

Notes on the Greek New Testament Day 81 – March 22nd – Luke 5:12-28

Works frequently referenced in these notes on Luke

Geldenhuis, 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 12-16

Cf Mk 1:40f; Mt 8:1f.

Verse 12

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδέηθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.

εἶναι Verb, pres infin εἶμι
 πολις, εως f city, town
 πληρης, ες (sometimes not declined) full
 λεπρα, ας f leprosy, skin disease
 ἰδων Verb, aor act ptc, m nom s ὁραω trans
 see, observe
 πεσων Verb, aor act ptc, m nom s πιπτω
 fall, fall down
 προσωπον, ου n face
 δεομαι ask, beg, pray
 εαν if, even if, though; often equivalent to
 αν particle indicating contingency and
 introducing subjunctive
 θελω wish, will
 καθαριζω cleanse, make clean, purify

This man does not doubt Jesus' ability to heal, only his willingness to heal *him*.

Verse 13

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπών· Θέλω, καθαρῶσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

ἐκτεινω stretch out, extend
 χειρ, χειρος f hand, power

Marshall suggests the phrase is reminiscent of the way in which God stretches out his hand to accomplish mighty acts (Ex 6:6; 14:16; 15:12; Jer 17:5; Acts 4:30) and also of the action of Moses (Ex 4:4 etc.).

ἅπτω light; midd. take hold of, touch

The phrase Θέλω, καθαρῶσθητι· "conveys something of the sovereignty of the One who by his word and touch can overcome the power of disease." Marshall

εὐθέως adv. immediately

Verse 14

καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περι τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

παραγγελλω command, instruct
 μηδεις, μηδεμα, μηδεν no one, nothing

"The prohibition to speak to anybody is psychologically understandable; the man would want in his excitement to tell what had happened immediately, but instead he is to go first of all to the priest to obtain his 'health clearance' and to offer thanksgiving to God. At the same time, Jesus may have wanted to avoid crowds coming after him simply in order to seek healing (5:16)." Marshall

δειξον Verb, aor act imperat, 2 s δεικνυμι
 show, point out

σεαυτου, ης reflexive pronoun yourself
 ἱερεῖ Noun, dat s ἱερευς, εως m priest
 προσένεγκε Verb, aor act imperat, 2 s
 προσφερω offer, present
 καθαρισμος, ου m cleansing, purification
 προστασσω command, order

Cf. Lev 14:1-32.

μαρτυριον, ου n testimony, witness

"To be evidence to the people of the messianic act of God in Jesus." Marshall

Verse 15

διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

διερχομαι pass through, go through, go
 μᾶλλον adv more

ὁ λόγος περὶ αὐτοῦ probably refers to Jesus rather than the leper.

συνερχομαι come together, assemble
 ὄχλος, ου m crowd, multitude
 πολυς, πολλη, πολυ gen πολλου, ης, ου much,
 many
 θεραπευω heal, cure
 ἀσθενεια, ας f weakness, illness

Verse 16

αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

ὑποχωρεω withdraw, go away

Only here and in 9:10. The imperfect ἦν expresses duration.

ἐρημος, ου f deserted place
προσευχομαι pray

Jesus did not always make himself available to those who sought him. He sought time alone with his heavenly Father. It was out of this relationship that he was enabled to minister then to others.

Verse 17

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

διδασκω teach
καθημαι sit, sit down, live
νομοδιδασκαλος, ου m teacher of the law

Equivalent in meaning to γραμματεὺς (5:21 *et al.*) and νομικὸς (7:30 *et al.*). "Since most lawyers were Pharisees, the whole phrase here is to be interpreted as a hendiasys... The Pharisees appear in the Gospels as defenders of the traditions of the elders, in which the law of Moses received many petty refinements, and hence as defenders of strict Jewish orthodoxy over against Jesus." Marshall

ἐληλυθότες Verb, perf act ptc, m nom pl
ἐρχομαι
κωμη, ης f village, small town
Ἰουδαια, ας Judea

I.e. they came from every quarter. "The mention of Jerusalem is perhaps a reminder to the reader of the coming fate of Jesus at the hands of official Judaism, and Luke may indeed be thinking of an official delegation to examine the claims of Jesus, but the text gives no definite support to this suggestion." Marshall

ἰαομαι heal, cure, restore

ἦν εἰς τὸ ἰᾶσθαι αὐτόν '... was with him to heal'

Verse 18

καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐτοῦ.

ἄνηρ, ἄνδρος m man, husband
φερω bring, carry, bear, lead
κλινη, ης f bed, stretcher, sickbed

παραλελυμένος Verb, perf pass dep ptc, m
nom s παραλυομαι be paralyzed

Luke prefers the verb (here and in 5:24; Acts 8:7; 9:33; Heb 12:12) to the rare form παραλυτικός found in Mk.

