

Notes on the Greek New Testament
Week 16 – Luke 11:45-12:30

Day 76: Luke 11:45-54**Verse 45**

Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

νομικος, η, ον pertaining to the law; ὁ ν. lawyer

A member of the Pharisaic party.

διδασκαλος, ου m teacher
ὑβριζω treat shamefully, insult

Verse 46

ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.

φορτιζω burden, load with burdens
φορτιον, ου n burden, load
δυσβαστακος, ον hard to carry
δακτυλος, ου m finger
προσψαυω touch

Could mean either:

- i) The scribes escaped the obligations of the laws which they imposed on others;
- ii) The scribes did not do anything to help those broken down by the burden of the law.

Marshall prefers the former.

Verse 47

οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

οἰκοδομεω build, build up
μνημειον see v.44
προφητης, ου m prophet

"The activity of building and revering the graves of distinguished figures of the past was characteristic of Judaism at this time (cf. Acts 2:29f...)." Marshall

πατηρ, πατρος m father
ἀποκτεινω and ἀποκτενω, -ννω kill,
put to death

Verse 48

ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.

μαρτυς, μαρτυρος dat pl μαρτυσιν m witness

συνευδοκεω approve of, agree to

Jesus turns around the significance of their actions. In adorning the tombs of the prophets they claim to honour them; Jesus says that by such actions they celebrate their death.

ἔργος work, act

Matthew has a parallel but rather different saying in Mt 23:29-32.

Many MSS read οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. The shorter text is supported by p⁷⁵ & B D L 1241 it^{mss} sy^s cop^{sa,bo}

Verse 49

διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διωξουσιν,

σοφια, ας f wisdom, insight, intelligence

"The sense is: 'Because of your attitude to the old prophets, wisdom has prophesied that (further) messengers will be sent to Israel, so that, when you have killed them, you in this generation may undergo the full judgment that Israel deserves.'" Marshall

The phrase 'wisdom of God' may mean:

- i) A self-designation of Jesus – he is the wisdom of God;
- ii) A circumlocution for 'God in his wisdom';
- iii) The reference is to the divine wisdom which was personified in the OT and in Judaism.

Marshall says that the last of these is probably the best. "At its basis may lie a Jewish wisdom saying, although in the absence of a clear understanding of the situation in which such a saying can have arisen and been preserved, this suggestion must be offered with extreme caution. Such a saying can have been taken by Jesus and re-used to express the judgment of God upon his contemporaries."

ἀποστελῶ Verb, fut act indic, 1 s

ἀποστελλω send, send out

ἀποστολος here in the general sense of messenger, one sent

The reference would seem to be to the OT prophets (cf. v.51). Where Christian apostles and prophets are intended they are always referenced in that order (1 Cor 12:28; Eph 2:20; 3:5; 4:11). The meaning here may therefore be that those whom Christ will send out (his ἀποστολοι) will fare no better than the OT prophets spoken of in v.47.

ἐξ αὐτῶν used partitively (cf. 21:16; Jn 16:17) to mean 'some of these'.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl
ἀποκτενω

διωκω persecute, pursue, follow

Cf. 17:23; 21:12; Mt 5:10-12 also Acts 7:52.

Verse 50

ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

"Behind the strictly final ἵνα of Lk 11:50 is a conception of the murder of the righteous common to the theology of martyrdom, namely, that by such murder the enemies of God fill up the measure of their sins and bring the judgment day upon themselves." Stauffer

ἐκζητηθῇ Verb, aor pass subj, 3 s ἐκζητεω
seek or search diligently, require from

Used of seeking vengeance for someone's blood in 2 Sam 4:11; Ps 9:12 (9:13); Ezek 33:6,8.

αἷμα, ατος f blood
ἐκκεχυμένον Verb, perf pass ptc, m acc & n
nom/acc s ἐκχεω pur out, shed
καταβολη, ης f beginning, creation
γενεα, ας f generation, contemporaries

Verse 51

ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

ἀπολομένου Verb, aor midd ptc, m gen s
ἀπολλυμι destroy, kill

The OT narrative concerning concerning the death of Zechariah includes the cry to God for vengeance.

