

[Luke 5:1-11](#)

(5:1)

ὄχλος, ου, ὅ = “**crowd, throng**, (multitude) of people, the (common) people, populace, a large number, (company) (with genitive), (the plural ὄχλοι as a synonym beside λαοί and ἔθνη)” under BAGD 601a.

ἐπικεῖσθαι – present passive infinitive ἐπικείμεαι = “to be at or in a place in contact with a surface, **lie upon** something; to act upon through force or pressure; (of personal force, act of pushing) **press around, press upon, be urgent**; (of impersonal force) **confront**; to have the force of obligation, **be imposed, be incumbent**; keep on doing something, **be urgent about**; exist as possibility, **be open**” under BDAG 373b.

ἔστως – perfect active participle ἴστημι. Note the form which we do not see often.

λίμνη, ης, ἡ = “a body of inland water as natural phenomenon, (varying in size from) **lake (to) pool**; pool; a transcendent lake-like phenomenon, **lake** (in apocalyptic scenario); lake (of salvation)” under BDAG 596a. Rare.

Grammatical note = Pluperfect. Past State Pluperfect. This category applies to certain verbs that convey a past state with no antecedent action. This type of usage is found with verbs that are stative in nature with no implication of a previous act that produced the state. Verbs in this category are οἶδα, ἴστημι, εἶωθα, πείθω, and παρίστημι. Because of the frequent use of the pluperfect form of οἶδα (occurring 33 times), this is the most common pluperfect category. For periphrastic pluperfects see [Luke 5:1](#) (ἦν ἔστως). See KMP, 306 and n72.

(5:2)

εἶδεν – aorist active ὀράω.

πλοῖον, ου, τό = “a rather large sea-faring ship, **ship**; a relatively small fishing vessel, such as would be used on Lake Genessaret; (quite general) **a ship**” under BDAG 830b. This was one of the very first words I learned when studying Classical Greek at Cornell University way back in 1985.

ἔστῳτα – perfect active participle ἴστημι.

ἄλιεύς, ἕως, ὅ = “one whose occupation is catching fish, **catcher**” under BDAG 44a. Rare.

ἀποβάντες – aorist active participle ἀποβαίνω = “to get off or depart, **go away, go out** (from a ship to the land); to result in a state or condition, **turn out, lead (to)**” under BDAG 107a-. Rare.

ἔπλυνον – imperfect active πλύνω = “to wash something other than a part of the body, **wash** something; free something of something, **free from** (from the impurity of sin)” under BDAG 832a.

δίκτυον, α, τό = “(a generic term ‘net’ but in NT only of) **fishnet**” under BDAG 250b. Rare.

(5:3)

ἐμβὰς – aorist active participle ἐμβαίνω = “(generally ‘to step into an area’, in our literature mostly of boarding water transport) **embark**” under BDAG 321a.

ἠρώτησεν – aorist active ἐρωτάω = “to put a query to someone, **ask, ask a question**; to ask for something, **ask, request**” under BDAG 395a.

ἐπαναγαγεῖν – aorist active infinitive ἐπανάγω = “to leave the shore so as to get into open water, **go out, put out** (to sea); to go back toward some point or area, **return**” under BDAG 358b. Very rare.

ὀλίγος, η, ον = “(quantitative) **few** (in number), (a) **few** (opposite πολλοί), (singular) (of **little, small, short** quantity), (of duration), (the neuter ὀλίγον in adverbial expressions) **a little, in brief, in a short time, quickly**” under BAGD 563b.

καθίσας – aorist active participle καθίζω = “to cause to sit down, **seat, set, to put in charge, appoint, install, authorize**; to take a seated position, **sit down**; to be or remain in a place, (intransitive) **reside, settle, stay**” under BDAG 491b.

ἐδίδασκεν – imperfect active διδάσκω = “to tell someone what to do, **tell, instruct**; to provide instruction in a formal or informal setting, **teach**” under BDAG 241a.

Grammatical note = Genitive Case. Possession. The genitive of possession identifies ownership with regard to the noun it modifies. For a genitive relationship

to be considered possessive the head noun must be something that can be owned and therefore will not normally refer to concepts. In many cases this involves the use of a possessive pronoun. ... ὁ ἦν Ζίμωνος “He got into one of the boats which **belonged to Simon**” ([Luke 5:3](#)). See KMP, 91-92.

