

Notes on the Greek New Testament Week 10 – Luke 7:27-8:15

Day 46: Luke 7:27-35

Verse 27

οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

ἴδου behold, see

γέγραπται Verb, perf pass indic, 3 s γραφω

Cf. Mk 1:2. The first part of the quotation agrees with Ex 23:20 LXX. The second part is from Mal 3:1 but differs considerably from the LXX, appearing to be taken from the MT.

"It is probable that the two verses were conflated in a Semitic form (and also linked with Is 40:3 in Mk 1:2f)... Ex 23:20 (cf. Gn 24:7; Is 45:1f.) refers to God sending his angel before the people of Israel to guard them on their way to the promised land... In Malachi [comparing Mal 4:5 with 3:1] the text ... refers to the coming of Elijah as the messenger who prepares the way for the people of God (Ex 23:20) or for God himself... If the use of Ex 23:20 is regarded as the decisive influence, then the messenger is preparing the way for the people of Israel, i.e. preparing them for the day of the Lord... If, however, Mal 3:1 is decisive, then what was affirmed with reference to Yahweh there is here affirmed with reference to Jesus; the coming of Jesus (as Messiah) replaces that of Yahweh..., and hence John points beyond himself to Jesus." Marshall

ἀποστέλλω send, send out

προσώπον, ου n face, presence

κατασκευάζω prepare

ὁδος, ου f way, path, road, journey

ἔμπροσθεν prep with gen before, in front of

Verse 28

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.

μείζων, ου and μείζοτερος, α, ου (comp of μεγας) greater, greatest

γεννητος, η, ου born

γυνη, αικος f woman, wife

ἐν γεννητοι γυναικων 'among all mankind.' Some MSS, followed by TR, read γυναικων προθητης, perhaps to exclude Christ from himself from the comparison.

οὐδεις, ουδεμα, ουδεν no one, nothing

μικροτερος, α, ου smallest, least;
comparitive of μικρος

Jesus does not exclude John from a place in the kingdom. The emphasis is upon the new era which has arrived with the coming of Jesus and the commencement of his ministry. The contrast is thus between belonging to this new era and prophesying concerning it.

Verse 29

(Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

λαος, ου m people, a people

τελωνης, ου m tax collector

δικαιω justify, acquit, declare & treat as righteous, put into a right relationship (with God).

Here, 'bore witness that God was just', or with NIV, 'acknowledged that God's way was right'. For this use, cf. 7:35; 10:29; 16:15; 18:14; Acts 13:29; Mt 12:27.

βαπτισθέντες Verb, aor pass ptc, m nom pl
βαπτίζω

"It is not clear whether the participle βαπτισθεντες means that the people vindicated God by their submission to baptism or that they vindicated God because they had previously been baptised by John. The latter view is more probable: the people who heard Jesus praised God that he spoke highly of John because they had already been baptised by him." Marshall

Verse 30

οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπὸ αὐτοῦ.)

νομικος, η, ου pertaining to the law; ὁ v.
lawyer

Used here as an equivalent to γραμματευς

βουλη, ης f purpose, intention, plan

Referring here to God's plan of salvation.

ἠθέτησαν Verb, aor act indic, 3 pl ἀθετεω
reject, refuse

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Verse 31

Τίτι οὖν ὁμοιωσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίτι εἰσὶν ὅμοιοι;

ὁμοιωω make like, compare

γενεα, ας f generation, contemporaries

"The phrase ἡ γενεα αὕτη is found in 11:29-32 (par. Mt 12:39-42); 11:50f. (par. Mt 23:35f.); 17:25; 21:32 (par. Mk 9:19); 16:8. Behind it lies the usage in Dt 32:5, 20; Jdg 2:10; Ps 78:8; 95:10; Je 7:29, which suggests the faithfulness of Israel and its subjection to the wrath of God... The word is thus used to characterise the contemporaries of Jesus as sharing in the perversity of faithless Israel (cf. Acts 2:40; Phil 2:15; Heb 3:10; see further on 21:32...)." Marshall

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

verse 32

ὅμοιοί εἰσιν παιδίους τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει, Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἔθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

ὅμοιοι εἰσιν here probably means 'it is with them as with...'

παιδιον, ου n child
ἀγορα, ας f market place
καθημαι sit, sit down, live
προσφωνεω call to, address
ἀλληλων, ος, ους reciprocal pronoun one another
αὐλεω play the flute
ὠρχήσασθε Verb, aor mid dep indic, 2 pl
ὄρχεομαι dance
θρηνεω mourn, weep

Here probably meaning 'sang a dirge', cf. Mt 11:17.

