuke

Luke 18:16

ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

προσεκαλέσατο Verb, aor midd dep indic, 3 s

προσκαλεομαι call to oneself, summon, invite

ἀφιημι allow, tolerate

παίδιον, ου n child

κωλυω hinder, prevent, forbid

τοιουτος, αυτη, ουτον correlative pronoun and adjective such, of such kind, similar, like

"The thought of humility is perhaps still present (cf. 9:46-48; Mt 18:4...), but more probably the basic thought is that of the sheer receptivity of children, especially infants, who cannot do anything to merit entry into the kingdom..." Marshall

Luke 18:17

ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

ὃς ἂν whoever

δέξεται Verb, aor act subj, 3 s δεχομαι receive, accept

Marshall suggests that the meaning is 'receives *the message of the kingdom*'.

εἰσερχομαι enter, go in, come in

Luke 18:18

Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

ἐπερωταω ask, interrogate, question

ἄρχων, οντος m ruler, official

διδασκαλος, ου m teacher

ἀγαθος, η, ον good, useful, fitting

Of ἀγαθος Marshall says, "While the Jews tended to reserve the attribute for God, it certainly was used with regard to men (Pr. 12:2; 14:14; Ec. 9:2; Lk 6:45 par Mt 12:35...). Although, therefore, there was nothing strange in speaking of a man as 'good', it may have seemed unusual to address a man as 'good'; it could be regarded as flattery, in which case it was a cheapening of a word that strictly applied only to God."

ποιησας aor. ptc signifying completed action which results in what follows

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

κληρονομεω receive, gain possession of, inherit

Luke 18:19

εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεις ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
εἷς, μια, ἐν γεν ἑνος, μιας, ἑνος one

"Jesus' answer is meant to do away with any cheapening of the idea of goodness. True goodness belongs to God, as the OT testifies (Pss. 106:1; 118:1, 29; 136:1; 1 Ch 16:34; 2 Ch 5:13). There is no reason to regard Jesus' statement as a confession of sinfulness, since this would be at variance with the rest of the Synoptic tradition... The Christian reader may go to the other extreme and see here a tacit identification of Jesus with God, but this lies beyond what the passage actually says. It is a criticism of the view which sees Jesus as a teacher, even a 'good' teacher, and nothing more. The man's ultimate refusal to obey the 'good teacher' shows that he did not really take his goodness seriously, and therefore he could be criticised for using the word in an empty fashion." Marshall

Luke 18:20

τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

ἐντολη, ης f command, order, instruction
οἶδα (verb perf in form but with present meaning) know, understand

μοιχευω commit adultery

φονευω murder, put to death

κλεπτω steal

ψευδομαρτυρεω give false evidence or testimony

τιμαω honour, reverence

"He does not quote the first part of the decalogue. The implication is that he was concerned with the man's attitude to his neighbour; the question of love for God is not raised, possibly because nobody could claim to fulfil that commandment fully. Possibly the reply focuses on those commandments obedience to which could be determined in terms of overt behaviour; here was a criterion by which the man could measure his performance." Marshall

Luke 18:21

ὁ δὲ εἶπεν· Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος μου.

φυλασσω keep, guard, defend

νεοτης, ητος f youth, youthfulness

Luke 18:22

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.

ἐτι still, yet, moreover

λειπω lack, fall short

ὅσος, η, ον correlative pronoun, as much as, how much

πωλεω sell, barter

διάδος Verb, aor act imperat, 2 s διαδιδωμι
distribute, divide, give

πτωχος, η, ον poor, pitiful

ἕξεις fut ἔχω

θησαυρος, ου m treasure store, treasure
box, storeroom

δευρο adv. come, come here

ἀκολουθεω follow, be a disciple

Luke 18:23

ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.

περίλυπος, ον very sad, deeply distressed

ἐγενήθη Verb, aor indic, 3 s γινομαι

πλουσιος, α, ον rich, well-to-do

σφοδρα very much, very, greatly

Jesus' words have exposed the fact that he loves his possessions more than Christ.

Luke 18:24

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

ἶδων Verb, aor act ptc, m nom s ὁραω trans
see

γενόμενον Verb, aor ptc, m acc & n nom & acc s γινομαι

περίλυπον γενόμενον is omitted by κ B f1 et al.

πως how(?)

δυσκόλως adv with difficulty; πως δ. how hard it is

χρημα, τος n mostly pl possessions,
wealth, means, money

εἰσπορευομαι go into, enter into

Luke 18:25

εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εὐκοπωτερος, α, ον (comparative from
εὐκοπος easy) easier

καμηλος, ου m & f camel

τρημα, τος n eye (of a needle)

βελονη, ης f sewing needle

Here alone in the NT.

εἰσερχομαι enter, go in, come in

ἢ or, than

πλουσιος, α, ον rich, well-to-do

Jesus is here speaking of something which is quite impossible (vv 26,27). It is quite improper to seek to reduce the force of the illustration by supposing καμηλον is a corruption of καμιλον (rope), or that the 'eye of the needle' was the name of a small gate in the wall of Jerusalem through which camels could only pass unladen and kneeling. Such conjectures are without any support and destroy the plain meaning of the passage. It is not that it is difficult to save yourself, it is plain impossible.

Luke 18:26

Εἶπαν δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

δυναμαι see 9:40

σωθῆναι aor pass infin σωζω save, rescue, heal

It was generally supposed that riches were a sign of God's favour. If the rich could not enter the kingdom, what hope then for anyone else?

Luke 18:27

ὁ δὲ εἶπεν· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

ἀδυνατος, ον impossible

Cf. Gen 18:14; Lk 1:37.

Luke 18:28

Εἶπεν δὲ ὁ Πέτρος· Ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

ἀθεντες aor. ptc ἀφιμι leave, forsake

ἴδιος, α, ον one's own; τα ἴδια home, possessions

ἠκολουθησαμεν imperf ἀκολουθεω follow, accompany, be a disciple

"The unspoken thought is, 'Have we qualified for entry into the kingdom?' or 'What shall we get in return for our self-sacrifice?' It is surprising that, although Jesus does not generally think in terms of seeking reward, here he is prepared to respond to Peter's saying. This suggests that Peter's request was not regarded by the Evangelists as an implicit claim for a selfish reward. Rather it is seen as an opportunity to give a promise that self-denial for the sake of the kingdom will be vindicated." Marshall

Luke 18:29

ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing

ἀφῆκεν Verb, aor act indic, 3 s ἀφιμι

οἰκία, ας f house, home, household

ἢ or

γυνή, αἰκος f woman, wife

"The thought may be of renouncing the possibility of marriage rather than the breaking up of an existing marriage." Marshall

γονεὺς, εὼς m parent

τεκνον, ου n child

ἕνεκα (ἕνεκεν and εἵνεκεν) prep with gen

because of, for the sake of

Luke 18:30

ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

ἀπολάβῃ Verb, aor act subj, 3 s ἀπολαμβανω receive back, get back

ἀπολαβῆ is read by κ A W Θ f1 f13 while the variant λαβῆ is attested by B D *et al.* "The former reading fits in with Luke's style (6:34; 15:27; 16:25; 23:41) while the latter may be due to assimilation to Mk." Marshall

πολλαπλασιων, ον gen ονος more (neut pl many times more)

καιρος, ου m time, season, age

αἰων, αἰωνος m age, world order

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

"The disciples are to be seen as those for whom God has made salvation possible." Marshall

Luke 18:31

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·

παραλαβων aor. ptc. παραλαμβανω take δωδεκα twelve

ἀναβαινω go up, come up, ascend

τελεσθήσεται fut. pass. τελεω finish, complete, fulfil, accomplish

γεγραμμένα Verb, perf pass ptc, n nom/acc pl γραφω

Cf. 22:37; 24:46; Acts 13:29; 24:14

προφητης, ου m prophet

τῷ υἱῷ dative here meaning 'concerning ...' – equivalent to περι

Luke 18:32

παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ
ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ
ἐμπτυσθήσεται,

παραδοθήσεται Verb, fut pass indic, 3 s
παραδίδωμι hand or give over, deliver
up

ἔθνεσιν Noun, dat pl ἔθνος, οὐς n nation,
people; τα ἔ. Gentiles

ἐμπαιχθήσεται Verb, fut pass indic, 3 s
ἐμπαιζω ridicule

ὕβρισθήσεται Verb, fut pass indic, 3 s
ὕβριζω treat shamefully, insult

ἐμπτυσθήσεται Verb, fut pass indic, 3 s
ἐμπτυω spit on

Cf. Mk 14:65; 15:19.

Luke 18:33

καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ
τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

μαστιγῶω beat with a whip

ἀποκτενοῦσιν Verb, fut act indic, 3 pl
ἀποκτείνω and ἀποκτενῶ, -ννω kill,
put to death

τρίτος, η, ον third

ἀναστήσεται Verb, fut midd indic, 3 s
ἀνίστημι midd rise, come back to life

Luke 18:34

καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ
ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ
ἐγίνωσκον τὰ λεγόμενα.

συνῆκαν Verb, aor act indic, 3 pl συνῆμι
understand, comprehend

ῥῆμα, ατος n word, thing, matter

κεκρυμμένον Verb, perf pass ptc, m acc & n
νομ/acc s κρυπῶω hide, conceal

"Possibly Luke's point is that they could not understand how these events would fulfil Scripture (what OT texts were in mind?), but the strong stress on the matter being hidden from the disciples suggests that a divine 'veiling' of what was said is in view; or it may simply be that they could not believe that such things would happen to Jesus." Marshall

Luke 18:35

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ
τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἑπιαιῶν.

ἐγγίζω approach, draw near

In Luke the incident is located outside of Jericho as Jesus enters it whereas in Mk it takes place outside Jericho as Jesus leaves the town. Marshall says that, "The alteration may have been made simply to accommodate the Zacchaeus incident which takes place in Jericho, and which Luke wishes to place after the healing of Bartimaeus as a climax to the series of incidents... An attempt to avoid geographical contradiction rests on the assumption that the name of Jericho is used in two different senses by the Evangelists. For Mark it means the old town on the hill, whereas for Luke it means the larger Herodian town (cf. Josephus *Bel.* 4:459) built to the south of the old site (Geldenhuyts...). There is, however, no evidence that old Jericho was now inhabited or that the name continued to be used for the old town as distinct from the new."

Marshall

τυφλός, η, ον blind

καθῆμαι sit, sit down, live

ὁδός, ου f way, path, road

ἐπιαιῶω beg

Luke 18:36

ἀκούσας δὲ ὄχλου διαπορευομένου
ἐπυνθάνετο τί εἶη τοῦτο·

ὄχλος, ου m crowd, multitude

διαπορευομαι go through, go by

πυνθανομαι inquire, ask, question

For τί εἶη τοῦτο cf. 1:62.

Luke 18:37

ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος
παρέρχεται.

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλῶ announce, proclaim

Ναζωραῖος, ου m inhabitant of Nazareth,
Nazarene

παρερχομαι pass, pass by

Luke 18:38

καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν
με.

βοῶω call, cry out, shout

Bartimaeus had heard of Jesus as a worker of miracles and had concluded that he performed his mighty works in virtue of his divinely-given office – namely that this was the messiah.

ἐλέησον aor imperat ἐλεῶω and ἐλεῶω be
merciful, show kindness

Luke 18:39

καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα ἴσῃσι· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν· Ὑιὲ Δαυὶδ, ἐλέησόν με.

προάγω go before or ahead of, lead
ἐπιτιμαω command, order, rebuke
σιγαω keep silent, be silent
μαλλον adv more; rather, instead; πολλω
μ. much more, all the more
κραζω cry out, call out

Luke 18:40

σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν·

σταθεὶς aor pass ptc ἵστημι stand, stop
κέλευω order, command
ἀχθῆναι Verb, aor pass infin ἄγω
ἐγγίσαντος Verb, aor act ptc, m/n gen s
ἐγγίζω approach, draw near
ἐπερωτάω ask, interrogate, question

Luke 18:41

Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω.

θελῶ wish, will

"The question is designed to elicit faith rather than gain information." Marshall

ἀναβλέψω Verb, aor act subj, 1 s ἀναβλεπω
regain one's sight, be able to see

Luke 18:42

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

σέσωκέν Verb, perf act indic, 3 s σωζω
save, heal

σε Pronoun, acc s συ

Cf. 7:50; 8:48; 17:19.

Luke 18:43

καὶ παραρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

παραρῆμα immediately, at once
ἀκολουθεω follow, accompany

Meaning either that he attached himself to the crowd or conveying the deeper sense that he became a disciple.

δοξαζω praise, honour, glorify, exalt
λαος, ου m people, a people
ιδων Verb, aor act ptc, m nom s ὁραω see
ἔδωκεν Verb, aor act indic, 3 s δίδωμι
αἶνος, ου m praise

A word found only here and at Matthew 21:16 in the NT.

Luke 19:1-10

Zacchaeus the Tax Collector. Marshall says that this is intended by Luke to mark a climax in the ministry of Jesus. "Jesus affirms that, tax-collector though he is, Zacchaeus is entitled to salvation, for he too is a Jew, a member of the people to whom salvation was promised by God in the coming of the Messiah. But salvation comes even to Jews only when Jesus goes after them and brings them home. So the narrative concludes with the great declaration of the task of the Son of man as a shepherd, which may fittingly be regarded as an epitome of the message of this Gospel."

Luke 19:1

Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχῶ.

διερχομαι pass through, go through

Luke 19:2

καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος·

ἀνιρ, ἀνδρος m man, husband

ὄνομα, τος n name, title

"The combination of ὀνοματι and καλουμενος is odd and unique." Marshall

Ζακχαῖος is an abbreviation of Zechariah, 'the righteous one', a thoroughly Jewish name.

ἀρχιτελωνης, ου m tax superintendent

"Probably head of a group of tax-collectors who were responsible for customs due in the area on goods passing from Peraea into Judaea."

πλουσιος, α, ον rich, well-to-do

An allusion to the earlier question of whether a rich man can be saved.

Luke 19:3

καὶ ἐζήτηει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

ζητεω seek, search for, attempt

ιδειν Verb, aor act infin ὁραω see

Perhaps he had heard that Jesus had a reputation as a friend of tax-collectors and sinners.

ἠδύνατο Verb, imperf midd/pass indic, 3 s
δυναμαι

ὄχλος, ου m crowd, multitude

ἡλικια, ας f stature, height

Luke 19:4

καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεται.

προδραμων Verb, aor act ptc, m nom s
 προτρεχω run on ahead; outrun
 ἔμπροσθεν before, in front of, ahead,
 ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go
 up, come up
 συκομορεα, ας f sycamore tree or fig
 mulberry tree

"A tree rather like an oak and easy to climb; it had evergreen leaves and bore an edible fruit, and should not be confused with the European sycamore or the North American plane."
 Marshall

ἴδῃ Verb, aor act subj, 3 s ὄραω
 ἐκεῖνος, η, ο demonstrative adj. that, he,
 she, it
 ἡμελλεν Verb, imperf act indic, 3 s μελλω
 (before infin) be going, be about, intend
 διερχομαι see v.1.

Luke 19:5

καὶ ὡς ἤλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.

τοπος, ου m place
 ἀναβλεπω look up

"Whether Zacchaeus intended to remain hidden from view or not is not stated, but it may be assumed that this was his intention, since it would hardly be consistent with his dignity to be found up a tree. But in any case, Jesus knew that he was there and knew his name (cf. Nathaniel, Jn 1:47f.)." Marshall

σπευδω hasten, hurry, be eager (for)
 καταβαινω come or go down
 σημερον today
 δεῖ impersonal verb it is necessary, must

"Behind Jesus' summons is a necessity imposed on him by God (δει); the implication is that a divine plan is being worked out."
 Marshall

μεῖναι Verb, aor act infin μενω remain,
 stay

Luke 19:6

καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

ὑπεδέξατο Verb, aor midd dep indic, 3 s
 ὑποδεχομαι receive, welcome
 χαίρω rejoice, be glad

Luke 19:7

καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσηλθεν καταλῦσαι.

διαγογγυζω complain, grumble
 ἀμαρτωλος, ον sinful, sinner
 ἀνηρ, ἀνδρος m man, husband
 εἰσερχομαι enter, go in, come in
 καταλῦσαι Verb, aor act infin καταλυω find
 lodging

"To stay in such a person's home was tantamount to sharing in his sin." Marshall

Luke 19:8

σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· Ἴδου τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τι νόσ τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.

"His action is to be seen as an expression of gratitude to Jesus for his gracious attitude to him, and as an example of the sort of change in life that should follow upon the reception of salvation." Marshall

σταθεὶς see 18:11

Probably during the meal.

ἡμίσιά Adjective, n nom/acc pl ἡμισυς, εια, υ
 gen ἡμισυς half
 ὑπαρχω be at one's disposal (τα ὑ.
 possessions).

πτωχος, η, ον poor, pitiful
 συκοφαντεω cheat, take money by false
 pretenses

Cf. 3:14

ἀποδίδωμι give, give back, repay
 τετραπλους, η, ουν (from οος, οη, οον) four
 times as much

"The normal recompense for money illegally acquired was the amount plus one fifth (cf. Lev 6:1-5)." Marshall

Luke 19:9

εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·

σημερον see v.5.
 σωτηρια, ας f salvation
 καθοτι because, for

Ellis thinks that the reference is to spiritual sonship of Abraham but Marshall disagrees, saying, "Even though he has become one of the 'lost sheep of the house of Israel', [he] is still a part of Israel; the good shepherd must seek for such."

Luke 19:10

ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ
σῶσαι τὸ ἀπολωλός.

ζητῆσαι aor infin ζητεω seek, search for

Cf. Mt 18:12; Ezek 34:16 for the picture of the shepherd.

