

The gospel of Luke

A Commentary on the Greek Text

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Pumpkin Cottage Publications

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Contents

Preface	6
Notes	7
Abbreviations	
See Series Addendum	
Commentaries on Luke	8
Analysis	10
Introduction	14
The Text and Commentary	
1:1-4	22
1:5-25	28
1:26-38	45
1:39-56	57
1:57-80	69
2:1-7	84
2:8-21	92
2:22-40	105
2:41-52	120
3:1-20	131
3:21-22	149
3:23-38	155
4:1-13	157
4:14-22	169
4:23-30	181
4:31-44	189
5:1-11	200
5:12-16	212

5:17-26	218
5:27-39	230
6:1-11	243
6:12-16	252
6:17-26	257
6:27-38	270
6:39-49	284
7:1-10	296
7:11-17	305
7:18-35	313
7:36-50	325
8:1-18	338
8:19-21	358
8:22-25	363
8:26-39	369
8:43-48	382
8:40 .. 56	388
9:1-10	395
9:11-17	406
9:18-27	413
9:28-36	428
9:37-45	437
9:46-50	448
9:51-56	458
9:57-62	464
10:1-20	472
10:21-24	489
10:25-37	497
10:38-42	511
11:1-13	518
11:14-26	534
11:27-36	544
11:37-54	554

12:1-12	568
12:13-21	579
12:22-34	590
12:35-40	604
12:41-48	612
12:49-53	619
12:54-59	626
13:1-9	632
13:10-21	641
13:22-30	653
13:31-35	661
14:1-11	671
14:12-24	682
14:25-35	692
15:1-10	705
15:11-32	714
16:1-13	728
16:14-31	743
17:1-10	761
17:11-19	774
17:20-37	782
18:1-8	799
18:9-14	812
18:15-17	822
18:18-30	827
18:31-43	838
19:1-10	847
19:11-27	857
19:28-44	869
19:45-20:18	881
20:19-26	896
20:27-40	902
20:41-44	913

20:45-21:4	917
21:5-28	923
21:29-38	946
22:1-6	957
22:7-20	963
22:21-38	975
22:39-46	988
22:47-53	994
22:54-62	1000
22:63-23:25	1007
23:26-31	1026
23:32-49	1033
23:50-56	1049
24:1-12	1053
24:13-35	1064
24:36-53	1082

Excursus	1096
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Law and Grace in the Great Sermon

Greek Glossary

See Series Addendum

Preface

I was in college at the time, and the Church Missionary Society Bookshop in Sydney was running a sale. Among the books on sale was Earle Ellis's NCB commentary on Luke, first edition, 1966. Probably on sale because the 1974 revised edition was a major improvement. Anyway, this commentary gave me the first sense of a relationship between individual gospel episodes, so providing an extra level of insight. I was quite taken by the way EE wove the individual episodes into a thematic whole. We are all aware these days of the Markan sandwich consisting of three episodes, but EE proposed the Lukan six. Of course, as the years went by I realised how far out on the branch of exegetical rigour EE had taken me, but I was stuck out there.

Many years ago, I spoke to John Nolland about EE's Lukan six. John's Word commentary, published in 1989, is the go-to commentary on Luke, and even today, it's the best of the bunch. In fact, a revised edition is on its way to bring it up to date. Anyway, John, the gracious gentlemen that he is, was careful not to chop down my exegetically exposed branch. I think he used that classic word "interesting" a number of times. If you would like to join me with EE out on a limb, I'm sure you will enjoy the experience.

Luke-Acts is an amazing account of the actualisation of the gospel from Jerusalem to Rome, composed by a man of letters with the eye of a historian. He artfully shapes his resource material, and does so with an ear tuned to his friend and colleague, the apostle Paul. Throughout his account of Jesus' words and works, we hear Paul's take on the gospel, of divine approval as a gift of grace appropriated through faith in the faithfulness of Christ, and this apart from works of the law.

It is my hope that these notes aid your task of knowing the mind of Christ.

Bryan Findlayson, 2022.

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Notes

Commentary Intention: This exegetical commentary aims to provide a foundation for expository preaching, assisting fellow pastors with *rusty* Greek to come to grips with the text. The Greek level is college years 2/3, with a focus on syntax to aid an understanding of the text - accents are only used where necessary. Highly technical issues are avoided, with the exposition primarily guided by the expressed views of respected published commentators. Where possible, the commentary is structured to conform with the readings of the Revised Common Lectionary.

Format: RCL study units - synopsis, context, structure, interpretation, homiletical suggestion and exegesis: the Greek word or phrase; a limited parsing; the English text (NIV and/or NIV11); a literal English translation (TNGET, Accordance, Louw & Nida); syntax where necessary; comment, often with a published translation.

Copyright: No copyright provision covers this commentary, nor is citing expected. Where citing is required for academic purposes; Findlayson, *The Gospel of Luke; A Commentary on the Greek Text, 2021*.

Abbreviations: See Series Addendum.

Print: Format; A5. For mono laser "render colour black."

Greek: Nestle-Aland / UBS 4 Greek New Testament.

Greek Glossary: See Series Addendum.

Inclusive language: Numerous older translations and paraphrases are used throughout the studies to enhance the meaning of the text. Latitude is given to sexist language, although alterations are sometimes made to the original text.

Primary English Text Bible: The New International Version, NIV, 1985, and / or NIV11, 2011, copyright by International Bible Societies and published by The Zondervan Corporation. All rights reserved worldwide. The full text is not provided under copyright requirements and it is recommended that a copy of the NIV be at hand when consulting these notes.

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Dedication: To my children, Marelle, Paul and Justyne.

Commentaries on Luke

- Arndt**, Concordia 1956. 3D
Black, College Press NIV Commentary, 1996. 2
Bock, BECNT, 1994. 4R
(Note referenced NIVABC, 2; IVP, 3)
Bovon, ch. 1-9, Hermeneia, 2002. 5
Browning, Torch, revised ed. 1965. 1D
Burnside, CGTSC, 1913. GD
Caird, Pelican 1963. 1D
Carroll, NTL, 2012. 4
Chen, NCC, 2017. 3
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Culy + Parsons, Stigall, HGT, 2010. G
Danker, *Jesus and the New Age*, Clayton, rev. ed 1988. 3
(Not referenced, Proclamation commentaries, 1976. 2TD)
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Drury, Phillips, 1973. 1D
Easton, T&T Clark, *Source critical*, 1926. TD
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Liefeld, *Luke*, The Expositor's Bible Commentary, Zondervan, 1984.
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Melinsky, Libra, 1966. 1D
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Stein, NAC, 1992. 3
Talbert, *Readings*, Crossroad, 1982. T
Tannehill, *The Narrative Unity of Luke-Acts*, Fortress Press, 1983. TR
Thompson G, Clarendon, 1972. 2D.
Thompson, EGGNT, 2017. G
Tinsley, CBC, 1965. 1D
Wetherington, NCBC, 2018. 3
Wright, Macmillan, 1900, GD.

Key:

Level of complexity: **1**, non-technical, to **5**, requiring a workable knowledge of Greek.

Deceased: **D**. For publications no longer in print, search bookfinder.com

Other identifiers: Recommended **R**; Greek Technical **G**; Theology **T**

The above is a selection of some of the English Bible Commentaries available on the gospel of Luke. Of special note for translators, *The Translator's Handbook on the Gospel of Luke* by Reiling and Swellengrebel, UBS, 1971, is particularly useful, although somewhat superseded by the *Baylor Handbook on the Greek Text of Luke*, 2010, and further so by the *Exegetical Guide to the Greek New Testament on Luke*, 2017.

Analysis

Prologue, 1:1-4

Preface, 1:1-4

The mission of the Messiah, 1:5-9:50

1. Prophecies about the coming messiah, 1:5-2:40

- i] Vision in the temple. 1:5-25
- ii] Vision of Mary. 1:26-38
- iii] Prophecy of Mary. 1:39-56
- iv] Prophecy of Zechariah. 1:57-80
- v] Vision glorious
 - a) The birth of Jesus, 2:1-7
 - b) The vision of the shepherds. 2:8-21
- vi] Prophecy in the temple. 2:22-40

2. Testimonies to the Messiah, 2:41-4:30

- i] Witness in the temple. 2:41-52
- ii] Witness of John the Baptist. 3:1-20
- iii] Witness of Jesus' baptism. 3:21-22
- iv] Witness of Jesus' genealogy. 3:23-38
- v] Witness of the temptation. 4:1-13
- vi] Witness of Jesus' inaugural ministry. 4:14-30
 - a) Good news for the poor. 4:14-21
 - b) God's love is universal. 4:22-30

3. The signs of the Messiah, 4:31-6:11

- i] Sign at Capernaum - Lord over darkness. 4:31-44
- ii] Sign of the fish - Lord of mankind. 5:1-11
- iii] Sign of the leper - Lord over sickness. 5:12-16
- iv] Sign of the paralytic - Lord of the sinner. 5:17-26
- v] Sign of the outcast - Lord of the lost. 5:27-39
- vi] Sign of the Sabbath - Lord of the Sabbath. 6:1-11

4. The kingdom dawns in the acts of Messiah, 6:12-7:50

- i] Choosing the twelve. 6:12-16
- ii] Promises and principles of the coming kingdom, 6:17-49.
Introductory Notes for the Great Sermon.
 - a) The happiness of Christ's disciples. 6:17-26
 - b) Love for enemies. 6:27-38
 - c) A tree and it's fruit. 6:39-49
- iii] The faith of a Gentile. 7:1-10
- iv] The raising of a widow's son. 7:11-17

- v] Jesus and John the Baptist. 7:18-35
- vi] The churchman and a prostitute. 7:36-50
- 5. The kingdom dawns in the words of Messiah, 8:1-56**
 - i] Sowing the seed. 8:1-18
 - ii] Jesus' true family. 8:19-21
 - iii] Nature stilled. 8:22-25
 - iv] The healing of a demoniac. 8:26-39
 - v] A woman's haemorrhage healed. 8:43-48
 - vi] Raising an elder's daughter. 8:40-42, 49-56
- 6. The kingdom dawns in the children of Messiah, 9:1-50**
 - i] Mission of the twelve. 9:1-10
 - ii] Feeding the 5000. 9:11-17
 - iii] Meaning of Peter's confession. 9:18-27
 - iv] The transfiguration. 9:28-36
 - v] Healing an epileptic boy. 9:37-45
 - vi] Meaning of greatness in the kingdom of God. 9:46-50

The teachings of Messiah, 9:51-19:44

- 1. The meaning and acceptance of the kingdom, 9:51-10:42**
 - i] Rejection in Samaria. 9:51-56
 - ii] Demands of discipleship. 9:57-62
 - iii] Mission of the seventy. 10:1-20
 - iv] Who receives the kingdom? 10:21-24
 - v] Who inherits eternal life? 10:25-37
 - vi] Importance of hearing the word of God. 10:38-42
- 2. The kingdom and power, 11:1-12:34**
 - i] The meaning of prayer. 11:1-13
 - ii] The sign of the new age. 11:14-26
 - iii] The sign of Jonah. 11:27-36
 - iv] Bad news for churchmen. 11:37-54
 - v] Information for evangelists. 12:1-12
 - vi] Goals in life - to have or to live. 12:13-34
 - a) The parable of the rich fool. 12:13-21
 - b) Concern about earthly things. 12:22-34
- 3. The kingdom and judgment, 12:35-13:21**
 - i] A word to servants about the absent Lord. 12:35-40
 - ii] A warning to the unfaithful. 12:41-48
 - iii] Signs of the age - division. 12:49-53
 - iv] Signs of the age - coming judgment. 12:54-59
 - v] Demands of the kingdom - repent or perish. 13:1-9
 - vi] Inevitable victory of the kingdom. 13:10-21

4. Who enters the kingdom? 13:22-16:13

- i] The narrow door. 13:22-30
- ii] Forsaken city. 13:31-35
- iii] A churchman's dinner party. 14:1-24
 - a) A lesson on humility. 14:1-11
 - b) A lesson on hospitality. 14:12-24
- iv] Salty discipleship. 14:25-35
- v] Repentant sinners - the source of God's joy. 15:1-32
 - a) The parables of the lost sheep and coin. 15:1-10
 - b) The parable of the lost brothers. 15:11-32
- vi] A lesson on materialism. 16:1-13

5. The Great Reversal, 16:14-18:14

- i] The rich man and Lazarus. 16:14-31
- ii] A word to disciples. 17:1-10
- iii] The healing of the ten lepers. 17:11-19
- iv] A caution to those who wait. 17:20-37
- v] The judge and the persistent widow. 18:1-8
- vi] The pharisee and the tax collector. 18:9-14

6. Discipleship and the rejected king, 18:15-19:44

- i] Jesus and the little children. 18:15-17
- ii] The rich ruler. 18:18-30
- iii] The faith of a blind man. 18:31-43
- iv] The faith of Zacchaeus. 19:1-10
- v] The parable of the ruthless king. 19:11-27
- vi] Jesus enters Jerusalem. 19:28-44

The culmination of Messiah's mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-21:38

- i] Jesus cleanses the temple. 19:45-20:18
- ii] Render to Caesar. 20:19-26
- iii] The dead are raised. 20:27-40
- iv] David's greater son. 20:41-44
- v] The churchmen and the widow. 20:45-21:4
- vi] Signs of the new age and the end times. 21:5-38
 - a) Troubles and persecution. 21:5-28
 - b) Your liberation is near. 21:29-38

2. The meaning of Messiah's death, 22:1-23:25

- i] The plot to kill Jesus. 22:1-6
- ii] The upper room. 22:7-38
 - a) The Last Supper, 22:7-20
 - b) Final instructions, 22:21-38

- iii] Prayer on the Mount of Olives. 22:39-46
- iv] The arrest of Jesus. 22:47-53
- v] Peter denies Jesus. 22:54-62
- vi] The trial of Jesus. 22:63-23:25

3. The Glorification of the Messiah, 23:26-24:53

- i] The way of the cross. 23:26-31
- ii] The crucifixion. 23:32-49
- iii] The burial. 23:50-56
- iv] The empty tomb. 24:1-12
- v] The Emmaus appearance. 24:13-35
- vi] Appearances in Jerusalem - the commission. 24:36-53

Introduction

The gospel of Luke is the first part of a two-part theological work that traces the movement of Christianity from Jerusalem to Rome. The unity of Luke/Acts and the common authorship of both books is beyond question. The books are dedicated to Theophilus who may have financed the project. They are certainly written for the Christian community, but also the book market, according to Dibelius.

The author

The Muratorian Canon, written around AD 200, identifies the author as Luke, a physician and colleague of Paul the apostle. The Latin prologue to the gospel of Luke, similarly ascribes the gospel and Acts to Luke, an Antiochene Syrian physician. Iranaeus, who died around AD 202, argued that Luke's gospel was the form preached by Paul, a line generally followed by the apostolic fathers. The only evidence from the text itself is found in Acts and the "we" passages where the author is actually present with the Apostle. It is certainly possible that Luke is the Lucius of Acts 13:1, and that he is a native of Antioch. Hort argued in *The Medical Language of St. Luke*, 1882, that the author was indeed a physician, but his argument is contested. None-the-less, given the external and internal evidence, it is likely that Luke of Antioch, physician and colleague of Paul, authored Luke Acts.

Structure

It is possible to divide the gospel up chronologically, eg., Infancy narratives, chapters 1-2; Galilean mission, chapters 3:1-9:50; the journey to Jerusalem, chapters 9:51-19:44; the Jerusalem ministry, chapters 19:45-24:53. Some commentators still follow Lightfoot who divided the gospel up geographically, eg. Galilee, the journey, Jerusalem).

Probably the most beneficial ways to approach this gospel is to treat it thematically. Many of the episodes in the gospel (miracle stories, conflict stories, sayings, etc.) have thematic links with each other; they are not just unrelated pieces of tradition. Along with the natural thematic links in the received tradition, Conzelmann has shown that Luke's theological interests have influenced the selection and arrangement of his material. By studying each episode within its context, we are better able to understand its theology, ie., the truth the gospel writer wishes to communicate to us. In the end, the writer's truth is God's truth for us. We must unlock the one to discover the other.

Earle Ellis, in his commentary on Luke, published in 1966, thematically divides up the gospel. Although his structure is somewhat stylised, it does

highlight the thematic links between individual episodes. Earle Ellis is the only commentator who thinks that Luke had a six-pack sandwich arrangement in mind when he authored the gospel, none-the-less, it is a structure that does aid a contextual understanding of the gospel.

For a more modern narrative-discourse approach to Luke-Acts see Tannehill, *The Narrative Unity of Luke-Acts - A Literary Interpretation*, Fortress Press.

Interpretation

Like Mark, Luke retains the accepted format of gospel tradition to reveal the reign of Christ / coming of the kingdom of God, both its establishment and its maintenance, both *now* and *not-yet*. This is presented as a series of events leading up to Christ's enthronement; a royal progress by which he claims his throne. The events engage humanity, prompting either faith or unbelief, and thus blessing (healing / forgiveness), or judgment.

When it comes to the record of these events, all three authors of the synoptic gospels demonstrate a *religious* respect for their received gospel tradition, with the differences more likely down to the version of the tradition available to them, rather than their own reworking of it. It is only in the arrangement of the tradition that the authors show their hand.

By the time the synoptists compose their gospels, the exegetical work of the apostle Paul is complete, with Paul already deceased after his incarceration in Rome. Yet even Luke, a colleague of Paul, gives due respect to his received tradition, and does not impose Pauline theology on the text. None-the-less, Luke is fully aware of Paul's service to the early church as the exegete of Jesus' teachings. Over and above all of the apostles, it is Paul who best explains Jesus' gospel; without his explanation, the message remains a mystery.

Interpreting the gospels by reading back Pauline theology is viewed with suspicion in academic circles - it is held that the gospels should be interpreted in their own right. Yet, the teachings of Jesus are not easily unlocked, and so it is for the purpose of unlocking Jesus' teachings that the apostle Paul was raised up to serve as Jesus' inspired exegete. Without a Pauline perspective, Jesus' teachings are easily misunderstood, particularly in the area of his ethical teachings. Jesus uses the Law to expose sin, and thus the need for repentance and faith, yet it is very easy to think he is providing the ethics of perfection, a load impossible to bear, when in fact, Jesus' load is light indeed. It was down to Paul to explain this to us.

As a member of Paul's missionary team, Luke understands the Pauline thesis that a person is justified (set in the right with God - *it's just-if-I'd never sinned*) on the basis of / out of faith (Christ's faithfulness appropriated by our faith response), and this apart from works of the law (divine law - the Torah +). It is evident that

Luke understands that Pauline theology explains the gospel. To this end, Luke arranges the tradition to illustrate the two ways, the way of grace and the way of law, usually in separate literary units, but sometimes together, eg., Luke 18:9-14. So, not only should we read Paul back into the synoptic gospels, it is necessary to read him back.

The Pauline interpretation of the gospel is established in his general letter to the Romans, and his letter to the Galatians. We may summarise his thesis as follows:

"The righteous out of faith will live", Habakkuk 2:4.

The grace of God
realised in his righteous reign
(his setting all things right)
in justification
(in judging right / setting right a people before him),
out of FAITH
(based on Christ's faithfulness + our faith response),
establishes the RIGHTEOUSNESS of God's children
(covenant compliance),
facilitating God's promised covenant BLESSINGS
(the full appropriation of his promised new life through the Spirit),
and its fruit, the WORKS of the law
(the application of brotherly love).
cf. Rom.1:16-17

Jesus' teaching on salvation, as exegeted by Paul, may be represented as follows:

FAITH = RIGHTEOUSNESS = **BLESSINGS** = WORKS.

Paul explains Jesus' teaching on salvation as follows: faith (Christ's faithfulness + our faith response) brings with it a state of holiness before God (righteousness, right-standing, covenant compliance ...) and thus the full appropriation of the promised blessings of the covenant evidenced in the fruit of good living (works of the law).

Jesus' teachings, particularly as they relate to ethics, reflect the context of Second Temple Judaism and its pietism. Although it was generally accepted that Israel stood under the grace of God, it was held that the full appropriation of the blessings of the covenant necessitated a faithful attention to the works of the law. Religious Judaism, particularly evident in the Pharisees, was infected with this heresy, the heresy of nomism (as opposed to legalism, ie., salvation by works of the law). The Law of Moses does indeed serve as a guide to the life of faith, but primarily it reinforces the human state of sin and thus the necessity of faith, a faith like Abraham's, a faith that realises God's gracious promises.

Many of the early Jewish Christians were infected with this heresy, seeing themselves as saved by grace, but bound by law for the full appropriation of new life in Christ. The heresy of nomism can be represented as follows:

FAITH = RIGHTEOUSNESS + WORKS = BLESSINGS.

This heresy is different to the one Luther faced. He confronted the heresy of legalism, a heresy about getting saved, rather than staying saved:

FAITH + WORKS = RIGHTEOUSNESS = BLESSINGS.

As the exegete of Jesus, Paul makes it clear that salvation is by grace through faith apart from works of the law. The law but serves two ends:

- to make sin more sinful, so leading to repentance, and;
- to guide the Christian life.

Jesus' constant use of the law to expose sin, usually in the context of a discussion with self-righteous Pharisees, and sometimes his disciples, can lead to a downplaying of the Law, a heresy confronted head-on by James (hedonism, libertinism):

FAITH = RIGHTEOUSNESS = BLESSINGS - (minus) WORKS.

James serves as the exegete of Jesus at this point by reinforcing the fact that the fruit of faith is good works, such that where there is no good works there is likely to be no faith - whoever has been forgiven much loves much, Lk.7:47.

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

For Jesus, and his exegete Paul, the issue is how a person (a descendant of Abraham and the Gentiles within his gate!) may appropriate in full the promised blessings of the covenant. It is not by law suppressing sin to promote holiness (nomism / sanctification by obedience / pietism), but by faith in the faithfulness of Christ. It is all of grace.

This then is the substance of Jesus' teaching / gospel as devolved by his exegete, the apostle Paul. These notes proceed on the basis that Luke (so also Matthew and Mark) understands that the gospel tradition must be read through the eyes of the apostle Paul. Matthew and Mark, but particularly Luke, aid this task by the arrangement of their received tradition, eg., linking *Jesus blesses little children* with *The rich young ruler*. Mark and Luke add *The third Passion prediction*, and Luke, in particular, adds *The Healing of the Blind Man at Jericho*; a brilliant grace, law and faith (Jesus' faith + our faith) package, cf., 18:15-43.

Language and style

Luke uses classical Greek expression, constantly translating the Hebraisms found within his received tradition, and working to improve the style. In general terms, his "literary abilities were of a superior order", Metzger.

Luke as a historian

Luke certainly comes at his subject in a scientific way. He roots the key events of his story in history, evidencing the events as history. Clearly he has researched his work, but it is difficult to see it as "an orderly account" (Lk. 1:1-4), in the sense of a chronological listing of facts. The gospel writers don't just list the facts of Jesus' life, they are into recording the *kerygma*, the proclaimed message of the early church, the gospel; they are into theology. None-the-less, Luke comes at his subject as researched history with the knowledge that his material is rooted in fact.

i] The gospel of salvation. Luke considers his Gentile readers when he exegetes the gospel in terms of salvation as an experience for the present age. A coming kingdom is not easily understood by Gentiles. For Luke, Jesus is in the business of proclaiming an important message from God ("preach the gospel"), it is a message of "salvation". "The Son of man is come to seek and save that which was lost", 19:10. It is not just a salvation from the "wrath to come", but a life-giving salvation in the present, a coming close to the life-giver himself.

ii] Salvation for all. Luke makes a point of defining "the lost", not as "righteous" Israel, but outcast Israel, the broken-hearted, the sinner...., and not just broken Israel, but also outcast Gentiles.

iii] Justification. Given that Luke partnered Paul in his Gentile missionary work, it is understandable that Luke would focus on Paul's gospel, "my gospel", i.e., a gospel that focuses on a justification that rests on the atoning work of Christ and consequently produces in the justified believer the fullness of new life in Christ. Paul serves as the exegete of Jesus' gospel, and therefore Paul's gospel perspective influences Luke's selection and arrangement of the *kerugma*. Unlike the other gospel writers, Luke does not focus on the cross of Jesus, but rather on the resurrection life of Christ. He lives, and therefore we may also live, and this as a gift of grace appropriated by faith. As already noted, Luke is also careful in exposing the central function of Law. Luke makes sure that no believer could ever think that their Christian life is progressed on the basis of faithful obedience. Luke stresses the cross-bearing discipleship of Jesus, not to push us into self-sacrifice, but rather to show us that only Christ's self-sacrifice can obtain God's favour.

iv] Church. Luke shows a keen eye for his missionary church in that he emphasises the task of gospel proclamation in the power of the Spirit of God, and this supported by prayer.

Sources

It is generally accepted that Mark was first to compose his gospel and that Luke and Matthew independently used it to compose their own gospels, along with another source document known as "Q" (now lost). Added to these two

sources, Luke used his own source material identified as "L". Certainly, it seems that large slabs of Mark are quoted in Luke's gospel, yet Luke does not quote Mark word for word and this seems to fly in the face of his claim to record the Jesus story accurately. He seems to happily alter Mark's record.

It is very likely that an Aramaic oral record of the gospel took shape during the first few decades of the Christian church in Jerusalem. The telling and retelling of the stories by the apostles not only set a common story line, but as time went by, bundles of stories and sayings most likely became part of this oral tradition. Mark, or a proto-Mark, was likely the first attempt to document this oral tradition in a Greek text, although there are still some scholars who suggest that Matthew was first. As Luke set about researching available sources for his account of the development of the Christian faith from Jerusalem to Rome, he may well have had access to a copy of Mark's gospel, possibly even Matthew and other written accounts. Yet, given the existence of oral tradition and his access to some of the key players in Jesus' life, Luke probably relied on his own research of the extant tradition, rather than using Mark as his prime source, even though he may have known of it (Luke does indicate that he is aware of others who have written accounts "of the events that have been fulfilled among us", 1:1). Given the flexibility of oral tradition (localised variations, its "life situation", i.e., preaching), the differences between Luke's record and that of Mark and Matthew, are quite understandable.

As for the assumed source document Q used by Luke and Matthew, it is likely that it is nothing more than extant oral tradition not used by Mark, but used in varying degrees by Luke and Matthew. This again explains the differences evident in Q passages found in both Luke and Matthew. The texts of the synoptic gospels align when quoting core tradition, but when they come to tradition around the edges (sources Q, L, M) they become increasingly divergent. This indicates a prime oral source for the gospel tradition of all three synoptic gospels.

If Mark is not used as a prime source by Matthew and Luke, then it is not possible to argue that Matthew and Luke are *flexible* in their treatment of gospel tradition. So, an assumed change of the Markan text by Luke does not necessarily convey theological intent, or any intent. It is likely that the synoptists treat the received tradition as divine revelation and are loath to alter it to suit their own theological whims. It is by the arrangement of the material that the synoptists reveal their theological intent. Other than that, they use their understanding of Greek to best convey the intended meaning of the received tradition, condense it if necessary, add notes on the setting, along with an occasional editorial comment

The occasion for writing

A widely held theory, first proposed in the 1940's by the German scholar Shalin, was that Luke prepared Luke-Acts as a backgrounding document for the legal proceedings against Paul, and the charge that he was a political offender. This would date Luke-Acts during the period of Paul's two years imprisonment in Rome while he awaited trial, Acts 24. Such a narrow intent is possible, but is contested. Luke 1:1-4 makes the point that the author is intent on making a case for Christianity, not just Paul. Such is necessary, given the spread of Christianity within the Empire and the increasing possibility of conflict. The case has to be made that Christianity is a legitimate religious movement in the tradition of Judaism and is without political intent.

Yet, although the circumstances facing the Christian church at this time prompted the need for an apologetic work to allay the fears of Roman society, the spread of Christianity, the diverse nature of its source tradition, and the increasing age of the founding apostles, also prompted the need for an accurate documenting of the faith to clarify the basis of belief. To make this case, Luke uses the eye of a historian, and the theological perspective of the apostle Paul.

Date

The literary evidence strongly supports the argument that the gospel of Luke is authored before, or at least in association with, the book of Acts. The main argument against this is the author's knowledge of the destruction of Jerusalem, an event which took place in AD 70, Lk.21:20. Of course, the argument assumes that Jesus is unable to predict the inevitable destruction of Jerusalem by an invading army, in like manner to its destruction by the Babylonians. Israel had rejected their messiah and as a consequence, its destruction was inevitable. Luke simply records the received prophetic tradition originating from Jesus.

As we well know, the book of acts abruptly concludes with Paul under house arrest in Rome around AD 60. Luke does not record the martyrdom of James the brother of Jesus in AD 62, nor Nero's persecution of Christians in AD 64. So, it seems likely that Luke, the "beloved physician" and friend of Paul the apostle, penned his gospel during Paul's imprisonment in Rome, and in conjunction with his authoring of the book of Acts. This would date the gospel to the early 60's, and well before the destruction of Jerusalem in AD 70.

Grammatical Note:

This corrected edition uses a descriptive classification for a genitive of source, rather than an ablative classification. See *A Note on the Genitive* in the **Series Addendum**, page 69.

Commentary

1:1-4

The Prologue, 1:1-4

A literary preface

Synopsis

In accord with ancient writers of the time, Luke begins his work with a preface. Luke is aware of former written accounts of the life and teachings of Jesus, and also the tradition established by the apostles who witnessed the events, and he wants to write an orderly, accurate and truthful account for / in honour of Theophilus (a friend of God).

Teaching

This gospel is an orderly account of the apostolic tradition - "the things about which you have been instructed,"

Issues

i] Context: Luke-Acts is held together by a common theme:

**God has raised up a mighty Saviour:
The day of salvation is upon us.**

If we follow Ellis' proposed structure of Luke, then, after the preface, 1:1-4, we end up with three major divisions:

The first division, **The mission of the Messiah**, 1:5-9:50, is primarily focused on the person and works of the messiah. The sixfold division of this first unit of episodes presents as three prophecies and three visions. Of the six sections in the first division, the first covers the infancy narrative and serve as prophecies which attest to the messiahship of Jesus. The second section, 2:41-4:30, consists of witnesses to Jesus' messiahship. The next four sections primarily align with Markan material and set out to relate the realisation of the kingdom in signs, acts, words and children of the messiah: First, the signs of Messiah, 4:31-6:11; Second, the kingdom dawns in the acts of Messiah, 6:12-7:50; Third, the kingdom dawns in the words of Messiah, 8:1-56; Fourth, the kingdom dawns in the children of messiah, 9:51-10:42. Although geography is not of great concern to Luke, these acts form the bulk of Jesus' Galilean ministry. As noted in the introduction, it is difficult to imagine that Luke devised this six-layered structure for his gospel, but Ellis' approach does reveal something of Luke's ordered arrangement of gospel tradition.

Following the Acts of Messiah we have **The Teachings of Messiah**, 9:51-19:44. Again Ellis proposes six separate teaching units each of which is divided into six episodes: The kingdom and its message - meaning and acceptance of the Kingdom message, 9:51-10:42, The kingdom and power, 11:1-12:34; The kingdom and judgment, 12L:35-13:21; Who enters the kingdom? 13:22-16:13; The coming kingdom, 16:14-18:14; Discipleship and the rejected king, 18:15-19:44.

The third section of the gospel, **The Culmination of Messiah's Mission**, 19:45-24:53, divides into three units, with each again presenting as six episodes: The Messiah and the Temple, 19:45-21:38; The meaning of Messiah's death, 22:1-23:25; The glorification of the Messiah, 23:26-24:53.

ii] Structure: *Prologue*

Previous gospel accounts, v1-2;
Luke's contribution, v3-4.

iii] Interpretation:

Luke begins his gospel in line with contemporary Hellenistic literature of the day, establishing that his book is best classified as history; it is an account, a narrative of the recent events that have taken place in the Christian community / church. The events are of such import, that others have already put their hand to the task of recording these events. It is clear that the intended record of these events covers both Luke and Acts, although the preface probably only covers the gospel, given that Acts 1:1-2 introduces the second part of Luke's work.

The preface consists of one sentence in the Greek, made up of two dependent clauses. The first clause, v1-2, establishes that others have already attempted to document the oral tradition handed down by the apostles concerning the recent events "among us." The second clause, v3-4, establishes Luke's intention to also document these events. Given his careful investigation of them, he intends to document an orderly / logical account of the events, v3, and this for the purpose that his readers "may have certainty about the things you have been taught", ESV, ie., Luke's intent is to provide careful training, encouragement and strengthening in the faith. Given Luke's use of words, his intent is likely not to be apologetic or evangelistic.

The ascription to Theophilus is problematic, yet it seems very likely that Luke uses the name as a literary device. The name means "friend of God", and so Luke addresses his work to the friends of God, believers, those who need a full and certain knowledge for their Christian walk. So to this end, Luke sets out to add to the instruction that the reader has already

received, namely, a logical account of Jesus' life and teachings. This sense still applies if the ascription is to a famous person in whom the reader may identify, even if he is the person who has financed the publication of Luke's work, Luke's patron, a person generally unknown. Some have suggested that he is a Roman governor and that Luke writes because he wants him to have "a full and reliable knowledge of the things about which [he] may well have been misinformed", Barclay, i.e., Luke's work is apologetic (this seems unlikely). The general consensus is that "he is a real, but unknown, person", Marshall.

Text - 1:1

The preface, v1-4: i] Previous gospel accounts, v1-2. The importance of the life and teachings of Jesus have prompted others to document them.

κατα + acc. "-" - ACCORDING TO [LUKE]. Here expressing reference / respect. The title is not part of the original text, and would have been added for library identification.

επειδηπερ "-" - SINCE, INASMUCH AS [MANY *men*]. Conjunction, with the sense, "inasmuch as *with reference to a fact already well known*", BDF 456s.

αναταξασθαι [**ανατασσομαι**] aor. inf. "**to draw up**" - [MANY ATTEMPTED] TO COMPILE, DRAW UP. The infinitive is complementary, completing the verb "to undertake, attempt." Possibly with the sense "draw up an orderly account in writing in contrast to oral tradition", Marshall. The verb "attempt" here expresses the difficulty of the task of writing Luke / Acts, so the NIV "undertaken" expresses the sense well. The "many", **πολλοι**, is an undefined number and probably used to make the point that "These things' are so important that many have written about them", Stein - not necessarily referring to the other gospel writers. It is assumed that Luke did know of Mark, or a proto-Mark, and the document known as Q, a source which covered material common to both Luke and Matthew.

διηγησιν [**ις εως**] "**an account**" - AN ACCOUNT, NARRATIVE, STORY. Accusative object of the infinitive "to draw up." A written narrative as opposed to an oral narrative.

περι + gen. "**of**" - ABOUT, CONCERNING. Expressing reference / respect.

των πεπληροφορημενων [**πληροφερω**] perf. pas. part. "**that have been fulfilled**" - [THINGS, DEEDS, ACTIONS, EVENTS] HAVING BEEN FULFILLED, COMPLETED. The participle is adjectival, attributive, limiting "things, events." The sense is "to complete, to bring to full measure"; "the things which have been accomplished in our midst", Cassirer.

εν dat. "**among**" - IN [US]. Local, expressing association, "among us", i.e., "among the Christian community at large."

v2

The verse is not easily translated, so prompting debate as to whether Luke is referring to one or two groups. Given the single article **οἱ**, one group is likely, so Fitzmyer, Nolland, Lit. "Inasmuch as many have attempted to compile an account like *the tradition* the *ones*, from the beginning, having become eyewitnesses and ministers of the word, delivered over to us" = "aligned with *the tradition* those *who*, from the beginning, were eyewitness and ministers of the word of *God*, delivered over to us" = "just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word", NRSV.

καθως "just as" - AS, LIKE. Comparative; what was written down may be compared with the tradition that was handed down; "following the traditions handed down to us", NEB.

οἱ γενομενοι [γινομαι] aor. mid. part. "**by those who**" - THE *ones* = THOSE *who* [FROM THE BEGINNING] HAVING BECOME [EYEWITNESSES AND SERVANTS, MINISTERS]. The articular participle serves as a substantive, nominative subject of the verb "to deliver over." The prepositional phrase "from the beginning", is adverbial, temporal, modifying the participle. Presumably Luke has in mind the apostles, the witnesses to the words and works of Jesus. They are the source of the tradition "handed over to us" and from which the "many have undertaken to compile a narrative" and from which Luke will "write an orderly account." "Seeing that many have undertaken to arrange in narrative form such accounts of the momentous happenings in our midst as have been handed down to us by the original eye-witnesses and ministers of the Word", Rieu.

του λεγου [ος] gen. "**of the word**" - OF THE WORD [DELIVERED TO US]. The genitive is adjectival, verbal, objective. The apostles were eyewitnesses and ministers to the word of God - the words and works of Jesus. Note that the **παρα** prefix verb "to deliver over" takes a dative of direct object, although here the direct object is unstated, probably something like "the tradition", and so **ημιν**, "to us", is a dative of indirect object.

v3

καμοι dat. pro. "**I myself**" - [IT SEEMED] TO ME. The dative is adverbial, reference / respect, "It seemed, with respect to me."

παρηκαλουθηκοτι [παρακολουθεω] perf. part. "**have [carefully] investigated**" - HAVING FOLLOWED CLOSELY, INVESTIGATED [FROM THE BEGINNING, EVERYTHING CAREFULLY, ACCURATELY]. The participle is often treated adverbially, although in agreeing with the pronoun "to me", it either serves as an attributive adjective, or a substantive standing in apposition to "to me"; "So I in my turn, as one who has investigated the whole course of these events in

detail", REB. The participle is modified by two adverbs, **ανωθεν**, "from", here temporal, so "from the beginning / for some time past", and **ακριβως**, "carefully, closely, accurately, precisely." Presumably, Luke is making the point that he has researched the apostolic oral tradition. If he writes around AD 60, then his research will include verifying that tradition with eyewitnesses.

γραφαι [γραφο] aor. inf. "**to write**" - TO WRITE. There is some debate over the classification of an infinitive with an impersonal verb. Traditionally, the infinitive / infinitival phrase was classified as a substantive, subject of an impersonal verb. In the Baylor HGT series, this traditional classification is relegated. Culy and company hold the view that if the verb is impersonal, then the infinitive is properly complementary. Only if the verb is not impersonal can the infinitive function as its subject. In these notes, verbs like **εξιστιν**, "it is permissible", or **δει**, "it is necessary", are treated as impersonal, and a related infinitive as their subject. So here, with the verb "to seem, suppose", and taking the infinitive as its subject, we have "having investigated everything carefully from the beginning, to write in an orderly way to you most noble Theophilus seemed good to me." For further on this issue see Burton #384 and Wallace 601, and for **εξιστιν** with an infinitive, see BDF #409[3].

καθεξης adv. "**an orderly account**" - ORDERLY. A sequential adverb. The sense is probably "systematically", ie., a logical sequence, rather than a chronological sequence. The word is somewhat technical, given its use in rhetoric of the time. As Stein notes, it "was used throughout Greek literature by writers who sought to convince their hearers of the meticulous research and careful organisation of their material." "To write and tell you exactly what took place", CEV.

σοι dat. pro. "**for you**" - TO YOU [MOST NOBLE THEOPHILUS]. Dative of direct object / interest advantage, as NIV / dative of recipient, Cully.

v4

This clause is problematic. Luke has sought to emphasise the noun **ασθαλειαν**, "certainty" (accusative direct object of the verb "to know"), by placing it in the emphatic position at the end of the sentence. This has left the genitive antecedent, **λογων**, "words", of the genitive relative clause "which you were taught", grammatically exposed. This has then prompted numerous translations. So, the likely sense is, "in order that you may know certainty about the words which you were taught" = "my purpose being that you should obtain full and certain knowledge concerning matters in which you have already received instruction", Cassirer.

ἵνα + subj. "**so that**" - THAT [YOU MAY KNOW CERTAINTY]. Here introducing a final clause expressing purpose, "in order that you may know certainty"; "that you may have certainty", ESV.

περι + gen. "-" - ABOUT, CONCERNING. Here expressing reference / respect.

λεγων [ος] gen. "**of the things**" - *the* WORDS, MATTERS, THINGS, ACCOUNT, STORY. "Reliable information"

ὧν gen. pro. "-" - WHICH [YOU WERE TAUGHT]. Introducing a relative clause, genitive in agreement with "words". Possibly in a general sense, "what you have heard", CEV, although given that Luke is addressing "a friend of God", a believer, then "instruction" seems best; "so that you may have reliable information about the matters in which you have already had instruction", Phillips.

1:5-25

The mission of the Messiah, 1:5-9:50

1. Prophecies about the coming messiah, 1:5-2:40

i] Vision in the temple

Synopsis

Zechariah, a priest, and his wife Elizabeth were childless. While Zechariah was serving in the temple, an angel appears to him and announces the birth of a son. Zechariah's doubt brings with it divine chastisement in the form of short-term deafness, but none-the-less, Elizabeth soon conceives a child as promised. *The vision in the temple* is typical of visions in that the angel speaks, there is fear and this is dispelled by the angel's message. This is then followed by doubt, settled in a sign.

Teaching

The messianic age dawns in the conception of the prophet who will announce the coming kingdom of God.

Issues

i] Context: See 1:1-4. In the opening section of the gospel, *Prophecies concerning the coming messiah*, 1:5-2:40, Luke gathers together a group of visions and prophecies covering the infancy narratives. For Luke, these herald the dawning of the messianic era; they testify that Jesus is the long-awaited messiah.

The messianic age dawns with the appearance of two men, John and Jesus. Their births are marked by significance. Linked at birth, they part, one to the wilderness, one to Nazareth. John possesses the spirit of Elijah, and Jesus the throne of David. Although the dawning of the messianic age is shrouded in significance, it intrudes itself with words, a light shining in the darkness in the power of the Holy Spirit, and showing the way that leads to the things that pertain to peace. These divine words call for a response of faith, that we hear the word and keep it as Mary did. All this falls within the national hope of Israel, but through a lack of repentance, the new age will transcend Israel's aspirations.

Vision in the temple. 1:5-25

Vision of Mary. 1:26-38

Prophecy of Mary. 1:39-56

Prophecy of Zechariah. 1:57-80

Vision glorious

The birth of Jesus, 2:1-7

The vision of the shepherds. 2:8-21

Prophecy in the temple. 2:22-40

- ii] Structure: *A vision in the temple*:
 - Situation, v5-7;
 - A childless couple.
 - Prophetic intervention, v8-23:
 - Setting - in the temple, v8-10;
 - Angelic proclamation, v11-20;
 - "your wife will bear a son ..."
 - Consequences, v21-23;
 - "he could not speak ..."
 - Resolution, v24-25:
 - "Elizabeth became pregnant ..."

- iii] Interpretation:

Luke, drawing on his sources, develops a comparison between John and Jesus which serves to reveal Jesus' superiority. Yet, although Jesus supersedes John, John's importance as a prophet in the tradition of Elijah, and even Jeremiah (1:15), is by no means diminished. Luke carefully weaves John and Jesus into the world of Old Testament Israel by means of Biblical allusions expressed in the language-style of the LXX. Portents and predictions herald their birth announcing the presence of great-ones in the midst of humanity, particularly the world of Israel, with its centre Jerusalem. In this particular episode we are introduced to the prophet John whose task is the prepare the people for the coming of the Lord.

It seems likely that the apostolic oral tradition evident in Mark's gospel did not include the infancy stories. The different handling by Luke and Matthew of the events leading up to Jesus' baptism, indicate that either Luke had no knowledge of Matthew's gospel, or that he felt free to form this part of the gospel story as he saw fit.

