

Notes on the Greek New Testament
Week 15 – Luke 11:9-44

Day 71: Luke 11:9-16**Verses 9-13**

Cf. Mt 7:7-11

Verse 9

κἀγω ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

κἀγω a compound word = καὶ ἐγω
αἰτεω ask, request, demand; midd ask
for oneself, request

δοθήσεται Verb, fut pass indic, 3 s διδωμι

The passive means 'God will give'

ζητεω seek, search for, ask

"The thought here is moulded by the OT language of seeking after God and finding him (Dt 4:29; Is 55:6; 65:1; cf. Rom 10:20). The thought is of a calling to God by people who do not know whether he will listen to them, i.e. whether he is 'there' at all... The promise here is that God is waiting to be found by those who will seek after him (cf. Dt 4:29; Is 55:6; 65:1; Je 29:13; cf. Pr 8:17)." Marshall

εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω
κρουω knock (at a door)

"In rabbinic usage the metaphor was used of prayer." Marshall

ἀνοιγω open

Verse 10

πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοίγ[ησ]εται.

Expresses the certainty of God's willingness to respond.

Verse 11

τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύνη, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

πατήρ, πατρός m father
ἰχθυς, υὸς m fish

The Greek is rather awkward but the sense is 'Which father among you when his son asks for a fish will...'

Many MSS have a longer reading: instead of ἰχθύν reading ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν conforming the text to Mt 7:9. A majority of the UBS Committee preferred the shorter reading.

ἀντι prep with gen for, in place of

ὄφρις, εὼς m snake, serpent
ἐπιδιδωμι give, hand, deliver, give up

Verse 12

ἢ καὶ αἰτήσῃ ὄφιν, ἐπιδώσει αὐτῷ σκορπίον;

ἢ ὄφιν, οὐ n egg

Many MSS read μὴ ἐπιδώσει

σκορπιος, οὐ m scorpion

Both Matthew and Luke have two pairs of objects. Matthew has bread/stone, fish/serpent and Luke fish/serpent, egg/scorpion. Dodd claims that different branches of oral tradition are responsible for the differences.

Verse 13

εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

πονηροσ, α, ον evil, bad, wicked

Cf. 6:45; 3:19; Heb 12:7-10.

ὑπαρχω be (equivalent to εἶμι)

δομα, τος n gift

ἀγαθος, η, ον good, useful, fitting

τεκνον, οὐ n child

ποσος, η, ον how much(?)

μαλλον adv more, rather

Luke's πνεῦμα ἅγιον is parallel to Matthew's δόματα ἀγαθὰ. The meaning is thus the Spirit and all the blessings he bestows.

Verses 14-16

"From the theme of the Holy Spirit given by the Father to those who ask him the subject turns to that of evil spirits who are under the control of Satan." Marshall

Verse 14

Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι·

ἐκβαλλω throw out, expel, cast out
δαιμονιον, οὐ n demon, evil spirit, god

καὶ αὐτὸ ἦν is Lucan in style but is weakly attested (A C W Θ f13).

κωφος, α, ον dumb, mute, deaf

ἐξελθόντος Verb, aor act ptc, m & n gen s
ἐξερχομαι

λαλεω speak, talk
θαυμαζω wonder, be amazed
ὄχλος, ου m crowd, multitude

Verse 15

τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

In Mt (12:22-24) the critics are identified as Pharisees.

εἶπον Verb, aor act indic, 1s & 3pl λεγω

Βεελζεβούλ is used in the New Testament as a name for Satan. The name means “lord of the house” and could refer to heavenly house or a temple. This meaning sheds light on Jesus’ reference to the divided house (v.17) and to the strong man guarding his house (v.27, and see also Matthew 10:25). This name, which was the name of the god of Ekron, is transformed by ironical word play in 2 Kings 1:3 into Baal Zebub, “Lord of the Flies”.

ἀρχων, οντος m ruler

Verse 16

ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ.

ἕτερος, α, ον other, another
πειραζω test, tempt
σημειον, ου n sign, miracle

"Exorcisms, it is implied, were inadequate as a proof of divine authorisation; what was needed was a sign from heaven, an unmistakable indication from God." Marshall

Day 72: Luke 11:17-23**Verse 17**

αὐτὸς δὲ εἶδως αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

εἶδως Verb, perf act ptc, m nom s οἶδα
know

διανοηματα, τος n thought
διαμερισθεῖσα Verb, aor pass ptc, f nom s
διαμεριζω divide

ἐρημοομαι be made waste or desolate

Here and Mt 12:25; Rev 17:16; 18:17,19

πιπτω fall, fall down

Marshall says that there are three possible meanings to this last phrase:

i) 'Every household divided against itself falls' (NIV and most English translations);

ii) '[In a time of civil strife] one house falls upon another' – referring to one attacking another;

iii) 'House after house collapses'.

