

**Notes on the Greek New Testament**  
**Week 20 – Luke 15:25-16:31**

**Day 96: Luke 15:25-32****Verse 25**

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

πρεσβυτερος, α, ον elder, eldest, old man/woman

ἀγρος, ου m field, farm

"The older son appears on the scene in the fields. He is outside the house. His path to the banquet hall is step by step presented as parallel to the road just travelled by the prodigal." Bailey.

ἐγγιζω approach, draw near

συμφωνια, ας f music

χορος, ου m dancing

**Verse 26**

καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπυνθάνετο τί ἂν εἴη ταῦτα.

προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι call to oneself, summon

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one παις, παιδος m & f servant, slave, child

Bailey suggests that the men/adults of the village were in the feast while the children would have congregated in the courtyard outside. It was of one of these children that the older brother calls for an explanation for the feast – hence the reply 'your father ..' rather than 'my master ...'

πυνθανομαι inquire, ask, question

εἶη 3s. subj. εἶμι

τί ἂν εἴη is a Lucan phrase, cf. 18:36; Acts 21:33.

**Verse 27**

ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

ἦκω come, have come, be present

See v.23 for much of the vocabulary of this verse

ὑγιαίνω be sound, be in good health

Here means that the boy is safe and well.

ἀπέλαβεν Verb, aor act indic, 3 s

ἀπολαμβανω receive back, get back

**Verse 28**

ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

ὠργιζομαι be furious, be angry

"He objected to the welcome given to one who had done nothing to deserve it, but rather had done harm to his father. Perhaps too he feared some loss to himself as heir to what remained." Marshall.

ἤθελεν Verb, imperf act indic, 3 s θελω wish

εἰσερχομαι enter, go in, come in

Bailey points out that custom would have required the elder brother's presence. "At such a banquet the older son had a semi-official responsibility. He is expected to move among the guests, offering compliments, making sure everyone has enough to eat, ordering the servants around and, in general, becoming a sort of major-domo of the feast." His failure to go in amounts to a public humiliation of his father.

ἐξελθων Verb, aor act ptc, nom m s

ἐξερχομαι

παρακαλεω exhort, encourage, urge

Note the imperfect for continuous action. Bailey comments, "The listener/reader expects anger similar to that of King Ahasuerus to burn within the heart of the father. He is expected to ignore the boy and proceed with the banquet, or in some way punish him for public insolence, or at least demonstrate extreme displeasure. However, for the second time in one day, the father goes down and out of the house offering in public humiliation a demonstration of unexpected love." Stephen Wright comments, "Just as he had gone out to meet his returning younger son, so he goes out to his loyal but reluctant elder son."

**Verse 29**

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἴδου τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·

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

The elder son's attitude is reminiscent of that expressed in Mt 20:12.

τοσουτος, αυτη, ουτον correlative adj so  
much; pl so many  
ἔτη Noun, nom & acc pl ἔτος, ους n year  
δουλευω serve, slave for

Not the kind of word you would expect used by a son of work for his father – except in anger, “I have slaved away for you all these years ...”. The son feels that he has had the position of a slave (cf. Gal 4:1f.).

οὐδεποτε never  
ἐντολη, ης f order, instruction  
παρερχομαι pass by, neglect

Cf. 11:42. "He reflects the attitude of the Pharisees (18:9ff.; 18:21; Gal 1:13f.; Phil 3:6) as seen by Jesus and the early church... It should be regarded as a 'persuasive definition' rather than a statement with which they could at once identify themselves. Jesus' description is meant to make them re-examine themselves." Marshall. Though note also Deut 26:13 for the language that was to accompany the tithing offering.

Bailey points out that the assertion of the elder brother that he has always obeyed his father does not sit well with his refusal to join in the banquet and his failure to address his father with any form of reverential title – both of which amount to insults. Bailey quotes Sa'id who writes, "The estrangement and rebellion of the older son were evident in his anger and his refusal to enter the house."

