

# The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

## The First Disciples Called

(Mt. 4:18-22; Mk. 1:16-20)

5

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ

It came to pass and in the the crowd to press upon him and to hear the word of the God

καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ,

and he was having stood by the lake Gennesaret,<sup>1</sup>

<sup>2</sup> καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες

and he saw boats two having stood by the lake; the and fishers from of them having gone away

ἔπλυνον τὰ δίκτυα.

were washing the nets.

<sup>3</sup> ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς

Having entered and into one of the boats, which was of Simon, he asked him from of the land

ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

to launch out a little; having sat down and out of the boat he was teaching the crowds.

<sup>4</sup> ὣς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος

When and he finished speaking he said unto the Simon; Let you (thou) launch out into the deep

καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

and let you (ye) let down the nets of you for a haul.<sup>2</sup>

<sup>5</sup> καὶ ἀποκριθεὶς Σίμων εἶπεν· Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν·

And having answered Simon said; Master,<sup>3</sup> through whole night having toiled nothing we took;

ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὰ δίκτυα.

upon but the word of you I will let down the nets.

<sup>6</sup> καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ

And this having done they enclosed a multitude of fishes much, was being broken and the

δίκτυα αὐτῶν.

nets of them.

<sup>7</sup> καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς·

And they beckoned<sup>4</sup> to the partners in the other boat of the having come to take hold with them;

καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

and they came and filled both the boats so that began to sink<sup>5</sup> them.

<sup>8</sup> ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· Ἐξελθε ἀπ'

Having beheld and Simon Peter fell down at the knees of Jesus saying; Let you depart from

ἐμοῦ, ὅτι ἄνηρ ἁμαρτωλὸς εἰμι, κύριε.

me, because a man sinful I am, Lord.

1 **Gennesaret** A garden of riches. A town of Naphtali, called Chinnereth ([Jos 19:35](#)), sometimes in the plural form Chinneroth ([Jos 11:2](#)). In later times the name was gradually changed to Genezar and Gennesaret ([Luk 5:1](#)). This city stood on the western shore of the lake to which it gave its name. No trace of it remains - it having been completely destroyed by the Romans in 68. The plain of Gennesaret has been called, from its fertility and beauty, "the Paradise of Galilee." It is now called el-Ghuweir. The Lake of Gennesaret, the Grecized form of CHINNERETH. Always called 'lake' by Luke and always named 'sea' by others.

2 Also in verse 9.

3 A Lukan word meaning any sort of superintendent or overseer and in NT always of Christ.

4 κατένευσαν, v., beckon, nod, make sign, aorist, active, indicative, - only here in the NT.

5 Also in 1 Timothy 6:9.

## The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

<sup>9</sup> θάμβος γὰρ περιέσχευεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον,

they took,

<sup>10</sup> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν.

likewise and also James and John sons of Zebedee,<sup>6</sup> who were companions of the Simon And said unto the Simon the Jesus; Not let you fear, from of the now men you will be catching alive<sup>7</sup>.

<sup>11</sup> καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.  
And having brought the boats upon the land having left all things they followed him.

### The Cleansing of a Man with Skin Disease

<sup>12</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἄνηρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων·

having beheld and the Jesus having fallen upon face he begged of him saying;

Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.

Lord, if you should wish you are able me to cleanse.

<sup>13</sup> καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· Θέλω, καθαρῶς ἴθι.  
And having stretched out the hand he touched him having said; I wish, let you be cleansed;

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6 **Zebedee** A Galilean fisherman, the husband of Salome, and the father of James and John, two of our Lord's disciples ([Mat 4:21](#); [Mat 27:56](#); [Mar 15:40](#)). He seems to have been a man of some position in Capernaum, for he had two boats ([Luk 5:4](#)) and "hired servants" ([Mar 1:20](#)) of his own. No mention is made of him after the call of his two sons by Jesus.

