

Notes on the Greek New Testament Day 90 – March 31st – Luke 9:7-27

Works frequently referenced in these notes on Luke

Geldenhuy, 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 7

Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν,

τετραρχης see 3:1

διαπορεω be very confused, wonder

Only here and Acts 2:12; 5:24; 10:17

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

νεκρος, α, ον dead

ἐκ νεκρῶν 'from among the dead'. An ill-informed piece of popular superstition.

Verse 8

ὑπὸ τινῶν δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

Ἠλιας, ου m Elijah

ἐφάνη Verb, aor pass indic, 3 s φαίω
shine; midd. and pass. appear, be seen

ἄλλος, η, ο another, other

ἀρχαίος, α, ον old, ancient

τῶν ἀρχαίων 'of the old ones' i.e. one of the prophets of long ago. They supposed that this, in contrast with the contemporary self-proclaimed prophets, was a genuine prophet, an OT prophet arisen from the dead.

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι
rise, come back to life

Verse 9

εἶπεν δὲ ὁ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

ἀποκεφαλιζω behead

τοιουτος, αυτη, ουτον such, of such kind

ζητεω seek, attempt

ιδειν Verb, aor act infin ὁραω see

I.e. to get to know. "A feeling promoted by curiosity or malice, not by faith." Marshall

Verse 10

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά.

ὑποστρεφω return, turn back

They are now called 'apostles'. "This makes it clear that the title applies to those who carry out the functions of preaching the gospel and healing the sick as a result of a commission from Jesus himself; this preliminary definition of what it means to be an apostle must be kept in mind when the idea recurs later in Acts." Marshall

διηγήσαντο Verb, aor midd dep indic, 3 pl

διηγεομαι tell, relate

ὅσος, η, ον as much as, how much

παραλαμβανω take

ὑποχωρεω withdraw, go away

κατ' ἰδίαν privately

Cf. Mk 6:31 which explains that they needed rest from the crowds.

Verse 11

οἱ δὲ ὄχλοι γρόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.

Jesus and the disciples may have been on their way to Bethsaida (cf. Mk 6:45) when the crowds caught up with them.

ὄχλος, ου m crowd, multitude

γρόντες Verb, aor act ptc, m nom pl γινωσκω

ἀκολουθεω follow, accompany

ἀποδεχομαι welcome, receive

λαλεω speak, talk

Jesus wanted time alone with his disciples yet he welcomed the crowd and gave himself to their needs. He speaks to them, probably about the same theme as that of the Twelve during their mission, the kingdom of God (cf. 4:43; 8:1; Acts 1:3).

χρεια, ας f need, want

θεραπεια, ας f healing

ιαομαι heal, cure, restore

Verse 12

Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

ἄρχω rule, govern; midd begin

κλινω lay down, draw to a close

The usual time for the Jewish evening meal.

προσερχομαι come or go to

ἀπόλυσον Verb, aor act imperat, 2 s ἀπολυω
send away, dismiss

κύκλῳ round, round about

κώμη, ης f village, small town

ἄγρος, ου m field, farm, countryside

Marshall says that the meaning here is 'hamlets' (cf. 8:34; 15:15).

καταλυω find lodging

Jeremias suggests that these were not local people but a troop of Galilean pilgrims on their way to Jerusalem for the Passover.

εὕρωσιν Verb, aor. act. subj. 3s εὕρισκω

ἐπισιτισμος, ου m food, something to eat

ὧδε adv here, in this place

ἐρημος, ου f deserted place, uninhabited region

τοπος, ου m place

"The indications are that they were further round the E side of the lake than Bethsaida, possibly in gentile territory (the decapolis) where Jews might not be sure of a welcome." Marshall

Verse 13

εἶπεν δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

δότε Verb, aor act imperat, 2 pl διδωμι

φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω
eat, consume

"The command is reminiscent of 2 Ki 4:42 where Elisha's servant is told to place a small quantity of food before a large company of people. The allusion is one that the disciples would be unlikely to catch; but it prepares a reader who knows the OT thoroughly for what is to follow." Marshall

πλειων, πλειον more; πλειον ἢ more than

ἄρτος, ου m bread, a loaf

πεντε (indeclinable) five

ἰχθυς, υος m fish

δυο gen & acc δυο dat δυσιν two

εἰ μητι unless

"The form εἰ μητι (2 Cor 13:5) with the subjunctive (rather than the expected indicative...) means 'if we do not perhaps buy...!' Marshall

ἀγοραζω buy, redeem

λαος, ου m people, a people

βρωμα, τος n food, solid food

Verse 14

ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνά πενήκοντα.