- iv] Homiletics: *An old man's faith*

Zechariah's priestly order was assigned a week's service at the temple and Zechariah was given, by the throw of a dice, the privilege of offering incense before the Most Holy Place in the temple. In the stillness of the temple, he is confronted by the angel Gabriel ("the man of God"). Gabriel tells him his prayers have been answered. His priestly prayer for the dawning of God's long-promised messianic age, will commence with the birth of a child, his child, a child to be named John. John will be no ordinary prophet; he will take a special vow (he will not drink alcohol) and he will receive special grace (the Holy Spirit will be poured out on him

permanently). Yet, his greatness will be found in proclamation - turning the hearts of Israel toward the coming messiah and his kingdom.

It wasn't unreasonable for Zechariah to ask for a sign, but by doubting the Lord's word, the sign became a chastisement as well as a blessing. Until John's naming, Zechariah was unable to speak.

For Luke, the vision in the temple serves to authenticate the ministry of Jesus. It proclaims the dawning of the messianic age, an age that finds its fulfilment in Jesus. The long-awaited dawning of the messianic age begins with a message from God through Gabriel, the very angel who will also end the age in a trumpet blast. Against the rigours of age, one greater than a prophet will be born to herald the coming messiah.

We, here today, are privileged participants in this new age, and we look toward the day of its culmination when Gabriel will visit again, this time with horn in hand!

These homiletic suggestions are precis designed to aid the task of sermon construction. They assume additional exposition of the relevant Biblical verses and local application. Most follow a KISS methodology and develop a single idea

Text - 1:5

The vision in the temple, v5-25: i] Luke begins by introducing his readers to the main participants in the story, Zechariah and Elizabeth, v5-7. Zechariah was a member of Abijah, the eighth of twenty-four ancient priestly orders. His wife was also of a priestly family. His opportunity to serve comes during Herod's reign in Palestine (Judea means Palestine here). Both Zechariah and his wife were, in an Old Testament sense, godly people, yet they were aged and childless

εν + dat. "**in the time**" - IN [THE DAYS]. Temporal use of the preposition.

Ἡρώδου gen. "**of Herod**" - OF [KING] HEROD. The genitive is adjectival, idiomatic / temporal, limiting "the days; "the days *when* Herod *was* the king of Judea." Referring to Herod the Great, 37-4BC.

της Ιουδαιας [α] gen. "**of Judea**" - OF JUDEA. The genitive is adjectival, idiomatic / subordination; "*over* Judea."

εγενετο [γινομαι] aor. "**there was**" - THERE WAS. This verb is often used to indicate a major transition, new paragraph / episode; "there was, in the day of Herod, the king of Judea, a certain priest", AV.

ονοματι [α ατος] dat. "**named [Zechariah]**" - [A CERTAIN PRIEST] BY NAME [ZECHARIAH]. The dative is adverbial, reference / respect; "with respect to his name, Zachariah.

εξ [εκ] + gen. "**who belonged to [the priestly division]**" - OUT OF [DIVISION OF ABIJAH]. Expressing source / origin. A class or group of priests performing

certain functions in the Temple. There were 24 such classes, each serving for two weeks in a year.

αυτω dat. pro. "**his [wife]**" - [AND] *the* WIFE [TO HIM]. Dative of possession.

Ααρων gen. "**[a descendent] of Aaron**" - [OF THE DAUGHTERS] OF AARON [AND THE NAME OF HER *was* ELIZABETH]. The genitive is adjectival, relational. Indicating that Elizabeth was born to a priestly family, as was Zechariah. "His wife, whose name was Elizabeth, was also of priestly descent", REB.

v6

δικαιοι adj. "**upright**" - [BUT/AND THEY WERE] RIGHTEOUS. Predicate nominative adjective. Probably used in the sense of a life lived with exemplary Jewish piety rather than in the sense of morally perfect or justified, although note the next clause.

εναντιον + gen. "**in the sight of**" - BEFORE [GOD]. Spatial. The literal sense of the preposition "before, in the sight of, in the presence of", expresses the sense that he was serving in the temple before / in front of the throne of God. Expressed as service under the authority of God, or service to God, makes better sense.

πορευομενοι [πορευομαι] pres. part. "**observing**" - WALKING ABOUT. The participle is adverbial, possibly causal; "for they lived in blameless obedience to all the commandments", Barclay. Yet, the adverbial sense could also be consecutive, expressing result, or modal, expressing manner; "walking in all the commandments", AV. A noncommittal attendant circumstance participle may be better given that it would be wrong to assume that a person's standing in the sight of God was the result of their obedience; "were righteous before God and lived in conformity with all the commands and decrees of God", Culy. They were "going" in God's way.

εν + dat. "-" IN. The preposition here is adverbial, introducing a prepositional phrase expressing the manner of their "walking"; "they conducted their lives in conformity with all God's commandments and ordinances", Cassirer.

του κυριου [ος] "**the Lord's [commands]**" - ALL THE COMMANDMENTS AND REGULATIONS] OF THE LORD. Usually referring to Jesus with the article, but here obviously "God", LXX = Yahweh. The genitive is adjectival, descriptive, idiomatic / source, or verbal, subjective..

αμεμπτοι adj. "**blamelessly**" - BLAMELESS. The NIV treats this adjective as if adverbial. Culy treats it as the predicate adjective of an implied **ἦσαν**, "they were walking in the commandments *in such a way that they were* blameless", TH; "both were righteous in the sight of God, living a blameless life in full observance of the commandments and precepts of the Lord", Rieu. Best taken as emphasising their piety, not their perfection; "they were good people", CEV.

v7

και "but" - AND. NIV takes the particle as an adversative, although Luke may just want to add a coordinate point, "and" Luke is gentle in his description, given the shame of being childless. A state commonly regarded as punishment for sin.

αυτοις dat. pro. "they [had no children]" - A CHILD WAS NOT [TO THEM]. Dative of possession.

καθοτι "because" - BECAUSE. This conjunction is often causal, as here, so introducing a causal clause explaining why they had no children, "because, for"

προβεβηκοτες [**προβαινω**] perf. part. "they were [both] well along" - [ELIZABETH WAS BARREN AND THEY WERE] HAVING BEEN ADVANCED. The participle with the imperfect verb to-be **ἦσαν** forms a periphrastic pluperfect construction, possibly emphasising aspect, an ongoing state. Luke provides us with information to further emphasise the wonder of John's birth. "They were both getting on in years", Phillips.

εν + dat. "very old" - IN [YEARS]. Temporal use of the preposition, idiomatic; "advanced in age", Cassirer.

v8

ii] The story of the annunciation, v8-23. a) Setting, v8-10. It was in his old age that the lottery for service at the Temple fell on Zechariah. Events unfold as he keeps the incense burning on the altar in front of the Most Holy Place while hidden from the worshippers outside.

Nolland, referring to Hubbard, *The Matthean Redaction of a Primitive Apostolic Commissioning*, notes the elements of a commissioning found in this story: circumstantial introduction, v8-10; confrontation between the commissioner and the commissioned, v11; reaction to the holy presence, v12; commission proper, v13-17; protest to commission, v18; reassurance, v19-20; conclusion, v21-23.

εγενετο "once" - IT CAME TO PASS, IT HAPPENED. For Luke, this verb, usually with **δε** or **και** and followed by a temporal **εν**, often serves to indicate narrative transition / a paragraph marker. In Luke it appears some 40 times. Most often used at the beginning of a narrative (24 times), with the other uses related to the beginning of a narrative, or transition within a narrative, or the climax of a narrative. "Now while he was serving as a priest before God", ESV.

εν τω + inf. "when" - IN THE [TO PERFORM PRIESTLY DUTIES OF HIM]. This construction, **εν** + a dative articular infinitive, forms a temporal clause,

contemporaneous time; "it came to pass, while he was performing his priestly duties."

εν + dat. "**when [Zechariah's division was on duty]**" - IN = WHEN [THE ORDER OF THE DIVISION OF HIM]. Forming a prepositional phrase which is either local, expressing state / context, "in the sequence of his series as customary among the priests", Berkeley, or temporal, as NIV. Phillips nicely treats the phrase as a paretic; "(it was the turn of his division to be on duty)".

ἱερατευειν [**ἱερατεω**] pres. inf. "**was serving as priest**" - TO PERFORM PRIESTLY DUTIES. The infinitive with **εν τω** above. "To take part in the temple service", REB.

εναντι + gen. "**before [God]**" - BEFORE [GOD]. Spatial, see **εναντιον**, v6; "in the presence of God."

v9

ελαχε [**λαγχανω**] aor. "**he was chosen by lot**" - HE RECEIVED / HE WAS CHOSEN BY LOT / HE CHOSE BY LOT. It is unclear who does the choosing, but it is probably done on behalf of the priests, so "he was chosen by lot". According to Josephus, there were some 8,000 priests in Jerusalem. There was a morning and evening offering of incense which was allocated to a priest by means of a lottery. A person would be lucky to receive this honour once or twice in their life.

κατα + acc. "**according to**" - ACCORDING TO. Expressing a standard: "in accordance with, corresponding to." Not, "he was serving as a priest according to custom", but "according to custom he was chosen."

της ἱερατειας [**α**] gen. "**[the custom] of the priesthood**" - [THE CUSTOM] OF THE PRIESTLY OFFICE. The genitive is adjectival, idiomatic; "the custom followed by those in the priestly office", Culy.

εισελθων [**εισερχομαι**] aor. part. "**to go [into]**" - HAVING ENTERED. The participle is possibly temporal, as AV, "when he went into the temple of the Lord", but probably better attendant circumstance expressing action accompanying the infinitive "to burn incense"; "he was chosen by lot, as the custom is in the priestly office, to go into the sanctuary of the Lord and offer incense", Cassirer.

τον ναον [**ος**] "**the temple**" - [INTO] THE TEMPLE [OF THE LORD]. This is not the usual word used by Luke for the temple precincts. Here used to refer to the holy place where the sacrifice is offered, which was in front of the great curtain hanging before the holy of holies, so "holy place." The genitive "of the Lord" is adjectival, possessive.

του θυμιασαι [**θυμιαω**] aor. inf. "**burn incense**" - TO BURN INCENSE. This construction, the genitive articular infinitive, usually forms a purpose clause, "in order to burn", or hypothetical result, "so that he could burn."

v10

τη ώρα [α] dat. "**when the time came**" - [AND] AT THE HOUR. The dative is adverbial, temporal, serving to introduce a temporal clause; "the hour when the incense was burnt."

του θυμιαματος [α ατος] gen. "**for the burning of incense**" - OF THE INCENSE BURNING. The genitive is adjectival, idiomatic / temporal, limiting "hour"; "the hour when the incense was offered", Culy.

το πληθος [ος] "**the assembled**" - [ALL] THE MULTITUDE, THE WHOLE BODY. Nominative subject of the periphrastic imperfect. "The crowded congregation", Phillips.

του λαου [ος] gen. "**worshippers**" - OF THE PEOPLE. The genitive is adjectival, partitive / wholative. "People" here probably takes the more religious sense of "congregation."

ην ... προσευχομενον [προσευχομαι] pres. part. "**were praying**" - WERE PRAYING [OUTSIDE]. A periphrastic imperfect, possibly used to emphasise durative aspect, they continued in their praying; "the mass of the people all remained in prayer outside", Moffatt. The people's prayer is an act of participation in the priestly function.

v11

b) The angelic proclamation, v11-20: In the quietness and solitude of the Holy Place, an angel appears and speaks with Zechariah. Fear is a reasonable response, given the circumstances. The term "angel of the Lord" probably means "the angel who serves the Lord." The angel tells how Zechariah and Elizabeth's prayer for a child is about to be answered. The child will be a son and they must name him John. He will be a "joy and delight" to them. His birth will cause great rejoicing. He will be "great in the sight of the Lord". He is not to drink alcohol and will be "filled with the Holy Spirit even from birth" - he will be stimulated by the Spirit rather than alcohol. The Holy Spirit had come on the Old Testament prophets intermittently, but John is to reflect the dawning of the new age where the Spirit is poured out permanently. The angel's prophecy continues with the announcement that John will gather many of the lost of Israel into the kingdom. He will be the long-awaited Elijah who will turn the hearts of the people in preparation for the coming of the messiah, Mal.4:5. This is all a bit much for Zechariah and so he doubts the veracity of the vision. The angel then gives his name, although it is more rightly his function; Gabriel foretold the messiah's coming and now he proclaims that the day has come, Dan.9:25, and it is he who will sound the trumpet at the parousia. Doubt has its cost, and so Zechariah is given a sign; he is rendered speechless until the birth of John.

δε "**then**" - BUT/AND. Transitional, indicating a step in the narrative.

αγγελος "an angel" - AN ANGEL. Nominative subject of the verb "to appear." Often an anarthrous (without an article) **αγγελος** means a definite "the angel [of the Lord]", serving as a general term for a theophany. Here though it is obviously "an angel."

κυριου [ος] gen. "of the Lord" - OF THE LORD. The genitive is adjectival, descriptive, idiomatic / source, "an angel *which is from* the Lord", or possibly even with the sense, "an angel *who serves* the Lord / *in service to* the Lord."

ωφθη [οραω] aor. pas. + dat. "appeared" - APPEARED. An objective appearing is intended. Interestingly, announcements of a divinely instigated birth are usually to the wife.

αυτω "to him" - TO HIM. Dative of direct object after the passive **οραω**, "to appear"; dative of persons.

εστως [ιστημι] perf. part. "standing" - HAVING STOOD. The participle is adjectival, attributive, limiting angel, "who was standing", although since it is anarthrous it may be adverbial, modal, expressing the manner of the angel's appearing.

εκ δεξιων adj. "at the right side" - OUT OF RIGHT SIDE. A technical phrase meaning "at the right side", as NIV - the side of favour. Plummer notes that the angel is therefore standing between the altar and the candlestick in the Holy Place.

του θυσιαστηριου [ον] gen. "of the altar" - OF THE ALTAR. The genitive is adjectival, partitive.

του θυμιματος [α ατος] gen. "of incense" - OF INCENSE. The genitive is adjectival, idiomatic / locative; "the altar *where* the incense is burned."

v12

ιδων [ειδον] aor. part. "when [Zechariah] saw" - [AND] SEEING *the apparition*. The participle is adverbial, best treated as temporal, as NIV.

εταραχθη [ταρασσω] aor. pas. "he was startled" - [ZECHARIAH] WAS TERRIFIED, TROUBLED. The position is emphatic, while the word itself expresses real terror: "alarmed", Barrett, better than "troubled", Moffatt, etc. For Luke, such a response is a long way from faith.

επι [επι] + acc. "[he was gripped with fear]" - [AND FEAR FELL] UPON [HIM]. Spatial, "down upon, on."

v13

μη φοβου pres. imp. "do not be afraid" - [BUT/AND THE ANGEL SAID TOWARD HIM] DO NOT FEAR [ZECHARIAH]. It is often argued that **μη** with the present imperative serves as a command to cease an action which is already underway, so

"don't be afraid any longer." This classification is no longer widely accepted; see Porter.

διότι "-" - BECAUSE. Causal conjunction introducing a causal clause, "for your petition has been heard", Weymouth.

σου gen. pro. "**your [prayer]**" - [THE PRAYER] OF YOU. The genitive may be classified as: adjectival, possessive, or descriptive, idiomatic / source, "from you", or even verbal, subjective.

εισηκουσθη [εισακουω] aor. pas. "**has been heard**" - WAS HEARD. What prayer was heard; his prayer for a son or the redemption of Israel? If it's his prayer in the sanctuary, then it is probably his prayer for the redemption of Israel. Luke makes a point of stating that the prayers of the righteous are answered, 18:7-8.

και "-" - AND. Culy opts for a consecutive sense here, serving to introduce the result of the previous event; "because God has heard your prayer, your wife Elizabeth is going to bear a son for you." Yet, this then gives the impression that Zechariah's prayer is for a son, when his prayer is more likely for the redemption of Israel. The gift of a son to Elizabeth and Zechariah is a by-product of that redemption. "Do not be afraid, Zacharias: your prayers have been heard. Elisabeth you wife will bear you a son and he will make a people fully ready for their Lord (ie., the redemption of Israel)", Phillips.

σου gen. pro. "**your [wife]**" - [THE WIFE] OF YOU [ELIZABETH]. A genitive of relationship.

σοι dat. pro. "**you [a son]**" - [WILL BEAR A SON] TO YOU [AND YOU WILL CALL THE NAME OF HIM JOHN]. Dative of indirect object / interest, advantage. Culy corrects Wallace's dative of indirect object, stating that it is a dative of interest, advantage, "a son for you." As Turner notes, most datives can be classed as a dative of interest, so surely both are right.

v14

εσται [ειμι] fut. "**he will be**" - [AND] HE WILL BE. The subject of the verb to-be is unclear. Is it an assumed John, as NIV, or is it the singular collective "you"? The dative "you" would be a dative of direct object if John is the subject, and a dative of interest, advantage if "you" is the subject, "for you will be joy and gladness"; "your heart will be filled with joy and exaltation", Cassirer.

χαρα [α] "**a joy**" - A JOY [AND GLADNESS]. Nominative subject of the verb to-be. A word often used by Luke to describe a person's reaction to a confrontation with the divine in Jesus. Both joy and gladness have messianic overtones which express the reaction of God's people to the coming kingdom. "His birth will make you very happy", CEV.

σοι dat. pro. "**to you**" - TO YOU. Dative of indirect object.

πολλοι adj. "**many**" - [AND] MANY, MUCH. Some argue it means "all", but "a lot will be exceedingly happy" is better.

επι + dat. "**because of**" - ON. A causal sense is probably intended; "because of, on the basis of."

αυτου gen. pro. "**his [birth]**" - [THE BIRTH] OF HIM [WILL REJOICE]. The genitive is adjectival, possessive, although an active / verbal noun can prompt a classification of either a subjective, or objective, possibly objective since the genitive "him" receives the action of the verbal noun "birth", but better subjective since the genitive "of him" prompts his birth from within the womb. It is examples like this which spawn suspicion of a verbal classification!!!

v15

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why people will rejoice at the birth of John.

μεγας adj. "**great**" - [HE WILL BE] GREAT. The adjective serves as a predicate nominative. In the sense that John has an important part to play in God's plans.

ενωπιον + gen. "**in the sight [of the Lord]**" - BEFORE, IN FRONT OF [THE LORD]. Spatial. As with εναντι, v8, and εναντιον, v6; see v6. Possibly: "your son will be a servant of the Lord", CEV; "God will give him a great task to do", Barclay; "he will be one of God's great men", Phillips ..., all attempting to give some sense to being "before" the Lord.

ου μη + subj. "**never**" - [AND] NOT NOT [MAY HE DRINK]. A subjunctive of emphatic negation; "he will never ever take strong wine ..."

σικερα "**fermented drink**" - [WINE AND] SPIRITS. Accusative direct object of the verb "to drink." Possibly "beer", but then any alcoholic drink, so "wine and spirits." There is no argument here that such are evil, but rather that John will take on the role of an ascetic, a Nazarite, (although there is no mention of not cutting his hair) as an expression of his prophetic office.

πλησθησεται [πιμπλημι] fut. pas. "**he will be filled**" - [AND] HE WILL BE FILLED. Unlike the prophets of old, the abiding presence of the Spirit will be continuous, rather than intermittent. As to when he is "filled", some argue at birth, others argue for "in his mother's womb", cf., 1:41. For Luke, this "filling" is for proclamation. Following Old Testament precedence, a person is filled and then speaks for God.

πνευματος αγιου gen. "**the Holy Spirit**" - OF = WITH *the* HOLY SPIRIT. The genitive is adjectival, idiomatic / content; "filled *full of* the Holy Spirit." "Spirit" is usually regarded as a monadic noun, that is, taking an assumed definite article rather than being anarthrous, thus "the [God's] Holy Spirit."

ετι εκ + gen. "**even from**" - YET OUT OF = WHILE IN. An emphatic construction serving to identify a particular point of time.

αυτου gen. pro. "[birth]" - [MOTHER'S BELLY] OF HIM. The genitive is adjectival, relational.

v16

επιστρεψει [επιστρεφω] fut. "**he will bring back**" - [AND] HE WILL TURN BACK, TURN AROUND. The sense is of "repentance", a turning to, or better, a returning to God; an action constantly required of the people of Israel in the Old Testament. Although this turning around involves a return to righteousness, of piety toward God and compassion toward one's neighbour, it is Israel's inability to love either God or neighbour that will focus John's message on the greater one who comes after him, the one righteous Israelite in whose righteousness the unrighteous may find salvation.

των υιων [ος] gen. "**[many] of the people [of Israel]**" - [MANY] OF THE SONS / DESCENDANTS [OF ISRAEL]. The genitive is adjectival, partitive. John's ministry is limited to Israel.

επι + acc. "**to**" - UPON. Probably here expressing influence / control, "to their God."

αυτων gen. pro. "**their [God]**" - [THE GOD] OF THEM. Genitive is adjectival, idiomatic / subordination; "the God over them."

v17

Note the Old Testament allusions in this verse, Mal.2:6, 3:1, 3:24, 4:5.

προελευσεται [προερχομαι] fut. "**will go on**" - [AND] WILL GO FORWARD [BEFORE HIM]. The sense of leading or going before the Lord means "introducing", "representing", thus "proclaiming" the Lord (God, rather than the messiah, Jesus) to the people. Probably not referring to John as Jesus' "forerunner", even though he is.

εν + dat. "**in**" - IN. The preposition here is probably adverbial, expressing manner, "John proclaims God, with spirit and power / with God's powerful Spirit, as Elijah proclaimed God." Possibly instrumental, means, guided by, "possessed by the spirit and power of Elijah", NEB; "with the same spirit and power that Elijah had", CEV.

πνευματι και δυναμει "**the spirit and power**" - SPIRIT AND POWER. Is the "spirit" here God's Spirit. If so, possibly better rendered "powerful Spirit."

Ηλιου "**of Elijah**" - OF ELIJAH. The genitive is adjectival, relational; "the spirit and power that were associated with Elijah", Culy. John ministers / preaches in the same manner as Elijah, although without miracles.

επιστρεψαι [επιστρεφω] inf. "**to turn**" - TO TURN BACK [*the* HEARTS OF *the* FATHERS]. The infinitive is adverbial, probably final, expressing purpose, "in order to." See above. Possibly family reconciliation, Mal.3:24, or reconciliation

with God. Many commentators argue for symbolic, or spiritual, interpretations of this dual reconciliation, eg. the fathers represent Israel and the sons represent the Gentiles. Obviously, this is a call for a return to the business of loving God and loving neighbour. Both elements are present in John's preaching.

επι + acc. "**to [their children]**" - TO [*the = their* CHILDREN]. Here again expressing influence / control; "It will be his task to reconcile fathers and children", Barclay.

εν + dat. "**to [the wisdom]**" - [AND *the* DISOBEDIENT] IN [WISDOM, THINKING, THOUGHTFULNESS, UNDERSTANDING]. Culy suggests that the use of **εν** here is simply a stylistic change from **επι**, so here with the same sense, as NIV. A rare use for this preposition; "to turn the disobedient."

δικαιων gen. adj. "**of the righteous**" - OF *the* RIGHTEOUS. The genitive is adjectival, attributive, limiting "wisdom". Luke has just identified John's task as a social one, restoring relationships, but it is also a spiritual one, of turning the disobedient to "righteous thoughts." Note that Culy also suggests a classification of verbal, subjective, "to the wisdom of the righteous", or descriptive, idiomatic / source, "wisdom (*which is*) from the righteous."

ετοιμασαι [ετοιμαζω] aor. inf. "**to make ready**" - TO PREPARE [TO = FOR *the* LORD A PEOPLE HAVING BEEN MADE READY]. Again, the infinitive is adverbial, final, expressing purpose. The participle **κατεσκευασμενον** "having been made ready" ("prepared", NIV), probably functions adjectivally; "in order to prepare a people who are made ready for *the* Lord" (the dative **κυριω**, "to Lord", is a dative of interest, advantage). This serves to emphasise the preparedness, so "to make a people perfectly ready for the Lord", Goodspeed.

v18

κατα + acc. "**[how can I be sure of this?]**" - [AND ZECHARIAH SAID TO THE ANGEL.] ACCORDING TO [WHAT WILL I KNOW THIS]? Expressing a standard; "in accordance with." Another Old Testament allusion, Gen.15:8, LXX. Zechariah is actually asking for a sign, which is understandable in the circumstances, and for this he has Old Testament precedence. None-the-less, such a request evidences little faith, and so he is treated accordingly. Zechariah got his sign; he was struck dumb. "How shall I know that this is really going to happen", Barclay.

γαρ "-" - BECAUSE. Introducing a causal clause explaining why Zechariah is sceptical of the promise.

εγω "**I [am an old man]**" - I [I AM OLD]. Emphatic use of the personal pronoun.

προβεβηκυια [προβαινω] perf. part. "**is well along [in years]**" - [AND THE WIFE OF ME] HAVING ADVANCED [IN THE DAYS OF HER]. The participle is adjectival, predicative, limiting "wife", a "wife well stricken in years", AV, although Culy suggests it is best to assume an implied **εστιν**, so forming a

periphrastic pluperfect. "My wife is advanced in years", Moffatt; "My wife and I are both very old", CEV.

v19

αποκριθεις [αποκρινομαι] aor. pas. part. "**[the angel] answered**" - [AND] HAVING ANSWERED [THE ANGEL SAID]. Attendant circumstance participle, redundant / pleonastic, expressing action accompanying the verb "said." This very common Semitic construction serves to introduce direct speech and so is often followed by a dative of indirect object of the verb "to say"; "he answered and said to" It will often indicate a change in speaker - dialogue transition. Both Runge Gk., and Levinsohn Gk., argue for a more detailed discourse purpose, but the construction generally functions as a "speed hump, attracting attention to what follows", Runge; See Culy p.29-30.

αυτω dat. pro. "-" - TO HIM. Dative of indirect object.

εγω pro. "**I [am]**" - I [I AM GABRIEL]. Emphatic use of the pronoun. Possible meanings for Gabriel include: "God is my hero", "God has shown himself strong." It was commonly held that he was one of a small number of angels who had direct access to God.

ὁ παρεστηκως [παριστημι] perf. part. "**I stand**" - THE ONE HAVING STOOD [BEFORE GOD]. The participle is adjectival, attributive, limiting "Gabriel"; "I am Gabriel who stands in the presence of God", Berkeley.

απεσταλην [αποστελλω] aor. "**I have been sent**" - [AND] I WAS SENT. Aorist indicating completed action. The sense is "I was commissioned." The passive can be viewed as theological / divine, "sent by God."

λαλησαι [λαλεω] aor. inf. "**to tell**" - TO SPEAK, SAY. This infinitive, as with "to speak", is adverbial, final, expressing purpose; "I was sent in order to speak to you and announce these things to you."

σοι dat. pro "**you**" - TO YOU. Dative of indirect object.

ευαγγελισασθαι [ευαγγελιζω] aor. inf. "**to tell**" - [AND] TO ANNOUNCE / COMMUNICATE IMPORTANT NEWS [THESE THINGS TO YOU]. The infinitive is adverbial, final, expressing purpose; "in order to announce." Accusative direct object of the infinitive is "these things", accusative of respect, "about these things"; about "good news", "glad tidings, Berkeley, "happy news", Cassirer, etc. This verb technically means to announce important news, the "these things" being the words / divine message; "I have been sent to speak to you in order to communicate to you this important news."

v20

ιδου "-" - [AND] BEHOLD. Interjection. Serving to introduce a significant statement or event.

εση σιωπων **"you will be silent"** - YOU WILL BE MUTE. As with the negated participle δυναμενος "not being able", Luke has formed a future periphrastic construction, the future of the verb "to be" + the pres. part., serving to emphasise durative aspect; "you shall live in silence", Phillips.

αλησαι [αλεω] aor. inf. **"[not able] to speak"** - [AND NOT BEING ABLE] TO SPEAK. The infinitive is complementary, completing the sense of the negated participle "not being able".

αχρι + subj. **"until [the day this happens]"** - UNTIL [WHICH DAY THESE THINGS HAPPEN]. The construction forms an indefinite temporal clause expressing time up to. Referring to the birth of John.

ανθ [αντι] ὡν **"because"** - INSTEAD OF WHICH = BECAUSE. The preposition αντι + gen. pro. forms a relative causal construction; "and this will be so because you have put no trust in my words", Cassirer.

τοις λογοις [ος] dat. **"[you did not believe my] words"** - [YOU DID NOT BELIEVE] IN THE WORDS [OF ME]. Dative of direct object.

εις + acc. **"at [their proper time]"** - [WHICH WILL BE FULFILLED] INTO [THE TIME OF THEM. Here used instead of εν, adverbial, temporal; "in the time appointed by God for the fulfilment of Gabriel's words." Time is taken as not "point of time", "duration of time", "time at which", but most likely "the proper / appropriate time"; "appointed time", JB.

v21

c) The consequences, v21-23: The sacrificial service is proceeding outside while Zechariah continues to serve before the Most Holy Place. As part of the ceremony, the priest would come out and pronounce a blessing. Zechariah is delayed by the vision, and when he does come out, the best he can do is gesture to the gathered worshippers. They reasoned rightly that he had seen a vision.

και **"meanwhile"** - AND. More transitional than coordinate, introducing a change of scene.

ην προσδοκων [προσδοκew] **"were waiting"** - [THE PEOPLE] WERE EXPECTING, WAITING FOR [ZECHARIAH]. The imperfect of the verb to-be with the present participle forms an imperfect periphrastic construction emphasising aspect / duration. As Thompson notes, it may stand in parallel with the imperfect "they were amazed, wondering", as NIV, or ingressive, "the people were waiting and they began to wonder", NET. "The people were waiting impatiently for something to happen."

εθαυμαζον [θαυμαζω] imperf. **"wondering why"** - [AND] THEY WERE AMAZED. They, the people, "were surprised that he was lingering so long", Barclay.

εν τῷ χρονίζειν [χρονίζω] pres. inf. "**stayed so long**" - [HE] IN TO STAY LONG, DELAY. This construction, the preposition **εν** with the dative articular infinitive, forms a temporal clause, contemporaneous time, "while, during", but it could also be causal, "because he delayed", NET. The accusative subject of the infinitive is **αυτον**, "him".

εν + dat. "**in**" - IN [THE TEMPLE]. Locative, expressing space.

v22

εξελθων [εξερχομαι] aor. part. "**when he came out**" - [AND] HAVING COME OUT. The participle is adverbial, temporal, as NIV.

λαλησαι [λαλω] aor. inf. "**[he could not] speak**" - [HE WAS NOT ABLE] TO SPEAK. The infinitive is complementary, completing the sense of the negated verb "he was not able." This negated imperfect verb "to not be able" may be conative, "trying to speak, but not being able", Thompson.

αυτοις dat. pro. "**to them**" - TO THEM. Dative of indirect object.

και "-" - AND. Culy, noting the work of Titrud, makes the point that **και** can have a greater force than just introducing a conjoined clause, but implies that the clause introduces the result of the previous event; "when he came out he was unable to speak and so they realised that he had a vision in the sanctuary."

οτι "-" - [THEY KNEW = REALISED] THAT [HE HAD SEEN A VISION IN THE TEMPLE]. Introducing a dependent statement of perception expressing what they "realised / knew"; "they realised that he had seen ("has seen" in the tense of their actual thought) a vision."

ην διανευων [διανευω] pres. part. "**he kept making signs**" - [AND HE] WAS MOTIONING [TO THEM AND HE REMAINED MUTE, UNABLE TO SPEAK (a word sometimes used of a deaf person)]. Imperfect periphrastic again indicating continued action, "he continued making signs to them." The actual sequence of events is unclear as a number of priests would be present leading different parts of the liturgy. Clearly, Zechariah had been alone at one point in the service, and was now unable to perform his part of the concluding liturgy. The "making signs" may well be the final blessing which he performed with hand gestures.

v23

και εγενετο [γινομαι] aor. "-" - AND IT CAME ABOUT. "And it came to pass", AV; See 1:8.

ως "**when**" - WHEN, WHILE [THE DAYS]. Here this comparative conjunction takes a temporal sense, as NIV. This is a common usage in the LXX, but only so in Luke in the NT. "The days" generally takes the sense "the time", as NIV.

της λειτουργίας [α] gen. "[his time] of service" - OF THE SERVICE [OF HIM]. The genitive is adjectival, idiomatic / temporal; "the time when his administration was completed."

επλησθησαν [πιμπλημι] aor. pas. "were completed" - WERE FULFILLED. "Were accomplished".

εις "-" - [HE WENT] TO, INTO [THE HOUSE OF HIM]. Local, expressing the direction of the action and/or arrival at. "He went home", CEV. Zechariah lived in the hill country South of Jerusalem, cf. 1:39

v24

iii] Conclusion; the preliminary fulfilment of the promise, v24-25. The service completed, Zechariah and Elizabeth return home. Elizabeth concealed her pregnancy for as long as possible, most likely to savour its joy for herself. In Jewish society, to be found childless was regarded as a "disgrace", a "reproach".

μετα + acc. "after" - [AND] AFTER [THESE DAYS]. Here the preposition takes on a temporal sense; "after those days ..."

αυτου gen. pro. "his [wife]" - [THE WIFE] OF HIM, [ELIZABETH, WAS SEIZED = CONCEIVED]. the genitive is adjectival, relational.

περικρυβεν [περικρυβω] imperf. "remained in seclusion" - [AND] SHE WAS HIDING [HERSELF *for* FIVE MONTHS]. "She entirely concealed the fact that she was pregnant for over five months." Numerous suggestions have been put forward as to why she did this, but all are a matter of speculation. In my own experience, I have noted that older women are more aware of the possibility of a miscarriage, and so they don't jump the gun. They also like to savour the surprise of their friends when finally, the bump can no longer be put down to a weight problem. "Kept herself in seclusion", NASB.

λεγουσα [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to hide", but also possibly modal, expressing the manner of her hiding; "saying", AV, "remarking", Berkeley, "declaring", Junkins.

v25

οτι "-" - THAT. Recitative, introducing a dependent statement, direct speech, expressing what she was λεγουσα perf. part. "saying", v24, "she said that", v25.

ουτως adv. "this" - [THE LORD HAS DONE] THUS. The adverb here is modal expressing manner; "the Lord has acted in this way on my behalf." Pointing either back to the fulfilment of the Lord's promise in v24, or pointing forward to the second clause of this verse, namely "This is what the Lord has done for me, he saw fit to take away the public humiliation which I was suffering."

μοι dat. pro. "**for me**" - TO ME. Dative of interest, advantage; "for me".
εν + dat. "**in [these days]**" - IN [THESE DAYS]. Temporal use of the preposition.

ᾧς dat. pro. "-" - IN WHICH. Dative of time, "during which."

επειδεν [επειδον] aor. "**he has shown favour**" - HE LOOKED ON, GAZED ON *me*. Idiomatic for looking with favour upon; "He smiled upon me", Williams.

αφελειν [αφαιρω] aor. inf. "**taken away**" - TO TAKE AWAY. The infinitive probably serves to form a final clause, "in order that", or better a consecutive clause expressing result, "with the result that"; "What the Lord has done will keep people from looking down on me", CEV.

μου "**my [disgrace]**" - [REPROACH] OF ME. The genitive is adjectival, possibly verbal, objective, "the disgrace I have endured", Goodspeed, or simply possessive, expressing the possession of a derivative characteristic. The disgrace is the assumed divine chastisement that goes with being childless.

εν "**among**" - IN = AMONG [MEN]. Taking a local sense / association. "He has taken away the thing that was a public humiliation to me", Barclay.

1:26-38

The mission of the Messiah, 1:5-9:50

1. Prophecies about the coming messiah, 1:5-2:40

ii] Vision of Mary

Synopsis

Following on from the angel's announcement to Zechariah, Mary receives her own angelic visitation, but this time privately, and in a quiet village setting.

Teaching

Mary's child is no normal child. He is the heir to David's throne, and will usher in the long-promised kingdom of God.

Issues

i] Context: See 1:5-25. *The Vision of Mary*, dealing with the annunciation, is the second episode of six covering *The Prophecies concerning the coming kingdom*, 1:5-2:40.

ii] Structure: *The vision of Mary*:

Setting, v26-27;

The annunciation, v28-37:

The visit of an angel, v28-30;

The announcement, v31-33;

Mary's question, v34;

The angel's answer, v35;

A confirming sign, v36-37;

Mary's compliance, v38:

"I am the Lord's servant"

iii] Interpretation:

Luke's account of the angelic visitation to Mary makes the point that the child to be conceived in her womb will be no normal child. He will be the heir to David's throne and will take the royal title, "Son of the Most High", cf., Ps.2:7, 89:26f, and "Son of God", which titles describe his unique messianic authority. It is he who will usher in the long-promised kingdom of God.

Luke's telling of the angelic visitation to Mary, certainly carries with it Old Testament allusions, cf., Jud.13:2-7 - it is a typical annunciation story. Yet, what is most notable about the story, is the way it parallels the annunciation of the Baptist's birth; the two stories have a shared framework.

When the two stories are placed side-by-side, Jesus emerges as the greater one. John's role is to prepare God's people, while Jesus' role is to rule his people; John's role is temporary, Jesus' role is eternal. John is certainly a great man, but Jesus is the Son of the Most High God.

Another interesting feature of the story is the way Mary is the focus of the annunciation, rather than Joseph. It is through Joseph that Jesus receives his Davidic heritage, and yet Mary is the centre of Luke's story. When Mary is compared with Zechariah, we see a woman of faith compared with a man of doubt. Zechariah is struck dumb, but Mary speaks, "let it happen to me as you have said." Luke's affirmation of women in the gospel is quite unusual for the age.

vi] Homiletics: *God's impossible*

Some years ago, Margaret Ackland, a Christian artist who has gained some acclaim in Australia, exhibited a beautiful painting of the annunciation. The painting depicted the shock and horror of Mary as she received the revelation from the angel. Here was this young teenager, probably not yet fourteen, confronted with a future that would totally overturn her life. This was not the painting of a young woman overcome with pious joy.

It was not so much the vision that shocked her, but rather the word. She was "highly favoured" of the Lord, and when the Lord favours you, your life will never be the same. Many a prophet had wished the Lord had not favoured them. Even Moses tried to slip out from under God's favour. The trouble is, you can't walk away from the Lord.

Mary's perplexity increased as God's plan was revealed to her. The conception of the child would be a creative act of God's Spirit. She would bare a child who would fulfil the messianic hopes of Israel. She could rest on this promise, for "No word from God is devoid of power". She answered as a true person of faith, "May it be to me as you have said."

Like Mary, we stand under God's favour. His plan for our life entails promises which affect, not just our life in these present shadows, but life in the brilliance of eternity. God's plan for our life is wondrous, and yes, often troubling. Yet, his promises are sure, for "no word from God is devoid of power." Like Mary, let us give ourselves to the Lord's favour; "may it be to me as you have said."

Text - 1:26

The annunciation, v26-38. This episode serves "not so much in announcing the virginal conception, as in making known from a divine source, and in advance of his conception, who and what Jesus is predestined to be", Evans.

i] Setting, v26-27. It is normally argued that the virgin birth was necessary so that Jesus would not be tainted by original sin. This is mere speculation and is not found in scripture. God is quite capable of achieving human salvation through a perfect messiah without a virgin birth. Luke simply states the facts, and draws from them the implication of Jesus' messianic authority. Luke sees Jesus' credentials confirmed in Joseph who is "a descendant of David" (of the house of David) - the Messiah is of David's lineage. Jesus may not be of Joseph's blood line, but in typical Semitic fashion, Jesus properly inherits his "adopting" father's lineage. Note that following the custom of the time, an engagement is as good as a wedding.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εν + dat. "**in [the sixth month]**" - IN [THE SIXTH MONTH]. Temporal use of the preposition serving to introduce a temporal clause.

απο + gen. "**[God sent]**" - [THE ANGEL GABRIEL WAS SENT] FROM [GOD]. Expressing origin/source, as NIV, although possibly here the rare sense of agency is intended, "by". A variant ὑπο, "by", expressing agency, exists, but obviously a correction of the original text. "The angel Gabriel was sent from God's heavenly realm to the Galilean town of Nazareth." Note that Hebrew usage would have Raphael rather than Gabriel, cf., Tob.5:4. The passage has echoes of Daniel 10:11-12.

ἧ dat. pro. "**Nazareth**" - [TO, INTO A CITY OF GALILEE] TO WHICH [was NAME NAZARETH]. Dative of possession.

v27

παρθενον [ος] "**virgin**" - [TOWARD] A VIRGIN. Mary's virginity is noted by Luke, not because virginity is worthy in itself, nor that she is highly spiritual, but to emphasise the miracle. Elizabeth was barren, but Mary was a virgin. The Gk. word of itself does not mean virgin, but rather unmarried woman, who may or may not be a virgin. Isaiah 7:14, quoted by Matthew, states "a maiden shall conceive", again somewhat unclear, although the early believers never wavered on the issue of the virgin birth.

εμνηστευμενη [μνηστευω] perf. pas. part. "**pledged to be married**" - HAVING BEEN BETROTHED. The participle is adjectival, attributive, limiting "virgin". The normal custom was a betrothal at 13 and marriage at 14.

ανδρι [ηρ δρος] dat. "**to a man**" - TO A MAN. Dative of direct object.

ῶ dat. pro. "-" - TO WHOM *is the* [NAME JOSEPH]. Dative of possession.

εξ + gen. "**a descendant [of David]**" - OUT OF, FROM [HOUSE OF DAVID]. Expressing source / origin. Establishing Jesus' Davidic heritage. That Joseph was not the genetic father of the child is of little import to the Jewish mind, given that an adopted child is accorded the same rights as a natural child.

της παρθενου [ος] gen. "the virgin's [name]" - [AND] THE NAME [OF THE VIRGIN]. The genitive is adjectival, possessive, or idiomatic, "the name *given to* the virgin."

Μαριαμ "Mary" - was MARY. Predicate nominative of an assumed verb to-be. The name means "excellence".

v28

ii] The annunciation, v28-37. a) The visit of an angel, v28-30. Mary is greeted as the "highly favoured" one. Some manuscripts add "blessed are you", but this is not found in the oldest texts. So, she certainly receives God's grace, but Luke does not suggest that she is not the giver of grace. These words leave her highly perplexed. She is not troubled by the vision, but by the "words".

εισελθων [εισερχομαι] aor. part. "went [to her]" - [AND] HAVING ENTERED, GONE INTO [TOWARD HER]. Probably an attendant circumstance participle, "entering said", so "went in and said", but possibly temporal, "the angel, as he approached her, said", Berkeley. The verb is used mainly of entering into an area, rather than approaching, as in entering a room. "He went in to her", Barclay.

χαίρει [α] pres. imp. "Greetings" - [HE SAID] JOY, DELIGHT = HAIL, GREETINGS. Often just a greeting, but here the sense of "rejoice" must be included. Possibly even an imperative, a call to rejoice, but most likely a stereotypical exclamation; "hail".

καχαριτωμενη [χαριτω] perf. pas. part. "you who are highly favoured" - *the one* HAVING BEEN FAVOURED. The participle serves as a vocative substantive, "O favoured one." She is favoured in that she is the recipient of God's free and unmerited grace, not because she is gracious, which she probably is. Mary is "highly favoured", not because of who she is, but because of the child she carries, v32-35.

