

Notes on the Greek New Testament Week 29 – Luke 23:6-38

Day 141: Luke 23:6-12

Verse 6

Πιλᾶτος δὲ ἀκούσας ἐπηρωτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν·

ἐπερωτῶ ask, interrogate, question

"Jesus was regarded as a Galilean because of his upbringing there, and the fact that it was the main scene of his ministry." Marshall.

Verse 7

καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

ἐπιγνοὺς Verb, aor act ptc, m nom s
ἐπιγινώσκω understand, recognise

ἐπιγνοὺς "suggests that Pilate came to realise a fact that could be useful to him in his present extremity." Marshall.

ἐξουσία, ας f authority, power

Here the sense is 'ruling power', 'official jurisdiction'.

ἀναπεμπῶ send, send back, send up

Pilate probably "wanted a Jewish opinion on the matter (cf. 23:15 – 'not even Herod'), or simply to find a way out of a difficulty that he could not solve." Marshall.

Verse 8

ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπὸ αὐτοῦ γινόμενον.

ἰδὼν Verb, aor act ptc, m nom s ὄραω
see, perceive

ἐχάρη Verb, aor pass dep indic, 3 s χαίρω
rejoice, be glad

λίαν exceedingly, greatly, very much
ἱκανός, η, ον sufficient, much; ἐξ ἱκανῶν χρόνων 'for some time', 'for a long time'

θελῶ wish, will

ἰδεῖν Verb, aor act infin ὄραω

ἐλπίζω hope, hope for, hope in, expect

Herod hoped that he might see an example of the miracles of which he had heard.

σημεῖον, ον n miraculous sign, sign, miracle

σημεῖον with γίνομαι is Lucan (cf. Acts 2:43; 4:14,22,30; 5:12; 8:13; 14:3).

Verse 9

ἐπηρωτᾶ δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

ἀποκρίνομαι answer, reply, say

Hooker says that Jesus is constantly presented in the Gospels as one who "is prepared to answer an honest question but ignores partisan assertions." (For Jesus' silence, cf. Mk 14:61 par Mt 26:63; Mk 15:4f. par Mt 27:12,14; Jn 19:9).

Verse 10

εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.

εἰστήκεισαν Verb, pluperfect act indic, 3 pl
ἵστημι pluperf stand, stop, stand firm
εὐτόνως adv vehemently, vigorously

Cf. Acts 18:28.

κατηγορῶ accuse, bring charges
against

"The purpose of the verse is to show that both Herod's own interrogation of Jesus and the accusations brought against him did not lead Herod to condemn Jesus, but merely to despise and mock him; the charges were not to be taken seriously." Marshall.

Verse 11

ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

ἐξουθενῶ despise, treat with contempt
στρατεῦμα, τος n troops, soldiers, army

Probably the tetrarch's bodyguard.

ἐμπαίζω ridicule, make fun of, trick,
deceive

περιβαλλῶ put on, clothe, dress

ἐσθῆς, ητος f clothing

λαμπρός, α, ον fine, splendid

I.e. the clothing of a wealthy man. Most argue that the reference is to a garment being put on Jesus as part of the mockery rather than Herod clothing himself in a splendid robe.

ἀναπεμπῶ send, send back, send up

Verse 12

ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

ἐγένοντο Verb, aor midd dep indic, 3 pl
γίνομαι

φίλος, ου m and φιλη, ης f friend
τε enclitic particle and, and so

ἀλλήλων, οἰς, ους reciprocal pronoun one
another

προϋπήρχον Verb, imperf act indic, 1 s & 3
pl προϋπαρχω be or exist previously

A Lucan word, occurring only here and in
Acts 8:9.

ἐχθρα, ας f enmity, hostility, hatred

ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς 'they were
enemies among themselves', 'they were
enemies towards each other'

Day 142: Luke 23:13-19**Verse 13**

Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν

συγκαλεω call together

ἀρχων, οντος m ruler, official
λαος, ου m people, a people

Verse 14

εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἄνθρωπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ,

προσηνέγκατέ Verb, aor act indic, 2 pl
προσφερω offer, present, bring, bring
before

ἀποστρέφω turn away, mislead
ἐνώπιον before, in the presence of
ἀνακρινω examine, question, judge
οὐθεις, οὐθεμια, οὐθεν equivalent to
οὐδεις, οὐδεμια, οὐδεν no one,
nothing

εὔρον Verb, aor act indic, 1 s & 3 pl
εὔρισκω

αἴτιον, ου n guilt, cause, reason
κατηγορεω accuse, bring charges
against

Verse 15

ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.

οὐδε could have the force here 'not even
Herod – whose opinion as a Jewish ruler is
weightier than mine.'