ἐμοὶ Pronoun, dat s ἐγώ

Note the emphatic position of ἐμοὶ

ἔδωκα Verb, aor act indic, 3 s διδωμι

Stephen Wright comments, "This loyal son has not grasped the fact that his father was treating him, too, as grown up, indeed as an equal; that all that was the father's – the house and livestock and land and its produce, all that remained after the younger son had taken his portion – was indeed his. He was still expecting to receive gifts like a child, while all along his father was entrusting him with everything that they had left, and expecting him to enjoy it freely."

ἐριφος, ου m goat, kid

Only here and in Mt 25:32.

φιλος, ου m and φιλη, ης f friend  
εὐφρανθῶ Verb, aor pass subj, 1 s  
εὐφραϊνω see v.23

The elder brother now expresses the desire which had typified the prodigal! Cf. the language of the labourers in the parable in Mt 20:11, cf. Lk 17:7-10.

### Verse 30

ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγων σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

ὅτε conj when, at which time

ὁ υἱὸς σου οὗτος Note: not 'my brother.' By this the elder brother declares that he is not part of the family – he has "removed himself from the fellowship of the family." Bailey.

καταφαγων Verb, aor act ptc, m nom s  
κατεσθιω and κατεσθω eat up, devour  
βιος, ου m living, possessions

σου τὸν βίον Derrett argues that this is an attempt to say, "He doesn't love you. If he did, he would have preserved his portion to take care of you in your old age."

πορνη, ης f prostitute

An assertion made without evidence but on the ground of probability. From the older son it is an attempt to blacken his brother's name.

ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον see v.23.

### Verse 31

ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν·

"How will the father respond after this attack on his integrity?... If he orders the son to enter the house and fulfil his duty as a member of the family, the son will certainly obey. But what would be gained? He already has a servant in the person of this young man. He wants a 'son.' The father bypasses the omission of a title, the bitterness, the arrogance, the insult, the distortion of fact, and the unjust accusations. There is no judgment, no criticism, no rejection, but only an outpouring of love. In striking contrast to the older son, he begins with a title and an affectionate one at that. Rather than υἱός he now uses τέκνον." Bailey.

τέκνον, ου n child

παντοτε always

ἐμος, η, ον 1st pers possessive adj my,  
mine

σος, ση, σον possessive adj. your, yours

"The saying must be interpreted to mean that legally the son will inherit the farm, since it has already been promised to him. If the son has not already enjoyed the fruits of it, it is because he has not asked rather than because the father was unwilling to give it." Marshall. These words amount to an assurance that the prodigal's return does not affect the elder brother's rights in any respect.

**Verse 32**

εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

χαρῆναι Verb, aor pass dep infin χαίρω  
rejoice, be glad

ἔδει Verb, imperf indic, 3 s (impers) δεῖ  
impersonal verb it is necessary, must

The words are ambiguous: they could explain the father's rejoicing or amount to an appeal for the elder son to join in the rejoicing.

ἀδελφός σου οὗτος note the contrast with v.20. The father's concern is for reconciliation. His words are an appeal to the elder son to understand grace.

"With the father's statement the parable comes to an end, leaving his words as the climax, but also leaving the question for the hearers to answer: will the elder brother go in?"  
Marshall. The lack of response by the elder son amounts to an appeal to the Pharisees, 'Will you go in?'

**Luke 15:11-32 Postscript**

Bailey comments, "It is certainly right not to make a one-to-one identification of the Pharisees with the older son and the publicans with the younger son. Instead, Jesus is discussing two basic types of men. One is lawless without the law, the other lawless within the law. Both rebel. Both break the father's heart. Both end up in a far country, one physically, the other spiritually. The same unexpected love is demonstrated in humiliation to each. For both this love is crucial if servants are to become sons.

"This last half of the parable clarifies a potential misunderstanding of repentance that could be deduced from the first double parable. Repentance does not quite equal being found. The father goes out and finds both sons. One understands and accepts the status of being found. The other, so far as we know, does not, and remains lost."

