

Notes on the Greek New Testament
Week 11 – Luke 8:16-56

Day 51: Luke 8:16-25**Verse 16**

Οὐδείς δὲ λύχνον ἄψας καλύπτει αὐτὸν
σκεύει ἢ ὑποκάτω κλίνης τίθουσιν, ἀλλ' ἐπὶ
λυχνίας τίθουσιν, ἵνα οἱ εἰσπορευόμενοι
βλέπωσιν τὸ φῶς.

οὐδείς, οὐδεμία, οὐδεν no one, nothing
λυχνος, ου m (oil) lamp
ἄψας Verb, aor act ptc, m nom s ἄπτω
light, ignite

καλυπτω cover, hide
σκευος, ους n object, thing, vessel

"The description is of a patently foolish action (though the saying may originally have referred to the normal way of extinguishing a lamp to avoid fumes.)" Marshall

ἢ or
ὑποκατω prep with gen under, beneath
κλινη, ης f bed, couch
τιθημι place, set, appoint
λυχνα, ας f lampstand, stand
φως, φωτος n light

Verse 17

οὐ γὰρ ἐστὶν κρυπτόν ὃ οὐ φανερόν
γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.

κρυπτος, η, ον hidden, secret, private
φανερος, α, ον known, evident, visible
ἀποκρυφος, ον secret, stored away
γνωσθῆ Verb, aor pass subj, 3 s γινωσκω

"In 12:2 the logion is applied to the unveiling of secrets on the day of judgment. Here the context refers to the disciples making known publicly what Jesus had told them secretly (cf. Mt 10:26f.) and the principle appears to be applied to the present secrecy and future manifestation of the message of the kingdom." Marshall

Verse 18

βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ,
δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ
δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

βλεπω here in the sense of 'take care', cf. 21:8
par Mk 13:5.

πως how(?) in what way(?)
ἂν particle indicating contingency
δοθήσεται Verb, fut pass indic, 3 s διδομι
δοκεω think, suppose

ἀρθήσεται Verb, fut pass indic, 3 s αἶρω
take, take away

"The parables must be heard with care and attention. For if a person ... has knowledge, he will be given (more) – by God, but if he has none – though he may deceive himself into thinking he has some (cf. Jn. 9:40f.) – even the false knowledge that he thinks he has ... will be taken away from him." Marshall

Verse 19

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ
ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύνατο
συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

παραγινομαι come, arrive, appear

"Joseph does not appear in the Gospels after the infancy narratives; the most plausible explanation of this is that he was by now dead." Marshall

ἠδύνατο Verb, imperf midd dep indic, 3 pl
δυναμαι
συντυχεῖν Verb, aor act infin συντυγχανω
reach, get near to
ὄχλος, ου m crowd, multitude

Verse 20

ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ
ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές
σε.

ἀπηγγέλη Verb, aor pass indic, 3 s
ἀπαγγελλω announce, proclaim
ἐστήκασιν Verb, perf act indic, 3 pl ἵστημι
stand
ἔξω out, outside
ἰδεῖν Verb, aor act infin ὄραω see
θελω wish, will
σε Pronoun, acc s συ

Verse 21

ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς,
Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν
οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ
ποιούντες.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say

This defines both entrance into and membership of the community of disciples – the family of Jesus.

Verse 22

Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

ἐνέβη Verb, aor act indic, 3 s ἐμβαίνω
get into, embark

πλοῖον, ου n boat, ship

μαθητης, ου m disciple, pupil, follower

διελθωμεν aor. hort. subj. διερχομαι pass
through, go over, go through, go

περαν prep with gen beyond, across; το
π. the other side

λίμνη, ης f lake

ἀνήχθησαν Verb, aor pass indic, 3 pl

ἀναγω mid or pass set sail

A Lucan word, occurring 13 times in Acts.

Verse 23

πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.

πλεω sail

Another Lucan word occurring elsewhere 4 times in Acts and once in Revelation.

