

**Notes on the Greek New Testament**  
**Week 27 – Luke 22:1-38**

**Day 131: Luke 22:1-6****Verse 1**

ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα.

Cf. Mk 14:1f.

ἐγγιζω approach, draw near  
ἑορτή, ης f festival, feast  
ἄζυμος, ον without yeast

The term "is used in the neuter plural to designate the feast of Unleavened Bread (22:7; Acts 12:3; 20:6; Mk 14:1,12; Mt 26:17). The feast was held from Nisan 15 to 21 (or 22) during the Barley harvest (Ex 12:1-20; 23:15; 34:18; Dt 16:1-8). By NT times it was closely linked with the Passover (πάσχα, 2:41) held on Nisan 14-15, and the two were virtually identified as here." Marshall

πάσχα n Passover, Passover meal, Passover lamb

**Verse 2**

καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

ζητεω seek, look for, attempt  
ἀρχιερεὺς, εως m high priest, member of high priestly family

γραμματεὺς, εως m scribe, expert in Jewish law

πῶς i) interrog. particle how? in what way?  
ii) enclitic particle somehow, in some way

ἀνέλωσιν Verb, aor act subj, 3 pl ἀναιρεω do away with, kill

φοβεομαι trans fear, be afraid of

"The γὰρ clause explains the το πῶς ... clause; they wanted to know how to arrest Jesus without causing a reaction from the people (cf. 22:6) whom they feared (cf. 20:19). Mark's expression is clearer." Marshall.

**Verse 3**

Εἰσηλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριωτὴν, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά·

Σατανᾶς, α the Adversary, Satan  
Ἰσκαριωτὴν Proper name, acc s Ἰσκαριωθ  
ἀριθμος, ου m number, total

"Is the implication that Judas merely belonged to the group outwardly without really being one of them in true loyalty to Jesus?"

Marshall

δωδεκα twelve

**verse 4**

καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν.

συλλαλεω speak with, talk with  
στρατηγος, ου m chief magistrate; σ. του ἱερου captain of the temple guard

The plural here refers to the temple police.

παραδῶ Verb, aor act subj, 3 s

παραδιδωμι hand or give over, deliver up

**Verse 5**

καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

ἐχάρησαν aor χαίρω rejoice, be glad  
συνεθεντο 3 pl aor συντιθεμαι agree, arrange

ἀργυριον, ου n silver coin, money, silver  
δοῦναι verb, aor act infin διδωμι

**Verse 6**

καὶ ἐξωμολόγησεν, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.

ἐξομολογεω agree, consent  
εὐκαιρία, ας f opportune moment  
ἄτερ prep with gen without, apart from

Only here and 22:35.

ὄχλος, ου m crowd, multitude

Here could mean 'tumult'.

**Day 132: Luke 22:7-13****Verse 7**

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ἧ ἔδει θύεσθαι τὸ πάσχα.

ἄζυμος, ον see v.1

ἔδει Verb, imperf indic, 3 s (impers) δεῖ impersonal verb it is necessary, must  
θύεσθαι aor pass infin θυω slaughter, sacrifice, kill

"θυω carries a sacrificial sense in this context (cf. Ex 12:21; Dt 16:2)." Marshall

πάσχα n see v.1

### Verse 8

καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.

ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλω send, send out  
ἐτοιμαζω prepare, make ready  
φάγωμεν Verb, aor act subj, 1 pl ἔσθιω eat

"The task of preparation for the Passover (πάσχα here means the meal as a whole) included making ready the room, providing the lamb, the unleavened bread and other food, and cooking the meal or arranging for helpers to do this. Since Jerusalem was crowded at the Passover season, and the meal had to be eaten within the confines of the city, the obtaining of a room was a matter of importance." Marshall

### Verse 9

οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;

θελω wish, will

### Verse 10

ὁ δὲ εἶπεν αὐτοῖς, Ἴδού εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται.

