

Notes on the Greek New Testament Week 17 – Luke 12:31-13:13

Day 81: Luke 12:31-40

Verse 31

πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

πλὴν yet, nevertheless, however

The meaning here is 'seek the (spiritual) blessings of the Kingdom rather than material benefits'.

αὐτοῦ is read by κ B D^{gr*} L Ψ 892 it^{a,c} cop^{sa,bo}
Many MSS read του θεου.

προστεθησεται fut. pass. προστιθημι add,
add to, increase, proceed

Verse 32

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

φοβεομαι fear, be afraid

μικρος, α, ον adj. little, small

ποιμνιον, ου n flock

"Outwardly they constitute a little 'flock', weak and helpless in the face of danger (cf. Mt 10:16); for this description cf. Acts 20:28f.; 1 Pe 5:2f., and for the disciples' as Jesus flock see Mk 6:34; 14:27; Mt 10:6 par 15:24; 25:32f.; Lk 15:4-6; Mt 18:12; Jn 10:1-27; 21:16f.; Mt 2:6." Marshall

εὐδοκεω be pleased, take
delight/pleasure in

δοῦναι verb, aor act infin διδωμι

Bruce thinks that there may be an allusion to the 'poor of the flock' in Zech 11:11 or 'little ones' of Zech 13:7 (see 'The Book of Zechariah and the Passion Narrative, *Bulletin of John Rylands Library*, vol.43, no 2, March 1961). "W. Pesch ... holds that the saying was originally addressed to Jesus' disciples to prepare them for the disquiet caused by his death and the ensuing scattering and persecution: the small persecuted flock will become the glorified community in the future kingdom." Marshall.

Verses 33,34

Cf. Mt 6:19-21.

Verse 33

Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·

πωλεω sell, barter

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

δοτε Verb, aor act imperat, 2 pl διδωμι
ἐλεημοσυνη, ης f giving money to a
needy person, money given to a needy
person

Cf. 11:41.

βαλλαντιον, ου n purse

παλαιω make or declare old; pass
become old, wear out

θησαυρος, ου m treasure store

ἀνεκλειπτος, ον never decreasing,
inexhaustible

"There is an implied contrast with earthly treasures which are perishable and hence are a cause of anxiety to their owners." Marshall

ὅπου adv. where

κλεπτης, ου m thief

ἐγγιζω approach, draw near

σης, σητος m moth

διαφθειρω destroy, ruin

One common form of wealth in ancient times was expensive clothing.

Verse 34

ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

Verses 35-48

Jesus continues with parables addressed to the disciples to encourage them to live in the light of the parousia – building on the thoughts of the previous verses.

Verse 35

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,

ἔστωσαν Verb, pres imparat, 3 pl εἶμι

ὀσφυς, υος f waist, reproductive organs

περιεζωσμέναι Verb, perf pass ptc, f nom pl

περιζωννυμι and περιζωννυω wrap
around (of clothes)

Cf. Mk 1:6; Mt 3:4; Eph 6:14; 1 Peter 1:13.

"The use of the perfect participle with the imperative of εἶμι gives the sense, 'be the kind of person who never needs to be told to gird up his loins because they are always girded up' (Turner...). Garments were worn loosely around the waist without a belt in the house; to tie them up with a belt was a sign of readiness for departure on a journey (Ex 12:11; cf. Strobel... who finds a passover symbolism; see 17:20...) or for activity and service." Marshall

λυχνος, ου m lamp
καιω light, keep burning

Suggests readiness for activity during a period of darkness.

Verse 36

καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν πότε ἀναλύση ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

ὅμοιος, α, ον like, of the same kind as
προσδεχομαι wait for, expect
ποτε enclitic particle at one time, ever, at any time

ἀναλυω come back, return home, depart
γαμος marriage (feast)

The reference here is not to the messianic banquet. The picture is simply of an uncertain period of absence and the consequent need always to be ready for the master's return.

κρουω knock (at a door)
ἀνοίξωσιν Verb, aor act subj, 3 pl ἀνοίγω
open

Cf. Rev 3:20.

Verse 37

μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζωσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

μακαριος, α, ον blessed, fortunate, happy

ἐκεινος, η, ο demonstrative adj. that, he, she, it

εὐρήσει fut. εὐρισκω
γρηγορεω be or keep awake, be alert

A verb commonly used in Christian exhortation (1 Cor 16:13; Col 4:2; 1 Thess 5:6,10; 1 Peter 5:8; Rev 3:2f.; 16:15. "The verb expresses readiness for action, as opposed to sleep due to weariness, laziness or self-indulgence." Marshall

περιζωσεται Verb, fut midd indic, 3 s
περιζωννυμι and περιζωννυω midd
dress oneself, make oneself ready
ἀνακλινω seat at table, make recline

διακονεω serve, wait on, care for, serve as a deacon

Cf. Jn 13.