ἀναπεμπω send, send back, send up

I.e. sent him back to us *without finding him
guilty*. Confusion over this clause led to a
number of textual variants.

ἄξιος, α, ον worthy, deserving, fitting
θανατος, ου m death

πεπραγμένον Verb, perf pass ptc, m acc &
n nom/acc s πρασσω practice, do

Verse 16

παιδεύσας οὖν αὐτὸν ἀπολύσω.

παιδευω train, discipline, whip, beat
ἀπολυω release, set free

Verse 17

Verse 17 is omitted from the oldest manuscripts. Where the verse is included, the wording takes several forms. It appears to be a later gloss based upon Mt 27:15 and Mk 15:6.

Verse 18

ἀνέκραγον δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

ἀνέκραγον Verb, aor act indic, 1 s & 3 pl
ἀνακραζω cry out, shout

ἀνέκραγον is a (Classical) second aorist form
found only here.

παμπληθει adv together, one and all
αἶρω take, take away; αἶρε 'away with
...'

ἀπόλυσον Verb, aor act imperat, 2 s
ἀπολυω

For the practice of release of a prisoner cf. Mk 15:6; Mt 27:15; Jn 18:39.

"Since Jesus' release should have followed automatically after the declaration of his innocence, it is hard to see why the granting of such an amnesty should have come into the picture, since the latter was the remission of a guilty person from his deserved penalty. Presumably Pilate was trying to appease the Jews, who claimed that Jesus was guilty, by trying to get them to apply this act of mercy to a prisoner who deserved release in any case. Luke's narrative presupposes that the Jews understood Pilate's intention to release Jesus (v.16) in terms of such an amnesty; on this assumption, they asked that the amnesty be given to Barabbas instead." Marshall.

Verse 19

ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

ὅστις, ἥτις, ὁ τι who, which, whoever, whichever

στασις, εως f riot, rebellion, uprising

πολις, εως f city, town

φονος, ου m murder, killing

βληθεὶς Verb, aor pass ptc, m nom s βαλλω

Often used of imprisonment (23:25; Jn 3:24; Mt 5:25; Acts 16:23,24,37; Rev 2:10).

φυλακη, ης f prison, imprisonment

Day 143: Luke 23:20-25**Verse 20**

πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς, θέλων ἀπολύσαι τὸν Ἰησοῦν·

Cf. Mk 15:12.

παλιν again, once more

προσφωνεω call to, address

θελω wish, will

ἀπολυω release, set free

Verse 21

οἱ δὲ ἐπεφωνοῦν λέγοντες, Σταύρου, σταύρου αὐτόν.

ἐπιφωνεω shout, cry out

The sense here is 'cry out against'. The imperfect expresses duration.

σταύρου Verb, pres act imperat, 2 s

σταυρωω crucify

Verse 22

ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

τρίτον οἱ το τ. adv. the third time, for the third time

κακος, η, ον evil, bad, wrong, harm

αἴτιον, ου n guilt, cause, reason (αἰ.

θανατου deserving the death penalty)

εὔρον Verb, aor act indic, 1 s & 3 pl

εὔρισκω

παιδευω see v.16

The innocence of Jesus is emphasised.

Verse 23

οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

ἐπικειμαι lie upon, press hard, be urgent

μεγας, μεγαλη, μεγα large, great

αἰτεω ask, request, demand; midd ask for oneself, request

σταυρωθῆναι Verb, aor pass infin

σταυρωω

κατίσχυον Verb, imperf act indic, 1 s & 3 pl

κατισχυω have strength, overcome,

win, prevail

Cf. 21:36.

Many MSS have a longer reading ... αὐτῶν καὶ τῶν ἀρχιερέων

Verse 24

καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·

ἐπικρινω decide, pass sentence

Here alone in the NT. Reflects Luke's liking for ἐπι compounds.

αἴτημα, τος n request, demand;

γενεσθαι το αιτημαι αὐτῶν 'to grant their request'

Verse 25

ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

στασις, εως f see v. 19

ἤτοῦντο Verb, imperf midd indic, 3 pl

αἰτεω

παραδιδωμι hand or give over, deliver up

θελημα, ατος n will, wish, desire

Day 144: Luke 23:26-31**Verse 26**

Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.

ἀπηγαγον aor ἀπαγω lead away by force

The use of this verb here provides links forward to vv 35 and 48. "In this way, the three units that make up the crucifixion account proper are linked... The present episode marks the movement in time and space from Pilate's court to the place of execution." Nolland.

ἐπιλαμβανομαι take, take hold of, sieze

Κυρηναιος, ου m a Cyrenian

Cf. Acts 6:9; 11:20; 13:1 for Cyrenians in the early history of the church.

