

Notes on the Greek New Testament Day 96 – April 6th – Luke 11:37-12:7

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

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 λαλῆσαι 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 ἐρωτάω
ask, request

ὅπως that, in order that

ἀριστήσῃ Verb, aor act subj, 3 s ἀριστάω
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 ἀναπιπτόω
sit, sit at table

Used especially of reclining at a meal.

Verse 38

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

ἰδὼν Verb, aor act ptc, m nom s ὄρω 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 ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

Cf. Mt 23:25f.

ἔξωθεν outside
ποτηριον, ου n cup
πίναξ, 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

ἔσωθεν inside

ὑμῶν qualifies ἔσωθεν not the following nouns.

γεμῶ be full, be covered with
ἀρπαγή, ης f greed, violence
πονηρία, ας f evil, wickedness

Verse 40

ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

ἄφρων, ου 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 ἐστίν.

πλὴν but, yet, nevertheless, however
ἐνόντα Verb, pres ptc, n nom/acc pl ἐνεῖμι
be in, be inside; τα ε. what is inside
δότε Verb, aor act imperat, 2 pl δίδωμι

ἐλεημοσύνη, ἡς f money given to a needy person, gift
καθαρός, α, ον pure, clean, innocent
πλην 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 ἔδει ποιῆσαι κάκεινα μὴ παρεῖναι.

οὐαὶ woe! how horrible it will be!

ἀποδεκατω give a tenth, tithe

ἡδύοσμον, ου n mint

πήγανον, ου n rue (a scented herb)

λάχανον, 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).

παρεχوماί pass by, neglect

κρίσις, εως f judgement, justice

ἔδει Verb, imperf indic, 3 s (impers) δει

impers. it is necessary, should, ought

κάκεινος, η, ο contraction of και ἐκεινος

and that one, and those things

παρεμι Verb, aor infin παρημι neglect

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

i) παρεμι '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 ἄσπασμούς ἐν ταῖς ἀγοραῖς.

ἀγαπαω love, show love for

πρωτοκαθεδρία, ας f place of honour
συναγωγή, ἡς f synagogue, assembly
ἄσπασμος, ου m greeting
ἀγορά, ας f market place

Verse 44

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

μνημεῖον, 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.

Verse 45

Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

νομικος, η, ον pertaining to the law; ὁ v. lawyer

A member of the Pharisaic party.

διδασκαλος, ου m teacher

ὑβρίζω treat shamefully, insult

Verse 46

ὁ δὲ εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

φορτίζω burden, load with burdens

φορτιον, ου n burden, load

δυσβαστακος, ον hard to carry

δακτυλος, ου m finger

προσψαυω touch

Could mean either:

- i) The scribes escaped the obligations of the laws which they imposed on others;
- ii) The scribes did not do anything to help those broken down by the burden of the law.

Marshall prefers the former.

Verse 47

οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

οἰκοδομεω build, build up

μνημεῖον see v.44

προφητης, ου m prophet

"The activity of building and revering the graves of distinguished figures of the past was characteristic of Judaism at this time (cf. Acts 2:29f...)." Marshall

πατηρ, πατρος m father
ἀποκτεινω and ἀποκτενω, -νωω kill, put to death

Verse 48

ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε.

μαρτυς, μαρτυρος dat pl μαρτυσιν m witness

συνευδοκεω approve of, agree to

Jesus turns around the significance of their actions. In adorning the tombs of the prophets they claim to honour them; Jesus says that by such actions they celebrate their death.

ἔργος work, act

Matthew has a parallel but rather different saying in Mt 23:29-32.

Many MSS read οἰκοδομεῖτε αὐτῶν ταμνημεία. The shorter text is supported by p⁷⁵ & B D L 1241 it^{mss} sy^s cop^{sa,bo}

Verse 49

διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

σοφια, ας f wisdom, insight, intelligence

"The sense is: 'Because of your attitude to the old prophets, wisdom has prophesied that (further) messengers will be sent to Israel, so that, when you have killed them, you in this generation may undergo the full judgment that Israel deserves'." Marshall

The phrase 'wisdom of God' may mean:

- i) A self-designation of Jesus – he is the wisdom of God;
- ii) A circumlocution for 'God in his wisdom';
- iii) The reference is to the divine wisdom which was personified in the OT and in Judaism.

Marshall says that the last of these is probably the best. "At its basis may lie a Jewish wisdom saying, although in the absence of a clear understanding of the situation in which such a saying can have arisen and been preserved, this suggestion must be offered with extreme caution. Such a saying can have been taken by Jesus and re-used to express the judgment of God upon his contemporaries."

ἀποστελῶ Verb, fut act indic, 1 s ἀποστελλω send, send out

ἀποστολος here in the general sense of messenger, one sent

The reference would seem to be to the OT prophets (cf. v.51). Where Christian apostles and prophets are intended they are always referenced in that order (1 Cor 12:28; Eph 2:20; 3:5; 4:11). The meaning here may therefore be that those whom Christ will send out (his ἀποστολοι) will fare no better than the OT prophets spoken of in v.47.