Verse 38

κὰν ἐν τῇ δευτέρᾳ κὰν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρη οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

καν (και ἐαν) even if, and if, even
δευτερος, α, ον second
τριτος, η, ον third
φυλακη, ης f prison, watch (of the night)

The Jews divided the night into three watches while the Romans had four watches, cf. Mk 13:35.

εὖρη Verb, aor act subj, 3 s εὐρισκω
οὕτως thus, in this way

Verse 39

τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

ἦδει Verb, pluperf act indic, 3 s οἶδα
know, understand

οἰκοδεσποτης, ου m householder, master

ποιος, α, ον interrog pro. what, of what kind

ὥρα, ας f hour, moment

For this use of ὥρα cf. Mt 26:45; Mk 14:41; 1 Cor 4:11; Gal 2:5.

κλεπτης, ου m see v.33
ἀν particle indicating contingency

Many MSS conform the reading to the longer text of Mt 24:43.

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
allow, tolerate

διορυχθῆναι Verb, aor pass infin
διορυσσω dig through, break in

Suggests a burglar burrowing through a clay wall.

Verse 40

καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

έτοιμος, η, ον ready, prepared
δοκεω think, suppose

Since we cannot know the time of Christ's coming there is need of constant preparedness.

Day 82: Luke 12:41-48**Verse 41**

Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

The parable referred to is probably both of the previous two. The question would seem to be prompted by Peter's uneasiness at Jesus' words – he wants to shift the focus from himself and from the twelve to 'all'. It is easier to preach the word to the many than to live by it oneself.

Verse 42

καὶ εἶπεν ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ] σιτομέτριον;

τις ἄρα invites the hearer to identify himself with the subject of the parable. Jesus' answer then becomes an indirect reply to Peter's question as he emphasises that those in leadership have particular need for watchfulness.

πιστος, η, ον faithful, trustworthy, believing

Cf. 1 Cor 4:2.

οἰκονομος, ου m steward, manager

Luke's use of οἰκονομος rather than Mt's δουλος "makes it all the more clear that it is the leaders of the church who are being addressed (cf. 1 Cor 4:1f.; Tit 1:7; 1 Pet 4:10; also 1 Cor 9:17; Eph 3:2; Col 1:25), but in fact the description of the servant's function in both Gospels makes it clear that it is a ... slave set over other slaves who is meant." Marshall

φρονιμος, ον wise, sensible

Cf. 16:18; 1 Cor 4:10; 10:15.

καθιστημι put in charge, appoint
θεραπεια, ας f household servants

Cf. 9:11.

καιρος, ου m time, appointed/proper time

σιτομετριον, ου n food allowance, ration

Here alone in the NT.

Verse 43

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιούντα οὕτως·

Verse 44

ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

ἀληθως adv truly, in truth
ὑπαρχω be at one's disposal (τα ὑ. possessions).

The emphasis is upon a new *authority* (cf. 19:17).

Verse 45

ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,

'To say in the heart' is Semitic for 'to think'.

χρονίζω spend a long time, delay
ἀρξῃται aor. subj. midd. ἀρχω midd begin
τυπτω beat, strike, wound, injure
παις, παιδος m & f servant, slave
παιδισκη, ης f maid, slave-girl
τε enclitic particle and, and so; τε και and also; τε ... τε ορ τε ... δε both ... and, not only ... but also
μεθύσκεσθαι Verb, pres pass dep infin
μεθυσκομαι get drunk

"The details are meant literally as part of the parable, but the example of the church at Corinth (1 Cor 11:21; cf. 2 Pet 2:13; Jude 12) shows that the parable could be applied fairly literally to the church." Marshall

Verse 46

ἦξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ ἡ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

ἦκω come, have come, be present

"The choice of the verb ἦκω to indicate the return of the master may reflect the terminology in Hab 2:3, quoted in Heb 10:37: ἦξει καὶ οὐ χρονίσει (cf. Lk 13:35; 19:43; 2 Pet 3:10; Rev 2:25; 3:3; the verb is also used in Lk 13:29; 15:27)." Marshall

προσδοκαω wait, wait for, expect
διχοτομεω cut in pieces, punish severely

Execution by 'cutting in pieces' was not unknown in the ancient world, though here it may be used metaphorically to mean 'punish most severely.'