ἀφύπνωω fall asleep

καταβαίνω come or go down, descend

λαίλαψ, ἀπος f storm, squall

ἀνεμος, ου m wind

συμπληροω fill up, swamp (of persons in a boat)

κινδυνευω be in danger

Verse 24

προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγεροθὲς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

προσερχομαι come or go to, approach

διεγειρω awake, wake up

ἐπιστάτα vocative of ἐπιστατης, ου m
Master (of Christ)

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

"The use of ἀπολλυμι (4:34; *et al.*) may take on a broader meaning in the light of its frequent use later in the Gospel where it signifies spiritual as well as physical danger (e.g. 13:3,5; 15:24,32; 19:10), and thus allow for a broader exposition of the story in terms of the spiritual need of the church and its members." Marshall

ἐπιτιμαω command, order, give a
command, rebuke

κλυδων, ωνος m rough water, wave(s)

ὑδωρ, ὕδατος n water

παυω stop; mid stop, cease

γαλήνη, ης f calm

Verse 25

εἶπεν δὲ αὐτοῖς, Ποῦ ἢ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

που where(?)

"The point of the story is not simply that Jesus could still the storm, but rather that the disciples should have trusted his power to help them." Marshall

φοβεομαι fear, be afraid

θαυμαζω wonder, be amazed

ἀλληλων, οἰς, οὖς reciprocal pronoun one
another

ἐπιτασσω command, order

ὑπακουω obey, be subject to, answer (of door)

Cf. 4:36. "The question is not answered, but the answer is implicit for the reader who knows his OT: what God did then, Jesus does now." Marshall

Day 52: Luke 8:26-31**Verse 26**

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἧτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.

καταπλεω sail, sail down, sail to

Here alone in the NT.

χώρα, ας f country, region

Γερασηνος, η, ον of Gerasa

In all three of the Synoptic Gospels there are textual variants regarding this name – Γερασηνων / Γαδαρηνων / Γεργεσηνων.

"The solution to the textual problem must begin from Mk. Here the best attested reading is Γερασσηνων, and Cranfield ... [see on Mk 5:1 in these notes] suggests that Mark wrote this with reference to a town on the lakeside. Later scribes mistook this for a reference to Gerasa, and attempted to correct an obvious error [Gerasa was not on the lake]. Γεργεσηνων appears to be due to the influence of Origin (in Joh 6:41; cf. 10:12) who spoke of a lakeside town called Gergesa. Gadera was another guess. It appears that Γαδαρηνων is the original text in Mt. – perhaps Matthew was the author of this correction, which then found its way into MSS of Mk. As for Lk., the best attested form is Γερασσηνων, as in Mk., and the MSS reflect the same confusion as in the other Gospels. The same textual problem arises in 8:37, with some slight differences in the testimony of the MSS." Marshall

ὅστις, ἥτις, ὅ τι who, which
ἀντιπερα prep with gen opposite

Verse 27

ἐξεληθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ· ἐν τοῖς μνήμασιν.

ἐξεληθόντι Verb, aor act ptc, m & n dat s
ἐξερχομαι

ὑπανταω meet, fight

ἱκανος, η, ον sufficient, large, great

χρόνῳ ἱκανῶ for a long time

ἐνδύω dress, clothe; midd put on, wear

The aorist here is equivalent to a pluperfect.

ἱμάτιον, ου n garment, clothing, robe

μενω trans remain, stay, abide

μνημα, τος f tomb, grave

A place of death.

Verse 28

ἰδων δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.

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

ἀνακράζω cry out, shout

προσέπεσεν Verb, aor act indic, 3 s

προσπιπτο fall at someone's feet, fall down before someone

μεγας, μεγαλη, μεγα large, great

Τι ἐμοὶ καὶ σοί see 4:34

ὑψιστος, η, ον highest, most high

The title "expresses the sovereign majesty of Jesus over against demons." Marshall

δεομαι ask, beg, pray

βασανίζω torment, disturb

Verse 29

παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελεθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν, καὶ ἐδεομεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσω τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

παραγγέλλω command, instruct

"Luke retains Mark's method of developing the story by means of 'flash-back'." Marshall

ἀκαθαρος, ον unclean

πολλοὶ ... χρόνοις many times, for a long time

συνηπάκει Verb, pluperf act indic, 3 s συναρπαζω seize, drag

Only here and 3 times in Acts. It bears the sense of seize *with violence*.