Stephen Wright comments that the story is "Of a father striving to reconcile his children: a father for whom people were more important than property; unity more important than dignity; forgiveness more important than family honour; reconciliation more important than national and ritual purity."

**Day 97: Luke 16:1-9****Verses 1-9**

Chapter 16 is mainly warnings about wealth and commences with the Parable of the Prudent Steward. Marshall outlines the main interpretations of this parable as follows: "Essentially there are two main interpretations of the steward's action. The traditional interpretation is that he acted corruptly throughout the story: having wasted his master's goods during his stewardship, he finally proceeded to falsify the accounts of his master's debtors by reducing the amounts owed in order to obtain their goodwill..." The second view originates with Derrett who, "made the suggestion that the steward had included in the original accounts the interest due on the deferred payments. By God's law the charging of interest was strictly illegal, although man's law had found ways of evading God's law. What the steward did was to reduce the debtor's accounts by the amount of interest due, thus pleasing the debtors, acting legally himself and putting his master in a good light. There is then no difficulty about the steward's changed way of life being praised and used as an example to be imitated..."

"A variant view is that adopted by Findlay... and Fitzmyer... who claimed that the 'interest' was actually the steward's 'commission' on the transactions. What happened was simply that the steward forwent his own profit on the debts, and the master suffered no loss. The steward, as it were, paid out of his own pocket by renouncing the profit he hoped to gain, in order to obtain a lasting welcome from the debtors instead..."

"K.E.Bailey, holds that what the steward did was simply to show generosity by reducing the debtors' bills in faith that the master would be unwilling to countermand the changes and thereby lose *his* reputation for generosity." Marshall favours Derrett's interpretation.

**Verse 1**

Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

μαθητής, ου m disciple, pupil  
πλούσιος, α, ον rich, well-to-do  
εἶχεν Verb, imperf act indic, 3 s ἔχω  
οἰκονομος, ου m steward, manager

The master was probably an absentee landlord.

διεβλήθη Verb, aor pass indic, 3 s  
διαβαλλω bring charges

Here only in NT. The verb often means 'accuse falsely' though here the context makes clear that the accusation has grounds.

διασκορπιζω see 15:13

May imply neglect or misappropriation, "but since there is no suggestion of having to pay compensation, the former is more likely." Marshall.

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

τα ὑπαρχοντα see 8:3

### Verse 2

καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

φωνεω call, call out

ἀπόδος Verb, aor act imperat, 2 s

ἀποδιδωμι give, render

λογον here in sense of 'account'

οἰκονομία, ας f management of a household, responsibility

δύνῃ Verb, fut midd dep indic, 2 s δυναμαι

ἔτι still, yet, any longer

οἰκονομεω be a manager, be a steward

Here alone in NT

### Verse 3

εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαίτεῖν αἰσχύνομαι.

ἀφαιρεω take away

The present tense signifies the process of dismissal which would not be complete until the steward had set down his accounts.

σκαπτω dig

ἰσχυω be strong, be able, be sufficient

ἐπαίτεω beg

Only here and in 18:35 in the NT.

αἰσχυνομαι be ashamed, be made ashamed

### Verse 4

ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

ἔγνων Verb, aor act indic, 1 s γινωσκω

Moule explains the aorist as an instantaneous action which is over before it can be commented on. The Greek punctiliar has to be translated on occasions by a simple English form – here, 'I know what I will do'. Plummer thinks it suggests a sudden idea.

ὅταν when

μετασταθῶ Verb, aor pass subj, 1 s

μεθιστημι remove

δεχομαι receive, accept, welcome

### Verse 5

καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρωτῷ, Πόσον ὀφείλεις τῷ κυρίῳ μου;

προσκαλεσάμενος Verb, aor midd dep ptc,

m nom s προσκαλεομαι call to

oneself, summon, invite

ἕνα ἕκαστον see 4:40

χρεοφειλετης, ου m debtor

"These may have included tenants of the estate who paid their rents in kind or (more probably) merchants who had received goods on credit from the estate and had given promissory notes in their own handwriting (Phm 18) to the steward." Marshall

πρωτος, η, ον first

ποσος, η, ον how much(?), how many(?)

