

**Notes on the Greek New Testament**  
**Day 89 – March 30<sup>th</sup> – Luke 8:40-9:6**

**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 40**

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

ὑποστρεφω return, turn back  
ἀποδεχομαι welcome, receive  
προσδοκαω wait, wait for, expect

**Verse 41**

καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαῖρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,

ἄρχων, οντος m ruler, official

I.e. the one who had charge of arrangements for the synagogue services – a man of standing.

ὑπαρχω be (equivalent to εἰμι)  
πεσων Verb, aor act ptc, m nom s πιπτω fall  
παρακαλω exhort, beg

**Verse 42**

ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκειν.  
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

θυγατηρ, τρος f daughter  
μονογενης, ες only, unique  
ἐτος, ους n year  
δωδεκα twelve  
ἀποθνησκω die, face death, be mortal

The imperfect bears the sense 'she was dying'.

ὑπαγω go, depart  
συμπνιγω choke, crowd around, crush

Delaying his progress.

**Verse 43**

καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,

γυνη, αικος f woman, wife

"The use of the participle of εἰμι with ἐν has a Semitic ring, but has a parallel in Classical Greek," Marshall

ῥυσις, εως f flow  
αἷμα, ατος f blood  
ἐτος, ους n year  
δωδεκα twelve

This would have made her ritually unclean.

ιατρος, ου m physician, doctor  
προσαναλωσασα Verb, aor act ptc, f nom s  
προσαναλισκω or προσαναλωω spend  
ὄλος, η, ον whole, all, complete, entire  
βιος, ου m life, living, possessions

It is unclear whether the phrase ἰατροῖς προσαναλωσασα ὅλον τὸν βίον is original. It is present in x A K L W Θ f<sup>1</sup> f<sup>13</sup> lat sy<sup>c</sup> p bo but absent from p<sup>75</sup> B (D) sy<sup>s</sup> sa. Marshall says "a clear cut decision is impossible".

ἰσχω be strong, be able  
οὐδεις, οὐδεμα, οὐδεν no one, nothing  
θεραπευθῆναι Verb, aor pass infin θεραπευω  
heal, cure

**Verse 44**

προσελθοῦσα ὀπισθεν ἤγατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

προσελθοῦσα Verb, aor act ptc, f nom s  
προσερχομαι come or go to, approach  
ὀπισθεν behind, from behind  
ἅπτω midd. take hold of, touch  
κρασπεδον, ου n fringe, edge, tassel  
ἱματιον, ου n garment, clothing, robe  
παραχρημα immediately, at once  
ἔστη aor. ἴστημι stop

**Verse 45**

καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος· Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν..

ἀρνεομαι deny, disown, renounce, refuse  
ἐπιστατης, ου m Master (of Christ)  
συνεχω surround, hem in  
σε Pronoun, acc s συ  
ἀποθλιβω crowd in upon

**Verse 46**

ὁ δὲ Ἰησοῦς εἶπεν· Ἦψατό μου τις, ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.

ἔγνω Verb, aor act indic, 1 s γινωσκω  
ἐξεληλυθυῖαν Verb, perf act ptc, f acc s  
ἐξερχομαι

**Verse 47**

ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἦψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα.

ἰδοῦσα Verb, aor act ptc, f nom s ὄραω see, recognise  
ἐλαθεν Verb, aor act indic, 3 s λανθανω be hidden, escape notice  
τρεμω tremble, be afraid, fear  
προσπεσοῦσα Verb, aor act ptc, f nom s  
προσπιπτω fall at someone's feet, fall down before someone  
αἰτία, ας f reason, cause  
ἀπαγγελλω announce  
ἐνώπιον prep with gen before, in the presence of  
λαος, ου m people, a people  
ἰαομαι heal, cure, restore

"The contrast between this open display of healing power and the secrecy in 8:56 is notable." Marshall

**Verse 48**

ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

θυγάτηρ, τρος f daughter  
σεσωκεν perf. σωζω save, rescue, heal  
σε Pronoun, acc s συ  
εἰρήνη, ης f peace

Cf. 7:50. "The peace is God's peace, so that the woman's healing is brought into direct relationship with this blessing and not left to be understood as due to some magical power residing in Jesus." Marshall

**Verse 49**

Ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσκαλον.