7 Also in 2 Timothy 2:26.

8 **Leprosy** (Heb. tsara'ath, a "smiting," a "stroke," because the disease was regarded as a direct providential infliction). This name is from the Greek lepra, by which the Greek physicians designated the disease from its scaliness. All forms of skin disease came under this heading – from psoriasis to clinical leprosy, and since the pathology of the disease was not understood many conditions would have been described as 'leprosy'. These many diseases were largely caused by dirt. We have the description of the disease, as well as the regulations connected with it, in Lev. 13; 14; [Num 12:10](#), etc. There were reckoned six different circumstances under which it might develop itself, (1.) without any apparent cause ([Lev 13:2](#)); (2.) its reappearance ([Lev 13:9](#)); (3.) from an inflammation ([Lev 13:18](#)); (4.) on the head or chin ([Lev 13:29](#)); (5.) in white polished spots ([Lev 13:38](#), [Lev 13:39](#)); (6.) at the back or in the front of the head ([Lev 13:40](#)). Lepers were required to live outside the camp or city ([Num 5:1](#); [Num 12:10](#), etc.). This disease was regarded as an awful punishment from the Lord ([Kg2 5:7](#); [Ch2 26:20](#)). (See MIRIAM; GEHAZI; UZZIAH.) This disease "begins with specks on the eyelids and on the palms, gradually spreading over the body, bleaching the hair white wherever they appear, crusting the affected parts with white scales, and causing terrible sores and swellings. From the skin the disease eats inward to the bones, rotting the whole body piecemeal." "In Christ's day no leper could live in a walled town, though he might in an open village. But wherever he was he was required to have his outer garment rent as a sign of deep grief, to go bareheaded, and to cover his beard with his mantle, as if in lamentation at his own virtual death. He had further to warn passers-by to keep away from him, by calling out, 'Unclean! unclean!' nor could he speak to any one, or receive or return a salutation, since in the East this involves an embrace." Leprosy was "the outward and visible sign of the innermost spiritual corruption; a meet emblem in its small beginnings, its gradual spread, its internal disfigurement, its dissolution little by little of the whole body, of that which corrupts, degrades, and defiles man's inner nature, and renders him unmeet to enter the presence of a pure and holy God" (Maclear's Handbook O.T). Our Lord cured lepers ([Mat 8:2](#), [Mat 8:3](#); [Mar 1:40](#)). This divine power so manifested illustrates his gracious dealings with men in curing the leprosy of the soul the fatal taint of sin. The leprosy bacillus is spread by close contact with an infected person and social exclusion would have effectively prevented the distribution of the disease.

## The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.  
and immediately the leprosy departed from him.

<sup>14</sup> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν  
And he commanded him no one to tell, but having gone away let you show yourself  
τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς,  
to the priest, and let you offer concerning the cleansing of you just as prescribed by Moses,  
εἰς μαρτύριον αὐτοῖς.  
for a testimony to them.

<sup>15</sup> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ  
Was going out but more the word concerning him, and were gathering together crowds many  
ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·  
to hear and to be healed from of the infirmities of them;

<sup>16</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.  
self and was withdrawing in the desert and praying.

### The Healing of the Hemiplegic

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι  
And it came to pass on one of the days that<sup>9</sup> he was teaching, and were sitting  
Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας  
Pharisees and teachers of the Law who were having come out of every village of the Galilee  
καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.  
and Judaea and Jerusalem; and power of Lord was in the to cure him.

<sup>18</sup> καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,  
And behold men bearing upon a couch a man who was having been weakened on one side,  
καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ.  
and were seeking him to bring in and to lay [him] in sight of him.

<sup>19</sup> καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον,  
And not having found what way they might bring in him on account of the crowd,  
ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτόν σὺν τῷ κλινιδίῳ  
having gone up upon the roof through the tiles<sup>10</sup> they let down him with the couch  
εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.  
into the midst in front of the Jesus.

<sup>20</sup> καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· Ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.  
And having perceived the faith of them he said; Man, have been forgiven to you the sins of you.

<sup>21</sup> καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· Τίς ἐστὶν οὗτος ὃς  
And began to reason the scribes and the Pharisees saying; Who is this one who  
λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;  
speaks blasphemies? who is able sins to forgive except only the God?

<sup>22</sup> ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς· Τί  
Having known but the Jesus the thoughts of them answering he said unto them; Why  
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;  
deliberate in the hearts of you?

<sup>23</sup> τί ἐστὶν εὐκοπώτερον εἶπεν· Ἀφέωνται σοι αἱ ἁμαρτίαι σου,  
what is easier to say; Have been forgiven to you the sins of you,

<sup>9</sup> καὶ – here means 'that' – according to Robertson a Hebraism.

<sup>10</sup> κεράμων, n.m., roof tile, - only here in the NT, - see end note.

## The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

ἢ εἰπεῖν· Ἐγείρε καὶ περιπάτει;  
or to say; Let you rise and let you walk

<sup>24</sup> ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι  
That but you may have known that the Son of the Man authority has upon the earth to forgive  
ἀμαρτίας-εἶπεν τῷ παραλελυμένῳ· Σοὶ λέγω, ἔγρειρε καὶ ἄρας τὸ κλινίδιον σου  
sins - he said to the hemiplegic; To you I say, arise and having taken up the mattress of you  
πορεύου εἰς τὸν οἶκον σου.  
let you depart into the house of you.

