

Notes on the Greek New Testament Week 13 – Luke 9:37-10:16

Day 61: Luke 9:37-45

Verse 37

Ἐγένετο δὲ τῇ ἑξῆς ἡμέρα κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς.

ἑξῆς on the next day

Suggests that the transfiguration took place by night.

κατερχομαι come down, go down
ὄρος, οὐς n mountain, hill
συνανταω meet, happen
ὄχλος, οὐ m crowd, multitude

verse 38

καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν,

βοαω call, cry out, shout
διδασκαλος, οὐ m teacher
δεομαι ask, beg, pray
ἐπιβλεπω look upon with care

ἐπιβλεψαι may be aorist infinitive (Acts 26:3; 2 Cor 10:2) or aorist middle imperative (cf. Acts 21:39; 2 Cor 5:20; Gal 4:12).

μονογενης, ες only, unique

Verse 39

καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἑξαίφνης κρᾶζει, καὶ σπαρασσει αὐτόν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντριβὸν αὐτόν·

ἑξαίφνης suddenly, unexpectedly
κραζω cry out, call out
σπαρασσω throw into convulsions
ἀφρος, οὐ m foam
μογις adv. hardly, scarcely
ἀποχωρεω go away, leave
συντριβὸν Verb, pres act ptc, n nom/acc s
συντριβω break in pieces, crush, shatter, bruise

Marshall says that the sense here is 'to wear out', so the NIV's "It scarcely ever leaves him and is destroying him."

Verse 40

καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

ἐδεήθην verb, aor pass dep indic, 1 s
δεομαι ask, beg, pray

μαθητης, οὐ m disciple, follower
ἐκβαλλω throw out, expel, cast out
ἠδυνήθησαν Verb, aor indic, 3 pl δυναμαι be able

"Just as Gehazi was important apart from the presence of his master (2 Ki 4:31...), so the disciples could not cure this especially hard case of demon possession without Jesus." Marshall

Verse 41

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

ὦ O!

γενεα, ας f generation
ἀπιστος, οὐ unfaithful, unbelieving

"Seems to refer to the people present generally, to the father who lacks faith in the power of God in the disciples, and to the disciples who lack faith in God to perform mighty works through themselves." Marshall

διεστραμμένη Verb, perf pass ptc, f acc s
διαστρεφω pervert, distort

Cf. Dt 32:5,20; Phil 2:15.

ἕως ποτε until when? i.e. how long?
ἔσομαι Verb, fut indic, 1 s εἰμι
ἀνεχομαι endure, be patient with
προσάγαγε Verb, aor act imperat, 2 s
προσαγω bring to, bring before
ὧδε adv here

Verse 42

ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.

ἔτι still, yet
προσερχομαι come or go to, approach
ἔρρηξεν Verb, aor act indic, 3 s ῥηγνυμι and ῥησσω tear in pieces
συνεσπαρασσω throw into convulsions, throw into a fit

Only here and Mk 9:20.

ἐπιτιμαω command, order
ἀκαθατος, οὐ unclean
ἰασμαι heal, cure, restore
παῖδα Noun, acc s παις, παιδος m & f servant, child
ἀποδιδωμι give, give back

Verse 43

ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ
μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ
θανυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν
πρὸς τοὺς μαθητὰς αὐτοῦ,

ἐκπληροσμαι **be amazed**
μεγαλειότης, ητος f **majesty, greatness**

The stress is on the great *deeds* of God.

θανυμαζω **wonder, be amazed**

ἐπι πασιν "sums up the public ministry of
Jesus to this point, and is not confined to the
preceding incident." Marshall

Verse 44

Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους
τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει
παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

θέσθε Verb, aor midd imperat, 2 pl τιθημι
midd put, place, set

οὖς, ὠτος n **ear, hearing**

'put these words in your ears', i.e. 'listen
carefully' A Hebraism, cf. Mal 2:2; Ex 17:14.

μελλω (before an infin) **be going, be about**
παραδίδοσθαι Verb, pres pass infin
παραδιδωμι **hand or give over**

Here referring not to betrayal by men but to
the action of God (cf. Rom 4:25; 8:31f.).

χειρ, χειρος f **hand, power**

Verse 45

οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν
παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ
αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.

ἠγνόουν Verb, imperf act indic, 1 s & 3 pl
ἀγνοεω **be ignorant, fail to understand**

ῥημα, ατος n **word, thing**

παρακεκαλυμμένον Verb, perf pass dep
ptc, m acc & n nom/acc s

παρακαλυπτομαι **be hidden, be
concealed**

The passive again indicates divine action.