μερος, ους n part, piece

ἀπιστος, ον unfaithful, unbelieving

θήσει Verb, fut act indic, 3 s τιθημι place, set, appoint

Verse 47

ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

γνούς Verb, aor act ptc, m nom s γινωσκω
θέλημα, ατος n will, wish, desire
ἐτοιμαζω prepare, make ready
δαρήσεται Verb, fut pass indic, 3 s δερω
beat, hit

Verse 48

ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

"The second part of the saying completes the familiar OT contrast between unwitting sins and witting sins (Nu 15:30; Dt 17:12; Ps 19:13)." Marshall

ἄξιος, α, ον worthy, deserving
πληγη, ης f plague, beating, wound
ὀλιγος, η, ον little, small; pl. few
ἐδόθη Verb, aor pass indic, 3 s διδωμι
πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many
παρέθεντο Verb, aor midd indic, 3 s
παρατιθημι midd. commit, entrust
περισσότερος, α, ον more, greater, much
more
αἰτεω ask, demand

Cf. Jas 3:1.

Day 83: Luke 12:49-56**Verses 49-53**

Jesus warns the disciples of coming crisis.

Verse 49

Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη.

πυρ, ος n fire
ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
βαλεῖν Verb, aor act infin βαλλω throw,
throw down, pour
γη, γης f earth

τι here means 'how much'

θελω wish, will
ἤδη adv now, already
ἀνήφθη Verb, aor pass indic, 3 s ἀναπτω
kindle, set ablaze

There are two types of interpretation:
i) The fire is the power of the Spirit
ii) The fire is a picture of judgement.

Marshall says that the latter fits better in context. But he also links the theme of judgment with that of baptism of which Jesus speaks next, referring also to 3:16 "where the coming One is to baptise with the Spirit and with fire, the fire being expressive of the judgment that falls upon the wicked. At the same time, however, the fire also falls on the righteous, and it may be right to see it as affecting both Jesus and his disciples who must submit to the baptism described in the next verse. Consequently, it may be possible to bring the two main interpretations together by identifying the fire as the Spirit 'who will mediate the "judging" message of the kingdom' (Ellis...)."

Verse 50

βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ.

βαπτίζω baptise, wash

Marshall suggests that baptism is here used in a manner parallel to the image of the cup in Mk 10:38 – it has "the sense of submitting to divine judgment." He continues, "Jesus himself then shares in the judgment which is to come upon the world. But the saying indicates that his baptism is the pre-condition for what is to follow; this is the probable force of the δε. Hence the longing of Jesus is for his baptism to be accomplished."

πως how(?) in what way(?)

συνεχω surround; pass be hemmed in

"Has the sense 'to be distressed' (8:37; 4:38; Phil 1:23) or 'to be dominated by (a thought)' (Acts 18:5; 2 Cor 5:14...)." Marshall

ἕως ὅτου until

τελεω complete, finish, fulfill, carry out

"Conveys the idea that the death envisaged by Jesus (for nothing else can be meant) is no mere fate or accident but a destiny to be fulfilled; cf. especially 13:32; 22:37." Marshall

Verse 51

δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

δοκεω think, suppose

εἰρηνη, ης f peace

παραγινομαιν come, arrive, appear

δοῦναι verb, aor act infin διδωμι

"The saying may echo the promise in 2:14. But such peace cannot come without war preceding it." Marshall

οὐχι (emphatic form of οὐ) not, no

διαμερισμος, ου m division, disunity

Cf. use of the cognate verb in the following verses.

Verse 52

ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν.

ἔσονται Verb, fut indic, 3 pl εἶμι

ἀπο του νυν the perspective is from the completed ministry of Jesus, i.e. in the light of his coming, teaching, death and resurrection.

πεντε (indeclinable) five

διαμεμερισμένοι Verb, perf pass ptc, m nom pl διαμεριζω divide

Marshall says this is a "periphrastic future perfect... the sense appears to be durative: 'they will be in a state of division'."

τρεις, τρια gen τριων dat τρισιν three
δυο gen & acc δυο dat δυσιν two

Verse 53

διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

It is possible to take διαμερισθήσονται with the previous verse but it is better taken with what follows.

