

Notes on the Greek New Testament
Week 25 – Luke 20:27-21:11

Day 121: Luke 20:27-33**Verse 27**

Προσελθόντες δέ τινες τῶν Σαδδουκαίων,
οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι,
ἐπηρωτήσαν αὐτὸν

προσερχομαι come or go to, approach
Σαδδουκαῖος Sadducee
ἀντιλεγῶ object to, oppose

"The nominative case, οἱ ἀντιλεγοντες, is strange after the preceding genitive... The reading ἀντιλεγοντες (A W Γ Δ f13 ... lat; TR;...) has poorer attestation than λεγοντες (x B C D L Θ f1... e r¹ sy sa bo) but is the more difficult (because of the double negative); the latter could be due to assimilation to Mt. 22:23 (Metzger, 172f.). Since ἀντιλεγῶ is Lucan (2:34; Acts, 3x), it should perhaps be preferred." Marshall

ἀναστασις, εως f resurrection, raising up

Verse 28

λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν
ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων
γυναῖκα, καὶ οὗτος ἄτεκνος ἦ, ἵνα λάβῃ ὁ
ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

ἔγραψεν aor γραφῶ write

Cf. Dt 25:5 and Gen 38:8. See also Dt 25:7-10; Ruth 3:9-4:12.

ἀποθάνῃ aor subj ἀποθνησκῶ die, face
death, be mortal

γυνή, αἰκος f woman, wife

ἀτεκτος, ον childless

λάβῃ aor subj λαμβανῶ take

ἐξαναστήσῃ aor subj ἐξανιστημι raise
up, have (σπερμα) children

Cf. Acts 15:5.

σπερμα, τος n seed, offspring

"The law concerned brothers who lived together and its purpose was to keep property in the family by raising up an heir to inherit it." Marshall

Verse 29

ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος
λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·

ἑπτὰ seven

ἀπέθανεν Verb, aor act indic, 3s
ἀποθνησκῶ

Verse 30

καὶ ὁ δεῦτερος

"This [short reading] is difficult grammatically, for the verb following two subjects is normally plural; the exceptions (Mk 4:41; Mt 24:35; *et al...*) are pairs that form single entities. This difficulty is avoided in the variant reading: καὶ ἔλαβεν ὁ δευτερος τὴν γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος (A W Γ Δ (Θ) f1 f13 ... lat; TR...), but the weakness of the external evidence and the difficulty of explaining how the short reading arose out of the longer (assimilation to Mt. is a possibility) suggest that the *lectio difficilior* (which is not *impossibilis*) should be preferred." Marshall

Verse 31

καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ
καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ
ἀπέθανον.

τρίτος, η, ον third

ὡσαυτως adv in the same way, likewise

κατέλιπον Verb, aor act indic, 1 s & 3 pl

καταλείπω leave, leave behind

τέκνον, ου n child

Verse 32

ὑστερον καὶ ἡ γυνὴ ἀπέθανεν.

ὑστερον adv afterwards, finally

Verse 33

ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν
γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
γυναῖκα.

ἀναστασις, εως f see v.27

ἔσχον Verb, aor act indic, 1 s & 3 pl ἔχω

Day 122: Luke 20:34-40**Verse 34**

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ
αἰῶνος τούτου γαμοῦσιν καὶ γαμισκονται,

αἰών, αἰῶνος m age, world order,
eternity

γαμεῶ marry

γαμισκῶ give (a bride) in marriage

There are some textual variants here. Some few MSS have γεννῶνται και γεννῶσιν (are born and beget) and others conflate the two readings. Marshall says that the text may refer "to the origin of life in procreation, and this gives the required contrast with the stress on resurrection and immortality which make marriage unnecessary in the next world." He admits that "the lack of Greek attestation and the variety of wording in the Latin and Syriac MSS weigh strongly against it", yet he believes that the variant γεννῶνται και γεννῶσιν "correctly indicates the line of thought in the passage."

Verse 35

οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·

καταξιωθέντες Verb, aor pass ptc, m nom
pl καταξιοῦ count worthy, make
worthy

του αἰῶνος ἐκείνου 'That age' is a unique phrase for 'the age to come' cf. 18:30.

