

Notes on the Greek New Testament Week 12 – Luke 9:1-36

Day 56: Luke 9:1-9

Verse 1

Συγκαλεσάμενος δὲ τοὺς δωδεκά ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,

συγκαλεω call together; midd call to oneself

δωδεκα twelve

"The Twelve are characterised in some MSS as ἀποστολούς (κ C L Θ f¹³ al lat bo) or μαθητῆς αὐτοῦ (C³ al it), but the shorter text (p⁷⁵ A B D W al sy Mcion; TR) is to be followed." Marshall

ἔδωκεν Verb, aor act indic, 3 s διδωμι

ἐξουσια, ας f authority, power

νοσος, ου f disease, illness

θεραπευω heal, cure

Jesus gave these twelve something of his own power over demons and sickness. Without this power given by Christ to these people at this time they would not have been able to perform ant miracles.

Verse 2

καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰάσθαι [τοὺς ἀσθενεῖς],

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

κηρυσσω preach, proclaim

ἰαομαι heal, cure, restore

ἀσθενεῖς Adjective, m nom pl ἀσθενής, ες sick

Many MSS include τοὺς ἀσθενεῖς (κ A D C l f¹ al). Marshall says that Lucan style favours the inclusion.

Verse 3

καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε [ἀνά] δύο χιτῶνας ἔχετε.

μηδεις, μηδεμα, μηδεν no one, nothing

αἶρω take, take up

ὁδος, ου f way, path, road, journey

μητε and not; μητε ... μητε neither ...

nor

ῥαβδος, ου f stick, rod

Luke agrees with Matthew (10:10) in the prohibition of a staff, but in Mark the staff is the only item permitted. Marshall says that "The prohibition may be because this, like the sachel, was a mark of the wandering preacher whom the disciples were not to resemble."

πηρα, ας f bag (either a traveller's or a beggar's bag)

Marshall says a bag for carrying provisions and other necessities for a journey (10:4; 22:35f.) rather than a beggar's bag for carrying food.

ἄρτος, ου m bread, food

ἀργυριον, ου n silver coin, money, silver

ἀνα here = above, more than

Included by κ B C* F pc lat. Marshall follows Metzger saying, "It could be Lucan ... with omission due to assimilation to the parallels."

δυο gen & acc δυο dat δυσιν two

χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)

Verse 4

καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

ἣν ἂν whatever, whichever

εἰσερχομαι enter, go in, come in

ἐκεῖ there, in that place, to that place

μενω remain, stay

ἐκεῖθεν from there (the suffix ..θεν means from)

This final phrase is ambiguous. It could mean:

i) Leave from there at the end of your mission. I.e. leave from the same house as you lodged in at first.

ii) Leave daily from there. I.e. conduct your mission in that town from that one house.

The latter is the more likely.

Verse 5

καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.

ὅσος ἂν whoever

Marshall says that Luke is thinking of the reaction of the town as a whole.

δέχωνται Verb, aor midd dep subj, 3 pl

δεχομαι receive, accept, welcome

ἐκεῖνος, η, ο demonstrative adj. that, those

κονιορτος, ου m dust

πους, ποδος m foot

ἀποτινάσσετε Verb, aor act imperat, 2 pl
ἀποτινασσω shake off

"The action of shaking off the dust of a gentile city from one's feet was practiced by Jews; they removed what was ceremonially unclean before returning to their own land, lest they should defile it. Thus the practice implied that the place in question was heathen and that the Jew had no fellowship with it... When the Christian missionaries did the same to the Jews (Acts 13:51; cf. 18:6), it was a symbolic piece of evidence (μαρτυριον, par. Mk.; cf. 5:14; 21:13) against (Luke adds ἐπι) them that they were no part of the true Israel; they had refused the message of the kingdom of God." Marshall

μαρτυριον, ου n testimony, witness

Verse 6

ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κωμας
εὐαγγελιζόμενοι καὶ θεραπεύοντες
πανταχοῦ.

