

Notes on the Greek New Testament
Week 18 – Luke 13:14-14:14

Day 86: Luke 13:14-21**Verse 14**

ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος,
ἀγανακτῶν ὅτι τῷ σαββάτῳ ἔθεράπευσεν
ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι
εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν
ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ
τοῦ σαββάτου.

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

Here of response to what had happened.

ἀρχισυναγωγος, ου m president of the
synagogue

ἀγανακτεω be indignant, be angry

θεραπευω heal, cure

ὄχλος, ου m crowd, multitude

ἕξ six

δεῖ impersonal verb it is necessary, must,
should, ought

ἐργάζομαι work, do, perform

Verse 15

ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν,
Ἵποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ
οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ
τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;

ὑποκριτής, ου m hypocrite

"The plural form ... indicates that Jesus is
addressing the ruler and any present who agree
with him." Marshall

ἕκαστος, η, ον each, every

λυω loose, untie, release

βους, βοος m ox

ἢ or

ὄνος, ου m & f donkey

φατνη, ης f manger, feeding trough,
stable

ἀπαγαγὼν Verb, aor act ptc, m nom s

ἀπαγω lead away by force, lead

ποτιζω give to drink, water

Verse 16

ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν
ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτώ ἔτη,
οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου
τῇ ἡμέρᾳ τοῦ σαββάτου;

θυγατήρ, τρος f daughter

"It may be that the Jews denied her this
position, since her illness might have been
regarded as a sign of sinfulness (cf. 13:2), but
Jesus affirms it." Mashall

δεω bind, tie

Σατανᾶς, α the Adversary, Satan

δεκα ten

ὀκτώ eight

λυθῆναι Verb, aor pass infin λυω

δεσμος, ου m (& n) bond, chain,
imprisonment, prison

Jesus' words suggest, contrary to the view of
the synagogue leader, that there is something
particularly appropriate about healing on the
Sabbath.

Verse 17

καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο
πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ
ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
τοῖς γινομένοις ὑπ' αὐτοῦ.

καταισχυνω put to shame, humiliate,
disgrace

πάντες Adjective, m nom pl πᾶς

ἀντικειμαι oppose, be against

"The phrase is strongly reminiscent of Is 45:16
αἰσχυνθησονται ... παντες οἱ ἀντικειμενοι
αὐτῷ, and may perhaps imply that for the
narrator the messianic promises are being
fulfilled in Jesus." Marshall

χαιρω rejoice, be glad

ἐνδοξος, ον glorious, splendid

"The expression is reminiscent of Ex 34:10,
and stresses that the deeds of Jesus are the
work of God (cf. 7:16 for the thought)."
Marshall

Verses 18-21

The Parables of the Mustard Seed and the Leaven. "In both cases the kingdom of God is compared to the process involved. From tiny beginnings it will grow and extend its influence to a tremendous extent. Thus the idea of growth and of the contrast between the small beginning and the great end result are both present... In the present Lucan context the parables are a commentary on what has preceded. The defeat of Satan is a sign of the advance of God's rule (11:20). The evidence may be slight – such an apparently trivial incident as the cure of a crippled woman – but the potential is beyond description. The small beginning is the earnest of certain victory, despite the opposition which Jesus experiences throughout his ministry." Marshall

Verse 18

Ἔλεγεν οὖν, Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι ὁμοιωσῶ αὐτήν;

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

Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ
"What is the Kingdom of God like?"

ὁμοιωῶ make like; pass resemble, be like

Cf Mk 4:30, also Is 40:18.

Verse 19

ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

κόκκος, ου m seed, grain
σινάπι, εως n mustard

"Usually identified as *sinapis nigra*, 'black mustard'. This grows to form a bush about 4 ft high, but greater growth, even to 9 ft., is known, and the description of it as a δένδρον is not inappropriate." Marshall

λαβὼν Verb, aor act ptc, m nom s λαμβανῶ
κῆπος, ου m garden
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
αὔξαναω and αὔξω grow, increase, reach full growth

δένδρον, ου n tree

Some MSS add μεγα

πετεινον, ου n bird
κατασκηνοω nest, live, dwell
κλαδος, ου m branch

Cf. Dan 4:12,21 ... where similar imagery is used of the relation of the world to Nebuchadrezzar, the ruler of Babylon; see also Ps 104:13 (103:12); Ezek 17:23; 31:6... The birds may represent the nations." Marshall

Verse 20

Καὶ πάλιν εἶπεν, Τίτι ὁμοιωσῶ τὴν βασιλείαν τοῦ θεοῦ;

παλιν again, once more

Verse 21

ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ [ἐν]έκρουσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμῶθη ὅλον.

