

## Notes on the Greek New Testament Week 7 – Luke 5:1-39

### Day 31: Luke 5:1-7

#### Verses 1-11

Cf. Mk 1:16-20; Jn 21:1-14

#### Verse 1

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἔστωσ παρὰ τὴν λίμνην Γεννησαρέτ,

ὄχλος, ου m crowd, multitude

ἐπικεῖμαι lie upon, press hard

ἔστωσ see 1:11

λίμνη, ης f lake

Γεννησαρετ another name for Galilee

#### Verse 2

καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

εἶδεν Verb, aor act indic, 3 s ὄραω see, observe

Not to be confused with forms of οἶδα know

δυο gen & acc δυο dat δυσιν two

πλοῖον, ου n boat, ship

The text here is uncertain. Marshall suggests that δυο may not be original, "the uncertainty in the position of δυο may suggest that it is a gloss" – introduced in the light of verse 7. Marshall also prefers the reading πλοιαρια to πλοια.

ἄλιευς, εως m fisherman

ἀποβάντες Verb, aor act ptc, m nom pl

ἀποβαινω get out (of a boat)

πλυνω wash

δικτυον, ου n fishing net

#### Verse 3

ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

ἐμβαινω get into, embark

the prefix ἐν becomes ἐμ before β

ἔρωταω ask, request, beg, urge

γῆ, γης f earth, land

ἐπαναγαγεῖν Verb, aor act infin ἐπαναγω return, put out (to sea)

ὀλιγος, η, ον little, small

καθίζω see 4:20

διδασκω teach

#### Verse 4

ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμονα, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

ἐπαύσατο Verb, aor midd indic, 3 s παυω stop, keep from

λαλεω speak, talk

βάθος, ους n depth, greatness

χαλαω lower, let down

ἄγρα, ας f catch (of fish)

Can be used of the act of catching, cf. 5:9, the only other occurrence of this word in the NT.

#### Verse 5

καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

ἀποκρινομαι answer, reply, say

ἐπιστατης, ου m Master (of Christ)

This word is peculiar to Luke who uses it in place of Rabbi (cf. 8:24,45; 9:33,49; 17:13), perhaps because he is writing for a Gentile audience.

ὄλος, η, ον whole, all, complete, entire

νυξ, νυκτος f night

κοπιαω work hard, labour

οὐδεις, οὐδεμα, οὐδεν no one, nothing;

οὐδεν not at all

ἐλάβομεν Verb, aor act indic, 1 pl

λαμβάνω

ῥημα, ατος n word, thing, matter

The Lord's ways with us and his word to us may not always appear to make sense. We need the spirit of Peter who, although he comes near to questioning what the Lord has said, nevertheless obeys because it is the Lord who has said it.

#### Verse 6

καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσατο δὲ τὰ δίκτυα αὐτῶν.

συγκλειω make prisoner, catch

Elsewhere only in Rom 11:32; Gal 3:22f.

πληθος, ους n crowd, multitude

ἰχθυς, υος m fish

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

διερρήσσετο Verb, imperf pass indic, 3 s  
 διαρρηγνυμι and διαρησσω tear, rip  
 break

**Verse 7**

καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ  
 πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς·  
 καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρα τὰ  
 πλοῖα ὥστε βυθίζεσθαι αὐτά.

κατανευω signal, motion to

Perhaps beckoning to his colleagues who were  
 still on the shore.

μετοχος, ου m one who shares in,  
 partner, companion  
 ἕτερος, α, ον other, another, different  
 συλλαμβανω sieze, catch (see v.9),  
 middle = to help

prefix συν becomes συλ before λ

ἔπλησαν Verb, aor act indic, 3 pl πιμπλημι  
 fill, end, fulfil, make come true  
 ἀμφοτεροι, αι, α both, all  
 ὥστε so that, with the result that  
 βυθίζεσθαι Verb, pres pass infin βυθιζω  
 sink, drag down, plunge

Only here and in 1 Tim 6:9.

Obedience to Christ results in suprising  
 fruitfulness.

**Day 32: Luke 5:8-16****Verse 8**

ἰδων δὲ Σίμων Πέτρος προσέπεσεν τοῖς  
 γόνασιν Ἰησοῦ λέγων, Ἔξελθε ἀπ' ἐμοῦ,  
 ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε·

ὄραω trans see, observe, perceive

"The presence of the name [Simon *Peter*] here  
 may simply lay stress on the person of  
 Simon... or reflect the consciousness that  
 Simon's call and his naming by Jesus were  
 connected..., or draw attention to the identity  
 of Simon with Peter, the leader of the Twelve."  
 Marshall

προσεπεσεν Verb, aor act indic, 3 s  
 προσπιπτω fall at someone's feet  
 γονυ, γονατος n knee  
 ἀνηρ, ἀνδρος m man, husband  
 ἁμαρτωλος, ον sinful, sinner

"What Simon expressed was the sense of  
 unworthiness (Mt 8:8; Job 42:5f.) and fear  
 (Jdg 6:22; 13:22; 1 Ki 17:18; Is 6:5) which  
 men should feel in the presence of the divine  
 (cf. 18:13...). The revelation of Jesus' divine  
 power in this epiphany sufficed to demonstrate  
 to Simon that he was in the presence of the  
 Holy One (cf. 4:34) and to make him aware of  
 his own inadequacy." Marshall

**Verse 9**

θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντα  
 τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων  
 ὧν συνέλαβον,

θαμβος, ους n amazement, wonder  
 περιέσχεν Verb, aor act indic, 3 s περιεχω  
 trans sieze, overcome

ἄγρα, ας f catch

ἰχθυς, υος m see verse 6

συνελαβον see verse 7

"The wonder was shared by his companions in  
 the boat as they realised that the size of their  
 catch had no rational explanation." Marshall

**Verse 10**

ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην  
 υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ  
 Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμονα ὁ  
 Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν  
 ἀνθρώπους ἔση ζωγρῶν.