εἰσελθόντων Verb, aor act ptc, gen pl  
εἰσερχομαι  
πολις, εως f city, town  
συνανταω meet, happen  
κεραμιον, ου n jar (made of clay)  
ὕδωρ, ὕδατος n water  
βασταζω carry, bear, endure, tolerate,  
remove, support

Marshall comments, "This would be an unusual sight, since men normally carried leather bottles (cf. 5:37f. for these) and women carried jars or pitchers. The instruction sounds like a reference to a pre-arranged sign, and it must be assumed that the time for the disciples to enter the city was prearranged." Marshall goes on to suggest that Jesus may have wished to avoid naming the place where they would eat because he did not want it to be known in advance to Judas.

ἀκολουθεω follow, accompany

### Verse 11

καὶ ἔρειτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

ἔρειτε Verb, fut act indic, 2 pl λεγω  
οἰκοδεσποτης, ου m householder,  
landowner, master  
διδασκαλος, ου m teacher

Implies that the householder was a disciple.

κατάλυμα, τος n room, guest room  
ὅπου adv. where  
μαθητης, ου m disciple, pupil, follower  
φάγω Verb, aor act indic/subj, 1 s ἔσθιω

### Verse 12

κάκεινος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.

κάκεινος, η, ο contraction of και ἐκεινος  
and that one, and he  
δείξει Verb, fut act indic, 3 s δεικνυμι  
show, point out  
ἀναγαιον, ου n upstairs room

Only found here and in Mk 14:15 in NT.  
"An extra room built onto the flat roof of a typical Palestinian house." Marshall

ἐστρωμένον Verb, perf pass ptc, m acc & n  
nom/acc s στρωνυμι and στρωνυω  
spread; ἀναγαιον ἐστρωμενον  
furnished or floored upstairs room

Marshall suggests, 'strewn with cushions'.

ἐκεῖ there, in that place, to that place  
ἐτοιμαζω see v.8

### Verse 13

ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.

ἀπελθόντες Verb, aor act ptc, m nom pl  
ἀπερχομαι  
εὗρον Verb, aor act indic, 1 s & 3 pl  
εὕρισκω  
εἰρήκει Verb, perf act indic, 3 s λεγω

## Day 133: Luke 22:14-23

### Verse 14

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

ὅτε conj when, at which time  
ἐγένετο Verb, aor midd dep indic, 3 s  
γίνομαι  
ὥρα, ας f hour, moment  
ἀνέπεσεν Verb, aor act indic, 3 s  
ἀναπιπτω sit, sit at table, lean

**Verse 15**

καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

ἐπιθυμία, ας f **desire, longing**

"The dative ἐπιθυμία is used to strengthen the verb in the manner of a Hebrew infinitive absolute." Marshall

ἐπιθυμῶ long for, desire

Marshall says that *πάσχα* here probably means Passover *lamb*.

φαγεῖν Verb, aor act infin ἐσθίω  
πρὸ prep with gen **before** (of time or place)  
παθεῖν Verb, aor act infin *πάσχω* **suffer**

"The Saviour ... looked forward with intense anxiety to the moment when the climax of his ministry ... would be attained and his work of redemption accomplished ... The initiation of the Holy Communion on the occasion of the celebration of that last pascal repast was, as it were, the sign that everything was now ready for the final accomplishment of his work of redemption and that the preparatory Old Dispensation had now to give place to the New Dispensation." Geldenhuys

Marshall says that it is possible "that Luke saw in the saying a hint of the fellowship between Jesus and his disciples in the 'new Passover' of the Lord's Supper, especially since the stress is not, as in Mk., on Jesus drinking the new wine, but on the coming of the kingdom."

**Verse 16**

λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἔν τῃ βασιλείᾳ τοῦ θεοῦ.

ἕως ὅτου **until**

πληρωθῆ Verb, aor pass subj, 3 s πληροῶ  
**fill, fulfill**

"The conception of the Passover as a type of the coming kingdom is common in Jewish literature" Easton. The kingdom is often pictured in terms of a banquet (12:37; 13:25-29; 14:15,25; 22:30). The Lord's Supper is for us a picture of and anticipation of that banquet – the marriage supper of the Lamb.