ἔτι still, yet, moreover  
ἀρχισυναγωγος, ου m president of the synagogue  
θνησκω die; perf be dead

"An incident which could have been regarded as an incentive to Jairus's faith in the power of Jesus to cure his daughter must now have seemed to be a fatal interruption." Marshall

θυγάτηρ, τρος f daughter

μηκετι no longer  
σκυλλω trouble, annoy  
διδασκαλος, ου m teacher

**Verse 50**

ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ, μόνον πιστεύσον, καὶ σωθήσεται.

ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρινομαι answer, reply, say  
φοβεομαι fear, be afraid  
πιστενω believe (in), have faith (in)

The aorist imperative here may mean 'start to believe', 'now *really* believe'

σωθησεται fut. pass. σωζω save, heal

**Verse 51**

ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

ἀφηκεν aor. ἀφημι leave, allow  
εἰσερχομαι enter, go in, come in  
παις, παιδος m & f servant, slave, child

**Verse 52**

ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.

κλαιω weep, cry; trans weep for  
κοπτω cut; midd mourn, wail, lament

Expresses the intensity of Jewish mourning.

ἀπέθανεν Verb, aor act indic, 3s ἀποθνησκω  
die  
καθευδω sleep, be dead

"The use of the verb 'to sleep' as a euphemism for death is common enough... Here, however, the point is the contrast between death and sleep; death is not final, for it is possible to be wakened from it. Thus death is reinterpreted from the point of view of God, which is different from that of men, and cannot be appreciated by them." Marshall

**Verse 53**

καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

καταγελαω laugh at

Only here and in parallels. "It is not surprising that Jesus' statement is ridiculed by the mourners... They think that Jesus means ordinary sleep. But he has not seen the child; they have, and they know she is dead." Marshall

εἰδότες Verb, perf act ptc, m nom pl οἶδα  
(verb perf in form but with present meaning) know, understand

**Verse 54**

αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· Ἡ παῖς, ἔγειρε.

κρατεω hold, hold fast

"The gesture of Jesus is to be understood as help to sit up rather than as a means of transfer of divine power; the healing is accomplished by summoning the spirit back to the body."

Marshall

χειρ, χειρος f hand, power

φωνεω call, call out

ἐγειρω raise, rise

**Verse 55**

καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

ἐπιστρεφω turn back, return

Cf. 1 Kings 17:21.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι intrans (in 2 aor & all midd) rise, stand up, come back to life

**First and Second Aorists:** The aorist tense of verbs comes in two forms: the first (or weak) aorist has endings commonly beginning with σα; the second (or strong) aorist has the same endings as the imperfect but a modified (or different) stem. Few verbs have both forms of the aorist, but where they do, they commonly have the same meaning. They may be likened to the weak and strong forms of the past tense in English: few English verbs have both forms, but where they do, they normally mean the same – e.g.:

Present	crow;
weak past	crowed;
strong past	crew.

The verb ἀνίστημι has first and second aorist forms which differ slightly in meaning:

Present	ἀνίστημι	raise, appoint
1st Aor.	ἀνεστησα	raised (trans)
2nd Aor.	ἀνεστην	rose (intrans)

παραχρῆμα immediately, at once  
 διατασσω command, give instructions  
 δοθῆναι Verb, aor pass infin δίδωμι  
 φαγεῖν Verb, aor act infin ἐσθίω eat

Emphasises that she has really been brought back to life – she is not a spirit.

**Verse 56**

καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

ἐξίστημι be amazed, be surprised

γονευσ, εως m parent

παραγγελλω command, instruct

μηδεις, μηδεμα, μηδεν no one, nothing

γεγονός Verb, perf act ptc, n nom/acc s

γίνομαι

Perhaps motivated by the Jewish scorn expressed in v.53: "such people were not fit recipients for this revelation of his power." Marshall

**Luke 9:1**

Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,

συγκαλεω call together; midd call to oneself

δώδεκα twelve

"The Twelve are characterised in some MSS as ἀποστολους (κ C L Θ Γ<sup>13</sup> al lat bo) or μαθητης αὐτου (C<sup>3</sup> al it), but the shorter text (p<sup>75</sup> A B D W al sy Mcion; TR) is to be followed."