μεταξὺ between
θυσιαστηριον, ου n altar (of incense)
οἶκος, ου m house (here means 'house of God', sanctuary)

The death of Zechariah is recorded in 2 Chronicles 24:20,21. The Hebrew Old Testament is ordered differently from our English versions, having Chronicles at the end. Hence Jesus is referring to the first and last recorded incidents of men of God being put to death – first and last according to their place in Scripture and not chronology. Incidentally, this bears witness to Jesus' view of the canon of Scripture.

ναί yes, yes indeed, certainly
ἐκζητηθήσεται Verb, fut pass indic, 3 s
ἐκζητεω

Verse 52

οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

ἤρατε Verb, aor act indic, 2 pl αἶρω take,
take up, take away

κλεις, ειδος f key

γνώσις, εως f knowledge, understanding
εἰσήλθατε Verb, aor act indic, 2 pl

εἰσερχομαι enter, go in

κωλυω hinder, prevent, forbid

The reference is to Scripture. The scribes have made themselves self-proclaimed experts on Scripture, denying people the right to read and understand the Scriptures for themselves. Yet they have failed to understand the Scriptures themselves (Jn 5:39,40) and have both refused to enter the kingdom for themselves and have stood in the way of others.

Verse 53

Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

The awkwardness of the wording of the verse has led to many textual variants.

κάκειθεν and from there – formed from
καὶ ἐκειθεν

ἐξελθόντος Verb, aor act ptc, m & n gen s
ἐξερχομαι

ἤρξαντο Verb, aor midd indic, 3 pl, midd
begin

γραμματεὺς, εως m scribe, expert in
Jewish law

δεινῶς terribly, with hostility

Only here and Mt 8:6.

ἐνεχω be hostile to

Only here and Gal 5:1.

ἀποστοματιζω attack with questions

The meaning may be 'catch someone out in what he says', a meaning made explicit in the following verse.

πλειονων gen. pl. πλειων, ονος more,
many, περι π. about many things

Verse 54

ἐνεδρεύοντες αὐτὸν θηρευσαί τι ἐκ τοῦ στόματος αὐτοῦ.

ἐνεδρευω lie in ambush, plot

θηρευω catch, pounce on

στομα, τος n mouth, utterance

τι ἐκ του στοματος αὐτου 'in something he said'

Day 77: Luke 12:1-7**Verses 1-12**

"Disciples too may be tempted to conceal the real allegiance of their hearts before men, but they should not fear what men may do to them. Let them rather fear God who has the ultimate power of life and death. They can be sure that he will remember and care for them in the midst of persecution." Marshall

Verse 1

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

ἐν οἷς literally, 'in which [things]', under which circumstances. It indicates a close connection with what precedes it – 'in the meantime' (Acts 26:12 cf. Acts 24:18).

ἐπισυναχθεισῶν Verb, aor pass ptc, gen pl
ἐπισυναγω gather, gather together
μυριας, αδος f group of ten thousand,
countless thousands

ὄχλος, ου m crowd, multitude
ὥστε so that, with the result that
καταπατεω trample on, trample under
foot

ἀλλήλων, οισ, ους reciprocal pronoun one
another

ἀρχω rule, govern; midd begin
μαθητης, ου m disciple, pupil, follower
πρωτον first, first of all.

There is disagreement about the punctuation here and whether πρωτον belongs with the words that precede it or with those that follow. Verse 4 could be taken as support for the former, but Geldenhuis and others argue that πρωτον is the first of Jesus' words, i.e. he says, "In the first place/above all watch out for ..." Marshall says that linguistic evidence favours the former construction (cf. 21:9; Acts 7:12 also 3:26; 13:46). "The situation is similar to that in the Sermon on the Plain and elsewhere (cf. 20:45) where teaching intended primarily for the disciples is given in the presence of the crowds who are thus taught what is involved in discipleship."

προσεχω pay close attention to, be on
gaurd, watch,
ζυμη, ης f yeast
ὅστις, ἣτις, ὅ τι who, which, whoever
ὑπόκρισις, εως f hypocrisy, pretence

Sums up the previous description of the Pharisees and scribes.