τυχεῖν Verb, aor act infin τυγχάνω
obtain, receive

"Luke stresses that not all men share in the life of the new age. They must be accounted worthy (καταξιοῦ, Acts 5:41; 2 Thes 1:5) to attain to it... Cf. Acts 13:46; the thought may be Pauline, but the language is Jewish." Marshall

ἀναστασις, εως f resurrection
νεκρός, α, ον dead

Here meaning the resurrection of the just.

οὔτε not, nor (οὔτε ... οὔτε neither ...
nor)

"This can be understood to mean the abolition of earthly relationships. It is more likely, however, that the marriage relationship is transcended in a new level of personal relationships, and the basic point being made is that marriage as a means of procreation is no longer necessary." Marshall

Verse 36

οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσαγγελοὶ γὰρ εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

ἔτι still, yet, moreover
ἰσαγγελος, ον like or equal to an angel

A word found here alone in the NT and not attested elsewhere.

"The text suggests ... that men become God's sons as the result of the resurrection; we may have a parallel thought to the way in which Ps 2:7 is applied to Jesus being begotten as his Son by God by means of the resurrection (Acts 13:33). Thus divine Fatherhood replaces human parentage." Marshall

Verse 37

ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαάκ καὶ θεὸν Ἰακωβ·

ἐγειρω raise

μηνυω make known, disclose

ἐπι here means 'in the passage about'

βατος, ου m & f bush, thornbush

The Old Testament was divided into various sections for reading in the Synagogue. These sections were often given titles based upon a key theme of the passage. The term 'bush' here functions as a title for the passage of Scripture recording the meeting between God and Moses at the burning bush.

The present tense, λέγει, implies that Moses still speaks.

Verse 38

θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζωντων, πάντες γὰρ αὐτῷ ζῶσιν.

ζωντων ptc ζω live, be alive

Just as God's covenant relation with the Patriarchs – Abraham, Isaac and Jacob – is eternal and unchangeable, so is the personal relationship between them. It follows that, even though they have died, they are still living to him, or with him, and will one day share in the resurrection life.

Verse 39

ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας·

ἀποκριθέντες Verb, aor pass dep ptc, m
nom pl ἀποκρινομαι answer, reply,
say

The chorus of approval presumably comes from Pharisaic scribes.

καλως adv well

εἶπας Verb, aor act indic, 2 s λεγω

εἶπας The aorist of λεγω can take one of two forms: εἶπον – the 2nd aorist form with the endings of the imperfect, or, more rarely, εἶπα – the 1st aorist form. The latter is the form found here.

Verse 40

οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

οὐκέτι adv no longer, no more
ἐτόλμων 3pl imperf τολμαω dare, be brave
ἐπερωταω ask, interrogate, question

Day 123: Luke 20:41-47**Verse 41**

Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν;

πῶς how? in what way?
εἶναι Verb, pres infin εἶμι

Verse 42

αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου

βιβλος, ου f book, record
ψαλμος, ου m psalm, song

The quotation here is from Psalm 110(109):1

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down
δεξις, α, ον right, δεξια right hand

Here, and elsewhere, in the plural to signify places of honour next to a king.

Verse 43

ἕως ἄν θῶ τοὺς ἔχθρους σου ὑποπόδιον τῶν ποδῶν σου.

ἄν particle indicating contingency
θῶ Verb, aor act subj, 1 s τιθημι place, set

ἐχθρος, α, ον enemy, one hated
ὑποποδιον, ου n footstool
πους, ποδος m foot

Verse 44

Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐστιν;

The Old Testament has, among others, these two pictures of the coming Saviour: one of the son of David, a human figure, the Messianic King; the other of God himself coming to visit and save his people. These Jewish leaders could not understand that these two pictures find their one fulfilment in Jesus, who is God incarnate. It is this truth which is hinted at in Psalm 110 quoted here. David's son (a human figure) is also David's Lord (he is Divine).