διερχομαι pass through, go through
κατα της κωμας from village to village
εὐαγγελιζω act. and midd proclaim the
good news

θεραπευω heal, cure
πανταχου everywhere

"May mean no more than 'everywhere they went', but Schurmann... finds a hint of the fact that the gospel is for all men everywhere (Acts 17:30; 24:3; 28:22; cf. Mk 1:28; 16:20; 1 Cor 4:17)." Marshall

Verse 7

Ἦκουσεν δὲ Ἡρώδης ὁ τετραράρχης τὰ
γινόμενα πάντα, καὶ διηπόρει διὰ τὸ
λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη
ἐκ νεκρῶν,

τετραραρχης see 3:1
διαπορευω be very confused, wonder

Only here and Acts 2:12; 5:24; 10:17

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

νεκρος, α, ον dead

ἐκ νεκρων 'from among the dead'. An ill-informed piece of popular superstition.

Verse 8

ὑπὸ τινῶν δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ
ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

Ἠλίας, ου m Elijah
ἐφάνη Verb, aor pass indic, 3 s φαίνω
shine; midd. and pass. appear, be seen
ἄλλος, η, ο another, other
ἀρχαίος, α, ον old, ancient

των ἀρχαίων 'of the old ones' i.e. one of the prophets of long ago. They supposed that this, in contrast with the contemporary self-proclaimed prophets, was a genuine prophet, an OT prophet arisen from the dead.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
rise, come back to life

Verse 9

εἶπεν δὲ Ἡρώδης, Ἰωάννην ἐγὼ
ἀπεκεφάλισα· τίς δὲ ἐστίν οὗτος περὶ οὗ
ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

ἀποκεφαλιζω behead
τοιουτος, αυτη, ουτον such, of such kind
ζητω seek, attempt
ἰδεῖν Verb, aor act infin ὄραω see

I.e. to get to know. "A feeling promoted by curiosity or malice, not by faith." Marshall

Day 57: Luke 9:10-17

Verse 10

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ
παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ'
ἰδίαν εἰς πόλιν καλουμένην Βηθσαῖδα.

ὑποστρεφω return, turn back

They are now called 'apostles'. "This makes it clear that the title applies to those who carry out the functions of preaching the gospel and healing the sick as a result of a commission from Jesus himself; this preliminary definition of what it means to be an apostle must be kept in mind when the idea recurs later in Acts." Marshall

διηγήσαντο Verb, aor midd dep indic, 3 pl
διηγεομαι tell, relate

ὅσος, η, ον as much as, how much

παραλαμβανω take

ὑποχωρευω withdraw, go away

κατ' ἰδιαν privately

Cf. Mk 6:31 which explains that they needed rest from the crowds.

Verse 11

οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ.
καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς
περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς
χρεῖαν ἔχοντας θεραπείας ἵατο.

Jesus and the disciples may have been on their way to Bethsaida (cf. Mk 6:45) when the crowds caught up with them.

ὄχλος, ου m crowd, multitude
γνόντες Verb, aor act ptc, m nom pl
γινωσκω

ἀκολουθεω follow, accompany
ἀποδεχομαι welcome, receive
λαλεω speak, talk

Jesus wanted time alone with his disciples yet he welcomed the crowd and gave himself to their needs. He speaks to them, probably about the same theme as that of the Twelve during their mission, the kingdom of God (cf. 4:43; 8:1; Acts 1:3).

χρεια, ας f need, want
θεραπεια, ας f healing
ιαομαι heal, cure, restore

Verse 12

Ἡ δὲ ἡμέρα ἤρξατο κλίνειν·
προσελθόντες δὲ οἱ δωδεκα εἶπαν αὐτῷ,
Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς
τὰς κύκλω κωμας καὶ ἀγροὺς
καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν,
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

ἄρχω rule, govern; midd begin
κλινω lay down, draw to a close

The usual time for the Jewish evening meal.

προσερχομαι come or go to
ἀπόλυσον Verb, aor act imperat, 2 s
ἀπολυω send away, dismiss
κύκλω round, round about
κωμη, ης f village, small town
ἄγρος, ου m field, farm, countryside

Marshall says that the meaning here is 'hamlets' (cf. 8:34; 15:15).

καταλυω find lodging

Jeremias suggests that these were not local people but a troop of Galilean pilgrims on their way to Jerusalem for the Passover.

εὐρωσιν Verb, aor. act. subj. 3s εὐρισκω
ἐπισιτισμος, ου m food, something to eat

ὧδε adv here, in this place
ἐρημος, ου f deserted place, uninhabited region

τοπος, ου m place

"The indications are that they were further round the E side of the lake than Bethsaida, possibly in gentile territory (the decapolis) where Jews might not be sure of a welcome." Marshall

Verse 13

εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρωματα.