δεσμευω tie (up), bind

Note the iterative imperfects.

άλυσις, εως f chain, imprisonment

πεδη, ης f fetter, chain (for feet)

φυλασσω guard

διαρρηγνυμι and διαρησσω tear, rip, break

δεσμος, ου m (& n) bond, chain

ἐλαυνω drive, row

ἐρημος, ου f deserted place, uninhabited region

Verse 30

ἐπηρωτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν, Λεγιων, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

ἐπερωταω ask, question

ὄνομα, τος n name

λεγιων, ωνος f legion (Roman military unit of 5000-6000 men; figurative of a large number)

"The word expresses the man's feeling of being inhabited by a multitude of evil spirits." Marshall

Verse 31

καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

παρακαλεω exhort, urge, beg

ἐπιτασσω command, order

ἄβυσσος, ου f abyss, underworld, world of dead (literally an adj. meaning bottomless)

Cf. Rom 10:7; Rev 9:1,3,11; 11:17; 17:8; 20:1,3. "Here used of the place of imprisonment for evil powers." Marshall

Day 53: Luke 8:32-39

Verse 32

Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

ἐκεῖ there, in that place, to that place
ἀγέλη, ης f herd (of pigs)
χοῖρος, ου m pig
ἱκανός, η, ον sufficient, large

The plural means 'numerous'

βοσκῶ tend, feed; midd graze, feed
ὄρος, ους n mountain, hill
ἐπιτρέπω let, allow, permit
ἐκεῖνος, η, ο demonstrative adj. that

Verse 33

ἔξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημονοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

ἔξεληθόντα Verb, aor act ptc, n nom/acc pl
ἐξερχομαι
ὄρμαω rush
κρημονος, ου m steep bank

Only here and in the parallels.

λίμνη, ης f lake
ἀπεπνίγη Verb, aor pass indic, 3 s
ἀποπνιγῶ choke, drown

Probably intended to imply the destruction also of the demons.

Verse 34

ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

γεγονός Verb, perf act ptc, n nom/acc s
γίνομαι
ἐφυγον Verb, aor act indic, 1 s & 3 pl
φευγῶ flee, run away from, avoid
ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγέλλω announce
πόλις, εως f city, town
ἀγρος, ου m field, farm, countryside

Verse 35

ἔξηλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἔξηλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν.

The use of impersonal verbs implies 'the people came out ...'

εὗρον Verb, aor act indic, 1 s & 3 pl
εὕρισκω
καθίμαι sit, sit down, live
ἱματιζῶ clothe, dress

Only here and in Mk 5:15.

σωφρονεῶ be in one's right mind
πούς, ποδος m foot

The implication is that he was listening to what Jesus had to say – the position of a disciple.

φοβεομαι trans fear, be afraid

Verse 36

ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἔσωθη ὁ δαιμονισθεὶς.

πῶς how(?), in what way(?)
ἔσωθη aor. pass. σωζῶ save, rescue, heal

The use of this verb would, for Christian readers, imply more than a healing.

δαιμονισθεὶς Verb, aor pass dep ptc, m nom
s δαιμονίζομαι be possessed by demons

Verse 37

καὶ ἠρωτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχωροῦ τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.

ἅπας, ασα, αν (alternative form of πας) all
πληθος, ους n crowd, multitude
περιχωρος, ου f surrounding region, neighbourhood

On Γερασηνῶν, note the comments on v.26.