αἰσθῶνται Verb, aor midd dep subj, 3 pl
αἰσθανομαι **perceive the meaning of,
understand**

Here only in the NT.

ἐρωτῆσαι Verb, aor act infin ἐρωταω **ask**

Day 62: Luke 9:46-56**Verse 46**

Εἰσηλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς
ἂν εἴη μείζων αὐτῶν.

διαλογισμος, ου m **reasoning, dispute**

Cf. 2:35

ἂν particle indicating contingency
μείζων, ον (comp of μεγας) **greater,
greatest**

The extent to which the disciples have failed to
understand Jesus' words about his death is
indicated by their concern for their own power
and status.

Verse 47

ὁ δὲ Ἰησοῦς εἶδως τὸν διαλογισμὸν τῆς
καρδίας αὐτῶν ἐπιλαβόμενος παιδίον
ἔστησεν αὐτὸ παρ' ἑαυτῶ,

εἶδως see v.33

ἐπιλαβόμενος Verb, aor midd dep ptc, m
nom s ἐπιλαμβανομαι **take, take hold
of**

παιδιον, ου n **child**

ἔστησεν Verb, aor act indic, 3 s ἵστημι
set, place

ἑαυτος, ἑαυτη, ἑαυτον **him/her/itself**

"The place beside Jesus suggest honour for the
child." Marshall

Verse 48

καὶ εἶπεν αὐτοῖς, Ὅς ἐὰν δέξηται τοῦτο τὸ
παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται,
καὶ ὅς ἂν ἐμὲ δέξηται δέχεται τὸν
ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν
πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

ἐὰν if; ὅς ἐὰν **whoever**

δέξηται Verb, aor act subj, 3 s δεχομαι
receive, accept, welcome

Children were considered not to have
significance as persons in the ancient world.

ὄνομα, τος n **name, title, person,
authority, reputation**

ἐμὲ Pronoun, acc s ἐγω

"Suggests action on the basis of discipleship; it
is because the audience are disciples of Jesus
who has just symbolically received a child that
they are to do the same. They act under his
authority and according to his will." Marshall

ἀποστείλαντά Verb, aor act ptc, m acc s
ἀποστελλω **send**

Cf. Mt 25:35-40; Mk 9:41

μικροτερος, α, ον **smallest, least**
ὑπαρχω **be** (equivalent to εἶμι)

The person who is willing to take the lowest place – the place of a servant – is the one who is truly great.

Verse 49

Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

The incident described is a NT parallel to the situation in Nu 11:24-30.

ἐπιστατης, ου m Master (of Christ)
εἶδομέν Verb, aor act indic, 1 pl ὄραω see, observe

ἐκβάλλω throw out, expel, cast out
ἐκωλύομεν Verb, imperf act indic, 1 pl
κωλύω prevent, forbid

Here the 'conative' imperfect – they had 'tried to prevent' him

ἀκολουθεω follow, accompany

Verse 49 gives us an interesting insight into the psychology of the apostles. They feel the rebuke of Jesus' words in v.48 yet still want to establish themselves and their own position. If they can no longer argue who is the greatest among themselves, they can at least establish that they are more to be approved of than others. Such comments only gain for them a second rebuke.

Verse 50

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε, ὅς γάρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν.

"The saying stands in a certain tension with 11:23, where the inverse statement is addressed to outsiders and warns them that neutrality is impossible, whoever has not taken the side of Jesus is against him." Marshall

Luke 9:51-19:10

A new major section begins here. Marshall entitles 9:51-19:10 'Progress towards Jerusalem'. He says that the emphasis is not primarily on the geography of the journey but on the teaching of Jesus leading up to his death. Ellis says that this central section of Luk's Gospel focusses on Jesus' teaching whereas the previous chapters focus on his acts. Geldenhuys makes the point that Luke's narrative in these chapters is organised in a logical and aesthetic rather than chronological order.

The first sub-section, 9:51-10:24 Marshall entitles 'The Duties and Privileges of Discipleship'.

Verse 51

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορευέσθαι εἰς Ἱερουσαλήμ,

συμπληρωω draw near (of time)

Used particularly of the coming of a time in fulfilment of a divine plan.