Marshall says that the second is best grammatically. The sense would then be that the household of God is falling upon (waging war upon), the household of Satan/Beelzebul (cf. v.21).

Verse 18

εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

Satan is used here by metonymy for his kingdom (cf. 1 Cor 12:12).

σταθήσεται Verb, fut pass indic, 3 s ἵστημι
pass stand, stop, stand firm

Verse 19

εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσσονται.

υἱός is used here to mean 'adherent', 'pupil' (1 Pet 5:13; Heb 12:5).

κριτης, ου m judge

ἔσσονται Verb, fut indic, 3 pl εἶμι

Verse 20

εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

δακτυλος, ου m finger

Cf. Ex 8:19; Dt 9:10 par Ex 31:18; Ps 8:3; Dan 5:5. Matthew has πνευμα rather than δακτυλος.

ἔφθασεν Verb, aor act indic, 3 s φθανω
come upon, reach

This last phrase was used by Dodd to support his argument concerning Jesus' 'realized eschatology'. Marshall outlines the debate as to whether the kingdom has arrived or has simply come near and concludes, "The point is that the kingly and saving power of God has drawn near to the hearers and is there for them to grasp; and that the proof that it is near to them is that its power has been evidenced in the lives of other people, namely in the exorcisms."

Verse 21

ὅταν ὁ ἰσχυρὸς καθοπλισμένος φυλάσῃ
τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
ὑπάρχοντα αὐτοῦ·

The wording of this saying differs from that in
Mk 3:27 and Mt 12:29. We may have two
independent sayings of Jesus.

ὅταν when, whenever
ἰσχυρος, α, ον strong, mighty, powerful
καθοπλισμένος Verb, perf midd/pass ptc,
m nom s καθοπλιζω arm fully
φυλάσσω keep, guard, defend
αὐλή, ης f courtyard, house, palace
εἰρηνη, ης f peace

I.e. out of danger.

ὑπαρχω be (equivalent to εἶμι), be at one's
disposal (τα ὑ. possessions).

Verse 22

ἐπὶ ἰσχυρότερος αὐτοῦ ἐπελθὼν
νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει
ἐφ' ἧ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ
διαδίδωσιν.

ἐπὶ when, as soon as
ἰσχυροτερος, α, ον stronger –
comparative from ἰσχυρος

ἐπερχομαι is here used in a hostile sense

νικήσῃ Verb, aor act subj νικαω
conquer, overcome
πανοπλια, ας f armour

Only here and Eph 6:11,13.

αἴρω take, take away, set aside
ἐπεποιθεῖ Verb, pluperf act indic, 3 s
πειθω perf act & pass trust, rely on
σκυλα, ων n (only pl) spoils, plunder
διαδιδωμι distribute, divide, give

May be an echo of Is 49:24f and 52:12.
"The Lucan form of the parable makes all the
more explicit the new era which has been
inaugurated by Jesus, with the contrast
between the period of Satan's power and his
weakness... Finally, it is noteworthy that
whereas Mark's picture is of burglary, Luke's is
of battle, and has as its background the OT
idea of God armed as a hero for battle against
his enemies (Is 59:16-18)." Marshall

Verse 23

ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ
μὴ συναγὼν μετ' ἐμοῦ σκορπίζει.

Cf. Mt. 12:30

συναγω gather, gather together
σκορπιζω scatter, disperse

Emphasises "the impossibility of neutrality in
the strife between Jesus and Satan... The
second half of the saying uses the metaphor of
gathering a flock together..., a person who
does not help in this task is helping the flock to
scatter." Marshall

Day 73: Luke 11:24-28**Verses 24-26**

Cf. Mt 12:38-42.

"Those who do not take the side of Jesus and
commend his teaching are merely making
matters worse, scattering instead of gathering.
It is not sufficient to cast out demons if there is
no acceptance of the kingdom whose presence
is attested by the expulsion of the demons."
Marshall

Verse 24

Ὄταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ
τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ
εὐρίσκον, [τότε] λέγει, Ὑποστρέψω εἰς
τὸν οἶκόν μου ὅθεν ἐξῆλθον·

ὄταν see v.21
ἀκάθατος, ον unclean
διερχομαι pass through, go through, go
ἀνυδρος, ον waterless, desert
τοπος, ου m place

The point is probably that these are
uninhabited regions, without any person in
whom the spirit may find a place to rest.