ὡσεὶ like, as, about, approximately

"Luke adds his favourite ὡσεὶ with numerals (3:23)." Marshall

πεντακισχίλιοι, αι, α five thousand

κατακλινω cause to sit down

κλισια, ας f group

Only here in the NT. 'A group of people eating together'. "Used here in an accusative of respect: 'so as to form a group'." Marshall

ὡσεὶ like, as, about, approximately

ἀνα prep used distributively with acc. ἀνά

πεντηκοντα by fifties

Verse 15

καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.

οὕτως thus (here, 'they did so')

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

The command must have seemed strange to them since they did not know where the food was to come from. Nevertheless, they obeyed.

Verse 16

λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

λαβων Verb, aor act ptc, m nom s λαμβανω

"The language used to describe his action indicates the usual action of a host at a meal, taking the food, giving thanks for it, and distributing it; but the usual action, described in such detail, was undoubtedly of special significance for Christian readers who would be reminded of the closely similar wording of the institution of the Lord's Supper." Marshall Nevertheless, there are obvious differences between the events.

ἀναβλεπω look up

Only here and in Mk 6:41.

εὐλογεω bless

Here, 'give thanks for'.

κατακλαω break in pieces

ἐδίδου Verb, imperf act indic, 3 s διδωμι

Imperfect suggests "successive acts of distribution to the disciples, who then put the pieces in the hands of the crowd." Marshall

παρατιθημι place before, distribute

Verse 17

καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω χορτάζω feed, satisfy

The stress is upon the abundance of the provision.

αἶρω take, take up
περισσευω be left over
κλασμα, τος n fragment, piece
κοφινος, ου m basket

"A large basket, such as was carried by soldiers for their equipment and rations." Marshall.

"It is vain for us to attempt by ourselves to give real food to needy mankind with our five loaves and two fishes – the insignificant gifts and powers possessed by us. But when we place at His disposal, in faith and obedience, everything we have received from Him, He will, in spite of our own insignificance and poverty, use us nevertheless to feed souls with the bread of eternal life. He sanctifies, blesses and increases our talents and powers, everything consecrated by us to His service." Geldenhuys.

The miracle raises the question 'Who is Jesus?'. This is the theme of the verses that follow.

Verse 18

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνος συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· Τίνα με οἱ ὄχλοι λέγουσιν εἶναι;

εἶναι Verb, pres infin εἰμι; ἐν τῷ εἶναι 'while he was' προσευχομαι pray

An attitude often associated with significant events in his ministry.

κατα μόνος alone
συνειμι be present, be with

Here and Acts 22:11

μαθητης, ου m disciple, pupil, follower
ἐπερωτω ask, interrogate, question

Jesus takes the initiative.

Verse 19

οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

ἀρχαίος, α, ον old, ancient, former, original
ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι rise, come back to life

Cf. 9:7f.

Verse 20

εἶπεν δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· Τὸν χριστὸν τοῦ θεοῦ.

"The position of ὑμεῖς is emphatic, and brings out the contrast between the crowds and the disciples." Marshall

Peter's confession, though correct, was at this time accompanied by an inadequate understanding of Jesus' person and mission.

Verse 21

Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο,

ἐπιτιμαω command, order

Here, 'charge, speak seriously'.

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

"It is to be kept quiet not because it is false but because it is true... and because its content, which is now delineated, is beyond the understanding of the people." Marshall

Verse 22

εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

δεῖ impersonal verb it is necessary, must

Expresses divine purpose.