δότε Verb, aor act imperat, 2 pl διδωμι

φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω
eat, consume

"The command is reminiscent of 2 Ki 4:42 where Elisha's servant is told to place a small quantity of food before a large company of people. The allusion is one that the disciples would be unlikely to catch; but it prepares a reader who knows the OT thoroughly for what is to follow." Marshall

πλειων, πλειον more; πλειον ἢ more than

ἄρτος, ου m bread, a loaf

πεντε (indeclinable) five

ἰχθυς, υος m fish

δυο gen & acc δυο dat δυοσιν two

εἰ μητι unless

"The form εἰ μητι (2 Cor 13:5) with the subjunctive (rather than the expected indicative...) means 'if we do not perhaps buy...!'" Marshall

ἀγοράζω buy, redeem

λαος, ου m people, a people

βρωμα, τος n food, solid food

Verse 14

ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,
Κατακλίνατε αὐτοὺς κλισίας [ὡσεὶ] ἀνά
πεντήκοντα.

ὡσεὶ like, as, about, approximately

"Luke adds his favourite ὡσεὶ with numerals (3:23)." Marshall

πεντακισχίλιοι, αι, α five thousand

κατακλινω cause to sit down

κλισια, ας f group

Only here in the NT. 'A group of people eating together'. "Used here in an accusative of respect: 'so as to form a group'." Marshall

ὡσεὶ like, as, about, approximately

ἀνα prep used distributively with acc. ἀνά
πεντηκοντα by fifties

Verse 15

καὶ ἐποίησαν οὕτως καὶ κατέκλιναν
ἅπαντας.

οὕτως thus (here, 'they did so')

ἅπας, ασα, αν (alternative form of πας) all

The command must have seemed strange to them since they did not know where the food was to come from. Nevertheless, they obeyed.

Verse 16

λαβων δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

λαβων Verb, aor act ptc, m nom s λαμβανω

"The language used to describe his action indicates the usual action of a host at a meal, taking the food, giving thanks for it, and distributing it; but the usual action, described in such detail, was undoubtedly of special significance for Christian readers who would be reminded of the closely similar wording of the institution of the Lord's Supper." Marshall
Nevertheless, there are obvious differences between the events.

ἀναβλεπω look up

Only here and in Mk 6:41.

εὐλογεω bless

Here, 'give thanks for'.

κατακλαω break in pieces

ἐδίδου Verb, imperf act indic, 3 s διδωμι

Imperfect suggests "successive acts of distribution to the disciples, who then put the pieces in the hands of the crowd." Marshall

παρατιθημι place before, distribute

Verse 17

καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δωδεκα.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω
χορταζω feed, satisfy

The stress is upon the abundance of the provision.

αἶρω take, take up

περισευω be left over

κλασμα, τος n fragment, piece

κοφινος, ου m basket

"A large basket, such as was carried by soldiers for their equipment and rations." Marshall.

"It is vain for us to attempt by ourselves to give real food to needy mankind with our five loaves and two fishes – the insignificant gifts and powers possessed by us. But when we place at His disposal, in faith and obedience, everything we have received from Him, He will, in spite of our own insignificance and poverty, use us nevertheless to feed souls with the bread of eternal life. He sanctifies, blesses and increases our talents and powers, everything consecrated by us to His service." Geldenhuys.

Day 58: Luke 9:18-24

The miracle raises the question 'Who is Jesus?'. This is the theme of the verses that follow.

Verse 18

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνήσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρωτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

εἶναι Verb, pres infin εἶμι; ἐν τῷ εἶναι
'while he was'

προσευχομαι pray

An attitude often associated with significant events in his ministry.

κατα μονος alone

συνειμι be present, be with

Here and Acts 22:11

μαθητης, ου m disciple, pupil, follower

ἐπερωταω ask, interrogate, question

Jesus takes the initiative.

Verse 19

οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

ἀρχαιος, α, ον old, ancient, former,
original

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι
rise, come back to life

Cf. 9:7f.

Verse 20

εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ.

"The position of ὑμεῖς is emphatic, and brings out the contrast between the crowds and the disciples." Marshall

Peter's confession, though correct, was at this time accompanied by an inadequate understanding of Jesus' person and mission.