ἐκλαύσατε Verb, aor act indic, 2 pl κλαιω weep, cry

"How is the parable to be interpreted?

- i) The first group of children may be a picture for the messengers of God; just as the other children refuse to play, so the Jews refuse to respond to whatever kind of message they bring...
- ii) The first group may be a picture of the Jews who tell the ascetic John to dance and the joyful Jesus to mourn. Neither John nor Jesus will satisfy them...

The second of these interpretations gives the best sense, especially in relation to vs. 33f. The reproach in v.32 must be one directed by the Jews against God's messengers, rather than the verdict of Jesus on the Jews. It is the Jews who are dissatisfied both with the ascetic John and the joyful Jesus (in that order...). The metaphorical language hints at the intended application, although the details (e.g. playing at funerals) are not to be pressed allegorically." Marshall

Verse 33

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει·

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι ἐσθιω and ἐσθω eat, consume
ἄρτος, ου m bread, a loaf, food

He lived on locusts and wild honey (Mk 1:6).
He abstained from normal forms of food.

μητε and not; μητε ... μητε neither ...
nor

πινω drink
οἶνος, ου m wine

Cf. Lk 1:15.

δαιμονιον, ου n demon, evil spirit, god

Verse 34

ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

φαγος, ου m glutton

Only here and in Mk 1:19. A rare, late word.

οἰνοποτης, ου m drinker, drunkard

Only here and Mt 11:19 in the NT. Cf. Pr 23:20; 28:7.

φιλος, ου m and φιλη, ης f friend,
friendly

τελωνης, ου m tax collector
ἁμαρτωλος, ον sinful, sinner

"The description resembles that of the unruly son in Dt 21:20 MT who is to be stoned; thus a proverbial expression of apostasy is being applied to Jesus. Not only so, but he also associated with persons regarded as apostates by Pharisaic standards (5:30; 15:1; 19:7). Once again the Jewish leaders failed to see the significance of the living parable in the One who brought to sinners the offer of divine forgiveness and friendship." Marshall

Verse 35

καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

ἐδικαιώθη Verb, aor pass indic, 3 s
δικαιωω see v 29

σοφια, ας f wisdom, insight, intelligence
τεκνον, ου n child; pl descendants

‘Wisdom is proved right by all her children’. “Wisdom is recognised and honoured by all her children in whatever form she appears. He who loves God and believes in Him observes, accepts and honours His wisdom as revealed through John, the preacher of repentance; but especially as revealed supremely in Christ, the Son of Man.” Geldenhuys (similarly Morris). "The divine wisdom which sent John and Jesus has been vindicated [shown to be right] by its children, i.e. by those who have responded to the message (v.29)." Marshall

Day 47: Luke 7:36-42

Verses 36-50

In his book *Easter Enigma*, John Wenham argues that:

- i) There were two anointings – the incident related by Luke is different from that in Matthew, Mark and John;
- ii) The same woman performed both anointings;
- iii) The second anointing can be explained as a reenactment and completion of the first.

Verse 36

Ἦρωτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ’ αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.

ἔρωταω ask, request, beg, urge

φάγη Verb, aor act subj, 3 s ἐσθιω eat

Probably a meal after a synagogue service – i.e. on the Sabbath.

εἰσερχομαι enter, go in, come in

κατεκλίθη Verb, aor pass indic, 3 s

κατακλινω cause to sit down; pass sit down, sit (lit. recline) at table, dine

"Jesus displayed no reticence in accepting the invitation; the fact that he was especially interested in despised people did not mean that he was uninterested in the more respectable members of society; they too needed the gospel." Marshall

Verse 37

καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου

γυνη, αικος f woman, wife

ὅστις, ἣτις, ὅ τι who, which

πολις, εως f city, town

ἁμαρτωλος, ον sinful, sinner

Probably a prostitute or an adulteress

ἐπιγνοῦσα Verb, aor act ptc, f nom s

ἐπιγινωσκω understand, recognise

κατακειμαι recline at table, dine

οἰκια, ας f house, home, household

κομίσασα Verb, aor act ptc, f nom s

κομιζω bring, buy

ἀλαβαστρον, ου n alabaster jar

A long necked bottle of alabaster or glass.

μυρον, ου n ointment, perfume, oil

Verse 38

καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.