φοβος, ου m fear
μεγας, μεγαλη, μεγα large, great
συνεχω hem in; pass. be seized

"It is not clear whether they fear further loss to themselves ... or are simply overcome by fright at the supernatural." Marshall

ἐμβαινῶ get into, embark
πλοῖον, ου n boat, ship
ὑποστρεφῶ return, turn back

Verse 38

έδειτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει
τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ
αὐτὸν λέγων,

"The final note in the story is acceptance."
Marshall

δεομαι ask, beg, pray
ἐξεληλύθει Verb, pluperfect act indic, 3 s
ἐξερχομαι
ἀπολυω release, send away

Verse 39

Ἐπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ
ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν
καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα
ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

διηγομαι tell, relate
ὅσος, η, ον correlative pronoun how much
καθ' ὅλην τὴν πόλιν 'throughout the whole
town'

"The story is a paradigm of what conversion
involves: the responsibility to evangelise."
Marshall

Day 54: Luke 8:40-48**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
πεσων παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ
παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
αὐτοῦ,

ἀρχων, 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 εἶμι)
πεσων Verb, aor act ptc, m nom s πιπτω
fall
παρακαλεω exhort, beg

Verse 42

ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἑτῶν
δωδεκα καὶ αὐτὴ ἀπέθνησεν. Ἐν δὲ τῷ
ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον
αὐτόν.

θυγατηρ, τρος f daughter
μονογενῆς, ες only, unique
ἑτος, 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
δωδεκα, ἣτις [ἰατροῖς προσαναλωσασα
ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς
θεραπευθῆναι,

γυνη, αικος f woman, wife

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

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

This would have made her ritually unclean.

ἰατρος, ου m physician, doctor
προσαναλωσασα Verb, aor act ptc, f nom s
προσαναλισκω or προσαναλω
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 κ A K L W Θ f¹ f¹³ lat sy^c p^{bo}
but absent from p⁷⁵ B (D) sy^s 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 ἤψατο τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ
παραχρήμα ἔστη ἡ ῥύσις τοῦ αἵματος
αὐτῆς.

προσελθοῦσα Verb, aor act ptc, f nom s
προσερχομαι come or go to, approach
ὀπισθεν behind, from behind
ἀπτω midd. take hold of, touch
κρασπεδον, ου n fringe, edge, tassel
ἱματιον, ου n garment, clothing, robe

παραρημα **immediately, at once**
 ἔστη aor. ἴστημι **stop**

Verse 45

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

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

Verse 46

ὁ δὲ Ἰησοῦς εἶπεν, Ἠψατό μου τις, ἐγώ
 γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπὸ
 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 διὰ ἣν
 αἰτίαν ἦψατο αὐτοῦ ἀπήγγειλεν ἐνωπιον
 παντός τοῦ λαοῦ καὶ ὡς ἴαθη παραρημα.

ἰδοῦσα Verb, aor act ptc, f nom s **ὄραω**
see, recognise
 ἔλαθεν 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**
 ἐνωπιον prep with gen **before, in the**
presence of
 λαος, ου m **people, a people**
 ἴαομαι **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.

θυγατηρ, τρος f **daughter**
 σεσωκεν perf. σωζω **save, rescue, heal**
 σε Pronoun, acc s **σου**
 εἰρηνη, 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

Day 55: Luke 8:49-56**Verse 49**

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

ἐτι **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

θυγατηρ, τρος f **daughter**
 μηκετι **no longer**
 σκυλλω **trouble, annoy**
 διδασκαλος, ου m **teacher**

Verse 50

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

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

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

σωθήσεται fut. pass. σωζω **save, heal**

Verse 51

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

ἀφηκεν aor. ἀφιημι **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.

κλαω **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 ἔφωνησεν 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 ἀνιστημι 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 ἀνιστημι has first and second aorist forms which differ slightly in meaning:

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

παραχρημα immediately, at once
διατασσω command, give instructions
δοθῆναι Verb, aor pass infin διδωμι
φαγεῖν Verb, aor act infin ἐσθιω eat

Emphases 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.

ἐξιστημι 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