**Verse 17**

καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·

δεξάμενος Verb, aor midd dep ptc, m nom s  
δεχομαι **receive, take**

ποτήριον, ου n **cup**  
εὐχαριστεῶ **thank, give thanks**

The use of this verb here has given rise to the term Eucharist

λάβετε Verb, aor act imperat, 2 pl λαμβανῶ  
διαμερίζω **divide, distribute, divide among**

"At the Passover meal it was obligatory to drink four cups of wine. It seems that this refers to one of these cups, though it is not easy to be sure which. A. Edersheim [and Jeremias] think it was perhaps the first, after which there was a breaking of bread (cf Mishnah, *Pesahim* 10:2f). But a breaking of bread and a giving of thanks followed the second cup also, so it could have been this one." Morris. There are many who argue that this is the third cup, the cup of blessing. However, Marshall says that if this cup is different from the one in verse 20 then it cannot be the third; it is probably the first.

**Verse 18**

λέγω γὰρ ὑμῖν [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

Cf. Mk 14:25; Lk 22:16.

πῖω Verb, aor act subj, 1 s πινῶ **drink**  
γενημα, τος n **product, harvest**  
ἀμπελος, ου f **vine, grapevine**

γενημα τῆς ἀμπέλου is a literal translation of Hebrew words used in the prayer of thanksgiving at the Passover. Cf. Is 32:12.

**Verses 19-20**

**Textual problem:** A number of mss (D a d ff<sup>2</sup> i l sy<sup>b</sup> and probably the archetypes of c r<sup>2</sup> δ) omit vv 19<sup>b</sup>-20, namely τὸ ὑπὲρ ... ἐκχυννόμενον. Other mss rearrange the verse order (15,16,19a,17,18: b e; 15,16,19a: sy<sup>p</sup> bo<sup>pt</sup>).

Marshall outlines the arguments for the originality of the shorter reading and of the longer. He concludes, "The external evidence for the longer text is overwhelming. The weakness in the argument lies in accounting for the shorter text..., but this may be due simply to some scribal idiosyncrasy. On balance the longer text is to be preferred."

**Verse 19**

καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.

ἄρτος, ου m **bread, a loaf, food**

Lenski suggests that this was towards the end of the Passover. When the lamb was finished, now Jesus institutes something new.

κλαῶ **break** (only of bread)

ἔδωκεν Verb, aor act indic, 3 s διδωμι  
σωμα, τος n body

The phrase may include an implicit reference to the body of the Passover lamb.

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

ὑπὲρ ὑμῶν διδόμενον is a phrase that can be used with reference to sacrifice (Ex 30:17; Lev 22:14; cf. Lk 2:24; Jn 6:51. See also Is 53:10; Gal 1:4; 3:13)

ἀναμνησις, εως f reminder,  
remembrance

What is the reference of *τοῦτο ποιεῖτε*? It might be argued that the reference is to the whole action of giving thanks, breaking bread, distributing and eating. But in the context of Luke, could it not also be argued that the *τοῦτο ποιεῖτε* may also have reference back to the *το σωμα μου το ὑπὲρ ὑμῶν διδομενον*? In other words, can we exclude the possibility that Christ is also urging us to a life given in sacrificial service of others – doing this also in remembrance of him.

### Verse 20

καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

ποτηριον, ου n cup

Marshall says this is the third cup of the Passover meal (so also Godet), the cup of blessing (cf. 1 Cor 10:16).

ὡσαυτως adv in the same way, likewise  
δειπνήσαι Verb, aor act infin δειπνεω  
eat, dine

καινος, η, ον new  
διαθηκη, ης covenant, will, testament

"For Lk. the cup, i.e. its contents... symbolises the new covenant, in the sense that the new covenant is brought into being by what it signifies, namely the sacrificial death of Jesus. For *καινος* with reference to the covenant see Je 31 (38):31; 1 Cor 11:25; 2 Cor 3:6; Heb 8:8,13; 9:15. It signifies not a temporal repetition but a new, eschatological beginning." Marshall

αἷμα, ατος f blood  
ἐκχεω and ἐκχυννω pour out

A possible allusion to Is 53:12 MT.

### Verses 21-23

Cf. Mk 14:18-21.

### Verse 21

πλὴν ἰδοὺ ἢ χεῖρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·

πλὴν i) conj. but, yet, nevertheless,  
however; ii) prep with gen. except,  
but, besides

πλὴν here has a strong adversative sense (cf. 6:24).

