

Notes on the Greek New Testament
Day 82 – March 23rd – Luke 5:29-6:11

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

Verse 29

Καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακεείμενοι.

δοχη, ης f banquet, reception

Only here and at 14:13.
"Meal scenes figure prominently in Lk. and were evidently important to the Evangelist (7:36-50; 9:10-17; 10:38-42; 11:37-54; 14:1-24; 19:1-10; 22:4-38; 24:29-32, 41-43)."
Marshall

μεγας, μεγαλη, μεγα large, great
ἄλλος, η, ο another, other
κατακειμαι lie (in bed), recline at table

The customary position for eating a meal together was reclining at table.

Verse 30

καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

γογγυζω grumble, complain, mutter

The confrontation probably took place after the feast – the Pharisees and scribes would not have been present at the dinner.

γραμματευσ, εως m see v.21
μαθητης, ου m disciple, pupil, follower

They tackled the disciples; they did not dare to ask Jesus directly.

ἁμαρτωλος, ον sinful, sinner
ἐσθιω and ἐσθω eat, consume
πινω drink

verse 31

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·

ἀποκρινομαι answer, reply, say
χρεια, ας f need, want
ὑγιαιω be sound, be in good health
ιατρος see 4:23
κακως badly, severely

Derived from κακος, an adjective meaning 'bad'. κ. ἔχω is an idiomatic expression meaning to be sick or unwell (cf. 7:2).

"Jesus is ... justifying his concern for the sick, and at the same time challenging his listeners to self-examination regarding their own sickness." Marshall

Verse 32

οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι
δικαιος, α, ον righteous, just

The Pharisees' view of themselves.

μετανοια, ας f repentance

Verse 33

Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

οἱ δε it is unclear who those are who are asking the question.

μαθητης, ου m disciple, pupil, follower
νηστευω fast, go without food
πυκνα often, frequently
δεησις, εως f prayer, plea
ὁμοίως likewise, in the same way

The phrase seems to require the sense 'the disciples of the Pharisees'. The meaning is probably those who accepted the ideals of the Pharisees.

ἐσθιω and ἐσθω eat, consume
πινω drink

Cf. 7:34.

Verse 34

ὁ δὲ εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;

δυναμαι be able
νυμφων, ωνος m wedding hall

τους υίους του νυμφωνος is a Hebraism for the friends of the bridegroom who accompanied him to meet the bride – though Marshall argues that they are "the wedding guests whose task was to contribute to the general festivity and joy of the occasion." The choice of this picture may have arisen from the reference to John's disciples and the fact that John spoke of himself as only the bridegroom's friend.

νυμφιος, ου m bridegroom

Verse 35

ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

ἐλεύσονται Verb, fut midd dep indic, 3 pl
ἐρχομαι
ὅταν when, whenever, as often as
ἀπαρθῆ Verb, aor pass subj, 3 s ἀπαιρω
take away

Maybe an echo here of Is 53:8, cf. Acts 8:33; Jn 10:18.

τοτε then, at that time

ἐκεινος, η, ο demonstrative adj. that, he, she, it, those

Meaning in the days between his death and resurrection. "When fasting is mentioned in the life of the early church, it is the accompaniment of prayer for guidance rather than an expression of mourning for the absence of Jesus." Marshall

Verse 36

ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπιβλήμα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπιβλήμα τὸ ἀπὸ τοῦ καινοῦ.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἐπιβλημα, τος n piece, patch
ἱματιον, ου n garment, clothing
καινος, η, ον new
σχιζω split, tear, separate, disunite
ἐπιβαλλω throw or place on
παλαιος, α, ον old, former
γε enclitic particle adding emphasis to the word with which it is associated

εἰ δὲ μήγε 'else', occurs five times in Luke. Introduces what would happen if the contrary were the case. NIV has "If he does ..."

σχιζω split, tear, separate, disunite
συμφωνεω agree with, be in agreement
with, agree, match, fit together

Here and in Acts 5:9; 15:15; Mt 18:19; 20:2,13.

Jesus emphasises the radically different character of the new life which he gives to his disciples. It cannot be a patched up version of the old – "the old and new ways cannot be combined." Marshall

Verse 37

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ρήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·

οἶνος, ου m wine
νεος, α, ον new, fresh, young

As opposed to καινος which carries the sense of 'novel'.

ἀσκος, ου m wine-skin
ρήξει Verb, fut act indic, 3 s ρηγνυμι and
ρήσσω burst, tear in pieces
ἐκχυθήσεται Verb, fut pass indic, 3 s ἐκχεω
pour out, shed
ἀπολλυμι destroy, kill, lose; midd be lost,
perish, die

Verse 38

ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

βλητεος, α, ον verbal adj must be put, must be poured

Here alone in the NT. Many MSS add καὶ ἀμφοτεροὶ συντηροῦνται after Mt 9:17.

Verse 39

καὶ οὐδεὶς πῶν παλαιὸν θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστός ἐστιν.

πιων Verb, aor act ptc, m nom s πινω drink

"This verse, peculiar to Lk, is omitted by D it Mcion Ireneus, i.e. by predominantly western authorities. Its omission may be due to:

- i) assimilation to the synoptic parallels (which may have known the saying, but omitted it because of its difficulty);
- ii) Marcion's dislike of the support which it appeared to give to the authority of the OT (Metzger...);
- iii) its objectionableness to scribes with encratite tendencies (Jeremias...).

