

Notes on the Greek New Testament Week 9 – Luke 6:37-7:26

Day 41: Luke 6:37-42

Verse 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
καταδικάζω 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

Verse 38

δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπεισμένον σεσαλευμένον ὑπερεκχυννόμενον δωσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

διδωμι give
δοθήσεται Verb, fut pass indic, 3 s διδωμι
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 διδωμι

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.

Verses 39-49

These verses deal "with the kind of inward character which produces the type of behaviour outlined in the earlier sections."

Verse 39

Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι 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 ἐμπιπτω 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."

Verse 40

οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρισμένος 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

Verse 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

κάρφος, ους n speck, small splinter
δοκος, ου f log, beam of wood

Both κάρφος and δοκος occur in the NT only in the context of this saying.

ἴδιος, α, ον one's own

κατανοεω consider, notice, observe

Verse 42

πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, 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

αὐτός is used as an emphatic pronoun which, although a 3rd person pronoun, in this context means 'you yourself'.

ὑποκριτής, 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

πρωτον adv. first, in the first place

τοτε then, at that time

διαβλεπω see clearly

Day 42: Luke 6:43-49**Verse 43**

Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

δενδρον, ου n tree

καλος is here equivalent to ἀγαθος, 'good'

ποιοῦν Verb, pres act ptc, n nom/acc s
ποιεω

καρπος, ου m fruit, harvest, offspring

σαπρος, α, ον bad, rotten, harmful

παλιν again, once more

The emphasis is on the second half of the saying.

Verse 44

ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινωσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

ἕκαστος, η, ον each, every

ἴδιος see v.41

γινωσκεται Verb, pres pass indic, 3 s

γινωσκω

ἀκανθα, ης f thorn-plant

συλλεγω gather

συκον, ου n fig

βατος, ου m & f bush, thornbush

σταφυλη, ης f (bunch of) grapes

τρυγαω gather, pick

Only here and in Rev. 14:18f.

Verse 45

ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

θησαυρος, ου m treasure store, treasure box, storeroom

προφερω bring out, produce

πονηρος, α, ον evil, bad, wicked

περισσευμα, τος n abundance

λαλεω speak, talk

στομα, τος n mouth, utterance

Verses 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

Verse 46

Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

Verse 47

πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος·

ὑποδειξω fut. ὑποδεικνυμι show

ὁμοίος, α, ον like, of the same kind as

Verse 48

ὅμοιός ἐστιν ἄνθρωπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτήν.

οἰκοδομοῦντι Verb, pres act ptc, m dat s
οἰκοδομεω build, build up
οἰκία, ας f house, home, household
σκαπτω 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 βαθυνο
go deep

ἔθηκεν Verb, aor act indic, 3 s τιθημι
place, set

θεμέλιος, ου m (also θεμελιον, 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

ἰσχυω be strong, be able, be sufficient

σαλευω shake, disturb

καλως Adv well

οἰκοδομηθῆσαι Verb, perf pass infin
οἰκοδομεω

Many MSS, followed by TR read τεθεμελιωτο γαρ ἐπὶ τὴν πέτραν (see Mt 7:25) rather than δια το καλως οἰκοδομηθῆσαι αὐτήν 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.

Verse 49

ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἄνθρωπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

οἰκοδομήσαντι Verb, aor act ptc, m dat s
οἰκοδομεω

γῆ, γῆς f earth

χωρὶς prep with gen without, apart from,
separately

εὐθὺς adv. straightway, immediately

συνεπεσεν aor. συμπιπτω collapse, fall

Here alone in the NT. Reflects Luke's liking for συν- compounds.

ῥῆγμα, τος n ruin, destruction

μεγας, μεγαλη, μεγα large, great

Cf. Ezek 13:10-16.

Day 43: Luke 7:1-10

Verses 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."

Verse 1

Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσηλθεν εἰς Καφαρναούμ.

ἐπειδὴ since, because, for

Here means, 'after'.

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωω
fill, make full, fulfill

Means to finish a task.