ἀναλημψις, εως taking up, ascension

'as the time was approaching for him to be taken up [into heaven]'. The noun occurs here only in the NT, and could be used simply to mean death. "But the corresponding verb can be used of death and of being taken up into heaven (Acts 1:2,11,22; Mk 16:19; 1 Tim 3:16)." Marshall

προσωπον, ου n face

στηριζω make firm, fix, set firmly

Expresses Jesus' determination not to be diverted from this course of action.

The verse marks the beginning of the final days of Jesus' ministry

Verse 52

καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κωμὴν Σαμαριτῶν, ὡς ἐτοιμάσαι αὐτῷ·

εἰσερχομαι enter, go in, come in
κωμη, ης f village, small town

"The present story appears to assume that Jews might lodge with Samaritans. Nevertheless, the general attitude between the two races was one of hostility, so that friendly overtures were likely to be rejected or at least received with suspicion and hostility (Jn 4:9...). Such was the experience of Jesus on this occasion." Marshall

ὡς here has the force of 'so as', 'in order to'
ἐτοιμαζω prepare, make ready

"In view of the large entourage with Jesus (cf. 8:1-3) it is probable that he would not want to stop in a village without first making preparations for hospitality. The task of the messengers was apparently confined to this; there is no positive indication that they were to preach the gospel, but, even so, the principle of 10:16 would apply to them." Marshall

Verse 53

καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

"We are presumably to think of indirect rejection of him in the person of the messengers." Marshall

Verse 54

ιδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλώσαι αὐτούς;

ιδόντες Verb, aor act ptc, m nom pl ὄραω
θέλω wish, will
εἰπωμεν Verb, aor act subj, 1 pl λεγώ

Here used in the sense 'command'.

πῦρ, ος n fire
καταβαίνω come or go down, descend
ἀναλώσαι Verb, aor act infin ἀναλίσκω
and ἀναλω consume, destroy

The wording of the suggestion alludes to 2 Ki 1:10,12, but the outburst carries with it the sense of the absurd: though the disciples defer to Jesus yet they act as if the proposed action were within their own power.

Verse 55

στραφεῖς δὲ ἐπετίμησεν αὐτοῖς.

στραφεῖς Verb, aor pass ptc, m nom s
στρεφω turn, turn around; pass. used reflexively - turn oneself

ἐπιτιμῶ see 8:24

This curt rebuke is supplemented in a number of MSS:

- i) καὶ εἶπεν, Οὐκ οἶδατε ποίου πνευματος ἐστε (D d geo);
- ii) καὶ εἶπεν, Οὐκ οἶδατε οἴου πνευματος ἐστε· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχᾶς ἀνθρώπων ἀπολεσαι ἀλλὰ σωσαι (Θ fl f13 al lat sy^c p bo^{pt} Mcion).

Marshall adds, "There are considerable minor variations in the wording of the addition... The additions are rejected by most editors and commentators on the grounds of poor attestation... Decision is difficult, and it may be safest to omit or bracket the words in face of the considerable doubt that surrounds them."

Verse 56

καὶ ἐπορεύθησαν εἰς ἑτέραν κωμην.

ἕτερος, α, ον other, another, different

It is not clear whether this was also in Samaria.

Day 63: Luke 9:57-62**Verse 57**

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.

ὁδός, ου f way, path, road, journey
ἀκολουθεῶ follow, accompany
ὅπου ἔαν wherever
ἀπερχῃ Verb, pres midd dep subj, 3 s.
ἀπερχομαι go, go away

"The thought is of belonging to the close group of disciples who accompany Jesus on his travels rather than to the wider group who were not called to be with him in this way." Marshall

Verse 58

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἄλωπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν.

ἄλωπηξ, εκος f fox

Only here, 13:32 and Mt 8:20.

φωλεός, ου m den, hole

Only here and Mt 8:20.

πετεινόν, ου n bird
κατασκηνώσεις, εως f nest

Only here and Mt 8:20., though the verb occurs in 13:19.

που where(?)
κεφαλή, ης f head
κλινῶ lay, lay down

Illustrated in the previous incident of rejection by a Samaritan town.

