

## Notes on the Greek New Testament Week 1 – Luke 1:1-20

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### Day 1: General Introduction

These notes were first produced for students to whom I taught New Testament Greek. Having worked our way to the end of our textbook we then faced the question of what to do next. I wanted to encourage my students to go on with their readings in the Greek New Testament and to help them to read it regularly. The following notes cover the entire New Testament in 250 weekly sections, each consisting of five days.

The reading plan begins with Luke's Gospel and then continues with Acts. With these two books we gain an overview of the entire New Testament story from the pen of one of its major authors. From here we move to the letters of Paul. It is remarkable that these two companions and authors account for more than half of the content of the New Testament. Having completed Paul's letters (in chronological rather than New Testament order) we return to the Gospel accounts, looking now at Matthew. Matthew is, perhaps, the most 'Jewish' of the Gospels and his account of the life of Jesus is thus followed by letters written for Jewish Christians, namely Hebrews and James. Next we turn to Mark's Gospel, which represents not only Mark's eyewitness account of the Saviour but also that of Peter. For this reason it is followed by Peter's letters. These are followed by the letter of Jude, which includes a section that is very similar to part of 2 Peter. Last, but by no means least, we have the writings of John: his Gospel, his letters and the book of Revelation.

By following this plan you will be introduced to the variety of literature and authors that together make up the New Testament. The Greek of some is more straightforward than that of others. Moreover, the Greek of a single author can vary in style and complexity as is evident from a comparison of Luke's Gospel with the book of Acts. But this variety of styles goes hand in hand with a singleness of message and of purpose: the intent of every author is to declare what God has done for us in the Lord Jesus Christ and to communicate the message in a way that would readily be understood by those who read it, capturing their attention and speaking to their hearts. It is immensely thrilling to be able to read the words these men actually wrote, to be able to understand what they were writing and to find that it commands our attention today no less than it did those for whom it was originally written some 1900 years ago.

The portion allocated to each day consists of about eight verses. I have provided help with grammatical forms and vocabulary in accordance with what I judged to be the need of my students.

Once you have worked your way through the passage of the day, word by word, and have understood it, read it through again in one go. I would encourage you to read the Greek out loud as this will help you to remember it. When you are really stuck, use an English translation as a crib (the older, more literal translations such as the Authorised Version are particularly useful here), but don't use a crib all the time: try first to work out the meaning for yourself.

The Greek text I am using is that of the United Bible Societies' Third Edition edited by Kurt Aland and others (the Nestle-Aland 26<sup>th</sup> Edition). Don't worry if the text you normally use is slightly different.

Along with notes on vocabulary, grammar and style I have included a number on the interpretation of the text. In seeking to understand Scripture, originality is no great virtue, and for this reason I have often quoted directly from other writers. Careful reading of any of these sources (such as Howard Marshall's *Commentary on the Gospel of Luke* – one of the first to be extensively quoted) will show that they also are greatly indebted to the work of others – a debt which they are pleased to acknowledge. I readily confess that the contents of these notes is therefore far from being all my own work. Like a magpie, I have flitted from one source to another collecting sparkling fragments that have caught my eye. I trust that you may also find them a delight.

Lastly, please appreciate that these notes are in a continuing state of development. Let me know of any mistakes you may spot in them and inform me of any ways in which you believe these notes could be improved – they are intended for your benefit.

Peter Misselbrook

πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος.

**2 Tim 3:16,17**

## Day 2: 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 Referenced

- Geldenhuys, Norval *Commentary on the Gospel of Luke*, Marshall Morgan and Scott, London, 1950
- Marshall, I Howard *The Gospel of Luke*, The New International Greek Testament Commentary, Paternoster, Exeter, 1978
- Morris, Leon *Luke* (Tyndale NT Commentaries), IVP, London 1974

### Day 3: 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.

#### Verse 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 γεν πολλοῦ, ἡς, οὐ  
*much, many*  
ἐπιχειρεῶ *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*  
πληροφορεῶ *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*

#### Verse 2

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

καθὼς ('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*  
ἀρχῆ, ἡς f *beginning*  
αὐτοπτης, ου m *eyewitness*

Lays stress on authenticity. Occurs here only in NT.