Verse 21

Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο.

ἐπιτιμαω command, order

Here, 'charge, speak seriously'.

παραγγελλω command, instruct

μηδεις, μηδεμα, μηδεν no one, nothing

"It is to be kept quiet not because it is false but because it is true... and because its content, which is now delineated, is beyond the understanding of the people." Marshall

Verse 22

εἶπον ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ
τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
τρίτῃ ἡμέρᾳ ἐγερθῆναι.

δει impersonal verb it is necessary, must

Expresses divine purpose.

παθεῖν aor. infin. πασχω suffer,
experience

Encompasses all that Jesus was to suffer,
leading up to and including his death.

ἀποδοκιμαζω reject (after testing)

Cf. 20:17; Ps 118:22, also Is 53.

πρεσβυτερος, α, ον elder
ἀρχιερευς, εως m high priest
γραμματευς, εως m scribe, expert in
Jewish law

The sanhedrin consisted of these three groups.

ἀποκτενω kill, put to death

ἀποκτανθῆναι is a late aorist form for
ἀποθανεῖν.

τριτος, η, ον third
ἐγειρω raise

Verse 23

Ἔλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει
ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ'
ἡμέραν, καὶ ἀκολουθεῖτω μοι.

Marshall says that the imperfect, ἔλεγεν *may*
indicate teaching that Jesus gave on several
occasions but more likely implies continuation
of a discourse, 'he went on speaking'.

θελω wish, will
ὀπισω after, behind

I.e. continuous following

ἀρνεομαι deny, disown, renounce, refuse
αἶρω take, take up, take away, set aside,
raise

σταυρος, ου m cross

"Crucifixion was a common fate in first-century Palestine, and the use of the metaphor requires no elaborate explanation. Jesus calls his followers to be prepared for death by crucifixion. The saying is, however, from the first metaphorical, since it refers to the action of the already condemned man in bearing the *patibulum* of his cross to the place of execution. Let the disciples take up the position of the man who is already condemned to death. Hence the saying refers not so much to literal martyrdom as to the attitude of self-denial which regards its life in this world as *already finished*; it is the attitude of dying to self and sin which Paul demands." Marshall

καθ ἡμεραν daily

ἀκολουθεω follow, be a disciple

I.e. follow to the end.

Verse 24

ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν
ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σωσει
αὐτήν.

ψυχη, ης f soul, life

ἀπολεσαι fut. ἀπολλυμι destroy, kill,
lose

"A person who wishes to preserve his own way of life by avoiding self-denial or martyrdom will lose his life, i.e. at the final judgment." Marshall

ἕνεκεν because of, for the sake of

"Through the experience of loss he will come to save his life in a deeper sense." Marshall

Day 59: Luke 9:25-31

Verse 25

τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν
κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ
ζημιωθεῖς;

ὠφελεω gain, profit, benefit

κερδαινω gain, win

ἑαυτου here used as an equivalent of τῆν
ψυχην αὐτου (v.24 and par. Mk). "The
contrast is between total gain of the world and
loss of what really matters." Marshall

ἀπολεσας aor. ptc. ἀπολλυμι see v.24

ζημιωθεῖς Verb, aor pass ptc, m nom s

ζημιωω pass only lose, suffer loss

Verse 26

ὃς γὰρ ἂν ἐπαισχυνθῆ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

ἐπαισχυνομαι **be ashamed**
ἐμος, η, ον 1st pers possessive adj **my, mine**

Cf. Rom 1:16; 2 Tim 1:8,12,16. The situation envisaged is probably one of persecution. Salvation is linked with one's attitude to Jesus and his message. The quality and reality of faith is revealed particularly when the pressure is on.

One interesting textual variant is found in D and a few other versions, namely the omission of λογους, making the sense 'whoever is ashamed of me and my [followers].'

ὅταν **when, whenever**

I.e. such a one will not be owned by Jesus (Heb 2:11 – or by God Heb 11:16), when he returns in glory, on the day of judgment.

Verse 27

λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

δε draws a contrast with the preceding verse.

ἀληθῶς adv **truly, in truth**

The emphasis is upon the solemnity and importance of what is said.