ἀγρος, ου m field, farm, countryside

ἀπ' ἀγροῦ could mean either 'from the countryside' or 'from [his] field.'

ἐπέθηκαν Verb, aor act indic, 3 pl
 ἐπιτιθημι place on, place
 σταυρος, ου m cross
 φερω bring, carry, bear, lead
 ὀπισθεν behind, after

"It was the normal custom for condemned men to carry their own cross (Plutarch, De Ser. Num. Vind. 554a...). It must therefore be assumed that Jesus was breaking down under the weight, so that the soldiers found it necessary to force Simon to aid him." Marshall.

Verse 27

ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήγουν αὐτόν.

ἀκολουθεω follow, accompany, be a disciple
 πολυς, πολλη, πολυ gen πολλου, ης, ου much, many
 πληθος, ους n crowd, multitude
 λαος, ου m people, a people
 γυνη, αικος f woman, wife
 κοπτω cut; midd mourn, wail, lament

Mourning was considered to be an act of religious merit.

θρηνεω mourn (for), weep (for)

Verse 28

στραφεῖς δὲ πρὸς αὐτάς [ὁ] Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.

στραφεῖς Verb, aor pass ptc, m nom s
 στρεφω turn, turn around
 θυγατηρ, τρος f daughter

For the phrase 'daughters of Jerusalem' cf. Is 3:16; Song 1:5 also 2 Sam 1:24; Zech 9:9.

κλαιω weep, cry; trans weep for
 πλην but, yet, nevertheless, however

"Jesus' words probably have the force, 'Do not weep so much for me as for yourselves and your children' (cf. 10:20 note for this idiom, which is Semitic)." Marshall.

Nolland comments, "The Lukan Jesus has already so wept (?19:41?), and he invites the women to do the same. The future that lies before them has been outlined in ?13:34–35?; ?19:42–44?; ?21:20–24?; cf. ?11:49–51... They will be caught up in a horrendous judgment of God that is to befall the city."

τεκνον, ου n child

It is of no value to be moved to tears at the spectacle of the crucifixion unless it forces us to consider our own condition in the light of the holiness of God (cf. v.31).

Verse 29

ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.

ἰδοὺ ἔρχονται ἡμέραι cf. Jer 7:32; 16:14; 38:31 LXX (31:31 MT).

ἐροῦσιν Verb, fut act indic, 3 pl λεγω
 μακαριος, α, ον blessed, fortunate, happy

Wright refers to this as a "terrifying upside-down 'beatitude'."

στειρα, ας f barren, a woman incapable of having children
 κοιλια, ας f stomach, womb
 γενναω be father of, bear, give birth to
 μαστος, ου m breast, chest
 ἔθρεψαν Verb, aor act indic, 3 pl τρεφω
 bring up

Cf. 21:23.

Verse 30

τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς·

τοτε then, at that time
 ἄρξονται Verb, fut midd indic, 3 pl ἀρχω
 midd begin
 ὄρος, ους n mountain, hill
 πέσετε Verb, aor act imperat, 2 pl πιπτω
 fall, fall down
 βουνος, ου m hill
 καλυπτω cover, hide

The saying is based on Hos 10:8 LXX. Cf. Rev 6:15f. Nolland comments, "The use of Hosea provides a link with the apostasy and subsequent exile of Israel."

Verse 31

ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

Wright comments, "Jesus combines the clear statement of his own intention, to suffer Israel's fate on her behalf, with the clear warning, echoing the warnings throughout the gospel, for those who do not follow him."

ὑγρος, α, ον green (of wood)
 ξυλον, ου n wood, tree

The use of ἐν is Semitic.

ξηρος, α, ον dry, withered, paralyzed
 γένηται Verb, aor subj, 3 s γινομαι

"The thought is based on the fact that green wood does not burn as easily as dry. If God has not spared the innocent Jesus, how much more severe will be the fate of guilty Jerusalem." Marshall. If "It pleased the Lord to bruise him", they need to consider what may happen to themselves.

Day 145: Luke 23:32-38

Verse 32

ἦγοντο δὲ καὶ ἕτεροι κακούργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

ἦγοντο Verb, imperf pass indic, 3 pl ἄγω
 ἕτερος, α, ον other, another, different
 κακούργος, ου m criminal
 δυο gen & acc δυο dat δυοσιν two

"The order of words ἕτεροι κακούργοι δυο (p⁷⁵ & B), 'two other criminals', could suggest that Jesus also is a criminal, and most other MSS invert the order to give 'two others, criminals', while a few MSS omit ἕτεροι for the same reason." Marshall.