Grammatical note = Genitive Case. Partitive Genitive. The partitive genitive can be slightly challenging to understand. The head substantive in the phrase represents a “part” of the whole. The whole is describes by the genitive. The head noun will be a number, percentage, or adjective describing the whole, such as “some”. At times the partitive genitive occurs in conjunction with the preposition ἀπό or ἐκ and is articular. ... τῶν πλοίων ([Luke 5:3](#)) “He got into one **of the boats**”. There were several boats; “one of the boats” again denotes a part of the whole. See KMP, 95.

Grammatical note = Adjectival Uses of the Genitive. Partitive. Whether by itself or in conjunction with the preposition ἀπό or ἐκ the articular noun in the genitive denotes the whole of which the head noun is a part. ἐν τῶν πλοίων (“one **of the boats**”; [Luke 5:3](#)). See KMP, 106.

Grammatical note = Imperfect. Inceptive Imperfect. The imperfect tense-form (past imperfective aspect) is often used to emphasize the beginning of an action (or, less common, a state). This inceptive nuance is communicated by the lexical meaning of the verb and the context. Because of the progressive aspect the implication is that the action, after it began, continued for some duration. In contrast the inceptive use of the *aorist* while also stressing the beginning of the state (or, less common, action) does not imply that the state continued. Like many of the various uses of the imperfect this use is common in narratives and often indicates a shift in topic or a change in the action. In order to communicate this use “began” or “started” is usually added to the English translation. ... ἐδίδασκεν... ([Luke 5:3](#)) And He sat down and **began teaching** the people from the boat (NASB). See KMP, 266.

(5:4)

ἐπαύσατο – aorist middle παύω = “to cause something to stop or keep something from happening, **stop, cause to stop, quiet, relieve** (active); to cease doing something, **stop (oneself), cease** (middle)” under BDAG 790a.

λαλῶν – present active participle λαλέω.

ἐπανάγαγε – aorist active imperative ἐπανάγω.

βάθος, ουσ, τό = “(generally distance beneath something) the space or distance beneath a surface, **depth**; something nonphysical perceived to be so remote that it is difficult to assess, **depth**” under BDAG 162a.

χαλάσατε – aorist active imperative χαλάω = “**let down** something” under BDAG 1075b. Rare.

ἄγρα, ας, ἡ = “the act of catching, **catching**; that which is caught, **a catch**” under BDAG 15a.

χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν – Note how the Koine Greek of the Lukan gospel expresses the idea of letting down nets in order to catch something. I have noticed this elsewhere – the use of a verbal noun where English would probably use a verb.

Grammatical note = Complementary. As its name suggests a complementary participle *completes* the idea of another (main) verb. Certain verbs especially verbs that lexically communicate completion such as παύομαι (“I cease”) or τελέω (“I finish”) require another verb to complete the verbal idea. Typically an infinitive is used but sometimes (rarely) a participle is used. ... λαλῶν ([Luke 5:4](#)) “When he had finished **speaking**”. See KMP, 340.

(5:5)

ἀποκριθεὶς – aorist passive participle ἀποκρίνομαι = “**answer, reply**; continue (Hebraistically of the continuation of discourse like *הנה* or *ויאמר*), **begin, speak up**” under BDAG 113b.

ἐπιστάτης, ου, ὁ = “**master**” under BDAG 381a. Only in Luke.

νύξ, ὕκτος, ἡ = “a period between sunset and sunrise, **night**; (general) at night in the night-time; night as condition, **night**” under BDAG 682a.

κοπιάσαντες – aorist active participle κοπιάω = “**become weary/tired**; to exert oneself physically, mentally, or spiritually, **work hard, toil, strive, struggle**” under BDAG 558b.

ἐλάβομεν – aorist active participle λαμβάνω.

ῥῆμα, ατος, τό = “that which is said, **word, saying, expression**, or statement of any kind; (after the Hebrew) an event that can be spoken about, **thing, object, matter, event**” under BDAG 905a. So... much like רבד?

χαλάσω – future active χαλάω.

ἐπὶ δὲ τῷ ῥήματι - Interesting expression. Similar to [by your command](#).