Marshall suggests that for Luke, Jesus' unanswered question "found its solution in the resurrection. The one who was David's son (as Luke clearly believed, 3:23-38) became David's lord by being exalted." Cf. Acts 2:32-36; Rom 1:3,4.

Verse 45

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ],

λαος, ου m people, a people
μαθητης, ου m disciple, pupil, follower

Verse 46

Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

προσεχω pay close attention to, be on guard, watch out

γραμματευς, εως m scribe, expert in Jewish law, scholar

θελω wish, will

περιπατεω walk, walk about, live

στολη, ης f robe, long robe; pl clothes

Clerical or scholarly garments.

φιλεω love

ἄσπασμος, ου m greeting

ἀγορα, ας f market place

πρωτοκαθεδρια, ας f place of honour

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

δειπνον, ου n feast, banquet

Verse 47

οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερο κρῖμα.

κατεσθιω and κατεσθω eat up, devour, prey upon

χηρα, ας f widow

Probably means abusing the hospitality of the needy.

προφασις, εως f false motive, pretence

μακρος, α, ον long, distant, far off

προσευχομαι pray

λήμψονται Verb, fut midd dep indic, 3 pl

λαμβάνω

περισσοτερος, α, ον more, much more

κριμα, τος n judgement, condemnation, punishment

Day 124: Luke 21:1-6**Verse 1**

Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.

ἀναβλεπω look up

εἶδεν Verb, aor act indic, 3 s ὄραω trans see, observe

γαζοφυλάκιον, ου n Temple treasury, offertory box

Here and in Mk 12:41,43; Jn 8:20.

δωρον, ου n gift, offering; τα δ. offertory box (see v.4)

πλουσιος, α, ον rich, well-to-do

Verse 2

εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,

χήρα, ας f widow

πενιχρος, α, ον poor, needy

Here alone in the NT

βάλλουσαν Verb, pres act ptc, f acc s βαλλω

ἐκεῖ there, in that place, to that place

λεπτον, ου n lepton (copper coin worth 1/2 quadrans or 1/128 denarius)

Verse 3

καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν·

ἀληθως adv truly, in truth

πτωχος, η, ον poor, pitiful

πλειων, πλειον ορ πλεον more, most

Verse 4

πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

περισευω intrans. be left over, be more than enough, have plenty

I.e. they gave what cost them nothing.

τα δωρα offertory box

Many MSS read τα δωρα του θεου

ὑστερημα, τος n what is lacking, need, absence

βιος, ου m life, living, possessions

εἶχεν Verb, imperf act indic, 3 s ἔχω

"It is no accident that the prophecy of the destruction of the temple follows: the priests were no better than the scribes in their attitude to wealth (20:45f)." Marshall

Verse 5

Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν,

ἱερον, ου n temple, temple precincts

λιθος, ου m stone, precious stone

καλος, η, ον good, right, proper, fine, beautiful, precious

ἀναθημα, τος n votive gift, offering, consecrated to God

κεκοσμηται perf pass ptc κοσμεω adorn, decorate, put in order

The participle applies both to the λίθοις καλοῖς and ἀναθημασιν – the temple is adorned with beautiful stones and with the offerings of worshippers in fulfilment of vows.

Verse 6

Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

θεωρω see, watch, observe, notice

ἐλεύσονται Verb, fut midd dep indic, 3 pl ἔρχομαι

ἀφεθήσεται Verb, fut pass indic, 3 s

ἀφιημι leave

καταλυθήσεται Verb, fut pass indic, 3 s

καταλυω destroy, tear down

Day 125: Luke 21:7-11**Verse 7**

Ἐπηρωτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

ἐπηρωτησαν Verb, aor act indic, 3 pl

ἐπερωτω ask, interrogate, question

διδασκαλος, ου m teacher

ποτε interrog adv when?