ἐξ αὐτῶν used partitively (cf. 21:16; Jn 16:17) to mean 'some of these'.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl ἀποκτεινω

διωκω persecute, pursue, follow

Cf. 17:23; 21:12; Mt 5:10-12 also Acts 7:52.

Verse 50

ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

"Behind the strictly final ἵνα of Lk 11:50 is a conception of the murder of the righteous common to the theology of martyrdom, namely, that by such murder the enemies of God fill up the measure of their sins and bring the judgment day upon themselves." Stauffer

ἐκζητηθῇ Verb, aor pass subj, 3 s ἐκζητεω seek or search diligently, require from

Used of seeking vengeance for someone's blood in 2 Sam 4:11; Ps 9:12 (9:13); Ezek 33:6,8.

αἷμα, ατος f blood

ἐκκεχυμένον Verb, perf pass ptc, m acc & n nom/acc s ἐκχεω pur out, shed

καταβολη, ης f beginning, creation

γενεα, ας f generation, contemporaries

Verse 51

ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

ἀπολομένου Verb, aor midd ptc, m gen s ἀπολλυμι destroy, kill

The OT narrative concerning concerning the death of Zechariah includes the cry to God for vengeance.

μεταξὺ between

θυσιαστηριον, ου n altar (of incense)

οικος, ου m house (here means 'house of God', sanctuary)

The death of Zechariah is recorded in 2 Chronicles 24:20,21. The Hebrew Old Testament is ordered differently from our English versions, having Chronicles at the end. Hence Jesus is referring to the first and last recorded incidents of men of God being put to

death – first and last according to their place in Scripture and not chronology. Incidentally, this bears witness to Jesus' view of the canon of Scripture.

ναι yes, yes indeed, certainly
ἐκζητηθήσεται Verb, fut pass indic, 3 s
ἐκζητεω

Verse 52

οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

ἤρατε Verb, aor act indic, 2 pl αἶρω take,
take up, take away
κλεις, εἶδος f key
γνῶσις, εὖς f knowledge, understanding
εἰσήλθατε Verb, aor act indic, 2 pl
εἰσερχομαι enter, go in
κωλύω hinder, prevent, forbid

The reference is to Scripture. The scribes have made themselves self-proclaimed experts on Scripture, denying people the right to read and understand the Scriptures for themselves. Yet they have failed to understand the Scriptures themselves (Jn 5:39,40) and have both refused to enter the kingdom for themselves and have stood in the way of others.

Verse 53

Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

The awkwardness of the wording of the verse has led to many textual variants.

κάκειθεν and from there – formed from
καὶ ἐκειθεν
ἐξελθόντος Verb, aor act ptc, m & n gen s
ἐξερχομαι
ἤρξαντο Verb, aor midd indic, 3 pl, midd
begin
γραμματεὺς, εὖς m scribe, expert in
Jewish law
δεινῶς terribly, with hostility

Only here and Mt 8:6.

ἐνεχω be hostile to

Only here and Gal 5:1.

ἀποστοματίζω attack with questions

The meaning may be 'catch someone out in what he says', a meaning made explicit in the following verse.

πλειονων gen. pl. πλειων, ονος more, many,
περι π. about many things

Verse 54

ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

ἐνεδρευω lie in ambush, plot
θηρευω catch, pounce on
στομα, τος n mouth, utterance

τι ἐκ του στοματος αὐτου 'in something he said'

Luke 12:1-12

"Disciples too may be tempted to conceal the real allegiance of their hearts before men, but they should not fear what men may do to them. Let them rather fear God who has the ultimate power of life and death. They can be sure that he will remember and care for them in the midst of persecution." Marshall

Verse 1

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων¹.

ἐν οἷς literally, 'in which [things]', under which circumstances. It indicates a close connection with what precedes it – 'in the meantime' (Acts 26:12 cf. Acts 24:18).

ἐπισυναχθεισῶν Verb, aor pass ptc, gen pl
ἐπισυναγω gather, gather together
μυριας, αδος f group of ten thousand,
countless thousands

ὄχλος, ου m crowd, multitude
ὥστε so that, with the result that
καταπατεω trample on, trample under foot
ἀλλήλων, οἰς, ους reciprocal pronoun one
another

ἄρχω rule, govern; midd begin
μαθητης, ου m disciple, pupil, follower
πρῶτον first, first of all.

There is disagreement about the punctuation here and whether πρῶτον belongs with the words that precede it or with those that follow. Verse 4 could be taken as support for the former, but Geldenhuis and others argue that πρῶτον is the first of Jesus' words, i.e. he says, "In the first place/above all watch out for ..." Marshall says that linguistic evidence favours the former construction (cf. 21:9; Acts 7:12 also 3:26; 13:46). "The situation is similar to that in the Sermon on the Plain and elsewhere (cf. 20:45) where teaching intended primarily for the disciples is given in the presence of the crowds who are thus taught what is involved in discipleship."