ὀφειλω owe

### Verse 6

ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πενήτηκοντα.

ἕκατον one hundred

βάτους, ου m & f bath measure of about 35 litres

Here alone in the NT

ἐλαιον, ου n olive oil, oil

δέξαι Verb, aor midd dep imperat, 2 s take

γραμμα, τος n letter, account

The plural is used here for a single document.

καθίζω sit down, take one's seat

ταχως adv. (formed from ταχυς) quickly, at once

γράψον Verb, aor act imperat, 2 s γραφω

Either alter the figure or more probably write out a new note.

πεντήκοντα fifty

"On Derrett's view this represents interest at 100%, which seems excessively high, but which is not impossible under oriental conditions. In the case of the wheat the amount of interest is much more realistic." Marshall

### Verse 7

ἔπειτα ἐτέρω εἶπεν, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

ἔπειτα then, afterwards

ἕτερος, α, ον other, another  
κορος, ου m cor, measure

Here alone in the NT. A dry measure equivalent to the *homer*. In OT times it was approximately 220 litres or 48 gallons.

σιτος, ου m grain, wheat  
ὀγδοηκοντα eighty

### Verse 8

καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τοῦτου φρονιμωτεροὶ ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

Is v.8 a continuation of the parable or comment by Jesus upon the parable? Is ὁ κύριος the master in the story or is it Jesus? Marshall says that the former is preferable and that on Derrett's view, "the master applauded the servant's return to legal dealings and was happy to bask in the undeserved reputation for fair dealing which he himself could now enjoy."

ἐπαινεω commend, praise  
οἰκονομος, ου m steward, manager  
ἀδικια, ας f wrongdoing, evil, sin

τον οἰκονομον της ἀδικια is a Hebrewism meaning "the unrighteous steward". On Derrett's view this would apply to his former conduct.

"A different view is suggested by H Kosmala who argues that ἀδικια denotes the standing characteristic of this world, corrupted as it is by sin. The steward is simply a worldly man who acts in a worldly fashion (i.e. sinfully), and the point of the description is to contrast him with the disciples; understood in this way, the phrase then links closely to v. 8b and v9. Cf. 1 Jn 5:19; Jas 3:16." Marshall

φρονίμως adv wisely

"A word which is often used of the attitude which disciples should adopt in regard to the coming of the Son of man. The steward had seen the urgency of the situation and reacted sensibly towards it; so too, it is implied, should men react to the impending judgment of God." Marshall

The latter part of this verse is clearly comment on the parable and not part of the master's commendation.

"οἱ υἱοὶ with a genitive is a common Semitic phrase to denote people belonging to a particular class (cf. 10:6 note)." Marshall

αἰων, αἰωνος m age, world order  
φρονιμωτερος, α, ον shrewder, wiser  
(comparative from φρονιμος)

φως, φωτος n light

Cf. Jn 12:36; 1 Thess 5:5 also Eph 5:8.

γενεα, ας f generation, contemporaries, age

I.e. 'by the standards of their generation'

### Verse 9

Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

φιλος, ου m and φιλη, ης f friend

"No doubt by almsgiving" Marshall

μαμωνας, α m money, wealth, property

Here and 16:11,13; Mt 6:24.

της ἀδικιας because it is the great rival of God for the devotion and service of men. The meaning is *worldly* wealth.

ὅταν when, whenever, as often as  
ἐκλειπω fail, give out, end  
δέξωνται Verb, aor midd dep subj, 3 pl  
δεχομαι receive, welcome

Marshall suggests that the implied subject is the angels.