μετα + gen. "with" - [THE LORD is] WITH [YOU]. Expressing association; as in "stand beside." A hortatory subjunctive verb to-be is assumed, expressing a wish, "May the Lord be with you."

v29

ἡ δε "Mary" - BUT/AND SHE. Transitional, indicating a change in speaker. Luke will often use the nominative article with δε to show a "shift in speaker", Culy, here from the angel's words to Mary's musings.

διεταραχθη [διαταρασσω] aor. pas. "was greatly troubled" - WAS DEEPLY DISTURBED, CONFUSED, PERPLEXED. The prefix strengthens the disturbance, so "greatly disturbed" by the angel's words, rather than his presence. Johnson suggests the sense "utterly confused" heading toward "terrified", and this because the angel tells her not to be afraid.

επι + dat. "**at [his words]**" - UPON [THE WORD, MESSAGE]. Spatial, "at"; instrumental, "by his words", Rieu, or causal "because of / on the basis of his words."

διελογιζετο [**διαλογιζομαι**] imperf. "**wondered**" - WAS PONDERING, CONSIDERING, DEBATING. The imperfect carries a durative sense, so an ongoing continued pondering may be in mind. The action could also be iterative, repeated action, "she mulled over what the angel had said", or conative, attempted action, "tried to discern", ESV, even ingressive, "began to wonder", NET.

ποταπος pro. "**what kind of**" - WHAT SORT OF [THIS GREETING, SALUTATION]. Used as an interrogative adjective forming an indirect question. "Sort of" = "meaning; "wondered what the greeting could mean", REB.

ειη [**ειμι**] opt. "**[this] might be**" - MIGHT BE. We may have expected a subjunctive verb to-be here, but Luke tends to use an optative in indirect questions.

v30

αυτη pro. "**to her**" - [AND THE ANGEL SAID] TO HER. Dative of indirect object.

μη φοβου [**φοβεομαι**] pres. imp. "**do not be afraid**" - DO NOT FEAR [MARY]. The sense is "stop being anxious." Fear is a normal response in the face of a divine visitation. As with so much in this passage, we again have an Old Testament allusion, eg., Jud.6:24.

γαρ "-" - BECAUSE. Introducing a causal clause explaining why Mary should stop being afraid.

ευρες [**ευισκω**] aor. "**found**" - YOU FOUND [FAVOUR]. Mary found, in the sense of received divine grace. Again, the idea is of the bestowal of favours from a superior to an inferior, apart from any worthiness in the inferior to receive the favour. Such does not seek to denigrate Mary, whom Luke affirms, but rather to emphasise the kindness of God.

παρα + dat. "**with [God]**" - WITH [GOD]. Probably not expressing association, "with", in the sense of "a participant whose viewpoint is relevant to an event*", so "favour in God's estimation", Culy, but expressing sphere, "in the sight of, before." "God has chosen you for a very precious privilege", Barclay.

v31

b) The announcement, v31-33: The angel tells Mary that she will have a son. Luke quotes Isaiah 7:14 with "Jesus" (The Lord is saviour) replacing "Immanuel" (God with us). Again, Luke doesn't make much of the fact of the virgin birth; he doesn't develop the idea. Interestingly, neither is the virgin birth taken up in the Epistles, nor in the writings of the early Church Fathers. Jewish sensibilities may be behind this gentle treatment of what is an amazing event. Only later, against the Docetists (those who deny the humanity of Jesus) and the Adoptionists (those

who deny the divinity of Jesus), is the virgin birth emphasised. In the vision, the angel declares Jesus' messianic qualifications. Luke is probably alluding to the second book of Samuel 7:10-16 - the messiah's kingship, unlike popular opinion, will have no end - his kingship is everlasting.

και ιδου "-" - AND BEHOLD. The interjection **ιδου**, often with **και** (26 times in Luke), is often used in a narrative to emphasise what follows, and sometimes to introduce a new participant. Marshall suggests that it "appears to be a sign of popular story-telling." Cf., Cully 1:20, p.20.

συλλημψη εν γαστρι "**you will be with child**" - YOU WILL CONCEIVE IN THE WOMB [AND WILL BEAR A SON]. The language does not imply something abnormal - again in line with Luke's playing down of the virgin birth. The language reflects Old Testament usage, eg., Gen.16:11, Isa.7:14. "You will become pregnant", or something softer, "**you are going to be the mother of a son**", Phillips.

καλεσεις [καλεω] fut. "**you are to give**" - [AND] YOU WILL CALL [THE NAME]. Obviously the future tense here carries imperatival (volitive) force.

αυτου gen. pro. "**him**" - OF HIM. The genitive is possessive.

Ιησουν [Ιησους] acc. "**Jesus**" - JOSHUA = JESUS (Yahweh is saviour). Accusative complement of the direct object "name", standing in a double accusative construction.

v32

ουτος pro. "**he**" - THIS ONE [WILL BE]. Demonstrative pronoun, subject of the verb to-be. This one = he will be.

μεγας adj. "**great**" - GREAT. Predicate adjective. Possibly just "he will grow up", while at the other extreme, some commentators suggest the usage here is absolute (as compared to John who is "great before the Lord") and therefore an expression of Christ's divinity, "the Great One."

κληθησεται [καλεω] fut. pas. "**will be called**" - [AND] HE WILL BE CALLED. "Will be recognised to be" rather than someone actually calling him / naming him, Son of God.

υιος [ος] "**the Son**" - SON. The accusative case would be expected, but here the noun serves as the subject complement of the nominative "**he**" of the passive verb "will be called." Cully nicely illustrates this classification: Object complement of an indicative verb, "I call him David", David being the object complement in a double accusative construction; Subject complement of a passive verb, "He is called David", David being the subject complement in a double nominative construction.

υψιστου gen. adj. "**of the Most High**" - OF MOST HIGH. The genitive is adjectival, relational. Superlative / absolute "highest", used of God when masculine, therefore "the Most High", or sometimes of God's place of dwelling

("high above") when neuter, "heaven". The context indicates that here it refers to God, and as a proper noun it is without the article. Therefore, "Son of the Most High" = "Son of God", which here is probably only a messianic title and does not imply a filial relationship. So "Son of God" = "son of David." The truth revealed in these words is that Jesus is the Davidic king who will rule the dawning kingdom.

αυτω dat. pro. "**him**" - [AND LORD GOD WILL GIVE] TO HIM. Dative of indirect object. "He will grant", "he will bestow upon him", Cassirer.

τον θρονον "**the throne**" - THE THRONE [OF DAVID THE FATHER OF HIM]. Probably a metonym where "throne" substitutes for an associate word, eg., "ruling authority", Culy; "he will set him upon the throne of his ancestor, king David", Junkins.

v33

βασιλευσει [**βασιλευω**] fut. "**he will reign**" - [BUT/AND] HE WILL SERVE AS A KING, REIGN. Jesus will reign over the tribes of Israel and this reign will be eternal, "forever". Again, Luke is employing Old Testament, Davidic, messianic imagery to underline prophetic fulfilment. Of course, Luke understands that Christ's kingdom transcends Jewish nationalism.

επι + acc. "**over**" - UPON. Used here of exercising control or authority, "over, with responsibility for."* "He will rule the people of Israel", CEV.

εις τους αιωνας "**forever**" - [THE HOUSE OF JACOB] TO, INTO THE AGES. A common phrase meaning "forever." The plural serves to underline the eternal aspect of forever. Christ's reign is eternal; "there will be no end", JB.

αυτου gen. pro. "**his**" - The genitive is adjectival, possessive, "his kingdom" / verbal, subjective, "the kingdom *ruled by* him."

της βασιλειας [**α**] gen. "**kingdom**" - [AND] OF THE KINGDOM [OF HIM THERE WILL BE NO END]. The genitive is adverbial, reference / respect; "and with respect to his kingdom, it will have no end." The genitive ties this clause to the preceding clause and thus its central idea of the kingship of Christ. Therefore, although the word rightly refers to the domain of Christ's reign, his sovereign reign, lordship, remains the focus. Note the parallelism between "house of Jacob", a rather traditional term for the house of Israel, cf., Isa.8:17, and the "kingdom [of God]". The link between the two is evident in Acts 15:16-18, quoting Amos 9:11-12. Often translated as "reign", "His reign shall never end", REB, although the everlasting nature of the Jesus' kingdom is in mind.

v34

c) Mary's question, v34: Mary is confused. She probably thinks the angel is saying that the conception is to take place immediately, but she is not yet married. So, "How will this be?"

δε "-" - BUT/AND [MARY SAID TOWARD THE ANGEL]. Transitional, here identifying a change in speaker; "Then Mary said."

πως ad. "**how [will this be]?**" - HOW [WILL THIS BE]? Interrogative adverb introducing a direct question; "How will this come about?"

επει "**since**" - BECAUSE. Causal conjunction introducing a causal clause.

ου γνωσκω pres. "**I am a virgin**" - [A MAN] I DO NOT KNOW. Obviously "I have not had sexual intercourse with a man", although the present tense, being durative, carries the idea "I am not having / I am not knowing", ie., she has had and continues to have no intercourse with a man. This usage of the word "know" is both Semitic and Hellenistic. Mary's response raises a problem. Why would she stress her present virginity given that the promised conception is future and she will indeed "know" Joseph soon, following the period of engagement? Some commentators suggest it is simply a Lukan literary device to emphasise her virginity, but it is quite possible that she has misunderstood the time frame, or even understood her conception to be an immediate occurrence. Evans suggests her response is nothing more than a product of "human incomprehension."

v35

d) The angel's answer, v35: Mary's conception is not described in the terms of her "mating" with the Holy Spirit, rather, the Spirit gives life to her barren womb. The Spirit is the agent of new creation and of resurrection life. So, God's Shekinah glory will "overshadow" her, will tabernacle with her. Note that the title "Son of God" is still messianic in character. Luke is not suggesting a filial relationship between Jesus and the Father.

αποκριθεις [αποκρινομαι] aor. pas. part. "**answered**" - [AND THE ANGEL] HAVING ANSWERED [SAID]. Attendant circumstance participle, redundant; see 1:19.

αυτη dat. pro. "-" - TO HER. Dative of indirect object.

επελευσεται [επερχομαι] fut. "**will come**" - [HOLY SPIRIT] WILL COME UPON. The idea may come from Isaiah 32:15, of the Spirit coming upon the wilderness such that the desert blooms, blooming spiritually in the realisation of the kingdom, or even of the Spirit coming upon someone to prophecy, or perform the will of God in a certain situation. There are no references of the Spirit coming upon someone to conceive a child, cf., Nolland.

ἐπι + acc. "upon [you]" - UPON, ON [YOU]. Spatial. Typical repetition of the prepositional prefix of a verb.

δύναμις [ις εως] "power" - [AND] *the* POWER. This word can function as an equivalent expression to spirit; "*the (holy) spirit of God* is a term for God himself as operating with effect in the world." Davies.

ὑψιστου gen. adj. "of the Most High" - OF *the* HIGHEST, MOST HIGH. The adjective serves as a substantive, while the genitive is, descriptive, idiomatic / source; "power *from* the Most High", or verbal, subjective, "*exercised by ...*"

ἐπισκιασει [ἐπισκιαζω] fut. "will overshadow" - WILL ENVELOP, OVERSHADOW. There is a possible sexual image here, but it may not be intended. The presence and power of God will tabernacle with Mary, she will experience the Shekinah, the presence of the divine in the cloud that covers faithful Israel. Here the Spirit is depicted as life-giving. Matthew has ἐκ "out of, from / by [the Holy Spirit]", probably with an instrumental sense. "He will draw his shadow over you." Luke makes the point that her child will be conceived "without human agency", Marshall.

σοι dat. pro. "you" - YOU. Dative of direct object after the verb "overshadow."

διό και "so" - THEREFORE, FOR THIS REASON AND = ALSO. Inferential conjunction with a adjunctive και introducing an emphatic logical conclusion (result, so Marshall).

το γεννωμενον [γεννωω] neut. pres. pas. part. "to be born" - THE *child* BEING BORN. The participle is neuter, "due to an implied το τεκνον", Thompson. Either "begat" or "bear", where "begat" focuses on the divine paternity and "bear" on Mary's maternity. Added variant εκ σου, "out of you."

What is the relationship between the participle το γεννωμενον and the adjective ἅγιον?

- It seems best to stay with the AV and treat this participle as an attributive adjective limiting the substantive adjective "the holy one", "the holy one which shall be born will be called the Son of God", together serving as the subject of the verb "will be called", as NIV.
- Nolland suggests that the participle serves as a substantive with ἅγιον, "holy", as its complement, "the child to be born will be called holy - Son of God", ie., both "holy" and "Son of God" serve as predicates of the verb "will be called", as ESV. For this construction see 1:32.
- Fitzmyer suggests that the participle serves as a substantive with ἅγιον, "holy" as a predicate adjective, "the child being born will be holy, he will be called the Son of God", as NRSV.

κληθησεται [καλεω] fut. pas. "will be called" - WILL BE CALLED [HOLY]. Again "will be recognised to be" is better.

θεου [ος] gen. "[**Son**] of **God**" - [*the* SON] OF GOD. Genitive of relationship. As indicated above, the NIV, as with most translations, has "Son of God" as the predicate of the verb "called", but it is possibly a secondary predicate, with the primary predicate being the adjective "holy"; "for that reason your child will be called holy, and the Son of God", Goodspeed. This is the first usage of the title "Son of God" in Luke. The term serves as a messianic title rather than a filial description; it is a messianic identifier.

v36

e) A confirming sign, v36-37: Elizabeth's conception will serve as a sign to Mary, validating this word from God, and she will serve as a confidant in Mary's lonely journey. The angel confirms the prophecy with the statement that "no word from God is devoid of power". This verse, wrongly used, can cause no end of troubles when someone acts on what they believe is "a word from God". God will do what he says he will do, not what we think he will do.

και ιδου "-" - AND BEHOLD. See 1:30.

Ελισαβετ "**Elizabeth**" - ELIZABETH. A nominative pendens - an independent or hanging nominative later picked up by the pronoun **αυτη**; "Elizabeth your relative, she also has conceived." Used in the Gk. to "introduce the topic of what follows", Culy.

ή συγγενις [ις ιδος] "**relative**" - THE RELATIVE, KINSWOMAN [OF YOU]. Standing in apposition to "Elizabeth". The kinship is unstated except to say that Jesus and John are related through their mothers. "Your kinswoman", Barclay; "your cousin Elizabeth", Phillips.

εν + dat. "**in [her old age]**" - [SHE AND = ALSO HAS CONCEIVED A SON] IN [OLD AGE OF HER]. The preposition here adverbial, introducing a temporal phrase, as NIV.

αυτη dat. pro. "**she**" - [AND THIS IS *the* SIXTH MONTH] TO = FOR HER. Dative of reference or interest, "with respect to", or "for".

τη καλουμενη [καλω] dat. pres. pas. part. "**who was said**" - THE ONE BEING CALLED. The participle is adjectival, limiting the dative pronoun **αυτη**, so introducing an attributive modifier of "her". Mary has not asked for a sign, but she is given one. "They said she could never have a child", Barclay.

στειρα dat. adj. "**barren**" - BARREN. Functioning as a subject complement, and this because the participle is passive and thus the subject, **τη**, "the one" (in apposition to **αυτη**, "her") receives its action. Dative in agreement with the subject and therefore a double dative construction; see 1:32 for this construction.

v37

A common religious saying, cf., Mk.10:27, Job.42:2. We have here a possible allusion to the birth of Isaac to the Sarah who was barren at the time, Gen.18:14. The purpose of the words is to elicit faith in a wondrous God; "she was called to believe in him who calls into being what is not", Nolland. "Mary can be assured of these promises because God's word is powerful", Thompson.

ὅτι "for" - SINCE, BECAUSE. Introducing a causal clause explaining why Elizabeth's pregnancy was possible, namely, "because" nothing is impossible for God.

οὐκ "no" - NO [WORD, THING]. This negation with the future negative verb "to be impossible" is emphatic. "For no promise of God can fail to be fulfilled", Phillips.

ἀδυνατήσει [ἀδυνατέω] fut. "is impossible" - WILL BE IMPOSSIBLE. As noted above, possibly alluding to Gen.18:14, but also possibly Jer.32:17. The words probably relate directly to Elizabeth's pregnancy, rather than Mary's intended conception, but obviously they do apply to Mary as well. This statement should not be used to imply that God will do the impossible things of our imagination. Best to translate the phrase as "no word / promise from God is devoid of power" to avoid the "anything is possible" danger. Mind you, positive thinking is better than negative thinking - mountains are climbed by people who believe that they can climb them!

παρά + gen. "with [God]" - BESIDE [GOD]. Here probably expressing agency, an uncommon usage, so "by / with God", but source origin is also possible, "No promise from God will be impossible of fulfilment", Weymouth.

v38

iii] Mary's compliance, v38: "So let it be with your word to me." Mary submits to the Lord's will and so places herself in the centre of God's eternal plan for humanity.

ἰδου "-" - [AND MARY SAID] BEHOLD. Interjection. Serving to introduce a significant statement or event.

ἡ δούλη "servant" - *i am* THE BONDMAID [OF *the* LORD]. "Slave girl, woman = servant"; "I belong to the Lord body and soul", Phillips. The genitive "of *the* Lord" is adjectival, relational, or possessive.

γενοίτο [γίνομαι] aor. opt. "may it be" - MAY IT BECOME, HAPPEN. The optative serving to express a wish. Mary here is behaving as a servant of the Lord by submitting to his will, cf., 1Sam.25:41, Gen.21:1. The word expresses an "acceptance of the angel's assertions as fact and a willing submission. This can be called faith", Evans. "She is the woman of faith whose *yes* is unequivocal", Johnson.

μοι dat. pro. "**to me**" - TO ME. Dative of interest, advantage.

κατα + acc. "**as**" - ACCORDING TO. Here expressing a standard; "in accordance with, corresponding to."

σου gen. pro. "**you**" - [THE WORD] OF YOU. The genitive is adjectival, verbal subjective, "*given by you*", but it could also be classified as descriptive, idiomatic / source, "the word / promise *from* you."

απο + gen. "**[left her]**" - [AND THE ANGEL DEPARTED] FROM [HER]. Expressing separation, "away from."

1:39-56

The mission of the Messiah, 1:5-9:50

1. Prophecies about the coming messiah, 1:5-2:40

iii] The prophecy of Mary

Synopsis

Luke now records Mary's visit with Elizabeth, v39-45, and Mary's psalm of thanksgiving, the Magnificat, v46-56. Mary, who is now pregnant, visits the home of Zechariah and stays with the family for some three months. Zechariah's wife, Elizabeth, is also pregnant, and not only is she filled with joy on meeting Mary, her child *leaps* in the womb. In Mary's song, she gives thanks to God for turning her humiliation into exaltation by realising in her his promise to Abraham - the coming of God's long-awaited messianic king.

Teaching

God has given a peasant maid the honour to bear Israel's redeemer.

Issues

i] Context: See 1:5-25. *The Prophecy of Mary*, dealing with the events surrounding Mary's meeting with Elizabeth, is the third of six episodes covering *The Prophecies about the coming Messiah*, 1:5-2:40.

ii] Structure: *The prophecy of Mary*:

Setting, v39-40:

Mary's meeting with Elizabeth.

Elizabeth's prophecy, v41-42;

*"Blessed are you among women,
and blessed is the fruit of your womb!"*

Mary's response, v43-44;

Elizabeth's blessing, v45:

*"Blessed is she who believed that
the Lord would fulfil his promise to her!"*

Mary's song / prophecy, v46-56.

iii] Interpretation:

In this third prophecy, Luke has Mary speaking of Israel's deliverance. God "has manifested his supreme strength" to redeem "his servant" Israel, and this in the terms of the promise made to Abraham: "I will give to you and to your descendants..... the land..... for an everlasting possession." Mary rejoices because she is to share in this deliverance, yet even more so, because God has chosen her as the mother of the Deliverer.

Mary is an object of God's grace, which fact Elizabeth makes clear. She is blessed, not because of her own person, but because she believed God; she rested in faith on God's word to her.

The Song of Mary: In the opening verses, v46-49, Mary expresses her gratitude for the outpouring of God's special favour upon her.

Then, in v50, she affirms that God's kindness extends to all who reverence him. The word "fear" means respect rather than scared. Fear of God is "the Old Testament description of piety", Plummer.

In v51-53, Mary declares that the coming of the kingdom serves to reverse the perceived standing of mankind before God. Those favoured with power, wealth, status, the seemingly righteous before God, they will be brought low ("put down"). The "humble", lost, broken, "poor", the outcasts from God's mercy, they are lifted up ("exalted"). This great reversal, a reversal which achieves the redemption of the lost, is best taken as a present reality. In typical prophetic style, God's future intentions are proclaimed as already accomplished; God's Word is as good as done. We must take care that we don't read this passage as if it were a social-justice manifesto. The language used of Israel's deliverance from oppression is typical of the Old Testament. The New Testament writers happily use Old Testament imagery, but see deliverance in terms of an eternal redemption, a redemption inaugurated now, but realised at the second coming of Christ.

Finally, in v54-55, Mary ends by linking the deliverance of Israel to the promise made to Abraham by God. The New Testament writers see this promise fulfilled in Jesus, the "servant Israel." Those who are "in Christ" become the "servant Israel", children of Abraham through faith, rather than natural descent.

iv] Source: *The Song of Mary*.

The ongoing debate on source may be of interest, but adds little of substance. Bock lists the main sources suggested by scholars:

- The hymn is a free composition by Luke;
- The hymn is an adaptation of a Jewish hymn of praise;
- The hymn is an adaptation from a source that concentrated on the Baptist;
- The hymn comes from a Jewish-Christian source;
- The hymn goes back to Mary, either uttered in this situation or composed later to reflect a poetic description of what she thought and said in this situation; See Machin, *The Virgin Birth*, 1930, rep. 1965.

v] Homiletics: *A good bet!*

I had given up going to church, but now my wife and I had a new born baby, and my mother instructed me that it was time to have the baby "done". At the time, this was still something people did their newborn babies; they Christened them. So, off I went to the local Anglican church for an interview with the Rector, the Rev. Allan Funnel. He asked me a rather difficult question; did I have faith in Jesus? Whatever faith was I knew that I didn't have it. None-the-less, he booked in the Christening and asked if I would read a little book for him. *You scratch my back and I'll scratch yours*, so of course, I was happy to read his little book. It was called *How to become a Christian* by John Stott. So, I read his little book and the rest is history.

I was still not quite sure what faith meant. Too many people speak of faith as if it were a divine quality of perfect trust; an acceptance of God without any doubts - an idea that certainly confused me, and I suspect that it confuses many others as well.

If faith is a doubt-free acceptance of Jesus and of his word, then I don't have it. I often have doubts; I wonder about it all; I question the ground of my being. So, my faith is certainly not doubt-free.

The other extreme is to see faith in Jesus as if it's a good bet. Having considered all the options in life, we take a punt on Jesus. I mean, if we are wrong, we lose nothing, but if we are right, we gain everything. Jesus is certainly a good bet, but placing a bet is not faith.

Faith is reliance on the revealed will of God. In our reading today, Elizabeth declares that Mary is blessed, not because she is somehow more spiritual, righteous, even sinless, but because she takes God at his word. She went with what she was told, along with all her doubts, fears and questions. This reliance on God's word, this sticking to it, this firm resting on it, is what the Bible means by faith. Such a faith is saving faith.

Text - 1:39

Mary's visit with Elizabeth, v39-45. i] The Lord has revealed to Mary the wondrous blessing visited upon her relative and so, in response, she rushes off to witness God's word realised in Elizabeth, as well as to tell Elizabeth of her own joy (wonder, shock, horror,!). Mary and Elizabeth demonstrate a close friendship. They may well have been neighbours. As was typical of the time, priests tend to live outside of Jerusalem, so Mary heads off to a Judean town in the hill country. Her "greeting" to Elizabeth is a traditional formal address containing a statement about the person, eg. "Hail, King of the Jews!"

Luke recounts the story with an eye to the Old Testament. The three months may allude to Numbers 10:35, while the story of Hannah most likely runs in the

background, cf., 2Sam.6. Of course, the baby leaping in the womb may allude to Rebekah's experience, Gen.25:22 - the same Gk. word is used in the LXX.

εν + dat. "**at [that time]**" - [AND] IN [THOSE DAYS]. Temporal. For Luke, possibly a connective, or just expressing a short interval, "not long after this", Weymouth.

αναστασα [**ανιστημι**] aor. part. "**got ready**" - HAVING ARISEN. Attendant circumstance participle identifying action accompanying the main verb "went"; "got up and went". There are numerous possibilities, since the word is often used to express the commencement of an action, eg., "set out", NJB, although literally, "got up", Williams. Virtually redundant, so "a short time later, Mary hurried to a town in the hill country of Judea", CEV.

μετα + gen. "**and hurried**" - [MARY] WITH [HASTE]. Adverbial use of the preposition, modal, expressing manner; "went as quickly as she could", NJB; "with eagerness", Nolland.

εις "**to**" - [TRAVELLED] INTO. Spatial, indicating the direction of the action and arrival at. Used three times in v39-40, with the spatial sense increasingly specific.

Ιουδα [**ας ου**] gen. "**[in the hill country] of judea**" - [THE HILL COUNTRY, INTO A TOWN] OF JUDEA. The genitive is adjectival, partitive, or idiomatic / locative; "a town *located in* Judea." The destination is unknown. A variant indicates an actual town, but the text is corrupted.

v40

Ζαχαριου [**ας ου**] gen. "**Zechariah's [home]**" - [AND SHE ENTERED INTO THE HOUSE] OF ZECHARIAH [AND GREETED ELIZABETH]. The genitive is adjectival, possessive.

v41

ii] Elizabeth's prophecy, v41-42: The greeting caused a movement of Elizabeth's foetus and so served as a confirmation that the Holy Spirit was involved, not only in Mary's pregnancy, but her own. The phrase, "filled with the Holy Spirit", is common to Luke. It is used in the Old Testament sense of someone empowered by God to perform a special task, often a prophetic one. The Spirit comes upon the prophet and he speaks. Such a "filling" is for the task at hand and is not necessarily ongoing. It is true to say that all mothers are "blessed", but Mary has received a unique blessing. Mary is "fortunate" in that God has "favoured" her as the mother of the messiah.

και εγενετο "-" - and it came to pass. Transitional; see 1:8.

ως "**when**" - WHEN. Temporal conjunction introducing a temporal clause.

ηκουσεν [ακουω] aor. + acc. "**heard [Mary's greeting]**" - [ELIZABETH] HEARD [THE GREETING]. "Heard" with the accusative refers to the thing spoken, as here; with the genitive, "heard" would refer to the speaker.

της Μαρίας [α] gen. "Mary's" - OF MARY. The genitive is adjectival, possessive, the possession of a derivative characteristic, "Mary's greeting", or verbal, subjective, "the greeting *given by* Mary."

εσκιρτησεν [σκιρταω] aor. "**leaped**" - [THE BABY] LEAPED, JUMPED, SPRUNG. There is nothing unusual in foetal movement, but Elizabeth takes it as a sign, given that her unborn child has sensed the presence of Mary, God's "blessed" one. "The baby stirred in her womb", Barclay.

εν dat. "**in**" - IN [THE WOMB OF HER]. Local, expressing space.

επλησθη [πιμπλημι] aor. pas. "**was filled**" - [AND ELIZABETH] WAS FILLED. The aorist indicating immediate action. As is typical of Luke / Acts, the act of a person being filled with the Spirit is a associated with proclamation. This very much reflects a momentary divine empowering for prophetic utterance, a "filling" common to the Old Testament. A regenerative filling of the Spirit is not intended.

πνευματος ἁγιου gen. "**with the Holy Spirit**" - OF THE HOLY SPIRIT. The genitive is adjectival, idiomatic / content, "filled full of the Holy Spirit."

v42

κραυγη μεγαλη dat. "**in a loud voice [she exclaimed]**" - [AND SHE CRIED OUT, CALLED OUT ALOUD] IN A CRY LOUD. Instrumental dative, "with a loud cry". Possibly Elizabeth's words are in the form of a hymn, but more likely an enthusiastic declaration. "Burst into speech", Barclay.

ευλογημενη [ευλογεω] perf. pas. part. "**blessed**" - [AND SAID] HAVING BEEN BLESSED [*are* YOU]. The predicate nominative participle (Wallace 618) may express a wish, but more likely a statement of fact. The perfect tense expressing a past action with ongoing consequences. Possibly in a state of divine grace, but more likely having been divinely favoured, in this case, given the honour to bear the messiah. A similar sense for "the child" as well; divinely favoured = set apart as the messiah - the divine Son.

εν + dat. "**among [women]**" - IN [WOMEN]. Expressing association; "in the company with, with." A Hebraic superlative may be intended, although a comparative is possible. "You are the most favoured of women", Goodspeed.

της κοιλιας [α] gen. "**[the child you] will bear**" - [AND HAVING BEEN BLESSED *is* THE FRUIT] OF THE WOMB [OF YOU]. The genitive is adjectival, descriptive, idiomatic / source, "from".

v43

iii] Mary's response, v43-44: She asks why she is blessed.

τοθεν "why" - [AND] FROM WHERE, WHERE / WHY. Interrogative adverb of cause / reason, "because why?" Possibly introducing a question, as NIV, or expressing surprise, "what an honour it is to have the mother of my Lord come to see me", Phillips.

μοι dat. pro. "**am I [so favoured]**" - [THIS] TO ME. Dative of interest, advantage.

ἵνα + subj. "**that**" - THAT. Here epexegetic (less likely, purpose or consequence) specifying **τουτο**, "this", "why this *favour* to me, namely that to me the mother of my Lord should come?"

του κυριου [ος] gen. "**[my] Lord**" - [SHOULD COME THE MOTHER] OF THE LORD, MASTER [OF ME]. The genitive is adjectival, relational, while **μου**, "of me", is adjectival, possessive, "my Lord", or idiomatic / subordination, "Lord *over* me." Expressing respect, not divine status, so "mother of the messiah."

προς εμε "**to me?**" - TOWARD ME? Emphatic by position. The preposition is spatial, expressing movement toward.

v44

γαρ "-" - BECAUSE. Introducing a causal clause explaining why Elizabeth is amazed.

ιδου "-" - BEHOLD. Serving to introduce an important statement. "I tell you", REB.

ως "**as soon as**" - WHEN. Temporal use of the conjunction serving to introduce a temporal clause; "when the sound of your greeting came", ESV.

του ασπασμου [ος] gen. "**[the sound] of [your] greeting**" - [THE SOUND] OF THE GREETING. The genitive is adjectival, descriptive, idiomatic / source, "from", or epexegetic, "the sound, namely your greeting, ...". Mary's voice stirred the foetus, not the greeting itself.

σου gen. pro. "**your**" - OF YOU [CAME INTO THE EARS OF ME]. The genitive is adjectival, possessive / verbal, subjective.

εν + dat. "**for [joy]**" - [THE BABY IN THE WOMB OF ME LEAPED] IN [EXTREME GLADNESS, EXULTATION]. The preposition here is adverbial, modal, expressing manner; "in joy" = "joyfully", or causal, "because of joy." Interestingly, this emotion is attributed to the foetus, rather than the mother. This has prompted debate as to whether the baby has knowingly responded to Mary's presence.

v45

iv] Elizabeth's blessing, v45. Elizabeth gives the answer: because she took the Lord at his word ("believed")

μακαρια adj. "**blessed**" - BLESSED, HAPPY. Predicate adjective of an assumed verb to-be; "the one having believed *is* blessed." Favoured, "fortunate", Nolland.

ἡ πιστευασα [πιστευω] aor. part. "**she who has believed**" - THE ONE HAVING BELIEVED. The participle serves as a substantive. Referring to Mary's response as an example of faith, of taking God at his word.

ὅτι "that" - THAT. Possibly introducing the reason for her present "blessed" state, i.e., causal, "because", but better taken to introduce a dependent statement of perception expressing what she believed, namely "that fulfilment will come", Bock.

τελειωσις [ις εως] "**fulfil**" - [THERE WILL BE] A FULFILMENT (as in the execution of a plan), COMPLETION (as in nothing need be added, or of something finished). "Because you believed that he will keep his promise", CEV.

τοις λαλαλημενοις [λαλεω] perf. pas. part. "**promises**" - TO THE THINGS HAVING BEEN SPOKEN. The participle serves as a substantive, dative of reference; "with respect to the things that have been spoken to her."

αυτη dat. pro. "**to her**" - TO HER. Dative of indirect object.

παρα + gen. "**[what the Lord]**" - FROM, BY [*the* LORD]. Here expressing source, "from the Lord", or agency, "by the Lord."

v46

The Magnificat, v46-55. The Song of Mary is in the form of a psalm / hymn of praise directed to God for his kindness toward Mary, with particular reference to remnant Israel. The Song of Mary, titled the Magnificat in the Latin Vulgate of the medieval church, is a lyrical poem similar to the Psalms. It has a special affinity with the Song of Hannah, 1Sam.2:1-10.

The ongoing debate on source may be of interest, but adds little of substance. Bock lists the main sources suggested by scholars:

- The hymn is a free composition by Luke;
- The hymn is an adaptation of a Jewish hymn of praise;
- The hymn is an adaptation from a source that concentrated on the Baptist;
- The hymn comes from a Jewish-Christian source;
- The hymn goes back to Mary, either uttered in this situation or composed later to reflect a poetic description of what she thought and said in this situation; See Machin, *The Virgin Birth*, 1930, rep. 1965.

μεγαλυνει [μεγαλυνω] pres. "**[my soul] glorifies**" - [AND MARY SAID, THE SOUL OF ME] EXALTS, MAGNIFIES, GLORIFIES, PROCLAIMS THE GREATNESS OF [THE LORD]. This clause serves as a technical statement of praise that emerges

from deep within one's being. Following Hebrew parallelism, the thought is repeated in v47. "With my heart I praise the Lord, and am glad", CEV.

v47

γαλλιασεν [αγαλλιαω] aor. "**rejoices**" - [AND THE SPIRIT OF ME] REJOICED. Unlike "glorifies", v46, which takes the present tense, the verb here is aorist and therefore possibly gnomic, expressing a timeless sense, so Fitzmyer, or better, ingressive, where the emphasis falls on the beginning of the action; "my spirit has begun to delight", Nolland. Possibly perfective, "has rejoiced", NASB. Note that "soul" and "spirit" are synonymous here.

επι + dat. "**in [God my Saviour]**" - IN [GOD THE SAVIOUR OF ME]. Here with a causal sense, rather than spatial; "on the basis of / because of."

v48

οτι "for" - BECAUSE. Introducing a causal clause explaining why Mary rejoices in the Lord, "because" he has looked graciously upon her.

επεβλεψεν [επιβλεπω] aor. "**he has been mindful**" - HE LOOKED ON WITH CARE. Used of a loving preference toward another person, so another way of saying that God has favoured Mary.

επι + acc. "-" - UPON. Spatial; "he has looked on / upon". A stylistic repetition of the **επι** prefix of the verb "to look upon."

την ταπεινωσιν [ις εως] "**the humble state**" - HUMILIATION, LOWLINESS, AFFLICTED STATE. Here probably of Mary's low social position - she was favoured despite her social position. Of course, humiliation may be intended, in that she is with child while only engaged to be married, and Joseph is not the biological father.

της δουλης [ος] gen. "**[his] servant**" - OF THE BONDMAID [OF HIM]. The genitive may be treated as verbal, subjective, or adjectival, attributed; "his humble servant." Further underlining Mary's lowly state. "He took notice of his servant girl", Berkeley.

γαρ "-" - FOR. More reason than cause, it "strengthens the point being made and reiterates Mary's sense of her blessedness", Thompson.

απο του νυν "**from now on**" - FROM THE NOW. Temporal prepositional phrase. The article **του** turns the adverb **νυν**, "now" into a substantive; "from this time onward", Cassirer.

μακαρισουσιν [μακαριζω] fut. "**will call [me] blessed**" - [ALL GENERATIONS] WILL CONSIDER BLESSED [ME]. Mary "will be considered favoured by God" because of the "great things" done by God through her, v49.

v49

ὅτι "for" - BECAUSE. Introducing a causal clause explaining the second reason why Mary rejoices in the Lord; "because" "he who is mighty has done great things for me", ESV.

μεγαλα adj. "**the Mighty One**" - THE MIGHTY ONE. The adjective serves as a substantive, accusative direct object of the verb "to do." The God of the impossible; "the one who is able", Nolland.

μοι dat. "**for me**" - [DID GREAT THINGS] TO = FOR ME. Dative of interest, advantage.

αυτου gen. pro. "**his**" - [AND THE NAME] OF HIM [*is* HOLY]. The genitive is adjectival, possessive. The verb to-be is assumed, and its predicate is the adjective "holy". God is a unique God, a set-apart God. "He whose name is holy", TH / Brouwer.

v50

An allusion to Psalm 103:17.

το ελεος [ος] "**mercy**" - [AND] THE COMPASSION, PITY, MERCY [OF HIM *is*]. Nominative subject of an assumed verb to-be. Reflecting the Old Testament sense of God's covenant loyalty and loving kindness toward Israel, his *hesed*, Heb., "his faithful love", NJB.

τοις φοβουμενοις [φοβew] dat. pres. pas. part. "**to those who fear**" - TO THE ONES FEARING [HIM]. The participle serves as a substantive, dative of interest, advantage. The word "fear" does not mean "scared", but rather is used of those who "acknowledge God's position and authority", Bock. "Respect / reverence."

εις "from" - INTO [GENERATIONS AND GENERATIONS]. The preposition is adverbial, possibly temporal, as NIV, "for ages and ages", but Culy also suggests advantage, "his mercy benefits all generations", or goal, "his mercy extends to all people in all ages."

v51

Verses 51-52 most likely refer to Israel's enemies.

εποιησεν [ποιew] aor. "**he has performed**" - HE DID, MADE [MIGHT, POWER, STRENGTH]. The aorist tense here, as with the ones that follow in v51-54, has been interpreted variously:

- past (referring to God's past actions);
- gnomic (expressing a universal truth) - always acts this way;
- parallel to the Heb. iterative perfect (the weight is on the past action rather than the present state) - has acted and continues to act this way;

• prophetic (referring to divine action in the last day, although in typical prophetic style, God's salvation is "now", just as much as it is "not yet"), cf. Bock 154 - acts and will act this way; this seems best.

So, best translated with a present tense (although rarely so). Probably "performed", as NIV, but "displayed" / "shown", Phillips, is possible. "He acts mightily with the strength of his arm."

εν + dat. "**with**" - IN = BY. The dative is instrumental.

βραχιονι [ων ονος] "**[his] arm**" - *the* ARM [OF HIM]. Of course, a figurative use (an anthropomorphism) is intended, so simply, "he performs mighty deeds."

διασκορπισεν [διασκορπιζω] aor. "**scattered**" - HE SCATTERED. Most likely referring to the scattering of Israel's enemies.

ύπερηφανους adj. "**those who are proud**" - *the* HAUGHTY, ARROGANT, PROUD, PRESUMPTUOUS. Those "confident in their own achievements", Nolland.

δαινοια [α] dat. "**in [their inmost] thoughts**" - IN THE THOUGHTS. Dative of reference; "with respect to their thoughts." Deep seated thoughts, therefore an arrogance that is ingrained. "He has swept away the high and mighty", Phillips.

καρδιας [α] gen. "**inmost**" - OF HEART [OF THEM]. The genitive is adjectival, idiomatic / source; "the thoughts *originating in* their heart / mind."

v52

καθειλεν [καθαιρειω] aor. "**he has brought down**" - HE BROUGHT DOWN, PUT DOWN, TORE DOWN, TOPPLED [POWERS = RULERS FROM *their* THRONES]. The verb expresses vigorous action.

ύψωσεν [ύψωω] aor. "**has lifted up**" - LIFTED UP ON HIGH. "Exalted."

ταπεινους [ος] "**the humble**" - THOSE OF LOW ESTATE, HUMBLE. Accusative direct object of the verb "to lift up." Clearly the remnant of Israel is in mind. It is they who are oppressed by God's enemies - secular authorities, etc.

v53

With regard the reversal motif in this verse, is it an actual or spiritual reversal? Probably we have a typical Jewish motif of national reversal to be realised in the blessings of the promised land, which blessings Jesus reinterprets in eschatological terms, so Danker.

πεινωτας [πεινωω] pres. part, "**the hungry**" - [HE FILLED OF GOOD THINGS] *the ones* HUNGERING. The participle serves as a substantive, accusative direct object of the verb "to fill." The adjective αγαθων, "of good", serves as a substantive, genitive of content, "*full of good things*"; "with good things", Zerwick.

πλουτουντας [πλουτεω] pres. part. "**the rich**" - [HE SENT AWAY] *the ones* BEING RICH. The participle serves as a substantive.

κενους acc. adj. "**empty**" - EMPTY. Accusative complement of the direct object "being rich", standing in a double accusative construction, and stating a fact about the rich.

v54

Again, in poetic parallelism, "He has succoured his servant Israel; Mindful of his mercy", Moffatt.

αντελαβετο [**αντιλαμβανω**] aor. "**he has helped**" - HE HELPED [ISRAEL THE SERVANT OF HIM]. Used in the sense of to lay hold of to assist or support. "He has succoured his servant Israel", Moffatt.

μνησθηναι [**μιμνησκομαι**] aor. pas. inf. "**remembering**" - TO REMEMBER. This infinitive is handled in a number of different ways by translators:

- Adverbial, introducing a consecutive clause expressing result, "with the result that," BDF, or possibly causal, "because," Marshall, "mindful of his faithful love", RJB, or even final, expressing purpose, "in order that", Nolland, "so as to remember his mercy", Williams.

- Possibly similar to a Hebrew infinitive which expresses a parallel thought, as NIV. Culy classifies this approach as an exegetic infinitive; "he helped Israel that is, he remembered mercy."

ελεους [**ος**] gen. "**to be merciful**" - OF MERCY. Genitive of direct object after the infinitive "to remember."

v55

A syntactical problem exists in handling the two phrases that make up this verse in the Greek: "just as he spoke to our Fathers, to Abraham and his offspring, into the ages." The NIV views "just as he spoke to our Fathers" as a parenthetical remark concerning those who know of God's intention to remember his people, while "to Abraham and his offspring" identifies the one (the people) whom God remembers. It seems better to take both phrases as appositional / parallel, "as he promised our forefathers - To Abraham and his posterity for ever", Weymouth, also, NRSV, ESV, Fitzmyer, Green. So, v54, the Lord is merciful to Israel, v55 just as (**καθως**, comparative) as he promised the forefathers / Abraham

τω **Αβρααμ** dat. "**to Abraham**" - [JUST AS HE SPOKE TO THE FATHERS OF US:] TO ABRAHAM. Possibly a dative of interest, advantage, but given the appositional nature of the verse, it is best treated as a dative of indirect object after the assumed verb "to speak." "Spoke" is followed by **προς** with the accusative in the first part of the verse, and by the dative in the second part.

Just as he spoke *words* to our ancestors;

spoke words to Abraham and his offspring forever.

"Spoke words" in the sense of "promised". The Lord remembers his promises to the remnant elect, Abraham, his servant Israel, forever, and we share this merciful remembering in Christ.

εις τον αιωνα "forever" - [AND THE OFFSPRING OF HIM] INTO THE AGES. A common temporal phrase, as NIV.

v56

A typical concluding comment rounds off the episode, v56.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, here marking the end of the hymn.

συν + dat. "with [Elizabeth]" - [MARY REMAINED] WITH [HER]. Expressing accompaniment / association.