ἀναπαυσις, εως f relief, rest, resting-
place
τοτε then, at that time
ὑποστρεφω return, turn back
ὅθεν where, from where

Verse 25

καὶ ἔλθὼν εὐρίσκει σεσαρωμένον καὶ
κεκοσμημένον.

σεσαρωμένον Verb, perf pass ptc, m acc &
n nom/acc s σαρωω sweep (of a house)
κοσμεω adorn, decorate, put in order

I.e. 'clean and tidy'

Verse 26

τότε πορεύεται καὶ παραλαμβάνει ἕτερα
πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ, καὶ
εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ
ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα
τῶν πρώτων.

παραλαμβάνω take
ἕτερος, α, ον other, another

πονηροτερος, α, ον more evil;
comparitive of πονηρος
έπτα seven

Luke uses έπτα as a climax.

είσερχομαι enter, go in
κατοικεω live, settle, inhabit
έκει there, in that place, to that place
έσχατος, η, ον adj last, final
έκεινος, η, ο demonstrative adj. that
χειρων, ον gen ονος worse
πρωτος, η, ον first, earlier

Verses 27,28

Cf. the visit of Jesus' mother and brothers recorded at this point in the narrative in Mk 3:31-35 and Mt 12:46-50 but which has already been recorded by Lk in 8:19-21.

Verse 27

Έγένετο δέ έν τῷ λέγειν αὐτόν ταῦτα
έπάρασα τις φωνήν γυνή έκ τοῦ ὄχλου
είπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ
βαστάσασά σε καί μαστοί οὓς έθήλασας.

έπαιρω raise, lift up
γυνη, αικος f woman, wife

The word order τις φωνην γυνη is unusual
(but cf. 18:18; Rom 1:11).

ὄχλος, ου m crowd, multitude
μακαριος, α, ον blessed, happy
κοιλια, ας f stomach, womb
βασταζω carry, bear, support
σε Pronoun, acc s ου
μαστος, ου m breast, chest
θηλαζω nurse (of a mother feeding her
child at the breast)

There may be the implied thought, 'If only I
could have such a son.'

Verse 28

αὐτός δέ είπεν, Μενοῦν μακάριοι οί
ἀκούοντες τόν λόγον τοῦ θεοῦ καί
φυλάσσοντες.

μενουν and μενουγγε rather, on the
contrary
φυλασσω keep

Day 74: Luke 11:29-36

Verses 29-32

Cf. Mt 12:38-42, also Mk 8:11f. par Mt 16:1-4.

Verse 29

Τῶν δέ ὄχλων έπαθροίζομένων ἤρξατο
λέγειν, Ἡ γενεά αὕτη γενεά πονηρά έστιν·
σημεῖον ζητεῖ, καί σημεῖον οὐ δοθήσεται
αὐτῇ εἰ μή τὸ σημεῖον Ἰωνᾶ.

έπαθροίζομένων Verb, pres pass dep ptc,
gen pl έπαθροίζομαι increase, crowd
around

here alone in the NT

γενεα, ας f generation
πονηρος, α, ον evil, bad, wicked
σημειον, ου n sign, miracle

Cf. v.16

δοθήσεται Verb, fut pass indic, 3 s διδομι
εἰ μη except

Cf. Is 8:18; 20:3; Ezek 12:6.

Verse 30

καθως γάρ έγένετο Ἰωνᾶς τοῖς Νινευίταις
σημεῖον, οὕτως έσται καί ὁ υἱός τοῦ
ἀνθρωπου τῇ γενεᾷ ταύτῃ.

Νινευιτης, ου m inhabitant of Nineveh
οὕτως adv. formed from οὗτος thus, in this
way

έσται Verb, fut indic, 2 s εἶμι

What is implicit here – Jonah's miraculous
deliverance from death – is explicit in
Matthew.

Verse 31

βασιλίσσα νότου έγερθήσεται έν τῇ κρίσει
μετά τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καί
κατακρινεῖ αὐτούς· ὅτι ἦλθεν έκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τήν σοφίαν
Σολομώνος, καί ἰδοῦ πλεῖον Σολομώνος
ᾧδε.

βασιλίσσα, ης f queen
νοτος, ου m south wind, south

A unique way of referring to the queen of
Sheba (cf. 1 Ki 10:1-13; 2 Ch 9:1-12).