αἰωνιος, ον eternal, everlasting  
σκηνη, ης f tent, dwelling place

## Day 98: Luke 16:10-18

### Verse 10

ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

πιστος, η, ον faithful, trustworthy

"The ... motif is that of faithfulness in stewardship, and in their present context the sayings implicitly draw a contrast between the unfaithfulness of the steward in the parable and the faithfulness required in disciples." Marshall Cf. 12:42; 19:17; 1 Cor 4:2. Derrett, however, understands 'faithful' to mean faithful to God. The servant in the previous parable was faithful to God in his cancellation of unjust interest.

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

This is the value which the Lord assigns to earthly possessions

ἀδικος, ον evil, sinful

The meaning here is 'dishonest, untrustworthy'.

**Verse 11**

εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; ἀληθινος, α, ον **real, genuine, true**

"refers to what is characteristic of the new age (Jn 1:9; 6:32; *et al*; Heb 8:2; 9:24...) and hence has an abiding, permanent quality. It is thus 'real.'" Marshall

πιστευω **have confidence in, entrust**

Cf. 1 Cor 9:7. "The contrast of tenses between the two clauses suggests that the thought is of the bestowal of heavenly treasure in the age to come, rather than of entrusting of the gospel to disciples called to be evangelists." Marshall

**Verse 12**

καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; ἀλλοτριος, α, ον **belonging to another**

All earthly things are merely loaned to us – in our trust for a while and then they are gone. Only heavenly possessions are ours permanently.

ὑμετερος, α, ον **possessive adj of 2 pl your**  
δωσει fut. διδομι

**Verse 13**

Οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθήξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾷ.

οἰκετης, ου f **house servant, servant**  
δυο gen & acc δυο dat δυοσιν **two**  
ἢ or, (ἢ ... ἢ **either ... or**)

μισω **hate, despise, be indifferent to**  
ἕτερος, α, ον **other, another, different**  
ἀγαπαω **love, show love for**  
ἀνθήξεται Verb, fut midd dep indic, 3 s  
ἀντεχομαι **be loyal to, hold firmly to**

Only here and 1 Thess 5:14; Tit 1:9.

καταφρονω **despise, treat with contempt**  
δουλουειν **to serve as a slave.**

Signifies complete devotion.

"A slave might work for two or more persons in partnership (Acts 16:10, 19) or for two different masters ... or he even might have been freed by one master while still a slave of another... Hence the point of the saying is that a man cannot render the exclusive loyalty and service which is inherent in the concept of δουλεια to more than one master." Marshall

**Verse 14**

Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.

φιλαργυρος, ον **fond of money**

Here and 2 Tim 3:2; cf. the noun, 1 Tim 6:10. Montefiore, Easton and Luce say that Luke is wrong in suggesting that the Pharisees were avaricious. However, Strack Billerbeck provides sufficient evidence that they were.

ὑπαρχω **be** (equivalent to εἶμι), **be at one's disposal** (τα ὑ. **possessions**).

ἐκμυκτηριζω **make fun of, ridicule**

Only here and 23:35.

**Verse 15**

καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνωπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινωσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνωπιον τοῦ θεοῦ.

δικαιω **justify, acquit, declare & treat as righteous**

"Creed ... suggests that the force is: 'You do indeed give alms, but you only do so to justify yourselves before men' (cf. 18:9, 11f.)... It fits in with the criticism in Mt 6:1-4." Marshall

ἐνωπιον prep with gen **before, in the presence of**

Cf. 2:35; 1 Sam 16:7; 1 Ch 28:9; Ps 7:10.

ὑψηλος, η, ον **high, proud, exalted**  
βδελυγμα, τος n **something detestable**

"The saying is a threat of judgment; cf. Is 2:11-19; 5:14-16; Lk 1:51-53; 14:7-11." Marshall

**Verse 16**

Ο νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

Cf. Mt 11:12f. for a variant form of the same saying.

μεχρι and μεχρις **until, to, as far as**

It is disputed whether μεχρι here means 'up to and including' or 'up to but not including'. The following ἀπο τότε suggests from the time of John. John marks the transition between the old and the new: he is the last of the prophets who precede Christ's coming but is also the immediate herald of the new era.