ὑπηρετης, ου 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 τοῦ 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

### Verse 3

ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν  
πάσιν 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 ..."

κάμοι abbreviated form of και ἔμοι 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.

ἄνωθεν from above, from the beginning

Marshall follows Lagrange in thinking that  
ἄνωθεν 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.

ἀκριβῶς accurately, with care

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

καθεξῆς 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.

### Verse 4

ἵνα ἐπιγνῶς περὶ 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  
περὶ τῶν λόγων οὓς κατηχήθης τὴν  
ἀσφάλειαν.

### Day 4: Luke 1:5-12

#### Verses 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)."

#### Verse 5

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

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.

ἱερεὺς, εὼς m priest  
ὄνομα, τὸς n name, title, person  
ἐφημερία, 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

γυνή, αἰκος f woman, wife  
θυγατήρ, τρὸς f daughter

### Verse 6

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

δικαίος, α, ον righteous, just  
ἀμφοτέροι, αἱ, α both, all  
ἐναντίον before, in the judgement of  
πορευομαι go, conduct one's life  
ἐντολή, ης f command, order, instruction  
δικαίωμα, τὸς n regulation, requirement

ἄμεμπτος, ον blameless, faultless

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

### Verse 7

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

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

τέκνον, ον n child; pl descendants  
καθότι because, for  
στεῖρα, 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  
προβαίνω 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.

### Verse 8

Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ,

ἱερατεῦω serve as a priest

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

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

Used of the Temple service in Ex 28:29.

### Verse 9

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

ἔθος, οὺς n custom, practice

κατὰ τὸ ἔθος should be taken with ἔλαχε.

ἱερατεία, ας f priestly office

ἔλαχε Verb, aor act indic, 3 s λαγχάνω 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

θυμιᾶω 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 ἱερον, the whole complex of temple buildings." Marshall

### Verse 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." Geldenhuis.

### Verse 11

ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

ὤφθη Verb, aor pass indic, 3 s ὄραω see

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

ἑστὼς 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)

### Verse 12

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

ἐταράχθη Verb, aor pass indic, 3 s

ταρασσω trouble, disturb, frighten

ἰδὼν Verb, aor ptc, m nom s ὄραω

φοβος, ου m fear

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτω 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.

## Day 5: Luke 1:13-20

### Verse 13

εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἴόν 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

εἰσ ακουω 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.

#### Verse 14

καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.

ἀγαλλίασις, εως f great joy

πολυσ, πολλη, πολυ γεν 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  
χαιρω

#### Verse 15

ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, 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, ου m wine  
σικερα 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.

πίη 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.

ἐτι 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

#### Verse 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.

#### Verse 17

καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεὶς 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

Ἡλιας, ου m Elijah

See Malachi 3:1 and 4:5,6

καρδια, ας t heart

πατηρ, πατρος m father

τεκνον, ου n see v.7.

ἀπειθεὶς 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 κατασκευάζω  
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

ὅστις, ἥτις, ὅ τι who, which, whoever,  
whichever, anyone, someone  
πληρωω fulfil

### Verse 18

Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον,  
Κατὰ τί γνωσομαι τοῦτο; ἐγὼ γάρ εἰμι  
πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν  
ταῖς ἡμέραις αὐτῆς.

κατα τι by what? how?

γνωσομαι Verb, fut midd dep indic, 1s

γινωσκω

πρεσβυτης, ου old man, elderly man

Cf. Gen 15:8.

προβεβηκυῖα see verse 7

### Verse 19

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,  
Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον  
τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ  
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

εὐαγγελιζω act. and midd proclaim the  
good news

### Verse 20

καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος  
λαλῆσαι ἄχρι ἧς 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

πιστευω believe (in), have faith (in)