ζητεω seek, search for, look for, attempt
εἰσενεγκεῖν Verb, aor act infin εἰσφερω
bring in, carry in, lead in
θεῖναι Verb, aor act infin τιθημι place, set,
appoint
ἐνώπιον prep with gen before, in the
presence of, in front of

Verse 19

καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

εὕρισκω find, discover
ποτος, α, ον interrog pro. what, which, of
what kind
εἰσενέγκωσιν Verb, aor act subj, 3 pl
εἰσφερω
δῶμα, ατος n roof, housetop
κεραμος, ου m roof tile

From which we get 'ceramic'

καθηκων Verb, aor act indic, 3 pl καθημι
let down, lower
κλινιδιον, ου n bed, cot, stretcher

Literally 'little bed', the diminutive of κλινη (v.18),

μεσος, η, ον middle
ἔμπροσθεν prep with gen before, in front of

Verse 20

καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

ἰδων see v.12
ἀφέωνταί Verb, perf pass indic, 3 pl ἀφιημι
see 4:39

The perfect expresses the abiding force of the forgiveness.

ἁμαρτια, ας f sin

"Instead of simply healing the man's body in response to his faith, Jesus pronounces the forgiveness of his sins (cf. 7:50), thereby demonstrating that the full salvation of men, both spiritual and physical, depends upon faith in the ability of Jesus to act with the authority and grace of God. For the link of forgiveness and healing cf. Ps 103:5." Marshall

Verse 21

καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;

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

διαλογίζομαι discuss, argue, reason
γραμματεὺς, εὼς m scribe, expert in
Jewish law, scholar

The λεγοντες does not necessarily imply open speech (cf. v.22).

λαλεω speak, talk
βλασφημία, ας f slander, blasphemy,
speaking against God
μονος, η, ον adj only, alone

Their argument was correct but their conclusion wrongly drawn.

Verse 22

ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

ἐπιγνούς Verb, aor act ptc, m nom s
ἐπιγινωσκω perceive, understand
διαλογισμός, ον m thought, reasoning
ἀποκρίνομαι answer, reply, say

Verse 23

τί ἐστὶν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· Ἐγειρε καὶ περιπάτει;

εὐκοπώτερος, α, ον (comparative from
εὐκοπος easy) easier

ἢ or

ἐγειρω raise

περιπατεω walk, walk about

"Strictly speaking, neither act is easier than the other, since both require divine power, but the latter could be regarded as more difficult in the sense that while anybody could declare sin to be forgiven without having to submit his act to some kind of proof it is impossible to claim to heal a person without producing tangible evidence." Marshall

One is reminded of Shakespeare's *Henry IV, Part 1*: "I can call spirits from the vasty deep." "Why so can I, or so can any man; but will they come when you do call for them?"

Verse 24

ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – εἶπεν τῷ παραλελυμένῳ· Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

εἰδῆτε Verb, perf/pres act subj, 2 pl οἶδα
(verb perf in form but with present
meaning) know, understand

'Son of man' is (arguably) a messianic figure from Dan 7:13. "The point of the saying is that Jesus claims to be the Son of man, and claims that the Son of man has authority to forgive sins, not merely when acting as heavenly judge, but also here and now on earth." Marshall

ἐξουσία, ας f authority, right, capability,
power

ἄρας Verb, aor act ptc, m nom s αἶρω take,
take up

πορευομαι go

οἶκος, ον m house, home, household,

Jesus does not confirm their view that individual suffering and sickness are the immediate result of a person's sin – he specifically repudiates this view in Lk 13:5 and Jn 9:3. However, Jesus' power to deal with sin is demonstrated by his power to heal, inasmuch as he shows himself able to undo the effects of Adam's sin. "In him the tribes of Adam boast more blessings than their father lost" Watts

Verse 25

καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ δοξάζων τὸν θεόν.

παραχρῆμα immediately, at once

ἀνίστημι trans (fut & 1 aor act) raise; intrans
(2 aor & all midd) rise, stand up

κατακειμαι lie (in bed), be sick, recline
δοξάζω praise, honour, glorify, exalt

Verse 26

καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

ἐκστασις, εὼς f amazement

ἔλαβεν Verb, aor act indic, 3 s λαμβανω take
hold of

ἅπας, ασα, αν (alternative form of πας) all

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill

εἶδομεν Verb, aor act indic, 1 pl ὄραω

παραδοξος, ον incredible, unusual

Here alone in the NT.

σημερον today

"The story thus closes with the fear and praise of the spectators in face of the supernatural authority of Jesus, a feature that is prominent in Lk (7:16; 13:17; 18:43; Acts 3:9; 8:8). Schürmann... suggests that the intention is to indicate to the reader how he too should react to the telling of the story and to his own experience of the forgiving grace of God."
Marshall

Verses 27-32

Cf. Mk 2:13-17

Verse 27

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

θεασομαι see, look at, observe

"A strong verb which suggests that Jesus singled out Levi particularly." Marshall

τελώνης, ου m tax collector

ὄνομα, τος n name

Λευίς, Levi is believed to be the same person as Matthew (cf. Mt 9:9 and 10:3), one of the twelve who also wrote one of the Gospels.

καθημαι sit, sit down, live

τελώνιον, ου n tax collector's booth

This word is found in the NT only here and in the parallels Mk 2:14; Mt 9:9.

"The occupation described here is that of collecting customs dues on goods arriving in the kingdom of Herod Antipas, and Levi was probably a subordinate official engaged in the actual collection of the tolls for a tax-farmer."
Marshall

ἀκολουθεω see v.11

Verse 28

καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

καταλιπων Verb, aor act ptc, m nom s

καταλειπω leave, leave behind

ἀναστὰς see v.25

"Luke's phrase ... stresses his decisive break with his old life (aorist participle) followed by his continuing life of discipleship (imperfect indicative)." Marshall