ως "about" - AS = ABOUT [THREE MONTHS AND SHE RETURNED TO, INTO THE HOUSE OF HER]. Here expressing approximation, followed by the accusative of extent of time "three months". "Approximately" three months, indicating that Mary probably stayed till the birth of John, although Luke doesn't confirm this.

1:57-80

The mission of Messiah, 1:5-9:50

1. Prophecies about the coming messiah, 1:5-2:40

iv] The Prophecy of Zechariah

Synopsis

Elizabeth gives birth to her first child, and there is great celebration in the village. On the eighth day, friends and family gather for the circumcision and naming of the child. The relatives presume that he will be named Zechariah after his father, but Elizabeth announces that he will take the name John. Zechariah calls for a writing tablet and confirms the name, at which point he began to speak. A sense of awe and expectation touches those present and spreads throughout the hill country of Judea, and people begin to wonder what this child will grow up to be.

Zechariah, overcome by the Spirit, utters a thanksgiving to God for the coming salvation of Israel and the part his son will play in that coming day. His words are in the form of a psalm / hymn / spiritual poem, and are later given the name the Song of Zachariah, *The Benedictus*.

Teaching

John is no ordinary child, for the "hand of the Lord is with him"; he will prepare the way for the coming of the Lord.

Issues

i] Context: See 1:5-25. *The Prophecy of Zechariah*, dealing with the birth and naming of John, is the fourth of six episodes covering *The Prophecies about the coming Messiah*, 1:5-2:40.

ii] Structure: *The birth of John the Baptist*:

John's joyous birth, v57-58:

The circumcision of John, v59-66:

Setting, v59;

Elizabeth names the child John, v60-61;

Zechariah confirms the name, v62-63;

Zechariah speaks again, v64;

Awe and speculation spreads widely, v65-66.

The song of Zechariah, v67-79:

Setting, v67;

Thanksgiving for the deliverance of Israel, v68-75;

Prophecy concerning John and Jesus, v76-79.

John's wilderness preparation, v80.

iii] Interpretation:

A first male child was typically named after their father or grandfather, so, given the buzz around his birth, it was natural for the townsfolk and relatives to assume that the name Zechariah would be given to the child. There are not extant records indicating that the naming of a child is associated with circumcision, but it is very unlikely that Luke would get this wrong. Against the assumptions of all present, Elizabeth names the child John (the Lord is gracious), and so, with the support of Zechariah, the name is confirmed in the hearing of all those present at the child's circumcision.

Zechariah responds in thanksgiving and praise. The prophecy of Zechariah, or as it is known liturgically, *The Benedictus* (the name is derived from the first word in the Vulgate, the Latin translation of the Bible), presents in two parts. The first part is a praise of thanksgiving for the messianic deliverance of Israel, the people of God. The second part speaks of John's part in that deliverance, v76-79. John will prepare the way for the coming Messiah. This Messiah does not deliver his people from social oppression, nor is he a political warrior, but rather, he delivers his people from the oppression of sin; "He will bestow upon his people knowledge of the way in which they will obtain their deliverance: through having their sins forgiven them", v77.

So, in the account of the birth of John, Luke further confronts his readers with the unfolding fulfilment of the messianic hope of Israel, and ultimately, the whole world.

iv] Source: *The Song of Zechariah*.

The source of this hymn / spiritual song / psalm is open to some debate; see Bock p.173-5. It certainly reflects the poetry of the Old Testament and draws on its imagery and wording, cf., Mica.4:4, Zech.3:10. Some of the main suggestions are as follows:

- Luke composed the hymn himself. The problem with this argument is that the hymn is devoid of Lukan style.
- Luke has reworked a hymn that came out of the Baptist tradition of first-century Palestinian Judaism.
- Luke has reworked a hymn reflecting Jewish nationalism.
- Luke has taken a hymn composed for worship in the early Jewish-Christian church, either as an original work, or an adaptation of a Jewish work.
- The hymn goes back to Zechariah, either uttered in this situation, or composed later upon reflection, and from there is incorporated into

the oral tradition of the early church. So Godet, although Fitzmyer says such a hymn would not be preserved in Greek. Bock points out that there is no reason why such a hymn would not be later translated into Greek. The oral tradition of the early church is primarily Aramaic, later translated into Greek for Greek-speaking churches. According to Bock, "there is no serious challenge to the traditional view."

Text - 1:57

He who prepared the way, v57-80: i] John's joyous birth, v57-58. With the support of Mary, Elizabeth seems to have remained in confinement from the conception of the child, but now the friends, neighbours and family hear the joyous news. Elizabeth had magnified the Lord and now the Lord magnifies her.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

τη **Ελισαβητ** dat. "**for Elizabeth**" - FOR ELIZABETH, [THE TIME WAS FULFILLED]. The dative is adverbial, reference / respect, emphatic by position; "With respect to = for Elizabeth, the time had come to give birth."

του τεκειν [τεκτω] aor. inf. "**to have her baby**" - [FOR HER] TO BEAR A CHILD, GIVE BIRTH [AND SHE BORE A SON]. The genitive article + inf. is expegetical here, rather than adverbial, final, so specifying what period of time is in mind; "the time that she give / for her to give birth." The accusative subject of the infinitive is "her".

v58

ὅτι "**that**" - [AND THE NEIGHBOURS AND THE KIN OF HER HEARD] THAT. Introducing a object clause / dependent statement of perception expressing what the family and neighbours heard.

μετ [μετα] + gen. "-" [*the* LORD ENLARGED, MAGNIFIED, EXALTED THE MERCY OF HIM] WITH [HER]. When used after **ελεος**, "mercy", the sense is "toward"; "Her neighbours and kindred shared her joy when they learned what great compassion the Lord had displayed toward her", Cassirer. The sense being that "the Lord dealt with her in a very merciful way", TH

αυτη dat. pro. "**[they shared her joy]**" - [AND THEY WERE REJOICING WITH] HER. Dative of direct object after the **συν** prefix verb "to rejoice with." This imperfect verb is possibly ingressive, "began to rejoice", NET.

v59

ii] The circumcision of John, v59-66. The circumcision of a child took place seven days, plus the day of the birth, after the birth, ie., on the eighth day. From the Old Testament, we get the impression that a mother names her child, and that this takes place at birth. It is very unlikely that Luke would get something like this

wrong, so either he is recording a local custom, or that the naming at circumcision serves to officially confirm the name.

και εγενετο "-" - AND IT CAME ABOUT [ON THE EIGHTH DAY]. Transitional + a temporal **εν**; see 1:8

περιτεμειν [**περιτεμνω**] aor. inf. "**to circumcise**" - [THEY CAME] TO CIRCUMCISE [THE CHILD]. The infinitive is adverbial, final, expressing purpose, "in order to circumcise ..."

εκαλουν [**καλεω**] imperf. "**they were going to**" - [AND] THEY WERE CALLING [IT = HIM]. The imperfect may be conative, expressing attempted action; "they were trying to name him Zechariah." Possibly also ingressive, identifying the beginning of an action; "they began to name him ..." Of course, an imperfect is often used to indicate the provision of background information, or the setting for an action. Here, the primary action is what Elizabeth and Zechariah do within the context of family, friends and neighbours deciding for them what the baby should be named.

επι + dat. "-" - UPON [THE NAME OF THE FATHER OF HIM, ZECHARIAH]. Spatial; on the basis of - idiomatic use of the preposition with the dative **τω ονοματι**, "by the name"; he was named after the name of his father. "Zechariah" stands in apposition to **αυτο**, "it = him", the child (neuter); "they called him Zechariah."

v60

We are not told how Elizabeth came by the name "John", but Zechariah is also aware of it. Luke doesn't explain the Semitic meaning of the name for his Gentile readers, so obviously he doesn't intend us to draw something from it.

αποκριθεισα [**αποκρινομαι**] aor. pas. part. "**spoke up**" - [AND] HAVING ANSWERED [THE MOTHER OF HIM SAID]. Attendant circumstance participle expressing action accompanying the verb "to say"; "his mother answered and said." "His mother intervened. 'No,' she said; 'he shall be called John'", Rieu.

αλλα "-" - [NO] BUT [HE WILL BE CALLED]. Strong adversative standing in a counterpoint construction; "*he will not be called Zechariah, but he will be called John.*" The future tense of the verb "to call" is imperatival here.

Ιωαννης nom. "**John**" - JOHN. The nominative "John" serves as a subject complement; see 1:32.

v61

Luke implies that the gathered throng was already referring to the child as Zechariah, so Elizabeth sets them right.

προς + acc. "**to [her]**" - [AND THEY SAID] TOWARD [HER]. Luke will often use the preposition **προς** + the acc., instead of a dative, to form an indirect object, and

this usually after a verb of speech, as here, so "they said to her." This construction is also found in the book of Acts.

ὅτι "-" - THAT. Introducing a dependent statement of direct speech.

ἐκ + gen. "**among**" - [THERE IS NO ONE] FROM [THE RELATIVES OF YOU]. Here the preposition is used instead of a partitive genitive, as NIV.

τῷ ὀνοματι [α ατος] dat. [**that**] **name** - [WHO IS CALLED] IN = BY [THIS] NAME. Instrumental dative; "by this name", ESV.

v62

At present, I'm in my 80's and people constantly shout at me on the assumption that I'm deaf, so presumably those present make a similar assumption with Zechariah; he can't speak so presumably he can't hear!

δε "**then**" - BUT/AND. Transitional, indicating a change in subject from the family and friends to Zechariah.

τῷ πατρι [ἦρ ρος] dat. "**to [his] father**" - [AND THEY WERE SIGNALLING] TO THE FATHER [OF HIM]. Dative of indirect object.

το "-" - THE. The article serves as a nominalizer turning the indefinite question "whatever he may wish it to be called" into a substantive, accusative direct object of the verb "to signal."

τι ἄν + opt. "**to find out what**" - WHATEVER [HE MAY WISH]. This construction is probably best classified as introducing an indefinite question. Although somewhat over-classified, both Cully, Thompson, and Wallace 484 classify it as the apodosis of an incomplete 4th. class conditional clause, ie., the protasis is assumed; "*if he were able to speak then what might he wish him to be called?*"

καλεισθαι [καλεω] pres. pas. inf. "**to name [the child]**" - [IT = HIM (neuter to agree with the Gk. "child")] TO BE CALLED. The infinitive is complementary, completing the verb "to wish, will."

v63

Zechariah uses a writing tablet, probably a wax coated board, to communicate that John "is his name." Note the use of the present tense to settle the matter, as against Elizabeth's use of the future tense; Zechariah's answer is emphatic. Luke uses a key word to describe the reaction of those present; they were "amazed, marvelled, astonished, wondered". Luke gives spiritual significance to their reaction for the benefit of the reader - another pin aligns for the dawning of the long-promised messianic age, the coming of the kingdom of God.

αιτησας [αιτω] aor. part. "**he asked**" - [AND] HAVING ASKED [*for* A TABLET]. The participle is probably adverbial, best treated as temporal, "Then he asked for a writing tablet", Williams, or even "so then" Most translators treat it as

attendant on the verb "to write"; "he asked for a writing tablet and wrote down 'his name is John'", Moffatt.

λεγων [λεγω] pres. part. "- - [HE WROTE] SAYING [JOHN IS NAME OF HIM, AND ALL WERE AMAZED]. Most translators treat this participle as attendant circumstance, redundant / pleonastic, a Semitism serving to introduce direct speech, and so don't translate the participle. Interestingly, Cully and company take the view that an attendant circumstance participle should express a separate but related action to the main verb, not the same action. This view is evident in Cully's classification of this participle as adverbial, modal, expressing manner; see 4:35.

v64

Gabriel told Zechariah that he would not be able to speak **αχρι**, "until the day these things happen". The promised birth is fulfilled, but all the rest awaits fulfilment, none-the-less, Zechariah's faith is renewed and so "his tongue is loosed."

ανεωχθη aor. pas. "**was opened**" - [BUT/AND IMMEDIATELY] WAS OPENED [THE MOUTH OF HIM AND THE TONGUE OF HIM]. The first object of the verb applies, but the second, "tongue", doesn't; you can't "open" a tongue. This flawed grammar goes by the name Zeugma. The problem is overcome by the addition of a second verb; "his mouth was opened, and his tongue *was loosed*."

ελαλει [λαλεω] imperf. "**he began to speak**" - [AND] HE WAS SPEAKING. The imperfect is often treated here as inceptive, emphasising the beginning of the action, as NIV.

ευλογων [ευλογεω] pres. part. "**praising**" - PRAISING [GOD]. The participle is usually treated as adverbial, modal, expressing the manner of his loosed tongue; "He spoke out praising God", Moffatt. It may also be treated as attendant circumstance, "he spoke out and praised God."

v65

Again, with the reader in mind, Luke draws out the response to these events, not only by the neighbours, but throughout the hill country of Judea, v65-66. Although the birth of a child to an aged couple is not unheard of, this birth comes with eschatological import - angels with divine announcements of a dawning new age. One can only be overtaken by **φοβος**, "fear", fear in the Old Testament sense of "awe, respectful wonder." As is typically the case for those confronted by a divine manifestation, a theophany, a sign,, most respond with amazement; they ask, "What will this child turn out to be?" Others see beyond the wonder and respond in faith; they confess "the hand of the Lord is with him", ie., "he will be a mighty instrument of the Lord", Danker, cf., Isa.41:20. Luke is certainly underlining the last statement, in fact, it may be an editorial comment by Luke

and is often treated that way by translators, eg., NIV, NRSV, REB, NAB, Cassirer,

τους περιοικουντας [περιοικεω] pres. part. "[all = everyone] the neighbours" - [AND FEAR BECAME UPON ALL] THE ONES LIVING NEARBY [THEM]. This construction can be treated in two ways. If we take the adjective "all" as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone"; "fear came upon everyone who lived nearby them." If we take the adjective "all" as an attributive adjective modifying the participle, then the participle serves as a substantive; "fear came upon all those living nearby them." The meaning is the same either way.

εν + dat. "throughout" - [AND] IN. Local, expressing space, "in / through the whole of the hill country."

της Ιουδαιας [α] "of Judea" - [WHOLE HILLY country] OF JUDEA [ALL WERE DISCUSSING THESE THINGS]. The genitive is adjectival, idiomatic / locative; "hill country located in Judea."

διελαλειτο [διαλαλεω] imperf. pas. "were talking" - [ALL] WERE DISCUSSING [THESE THINGS]. The imperfect may intend to indicate imperfective / durative action, ie., ongoing discussion, although the action is a step away from the aorist εγενετο, "fear came on all the neighbours."

v66

οι ακουσαντες [ακουω] aor. part. "[everyone] who heard" - [ALL = EVERYONE] HAVING LISTENED [PUT, KEPT, RETAINED ALL THIS IN THE HEART OF THEM]. The participle is adjectival, attributive, limiting the nominal adjective "everyone"; as in v65. The people heard the news and located it in their heart, ie., they thought about it carefully. Having thought about it, they responded "saying"

λεγοντες [λεγω] pres. part. "asking" - SAYING. The NIV, as with many translations, treats the participle as adverbial, expressing the manner of the action of the main verb "to put", but it may also be treated as an attendant circumstance participle, semi-redundant, a Semitism serving to introduce direct speech. For the classification adverbial, manner, see λεγων, 4:35. "And all who heard it were deeply impressed and said", REB.

και γαρ "for" - [WHAT THEREFORE WILL THIS CHILD BE] AND FOR [*the* HAND OF *the* LORD WAS WITH HIM]. More reason than cause; with και indicating a further rationale provided for the events surrounding the birth of John. The use of the imperfect verb to-be ἦν may well indicate that the rationale is provided by Luke, so Nolland, Stein, Bock, Marshall,, but Luke may intend us to understand that some of those who wondered about the events of John's birth did more than wonder; see notes above.

v67

iii] The song of Zechariah, v67-79. Zechariah, filled with the Holy Spirit, praises God for the dawning of the long-promised day of redemption / salvation for his people Israel, a day of light for those in darkness. God does this by raising up of a mighty saviour, for whom John will prepare the way.

ὁ πατηρ [ηρ ρος] "[His] father" - [AND ZECHARIAH] THE FATHER [OF HIM]. Nominative in apposition to "Zechariah".

πνευματος [α ατος] gen. "with the [Holy] Spirit" - [WAS FILLED] OF [HOLY] SPIRIT. Usually, after a verb "to fill", the genitive is adjectival, idiomatic / of content; "filled *full of* the Holy Spirit." As already noted, such a filling is usually related to speaking, so "filled with the inspiring power of the Holy Spirit", Williams. So, Zechariah's words serve as an inspired commentary of the events surrounding the birth of John.

λεγων [λεγω] aor. part. "-" - [AND PROPHESED] SAYING. Attendant circumstance participle, redundant, as NIV, expressing action accompanying the verb "to prophesy." See v63 for the classification of adverbial, manner.

v68

The hymn / spiritual song begins with a single sentence of blessing / praise to God running through to v75:

Blessed be the Lord

because he visited us

and *because* he raised up a horn of salvation

to do mercy

and to remember his holy covenant,

the oath which he swore

του Ισραηλ gen. "[the God] of Israel" - [BLESSED *be* THE LORD, THE GOD] OF ISRAEL. The genitive is adjectival, idiomatic / subordination; "the God over Israel." "God" stands in apposition to "Lord".

ὅτι "because" - BECAUSE [HE VISITED AND MADE = PERFORMED REDEMPTION]. Introducing a causal clause explaining why God is "blessed", "because" God has visited his people (come to help them), and redeemed them (bought back a slave people, a people enslaved to sin = "set them free", REB, "set at liberty", Cassirer = saved).

τω λαω [ος] dat. "them" - TO THE PEOPLE [OF HIM]. Dative of interest, advantage; "wrought redemption for his people."

v69

God is also praised because, through the birth of John, he inaugurates the messianic age, the coming day when he raises up the long-promised Davidic

messiah. Zechariah draws on the imagery of Psalm 132:17, "I will make a horn sprout for David's line", to describe the coming messiah as a powerful redeemer ("horn" being an image of power).

σωτηρίας [α] gen. "**of salvation**" - [AND *because* HE RAISED UP A HORN] OF SALVATION. We may classify the genitive is adjectival, idiomatic, limiting "horn"; "a horn *which realises* salvation." Given that "horn" is a metaphor for "power" and the phrase is messianic, the sense is "he has raised up (brought into being) a powerful saviour for us"; "a strong deliverer", REB.

ἡμιν dat. pro. "**for us**" - TO US. Dative of interest, advantage.

εν + dat. "**in**" - IN [HOUSE OF DAVID SERVANT OF HIM]. Local, space, metaphorical - the horn is found within the family of David, ie., the messiah comes from / is a descendant of David, cf., 2Sam.7:26; "A mighty saviour from the family of David his servant", CEV.

v70

Stein suggests that this parenthetical comment may come from Luke himself. His point is that this messianic fulfilment aligns with Old Testament prophetic testimony.

καθως "as" - JUST AS [HE SPOKE]. Comparative. What God is doing may be compared with / aligns with / is in keeping with what God said he would do through his prophets.

δια + gen. "**through**" - THROUGH [THE MOUTH OF THE HOLY PROPHETS OF HIM]. Instrumental, expressing agency, "through the intermediacy of", means, "words of."

απ [απο] + gen. "**from**" - FROM [*the* AGE]. Temporal use of the preposition in an idiomatic expression for "long ago."

v71

The powerful Davidic messiah will overcome Israel's enemies; he will save his people. As an Old Testament Jew, Zechariah views salvation in nationalistic terms. Luke knows well enough from the *kerygma*, the apostolic gospel tradition, that this salvation is both spiritual and eschatological; as Jesus puts it, "my kingdom is not of this world."

εξ [εκ] + gen. "**from [our enemies]**" - [SALVATION] FROM [OUR ENEMIES AND FROM]. Expressing separation; "away from."

των μισουντων [μισω] gen. pres. part. "**of [all] who hate**" - [THE HAND] OF [ALL, EVERY = EVERYONE] HATING [US]. The participle is adjectival, attributive (see v65), limiting the nominal adjective "everyone", the genitive being adjectival, possessive; "to save us from our enemies and everyone who hates us", CEV.

v72

This salvation is consequent on the covenant agreement made with Abraham and his descendants, an agreement promising divine blessings, "mercy" (a land, a people and a blessing to the world). And when the Creator God makes an agreement with someone he keeps it, even if the other parties to the agreement fail to keep their side of it. So, despite Israel's many failings, the day of salvation is dawning because when God says it, he does it, v72-73.

ποιησαι [ποιεω] aor. inf. "**to show**" - TO DO, WORK [MERCY]. For this infinitive, and for "to remember", we are best to follow Fitzmyer who argues that they are epexegetic, "an appositive to the noun 'salvation'"; "Thus he has shown the mercy promised to our ancestors, and has remembered his holy covenant", NRSV. Marshall suggests purpose or result; Bock opts for result

μετα + gen. "**to**" - WITH [THE FATHERS OF US]. When this preposition is used with "doing mercy" it takes the spatial sense of "toward", so "to carry out his merciful design toward our fathers", Knox, as NIV. The sense of "with", expressing association, still lies behind this translation; "to deal mercifully with our fathers", Moffatt.

διαθηκης [η] gen. "**[holy] covenant**" - [AND TO REMEMBER HOLY] COVENANT, AGREEMENT. Genitive of direct object after the verb "to remember."

αυτου gen. pro. "**his**" - OF HIM. The genitive is adjectival, possessive, of a derivative status, or idiomatic, limiting "agreement", "the agreement *which he made with them*"; "Extending his mercy to our forefathers, and pointing to the holy covenant he made (with them)", Rieu. The covenant / agreement is "holy" because its source is divine.

v73

ημων gen. pro. "**our [father]**" - [*the* OATH WHICH HE SWORE TOWARD ABRAHAM, THE FATHER] OF US. The genitive is adjectival, relational. "Father" stands in apposition to "Abraham".

v74

The nub of the covenant / agreement / "oath" given to the forefathers is explained in v74-75. The intent of the covenant agreement is not salvation in itself, but salvation to participation with the divine. The grammar is somewhat complex and prompts numerous translations: "God swore an oath, *namely* to grant to us, having been delivered from the hand of our enemies, to serve him fearlessly, in holiness and righteous, all the days of our life."

του δουναι "- " - THE TO GIVE, GRANT [TO US]. The genitive articular infinitive is epexegetic, specifying / explaining the content of "the oath" / covenant / agreement / promise, namely, to set God's people free for divine service. The

dative pronoun ἡμῖν, "to us", is a dative of indirect object. "That he may grant to us"

ῥυσθεντας [ῥυομαι] acc. aor. pas. part. "**to rescue**" - HAVING BEEN DELIVERED [FROM THE HAND OF ENEMIES]. As Williams notes, a dative would be expected, but an accusative is used in agreement with the assumed subject of the infinitive. Adjectival, attributive, certainly works well, "to grant to us who have been delivered from the hand of our enemies", but given the accusative, Luke may intend an adverbial use, possibly temporal, so Cully, "the oath he swore *namely*, to grant / that he may grant to us, now set free from the hand of our enemies, to serve him"

λατρευειν [λατρευω] pres. inf. "**to serve**" - TO SERVE. It is unusual for an infinitive to follow an infinitive, but it can do so after διδωμι, as here; "to grant to us to serve him", cf., 8:10. The infinitive introduces an object clause / dependent statement of cause, expressing what is granted to us, namely, to serve / that we may serve God without fear now that we are freed from our enemies (realised eschatology). Note that some translations opt for the word "worship", but this verb is a service word, and is not used to express adoration, obeisance.

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the verb "to give service to."

αφοβως adv. "**without fear**" - FEARLESSLY. Modal adverb. "That, having rescued us from the power of our enemies, he might enable us to serve him with nothing to fear."

v75

εν + dat. "**in**" - IN [HOLINESS AND RIGHTEOUSNESS BEFORE HIM ALL THE DAYS OF US]. Adverbial use of the preposition, modal, expressing the manner of the service offered to God. Given the use of both words together, an ethical sense is intended, rather than theological, so "purity" and "uprightness" is probably in mind. Williams suggests that the words reflect duty to God and duty to mankind, so "piety and uprightness", Cassirer. Yet, the combination of words is probably simply making the point that the essence of divine service is responsiveness to God's will; a desire to conform to God's person and word, as best we can.

ταις η̅μεραις [α] dat. "**[all our] days**" - [ALL] THE DAYS [OF US]. The dative is adverbial, temporal, of time.

v76

In the hymn, Zechariah now addresses John, "my child", and gives him the title "the prophet of the Most High". In Levi 8:15, this is a messianic title, but we have already been introduced to "the horn", so although John comes with apocalyptic credentials, they are not messianic. He comes preparing the way for

"the horn of salvation" (the reader is expected to take "Lord" to mean Jesus, not Yhwh), terminology drawn from Mal.3:1 and Isa.40:3, and in line with the role already defined for John in v15-17, cf., Mark 1:2-3. How John will prepare the way is explained in the next verse.

δε **"and"** - BUT/AND. Transitional, indicating a step in the poem.

προφητης [ης ου] **"a prophet"** - [YOU AND = ALSO WILL BE CALLED] A PROPHET. This nominative noun serves as the complement of the subject "you"; See 1:32 for subject complement. Note the move to the future tense.

ὑψιστου gen. adj. **"of the Most High"** - OF THE HIGHEST *one*. The superlative adjective serves as a substantive, the genitive being adjectival, possessive, "a prophet *belonging to the Highest One*", even idiomatic / verbal, objective, "*in service to the Most High God.*"

γαρ **"for"** - BECAUSE [YOU WILL GO BEFORE *the* LORD]. Introducing a causal clause explaining why John will be called a prophet.

ἐτοιμασαι [ἐτοιμαζω] aor. inf. **"to prepare"** - TO PREPARE [THE WAYS]. The infinitive is adverbial, final, expressing the purpose of John's going before the Lord.

αυτου gen. pro. **"for him"** - OF HIM. The genitive is adjectival, idiomatic, "to prepare the way *for him to travel*", or simply possessive, "his ways", ESV, etc. The image is a road-building one, particularly when drawing on Isaiah 40:3, "make straight his paths." Both the Syrians and Babylonians were into road-building, creating straight roads for speedy travel.

v77

John prepares the way via proclamation, information concerning salvation achieved by means of the forgiveness of sins. Note the shift from the national salvation of Israel to a spiritual salvation reliant on divine forgiveness.

του δουναι [διδωμι] aor. inf. **"to give"** - THE TO GIVE. As in v74, this genitive articular infinitive is exegetical, specifying how John prepares the way for the Lord, ie., it modifies the infinitival phrase "to prepare the way of him."

τω λαω [ος] dat. **"people"** - TO THE PEOPLE [OF HIM]. Dative of indirect object.

σωτηριας [α] gen. **"of salvation"** - [KNOWLEDGE] OF SALVATION. The genitive is adjectival, verbal, objective; "the knowledge about salvation." "You will tell people that they can be saved when their sins are forgiven", CEV.

εν + dat. **"through"** - IN = BY [FORGIVENESS OF SINS OF THEM]. The preposition is instrumental, expressing the means by which salvation is achieved; "by the forgiveness of sins", NRSV. The genitive "of sins" is adjectival, verbal, objective

v78

Salvation through the forgiveness of sins is prompted by divine mercy / grace, and is facilitated **εν**, "in = in the circumstances within" **οἷς**, "which", mercy / grace, the **ανατολη**, "light-filled branch", the messiah, will visit us from **ὕψους**, "high", from the height of the heavenly realm / God's dwelling place.

δια + acc. "**because of**" - BECAUSE OF, ON ACCOUNT OF [THE AFFECTIONATE MERCIES OF GOD OF US]. Causal; providing the reason why salvation through the forgiveness of sins is possible, namely, because of God's grace facilitated in the visit of the messiah.

εν by [which] - IN [WHICH]. Local, attendant / context, "in connection with / in the context of" the mercy / grace of God realised in the visit of the *light-filled branch*.

ανατολη [η] "**the rising sun**" - LIGHT, SUN / BRANCH [WILL VISIT US]. Nominative subject of the verb "to visit." Usually accepted as a messianic title, although there is no agreement as to what it is, cf., Jer.23:5, "branch". Danker joins the two base meanings of the word to give us "the light-filled branch", a descriptive title as good as any.

εξ [εκ] + gen. "**from**" - FROM [HEAVEN]. Expressing source / origin.

v79

The light-filled branch will shine upon a humanity lost in darkness and facing inevitable annihilation, and in doing so, will provide a pathway to peace. The hymn continues to draw on OT imagery, of God's people lost in the darkness of sin and in need of messianic redemption, Psalm 106:10, 118:105, Isa.9:2, 42:7. There is no peace when our sin cries out against us, Isa.59:12-15

επιφαναι [επιφαινω] aor. inf. "**to shine**" - TO SHINE UPON, TO APPEAR TO. The infinitive is adverbial, possibly final, "will come in order to shine upon", although better consecutive, expressing result, "will come and as a result, shine upon"

τοις καθημενοις [καθημαι] pres. mid. part. "**those living**" - THE ONES SITTING. The participle serves as a substantive, dative of direct object after the **επι** prefix verb "to shine upon."

εν + dat. "**in**" - IN [DARKNESS AND]. Local, expressing space, "those in the darkness."

θανατου [ος] gen. "**of death**" - [SHADOW] OF DEATH. The genitive is adjectival, possessive, "death's shadow", further depicting the state of darkness within which humanity lives. The term is idiomatic, expressing "imminent danger", Cully.

του κατευθυναί [κατευθυνω] aor. inf. "to guide" - TO DIRECT, KEEP STRAIGHT [THE FEET OF US]. Again, it is likely that this genitive articular infinitive is exegetical, specifying / explaining the infinitival phrase "to shine on those living in darkness" The shining of the *light-filled branch* entails directing those on the pathway that leads to peace.

ειρηνης [η] "[the path] of peace" - [INTO WAY] OF PEACE. The genitive is adjectival, descriptive, idiomatic, "the road *that leads to* peace", Barclay. "Peace" is a constant prophetic theme related to the realisation of the covenant / agreement between God and Abraham and his descendants. The full realisation of the covenant, soon to find fruition in the prophetic ministry of John, and the redemptive ministry of greater one, *the light-filled branch*, facilitates peace - harmony with one's neighbour and an eternal loving relationship with God. Such peace transcends the national peace of Israel, so important to an Old Testament saint, but rarely experienced.

v80

iv] John's wilderness preparation, v80. Like Samson, John spent his early years in the wilderness, growing strong, but unlike Samson, he grows "strong in spirit", i.e., he develops powerful inner resources that will serve him well as the one who prepares the way for the coming of the Lord.

John's desert life as a bushman may have given him an opportunity to interact with the Essenes of Qumran living beside the Dead Sea. John's parents were aged and so by his late teens they may well have died. There is no indication that John took up his father's priestly status, so he may have found a place at Qumran. John's baptismal rite and his negative view of the religious authorities, may indicate an association, but in the end, it is all very speculative.

δε "and" - BUT/AND. Transitional, indicating a step in the narrative, here to a concluding point.

πνευματι [α ατος] dat. "in spirit" - [THE CHILD WAS GROWING AND BECOMING STRONG] IN SPIRIT. The dative is adverbial, modal, expressing the manner of his "becoming strong", "spiritually strong", HCSB, although both Culy and Thompson classify it as a dative of reference, "becoming strong with reference to the spirit." The imperfect verbs serve to indicate the provision of background information - the subsequent events. Note that some translators think that the Holy Spirit is in mind, so Plummer, Williams, Goodspeed, Moffatt, but rejected by modern commentators.

αναδειξως [ις εως] gen. "[until he appeared]" - [AND HE WAS IN THE DESERTS UNTIL *the day*] OF SHOWING FORTH, REVEALING, MANIFESTATION [OF HIM TOWARD ISRAEL]. Possibly with the technical sense of "commissioning,

installation", TH. The genitive is adjectival, descriptive, idiomatic / temporal, limiting "day", "the day *when* he appeared to Israel."

2:1-7

The mission of the Messiah, 1:5-9:50

1. Prophecies concerning the coming messiah, 1:5-2:40

v] The vision glorious, 2:1-21

a) The birth of Jesus

Synopsis

Luke now recounts the birth of Jesus, identifying its moment in history (around 6/4 BC), its place and humble circumstance.

Teaching

In the birth of Jesus, the messianic era has dawned; he is the long-awaited messiah.

Issues

i] Context: See 1:5-25. *The birth of Jesus* is part of the fifth episode covering *The Prophecies about the coming Messiah*, 1:5-2:40.

ii] Background: *The Census*.

Jesus was born during the reign of the first Roman emperor, Augustus - 27BC to 14AD. Augustus unified the empire, extending the power of government, and this included the implementation of an imperial census. The registration referred to by Luke was most likely initiated by Herod the Great around 6BC (he died in 4BC) while Palestine was still a vassal kingdom under Roman authority (Sentius Saturninus being the governor of Syria at the time). Luke distinguishes this registration from the census initiated by Quirinius in 6AD, the governor of Syria after the death of Herod. The NIV translation implies that the census referred to in v1 took place "while" he was governor; Luke probably means "before".

In a Roman census people were not normally forced to return to their place of birth to be registered. Egypt and Palestine seem to have been exceptions. Both Joseph and Mary are from the Bethlehem region and so return together. Jerusalem is normally spoken of as the "city of David", but Bethlehem is the town of David's origin and of messianic fulfilment, Mic.5:2.

iii] Structure: *The birth of Jesus*:

Setting, v1-3:

The census ordered by Caesar Augustus.

Joseph and Mary journey to Bethlehem, v4-5;

The birth of Jesus, v6-7.

iv] Interpretation:

In the birth of Jesus, we find the moment of messianic fulfilment, the moment when God's eternal plan comes to fruition. Although Luke doesn't say that the story fulfils prophecy, it is more than likely that he draws on the imagery of Micah 5:2-5 to shape the story of Jesus' birth. Micah prophesies concerning a mother who gives birth to a prince of Israel in Bethlehem, and how that prince will shepherd scattered Israel, bringing peace, not just to Israel, but to the whole world. Along with this prophetic imagery, Luke underlines some powerful symbolism. For example, even the Roman Empire is employed by God to achieve this moment of messianic fulfilment. That there is no room in the inn also serves as a powerful symbol; it alludes to the coming humiliation of the Son of Man - instead of a throne he will be lifted up on a cross.

v] Synoptics / Source:

The lack of agreement between Matthew's account of Jesus' birth and Luke's account seems to imply that both worked off independent traditions without knowledge of each other's account of the gospel. This would indicate that the birth narratives were not part of the apostolic kerygma, forcing both Matthew and Luke to do their own independent research.

Numerous source theories are proposed:

- A reworked pre-Christian legend;
 - A reworking of the birth of John;
 - An independent Hellenistic creation derived from Old Testament allusions;
 - A Palestinian Jewish tradition that took shape in the early years of the Christian church and was incorporated by Luke in his gospel; see Marshall.
 - A Lukan creation based on minimal traditional material, such as the birth of Jesus being in Bethlehem, the hometown of Nazareth, etc.; see Fitzmyer.
 - Tradition that derives from Mary, preserved in the early church, and adopted by Luke, even possibly confirmed by Mary; see Bock.
- This seems the most likely source of the story.

vi] Homiletics: *Humbled for a season*

A large lump of stuffing seemed to come out of the cushion all by itself. Little fingers love stuffing, in much the same way as they like to peel veneer off furniture. I was sitting on my grandmother's chair. It resided on the front verandah of her home at Sussex Inlet, a holiday hamlet South of Sydney. A

wonderful chair it was too. You could actually put your feet into the holes and surround them with white fluffy cotton. It was a chair of unlimited comfort.

Reading was my game, and I was right into Tom Sawyer. Every now and then I would look up from my reading to inspect the action on the river. Beyond the spike-grass I could see the boats gliding by. My grandfather's boat was the fastest on the river, or so he claimed. It was powered by a twin cylinder Chapman, but by then it had seen better days. From my seat I could just see it's blue half cabin bobbing above the spike-grass. A boat of wondrous power, always smelling of bait and seaweed. The day passed slowly as Tom continued to get himself into unbelievable trouble.

My understanding was that the piano was to be tied on the back of a truck. You see it was Christmas Eve. I had spent all day reading and now I was going to help my grandmother with the Progress Association's carols by candlelight. I am not sure how they got the piano up on the truck, or what damage it suffered as we bounced along the dirt roads of the Inlet. Actually, I think the piano was past it anyway.

I was on the back of the second truck. This was an advantage, for I wasn't too close to my grandmother and her friends whose voices were far too shrill for my sensitive young ears. I surmised that it had taken a lifetime of training to perfect those shrill notes, particularly the warbles. The second truck carried the men and boys and evidenced far less enthusiastic singing. The men had other things on their mind.

We ended up at the camping grounds known as el-Alamein. This is where we gained our largest crowd of appreciative onlookers. My sense of importance increased greatly.

The singing was soon done, a bonfire lit, and the partying began. My grandfather had brought some of his homemade brew - large quart bottles with sprung loaded rubber sealed stoppers. I was fascinated by the way he would lose half of the contents when he broke the seal. "It puts hairs on your chest", he would always say. I was of the opinion that it was more likely to burn them off.

The fire burned down and the ambers cooled and we headed for home. Songs about a baby long ago. A family humiliated, their child with nowhere to lay its head, save an animal's feeding trough. The stars were bright, the night was dark and is there room, within my heart, for that child of long ago?

2:1

The birth of Jesus: v1-7: Luke introduces this episode by explaining the presence of Mary and Joseph in Bethlehem, recounting the story from within the

frame of the messianic promise contained in Micah 5:2 which text references the town of Bethlehem.

i] Setting, v1-3: Luke plays the part of the historian and dates the birth of Jesus for us.

δε "- " - BUT/AND. Here transitional, indicating the next step in the narrative; "now", or untranslated as NIV.

εν + dat. "**in [those days]**" - [IT BECAME, HAPPENED] IN [THOSE DAYS]. Here adverbial, introducing a temporal prepositional phrase. The period of time is not identified, but it does face us with time-line problems. The annunciation takes place while Herod is king. Herod dies in 4BC. Caesar reigns from 27BC to 14AD, but Quirinius is governor of Syria from 6-7AD. The date and extent of the census also gives us problems, see below. Has Luke got his facts wrong, or are we to take it that Jesus was born some ten years after the annunciation? The implication is that Jesus was born during the reign of king Herod; See "Background" above.

παρὰ + gen. "-" - [*that an imperial* DECREE WAS SENT OUT] FROM [CAESAR AUGUSTUS]. Here expressing source / origin; "from *beside*." Caesar's full name was Gaius Julius Caesar Octavianus.

απογραφεσθαι [απογραφω] pres. pas/mid. inf. "**that a census should be taken of**" - TO REGISTER. If middle, the sense is "to register oneself." The infinitive is exegetical, specifying / explaining the content of **δογμα**, "a decree"; "that", as NIV; "for a census of the whole Empire", Weymouth.

την οικουμενην [η] "**the [entire] Roman world**" - [ALL] THE INHABITED EARTH. Accusative object of the infinitive "to register." Obviously not the "inhabited earth", but rather the Roman "Empire", Weymouth. Luke may be alluding to the world wide effect of Christ's birth, but it is more likely that he uses the term for the Roman Empire. There is no extant evidence of a census covering the entire Empire. The purpose of a census usually related to taxation and service in the military.

v2

εγενετο [γινομαι] aor. "**[this] was**" - [THIS CENSUS] BECAME = WAS. Textual disruption exists at this point. The NIV takes **αὕτη**, "this", as the nominative subject and **απογραθη πρωτη**, "first registration", as the predicate nominative of the verb **εγενετο**, "became". Other translation possibilities exist, see Culy. "This was the first census, *and it took place* while Quirinius was governor of Syria."

πρωτη adj. "**the first [census]**" - FIRST, PROMINENT, FORMER [REGISTRATION, ENROLMENT]. Possibly standing for **προτερον** + gen. "this census was / took place / happened before Quirinius was governor", so Nolland, Lagrange... This interpretation deals with the time-line problem referred to above,

although it is not widely accepted. Taken as an adjective, "first" may mean "first of many", or even first in the sense of "the beginning of the census."

ἡγεμονευοντος [ἡγεμονευω] gen. pres. part. "**while [Quirinius] was governor**" - [QUIRINIUS] GOVERNING. The genitive participle and its genitive subject "Quirinius", forms a genitive absolute construction, temporal, as NIV; "took place when Quirinius was governor of Syria", Cassirer.

της Συρίας [α] "**of Syria**" - OF SYRIA. The genitive is adjectival, idiomatic, of subordination.

v3

παντες adj. "**everyone**" - [AND] ALL, EVERY = EVERYONE [WAS TRAVELING]. Luke is only loosely describing the census activity. Evidence from a Roman census taken in Egypt indicates that a census was property based - people had to return to where they held property for a determination of their poll tax duties. If this applied in Palestine, then Joseph must have owned property in Bethlehem.

εκαστος pro. "-" - EACH. The nominative demonstrative pronoun stands in apposition to "everyone".

εαυτου gen. pro. "**own [town]**" - [INTO THE CITY] OF ONE'S OWN. The genitive is adjectival, possessive.

απογραφεσθαι [απογραφω] pres. inf. "**to register**" - TO REGISTER. The infinitive introduces a final clause, expressing purpose, "in order to be registered." "Listed", CEV.

v4

ii] Joseph and Mary journey to Bethlehem, v4-5: The implication is that Mary and Joseph are now married, although Luke describes them as "betrothed" (some manuscripts say "married"). Luke is probably aligning with the Matthean tradition (Matt.1:24-25) that, although Mary and Joseph lived together, they did not consummate the marriage till after the birth of Jesus. The perpetual virginity of Mary is not found in scripture. The term "first-born" in v7 indicates that other children were born to the family. Luke would have used the word "only born" if Jesus were the only child, cf., 7:12.

δε "so" - BUT/AND. Transitional, indicating a step in the narrative. The addition of **και**, "and", is common in Luke's gospel. It's function is not overly clear. It may be part of Luke's transitional move, indicating the next point; "and so." It may also be adjunctive, as NIV, "Joseph also went up."

ανεβη [αναβαινω] aor. "**went up**" - [JOSEPH] WENT UP. In Old Testament usage a person goes up to Judea, up in the sense of "up on high", Isa.7:6, 2Kgs.18:13..... Interestingly, in Australia, people go up when they go North, and go down when they go South, so "up" to Bethlehem carries a particular

geographical sense which for an Australian doesn't work, given that Bethlehem is 63 miles South of Nazareth. "Journeyed to the highland town of Bethlehem."

απο **εκ** ... "**from in**" - FROM [GALILEE,] FROM [CITY OF NAZARETH]. The intended sense of the prepositions is not immediately clear. **απο**, "from", usually express source, and **εκ**, in its context, can also express source. So **εκ** is possibly being used for a district / province, while **απο** for towns / villages, so Plummer. The proper genitive "of Nazareth" is adjectival, idiomatic / identification, "a city *called* Nazareth." "So, Joseph went up from Galilee, from the town of Nazareth", Barclay.

Δαυιδ gen. "[**the town**] of David" - [INTO JUDEA, INTO CITY] OF DAVID [WHICH IS CALLED BETHLEHEM]. The assumed genitive would be adjectival, limiting "town / city", possibly possessive, or possibly idiomatic, "the city *where* David *reigned*", Culy. The definite article for **πολιτι**, "city", must be assumed as it is dropped here following Semitic form; "*the* city of David". "Long ago Bethlehem had been king David's home town", CEV.

δια το ειναι "**because he belonged**" - BECAUSE HE WAS. The preposition **δια** + the accusative articular infinitive usually forms a causal clause, as NIV. "Because he was a direct descendent of David", Phillips.