χεῖρ, χειρος f hand, power  
παραδιδωμι hand or give over, deliver up  
τραπέζα, ης f table, food, meal; bank

### Verse 22

ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

ὀρισμένον Verb, perf pass ptc, m acc & n  
nom/acc s ὀρίζω decide, determine,  
appoint

A Lucan word (occurring elsewhere only in Acts 2:23; 10:42; 11:29; 17:26,31; Rom 1:4; Heb 4:7).

οὐαὶ woe!

### Verse 23

καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλον πράσσειν.

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

συζητεω argue, discuss, question  
μελλω (before an infin) be going, be  
about, intend

πρασσω practice, do

### Day 134: Luke 22:24-30

### Verse 24

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

φιλονεικία, ας f dispute, argument  
δοκεω think, suppose

The concern is with how they will appear before others.

μείζων, ον and μείζοτερος, α, ον (comp  
of μεγας) greater, greatest

Only Luke includes this contention of the disciples during the supper, although some link it with Jesus' washing of the disciples' feet (Jn 13).

**Verse 25**

ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

βασιλευς, εως m king

ἔθνος, ους n nation, people; τα ἐ.

Gentiles

κυριευω have power over, rule over, lord it over

Here and in Rom 6:9, 14; 7:1; 14:9; 2 Cor 1:24; 1 Tim 6:15. Mk has κατακυριευω (Mt 20:25; Acts 19:16; 1 Peter 5:3).

ἐξουσιάζω have power over  
εὐεργετης, ου m benefactor (honourary title of men in high positions)

**Verse 26**

ὑμεῖς δὲ οὐχ οὕτως, ἀλλ• ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεωτερος, καὶ ὁ ἡγουμένος ὡς ὁ διακονῶν.

Cf. Mk 9:35; Mt 23:11.

οὕτως adv. formed from οὗτος thus, in this way

γινέσθω Verb, aor midd dep imperat, 3 s  
γίνομαι

νεωτερος, α, ον younger, young,  
youngest (comparitive from νεος)

The youngest would normally perform the lowliest service.

ἡγεομαι to be leader

διακονεω serve, wait on

Church leaders must behave as servants.

**Verse 27**

τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἶμι ὡς ὁ διακονῶν.

ἀνακειμαι be seated at table, be a dinner guest

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

μεσος, η, ον middle

**Verse 28**

ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.

διαμεμενηκότες Verb, perf act ptc, m nom pl διαμενω stay, remain

"The perfect tense expresses the situation which has existed during the ministry and still continues – loyalty to Jesus during his trials." Marshall

πειρασμος, ου m period or process of testing, trial, test, temptation

**Verse 29**

κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν

κἀγὼ a compound word = καὶ ἐγὼ

διέθετό Verb, aor midd dep indic, 3 s

διατιθεμαι make (of covenants or wills); δ. βασιλειαν give (someone) the right to rule

"διατιθεμαι can mean: 'to issue a decree'; 'to bequeath' (Heb 9:16f.). Since God is the subject, the idea of a will or testament is excluded..., and the meaning must be 'to assign'... The object is βασιλεια, here in the dynamic sense of 'rule, authority' (cf. 19:12,15; Mt 16:28; 20:21; Lk 12:32)... The disciples are ... promised a share in the rule of Jesus (cf. 2 Tim 2:12; Rev 2:26f.; 3:21)." Marshall

**Verse 30**

ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δωδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.

ἐσθιω and ἐσθω eat, consume

πινω drink

τραπεζα, ης f table, food, meal

The messianic banquet.

καθήσεσθε Verb, aor midd dep subj, 2 pl

καθημαι sit, sit down, live

θρονος throne

Cf. Dan 7:9.

δωδεκα twelve

φυλη, ης f tribe, nation, people

Marshall thinks that the reference is to the new Israel rather than literal Israel. κρίνοντες conveys the ideas both of rule and of judgment (cf. Dan 7:10; 2 Cor 6:2).

**Day 135: Luke 22:31-38****Verse 31**

Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σίτον.

Σατανας, α the Adversary, Satan

ἐξητήσατο Verb, aor midd dep indic, 3 s

ἐξαιτεομαι ask permission, demand

Cf. Job 1:6. Satan has to sovereign power.