θυγατηρ, τρος f daughter

πενθερα, ας f mother-in-law

νυμφη, ης f bride, daughter-in-law

Cf. Mic 7:6. "The picture is of a family of five – father, mother, daughter, son and son's wife... For division in families caused by the gospel cf. 14:26; 17:34f.; Mk 10:29f." Marshall

Verse 54-56

Jesus exhorts the crowd to discern the significance of the present time.

Verse 54

Ἔλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὀμβρος ἔρχεται, καὶ γίνεται οὕτως·

ὄχλος, ου m crowd, multitude

ὅταν when, whenever, as often as

ἴδητε Verb, aor act subj ὄραω trans see, observe

νεφελη, ης f cloud

ἀνατελλω rise, dawn, shine

δυσμη, ης f west (always pl.)

ὄμβρος, ου m shower, rain-storm

Here alone in the NT

οὕτως thus, in this way

"This agrees with conditions in Palestine (1 Ki 18:44), or indeed any country with a western seaboard." Marshall

Verse 55

καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

νοτος, ου m south wind, south

πνεω blow (of wind)

καυσων, ωνος m (scorching) heat

Cf. Mt 20:12; Jas 1:11 also Is 49:10. The reference is "simply to the warm air brought from the south by wind that has travelled across the desert." Marshall

ἔσται Verb, fut indic, 2 s εἶμι

Verse 56

ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

ὑποκριτης, ου m hypocrite

προσωπον, ου n face, appearance

δοκιμαζω test, examine, discern

I.e. to tell the meaning or significance of.

καιρος, ου m time, season

I.e. the significance of Jesus and his ministry and that the 'day' or time of salvation has arrived.

Day 84: Luke 12:57-13:5

Verses 57-59

A summons to reach the point of decision before it is too late.

Verse 57

Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

κρινω judge, pass judgement on

δικαιος, α, ον righteous, just

κρινω το δικαιον here means 'to judge what is right' (2 Pet 1:13).

Verse 58

ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρη σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

ὑπαγω go, go one's way, depart
ἀντιδικος, οἱ m opponent at law, enemy
ἀρχων, οντος m ruler, official, judge

"The case implied is probably that of a debtor who is being dragged before a court, and the language may suggest that a Hellenistic court is meant, since a Jewish dispute would have been settled by a scribe (12:13f.) acting as a judge." Marshall

ὁδος, ου f way, path, road, journey
δὸς Verb, aor act imperat, 2 s διδωμι
ἐργασία, ας f gain, profit, business; δος
ἐ. make an effort

δος ἐργασίαν 'take pains' is a Latinism

ἀπηλλάχθαι Verb, perf pass infin
ἀπαλλάσσω set free (ἀπαλλαχθαι ἀπ
αὐτου to settle the matter with him)
μήποτε lest, otherwise
κατασύρη Verb, aor act subj, 3 s
κατασυρω drag, take by force

Here only in the NT

σε Pronoun, acc s συ
κριτῆς, ου m judge
παραδῶσει Verb, fut act indic, 3 s
παραδιδωμι hand over, deliver up
πρακτωρ, ορος m officer (of the court)

Perhaps one who particularly dealt with debts.

βαλλω throw, place
φυλακη, ης f prison, imprisonment

Verse 59

λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

ἐξέλθῃς Verb, aor act subj, 2 s ἐξερχομαι
ἐκεῖθεν from there
ἔσχατος, η, ον adj last, final
λεπτον, ου n lepton (copper coin worth 1/2
quadrans or 1/128 denarius)
ἀποδῶς Verb, aor act subj, 2 s ἀποδιδωμι
give, pay, render, give back, repay

The parable is a call to be ready before the day of judgment.

13:1-9

The Need for Repentance

Verse 1

Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θουσιῶν αὐτῶν.

παρειμι be present, arrive

αὐτῷ here as an emphasising pronoun, 'at that very time'

ἀπαγγέλλω announce, proclaim
αἷμα, ατος f blood
ἔμιξεν Verb, aor act indic, 3 s μιγνυμι
mix, mingle
θουσια, ας f sacrifice, victim

An incident which probably took place at Passover when worshipers sacrificed their own animals. "The expression need not be taken literally, but could simply be a gruesome metaphor for the two events taking place simultaneously." Marshall.
The precise historical incident is unknown.

Verse 2

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρά πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say
δοκεω think, suppose
ἁμαρτωλος, ον sinful, sinner

παρα here used to express a comparison, 'more sinful than' and παντας 'all other'.