έγειρω raise
κρισις, εως f judgement
άνηρ, άνδρος m man, husband
κατακρινεῖ Verb, fut act indic, 3 s
κατακρινω condemn, judge

Means 'to bring a charge against'

περάτων Noun, gen pl περας, ατος n
end, boundary

σοφια, ας f wisdom, insight, intelligence
πλειων, πλειον ορ πλεον more

The neuter "can be used where the emphasis is
less on the individual than on a general
quality." Marshall

ᾧδε adv here, in this place

Verse 32

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσὶν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε.

ἀναστήσονται Verb, fut midd indic, 3 pl
ἀνιστημι midd rise, stand up, come
back to life

μετανοεω repent

κήρυγμα, τος n what is preached,
proclamation

Cf. Jon 3:6-10.

"Both sayings thus contrast the appeal of the word of God to gentiles in OT times with the failure of Jesus' contemporaries to respond to the clearer revelation given by him (cf. 7:9)." Marshall

Verse 33

Οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

Cf. 8:16; Mt 5:15.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing
λυχνος, ου m lamp

ἄψας Verb, aor act ptc, m nom s ἄπτω
light, ignite

κρυπτή, ης f cellar, hidden place

τιθημι place, set

μοδιος, ου m basket, bucket

The phrase οὐδε ὑπο τον μοδιον is omitted by p⁴⁵ p⁷⁵ L Ξ 0124 f1 700 sy^s sa.

λυχνια, ας f lampstand, stand

φως, φωτος n light

βλεπω see, look, be able to see

"God has given in Jesus a light which is not hidden (so that a sign would be needed to confirm his message) but which is sufficiently clear to give light to all." Marshall

Verse 34

ὁ λύχνος τοῦ σωματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾦ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὶ δὲ πονηρὸς ᾦ, καὶ τὸ σῶμά σου σκοτεινόν.

σωμα, τος n body

ὀφθαλμος m eye

ὅταν when, whenever

ἀπλους, η, ον sound, healthy

ᾦ Verb, pres subj, 3s εἶμι

ὅλος, η, ον whole, all, entire

φωτεινος, η, ον full of light

"Here it is stated that light is given to the body by the eye which acts as a lamp to the interior in the sense that light enters the body by it; the eye is thought of as receiving light from outside the body... If the eye is healthy and lets in the light, i.e. if the person is single-mindedly receptive to the light of the gospel, then his whole being will be filled with light." Marshall

ἐπὶ when, as soon as

πονηρος, α, ον evil, bad

σκοτεινος, η, ον dark, in darkness

The thought is of refusal to receive the gospel.

Verse 35

σκοπεῖ οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

σκοπεω pay attention to

σκοτος, ους n darkness, evil

"The hearers are bidden to examine whether what they think to be light is really darkness (cf. Jn 9:40f.)." Marshall

Verse 36

εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε.

μερος, ους n part, piece

ἔσται Verb, fut indic, 2 s εἶμι

ἀστραπη, ης f lightning, ray

φωτιζω give light to, illumine

σε Pronoun, acc s ου

Marshall says that the saying is obscure but he favours Hahn's suggestion "that the person who is illuminated now by the light which comes from Jesus (v.33) will experience the full revelation of God's light at the consummation (cf. the use of ἔσται, a real future)."

Day 75: Luke 11:37-44**Verse 37-54**

For this section, dealing with Jesus' criticism of the Pharisees, cf. Mt 23. Marshall suggests that Luke has preserved the order in Q while Mt has added to and rearranged the material.

Verse 37

Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν
Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ·
εἰσελθὼν δὲ ἀνέπεσεν.

ἐν τῷ with aorist infinitive means 'when he
had finished...'

ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταω
ask, request

ὅπως that, in order that

ἀριστήσῃ Verb, aor act subj, 3 s ἀρισταω
eat breakfast, eat a meal

"Upper class Jews usually had two meals on
weekdays, a light meal in mid-morning
(ἀριστον), and a main meal in the later
afternoon (δειπνον); a snack meal might also
be taken before starting the day's work... The
use of the word ἀριστον (v.38; cf. 14:12)
suggests, but does not demand that the earlier
meal of the day is meant." Marshall

ἀνέπεσεν Verb, aor act indic, 3 s
ἀναπιπτω sit, sit at table

Used especially of reclining at a meal.

Verse 38

ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστου.

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

θαυμάζω wonder, be amazed

ἐβαπτίσθη Verb, aor pass indic, 3 s
βαπτίζω baptise, wash

Cf. Mk 7:4; Jn 2:6. "The practice appears to
have been a Pharisaic rule, and was not
demanded by the OT law; Jesus and his
disciples did not observe it, even in the house
of a Pharisee." Marshall

ἀριστον, ου n meal, noon meal

Verse 39

εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς
οἱ Φαρισαῖοι τὸ ἕξωθεν τοῦ ποτηρίου καὶ
τοῦ πίνακος καθαρίζετε, τὸ δὲ ἕσωθεν
ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

Cf. Mt 23:25f.