σῶσαι aor infin σωζω save, rescue

ἀπολωλός Verb, perf act ptc, n nom/acc s

ἀπολλυμι destroy, kill, lose

"Similarly ἀπολλυμι is used of sheep (15:4,6; cf Ps 119 (118):176; Ezek 34:4,16)." Marshall

Luke 19:11-27

The Parable of the Pounds. "Two strands of thought are interwoven in it. One is the idea that Jesus is departing, and will not be appointed as king until his return; meanwhile, the Jewish people, over whom he ought to rule, will reject him, and can expect only judgement on his return. This attitude of rejection belongs to the post-resurrection period, but it corresponds to the rejection that Jesus would suffer on his arrival in Jerusalem. The other strand of thought is that the servants of Jesus must occupy themselves in profitable service during the time of his absence, and that judgment and deprivation await the unprofitable servant." Marshall.

N T Wright (*Jesus and the Victory of God*) argues the approach adopted by Marshall, an approach common to Christian commentators, removes the parable from its context. He argues, "First, in most parables about a king and his subjects, or a master and servants, the king or master stands for Israel's god [sic] and the subjects or servants for Israel' and/or her leaders or prophets. This is so both in Jesus' teaching and in some Jewish parables. 'In Jewish usage the relation of God and Israel was so constantly represented as that of "lord" and his "slaves" that a hearer of the parable would almost inevitably seek an interpretation along these lines.' (Dodd.)

"Second, the idea of a king who returns after a long absence fits exactly into the context of the return of YHWH to Zion... I suggest, therefore, that the best way to read the master/servant parables is in terms of their immediate context in all three synoptics, that is, of Jesus' journey to Jerusalem...

"When the 'second coming' is mentioned in early Christian writings, there is no suggestion – as there should be on the normal reading of the parable – of the condemnation of *some* within the church..."

"The parable functions, like so many, as a devastating redefinition of the kingdom of god. Yes, the kingdom does mean the return of YHWH to Zion. Yes, this kingdom is even now about to appear. But no, this will not be a cause of celebration for nationalist Israel ... it will mean judgment, not blessing, for Israel... "In both Matthew and Luke, then, the coming of the master/king in judgment on the faithless servant is best read as referring to YHWH's return to Zion, and to the devastating results that this will produce. When expectation of the coming of the kingdom is aroused, it is for this that people are longing: that YHWH will come and deliver his people from their enemies, and rule over them as their rightful king. Jesus' parable is, as it were, an expansion of Malachi 3:1-3: the Lord whom you seek will suddenly come to his Temple – but who can stand before him at his appearing? Israel's aspirations will not be underwritten as they stand. Her hope for national victory over national enemies will remain unfulfilled. Instead, 'He is like a refiner's fire...; he will sit as a refiner and purifier of silver... Then I will draw near to you for judgment; I will be swift to bear witness against [those who ...] do not fear me, says YHWH of hosts.' (Mal 3:3-5). Israel's god is at last returning to his people, to his Temple. But the hope set forth in Isaiah 40-55 must be tempered with the warning of Malachi 3. That is the force of the parable in Matthew and Luke..."

"In the pounds, Jesus implies an analogy between those who rejected Archelaus a generation earlier and those who, in his own day, prefer their own dreams of national independence to the coming of the true king. Just as the king came from Rome to execute vengeance on those who rejected his rule, so 'the son of man' will come – using Roman armies – to crush rebel Jerusalem..."

"[Jesus] saw his journey to Jerusalem as the symbol and embodiment of YHWH's return to Zion. It was a new encoding, in an acted narrative, of the widespread and well-known biblical prophecies we set out earlier."

Luke 19:11

Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν
παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ
αὐτὸν καὶ δοκεῖν αὐτοῦς ὅτι παραχρῆμα μέλλει
ἢ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι·

"The present participle [ἀκούοντων] suggests that the preceding sayings are still ringing in their ears or being turned over in their minds." Marshall.

προσθεὶς Verb, aor act ptc, m nom s

προστιθημι add, add to, proceed

ἐγγυς adv near
δοκεω think, suppose
παραρχημα immediately, at once
μελλω (before an infin) be going, be about,
intend,
ἀναφαίνεσθαι Verb, pres pass infin
ἀναφαινω come in sight of, sight; pass
appear

Cf. Acts 21:3.

"From the point of view of Luke's readers it is possible that the verse is meant to contradict the view that the resurrection appearances of Jesus constituted the revelation of the kingdom of God... The parable itself, however, assumes the fact of an interval before the end, rather than proves it." Marshall.

Luke 19:12

εἶπεν οὖν Ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς
χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
ὑποστρέψαι.

εὐγενῆς, ες of high or noble birth, of high
social status

πορευομαι go, proceed, travel, conduct
one's life

χωρα, ας f country, region, land
μακρᾶν far, far off, at some distance
λαβεῖν Verb, aor act infin λαμβανω

"The story resembles that of Archelaus who on the death of his father Herod made his way to Rome in order to get confirmation of the kingship bestowed on him in his father's will. The rest of the story fits in with this allusion, for Archelaus was followed by a deputation of Jews who resisted his appointment and who succeeded in persuading Augustus to give him only half his father's kingdom and the status of an ethnarch." Marshall.

ὑποστρεφω return, turn back

Luke 19:13

καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν
αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς·
Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

δέκα ten

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
μνα, ας f mina (Greek coin worth 100
denarii or 1/60 of a talent)

NIV mg 'about three months' wages'.

πραγματευομαι trade, do business
ἐν ᾧ while, until

Luke 19:14

οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ
ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες·
Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

πολιτης, ου m citizen, fellow-citizen
μισεω hate, despise, be indifferent to

ἀποστελλω send, send out
πρεσβεια, ας f messenger(s),
representative(s), an embassy
ὀπισω after, behind, back
θελω wish, will
βασιλευω rule, reign

Luke 19:15

καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα
τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς
δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα
γνοῖ τί διεπραγματεύσαντο.

ἐπανερχομαι return

Only found here and at 10:35.

λαβόντα Verb, aor act ptc, m acc s λαμβανω
φωνηθῆναι Verb, aor pass infin φωνεω call,
call out

δεδωκει Verb, aor act indic, 3 s δίδωμι

ἀργυριον, ου n silver coin, money, silver

γνοῖ Verb, aor act subj, 3 s γινωσκω

διεπραγματεύσαντο Verb, aor midd dep indic,
3 s διαπραγματευομαι make a profit,
earn (by trading)

Here alone in the NT.

Luke 19:16

παρεγένετο δὲ ὁ πρῶτος λέγων· Κύριε, ἡ μνᾶ
σου δέκα προσηργάσατο μνᾶς.

παραγινομαι come, arrive, appear

πρωτος, η, ον first

προσεργαζομαι make more (of profit)

Here alone in the NT.

Luke 19:17

καὶ εἶπεν αὐτῷ· Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν
ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων
ἐπάνω δέκα πόλεων.

εὖγε adv well done! splendid!

ἀγαθος, η, ον good, useful, fitting

ἐλαχιστος, η, ον (superl of μικρος) least,
smallest, insignificant

πιστος, η, ον faithful, trustworthy, reliable

ἐγενου 2nd sing aor γινομαι

ἴσθι Verb, pres imperat, 2 s εἰμι

ἐξουσια, ας f authority, right, capability,
power

ἐπάνω on, upon, over

"For ἐπάνω in the sense of authority over
something cf. Dn 6:3; Jn 3:31." Marshall.

πολις, εως f city, town

Luke 19:18

καὶ ἦλθεν ὁ δεύτερος λέγων· Ἡ μνᾶ σου,
κύριε, ἐποίησεν πέντε μνᾶς.

δευτερος, α, ον second

πεντε (indeclinable) five

Luke 19:19

εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

Luke 19:20

καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδοὺ ἡ μνά σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

ἕτερος, α, ον other, another, different
ἀποκειμαι be laid aside, be stored away
σουδαριον, ου η handkerchief, facecloth
(used for the dead)

Also a scarf or neck-cloth used to protect the back of the head from the sun.

Luke 19:21

ἐφοβούμην γάρ σε ὅτι ἄνθρωπος ἀσθηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας.

φοβεομαι fear, be afraid of, reverence
σε Pronoun, acc s συ
ἀσθηρος, α, ον hard, severe, strict
αἶρω take, take up, take away, set aside, raise
ἔθηκας Verb, aor act indic, 2 s τιθημι place, set, appoint

"He takes what he has not put aside (for this use of τιθημι, cf. 1 Cor 16:2): the metaphor is drawn from banking, and is used here to describe a person who seeks a disproportionately high return from his investments." Marshall.

θερίζω reap, harvest
σπειρω sow

"The servant appears to have feared that he would get no return for his work: all the profit would have been taken by the master. At the same time, he may have feared that if he incurred a loss on the capital he would have to make it up to the master." Marshall.

Luke 19:22

λέγει αὐτῷ· Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὸν δούλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος ἀσθηρὸς εἰμι, αἶρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;

στομα, τος η mouth, testimony
κρινω judge, pass judgement on, condemn
πονηρος, α, ον evil, bad, wicked
ἦδεις Verb, pluperf act indic, 2 s οἶδα (verb perf in form but with present meaning)
know, understand

Pluperf of οἶδα has sense of simple past.

"The master is willing to adopt the character given him by the slave. Even on that basis the slave stands self-condemned; he is even more to be condemned if his estimate of the master is false." Marshall.

Luke 19:23

καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

ἔδωκάς Verb, aor act indic, 2 s δίδωμι
τραπεζα table, money changer, bank

Cf. Mk 11:15; Mt 21:12; Jn 2:15.

κἀγω a compound word = καὶ ἐγω
τοκος, ου m interest (on money)

Only found here and Mt 25:27.

ἂν particle indicating contingency

πρασσω is used of collecting money (cf. 3:13).

Luke 19:24

καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνάν καὶ δότε τῷ τὰς δέκα μνάς ἔχοντι

παρεστῶσιν Verb, perf act ptc, m & n dat pl
παριστημι and παριστανω present, stand before [ptc = bystanders]
δότε Verb, aor act imperat, 2 pl δίδωμι

"This implies, what had not been stated earlier, that the servants were rewarded with the profit that they had made and encouraged to use it for further profit." Marshall.

Luke 19:25

– καὶ εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνάς –

This verse is omitted (see Mt 25:28) by D W 1230 1253 Lect it^{mss} syr^{c,s} cop^{bo}

Luke 19:26

λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

δοθήσεται Verb, fut pass indic, 3 s δίδωμι
ἔχοντος Verb, pres act ptc, m gen s ἔχω
ἀρθήσεται Verb, fut pass indic, 3 s αἶρω
take, take away

"The authoritative form of the saying, introduced by λέγω ὑμῖν (omitted by Mt.), suggests that it is to be seen as a comment by Jesus, drawing out the lesson of the parable, which is the promise of reward for faithful service and loss for unfaithfulness." Marshall.

Luke 19:27

πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάζατε αὐτοὺς ἔμπροσθέν μου.

πλὴν but, yet, nevertheless, however

ἐχθρος, α, ον enemy, one hated
 θελήσαντάς Verb, aor act ptc, m acc pl θελω
 wish, will

βασιλευω rule, reign
 ἀγάγετε Verb, aor act imperat, 2 pl ἄγω
 ὧδε adv here, in this place
 κατασφάζατε Verb, aor act imperat, 2 pl
 κατασφαζω slay, slaughter
 ἔμπροσθεν before, in front of

"The typical fate of ancient rebels... What is difficult is the use of this imagery with regard to the judgment of the Son of man on unfaithful people who reject his rule over them; but the language, although strange to us, is such as would make sense to Jesus' hearers and convey to them the seriousness of their position." Marshall. Stephen Wright, however (*Tales Jesus Told*), argues that we need to read these words *in the context of the story*. He writes, "The king commands that his enemies be brought, and – in a touch of pride and symbolic brutality very characteristic of Roman regimes – slaughtered *in his presence*."

Luke 19:11-27 Postscript

Stephen Wright suggests the following summary of the parable's meaning, "Here, then, is yet another variation on the now-familiar theme. A story is told which graphically warns against arousing the hostility of an already harsh governing class. Do not think, Jesus says, that the kingdom of God and the renewal of Israel that goes along with it is going to come 'immediately' through rebelling against your godless rulers. Do not even think that it is going to come by trying to keep your hands clean from their aggressive trading practices. That way lies only defeat and destruction. But if it *is* coming – as Jesus said it was – *how* will it come? This is where, perhaps, our account of Jesus' tales must come full circle. The kingdom comes not through violence or through anxious protection from the defilement of the pagan world. It comes rather with the mystery, the naturalness, the silence and the certainty of the seed that finds good soil despite all odds, and grows to a harvest."

Luke 19:28

Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
 ἐπορευετο imperf. πορευομαι go, travel
 ἔμπροσθεν before, in front of

Means that Jesus went in front of his followers (cf. Mk 10:32).

ἀναβαινω go up, come up, ascend,
 embark

The road from Jericho to Jerusalem is a continuous ascent.

Luke 19:29

Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν
 ἐγγίζω approach, draw near

Bethphage was a hamlet between Jerusalem and Bethany, which itself was two miles SE of Jerusalem and on the E of the Mount of Olives.

ὄρος, ος n mountain, hill
 ἐλαιων, ονος m olive orchard
 ἐλαια, ας f olive tree

Ἐλαιων is ambiguous as to whether the nom s of masc noun above or gen pl of fem noun. But see note on verse 37. Marshall adds that were the masc noun to be used here it would need to be accusative in form, not nominative.

ἀπέστειλεν Verb, aor act indic, 3 s
 ἀποστελλω send, send out
 δυο gen & acc δυο dat δυσιν two
 μαθητης, ου m disciple, pupil, follower

Luke 19:30

λέγων· Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.

ὑπαγω go, go one's way, depart
 κατεναντι opposite, before
 κωμη, ης f village, small town

No doubt Bethphage.

εὐρήσετε Verb, fut act indic, 2 pl εὐρίσκω
 πωλος, ου m colt, young donkey
 δεδεμένον Verb, perf pass ptc, m acc s δεω
 bind, tie

Cf. Gen 49:11.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
 πωποτε adv ever, at any time
 καθίζω sit down, sit

Cf. Num 19:2; Dt 21:3; 1 Sam 6:7; 2 Sam 6:3; Zech 9:9. "Animals for sacred use could not be put to ordinary use, but the same was also true for animals to be used by a royal personage... We are probably to think of a young, unriden animal tethered alongside its mother, who would naturally accompany the young animal." Marshall

λυω loose, untie, release, set free, set aside, allow
 ἀγάγετε Verb, aor act imperat, 2 pl ἄγω

Luke 19:31

καὶ ἂν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.

ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταῶ
ask

οὕτως adv. formed from οὕτος thus, in this way

ἐρεῖτε Verb, fut act indic, 2 pl λεγω
χρεῖα, ας f need, want

Suggests prior arrangement – the owners would thus know immediately who was meant.

Luke 19:32

ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.

ἀπελθόντες Verb, aor act ptc, m nom pl
ἀπερχομαι

ἀπεσταλμένοι Verb, perf pass ptc, m nom pl
ἀποστελλω

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

Luke 19:33

λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον;

οἱ κυριοὶ αὐτοῦ its masters

Luke 19:34

οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.

Luke 19:35

καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν·

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
ἐπρίψαντες Verb, aor act ptc, m nom pl

ἐπιριπῶ throw on

Found only here and 1 Peter 5:12.

ἱματιον, ου n garment, clothing

ἐπιβιβάζω set or place upon

Luke 19:36

πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ.

ὑπεστρώννουν Verb, imperf act indic, 1 s & 3 pl ὑποστρώννω spread out (as a carpet)

Here only in NT.

ὁδος, ου f way, road

Luke 19:37

ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

ἐγγίζω approach, draw near

ἤδη adv now, already

καταβάσις, εως f descent

"Indicates that the procession had reached the summit of the Mount of Olives and is now beginning the descent, with Jerusalem spread out before it." Marshall

ὄρους τῶν Ἐλαιῶν see v.29

The τῶν Ἐλαιῶν indicates that this is not the nom s noun but gen pl from ἔλαια, ας f olive tree

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

ἅπας, ασα, αν (alternative form of πᾶς) all; pl everyone

πλῆθος, ους n crowd, multitude

μαθητῆς, ου m disciple, pupil, follower

χαίρω rejoice, be glad; imperat used as a greeting

αἰνεῶ praise

μεγας, μεγαλη, μεγα large, great

εἶδον Verb, aor act ind, 1s & 3pl ὁραω trans
see

δυναμις, εως f power, act of power, miracle

I.e. those reported earlier in the Gospel.

Luke 19:38

λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνην καὶ δόξα ἐν ὑψίστοις.

εὐλογεῶ speak well of, bless

βασιλευς, εως m king

"The text is confused: ὁ ἐρχομενος ὁ βασιλευς is read by B UBS...; ὁ ἐρχομενος, D W it...; ὁ βασιλευς, s* Origen...; ὁ ἐρχομενος βασιλευς, s* A L Γ Δ Θ f1 f13... TR. Metzger regards the reading of B as the most difficult; the others can be explained as assimilations to the LXX and the parallels. The presence of βασιλευς in the text is unquestionable. D adds it in a separate phrase." Marshall

ὄνομα, τος n name, authority

Cf. Ps 118:26 (117:26).

εἰρήνη, ης f peace

The phrase ἐν οὐρανῷ εἰρήνη is unusual (contrasting with the 'peace on earth' of 2:14). The meaning would seem to be that Jesus brings peace between God and man.

δοξα, ης f glory

ὑψιστος, η, ον highest, most high

Luke 19:39

καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

διδασκαλος, ου m teacher

ἐπιτιμαῶ command, order, rebuke

Cf. Mt 21:14-16

Luke 19:40

καὶ ἀποκριθεὶς εἶπεν· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.