στᾶσα Verb, aor act ptc, f nom s ἵστημι

stand, stop

ὀπίσω behind

παρα preposition with acc beside, by

πόδας Noun, acc pl πους, ποδος m foot

Marshall suggests that she may have intended to anoint Jesus' head but that her intention was interrupted by her overwhelming emotions.

κλαιω weep, cry

δακρυν, ου n tear (as in weeping)

ἄρχω midd begin

βροχω send rain, wet

θριξ, τριχος f hair

κεφαλη, ης f head

ἐκμασσω wipe, dry

"In her anxiety to make up for this mishap, and forgetful of social proprieties, she let down her hair... and wiped Jesus' feet dry." Marshall

καταφίλω kiss

A sign of reverence.

ἄλειφω anoint

Verse 39

ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.

ἰδων Verb, aor act ptc, m nom s ὁραω

see, observe

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

προφητης, ον m prophet

ἐπιγινωσκω see v.37

ἂν particle indicating contingency

ποταπος, η, ον of what sort, what kind

ἄπτω midd. take hold of, touch

Verse 40

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ, Διδάσκαλε, εἰπέ, φησὶν.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι reply, say

"The formula ἔχω with object and infinitive is frequent in Lk (7:42; 12:4 (50); 14:14; Acts 4:14; 23:17,18,19; 25:26; 28:19; cf. Mt 18:25)." Marshall

διδασκαλος, ου m teacher

A polite form of address, equivalent to rabbi. "The title is thus indicative of Jesus' appearance to non-disciples, and is ultimately inadequate as a description of him." Marshall

φησὶν Verb, pres act indic, 3 s φημι say

Verse 41

δύο χρεοφειλέται ἦσαν δανιστῆ τινι· ὁ εἷς ὄφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

δυο gen & acc δυο dat δυσιν two
χρεοφειλετης, ου m debtor

Only here and in 16:5.

δανειστης, ου m moneylender

Here only in the NT.

ὀφειλω owe

δηναρion, ου n denarius

Roman silver coin, equivalent to a labourer's daily wage.

πεντακοσιοι, αι, α five hundred
ἕτερος, α, ον other, another, different
πεντηκοντα fifty

Verse 42

μη ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;

ἀποδοῦναι Verb, aor act infin ἀποδιδωμι
give back, repay

ἀμφοτεροι, αι, α both, all

χαριζομαι be gracious to, forgive

πλειων, πλειον more, most

ἀγαπαω love, show love for

Includes the notion of gratitude. "Love is the way in which gratitude is expressed." Marshall

Day 48: Luke 7:43-50**Verse 43**

ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, say
ὑπολαμβάνω suppose, imagine

Suggests that he answers with extreme caution, realising that he may be falling into a trap.

πλειων see v.42

ὀρθως rightly, correctly, properly

κρινω judge

Verse 44

καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θοριξίν αὐτῆς ἐξέμαξεν.

στραφεὶς Verb, aor pass ptc, m nom s
στρεφω turn, turn around

ἔφη Verb, imperf act ind, 3s φημι say

εἰσηλθον aor. εἰσερχομαι enter, go in

Note the emphatic positioning of the pronouns to stress the contrast between 'you' and 'she'

ὕδωρ, ὕδατος n water

ἔδωκας Verb, aor act indic, 3 s διδωμι

"It should be noted that Simon had not acted discourteously; he had been correct enough as a host, but he had not performed any especial acts of hospitality that went beyond the mere demands of the situation." Marshall

See v.38 for remaining vocabulary

Verse 45

φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ· ἦς εἰσηλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

φίλημα, τος n kiss

An accepted form of greeting.

διέλιπεν Verb, aor act indic, 3 s διαλείπω
cease, stop

Here alone in the NT.

ἀφ ἦς – ὥρας is probably implied, cf. Acts 24:11; 2 Peter 3:4.

καταφιλω see v.38

Verse 46

ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειψεν τοὺς πόδας μου.

ἐλαιον, ου n olive oil, oil

κεφαλη, ης f head

ἄλειφω see v.38

Verse 47

οὐ χάριν λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

χαριν prep with gen for the sake of,
because of

οὐ χάριν 'wherefore' may express a reason or a goal. The cause of her forgiveness is not her love – as is demonstrated by the parable Jesus told. The meaning is that her great love is evidence of a great debt forgiven.

ἀφένονται Verb, perf pass indic, 3 pl
ἀφιημι cancel, forgive

ἁμαρτία, ας f sin
πολυς, πολλη, πολυ much, many

For ὅτι expressing result rather than cause, cf. 1:22; 6:21; 13:2; Gal 4:6.