<sup>25</sup> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν  
And immediately having risen in sight of them, having taken up on which he was lying, he departed  
εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.  
into the house of him glorifying the God.

<sup>26</sup> καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου  
And astonishment took all and they were glorifying the God and were filled of fear  
λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.  
saying that We saw incredible things<sup>11</sup> this day.

### The Calling of Levi<sup>12</sup>

(Mt. 9:9-13; Mk. 2:13-17)

<sup>27</sup> Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λεὺν καθήμενον ἐπὶ τὸ  
And after these things he went forth and saw a tax collector named Levi sitting at the  
τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.  
toll house, and he said to him; Let you follow me.

<sup>28</sup> καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.  
And having left behind all he having risen up followed him.

<sup>29</sup> Καὶ ἐποίησεν δοχὴν μεγάλην Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς  
And made a banquet<sup>13</sup> great Levi for him in the house of him, and was a crowd much  
τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.  
tax gatherers and of others which were with them sitting down.

<sup>30</sup> καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες·  
And were murmuring the Pharisees and the scribes of them at the disciples of him saying;  
Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;  
For what reason with the tax gatherers and sinners you eat and drink?

<sup>31</sup> καὶ ἀποκριθεὶς [ὁ] Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ  
And answering [the] Jesus said unto them; Not need have the being well a physician  
ἀλλὰ οἱ κακῶς ἔχοντες·  
but the sick having;

<sup>32</sup> οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.  
not I have come to call righteous but sinners into repentance.

11 παράδοξα, adj., incredible, unusual, - only here in the NT.

12 See end note.

13 Also in 14:13.

# The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

## The Question Concerning Fasting

(Mt. 9:14-17; Mk. 2 18:22)

<sup>33</sup> Οἱ δὲ εἶπαν πρὸς αὐτὸν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται,  
The and said unto him; The disciples of John fast frequently<sup>14</sup> and prayers make,  
ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.  
in same way also the of the Pharisees, the but of you eat and drink.

<sup>34</sup> ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ  
The but Jesus said unto them; Not able you the sons of the bridechamber in which the  
νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι;  
bridegroom with them is to make to fast?

<sup>35</sup> ἔλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε  
Will come but days, and when may be taken away from them the bridegroom, at that time  
νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.  
they will fast in those the days.

<sup>36</sup> Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου  
He was telling and also a parable unto them that No one a patch from a garment  
καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίσει  
new tearing puts upon a garment old; or else, also the new will tear  
καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.  
and with the old not agree together with the patch the from of the new.

<sup>37</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ γε, ρήξει ὁ οἶνος ὁ νέος τοὺς  
And no one puts wine new into skins old; or else, will burst the wine the new the  
ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·  
skins, and self will be poured out and the skins will perish;

<sup>38</sup> ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

but wine new into skins new must be put.<sup>15</sup>

<sup>39</sup> [οὐδεὶς πιῶν παλαιὸν θέλει νέον· λέγει γὰρ· Ὁ παλαιὸς χρηστός ἐστίν.]  
[No one having drunk old desire new; he says for; The old pleasant is.]<sup>16</sup>

### From 'The Life and Times of Jesus the Messiah' by Revd. Dr. Alfred Edersheim

And so their resolve was quickly taken. If they cannot approach Jesus with their burden, they can let it down from above at His feet. Outside the house, as well as inside, a stair led up to the roof. They may have ascended it in this wise, or else reached it by what the Rabbis called 'the road of the roofs, passing from roof to roof, if the house adjoined others in the same street. The roof itself, which had hard beaten earth or rubble underneath it, was paved with brick, stone, or any other hard substance, and surrounded by a balustrade which, according to Jewish Law, was at least three feet high. It is scarcely possible to imagine, that the bearers of the paralytic would have attempted to dig through this into a room below, not to speak of the interruption and inconvenience caused to those below by such an operation. But no such objection attaches if we regard it, not as the main roof of the house, but as that of the covered gallery under which we are supposing the Lord to have stood. This could, of course, have been readily reached from above. In such case it would have been comparatively easy to 'unroof' the covering of 'tiles,' and then, 'having dug out' an opening through the lighter framework which supported the tiles, to let down their burden 'into the midst before Jesus.' All this, as done by four strong men, would be but the work of a few minutes. But we can imagine the arresting of the discourse of Jesus, and the breathless surprise of the crowd as this opening through the tiles appeared, and slowly a pallet was let down before

14 Only found in Luke.

15 Also in Mark 2:22.

16 Verse 39 is contained in most important MSS.

## The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery

them. Busy hands would help to steady it, and bring it safe to the ground. And on that pallet lay one paralysed - his fevered face and glistening eyes upturned to Jesus.