(5:6)

συνέκλεισαν – aorist active συγκλείω = “to catch by enclosing, **close up together, hem in, enclose** something; to confine to specific limits, **confine, imprison**” under BDAG 952a.

πλῆθος, ου, τό = “the fact or condition of being many, **quantity/number**; a large amount, **large number, multitude**; (of persons) crowd (of people), throng, host; (stated) meeting, assembly; people, populace, population; (in the usage of cultic communities as a technical term for the whole body of their members) fellowship community, congregation” under BDAG 825b.

ἰχθύς, ύος, ό =”**fish**” under BDAG 485a.

διερρήσσετο – imperfect passive διαρρήγνυμι, διαρρήσω = “to cause something to come apart through violent action or pressure, (of fabric) **tear** something; (of chains and fetters) **break** something; **shatter, destroy** something” under 235b-.

Grammatical note = Sentences, Diagramming, and Discourse Analysis.

Compound Sentence. A compound sentence is composed of two or more independent clauses (clauses that could “stand alone” if followed by a period) connected by one or more coordinating conjunctions. A coordinating conjunction is a word like “and” or “but” that puts independent clauses on equal footing. ([Luke 5:6](#) “they caught a great number of fish, and their nets began to tear”. Here δέ (“and”) functions as a coordinating copulative conjunction. See KMP, 444-445.

(5:7)

κατένευσαν – aorist active κατανεύω = **signal** (usually by means of a nod) to someone” under BDAG 522b. Hapax in the NT.

μέτοχος, ον = “**sharing/participating in** (as adjective with genitive of person or thing); (substantive) **(business) partner, companion**” under BDAG 643a.

ἐλθόντας – aorist active participle ἔρχομαι.

συλλαβέσθαι – aorist middle infinitive συλλαμβάνω = “to take into custody, **seize, grasp, apprehend** (arrest someone); (middle) **seize, arrest**; to capture (an animal), **catch**; to become pregnant, **conceive** (of a woman); to help by taking part with someone in an activity, **support, aid, help**” under BDAG 955b-.

ἔπλησαν – aorist active πίμπλημι = “to cause to be completely full, **fill, fulfill**; to satisfy a need totally, **satiate** (passive) be satiated, have one’s fill of something” under BDAG 813b.

ἀμφότεροι, αι, α = “**both; all** (even when more than two are involved) under BDAG 55b.

βυθίζεσθαι – present passive infinitive βυθίζω = “to cause to go down in water, **to sink** (only passive in active sense); to cause someone to experience disastrous consequences, **plunge, expose to**” under BDAG 185a. Very rare.

Grammatical note = Infinitives. Result. As mentioned above the result infinitive is very similar to the purpose infinitive. The main difference is that the result infinitive indicates something that actually resulted (as a conceived result), whereas the purpose infinitive is intended but may or may not result. The result can be either intentional... or unintentional. Another difficulty in differentiating purpose and result infinitives is that they both can use the same constructions. Young adds, “The problem is compounded when it involves divine action, for with the omnipotent and omniscient God who dwells beyond time, His purposes are always realized”. They can occur as a simple infinitive (without an article or preposition), with the article του, after the prepositions εις το, or after ὥστε or ὡς. In order to communicate the meaning of the infinitive, the words “so that”, “so as to”, “as a result”, or “with the result that” can be used in translation. ([Luke 5:7](#)) “they came and filled boat the boats, so that they **began to sink** (ESV). Notice that it was not the intention of the disciples for the boat to sink but the result of too many fish being loaded on board. The use of the infinitive with ὥστε is the most common way to express result with infinitives. See KMP, 363-364.

Grammatical note = Adverbial Infinitives. Result. Communicates the actual or conceived result of an action or state expressed by the controlling verb. ὥστε

βυθίζεσθαι... (“they... filled both the boats, so that they **began to sink**”; [Luke 5:7](#) (ESV). See KMP, 375.

(5:8)

προσέπεσεν – aorist active infinitive προσπίπτω = “to prostrate oneself before someone, **fall down before/at the feet of**; to move with force against something, **fall upon, strike against**” under BDAG 884a.

γόνυ, γόνατος, τό = “**knee**” under BDAG 205a. Compare French genou.