εξ [εκ] "**belonged to [the house and line]**" - OUT OF, FROM [HOUSE AND FAMILY]. Expressing source.

Δαυιδ gen. "**of David**" - *of* DAVID. The genitive is adjectival, relational; "of David's house and lineage", Cassirer.

v5

απογραψασθαι [απογραφω] aor. inf. "**to register**" - TO REGISTER, ENROL. Again, the infinitive is used to introduce a final clause, expressing the purpose of the journey to Bethlehem, namely, "in order to register."

συν + dat. "**with**" - WITH [MARY]. Expressing association; "together with." For a Roman citizen, it would not be necessary for the wife to register for the poll tax, but for non-citizens, all women over the age of 12 had to register. It was obviously required to see who had to pay the poll tax. The "with Mary" may be linked with "he went up", v4, so "with him went Mary", REB, or as with the NIV etc., linked with "to register", "to be registered with his future wife", Phillips.

τη εμνηστευμενη [μνηστευω] perf. pas. part. "**who was pledged to be married**" - THE ONE HAVING BEEN BETROTHED, ENGAGED. The participle probably forms an adjectival clause, attributive, limiting "Mary", as NIV, but possibly serving as a substantive standing in apposition to Mary; "Mary, the one engaged to him." A strong variant reading without the article supports an adjectival translation. There are a number of readings at this point implying that Joseph and Mary are now married, but that is likely to be the meaning anyway,

since it would be improper for a betrothed couple to travel together, so Plummer. The sense is possibly that, although now married, the marriage has not been consummated, ie., Mary is still a virgin. "To whom he was engaged", NRSV.

αυτω dat. pro. "**to him**" - TO HIM. Dative of direct object after the verb "to be engaged to."

οὔση [ειμι] dat. pres. part. "**was [expecting a child]**" - BEING [PREGNANT]. The participle is probably adjectival, attributive, further limiting Mary; "who was with child", Cassirer.

v6

iii] Luke now sparingly records the scene of Jesus' birth, v6-7. A Palestinian public house would normally supply quarters for the poor, those who were priced out of standard accommodation during the peak season, eg., a census. Such accommodation would likely be adjacent to the stables. For the birth, Mary obviously moved out of the hut into the stable where the new-born Jesus is placed in an animal feeding trough. There is a strong tradition that the stable was a cave, and this is certainly not unknown - caves make excellent stables. Although the scene is depicted in Christian tradition as one of simple beauty, it is actually a scene of humiliation. The humiliation of Jesus begins in a foul-smelling cave and ends on a cross.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εγενετο "-" - IT CAME TO PASS, IT CAME ABOUT. Always highlighting a climax in a narrative, although Luke tells the story simply and without any fuss. Note that there are many additions / assumptions in the telling of this story which have developed into an elaborate *urban myth*, eg., that all the accommodation was taken up in Bethlehem, that Joseph and Mary were short of funds / poor, that the innkeeper forced them into his barn, "Now it happened that", NJB.

εν τω ειναι "**while [they] were [there]**" - IN THE TO BE [THERE]. The preposition **εν** + the articular infinitive of the verb to-be, usually forms a temporal clause, as NIV. Again, the time is undefined, but presumably it coincides with the census, "but then" "The time for her to have a child arrived while they were there", Cassirer.

του τεκειν [τικτω] aor. inf. "**[for the baby] to be born**" - [THE DAYS WERE FULFILLED, COMPLETED *for* HER] TO BEAR A CHILD, GIVE BIRTH. The genitive articular infinitive is again likely to be expegetic, specifying / explaining "the days = the time." The accusative subject of the infinitive is **αυτην**, "her". "The time came for her to deliver her child", Green.

v7

αυτης gen. pro. **"her"** - [AND SHE BORE THE SON] OF HER. The genitive is adjectival, relational.

τον πρωτοτοκον adj. **"firstborn"** - THE FIRSTBORN. Given the article, this adjective seems to function as a substantive in apposition to "son"; "she gave birth to the / a son, her firstborn." This fact is noted to emphasise the privileges of the firstborn child, although possibly to indicate that Mary had other children, so Hendriksen, or even to express Jesus' right to inherit the throne of David, so Danker.

εσπαργανωσεν [σπαργανω] aor. **"she wrapped [him] in cloths"** - [AND] SHE WRAPPED IN STRIPS OF LINEN [HIM]. Wrapping in swaddling cloth was normal practice for a Palestinian mother. A similar practice is performed at death. Luke is possibly linking Jesus' birth and death at this point. "Wrapped him round", Weymouth.

εν + dat. **"in"** - [AND LAID HIM] IN. Local, expressing space. "Put him to bed", Evans.

φατην [η] dat. **"a manger"** - A FEEDING TROUGH, OR BOX FOR CATTLE IN A STABLE. "Stall", Moffatt.

διοτι **"because"** - BECAUSE. Causal conjunction introducing a causal clause explaining why the baby is laid in a feeding trough, as NIV.

τοπος [ος] **"no room"** - [THERE WAS NOT] A PLACE, SITUATION, SPACE... Lit. "there was no space for them" - there is no place of lodging for them. There may have been space for Joseph and Mary in the inn / home in which they wanted to stay, but not also for a newborn child, given that the guests may like to have a decent sleep.

αυτοις dat. pro. **"for them"** - FOR THEM. Dative of interest, advantage.

τω καταλυματι [α] dat. **"the inn"** - [IN] THE PLACE OF LODGING, INN. Possibly also a guest room or any place where a person could stay. "The village guest-house", Barclay.

2:8-21

The mission of the Messiah, 1:5-9:50

1. Prophecies concerning the coming messiah, 1:5-2:40

v] The vision glorious, 2:1-21

b) The vision of the shepherds

Synopsis

Having related the story of Jesus' birth, Luke now tells of the manifestation of divine glory to a group of poor and insignificant shepherds, who, having been told of the messiah's birth, rush off to Bethlehem to witness for themselves the wonder of God's promised intervention into human affairs.

Teaching

Jesus is the long-awaited messiah.

Issues

i] Context: See 1:5-25. *The Vision of the shepherds* is part of the fifth episode covering *The Prophecies about the coming Messiah*, 1:5-2:40.

ii] Structure: *The vision of the shepherds*:

The angels announce Jesus' birth, v8-14:

Setting, v8-9;

The announcement, v10-12;

Praise on high, v13-14;

The shepherds confirm and announce the divine intrusion, v15-17;

Reaction to the news, v18-20:

The naming of Jesus, v21

iii] Interpretation:

The birth narrative virtually functions as a prologue to the angelic manifestation revealed to the shepherds. It is their vision, and their response, that Luke wants us to focus on. These shepherds are poor, even outcasts from Israel's religious system, and thus, we witness God bypassing the religious institutions of Israel and announcing to the lowly his promised intervention into human affairs. God's good news to humanity, proclaimed by the angel of the Lord (Gabriel??) and the heavenly host, bypasses the glories of the temple and Rome, and is received by the lowly on a grassy hillside.

The message concerning the birth of a saviour, the long-promised, messiah, dominates Luke's account as "heaven responds with praise" proclaiming "the arrival of promised salvation", Bock. Luke also makes the

point that this message concerning the messiah's coming is not just for the religious elite of Israel, rather it is good news for all people, that "faithful multitude who from ancient times until that day longed for the messianic deliverance", Ellis.

Luke would have us note the response of the shepherds. Having heard and seen, the shepherds return to their flock "glorifying and praising God." They set aside "fear" and respond in faith. So, Luke has set the stage for his gospel story and calls on us to hear and respond in similar manner.

iv] Sources: See 2:1-7.

v] Homiletics: *A parting of the celestial canopy*

The time-space dimension of this world is only rarely disturbed. Sometimes we sense a shimmer in the tangible vale that surrounds us, an awareness that what we see, hear, touch, is fragile. Yet, only rarely do we see beyond the shadows.

Recently, I dug out a pile of old 8mm movies and had them transposed to DVD. They went back 60 years. There were films of my childhood and of my children's childhood. Dear me, faces of people engulfed in the passing years. Grandparents gone, parents gone, and I am sad to say, children gone. I simply can't watch these films without tears streaming down my face. I can't explain it, but the vale parts a little when I watch those images from the past.

It's true that Christmas is overdone. I think we have worked every angle possible, whether it's the religious side of the story, or the season to be jolly angle, or the marketing angle, we have squeezed every drop out of it. When I attended the Congregationalist Sunday School at Killara in Sydney Australia, playing a shepherd in the Christmas pageant was a momentous moment, but I can't say that the vale shimmered. Yet, the Christmas story is all about the parting of the celestial canopy.

In our reading today, there is more than a shimmer on display when the angel Gabriel announces the birth of God's saviour. At this point we get one of those rare moments in time when our time-space dimension shears, it parts, it's pushed aside. There, before the eyes of the shepherds, is not just a shimmer in our reality, but a parting. The heavenly host, an angelic army of countless number, bursts into our time-space dimension, and even this army is but the front row of legions behind. And they are ecstatic as they proclaim "Majesty in the heavens with God and peace upon earth with those on whom his favour rests."

So, take a moment and sense the shimmer.

Text - 2:8

The vision of the shepherds, v8-21: Drawing on the Magnificat, Luke describes the revelation of divine glory, not to the rich and powerful, nor the supposedly righteous, but to the poor and outcast.

i] The angels announce the birth of Jesus, v8-14. a) Setting, v8-9: For centuries, the people of Israel had waited patiently for God's salvation, they had waited for the day when God's messiah would save his people, save them from the powers of darkness, from powers both secular and spiritual. Now that day had dawned, but the news is not announced to the spiritual authorities of the day, but to a group of lowly shepherds. It is night-time, and the shepherds are out in the fields. Faced with the angelic apparition, they are filled with fear, but they are told not to fear for the news is good.

και "and" - AND. We may have expected a transitional **δε** to introduce a new episode, but Luke ties this narrative to v1-7 with a coordinate **και**.

ποιμενες [ην ενος] "shepherds" - SHEPHERDS. Nominative subject of the verb to-be Not referring to owners of property, sheep-runs, etc., but nomadic herdsmen who were usually very poor and often prone to criminal behaviour (stealing from the rich!!!).

εν + dat. "in [the fields nearby]" - [WERE] IN [THE SAME DISTRICT, REGION, COUNTRY]. Local, expressing space; "in the fields near Bethlehem", CEV.

αργαλουντες [αγραυλεω] "abiding in the field" - PASSING THE NIGHT IN THE OPEN. The participle here, as with "keeping", is adjectival, limiting "shepherds"; "shepherds who were living out in the open and keeping watch over their sheep at night." A periphrastic construction is possible given the verb to-be **ἦσαν**; "and there were shepherds out in the field and they were keeping watch over their flock"

φυλακας [η] acc. "[keeping] watch" - [AND KEEPING] WATCH. The participle "keeping" is nominative, while "watch" is accusative, here a cognate accusative, cf. Zerwick #62, ie., functioning as the direct object of a verb (here a participle) which expresses a similar verbal idea. Note the plural, possibly indicating that the were keeping watch in shifts, so Fitzmyer.

της νυκτος [νυξ νυκτος] gen. "at night" - OF NIGHT. A genitive of time, "time within which", or better adjectival, limiting the "keeping watch", ie. a night-time keeping watch; "night watches", Fitzmyer. "Keeping watch over their flock during the night", Cassirer.

επι + acc. "over" - UPON [THE FLOCK OF THEM]. Spatial, metaphorical; "the shepherds were guarding their sheep", CEV.

v9

αγγελος **"an angel"** - [AND] A MESSENGER. Nominative subject of the verb "to appear." Possibly Gabriel.

κυριου [ος] gen. **"of the Lord"** - OF LORD. The genitive is adjectival, descriptive, idiomatic / source; "an angel *from* the Lord."

επεστη [εφιστημι] aor. **"appeared"** - SET OVER, CAME UPON, STOOD BY, APPROACHED (suddenly and unexpectedly). So, with the sense "appeared". The word is often used by Luke to refer to "angelic or supernatural appearances", Bock. What we have here is an angelic epiphany, a coming to a group of shepherds on earth.

αυτοις dat. pro. **"to them"** - THEM. Dative of direct object after the επι prefix verb "to set over."

κυριου [ος] gen. **"of the Lord"** - [AND *the* GLORY] OF *the* LORD. Again, the genitive "of the Lord" expresses source / origin. A descriptive for the divine presence.

περιελαμψεν [περιλαμπω] aor. **"shone around [them]"** - SHONE AROUND [THEM]. The presence of the divine glory shines around the shepherds, ie. the shekinah glory, evidencing the divine presence and once confined to the temple, radiates upon common shepherds out in a field.

φοβον μεγαν **"[they were] terrified"** - [AND THEY WERE AFRAID] A FEAR GREAT. The accusative noun "fear", modified by the adjective "great", serves as a cognate accusative, as above, "they feared a great fear" = they were filled with fear". Given that a cognate accusative intensifies, it may be better to translate it adverbially here, "they were greatly afraid", TNT; "terrified", NRSV.

v10

b) The announcement, v10-12: The angel, who is probably Gabriel, announces the epiphany of God's saviour, the long awaited Davidic messiah, the Mighty One. The sign that Gabriel's words are true can be found in Bethlehem, for there the shepherds will find a newborn babe laying in an animal's feeding trough.

αυτοις dat. pro. **"[said] to them"** - [AND THE ANGEL SAID] TO THEM. Dative of indirect object.

μη φοβεισθε [φοβew] pres. pas. imp. **"do not be afraid"** - DO NOT BE AFRAID. The negation possibly prohibits an action in progress, although this classification is no longer widely held. "Fear" is a proper response for those confronted by the divine, but fear must move to faith, which in the case of the shepherds is what happens.

γαρ "-" - BECAUSE. Introducing a causal clause explaining why they have no need to be afraid, namely, "because" the news is joyous; it's good news.

ιδου [ειδον] "-" - BEHOLD. As an emphatic interjection.

ευαγγελιζομαι pres. "**I bring [you] good news**" - I PROCLAIM, ANNOUNCE (important news). The "important news" is only *good* for those who believe.

χαραν μεγαλην "**of great joy**" - JOY GREAT. Accusative direct object of the verb "to announce important news." The shepherds do not need to fear because the Angels bring news of a joyful event. "What I have to proclaim to you is joyful news", Cassirer.

υμιν dat. pro. "-" - TO YOU. Dative of indirect object.

ητις [οστις] ind. fem. pro. "**that**" - WHICH [WILL BE]. Obviously here taking the place of the simple feminine relative pronoun η, ie., an example of the neglect of exclusive distinctions between pronouns; "This /which [ie. the joyful news] will be for all the people."

τω λαω [ος] "**for [all] the people**" - TO [ALL] THE PEOPLE. Dative of interest, advantage, as NIV. "The joy it [the announcement, news] brings will be shared by all people", Cassirer. The "all" is obviously the "all" who are waiting for the coming of God's salvation, ie., seekers. Most likely Jewish seekers, rather than Jews and Gentiles as "the relationship of Jesus' coming for Gentiles is something that Luke presents later in his two volumes, especially in Acts", Bock.

v11

The epiphany of God's promised saviour is announced.

οτι "-" - THAT / BECAUSE. Introducing a dependent statement, direct speech, expressing the actual news conveyed by the angel, although possibly causal explaining why this is joyful news, as AV, "for unto you is born."

εν πολει Δαυιδ "**in the town of David**" - IN CITY OF DAVID. Local, expressing space; identifying where the birth takes place in fulfilment of scripture.

σωτηρ [ηρ προς] "**a saviour**" - A SAVIOUR. Nominative subject of the verb "to bear children." The era of salvation has dawned in the birth of Jesus, an era in which God sets out to save humanity, which salvic activity is realised in Jesus. Serving as the first of three key Christological terms; "Jesus is Saviour, Christ / Messiah and Lord."

υμιν pro. "**to you**" - [WAS BORN] TO YOU [TODAY]. Dative of interest, advantage.

χριστος κυριος "**[he is] Christ the Lord**" - [WHO IS] CHRIST, LORD. "Christ" is the nominative predicate of the verb to-be, while "the Lord", also nominative, stands in apposition to "Christ". As it stands, the text means that Jesus is both "Christ" and "Lord", but there is a variant χριστος κυριου "Christ of Lord" = "the Lord's Christ" = "the Lord's anointed". That Jesus is both the messiah and the Lord

is regarded as the better reading by Metzger. If "Lord" is being applied to Jesus, in what sense is it being used? Luke does not explain, but "the term will clearly come to refer to the absolute sovereignty and divine relationship that Jesus possesses as the one who brings salvation", Bock. At least the term "underscores the exalted status Jesus has in God's purpose and within the community of God's people", Green.

v12

The shepherds are given a sign that will confirm that the day of salvation has dawned in the coming of his messiah.

τοῦτο "this" - THIS. The nominative demonstrative pronoun serves as the subject of an assumed verb to-be, "this *will be* ..." Referencing forward to the newborn baby to be found in a feeding trough.

τὸ σημεῖον [ον] "a sign" - *will be* THE SIGN, DISTINGUISHING MARK. Nominative predicate of the assumed verb to-be. Variant "a sign", but properly "this shall be the sign for you", ie., a sign which confirms the message of the angel that the era of salvation has dawned in the birth of the Davidic messiah. The sign is a new born babe lying in a manger (not a new babe wrapped up). The sign certainly fits the category of the unusual, since one would not expect to find God's messiah using a feeding trough as a cot.

ὑμῖν dat. "to you" - TO YOU. Dative of interest, advantage, "for you".

εσπαργανωμενον [σπαργανω] perf. pas. pat. "**wrapped**" - [YOU WILL FIND AN INFANT] HAVING BEEN WRAPPED IN STRIPS OF CLOTH [AND LYING IN A FEEDING TROUGH]. This participle, as with "lying", is probably best viewed as adjectival, attributive, limiting "baby"; "You will find a baby who is wrapped in swaddling cloth strips and lying in a manger." Culy suggests that a better classification would be that of an accusative complement of the direct object "infant", standing in a double accusative construction; "you will find a baby (accusative object), wrapped and lying (accusative coordinate complement)". The wrapping of a newborn was a traditional act, repeated at the person's death.

v13

c) Praise on high, v13-14: Gabriel's news is so wonderful that the heavens are rent asunder and the heavenly host bursts into praise. "Majesty in the heavens with God and peace upon earth with those on whom his favour rests." Of course, we do well to remember that God's favour rests on those who seek his favour. Given the significance of the birth of God's messiah, the heavens erupt with joy.

εξαιθνης adv. "**suddenly**" - [AND] IMMEDIATELY. Temporal adverb expressing a moment in time. The word is often used of a theophany, or divine manifestation, and so is not so much "suddenly" as "unexpectedly", Bock. In fact, we are best to view this event as a theophany, a manifestation of divine glory in which God's

new initiative is praised by the heavenly host, so Nolland, unlike the appearing of the angel which is properly an epiphany, so Marshall.

στρατίας [α] gen. "**[a great] company**" - [THERE WAS WITH THE ANGEL A MULTITUDE] OF [HEAVENLY] ARMY, HOST. The genitive is adjectival, partitive; "a multitude forming [a particular] part of", Plummer. Taken as partitive, the sense is that all the heavenly host, of which this group was but a small part, were praising God. The company functions as "God's royal entourage", Green.

συν + dat. "**with [the angel]**" - WITH [THE ANGEL]. Expressing association.

αινουντων [αινεω] pres. part. "**praising [God]**" - PRAISING [GOD AND SAYING]. This participle, as with "saying", is adjectival, attributive, limiting the "great company", "who were praising God and saying." Both participles are plural, although modifying "heavenly host" singular (collective). This is an *ad sensum* construction, see BDF#134.1b, a construction in accordance with the sense, the "army, multitude", being a singular, but collective noun.

v14

The hymn of the heavenly host adopts poetic parallelism, although this is somewhat disturbed if the variant nominative **ευδοκία** is read, i.e., the sentence then takes three lines:

"Glory to God on high;
And on the earth peace,
Good will among men!", Torrey.

The genitive is usually preferred. It should also be noted that there is no verb, which means we must assume the mood. A doxology is usually in the form of a statement addressed to God, so indicative, but a wish could also be intended, i.e., optative. See TH. A statement seems best, introduced by "There is ...", Jeremias, which is then followed by the parallel statements:

"Majesty in the heavens with God [and]
peace upon earth with the favoured."

"The phrase emphasises God's initiative and purpose in salvation rather than human merit", Thompson, so Nolland.

δοξα [α] "**glory**" - GLORY. Nominative subject of an assumed verb to-be. Here of an affirmation of divine majesty, so Marshall ("the visible majesty of God which is based ultimately on the graciousness of his character"), but "praise" is possible, so Bock.

θεω "**to God**" - TO GOD. Dative of interest, advantage.

εν + dat. "**in [the highest]**" - IN, ON [HIGHEST]. Here expressing space, locative. The link is unclear; is it **εν** God", denoting that the dwelling place of God is in heaven, "glory/majesty in/on/with God who lives in the highest", or is it **εν** "highest", denoting where the divine majesty is found, i.e., "glory / majesty in the

highest with God"? Using the parallelism of the doxology, it would be "glory / majesty **εν** the highest (ie., in heaven)", aligning with "peace **επι** earth (ie., upon earth)".

επι + gen. "**on [earth]**" - [AND] UPON, ON, IN [EARTH]. Here spatial.

ειρηνη [η] "**peace**" - WELLBEING, PEACE. "The full some of the blessings associated with the coming of the messiah", Marshall; "The harmonious relationship that can exist between God and humans", Bock. "Peace" as of the Biblical *shalom*, cf., Nolland.

εν + dat. "**to [men]**" - IN = AMONG [MEN]. The second use of this preposition is dubious, not being found in some texts, but is usually read. The dative sense of association is surely intended, "with / among". The dative phrase "men of favour" is probably technical and implies the action of an agent, namely God; "those upon whom God's will / favour rests", Marshall, cf., Fitzmyer, Bock. Note how this is brought out in the NIV by the addition of "on whom his [favour] rests." So, divine peace rests "with men of [his] favour" = the elect.

ευδοκιας [α] gen. "**on whom his favour rests**" - OF GOODWILL, APPROVAL, FAVOUR. Divine favour is best. The genitive certainly presents as adjectival, attributive, limiting "men", but of course, "men" is dative. This has probably prompted the variant **ευδοκια**, with the genitive treated as adjectival, verbal, objective, "goodwill toward men." Greek scholars now tend to think that the phrase is a technical one meaning "to people he favours." Peace is for the favoured ones, a statement which serves to remind us that "for all the people", v10, is not a universal statement of God's favour. God's favour rests with the elect, and the elect are the humble, those who are aware of their brokenness and loss before God and so seek his mercy. Jesus comes to call sinners to repentance, not the (self) righteous.

v15

ii] Luke now describes the faith-response of the shepherds, v15-17. The shepherds, on hearing the news, rush off to Bethlehem, confirm the sign, and tell all those in the stable, in fact probably everyone who would listen to them, what they had just seen and heard.

και εγενετο [γινομαι] aor. "-" - AND IT CAME ABOUT. Transitional, see 1:8. "And it came to pass", AV.

ως + ind. "**when**" - WHEN [THE ANGELS]. Temporal conjunction introducing a temporal clause, as NIV.

απ [απο] + gen. "**[departed]**" - [DEPARTED] FROM [THEM INTO HEAVEN]. Expressing separation.

εαλουν [λαλεω] imperf. "**[the shepherds] said**" - [THE SHEPHERDS] WERE SAYING [TOWARD ONE ANOTHER]. The imperfect may be used here to indicate the

commencement of speech, inceptive, "they began to speak", Nolland, although an imperfect can simply be used of speech because it is durative in nature.

διελθωμεν [διερχομαι] aor. subj. "**let's go**" - LET US GO. Hortatory subjunctive.

δη "-." - NOW, THEREFORE. Here probably temporal, expressing urgency; "Come, let us go straight to Bethlehem", REB.

ἕως "**to**" - AS FAR AS, UP TO [BETHLEHEM]. Locative.

το ἡρημα [α ατος] "**thing**" - [AND LET US SEE THIS] WORD, THING. Accusative object of the verb "to see." Best understood as a stated happening, "event", Marshall. The shepherds have been told of "this stated happening" and want to go and see it for themselves.

το γεγονος [γινομαι] perf. part. "**that has happened**" - HAVING BECOME, COME ABOUT. The participle is adjectival, attributive, limiting "thing"; "this stated happening which has become". The perfect tense serves to indicate that the action of "the thing = the stated happening", is complete, it has become, but its consequence remains. "We must go over to Bethlehem and see what has happened", Barclay.

ὃ pro. "**which [the Lord]**" - WHICH [THE LORD]. Here introducing a relative clause further limiting "the thing = the stated happening", ie., the thing being referred to is that which the Lord (via the angel) told the shepherds about.

ὑμιν dat. pro. "**[has told] us**" - [MADE KNOWN] TO US. Dative of interest, advantage.

v16

και "**so**" - AND [THEY CAME, WENT]. Coordinative; "and they came", AV.

σπευσαντες [σπευδω] aor. part. "**hurried**" - HAVING MADE HASTE. The participle is adverbial, modal, expressing the manner of the action "came / went".

ανευραν [ανευρισκω] aor. "**found**" - [AND] THEY DISCOVERED, FOUND. The aorist indicating that what the shepherds sought is found.

τε και και "**.... and and**" - BOTH [THE MARY] AND [THE JOSEPH] AND [THE INFANT]. The connectives most probably imply the translation offered by the NIV, given that "when τε is followed by more than one και, usually τε and the first και connect concepts which are more closely related to each other than to what follows", TH. Yet, it is possible to translate the clause as if all three were lying in a "manger", manger then being understood as a "bed of hay", CEV, rather than an animal's "feeding trough", Junkins. The presence of the definite articles for Mary, Joseph and the baby, indicates that the shepherd's found "the thing" as stated by the angel, ie., the prophecy was confirmed.

κειμενον [κειμαι] pres. part. "**who was lying**" - LYING. The participle could be treated adjectival, attributive, limiting "baby" / all three, as NIV, although

Cully tends to treat this type of participial construction as the complement of the accusative object standing in a double accusative construction and stating a fact about the object, here that the babe / all three is / are "lying" in a feeding trough / bed of hay; "found the baby lying in a manger", AV.

v17

ιδοντες [ειδον] aor. part. "**when they had seen *him***" - [BUT/AND] HAVING SEEN *them*. The participle is adverbial, best treated as temporal, as NIV. The "*him*" is added, so possibly "them", or even "*it*" = "the thing", that which was stated by the angel. "It", RSV, although the NRSV dodges with "*this*".

γνωρισαν [γνωριζω] aor. "**they spread the word**" - THEY MADE KNOWN. Luke employs the usual sequence of events: see / hear = amazed / fear = faith = proclaim. "They told everyone", Barclay. Yet, it must also be considered that the indirect object of the making known (unstated) is just Mary and Joseph (and others present in the stable, if any); "they made known to the others what had been told them", Cassirer.

περι + gen. "**concerning**" - ABOUT, CONCERNING. Reference; "with reference to / about the word."

του ρηματος [α ατος] gen. "**what**" - THE WORD, THING. "The stated happening.", this "matter", Creed.

του λαληθεντος aor. pas. part. "**had been told [them]**" - HAVING BEEN MADE KNOWN [TO THEM]. The participle is adjectival, limiting "what / thing / word", which "thing" concerned the child (a different word for "child" is used from that used in 2:12, 16, but this is not significant). "The word which had been spoken to them about the child", Moffatt.

v18

iii] Luke describes two responses to the shepherds account, v18-20. The response of most people who hear the news is amazement, a response that is well short of faith, but Mary takes in the shepherds' words and considers them carefully. As for the shepherds, they return to their flocks and do so praising God. They have certainly moved beyond fear and amazement to faith. "The shepherds return without depreciation of enthusiasm, and add their praises to those of the angels", Danker.

οι ακουσαντες [ακουω] aor. part. "**[all] who heard it**" - [AND ALL] THE ONES HAVING HEARD. This common construction can be classified in two ways. The participle may serve as a substantive, modified by the attributive adjective "all, every"; "all those who heard." Of course, if we read the adjective **παντες**, "all, every", as a substantive, "everyone", then the participle would be classified as adjectival, attributive, limiting "everyone". Note also that the object "*it*" is

supplied, but it may be "them", i.e., the shepherds. The "all" refers to those told of "this thing" by the shepherds and as noted above, this may just be all those present in the stable.

εθαυμασσαν [θαυμαζω] aor. "**were amazed**" - WONDERED. A proper initial response to the gospel, but a response which must move on to faith if divine grace is sought.

περι + gen. "**at**" - ABOUT, CONCERNING. Reference; "amazed about ..."

των λαληθεντων [λαλεω] gen. aor. pas. part. "**what [the shepherds] said**" - THE THINGS HAVING BEEN SAID. The participle serves as a substantive.

υπο "[to them]" - BY [THE SHEPHERDS TOWARD THEM]. Expressing agency.

v19

δε "**but**" - BUT/AND. Transitional, indicating a change in subject to Mary. Mary seeks to "understand and interpret" the events correctly, Bovon.

συνετηρει [συντηρω] imperf. "**treasured up [all these things]**" - [MARY] WAS PRESERVING, KEEPING CAREFULLY [ALL = EVERYTHING]. The imperfect being durative, may express the idea that Mary continually kept in her mind the prophetic word conveyed to her by the shepherds. "She kept all these things to herself, keeping them deep within herself", Peterson.

συμβαλλουσα [συνβαλλω] pres. part. "**and pondered**" - PONDERING, CONSIDERING, REFLECTING UPON. Attendant circumstance participle expressing action accompanying the verb "treasured up". Possibly "interpreted", TH; "and mused upon it", Moffatt.

τα ηματα ταυτα "**them**" - THESE THINGS, WORDS. The initial **παντα**, "all" = "everything", serves as the object of **συνετηρει**, "treasured", while **τα ηματα ταυτα**, "these things, words" serves as the accusative object of the verb **συμβαλλουσα**, "pondered". "Mary treasured all this in her memory, and pondered these words in her mind. "

εν + dat. "**in [her heart]**" - IN [HEART OF HER]. Local, expressing space, metaphorical.

v20

και "**and**" - AND. Linking the sequence of events, here that the shepherds, having witnessed the fulfilment of the sign, return to their flocks.

δοξαζοντες [δοξαζω] pres. part. "**glorifying [and praising God]**" - [THE SHEPHERDS RETURNED] GLORIFYING [AND PRAISING GOD]. This, and the following participle, is adverbial, modal, expressing the manner of their returning. Of giving due honour, "acknowledging the glory of God", Zerwick.

επι + dat. "**for [all the things]**" - UPON [ALL]. Here expressing cause, denoting the ground of a reaction; "because of"

οἷς dat. pro. "**that**" - WHICH [THEY HEARD AND SAW]. The dative case of the relative pronoun is the product of an attraction to its antecedent *πασιν*, "all [things]".

καθὼς "**which were just as**" - AS, LIKE, JUST AS. Introducing a comparative clause where what the shepherds glorify God for aligns with what they had been told.

ελάληθη [*λαλεω*] aor. pas. "**they had been told**" - WAS SPOKEN. The aorist has to be translated as a pluperfect since the action proceeds "had heard and seen", both of which are also aorist. Of course, in Gk. tense is more concerned with aspect than time.

προς + acc. "-" - TOWARD [THEM]. The preposition is used here instead of a dative to introduce an indirect object; see *προς*, 1:61.

v21

iv] At this point, Luke notes the naming of Jesus, a name nominated by the angel. Commentators divide on whether this verse concludes the section v8-20, or introduces the next section. It seems best to see it as transitional, so Bock.

ὅτε "**when**" - [AND] WHEN. Temporal conjunction introducing a temporal clause, although it is a rather awkward one. The lit. sense is "when fulfilled / completed [the] eight days to circumcise him." The only problem being that *ἡμεραι* "days" has no article, so "eight days" rather than "the eight days", although *οκτω*, "eight", may take the place of the article (contra Plummer). Note the parallel in v6 where the article *αἱ* is present. We are best to go with "after eight days had elapsed", Marshall. "When the eight days which must precede circumcision had elapsed, he was named Jesus", Barclay.

του περιτεμειν [*περιτεμνω*] gen. aor. inf. "**to circumcise [him]**" - [EIGHT DAY WERE COMPLETED HIM] TO BE CIRCUMCISED. This genitive articular infinitive is usually treated as introducing an independent consecutive clause, although when taken as adverbial, it is usually final expressing purpose, "in order to circumcise", cf., BDF.200.2 (a hypothetical result and purpose are virtually indistinguishable); see Marshall. Culy opts for an exegetical clause clarifying *ἡμεραι* "days"; "the eight days for (requisite before) his circumcision", Zerwick. Most of these constructions in Luke have been exegetical so far.

και "-" - AND. Used here to introduce a main clause when the sentence has commenced with a subordinate clause, so, "He was named Jesus after the eight days were completed in order (that were necessary) for him to be circumcised." cf., Zerwick #318.

Ἰησους "**[he was named] Jesus**" - [THE NAME OF HIM WAS CALLED] JESUS. Complement of the nominative subject "the name" standing in a double nominative construction and asserting a fact about the subject; see "the Son", 1:32

το κληθεν [καλεω] aor. pas. part. "**the name [the angel] had given [him]**"
- THE *name* CALLING [BY THE ANGEL]. The participle can be viewed as adjectival limiting "the name", "which was so designated by the angel before he was conceived in the womb", Wuest, but also as NIV, a substantive standing in apposition to "the name."

ὑπο "-" - BY [THE ANGEL]. Expressing agency.

προ του συλλημθηναι [συλλαμβανω] aor. pas. inf. "**before [he] had been conceived**" - BEFORE TO BE CONCEIVED. This preposition with the genitive articular infinitive is used to introduce a temporal clause, antecedent time, "before"; "before his mother had conceived him", Barclay.

εν + dat. "-" - IN [THE WOMB]. Local, expressing space.

2:22-40

The mission of the Messiah, 1:5-9:50

1. Prophecies about the coming messiah, 1:5-2:40

vi] Prophecy in the temple

Synopsis

The naming of Jesus and his presentation in the temple, is immediately followed by the witness of Simeon and Anna. Anna makes no specific prophecy, but her thanksgiving implies she has knowledge of Jesus' real person. Simeon, in the power of the Holy Spirit, witnesses directly to Jesus' messiahship.

Teaching

Jesus is the hope and glory of religious Israel, and a "light of revelation for Gentiles."

Issues

i] Context: See 1:5-25. *Prophecy in the Temple*, covering the story of the presentation of the baby Jesus at the temple, is the last of six episodes concerning *The Prophecies about the coming messiah*, 1:5-2:40.

ii] Structure: *The prophecy in the temple*:

Setting, v22-24;

The prophecy of Simon, v25-35:

Simon meets Jesus and his family, v25-27;

Simon's song, 28-32;

Simon's blessing and prophecy, v33-35;

The witness of Anna, v36-38;

Jesus and family return to Galilee, v39-40.

iii] Interpretation:

The long hoped salvation of Israel now extends to the Gentiles, and unlike Israel, they will listen, cf., Acts 28:28.

This narrative, with its setting in Jerusalem and the temple, places Jesus in the midst of the religious and social life of Israel. His parents fulfil the requirements of the law, and, in their encounter with Simeon and Anna. Both Simon and Anna identify Jesus as the fulfilment of Israel's religious hope.

The lifting of Mary's ceremonial uncleanness would normally require the sacrifice of a lamb as well as the that of a dove or pigeon, but the poor could substitute a pigeon for the lamb, as here, cf. v24. Mary's purification

needs not be performed at the temple, but the family is obviously in the vicinity, and for Luke, Jesus' placement at the centre of Israel's religious life is important in the development of the story.

As for the presentation, it need not be performed at all. The Levites are God's firstborn possession such that the firstborn son is now redeemed by the payment of 5 shekels to a priest anywhere, Num.8:17f. Mary and Joseph's actions are obviously a response to all that has happened to them over the last year. As for Luke's telling of the story, he is most likely alluding to 1Samuel 1:21-28.

iv] Sources:

Again, debate rages over Luke's sources for this material. Many assume that Luke has used hymns from the Hellenistic Jewish early church, but a Palestinian source is more likely. For those who believe that prophecy is genuine forth-telling, rather than a post-telling recreation, there is no reason to doubt that the hymn, v29-32, is a formal reshaping for worship of a piece of poetry crafted on the approach of death, and that the prophecy, v34-35, is similarly a formal reshaping for worship of a prophetic word, both preserved and formalised in the Jewish Palestinian Church. The most obvious source for the original poem and prophecy is Mary and her immediate family. As scholars note, the material is devoid of Lucanisms, indicating his respect for his source material.

Text - 2:22

Prophecy in the temple, v22-40. i] The presentation of the baby Jesus to God and the purification of Mary, v22-24. In Jewish custom, a woman was unclean for seven days after the birth of a son. Then for 40 days she cannot visit or take part in any religious activities (80 days for a girl child). After this period, she is expected to offer a sacrifice to wash away her uncleanness - a pair of doves for a poor family. Also, since a firstborn child belongs to God, it is necessary to pay a *ransom* to a priest. Being close to Jerusalem, Joseph and Mary performed their religious duty at the temple.

καί "-" - AND. Usually a transitional **δε** is used to introduce a new episode and so advance the story, but from v21-40 Luke uses **καί** and so tightly connects the elements in this passage. See Culy.

ὅτε "**when**" - WHEN. The temporal conjunction serves to introduce a temporal clause. The NIV assumes that a point of time is in mind, namely, the performing of the purification rite at the end of the period of purification, ie., the 40 days. This seems likely, but Luke may have the whole period in mind; "when the time came for their purification", NRSV.

του καθαρισμου [ος] gen. "**purification**" - [THE DAYS] OF THE CLEANSING, PURIFICATION. The genitive is adjectival, exegetical; "the days *which consist of* the cleansing of them." A woman is ceremonially cleansed 40 days after the birth of a boy child, and 80 days after a girl. Meanwhile, she must not touch anything holy, or enter the temple, cf., Lev.12.

αυτων "-" - OF THEM. The genitive is adjectival, possessive, "their purification", or verbal, objective, "*performed on them*". Luke would know that only Mary required cleansing, but he possibly sees it as a family matter and so uses the plural pronoun, so Nolland, or he may just want to include Jesus in the proceedings, although obviously not in the purification.

κατα + acc. "**according to**" - ACCORDING TO. Establishing a standard, "in accordance with." The purification is in accordance with God's law.

Μωυσεως [ης εως] "[**the law**] of Moses" - [THE LAW] OF MOSES [WERE COMPLETED]. The genitive is adjectival, attributive, limiting "law", "the Mosaic law."

παρασθησαι [παριστημι] aor. inf. "**to present**" - [THEY BROUGHT HIM INTO JERUSALEM] TO PRESENT *him*. The infinitive is adverbial, introducing a final clause expressing purpose, "in order to present" Some argue there is no tradition in Israel for the presentation of the firstborn, yet such exists, eg., Neh.10:35-36. The act of redeeming the child is obviously an integral element of the presentation, Ex.13:15. Samuel's presentation is obviously a literary type, 1Sam.1-2.

τω κυριω dat. "**to the Lord**" - TO THE LORD. Dative of indirect object. The presentation of Jesus has nothing to do with the purification of Mary, to which v24 applies.

v23

Luke has seemingly adjusted the text to reflect the Samuel story. For the consecration of the firstborn to the Lord see Exodus 13.2-15.

καθως "**as**" - JUST AS. Comparative conjunction used to align Jesus' presentation with the requirements of the Mosaic Law.

εν + dat. "**in [the Law]**" - [IT HAS BEEN WRITTEN] IN [THE LAW]. Local, expressing space.

κυριου [ος] gen. "**of the Lord**" - OF LORD. The genitive is adjectival, descriptive, idiomatic / source; "*which is from.*"

οτι "-" - THAT. Introducing a dependent statement, direct quote from scripture.

διανοιγον [διανοιγω] pres. part. "**[every] firstborn [male]**" - [EVERY MALE] OPENING [WOMB]. As with παν, "every", the participle is neuter, probably

meaning "every firstborn male creature", Barclay. The participle is adjectival, attributive, limiting "male"; "every male who opens the womb."

κληθησεται [καλω] fut. pas. "**is to be**" - WILL BE CALLED. The future tense here is imperatival; "is to be thought of as sacred to the Lord", Cassirer / "must be consecrated to the Lord", Moffatt.

ἅγιον adj. "**consecrated**" - HOLY. The nominative adjective serves as a substantive, complement of the nominative subject "every male", standing in a double nominative construction and stating a fact about the subject, lit. "every male holy opening the womb"; see "the Son", 1:32.

τω κυριω [ος] "**to the Lord**" - to the lord. Dative of interest.

v24

του δουναι [διδωμι] aor. inf. "**to offer**" - [AND] TO GIVE, OFFER [A SACRIFICE]. A genitive articular infinitive, probably final here, expressing purpose. This offering is most likely for the postnatal purification service, Lev.12:8. As noted above, the use of pigeons, rather than animals, is a concession to the poor. "To make the sacrifice prescribed in the Lord's law", Barclay.

κατα + acc. "**in keeping with**" - ACCORDING TO. Setting a standard, "in accordance with." The actions of Mary and Joseph are in accord with the will of the Lord.

το ειρημενον [ορω] acc. perf. pas. part. "**what is said**" - THE THING HAVING BEEN SAID [IN THE LAW OF *the* LORD]. The participle serves as a substantive.

τρογωνων [ων ονος] gen. "[**a pair**] of doves" - [A PAIR] OF TURTLE DOVES. The genitive is adjectival, partitive / wholative.

περιστερων [α] gen. "[**two young**] pigeons" - [OR TWO YOUNG] OF PIGEONS. The genitive is adjectival, possibly partitive, although Culy opts of attributed.

v25

ii] The prophecy of Simon, v25-35. a) The *prophet* Simeon meets Jesus in the temple, v25-27: At the temple there lived a godly man named Simeon. He was waiting for the dawning of the kingdom of God - "the consolation of Israel". The Spirit had revealed to him that he would not die until he saw the messiah. He now sees the fulfilment of this promise, and, in the power of the Spirit, utters a prophecy concerning Jesus.

και ιδου "- " - AND BEHOLD. Transitional, often used to introduce a new character into a story. See **και ιδου** 1:31.

εν + dat. "**in [Jerusalem]**" - [A MAN WAS] IN [JERUSALEM]. Local, expressing space.

ᾧ dat. pro. "**called [Simon]**" - [NAME] TO WHOM [SIMEON]. Dative of possession; "whose name was Simeon."

δικαιος adj. "**righteous**" - [THIS MAN *was*] RIGHTEOUS, JUST. As with "devout", serving as the nominative predicate of an assumed verb to-be. Luke uses this word for Zechariah and Elizabeth, Joseph of Arimathea and Cornelius. Probably he intends a general sense such as "good", "honourable", "just", rather than theologically "right before God / justified". Of course, given that they represent Israel's righteous remnant, those who stand by a faith like Abraham's, brought to fruition in the redemptive mission of Christ, they are indeed righteous / justified.

ευλαβης adj. "[**and**] **devout**" - [AND] REVERENT, CONSCIENTIOUS. Here used in a positive sense of religious uprightness, and with "righteous" serves to emphasise the piety of Simeon; "he was a godly man."