σιωπήσουσιν Verb, aor act subj, 3 pl σιωπαω

be silent, be quiet

λίθος, ου m stone

κραζω cry out, call out

Luke 19:41

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ' αὐτήν,

πόλις, εως f city, town

κλαιω weep, cry; trans weep for

Cf. Jn 11:35, the only other recorded incident of Jesus weeping.

Luke 19:42

λέγων ὅτι Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην – νῦν δὲ ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου.

Cf. 23:28f; Jer 8:18ff; 15:5; 2 Ki 8:11f.

ἔγνωσ Verb, aor act indic, 2 s γινωσκω
καὶ σὺ 'even you'

τα προς εἰρήνην 'the things regarding peace' – the things that make for peace.

"May possibly be to draw attention to the significance of 'Jerusalem' as the city of peace." Marshall

ἐκρύβῃ Verb, aor pass indic, 3 s κρυπτω
hide

The broken nature of the Greek in this verse reflects the emotion of Jesus as he spoke and has led to a number of textual variants.

Luke 19:43

ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβалоῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνέξουσιν σε πάντοθεν,

ἤξουσιν fut ἤκω come, have come, be present

παραμβалоῦσιν Verb, fut act indic, 3 pl

παραμβαλλω set up, throw up against

ἐχθρος, α, ον enemy, one hated

χαραξ, ακος m barricade, palisade

περικυκλώσουσιν Verb, fut act indic, 3 pl

περικυκλω surround, encircle

συνέξουσιν Verb, fut act indic, 3 pl συνεχω surround, hem in, press hard upon

παντοθεν adv on all sides

Luke 19:44

καὶ ἐδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

ἐδαφιοῦσιν Verb, fut act indic, 3 pl ἐδαφιζω
raze to the ground, dash to the ground,
completely destroy

τεκνον, ου n child

The inhabitants of the city.

ἀφήσουσιν Verb, fut act indic, 3 pl ἀφημι
leave

λίθος, ου m stone

ἀντι for, because of; ἀνθ' ὧν because, therefore

ἔγνωσ Verb, aor act indic, 2 s γινωσκω

καιρος, ου m time

ἐπισκοπη, ης f visitation (of God's presence among men)

"Here the visitation is intended to be the occasion of salvation as proclaimed by Jesus; unrecognised as such, the same visitation becomes the basis for a judgment yet to follow." Marshall

The visitation is concerned with the temple (vv. 45-46), perhaps as an intended fulfilment of Mal 3:1.

Luke 19:45

Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,

Cf. Mk 11:15-17

ἱερον, ου n temple, temple precincts

ἐκβαλλω throw out, expel, cast out

πωλεω sell, barter

"The Court of the Gentiles was occupied by merchants selling the requisites for sacrifice – animals, wine, oil, salt and so on." Marshall

Luke 19:46

λέγων αὐτοῖς· Γέγραπται· Καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

γέγραπται Verb, perf pass indic, 3 s γραφω

ἔσται Verb, fut indic, 2 s εἰμι

προσευχη prayer

Cf. Is 56:7.

σπηλαιον, ου n cave, hideout (for robbers)

ληστης, ου m robber, insurrectionist

Luke 19:47

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,

Cf. Mk 14:49.

διδασκω teach

ἀρχιερεὺς, εὼς m high priest, member of high priestly family

γραμματεὺς, εὼς m scribe, expert in Jewish law

ζητεῶ seek, search for, look for, attempt

I.e. 'looking for a way to...'

ἀπολεσαι aor infin ἀπολλυμι destroy, kill
πρωτος, η, ον first, leading, foremost

For πρωτος in this sense cf. Acts 13:50; 25:2; 28:17; Mk 6:21.

λαος, ου m people, a people

Presumably lay elders – the third group in the sanhedrin.

Luke 19:48

καὶ οὐχ εὑρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

For το τι cf. 1:62.

εὑρισκον Verb, imperf act indic, 1 s & 3 pl
εὑρισκω

ἅπας, ασα, αν (alternative form of πας) all; pl everyone

ἐξεκρέματο Verb, imperf midd dep indic, 3 s
ἐκκρεμαμαι hang upon

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 ἐφιστημι come up to, approach

ἀρχιερεὺς see 19:47

γραμματεὺς see 19:47

πρεσβυτερος, 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

Luke 20:2

καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἶπὸν 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?

ἐξουσια, ας f authority, right, power

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

ἢ οἱ

δους aor ptc δίδωμι

Luke 20:3

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

ἐρωταω ask, request, beg, urge

κἀγω a compound word = καὶ ἐγὼ

εἵπατέ Verb, aor act imperat, 2 pl λεγω

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

Luke 20:4

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν 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

Luke 20:5

οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· 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 λεγω

ἐρεῖ Verb, fut act indic, 3 s λεγω

πιστεω believe (in), have faith (in)

Luke 20:6

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

καταλιθαζω stone

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

"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

πειθω persuade; perf act & pass trust,

rely on, have confidence, be confident

προφητης, ου m prophet

εἶναι Verb, pres infin εἶμι

Luke 20:7

καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν.

εἶδέναι Verb, perf act infin οἶδα know

ποθεν interrog adv. from where

Luke 20:8

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

Luke 20:9

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

φυτεῦω 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

Luke 20:10

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 καιρω (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

δωσουσιν 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

Luke 20:11

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

πεμπω 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.

Luke 20:12

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

τρίτος, η, ον third

τραυματίζω injure, wound

Here and in Acts 19:16.

Luke 20:13

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

Luke 20:14

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

Luke 20:15

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

Cf. 1 Ki 21:12.

Luke 20:16

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

γένοιτο 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.*).

Luke 20:17

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.

Luke 20:18

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

πέσῃ 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

Luke 20:19

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

ὥρα, ας f hour, moment

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

πρὸς αὐτοὺς against them

The parable was directed *towards* them.

Luke 20:20

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

ἐπιλαμβανομαι 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

Luke 20:21

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).

Luke 20:22

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

Luke 20:23

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.

Luke 20:24

Δεῖξατέ 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

Luke 20:25

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

Luke 20:26

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

Luke 20:27

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 ἀντιλέγοντες, is strange after the preceding genitive... The reading ἀντιλέγοντες (A W Γ Δ f13 ... lat; TR;...) has poorer attestation than λέγοντες (x 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

Luke 20:28

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

ἄτεκνος, ον childless

λάβῃ 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

Luke 20:29

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

ἑπτα seven

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω

Luke 20:30

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

Luke 20:31

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

τρίτος, η, ον third

ὡσαύτως adv in the same way, likewise

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

καταλειπω leave, leave behind

τέκνον, ου n child

Luke 20:32

ὑστερον καὶ ἡ γυνὴ ἀπέθανεν.

ὑστερον adv afterwards, finally

Luke 20:33

ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίς αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

ἀναστασις, εως f see v.27

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

Luke 20:34

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

αἰων, 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."

Luke 20:35

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
καταξιοῶ count worthy, make worthy

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

τυχεῖν Verb, aor act infin τυγχάνω obtain,
receive

"Luke stresses that not all men share in the life
of the new age. They must be accounted
worthy (καταξιοῶ, 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
νεκρός, 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

Luke 20:36

οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι
γάρ 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

Luke 20:37

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

ἐγειρω raise
μηνυω make known, disclose

ἐπὶ here means 'in the passage about'

βατος, 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.

Luke 20:38

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

ζώντων 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.

Luke 20:39

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

ἀποκριθέντες Verb, aor pass dep ptc, m nom
pl ἀποκρίνομαι 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.

Luke 20:40

οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

οὐκέτι adv no longer, no more
ἐτόλμων 3pl imperf τολμαω dare, be
brave

ἐπερωταω ask, interrogate, question

Luke 20:41

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

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

Luke 20:42

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.

Luke 20:43

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

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

Luke 20:44

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.

Luke 20:45

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς·

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

Luke 20:46

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

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

γραμματεὺς, 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

Luke 20:47

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

κατεσθιω and κατεσθω eat up, devour, prey upon

χήρα, ας f widow

Probably means abusing the hospitality of the needy.

προφασις, εως f false motive, pretence
μακρός, α, ον long, distant, far off

προσευχομαι pray

λήμψονται Verb, fut midd dep indic, 3 pl
λαμβάνω

περισσοτερος, α, ον more, much more

κριμα, τος n judgement, condemnation, punishment

Luke 21:1

Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίου.

ἀναβλεπω look up

εἶδεν Verb, aor act indic, 3 s ὁραω trans
see, observe

γαζοφυλακιον, ου n Temple treasury, offertory box

Here and in Mk 12:41,43; Jn 8:20.

δωρον, ου n gift, offering; τα δ. offertory box (see v.4)

πλουσιος, α, ον rich, well-to-do

Luke 21:2

εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,

χήρα, ας f widow

πενιχρος, α, ον poor, needy

Here alone in the NT

βάλλουσαν Verb, pres act ptc, f acc s βαλλω
ἐκεῖ there, in that place, to that place

λεπτον, ου n lepton (copper coin worth 1/2 quadrans or 1/128 denarius)

Luke 21:3

καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν·

ἀληθως adv truly, in truth

πτωχος, η, ον poor, pitiful

πλειων, πλειον οἱ πλεον more, most

Luke 21:4

πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς
ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν
ἔβαλεν.

περισευω intrans. be left over, be more
than enough, have plenty

I.e. they gave what cost them nothing.

τα δωρα offertory box

Many MSS read τα δωρα του θεου

ὑστερημα, τος n what is lacking, need,
absence

βιος, ου m life, living, possessions
εἶχεν Verb, imperf act indic, 3 s ἔχω

"It is no accident that the prophecy of the
destruction of the temple follows: the priests
were no better than the scribes in their attitude
to wealth (20:45f.)." Marshall

Luke 21:5

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις
καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν·

ἱερον, ου n temple, temple precincts

λιθος, ου m stone, precious stone

καλος, η, ον good, right, proper, fine,
beautiful, precious

ἀναθημα, τος n votive gift, offering,
consecrated to God

κεκοσμηται perf pass ptc κοσμεω adorn,
decorate, put in order

The participle applies both to the λίθοις
καλοῖς and ἀναθημασιν – the temple is
adorned with beautiful stones and with the
offerings of worshippers in fulfilment of vows.

Luke 21:6

Ταῦτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς
οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ
καταλυθήσεται.

θεωρεω see, watch, observe, notice

ἐλεύσονται Verb, fut midd dep indic, 3 pl
έρχομαι

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφημι
leave

καταλυθήσεται Verb, fut pass indic, 3 s
καταλω destroy, tear down

Luke 21:7

Ἐπρωτήσαν δὲ αὐτὸν λέγοντες· Διδάσκαλε,
πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν
μέλλη ταῦτα γίνεσθαι;

ἐπρωτησαν Verb, aor act indic, 3 pl

ἐπερωτω ask, interrogate, question

διδασκαλος, ου m teacher

ποτε interrog adv when?

ἔσται Verb, fut indic, 2 s εἰμι

σημειον, ου n miraculous sign, sign

ὅταν when, whenever, as often as
μελλω (before an infin) be going, be about,
intend

"The character of Jesus' answer implies that his
questioners assumed that there was some link
between the destruction of the temple and the
end of the world." Marshall

Luke 21:8-36

Marshall summarises Ellis's analysis of the
following verses. Ellis suggests that the
discourse falls into four main 'sign' sayings:

- i) 21:8-11 prophecies the coming of false
prophets and wars which might be
mistaken for signs of the End; in fact there
will still be further wars and earthly and
heavenly convulsions.
- ii) Before all these things happen, there will
be persecution for the disciples, during
which they must rely on the help given
them by Jesus and persevere faithfully to
the end (21:12-19).
- iii) The encircling of Jerusalem by troops will
be a sign that its prophesied fate is at hand.
There will be terrible suffering for the Jews
and Jerusalem will remain in the power of
the gentiles for an indefinite period (21:20-
24).
- iv) There will be heavenly and earthly portents
which will be followed by the glorious
coming of the exalted Son of man. These
events will signal the coming of the final
redemption of the people of God (21:25-
28).

These sayings are followed by an assurance
that the end will follow the signs of its coming,
and that Jesus' words will be fulfilled (21:29-
33). It follows, as a practical admonition, that
the disciples must not be deluded by sin into
failing to recognise the signs and so be
unready for the sudden, unexpected coming of
the Son of man (21:34-36).

Luke 21:8

ὁ δὲ εἶπεν· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ
εἰμι καί· Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε
ὀπίσω αὐτῶν.

βλεπω see, beware of

πλανηθῆτε Verb, aor pass subj, 2 pl πλαναω
lead astray, deceive

ἐλεύσονται Verb, fut midd dep indic, 3 pl
έρχομαι

The combination of ἐπὶ ὀνοματι μου and ἐγὼ
εἰμι suggests that these are people who claim
to be the Christ.

καιρος, ου m time

ἤγγικεν Verb, perf act indic, 3 s ἐγγίζω
 approach, draw near
 πορευθήτε Verb, aor pass dep subj, 2 pl
 πορευομαι go, proceed
 ὀπίσω after, behind

"The point is the false claim that the prophet is an eschatological figure whose appearance signifies that the End has drawn near; the disciples might be tempted to follow such people, i.e. become their disciples, in order to gain salvation..., and might perhaps follow them literally into the wilderness (cf. Acts 5:37; 20:30; Lk 17:23)." Marshall

Luke 21:9

ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας,
 μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον,
 ἀλλ' οὐκ εὐθέως τὸ τέλος.

ὅταν when, whenever, as often as
 πόλεμος, ου m war, battle, conflict
 ἀκαταστασία, ας f disorder, insurrection,
 mob violence

Here and Jas 3:16; 1 Cor 14:33 – probably means civil war, Roman civil war or internecine struggles in Palestine.

πτοηθῆτε Verb, aor pass dep subj, 2 pl
 πτοεομαι be terrified, startled

Only here and 24:37.

δεῖ impersonal verb it is necessary, must

Such are part of God's plan but they are not signs of the end.

τέλος, ους n end, conclusion, termination

Luke 21:10

τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπ'
 ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

τοτε then, at that time

ἐγειρω raise

ἔθνος, ους n nation, people; τα ἔ. Gentiles

Cf. Is. 19:2; 2 Ch 15:6.

Luke 21:11

σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ
 λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ'
 οὐρανοῦ μέγала ἔσται.

σεισμος, ου m earthquake, storm (on the
 sea)

Found in apocalyptic contexts (Rev. 6:12; 8:5
et al; cf. Is 13:13; Hag 2:6; Zac 14:4).

τε enclitic particle and, and so; τε και and
 also

τοπος, ου m place; κατὰ τοπους in
 various places

λιμος, ου m & f famine, hunger

Cf. the adjective Acts 24:5.

λοιμος, ου m plague, pestilence,
 nuisance, trouble maker

ἔσονται Verb, fut indic, 3 pl εἰμι

φοβητρον, ου n dreadful sight or event

Here alone in the NT. Cf. Joel 2:30f.; Amos 8:9; Rev 6:12-14.

"The signs described are typical of apocalyptic, and recur in Rev. 6, a passage which bears some relation to the present sayings and is probably based on them... Luke's version has a combination of earthly and heavenly signs, as in Acts 2:19f... Such signs were believed to have occurred before the fall of Jerusalem (Jos. Bel. 6:288-315), and Luke may have regarded these sayings as referring to them, in which case there is a parallel between the signs before the fall of Jerusalem and before the End." Marshall

Luke 21:12-19

The Persecution of Disciples. Cf. Mk 13:9-13. "In general, the wording points forward to the experiences of the church recorded in Acts." Marshall

Luke 21:12

Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς
 τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες
 εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους
 ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ
 ὀνόματός μου·

"While cosmic disasters are more closely associated with the end, persecution set in from the beginning – and involved Jesus himself." Marshall

ἐπιβαλοῦσιν Verb, fut act indic, 3 pl

ἐπιβαλλω lay (hands) on

χειρ, χειρος f hand, power

Cf. 1 Sam 21:6

διωκω persecute, seek after

παραδιδωμι hand or give over, deliver up

"The συναγωγή here functions as the Jewish court for trying minor cases; offenders might be beaten by the synagogue officials." Marshall

φυλακη, ης f prison, imprisonment

Cf. Acts 8:3; 22:4

ἀπαγω lead away by force, lead, bring
 before

βασιλευς, εως m king

ἡγεμων, ονος m governor, ruler, prince

ἐνεκα (ἐνεκεν and εἵνεκεν) prep with gen

because of, for the sake of

"The whole saying envisages persecution among both Jews and gentiles for the sake of loyalty to Jesus." Marshall

Luke 21:13

ἀποβήσεται ὑμῖν εἰς μαρτύριον.

ἀποβήσεται Verb, fut midd dep indic, 3 s
ἀποβαινω turn out, ἀ. εἰς result in, turn out

Cf. Phil 1:19, the only other occurrence of the word in the NT.

μαρτυριον, ου n testimony, witness

"The traditional translation is 'This will be a time for you to bear testimony' (RSV), and this fits in with the usual interpretation of Mark's phrase. L Hartman defends the meaning, 'For you it will have as a result a testimony'; on this view μαρτυριον does not mean the *activity* of bearing witness but the *evidence* that will be available on the day of judgment for the disciples and against their enemies;... The strong point in favour of this view is that in the NT generally μαρτυριον means 'evidence, testimony', not the activity of bearing testimony." Marshall

Luke 21:14

θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι,

θέτε Verb, aor midd imperat, 2 pl τιθημι
place, appoint; midd decide, resolve

θετε οὖν ἐν ταῖς καρδίαις ὑμῶν 'make up your minds', 'decide'

προμελεταω prepare ahead of time

Here alone in the NT.