ὑμας – note the plural. Although Jesus addresses Peter, what he says is true of the others also. The phrase should be translated 'all of you'.

σινιαζω sift (of wheat)

σιτος, ου m grain, wheat

Satan's purpose is to shake and destroy, but the metaphor of sifting suggests destroying the chaff and preserving, even refining, the harvest. "The question is whether the disciples will survive the testing by Satan which leads to their standing or falling as believers."  
Marshall

**Verse 32**

ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἢ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.

ἐδεήθην verb, aor pass dep indic, 1 s  
δεομαι ask, beg, pray

An anticipation of the High Priestly intercession of Jesus.

ἐκλείπω fail, give out, cease, end  
ποτε when, at any time

πίστις here means 'fidelity'

ἐπιστρέψας Verb, aor act ptc, m nom s  
ἐπιστρέφω turn back, return

Here means 'returning to a former state'.

στηρίζω strengthen, set firm

Cf. 2 Sam 15:20.

**Verse 33**

ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

ἔτοιμος, η, ον ready, prepared  
φυλακή, ης f prison, imprisonment  
θανάτος, ου m death

**Verse 34**

ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

Note that Jesus here uses Πέτρε (in contrast with Simon in v.31). Maybe an ironic reference to the meaning of the name.

σήμερον today  
ἀλεκτωρ, ορος m cock, rooster  
τρὶς three times  
ἀπαρνήσῃ Verb, fut midd dep indic, 3 s  
ἀπαρνεομαι disown, renounce claim to

εἰδέναι Verb, perf act infin οἶδα (verb perf in form but with present meaning) know

The difficult construction με ἀπαρνήσῃ εἰδέναι has given rise to a number of textual variants.

**Verse 35**

Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθένός.

ὅτε conj when, at which time  
ἀποστελλω send, send out

Cf. 10:3f.

ἄτερ prep with gen without, apart from  
βαλλαντιον, ου n purse

πήρα, ας f bag (either a traveller's or a beggar's bag)

ὑπόδημα, τος n sandal

ὑστερεω lack, have need of, fall short of  
οὐθεις, οὐθεμια, οὐθεν equivalent to  
οὐδεις, οὐδεμια, οὐδεν no one,  
nothing

**Verse 36**

εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.

ἄλλα νυν draws a contrast between the peaceable condition of the mission and the impending crisis in the career of Jesus.

ἀραταω aor imperat αἶρω take, take up  
ὁμοίως likewise, in the same way  
πωλησάτω Verb, aor act imperat, 3 s  
πωλεω sell, barter

ἱματιον, ου n clothing, robe, cloak

ἀγορασάτω Verb, aor act imperat, 3 s

ἀγοραζω buy, redeem

μάχαιρα, ης f sword

"The saying brings out the extreme plight of the disciples. A garment for wear at night was an utter necessity: to give it up for a sword implies that dire circumstances are at hand... the saying is a call to be ready for hardship and self-sacrifice." Marshall

**Verse 37**

λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

γεγραμμένον Verb, perf pass ptc, m acc & n  
νομ/acc s γραφω

δεῖ impersonal verb it is necessary

τελεσθῆναι Verb, aor pass infin τελεω  
complete, finish, fulfill

ἀνομος, ον lawless, outside the law

ἐλογίσθη Verb, aor pass indic, 3s

λογίζομαι reckon, count, suppose

Cf. Is 53:12.

το περὶ ἐμου 'what is [written] about me'

τελος, ους n end, conclusion,  
 termination; τελος ἔχει be at an end,  
 is now [about to be] fulfilled

The unusual phrasing brings out the point that it is in Jesus that everything written in the Old Testament must find fulfilment. The phrase τὸ περὶ ἐμοῦ τέλος ἔχει suggests both that Jesus' life is drawing to a close and that with it all that was prophesied concerning him now comes to pass.

### Verse 38

οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὧδε  
 δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.

ὧδε adv here, in this place  
 δυο gen & acc δυο dat δυοσιν two  
 ἱκανος, η, ον sufficient

Marshall says that the meaning is 'That's enough (of this conversation)' and that it is meant as a rebuke. Jesus gives up on any further attempt to get through the misunderstandings of the disciples who, this side of Pentecost, seem to have no real understanding of the nature of his kingdom.