προσδεχομενος [προσδεχομαι] pres. part. "**waiting for**" - EXPECTING. Being anarthrous, the participle may be adverbial, possibly temporal, "on the outlook for the Consolation of Israel", Moffatt. None-the-less, both Culy and Thompson suggest it is better viewed as a substantive standing in apposition to "righteous, just." Here, the present tense carries the sense, "expectant waiting". The impression is that there is a group around Anna waiting for the **παρακλησιν** "consolation, restoration" ("redemption", v38) of Israel, probably along the lines of Isaiah 40:1, 49:13, etc.

του Ισραηλ gen. "**of Israel**" - [*the* CONSOLATION, RESTORATION] OF ISRAEL. The genitive is adjectival, either attributed, or possessive, "the restoration (redemption) that rightly belongs to Israel."

επ [επι] + acc. "**upon [him]**" - [AND *the* HOLY SPIRIT WAS] UPON [HIM]. Unlike Elizabeth and Zechariah who are "filled", most likely in the Old Testament sense of the Spirit coming upon a person to achieve a specific end, here the Spirit is "upon" Simeon. Probably the same sense applies, because Simeon proclaims a word from the Lord, an act often associated with the Spirit's filling, cf., v27, "moved by the Spirit." There is no sense that Simeon is given, or is baptised with the Spirit in response to faith in Christ. So, maybe the statement simply describes his holiness (even "his spirit was holy" given that "spirit" does not necessarily mean "the Holy Spirit"). So, possibly just a further description of this "good" man.

v26

ἦν ... κερηματισμενον [κηματιζω] perf. pas. part. "**it had been revealed**" - IT HAD HAVING BEEN REVEALED, INSTRUCTED. This perfect participle, with the imperfect of the verb "to be", forms a periphrastic pluperfect. It is often thought that a periphrastic construction is used to emphasise durative aspect, here possible repeated action, but that seems unlikely here. The word is often used of divine revelations.

αυτω dat. pro. "**to him**" - TO HIM. Dative of indirect object.

ὕπο + gen. "**by [the Holy Spirit]**" - BY [THE HOLY SPIRIT]. Expressing agency, "by".

μη ιδειν [ειδον] aor. inf. "**that he would not see**" - TO NOT SEE. The infinitive introduces an object clause / dependent statement of indirect speech expressing what the Holy Spirit revealed, namely, "that he would not see death before"

πριν + subj. "**before**" - BEFORE [HE MIGHT SEE]. Introducing an indefinite temporal clause, antecedent time. Normally πριν or πριν ἢ (the variant πριν ἢ exists) + inf. is used to form a temporal clause. The preposition πριν with αν + the subjunctive is used only here and in Acts 25:16.

κυριου [ος] gen. "**[the] Lord's [Christ]**" - [THE CHRIST, ANOINTED, MESSIAH] OF LORD. The genitive is probably adjectival, descriptive, idiomatic / source; "the messiah / Christ *who is from* the Lord God", i.e., whose status as the anointed one / messiah / Christ comes from the Lord God, cf., 1Sam.24:6, 10. Of course, it may be classified as adjectival, verbal, subjective, "the one anointed by the Lord", Thompson. This phrase, sourced from the Old Testament, virtually becomes a messianic title, so "Christ the Lord", CEV.

v27

The importance of the event for Luke is that Jesus fulfils the law from the moment of his birth and thus, in his obedience, we are able to find divine acceptance.

εν "**moved by [the Spirit]**" - [AND HE CAME] IN, BY [THE SPIRIT INTO THE TEMPLE]. The preposition is obviously instrumental here. Again, "spirit" is not necessarily the Holy Spirit. His spiritual sensitivity led him to enter the outer temple courts (appropriate for women) at just the time when Jesus' family entered, although a prompting of the Holy Spirit is more likely. "By an inspiration of the Spirit he came into the temple", Moffatt.

εν τῷ εισαγαγειν [εισαγω] aor. inf. "**when [the parents] brought in**" - [AND] IN THE TO BRING IN. The preposition εν, with the dative articular infinitive, is used to introduce a temporal clause, as NIV.

Ιησουν [ους] "**[the child] Jesus**". [THE CHILD] JESUS. "Jesus" stands in apposition to "child".

του ποιησαι [ποιεω] aor. inf. "**to do**" - [THEM] TO ACT / DO. This construction, the genitive articular infinitive, is adverbial here, probably final, expressing purpose, "in order to do". "To carry out the customary ceremonies of the law", Barclay.

κατα + acc. "**what**" - ACCORDING TO. Establishing a standard; "in accordance with." Certainly, the law required Mary's purification and the child's circumcision, cf., v21, but as already noted, the setting apart of the firstborn is fulfilled by the

Levites. Luke is grounding the devotion of Joseph and Mary in the Law more to make a theological point than explain the nuts and bolts of the Law's requirements.

το ειθισμενον [εθιζω] perf. pas. part. "**what the custom**" - THE THING HAVING BEEN CUSTOMARY. The participle functions as a substantive, object of the verb "to do."

του νομου [ος] gen. "**the Law**" - OF THE LAW. The genitive is adjectival, probably exegetical, specifying / explaining what customs are in mind, i.e., those of the Law.

περι + gen. "**of**" - ABOUT, CONCERNING. Expressing reference / respect; "with reference to him."

v28

b) Simon bursts into prophetic praise / prayer, praise which serves to identify the messianic credentials of Jesus, v28-32: The words of Simeon's hymn of praise are joyous. He thanks God that in his old age he has seen the fulfilment of God's promise to him; he has seen the messiah and so now his long wait for the great day of the Lord is at an end. The Messiah will save his people, but not only will this salvation be for Israel, it will be for the Gentiles as well, Isa.49:6, Ac.1:8, Rom.15:8ff.

This hymn, known in Latin as the *Nunc Dimittis*, uses much the same language as the Magnificat and the Benedictus. All three praise God for his intervention in human affairs. Evans notes that "it is a poetical construction of three closely knit couplets, each with lines of the same length, the last with synonymous parallelism." The hymn celebrates the salvation of Israel and of the world.

εδεξατο [δεχομαι] aor. mid. "**took him**" - [AND HE] RECEIVED [IT = HIM IN THE = HIS ARMS]. The word meaning "received" implies a presentation such that the child is offered to God by presenting him to Simeon. As already noted, we have here an allusion to the offering of Samuel to God. Simeon, functioning as a priest, receives the child from the parents and blesses him; "he blessed God and said", Barclay.

ευλογησεν τον θεον [ευλογεω] aor. "**praised God**" - [AND] PRAISED, EXTOLLED, BLESSED [GOD AND SAID]. Also "bless", in the sense of call down God's grace upon. Here we would assume Simeon was blessing Jesus in God's name, although the *Nunc Dimittis* does not present as a blessing, but is rather a hymn of praise to God. Should we just assume that it begins with "Blessed be ..."? cf. ,1:64. Whether a blessing or not, it is certainly prophetic.

v29

κατα + acc. "**as [you promised]**" - [MASTER] ACCORDING TO. Setting a standard.

σου gen. pro. "**your [word]**" - [THE WORD] OF YOU. Adjectival genitive, descriptive, idiomatic / source, "from".

νυν απολυεις [απολυω] pres. "**you now dismiss**" - NOW YOU RELEASE, DISMISS [THE SERVANT OF YOU]. The temporal adverb **νυν**, "now", is emphatic by position; it emphasises the importance of this moment. Bock argues that with the present tense of "release / dismiss", the phrase refers to death; "Lord, I am your servant and now I can die in peace", CEV. Yet, it may just mean that Simeon is dismissed from his role as the Lord's watchman, watching for the coming messiah; "you are letting your servant go in peace", NJB.

εν + dat. "**in [peace]**" - IN [PEACE]. The preposition here is adverbial, modal, expressing manner, "peacefully". The word **ειρηνη** here means something like the "well-being" possessed by a person who is favoured by God, cf., Gen.46:30.

v30

οτι "**for**" - BECAUSE. Here introducing a causal clause explaining why Simeon can be dismissed from his service as the Lord's watchman.

μου gen. pro. "**my [eyes]**" - [THE EYES] OF ME [SAW]. The genitive is possessive. The phrase is a synecdoche where the whole is referenced by part of the whole; "I have seen your salvation."

το σωτηριον adj. "**salvation**" - THE SALVATION [OF YOU]. The articular adjective serves as a substantive, accusative object of the verb "to see." Not "the saviour", as if Simeon is looking at Jesus, but "God's work of salvation"; "I have seen what you have done to save your people", CEV. The genitive **σου**, "of you", is adjectival, verbal, subjective, "the salvation *wrought by you*", or possessive, expressing a derivative characteristic, in the sense of "the Lord's salvation."

v31

The salvation of v30 is not so much prepared by God (which it is), but is set up by God for all to see in the messiah who is the child Jesus. "With my own eyes I have seen what you have done to save your people, and foreign nations will also see this", CEV.

ο pro. "**which**" - WHICH [YOU PREPARED]. Accusative object of the verb "to be prepared." Here better "set up", "established", possibly "exhibited".

κατα + acc. "**in [the sight of]**" - ACCORDING TO = BEFORE [THE FACE]. The phrase "according to the face" is idiomatic meaning "a position in front of an object, with the implication of direct sight", Culy, "in the presence of", giving the sense "all people will see it."

των λαων [ος] gen. pl. "**of [all] people**" - OF [ALL] THE PEOPLE. The genitive is adjectival, possessive, in that the "face" belongs to all the people. Normally the word would mean the people of Israel, especially if in the singular, but here the plural "all the people" indicates that Gentiles are obviously included, cf. v32. "Which you have made ready for all nations to see", Cassirer.

v32

Both "light" and "glory", God's radiance and splendour, serve as the effective power of his salvation in the Old Testament, particularly in Isaiah, cf., 60:1-6. So here, "my eyes have seen your salvation a light for the unveiling of (the darkness upon) the Gentiles and ...", Evans.

This verse is translated in numerous ways indicating that the syntax is unclear. The two lines of synonymous parallelism which make up the verse together stand in apposition to "salvation", v30.

φως "**a light**" - A LIGHT. The "light" stands in apposition to "salvation", v30. As Jesus is by extension the embodiment of this salvation, he is also the light and thus, the revelation of God.

εις "**for**" - TO, INTO. Usually taken here to express purpose such that the "light" has as its aim the enlightening of the Gentiles, ie., their opening up to salvation; "a light for revelation." It is possible that it functions epexegetically such that it introduces an explanation of the light's character, "a light that unveils / brings salvation to the Gentiles."

αποκαλυψιν [ις εως] + gen. "**revelation**" - DISCLOSURE, REVELATION, UNCOVERING, TAKING OUT INTO THE OPEN, MAKING FULLY KNOWN, UNVEILING. "A light to bring your revelation to the Gentiles", Barclay.

εθνων [ος] gen. "**to the Gentiles**" - OF GENTILES, NATIONS, PEOPLE. The genitive may be adjectival, verbal, objective, so BAGD, "a revelation to the Gentiles", or adverbial, reference / respect, so Culy; "the unveiling with respect to the Gentiles." "Gentiles" is here preferred over "nations".

και "**and for**" - AND. Coordinative, so "and for."

δοξαν [α] "**glory**" - GLORY, Parallel to "light", as NIV, although possibly standing with "revelation", "a light for revelation to the Gentiles, and for glory to your people Israel", NRSV. The salvation found in Christ is to Israel's glory.

λαου [ος] "**to [your] people**" - OF PEOPLE [OF YOU]. The genitive is adverbial, reference / respect; "with respect to ..."

Ισραηλ gen. "**Israel**" - ISRAEL. Standing in apposition to "people."

v33

c) Simon's blessing and prophecy, v36-38: Joseph and Mary are "amazed" (perplexed??) by what Simeon says. Certainly "for revelation to the Gentiles"

would be very perplexing, v32. The prophecy of Simeon is in stark contrast to his hymn of praise. Although messiah will bring "glory" to Israel, he will not be welcomed by all of Israel. He will bring division such that some will fall and some will rise - not all will stand with him. Those against him will attack him, such that he will be a suffering messiah. This conflict will drive people to a decision, a decision which will expose the hidden self, and will inevitably bring anguish to Mary.

και "-" - AND. Transitional; introducing the next element in the story, here an observation concerning the parent's response. Another example of where we may have expected **δε**.

αυτου gen. pro. "**the child's**" - [THE FATHER] OF HIM [AND THE MOTHER]. The genitive is adjectival, relational.

ην **θαυμαζοντες** [**θαυμαζω**] pres. part. "**marvelled**" - WERE BEING AMAZED. The imperfect verb to-be with the present participle forms a periphrastic imperfect construction, possibly emphasising aspect. The imperfect verb to-be takes the singular person, since Joseph and Mary are viewed as a single unit - a married couple.

επι + dat. "**at**" - UPON. Here expressing cause, "on the basis of."

τοις λαλουμενοις [**λαλεω**] dat. pres. pas. part. "**what was said**" - THE THINGS BEING SAID, SPOKEN. The participle serves as a substantive; "were astonished to hear what was said about him", Barclay.

περι + gen. "**about**" - ABOUT [HIM]. Expressing reference; "about / with reference to / concerning him."

v34

"In response to him (Christ) the people will be divided, some falling and some rising", Johnson. Simeon's words address the future of Israel, a future where the self-righteous will fall down and the humble will rise up and this in the face of God's coming messiah; "this child will cause many people in Israel to fall and others to stand", CEV.

και "**then**" - and. As v33.

ευλογησεν [**ευλογεω**] aor. "**blessed**" - [SIMEON] BLESSED [THEM AND SAID]. Simeon's words clearly form a blessing, but are prophetic none-the-less.

προς + acc. "**to** [**Mary**]" - TOWARD [MARY]. The preposition is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

κειται [**καιμαι**] "**[this child] is destined**" - [BEHOLD, THIS ONE] IS PLACED, APPOINTED = DESTINED. The imagery of the stumbling-block is possibly behind this verse and therefore the word may be understood as "placed", as of a stone placed during the building of a wall, cf., Isa.8:14-15. Many will stumble over this stone, but some will rise up.

εις "to cause" - INTO = FOR. Here expressing purpose / goal. The phrase **κειται εις**, "is set for / is destined to" is common idiom.

πολλων adj. "of many" - [THE RISE AND FALL] OF MANY. The genitive is adjectival, possessive, possession of a derivative characteristic, or verbal, subjective.

εν + dat. "in [Israel]" - IN [ISRAEL]. Local, expressing space, as NIV.

εις "to be" - INTO = FOR. Expressing purpose / goal again.

σημειον [ον] "a sign" - A SIGN, MIRACLE. Here meaning "ensign, banner."

αντιλεγομενον [αντιλεγω] perf. pas. part. "that will be spoken against" - BEING SPOKEN AGAINST, OPPOSED. The participle is adjectival, attributive, limiting "sign". The child is the sign of salvation, but will be "a sign opposed", and those who oppose will forfeit their salvation. "A message from God which men will reject", Barclay.

v35

The statement "and a sword will pierce through your own soul also" is likely to be a parenthetical remark related to v34, rather than v35, as NIV; see ESV where it is bracketed and placed first in the verse. In the rise and fall of many, Mary will be burdened with her own pain.

ὅπως αν + subj. "so that" - so that. This construction usually forms a purpose / hypothetical result clause; "in order that ..."

διαλογισμοι [ος] "thoughts" - *the* THOUGHTS. The word tends to have a negative sense. The "sign opposed" will expose the hidden intent of those aligned against God.

εκ + gen. "of [many hearts]" - out of, from [many hearts may be revealed]. Expressing source/origin. "It will be his work to lay bare the secret thoughts of many hearts", Barclay.

και ... δε. "and" - and but/and = and also [a sword will pierce the soul of you]. The conjunction δε is missing from some manuscripts, but is probably original. Levinsohn Gk. sees in the doubling up of the connective conjunctions και and δε, an abrupt move in the account to Mary. The possessive pronoun συ, "of you", is emphatic by use and position; "and of you yourself also a sword will go through your soul, that the thoughts of many souls will be revealed." Simeon is now addressing Mary and telling her how the "sign opposed" will affect her, along with her son. A sword will pass through the child's soul (ie. he will be killed) and "you yourself also" will face the same death, although vicariously as a mother. "And you Mary, will suffer as if you had been stabbed", CEV.

v36

iii] The witness of Anna, v36-38: Anna, a devout widow, recognises that the baby Jesus will realise the messianic hopes of Israel and responds in praise and proclamation.

και "also" - and. See v22 for **και** used instead of a transitional **δε**.

προφητις [**ις ιδος**] "a prophetess" - [ANNA WAS] A PROPHETESS. Nominative predicate of the verb to-be. A prophet is a person specially endowed to tell forth the word of God. Note that the record of female prophets in the scriptures indicates that the claim to male authority, when it comes to a word ministry in the church, is fraught. One would have to argue that prophecy ended with the New Testament period and that therefore the issue of female prophets no longer applies today - a difficult argument to progress.

Φανουηλ gen. "of Phanuel" - [A DAUGHTER] OF PHANUEL. The genitive is adjectival, relational. "Daughter" stands in apposition to "Anna".

εκ + gen. "of [the tribe]" - OUT OF, FROM [TRIBE]. Expressing source / origin.

Ασηρ gen. "of Asher" - OF ASHER. The genitive is adjectival, descriptive, idiomatic, limiting "tribe"; "the tribe *which goes by the name of Asher*."

προβεβηκυια [**προβαινω**] perf. part. "she was [very] old" - [THIS woman] HAVING BECOME ADVANCED [IN MANY DAYS]. The participle, with the implicit verb to-be **ην**, forms a periphrastic pluperfect construction. Her advanced years is given significance - a sign of God's blessing and wisdom. Note how Luke balances the male and female roles in this passage, as elsewhere in his gospel.

ζησασα [**ζωω**] aor. part. "she had lived" - HAVING LIVED. As noted by some commentators, the Gk. in the sentence covering v36-37 is rather clumsy. Plummer thinks that the participle is adverbial, causal, ie., Anna is viewed as a woman of advanced years because from her virginity (puberty, marriage?) she lived with her husband for 7 years prior to becoming a widow, in which state she lived a further 84 years (or **εως** "until" she was 84, variant **ως**, "as, like / when").

μετα + gen. "with [her husband]" - WITH [HUSBAND SEVEN YEARS]. Expressing association.

απο + gen. "after [her marriage]" - FROM [THE VIRGINITY OF HER]. The basic sense of separation serves to make for a temporal statement; "from her time of virginity." The genitive **αυτης** is adjectival, possessive, limiting "virginity / marriage".

v37

εως + gen. "until / and then" - [AND after which period SHE was A WIDOW] UNTIL [EIGHTY-FOUR YEARS of age]. Temporal preposition expressing time up to

a point, variant; see above. This seems the likely sense, although Bock argues that Luke is totalling the years = 105 years old, rather than 84 years old.

του ἱεροῦ [ον] gen. "[she never left] the temple" - [WAS NOT WITHDRAWING, DEPARTING] OF THE TEMPLE. The genitive is ablative, expressing separation, "from the temple."

λατρευουσα [λατρευω] pres. part. "**worshipped**" - SERVING, MINISTERING. Attendant circumstance participle expressing action accompanying the negated main verb "was departing". Often used of service to God. This word is regularly confused with the word for "adoration", or as we would commonly say, "worship." Yet, it is a ministry word, and in Anna's case, ministry to God in the temple, a ministry which she often expressed in prayer and fasting. She was regularly in the temple, or constantly in the temple, although probably not sleeping in it. "Night and day she served God in the temple", CEV.

νηστειαις [α] dat. "**fasting**" - IN = WITH FASTINGS AND PRAYERS. As with "praying", the dative is instrumental, modifying the participle "serving".

v38

επιστασα [επιστημι] aor. part. "**coming up to them**" - HAVING STOOD BESIDE. Attendant circumstance participle expressing action accompanying the main verb "she gave thanks."

αυτη τη ωρα dat. "**at that very moment**" - AT THE HOUR. The dative is adverbial, of time.

ανθωμολογειτο [ανθωμολογομαι] imperf. mid. "**she gave thanks**" - SHE WAS PRAISING, GIVING THANKS, CONFESSING. The imperfect, being durative, may express ongoing praise and thanksgiving, although the imperfect is often used for speech. Thompson suggests that in this context the imperfect is inceptive, "she began to give thanks"

τω θεω dat. "**to God**" - TO GOD. Dative of direct object after the αντι prefix verb "to offer praise, thanksgiving to."

περι + gen. "**about [the child]**" - ABOUT [HIM]. Expressing reference / respect; "with reference to, concerning."

τοις προσδεχομενοις [προσδεχομαι] pres. mid. part. "**who were looking forward**" - [TO ALL] THE ONES ANTICIPATING, EXPECTING, WAITING FOR. Referring to an expectant class of Israelites. The participle may be classified as adjectival, attributive, if we view the adjective "all" as a substantive, "everyone", otherwise it serves as a substantive modified by "all". Anna speaks with a select group, those waiting for the redemption of Israel, Isa.59:9.

λυτρωσιν [ις εως] "**the redemption**" - REDEMPTION, RANSOMING [OF ISRAEL]. The direct object of the participle "waiting for." Today the word "liberation" would probably better express its sense; "the liberation of Jerusalem."

The assumed genitive "of Jerusalem" may be treated as objective, "liberation for Jerusalem", although better adjectival, possessive, "Jerusalem's redemption"; "everyone who hoped to see Jerusalem redeemed", Rieu. Culy suggests an assumed locative dative, of place, thus the variant **εν Ιερουσαλημ**.

v39

iv] The family return to Galilee, v39-40: Joseph and Mary complete "all their duties under the law" and return to Nazareth. The implication is that they have called into Jerusalem while traveling from Bethlehem to Nazareth. For Jesus, life proceeds under God's favour ("grace") and he became "strong and wise."

και "-" - AND. Transitional; See v22.

ως "when" - AS, LIKE / WHEN [THEY COMPLETED = PERFORMED]. Here the conjunction is obviously temporal serving to introduce a temporal clause, as NIV.

τα "[everything required by the Law]" - [ALL] THE [ACCORDING TO = WHICH CORRESPONDS TO THE LAW]. The preposition **κατα** expresses a standard; "in accordance with, corresponding to." The article **τα** serves as an adjectivizer, turning the prepositional phrase, "according to the law", into an attributive modifier limiting the substantive adjective "everything"; "everything that was according to the law", Culy. Of course, if **παντα** is read as an adjective, "all", then the article is serving as a nominalizer, turning the prepositional phrase into a substantive. Again, Luke makes a point of noting that Jesus fulfils the law.

κυριου [ος] gen. "of *the* Lord" - OF *the* LORD. The genitive is adjectival, idiomatic / source, the law *that comes out of / from* the Lord.

Ναζαρεθ "*of* Nazareth" - [THEY RETURNED TO GALILEE, INTO CITY OF THEM,] NAZARETH. Being indeclinable, the NIV assumes a genitive, adjectival, idiomatic / identification; "their home town *called* Nazareth." Culy suggests it could also be accusative standing in apposition to "city / town."

v40

The family return to Nazareth, v40.

δε "and" - BUT/AND. Transitional; indicating a step in the narrative.

εκραταιουτο [κραταιω] imperf. pas. "[grew and] became strong" - [THE CHILD WAS GROWING AND] WAS BEING STRENGTHENED, MADE STRONG, GROWING STRONG, BECOMING STRONG. Here of mental and moral growth, maturity, even vigour, but not muscular strength. cf., 1:80. "As the child grew to maturity", NJB.

πληρουμενον [πληρω] pres. pas. part. "he was filled" - BEING FILLED. Attendant circumstance participle expressing action accompanying the two imperfect verbs "grew" and "became strong."

σοφία [α] dat. "**with wisdom**" - WITH / IN WISDOM. Possibly an instrumental dative of content, although more likely reference / respect, "with respect to wisdom". Parallel to "he advanced in wisdom", v52. The Lord's servants are "full with / in respect to wisdom" in the sense of being able to understand and explain the knowledge of God. Jesus being so filled obviously goes hand in hand with his growth in maturity. Syntactically the "was being strengthened" and "being filled" are so linked that "being filled with / in respect to wisdom" either defines the strengthening, or is at least a complement of it. "He became strong and full of wisdom", Phillips.

χαρις [ις ιτος] "**the grace**" - [AND] *the* GRACE, FAVOUR. Nominative subject of the verb to-be, parallel with "in favour with God" v52. "The blessing of God was upon him."

θεου [ος] gen. "**of God**" - OF GOD. The genitive is adjectival, descriptive, idiomatic; "the grace *that flows from* God."

επ [επι] + acc. "**upon [him]**" - [WAS] UPON [IT = HIM]. Here with a spatial / locative sense; "on, upon." Greek "it", neuter, rather than "him", meaning "the child."

2:41-52

The mission of the Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

i] Witness in the temple

Synopsis

In his thirteenth year an Israelite child was obliged to apply himself to the Law of Moses. For this reason, Jesus' mother and father take their son to Jerusalem, to the temple, to fulfil his obligations.

Teaching

Jesus, the Son of God, is compelled to be about his Father's business.

Issues

i] Context: See 1:5-25. Luke now moves from the infancy narratives to a set of six stories / episodes which serve to inaugurate Jesus' mission. In the *Testimonies to the Messiah*, 2:41-4:30, each of the episodes tell us something of Jesus' messianic character. So, Luke lets us into a secret, Jesus is the Son of God, the messiah. In the first episode, *Witness in the Temple*, Luke introduces us to Christ's unique character. Then follows the witness of the Baptist, and of the Father at Jesus baptism, then Jesus' genealogy, all testifying to Jesus' messianic character as Son of God. Then follows the testimony of the Jesus' temptation, illustrating his credentials as the obedient Son of God, and then Jesus' own testimony to his messianic role, 4:14-30, that of a suffering servant, rejected by his own.

ii] Structure: *Witness in the temple*:

Jesus' family visits Jerusalem in his twelfth year, v41-42;

Jesus goes missing in Jerusalem, v43-45;

Compounding complexities, v46-50:

The scholars are amazed, v46-47;

Jesus' parents are *underwhelmed*, v48;

Jesus' response, v49;

"did you not know that I must be in my Father's house?"

Jesus' parents are confused, v50.

Jesus submits to his parents, v51;

Jesus' developing years, v52:

*Jesus increased in wisdom and in stature
and in favour with God and man.*

iii] Interpretation:

In his visit to Jerusalem as a teenager, Jesus submits to covenant law, but he also demonstrates a higher obligation "to one whom he recognises as Father, for he is the Son of God, declared so by an angel", Danker.

This story is important for a historian like Luke, in that it maintains continuity between the infancy narratives and the commencement of Jesus' ministry proper. For Greek thinkers, stories about a hero's youth are important in understanding their character, and in this story Luke provides the key to Jesus' character - he must be about his Father's business / in his Father's house.

Luke again centres Jesus in Jerusalem, within Jewish piety, under the law, marking his declaration *οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με*, "didn't you know I had to be in my Father's house?", as the central truth of the episode. Yet, it is not clear what Jesus is actually saying. Whatever the point he is making, he is stating clearly that he is under divine necessity, *δεῖ*, "it is necessary / I must." It seems likely that Jesus is saying that he must be about his Father's business - this is what Mary and Joseph find Jesus doing (listening and asking questions = debating = teaching). So, as well as revealing the nature of Jesus' mission, the story serves to reveal something of his character, of his self-awareness and understanding beyond his age.

Jesus, the sinless divine man: To the mind of some, suggesting that Jesus may have acted outside his parent's authority, can undermine belief in Jesus' sinless state and therefore his capacity to be a perfect sacrifice for sin. Of course, a child's testing of their person, in relation to their parents, is all part of growing up. Sin is found in our defiance of parental authority, not our submission to it. Luke makes a point of telling us that Jesus' *wilful* behaviour is curtailed in his submission to his parent's authority. The gospels maintain the full humanity of Jesus, and to do so without denying his sinless deity (an example of the lateral nature of truth / truth in tension, i.e., Jesus is fully human, fully divine; God is sovereign, mankind is free; liberty and equity;).

iv] Source

Again, there are many questions hanging over this pericope. It is clearly not part of the *kerygma* / the apostolic gospel tradition, but that doesn't make it a Lukan creation. The story is found in the gospel of Thomas, 19:1-5, but gains no authenticity by its use in an apocryphal gospel. Obviously, Luke would have loved to have covered Jesus' early years, as conjured up in the

apocryphal gospels, but this story was the only authentic story available to him.

Evans notes that the syntax of this narrative is polished, more in line with classical Greek than that of the LXX, eg., the double genitive absolute, "they went up", "when the feast was ended." None-the-less, an Aramaic root is likely such that it "came out of Palestinian circles (Marshall). Jesus' family of friends could be the ultimate source", Bock.

v] Homiletics: *Conflicting obligations*

Jesus is out of line when he heads off to the temple to do his own thing. Without considering his parent's he gets caught up in his "Father's business", wrestling with the divine truth that in years to come will be the centre of his messianic ministry. Yet, although his intentions are worthy, the social consequences are anything but helpful. His parents are rightly miffed. Jesus tries to calm the waters with an explanation, but then immediately submits to his parent's authority. As Luke puts it, Jesus was "obedient to them".

This incident reminds us that Jesus shares our human condition, although unlike us, he did not sin. In the story we see Jesus caught in a classic bind where honour to one causes offence to another. Only in a sinful world are we faced with such a problem. Of course, Jesus handles the situation as the law demands, when corrected by his parents, he obeys.

So, this simple human story should remind us to be forgiving of our daily blunders. We do well to remember that in a fallen world the options we face will often conflict, and our chosen path will end up less than perfect, always compromised.

Unlike Jesus, perfection is beyond us. Thankfully, salvation rests on God's grace, not on our capacity to rightly handle life's myriad choices.

Text - 2:41

Jesus' witness in the temple, v41-52: i] Luke first sets the background for the story, v41-42. A Jewish boy reaches manhood at age 13, and it is the responsibility of the boy's father to introduce him to his religious obligations before he comes of age. Jesus, now 12, is taken to the most important of the Jewish religious festivals. It was expected that Pentecost and Tabernacles be attended, as well as Passover, but the Jews of Galilee, due to distance, tended to attend Passover only. The significance of the Passover, Israel's deliverance through sacrifice, is not lost on Luke.

καὶ "-" - Another example of Luke's use of a transitional **καὶ** instead of **δε**; "Now, every year"

κατ [κατα] + acc." every [year]" - ACCORDING TO [THE YEAR]. Common idiom, taking a distributive sense, "every year." Typically, those far from Jerusalem made only one pilgrimage to Jerusalem each year and that on the Passover. "Annually".

αυτου gen. pro. "Jesus" - [THE PARENTS] OF HIM. The genitive is adjectival, relational. Only men were required to attend, so a woman's attendance at the feast was a sign of great devotion.

επορευοντο [πορευομαι] imperf. "went" - WERE GOING, TRAVELLING [TO JERUSALEM]. Usually taken here to express iterative / repeated action, "every year his parents used to go to Jerusalem", although Culy questions this classification, suggesting that the imperfect is simply expressing a past / remote process.

τη ἑορτη [η] dat. "for the Feast" - IN = FOR THE FEAST. The NIV treats the dative as a dative of interest; "for the festival of the Passover", Barclay, although an adverbial use, temporal, may be intended; "at the time of the passover festival."

του πασχα gen. "of the Passover" - OF THE PASSOVER. The genitive is adjectival, descriptive, idiomatic, limiting "festival"; "the festival [*which is*] associated with the Passover", Culy. Thompson suggests it is appositional, "the festival, namely, the Passover." Properly called "the feast of Unleavened Bread", or simply "the Passover", held on 15 Nisan, March / April. Celebrating the escape from Egypt.

v42

ὅτε + ind. "when" - [AND] WHEN. The temporal conjunction serves to introduce a temporal clause. Note the series of temporal clauses that follow, serving to narrow the timing of the story.

ετων δωδεκα gen. "twelve years old" - [HE BECAME a boy] OF TWELVE YEARS. "A boy" is assumed, so the genitive is adjectival, attributive, limiting "boy"; "when he was a twelve year old *boy*." The reference to Jesus' age probably indicates that he is now of an age when he can take on adult responsibilities.

αναβαινοντων [αναβαινω] part. gen. "[they] went up to" - [THEM] GOING UP. The genitive participle and its genitive subject αυτων, "them", forms a genitive absolute construction, temporal; "when they were going up", Marshall."

κατα + acc. "according to [the custom]" - ACCORDING TO [THE CUSTOM OF THE FEAST]. Expressing a standard; "in accordance with, according to." The custom being referred to is not overtly clear. Possibly the custom of a yearly visit, or even of going up to Jerusalem as part of a pilgrimage caravan. The genitive "of the feast" is ablative, reference / respect, lit. "according to the custom with reference to the feast." "They went up to the festival as they usually did", Cassirer.

v43

ii] Jesus goes missing in the house of his Father, v43-45: A pilgrimage to a religious festival was usually undertaken in a large group of family, relatives, neighbours and friends. The women and children would travel as one group, followed by the men. They would not all come together again until they met at a prearranged meeting place on the journey home. It was only then that Joseph and Mary discovered that Jesus was not with the other parent, or with their "kinsfolk."

τελειωσαντων [τελειωω] aor. part. gen. "**After [the feast] was over**" - [AND] HAVING FULFILLED, COMPLETED, FINISHED [THE DAYS] - A temporal genitive absolute participle, with the aorist expressing completed action. Possibly indicating the family's attendance for the full seven days of the festival; another sign of devotion. "They stayed to the very end of the festival", Barclay.

εν τω υποστρεφειν [υποστρεφω] pres. inf. "**while [his parents] were returning home**" - IN THE [THEM] TO RETURN. The preposition **εν** with the dative articular infinitive usually serves to form a temporal clause, contemporaneous time, as NIV. The present tense expresses durative action - Jesus' parents were journeying home. The accusative subject of the infinitive is **αυτους**, "them." "As they were returning", ESV.

ο παις [παις παιδος] "**the boy [Jesus]**" - [JESUS,] THE BOY. Nominative "boy" standing in apposition to "Jesus".

υπεμεινεν [υπομενω] aor. "**stayed behind**" - REMAINED. No value judgment is made of Jesus' staying, nor of the parents' being "unaware". Today the parents would be charged with neglect, which may indicate that parents today are overly protective, or that governments are overly intrusive in the area of parental rights, or both!!

εν + dat. "in [Jerusalem]" - IN [JERUSALEM]. Local, expressing space / place.

αυτου gen. pro. "-" - [AND THE PARENTS] OF HIM [DID NOT KNOW]. Genitive of relationship.

v44

νομισαντες [νομιζω] aor. part. "**thinking**" - [AND] HAVING BELIEVED, SUPPOSED, ASSUMED. The participle is adverbial, probably causal, "because they thought"

ειναι [ειμι] pres. inf. "**he was**" - [HIM] TO BE. The infinitive introduces an object clause / dependent statement of perception expressing what they thought; "they thought that he was somewhere in the caravan." The subject of the infinitive "he" takes the accusative case, as usual.

εν + dat. "**in [their company]**" - IN [THE COMPANY, GROUP]. Possibly local, space / place, "in the caravan", or expressing association, "with / among the caravan."

ἡμερας [α] gen. "**for a day**" - [THEY WENT A WAY = JOURNEY] OF A DAY. Read as a singular genitive, "day" can be classified as a genitive of time; "At the end of the first day's journey", Barclay.

ανεζητουσιν [αναζητω] imperf. "**then they began looking for**" - [AND] THEY WERE LOOKING FOR [HIM IN = AMONG THE RELATIVES AND THE FRIENDS]. The imperfect carries a durative sense which possibly means that not only did they go searching for Jesus at the end of the day, but that they were searching for him the whole day. The NIV opts for an inceptive translation.

v45

μη ευροντες [ευρισκω] aor. part. "**when they did not find him**" - [AND] NOT HAVING FOUND *him*. The participle is adverbial, best treated as temporal, as NIV.

υπεστρεψαν [υποστρεφω] aor. "**they went back**" - THEY RETURNED. Aorist expressing a singular action.

εις + acc. "**to**" - TO, INTO [JERUSALEM]. Expressing the direction of the action and / or arrival at.

αναζητουσιντες [αναζητω] pres. part. "**to look for**" - LOOKING FOR, SEEKING [HIM]. The participle is adverbial, best treated as final, expressing purpose, "in order to look for him", while the present tense, being durative, expresses an ongoing search, "Looking for him as they went", Phillips.

v46

iii] Compounding complexities, v46-50: a) Jesus' parents find him in the temple impressing the teachers of the law with his understanding, v46-47. It was at the end of the first day, after leaving Jerusalem, that Joseph and Mary discover Jesus missing. On the second day they return to Jerusalem, and on the third day they find Jesus in the temple. During festival and on the Sabbath, the teachers sat in the Temple precinct to teach their traditions and answer questions. It was in one such group that Joseph and Mary found their son "listening" and "asking questions." The members of the teaching group were "amazed" at Jesus' "understanding." The word "amazed" is used, particularly by Mark and Luke, as a preliminary response by the crowds to a powerful working of the Spirit of God in word, or sign. In this case, it is a Spirit-filled word. So, even at the age of 12, and prior to the descent of the Spirit upon him, Jesus fills the crowd with wonder and awe.

μετα + acc. "**after three days**" - [AND IT BECAME, HAPPENED] AFTER [DAYS THREE]. Temporal use of the preposition. Possibly meaning that the search in

Jerusalem lasted three days, although it is more likely that it was three days after the caravan had left Jerusalem that they found Jesus. Some commentators suggest that there is an allusion here to the resurrection, eg., Johnson, ...

καθεζομενον [καθεζομαι] pres. part. "**sitting**" - [THEY FOUND HIM] SITTING [IN THE TEMPLE]. As with "listening" and "questioning", the participle serves as the accusative complement of the direct object "him", and as such states a fact about the object "him"; "they found him sitting .. listening ... and inquiring."

των διδασκαλων [ος] gen. "**the teachers**" - [IN MIDST] OF THE TEACHERS. The genitive is adjectival, partitive / wholative. This word in Luke is usually reserved for Jesus; he usually refers to the Jewish teachers as "lawyers", or "scribes". Bovon notes that Jesus is not sitting at the feet of the teachers, but in their midst, as if he were the teacher.

ακουοντα [ακουω] pres. part. "**listening**" - LISTENING. Jesus is under instruction and not doing the teaching, but the fact that he is also "asking them questions" indicates that he is involved in debate.

αυτων gen. "**to them**" - OF THEM [AND QUESTIONING THEM]. Genitive of direct object after a verb of perception, here the participle "hearing".

v47

δε "- " - but/and. Transitional, indicating a change in subject to "the ones listening."

οι ακουοντες [ακουω] pres. part. "**[everyone] who heard**" - [ALL] THE ONES HEARING, LISTENING. If the adjective "all" is read as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone", as NIV; see "all who heard", 2:18.

αυτου gen. pro. "**him**" - OF HIM. Genitive of direct object after a verb of perception, here the verbal aspect of the participle "hearing".

εξισταντο [εξιστημι] imperf. "**was amazed**" - WERE AMAZED, CONFUSED, ASTONISHED. The word is often used of pre-belief, which may well be the sense here. Also, often used in association with a miracle. Also, possibly the word may just express surprise at the depth of Jesus' questions and answers. "Everyone who heard him was surprised at how much he knew and at the answers he gave", CEV.

επι + dat. "**at**" - UPON. Here expressing cause; "because of, on the basis of."

τη συνεσει [ις εως] "**understanding**" - THE INTELLIGENCE [AND THE ANSWERS OF HIM]. With the substantive "answers" there is a possibly hendiadys, "his penetrating answers", Fitzmyer. "They were astonished at his powers of comprehension", Phillips.

v48

b) Mary and Joseph "are shocked by Jesus' apparent insubordination", Nolland, v48.

ἰδοντες [ειδον] aor. part. "**when his parents saw [him]**" - [AND] HAVING SEEN [HIM]. The participle is adverbial, best treated as temporal, as NIV.

εξεπλαγησαν [εκπλησσω] aor. "**they were astonished**" - THEY WERE PERPLEXED, ASTOUNDED. Luke's use of this word in Acts 13:12, "he was greatly astounded at the teaching about the Lord", indicates that Jesus' parents may be astounded by the theological capacity of their son. Yet, seeing Luke has chosen a different word to that in v47, the sense is probably more like "surprised", even "shocked", Nolland, which reaction prompts Joseph and Mary's reproach. In their eyes, their son has acted wilfully and caused them no end of trouble. Their "shock" obviously indicates that it is out of character for Jesus to act this way. "When Joseph and Mary saw him they could not believe their eyes", Phillips.

τεκνον [ον] voc. "**Son**" - [AND THE MOTHER OF HIM SAID TOWARD HIM] CHILD. This word can be used of a person of any age, particularly where it is used as an expression of endearment. Yet, it is also used to address a young member of a family, as here.

ἡμιν dat. pro. "**[why have you treated] us**" - [WHY DID YOU DO] TO US [THUS, IN THIS WAY]? Dative of interest, disadvantage. "Why have you treated us this way?"

οδυνωμενοι [οδυναω] pres. pas. part. "**anxiously**" - [THE FATHER OF YOU AND I] BEING ANXIOUS, PAINED [WERE LOOKING FOR YOU]. The participle is adverbial, modal, expressing the manner of their "searching". Here describing mental anxiety, "filled with anxiety"; "we have been worried to distraction", Barclay. Mary's complaint prompts Jesus' reply.

v49

c) Jesus' pronouncement grounds the story, v49-50. Jesus responds by telling his parents he must be about his Father's business; the Word business. Most translations have "Father's house", meaning the temple. As for "my Father", he certainly doesn't mean Joseph. Jesus may be claiming that God is his father, although the "my" probably just reflects a messianic awareness; Jesus is "the Son of God", a term which is primarily a messianic title. If Jesus is making this link, it is likely that he is not claiming a filial relationship with God the Father, even though such exists, nor is he denying his human kinship. In the end, the pronouncement is beyond the comprehension of his parents.

ὅτι "-" - [AND HE SAID TO THEM WHY *is it*] THAT [YOU ARE LOOKING FOR ME? HAD YOU NOT KNOWN] THAT. The first ὅτι possibly serves to introduce an object

clause / dependent statement of direct speech expressing the content of the question. Culy suggests that it is exegetical, explaining the question **τί γεγονεν ὅτι**, "why *has it happened* that ..."; "why is it that you have been searching for me?", Weymouth. The second **ὅτι**, "don't you know that I must be ..." introduces a dependent statement of perception, expressing what they should have known. The negation **οὐκ** in the second question implies the affirmative answer, "yes". For Jesus, it is obvious that he would be found doing what he was doing, since the business of knowing God takes precedence over everything else, "surely you realise that I was bound to be ...?"

δει "I had" - IT IS NECESSARY [FOR ME]. Often expressing divine compulsion. This is the only time it is used of Jesus' relationship with the Father; "I must", Phillips.

εἶναι "to be" - TO BE. The infinitive serves as a substantive, introducing a nominal phrase, subject of the impersonal verb "it is necessary", "to be in the things of my Father is necessary"; See "to write", 1:3.