ἀπολογηθῆναι Verb, aor pass dep infin
ἀπολογεομαι speak in one's own behalf, defend oneself

Luke 21:15

ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

δώσω Verb, fut act indic, 1 s διδωμι
στομα, τος n mouth, utterance, eloquence

"The use of στομα is reminiscent of Ex 4:11,15; Ezek 29:21; here the sense is metaphorical, 'utterance, eloquence'." Marshall

σοφια, ας f wisdom, insight, intelligence

Cf. Acts 6:10.

δυνήσονται Verb, fut midd dep indic, 3 pl
δυναμαι

ἀνθιστημι resist, oppose, withstand

Cf. Acts 6:10; 13:8; 2 Tim 3:8; 4:15.

ἀντειπεῖν Verb, aor act infin ἀντιλεγω
object to, oppose

Cf. Acts 4:14

ἅπας, ασα, αν (alternative form of πας) all
ἀντικειμαι oppose, be against

Luke 21:16

παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,

παραδοθήσεσθε Verb, fut pass indic, 2 pl

παραδιδωμι see v.12

γονευς, εως m parent

συγγενης, ους m relative, kinsman

φιλος, ου m and φιλη, ης f friend

θανατω kill, put to death, put in danger of death

ἐξ ὑμῶν 'some of you'

Luke 21:17

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

ἔσεσθε Verb, fut indic, 2 pl εἰμι

μισεω hate, despise, be indifferent to

Luke 21:18

καὶ θριξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

θριξ, τριχος f hair

κεφαλη, ης f head

ἀπόληται Verb, aor midd subj ἀπολλυμι
midd be lost, perish

Cf. 12:7; Acts 27:34; 1 Sam 14:45; 2 Sam 14:11; 1 Kings 1:52. Geldenhuys thinks the meaning is that no harm will occur to the disciples *without the Father's permission*. More commonly it is argued that the verse is referring to spiritual safety.

Luke 21:19

ἐν τῇ ὑπομονῇ ὑμῶν ἵκτήσασθε τὰς ψυχὰς ὑμῶν.

ὑπομονη, ης f patience, endurance

κτήσασθε Verb, aor midd dep imperat, 2 pl

κταομαι acquire, gain

Some MSS read the future rather than aorist imperative.

I.e. it is through patient endurance that you will gain eternal life.

Luke 21:20-24

The Devastation of Jerusalem: Cf. Mk 13:14-20. Geldenhuys, Beasley-Murray & Ellis think that Luke may have rewritten the account in Mark before 70 AD in order to make Mark's cryptic language more intelligible to gentiles. Dodd argues that Luke draws on the LXX descriptions of the siege of Jerusalem.

Luke 21:20

Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

όταν when, whenever

ἴδητε Verb, aor act subj ὄραω trans see
κυκλω surround, gather round, march
round

στρατοπεδον, ου n army

Here alone in the NT.

τοτε then, at that time

γινώτε Verb, aor pass subj, 2 pl γινωσκω
ἤγγικεν Verb, perf act indic, 3 s ἐγγιζω
approach, draw near

ἐρημωσις, εως f desolation, destruction

Only here and in Mk 13:14; Mt 24:15 in NT.
Cf. 2 Ch 36:21; Je 4:7; 7:34; 22:5; 25(32):18;
44(51):6,22; Ps 73(72):19

Luke 21:21

τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,

τοτε then, at that time

φευγω flee, run away from, avoid
ὄρος, ους n mountain, hill

Cf. Gn 19:26; Is 15:5; Je 49:8; Am 5:19; Zc 14:5.

"Since Judaea itself is mountainous, the reference is to flight into Transjordan, or into the remoter areas of Judaea itself, such as the inaccessible mountains and caves around the Dead Sea. The saying has been identified with the oracle mentioned in Eus. HE 3:5, as a result of which the Christian church fled from the Jewish war to Pella; but this is improbable, since Eusebius himself would surely have pointed out the Gospel passage." Marshall

μεσος, η, ον middle

ἐκχωρεω leave, go away
χωρα, ας f country, land, field

Luke 21:22

ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

ἐκδικησις, εως f retribution, rendering of
justice, punishment

Cf. Acts 7:24; Dt 32:35; Hos 9:7; Je 46(26):10,21; 50(27):27,31; 51(28):6

πλησθῆναι Verb, aor pass infin πιμλημι fill,
end, fulfill; aor pass come to an end
γεγραμμένα Verb, perf pass ptc, n nom/acc pl
γραφω

"The prophecies in mind may include 1 Ki 9:6-9; Dan 9:26; Mic 3:12." Marshall

Luke 21:23

οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ,

οὐαι woe!

γαστρι Noun, dat s γαστηρ, τρος f womb;
ἐν γαστρι ἐχω conceive or be pregnant
θηλαζω nurse (of a mother feeding her child
at the breast)

ἔσται Verb, fut indic, 2 s εἰμι

ἀναγκη, ης f distress

Cf. 1 Cor 7:26; 2 Cor 6:4; 12:10; 1 Thess 3:7.

ὀργη, ης f wrath, anger

λαος, ου m people, a people

'the wrath of God will be upon this people' i.e. the Jews.

Luke 21:24

καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

πεσοῦνται Verb, fut midd/pass dep indic, 3 pl
πιπτω fall, fall down

στομα, τος n mouth, edge (of a sword)

μαχιρα, ης f sword

Cf. Jer 20:4-6; 21:7

αἰχμαλωτισθήσονται Verb, fut pass indic, 3 pl
αἰχμαλωτιζω make captive, take
prisoner

Here and Rom 7:23; 2 Cor 10:5; 2 Tim 3:6.

ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people; τα ἑ. Gentiles

πατεω trans trample

Cf. Zac 12:3; Dan 8:10,13; Is 63:18; Ps 79:1.

ἄχρι (and ἄχρις) until, as long as

πληρωθῶσιν Verb, aor pass subj, 3 pl

πληρωω fill, fulfill, accomplish

καιρος, ου m time (viewed as occasion
rather than an extent), appointed/proper
time, season, age

The words do not imply that the times of the Gentiles will be followed by a time of Jewish dominion. The phrase refers rather to the whole of this present age, dominated by the kingdoms of this world, which will give way at Christ's coming to the "kingdom of our Lord and of his Christ" (Rev 21:15) and not to a glorified Jewish kingdom.

Luke 21:25-28**Signs of the Coming of the Son of Man.**

Marshall says that "Luke's version is more literary than Mk.", but that in both forms the passage "is closely based on the OT and is related to the apocalyptic tradition found especially in Rev."

Luke 21:25

Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνων ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,

ἔσονται Verb, fut indic, 3 pl εἰμι
σημειον, ου n miraculous sign, sign
ἡλιος, ου m the sun
σεληνη, ης f moon
ἀστηρ, ερος m star
συνοχη, ης f distress, anxiety

Only here and in 2 Cor 2:4

ἀπορια, ας f despair, perplexity

Here alone in the NT

ἦχος, ου m sound, noise

Here alone in NT. Cf. Ps 65(64):8; Is 17:12

θαλασσα, ης f sea

σαλος, ου m wave

'Anxiety at the roaring of the sea'. The image of the roaring of the seas is often used in Scripture to symbolise the turbulent affairs of nations. Here it seems to be used in the sense of the whole universe being in disarray and dissolution as Christ is on his way. "It is God who holds back the sea from engulfing men: now they fear that it is being let loose." Marshall

Luke 21:26

ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

ἀποψυχω faint, lose heart

Literally, 'to stop breathing'.

προσδοκια, ας f expectation, foreboding
ἐπερχομαι come, come upon
οἰκουμενη, ης f world, inhabited earth
δυναμις, εως f power

δυναμεις των ουρανων the heavenly bodies mentioned in v.25 (cf. 2 Ki 17:16; Dan 8:10) – the very structure of the universe.

σαλευθήσονται Verb, fut pass indic, 3 pl
σαλευω shake, disturb

Cf. Is 34:4

Luke 21:27

καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

τοτε then, at that time

ὄψονται Verb, fut midd dep indic, 3 pl ὄρω
trans see, observe

νεφελη, ης f cloud

The singular suggests "an indication of the divine presence or rather of the glory which is associated with God and hides him from men (cf. 9:34)," Marshall. There are also links with Acts 1:9,11.

δοξα, ης f glory

See Daniel 7:13,14

Luke 21:28

ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

ἀρχω rule, govern; midd begin

ἀρχομένων δὲ τούτων γίνεσθαι "When these things begin to take place"

The 'these things' does not include Christ's coming itself, for that will be an instantaneous event (17:20-37); they refer to the things which are spoken of in the previous verses that will precede Christ's coming.

ἀνακυπτω straighten up, stand up, look up
ἐπάρατε Verb, aor act imperat, 2 pl ἐπαίρω
raise, lift up

κεφαλη, ης f head

A sign of hope, cf. Jdg 8:28; Pss. 24:7; 83:3; Job 10:15.

διοτι because, for, therefore

ἐγγιζω approach, draw near

ἀπολυτρωσις, εως f redemption,
deliverance

"Here used of release from affliction and the consummation of salvation (cf. Is 63:4; Ps 111:9; Dn 4:34...)." Marshall

Luke 21:29-33**The Certainty of Events****Luke 21:29**

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

ἴδετε Verb, aor act imperat, 2 s ὄρω trans
see, observe

συκη, ης f fig tree

δενδρον, ου n tree

Luke 21:30

ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν
γινώσκετε ὅτι ἤδη ἐγγύς 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 ἀφ' ἑαυτῶν 'see for yourselves'

ἐγγύς adv near
θερος, οὐς 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

Luke 21:31

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

οὕτως adv. formed from οὕτος thus, in this
way

Luke 21:32

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, Geldenhuys, 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."

Luke 21:33

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

Luke 21:34-36

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

Luke 21:34

Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν
ὕμῶν αἱ καρδίαι ἐν κραπαλῇ καὶ μέθῃ καὶ
μερίμναις βιωτικαῖς, καὶ ἐπιστῆ ἐφ' ὑμᾶς
αἰφνίδιος ἡ ἡμέρα ἐκείνη

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

μηποτε 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.

ἐπιστῆ Verb, aor act subj, 3 s ἐφιστημι
come up to, approach, appear

αἰφνίδιος, ον sudden, unexpected

Cf. 1 Thess 5:3

Luke 21:35

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^a 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^a vg sy; TR), it will go with what follows."

Marshall

καθημαι sit, sit down, live
προσωπον, ου n face

Luke 21:36

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.

Luke 21:37

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

τας ημερας an accusative of duration, 'during the days'

ἱερον, ου n temple, temple precincts
διδασκω teach

Cf. 19:47.

νυξ, νυκτος f night
ἀγλίζομαι 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).

Luke 21:38

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

λαος, ου 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 αὐτοῦ 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.

ἐγγίζω approach, draw near
ἑορτη, ης f festival, feast
ἀζυμος, 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

Luke 22:2

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

ζητεω seek, look for, attempt
ἀρχιερευς, εως m high priest, member of
high priestly family
γραμματευς, 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 γὰρ 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.

Luke 22:3

Εισήλθεν 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
δωδεκα twelve

Luke 22:4

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

Luke 22:5

καὶ ἐχάρησαν καὶ συνέθετο αὐτῷ ἀργύριον δοῦναι.

ἐχαρησαν aor χαιρω rejoice, be glad
συνεθετο 3 pl aor συντιθεμαι agree, arrange

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

Luke 22:6

καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.

ἐξομολογεω agree, consent
εὐκαιρια, ας f opportune moment
ἀτερ prep with gen without, apart from

Only here and 22:35.

ὄχλος, ου m crowd, multitude

Here could mean 'tumult'.

Luke 22:7

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

ἀζυμος, ον see v.1

ἔδει Verb, imperf indic, 3 s (impers) δει impersonal verb it is necessary, must
θύεσθαι 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

Luke 22:8

καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν· 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

Luke 22:9

οἱ δὲ εἶπαν αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν;

θελω wish, will

Luke 22:10

ὁ δὲ εἶπεν αὐτοῖς· Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ 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

Luke 22:11

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
 όπου adv. where
 μαθητης, ου m disciple, pupil, follower
 φάγω Verb, aor act indic/subj, 1 s έσθιω

Luke 22:12

κάκεινος ὑμῖν δείξει ἀνάγειον μέγα
 έστρωμένον· ἐκεῖ ετοιμάσατε.

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

έστρωμένον Verb, perf pass ptc, m acc & n
 nom/acc s στρωννυμι and στρωννυω
 spread; ἀναγειον έστρωμενον furnished
 or floored upstairs room

Marshall suggests, 'strewn with cushions'.

ἐκει there, in that place, to that place
 ετοιμάζω see v.8

Luke 22:13

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 εὔρισκω
 εἰρήκει Verb, perf act indic, 3 s λεγω

Luke 22:14

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 ἀναπιτω
 sit, sit at table, lean

Luke 22:15

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

ἐπιθυμew long for, desire

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

φαγεῖν Verb, aor act infin έσθιω
 προ prep with gen before (of time or place)
 παθειν Verb, aor act infin *πασχω* 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." Geldenhuys
 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."

Luke 22:16

λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου
 πληρωθῆ ἔν τῃ βασιλείᾳ τοῦ θεοῦ.

ἕως ὅτου until
 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.

Luke 22:17

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
 διαμερίζω 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.

Luke 22:18

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

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

Luke 22:19-20

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."

Luke 22:19

καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν 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 διδομι
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.

Luke 22:20

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

ποτηριον, 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).

ὡσαυτως adv in the same way, likewise
δειπνήσαι 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.

Luke 22:21-23

Cf. Mk 14:18-21.

Luke 22:21

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

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

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

χειρ, χειρος f hand, power

παραδιδωμι hand or give over, deliver up

τραπεζα, ης f table, food, meal; bank

Luke 22:22

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

ὄρισμένον 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!

Luke 22:23

καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

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

συζητεῶ argue, discuss, question
μέλλω (before an infin) be going, be about,
intend

πρασσω practice, do

Luke 22:24

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

φιλονεικία, ας f dispute, argument
δοκεῶ 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).

Luke 22:25

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

βασιλευς, εως m king
ἔθνος, ους n nation, people; τα ἔ. Gentiles
κυριεῦω 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 κατακυριεῦω (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)

Luke 22:26

ὁ μείζων 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 οὕτος 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
διακονεῶ serve, wait on

Church leaders must behave as servants.

Luke 22:27

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

οὐχὶ (emphatic form of οὐ) not, no; used in
questions expecting an affirmative answer.

μεσος, η, ον middle

Luke 22:28

Ἔμεῖς 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

Luke 22:29

καγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,

καγὼ a compound word = καὶ ἐγώ
διέθετό Verb, aor midd dep indic, 3 s
διατίθεμαι make (of covenants or wills);
δ. βασιλείαν give (someone) the right to
rule

"διατίθεμαι 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 βασιλεία, 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

Luke 22:30

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).

Luke 22:31

Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σίτον·

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.

ὑμας – 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

Luke 22:32

ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ 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.

ἐκλείπω fail, give out, cease, end

ποτε when, at any time

πιστις 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.

Luke 22:33

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

ἑτοιμος, η, ον ready, prepared

φυλακη, ης f prison, imprisonment

θανατος, ου m death

Luke 22:34

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

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

σημερον today

ἀλεκτωρ, ορος m cock, rooster

τρις three times

ἀπαρνήσει 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 ἀπαρνήσει εἰδέναί has given rise to a number of textual variants.

Luke 22:35

Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· Οὐθενός.

ὅτε conj when, at which time

ἀποστελλω send, send out

Cf. 10:3f.

ἄτερ prep with gen without, apart from

βαλλαντιον, ου n purse

πηρα, ας f bag (either a traveller's or a beggar's bag)

ὑποδημα, τος n sandal

ὑστερεω lack, have need of, fall short of

οὐθεις, οὐθεμα, οὐθεν equivalent to οὐδεις,

οὐδεμα, οὐδεν no one, nothing

Luke 22:36

εἶπεν δὲ αὐτοῖς· Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.

ἀλλα νυν draws a contrast between the peaceable condition of the mission and the impending crisis in the career of Jesus.

ἀρατω aor imperat αἶρω take, take up

ὁμοίως likewise, in the same way

πωλησάτω Verb, aor act imperat, 3 s πωλεω

sell, barter

ἱματιον, ου n clothing, robe, cloak
 ἀγορασάτω Verb, aor act imperat, 3 s
 ἀγοραζω buy, redeem
 μαχαιρα, ης f sword

"The saying brings out the extreme plight of the disciples. A garment for wear at night was an utter necessity: to give it up for a sword implies that dire circumstances are at hand... the saying is a call to be ready for hardship and self-sacrifice." Marshall

Luke 22:37

λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

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

δει impersonal verb it is necessary

τελεσθῆναι Verb, aor pass infin τελεω complete, finish, fulfill

ἀνομος, ου lawless, outside the law

ἐλογίσθη Verb, aor pass indic, 3s λογιζομαι reckon, count, suppose

Cf. Is 53:12.

το περὶ ἐμου 'what is [written] about me'
 τέλος, ους n end, conclusion, termination;
 τέλος ἔχει be at an end, is now [about to be] fulfilled

The unusual phrasing brings out the point that it is in Jesus that everything written in the Old Testament must find fulfilment. The phrase τὸ περὶ ἐμοῦ τέλος ἔχει suggests both that Jesus' life is drawing to a close and that with it all that was prophesied concerning him now comes to pass.

Luke 22:38

οἱ δὲ εἶπαν· Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστιν.

ὧδε adv here, in this place

δυο gen & acc δυο dat δυσιν two

ικανος, η, ου sufficient

Marshall says that the meaning is 'That's enough (of this conversation)' and that it is meant as a rebuke. Jesus gives up on any further attempt to get through the misunderstandings of the disciples who, this side of Pentecost, seem to have no real understanding of the nature of his kingdom.

