

Notes on the Greek New Testament Week 6 – Luke 4:9-44

Day 26: Luke 4:9-15

Verse 9

Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ καὶ ἕστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

ἦγαγεν Verb, aor act indic, 3 s ἄγω
ἕστησεν aor ἵστημι and ἵστανω trans
set, place, establish, fix
πτερυγιον, ου n highest point, parapet

"It is usually taken to refer to the royal colonnade of the temple on the south side of the outer court. This overlooked a deep ravine and was high enough to cause giddiness (Jos. Ant. 15:411f.)." Marshall

ἱερον, ου n temple, temple precincts
βαλλω throw, throw down,
σεαυτου, ης reflexive pronoun yourself
ἐντευθεν from here, from this source
κατω down, below, beneath

Verse 10

γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,

γέγραπται Verb, perf pass indic, 3 s γραφω

"The tempter, twice repulsed with scripture texts, tries a text himself." Manson

ἐντελεῖται Verb, fut midd/pass indic, 3 s
ἐντελλομαι command, order
διαφυλασσω protect, take care of

Occurs here only in the NT.

σε Pronoun, acc s ου

The quotation is from Ps 91:11f. (90:11f.).

Verse 11

καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.

χειρ, χειρος f hand, power
ἀρουσιν Verb, fut act indic, 3 pl αἶρω
take, take up, raise

σε Pronoun, acc s ου
μήποτε conj. lest, otherwise
προσκοπτω trans. strike something
against

λιθος, ου m stone, precious stone
πους, ποδος m foot

Verse 12

καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

ἀποκρινομαι answer, reply, say
εἴρηται Verb, perf pass indic, 3 s λεγω
ἐκπειραζω put to the test, tempt

The wording follows Dt 6:16 LXX (cf Is 7:12).

Verse 13

Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

συντελεω end, complete, finish
πειρασμος, ου m trial, test, temptation
διαβολος, ου m the devil
ἀπέστη verb, aor act indic, 3 s ἀφισταμαι
leave, go away
ἄχρι (and ἄχρις) until
καιρος, ου m time (viewed as occasion
rather than an extent)

ἄχρι καιρου for a while.

"Satan reappears in Luke's narrative at 22:3 in order to instigate the passion of Jesus."
Marshall

Verses 14,15

Cf. Mk 1:14f.; Mt 4:12-17.

Verse 14

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχωρου περὶ αὐτοῦ.

ὑποστρεφω return, turn back
δυνάμει Noun, dat s δυναμις, εως f
power

"The association of the Spirit with power (cf. 1:17) is not infrequent in Lk. (24:49) and Acts (1:8; 10:38; cf. Rom 15:13). The power of the Spirit is linked especially with the apostolic witness, and hence here the primary reference is presumably to the authority of Jesus to teach. But the thought of power to do mighty works may be present." Marshall

φημη, ης f report, news

Only here and in Mt 9:26

ὅλος, η, ον whole, all, complete, entire

καθ' ὅλης 'throughout the whole of'

περιχωρος, ου f surrounding region,
neighbourhood

περι αὐτου belongs with φημι

Verse 15

καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

διδασκω teach

συναγωγή, ης f synagogue,
congregation of a synagogue,
assembly

δοξαζω praise, honour, glorify

Day 27: Luke 4:16-23

Verse 16

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθαμμένος, καὶ εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

Cf. Mk 6:1f.

οὗ adv where

τεθαμμένος Verb, perf pass ptc, m nom s
τρέφω feed, bring up (of children)

εἰσερχομαι enter, go in, come in

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

εἰωθα (pf. with pres. meaning) be
accustomed to; το εἰωθος custom

"Jesus' visit to the synagogue probably reflected his normal custom since childhood (κατὰ τὸ εἰωθὸς αὐτῷ), but the parallel expression in Acts 17:2 suggests that here the reference is rather to his regular use of the synagogue for teaching." Marshall

σαββατον, ου n (often in pl) the seventh day, Sabbath

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι
intrans (in 2 aor) rise, stand up

ἀναγνῶναι Verb, aor act infin

ἀναγιγνωσκω read, read in public
worship

Verse 17

καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,

ἐπεδόθη Verb, aor pass indic, 3 s

ἐπιδιδωμι give, hand, deliver

προφητης, ου m prophet

ἀναπτυσσω open, unroll

εὕρισκω find, discover

τοπος, ου m place

γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφω

Verse 18

Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλωτοῖς ἄφροισιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστελεῖται τεθραυσμένους ἐν ἀφρέσει,

The quotation is from Is 61:1f., following the LXX with certain changes. The original passage is similar to, though not part of, the Servant passages in Isaiah. FF Bruce suggests that Is 61 may have been the earliest interpretation of the Servant (*This is That*).

ἐνεκα (ένεκεν) prep with gen because of,
for the sake of

χρισω anoint

εὐαγγελίζω act. and midd proclaim the
good news

πτωχος, η, ου poor, pitiful

ἀπέσταλκέν Verb, perf act indic, 3 s

ἀποστελλω send, send out

The phrase ἰασασθαι τους συντετριμμενους την καρδιαν (to heal the broken hearted) is present in the LXX but is omitted here in most MSS.