Verse 59

Εἶπεν δὲ πρὸς ἕτερον, Ἀκολούθει μοι. ὁ δὲ εἶπεν, [Κύριε,] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

ἕτερος, α, ον other, another, different
ἐπιτρέπω let, allow, permit

Κυριε (see Mt 8:21) is absent from B* D al sy^s Origen

ἀπελθόντι Verb, aor act ptc, m dat s
ἀπερχομαι
θαπῶ bury

"Burial of the dead was a religious duty that took precedence over all others, including even study of the Law. Priests, who were not normally allowed to touch dead bodies, could do so in the case of relatives (Lv 21:1-3)... It follows that the burial of a father was a religious duty of the utmost importance (Gn 50:5...). To leave it undone was something scandalous to a Jew. Elisha was permitted to return home to say farewell to his parents before following Elijah (1 Ki 19:20). The request to carry out an even more important duty was thus reasonable." Marshall

Verse 60

εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

ἀφιημι allow, leave

νεκρός, α, ον dead

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

"The meaning is simply 'Let the (spiritually) dead bury the (physically) dead'." Marshall

διαγγελλω proclaim, preach

The duty of following Jesus and joining him in his mission is placed above the most demanding human duties.

Verse 61

Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

ἀποτάξασθαι Verb, aor midd dep infin
ἀποτασσομαι say good-bye, leave,
part with

οἶκος, ου m house, household, family

Cf. 1 Ki 19:20f.

Verse 62

εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

προς αὐτον is omitted by p⁴⁵ p⁷⁵ B

οὐδεις, οὐδεμια, οὐδεν no one, nothing

ἐπιβαλλω lay (hands) on

χειρ, χειρος f hand

ἀροτρον, ου n plough

βλεπω see, look

ὀπισω after, behind, back

εὐθετος, ον fit, suitable, useful

Note the present participle βλέπων. Jesus is not saying that a momentary failure in discipleship makes a person unfit for further Christian service. Jesus is using the simple

illustration that you cannot plough a field while looking backwards. Similarly, you cannot follow Christ while continually wanting to hold on to or recover what you have left behind (cf. Phil 3:13; Heb 12:1f.).

Day 64: Luke 10:1-7

Verses 1-12

The mission of the 70 (vv 1-12) and their return (vv. 17-20) are peculiar to Luke, though there are parallels with Mt 10, Mk 6 and Lk 9.

Verse 1

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο], καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

ἀνέδειξεν Verb, aor act indic, 3 s

ἀναδεικνυμι appoint

Only here and Acts 1:24.

ἑβδομηκοντα seventy

"The number ἑβδομήκοντα δύο is attested by p⁷⁵ B D 33 pc it vg sy^s sa bo^{pt}, and adopted by RV mg; RSV mg; NEB; JB; NIV... The alternative reading ἑβδομήκοντα is attested by κ A C L W Θ fl f13 pl f q ?r¹ sy^p bo^{pt}, and adopted by RV; RSV; NEB mg; JB mg. The same variants occur in 10:17, where p⁴⁵ and 33 also support ἑβδομήκοντα. For discussion of the problem see B. M. Metzger, 'Seventy or Seventy-two Disciples?', NTS 5, 1958-59, 299-306...

- i) The external evidence is evenly balanced. But although B and κ are ranged against each other, B is supported by p⁷⁵ and D. The combination of Alexandrian, Western and Syriac evidence in favour of 72 is the stronger.
- ii) Transcriptional arguments are indecisive. Confusion with the following ἀνα δυο could operate in either direction."

Marshall adds that there were reckoned to be 72 princes and 72 languages in the world and that Luke's narrative *may* be symbolic of later evangelism by the church in the world (so also Caird and Plummer), but that this symbolism is not developed in any detail.

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

ἀνα δυο two by two

"The purpose of the pairing (cf. Mk 6:7) was not merely to provide mutual comfort and help, but also to give attested, binding testimony." Marshall. Cf. Mt 18:16.

προσωπον, ου n face, presence
 πολις, εως f city, town
 τοπος, ου m place
 ἤμελλεν Verb, imperf act indic, 3 s μελλω
 (before an infin) be going, be about,
 intend

"It is inconceivable that Jesus himself could follow up all the visits of 36 pairs of missionaries, nor is there any evidence that he did so. Is the reference to the spiritual coming of Jesus after the resurrection? This view is supported by the fact that the messengers were in fact to take the place of Jesus (10:16). If so, there appears to be an allusion (probably due to Luke) to the future mission of the church as well as to the present task of the disciples." Marshall

Verse 2

ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλη εἰς τὸν θερισμὸν αὐτοῦ.

Cf. Mt. 9:37f.

θερισμος, ου m harvest, crop

It is the Lord's harvest. "The background is that of the final gathering of God's people (Is 27:12; Joel 3:13 LXX...). Elsewhere it is carried out by the angels or the Son of man (Mt 13:39; Rev 14). Here, however, the task is entrusted to the disciples. Thus the eschatological gathering of God's people is regarded as taking place in the mission of the disciples." Marshall

ἐργατης, ου m labourer, workman
 ὀλιγος, η, ον little, small; pl. few
 δεήθητε Verb, aor pass dep imperat, 2 pl
 δεομαι ask, beg, pray

"Missionaries themselves are most conscious of the need for more workers." Marshall

ὅπως (or ὅπως ἄν) that, in order that
 ἐκβαλλω throw out, expel, cast out

ἐκβαλλω The verb suggests urgency.

