NOTE ON ST. LUKE xi. 41.

I HAVE often wondered that among the numerous comments on the New Version this verse has escaped notice. At last I find mention of it in the EXPOSITOR (Vol. iii. p. 260); but again I wonder at the terms of it. In my view both the Old and New Versions call equally for correction; the first misconstruing the words, the second missing the construction; while the multiplicity of discordant explanations invites criticism. The key to the sentence is the recognition of an idiom far from uncommon; a grammatical anacoluthon, by which the proper governing verb is exchanged for an equivalent and explanatory phrase, while its subject becomes a *nominativus* or *accusativus pendens.*

I begin with a few plain instances out of many. 1. Euripides, *Bacch.*, 1289, λέγ', ὡς τὸ μέλλον—καρδία πήδημ' ἔχει, *i.e.* Speak, for I dread what is coming next.

Instead of the simple verb *I dread* is substituted *my heart is leaping*. The idiom may be preserved or at least represented in our language by inserting *as*. "*As to what is coming next*, my heart leaps with terror."

2. Euripides, *Troades*, 60, ἐς οἶκτον ἦλθες takes the construction of ᾤκτισας.

3. Theocritus, xxiv. 110, ὅσσα . . . ἀλλάλους σφάλλοντι παλαίσμασι, *i.e.* whatever tricks the athletes devise to throw each other in wrestling. ὅσσα in strict grammar should be followed by ἐξεύροντο σοφίσματα which does occur lower down.

4. Thucydides, vii. 80, καὶ αὐτοῖς οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις . . . ἐμπίπτει ταραχή. An infinitive here must of course follow φιλεῖ. One would expect ἐμπίπτειν. But instead of it is supplied φόβοι καὶ δείματα ἐγγίγνεσθαι.

5. *Ibid.*, iii. 12, ὅ τε τοῖς ἄλλοις μάλιστα εὔνοια πίστιν βεβαιοῖ ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρεῖχε. πίστιν βεβαιοῖ interrupts the grammatical form of the sentence; it is a descriptive phrase substituted for παρέχει or ἐχυρὸν παρέχει.

See also ii. 40, 4 of the same author, and Arnold's note.

6. Epistle to the Romans viii. 3. "What the law could not do . . God . . . condemned sin in the flesh." The Authorized Versions, at the cost of some harshness, represent the literal Greek. But the natural form of construction requires the verb

did. What the law could not do God did: viz. He condemned sin . . The simple governing verb is exchanged for an explanatory periphrasis, expressing the end or effect of what He did.

7. Epistle to the Philippians ii. 12. καθὼς ὑπηκούσατε would naturally be followed by ὑπακούετε; but, instead of it, we have the special form of ὑπακοή expressed, scil. μετὰ φόβου . . . σωτηριάν κατεργάζεσθε.

I think these instances are enough to prove the principle, and to support the translation which I shall presently propose as at least admissible. My objection to the old rendering is that, without questioning how near τὰ ἔνοντα may be brought to the meaning of τὰ ὑπάρχοντα by force of context and connexion, the actual connexion here restrains the word to its first and most proper sense. This verse is pointedly connected with St. Matthew xxiii. 26: no parallel can be more direct. Compare the whole passage, and then the single phrase. In St. Matthew it is, καθάρισον τὸ ἐντός. In St. Luke τὰ ἔνοντα δότε ἐλεημοσύνην—the phrase δότε ἐλ. is substituted for καθαρίσατε. And this after a context which in each Evangelist turns upon the emphatic sense of ἔξωθεν and ἔσωθεν. So that to divert τὰ ἔνοντα to a secondary meaning misses the point of the exhortation as well as the spiritual application, and is faulty equally in logic and in doctrine.

My objection to the Revised Version is that it is not, strictly speaking, intelligible: it is "construing through a brick wall." *Those things which are within* can mean nothing but the heart and its secret motives and affections. These are not alms = material gifts, though they may pour themselves out in them. I offer a version which preserves the meaning, and satisfies the construction. *But as to what is within, give alms; and behold all things are clean unto you.* Give alms is = cleanse the within by alms. Practise charity: alms are one form of charity and may stand for it. Charity is = purity. Read in this way the two passages throw a mutual light, the light of broad deep truth.

Compare an analogous instance in this very Chapter of St. Luke, Verse 13, with St. Matthew vii. 11. The statement in St. Matthew is general—*shall give good things;* the parallel passage, without excluding any good, directs the learner to the highest good of all, *the Holy Spirit.*

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