ῥήμα, ατος n word, thing, matter

ἀκοη, ης f report, news, hearing

λαος, ου m people, a people

εἰσερχομαι enter, go in, come in

Verse 2

Ἐκατοντάρχου δὲ τινος δούλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

ἐκατονταρχης, ου m centurion

For the opening genitive in the story, cf. 12:16.

δουλος slave, servant

κακώς badly; κακως έχω be sick
 ἤμελλεν imperfect μελλω (before an infin)
 be going, be about
 τελευταν infinitive τελευταω die
 He was thus too ill to be brought to Jesus.
 ἐντιμος, ον valuable, precious,
 honoured, esteemed

Verse 3

ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν
 πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,
 ἐρωτῶν αὐτὸν ὅπως ἔλθων διασωσῆ τὸν
 δοῦλον αὐτοῦ.

ἀπεστειλεν aor. of ἀποστελλω send,
 send out
 πρεσβυτερος, α, ον elder, old man
 Ἰουδαίος, α, ον a Jew, Jewish, Judean
 ἐρωταω ask, request, beg, urge
 ὅπως (or ὅπως ἄν) that, in order that
 διασωσῆ Verb, aor act subj, 3 s διασωζω
 bring safely through, rescue, cure

The verb perhaps stresses the dangerous nature of the illness.

Verse 4

οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν
 παρεκάλουν αὐτὸν σπουδαίως, λέγοντες
 ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο,

παραγινομαι come, arrive, appear
 παρακαλεω exhort, encourage, urge

"The use of the imperfect of παρακαλεω... 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 (σπουδαιως)." Marshall

σπουδαιως 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

Verse 5

ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν
 συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν.

ἀγαπαω love
 ἔθνος, ουσ n nation, people; τα ἐ.
 Gentiles

συναγωγή, ης f synagogue
 οἰκοδομεω 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.

Verse 6

ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἦδη 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
 ἦδη adv now, already
 μακραν far, far off, at some distance
 ἀπεχω be distant
 πεμπω send
 φίλος, ου m and φιλη, ης f friend
 σκύλλου Verb, pres midd imperat, 2 s
 σκυλλω trouble, annoy; midd trouble
 oneself
 ἰκανος, η, 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

Verse 7

διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σὲ ἔλθειν·
 ἀλλὰ εἶπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.

διο therefore, for this reason
 ἑμαυτὸν Pronoun, acc s ἑμαυτου, ης
 reflexive pronoun (not used in nom)
 myself, my own

ἀξιωω consider worthy
 ἐλθεῖν Verb, aor act infin ἐρχομαι

λογῳ 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

Verse 8

καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν
 τασσόμενος, ἔχων ὑπὸ ἑμαυτὸν
 στρατιωτᾶς, καὶ λέγω τούτῳ, Πορεύθητι,
 καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ
 ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον
 τοῦτο, καὶ ποιεῖ.

ἐξουσια, ας f authority, right, power
 τασσω appoint, designate, set aside,
 command, direct

ὑπο ἐξουσιαν τ. under the authority of superior officers. "... so Jesus, being under the authority of God can give orders to others." Marshall

ἑμαυτὸν Pronoun, acc s ἑμαυτου, ης
 reflexive pronoun (not used in nom)
 myself, my own
 στρατιωτης, ου m soldier
 πορεύητι Verb, aor pass dep imperat, 2 s
 πορευομαι go
 ἄλλος, η, ο another, other

Verse 9

ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν
 αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι
 αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ
 Ἰσραὴλ τοσαύτην πίστιν εὗρον.

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
 τοσούτος, 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.

εὗρον aor. εὕρισκω find, discover

Verse 10

καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ
 πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

ὑποστρεφω return, turn back
 πεμφθεντες aor. pass. ptc. πεμπω send

Many MSS, followed by TR, read
 ἀσθενουντα δουλων.

ὑγιαινω be sound, be in good health

Day 44: Luke 7:11-17**Verses 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

Verse 11

Καὶ ἐγένετο ἐν τῷ ἔξῃς ἐπορεύθη εἰς
 πόλιν καλουμένην Ναϊν, καὶ
 συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
 καὶ ὄχλος πολὺς.