ἀναιρεθῆναι Verb, aor pass infin ἀναιρέω
 do away with, kill, destroy

Verse 33

καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

ὅτε conj when, at which time
 τοπος, ου m place
 κρανιον, ου n skull
 ἐκει there, in that place, to that place
 σταυρω crucify
 δεξιος, α, ον right, δεξια right hand; ἐκ
 δ. at the right hand
 ἀριστερος, α, ον left, left hand

Verse 34

[Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]
 διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

ἀφιημι cancel, forgive

The first half of verse 34 is omitted by p⁷⁵ & B D* W Θ 0124 1241 579 a sy^s sa bo^{pt}. "It is bracketed by WH and UBS which both regard the verse as embodying ancient tradition (possibly of dominical origin) but not coming from the pen of Luke." Marshall says "The combination of early MS evidence against its inclusion is particularly impressive and ... [would lead] to the supposition that it is a western interpolation into the text." However, he also notes that the language is Lucan and that "Sayings by Jesus are found in each main section of the Lucan crucifixion narrative (23:28-31, 43, 46); the lack of such a saying at this point would disturb the pattern." He concludes, "The balance of the evidence thus favours the acceptance of the saying as Lucan, although the weight of the textual evidence against the saying precludes any assurance in opting for this verdict."

Nolland comments, "Given, however, Luke's conscious paralleling of the deaths of Jesus and Stephen, it is hard to see how Luke could have produced ?Acts 7:60? without being aware of a tradition like v ?34a?... And if he was aware of such a tradition, since the language in which it is presented in v ?34a? makes such a good Lukan fit ... the best explanation of its presence in many MSS? is that Luke put it there. The deletion of the half verse is likely to reflect a belief that to have executed Jesus was beyond forgiveness (but not so to have executed Stephen)."

On the significance of the prayer, Nolland comments, "While the immediate contrast is between Jesus' concern for his executioners and their disregard of him (as they cast lots to determine claim upon portions of his clothing), the scope of the prayer reaches to all who had a hand in securing Jesus' present position upon the cross."

διαμεριζω divide, distribute, divide
 among
 ἱματιον, ου n garment, clothing, robe,
 cloak
 κληρος, ου m lot (of something thrown or
 drawn to reach a decision)

Cf. Ps 21:19 LXX.

Verse 35

καὶ εἰστήκει ὁ λαὸς θεωρῶν.
ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες
λέγοντες, Ἄλλους ἔσωσεν, σωσάτω
ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ
θεοῦ ὁ ἐκλεκτός.

εἰστήκει Verb, pluperf act indic, 3 s ἵστημι
pluperf stand, stop, stand firm, hold
ground.

λαος, ου m people, a people
θεωρεω see, watch, observe, notice
ἐκμυκτηριζω make fun of, ridicule

Found only here and in 16:14. Cf. Ps 22:7-8.

ἀρχων, οντος m ruler, official, authority,
judge

σωζω save, rescue, heal
σωσάτω Verb, aor act imperat, 3 s σωζω
ἐκλεκτος, η, ον chosen

It is not clear whether του θεου should be taken with ὁ χριστος or ὁ ἐκλεκτος, an uncertainty reflected in the MSS. "Probably it goes gramatically with the former and in sense with both nouns. For Jesus as the chosen one of God cf. 9:35; Jn 1:34; 1 Peter 2:4; Is 42:1)." Marshall.

Verse 36

ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
ἐμπαιζω ridicule, make fun of, trick,
deceive

στρατιωτης, ου m soldier
προσερχομαι come or go to, approach
ὄξος, ους n sour wine
προσφερω offer

"The act could be understood as one of kindness to a thirsty, dying man, which Luke has misunderstood as mockery, perhaps as the offering of a cheap drink to the *king* of the Jews... But Lindars... draws attention to Ps 69:21 LXX (see also 1QH 4:11: 'When they were thirsty, they made them drink vinegar'...), in the light of which the act could be understood as hostile." Marshall.

Verse 37

καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων, σῶσον σεαυτὸν.

βασιλευς, εως m king

An allusion to the words found on the superscription mentioned in the following verse.

σῶσον Verb, aor act imperat, 2 s σωζω
σεαυτου, ης reflexive pronoun yourself

Verse 38

ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ, Ο βασιλεὺς
τῶν Ἰουδαίων οὗτος.

ἐπιγραφη, ης f inscription, superscription

"Many MSS add a reference to the three languages used, but the wording is omitted by p⁷⁵ κ^c B C* L a sy^{s c} sa bo^{pt}, and recorded in a variety of forms, it is probably based on Jn 19:20 and is secondary." Marshall.