Verse 2

οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
συγκεκαλυμμένον Verb, perf pass ptc, m
acc & n nom/acc s συγκαλυπτω cover
up, conceal

ἀποκαλυφθήσεται Verb, fut pass indic, 3 s
ἀποκαλυπτω reveal, disclose
κρυπτος, η, ον hidden, secret, private
γνωσθησεται fut. pass. γνωσκω

In the end, at the judgment, the secrets of men's hearts will be revealed.

Verse 3

ἀνθ• ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμαίων.

ἀντι prep with gen for, in place of,
because of; ἀνθ ὧν because,
therefore

'therefore' is the more likely sense here.

ὅσος, η, ον correlative pronoun, as much
as, how much, how far. Here in neuter
= 'whatever'.

σκοτια, ας f darkness
εἶπατε Verb, aor act imperat, 2 pl λεγω
φως, φωτος n light

ἀκουσθήσεται Verb, fut pass indic, 3 s
ἀκουω
οὐς, ὠτος n ear, hearing

προς το οὐς can be used either of speaking
or of hearing.

ταμειον, ου n inner room, private room
κηρυχθήσεται Verb, fut pass indic, 3 s
κηρυσσω preach, proclaim

δωμα, ατος n roof, housetop

"In Lk. what is said secretly by men will be made known publicly; secrets will not remain hidden. In Mt., however, the disciples are commanded to proclaim openly what they have learned secretly; the gospel must be spread and made known." Marshall

Verse 4

Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι ποιῆσαι.

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

"The description of the disciples as φίλοι is found only here in the Synoptic Gospels (cf. Jn 15:13-15) and is used to express the close relationship between Jesus and those who do his will and are entrusted with his secrets." Marshall

φοβεομαι trans fear, be afraid of, reverence

The use of φοβεομαι with ἀπο is Semitic.

ἀποκτενω and ἀποκτενω, -νω kill, put to death

σωμα, τος n body

περισσοτερος, α, ον adj more, greater, much more, even more

Matthew speaks of their inability to 'kill the soul'.

Verse 5

ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνει ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.

ὑποδεικνυμι show, make known, warn
ἀποκτείνει Verb, aor act infin ἀποκτενω
ἐξουσία, ας f authority, capability, power
ἐμβαλεῖν Verb, aor act infin ἐβαλλω
throw into

γεεννα, ης f hell

γεεννα is a transliteration of the Hebrew Gehinnom (valley of Hinnom) near Jerusalem. Refuse and the corpses of criminals were thrown into this valley to be burnt by fire. The fire was kept burning continually with the result that Gehenna became the symbolic name for the place of the everlasting punishment of the lost (cf. Mk 9:43-47).

ναί yes, yes indeed, certainly

The warning is to fear *God*, not the devil as mistakenly believed by some.

Verse 6

οὐχὶ πέντε στρουθία πωλοῦνται ἄσσαριων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

"If the preceding saying has emphasised the importance of a fear for God which enables disciples to overcome their fear of persecution from men, the present saying now offers them comfort by speaking of the fatherly concern of God for them." Marshall

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πεντε (indeclinable) five

στρουθιον, ου n sparrow

The diminutive is used of any small bird. The meaning here is small birds sold for food – not sparrows since these were not eaten.

πωλεω sell, barter

ἄσσαριον, ου n assarion (Roman copper coin worth 1/16 denarius)

δύο gen & acc δύο dat δυοιν two

ἐπιλελησμένον Verb, perf pass ptc, m acc & n nom/acc s ἐπιλανθανομαι forget, neglect, overlook

ἐνώπιον prep with gen before, in the presence of

Mt says not one falls to the ground without God's knowledge.

Verse 7

ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

θριξ, τριχος f hair

κεφαλή, ης f head

ἠρίθμηνται Verb, perf pass indic, 3 s

ἀριθμεω count, number

The reference to hair is proverbial (cf. 1 Sam 14:45; 2 Sam 14:11; 1 Ki 1:52).

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

διαφερω intrans. be worth more than

Day 78: Luke 12:8-15

Verse 8

Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·

ἂν particle indicating contingency

ὁμολογεω confess, declare, give thanks

ὁμολογεω ἐν is a Semitism and means 'to acknowledge, declare allegiance to'.