κηρυσσω preach, proclaim

αἰχμαλωτος, ου m captive, prisoner

Cf. Rom 16:7

ἀφροισις, εως f forgiveness, cancellation
(of sins), release (of prisoners)

"In normal Christian use ἀφροισις ... means 'forgiveness', and it is possible that the Christian reader should hear this undertone in the word." Marshall

τυφλος, η, ου blind

ἀναβλεψις, εως f restoration of sight

ἀποστελλω send, send out

τεθραυσμένους Verb, perf pass ptc, m acc
pl θραυω oppress

ἀποστελεῖται τεθραυσμένους ἐν ἀφρέσει to release the oppressed. This last phrase comes from the LXX of Is 58:6. Marshall says that "Most scholars argue that such an insertion could not have been made in the actual course of a synagogue reading, and hence the addition is due to Christian exegetical activity, possibly in order to introduce the concept of forgiveness... [However] B Reicke ... holds that Jesus could well have acted in an unusual way in virtue of his prophetic authority."

Verse 19

κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

The LXX has καλεσαι rather than κηρυσσαι.

ἐνιαυτος, ου m year

δεκτος, η, ου acceptable, favourable

"Concretely, the allusion is to the 'year of jubilee', the year of liberation among men appointed by Yahweh (Lv. 25) and now made symbolic of his own saving acts." Marshall. See also Motyer on Isaiah.

The final phrase from the LXX, *καὶ ἡμερὰν ἀνταποδοσεως*, which refers to divine vengeance on the nations, has been omitted, perhaps deliberately so as to stress the grace of God in the coming of Christ.

Verse 20

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ
ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ
ὄφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
ἀτενίζοντες αὐτῷ.

πτυσσω close, roll up
ἀποδίδωμι give, give back
ὑπηρέτης, ου m attendant, assistant
καθίζω sit down, sit, take one's seat

It was normal for the person teaching in the synagogue to do so from a sitting position.

ἀτενίζω fix eyes on, look intently at,
fasten attention on

A favourite word of Luke who uses it 21 times. Elsewhere it is only found in 2 Cor. 3:7,13

Verse 21

ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι
Σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν
τοῖς ὠσίν ὑμῶν.

ἄρχω rule, govern; midd begin

Luke may be calling attention to the fact that these were the opening words of Jesus' public ministry.

σημερον today

"The 'today' of Jesus is still addressed to all readers of the Gospel and assures them that the era of salvation is present." Marshall

πληρωω fulfill, bring about, accomplish
οὖς, ὠτος n ear, hearing

Verse 22

Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ
ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος
τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
αὐτοῦ, καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν
Ἰωσήφ οὗτος;

πάντες Adjective, m nom pl πας
μαρτυρεω bear witness, testify

μαρτυρεω with the dative can mean 'to praise' though it can also mean to condemn. It must either take the first sense, followed by a rapid change in the people's view as they recollect that he is Joseph's son, or the latter sense.

θαυμάζω wonder, be amazed

This also can express either admiration (7:9) or opposition (Jn 7:15; cf. Lk 11:38).

χαρις, ιτος f grace, unmerited favour

τοῖς λόγοις τῆς χάριτος here does not mean words concerning grace but gracious or attractive words. Marshall says that it signifies 'words filled with divine grace' (Acts 14:3; 20:24,32).

ἐκπορευομαι go or come out
στομα, τος n mouth

Echoes of Dt 8:3 LXX, "may suggest that Luke saw Jesus' words as divine words, bringing life and salvation." Marshall

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

Cf. Mk. 6:3 which does not mention Joseph and could be construed as a derogatory reference to Mary's supposed illegitimate son.

Verse 23

καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι
τὴν παραβολὴν ταύτην· Ἰατρέ,
θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν
γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον
καὶ ὧδε ἐν τῇ πατρίδι σου.

παντως by all means, surely, certainly
ἐρεῖτέ Verb, fut act indic, 2 pl λεγω

Perhaps meaning 'you will go on to say to me'. παραβολη is here equivalent to the Hebrew *masal*, 'proverb'.

ιατρος, ου m physician, doctor
θεραπευω heal, cure
σεαυτου, ης reflexive pronoun yourself

Marshall suggests that *σεαυτον* is a parabolic reference to Jesus' home town, "The people of Nazareth have heard – possibly with scepticism... – of all that Jesus has done elsewhere; let him do the same at home."