ζύμη, ης f yeast

"Leaven!... is old, fermented dough which is added to the new baking in order to start off the process of fermentation." Marshall

λαβοῦσα Verb, aor act ptc, f nom s
λαμβάνω
γυνή, αικος f woman, wife

ἐγκρουπτω place or mix in

ἀλευρον, ου n wheat flour

σοτον, ου n saton (a dry measure of about 12 litres)

τρεις, τρια gen τριων dat τρισιν three

ζυμω cause to rise

ὅλος, η, ον whole, all, complete, entire

"Leaven often typifies evil influences (12:1), but here the point is the powerful influence of the kingdom of God." Marshall

Day 87: Luke 13:22-30**Verse 22**

Καὶ διεπορεύετο κατὰ πόλεις καὶ κωμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.

διαπορευομαι go through, travel through
πολις, εως f city, town

κωμη, ης f village, small town

διδασκω teach

πορεία, ας f journey

A reminder of the background to the teaching recorded here.

Verse 23

εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς,

εἰ is here used to introduce a question (cf. 22:42,49; Acts 1:6). "The usage is Lucan and appears to be Semitic." Marshall.

The question may have been posed from a position of Jewish smugness, 'Will many Gentiles become proselytes?'

ὀλιγος, η, ον little, small; pl. few

σωζω save, rescue, heal

σωζομενοι lit. "being saved" cf. Acts 2:47; 1 Cor 1:18; 2 Cor 2:15.

Verse 24

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

Cf. Mt 7:13f. "The question is not answered directly (cf. Acts 1:6-8), although an answer is implicit in the second clause. Instead the point is applied existentially to Jesus' hearers: rather than speculate about the fate of others, let them make sure now that they enter by the door, however narrow and difficult it is, rather than put off decision, because at the last day many people who want to enter will find that they have left it until too late." Marshall

ἀγωνιζομαι struggle, strive

Cf. Jn 18:36; 1 Cor 9:25

εἰσερχομαι enter, go in, come in
στενος, η, ον narrow

Only here and Mt 7:13f.

θυρα, ας f door, gate
ζητεω seek, search for, attempt
ἰσχυω be strong, be able, be sufficient

I.e. because the door will have been shut.

Verse 25

ἀφ' οὗ ἂν ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

ἀφ' οὗ from when, from that time

Cf. 13:7.

ἐγερθῆ Verb, aor pass subj, 3 s ἐγειρω raise

οἰκοδεσποτης, ου m householder, master

ἀποκλειω close, lock

Here alone in the NT.

The picture is of the master of the house shutting the door once he knows that all his guests are present.

ἄρχω rule, govern; midd begin

ἔξω out, outside

ἐστάναι Verb, perf act infin ἵστημι and ἵστανω stand

κρουω knock (at a door)

On the cry Κυριε and the response, cf. Mt 7:22.

ἀνοιγω open

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

ἐρεῖ Verb, fut act indic, 3 s λεγω

οἶδα know, understand

ποθεν interrog adv. from where, how, why

'I do not acknowledge you', cf. Is 63:16; 2 Tim 2:19; Mt 7:23.

Verse 26

τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·

Cf. Mt 7:22f.

τοτε then, at that time

ἐφάγομεν Verb, aor act indic, 1 pl ἐσθιω and ἐσθω eat, consume

ἐνώπιον prep with gen before, in the presence of, in front of

ἐπίομεν Verb, aor act indic, 1 pl πινω drink

πλατεια, ας f wide street

διδασκω teach

"The description is of Jews who had accompanied with Jesus during his earthly ministry. But there is something hollow about their claim. They had only eaten in the presence of Jesus; the language does not necessarily describe a real fellowship. Likewise, although Jesus had taught in their presence, it is not said that they had responded to his teaching." Marshall

Verse 27

καὶ ἐρεῖ λέγων ὑμῖν, Οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.

The text here is uncertain:

i) λεγων ὑμιν p^{75c} B

ii) λεγω ὑμιν p^{75*} A D W Θ

iii) ἀμην λεγω ὑμιν sy^s

iv) ὑμιν κ lat syr^p cop

The following ὑμας is included in κ A W Θ sa bo.