ἔσται Verb, fut indic, 2 s εἶμι

σημειον, ου n miraculous sign, sign

ὅταν when, whenever, as often as

μελλω (before an infin) be going, be about, intend

"The character of Jesus' answer implies that his questioners assumed that there was some link between the destruction of the temple and the end of the world." Marshall

Verses 8-36

Marshall summarises Ellis's analysis of the following verses. Ellis suggests that the discourse falls into four main 'sign' sayings:

- i) 21:8-11 prophecies the coming of false prophets and wars which might be mistaken for signs of the End; in fact there will still be further wars and earthly and heavenly convulsions.
- ii) Before all these things happen, there will be persecution for the disciples, during which they must rely on the help given them by Jesus and persevere faithfully to the end (21:12-19).
- iii) The encircling of Jerusalem by troops will be a sign that its prophesied fate is at hand. There will be terrible suffering for the Jews and Jerusalem will remain in the power of the gentiles for an indefinite period (21:20-24).
- iv) There will be heavenly and earthly portents which will be followed by the glorious coming of the exalted Son of man. These events will signal the coming of the final redemption of the people of God (21:25-28).

These sayings are followed by an assurance that the end will follow the signs of its coming, and that Jesus' words will be fulfilled (21:29-33). It follows, as a practical admonition, that the disciples must not be deluded by sin into failing to recognise the signs and so be unready for the sudden, unexpected coming of the Son of man (21:34-36).

Verse 8

ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου λέγοντες, Ἐγὼ εἰμι· καί, Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν.

βλεπω see, beware of

πλανηθῆτε Verb, aor pass subj, 2 pl

πλαναω lead astray, deceive

ἐλεύσονται Verb, fut midd dep indic, 3 pl

έρχομαι

The combination of ἐπὶ ὀνόματι μου and ἐγὼ εἰμι suggests that these are people who claim to be the Christ.

καιρος, ου m time

ἤγγικεν Verb, perf act indic, 3 s ἐγγιζω approach, draw near

πορευθῆτε Verb, aor pass dep subj, 2 pl

πορευομαι go, proceed

ὀπισω after, behind

"The point is the false claim that the prophet is an eschatological figure whose appearance signifies that the End has drawn near; the disciples might be tempted to follow such people, i.e. become their disciples, in order to gain salvation..., and might perhaps follow them literally into the wilderness (cf. Acts 5:37; 20:30; Lk 17:23)." Marshall

Verse 9

ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.

ὅταν when, whenever, as often as
πολεμος, ου m war, battle, conflict
ἀκαταστασια, ας f disorder, insurrection, mob violence

Here and Jas 3:16; 1 Cor 14:33 – probably means civil war, Roman civil war or internecine struggles in Palestine.

πτοηθῆτε Verb, aor pass dep subj, 2 pl
πτοεομαι be terrified, startled

Only here and 24:37.

δεῖ impersonal verb it is necessary, must

Such are part of God's plan but they are not signs of the end.

τελος, ους n end, conclusion, termination

Verse 10

Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

τοτε then, at that time

ἐγειρω raise

ἔθνος, ους n nation, people; τα ε.

Gentiles

Cf. Is. 19:2; 2 Ch 15:6.

Verse 11

σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.

σεισμος, ου m earthquake, storm (on the sea)

Found in apocalyptic contexts (Rev. 6:12; 8:5 *et al*; cf. Is 13:13; Hag 2:6; Zac 14:4).

τε enclitic particle and, and so; τε και and also

τοπος, ου m place; κατα τοπους in various places

λιμος, ου m & f famine, hunger

Cf. the adjective Acts 24:5.

λοιμος, ου m plague, pestilence, nuisance, trouble maker

ἔσονται Verb, fut indic, 3 pl εἰμι
φοβητρον, ου n **dreadful sight or event**

Here alone in the NT. Cf. Joel 2:30f.; Amos 8:9; Rev 6:12-14.

"The signs described are typical of apocalyptic, and recur in Rev. 6, a passage which bears some relation to the present sayings and is probably based on them...

Luke's version has a combination of earthly and heavenly signs, as in Acts 2:19f... Such signs were believed to have occurred before the fall of Jerusalem (Jos. Bel. 6:288-315), and Luke may have regarded these sayings as referring to them, in which case there is a parallel between the signs before the fall of Jerusalem and before the End." Marshall