

Notes on the Greek New Testament Day 95 – April 5th – Luke 11:14-36

Works frequently referenced in these notes on Luke

Geldenhuy, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

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 κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι·

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

καὶ αὐτοῦ 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".

ἄρχων, οντος m ruler

Verse 16

ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

ἄλλος, 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

Verse 17

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

εἰδως 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/Beelzebub (cf. v.21).

Verse 18

εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερισθῆ, 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 ἔσονται.

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

κριτής, ου m judge
ἔσονται Verb, fut indic, 3 pl εἰμι

Verse 20

εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

δακτύλος, ου m finger

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

ἔφθασεν Verb, aor act indic, 3 s φθάνω
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 καθωπλισμένος 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
ἰσχυρός, α, ον strong, mighty, powerful
καθωπλισμένος Verb, perf midd/pass ptc, m
nom s καθοπλίζω arm fully
φυλάσσω keep, guard, defend
αὐλή, ης f courtyard, house, palace
εἰρήνη, ης f peace

I.e. out of danger.

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

Verse 22

ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικῆσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἧ ἔπεποιθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

ἐπὰν when, as soon as
ἰσχυρότερος, α, ον stronger – comparative from ἰσχυρός

ἐπερχομαι is here used in a hostile sense

νικήσῃ Verb, aor act subj νικᾶω conquer, overcome

πανοπλία, ας f armour

Only here and Eph 6:11,13.

αἶρω take, take away, set aside
ἐπεποιθει Verb, pluperf act indic, 3 s πειθω
perf act & pass trust, rely on
σκῦλα, ὠν n (only pl) spoils, plunder
διαδίδωμι 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 συνάγων μετ' ἐμοῦ σκορπίζει.

Cf. Mt. 12:30

συναγω gather, gather together
σκορπίζω 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

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

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

ὅταν see v.21
ἀκαθαρός, ον unclean
διερχομαι pass through, go through, go
ἀνυδρός, 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 εὕρισκει 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 ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

παραλαμβάνω take
 ἕτερος, α, ον other, another
 πονηρότερος, α, ον more evil; comparative
 of πονηρος
 ἑπτα seven

Luke uses ἑπτα as a climax.

εἰσερχομαι enter, go in
 κατοικεω live, settle, inhabit
 ἐκεῖ there, in that place, to that place
 ἔσχατος, η, ον adj last, final
 ἐκεῖνος, 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

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας·

ἐπαίρω 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 συ
 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

αὐτὸς δὲ εἶπεν· Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

μενουν and μενουγγε rather, on the
 contrary
 φυλασσω keep

Verses 29-32

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

Verse 29

Τῶν δὲ ὄχλων ἐπαθροίζομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ.

ἐπαθροίζομένων Verb, pres pass dep ptc, gen
 pl ἐπαθροίζομαι 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

καθὼς γὰρ ἐγένετο Ἰωῆς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

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

ἔσται Verb, fut indic, 2 s εἶμι

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

Verse 31

βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε.

βασιλισσα, 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).

ἐγειρω raise
 κρισις, εως f judgement
 ἀνηρ, ἀνδρος 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 οτ πλεον more

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

ώδε adv here, in this place

Verse 32

άνδρες Νινευίται άναστήσονται έν τή κρίσει μετά τής γενεάς ταύτης και κατακρινούσιν αúτην· ότι μετενόησαν εις τó κήρυγμα Ίωνά, και ιδού πλείον Ίωνά ώδε.

άναστήσονται Verb, fut midd indic, 3 pl
άνιστημι 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

Ούδεις λύχνον άψας εις κρύπτην τίθησιν ούδε ύπό τον μόδιον άλλ' έπί την λυχνίαν, ίνα οι εισπορευόμενοι τó φέγγος βλέπωσιν.

Cf. 8:16; Mt 5:15.

ούδεις, ούδεμια, ούδεν no one, nothing
λυχνος, ου m lamp
άψας Verb, aor act ptc, m nom s άπτω light,
ignite

κρυπτη, ης f cellar, hidden place

τιθημι place, set

μοδιος, ου m basket, bucket

The phrase ούδε ύπο 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

ó λύχνος του σώματός έστιν ό όφθαλμός σου. όταν ό όφθαλμός σου άπλους ή, και όλον τó σώμα σου φωτεινόν έστιν· επάν δε πονηρός ή, και τó σώμα σου σκοτεινόν.

σωμα, τος n body

όφθαλμος m eye

όταν when, whenever

άπλους, η, ον sound, healthy

ή Verb, pres subj, 3s ειμι

όλος, 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

έπαν 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

σκοπει ουν μη τó φως τó έν σοι σκότος έστιν.

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

εί ουν τó σώμα σου όλον φωτεινόν, μη έχον μέρος τι σκοτεινόν, έσται φωτεινόν όλον ώς όταν ό λύχνος τη άστραπη φωτίζη σε.

μερος, ους n part, piece

έσται Verb, fut indic, 2 s ειμι

άστραπη, ης f lightning, ray

φωτιζω give light to, illumine

σε Pronoun, acc s συ

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 έσται, a real future)."