εν τοις του πατρος "in [my] Father's house" - IN THE THINGS OF THE FATHER. The neuter plural article **τοις** serves as a nominalizer, turning the genitive phrase **του πατρος**, "of the Father", into a substantive, object of the preposition **εν**, "in". What are the "things"? Obviously not the teachers as the article is neuter. There seems to be three possible options:

- "house", NIV etc. meaning "I must be in my Father's dwelling place (ie. temple)", presumably for the business of revelation, although the article is plural, ie., "things", not "thing". None-the-less, **εν**, "in", together with the neuter plural and the genitive can give the sense "house" as of "involved with instruction in divine things", Bock;
- "I must be about my Father's business", obviously again the Word business is singular; "to be engaged in the affairs of my Father (the truth business)", Nolland, cf., Brown, NKJV. Although the most likely option, it doesn't really answer Mary's question;
- Jesus must be among the teachers of the law in his Father's house. This option is not widely accepted. Whichever option we choose, Jesus is the messiah in training and must be about his vocation under God in the divine business of fine-tuning truth.

μου gen. pro "my" - OF ME. The genitive is adjectival, possessive, emphatic by position. Probably a full-blown filial relationship is not intended, rather it is an expression of piety, or possibly expressing Jesus' messianic role as "son of God" = messiah.

v50

d) Jesus' parents are confused, v50: Jesus' parents simply do not understand what he is up to. Given his miraculous birth, he is obviously a candidate for messiah, Son of God, but why "must" the coming Davidic messiah (a worrier king) be in the temple discussing theology?

ου συνηκαν [συνημι] aor. "**did not understand**" - [AND] THEY DID NOT UNDERSTAND [THE WORD WHICH HE SPOKE]. "They did not understand what he meant", CEV, best captures the general sense of Mary and Joseph's failure to understand Jesus' enigmatic reply, rather than their failure to understand any filial or messianic allusions. They have not forgotten Jesus' miraculous birth, nor the prophetic word associated with that birth, but they would be fairly angry, having little patience for riddles, and would not be thinking rationally (every parent has been there!). None-the-less, their ignorance reveals an important theme for Luke - Israel's failure to understand the day of God's visitation in Christ. Luke's comment that Jesus was "obedient to them" probably reflects the reprimand Jesus received from his parents on this occasion.

αυτοις dat. pro. "**to them**" - TO THEM. Dative of indirect object.

v51

iv] The family returns to Nazareth, and again Mary is left with something to think on, v51. As far as his parents are concerned, the young Jesus is way out of line. Jesus rightly submits to them and returns with them to Nazareth. Mary is left to wonder about it all.

κατεβη [καταβαινω] aor. "**he went down**" - [AND] HE WENT DOWN. Used of coming down in height from Jerusalem since the city was in the hill country of Palestine. Best expressed "as for Jesus, he went back with them to Nazareth", Cassirer.

μετ [μετα] + gen. "**with [them]**" - WITH [THEM AND THEY CAME INTO NAZARETH]. Expressing association, as NIV.

ην υποτασσομενος [υποτασσω] pres. pas. part. "**he was obedient**" - [AND] HE WAS BEING SUBJECT. The imperfect verb to-be + the participle forms an imperfect paraphrastic construction, possibly emphasising durative aspect and so expressing a continuing submission of Jesus to his parents until he was of age.

αυτοις dat. pro. "**to them**" - TO THEM. Dative of direct object.

διετηρει [διατηρω] imperf. "**treasured**" - [AND THE MOTHER OF HIM] WAS KEEPING, MAINTAINING, TREASURING. The imperfective aspect of this imperfect is possibly emphasising durative action, "Jesus' mother continued to mull over his words", but here, as also in v52, the imperfect tense may just indicate the provision of background / summary information.

τα ῥήματα **"these things"** - [ALL] THE MATTERS, WORDS [IN THE HEART OF HER]. The definite article indicating that the matters are those just described, either the words of Jesus, his actions, or both.

v52

v] Luke summarises Jesus' developing years under God, v52. So, Jesus continues to grow in wisdom, as well as stature and moral integrity.

προεκοπτεν [προκοπτω] imperf. **"grew"** - [AND JESUS] WAS INCREASING, ADVANCING, GROWING. The imperfect is likely used for the provision of background / summary information; "As Jesus grew, he advanced in wisdom and in favour with God and men", REB.

εν τη **"in"** - IN. The preposition and the dative article, missing in some manuscripts, applies to all three of the following nouns and functions adverbially, expressing reference / respect; "with respect to / with reference to."

σοφια [α] dat. **"wisdom"** - WISDOM, SKILL. Possibly "intellect", although "insight", and in particular, "theological insight", may well be intended.

ηλικια [α] dat. **"stature"** - [AND] AGE, HEIGHT, STATURE. "Bodily stature" is preferable. Nicely handled by REB.

χαριτι [ις ιτος] dat. **"in favour"** - [AND] IN FAVOUR. The meaning "blessing" doesn't work. Advancing "in favour with God and other humans" probably indicates a moral / ethical advance. So, "Jesus progressed intellectually, physically, and morally."

παρα + dat. **"with"** - WITH [GOD AND MEN]. Probably expressing sphere; "in the sight of, before." Possibly extending to "in the judgment of God and men."

3:1-20

The mission of the Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

ii] The witness of John the Baptist

Synopsis

This passage records the testimony, or witness, of John the Baptist, with regard to the messianic credentials of Christ. Luke sets the stage, v1-2, records the nature of John's mission, v3-6, the substance of John's message, v7-14, John's relationship with the coming messiah, v15-18, and his imprisonment, v19-20.

Teaching

Jesus is one "mightier" than even John the Baptist; he is God's beloved Son.

Issues

i] Context: See 2:41-52. *The witness of John the Baptist*, serving to reveal something more of Jesus' messianic character, is the second episode of a series of six relating *Testimonies to the Messiah*, 2:41-4:30.

ii] Structure: *The witness of John the Baptist*:

The Baptist's ministry, v1-6:

Setting, v1-2;

The Baptist's message, v3;

Textual support, v4-6;

The Baptist's preaching, v7-14:

A call for repentance, v7-9;

A call for the fruit of repentance, v10-14;

John explains his ministry, v15-18;

The imprisonment of John, v19-20;

iii] Interpretation:

Luke presents John the Baptist as the one who fulfils the words of the prophet Isaiah; he is the "one calling in the wilderness, 'prepare the way of the Lord.'" John prepares the way of the coming messiah by his preaching ministry.

Unlike, say Matthew, who has John preaching the same message as Jesus, namely "the kingdom of heaven is at hand", Luke tells us that John preached a "baptism of repentance for the forgiveness of sins." There is little doubt that John's preaching is in the context of the coming kingdom and of the salvation soon to be realised through the ministry of Israel's promised messiah, the Anointed One. John states clearly that to join the messiah in

the coming kingdom will require the forgiveness of sins, and the forgiveness of sins requires repentance. To meet the coming messiah, it is necessary to have a repentant spirit expressed outwardly in water baptism. The sign of repentance is just that, a sign. The significance of repentance entails a changed heart, not just an outward expression of washing. Repentance involves a dread recognition of one's sins and a willingness to live a renewed life of neighbourly love.

John's ministry points beyond itself to the coming messiah, to the one "mightier than" he, to the one who "will baptise with the Holy Spirit and fire." For Luke, John prepares the way for the coming of Christ, testifying to the coming mighty one.

iv] Synoptics:

In the age of the World Wide Web, the power of oral tradition is a distant memory, but even so, those in their 50's and above can still retell a fairy tale like Little Red Riding Hood with remarkable similarities, particularly when it comes to the pronouncements like "What great teeth you have - All the better to eat you with." In first century Palestine, knowledge was conveyed orally and learnt by rote. Written documents were rare and expensive, well beyond the buying power of the vast majority of individuals. So, following the resurrection of Jesus, we should not be surprised that his teachings and deeds take on a formal content and shape with their telling and retelling, guided and vetted, as they would be, by the apostles themselves.

Luke's gospel now reaches the *kerygma*, the apostolic gospel tradition, a tradition best represented by the gospel of Mark. If Papias is to be believed, Peter is a primary source for Mark's gospel. Time and again Mark evidences eyewitness contributions to the apostolic tradition, whereas Luke reflects a tradition stylised by its retelling. Most scholars assume that Luke works off the gospel of Mark, or a proto-Mark, although it is quite possible that a Semitic oral version of the *kerygma* is so firmly set in the tradition of the early church that Luke works of it, as does Mark and Matthew.

Both Luke and Matthew contain source material not found in Mark. It is generally felt that Luke has access to a source known as Q, containing material common to both Luke and Matthew, as well as source material acquired through his own research (the two document theory). Although Matthew presumably writes before Luke, it is generally argued that Luke does not use Matthew as a source (note the distinct birth narratives). None-the-less, time and again Luke agrees with Matthew over Mark; a conundrum to say the least.

The source known as Q is taken to be a document containing the sayings of Jesus, but given the differences evident in Matthew and Luke, it is more likely that it consists of "a pool of widely circulating traditions", Bock, written and/or oral. If this is the case, then material unique to Luke may also come from this source material. This would similarly be the case for Matthew. At times, the differences between Luke and Matthew's record of this material indicates that at least some of it is fringe tradition, not the core *kerygma* evident in Mark.

At the centre of Luke's account of the ministry of John the Baptist is tradition common to both Mark and Matthew. Unlike Mark and Matthew, Luke goes to great lengths to place the *kerygma* in its historical setting, v1-2. Although Luke agrees with Mark and Matthew on the Baptist's centre of ministry and lifestyle, he doesn't record his ascetic life in the desert, unlike both Mark and Matthew. The Baptist's call for repentance is also found in both Matthew and Mark, although Matthew adds the proclamation of the coming kingdom, reserved by Mark and Luke for Jesus, v3. Luke's Old Testament citations, found in Matthew, but not in Mark, are lengthened to emphasise the universal nature of salvation, v4-6. Luke, with Matthew, records the approach of the Pharisees and Sadducees, although Luke calls them "the crowds." Luke alone records those who come asking "what must I do", v10-14. All three accounts record John's words concerning the greater one who will baptise with the holy Spirit, with both Luke and Matthew adding "and *with* fire", v15-17. Luke brings forward the account of the Baptist's arrest, v19-20.

v] Homiletics: *True repentance*

Thompson provides a useful framework for an expository sermon on this passage:

- Recognises the predicament of judgment for sin, v1-9;
- Results in concrete life changes, v10-14;
- Is realised by the Lord Jesus through the Holy Spirit, v15-18;
- May encounter a response of hostility from others, v10-20.

Text - 3:1

The witness of the Baptist, v1-20: i] The Baptist's ministry, v1-6. a) Setting, v1-2. Luke, in the style of a Greek historian, dates the preaching ministry of John and the baptism of Jesus, by cross referencing significant personages of the time. His dating is around 27-29AD. Although the Romans removed Annas in 14AD, he continued to exercise power while his son-in-law, Caiaphas, was High Priest. The wilderness is where we meet God and so it is where John receives his call

from God. By implication, Luke's dating of John's ministry also dates the commencement of Jesus' ministry.

Note the argument as to whether John is the final prophet of the age of promise, so Conzelmann, or the introductory prophet for the age of fulfilment, or a bridge between the two.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εν + dat. "**in**" - IN [YEAR FIFTEENTH]. Temporal use of the preposition; "During the fifteenth year of the reign ..."

της ήμεμονιας [α] gen. "**of the reign**" - OF THE REIGN. The genitive is adverbial, reference / respect; "with respect to the reign ..."

Τιβεριου Καισαρος gen. "**of Tiberius Caesar**" - OF TIBERIUS CAESAR. The genitive is adjectival, possessive, or verbal, subjective; "the rule *exercised by* Tiberius Caesar."

ήγεμονευοντος [ήγενομευω] gen. pres. part. "**when [Pontius Pilate] was governor**" - [OF PONTIUS PILATE] OF GOVERNING. The genitive participle and its genitive subject "Pontius Pilate" form a genitive absolute construction, temporal, as NIV.

της Ιουδαιας [α] gen. "**of Judea**" - OF JUDEA. As with the genitives "of Galilee", and "of Iturea and", the genitive is adjectival, descriptive, idiomatic / subordination; "was governor over Judea."

τετρααρχουντος [τετρααρχεω] gen. pres. part. "**tetrarch**" - [AND HEROD] BEING TETRARCH [OF GALILEE]. The three uses of this genitive participle and their genitive subjects form genitive absolute constructions, temporal. Herod Antipas, 4 BC to AD 39, son of Herod the Great. The title "Tetrarch" was given to local rulers appointed by the Roman government to serve alongside a local Roman official, either a Procurator or Prefect.

του αδελφου [ος] gen. "**[his] brother [Philip]**" - [AND PHILIP,] THE BROTHER [OF HIM]. Standing in apposition to "Philip". Philip the half-brother of Herod Antipas and son of Herod the Great, ruler of the northern Transjordan area.

της Ιτουραιας και Τραχωνιτιδος gen. "**Iturea and Tracoonitis**" - [BEING TETRARCH OF HILL COUNTRY, REGIONS] OF ITUREA AND OF TRACHONTIS, [AND LYSANIAS, TETRARCH OF ABILENE]. The genitives are adjectival, descriptive, idiomatic / local, identification; "the regions *known as* Iturea and Tracoonitis." With respect to Lysanias, little is known of him.

v2

επι + gen. "**during**" - UPON. Temporal use of the preposition; "in the time of / during."

αρχιερεως [εως εως] gen. sing. "**the high priesthood**" - HIGH PRIEST [ANNA AND CAIAPHAS]. Both Annas and Caiaphas are mentioned, but the priesthood is

singular. Caiaphas is functioning as the formal high priest, but Annas still pulls the strings. The Roman authorities had removed Annas in AD14.

θεου [ος] gen. "[**the word**] of God" - [CAME THE WORD] OF GOD. The genitive is best treated as adjectival, idiomatic / source; "word from God."

επι + acc. "[**came**] to" - UPON, ON, OVER, TO [JOHN SON OF ZECHARIAH]. Spatial. Used in the LXX of divine inspiration; John's message is God's message. "God spoke to Zechariah's son John", CEV. Note that "son" stands in apposition to "John".

εν + dat. "**in [the desert]**" - IN [THE DESERT, WILDERNESS]. Local, expressing space / place. The desert is a place of reflection, retreat and revelation. Probably for John, the wilderness is the area north west of the Dead sea, leading into the Jordan valley.

v3

b) The Baptist's message, v3. Only a Gentile convert to Judaism would be baptised (a sign of regeneration), but John demands that Abraham's children must also be baptised. It was as if Israel had reached the river Jordan and must again cross the river to enter the promised land. So, John preached a message of repentance, a repentance which had but one aim, the forgiveness of sins. Baptism, water washing, serves as the outward expression of this repentance, while at the same time illustrating the cleansing of forgiveness soon to be realised in the coming messiah.

εις + acc. "**into**" - [AND HE CAME] TO, INTO. Spatial, expressing the direction of the action and/or arrival at. John's ministry covered the whole of Jordan; "he went all over the Jordan valley", REB.

του Ιορδανου [ος] gen. "[**all the country**] around the jordan" - [THE NEIGHBOURING *region*, SURROUNDING *region*] OF THE JORDAN *river*. Genitive complement of the **επι** prefix adjective "neighbouring", which, when referring to a river, refers to the region around it, BDAG 808, Culy; "the districts adjoining the Jordan river."

κηρυσσων [κηρυσσω] pres. part. "**preaching**" - COMMUNICATING, PROCLAIMING. The participle is adverbial, probably modal, expressing manner, how John came, ie. "he came preaching", but possibly final expressing purpose, "in order to preach", Fitzmyer. The present tense indicates ongoing action. The sense is of authoritative communication, heralding, proclaiming openly, and in the NT in particular, of proclaiming the gospel. Note, the following clause defines what John preached.

βαπτισμα [α ατος] "**a baptism**" - AN IMMERSION. Accusative direct object of the verb "to preach." The word, "immersion", is used both figuratively and literally. The word is often used to describe water immersion, but also it can be

used with the sense of overwhelmed, immersed in/by/with the Spirit, and also in the sense of tribulation, persecution ("immersed in fire"), and also in the sense of teaching ("immersed into the Name"). Here it is most likely that water immersion is intended. Presumably the stress is on the substance of the immersion, that which it represents, namely, repentance. So, John preached a message of = concerning repentance for the forgiveness of sins, which repentance was expressed outwardly in water immersion / baptism. John didn't preach baptism as such, but rather, he communicated the significance of the act of immersing people, namely, as a sign of repentance for the forgiveness of sins.

It is argued that the sign of water baptism, as an outward expression of repentance, images cleansing. This does seem likely since Jesus' baptism with the Spirit for regenerative cleansing is prefigured in John's baptism with water.

μετανοίας [α] gen. "**repentance**" - OF REPENTANCE. The genitive is adjectival, descriptive, idiomatic, limiting "baptism", "a baptism *which serves as an outward expression of* repentance." The Hebrew origins of the word obviously dictate its meaning. It involves a turning back / returning to God, rather than a mere expression of sorrow. Obviously, good deeds, in the sense of the fruit of repentance, follow, but such deeds are not a necessary component of the inward act of repentance. Forgiveness does not rest on the deeds (fruit), but on a turning toward God, which turning taps into God's grace.

εις "for" - INTO, TO = FOR. A causal sense has been argued, as has result, but purpose / aim / goal seems best; "John preached a message of repentance, which repentance has as its purpose, the forgiveness of sins."

ἀμαρτιῶν [α] gen. " **[the forgiveness] of sins**" - [THE FORGIVENESS] OF SINS. The genitive is usually taken as adjectival, verbal, objective.

v4

c) Textual support, v4-6: Luke now quotes Isaiah 40:3ff. John's task is to prepare the way for the coming messiah. The Exodus journey of the messiah, and his people, to the promised land is made clear and straight by John's call to repentance. Those who heed the call will gain the long-hoped-for messianic deliverance.

ὡς "as [it is written]" - AS [IT HAS BEEN WRITTEN]. Comparative conjunction used to introduce an idiomatic formula quote from scripture, comparing John's ministry with the words of Isaiah 40:3-5.

εν + dat. "in [the book]" - IN [BOOK]. Local, expressing space / place. Luke uses an unusual reference formula.

λογῶν [ος] gen. "**of the words**" - OF WORDS [OF ISAIAH THE PROPHET]. The genitive is adjectival, idiomatic / content; "the book *which contains / containing* the words of Isaiah the prophet." The genitive "of Isaiah", may be treated as

a genitive of source, "from Isaiah", but also verbal, subjective "the words *written by* Isaiah." "The prophet" stands in apposition to "Isaiah".

φωνη [η] "**a voice**" - A VOICE, SOUND. The NIV treats this noun as an independent / hanging nominative. Although without an article, it may be understood as definite due to its association with the genitive participle "calling." Following the MT, the verb to-be may be assumed; "a voice is crying." "Hark! someone is shouting", Phillips.

βωωντος [βοαω] gen. pres. part. "**of one calling**" - CRYING CALLING [IN DESERT, WILDERNESS]. The participle serves as a substantive, while the genitive is adjectival, possessive.

την ὁδον [ος] "**the way**" - [PREPARE] THE WAY. Luke sees John fulfilling Isaiah 40:3-5 as the one who prepares a roadway through the desert, an expressway ready for the journey of the messiah to Jerusalem.

κυριου [ος] gen. "**for the Lord**" - OF LORD [MAKE STRAIGHT THE PATHS OF HIM]. This genitive, as with αυτου, "of him", following, is adjectival, possibly possessive, "the Lord's way", Berkeley, or descriptive, idiomatic, limiting "the way"; "prepare a roadway *which will speed the coming Lord*" / "a roadway *for the Lord to travel.*"

v5

Note the imagery of road building, of building an expressway to speed the coming of the Lord. The Assyrians and the Persians, as with the Romans in later years, were great road builders, enabling the rapid deployment of military forces and efficient commerce.

Although the future tense of this verse is usually treated as a statement, it seems more likely, given the imperative of v4, "make his paths straight", that the use of the future in this verse is imperative:

Prepare a way for the Lord,

Prepare a straight road for him.

Every valley is to be bridged,

And every mountain and hill cut through,

And the winding road made straight,

And the rough road made smooth;

And then everyone will see the saving power of God.

πληρωθησεται [πληρωω] fut. pas. "**shall be filled in**" - [EVERY VALLEY] WILL BE FILLED [AND EVERY MOUNTAIN WILL BE LEVELLED OFF]. Taking the future tense here as an imperative, we get "fill up every valley", CEV.

τα σκολια adj. "**the crooked roads**" - [AND] THE CROOKED, TWISTED *ways*. The attributive adjective modifies an assumed noun, "ways, roads"; "Straighten the crooked roads and smooth out the rough ones."

εσται [ειμι] fut. "shall become [straight]" - WILL BE [*made* STRAIGHT AND THE *rough ways* MADE INTO SMOOTH WAYS]. Note the position of the verb to-be before the subject serving to emphasise the reality of what will be (taken as a statement or command??). Note also the Semitic construction of εις + acc. noun producing a predicate modifier, cf., Wallace 47. Note also the usual singular verb for plural neuter subjects.

v6

σαρξ [ξ κος] "mankind" - [AND ALL] FLESH. Nominative subject of the verb "to see." Used here for the Hebrew "living thing", meaning "humanity", NJB.

το σωτηριον [ον] "salvation" - [WILL SEE] THE SALVATION. Accusative direct object of the verb "to see." Note how Luke has replaced "glory" with "salvation" from the original. Of course, God's glory is manifested in his salvation of broken humanity.

του θεου gen. "God's [salvation]" - OF GOD. The genitive here is adjectival, possibly possessive, "God's saving power", or verbal, subjective, "the salvation *achieved by* God"; "all humanity will witness God's work of salvation."

v7

ii] Luke doesn't give us a description of John's prophetic manner, his clothing etc., as does Mark, but moves on to give us an account of his call for repentance, v7-14. a) A call for repentance, v7-9: John sees the "multitude" coming toward him and questions their commitment. Matthew specifically identifies these "snakes" (children of the Devil) as the Pharisees and Sadducees - Israel's religious authorities. John suspects that this crowd, which seeks to escape the day of judgment through baptism, is responding to his preaching at a superficial level. For John, baptism is an outward manifestation of repentance - the symbolic expression of a genuine cry for mercy. Genuine repentance exhibits the response of neighbourly-love, and serves as the mark of the new Israel.

ουν "-" - THEREFORE. Here transitional and so best left untranslated, as NIV.

ελεγεν [λεγω] imperf. "John said" - HE WAS SAYING. The imperfect is possibly iterative, so Nolland, or inceptive, NASB, although often the imperfect in Luke is simply a literary device used to express a vivid ongoing scene, so Bock. "He would say", Nolland.

τοις οχλοις [ος] dat. "to the crowds" - TO THE CROWDS. Dative of indirect object. In Matthew John actually addresses the religious leaders, so it is interesting that these rather harsh words are addressed to the people in general.

εκπορευομενοις [εκπορευομαι] pres. part. "coming out" - GOING OUT, COMING OUT. The participle is adjectival, attributive, limiting "crowds"; "the crowds which were coming out."

βαπτισθηναι [βαπτίζω] aor. pas. inf. "**to be baptised**" - TO BE IMMERSSED. The infinitive here is adverbial, final, expressing purpose; the crowds came out in order to be baptised by John.

ὑπ [ὑπο] + gen. "**by [him]**" - BY [HIM]. Here expressing agency.

γεννηματα [α ατος] voc. "**brood**" - OFFSPRING, PRODUCE, CHILDREN, SONS. Vocative. Simply, "you snakes", CEV.

εχιδνων [α] gen. "**of vipers**" - OF SNAKES, REPTILES. The genitive is adjectival, relational; "you viper's brood." Possibly an allusion to the Devil. These Israelites, who should be sons of God, are sons of the Devil, ie., lost and facing judgment.

ὑπεδειξεν [ὑποδεικνυμι] aor. "**warned**" - [WHO] SHOWED, INFORMED, POINTED OUT, TOLD [YOU]. With an infinitive, usually "warned", although the more general "informed" fits better. Although the sense is debatable, it seems likely that John is reacting to a superficial response to his preaching, so he indirectly questions the level of commitment of those seeking baptism, cf., v8. Where indeed did they get the idea that ritual immersion would enable them to escape the day of judgment? Note how Marshall unpacks what John **ελεγεν** "said" to the crowds":

- who has warned you to flee?
- who has shown you how to flee?
- who has given you the idea that you can flee merely by participating in ritual immersion?

"Do you really understand what my baptism is all about?" Bock.

φυγειν [φευγω] aor. inf. "**to flee**" - TO FLEE. The infinitive introduces an object clause / dependent statement of indirect speech expressing what they were warned to do, namely, to flee ...

της μελλουσης "the coming" - [FROM] THE COMING [WRATH]. The participle is adjectival, attributive, 1st. position, limiting "wrath"; "the wrath which is about to come." Referring to the day of judgment, obviously an important element in John's preaching.

v8

As noted above, the fruit of repentance is not an integral element of repentance. Repentance entails a turning to God for mercy, which mercy prompts a renewed life-style. John rightly identifies continued societal evils as evidence that the crowd's repentance is not genuine.

ουν "-" - THEREFORE. Possibly just establishing a logical connection, as NIV, but a logical conclusion / inferential is also possible, "then", Nolland; "Now produce fruits that answer to your repentance", Moffatt.

ποιησατε [ποιεω] aor. imp. "**produce**" - MAKE, DO. A strange expression, possibly a Hebraism. Often taken in the sense of "produce" or "prove", but best "let your lives then prove your change of heart", Weymouth.

αξιους adj. "**[fruit] in keeping with**" - [FRUITS] WORTHY [OF REPENTANCE]. This adjective, with its genitive complement, **της μεανοιας**, "of repentance", may by attributive, limiting "fruit", or as noted by Culy, serve as the complement of the object "fruit" standing in a double accusative construction and stating a fact about the object "fruit".

μη αρχησθε [αρχω] aor. subj. "**do not begin**" - [AND] NOT MAY BEGIN. The negated subjunctive expressing a prohibition, "don't let the thought enter your minds that"; "do not even begin to say", Williams.

λεγειν [λεγω] pres. inf. "**to say**" - TO SAY. The infinitive is complementary, completing the sense of the verb "begin".

εν + dat. "**to [yourselves]**" - IN [YOURSELVES WE HAVE FATHER ABRAHAM]. Local, expressing space / place, metaphorical; "within yourselves", Berkeley.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why they cannot claim status as a descendent of Abraham.

υμιν dat. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object.

οτι "-" - that. Introducing an object clause / dependent statement of indirect speech expressing what the Baptist tells them.

εκ + gen. "**from [these stones]**" - [GOD IS ABLE] FROM [THESE STONES]. Expressing source / origin. The allusion is unclear. Possibly referring to Isaiah 51:1-2 where Abraham is identified as a rock from which God cuts the stones who seek him. John's point is that "placement into blessing is not a matter of election through mere biology", Bock.

τω Αβρααμ dat. "**for Abraham**" - [TO RAISE UP CHILDREN] TO ABRAHAM. Dative of interest, advantage, as NIV.

v9

ηδη adv. "**already**" - NOW, ALREADY. Temporal adverb serving to emphasise the urgent nature of John's message due to impending judgment.

και "-" - AND = EVEN [THE AXE]. Ascensive; "it is even the case that", Nolland.

προς + acc. "**at**" - TOWARD [TO THE ROOT]. Usually with the sense of movement toward, but with "laid" the sense implies movement having come to rest. So, the aiming stroke is indicated where the axe first touches the wood prior to the first stroke. An image of judgment.

των δενδρων [ον] gen. "**of the trees**" - OF THE TREES [IS LAID]. The genitive is adjectival, partitive.

οὐν "and" - SO, THEREFORE, CONSEQUENTLY, ACCORDINGLY, THEN, SO THEN. Drawing a logical conclusion / inferential, possibly expressed as a result; "so that every tree that does not produce good fruit", Weymouth.

μη ποιουν [ποιεω] pres. part. "**does not produce**" - [EVERY TREE] NOT MAKING [GOOD FRUIT]. The present tense, as with "cut down", is gnomic, expressing a timeless fact. The negated participle may be treated adverbial, possibly forming a conditional clause; "if a tree does not produce good fruit, then it is cut down ...", but it may also be adjectival, attributive, limiting "tree", "every tree that is not producing good fruit", Moffatt. Note that the adjective "all, every" is usually translated "every", giving a distributive sense, ie., individual response is being emphasised.

εκκοπτεται [εκκοπω] pres. "**will be cut down**" - IS CUT DOWN [AND INTO FIRE IS THROWN]. Futuristic present tense, as NIV; "will be felled and thrown into the fire", Berkeley.

v10

b) A call for the fruit of repentance, v10-14: Heartfelt repentance accesses the mercy of God, which mercy prompts mercy - here, radical generosity. Even tax collectors are prompted to repent (the profession of tax collector is not sinful in itself, but in the Roman provinces it was often corrupt - a form of legalised extortion) as are soldiers (neither is serving in the armed forces a sinful profession, but is open to abuse). The soldiers referred to here are most likely Jews, members of Herod's local police.

οὐν "then" - THEREFORE. Drawing a logical conclusion / inferential; "Given what you have just said, what should we do?"

επηρωτων [επηρωτω] imperf. "**[the crowd] asked**" - [THE CROWDS] WERE QUESTIONING [HIM]. Possibly an inceptive imperfect, "they began to question him."

λεγοντες [λεγω] pres. part. "-" - SAYING [WHAT SHOULD WE DO]? Attendant circumstance participle expressing action accompanying the verb "to question", redundant, a Semitism serving to introduce direct speech. For the classification adverbial, manner, see **λεγων**, 4:35. The question is structured by the deliberative subjunctive **ποιησωμεν**, "[what] should we do?" "What is the product that reflects true repentance?" Bock.

v11

John has called for repentance, along with a willingness to bear its fruit. At the behest of "the crowd", John defines the fruit of repentance in the terms of personal radical generosity. He neither calls for the abandonment of free-

enterprise for socialism, nor for revolution (political activism, etc.), rather, he calls for mercy (generosity, kindness) - such is the fruit of repentance.

αποκριθεις [αποκρινομαι] aor. pas. part. "**[John] answered**" - [AND] HAVING ANSWERED [HE SAID TO THEM]. Attendant circumstance participle expressing action accompanying the verb "said", a Semitism introducing direct speech; see 1:19.

ὁ εξων [εχω] pres. part. "**the man with [two tunics]**" - THE ONE HAVING [TWO COATS, UNDERGARMENTS]. The participle serves as a substantive, subject of the imperative verb "to share with."

τω μη εξοντι [εχω] dat. pres. part. "**the one who has none**" - [LET HIM SHARE WITH] THE ONE NOT HAVING, [AND THE ONE HAVING FOOD, LET HIM DO LIKEWISE]. The participle serves as a substantive. The **μετα** prefix verb "to share with *someone*" takes a dative of direct object, as here.

v12

Luke now records the response of specific groups within "the crowd." Tax collectors were regarded as the scum of society, down there with adulterers, prostitutes, pimps, informers and the like. Again, the question asked by these outcasts is not "what must we do *to be saved?*", but, in response to John's "baptism of repentance", "What must we *now* do?"

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, here to a change in subject.

και "**even**" - AND = ALSO. Either ascensive, as NIV, or adjunctive, "also", ie. adverbial.

τελωναι [ης ου] "**tax collectors**" - TAX COLLECTORS. Nominative subject of the verb "to go, come." Local duty collectors in the service of the Roman Government. They often used their franchise, under the authority of the Roman government, to collect duties on the sale and transport of goods, over and above their stipulated commission.

βαπτισθηναι [βαπτιζω] aor. pas. inf. "**to be baptised**" - [CAME] TO BE IMMERSSED. The infinitive is adverbial, expressing purpose.

ποιησωμεν [ποιεω] aor. subj. "**[what] should we do?**" - [AND THEY SAID TO HIM, TEACHER, WHAT] SHOULD WE DO. Deliberative subjunctive. "Master, what are we to do?" Phillips.

v13

μηδεν πρασσετε [πρασσω] pres. imp. "**don't collect**" - [AND HE SAID TO THEM] DO = COLLECT. "Exact no more than the rate fixed", Barclay.

παρα + acc. "[**any more**] **than**" - [NOTHING MORE] THAN = BESIDE. Comparative use of the preposition, "more than", taking the force of a comparative genitive.

το διατεταγμενον [διατασσω] perf. pas. part. "**required**" - THE ONE HAVING BEEN ASSIGNED, ARRANGED. The participle serves as a substantive; "fixed rate", Moffatt.

v14

It is interesting that Luke identifies the next specific group as soldiers. Possibly Jewish mercenaries in Roman service, or members of Herod Antipas' guard; "Police", Nolland. Luke is positive in his treatment of Roman authority, so, these soldiers may well be Jewish Roman mercenaries.

δε "-" - BUT/AND. Transitional, as v12.

και "**then**" - AND. Adjunctive; "also".

στρατευομενοι [στρατευω] pres. part. "**some soldiers**" - SERVING SOLDIERS. The participle serves as a substantive, even though anarthrous.

λεγοντες [λεγω] pres. part. "**asked**" - [WERE ASKING, QUESTIONING HIM] SAYING [WHAT AND = ALSO SHOULD WE DO]? See **λεγοντες** v10. The durative aspect of the imperfect verb "were questioning" may indicate repeated asking, iterative, or it may be inceptive, "began to ..", although the imperfect is often used of speech because of its durative nature.

αυτοις dat. pro. "-" - [HE SAID] TO THEM. Dative of indirect object.

μηδενα διασεισητε [διασειω] aor. subj. "**[don't] extort money**" - SHAKE, SHAKE DOWN [NO ONE]. Subjunctive of prohibition. "Don't extort / take money by violence / force."

μηδε συκοφαντησητε [συκοφαντω] aor. subj. "**don't accuse people falsely**" - [NOR] SLANDER, CHEAT. Subjunctive of prohibition. Probably accuse people falsely for the purpose of extracting money, possibly, "don't seek bribes."

τοις οψωνιοις [ον] dat. "**with [your] pay**" - [AND BE SATISFIED WITH] THE WAGES [OF YOU]. When the verb **αρκεω** takes the sense "to be satisfied with *something*", it takes a dative of direct object, as here. Culy opts for a dative of reference, "with respect to your pay", and he notes that Robertson Gk. suggests that it is instrumental (really!) - Thomson wisely heads for the bush.

v15

iii] Luke now emphasises the fact that John, the agent of eschatological judgment, is not the messiah, but is subordinate to another, v15-18. Messianic expectation is high and so many in the crowd wonder whether John is the messiah. John indicates that his role is preparatory; he performs water baptism as a sign of repentance in preparation for the coming messiah. The messiah, who is about to

inaugurate the long-expected kingdom, will baptise (in the sense of immerse or overwhelm) with / in the Holy Spirit and fire. Those who follow the coming messiah will be washed clean with his regenerating Spirit, but will also face the fire of persecution, of tribulation. Luke goes on in v17 to remind us that the coming judgment is central to John's gospel message - the good news of a coming messiah has its bad-news side. Luke explains in v18 that the above is but a summary of John's gospel preaching.

προσδοκωντος [προσδοκαω] gen. pres. part. "**[the people] were waiting expectantly**" - [AND THE PEOPLE] BEING EXPECTANT. The genitive participle and it's genitive subject **του λαου**, "the people", forms a genitive absolute construction, temporal, "while the people were in suspense", Williams, but possibly causal, "because the people were" The sense is that the crowd (Nolland suggests that "the people" = "the people of Israel", not just "the crowd", although the present audience seems best), which has come out to John, is now filled with messianic fervour due to his preaching, and therefore needs instruction; "As all this aroused people's expectations", Goodspeed.

διαλογιζομενων [διαλογιζομαι] gen. pres. part. "**were [all] wondering**" - [AND EVERYONE] WONDERING, DISCUSSING, REASONING, QUESTIONING. Again, a genitive absolute construction, as above, temporal, or causal. "When they were all debating in their minds", Barclay.

εν "in [their hearts]" - IN [THE HEARTS OF THEM]. Local, space / place, metaphorical; "All were reflecting fully on the matter", Bock.

περι + gen. "if [John]" - ABOUT [JOHN]. Expressing reference / respect; "in their hearts concerning John."

μηποτε "might" - PERHAPS, LEST. Possibly expecting a negative conclusion, i.e., the people knew that John was not the messiah. Yet, it seems more likely that here the conjunction expresses doubt, particularly with the optative of the verb to be. "Whether perhaps he could be the messiah."

ο χριστος [ος] "**the Christ**" - [HE MIGHT BE] THE MESSIAH. Predicate nominative. Properly rendered "the Messiah", Barclay.

v16

λεγων [λεγω] pres. part. "-" - [JOHN ANSWERED] SAYING. Attendant circumstance participle, redundant / Semitic construction; "John answered and said." See **λεγοντες** v10.

πασιν "them all" - TO ALL. "All Israel", so Nolland, but surely, given the context, John is addressing all in the crowd being baptised. None-the-less, the words do apply to all Israel, as they do to all humanity.

μεν δε "..... but" - An adversative comparative construction; "*on the one hand* I baptise *but on the other hand*, he who is mightier"

εγω "I" - I [I A BAPTISE YOU]. Emphatic by use and position. Present tense of the verb "to baptise" here may indicate durative action; "I am baptising with water", TH.

ὕδατι [ωρ ατος] dat. "**with water**" - IN WATER. The dative is probably instrumental, expressing means, "by means of", but a locative "in" is possible. The position is emphatic, so, "only with water."

ὁ ισχυροτερος comp. adj. "**one more powerful**" - [BUT] THE ONE STRONGER. And adjective serves as a substantive, subject of the verb "to come." "One mightier than I", NAB.

μου gen. pro. "**than I**" - OF ME [IS COMING]. The genitive is ablative, of comparison, as NIV.

οῦ gen. pro. "-" - OF WHOM [THE STRAP]. Possessive, somewhat redundant with the later possessive genitive ατου, "of him" - it's his strap and his sandals.

ικανος adj. "**[I am not] worthy**" - [I AM NOT] a WORTHY *person*, SIGNIFICANT, ABLE, WORTHY, ADEQUATE, COMPETENT. The adjective serves as a substantive.

λυσαι [λυω] aor. inf. "**to untie**" - TO LOOSE. The infinitive is expegetic, explaining the adjective "worthy", ie., explaining what John is not worthy to do.

των υποδηματων [α ατος] gen. "**of [whose] sandals**" - OF THE SANDALS [OF HIM]. The genitive is adjectival, partitive.

αυτος "**he**" - HE. Emphatic.

εν + dat. "**with**" - [HE WILL BAPTISE YOU] IN, WITH, BY. Probably instrumental, expressing means, "with", although locative, "in", is possible; "He will baptise you in the Holy Spirit and in fire", Williams.

πνευματι ἁγιω και πυρι dat. "**the Holy Spirit and [with] fire**" - HOLY SPIRIT AND FIRE. The meaning of these words has prompted endless debate. A hendiadys is possible, eg., "the purging (cleansing) Spirit", "the fire of the Holy Spirit", Phillips, even possibly, although unlikely, "the holy fire of judgment." It is likely that the messiah "immerses / overwhelms" with both the Spirit (cleansing through regeneration) and fire (end-time troubles - tribulation for believers, judgment for unbelievers). This line of interpretation can be traced back to Origen, although it is not adopted by most modern commentators. Fitzmyer argues that the two-baptisms argument defies good grammar. See Bock for a good summary of all the arguments.

v17

This verse may serve to explain what this baptism with fire means, but it more likely serves as a summary of John's prophetic preaching concerning the one who will baptise with the Spirit and fire, namely that he will usher in the day of judgment.

το πτυον [ον] "[his] winnowing fork" - THE WINNOWING FORK [OF WHOM *is* IN THE HAND OF HIM]. Nominative subject of an assumed verb to-be. An agricultural implement used to separate chaff from grain by casting both into the air on a windy day. Serving to image judgment - the separation of the saved from the lost.

διακαθαραι [διακαθαιρω] aor. inf. "to clear" - TO CLEAN OUT, THOROUGHLY CLEAN [THE THRESHING FLOOR OF HIM]. Infinitive expressing purpose, "in order to cleanse."

συναγαγειν [συναγω] aor. inf. "to gather" - [AND] TO GATHER, BRING TOGETHER, CALL TOGETHER [THE WHEAT INTO THE BARN OF HIM]. The infinitive again expressing purpose, "in order to gather."

πυρι [ρ ρος] dat. "with [unquenchable] fire" - [BUT THE CHAFF HE WILL BURN UP, CONSUME] WITH FIRE [INEXTINGUISHABLE]. Instrumental dative, expressing means, as NIV. Meaning a fire that "cannot be extinguished rather than ... an endless fire which will never go out", Plummer (The notion of the ongoing punishment of the wicked remains a debatable issue). Alluding to the rubbish dump outside Jerusalem which was constantly burning and often used to image the horror of judgment, cf., Isa.34:10, 66:24, "He will burn the chaff with fire that nothing can put out", Barclay.

v18

Luke makes the point that v17 is only a summary of the message proclaimed by John. John's preaching, his communicating, his important news-report, his **ευαγγελιζω**, is a last-days message - the Monopoly board of life is about to be folded up; the end is nigh; God's messiah is about to usher in the long-promised new age; the kingdom of God is at hand. As is often the case, this preaching is translated as "proclaimed the good news". Such a title is somewhat presumptuous - it's Good News for those who repent, but bad news for those who don't. A preacher doesn't **παρακαλεω**, "exhort", such important news, but they do encourage people to repent in response to that news. So, the verse is probably somewhat elliptical; "So, in a variety of ways, while John encouraged the people *to repent*, he proclaimed the news *of the coming day of judgment* to them." John's message "breaks out in various patterns of expression as human beings are confronted with God's rescuing action", Danker.

ουν "-" - THEREFORE. Possibly drawing a logical conclusion / inferential, "so with many other exhortations ...", ESV, although it may well just establish a logical connection / transitional; "now", Bock.

και "and" - AND = ALSO. Probably adjunctive; "also", Bock.

μεν δε "-" - We are presented here with an adversative comparative construction covering this verse, and v19; "now *on the one hand*, in a variety of

ways, but *on the other hand*, he rebuked Herod". Yet, the construction here is somewhat more nuanced. As Thompson notes, discourse factors are at play here such that the construction "summarizes the narrative so far and transitions to a new subject" (δε, v19).

πολλα ἕτερα **"many other words"** - MANY OTHERS. The adjective "others" serves as a substantive, "other ways", limited by the adjective "many"; "in a variety of ways". It serves as the direct object of the verb "to preach, communicate", or possibly the participle "exhorting". The point is that the previous verses is but a summary of the many and various ways John announced the dawning of the messianic age.

παρακαλων [παρακαλεω] pres. part. **"John exhorted"** - EXHORTING, URGING, ADMONISHING. Nolland suggests "to admonish", reflecting John's stern message. The participle "exhorting" may be adverbial, possibly modal, expressing the manner of John's preaching to the people, or temporal, "while John encouraged the people *to repent*, he proclaimed the news *of the coming day of judgment*", or instrumental, expressing means, "with many other exhortations he proclaimed", Thompson. It may also be attendant circumstance expressing action accompanying the verb "to preach"; "he admonished them and preached to them"; "In many different ways John preached the good news to the people", CEV. Adverbial seems best.

ευηγγελιζετο [ευαγγελιζω] imperf. **"preached the good news"** - HE WAS PROCLAIMING. Originally of important news reported from a battle field, but in the NT a technical term referring to gospel preaching, communicating the important news concerning the coming kingdom, so often with the sense of "evangelising"; "he spoke his message to the people", Moffatt. As noted above, the important news of the coming kingdom is "good news" only if you believe it.