ἐμοὶ Pronoun, dat s ἐγω

ἔμπροσθεν before, in front of

I.e. public acknowledgement – may refer to standing before a judge.

The 'angels of God' is a reference to the heavenly court.

Verse 9

ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Cf. 9:26

ἀρνεομαι deny, disown, renounce, refuse
ἐνώπιον before, in the presence of

There is no significant difference in meaning between ἐμπροσθεν and ἐνώπιον.

ἀπαρνηθήσεται Verb, fut pass indic, 3 s
ἀπαρνεομαι disown, renounce claim to

Verse 10

καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

Cf. Mk 3:28f.; Mt 12:31f.

ἐρεῖ Verb, fut act indic, 3 s λεγω

ἐρεῖ λόγον here in the sense of speaking a word *against* ...

ἀφεθήσεται Verb, fut pass indic, 3 s
ἀφιημι cancel, forgive
βλασφημῶ speak against (God),
blaspheme

"Here the word refers to 'the conscious and wicked rejection of the saving power and Grace of God towards man' (H. W. Beyer...). Such rejection of the saving power of God deprives a man of the possibility of divine forgiveness – a thought which may appear to be tautologous, but which has its point when directed to people who think that they can reject the particular way of salvation laid down by God and yet still enjoy his favour in the end." Marshall

Verse 11

ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἑξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε·

"The saying about speaking against the Holy Spirit is closely followed by one which promises the help of the Holy Spirit to teach the disciples what to say in situations of persecution when they are being tempted to deny the faith." Marshall. Cf. Mk 13:11; Mt 10:19f. also Lk 21:14f.

ὅταν when, whenever, as often as
εἰσφέρω bring in, carry in, lead in
συναγωγή, ης f synagogue,
congregation of a synagogue
ἀρχη, ης f beginning, origin, power

Here means ruling power

ἑξουσία, ας f authority, capability, power

Here in the objective sense of a ruling power or official – suggests gentile courts or authorities.

μεριμνάω be anxious, worry, be concerned about

πῶς how(?) in what way(?)
ἢ οἱ, (ἢ ... ἢ either ... οἱ, ἢ και or even)
ἀπολογήσησθε Verb, aor midd dep subj, 2
pl ἀπολογεομαι speak in one's own behalf, defend oneself

Verse 12

τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

διδασκω teach

ὥρα, ας f hour, moment

δεῖ impersonal verb it is necessary, should, ought

Verses 13-21

The parable of the rich fool. "If in the earlier section the hypocrisy of the Pharisees introduced teaching for the disciples on avoiding hypocrisy and being fearless in confession, Jesus now uses the avarice of the crowds to introduce teaching for the disciples on trust in God and freedom from greed for material possessions (12:22-34)." Marshall

Verse 13

Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

ὄχλος, ου m crowd, multitude

διδασκαλος, ου m teacher

μερίσασθαι Verb, aor midd infin μεριζω
divide, assign, apportion

κληρονομια, ας f inheritance

"The situation is that of a man whose elder brother refused to give him his share of their father's inheritance... Such disputes were settled by appeal to rabbis on the basis of the existing law (Nu 27:1-11; Dt 21:15ff.)." Marshall

Verse 14

ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

καθιστημι put in charge, appoint

κριτης, ου m judge

Cf. 11:19

μεριστης, ου m divider (of one who settles property in a dispute)

Here alone in the NT. The rarity of the word has given rise to a multiplicity of variants. "The implied answer is that he has no legal standing as a rabbi to do so, but at a deeper level it is suggested that he has a more important mission to fulfil." Marshall

Verse 15

εἶπεν δὲ πρὸς αὐτούς, Ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

ὄραω **see, make sure**

Cf. Mk 1:44; 8:15; Mt 18:10; 24:6.

φυλάσσω **keep, guard**

Cf. 2 Thess 3:3; 1 Jn 5:21.