Whatever explanation be accepted, its external attestation is strong, and the verse should be retained... The verse expresses the viewpoint of those who are content with the old, because they think it is good, and make no effort to try the new. It is thus an ironical comment on the Jews who refused to taste the 'new wine' of the gospel which was not hallowed by age." Marshall

θελω wish, will
χρηστος, η, ον kind, loving, good

Many manuscripts read the comparative χρεστοτερος better. People naturally prefer the old ways with which they are familiar to something new, and are prone to reject what disturbs their complacency.

Luke 6:1

Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἐτίλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχους ψάχοντες ταῖς χερσίν.

Many MSS read σαββατῶ δευτεροπρωτῶ διαπορευομαι go through, travel through σποριμα, ων n (only in pl) grainfields τιλλω pluck, pick

Occurs only in this story. The law permitted such gleaning in the fields (Dt 23:26).

σταχυς, υος m head of grain
ψαχω rub (the husk from grain)

Here only in the NT.

χειρ, χειρος f hand, power

"The act of plucking could be regarded as harvesting, which was forbidden on the Sabbath... The preparation of food by rubbing corn was also forbidden, so much so that one was required to prepare a meal in advance for any traveller who might happen to arrive on the Sabbath." Marshall

Verse 2

τινὲς δὲ τῶν Φαρισαίων εἶπαν· Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασι;

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper, it is possible

Many MSS read ἔξεστιν ποιειν.

Verse 3

καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;

ἀποκρινομαι answer, reply, say
ἀναγνωσκω read, read in public worship
ότε conj when, at which time
πειναω be hungry

Verse 4

ὡς εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

Cf. 1 Sam. 21:1-9.

ὡς here 'how' - "how he went ..."
ἄρτος, ου m bread, a loaf, food

προθεσις, εως f purpose, plan, will; ἄρτοι
της π. bread offered to God

λαβων Verb, aor act ptc, m nom s λαμβανω
ἔφαγεν Verb, aor act indic, 3s ἔσθιω and
ἔσθω eat, consume

ἔδωκεν Verb, aor act indic, 3s δίδωμι
εἰ μη except

μονος, η, ον only, alone

ιερευς, εως m priest

Verse 5

καὶ ἔλεγεν αὐτοῖς· Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

"Jesus claims an authority tantamount to that of God with respect to the interpretation of the law." Marshall

Verse 6

Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χειρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·

ἕτερος, α, ον other, another, different

The incident presumably took place in Capernaum – though the place is not indicated.

διδασκω teach

ἐκεῖ there, in that place, to that place

δεξιός, α, ον right, δεξια right hand

ξηρός, α, ον dry, withered, paralyzed

Verse 7

παρητηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ ἰαθεραπεύει, ἵνα εὗρωσιν ἑκατηγορεῖν αὐτοῦ.

παρητηρεω (act & midd) watch, watch
closely, observe, keep

γραμματευς, εως m scribe, expert in
Jewish law

θεραπευω heal, cure

According to the Pharisees, healing was permitted on the Sabbath only when life was in danger – midwifery and circumcision were also permissible.

εὗρωσιν aor. subj. εὕρισκω find, discover
κατηγορεω accuse, bring charges against

Verse 8

αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα·

Ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

ἤδει see 4:41

διαλογισμος, ου m thought, reasoning

ἀνηρ, ἀνδρος m man, husband

ἐγειρω raise

στήθι Verb, 2 aor act imperat, 2 s ἵστημι
stand, stand firm

μεσος, η, ον middle; ἐν μ., εις μ. in the middle, among

ἀναστας aor. part. ἀνίστημι rise, stand up

ἀναστας ἐστη 'rising up he stood' i.e. 'he got up and stood'.

Verse 9

εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς: Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχήν σῶσαι ἢ ἀπολέσαι;

ἐπερωταω ask, interrogate, question

ἀγαθοποιεω do good, do what is good

ἢ οἱ

κακοποιεω do evil, do wrong, injure

"The contrast is not between doing good and doing nothing, a set of alternatives which would have enabled the Pharisees to justify refraining from healing the sick man, but between doing good and positively doing evil: ... to fail to heal is to do harm to the sufferer who must continue to suffer." Marshall

ψυχη, ης f self, inmost being, life, 'soul'

Here in the sense of 'person'.

σωζω save, rescue, heal

ἀπολλυμι see 5:37

Verse 10

καὶ περιβλεψάμενος πάντας αὐτούς εἶπεν αὐτῷ: Ἐκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

περιβλεπομαι look around

ἐκτεινον Verb, aor act imperat, 2 s ἐκτεινω

stretch out, extend

χειρ, χειρος f hand, power

ἀπεκατεστάθη Verb, aor pass indic, 3 s

ἀποκαθιστημι restore, make well

Verse 11

αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill, fulfil, make come true

ἀνοια, ας f foolishness; rage, fury

'Senseless wrath'. Here only and in 2 Tim 3:9.

διαλαλεω discuss, talk about

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

ἂν particle indicating contingency

ποιήσαιεν Verb, aor act opt, 3 pl ποιεω