ἔξῃς on the next day, soon afterward

Properly an adverb meaning 'next'. There is a
 fine balance of textual evidence between the
 readings τῷ ἔξῃς and τῇ ἔξῃς. Metzger
 writes, "With ἐν τῇ ἔξῃς the reader is to
 supply ἡμερᾶ (on the next day); with ἐν τῷ
 ἔξῃς 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

Verse 12

ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ
 ἰδοὺ ἐξεκομίζετο τεθνηκώς μονογενῆς
 υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα,
 καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

ἐγγιζω approach, draw near
 πυλη, ης f gate, door
 ἐξεκομίζετο Verb, imperf pass indic, 3 s
 ἐκκομιζω 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.

τεθνηκώς Verb, perf act ptc, m nom s
 θνησκω die; perf be dead

Used like a noun 'a dead man', cf Jn 11:44.

μονογενης, ες only, unique
 χηρα, ας f widow

Reminiscent of 1 Ki 17:44.

ἱκανος, η, ον worthy, sufficient, large,
 great

Verse 13

καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπὶ
 αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.

ὄραω trans see, observe

ὁ κυριος "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
 σπλαγχνιζομαι be moved with pity or
 compassion

κλαιω weep, cry; trans weep for

Verse 14

καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ
 βαστάζοντες ἔστησαν, καὶ εἶπεν,
 Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

προσερχομαι come or go to, approach
 ἄπτω midd. take hold of, touch

Jesus ignores the ritual uncleanness of the dead body (Nu 19:11,16).

σορος, ου 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
ἔστησαν aor. ἵστημι stand, stop
νεανισκος, ου m young man
ἐγερθητι aor. pass. imperative ἐγειρω
raise

Verse 15

καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

ἀνεκάθισεν Verb, aor act indic, 3 s
ἀνακαθίζω sit up
νεκρος, α, ον dead
ἀρχω midd begin
λαλεω speak, talk
ἔδωκεν Verb, aor act indic, 3 s διδωμι
give

Verse 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
φοβος, ου m fear

ἔλαβεν δε φοβος παντες 'fear took hold of all of them', i.e. 'they were all afraid'.

δοξάζω praise, honour, glorify, exalt
προφητης, ου m prophet
μεγας, μεγαλη, μεγα large, great
ἠγέρθη Verb, aor pass indic, 3 s ἐγειρω

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
λαος, ου m people, a people

Verse 17

καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχωρῷ.

ὅλος, η, ον whole, all, complete, entire
περιχωρος, ου f surrounding region, neighbourhood

Cf. 4:14,37.

Day 45: Luke 7:18-26

Verse 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
ἀπαγγέλλω announce, proclaim
μαθητης, ου 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

Verse 19

ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

πεμπω 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, η, ο another, other
προσδοκαω 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.

Verse 20

παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

παραγινομαι come, arrive, appear
ἄνηρ, ἄνδρος m man, husband
βαπτιστης, ου m Baptist, baptiser
ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out

Verse 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
 χαριζομαι grant, give, be gracious to
 βλεπω see, look

Verse 22

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ 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
 ἀναβλεπω 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

καθαριζω cleanse, make clean

Cf. 5:12-16.

κωφος, α, ον dumb, mute, deaf
 νεκρος, α, ον dead
 ἐγειρω raise

Cf. 7:11-17.

πτωχος, η, ον poor, pitiful
 εὐαγγελιζω 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

Verse 23

καὶ μακάριός ἐστιν ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.
 μακαριος, α, ον blessed, fortunate,
 happy
 ὃς ἐάν 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.).

Verse 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
 ἀνεμος, ου m wind
 σαλευω shake, disturb

I.e. a wavering person. The question expects a negative answer.

Verse 25

ἀλλὰ 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 εἶμι)
 βασιλειος, ον **royal, palace**

Only here and in 1 Pet 2:9. The neuter of the
 adj. is used to mean 'palace'.

Verse 26

ἀλλὰ τί ἐξηγήθατε ἰδεῖν; προφήτην; ναί,
 λέγω ὑμῖν, καὶ περισσότερον προφήτου.

προφητης, ον **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**
 περισσοτερος, α, ον **more, greater, much
 more**

John actively prepared the way for Christ by
 his preaching and baptising.