ἀπόστητε Verb, aor act imperat, 2 pl

ἀφισταμαι intrans leave, go away

πάντες Adjective, m nom pl πας

ἐργατης, ου m labourer, workman

ἀδικια, ας f wrongdoing, evil, sin

Cf. Ps 6:8 (6:9). "The words are those of a sufferer, vindicated by Yahweh, who tells his opponents to leave him." Marshall. It is lack of righteousness that excludes people from the heavenly banquet.

Verse 28

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακωβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

Cf. Mt 8:11ff.

ἐκει there, in that place, to that place

I.e. outside the door

ἔσται Verb, fut indic, 2 s εἶμι

κλαυθμος, ου m bitter crying, wailing

βρυγμος, ου m grinding, gnashing

ὀδους, ὀδοντος m tooth

"The thought here is of anger directed against the master rather than of despairing remorse." Marshall

ὅταν when, whenever, as often as

ὄψεσθε Verb, fut act indic, 2 pl ὄρω trans see, observe, perceive, recognise

On the triad of patriarchs, cf. Ex 3:6.

προφητης, ου m prophet

ἐκβαλλω throw out, expel, cast out
ἔξω see v.25

"The participle construction represents an Aramaic circumstantial clause and contains the main thought." Marshall
The use of ἐκβαλλω indicates that the thought is of the last judgment.

Verse 29

καὶ ἦξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν
καὶ ἀπὸ βορρᾶ καὶ νότου καὶ
ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

ἦκω come, have come, be present
ἀνατολη, ης f rising sun, dawn, east
δυσμη, ης f west (always pl.)
βορρας, α m the north
νοτος, ου m south wind, south

The reference is to the gathering of Gentiles from all over the world.

ἀνακλιθήσονται fut. pass. ἀνακλινω seat
at table, lay down

"Refers to reclining at a meal and indicates that the heavenly banquet is pictured. For this idea, cf. Is 25:6f.; 64:3; 65:13f.; Ezk 32:4; 39:17-20 ... Lk 14:15; Mt 22:2-14; Mk 14:25; Rev 19:9." Marshall

Verse 30

καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι,
καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

Cf. Mt 20:16

ἔσχατος, η, ον last, final
ἔσονται Verb, fut indic, 3 pl εἶμι

The future tense indicates a reversal of places in the age to come.

πρωτος, η, ον first, foremost

"The saying is applied here especially to the relation between Jews and Gentiles." Marshall

Day 88: Luke 13:31-35

Verse 31

Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες
Φαρισαῖοι λέγοντες αὐτῷ, Ἔξελθε καὶ
πορεύου ἐντευθεν, ὅτι Ἡρώδης θέλει σε
ἀποκτεῖναι.

ὥρα, ας f hour, moment
προσῆλθάν Verb, aor act indic, 3 pl
προσερχομαι come or go to, approach
ἔξελθε aor. imperat. ἐξερχομαι come
out, get out
πορευομαι go, proceed
ἐντευθεν from here
θελω wish, will

ἀποκτεῖναι Verb, aor act infin ἀποκτεινω
and ἀποκτεννω, -ννω kill, put to
death

Of the Pharisees' motives, Marshall says, "It is most likely that their action here is motivated by malice, and that they were trying (like Herod) to get Jesus to make himself scarce. For Jesus the warning presented itself as a temptation to follow human advice and ignore God's plan for his ministry."

Verse 32

καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ
ἄλωπεκι ταύτῃ, Ἴδου ἐκβάλλω δαιμόνια
καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον,
καὶ τῇ τρίτῃ τελειοῦμαι.

εἶπατε Verb, aor act imperat, 2 pl λεγω
ἄλωπηξ, εκος f fox

A picture of low cunning.

ἰασις, εως f healing
ἀποτελεω accomplish, perform

Present tenses signify continuing action – here into the future.

σημερον today
αὔριον Adverb αὔριον tomorrow, the
next day, in a short while
τριτος, η, ον third

The expression is Semitic. It means an uncertain but limited period of time.

τελεω complete, finish, fulfill, carry out

'I reach the goal' – signifying his death and stressing termination and fulfilment.

Verse 33

πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ
ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

πλην but, yet, nevertheless, besides
δει impersonal verb it is necessary, must,
should, ought

ἐχομένη Verb, pres pass ptc, f dat s ἔχω

Used in the sense of 'next, neighbouring' (Mk 1:38; Acts 13:44; 20:15; 21:26).