αὐτοῦ genitive pronoun used as an adverb of place – 'here'

ἑστηκότων Verb, perf act ptc, m nom s
ἵστημι **stand**

οὐ μὴ with the aorist subjunctive expresses an emphatic negative.

γενομαι **taste, eat, experience**

θανάτου, ου m **death**

ἕως **until**

ἴδωσιν Verb, aor act subj, 3 pl ὄραω **see, observe**

"The presence of the kingdom to which Luke is referring lies in the evidence of its power seen in the events of the resurrection and Pentecost (cf. Rom 14:17; 1 Cor 4:20...)... It is, however, also possible that the saying was seen by the Evangelists as bearing some relation to the transfiguration, which can be regarded as a revelation of the kingdom of God in the person of Jesus; but this extension of meaning is secondary since the saying does not fit very neatly into this context." Marshall

Verse 28

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτώ [καὶ] παραλαβῶν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

μετα τους λογους, 'after these sayings'.

"Serves to tie the incident closely to the conversation that has just preceded; the prophecy of the sufferings and the glory of the Son of man is to be heard in close conjunction with the vision of Jesus after his 'exodus'." Marshall

ὡσει **like, as, about, approximately**
ὀκτώ **eight**

Mk has six days. Luke's expression suggests that the timing is approximate – i.e. the meaning is 'about a week later' (on the inclusive reckoning).

παραλαμβανω **take, receive, accept**

"As Moses was accompanied by three companions (Ex 24:1,9), so Jesus is accompanied by his three closest disciples." Marshall

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω
ὄρος, ους n **mountain, hill**

Which mountain is not specified.

προσευχομαι **pray**

Verse 29

καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων.

"The thought is ... that in prayer Jesus is caught up into the presence of God, and hence the disciples are able to see him transfigured in the divine realm." Marshall

εἶδος, ους n **visible form, appearance**
προσωπον, ου n **face, appearance**
ἕτερος, α, ον **other, another, different**

Cf. Ex. 34:29f.; 2 Cor 3:7,13.

ἱματισμος, ου m **clothing, apparel**

λευκος, η, ον **white, shining**

ἕξαστραπτω **flash like lightning**

Cf. Rev 3:4f. – an anticipation of the parousia.

Verse 30

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ,
οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας,

συλλάλεω speak with, talk with
οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ
τι who, which

Representatives of the Law and the Prophets.
"At the same time, it is appropriate that the
two men who had mysterious departures from
this world and who were expected (either
personally or in their counterparts) to appear
again at the end of the world should be present
in this scene of eschatological anticipation."
Marshall

Verse 31

οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον
αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν
Ἱερουσαλήμ.

ὀφθέντες Verb, aor pass ptc, m nom pl
ὄραω

ἐν δόξῃ – as evident visitors from heaven.

ἔξοδος, ου f departure, death

"The precise force here is uncertain; it may
refer to:

- i) simply the death of Jesus...;
- ii) the whole event of Jesus' death,
resurrection and ascension as his departure
to heaven...;
- iii) the death of Jesus as an act of salvation,
repeating the Exodus conducted by
Moses...

Although the accent is firmly on the death of
Jesus, we should probably not exclude the
thoughts of the resurrection of Jesus (since for
Luke cross and resurrection belong firmly
together) and of the saving significance of the
event." Marshall

ἤμελλεν Verb, imperf act indic, 3 s μελλω
be going, be about, intend

The imperfect appears both as ἤμελλον and
ἔμελλον

πληροῦν infin. πληρωω fulfill, bring
about, accomplish

May hint also at Jesus thereby fulfilling the
Scriptures.

Day 60: Luke 9:32-36

Verse 32

ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ
εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο
ἄνδρας τοὺς συνεστῶτας αὐτῷ.

βεβαρημένοι Verb, perf pass ptc, m nom pl
βαρεω burden, weigh down,
overcome

ὑπνος, ου m sleep

διαγρηγορήσαντες Verb, aor act ptc, m
nom pl διαγρηγορεω become fully
awake, stay awake

Marshall says that the latter sense is here just
possible, meaning that the disciples were
extremely sleepy but nevertheless just
managed to keep awake.

συνεστῶτας Verb, perf act ptc, m acc pl
συνιστημι here = stand with

Verse 33

καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς
ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν
Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε
εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν
σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλίας, μὴ
εἶδως ὃ λέγει.