Luke 22:39

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.

Cf. Mk 14:26,32.

ἐξελθων Verb, aor act ptc, nom m s
 ἐξερχομαι

ἐπορεύθη Verb, aor pass dep indic, 3 s

πορευομαι go, proceed, travel

ἔθος, ους n custom, practice; κατὰ τὸ ἔθος 'as was [his] custom'

ὄρος, ους n mountain, hill

ἐλαια, ας f olive tree

ἀκολουθεω follow, accompany

μαθητης, ου m disciple, pupil, follower

Luke 22:40

γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

γενόμενος Verb, aor ptc, m nom s γινομαι topos, ου m place

προσευχομαι pray

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

A link with vv. 28-38

Luke 22:41

καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο

ἀπεσπάσθη Verb, aor pass infin ἀποσπασω draw or lead away; pass leave, go off

ὡσεὶ like, as, about, approximately

λίθος, ου m stone, precious stone

βολη, ης f a throw (of a stone)

θεῖς Verb, aor act ptc, m nom s τιθημι

place, set, appoint

γονυ, γονατος n knee; τιθημι τα γονατα kneel

Cf Acts 7:60; 9:40; 20:36; 21:5 also Mk 15:19; Rom 11:4; 14:11; Eph 3:14; Phil 2:10.

"The phrase is Lucan, and the unusual attitude for prayer (instead of standing...) stresses the urgency and humility of Jesus; but the thought is already in Mk, where Jesus is said to fall to the ground." Marshall

Luke 22:42

λέγων· Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

Cf. Mk 14:36.

βούλει Verb, pres midd/pass dep indic, 2 s

βουλομαι want, desire, wish

παρένεγκε Verb, aor act imperat, 2 s

παραφερω take away, remove

ποτηριον, ου n cup

"A metaphor for the impending suffering of Jesus (cf. especially Is 51:22; Mk 10:38). It refers especially to the infliction of punishment associated with the wrath of God (Pss 11:6; 75:8; Is 51:17; Jer 25:15,17,28; Lam 4:21; Ezek 23:31-33; Hab 2:16)." Marshall

πλὴν but, yet, nevertheless, however
 θελημα, ατος n will, wish, desire

σος, ση, σου possessive adj. your, yours
 γινέσθω Verb, aor midd dep imperat, 3 s
 γινομαι

"He does not seek to disobey the will of God, but longs that God's will might be different."
 Marshall

Luke 22:43-44 Textual issues

"Vs 43 and 44 are omitted by p⁷⁵ κ^c A B T W f13 579 al f sy^s sa bo^{pl} Mcion Clem Orig... Some MSS (C^{mg} f13 pc) insert the verses at Mt. 26:39/40. The textual evidence for omission is strong; the authorities that include the verses are 'a frequent Western combination' (WH...), and those that exclude them are old and diverse. Omission in so many different branches of the tradition is hardly due to accident. Nevertheless, it is hard to believe that the pericope is pure invention, and those who reject the verses from the text argue that they may have been drawn from some floating tradition which had not found its way into the Synoptic tradition. On the other hand, it can be argued that the verses might have been excised for doctrinal reasons...; further, the language is compatible with Lucan authorship..., and their thought likewise fits in with Luke's point of view... On the whole, the internal evidence inclines us to accept the verses as original, but with very considerable hesitation." Marshall

Luke 22:43

ῥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

ῥφθη Verb, aor pass indic, 3 s ὄραω pass.
 appear

ἐνισχυω strengthen

Only here and Acts 9:19

Luke 22:44

καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

γενόμενος see v.40

ἀγωνία, ας f agony, anguish

Here alone in the NT

ἐκτενέστερον adv more earnestly

Here alone in the NT. Comparative of ἐκτενωσ (Acts 12:5; 1 Peter 1:22).

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 ἰδρως, ωτος m sweat, perspiration

Here alone in the NT

ὡσει like, as

θρομβος, ου m drop, clot

Here alone in the NT

αἷμα, ατος f blood

καταβαίνω come or go down, descend

Marshall thinks the meaning is that Jesus' sweat was *falling like* drops of blood, not that it was literally blood.

Luke 22:45

καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,

Cf Mk 14:37

ἀναστασ aor ptc ἀνίστημι rise, stand up
 μαθητης, ου m disciple
 κοιμαομαι sleep, fall asleep, die
 λυπη, ης f grief, sorrow, pain

Cf. Jn 16:6, 20-22; Mk 14:19.

Luke 22:46

καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

καθευδω sleep, be dead

Luke 22:47-53

Luke includes some details concerning the arrest of Jesus that are not found in Mk but which have parallels in John 18:1-12.

Luke 22:47

Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτοῦς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν.

ἐτι still, yet, moreover

λαλεω speak, talk

ὄχλος, ου m crowd, multitude

ὁ λεγόμενος Ἰούδας seems an odd way to introduce him. Taylor suggests that it originally (in Luke's source) introduced a by-name. Marshall says that it may be contemptuous, 'the fellow called'.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
 δωδεκα twelve

Serves to underline the enormity of the betrayal.

προερχομαι go ahead, go before, lead

ἐγγιζω approach, draw near

φιλεω love, have deep feeling for, kiss

Luke 22:48

Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω;

φιλημα, τος n kiss

The position is emphatic and stresses the enormity of using a kiss to betray.

παραδίδω Verb, pres act indic 2s

παραδιδωμι hand or give over, deliver up

Luke 22:49

ιδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν·
Κύριε, εἰ πατάζομεν ἐν μαχαίρῃ;

ιδόντες Verb, aor act ptc, m nom pl ὄραω
trans see

ἐσόμενον Verb, fut ptc, m acc & n nom/acc s
εἶμι

The future participle is rare in the New Testament. It is Lucan (Acts 8:27; 20:22; 24:11,17).

εἰ (if) used with the future to express a
hesitant question

πατασσω strike, strike down, tap, touch

"The future indicative in a deliberative question refers to an action definitely expected to take place: Jesus is not being asked for permission!" Marshall

μαχαира, ης f sword

Luke 22:50

καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως
τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ
δεξιόν.

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

ἀφείλεν Verb, aor act indic, 3 s ἀφαιρεω
take away

οὖς, ὠτος n ear

δεξιός, α, ον right

Cf. Jn 18:10. A historical detail of interest to a doctor.

Luke 22:51

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐὰτε ἕως
τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο
αὐτόν.

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

ἔαω allow, permit, leave; ἔατε ἕως τούτου
'enough', 'no more of this'

Marshall says that the reference may be to the arresting authorities rather than to the disciples and mean, 'let them have their way'.

ἀψάμενος Verb, aor midd ptc, m nom s ἀπτω
midd. take hold of, touch

ὠτιον, ον n ear

ἰαομαι heal, cure, restore

"By healing the man Jesus shows that he does not rely on the sword, and that his movement is not based on force." Marshall

Luke 22:52

εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους
ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ
καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστήν ἐξήλθατε
μετὰ μαχαίρων καὶ ξύλων;

παραγινομαι come, arrive, appear

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

πρεσβυτερος, α, ον elder, old man/woman

ληστης, ου m robber, insurrectionist

ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι
μαχαира, ης f see v.49.

ξύλον, ου n wood, tree, club

Luke 22:53

καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ
οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη
ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτούς.

ἐκτεινω stretch out, extend

χειρ, χειρος f hand, power

ἐξουσια, ας f authority, capability, power

σκοτος, ους n darkness, evil

"This is your hour of success allowed by God; and it coincides with that allowed to the power of darkness." Plummer.

"This is the hour in which the power of darkness is revealed and exercises its force." Marshall

Luke 22:54-62

Peter's denial of Jesus is an example of the πειρασμος in which the disciples were placed (22:46) and at the same time an example of the power of darkness (22:53).

Luke 22:54

Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον
εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος
ἠκολούθει μακρόθεν.

συλλαβόντες Verb, aor act ptc, m nom pl
συλλαμβανω sieze, arrest

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
εἰσήγαγον Verb, aor act indic, 1 s & 3 pl

εἰσαγω bring into, lead into

ἀκολουθεω follow, accompany

μακροθεν adv far off, at a distance

Luke 22:55

περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ
συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος
αὐτῶν.

περιαψάντων Verb, aor act ptc, gen pl
περιαπτω kindle

Here alone in the NT

πυρ, ος n fire

μεσος, η, ον middle

αὐλη, ης f court, courtyard

συγκαθίσαντων Verb, aor act ptc, gen pl
συγκαθίζω sit together (with)

Found in NT only here and Eph 2:6.

καθημαι sit, sit down, live

Luke 22:56

ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· Καὶ οὗτος σὺν αὐτῷ ἦν·

ἰδοῦσα Verb, aor act ptc, f nom s ὄραω
see, observe, recognise

παιδίσκη, ης f maid, slave-girl

φως, φωτος n light

ἀτενίσασα Verb, aor act ptc, f nom s ἀτενίζω
fix eyes on, look intently at

Luke 22:57

ὁ δὲ ἠρνήσατο λέγων· Οὐκ οἶδα αὐτόν, γύναι.

ἠρνήσατο Verb, aor midd dep indic, 3 s
ἀρνεομαι deny, disown, renounce

Luke 22:58

καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος ἔφη· Ἄνθρωπε, οὐκ εἰμί.

βραχυς, εια, υ little, short; μετὰ βραχυ a
short time later

ἕτερος, α, ον other, another, different
ἔφη Verb, imperf act ind, 3s φημι say

Luke 22:59

καὶ διαστάσης ὥσει ὥρας μιᾶς ἄλλος τις διῆσχυρίζετο λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν·

διαστάσης Verb, aor act ptc, f gen s διῆσχυμι
part, pass (of time)

A Lucan word found only here and 24:51; Acts 27:28, cf. Acts 5:7.

ὥσει like, as, about, approximately

ὥρα, ας f hour, moment, instant, period
of time

ἄλλος, η, ο another, other

διῆσχυρίζετο Verb, imperf midd/pass dep
indic, 3 s διῆσχυρίζομαι insist

Only here and Acts 12:15; 15:2.

ἀληθεια, ας f truth, reality; ἐν ἁ. truly
Γαλιλαιος Galilean

Luke 22:60

εἶπεν δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις· καὶ παραχρῆμα ἐτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.

παραχρημα immediately, at once

ἐτι still, yet, moreover

λαλεω speak, talk

ἐτι λαλοῦντος stresses the literal fulfilment of Jesus' prophecy.

φωνεω call, call out

ἀλεκτωρ, ορος m cock, rooster

Luke 22:61

καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.

στραφεὶς Verb, aor pass ptc, m nom s

στρεφω turn, turn around

ἐμβλεπω look straight at

ὑπεμνήσθη Verb, aor pass indic, 3 s

ὑπομνησκω remind (pass remember)

ῥημα, ατος n word, thing, matter

πριν and πριν ἢ before

Compare v.34

Luke 22:62

καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

Cf Mt. 26:75. A few MSS omit this verse.

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

ἐξω out, outside, away

κλαιω weep, cry; trans weep for

πικρως adv bitterly

Luke 22:63

Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες,

ἀνηρ, ἄνδρος m man, husband

συνεχω surround, hem in, control, hold
prisoner

Probably guards or servants rather than members of the Sanhedrin.

ἐμπαίζω ridicule, make fun of, trick,
deceive

δερω beat, strike, hit

Luke 22:64

καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· Προφήτευσον, τίς ἐστιν ὁ παῖσας σε;

περικαλυπτω cover, conceal, blindfold

ἐπερωταω ask, interrogate, question

προφητεω prophesy

παιω strike, hit, sting

Luke 22:65

καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

βλασφημεω speak against, slander, insult

For the phrase see 3:18; 8:3; Acts 15:35

Luke 22:66

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
συνήχθη Verb, aor pass indic, 3 pl συναγω
gather, gather together
πρεσβυτεριον, ου n body of elders

Marshall thinks that the meaning here is not the elders as a constituent part of the Sanhedrin but rather refers to the Sanhedrin as a whole.

τε enclitic particle and, and so
γραμματεως, εως m scribe, expert in
Jewish law, scholar
ἀπηγαγον aor ἀπαγω lead, bring before
συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters)

Luke 22:67

λέγοντες· Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· Ἐὰν ὑμῖν εἶπω οὐ μὴ πιστεύσητε·

"Luke omits details of the calling of witnesses and the evidence regarding Jesus' statements on the temple, diff. Mk 14:56-61, and moves straight to the question about Jesus' role."

Marshall

For Jesus' answer cf. Jer 45:15 LXX.

Luke 22:68

ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.

ἐρωταω ask, request, beg, urge
ἀποκριθῆτε Verb, aorist, pass dep subj &
imperat, 2 pl ἀποκρινομαι answer, reply

Marshall says that it is "possible that what Jesus has in mind here is the earlier refusal of the Jewish leaders to enter into dialogue with him and take up an honest position. They are thinking on a different level from Jesus, like Pilate in Jn 18:33-38."

Many MSS have a longer reading ...
ἀποκριθητε μοι ἢ ἀπολυσητε

Luke 22:69

ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθημέως ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

ἔσται Verb, fut indic, 2 s εἰμι
καθημαι sit, sit down, live
δεξιος, α, ον right, δεξια right hand
δυναμις, εως f power

Luke 22:70

εἶπαν δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.

ἔφη Verb, imperf act ind, 3s φημι say

"The form of expression is not a direct affirmation; but it is certainly not a denial, and it is best regarded as a grudging admission with the suggestion that the speaker would put it otherwise or that the questioners fail to understand exactly what they are asking."
Marshall

Luke 22:71

οἱ δὲ εἶπαν· Τί ἔτι ἔχομεν μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

ἔτι still, yet
μαρτυρια, ας f testimony, witness,
evidence
χρεια, ας f need, want
στομα, τος n mouth, utterance, testimony

Luke 23:1-5

The trial before Pilate

Luke 23:1

Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

Cf. Mk 15:1b.

ἀναστὰν Verb, 2 aor act ptc, n nom/acc s
ἀνιστημι in 2 aor rise, stand up
ἅπας, ασα, αν (alternative form of πας) all
πληθος, ους n crowd, multitude

Cf. Acts 23:7

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

Luke 23:2

ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα αὐτὸν χριστὸν βασιλέα εἶναι.

ἤρξαντο Verb, aor midd indic, 3 pl ἄρχω
midd begin
κατηγορεω accuse, bring charges against
διαστρεφω turn away, mislead
ἔθνος, ους n nation, people
κωλυω hinder, prevent, forbid
φορος, ου m tax, tribute

"The second charge, forbidding the paying of taxes to Caesar, stands in open contradiction to 20:20f., and indicates to the reader the falsity of the accusations." Marshall

βασιλέα Noun, acc s βασιλευς, εως m king

Luke 23:3

ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

ἐρωταω ask, request, beg, urge
ἔφη Verb, imperf act ind, 3s φημι say

'The statement is yours'.

Luke 23:4

ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

ἀρχιερεὺς, εὼς m high priest, member of high priestly family

ὄχλος, οὐ m crowd, multitude

αἴτιον, οὐ n guilt, cause, reason

Luke 23:5

οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασεῖται τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

ἐπίσχυον Verb, imperf act indic, 1 s & 3 pl
ἐπισχω grow strong, insist, be urgent

ἀνασεῖω incite, stir up

λαός, οὐ m people, a people

διδάσκω teach

ὅλος, η, ον whole, all, complete, entire

ὧδε adv here, in this place

"In its context the whole phrase expresses how Jesus' influence has spread the length of Judaea, and at the same time it provides Pilate with his cue for sending Jesus to Herod Antipas." Marshall

Luke 23:6

Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,

ἐπερωτῶ ask, interrogate, question

"Jesus was regarded as a Galilean because of his upbringing there, and the fact that it was the main scene of his ministry." Marshall.

Luke 23:7

καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

ἐπιγνοὺς Verb, aor act ptc, m nom s

ἐπιγινωσκω understand, recognise

ἐπιγνοὺς "suggests that Pilate came to realise a fact that could be useful to him in his present extremity." Marshall.

ἐξουσία, ας f authority, power

Here the sense is 'ruling power', 'official jurisdiction'.

ἀναπέμπω send, send back, send up

Pilate probably "wanted a Jewish opinion on the matter (cf. 23:15 – 'not even Herod'), or simply to find a way out of a difficulty that he could not solve." Marshall.

Luke 23:8

ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠλπιζέεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

ἰδὼν Verb, aor act ptc, m nom s ὁραω see, perceive

ἐχάρη Verb, aor pass dep indic, 3 s χαίρω rejoice, be glad

λίαν exceedingly, greatly, very much

ἱκανός, η, ον sufficient, much; ἐξ ἱκανῶν

χρόνων 'for some time', 'for a long time'

θελω wish, will

ἰδεῖν Verb, aor act infin ὁραω

ἐλπίζω hope, hope for, hope in, expect

Herod hoped that he might see an example of the miracles of which he had heard.

σημεῖον, οὐ n miraculous sign, sign, miracle

σημεῖον with γινομαι is Lucan (cf. Acts 2:43; 4:14,22,30; 5:12; 8:13; 14:3).

Luke 23:9

ἐπιρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

ἀποκρίνομαι answer, reply, say

Hooker says that Jesus is constantly presented in the Gospels as one who "is prepared to answer an honest question but ignores partisan assertions." (For Jesus' silence, cf. Mk 14:61 par Mt 26:63; Mk 15:4f. par Mt 27:12,14; Jn 19:9).

Luke 23:10

εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐτόνωσας κατηγοροῦντες αὐτοῦ.

εἰστήκεισαν Verb, pluperfect act indic, 3 pl

ἵστημι pluperf stand, stop, stand firm

ἐτόνωσας adv vehemently, vigorously

Cf. Acts 18:28.