ἀγαπαω love, show love for
ὀλιγος, η, ον little, small

"The saying ultimately asks those who have little love for Jesus whether they have realised the magnitude of their sin and their need for forgiveness." Marshall

Verse 48

εἶπεν δὲ αὐτῇ, Ἀφένονται σου αἱ ἁμαρτίαι.

An affirmation and confirmation of what had already taken place.

Verse 49

καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin
συνανακειμαι sit at table with, eat with
ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

"The question of who Jesus is has already been raised in v.39, with the implication that he was a prophet. Now the christological significance of the story is carried a step further." Marshall

Verse 50

εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

πιστις, εως f faith
σεσωκεν perf. σωζω save, rescue, heal
σε Pronoun, acc s συ

Cf. 8:48 par Mk 5:34; 17:19; 18:42 par Mk 10:52.

πορευομαι go
εἰρηνη, ης f peace

"What was a customary farewell in Judaism, meaning 'may God's peace be yours' (cf. Jdg 18:6; 1 Sa 1:17; 2 Sa 15:9; 1 Ki 22:17; Acts 16:36; Jas 2:16), takes on a fuller meaning when it is used in the context of the bringing of divine salvation to men in Jesus." Marshall. She may go in peace *because* she had been saved.

Day 49: Luke 8:1-8**Verse 1**

Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διωδευεν κατὰ πόλιν καὶ κωμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ,

καθεξῆς adv. in order, in sequence; ἐν τῷ κ. afterwards

Cf. 1:3; 7:11

διοδευω go about, travel through

Here and in Acts 17:1. A Lucan word. "It conveys the idea of a continuing wandering ministry (imperfect), rather than a journey from one part to another." Marshall

πολις, εως f city, town
κωμη, ης f village, small town
κηρυσσω preach, proclaim
εὐαγγελιζω act. and midd proclaim the
good news
δώδεκα twelve

Verse 2

καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

τεθεραπευμένοι Verb, perf pass ptc, f nom
pl θεραπευω heal, cure
πονηρος, α, ον evil, bad, wicked
ἀσθενεια, ας f weakness, illness
Μαγδαληνη, ης f woman of Magdala

Cf. 24:10; Mk 15:40,47; 16:1 par Mt 27:56,61; 28:1; Jn 19:25; 20:1,18; Mk 19:9.

δαιμονιον, ου n demon, evil spirit, god
ἑπτα seven

"The round number expresses the worst possible state of demonic disorder." Marshall
ἐξεληλύθει Verb, pluperfect act indic, 3 s
ἐξερχομαι

Verse 3

καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου
Ἡρώδου καὶ Σουσάννα καὶ ἕτεροι
πολλοί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν
ὑπαρχόντων αὐταῖς.

ἐπιτροπος, ου m steward

"The precise office of Chuza cannot be ascertained, but he may have been a high functionary in Herod's court." Marshall

ἕτερος, α, ον other
ὅστις, ἥτις, ὅ τι who, which
διακονεω serve, wait on, care for, serve
as a deacon

Many MSS read αὐτῶ rather than αὐτοῖς (cf. Mt 27:55; Mk 15:41).

ὑπαρχω be at one's disposal (τα ὑ.
possessions).

"The place of women among the followers of Jesus was no doubt unusual (cf. Jn 4:27) in Palestine, but this very fact speaks in favour of its historicity." Marshall

Verses 4-8

Cf. Mk 4:1-25

Verse 4

Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς,

συνιόντος Verb, pres ptc, m & n gen s
συνειμι be present, be with; ptc.
"were coming together"

ὄχλος, ου m crowd, multitude
κατὰ πόλιν from each town, from town to town

I.e. people influenced by the ministry of Jesus in 8:1.

ἐπιπορευομαι come to

Verse 5

Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

σπειρω sow

του with the infinitive expresses purpose (cf. 1:9). ἐν τῷ with the infinitive means 'while'. Note the use of the present and aorist infinitives in this verse.

σπορος, ου m seed, supply of seed
μὲν ... ἕτερον some ... others
ἔπεσεν Verb, aor act indic, 3 s πιπτω fall
παρὰ preposition with acc beside, by
ὁδος, ου f way, path, road

καταπατεω trample on, trample under
foot

"The detail may be meant to reflect the contempt which the word suffers in the world (Heb 10:29)." Marshall

πετεινον, ου n bird
κατέφαγεν Verb, aor act indic, 3 s
κατεσθιω eat up, devour

Verse 6

καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.

