

## Notes on the Greek New Testament Week 2 – Luke 1:21-56

### Day 6: Luke 1:21-25

#### Verse 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).

#### Verse 22

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

ἔξελθων Verb, aor act ptc, nom m s  
ἔξερχομαι  
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

#### Verse 23

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

ἐπλήσθησαν see verse 15  
λειτουργια, ας f service  
οἶκος, ου m house, home, household

#### Verse 24

Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ 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.

#### Verse 25

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

ἐπείδεν Verb, aor act indic, 3 s ἑφοραω  
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

### Day 7: Luke 1:26-33

#### Verse 26

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

ἕκτος, η, ον sixth  
πολις, εως f city, town

#### Verse 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

άνηρ, άνδρος m man, husband

### Verse 28

καί εἰσελθων πρὸς αὐτὴν εἶπεν, Χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

εἰσερχομαι enter, go in, come in  
χαίρω 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.

### Verse 29

ἡ 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

### Verse 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  
παρὰ preposition with dat with, in the presence of

### Verse 31

καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἴόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

συλλημψῃ 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.

### Verse 32

οὗτος ἔσται μέγας καὶ υἴὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ 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  $\text{בְּרִיָּה}$  (Gen 14:18).

κληθησεται fut. pass. 3s καλεω  
δώσει fut. act indic. 3s διδωμι give  
πατηρ, πατρος m father

### Verse 33

καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακωβ 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).

τελος, 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

### Day 8: Luke 1:34-38

#### Verse 34

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

πως how? in what way?

ἐπεὶ since, because, for

ἄνδρα Noun, acc s ἀνὴρ, ἄνδρος 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.'

#### Verse 35

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

ἐπελεύσεται Verb, fut midd dep indic, 3 s

ἐπερχομαι come, come upon

ὑψιστος, 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

διὸ 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

#### Verse 36

καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὶς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν 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

σειρα, ας f see v.7

#### Verse 37

ὅτι οὐκ ἄδυνατήσεται 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 τω θεω 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

#### Verse 38

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

δουλη, ης f female servant

γένειτό Verb, aor midd dep opt, 3 s

γινομαι – γένοιτό = let it be

ῥημα, ατος n word, thing, matter

**Day 9: Luke 1:39-45****Verse 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.

**Verse 40**

καὶ εἰσηλθὲν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἑλισάβετ.

ἀσπάζομαι greet, welcome

**Verse 41**

καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ,

ἀσπασμος, 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.

**Verse 42**

καὶ ἀναφωνῆσεν κραυγῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, 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).

γυναιξιν dative of γυνη woman

καρπος, ου m fruit, offspring

**Verse 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

**Verse 44**

ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ 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

**Verse 45**

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

μακαριος, α, ον blessed, fortunate, happy

πιστευω 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

**Day 10: Luke 1:46-56****Verse 46**

Καὶ εἶπεν Μαριάμ,

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.

**Verse 47**

Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου.

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.

ἀγαλλιαω be extremely joyful or glad  
σωτηρ, ηρος m saviour

**Verse 48**

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν 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

**Verse 49**

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

δυνατος, η, ον possible, powerful, able

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

**Verse 50**

καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς 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."

**Verse 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  
βραχιονι Noun, dat s βραχιων, ονος m arm

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

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

**Verse 52**

καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,

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

Cf. Job 12:19

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

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

**Verse 53**

πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

πεινωω be hungry

ἐνέπλησεν Verb, aor act indic, 3 s ἐπι(μ)πλημι and ἐπιπλωω fill, satisfy

πλουτεω be rich, grow rich

ἐξαπέστειλεν Verb, aor act indic, 3 s ἐξαποστελλω send out, send away

Another Lucan word.

κενος, η, ον empty

**Verse 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 (παις) 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 **μιμνησκομαι**  
**remember, call to mind**

ἔλεος, οὐς n see v.50

### Verse 55

καθως ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,  
τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς  
τὸν αἰῶνα.

σπέρμα, τος n **seed, offspring**

"The syntax is not clear:

- i) τῷ Ἀβραάμ as the indirect object of μνησθῆναι ἔλεους, v. 55a being parenthetical (RV; NEB; JB; TEV; TNT; NIV; Barclay; so Mi 7:20).
- ii) τῷ Ἀβραάμ in loose apposition to πρὸς τοὺς πατέρας 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

### Verse 56

Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας  
τρεις, καὶ ὑπέστρεψεν εἰς τὸν οἶκον  
αὐτῆς.

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

τρεις, 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