κατηγορεω accuse, bring charges against

"The purpose of the verse is to show that both Herod's own interrogation of Jesus and the accusations brought against him did not lead Herod to condemn Jesus, but merely to despise and mock him; the charges were not to be taken seriously." Marshall.

Luke 23:11

ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθήτα λαμπρὰν ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ.

ἐξουθενεω despise, treat with contempt

στρατεῦμα, τος n troops, soldiers, army

Probably the tetrarch's bodyguard.

ἐμπαιζω ridicule, make fun of, trick,
deceive

περιβαλλω put on, clothe, dress

ἔσθης, ἦτος f clothing

λαμπρος, α, ον fine, splendid

I.e. the clothing of a wealthy man. Most argue that the reference is to a garment being put on Jesus as part of the mockery rather than Herod clothing himself in a splendid robe.

ἀναπεμπω send, send back, send up

Luke 23:12

ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

ἐγένοντο Verb, aor midd dep indic, 3 pl

γίνομαι

φίλος, ου m and φίλη, ης f friend

τε enclitic particle and, and so

ἀλλήλων, οἰς, οὺς reciprocal pronoun one another

προὔπηρχον Verb, imperf act indic, 1 s & 3 pl

προὔπαρχω be or exist previously

A Lucan word, occurring only here and in Acts 8:9.

ἔχθρα, ας f enmity, hostility, hatred

ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς 'they were enemies among themselves', 'they were enemies towards each other'

Luke 23:13

Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν

συγκαλεω call together

ἄρχων, οντος m ruler, official

λαος, ου m people, a people

Luke 23:14

εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ.

προσηνέγκατέ Verb, aor act indic, 2 pl

προσφερω offer, present, bring, bring before

ἀποστρεφω turn away, mislead

ἐνώπιον before, in the presence of

ἀνακρινω examine, question, judge

οὔθεις, οὔθεμια, οὔθεν equivalent to οὐδεις,

οὔδεμια, οὐδεν no one, nothing

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

αἴτιον, ου n guilt, cause, reason

κατηγορεω accuse, bring charges against

Luke 23:15

ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ·

οὐδὲ could have the force here 'not even Herod – whose opinion as a Jewish ruler is weightier than mine.'

ἀναπεμπω send, send back, send up

I.e. sent him back to us *without finding him guilty*. Confusion over this clause led to a number of textual variants.

ἄξιος, α, ον worthy, deserving, fitting

θανατος, ου m death

πεπραγμένον Verb, perf pass ptc, m acc & n nom/acc s πρασσω practice, do

Luke 23:16

παιδεύσας οὖν αὐτὸν ἀπολύσω.

παιδευω train, discipline, whip, beat

ἀπολυω release, set free

Luke 23:17

Verse 17 is omitted from the oldest manuscripts. Where the verse is included, the wording takes several forms. It appears to be a later gloss based upon Mt 27:15 and Mk 15:6.

Luke 23:18

Ἀνέκραγον δὲ παμπληθεὶ λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

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

ἀνακραζω cry out, shout

ἀνέκραγον is a (Classical) second aorist form found only here.

παμπληθεὶ adv together, one and all

αἶρω take, take away; αἶρε 'away with ...'

ἀπόλυσον Verb, aor act imperat, 2 s ἀπολυω

For the practice of release of a prisoner cf. Mk 15:6; Mt 27:15; Jn 18:39.

"Since Jesus' release should have followed automatically after the declaration of his innocence, it is hard to see why the granting of such an amnesty should have come into the picture, since the latter was the remission of a guilty person from his deserved penalty. Presumably Pilate was trying to appease the Jews, who claimed that Jesus was guilty, by trying to get them to apply this act of mercy to a prisoner who deserved release in any case. Luke's narrative presupposes that the Jews understood Pilate's intention to release Jesus (v.16) in terms of such an amnesty; on this assumption, they asked that the amnesty be given to Barabbas instead." Marshall.

Luke 23:19

ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει
καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

ὅστις, ἡτις, ὁ τι who, which, whoever,
whichever

στασις, εως f riot, rebellion, uprising

πολις, εως f city, town

φονος, ου m murder, killing

βληθεὶς Verb, aor pass ptc, m nom s βαλλω

Often used of imprisonment (23:25; Jn 3:24;
Mt 5:25; Acts 16:23,24,37; Rev 2:10).

φυλακη, ης f prison, imprisonment

Luke 23:20

πάλιν δὲ ὁ Πιλάτος προσεφώνησεν, θέλων
ἀπολύσαι τὸν Ἰησοῦν.

Cf. Mk 15:12.

παλιν again, once more

προσφωνεω call to, address

θελω wish, will

ἀπολυω release, set free

Luke 23:21

οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου σταύρου
αὐτόν.

ἐπιφωνεω shout, cry out

The sense here is 'cry out against'. The
imperfect expresses duration.

σταύρου Verb, pres act imperat, 2 s σταυρωω
crucify

Luke 23:22

ὁ δὲ τρίτον εἶπεν πρὸς αὐτοῦς· Τί γὰρ κακὸν
ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον
ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

τρίτον or το τ. adv. the third time, for the
third time

κακος, η, ον evil, bad, wrong, harm

αἴτιον, ου n guilt, cause, reason (αἰ.

θανατου deserving the death penalty)

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

παιδευω see v.16

The innocence of Jesus is emphasised.

Luke 23:23

οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι
αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἰ φωναὶ
αὐτῶν.

ἐπικειμαι lie upon, press hard, be urgent

μεγας, μεγαλη, μεγα large, great

αἰτεω ask, request, demand; midd ask
for oneself, request

σταυρωθῆναι Verb, aor pass infin σταυρωω

κατίσχυον Verb, imperf act indic, 1 s & 3 pl

κατισχυω have strength, overcome,

win, prevail

Cf. 21:36.

Many MSS have a longer reading ... αὐτῶν καὶ
τῶν ἀρχιερέων

Luke 23:24

καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα
αὐτῶν·

ἐπικρινω decide, pass sentence

Here alone in the NT. Reflects Luke's liking
for ἐπι compounds.

αἴτημα, τος n request, demand; γενεσθαι
το αιτημαι αὐτῶν 'to grant their
request'

Luke 23:25

ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον
βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ
Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

στασις, εως f see v. 19

ἤτοῦντο Verb, imperf midd indic, 3 pl αἰτεω

παραδιδωμι hand or give over, deliver up

θηλημα, ατος n will, wish, desire

Luke 23:26

Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά
τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ
ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν
τοῦ Ἰησοῦ.

ἀπηγαγον aor ἀπαγω lead away by force

The use of this verb here provides links
forward to vv 35 and 48. "In this way, the
three units that make up the crucifixion
account proper are linked... The present
episode marks the movement in time and space
from Pilate's court to the place of execution."
Nolland.

ἐπιλαμβανομαι take, take hold of, sieze
Κυρηναιος, ου m a Cyrenian

Cf. Acts 6:9; 11:20; 13:1 for Cyrenians in the
early history of the church.

ἀγρος, ου m field, farm, countryside

ἀπ' ἀγροῦ could mean either 'from the
countryside' or 'from [his] field.'

ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι
place on, place

σταυρος, ου m cross

φερω bring, carry, bear, lead

ὀπισθεν behind, after

"It was the normal custom for condemned men
to carry their own cross (Plutarch, De Ser.
Num. Vind. 554a...). It must therefore be
assumed that Jesus was breaking down under
the weight, so that the soldiers found it
necessary to force Simon to aid him."
Marshall.

Luke 23:27

Ἦκολούθει δὲ αὐτῷ πολλὸ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἔθρηνουν αὐτόν.

ἀκολουθεῖω follow, accompany, be a disciple

πολύς, πολλή, πολυ gen πολλοῦ, ἡς, οὐ much, many

πληθος, οὐς n crowd, multitude

λαός, οὐ m people, a people

γυνή, αἰκος f woman, wife

κοπῶ cut; midd mourn, wail, lament

Mourning was considered to be an act of religious merit.

θρηνεῖω mourn (for), weep (for)

Luke 23:28

στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς εἶπεν· Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,

στραφεῖς Verb, aor pass ptc, m nom s

στρεφῶ turn, turn around

θυγατήρ, τρὸς f daughter

For the phrase 'daughters of Jerusalem' cf. Is 3:16; Song 1:5 also 2 Sam 1:24; Zech 9:9.

κλαίω weep, cry; trans weep for

πλὴν but, yet, nevertheless, however

"Jesus' words probably have the force, 'Do not weep so much for me as for yourselves and your children' (cf. 10:20 note for this idiom, which is Semitic)." Marshall.

Nolland comments, "The Lukan Jesus has already so wept (19:41), and he invites the women to do the same. The future that lies before them has been outlined in 13:34–35; 19:42–44?; 21:20–24; cf. 11:49–51... They will be caught up in a horrendous judgment of God that is to befall the city."

τέκνον, οὐ n child

It is of no value to be moved to tears at the spectacle of the crucifixion unless it forces us to consider our own condition in the light of the holiness of God (cf. v.31).

Luke 23:29

ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ στείραι καὶ αἱ κοιλία αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.

ἰδοὺ ἔρχονται ἡμέραι cf. Jer 7:32; 16:14; 38:31 LXX (31:31 MT).

ἐροῦσιν Verb, fut act indic, 3 pl λεγῶ

μακάριος, α, ον blessed, fortunate, happy

Wright refers to this as a "terrifying upside-down 'beatitude'."

στειρά, ας f barren, a woman incapable of having children

κοιλία, ας f stomach, womb

γενναῶ be father of, bear, give birth to

μαστός, οὐ m breast, chest

ἔθρεψαν Verb, aor act indic, 3 pl τρέφω bring up

Cf. 21:23.

Luke 23:30

τότε ἄρξονται λέγειν τοῖς ὄρεσιν· Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς·

τοτε then, at that time

ἄρξονται Verb, fut midd indic, 3 pl ἄρχω midd begin

ὄρος, οὐς n mountain, hill

πέσετε Verb, aor act imperat, 2 pl πιπῶ fall, fall down

βουνός, οὐ m hill

καλυπῶ cover, hide

The saying is based on Hos 10:8 LXX. Cf. Rev 6:15f. Nolland comments, "The use of Hosea provides a link with the apostasy and subsequent exile of Israel."

Luke 23:31

ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

Wright comments, "Jesus combines the clear statement of his own intention, to suffer Israel's fate on her behalf, with the clear warning, echoing the warnings throughout the gospel, for those who do not follow him."

ὑγρός, α, ον green (of wood)

ξύλον, οὐ n wood, tree

The use of ἐν is Semitic.

ξηρός, α, ον dry, withered, paralyzed

γένηται Verb, aor subj, 3 s γινομαί

"The thought is based on the fact that green wood does not burn as easily as dry. If God has not spared the innocent Jesus, how much more severe will be the fate of guilty Jerusalem." Marshall. If "It pleased the Lord to bruise him", they need to consider what may happen to themselves.

Luke 23:32

Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

ἦγοντο Verb, imperf pass indic, 3 pl ἄγω

ἕτερος, α, ον other, another, different

κακούργος, οὐ m criminal

δύο gen & acc δύο dat δυσὶν two

"The order of words ἄλλοι κακούργοι δυο (p⁷⁵ & B), 'two other criminals', could suggest that Jesus also is a criminal, and most other MSS invert the order to give 'two others, criminals', while a few MSS omit ἄλλοι for the same reason." Marshall.

ἀναιρεθῆναι Verb, aor pass infin ἀναιρεῶ
do away with, kill, destroy

Luke 23:33

καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

ὅτε conj when, at which time
τοπος, ου m place
κρανιον, ου n skull
ἐκει there, in that place, to that place
σταυροῶ crucify
δεξιός, α, ον right, δεξια right hand; ἐκ δ.
at the right hand
ἀριστερός, α, ον left, left hand

Luke 23:34

ὁ δὲ Ἰησοῦς ἔλεγεν· Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

ἀφιημι cancel, forgive

The first half of verse 34 is omitted by p⁷⁵ & B D* W Θ 0124 1241 579 a sy^s sa bo^{pl}. "It is bracketed by WH and UBS which both regard the verse as embodying ancient tradition (possibly of dominical origin) but not coming from the pen of Luke." Marshall says "The combination of early MS evidence against its inclusion is particularly impressive and ... [would lead] to the supposition that it is a western interpolation into the text." However, he also notes that the language is Lucan and that "Sayings by Jesus are found in each main section of the Lucan crucifixion narrative (23:28-31, 43, 46); the lack of such a saying at this point would disturb the pattern." He concludes, "The balance of the evidence thus favours the acceptance of the saying as Lucan, although the weight of the textual evidence against the saying precludes any assurance in opting for this verdict."

Nolland comments, "Given, however, Luke's conscious paralleling of the deaths of Jesus and Stephen, it is hard to see how Luke could have produced Acts 7:60 without being aware of a tradition like v 34a... And if he was aware of such a tradition, since the language in which it is presented in v 34a makes such a good Lukan fit ... the best explanation of its presence in many MSS is that Luke put it there. The deletion of the half verse is likely to reflect a belief that to have executed Jesus was beyond forgiveness (but not so to have executed Stephen)."

On the significance of the prayer, Nolland comments, "While the immediate contrast is between Jesus' concern for his executioners and their disregard of him (as they cast lots to determine claim upon portions of his clothing), the scope of the prayer reaches to all who had a hand in securing Jesus' present position upon the cross."

διαμερίζω divide, distribute, divide among
ἱματιον, ου n garment, clothing, robe,
cloak

κλήρος, ου m lot (of something thrown or drawn to reach a decision)

Cf. Ps 21:19 LXX.

Luke 23:35

καὶ εἰσθίκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.

εἰσθίκει Verb, pluperf act indic, 3 s ἵστημι
pluperf stand, stop, stand firm, hold
ground.

λαος, ου m people, a people

θεωρεῶ see, watch, observe, notice

ἐκμυκτηρίζω make fun of, ridicule

Found only here and in 16:14. Cf. Ps 22:7-8.

ἄρχων, οντος m ruler, official, authority,
judge

σωζῶ save, rescue, heal

σωσάτω Verb, aor act imperat, 3 s σωζῶ

ἐκλεκτός, η, ον chosen

It is not clear whether του θεου should be taken with ὁ χριστος or ὁ ἐκλεκτος, an uncertainty reflected in the MSS. "Probably it goes grammatically with the former and in sense with both nouns. For Jesus as the chosen one of God cf. 9:35; Jn 1:34; 1 Peter 2:4; Is 42:1)." Marshall.

Luke 23:36

ἐνέπαιζαν δὲ αὐτῷ καὶ οἱ στρατιῶται
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ

ἐμπαιζῶ ridicule, make fun of, trick,
deceive

στρατιώτης, ου m soldier

προσερχομαι come or go to, approach

ὄξος, ους n sour wine

προσφερω offer

"The act could be understood as one of kindness to a thirsty, dying man, which Luke has misunderstood as mockery, perhaps as the offering of a cheap drink to the *king* of the Jews... But Lindars... draws attention to Ps 69:21 LXX (see also 1QH 4:11: 'When they were thirsty, they made them drink vinegar'...), in the light of which the act could be understood as hostile." Marshall.

Luke 23:37

καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων, σῶσον σεαυτόν.

βασιλεὺς, εως m king

An allusion to the words found on the superscription mentioned in the following verse.

σῶσον Verb, aor act imperat, 2 s σωζῶ
σεαυτου, ης reflexive pronoun yourself

Luke 23:38

ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ· Ὁ βασιλεὺς τῶν
Ἰουδαίων οὗτος.

ἐπιγραφή, ης f inscription, superscription

"Many MSS add a reference to the three languages used, but the wording is omitted by p⁷⁵ B C* L a sy^{s c} sa bo^{pt}, and recorded in a variety of forms, it is probably based on Jn 19:20 and is secondary." Marshall.

Luke 23:39

Εἷς δὲ τῶν κρεμασθέντων κακούργων
ἐβλασφήμει αὐτόν λέγων· Οὐχὶ σὺ εἶ ὁ
χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.

Cf. Mk 15:32b.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
κρεμασθέντων Verb, aor pass ptc, gen pl
κρεμαννυμι hang

Used of crucifixion in Acts 5:30; 10:39; Gal 3:13.

κακούργος, ου m criminal
βλασφημεω speak against, slander, insult
οὐχι (emphatic form of οὐ) not, no; used in
questions expecting an affirmative answer.

Luke 23:40

ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη·
Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ
κρίματι εἶ;

ἕτερος, α, ον other, another, different
ἐπιτιμαω command, rebuke

ἔφη Verb, imperf act ind, 3s φημι say

φοβεομαι trans fear, be afraid of

Οὐδὲ φοβῆ σὺ τὸν θεόν 'Don't you even fear God?' Nolland comments, "Not only has this criminal despised the laws of society and its machinery of justice; now on the brink of death he shows no fear of God (contrast 12:4–5)."

αὐτος used here (αὐτος with definite art) to
mean 'same'

κριμα, τος n judgement, verdict,
condemnation, punishment

Luke 23:41

καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν
ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
ἔπραξεν.

δικαίως adv (from δικαιοσ) righteously,
justly

ἄξιος, α, ον worthy, deserving, fitting

ἐπράξαμεν Verb, aor act indic, 1 pl πρασσω
practice, do

ἀπολαμβάνω receive back, get back

ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν
literally, 'we receive back things worthy of
what we did' i.e. 'we are getting what our deeds
deserve'. "The attitude expressed is one that
reconciles a man to God: to accept one's
punishment as justified is an expression of
penitence." Marshall.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἄτοπος, ον improper, wrong, evil, harmful

Nolland comments, "It is better to think of the second criminal as sensing in the present context Jesus' categorical difference from himself and his fellow criminal, rather than to attribute to him any extensive prior knowledge about Jesus."

Luke 23:42

καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθης
ἐν τῇ βασιλείᾳ σου.