παθειν aor. infin. πασχω suffer, experience

Encompasses all that Jesus was to suffer, leading up to and including his death.

ἀποδοκιμαζω reject (after testing)

Cf. 20:17; Ps 118:22, also Is 53.

πρεσβυτερος, α, ον elder
ἀρχιερευς, εως m high priest
γραμματευς, εως m scribe, expert in Jewish law

The Sanhedrin consisted of these three groups.

ἀποκτεινω kill, put to death

ἀποκτανθῆναι is a late aorist form for ἀποθανειν.

τριτος, η, ον third

ἐγειρω raise

Verse 23

Ἔλεγεν δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι.

Marshall says that the imperfect, ἔλεγεν *may* indicate teaching that Jesus gave on several occasions but more likely implies continuation of a discourse, 'he went on speaking'.

θέλω wish, will
ὀπίσω after, behind

I.e. continuous following

ἀρνεομαι deny, disown, renounce, refuse
αἶρω take, take up, take away, set aside,
raise

σταυρος, ου m cross

"Crucifixion was a common fate in first-century Palestine, and the use of the metaphor requires no elaborate explanation. Jesus calls his followers to be prepared for death by crucifixion. The saying is, however, from the first metaphorical, since it refers to the action of the already condemned man in bearing the *patibulum* of his cross to the place of execution. Let the disciples take up the position of the man who is already condemned to death. Hence the saying refers not so much to literal martyrdom as to the attitude of self-denial which regards its life in this world as *already finished*; it is the attitude of dying to self and sin which Paul demands." Marshall

καθ ἡμεραν daily
ἀκολουθεω follow, be a disciple

I.e. follow to the end.

Verse 24

ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

ψυχη, ης f soul, life
ἀπολεσαι fut. ἀπολλυμι destroy, kill, lose

"A person who wishes to preserve his own way of life by avoiding self-denial or martyrdom will lose his life, i.e. at the final judgment." Marshall

ἕνεκεν because of, for the sake of

"Through the experience of loss he will come to save his life in a deeper sense." Marshall

Verse 25

τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

ὠφελω gain, profit, benefit
κερδαινω gain, win

ἑαυτου here used as an equivalent of τὴν ψυχὴν αὐτοῦ (v.24 and par. Mk). "The contrast is between total gain of the world and loss of what really matters." Marshall

ἀπολεσας aor. ptc. ἀπολλυμι see v.24
ζημιωθείς Verb, aor pass ptc, m nom s
ζημιωω pass only lose, suffer loss

Verse 26

ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

ἐπαισχυνομαι be ashamed
ἐμος, η, ου 1st pers possessive adj my, mine

Cf. Rom 1:16; 2 Tim 1:8,12,16. The situation envisaged is probably one of persecution. Salvation is linked with one's attitude to Jesus and his message. The quality and reality of faith is revealed particularly when the pressure is on.

One interesting textual variant is found in D and a few other versions, namely the omission of λόγους, making the sense 'whoever is ashamed of me and my [followers].'

ὅταν when, whenever

I.e. such a one will not be owned by Jesus (Heb 2:11 – or by God Heb 11:16), when he returns in glory, on the day of judgment.

Verse 27

λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

δε draws a contrast with the preceding verse.

ἀληθως adv truly, in truth

The emphasis is upon the solemnity and importance of what is said.

αὐτου genitive pronoun used as an adverb of place – 'here'

ἐστηκότων Verb, perf act ptc, m nom s
ἵστημι stand

οὐ μὴ with the aorist subjunctive expresses an emphatic negative.

γευομαι taste, eat, experience

θανατος, ου m death

ἕως until

ἴδωσιν Verb, aor act subj, 3 pl ὁραω see,
observe

"The presence of the kingdom to which Luke is referring lies in the evidence of its power seen in the events of the resurrection and Pentecost (cf. Rom 14:17; 1 Cor 4:20...)... It is, however, also possible that the saying was seen by the Evangelists as bearing some relation to the transfiguration, which can be regarded as a revelation of the kingdom of God in the person of Jesus; but this extension of meaning is secondary since the saying does not fit very neatly into this context." Marshall