### The Calling of Levi-Matthew

Few, if any, could have enjoyed better opportunities for hearing, and quietly thinking over the teaching of the Prophet of Nazareth, than Levi-Matthew. There is no occasion for speculating which was his original, or whether the second name was added after his conversion, since in Galilee it was common to have two names - one the strictly Jewish, the other the Galilean. Nor do we wonder, that in the sequel the first or purely Jewish name of Levi was dropped, and only that of Matthew (Matti, Mattai, Matteya, Mattithyah), retained. The latter which is the equivalent of Nathanael, or of the Greek Theodore (gift of God), seems to have been frequent. We read that it was that of a former Temple-official, and of several Rabbis. It is perhaps of more interest, that the Talmud names five as the disciples of Jesus, and among them these two whom we can clearly identify: Matthew and Thaddæus. Sitting before his custom-house, as on that day when Jesus called him, Matthew must have frequently heard Him as He taught by the sea-shore. For this would be the best, and therefore often chosen, place for the purpose. Thither not only the multitude from Capernaum could easily follow; but here was the landing-place for the many ships which traversed the Lake, or coasted from town to town. And this not only for them who had business in Capernaum or that neighbourhood, but also for those who would then strike the great road of Eastern commerce, which led from Damascus to the harbours of the West. Touching the Lake in that very neighbourhood, it turned thence, northwards and westwards, to join what was termed the Upper Galilean road.

We know much, and yet, as regards details, perhaps too little about those 'tolls, dues, and customs,' which made the Roman administration such sore and vexatious exaction to all 'Provincials,' and which in Judæa loaded the very name of publican with contempt and hatred. They who cherished the gravest religious doubts as to the lawfulness of paying any tribute to Cæsar, as involving in principle recognition of a bondage to which they would fain have closed their eyes, and the substitution of heathen kingship for that of Jehovah, must have looked on the publican as the very embodiment of antinationalism. But perhaps men do not always act under the constant consciousness of such abstract principles. Yet the endless vexatious interferences, the unjust and cruel exactions, the petty tyranny, and the extortionate avarice, from which there was neither defense nor appeal, would make it always well-nigh unbearable. It is to this that the Rabbis so often refer. If 'publicans' were disqualified from being judges or witnesses, it was, at least so far as regarded witness-bearing, because 'they exacted more than was due. Hence also it was said, that repentance was specially difficult for tax-gatherers and custom-house officers. It is of importance to notice, that the Talmud distinguishes two classes of 'publicans: the tax-gatherer in general (Gabbai), and the Mokhes, or Mokhsa, who was specially the douanier or custom-house official. Although both classes fall under the Rabbinic ban, the douanier - such as Matthew was - is the object of chief execration. And this, because his exactions were more vexatious, and gave more scope to rapacity. The Gabbai, or tax-gatherer, collected the regular dues, which consisted of ground-, income-, and poll-tax. The ground-tax amounted to one-tenth of all grain and one-fifth of the wine and fruit grown; partly paid in kind, and partly commuted into money. The income-tax amounted to 1 per cent.; while the head-money, or poll-tax, was levied on all persons, bond and free, in the case of men from the age of fourteen, in that of women from the age of twelve, up to that of sixty-five.

If this offered many opportunities for vexatious exactions and rapacious injustice, the Mokhes might inflict much greater hardship upon the poor people. There was tax and duty upon all imports and exports; on all that was bought and sold; bridge-money, road-money, harbour-dues, town-dues, &c. The classical reader knows the ingenuity which could invent a tax, and find a name for every kind of exaction, such as on axles, wheels, pack-animals, pedestrians, roads, highways; on admission to markets; on carriers, bridges, ships, and quays; on crossing rivers, on dams, on licences, in short, on such a variety of objects, that even the research of modern scholars has not been able to identify all the names. On goods the ad valorem duty amounted to from 2½ to 5, and on articles of luxury to even 12½ per cent. But even this was as nothing, compared to the vexation of being constantly stopped on the journey, having to unload all one's pack-animals, when every bale and package was opened, and the contents tumbled about, private letters opened, and the Mokhes ruled supreme in his insolence and rapacity.