μνήσθητί Verb, aor pass dep imperat, 2 s

μνησκομαι remember, call to mind

ὅταν when, whenever, as often as

ἔλθης Verb, aor act subj, 2 s ἐρχομαι

Θ A C R W Ψ^{f1, 13} etc. read ἐν rather than εἰς. Nolland, rejecting this reading, says that “The reference would then be to the Parousia” which he thinks does not so well fit the context. Rather, Nolland argues, “In the framework of Lukan thought, Jesus will ‘come into his kingdom’ by means of his passage through death to exaltation at the right hand of God (cf. at 9:51; 19:12; 24:26).”

Marshall however, despite preferring εἰς argues that “The reference is to the parousia of Jesus as the Son of man as a future event associated with the raising of the dead. The criminal thus regards Jesus as more than a martyr; he implicitly confesses his faith that Jesus is the Messiah or Son of man.” Nolland adds, “The first criminal had mocked Jesus’ royal pretensions. The second criminal also addresses himself to the royal status of Jesus (with God), but he does so deferentially, appealing for clemency from Jesus when he has assumed his royal role.”

Luke 23:43

καὶ εἶπεν αὐτῷ· Ἀμὴν σοὶ λέγω σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

σημερον today

ἔσῃ Verb, fut indic, 2 s εἶμι

σημερον has to be taken with the words that follow it rather than with σοὶ λέγω otherwise it loses its force. The emphasis is on the fact that what the thief looks for as a distant prospect, Jesus promises he will possess with him *today*. Nolland comments, “It is tempting to find expressed here the view that Jesus came ‘into this kingdom’ on the day of his death. But it is probably better to correlate the use of ‘today’ here with earlier instances in the Gospel and see, instead, a statement that still in the hour of his own death Jesus brings salvation (in the context of the present mocking of his pretensions about saving others, he extends salvation to yet another person). This criminal has no need to wait for Jesus to come into his kingdom; though not yet come to his kingdom, Jesus is already granting royal clemency.” But it is not clear how this does justice to μετ’ ἐμοῦ.

παραδεισος, ου m paradise

The word ‘Paradise’ comes from a Persian word for a garden or park. The word recalls the Garden of Eden (LXX Gen 2:8; 13:10; Ezek 31:8) and points to the bliss that was enjoyed before the Fall. It became a type of the future bliss of God’s people (Is 57:3). In the New Testament it is used of the place of the believer at death, i.e. with Christ in glory (Revelation 2:7, 2 Cor 12:2,4). The fulness of Eden restored awaits the resurrection.

Nolland comment, “In Jewish thought of Jesus’ day, the imagery of ‘paradise’ was developed, using an old Persian term, out of reflection about the garden of Eden. In connection with a developing understanding of Hades (see at 16:19–31), paradise came to be understood as the pleasant resting place of some of the privileged dead prior to the great day of resurrection. After death, Jesus would certainly have been expected to be one of those who would go on to paradise. What is striking here is that the criminal who sues for mercy will be there with him!”

Luke 23:44

Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης

ἤδη adv now, already

ὥσει like, as, about, approximately

ἕκτος, η, ον sixth

σκοτος, ους n darkness, evil

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ὅλος, η, ον whole, all, complete, entire

γῆ, γης f earth

Need not refer to more than the locality.

ἐνατος, η, ον ninth

Cf. Jer 15:9; 8:9; Mk 13:24.

Luke 23:45

τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

ἡλιος, ου m the sun

ἐκλιπόντος Verb, aor pass ptc, m/n gen s

ἐκλειπω fail, give out, cease, end

Many MSS read καὶ ἐσκοτισθῆ ὁ ἡλιος rather than τοῦ ἡλίου ἐκλιποντος

The meaning is simply that the sun failed to give its light (cf. Job 31:26; Is 60:20). Marshall quotes Driver who says that it is a “phenomenon which could have been caused locally by a *hamsin* or sirocco wind.”

ἐσχίσθη Verb, aor pass indic, 3 s σχίζω
split, tear, separate

καταπετασμα, τος n curtain

ναος, ου m temple, sanctuary, inner part of Jewish Temple

μεσος, η, ον middle; σχίζω μεσον tear in two

Driver suggests that the same sirocco wind which caused the darkness could have split the outer curtain of the holy place. Marshall says “the event is a forewarning of the destruction of the temple.”

Luke 23:46

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν·
Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά
μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

A loud cry is unusual from a man nearly dead
by crucifixion.

χειρ, χειρος f hand, power
παρατίθεμαι Verb, pres midd indic, 1 s
παρατιθημι midd. commit, entrust

Cf. Ps 30:6 LXX. See also Acts 7:59; 1 Peter
4:19.

ἐξέπνευσεν Verb, aor act indic, 3 s ἐκπνεω
die, expire

The swift and sudden death is also unusual. It
indicates that even here, Jesus remains in
control of what is happening.

Luke 23:47

Ἴδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον
ἐδόξαζεν τὸν θεὸν λέγων· Ὅντως ὁ ἄνθρωπος
οὗτος δίκαιος ἦν.

ἰδων Verb, aor act ptc, m nom s ὄραω trans
see, observe

ἑκατοντάρχης, ου and ἑκατονταρχος, ου m
centurion

γενόμενον Verb, aor ptc, m acc & n nom &
acc s γινομαι

δοξάζω praise, honour, glorify, exalt

ὄντως really, certainly, indeed

δίκαιος, α, ον righteous, just

I.e. Innocent of the charge against him.

Luke 23:48

καὶ πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τῇ
θεωρίᾳ ταύτην, θεωρήσαντες τὰ γενόμενα,
τύπτοντες τὰ στήθη ὑπέστρεφον.

συμπαραγερόμενοι Verb, aor midd dep ptc, m
nom pl συμπαραγινομαι assemble
together, come together

Here alone in the NT.

θεωρία, ας f sight, spectacle

Here alone in the NT.

θεωρεω see, watch, observe

γενόμενα Verb, aor midd dep ptc, n nom/acc
pl γινομαι

τυπώ beat, strike

στήθος, ος n chest, breast

ὑποστρέφω return, turn back

The imperfect signifies that they beat their
breasts as they turned to depart.

"Their act has been understood as a sign of
repentance for their part in sentencing Jesus to
death... It is more likely that the action is a
simple expression of grief at the death of a
victim of execution, perhaps grief at his
undeserved death; to read repentance into it is
unjustified. The action may be seen as the
fulfilment of Zc. 12:10-14, but there is no
linguistic evidence that Luke recognised it."
Marshall

Luke 23:49

εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ
μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι
αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὀρῶσαι ταῦτα.

εἰστήκεισαν Verb, pluperfect act indic, 3 pl
ἵστημι pluperf stand, stop, stand firm
γνωστος, η, ον known, acquaintance,
friend

μακρόθεν adv far off, at a distance, from
a distance

Cf. Ps 37:12 LXX

συνακολουθεω follow, accompany

ὀρῶσαι Verb, pres act ptc, f nom pl ὄραω
see, observe

Luke 23:50

Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς
ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος

ὄνομα, τος n name

βουλευτῆς, ου m council member (of the
Sanhedrin)

Only here and Mk 15:43.

ὑπαρχω be (equivalent to εἰμι)

ἀγαθος, η, ον good, useful, fitting

δίκαιος, α, ον righteous, just

Luke 23:51

– οὗτος οὐκ ἦν συγκαταθεθεὶμένος τῇ βουλῇ
καὶ τῇ πράξει αὐτῶν – ἀπὸ Ἀριμαθαίας πόλεως
τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν
τοῦ θεοῦ,

συγκαταθεθεὶμένος Verb, perf midd/pass dep
ptc, m nom s συγκατατιθεμαι agree
with, consent to

Literally 'to put down the same vote as'

βουλή, ης f purpose, plan, decision

πράξις, εως f what one does, deed, action

προσδεχομαι wait for, expect

"A phrase which joins him with the pious
Israelites described in the birth narratives and
suggests that he was a disciple of Jesus (Jn.
19:38; Mt 27:57)." Marshall

Luke 23:52

οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

προσερχομαι come or go to, approach
ἠτήσατο aor midd αἰτεω midd ask for
oneself, request
σωμα, τος n body

Luke 23:53

καὶ καθελὼν ἐνετόλιζεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπω κείμενος.

καθελὼν Verb, aor act ptc, m nom s
καθαίρω take down
ἐντυλισσω wrap in, fold or roll up
σινδων, ονος f linen cloth (for clothing or burial)

Cf. Mk 14:15f; 15:46; Mt 27:59.

ἔθηκεν Verb, aor act indic, 3 s τιθῆμι place, set, appoint

μνημα, τος f tomb, grave
λαξευτος, η, ον cut out in the rock

Here alone in the NT.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
οὐπω not yet
κειμαι lie, be laid, store up, be stored up

Such a grave would normally have space for several bodies.

Luke 23:54

καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

παρασκευη, ης f day of preparation (before a sacred day)

ἐπιφωσκω dawn, draw near, begin

I.e. towards the evening of the Friday.

Luke 23:55

κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνελθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,

κατακολουθεω follow, accompany
ὅστις, ἡτις, ὁ τι who, which, whoever, whichever

συνελθυῖαι Verb, perf act ptc, f nom pl
συνερχομαι come together, assemble, go with

ἐθεάσαντο Verb, aor midd dep indic, 3 pl
θεαομαι see, look at, observe

μνημειον, ου n grave, tomb, monument
ἐτέθη Verb, aor pass indic, 3 s τιθῆμι

Luke 23:56

ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα.

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,

ὑποστρέψασαι Verb, aor act ptc, f nom pl
ὑποστρεφω

ἐτοιμαζω prepare, make ready

ἀρωμα, ατος n aromatic spice or oil
μυρον, ου n ointment, perfume, oil

Most modern versions consider 56a to be the close of burial narrative and 56b the introduction to the resurrection appearances.

ἡσυχάζω be silent, cease, live a quiet life
ἐντολη, ης f command, order, instruction

I.e. Ex. 20:10; Dt. 5:14.

"Godet... claimed that this was the last Sabbath of the old order, scrupulously kept by the followers of Jesus before the new celebration of the first day of the week took its place; this thought may have been in Luke's mind, but hardly in the minds of the women." Marshall

Luke 24:1

τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνημα ἦλθον φέρουσαι ἃ ἠτοίμασαν ἀρώματα.

σαββατον, ου n Sabbath, week

τῇ μιᾷ τῶν σαββάτων, on the first day of the week. Cf. Mk 16:2; Mt 28:1; Jn 20:1 also Jn 20:19; Acts 20:7; 1 Cor 16:2.

ὄρθρος, ου m early morning

Here and Jn 8:2; Acts 5:21.

βαθυσ, εια, υ deep; ὄρθρου βαθεως at early dawn

μνημα, τος f tomb, grave

φερω bring, carry, bear, lead

ἐτοιμαζω prepare, make ready

ἀρωμα, ατος n aromatic spice or oil

Luke 24:2

εὔρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκω
λίθος, ου m stone

ἀποκεκυλισμένον Verb, perf pass ptc, m acc & n nom/acc s ἀποκυλιω roll away

μνημειον, ου n see 23:55.

Luke 24:3

εἰσελθοῦσαι δὲ οὐχ εὔρον τὸ σῶμα.

εἰσελθοῦσαι Verb, aor act ptc, f nom pl
εἰσερχομαι enter, go in, come in

The phrase του κυριου Ἰησου "is omitted by D a b d e ff² 1 r¹ Eus^{1/2} and του Ἰησου is read by 579 pc sy bo^{pt}... This is one of a series of passages where words or phrases are absent from representatives of the western text (22:19b-20; 24:3, 6, 12, 36, 40, 51, 52; Mt 27:49). Earlier critical opinion rejected these phrases as early interpolations into the text ... Recent scholarship, recognising the origins of the early Alexandrian type of text, has come to the contrary opinion... Each case must be considered on its merits with attention to the theological tendencies of the Evangelists and the scribes. In the present case, the external evidence for omission is weak; the phrase is one used of the risen Jesus in Acts 1:21; 4:33; 8:16 (cf. Jn 20:2); and the omission may be due to assimilation to 24:23 (cf. Mt 27:58; Mk 15:43...). The phrase declares the new status of the risen Jesus; he is the Lord." Metzger

Luke 24:4

καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτάς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ.

ἀπορεῖσθαι Verb, pres pass infin ἀπορεω act & midd be at a loss, be disturbed

Cf. ἀπορία 21:25

"The doubling of the figure may be meant to provide two witnesses to the important fact about to be described." Marshall

ἐφιστημι come up to, approach, appear
ἐσθης, ητος f clothing
ἀστραπτω flash, dazzle

"Indicates the shining appearance of heavenly garments (cf ἐξαστραπτω of the transfiguration appearance (9:29) and ἀστραπη with reference to the angel's face (Mt 28:3))." Marshall

Luke 24:5

ἐμφοβὸν δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

ἐμφοβος, ον full of fear

Cf. 24:37; Acts 10:4; 16:8; Mt 28:5.

κλινουσῶν Verb, pres act ptc, f gen pl κλινω
lay (down), bow

ζαω live, be alive

νεκρος, α, ον dead

Luke 24:6

οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

ὧδε adv here, in this place

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

μνήσθητε Verb, aor pass imperat, 2 pl
μνησκομαι remember, call to mind

Cf. 24:8; 1:54.

ἐτι still, yet

Luke 24:7

λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

Cf. Mk 9:31; 14:41; 16:6.

δεῖ impersonal verb it is necessary, must

παραδοθῆναι Verb, aor pass infin

παραδίδωμι hand over, deliver up

χειρ, χειρος f hand, power

ἀμαρτωλος, ον sinful, sinner

σταυρωθῆναι Verb, aor pass infin σταυρωω
crucify

τριτος, η, ον third

ἀναστῆναι Verb, 2nd aor act infin ἀνιστημι
2 aor rise, come back to life

Luke 24:8

καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,

ἐμνήσθησαν Verb, aor pass dep indic, 3 pl
μνησκομαι

ῥημα, ατος n word, thing, matter

Cf. Acts 11:16.

Luke 24:9

καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς.

ὑποστρέψασαι Verb, aor act ptc, f nom pl
ὑποστρεφω return

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

ἐνδεκα eleven

Cf. 24:33; Acts 1:26; 2:14; Mt 28:16; Mk 16:14.

λοιπος, η, ον rest, remaining, other

I.e. the rest of Jesus' companions cf. 24:22f.

Luke 24:10

ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς· ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

The awkward grammar of this verse has led to a number of textual variants seeking to clarify the text.

ἡ Ἰακώβου the genitive implies 'the wife of James', or, more probably in context, 'the mother of James' (Mk 15:47).

Luke 24:11

καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίσταν αὐταῖς.

ἐφάνησαν Verb, aor pass indic, 3 pl φαίνομαι
shine; midd. and pass. appear
ἐνώπιον prep with gen before, in front of
ὡσεὶ like, as

λήρος, ου m nonsense, empty talk
ῥήμα, ατος n word, thing, matter
ἀπίσταν fail or refuse to believe

Cf. 24:41; Mt 28:17; Mk 16:11,14; Jn 20:25,27.

Luke 24:12

Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.

Verse 12 is omitted in some manuscripts and versions. Many commentators argue that it is not original to Luke but is an interpolation based on Jn 19:34. However, the textual evidence for its inclusion is good and the style is Lucan.

ἀνίστημι trans (in fut and 1 aor act) raise;
intrans (in 2 aor & all midd) rise, stand up

ἔδραμεν Verb, aor act indic, 3 s τρέχω run
παρακύπτω look into, stoop, bend over
βλέπω see, look

A historic present.

ὀθόνιον, ου n linen cloth, wrapping

For ἀπῆλθεν πρὸς ἑαυτὸν cf. Jn 20:10.

θαυμάζω wonder, be amazed
γεγονός Verb, perf act ptc, n nom/acc s
γίνομαι

Luke 24:13

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς,

δυο gen & acc δυο dat δυοισιν two

One is Cleopas (v. 18), the other may have been his wife, Mary (cf. Jn. 19:25).

κώμη, ης f village, small town
ἀπέχω intrans. be distant
σταδιοί, ων m (pl) stades, furlongs (about 200 metres)
ἐξήκοντα sixty

I.e. about 7 miles. The site of the village is uncertain.

Luke 24:14

καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

ὁμιλεῶ talk, converse

Here and v.15; Acts 20:11; 24:26. A Lucan word.

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

συμβεβηκότων Verb, perf act ptc, gen pl συμβαίνομαι happen, come about

Luke 24:15

καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,

συζητεῶ argue, discuss, question

ἐγγίσας Verb, aor act ptc, m nom s ἐγγίζω approach, draw near

συνεπορεύομαι go along with, walk along with

Luke 24:16

οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

κρατεῶ hold, hold back

The passive suggests divine action.

ἐπιγινώσκω perceive, recognise

"The lack of recognition is more due to a spiritual blindness by the disciples than to something unusual about the appearance of Jesus (for the latter see Mk 16:12)." Marshall

Luke 24:17

εἶπεν δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι οὐκ ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

ἀντιβαλλῶ exchange; ἀ. λογους discuss, converse

περιπατεῶ walk, walk about

ἐστάθησαν Verb, aor pass indic, 3 pl ἵστημι and ἵστανω stand, stop

σκυθρωπος, η, ον sad, gloomy

Here and Mt 6:16.

Luke 24:18

ἀποκριθεὶς δὲ εἰς ὄνομα Κλεοπάς εἶπεν πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

Κλεοπάς is an abbreviated form of Κλεοπάτρος and was probably equivalent to the Semitic form Κλωπάς (cf. Jn 19:25). The other traveller may have been his wife.

