

Notes on the Greek New Testament
Day 80 – March 21st – Luke 4:31-5:11

Works frequently referenced in these notes on Luke

Geldenhuys, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

Verses 31-37

Cf. Mk 1:21-28

Verse 31

Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·

κατερχομαι come down, come, go down,
πολις, εως f city, town
διδασκω teach

Verse 32

καὶ ἐξεπλήσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

ἐκπλησσομαι be amazed
διδαχη, ης f teaching, what is taught
ἐξουσια, ας f see verse 6

Matthew adds "and not as the scribes." The teaching of the scribes consisted largely of repetition of what previous religious teachers had said. Jesus taught without reference to other authorities (except to Scripture). He claimed, and displayed, an authority in himself.

Verse 33

καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ·

Luke follows Mark (1:23f.) closely in this narrative.

δαιμονιον, ου n demon, evil spirit, god
ἀκαθατος, ον unclean
ἀνακραζω cry out, shout
μεγας, μεγαλη, μεγα large, great

Verse 34

Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

ἐα ah!

Here only in NT. May be an interjection expressing surprise or displeasure, found in Classical Greek. "Alternatively, it may be the imperative of ἐαω, with the sense, 'let (us) alone'. Marshall

τι ἡμιν και σοι literally "what to us and to you", an idiomatic phrase of Hebrew origin meaning "what have you to do with us?", or "what do you want with us?" "It is rhetorical, implying, 'Do not meddle with me'." Marshall

ἀπολεσαι Verb, aor infin ἀπολλυμι destroy, kill, lose

οἶδα (verb perf in form but with present meaning) know, understand

σε Pronoun, acc s συ

Verse 35

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἐξελθε ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξήλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.

ἐπιτιμαω command, order, rebuke
φιμωθητι Aor pass imperat, 2 s φιωω
silence, muzzle; pass. be silent
ρίψαν Verb, aor act ptc, m acc s ῥιπτω
throw, throw down

μεσος, η, ον middle

μηδεις, μηδεμια, μηδεν no one, nothing

βλαπτω harm, injure

μηδεν βλαψαν αὐτον "doing him no harm". The subjective negative (compare v. 26) is used to imply the unexpectedness of the result.

Verse 36

καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνεάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;

θαμβος, ους n amazement, wonder

Perhaps implying wonder mixed with fear.

συλλαλω speak with, talk with

ἀλληλων, οις, ους one another

δυναμει Noun, dat s δυναμεις

"With ἐξουσία Luke couples δύναμις (diff. Mk.), stressing the power which Jesus possessed by reason of his divine authority and which came to expression in the exercise of that authority." Marshall

ἐπιτασσω command, order
ἀκαθαρτος, ον see v. 33

Verse 37

καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

ἐκπορευομαι go or come out
ἦχος, ου m sound, noise, news
τοπος, ου m place
περιχωρος, ου f see 3:3

Verses 38-44

Cf. Mk 1:29-31

Verse 38

Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

ἀνιστημι intrans (in 2 aor & all midd) rise, stand up
πενθερα, ας f mother-in-law
συνεχω hem in, hold prisoner; pass. be sick, suffer with
πυρετος, ου m fever
μεγας, μεγαλη, μεγα large, great

Probably added by Luke as a medical term – distinguishing between fevers which are μεγάς and those μικρός.

ἔρωτω ask, request, beg, urge

Verse 39

καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπέτιμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα δηκόνει αὐτοῖς.

ἐπιστημι come up to, approach, appear
ἐπάνω prep with gen. on, upon, over
ἐπιτιμῶ see v.35

"Jesus rebukes the fever in the same way as he had rebuked the demon (4:35; cf. Mk 4:39 of rebuking the sea). The use of the word stresses that both miracles are wrought by the *word* of Jesus (cf. 18:42; Acts 3:7)." Marshall

ἀφῆκεν Verb, aor act indic, 3 s ἀφιημι
leave, forsake

ἀφιημι can also mean forgive, permit

παραχρημα immediately, at once
ἀναστᾶσα Verb, 2nd aor act ptc, f nom s
ἀνιστημι
διακονεω serve, wait on

Indicates the completeness of her cure and also the measure of her gratitude.

Verses 40-41

Cf. Mk 1:32-34.

Verse 40

Δύνοντας δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοῦς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

δυνω set (of the sun)
ἡλιος, ου m the sun

Sunset ended the Sabbath and allowed the Jews to carry their sick without infringing their Sabbath laws.