πλεονεξία, ας f **greed, covetousness**

Here πασης means 'every kind of'

περισσευω **be more than enough, abound, have plenty**

ἐν τῷ περισσεύειν τινὶ 'in the abundance of things'

ζωῆ, ης f **life**

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

"The syntax of the concluding clause is strange, and C.F.D. Moule... suggests that two expressions have been combined: a. οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ and b. οὐκ ἐκ τῶν ὑπαρχόντων τινὶ ἢ ζωῇ... The meaning is in any case clear. The real life of a man is not dependent on the abundance (περισσευω, 9:17), or perhaps superfluity... of his possessions; hence avarice is dangerous, since it leads a person to direct his aim to the wrong things in life and to ignore what really matters, namely being rich towards God." Marshall

Day 79: Luke 12:16-21**Verse 16**

Εἶπεν δὲ παραβολὴν πρὸς αὐτούς λέγων, Ἄνθρωπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

πλουσιος, α, ον **rich, well-to-do**
εὐφορεω **produce good crops**

Here alone in NT.

χώρα, ας f **country, land, field**

Verse 17

καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

διαλογίζομαι **discuss, consider, reason**

It is uncertain whether ποιήσω is future indicative or aorist subjunctive. Either is possible.

συναγω **gather, gather together**

καρπος, ου m **fruit, harvest, outcome**

Verse 18

καὶ εἶπεν, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σίτον καὶ τὰ ἀγαθὰ μου,

καθελῶ Verb, fut act indic, 1 s **καθαιρεω take down, pull down**

ἀποθηκη, ης f **barn, granery**

μειζων, ον and μειζοτερος, α, ον (comp of μεγας) **greater, greatest**

οἰκοδομεω **build, build up**

ἐκεῖ **there, in that place, to that place**

σιτος, ου m **grain, wheat**

ἀγαθος, η, ον **good, useful, fitting**

This text is attested by p⁷⁵ B L f1 f13; παντα τα γεννηματα μου is read by κ* D it (sy^{s,c}), and παντα τα γεννηματα μου και τα ἀγαθα μου by A W Θ vg. For γεννημα 'product, fruit, yield', cf. 22:18; 2 Cor 9:10.

Verse 19

καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῆ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

ἐρῶ Verb, fut act indic, 1 s **λεγω**

ψυχη, ης f **self, inmost being, 'soul'**

Cf. Pss 41,42 for use of ψυχη in self-address.

κειμαι **store up, be stored up**

ἔτη Noun, nom & acc pl ἔτος, ους n **year**
ἀναπαυω **give relief, refresh; midd relax, rest**

φάγε Verb, aor act imperat, 2 s **ἐσθιω and ἐσθω eat, consume**

πίε Verb, aor act imperat, 2 s **πινω drink**

εὐφραίνου Verb, pres pass imperat, 2 s

εὐφραίνω pass **be glad, rejoice**

Cf. Eccles 8:15; 1 Cor 15:32. "The rich man is implicitly depicted as selfishly enjoying his riches without thought for his needy neighbours or concern about God (cf. 16:19-31)." Marshall

Verse 20

εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίνοι ἔσται;

ἀφρων, ον gen ονος **fool, foolish, ignorant**

Cf. 11:40; Ps 14:1.

νυξ, νυκτος f **night**

ἀπαιτεω **demand in return, demand**

Although the verb here is 3rd person plural active, 'they demand', it has an impersonal force here and needs to be represented in English by the passive voice. Cf. 6:38 for a similar construction used of God.

έτοιμαζω prepare, make ready
 ἔσται Verb, fut indic, 2 s εἶμι

Cf. Ps 39:6 (38:7 LXX); Eccles 6:1f.

Verse 21

οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς
 θεὸν πλουτῶν.

This verse is omitted from D it^{ab d}, probably by
 accident.

οὕτως adv. from οὗτος thus, in this way
 θησαυρίζω store up, save, put aside
 πλουτεω be rich, grow rich

"The phrase appears to mean the same as
 laying up treasure in heaven." Marshall

Day 80: Luke 12:22-30

Verses 22-34

Earthly possessions and heavenly treasure:

A section of teaching given to the disciples in
 positive contrast with the previous section
 which warned against love for and false
 confidence in wealth. The content is
 paralleled in Mt 6:25-34, 19-21. Marshall
 says that the order in Luke is probably
 original.