παροικεῶ live in, make a temporary home, live as a stranger

μονος παροικεις could be understood as, "are you the only visitor in Jerusalem who does not know ..." or "are you only a visitor to Jerusalem and do not know ...". Marshall suggests 'Are you alone so much of a stranger in Jerusalem that you do not know what everybody is talking about?'

ἔγνωσ Verb, aor act indic, 2 s γινωσκω
γενόμενα Verb, aor midd dep ptc, n nom/acc
pl γινομαι

Luke 24:19

καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπαν αὐτῶ· Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,

ποιος, α, ον interrog pro. what, which, of what kind

For τα περι cf. Acts 18:25; 28:31.

δυνατος, η, ον strong, powerful, able
ἔργον, ου n work, deed
ἐναντιον before, in the judgement of

Luke 24:20

ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.

ὅπως (or ὅπως ἄν) that, in order that

Used here to introduce an indirect question.

τε enclitic particle and, and so
ἀρχιερεως, εως m high priest, member of high priestly family
ἀρχων, οντος m ruler, official
κριμα, τος n judgement, verdict, condemnation
σταυρωω crucify

The grammar might suggest that the Jews themselves performed the crucifying but for the use of παρεδωκαν which suggests delivery over to another power.

Luke 24:21

ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἄφ' οὗ ταῦτα ἐγένετο.

ἐλπίζω hope, hope for

With Jesus' death, hope dies. But with his resurrection from the dead hope revives and, established now on a firm footing, can never die (see 1 Peter 1:3ff.)

μελλω (before an infin) be going, be about, intend

λυτρομαι redeem, set free, liberate

I.e. setting them free from their enemies and inaugurating the kingdom of God (cf. 1:68; 2:38; 21:28). For λυτρομαι see Titus 2:14; 1 Peter 1:18.

γε enclitic particle adding emphasis to the word with which it is associated

ἀλλὰ γε καὶ σὺν πασιν τούτοις "but along with all these things ...", i.e. "what's more ..."

τρίτος, η, ον third

τρίτην ταύτην ἡμέραν ἄγει 'this is the third day'.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

Luke 24:22

ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον

ἐξίστημι intrans be amazed, be surprised, be out of one's mind; trans. amaze, astonish

γενόμεναι Verb, aor mid dep ptc, f nom pl γινομαι

ὀρθρινος, η, ον early in the morning

Luke 24:23

καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὄπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.

εὐροῦσαι Verb, aor act ptc, f nom pl εὐρισκω
σωμα, τος n body

ὄπτασια, ας f vision

ἑωρακέναι Verb, perf act infin ὄραω trans see, observe

ζωω live, be alive

"The present tense is retained in the indirect speech, and implies the continuing validity of the message." Marshall

Luke 24:24

καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

εὗρον Verb, aor act indic, 1 s & 3 pl εὐρισκω
οὕτως adv. formed from οὕτος thus, in this way

εἶπον Verb, aor act indic, 1s & 3pl λεγω

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see, observe

Luke 24:25

καὶ αὐτὸς εἶπεν πρὸς αὐτούς· Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦεν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

ἀνοητος, ον foolish, ignorant

βραδυσ, εια, υ slow

Luke 24:26

οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

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

ἔδει Verb, imperf indic, 3 s (impers) δεῖ impersonal verb it is necessary, must
παθεῖν Verb, aor act infin πασχω suffer, experience

"For πασχω in christological formulae cf. 9:22; 24:46; Acts 3:18; 17:3; 26:23. But it is not clear whether pre-Christian Judaism expected the Messiah (2:26 *et al.*; 24:46) to suffer... At best the expectation can hardly have been a widespread one, but the evidence is hard to assess since there is good reason to suppose that anti-Christian polemic has led to suppression of some of the evidence. But it is clear that here the stranger is taking up the earlier passion predictions by Jesus, and applying what was said then about the Son of man to the Messiah." Marshall

δοξα, ης f glory

The glory of the exalted Messiah/Son of man (cf. 9:26; 21:27; Phil 2:5-11; 1 Tim 3:16; 1 Peter 1:11, 18f., 21).

Luke 24:27

καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

ἀρξάμενος Verb, aor midd ptc, m nom s
ἀρχω midd begin

διερμηνευσω interpret, explain, translate

The best interpreter of Scripture. Jesus showed how all of Scripture finds its focus and fulfilment in him.

Luke 24:28

Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.

ἐγγίζω approach, draw near
κωμη, ης f village, small town
πορευομαι go, proceed, travel
προσποιομαι act as if, give the impression that
πορρωτερον adv further

Here only in the NT, but cf. the simpler form in 14:32.

Luke 24:29

καὶ παρεβιάσαντο αὐτὸν λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡμεῖς ἡμέρα. καὶ εἰσήλθεν τοῦ μείναι σὺν αὐτοῖς.

παρεβιάσαντο Verb, aor midd dep indic, 3 pl
παραβιαζομαι urge strongly, persuade

Here and Acts 16:15.

μείνον Verb, aor act imperat, 2 s μείνω trans remain, stay

ἑσπερα, ας f evening

κλινω wear away, draw to a close

Cf. 9:12

ἤδη adv now, already

Luke 24:30

καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς·

κατακλιθῆναι Verb, aor pass infin κατακλινω pass sit down, sit (lit. recline) at table, dine

"Bultmann ... comments that the early church associated the resurrection appearances with meals (24:41-43; Acts 1:4; 10:41; Jn 21:12f.; cf. Mk 16:14), since it expected Jesus to 'appear' at the Lord's Supper. The connection between the two types of event is rightly observed, but the wrong inference has been drawn; it was because Jesus had appeared at meal times that the church expected his presence at the Lord's Supper." Marshall

λαβων Verb, aor act ptc, m nom s λαμβανω

ἄρτος, ου m bread, a loaf, food

εὐλογεω speak well of, bless

κλαω break (only of bread)

ἐπέδιδου Verb, imperf act indic, 3 s

ἐπιδιδωμι give, hand

Luke 24:31

αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

"The language of the previous verse points irresistibly to the action of Jesus at the last supper (and at the feeding of the multitudes), and serves to identify the stranger to the disciples; their eyes are opened (διανοιω, 2:23; *et al.*; cf. 24:32,45) by God to see the significance of the action and thus to recognise Jesus (contrast 24:16)." Marshall

διηνοιχθησαν Verb, aor pass indic, 3 pl

διανοιω open

ἐπιγινωσκω perceive, understand, recognise

ἄφαντος, ον invisible (ἄ. ἐγενετο he disappeared)

On the principle that the couple here sharing food may have been Cleopas (v. 18 and *his wife* Mary (cf. Jn 19:25), a parallel may be drawn with Genesis 3:6-7. There, in the first recorded meal in Scripture, a man and his wife shared food and their eyes were opened to their nakedness. The presence of a third party at that first feast had brought destruction. Here is a new feast at the dawn of a new creation. A man and his wife eat together and, through the presence of a third party with them, their eyes are opened to see the Lord, risen from the dead. It is in this context that the third party present enables them to see that the whole of the story, from the dawn of creation to this moment, is the story of how a ruined creation is turned into a new creation. This story, which is the story of Scripture, has its focus and centre in Jesus the crucified Messiah (vv. 25-27). The redemption of Israel for which they had hoped (v. 21) finds its realisation here in the redeemer raised from the dead. It is as their eyes are opened to the story and its focus in Jesus of Nazareth that the story burns like a fire in their hearts.

Luke 24:32

καὶ εἶπαν πρὸς ἀλλήλους· Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

ἀλληλων, οἰς, οὐς reciprocal pronoun one another

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
καίω light, keep burning, burn

Cf. Pss 38:4(39:3); 73:21(72:21); Jer 20:9.

ὁδος, οὐ f way, path, road, journey
διήνοιγεν Verb, imperf act indic, 3 s
διανοίγω

Cf. Acts 17:3.

Luke 24:33

καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὔρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

ἀναστάντες aor ptc ἀνίστημι stand

ὑποστρεφω return, turn back

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

ἠθροισμένους Verb, perf pass ptc, m acc pl

ἄθροίζω gather together

ἕνδεκα eleven

Luke 24:34

λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι.

ὄντως really, certainly, indeed

ἠγέρθη Verb, perf pass indic, 3 s ἐγείρω
raise

ὤφθη Verb, aor pass indic, 3 s ὄραω see;
pass. appear

We are provided with no detail of this appearance.

Luke 24:35

καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

ἐξηγεομαι tell, relate, explain

ἐγνώσθη Verb, aor pass indic, 3 s γινωσκω
κλασις, εὼς f breaking (of bread)

Cf. Acts 2:42. "In the reading of Scripture and at the breaking of bread the risen Lord will continue to be present, though unseen."

Marshall

Luke 24:36

Ταῦτα δὲ αὐτῶν λαλούντων αὐτοῖς ἔστη ἐν μέσῳ αὐτῶν.

ἔστη 2nd aor ἵστημι 2nd aor stand
μεσος, η, ον middle

"The same pattern of appearance to an individual followed by appearance to a group is found in the other Gospels (Mt 28:9f., 16-20; Jn 20:11-18, 19-23). The appearance is dated on Easter Sunday, as in Jn 20:19."

Marshall

Luke 24:37

πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

πτοηθέντες Verb, aor pass dep ptc, m nom pl
πτοεομαι be terrified, startled

ἔμφοβος, ον full of fear

γενόμενοι Verb, aor midd dep ptc, m nom pl
γίνομαι

δοκεω think, suppose

For πνευμα in the sense of 'ghost' cf. 24:39; Acts 23:8f.

θεωρεω see, observe

Luke 24:38

καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

τεταραγμένοι Verb, perf pass ptc, m nom pl
ταρασσω trouble, disturb

διαλογισμος, ον m thought, questioning

ἀναβαίνω go up, come up, arise

For use of this verb in this sense cf. Acts 7:23; 1 Cor 2:9.

Luke 24:39

ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

ἴδετε Verb, aor act imperat, 2 s ὄραω see, observe

χειρ, χειρος f hand, power

πόδας Noun, acc pl πους, ποδος m foot

ψηλαφήσατέ Verb, aor act imperat, 2 pl

ψηλαφαω touch, feel

Here and Acts 17:27; 1 Jn 1:1; Heb 12:18.

σαρξ, σαρκος f flesh, physical body

ὀστέον, ου and ὀστουν, ου n bone

Luke 24:40

[καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]

ἔδειξεν Verb, aor act indic, 3 s δεικνυμι show, point out

This verse is omitted from a few MSS.

Luke 24:41

ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· Ἔχετε τι βρώσιμον ἐνθάδε;

ἔτι still, yet, moreover

ἀπιστεω fail or refuse to believe

Cf. 24:11

χαρᾶ, ας f joy

I.e. it was too good to be true.

θαυμαζω wonder, be amazed

βρωσιμος, ον eatable (ἔχετε τι β. do you have anything to eat?)

Here alone in the NT

ἐνθαδε adv here, in this place

Luke 24:42

οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος·

ἐπέδωκαν aor ἐπιδιδωμι give, hand, deliver, give up

ἰχθυς, υος m fish

ὀπτος, η, ον broiled, baked

Here alone in the NT

μερος, ους n part, piece

Many MSS have a longer reading ... μέρος καὶ ἀπο μελισσου κηριου 'and from a honecombe'

Luke 24:43

καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

λαβων Verb, aor act ptc, m nom s λαμβανω

ἐνώπιον prep with gen before, in the presence of

ἔφαγεν Verb, aor act indic, 3 s ἐσθιω and

ἐσθω eat

Along with 'flesh and bones', a demonstration of the reality of his resurrection body.

Luke 24:44

Εἶπεν δὲ πρὸς αὐτούς· Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

"Unless Luke altered his chronology between the composition of the Gospel and of the Acts (which is improbable in view of the unified character of Lk.-Acts), he has consciously telescoped his story at some point. A break at the end of the present scene is probable... It is probable that he is here summarising what Jesus said to his disciples over the period of the resurrection appearances." Marshall

λαλεω speak, talk

ἔτι still, yet, moreover

Jesus is summarising *all* that he taught them during his earthly ministry, showing them how all the Scriptures must be fulfilled in him.

δει impersonal verb it is necessary, must

πληρωθῆναι Verb, aor pass infin πληρωω fill, make full, fulfill

γεγραμμένα Verb, perf pass ptc, n nom/acc pl γραφω

ψαλμος, ου m psalm, song

Cf. 9:22,44; 17:25; 18:31; 22:37.

Luke 24:45

τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς,

τοτε then, at that time

διανοιγω open

Cf. 24:32; Acts 17:3 for opening the Scriptures. Here it is *their minds* which are opened.

νοος, νοος, νοι, νουν m mind, thought

συνιέναι Verb, pres act infin συνιημι understand

Luke 24:46

καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

οὕτως adv. formed from οὕτος thus, in this way

Marshall thinks that the meaning is 'Thus (i.e. because the Scriptures about me must be fulfilled), it is written the Messiah must suffer...'

παθεῖν Verb, aor act infin πασχω suffer

ἀναστῆναι Verb, 2nd aor act infin ἀνιστημι 2 aor rise

νεκρός, α, ον dead
 τρίτος, η, ον third

Luke 24:47

καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ
 ἔθνη – ἀρξάμενοι ἀπὸ Ἱερουσαλήμ·

"A new feature is added: the mission of the church is also traced to scriptural prophecy, the interpretation of which is given by the risen Lord." Marshall

κηρυχθῆναι Verb, aor pass infin κηρυσσω
 preach, proclaim
 μετάνοια, ας f repentance

Cf. Acts 10:43; 13:47; 26:23, also 3:3; Acts 13:24; 20:21.

ἄφεσις, εως f forgiveness

Many MSS read καὶ ἄφεσιν rather than εἰς ἄφεσιν

ἁμαρτία, ας f sin

Cf. Acts 5:31; 20:21.

ἔθνη Noun, nom & acc pl ἔθνος, ους n
 nation, people; τα ἔθνη Gentiles

Cf. Mk 13:10 also Acts 2:5; 10:35; 15:17;
 17:26; Mk 16:15; Mt 28:19; Rom 1:13; 4:17f.;
 15:11; 16:26 and Is 49:6; Joel 2:1.

ἀρξάμενοι Verb, aor midd ptc, m nom pl
 ἀρχω midd begin

Cf. Is 2:2; Mic 4:1f. "The implication is that the Christian mission was to commence in Jerusalem and possibly with the Jews themselves." Marshall

Luke 24:48

ὁμεῖς ἐστε μάρτυρες τούτων.

μαρτυς, μαρτυρος dat pl μαρτυσιν m
 witness

Cf. Acts 1:22. A witness must be one who has direct experience of that to which he testifies.

Luke 24:49

καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ
 πατρός μου ἐφ' ὑμᾶς· ὁμεῖς δὲ καθίσατε ἐν τῇ
 πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

ἀποστέλλω send, send out
 ἐπαγγελία, ας f promise, what is promised

"Whether the Father's promise was made by Jesus or in the OT (or both) is not clear; in Acts 1:4f. there is a further reference to the promise 'which you heard from me', but it is hard to decide whether that is meant as a repetition of the present verse or as a reference back to it. If the former interpretation is correct, Luke is thinking of the earlier promises made by Jesus (cf. 12:12 par Mt 10:20; Jn 14:16f.; *et al.*). The OT background is to be found in Joel 2:28f.; cf. Is 32:15; 44:3; Ezk 39:29." Marshall

καθίσατε Verb, aor act imperat, 2 pl καθίζω
 sit down, stay

Cf. Acts 18:11

πόλις, εως f city, town
 ἐνδύω dress, clothe; midd put on, wear
 ὕψος, ους n height, heaven

For δύναμιν cf. Acts 1:8.

Luke 24:50-53

"This account of the departure of Jesus is peculiar to Lk... It anticipates the fuller description of the ascension of Jesus found in Acts 1:1-11. It is probable ... that Acts 1:2 refers back to the present scene... In this way Luke makes the departure of Jesus the climax of the Gospel and the commencement of Acts." Marshall

Luke 24:50

Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ
 ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
 lead or bring out

ἕως up to, as far as

"ἕως with a preposition of place is Lucan (Acts 17:14; 21:5; 26:11; cf. Gn 38:1; Ezk 48:1) and means 'right to the neighbourhood of.'" Marshall

ἐπάρας Verb, aor act ptc, m nom s ἐπαιρω
 raise, lift up

χειρ, χειρος f hand, power
 εὐλογεω speak well of, bless

Luke 24:51

καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς
 διέστη ἀπ' αὐτῶν [καὶ ἀνεφέρετο εἰς τὸν
 οὐρανόν].

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 διέστη Verb, aor act indic, 3 s διίστημι part
 ἀναφέρω lead or take up, take away

The imperfect suggests a gradual departure, as in Acts 1:9f.

The last phrase is omitted by a few MSS.

Luke 24:52

καὶ αὐτοὶ [προσκυνήσαντες αὐτὸν]
ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς
μεγάλης,

προσκυνήσαντες Verb, aor act ptc, m nom pl
προσκυνομαι worship

"For the first time Luke refers to worship being offered to Jesus... He appears to have deliberately avoided the word until this point, conscious that recognition of the divinity of Jesus by men did not precede the resurrection." Marshall

ὑποστρεφω return, turn back
χαρα joy

Luke 24:53

καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες
τὸν θεόν.

διὰ παντος continually

Cf. Mt 18:10; Mk 5:5; Acts 2:25; 10:2; 24:16.

ἱερον, ου n temple, temple precincts

Cf. Acts 2:46; 3:1; 5:42. "The verse supplies a fitting end to the Gospel with praise addressed to God: is Luke suggesting to his readers that this is the appropriate response for them to this story." Marshall.

A few MSS read αἰνουντες rather than εὐλογουντες. Many MSS, followed by TR, include both verbs, which Metzger says is undoubtedly a conflation.