ἔξελθε – aorist active imperative ἐξέρχομαι = “to move out of or away from an area, **go out, come out, go away, retire; to depart in death, die**; to come from by way of ancestry, **go out, proceed**; to discontinue an association, **depart**; to get away from or out of a difficult situation, **escape**” under BDAG 347b.

άνήρ, άνδρός, ό = “an adult human male, **man, husband**; (equivalent to τics) **someone, a person**; a transcendent figure, **a figure of a man**” under BDAG 79a.

άμαρτωλός, όν = (adjective) “pertaining to behavior or activity that does not measure up to standard moral or cultic expectations; (as substantive) **the sinner**” under BDAG 51b.

(5:9)

θάμβος, ους, τό = “a state of astonishment brought on by exposure to an unusual event, **amazement, awe**” under BDAG 442b. Very rare. Only Luke and Acts.

περιέσχεν – aorist active περιέχω = “to enclose on all sides, **surround, encircle**; encircle (with hostile intent); to take hold of completely, **seize, come upon** (or) **befall someone** (with accusative of person); to have something as content, **contain** (of a document); (intransitive)” under BDAG 800b-.

συνέλαβον – aorist active συλλαμβάνω.

(5:10)

όμοίως = “pertaining to being similar in some respect, **likewise, so, similarly, in the same way**” under BDAG 707b.

κοινωνός, οὔ, ὅ = “one who takes part in something with someone, **companion, partner, sharer**; in something (expressed); with someone in something; partner; one who permits someone else to share in something, **sharer**” under BDAG 553b-.

φοβοῦ - present middle imperative φοβέω = “to be in an apprehensive state, **be afraid**, (the aorist often in the sense) **become frightened**; (transitive) fear someone (or) something; to have a profound measure of respect for, **(have) reverence, respect**” under BDAG 1060b.

ἔσῃ - future middle ἐμί.

ζωγρῶν – present active participle ζωγρέω = “**capture alive**” under BDAG 429b. This is interesting. Many people are surprised by the apparent tension between “you will catch people” (which sounds negative – when we catch fish they die) and “you will catch people” (to become followers of Jesus – which should be positive). So apparently the Greek word does not mean quite what we usually think when we say “catch” people or fish.

Grammatical note = Future Periphrastic (future form of ἐμί [ἔσομαι] + present participle). For more examples of future periphrastics see... [Luke 5:10](#) (ἔσῃ ζωγρῶν). See KMP, 343 and n71.

(5:11)

καταγαγόντες – aorist active participle κατάγω = “**lead/bring down** someone” under BDAG 516a.

ἀφέντες – aorist active participle ἀφήμι = “to dismiss or release someone or something from a place or one’s presence, **let go, send away; give up, emit**; to release from legal or moral obligation or consequence, **cancel, remit, pardon**; to move away, with implication of causing a separation, **leave, depart from**; leave it to someone to do something, **let, let go, allow, tolerate**” under BDAG 136a.

ἠκολούθησαν – aorist active ἀκολουθέω = “to move behind someone in the same direction, **come after**; to follow or accompany someone who takes the lead, accompany, **go along with**; to follow someone as a disciple, **be a disciple, follow**; to comply with, **follow, obey**; to come after something else in sequence, **follow**” under BDAG 36b.

Grammatical note = Participles. Other Verbal Participles. Attendance Circumstance. The attendant circumstance participle communicates an action that is coordinate to the main verb thus taking on the mood of this verb (sometimes labeled “parallel” participles). Instead of being translated as an adverbial participle it is sometimes translated as a finite verb with “and” inserted between the two verbal ideas (between the participle and the main verb)... Wallace lists five rules *all* occur in at least 90 percent of the instances of attendant circumstance:

1. The tense of the participle is usually *aoiist*.
2. The tense of the main verb is usually *aoiist* (one exception is the historical present).
3. The mood of the main verb is usually *imperative* (including hortatory subjunctives) or *indicative*.
4. The participle will *precede the main verb*.
5. The participle occurs frequently in *historical narratives* but infrequently elsewhere.

If all five of these criteria are not met there must be strong evidence to support one’s conclusion. Finally even though the participle and the main verb are translated as coordinate verbs the participle is still grammatically subordinate with emphasis falling on the main verb. ὀφέωτες... ([Luke 5:11](#)) “**they... left** everything, and followed Him”. See KMP, 336-337.