τοτε **then, at that time**

A new era has now dawned.

εὐαγγελιζω act. and midd **proclaim the good news**

βιαζω exercise force (if midd); suffer violence (if pass); enter by force

The law and the prophets spoke of the kingdom which was yet to come. Since the arrival of John the Baptist, and now with the ministry of Jesus, people are storming into the kingdom, even (as it were) violently pushing past the Pharisees and Jewish leaders to do so. "The saying in both of its forms refers to the efforts men should make in order to get into the kingdom." Marshall

### Verse 17

Εύκοπωτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

εὐκοπωτερος, α, ον (comparitive from εὐκοπος easy) easier

γη, γης f earth

παρελθειν Verb, aor act infin παρερχομαι pass, pass away

κεραια, ας f stroke (part of a letter)

πεσειν Verb, aor act infin πτω fall

Caird regarded this as an ironical attack on the pedantic conservatism of the scribes: "It was easire for heaven and earth to pass away than for the scribes to surrender that scrupulosity which could not see the law for the letters."

In this he follows Manson who sees the 'strokes' as scribal additions. The point is that they are unwilling to sacrifice their traditions. In contrast, Easton says "Christ was hostile to the scribal traditions, but his attitude towards the Old Testament itself was one of unquestioning acceptance; to him this was God's word without qualification. The words of the law, rightly understood, were the sure guide to salvation." geldenhuys similarly says, "The Saviour's words here are a very natural way of emphasising the absolute authority of the Old Testament."

Marshall comments further, "It is however, 'in the demands of the kingdom, not in its own continued existence, that the Law is validated' (R.J.Banks, *Jesus and the Law in the Synoptic Tradition...*), as is seen by the way in which the saying is followed in both Mt. and Lk. by teaching in which the OT law is restated in a new way." (See also the comments of Hagner on Matthew 5:17-20 in these notes.)

### Verse 18

Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Cf. Mt. 5:32; Mk 10:11 par Mt 19:9.

ἀπολυω release, dismiss, divorce

γαμεω marry

ἕτερος, α, ον another

μοιχευω commit adultery

ἀπολελυμένην Verb, perf pass ptc, f acc s

ἄνηρ, ἄνδρος m man, husband

Jesus shows that he upholds the law, while the Pharisees, for all their professed adherence to it, undermine it and deny it. The Pharisees permitted *men* to divorce their wives for trifling causes. Jesus also asserts the equality of men and women before the law – a man, just as much as a woman may be guilty of adultery.

### Day 99: Luke 16:19-24

#### Verse 19-31

The Rich Man and Lazarus. "Two themes are combined in the parable. The first is the reversal of fortunes in the next world for the rich and the poor; this sums up the theme found in 1:53 and 6:20-26 and the warning against covetousness in 12:13-21... The second theme is that if the law and the prophets are insufficient to call the rich to repentance, even the return of someone resurrected from the dead will not achieve the desired effect. Miracles in themselves cannot melt stoney hearts. Here again there is a link with the earlier part of the chapter in which the validity of the law and the prophets during the era of the gospel is upheld." Marshall

#### Verse 19

Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφφραϊνόμενος καθ' ἡμέραν λαμπρῶς.

πλουσιος, α, ον rich, well-to-do

Secondary insertions in several MSS and versions provide a variety of names for the rich man.

ἐνδιδυσκω dress or clothe in

Imperfect for customary behaviour.

πορφυρα, ας f purple cloth

βυσσος, ου f fine linen

Fine underwear. Some suggest Egyptian cotton.

εὐφφρατω make glad, cheer up; pass be glad, rejoice

Here has the sense of feasting.

καθ ἡμεραν daily

λαμπρως adv splendidly

"He strove over no higher purpose in life than to use his riches in selfishness and ostentation for worldly pleasure." Geldenhuys.