Marshall

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

ἐξουσια, ας f authority, power

νοσος, ου f disease, illness

θεραπευω heal, cure

Jesus gave these twelve something of his own power over demons and sickness. Without this power given by Christ to these people at this time they would not have been able to perform ant miracles.

**Verse 2**

καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενεῖς,

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

κηρυσσω preach, proclaim

ἰαομαι heal, cure, restore

ἀσθενεις Adjective, m nom pl ἀσθενης, ες sick

Many MSS include τοὺς ἀσθενεῖς (κ A D C I Γ<sup>1</sup> al). Marshall says that Lucan style favours the inclusion.

**Verse 3**

καὶ εἶπεν πρὸς αὐτοὺς· Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνά δύο χιτῶνας ἔχειν.

μηδεις, μηδεμα, μηδεν no one, nothing

αἶρω take, take up

ὁδος, ου f way, path, road, journey

μητε and not; μητε ... μητε neither ... nor

ράβδος, ου f stick, rod

Luke agrees with Matthew (10:10) in the prohibition of a staff, but in Mark the staff is the only item permitted. Marshall says that "The prohibition may be because this, like the satchel, was a mark of the wandering preacher whom the disciples were not to resemble."

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

Marshall says a bag for carrying provisions and other necessities for a journey (10:4; 22:35f.) rather than a beggar's bag for carrying food.

ἄρτος, ου m bread, food  
 ἀργυριον, ου n silver coin, money, silver  
 ἄνω here = above, more than

Included by x B C\* F pc lat. Marshall follows Metzger saying, "It could be Lucan ... with omission due to assimilation to the parallels."

δυο gen & acc δυο dat δυοσιν two  
 χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)

#### Verse 4

καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

ἣν ἂν whatever, whichever  
 εἰσερχομαι enter, go in, come in  
 ἐκεῖ there, in that place, to that place  
 μενω remain, stay  
 ἐκεῖθεν from there (the suffix ..θεν means from)

This final phrase is ambiguous. It could mean:  
 i) Leave from there at the end of your mission. I.e. leave from the same house as you lodged in at first.  
 ii) Leave daily from there. I.e. conduct your mission in that town from that one house.  
 The latter is the more likely.

#### Verse 5

καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.

ὅσος ἂν whoever

Marshall says that Luke is thinking of the reaction of the town as a whole.

δέχωνται Verb, aor midd dep subj, 3 pl  
 δεχομαι receive, accept, welcome  
 ἐκεῖνος, η, ο demonstrative adj. that, those  
 κονιορτος, ου m dust  
 πους, ποδος m foot  
 ἀποτινάσσετε Verb, aor act imperat, 2 pl  
 ἀποτινασσω shake off

"The action of shaking off the dust of a gentile city from one's feet was practiced by Jews; they removed what was ceremonially unclean before returning to their own land, lest they should defile it. Thus the practice implied that the place in question was heathen and that the Jew had no fellowship with it... When the Christian missionaries did the same to the Jews (Acts 13:51; cf. 18:6), it was a symbolic piece of evidence (μαρτυριον, par. Mk.; cf. 5:14; 21:13) against (Luke adds ἐπι) them that they were no part of the true Israel; they had refused the message of the kingdom of God." Marshall  
 μαρτυριον, ου n testimony, witness

#### Verse 6

ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.  
 διερχομαι pass through, go through  
 κατα της κωμας from village to village  
 εὐαγγελιζω act. and midd proclaim the good news  
 θεραπευω heal, cure  
 πανταχου everywhere

"May mean no more than 'everywhere they went', but Schurmann... finds a hint of the fact that the gospel is for all men everywhere (Acts 17:30; 24:3; 28:22; cf. Mk 1:28; 16:20; 1 Cor 4:17)." Marshall