προσεχω pay close attention to, be on
guard, watch,
ζυμη, ης f yeast

ὅστις, ἥτις, ὅ τι who, which, whoever
ὕποκρισις, εως f hypocrisy, pretence

Sums up the previous description of the Pharisees and scribes.

Verse 2

οὐδὲν δὲ συγκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

οὐδείς, οὐδεμία, οὐδέν no one, nothing
συγκαλυμμένον Verb, perf pass ptc, m acc
& n nom/acc s συγκαλυπτῶ cover up,
conceal

ἀποκαλυφθήσεται Verb, fut pass indic, 3 s
ἀποκαλυπτῶ reveal, disclose
κρυπτός, η, ον hidden, secret, private
γνωσθήσεται fut. pass. γινώσκω

In the end, at the judgment, the secrets of men's hearts will be revealed.

Verse 3

ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐκ ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.

ἀντι prep with gen for, in place of,
because of; ἀνθ ὧν because, therefore

'therefore' is the more likely sense here.

ὅσος, η, ον correlative pronoun, as much as,
how much, how far. Here in neuter =
'whatever'.

σκοτία, ας f darkness
εἶπατε Verb, aor act imperat, 2 pl λέγω
φως, φῶς n light
ἀκουσθήσεται Verb, fut pass indic, 3 s
ἀκουῶ
οὐς, ὠτος n ear, hearing

πρὸς τὸ οὐς can be used either of speaking or of hearing.

ταμειον, ου n inner room, private room
κηρυχθήσεται Verb, fut pass indic, 3 s
κηρυσσῶ preach, proclaim
δομα, ατος n roof, housetop

"In Lk. what is said secretly by men will be made known publicly; secrets will not remain hidden. In Mt., however, the disciples are commanded to proclaim openly what they have learned secretly; the gospel must be spread and made known." Marshall

Verse 4

Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχοντων περισσότερόν τι ποιῆσαι.

φίλος, ου m and φίλη, ης f friend, friendly

"The description of the disciples as φίλοι is found only here in the Synoptic Gospels (cf. Jn 15:13-15) and is used to express the close relationship between Jesus and those who do his will and are entrusted with his secrets."

Marshall

φοβεομαι trans fear, be afraid of,
reverence

The use of φοβεομαι with ἀπο is Semitic.

ἀποκτείνω and ἀποκτείνω, -ννω kill, put to death

σῶμα, τος n body
περισσότερος, α, ον adj more, greater,
much more, even more

Matthew speaks of their inability to 'kill the soul'.

Verse 5

ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.

ὑποδεικνύμι show, make known, warn
ἀποκτείνειν Verb, aor act infin ἀποκτείνω
ἐξουσία, ας f authority, capability, power
ἐμβαλεῖν Verb, aor act infin ἐμβαλλῶ
throw into

γεεννα, ης f hell

γεεννα is a transliteration of the Hebrew Gehinnom (valley of Hinnom) near Jerusalem. Refuse and the corpses of criminals were thrown into this valley to be burnt by fire. The fire was kept burning continually with the result that Gehenna became the symbolic name for the place of the everlasting punishment of the lost (cf. Mk 9:43-47).

ναί yes, yes indeed, certainly

The warning is to fear God, not the devil as mistakenly believed by some.

Verse 6

οὐχὶ πέντε στρουθία πωλοῦνται ἄσσαριῶν δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

"If the preceding saying has emphasised the importance of a fear for God which enables disciples to overcome their fear of persecution from men, the present saying now offers them comfort by speaking of the fatherly concern of God for them." Marshall

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πεντε (indeclinable) five
στρουθιον, ου n sparrow

The diminutive is used of any small bird. The meaning here is small birds sold for food – not sparrows since these were not eaten.

πωλεω sell, barter

άσσαριον, ου n assarion (Roman copper coin worth 1/16 denarius)

δυο gen & acc δυο dat δυσιν two

έπιλεησμένον Verb, perf pass ptc, m acc & n
nom/acc s έπιλανθανομαι forget,
neglect, overlook

ένωπιον prep with gen before, in the presence of

Mt says not one falls to the ground without God's knowledge.

Verse 7

άλλά και αί τρίχες τής κεφαλής ύμων πάσαι ήρίθμηνται· μη φοβεϊσθε· πολλών στρουθίων διαφέρετε.

θριξ, τριχος f hair

κεφαλη, ης f head

ήρίθμηνται Verb, perf pass indic, 3 s

άριθμεω count, number

The reference to hair is proverbial (cf. 1 Sam 14:45; 2 Sam 14:11; 1 Ki 1:52).

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

διαφερω intrans. be worth more than