ἐνδεχεται impers it is possible, it is
imaginable

Here alone in the NT.

ἀπολλυμι destroy, kill, lose; midd be lost,
perish, die

ἔξω out, outside, away

Verse 34

Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου ὄν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

ἀποκτείνω see v.31

Present participles express that Jerusalem was 'ever ready to kill and stone'.

λιθοβολεω stone, throw stones at
ἀποστελλω send, send out
ποσάκις adv how often?

"If taken literally, it implies several visits of Jesus to Jerusalem (as attested in Jn.); possibly Jerusalem's 'children' signify the Jews generally." Marshall

ἠθέλησα aor. θελω wish, will

The speaker has variously been identified as God, Jesus and wisdom. Marshall comments, "The saying was understood by Matthew and Luke as a saying of Jesus, in which case Jesus aligns himself with the earlier messenger of wisdom and expresses his own repeated attempts to win over the people of Jerusalem."

ἐπισυναγω gather, gather together
τεκνον, ου n child; pl descendants
τροπος, ου m way, manner; ὄν τ. in the same way as, as, like

ὄρνις, ιθος f hen
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
νοσσια, ας f brood
περυξι, υγος f wing

Cf. Dt 32:11; Pss 17:8 (16:8); 36:7 (35:8); 57:1 (56:2); 61:4 (60:5); 63:7 (62:8); 91:4 (90:4); Ru 2:12; Is 3:5.

The basic sense is "one of bringing men into the kingdom of God." Manson

Verse 35

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἢξει ὅτε] εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

ἀφιημι leave
οἶκος, ου m house, home, household, family, people

An allusion to Jer 12:7 and 22:5. "Here God speaks of deserting the sinful people of Judah and the royal palace in view of their continued rejection of him." Marshall

δε is omitted by p⁷⁵ & it sy^c sa bo^{pt}

ἴδητέ Verb, aor act subj, 2 pl ὁραω trans see, observe, perceive, recognise
ἦκω come, have come, be present

ἢξει ὅτε is omitted by p⁷⁵ B L sy^p sa, and there are several variants of the longer reading.

ὅτε conj when, at which time
εὐλογεω speak well of, bless
ὄνομα, τος n name, title, person

Ps 118(117):26. "May be a reference to the triumphal entry into Jerusalem or to the final consummation when the promise of the coming of the Messiah is fulfilled." Marshall

Day 89: Luke 14:1-9**Verse 1**

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

ἐλθεῖν Verb, aor act infin ἐρχομαι
ἀρχων, οντος m ruler, official

Either a ruler of, or leading man from, the Pharisaic party or a ruler of the synagogue.

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

ἄρτος, ου m bread, a loaf, food
παρατηρεω (act & midd) watch, watch closely

Verse 2

καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

ὑδρωπικος, η, ον suffering from dropsy, having swollen arms and legs

Here alone in NT

ἐμπροσθεν before, in front of

I.e. Jesus could not help noticing him.

Verse 3

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Ἔξεστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;

ἀποκρινομαι used in the sense of respond (cf. 13:14).

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

ἐξεστιν impersonal verb it is permitted, it is lawful, it is proper

θεραπευω heal, cure

ἢ or

Cf. 6:9

Verse 4

οἱ δὲ ἤσυχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν.

ἤσυχάζω be silent

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

ἰαομαι heal, cure, restore

ἀπολυω release, set free, send away

Verse 5

καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ
βουὸς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως
ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

Cf. Mt 12:11

βους, βοος m ox

The meaning is 'a child or even just an ox'.
Some MSS have ὄνος (donkey) in place of
υἱός – probably a 'correction' of what
appeared to be an incongruous equating of child
and ox.

φρεαρ, ατος n well, pit

πεσεῖται Verb, fut midd dep indic, 3s πιπτω
fall, fall down

The future indicative is used loosely for the
more correct aorist subjunctive (cf. ἐρεῖ v.10).

ἀνασπαω pull out, draw up

Verse 6

καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς
ταῦτα.

ἴσχυω be strong, be able, be sufficient
ἀνταποκρινομαι reply, answer back

Verse 7

Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους
παραβολὴν, ἐπέχων πῶς τὰς
πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς
αὐτούς,

κεκλημενους perf. pass. ptc. καλεω

Here = those who have been called/invited to
the meal. This is a key word which binds the
whole of this section together (cf. 14:8, 9, 10,
12, 13, 16, 17, 24).