ὁμοίως likewise, in the same way  
 κοινωνος, ου m partner, sharer  
 φοβεομαι fear, be afraid (of)

μη φοβου is an address characteristic of  
 epiphany scenes (cf. 1:3).

ἔση Verb, fut indic, 2 s εἰμι

ζωγρεω catch, capture

Means to 'take alive' and is used in the LXX of  
 saving persons alive from danger (Nu  
 31:15,18; Dt 20:16 etc.).

"Jesus will not in fact depart from the sinner  
 but calls him into the close association of  
 discipleship as he prophesies that from this  
 point onwards he will begin a new life, taking  
 not fish but men." Marshall

**Verse 11**

καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν  
 ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

καταγω bring down, bring

γη, γης f see v.3

ἀφεντες Verb, aor act ptc, m nom pl ἀφιημι  
 forgive; leave, forsake

ἀκολουθεω follow, be a disciple

When these men left all to follow Jesus they left the biggest catch of fish they had ever seen. What a remarkable moment to give up fishing!

Geldenhuis suggests that the huge catch of fish was intended by Jesus to be a means of support for the fishermen's dependants during their absence.

### 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· ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

εἶναι Verb, pres infin εἶμι

πολις, εως f city, town

πλήρης, ες (sometimes not declined) full

λεπρα, ας f leprosy, skin disease

ἰδὼν Verb, aor act ptc, m nom s ὄραω trans see, observe

πεσὼν Verb, aor act ptc, m nom s πιπτω fall, fall down

πρόσωπον, ου n face

δεομαι ask, beg, pray

ἐὰν if, even if, though; often equivalent to ἂν particle indicating contingency and introducing subjunctive

θελω wish, will

καθαρίζω 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 λέγων, Θέλω, καθαρίσθητι· 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.).

ἄπτω light; midd. take hold of, touch

The phrase Θέλω, καθαρίσθητι· "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 περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

παραγγέλλω command, instruct

μηδεις, μηδεμια, 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

δεῖξον 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

προστασω 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 μαλλον adv more

ὁ λογος περι αὐτου 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.

### Day 33: Luke 5:17-26

#### Verse 17

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐλληλυθότες ἐκ πάσης κωμῆς τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· 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

ἐλληλυθότες Verb, perf act ptc, m nom pl  
έρχομαι  
κωμη, ης f village, small town  
Ἰουδαία, 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 ἐζήτησαν αὐτόν εἰσενεγκεῖν καὶ θείναι [αὐτόν] 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  
θείναι Verb, aor act infin τιθεμι place, set, appoint  
ἐνώπιον prep with gen before, in the presence of, in front of

#### Verse 19

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

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

From which we get 'ceramic'

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

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

μεσος, η, ον middle  
ἐμπροσθεν 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  
ἀφιμι 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;

ἐπιγνους Verb, aor act ptc, m nom s  
ἐπιγινωσκω perceive, understand  
διαλογισμος, ου m thought, reasoning  
ἀποκρινομαι answer, reply, say

### Verse 23

τί ἐστὶν εὐκοπωτερον, εἰπεῖν, Ἀφρώνταί  
σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειρε καὶ  
περιπάτει;

εὐκοπωτερος, 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, ου 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, ἀπήλθεν εἰς τὸν  
οἶκον αὐτοῦ δοξάζων τὸν θεόν.

παραχρημα 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.

ἔκστασις, 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

### Day 34: Luke 5:27-32

#### Verses 27-32

Cf. Mk 2:13-17

#### Verse 27

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελωνὴν ὀνόματι Λεὺν καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. θεαομαι see, look at, observe

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

τελωνης, ου m tax collector  
ὄνομα, τος n name

Λευις, 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  
τελωνιον, 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.

καταλιπὼν Verb, aor act ptc, m nom s  
καταλειπω leave, leave behind  
ἀναστας 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

#### Verse 29

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

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  
ὑγαινω be sound, be in good health  
ἰατρος 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 ἔρχομαι  
δικαίος, α, ον righteous, just

The Pharisees as they thought themselves to be.

μετάνοια, ας f repentance

**Day 35: Luke 5:33-39****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 Ἰησοῦς 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 υἱους του νυμφωνος is a Hebrewism 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 ἀπαρθῇ 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  
ἀπαρθῇ 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 ἐπιβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπιβλημα 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 δε μη γε '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 μὴ γε, ῥήξει 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'.

ἄσκος, ου m wine-skin

ῥήξει Verb, fut act indic, 3 s ῥηγνυμι and ῥησσω burst, tear in pieces

ἐκχυθήσεται Verb, fut pass indic, 3 s ἐκχεω pour out, shed

ἀπολλυμι destroy, kill, lose; midd be lost, perish, die

People naturally prefer the old ways with which they are familiar to something new, and are prone to reject what disturbs their complacency.

**Verse 38**

ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

βλητέος, 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 πινὼν παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστίν.

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

"This verse, peculiar to Lk, is omitted by D it Mcion Iren Eus, 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.