ἕξωθεν outside

ποτηριον, ου n cup

πιναξ, ακος f plate, dish

καθαρίζω cleanse, make clean

There was no custom of cleansing only the
outside of a cup or dish. "Rather, he is
suggesting that the Pharisaic ritual of *only*
washing the outside of a man is as foolish as
only washing the exterior of a dirty vessel."
Marshall

ἕσωθεν inside

ὑμῶν qualifies ἕσωθεν not the following
nouns.

γεμῶ be full, be covered with

ἀρπαγῆ, ης f greed, violence

πονηρία, ας f evil, wickedness

Verse 40

ἄφρονες, οὐχ ὁ ποιήσας τὸ ἕξωθεν καὶ τὸ
ἕσωθεν ἐποίησεν;

ἄφρων, ον gen ονος fool, foolish,
ignorant

There are two possible senses:

i) 'Did not he (the potter or God) who made
the outside also make the inside (and
therefore you must cleanse both)?'

ii) 'He who has 'done' (i.e. has cleansed) the
outside has not thereby dealt with the
inside' (cf. 2 Sam 19:25).

Marshall says that the position of οὐχ favours
the former.

Verse 41

πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ
ἰδοὺ πάντα καθαρὰ ὑμῖν ἔστιν.

πλὴν but, yet, nevertheless, however

ἐνόντα Verb, pres ptc, n nom/acc pl ἐνεμι
be in, be inside; τα ε. what is inside

δότε Verb, aor act imperat, 2 pl διδομι
ἐλεημοσυνη, ης f money given to a
needy person, gift

καθαρος, α, ον pure, clean, innocent

πλὴν see 10:11

These words refer first to the distribution of
the contents of the cup or plate. This picture
then signifies that all of our possessions ought
to be at the disposal of God and be for the
benefit of others. If this is our heartfelt
attitude and is the pattern of our life then we
and all we possess will be clean.

In context, the meaning is "If the Pharisees
overcome their rapacity, i.e. their inward
uncleanness, they then will be fully clean, and
ritual washing will presumably not be
necessary." Marshall

Verse 42

ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι
ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
πήγανον καὶ πᾶν λάχανον, καὶ
παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην
τοῦ θεοῦ· ταῦτα δὲ ἕδει ποιῆσαι κάκεινα
μὴ παρεῖναι.

οὐαὶ woe! how horrible it will be!

ἀποδεκατω give a tenth, tithe

ἡδυοσμον, ου n mint

πηγανον, ου n rue (a scented herb)

λαχανον, ου n garden plant, vegetable

The OT law required the payment of tithes of farm and garden produce (Dt 14:22-29; 26:12-15; Lv 27:30-33; Mal 3:8-10). The rabbinic legislation had filled out the detail of which herbs were to be tithed and which were exempt. Luke's list suggests that the Pharisees exceeded such rabbinic law (rue was exempt).

παρεχομαι pass by, neglect
 κρισις, εως f judgement, justice
 ἔδει Verb, imperf indic, 3 s (impers) δεῖ
 impers. it is necessary, should, ought
 κάκεινος, η, ο contraction of και ἐκεινος
 and that one, and those things

παρειμι Verb, aor infin παρημι neglect

Note: παρειναι is the aorist infin of two different verbs:

- i) παρειμι 'to be present' (Acts 24:19; Gal 4:18,20);
- ii) παρημι 'to neglect' (Lk 11:42).

Jesus does not condemn careful obedience to the law but commends it: but with outward conformity he demands the engagement of mind and heart in devotion to God.

Verse 43

οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε
 τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς
 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

ἀγαπαω love, show love for
 πρωτοκαθεδρια, ας f place of honour
 συναγωγη, ης f synagogue, assembly
 ἀσπασμος, ου m greeting
 ἀγορα, ας f market place

Verse 44

οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ
 ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ]
 περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

μνημειον, ου n grave, tomb, monument

Contact with a tomb resulted in ritual uncleanness.

ἄδηλος, ον unmarked, indistinct
 περιπατεω walk, walk about, live
 ἐπάνω on, upon, over

Matthew's saying refers to highly visible whitewashed tombs. "In both cases, however, the point is that what looks right on the outside is evil inside." Marshall. The inward corruption of the heart is disguised or hidden.