ἐγένοντο Verb, aor midd dep indic, 3 pl
γίνομαι
πεπόνθασιν Verb, perf act indic, 3 pl
πασχω suffer

Verse 3

οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολείσθε.

οὐχι (emphatic form of οὐ) not, no
μετανοεω repent, have a change of
heart, turn from one's sins
ὁμοίως likewise, in the same way
ἀπολείσθε Verb, fut midd indic ἀπολλυμι
midd be lost, perish, die

"The point is then that natural calamities afford no proof that those who suffer in them are any worse sinners than anybody else; far more important is the fact that all sinners face the judgment of God unless they repent." Marshall

Verse 4

ἢ ἐκεῖνοι οἱ δεκαοκτώ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ;

δεκαοκτώ **eighteen**

ἔπεσεν Verb, aor act indic, 3 s πιπτω **fall, fall down**

πυργος, ου m **tower, watchtower**

ἀποκτείνω and ἀποκτείνω, -ννω **kill, put to death**

ὀφειλετής, ου m **debtor, one indebted**

I.e. sinners.

κατοικεω **live, settle, inhabit**

Verse 5

οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὡσαύτως ἀπολεισθε.

ὡσαύτως adv **in the same way, likewise**

Day 85: Luke 13:6-13**Verse 6**

Ἔλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.

συκη, ης f **fig tree**

εἶχεν Verb, imperf act indic, 3 s ἔχω

φυτεῦω **plant**

ἀμπελων, ωνος m **vineyard**

ζητεω **seek, search for**

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

Verse 7

εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρισκω. ἔκκοψον [οὖν] αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ;

ἀμπελουργος, ου m **vine-dresser, gardener**

Here alone in the NT.

τρεις, τρια gen τριων dat τρισιν **three**

ἔτη Noun, nom & acc pl ἔτος, ους n **year**

ἐκκοπτο cut off, cut down, remove

ἵνατι why? for what reason?

γῆ, γης f **earth**

καταργεω **render ineffective, use up**

"The tree not only takes up space, but in fact exhausts the ground by taking nourishment from it." Marshall

Verse 8

ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια·

ἄφες aor. imperative ἀφιημι **allow, tolerate, leave.**

σκαπτο dig

βάλλω see 12:58

κοπριον, ου n **manure**

Cf. Hos 9:10; Is 5:1-7; Joel 1:7.

Verse 9

κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον -- εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.

κἂν (καὶ ἐὰν) **even if, and if**

μὲν ... δε similar to "on one hand ... on the other hand"

μελλω (ptc. without infin) **coming, future**

εἰς τὸ μελλόν 'in the coming (year)' – the phrase is left incomplete; the conclusion is evident in the context.

"The day of grace will come to an end, despite the intercession of the vine-dresser which could only be for a limited remission of judgment." Marshall

Verse 10

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

διδασκω **teach**

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος **one**

Verse 11

καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

γυνή, αικος f **woman, wife**

ἀσθενεία, ας f **weakness, illness**

ἔτη Noun, nom & acc pl ἔτος, ους n **year**

δεκαοκτώ **eighteen**

συγκυπτο **bend double**

ἀνακυπτο **straighten up, stand up, look up**

παντελής, ες **complete; εἰς τὸ π. fully, at all, completely**

The meaning depends on what is being qualified by παντελες

i) It may go with ἀνακυψαι, 'unable to raise herself completely', or

ii) with μὴ δυναμένη, 'completely unable to raise herself'.

Marshall says that the latter best fits the context.

Verse 12

ἰδων δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν
καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς
ἀσθενείας σου,

ἰδων Verb, aor act ptc, m nom s ὄραω trans
see, observe, perceive

προσφωνεω call to, address

γύναι Noun, voc s γυνή, αἰκος f
woman, wife

ἀπολέλυσαι perf. pass. ἀπολυω release,
set free,

The use of the perfect is here prophetic or dynamic in that it is by this act (including the laying on of hands, v.13) that the woman has been loosed for ever from her bondage. The perfect also stresses the permanent nature of the cure.

Verse 13

καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ
παραχρήμα ἀνωρθωθη, καὶ ἐδόξαζεν τὸν
θεόν.

ἐπέθηκεν Verb, aor act indic, 3 s ἐπιτιθημι
place on

χειρ, χειρος f hand, power

παραχρημα immediately, at once

ἀνωρθωω restore; pass straighten up

Only here and Acts 15:16; Heb 12:12.

δοξάζω praise, honour, glorify

Cf. Acts 3:8f.