ἅπας, ασα, αν (alternative form of πας) all
ὅσος, η, ον correlative pronoun, as much as;
pl. as many as, all

ἀσθενεω be sick, be ill, be weak
νοσος, ου f disease, illness
ποικίλος, η, ον various kinds of, diverse
ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
ἕκαστος, η, ον each, every

ἐνὶ ἑκάστῳ αὐτῶν 'to one [and] each of them' = 'on each one of them' stresses the individual attention given which would not have been expressed by using 'all'.

χειρ, χειρος f hand, power
ἐπιτιθημι place on, place, put

Laying on of hands was familiar in Judaism as a means of conveying divine blessing.

θεραπευω heal, cure

Verse 41

ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.

κραυγαζω call out, shout

The meaning is the same as κραζω 'cry out', which occurs in Mk and in some MSS here.

ἐπιτιμῶ see v.35

εἶα Verb, imperf act indic, 3 s εἶω allow
λαλεω speak, talk

ἤδεισαν Verb, pluperf act indic, 3 pl οἶδα
(verb perf in form but with present meaning) know, understand

The pluperfect form has a simple past sense.

εἶναι Verb, pres infin εἶμι

"Jesus did not wish his Messiahship to be made known by demoniacs. He did not wish the truth about himself to be made known by the opposition; men must recognise the finger of God in a more positive way." Marshall

Verses 42-44

Cf. Mk 1:35-39

Verse 42

Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

ἐξελθῶν Verb, aor act ptc, nom m s

ἐξερχομαι

πορευομαι go

ἐρημος, ον adj deserted, solitary, uninhabited

τοπος, ου m see v.37

To pray, cf. Mk.

ὄχλος, ου m crowd, multitude

ἐπιζητεω seek, desire, search for
ἕως until, as far as

κατεχω hold fast, keep, restrain

The imperfect has the force 'they tried to keep him from leaving'.

Verse 43

ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.

ἕτερος, α, ον other, another, different

πολις, εως f city, town

εὐαγγελιζω act. and midd proclaim the good news

δει impersonal verb it is necessary, must

This is Luke's first reference to the Kingdom of God, which is frequently stated to be the theme of Jesus' message (8:1; 9:2,60; 16:16; Acts 8:12). "In Lk the kingdom of God is his activity in bringing salvation to men and the sphere which is thereby created; God is active here and now in the ministry of Jesus and will consummate his rule in the future." Marshall

ἀποστελλω send, send out

Verse 44

καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

κηρυσσω preach, proclaim

Ἰουδαία, ας f Judea

Not intended to imply ministry in the southern district of Judea. Luke uses the term rather to refer to all of Palestine – though at this stage Jesus' ministry would have been confined to Galilee (cf. Mk). "V. 43 indicates that Jesus' ministry is directed to the Jews as a whole; the point is theological rather than geographical." Marshall. A number of MSS have 'corrected' the text to read ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας in accordance with the parallels in Mt 4:23 and Mk 1:39.

Luke 5:1-11

Cf. Mk 1:16-20; Jn 21:1-14

Verse 1

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ,

ὄχλος, ου m crowd, multitude

ἐπικεῖμαι lie upon, press hard

ἑστως see 1:11

λίμνη, ης f lake

Γεννησαρετ another name for Galilee

Verse 2

καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἐπλυνον τὰ δίκτυα.

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

Not to be confused with forms of οἶδα know

δυο gen & acc δυο dat δυσιν two

πλοῖον, ου n boat, ship

The text here is uncertain. Marshall suggests that δυο may not be original, "the uncertainty in the position of δυο may suggest that it is a gloss" – introduced in the light of verse 7. Marshall also prefers the reading πλοιαρια to πλοια.

ἀλιεὺς, εως m fisherman

ἀποβάντες Verb, aor act ptc, m nom pl

ἀποβαινω get out (of a boat)

πλυνω wash

δικτυον, ου n fishing net

Verse 3

ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

ἐμβαινω get into, embark

the prefix ἐν becomes ἐμ before β

ἔρωταω ask, request, beg, urge

γῆ, γης f earth, land

ἐπαναγαγεῖν Verb, aor act infin ἐπαναγω

return, put out (to sea)

ὀλιγος, η, ον little, small

καθίζω see 4:20

διδασκω teach

Verse 4

ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.

ἐπαύσατο Verb, aor midd indic, 3 s παυω

stop, keep from

λαλεω speak, talk
 βαθος, ους n depth, greatness
 χαλαω lower, let down
 ἄγρα, ας f catch (of fish)

Can be used of the act of catching, cf. 5:9, the only other occurrence of this word in the NT.