Verse 3

ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

Cf. Mt. 10:5f,16

ὑπαγω go, go one's way, depart
 ἀποστελλω send, send out
 ἄρνας Noun, acc pl ἄρην, ἄρνος m
 lamb

Here only in the NT.

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

λυκος, ου m wolf

Cf. Mt 7:15; Jn 10:12; Acts 20:29

Verse 4

μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσηθε.

Cf. 9:3

βασταζω carry, bear
 βαλλαντιον, ου n purse

Only here and 12:33; 22:35f.

πηρα, ας f bag

See note on 9:3

ὑποδημα, τος n sandal

Cf. 22:35f.

μηδεις, μηδεμια, μηδεν no one, nothing
 ὁδος, ου f way, path, road, journey
 ἀσπάσηθε Verb, aor midd dep subj, 2 pl
 ἀσπαζομαι greet, welcome

"Oriental greetings... were important, long and time consuming... The command to dispense with them is so unusual that it must be original... The reason lies in the need for urgency on the task of mission; there is an OT background in the similar command to Gehazi by Elisha (2 Ki 4:29...)." Marshall

Verse 5

εἰς ἣν δὲ ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.

εἰς ἣν δὲ ἂν into whichever
 εἰρηνη, ης f peace

A normal practice and greeting but here carrying deeper meaning, "the word 'peace' is no longer an empty formality but refers to the peace which is associated with the coming of the salvation of God (Jn 14:27; Acts 10:36)." Marshall. Cf. Is 9:2-7.

Verse 6

καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπὶ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει.

ἐαν if, if it should be that
 ἐκει there, in that place, to that place
 ᾗ Verb, pres subj, 3s εἶμι

υἱος εἰρηνης is either:

- i) A peaceable person;
- ii) A man worthy of or destined for peace (cf. 20:36; 16:8).

Marshall says the latter is "undoubtedly the meaning here... The saying does not refer to finding a house in which there are already disciples, but to offering salvation to those who are willing to receive it, as Matthew's use of ἄξιος indicates."

ἐπαναπαύσεται Verb, fut midd dep indic, 3 s
ἐπαναπαυομαι rest upon
εἰ δε μη γε if not then
ἀνακαμπω return, turn back

"Behind the saying lie Semitic ideas of the power of the spoken word, now understood in terms of the efficacy of the proclamation of the gospel (cf. 1 Thess 2:13)." Marshall

Verse 7

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἔξ οἰκίας εἰς οἰκίαν.

οἰκία, ας f house, home, household
μενω remain, stay, abide
ἐσθιω and ἐσθω eat, consume
πινω drink

τα παρ' αὐτῶν means 'what they have' or 'what is given by them'

ἄξιος, α, ον worthy, deserving, fitting
ἐργατης, ου m see v.2
μισθος, ου m pay, wages, reward

Cf. Gal 6:6

μεταβαινω leave, move, go, cross over

"Wherever they had taken up their abode with a family, they were not to regard themselves as intruders, but had to live together with the household as full members of it, for the food and maintenance received by them are not charitable doles but the just reward of their labour – they are fully entitled to it because they have been sent out by Him to carry out that work. They were also not to regard themselves as a burden on the family and then go from house to house thus wasting time and strength." Geldenhuys.

Day 65: Luke 10:8-16

Verse 8

καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

ἂν particle indicating contingency
πολις, εως f city, town
εἰσερχομαι enter, go in, come in
δέχωνται Verb, aor midd dep subj, 3 pl
δεχομαι receive, accept

παρατιθέμενα pass. ptc. παρατιθημι place before, put before

Cf. 1 Cor 10:27. "In Trans-Jordan there were many Gentiles, and the Jews were not so punctilious as regards ceremonial purity. So it might be that some food put before the disciples is unclean. Therefore Jesus commands them, for the sake of the unimpeded continuance of their work, not to waste their time and strength by ascertaining before meals whether some of the food is not perhaps ceremonially unclean." Geldenhuys.