κατέπεσεν Verb, aor act indic, 3 s
καταπιπτω fall, fall down

Only here and in Acts 26:14; 28:6.

πέτρα, ας f rock, solid rock

The context indicates that the meaning is rock covered with a thin layer of soil.

φυνὲν Verb, aor pass ptc, n nom/acc s φυω
grow, come up

ἐξηράνθη Verb, aor pass indic, 3 s
ξηραίνω dry up, scorch; pass wither
ἰκμας, αδος f moisture

Here only in NT. Marshall suggests that Luke's wording may be based on Jer 17:8.

Verse 7

καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐτὸ ἀκανθαὶ ἀπέπνιξαν αὐτό.

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

ἀκανθα, ης f thorn-plant
συμφυεῖσαι Verb, aor midd/pass dep ptc, f
nom pl συμφυομαι grow up with
ἀποπνιγω choke, drown

Verse 8

καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφωνεῖ, ὁ ἔχων ὠτα ἀκούειν ἀκουέτω.

γῆ, γης f earth
ἀγαθος, η, ον good, useful, fitting

Here meaning the same as καλος cf. 8:15.

καρπος, ου m fruit, grain, harvest
ἑκατοναπλασιων, ον a hundred-fold
φωνεω call, call out
οὖς, ὠτος n ear, hearing

Cf. 14:35; Mk 4:23; 7:16; Mt 11:15; 13:43; 25:29. A phrase used several times by Jesus. "By it the hearers are summoned to hear at a deeper level than mere sense perception, to take hold of the meaning of the parable, to apply it to themselves, and thus ultimately to hear the word of God which can save them (Ezek 3:27)." Marshall

Day 50: Luke 8:9-15

Verse 9

Ἐπρωτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή.

ἐπερωτω ask, interrogate, question
μαθητης, ου m disciple, pupil, follower

τίς αὕτη εἴη ἡ παραβολή 'what this parable might be' i.e. 'what might be the meaning of this parable'

Verse 10

ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

δέδοται perf pass διδωμι

I.e. God has given.

γινῶναι aor. infin γινομαι
μυστηριον, ου n secret, mystery

The NT uses the word 'mystery' not of something that cannot be known but of something previously hidden which has now been revealed.

λοιπος, η, ον rest, remaining, other
βλεπω see, look
συνιημι understand, comprehend

The point is expressed by wording based on Is. 6:9f. The ἵνα may have the force 'so that (the Scripture is fulfilled which says that)...' cf. Mt 13:14.

The form of teaching, i.e. in parables, is itself a parable – or illustration of spiritual truth. A parable, at one level, is plain to understand (the crowds enjoyed the stories Jesus told), but at a deeper level its message is difficult to perceive. This is always true of the Gospel: the message itself is simple and straightforward but its significance remains hidden unless and until the Spirit gives understanding. This is illustrated particularly in the parable of the sower.

Verse 11

Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.

Look to verse 5ff. for much of the vocabulary of the following verses

Verse 12

οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

εἶτα adv. then, and then; moreover, after
all

διαβολος, ου m the devil

αἶρω take, take away

πιστευω believe (in), have faith (in)

"The aorist participle indicates the initial act of faith, and the present tense in 8:13 indicates that a continuing attitude is meant." Marshall

σωθῶσιν Verb, aor pass subj, 3 pl σωζω
save

Cf. Mk 5:34; 10:52; Lk 7:50; 8:48,50; 17:19; 18:42; Acts 14:9; 15:11; 16:31; Rom 10:9; 1 Cor 1:21.

Verse 13

οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

ὅταν when, whenever, as often as
δεχομαι receive, accept, welcome
ρίζα, ης f root, source, descendant

I.e. they do not continue to draw on the source of spiritual sustainance.

καιρος, ου m time (viewed as occasion rather than an extent), season; προς καιρον 'for a time'

πειρασμος, ου m trial, temptation

ἀφισταμαι leave, go away,

Verse 14

τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν.

ὑπο with gen = 'by means of'

μεριμνα, ης f care, concern, anxiety

πλουτος, ου m & n riches, wealth

ἡδονη, ης f pleasure, passion

βιος, ου m life, living, possessions

συμπνιγω choke, crowd around, crush

τελεσφορεω produce mature fruit

Here only in the NT

Verse 15

τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν
καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν
λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν
ὑπομονῇ.

καλος, η, ον good, fine, precious
κατεχω hold fast, keep, restrain
καρποφορεω bear fruit, be productive
ὑπομονη, ης f patience, endurance

I.e. remaining steadfast in faith.