ἐπεχω notice, give close attention to
πως how(?)

πρωτοκλισια, ας f place of honour (at a
feast)

ἐκλεγομαι choose, select

The places of greatest honour at a feast were at
the head of the table. The most important
guests would tend to arrive last.

Verse 8

Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ
κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε
ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ,

ὅταν when, whenever, as often as

κληθῆς Verb, aor pass subj, 2 s καλεω

γάμος, ου m wedding, wedding feast

κατακλιθῆς Verb, aor pass subj, 2 s

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

μηποτε lest, otherwise

ἐντιμότερος, α, ον more important, more
honoured (comparative of ἐντιμος)

ἢ Verb, pres subj, 3s εἰμι

Verse 9

καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξι μετὰ
αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

ἐρεῖ Verb, fut act indic, 3 s λεγω

δὸς Verb, aor act imperat, 2 s διδωμι

τοπος, ου m place

τοτε then, at that time

ἄρξι Verb, aor midd subj, 2 s ἀρχω midd
begin

αἰσχυνη, ης f shame, disgrace

ἔσχατος, η, ον last, final

κατεχω take

Day 90: Luke 14:10-14**Verse 10**

ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς
τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ
κεκληκὼς σε ἐρεῖ σοι, Φίλε, προσανάβηθι
ἀνωτερον· τότε ἔσται σοι δόξα ἐνωπιον
πάντων τῶν συνανακειμένων σοι.

ὅταν when, whenever, as often as

κληθῆς Verb, aor pass subj, 2 s καλεω

πορευθεὶς Verb, aor pass dep ptc, m nom s

πορευομαι go

ἀναπιπτω sit, sit at table, lean

τοπος, ου m see v.9

κεκληκὼς Verb, perf act ptc, m nom s

καλεω

ἐρεῖ see v.9

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

προσανάβηθι Verb, aor act imperat, 2 s

προσαναβαινω move up

Here only in NT.

ἀνωτερον adv first, above, to a better
seat

I.e. one nearer the host.

τοτε then, at that time

ἔσται Verb, fut indic, 2 s εἰμι

ένωπιον before, in the presence of
 συνανακειμαι sit at table with, eat with

Verse 11

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
 καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

ὑψωω exalt, lift up, raise
 ταπεινωω humble, make ashamed,
 humiliate

Cf. 18:14; Mt 23:12 also Mt 18:4. For the
 though cf. Mt 11:23; 2 Cor 11:7; Jas 4:10; 1
 Pet 5:6; also Lk 16:15; Rom 12:16; 1 Tim
 6:17.

Verse 12

Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Οταν
 ποιῆς ἄριστον ἢ δεῖπνον, μὴ φωνεῖ τοὺς
 φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ
 τοὺς συγγενεῖς σου μηδὲ γείτονας
 πλουσίους, μήποτε καὶ αὐτοὶ
 ἀντικαλέσωσίν σε καὶ γένηται
 ἀνταπόδομά σοι.

κεκληκότι Verb, perf act ptc, m dat s καλεω
 ἄριστον, ου n meal, noon meal, feast

Cf. 11:38

δειπνον, ου n feast, banquet, supper,
 main meal

Cf. 11:37

μηδε nor, and not; μηδε ... μηδε neither
 ... nor

συγγενης, ους m relative, kinsman
 γειτων, ονος m & f neighbour
 πλουσιος, α, ον rich, well-to-do
 μηποτε lest, otherwise
 ἀντικαλεω invite in return

Here alone in NT

γένηται Verb, aor subj, 3 s γινομαι
 ἀνταποδομα, τος n repayment,
 retribution

Here and Rom 11:9

Verse 13

ἀλλ• ὅταν δοχὴν ποιῆς, κάλει πτωχοὺς,
 ἀναπίρους, χωλοὺς, τυφλοὺς•

δοχη, ης f banquet, reception

Cf. 5:29.

πτωχος, η, ον poor, pitiful
 ἀναπηρος, ου m a cripple
 χωλος, η, ον lame, crippled
 τυφλος, η, ον blind

Verse 14

καὶ μακάριος ἔση, ὅτι οὐκ ἔχουσιν
 ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ
 σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

μακαριος, α, ον blessed, fortunate,
 happy

ἔση Verb, fut indic, 2 s εἶμι
 ἀνταποδιδωμι repay, return
 ἀναστασις, εως f resurrection, raising up
 δικαιος, α, ον righteous, just

Cf. Lk 20:35; Jn 5:29