### Verse 20

πτωχός δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

πτωχος, η, ον poor, pitiful  
ὄνομα, τος n name

Λάζαρος is an abbreviation of 'eleazar' He (whom) God helps'. The name suggests that in his misery this beggar looked to God for aid.

ἐβέβλητο Verb, pluperf pass indic, 3 s  
βαλλω trans throw, throw down, place

"The pluperfect ἐβέβλητο could mean that he had been lain by friends in a suitable place for begging, but more probably it means 'he was lying'...; the implication is that he was ill or crippled." Marshall

πυλων, ωνος m gate, gateway, entrance, porch

Here an ornamental gateway to a mansion.

εἰλκωμένος Verb, perf pass dep ptc, m nom s ἔλκομαι be covered in sores

Here alone in the NT.

### Verse 21

καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

ἐπιθυμew long for, desire, lust after

May express an unfulfilled wish.

χορτασθῆναι Verb, aor pass infin χορταζω feed, satisfy

πιπτω fall

των ψιχιων (small crumbs) is added before των πιπτων in most MSS. The words are omitted by p<sup>75</sup> B L it sy<sup>s</sup> *et al.* Metzger argues the words are a scribal addition copied from Mt 15:27.

τραπεζα, ης f table  
κυων, κυνος m dog

"Such crumbs were normally eaten by the dogs (Mt 15:27; note the close correspondence in language), which also turned their unwelcome attention to the beggar. ἀλλὰ καὶ has the sense 'and worse than all'." Marshall. Only the dogs seemed to have taken an interest in Lazarus!

ἐπιλειχω lick

Here alone in the NT.

ἔλκος, ους n sore, boil

### Verse 22

ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

ἀποθανειν aor. infin. ἀποθνησκω die, face death

ἀπενεχθῆναι Verb, aor pass infin ἀποφερω carry, carry away

κολπος, ου m bosom, chest, lap, bay

The expression is used as a picture of the banquet of Paradise – at a meal, one reclined on another (compare John 13:23). "The poor man enjoys close fellowship with Abraham at the messianic banquet (cf. 13:29)." Marshall

ἀπέθανεν Verb, aor act indic, 3s ἀποθνη ἐτάφη Verb, aor pass indic, 3s θαπτω bury

Highlighting the outwardly rich and splendid occasion that the rich man (in contrast to the poor) enjoyed even in death. Yet the contrast with κόλπον Ἀβραάμ also highlights the fact that behind the facade of the funeral it was the poor man who was rich in death.

### Verse 23

καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρα Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

ᾄδης, ου m Hades, the world of the dead, death

ἐπάρας Verb, aor act ptc, m nom s ἐπαιρω ὑπαρχω be (equivalent to εἶμι)

βασανος, ου f torment, pain

ὄραω trans see, observe

μακροθεν adv far off, at a distance, from a distance

κολποις the plural is often used for 'bosom' because the word properly means the folds of the robe.

**Verse 24**

καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάρη τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

Zahn wisely comments, "What Jesus relates further about his conversation with Abraham does not in any sense serve the end of unveiling the secrets of the beyond to the Pharisees whom he addresses, or indeed to his disciples who were present, but (as in his other parables) presents in intuitive forms which were familiar to his hearers an imaginary narrative in order to make them see and realise vividly what awaits them if they combine with pride in being Abraham's sons and the appearance of conscientious attachment to the Law and Prophets the rich man's sentiments and standards of life."

φωνεω call, call out  
ἐλεησον aor. imperat. ἐλεαω and ἐλεεω  
be merciful, show kindness; pass.  
receive mercy

πεμπω send

"Even in Hades he thinks of Lazarus as there to look after *his* wants, while in his lifetime he had never spared a thought for Lazarus's wants; he remains totally blind and unrepentant. The fact that he knows the beggar's name indicates that he knew who he was, even if he never did anything for him." Marshall

βαπτω dip  
ἄκρον, ου n extreme limits, tip  
δακτυλος, ου m finger  
ὕδωρ, ὕδατος n water  
καταψυχω cool, refresh

Here alone in the NT.