Verse 22

Εἶπεν δὲ πρὸς τοὺς μαθητάς [αὐτοῦ], Διὰ
 τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί
 φάγητε, μηδὲ τῷ σωματι τί ἐνδύσηθε.

μαθητης, ου m disciple, pupil, follower
 μεριμνωω be anxious, worry, be
 concerned about

φάγητε Verb, aor act subj, 2 pl ἐσθιω see
 v.19

μηδε negative particle nor, and not
 σωμα, τος n body
 ἐνδύω dress, clothe; midd put on, wear

Verse 23

ἢ γὰρ ψυχὴ πλεῖδόν ἐστιν τῆς τροφῆς καὶ
 τὸ σῶμα τοῦ ἐνδύματος.

πλειων, πλειον οἱ πλεον more
 τροφη, ης f food, nourishment
 ἐνδυμα, τος n clothing, garment

There's more to life than food and clothing.

Verse 24

κατανοήσατε τοὺς κόρακας ὅτι οὐ
 σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν
 ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει
 αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε
 τῶν πετεινῶν.

κατανοεω consider, think of, observe
 κοραξ, ακος m crow, raven
 σπειρω sow

Marshall says "The reading οὐ ... οὐδε ...
 though supported by the majority of MSS, may
 be an assimilation to Mt. and οὔτε... οὔτε...
 (x D al...) should be preferred."

θερίζω reap, harvest

ταμειον, ου n inner room, storeroom

For seed.

ἀποθηκη, ης f see v.18

τρέφω feed, provide with food

ποσος, η, ον how much(?), how many(?)

μαλλον adv more; rather, more than that

διαφερω be worth more than

πετεινον, ου n bird

Verse 25

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τῇ
 ἡλικίᾳ αὐτοῦ προσθεῖναι πῆχυν;

"Verses 25f. present what is in effect a third
 reason for refraining from anxious striving,
 namely that it is ineffective." Marshall

μεριμνωω see v.22

ἡλικια, ας f age, span of life, years;

stature, height, maturity

προστιθημι add, add to, increase,

proceed

πηχυς, εως m cubit

Commentators differ over whether Jesus is
 talking about adding to one's height or
 extending the length of one's life. Geldenhuys
 considers the reference to 'cubit' demands the
 reference to be to height. In favour of the
 other view the primary meaning of ἡλικια
 means length of days and seeking to add
 eighteen inches to one's height hardly seems a
 'little thing' (see v.26).

Verse 26

εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ
 τῶν λοιπῶν μεριμνᾶτε;

οὐδε here in sense of 'not even'

ἐλαχιστος, η, ον (superl of μικρος) least,
 smallest, insignificant

λοιπος, η, ον rest, remaining, other

Verse 27

κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ
κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ
Σολομων ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.

κατανοεω see v.24

κρινον, ου n lily, attractive wild flower

The exact identification is uncertain.

πῶς how(?) in what way(?)

αὐξανω and αὐξω grow, increase

κοπιαω work, work hard, labour

νηθω spin

δοξα, ης f glory

Cf. 2 Chron 9:13ff.

περιβαλλω put on, clothe, dress

Verse 28

εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον
καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ
θεὸς οὕτως ἀμφιέξει, πόσω μᾶλλον ὑμᾶς,
ὀλιγόπιστοι.

ἄγρος, ου m field, farm, countryside

χορτος, ου m grass, vegetation

σημερον today

αὔριον tomorrow, in a short while

κλιβανος, ου m oven, furnace

οὕτως adv. thus, in this way

ἀμφιαζω clothe, array

Here alone in NT.

ὀλιγοπιστος, ου of little faith

Here and in Mt 6:30; 8:26; 14:31; 16:8; see
also Mt 17:20

Verse 29

καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί
πίητε, καὶ μὴ μετεωρίζεσθε·

ζητεω seek, look for

φάγητε see v.22

πίητε Vern, aor act subj, 2 pl πινω see
v.19

μετεωριζομαι worry, be upset

Here alone in the NT

Verse 30

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι
χρηΐζετε τούτων.

ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people; τα ἑ. Gentiles

The phrase τα ἔθνη του κοσμου is rabbinic.

ἐπιζητεω seek, desire, search for

οἶδα know, understand

χρηζω need, have need of