Verse 9

καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

θεραπευω heal, cure
ἀσθενεῖς Adjective, m nom pl ἀσθενης, ες sick, weak
ἦγγικεν Verb, perf act indic, 3 s ἐγγιζω approach, draw near

"Suggests that the healings are to be regarded as a sign of the presence of the kingdom (cf. 11:20...)... It is the presence of Jesus (or that of his commissioned disciples) which brings the kingdom near, and this presence is both temporal (it is here now, but it was not before), and spacial (it is near to those who are reached by the mission). The kingdom of God is not herefore a timeless reality (as has been argued with respect to Luke by Conzelmann...), but comes near to men in and through Jesus and his disciples; the reference is not so much to the glorious manifestation of the kingdom as to its saving power for men." Marshall

Verse 10

εἰς ἣν δὲ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε,

ἐξελθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι
πλατεια, ας f wide street

I.e. the following action is to be done publicly so that people can see it.

εἴπατε Verb, aor act imperat, 2 pl λεγω

Verse 11

Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἦγγικεν ἡ βασιλεία τοῦ θεοῦ.

Cf. 9:5

κονιορτος, ου m dust

κολληθέντα Verb, aor pass dep ptc, n
nom/acc s κολλαομαι unite oneself
with

πόδας Noun, acc pl πους, ποδος m foot
ἀπομασσομαι wipe off (as a protest)

Here alone in the NT. Cf. ἐκμασσω 7:38.

πλὴν yet, nevertheless, however

The kingdom of God has come to them yet they have not received it.

Verse 12

λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει
ἐκείνῃ.

ἐκεῖνος, η, ο demonstrative adj. that
ἀνεκτοτερος, α, ον more tolerable
(comparative of ἀνεκτος)

ἔσται Verb, fut indic, 2 s εἶμι
ἢ or

"The point is that if there is no hope for
Sodom, there is even less for a city which
rejects the gospel." Marshall

Verse 13

Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαΐδά·
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ
δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν
ἐν σάκκῳ καὶ σποδῶ καθήμενοι
μετενόησαν.

Cf. Mt 11:21

οὐαί woe! how horrible it will be!

See 6:24. An expression of sorrow at the fate
about to be described.

Tyre and Sidon represent the pagan world.

ἐγενήθησαν Verb, aor indic, 3 pl γινομαι
γινόμεναι Verb, aor mid dep ptc, f nom pl
γινομαι

παλαι adv long ago

σακκος, ου m sackcloth, mourning dress

Cloth made of goat's hair.

σποδος, ου f ashes

Only here and in Mt 11:21 (cf. Mt 6:16; Job
2:8; Jonah 3:6).

καθημαι sit, sit down, live

μετανοεω repent, have a change of heart

Verse 14

πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
ἐν τῇ κρίσει ἢ ὑμῖν.

κρισις, εως f judgement, act of
judgement, condemnation, justice

"The point is not that Tyre and Sidon will be
justified, but that Galilee will certainly be
condemned." Marshall

Verse 15

καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ
ὑψωθήσῃ; ἕως τοῦ ἕδου καταβήσῃ.

Capernaum was especially the scene of Jesus'
labours, see Matt 4:18-27; 9:1; Jn 2:12.

ἕως until, up to

ὑψωθήσῃ Verb, aor pass ptc, f dat s ὑψωω
exalt, lift up, raise

The picture is taken from the description of
Babylon in Is. 14:13,15.

The force of the question is 'Do you really
expect to be raised to heaven because I visited
you?'

ἕδης, ου m Hades, the world of the dead

In the NT, Hades does not mean the abode of
the dead (the good and the wicked), but a place
of punishment and condemnation for the
ungodly. See Strack-Billerbeck.

καταβαινω come or go down, descend

Metzger, on behalf of the UBS textual
committee writes, "It is difficult to decide
between the merits of καταβηση and
καταβιβασθηση. Did copyists heighten the
sense of the saying by replacing the former
word with the latter; or did they replace the
more rare verb (καταβιβαζεσθαι) with the
much more usual verb (καταβαινειν), thus
also assimilating the quotation of the text to
the Septuagint? A majority of the Committee,
impressed by the superior external testimony
of p⁷⁵ B D *et al*, adopted καταβηση."

Verse 16

Ο ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ
ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
ἀθετεῖ τὸν ἀποστείλαντά με.

ἀκουω carries the force 'hear and accept'

ἀθετεω reject, set aside, refuse

ἐμὲ Pronoun, acc s ἐγω

ἀποστείλαντά Verb, aor act ptc, m acc s

ἀποστελλω send, send out

Cf. Jn 20:21.