Verse 5

καὶ ἀποκριθεὶς Σίμων εἶπεν· Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα

ἀποκρινομαι answer, reply, say
 ἐπιστατης, ου m Master (of Christ)

This word is peculiar to Luke who uses it in place of Rabbi (cf. 8:24,45; 9:33,49; 17:13), perhaps because he is writing for a Gentile audience.

ὅλος, η, ον whole, all, complete, entire
 νυξ, νυκτος f night
 κοπιαω work hard, labour
 οὐδεις, οὐδεμια, οὐδεν no one, nothing;
 οὐδεν not at all
 ἐλάβομεν Verb, aor act indic, 1 pl λαμβανω
 ῥημα, ατος n word, thing, matter

The Lord's ways with us and his word to us may not always appear to make sense. We need the spirit of Peter who, although he comes near to questioning what the Lord has said, nevertheless obeys because it is the Lord who has said it.

Verse 6

καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. συγκλειω make prisoner, catch

Elsewhere only in Rom 11:32; Gal 3:22f.

πληθος, ους n crowd, multitude
 ἰχθυς, υος m fish
 πολυς, πολλη, πολυ gen πολλου, ης, ου
 much, many
 διερρήσσετο Verb, imperf pass indic, 3 s
 διαρρηγνυμι and διαρησσω tear, rip
 break

Verse 7

καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

κατανευω signal, motion to

Perhaps beckoning to his colleagues who were still on the shore.

μετοχος, ου m one who shares in,
 partner, companion
 ἕτερος, α, ον other, another, different
 συλλαμβανω sieze, catch (see v.9), middle
 = to help

prefix συν becomes συλ before λ

ἐπλησαν Verb, aor act indic, 3 pl πιμπλημι
 fill, end, fulfil, make come true
 ἀμφοτεροι, αι, α both, all
 ὥστε so that, with the result that
 βυθίζεσθαι Verb, pres pass infin βυθίζω
 sink, drag down, plunge

Only here and in 1 Tim 6:9.

Obedience to Christ results in surprising fruitfulness.

Verse 8

ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε·

ὄραω trans see, observe, perceive

"The presence of the name [Simon *Peter*] here may simply lay stress on the person of Simon... or reflect the consciousness that Simon's call and his naming by Jesus were connected..., or draw attention to the identity of Simon with Peter, the leader of the Twelve." Marshall

προσεπεπεν Verb, aor act indic, 3 s
 προσπιτω fall at someone's feet
 γονυ, γονατος n knee
 ἀνηρ, ἀνδρος m man, husband
 ἁμαρτωλος, ον sinful, sinner

"What Simon expressed was the sense of unworthiness (Mt 8:8; Job 42:5f.) and fear (Jdg 6:22; 13:22; 1 Ki 17:18; Is 6:5) which men should feel in the presence of the divine (cf. 18:13...). The revelation of Jesus' divine power in this epiphany sufficed to demonstrate to Simon that he was in the presence of the Holy One (cf. 4:34) and to make him aware of his own inadequacy." Marshall

Verse 9

θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ὧν συνέλαβον,

θαμβος, ους n amazement, wonder
 περιέσχεν Verb, aor act indic, 3 s περιεχω
 trans seize, overcome

ἄγρα, ας f catch
 ἰχθυς, υος m see verse 6
 συνελαβον see verse 7

"The wonder was shared by his companions in the boat as they realised that the size of their catch had no rational explanation." Marshall

Verse 10

ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς
Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ
εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ·
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν..

ὁμοίως likewise, in the same way
κοινωνος, ου m partner, sharer
φοβεομαι fear, be afraid (of)

μη φοβου is an address characteristic of
epiphany scenes (cf. 1:3).

ἔσῃ Verb, fut indic, 2 s εἰμι
ζωγρεω catch, capture

Means to 'take alive' and is used in the LXX of
saving persons alive from danger (Nu
31:15,18; Dt 20:16 etc.).

"Jesus will not in fact depart from the sinner
but calls him into the close association of
discipleship as he prophesies that from this
point onwards he will begin a new life, taking
not fish but men." Marshall

Verse 11

καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες
πάντα ἠκολούθησαν αὐτῷ.

καταγω bring down, bring

γη, γης f see v.3

ἀφεντες Verb, aor act ptc, m nom pl ἀφιμι
forgive; leave, forsake

ἀκολουθεω follow, be a disciple

When these men left all to follow Jesus they
left the biggest catch of fish they had ever
seen. What a remarkable moment to give up
fishing!

Geldenhuis suggests that the huge catch of
fish was intended by Jesus to be a means of
support for the fishermen's dependants during
their absence.