The very word Mokhes seems, in its root-meaning, associated with the idea of oppression and injustice. He was literally, as really, an oppressor. The Talmud charges them with gross partiality, remitting in the case of those to whom they wished to show favour, and exacting from those who were not their favourites. They were a criminal race, to which applied. It was said, that there never was a family which numbered a Mokhes, in which all did not become such. Still, cases are recorded when a religious publican would extend favour to Rabbis, or give them timely notice to go into hiding. If one belonging to the sacred association (a Chabher) became either a Gabbai or a Mokhes, he was at once expelled, although he might be restored on repentance. That there was ground for such rigour, appears from such an occurrences when a Mokhes took from a defenseless person his ass, giving him another, and very inferior, animal for it. Against such unscrupulous oppressors every kind of deception was allowed; goods might be declared to be votive offerings, or a person pass his slave as his son. The Mokhes was called 'great' if he employed substitutes, and 'small' if he stood himself at the receipt of custom. Till the time of Cæsar the taxes were farmed in Rome, at the highest bidding,

## **The Gospel According to Luke, Chapter 5, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery**

mostly by a joint-stock company of the knightly order, which employed publicans under them. But by a decree of Cæsar, the taxes of Judæa were no longer farmed, but levied by publicans in Judæa, and paid directly to the Government, the officials being appointed by the provincials themselves. This was, indeed, a great alleviation, although it perhaps made the tax-gatherers only more unpopular, as being the direct officials of the heathen power. This also explains how, if the Mishnah forbids even the changing of money from the guilt-laden chest of a Mokhes, or douanier, the adds, that such applied to custom-house officers who either did not keep to the tax appointed by the Government, or indeed to any fixed tax, and to those who appointed themselves to such office - that is, as we take it, who would volunteer for the service, in the hope of making profit on their own account. An instance is, however, related of a Gabbai, or tax-gatherer, becoming a celebrated Rabbi, though the taint of his former calling deterred the more rigid of his colleagues from intercourse with him. On heathen feast days toll was remitted to those who came to the festival. Sometimes this was also done from kindness. The following story may serve as a final illustration of the popular notions, alike about publicans and about the merit of good works. The son of a Mokhes and that of a very pious man had died. The former received from his townsmen all honour at his burial, while the latter was carried unmourned to the grave. This anomaly was Divinely explained by the circumstance, that the pious man had committed one transgression, and the publican had done one good deed. But a few days afterwards a further vision and dream was vouchsafed to the survivors, when the pious was seen walking in gardens beside water-brooks, while the publican was described stretching out his tongue towards the river to quench his thirst, but unable to reach the refreshing stream. What has been described in such detail, will cast a peculiar light on the call of Matthew by the Saviour of sinners. For, we remember that Levi-Matthew was not only a 'publican,' but of the worst kind: a 'Mokhes' or douanier; a 'little Mokhes,' who himself stood at his custom-house; one of the class to whom, as we are told, repentance offered special difficulties. And, of all such officials, those who had to take toll from ships were perhaps the worst, if we are to judge by the proverb: 'Woe to the ship which sails without having paid the dues And yet, after all, Matthew may have been only one of that numerous class to whom religion is merely a matter quite outside of, and in another region from life, and who, having first gone astray through ignorance, feel themselves ever farther repelled, or rather shut out, by the narrow, harsh uncharitableness of those whom they look upon as the religious and pious.

But now quite another day had dawned on him. The Prophet of Nazareth was not like those other great Rabbis, or their pietist, self-righteous imitators. There was that about Him which not only aroused the conscience, but drew the heart - compelling, not repelling. What He said opened a new world. His very appearance bespoke Him not harsh, self-righteous, far away, but the Helper, if not even the Friend, of sinners. There was not between Him and one like Matthew, the great, almost impassable gap of repentance. He had seen and heard Him in the Synagogue - and who that had heard His Words, or witnessed His power, could ever forget, or lose the impression? The people, the rulers, even the evil spirits, had owned His authority. But in the Synagogue Jesus was still the Great One, far-away from him; and he, Levi-Matthew, the 'little Mokhes' of Capernaum, to whom, as the Rabbis told him, repentance was next to impossible. But out there, in the open, by the seashore, it was otherwise. All unobserved by others, he observed all, and could yield himself, without reserve, to the impression. Now, it was an eager multitude that came from Capernaum; then, a long train bearing sufferers, to whom gracious, full, immediate relief was granted - whether they were Rabbinic saints, or sinners. And still more gracious than His deeds were His Words.