διαχωρίζομαι leave, go away

Here alone in the NT. Perfect infinitive gives
the sense 'they were beginning to go away'.

ἐπιστάτης, ου m Master (of Christ)
καλός, η, ον good, right, beautiful
ὧδε adv here, in this place

Peter relishes this occasion and wants to
prolong it.

σκηνή, ης f tent, temporary shelter
τρεῖς, τρια gen τριων dat τρισιν three
εἶδως Verb, perf act ptc, m nom s οἶδα
(verb perf in form but with present
meaning) know, understand

Marshall says that the most probable
explanation of the motif of the booths is "that
Peter wished to erect earthly counterparts to
the heavenly dwelling places of the three
visitors, so that they would have somewhere to
stay on earth, and thus the glorious experience
might be prolonged."

Verse 34

ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη
καὶ ἐπεσκίαζεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν
τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

νεφέλη, ης f cloud
ἐπισκίαζω overshadow, fall upon

A sign of the divine presence. "It serves to indicate that God is there, while at the same time hiding him from the sight of man. Clouds may also be a means of, or associated with, taking men up into heaven (Acts 1:9; Rev 11:12 ... and ... 1 Thess 4:17)." Marshall

φοβεομαι **fear, be afraid (of)**
εἰσερχομαι **enter, go in, come in**

ἐν τῷ εἰσελθεῖν αὐτοὺς 'as they entered the cloud'. On this use of the infinitive, see 2:7.

Whom did the cloud cover? Was it Jesus and his two companions, or did it include the disciples? "In favour of the view that the cloud separated them from Jesus and his companions is the fact that the voice came from (ἐκ) the cloud; this seems in any case to be the view of Mark... On the other hand, Luke's statement that they were afraid as they entered the cloud can mean that the disciples were afraid as they themselves entered it, in which case he reinterpreted Mk... But Luke's statement can equally well mean that the disciples were frightened as they saw the others (especially Jesus) disappear in the cloud, and there is no indication in the story that the disciples were taken into the presence of God." Marshall

Verse 35

καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε.

The language is reminiscent of Ps 2:7.

ἐκλελεγμένος Verb, perf midd/pass dep ptc,
m nom s ἐκλεγομαι **choose, select**

ἐκλελεγμένος is read by p⁴⁵ p⁷⁵ ⋈ B L Ξ 892 1241, other MSS (Θ fl 1365) read the adj. ἐκλεκτος while the preponderance of (later) MSS read ἀγαπητος (beloved) as Mk 9:7. "There can be little doubt that ὁ ἐκλελεγμένος is the harder text (Metzger...), so that Jesus is here described as the 'chosen One'. The participle is unusual, and hence the change to ὁ ἐκλεκτος is understandable. The verb ἐκλεγω, corresponding for the most part to Heb *bahar*, is used frequently in the OT of God's choice of the people of Israel, but also of particular individuals to fulfil particular tasks, such as Aaron (Ps 104:26) and the Servant (Is. 44:1f.; 49:7); the adjective ἐκλεκτος is used in the same way, of Moses (Ps 106:23), David (Ps 89:19), and the Servant (Is 42:1)... In the present case, the usage may reflect Is 42:1, the passage which is usually thought to have influenced the saying at the baptism of Jesus... Since Luke has the term ἐκλεκτος at 23:35, the suspicion arises that he saw in it a word that applied particularly to God's choice of his Son to tread the path of suffering that leads to glory: 'He is the elect, not merely in or in spite of his passion, but in his appointment thereto' (G Shrenk, TDNT IV, 189...)." Marshall

αὐτοῦ ἀκούετε reflects Dt 18:15. "What the disciples have heard from Jesus – including especially his command to follow him in the way of the cross – is confirmed by God and demands their obedience." Marshall

Verse 36

καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

γενεσθαι Verb, aor infin γινομαι

ἐν τῷ γενέσθαι 'after the voice had spoken'

εὐρέθη Verb, aor pass indic, 3 s εὕρισκω
σιγαω **keep silent**

οὐδεις, οὐδεμα, οὐδεν **no one, nothing**

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω **announce, proclaim**

ἐκεινος, η, ο demonstrative adj. **that, those**

I.e. before the death and resurrection of Christ.

ἑώρακαν Verb, perf act indic, 3 pl ὁραω
see, observe