γλωσσα, ης f tongue  
ὀδυναομαι be in great pain, be in great distress

φλοξ, φλογος f flame

The flame should not be taken literally, but symbolically. But it is rightly commented by Schilder, "Let nobody say, it is *only* symbolical *and therefore* not so terrible. By mere inversion one could say, if the symbol, the mere picture, is already awe-inspiring, how horrible must the actual be!"

**Day 100: Luke 16:25-31****Verse 25**

εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι.

τεκνον, ου n child; pl descendants  
μνησθητι aor. imperat. μιμνησκομαι  
remember, call to mind; be remembered  
ἀπελαβες 2sing aor. ἀπολαμβάνω receive  
back, get back

Has force of receive back *in full*.

ἀγαθος, η, ου good, useful, fitting  
ζωη, ης f life

Geldenhuis says of the rich man that he "had not made friends by means of the 'mammon of unrighteousness' of which he had received so plentiful a supply, and so, when it failed, there was no-one to welcome him into the eternal habitations, as there would have been had he seized the opportunity to make Lazarus his friend."

ὁμοίως likewise, in the same way  
κακος, η, ου evil, bad, harm  
ὧδε adv here, in this place  
παρακαλεω exhort, encourage

Cf. Mt 5:4

ὀδυναομαι be in great pain, be in great distress

Here and 2:48; 16:24; Acts 20:28. Marshall says that the sense here is the 'spiritual torture of remorse' rather than physical pain.

**Verse 26**

καὶ ἐν πάσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερώσιν.

ἐν πασι τούτοις "as well as all this",  
"besides all this"

μεταξυ between  
χασμα, τος n chasm, pit

Here alone in the NT.

μεγας, μεγαλη, μεγα large, great  
ἐστήρικται Verb, perf pass indic, 3 s  
στηριζω establish, set firm

ὅπως (or ὅπως ἂν) that, in order that  
θελω wish, will

διαβηναι aor. infin. διαβαίνω cross,  
cross over

ἐνθεν adv from here, from there  
μηδε negative particle nor, and not  
ἐκεῖθεν from there

διαπεραω cross over

"The judgment is the irrevocable; there is no suggestion of purgatory." Marshall

### Verse 27

εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου.

ἔρωταω ask, request, beg, urge

σε Pronoun, acc s ου

πεμψῃς aor. subj. πεμπω send

He still thinks that Lazarus ought to serve him.

### Verse 28

ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

πεντε (indeclinable) five

διαμαρτυρομαι declare solemnly, charge

ἐλθωσιν aor. subj. ἐρχομαι

τοπος, ου m place

βασανος, ου f see v.23

### Verse 29

λέγει δὲ Ἀβραάμ, Ἐχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

ἀκουσατωσαν aor. subj. ἀκουω

I.e. as they are read in the synagogue.

"From these words it follows that the rich man was lost because he did not listen to the Law and the Prophets and not because he was rich." Geldenhuys.

"The Old testament forbids neither being rich nor the mere enjoyment of earthly goods; but next to the love of God it demands above everything else practical love to one's neighbour, in which this rich man had completely failed as regards the poor man at his door... cf. 10:29."

### Verse 30

ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν.

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

ἐάν if, even if, though

νεκρος, α, ον dead

πορευομαι go

"For Luke's readers there would be an inescapable allusion to the resurrection of Jesus." Marshall

μετανοησουσιν fut. μετανοεω repent, have a change of heart

### Verse 31

εἶπεν δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

ἀναστῆ Verb, 2nd aor act subj, 3 s

ἀνιστημι rise, stand up, come back to life

πεισθησονται fut. pass. πειθω persuade, convince, win over

Neither the resurrection of another Lazarus from the dead (John 11), nor the resurrection of Jesus himself would, in itself, be enough to persuade – to engender faith.