

Notes on the Greek New Testament Week 5 – Luke 3:1-4:8

Day 21: Luke 3:1-6

Verse 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
πεντεκαίδεκατος, η, ον fifteenth
ἡγεμονία, ας f reign, rule

That is 27/28 AD.

ἡγεμονεῦω see 2:2
τετρααρχεῶ be tetrarch, be ruler

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

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

Verse 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'.

ἀρχιερεὺς, 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 Καϊαφας (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.

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

Verse 3

καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον 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
ἀφεις, εως f forgiveness, cancellation (of sins)
ἁμαρτια, ας f sin

verse 4

ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου
τοῦ προφήτου, Φωνὴ βοῶντος 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
εὐθους, 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

Verse 5

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

φάραγξ, 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, ον crooked, perverse

τραχυς, εια, υ rough

λειος, α, ον smooth, level

Verse 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.

Day 22: Luke 3:7-14

Verses 7-9

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

Verse 7

Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλους βαπτισθῆναι ὑπὸ αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

The imperfect ἔλεγον 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

ἐχιδνα, 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."

Verse 8

ποιήσατε οὖν καρποὺς 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 τῷ Ἀβραάμ.

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

Here the meaning is 'befitting'.

ἀρχω rule, govern; midd begin

λεγω ὑμιν is used to introduce an emphatic statement.

λιθος, 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

Verse 9

ἤδη δὲ καὶ ἡ ἀξινη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

ἤδη adv now, already
ἀξινη, 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
ἐκκοπτω cut off, cut down, remove
πυρ, ος n fire

Verse 10

Καὶ ἐπηρωτων 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 σωθωμεν (Acts 16:30). Here the question is about the nature of true repentance." Marshall

Verse 11

ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρωματα ὁμοίως ποιεῖτω.

ἀποκρινομαι answer, reply, say
δυο gen & acc δυο dat δυσιν two
χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)
μεταδότη 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.

Verse 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

Verse 13

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

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

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

Verse 14

ἐπηρωτων 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

ὄψωνιον, 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

Day 23: Luke 3:15-22

Verse 15

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

προσδοκαω **wait, wait for, expect**

διαλογιζομαι **see 1:29**

μήποτε **interrog. particle whether perhaps, perhaps**

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

εἶη **Verb, pres optative, 3 s εἶμι**

Verse 16

ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἔγω μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

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**

ὑποδημα, 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.

Verse 17

οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

πτυον, 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**
ἄλων, 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**

ἄχυρον, ου n **chaff**

Compare Psalm 1:4

κατακαίω **burn, burn up, consume**

ἀσβεστος, ον **unquenchable**

Verses 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

Verse 18

Πολλὰ 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 ἕτερα **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

Verse 19

ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπὸ 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.

ἐλεγχο 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

Verse 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)

Verses 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."

Verse 21

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

The aorist βαπτισθηναι 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.).

ἄπας, 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).

ἀνοιγω 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

Verse 22

καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπὶ 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

σωματικος, η, ον bodily, physical εἶδος, ους n 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.

ἀγαπητος, 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

εὐδοκεῶ 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

Day 24: Luke 3:23-38

Verse 23

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

ἀρχῶ 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, οὗς n year

τριάκοντα 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). Annianus 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.

Verse 24

τοῦ Μαθθᾶτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ

Verse 25

τοῦ Ματθαίου τοῦ Ἄμωσ τοῦ Ναοὺμ τοῦ Ἐσλὶ τοῦ Ναγγαί

Verse 26

τοῦ Μάαθ τοῦ Ματθαίου τοῦ Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ

Verse 27

τοῦ Ἰωαννᾶν τοῦ Ῥησᾶ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρι

Verse 28

τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσᾶμ τοῦ Ἐλμαδάμ τοῦ Ἡρ

Verse 29

τοῦ Ἰησοῦ τοῦ Ἐλιέξερ τοῦ Ἰωριμ τοῦ Μαθθᾶτ τοῦ Λευὶ

Verse 30

τοῦ Συμεων τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ

Verse 31

τοῦ Μελεὰ τοῦ Μεννά τοῦ Ματθαθᾶ τοῦ Ναθάμ τοῦ Δαυίδ

Verse 32

τοῦ Ἰεσσαὶ τοῦ Ἰωβήδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσων

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

Verse 33

τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἐσρωμ τοῦ Φάρες τοῦ Ἰούδα

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

Verse 34

τοῦ Ἰακωβ τοῦ Ἰσαὰκ τοῦ Ἀβραάμ τοῦ
Θάρα τοῦ Ναχωρ

Verse 35

τοῦ Σεροῦχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ
Ἐβερ τοῦ Σαλὰ

Verse 36

τοῦ Καϊνὰμ τοῦ Ἀραξαῖδ τοῦ Σῆμ τοῦ
Νῶε τοῦ Λάμεχ

Verse 37

τοῦ Μαθουσαλὰ τοῦ Ἐνωχ τοῦ Ἰάρετ τοῦ
Μαλελεήλ τοῦ Καϊνὰμ

Verse 38

τοῦ Ἐνωσ τοῦ Σῆθ τοῦ Ἀδάμ τοῦ θεοῦ.

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

Day 25: Luke 4:1-8**Verses 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

Verse 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

Verse 2

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

τεσσαρακοντα 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 ἐσθιω eat
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἐκεινος, η, ο demonstrative adj. that, those
συντελεω end, complete, finish
πειναω be hungry

Verse 3

Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ
θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται
ἄρτος.

λιθος, 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."

Verse 4

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς,
Γέγραπται ὅτι Οὐκ ἐπ' ἄρτω 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.

Verse 5

Καὶ ἀναγαγων αὐτὸν ἔδειξεν αὐτῷ πάσας
τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή
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.

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

Verse 6

καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν
ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν
αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν
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

δοξα, 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 ἐὰν to whoever

θέλω wish, will

Verse 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 Hebrewism 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.

Verse 8

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ,
Γέγραπται, Κύριον τὸν θεόν 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