ὅσος, η, ον correlative pronoun, as much
as, how much
γενόμενα Verb, aor midd dep ptc, n nom/acc
pl γινομαι

lit. "what things we have heard done in Capernaum"

ὧδε adv here, in this place
πατρις, ιδος f native country, own city,
own town

Day 28: Luke 4:24-30**Verse 24**

εἶπεν δέ, Ἄμην λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

The Hebrew word ἄμην occurs only six times in Luke (12:37; 18:17,29; 21:32; 23:43). Elsewhere, Luke has omitted or changed the ἄμην in his source (e.g. Lk 9:27 cf. Mk 9:1; Lk 22:18 cf. Mk 14:25). Schlier (TDNT) argues that the use of the word to introduce an authoritative utterance represents one of Jesus' characteristic forms of speech.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing

Formed by prefixing the negative particle οὐ to the adjective εἷς, μία, ἓν one

προφήτης, ου m prophet
δεκτός see v.19

Cf. Mk 6:4; Jn 4:44

Verses 25-27

"What is to happen with regard to Nazareth, namely that Jesus will leave it and bring the gospel to those outside his home town, finds a parallel in the way in which Elijah and Elisha brought help to the gentiles rather than to the needy people of Israel – and a further parallel in the way in which Jesus, rejected by his own people, will bring the gospel to the gentiles (in the mission of the church)." Marshall

Verse 25

ἐπ• ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν.

ἀληθεια, ας f truth, reality
πολυσ, πολλη, πολυ gen πολλου, ης, ου
much, many

χηρα, ας f widow

Ἰησας, ου m Elijah

ὅτε conj when, at which time

ἐκλείσθη Verb, aor pass indic, 3 s κλειω
shut, shut up

The passive implies it is God's action.

ἔτη Noun, nom & acc pl ἔτος, ους n year
τρεις, τρια gen τριων dat τρισιν three
μην, μηνος m month
ἕξ six

λιμος, ου m & f famine, hunger
μεγας, μεγαλη, μεγα large, great
γη, γης f earth

Verse 26

καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἰησῆς εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

οὐδεὶς, οὐδεμία, οὐδεν see v. 24
ἐπεμφθη Verb, aor pass indic, 3s πεμπω
send

εἰ μη except

Σιδωνιος, α, ον of Sidon

γυνη, ακος f woman, wife

Verse 27

καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἰησοῦ τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναυμῖαν ὁ Σύρος.

Ελισαιος Elisha

καθαριζω cleanse, make clean, purify

Συρος, ου m Syrian

Verse 28

καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,

ἐπλήσθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill

Implies a sudden outburst of anger

πάντες Adjective, m nom pl πας

θυμος, ου m anger, rage, fury

Cf. Mk 6:3

συναγωγη, ης f synagogue, assembly

Verse 29

καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ• οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν•

ἀνασαντες aor. ptc. ἀνιστημι see 1:39

The verb is especially used of hostile action (Acts 6:9; 7:54, 57).

ἐκβαλλω throw out, expel, cast out

ἔξω out, outside

πολις, εως f city, town

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

ἕως prep with gen as far as

ὄφρους, υος f brow (of a hill)

Here alone in the NT. The word could mean 'cliff'

ὄρος, ους n mountain, hill

ὠκοδόμητο Verb, pluperf pass indic, 3 s

οικοδομεω build

ὥστε so that, with the result that

κατακρημνιζω throw down

Here alone in the NT

Verse 30

αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

διελθὼν aor. ptc. διερχομαι pass through, go over, go through

μέσος, η, ον middle πορευομαι go, proceed

Compare Jn. 1:11 as a comment on this passage.

Day 29: Luke 4:31-37**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 ἐξεπλήσσοντο 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 ἔαω, with the sense, 'let (us) alone!'. Marshall

τι ἡμῖν καὶ σοὶ 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, Φιμωθητι καὶ ἔξελθε 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 φιμοω silence, muzzle; pass. be silent

ῥίψαν Verb, aor act ptc, m acc s ῥιπτω throw, throw down

μέσος, η, ον middle

μηδεις, μηδεμια, μηδεν no one, nothing

βλαπτω harm, injure

μηδεν βλαψαν αὐτόν "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 συνελάουν 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.

συλλαλεω speak with, talk with

ἀλληλων, οισ, ους one another

δυναμει Noun, dat s δυναμις

"With ἐξουσια Luke couples δυναμις (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

ἀκαθατος, ον see v. 33

Verse 37

καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς
πάντα τόπον τῆς περιχωροῦ.

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

Day 30: Luke 4:38-44**Verses 38-44**

Cf. Mk 1:29-31

Verse 38

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

ἀνίστημι 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 *μεγας*
and those *μικρος*.

ἔρωταω ask, request, beg, urge

Verse 39

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

ἐφίστημι come up to, approach, appear
ἐπανω prep with gen. on, upon, over
ἐπιτιμαω 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

ἀφηκεν 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
ἀνίστημι

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 ἀσθενούντας νόσοις ποικίλαις
ἦγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ
ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς
ἐθεράπευεν αὐτούς.

δυναω 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

ποικιλος, η, ον various kinds of, diverse

ἦγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

ἐκαστος, η, ον each, every

ἐνὶ ἐκάστῳ 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,
κρ[αυγ]άζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ
υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ
λαλεῖν, ὅτι ᾔδεισαν 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.

ἐπιτιμαω see v.35

εἶα Verb, imperf act indic, 3 s εἶα allow

λαλεω speak, talk

ᾔδεισαν 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 αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

ἐξελθὼν 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 ἑτέραις 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.