τον λαον **"to them"** - TO THE PEOPLE. Luke again ignores the use of a dative for an indirect object after a verb of saying. Usually with προς + acc., but here just an accusative. "These and many other things John said to the people as he exhorted them and announced the good news", Phillips.

v19

iv] Luke now gives us a summary of John's encounter with Herod, v19-20. Luke reminds us that John prepares the way for Jesus in his suffering, as well as in his preaching.

δε **"but"** - BUT. Here used in the adversative comparative construction commenced in v18; "but *on the other hand*".

ελεγχομενος [ελεγχω] pres. pas. part. **"when John rebuked"** - [HEROD THE TETRARCH] BEING REPROVED, CONVICTED, EXPOSED, CENSURED. Temporal participle, so NIV, but possibly causal; "But Herod the governor, because he was

repeatedly reproved by John for (marrying / "for his relations with", NJB) Herodias his brother's wife, and for all the wicked deeds that Herod had done", Williams.

ὕπ [ὑπο] + gen. "**by [him]**" - BY [HIM]. Ultimate agency.

περι + gen. "**because of**" - CONCERNING, ABOUT [HERODIAS]. Expressing reference / respect; "concerning Herodias." John's rebuke concerns two matters "about Herodias" and "about all the evil he did."

του αδελφου [ος] gen. "**brother's**" - [THE WIFE] OF THE BROTHER [OF HIM]. The genitive is adjectival, relational. Herodias was initially married to Herod, son of Herod the Great and Mariamne, but then married his younger brother, Herod Antipas, son of Herod the Great and his second wife, Malthake.

περι "-" - [AND] CONCERNING [ALL EVIL]. Expressing reference / respect. "And for all the other crimes he had committed, v20, added a further crime to all the rest by shutting John up in prison", NJB.

ων gen. pro. "-" - WHICH / THAT [HEROD DID]. An example of the direct attraction of the relative pronoun into the case of its antecedent, here "all". The case is determined by its function in the clause, so accusative might have been expected, but through attraction it is genitive. "All the wicked deeds that he had done", Weymouth.

v20

προσθηκεν [προστιθημι] aor. "**Herod added**" - HE ADDED, PUT ON [THIS AND = ALSO]. Herod's greatest crime (to date) was to silence the prophet. "Crowned them all by shutting John up in prison", REB.

επι + dat. "**to [them all]**" - UPON, ON TOP OF [EVERYTHING]. Spatial use of the preposition.

εν + dat. "**in [prison]**" - [HE LOCKED UP JOHN] IN [PRISON]. Expressing space / place.

3:21-22

The mission of the Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

iii] The witness of Jesus' baptism

Synopsis

Luke now records how Jesus joins with other baptismal candidates and is baptised by John the Baptist. He follows up with Jesus' divine commissioning.

Teaching

Jesus the Son of God, the beloved one, is the perfect *SINNER* who repents on our behalf.

Issues

i] Context: See 2:41-52. *The witness of Jesus' baptism*, covering the events around Jesus' baptism by John the Baptist, is the third of a series of six *Testimonies to the Messiah*, 2:41-4:30.

ii] Structure: *The witness of Jesus' baptism*:

Jesus' baptism, v21;

Jesus joins with the baptismal candidates, v21a;

The heavens are parted, v21b;

The divine confirmation of Jesus' messianic credentials, v22.

The descent of the Spirit, v22a;

The divine declaration, v22b:

"you are my beloved Son; with you I am well pleased."

iii] Interpretation:

Understandably, Jesus' willingness to submit to John's baptism has been an ongoing bother for New Testament commentators. We need to note, that other than Matthew, both Mark and Luke see no need to apologise for Jesus' willingness to be baptised by John, nor any need to explain the paradox of the one who baptises with the Spirit being baptised by the one who baptises with water. Fitzmyer summarises the usual explanations as to why Jesus may have submitted to baptism as follows:

- He is aware of his personal sin - "a sinner among a crowd of sinners", Murray. Obviously discounted;
- Jesus wants to show his approval for John's ministry;
- Jesus was a disciple of John. There is no evidence for this;
- Jesus' baptism is symbolic of his sacrificial death on behalf of sinners - expressing the "buried with Christ" idea.

Fitzmyer himself suggests that Jesus' baptism serves to support John's ministry as a basis for his own, and that it demonstrates the necessity of repentance for the forgiveness of sins. Some commentators work on Matthew's "it is fitting to perform every righteous act", 3:15, but what does this mean? Jesus could just be saying it's the right thing to do. A.M. Hunter, with his usual clarity, probably best expresses the views of the majority of conservative commentators when he states that the sinless Jesus underwent a baptism for the repentance for sins because "he discerned the hand of God in John's mission, and by his acceptance of John's baptism identified himself with the people he came to save." At the beginning of his ministry Jesus was "numbering himself among the transgressors."

This idea of identification has been extended by some commentators to include the substitutionary idea of "buried with Christ." In his baptism Jesus becomes "the one great Sinner who repents", Barth, ie., in his baptism the sinless one set out on the journey to become sin on behalf of sinful Israel, so that sinful Israel might be without sin. Although theologically sound, the gospel writers give no overt hint that Jesus' baptism can be spiritualised in this way. Of course, a lack of comment doesn't mean that there is nothing to comment about, given that the gospel writers are more than restrained when it comes to theological comments, eg., note the little that is said concerning the theological significance of Jesus' death in the synoptic gospels.

Although the gospel writers give us few specific theological leads, they do happily employ typology. Jesus' baptism, followed as it is, by the temptation, reflects Exodus typology, something that was very much in the mind of the gospel writers. Jesus, as representative Israel, responds to the divine call to the wilderness (where Israel's sonship will be restored), passes through the water and out into the wilderness. The Exodus motif is of course redemptive, and although unstated in the gospel accounts of Jesus' baptism, it is probably the central idea.

So, Jesus, as faithful Israel, the son of God, does what Israel must do, he steps forward in faith to play the part of the representative repentant sinner for the forgiveness of sins, and as faithful Israel, is declared by God as his beloved son. As Barth puts it, in his baptism Jesus becomes "the one great Sinner who repents", and he does this on our behalf. His repentance, as faithful Israel, is acceptable to God, and in Jesus, our repentance is acceptable.

iv] Synoptics:

See 3:1-20. All four gospels give an account of Jesus' baptism. Matthew has the fullest account of the baptism, aligning with the others at

the key moments. Although it is usually argued that Luke follows Mark, there is an interesting agreement between Luke and Matthew, again possibly indicating that the extra pool of oral and/or written tradition available to Matthew and Luke is likely to overlap, rather than just supplement, Mark + Q, namely. The most notable alignment is the description of the heavens being opened (Mark has them "rent asunder"). Only Luke notes that Jesus is praying, but this is a key theme in his gospel.

In the accounts of Jesus' baptism, Mark indicates that only Jesus witnesses what follows. Matthew, on the other hand, tells us that at least John is able to see what follows, whereas Luke leaves us guessing. It is unlikely that the crowd witnesses what follows, although the Spirit's descent "in bodily form" may indicate otherwise.

The source of the account would obviously be John's disciples, later to be Jesus' disciples, and of course, Jesus himself.

Text - 3:21

The climax of the Baptist's ministry - God's witness to Jesus as the Christ, v21-22. i] Jesus' baptism, v21: The people were coming to John to be baptised and Jesus joined the crowd and was baptised along with them. Jesus certainly doesn't need to undergo a baptism of repentance for the forgiveness of sins. In accepting John's baptism, Jesus shows his full support for John's mission, and at the same time he identifies with the very people he has come to save. Jesus' baptism is a symbolic act in that it is a visible replay of Israel's escape from bondage in Egypt. The gospel writers are keen for us to see Jesus as remnant Israel, so Jesus passes through the water like Israel of old, but unlike Israel he does not fail his time of testing in the wilderness. In his baptism the sinless one sets out on the journey to become sin on behalf of sinners so that sinners might be without sin.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εγενετο [**γινομαι**] aor. "-" - IT CAME TO PASS, HAPPENED. "Now it happened that ...", NJB.

εν **τω βαπτισθηνοι** [**βαπτιζω**] aor. pas. inf. "**when [all the people] were being baptised**" - [ALL THE PEOPLE] IN THE WERE BAPTISED. The preposition **εν** + the articular infinitive, introduces a temporal clause. Note the time sequence with the action that follows: "Jesus was baptised", "was praying", "heaven opened", preceded by "had been baptised", Nolland. The "all the people" obviously does not mean everyone, but does serve to indicate the success of John's ministry. John has fully prepared Israel for the messiah's coming.

βαπτισθεντος [**βαπτιζω**] gen. aor. part. "**[Jesus] was baptised**" - [JESUS AND = ALSO] HAVING BEEN BAPTISED. The genitive participle and its genitive subject "Jesus", forms a genitive absolute construction, establishing the second temporal

step; see above. "When all the people had been baptised, Jesus too was baptised", Barclay.

προσευχομενου [προσευχομαι] gen. pres. part. "**as he was praying**" - [AND] PRAYING. Again, the genitive participle and its genitive subject "Jesus", establishes the third temporal step, this time with a durative present tense indicating that Jesus' prayer continues while the heavens are opened (although the function of tense in a participle is somewhat unclear as both an aspect and time sequence is at play). Humble preparation indicates the importance Jesus gives to what follows. "While he was praying", Barclay.

τον ουρανον [ος] "**heaven**" - THE HEAVEN. Accusative subject of the infinitive "to be opened." Possibly Luke is referring to the sky, but he possibly intends God's domain.

ανεωχθηναι [ανοιγω] aor. pas. inf. "**was opened**" - TO BE OPENED. The infinitive serves as the subject of the verb **εγενετο** "it came about", "the heavens opening and the Holy Spirit descending came about / happened." "An apocalyptic revelation motif, cf., Ezk.1:1", Nolland. "One day when general baptism was being administered to the people, Jesus likewise undergoing baptism and giving himself up to prayer, it happened that the heavens opened up", Cassirer.

v22

ii] The divine confirmation of Jesus' messianic credentials, v22. Following his baptism, Jesus has a vision. It's as if the separation between heaven and earth is breached and the Spirit, in dove-like form, comes to Jesus while God the Father speaks. The Spirit comes upon Jesus, anointing him, setting him apart and equipping him for his divine service of healing the broken-hearted and announcing freedom, Isa.61:1. Then, God the Father speaks, authenticating Jesus' messianic credentials. God commissions Jesus as his Messiah-Servant. He does this in the words of scripture. First Psalm 2:7, a quote from the coronation liturgy of God's Messianic King. Then Isaiah 42:1, a quote from the ordination liturgy of God's Suffering Servant. So, although this vision is for Jesus alone, God announces it to earth-born mortals, as well as the heavenly throng. Jesus is both the glorious coming messiah-king who will soon bring all things into subjection to himself, and he is also God's suffering-servant who through his suffering and death will save a people unto God.

καταβηναι [καταβαινω] aor. inf. "**descended**" - [AND THE HOLY SPIRIT] TO DESCEND. As with the infinitive "was opened", v21, this infinitive serves as the subject of the verb **εγενετο**, "it came about / happened". The accusative subject of the infinitive is "the Holy Spirit". The Holy Spirit is not usually described as "coming down", although Nolland notes that Exodus typology is possibly at work

here, eg., "the Holy Spirit came down from the Lord and led them", Isa.63:14, LXX.

επι [επι] + acc. "**on [him]**" - UPON [HIM]. Spatial. Note Mark has "into" him. "Upon" aligns with Old Testament usage. The Spirit usually comes "upon" a person, covers a person, to set them apart, lead and support them in a divine task, such that they are "anointed of the Spirit."

σωματικῶ εἶδει dat. "**in bodily form**" - IN BODILY OUTWARD APPEARANCE. Adj. + noun. The dative is probably adverbial, expressing manner. Both words indicate approximation rather than actual form. The words are not in Mark and so Luke is probably stressing the fact that the Holy Spirit takes "the appearance of a dove", is "dove-like." Of course, it is possible that dove-like describes the descent, not the Holy Spirit himself; "the Holy Spirit in bodily form came down like a dove (flies down???)", Barclay.

ὡς "like" - AS, LIKE. Here as a comparative.

περιστεραν [α] "**a dove**" - A DOVE, PIGEON. "Pigeon" doesn't quite have the same ring to it! If the sense is "like a dove", and not "like a dove flies", then the "dove" doesn't actually represent the Holy Spirit, it is the Holy Spirit, although Luke describes the incident as a vision, a theophany. In this vision, Jesus sees the Holy Spirit as being dove-like. The Spirit comes to Jesus, the representative Israel, sets him apart, equips him for service, to proclaim good news to the lost, to heal the broken-hearted and announce freedom, Isa.61:1. Like the baptism itself, the descent of the Spirit is all part of the inauguration of messiah's mission. Jesus does not need the Spirit's assistance, but the new Israel does.

φωνην [η] "**a voice**" - [AND] A VOICE. Accusative subject of the infinitive "to come." The "voice" is God's voice, again a theophany. In apocalyptic literature, God is described as speaking, usually for the purpose of instruction, here obviously commissioning.

γενεσθαι [γινομαι] aor. inf. "**came**" - TO COME. As for **ανεωχθηναι**, "to be opened", v21, and **καταβηναι** above, the infinitive serves as the subject of the impersonal verb **εγενετο**, "it happened", v21. "It happened that the heavens opened up and that the Holy Spirit descended on him a voice came down", Cassirer.

εκ + gen. "**from [heaven]**" - OUT OF, FROM [HEAVEN]. Expressing source / origin.

συ "**you**" - YOU. Emphatic by position and use. Jesus is being singled out, over and above John.

ὁ υἱος [ος] "**[my] Son**" - [ARE] THE SON [OF ME]. Predicate nominative. The designation, "son of God", is used as a title for the messiah, although in the Old Testament it could be used of the king, the nation, or even angels ("sons of God"). The term "beloved Son" may actually incorporate the idea of Jesus' unique

relationship of sonship to God the Father, but here it is more likely messianic, identifying Israel as God's son, his chosen people, encapsulated in the messianic king. This first part of the divine words is a quote from the coronation liturgy of the messianic King found in Psalm 2:7.

ὁ αγαπητος adj. "**whom I love**" - THE BELOVED *one*. The adjective serves as a substantive standing in apposition to "Son", as NIV, or as an attributive adjective, "You are my beloved Son", ESV, so NRSV, alt. Although unlikely, note the LXX variant "you are my son, today I have begotten you." The word sometimes carries the sense of a particular, or uniquely set-apart association, so "my one and only son who is dearly loved", even "my only son." The phrase expresses the unique relationship the messiah has with God.

εν + dat. "**with [you]**" - IN = WITH [YOU]. Adverbial, reference / respect; "with respect to you."

ευδοκησα [ευδοκew] aor. "**I am well pleased**" - I HAVE COME TO DELIGHT. The phrase "well pleased" is drawn from Isaiah 42:1. The words were often used with Psalm 2:7 in messianic prophecies circulating in the first century. Some scholars follow an alternate reading which just quotes from Psalm 2:7, "Thou art my son, today I have begotten thee." Isaiah 42:1 comes from the ordination liturgy of the Servant of the Lord, the Servant whose journey is one of suffering.

3:23-38

The mission of Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

iv] The witness of Jesus' genealogy

Synopsis

In Jewish culture a person's genealogy is important. In fact, for a priest, four generations are needed to prove that nothing disqualifies them from service. So, Luke now traces out Jesus' genealogy, from Joseph to Adam to God.

Teaching

Jesus is not only the son / heir of David and a son / descendent of Abraham, he is the messianic son of God, the second Adam.

Issues

i] Context: See 2:41-52. *The witness of Jesus' genealogy*, is the fourth in a series of six *Testimonies to the Messiah*, 2:41-4:30.

ii] Interpretation:

The difference between the genealogies provided by Matthew and Luke has caused no end of problems:

One of the oldest theories is that Luke lists the royal heirs and Matthew the natural descendants of Joseph. The ancient historian Eusebius quotes Julius Africanus, who proposed this theory way back in AD 225. A more modern version of the theory reverses the argument. See Carson for his take - legal heir / physical heir.

One popular theory, promoted in more recent times by Godet and Hendriksen, is that Matthew follows Joseph's genealogical line and Luke follows Mary's. In Luke, the statement that Joseph "was supposed" to be the father of Jesus implies that Joseph is not actually part of the list (unlike all the others in the list, "Joseph" is anarthrous, ie., without the genitive article **του**).

Another theory is that Joseph has an adoptive relationship in one of the lines and a physical descent in the other. There are different versions of this theory, eg., see Nolland.

It is likely that this problem will never be resolved and this is particularly so because the ancients took a different approach to historical research than we do today. Both Matthew and Luke rested on Genesis and 1 Chronicles, and local genealogical information, to make their own particular inspired point. For Matthew, Jesus is the messianic king of the

kingdom through David and Abraham. For Luke, Jesus is the messianic second Adam, Son of God and yet one with all humanity.

iii] Synoptics:

Only Luke and Matthew record a genealogy for Jesus. Matthew, who runs from the oldest to the youngest generation, does not record any names earlier than Abraham. From Abraham on, Matthew has forty-one names and Luke has fifty-seven names. Between David and Joseph, Matthew and Luke agree with only Shealtiel and Zerubbabel. Unlike Matthew, Luke presents a list of names without comment, and includes no women.

Clearly, Luke is not using Matthew as a source, but rather, both are using Genesis and 1Chronicles and some other local genealogical source.

Text - 3:23

The witness of Jesus' genealogy, v23-38.

καὶ "Now" - AND. Transitional. Again, Luke uses **καὶ** to indicate narrative transition.

ὥσει "about" - [JESUS HE = HIMSELF WAS] ABOUT [OF THIRTY YEARS *old*]. This comparative, when used with numbers, expresses approximation, here followed by the genitive of time "thirty years." A person's age is usually counted in multiples of five. Luke's point is that Jesus has reached his maturity. Note that the verb to-be **ἦν** could go with the participle **αρχομενος**, "beginning", so forming a periphrastic construction, but it is best taken with "about thirty years old."

αρχομενος [**αρχω**] pres. part. "**when he began**" - BEGINNING *his ministry*. The participle is adverbial, best treated as temporal.

ὄν [**εἰμι**] "**he was**" - BEING [THE SON]. The genitive is adjectival, attributive, limiting "Jesus", "who was the son"; "being the son", Rieu.

ενομιζετο [**νομιζω**] mid. imperf. "**so it was thought**" - IT WAS SUPPOSED, THOUGHT. The implication of this parenthetical remark is that Jesus is not the biological child of Joseph, but his legal child.

Ἰωσηφ "**of Joseph**" - OF JOSEPH. Proper genitive, adjectival, relational.

του ηλι gen. "**the son of Heli**" - OF HELI. The genitive is relational, standing in apposition to the proper genitive "Joseph"; "who was the son of Heli."

4:1-13

The mission of the Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

v] Witness of the temptation.

Synopsis

Following his encounter with John the Baptist, Jesus is led by the Spirit into the wilderness and there, for forty days and forty nights, he is tested by Satan.

Teaching

Jesus the messiah, on behalf of God's people Israel, does not fail his wilderness test.

Issues

i] Context: See 2:41-53. *Witness of the temptation* is the fifth of a series of six *Testimonies to the Messiah*, 2:41-4:30. Each episode serves to inaugurate Jesus' mission and tell us something of his messianic character.

ii] Structure: *The witness of the temptation*:

Setting, v1-2;

1st. test, v3-4:

"man shall not live by bread alone."

2nd. test, v5-8:

"worship the Lord your God and serve only him."

3rd. test, v9-12:

"do not put the Lord your God to the test."

The devil departs, v13.

iii] Interpretation:

To save this world, Jesus must do battle with "the ruler of this world", "the god of this world", "the prince of the power of the air." There can only be one victor; either Jesus is Lord, or Satan is Lord. The temptation of Jesus is the first engagement in a battle that will reach its climax at Calvary. In this battle, no quarter is given, for it is a battle for the Lordship of the whole of God's creation. So, it is that Jesus is "led by the Spirit" into the wilderness to do battle with an old enemy. Unlike Israel of old, God's new messianic Israel stands firm against the enemy.

The purpose and nature of the three tests applied to Jesus is by no means clear, prompting numerous interpretations.

Marshall argues that the temptation account has a far broader intent; "it demonstrates how the Spirit, who had come upon Jesus, guided and empowered him in his new task, it shows how Jesus, as the Son of God, was obedient to God." Bultmann thinks the account serves to denounce the selfish use of miracles, while Fitzmyer argues that it serves to establish the reason behind Jesus' intent not to do signs. Bock says "the account should be read as an example of how faithfulness overcomes the temptation to sin and avoids becoming allied with Satan." To this end, the reader is encouraged to rely on scripture, "in the power of the Spirit", to stand against the wiles of the Devil, cf., Stein. Johnson sees in the temptation a clear revelation of Jesus' person; he is the "true minister of God's kingdom, obedient to the one who commissioned him so that in all he does *God is with him.*"

Finding some common ground is not easy, but Biblical theology can help. In the temptation, the messianic vocation of Christ, as corporate Israel, is tested by questioning the validity of three key elements of messiah's mission: his promised provision, authentication and success. So, the temptations are best viewed as tests of messiah's faith. See Nolland, who focuses on wilderness typology in the temptations, but in particular notes that each exposes the need to rely (have faith) in the divine pledge (covenant promise) to "do well by his son." There is a sense where the temptations are "designed to make Jesus *prove* his messiahship and thereby pervert it", Ellis, So, the temptations seek to undermine Jesus' commitment to the realisation of the kingdom in line with the revealed will of God:

- When it comes to the realisation of the kingdom, will God supply messiah's needs?
- Is not the power and glory of the secular city / Babel better able to realise the kingdom than divine fidelity?
- Is it not possible that self-glory would achieve a better response and so hasten the coming kingdom?

By defeating these temptations Jesus' "fidelity to God was proven in the midst of testing", Green, thus cementing his "willingness to do what he already knew God wanted him to do", Stein.

The temptation and its insight into Satan: This passage gives some very interesting insights into Satan:

- He recognises that Jesus is the messiah, the anointed one who is to lead his people out of the slavery of sin and gather them together in the promised kingdom;
- He accepts the authority of scripture;

- He is described as lord over the present age, with the power and glory of this age in his hands;
- He is a deceiver and so sets out to compromise Jesus' messiahship.

iv] Form:

The temptation of Jesus evidences an oral tradition utilised for a homiletic setting. Without diminishing the historicity of the temptation of Jesus, the tradition has taken on the shape of a three-point sermon, even somewhat "folkloric [under] the threefold [Hellenistic] categories of vice; love of pleasure, love of possessions; love of glory", Johnson. This is then framed in a kingdom of God Biblical theology, a theology grounded in the Old Testament. The gospel writers have taken this oral tradition, leaving aside any local application that may have attached to the three points.

We could attempt to draw out the historical substance of the temptation, but in the end, the inspired Word for us is the message of the writer, namely, a three point sermon on the messiah's temptation, set within the frame of the Biblical theology of the kingdom of God. In Israel's time of testing in the wilderness she doubted God's provision, she failed to preserve her special relationship with God, and she doubted God's power and so put him to the test, cf. Deut.6:10-16, 8:1-9:22. God's new messianic Israel is similarly tested in the wilderness; he does not doubt God's provision, preserves his special relationship with the Father, and does not doubt the Father's power and so put him to the test, cf. Evans, p256.

When we face Satan's arrows, let us follow in the footsteps of the Master.

v] Synoptics:

See 3:1-20. Jesus is obviously the source of this dramatized time of testing faced by him prior to his public ministry. Its homiletic shape may be down to Jesus, but it may also be the product of early church preaching. This may explain why the temptation is not recorded by Mark in this format - Mark's account provides little in the way of detail, 1:12-13.

Both Luke and Matthew record a homiletic version of Jesus' testing, yet, although very similar, the details indicate that they are both drawing from the pool of oral / written tradition that circulated in the early church, rather than one from the other (most commentators cite Q, eg., Fitzmyer, Manson, Creed,). The differences are many, and interesting. The major difference lies in the order of the temptations. Luke has the Jerusalem temple temptation as the last one. Many commentators argue that Matthew has the original version, and that Luke has changed it to emphasise the temple temptation as the decisive one, but of course, numerous versions of

the temptation may well have been in circulation. Other differences of note include, for example: one stone for Luke, plural for Matthew; they have different names for Satan; Matthew's citation of Deuteronomy 8:3 is longer than Luke's; in Luke, Satan's offer of a kingdom is more developed than Matthew's;

All three gospel writers agree on context.

vi] Homiletics: *A time of testing*

The people of Israel were tested in the wilderness, but they failed the test. Jesus the Messiah, representing the people of Israel, is similarly tested. Jesus faces the test of the wilderness. To doubt and turn aside from the way charted by God is to die in the wilderness as Israel did long ago, but Jesus understands his mission and remains firm to the end.

As Christianity in Western society is increasingly marginalized, we begin to fear our very survival. Will the people of God realise God's kingdom against the power of the secular age?

Test #1.

i] The people of Israel doubted and grumbled all the way from Egypt to the promised land. Although God had promised to provide for their journey, they doubted that food and water could be found in the desert. Jesus also faced this test. At the beginning of his ministry, his journey to Jerusalem, to glory, he too faced the same doubts. Will God provide as he said he would?

Jesus has set us on a journey to glory - the way of the cross. His word shows the way, but can we rely on his support? That's the test. Jesus asks us to communicate the gospel to God's broken world. His word tells us that the gospel is the "power of God unto salvation for all who believe." Why then do we employ selling techniques, psychological manipulation, group dynamics, to achieve results? Jesus will supply the wherewithal for the journey; to doubt the efficacy of his word is to court disaster.

Test #2.

In the harsh loneliness of the desert, the people of Israel looked for a more tangible, powerful force, to take them onward. A Golden Calf, the symbol of Egypt's might, seemed the perfect answer. Jesus could secure the kingdom with a similar submission to dark powers.

Institutional Christianity, fearing its very survival, has latched onto *relevance* as the means of security. The adoption of pop culture in worship services seems to build congregations and so secure viability. Of course, all at the expense of substance. True worship has nothing to do with structure, it is neither Mount Gerizim nor Jerusalem, but rather "spirit and truth." The

glory of this age, this system of things, may seem to secure our survival, even give success, but it will inevitably result in bondage to darkness.

Test #3.

If Moses could get the people of Israel to recognise his leadership then he could easily take them onward. The sign of water from the rock seemed to be the answer. Yet, in claiming glory to himself he lost everything. Jesus faced a similar test - produce a mighty sign to gain recognition.

Large congregations, powerful charismatic ministries, hype and energy, *signs and wonders*, are the surefire elements to gain recognition and succeed in the church-building game. We put the Lord to the test when we forget that it is the Lord who builds his church. "Unless the Lord builds the house, the builders labour in vain", Psalm 127:1

Text - 4:1

The temptation of Jesus, v1-14: i] Introductory summary, v1-2. Luke carefully sets the scene. Jesus is corporate Israel undertaking a new Exodus. Will he fail the test as Israel did all those years before?

δε "-" - BUT/AND. Here transitional, introducing a new literary unit.

πληρης adj. "**full**" - [JESUS] FULL. The NIV treats this adjective as a substantive standing in apposition to "Jesus"; "Jesus, *the one* full of the Holy Spirit", but it could also be treated as an attributive modifier limiting "Jesus", "who was full of the Holy Spirit." Moffatt treats it as a predicate nominative, "From the Jordan, Jesus came back full of the Holy Spirit." The word "full" is often used by Luke in the sense of equipped to speak powerfully and truthfully for God, Acts, 6:5, 8; 7:55, 11:24. "When Jesus returned from the river Jordan, the power of the Spirit was with him", CEV.

πνευματος [α ατος] gen. "**of the [Holy] Spirit**" - OF THE [HOLY] SPIRIT. The genitive is adjectival, idiomatic / content; "filled *full* of the Holy Spirit"

απο + gen. "**[left the Jordan]**" - [RETURNED] FROM [THE JORDAN]. Expressing separation; "away from."

ηγετο [αγω] imperf. pas. "**was led**" - [AND] WAS BEING LED ABOUT. A divine passive. Note that Luke does not further the anomaly found in Matthew where Jesus is led out into the wilderness after having been with the Baptist in the wilderness.

εν + dat. "**by [the Spirit]**" - IN / BY / WITH [THE SPIRIT]. Possibly local, expressing space / place, "in", or instrumental, expressing means / agency, "by means of" (his preposition is sometimes equivalent to ὑπο followed by the accusative = "by", but not when following a possessive verb as here), or association, "in association with", so Nolland. Jesus is not under the Spirit's control, but is rather guided by the Spirit; he is walking in the Spirit.

εν + dat. "**in [the desert]**" - IN [THE DESERT, WILDERNESS]. Local, expressing space / place. LXX Deut.8:2. Jesus is led about in (not "to") the wilderness by the Spirit as Israel was led about all those years before.

v2

πειραζομενος [πειραζω] pres. pass. part. "**was tempted**" - BEING TEMPTED / TESTED [FORTY DAYS]. Attendant circumstance participle expressing action accompanying the verb "was led"; "he was led by the Spirit and tempted" Possibly adverbial, temporal, "while the devil tempted him", Moffatt, or final, expressing purpose, "in order to be tempted by the devil". The accusative "forty days" is temporal, duration - the testing is during the 40 days, as was Israel's testing during the 40 years.

υπο + gen. "**by [the devil]**" - BY [THE DEVIL]. Here expressing agency, as NIV.

ουκ εφαγεν ουδεν "**he ate nothing**" - [AND] HE DID NOT EAT NOTHING. In this emphatic use of the double negative, the first negates the clause and the second the object. Luke could have used words appropriate for fasting here, but has chosen not to. So, Jesus is not fasting? For Luke, Jesus comes eating and drinking.

εν + dat. "**during [those days]**" - IN [THOSE DAYS]. Temporal use of the preposition. Luke uses this Old Testament phrase as a cue to the fulfilment of scripture, cf., Act.2:18. Yet, how does Jesus' not eating fulfil scripture? It is likely that the whole 40 days experience is what fulfils scripture, although, God's gift of manna is an act of grace to a grumbling people who have little faith. They ate, Jesus did not.

συντελεσθεισων [συντελεω] gen. pas. part. "**at the end**" - [AND THEM = *those days*] HAVING BEEN COMPLETED. The genitive participle with its genitive subject "them" forms a genitive absolute construction, temporal; "when they were over he felt hungry", Moffatt.

επεινασεν [πεινωω] aor. "**he was hungry**" - HE HUNGURED. The temptation reaches a crescendo when Jesus is affected by hunger pangs.

v3

ii] The first temptation - stone into bread, v3-4. In the first test, the devil addresses Jesus as "Son of God". This is a messianic title, although the devil would fully understand Jesus' relationship with the Father. The "if" is not expressing doubt as to Jesus' messiahship, but is rather a goad for him to use his own powers to inaugurate the kingdom, rather than trusting God to supply the wherewithal for the kingdom's realisation. Israel doubted that God would supply food for the journey through the wilderness; Jesus has no such doubts.

δε "-" - BUT/AND. Transitional, introducing a new literary unit and therefore untranslated.

ὁ διαβολος **"the devil"** - THE DEVIL. Nominative subject of the verb "to say." Equivalent to the Old Testament *Satan* meaning "adversary", "slanderer". Matthew uses either "satan" or "the tempter."

αυτω dat. pro. **"to him"** - [SAID] TO HIM. Dative of indirect object.

ει + ind. **"if"** - IF. Introducing a hypothetical conditional clause, 1st class, expressing a supposition which implies nothing as to the fulfilment or otherwise of the condition; "if, *as is the case for the sake of argument, then*" Of course, Satan knows full well that Jesus is the Son of God.

του θεου [ος] gen. **"[the Son] of God"** - [YOU ARE SON] OF GOD. The genitive is adjectival, relational. Many commentators argue that Satan is using this title as a descriptive of Jesus' filial relationship with the Father, but the term is also used as a messianic title for the Israel of God. It is surely more appropriate for Satan to cast doubts upon God's willing provision for Jesus' journey as the new Israel, in much the same way as he tested the faith of Israel of old as they journeyed from Egypt to the promised land.

τω λιθω [ος] dat. **"[tell this] stone"** - [SAY] TO [THIS] STONE. Dative of indirect object.

ινα + subj. **"to [become]"** - THAT [IT MAY BECOME]. Rather than introducing a final clause expressing purpose, "in order that", it introduces an object clause / dependent statement of indirect speech, entreating / commanding what Jesus should tell the stone, namely "become bread".

αριος [ος] sing. **"bread"** - A LOAF. Predicate nominative. Turn this stone into a loaf of bread. The singular is more appropriate than Matthew's "loaves".

v4

The quotation comes from Deuteronomy 8:3. For the messiah "there is no need to leave off attending to God to seek for oneself", Nolland. Israel's yearning for the bread of Egypt displayed their little faith, but the new Israel will not go the same way. "For Jesus, life is about doing God's will, not providing for self", Bock.

προς + acc. "-" - [AND JESUS ANSWERED] TOWARD [HIM, IT HAS BEEN WRITTEN]. The preposition is used here instead of a dative to introduce an indirect object; see προς, 1:61.

οτι "-" - THAT. Here introducing a direct quote from scripture.

ει [επι] + dat. **"on [bread alone]"** - [NOT] UPON [BREAD ALONE WILL LIVE MAN]. Base / ground; "on the basis of bread alone." Note that the future tense "will live" is possibly imperatival, "shall not live", RSV = "must not live", although the NRSV has reverted to a statement, "does not live."

v5

iii] The second temptation - authority over the world, v5-8. In the second test, Satan offers Jesus an easy way to establish the kingdom; he offers him a way to achieve the power and glory of this age, rather than end up in humility, suffering and death. Satan even offers to give up his authority over the inhabited world (of course, it is important to remember Satan is a liar), but Jesus must acknowledge Satan's lordship. Jesus chooses to resist Satan and travel God's way to victory.

αναγαγων [αναγω] aor. part. "**led [him] up to a high place**" - [AND] HAVING LED UP, TAKEN UP [HIM]. Attendant circumstance participle expressing action accompanying the verb "he showed"; "took him up and showed him." Possibly adverbial, temporal; "then he lifted Jesus up", Moffatt. No mention of a mountain as in Matthew, just the going up. Also, note that Matthew has this as the last test.

αυτω dat. pro. "**him**" - [HE SHOWED] TO HIM. Dative of indirect object; "showed to him."

εν + dat. "**in**" - IN. Temporal use of the preposition. The phrase probably carries the idea of Jesus receiving an instantaneous vision supplied by Satan. Another indication of Satan's power.

χρονου [ος] gen. "**[an instant]**" - [A MOMENT] OF TIME. The genitive is adjectival, partitive.

της οικουμενης [η] gen. "**of the world**" - [ALL THE KINGDOMS] OF THE WORLD. The genitive is adjectival, partitive / wholative. The whole inhabited world, rather than just the Roman Empire.

v6

αυτω dat. pro "**to him**" - [AND THE DEVIL SAID] TO HIM. Dative of indirect object.

σοι dat. pro. "**[I will give] you**" - [I WILL GIVE] TO YOU. Dative of indirect object.

την εξουσιαν [α] "**[their] authority**" - [ALL THIS] AUTHORITY, POWER [AND THE GLORY OF THEM]. With "glory", accusative direct object of the verb "to give." We have all witnessed it in war and famine. The genitive "of them", is possessive, although it does not have a natural antecedent here, but of course refers to "the kingdoms of the world", v5. Such power, in Satan's hand, is horrific.

οτι "for" - BECAUSE. Here introducing a causal clause explaining why Satan can give such power and glory.

παραδεδοται [παραδιδωμι] perf. pas. "**it has been given**" - IT HAS BEEN GIVEN. What has been given to Satan: the inhabited world, the power and/or the glory of the inhabited world, or all three? Probably both power and the glory, but possibly just the glory (is it all just mirrors with Satan?). In any case, Satan has

been given "it" and has the right to give "it" to whomsoever he wills (so he says!!!). The kingdom is easily established through an application of the power and glory of this age, and so Jesus is tempted to take the easy path of compromise.

ἐμοί "to me" - TO ME. Dative of indirect object.

ὧ **εάν** + subj. "to anyone [I want to]" - [AND I GIVE IT] TO WHOMEVER [I WILL, DESIRE, to give it]. Introducing an indefinite relative clause serving as the dative indirect object of the verb "to give."

v7

οὖν "so / -" - THEREFORE. Drawing a logical conclusion.

εάν + subj. "if" - IF. Introducing a conditional clause, 3rd. class, future supposition, where the proposed condition has the possibility of coming true, "if, as may be the case, then" If you do this, these consequences will result, namely, authority over the world and the gift of all its splendour.

ἐνώπιον + gen. "-" - [YOU BOW DOWN, DO OBEISANCE] BEFORE [ME]. Spatial.

πάσα adj. "all" - EVERYTHING. The adjective serves as a substantive, nominative subject of the future verb to-be. "Everything" over which Satan has authority within the creation. Of course, being a liar, Satan would not necessary follow through on the agreement.

σου gen. pro. "yours" - [WILL BE] YOURS. The genitive is adjectival, possessive.

v8

Jesus gets to the heart of the matter, again by quoting scripture to make the point that God alone is worthy of allegiance.

ἀποκριθεὶς [**ἀποκρινομαί**] aor. pas. part. "answered" - [AND JESUS] HAVING ANSWERED [SAID TO HIM, IT HAS BEEN WRITTEN]. Attendant circumstance participle expressing action accompanying the verb "to say", redundant; a Semitism introducing direct speech. See 1:19.

προσκυνησεὶς [**προσκυνῶ**] fut. "worship / serve" - YOU SHALL WORSHIP [*the LORD THE GOD OF YOU*]. Deut.6:13. Note the TNIV follows the modern tendency to translate this word as "serve", yet it is not a service word, but rather expresses the doing of obeisance, of falling down before the divine, and so is properly translated by the English word "worship". Words such as "venerate", or "revere", could also be used. The sense "to serve" is particularly evident in those circles where the word "worship" is defined as *giving God his worth*, i.e., a service sense.

τον θεον [**ος**] "God" - THE GOD [OF YOU]. Accusative in apposition to "Lord".

αυτω dat. pro. "**him [only]**" - [AND] HIM [ALONE YOU SHALL SERVE]. Dative of direct object after the προς prefix verb "to do obeisance to."

v9

iv] The third temptation - signs and wonders, v9-12. In the third test, Jesus is tempted to gain messianic recognition through the application of miraculous powers, rather than by way of the cross. Israel once doubted God's gracious provision for their journey when they argued with Moses at Massa. Jesus does not make the same error. Jesus understands and accepts that the messiah will be eternally saved through faith in the face of death, not saved from death.

εις + acc. "**to**" - [AND HE BROUGHT, LED, HIM] INTO [JERUSALEM]. Expressing the direction of the action and/or arrival at.

το πτερυγιον [ό] "**the highest point**" - [AND SET *him* UPON] THE LITTLE WING = PINNACLE. A high part of the temple jutting out from the wall.

του ιερου [ον] gen. "**of the temple**" - OF THE TEMPLE. The genitive is adjectival, partitive.

ει + ind. "**if**" - [AND SAID TO HIM] IF, *as is the case for argument's sake*, [YOU ARE *the* SON OF GOD, *then*]. As in v3, introducing a hypothetical conditional clause, 1st. class.

εντευθεν adv. "**[down] from here**" - [THROW YOURSELF DOWN] FROM HERE. From where they were standing and therefore not at Satan's feet. Satan and the Father are the onlookers. The test seems designed to force a divine response for the protection of the messiah and thus, the inauguration of the kingdom outside the divine plan to establish a kingdom based on faith rather than amazement. The kingdom is realised through the suffering of the cross, not signs and wonders.

v10

The Devil quotes scripture to support his third temptation; Psalm 91:11-12. Of course, the Devil would know that an is, namely God's protection of the righteous, is not necessarily an ought / is not necessarily God's will in respect to some particular action.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why Jesus is able to throw himself off the temple parapet, "because".

γεγραπται [γραφω] perf. pas. "**it is written**" - IT HAS BEEN WRITTEN. A standard introduction to a quote from scripture.

ότι "-" - THAT. Here serving to introduce a direct quotation from scripture.

τοις αγγελοις [ος] dat. "**[he will command his] angels**" - [HE WILL GIVE ORDERS TO] THE ANGELS [OF HIM]. Dative of direct object after the verb "to give orders to".

περι + gen. "**concerning [you]**" - ABOUT, CONCERNING [YOU]. Expressing reference / respect.

του διαφυλαξαι [διαφυλασσω] aor. inf. "**to guard [you] carefully**" - TO PROTECT, GUARD [YOU]. This construction, the genitive articular infinitive, usually introduces a purpose clause, although this seems somewhat forced here. The construction may also be exegetical, and although not technically possible here, it does carry that sense; see Cassirer below. Zerwick suggests that the article is pleonastic, having no particular use / redundant. Luke is fond of the construction and interestingly του διαφυλαξαι σε is not found in Matthew's gospel account. An infinitive by itself can introduce an object clause after a verb of saying or thinking, so here, taking του as redundant, it may form a dependent statement of indirect speech, entreating / commanding, expressing what God will command his angels to do, namely "guard you carefully." "He will give his angels this commission concerning you, that they are to keep you in safety", Cassirer.

v11

και οτι "-" - AND THAT. Again, serving to introduce a direct quote from scripture, here Psalm 90:12.

μηποτε + subj. "**so that [you will] not [strike]**" - [UPON THEIR HAND THEY WILL LIFT UP YOU] LEST, THAT NOT [YOU STRIKE THE FOOT OF YOU]. This indefinite negation with a subjective verb is used to form a negated purpose clause, "in order that not", as NIV. "Lest you strike your foot against a stone", Bock.

προς + acc. "against" - TOWARD [A STONE]. Expressing movement toward, and here of contact, "up against."

v12

Jesus responds with a quote from Deuteronomy 6:16. The context of these words from Moses to Israel serve as a reminder that they not put God to the test as they did a Massah, when they doubted his provision for them, when they doubted that he would keep his promise to them, Ex.17:3.

αποκριθεις [αποκρινομαι] aor. pas. part. "**[Jesus] answered**" - [JESUS] HAVING ANSWERED [SAID TO HIM]. Attendant circumstance participle, redundant; a Semitism introducing direct speech. See 1:19..

ειπεν [ειπον, λεγω] "**it says / it is said**" - IT HAS BEEN SAID. An interesting use, given that "it is written" is the usual form of words for a quote.

οτι "-" - THAT. Again, serving to introduce a direct quote from scripture.

ουκ εκπειρασεις [εκπειραζω] fut. "**do not put to the test**" - YOU SHALL NOT PUT TO THE TEST (to try to learn the nature or character of someone or something by submitting such to thorough and extensive testing*). The future

probably functions as an imperative, so NIV. Test God, his capacity / power to act, or his willingness to act. "Testing God is not trusting him", Plummer.

σου gen. pro. "[the Lord] your [God]" - [LORD THE GOD] OF YOU. The genitive is adjectival, of subordination. The accusative "the God" stands in apposition to "Lord".

v13

v] Conclusion, v13. "All this tempting", means "every kind of temptation." Temptations will continue, but on this occasion Jesus faced the full range of temptations. So, for the moment the testing ends "until an opportune time."

συντελεσας [συντελεω] aor. part. "when [the devil] had finished" - [AND] HAVING FINISHED, COMPLETED. The participle is adverbial, probably temporal, as NIV.

παντα πειρασμον [ος] "all this tempting" - EVERY TEMPTATION. Accusative direct object of the verb "to finish, complete." Every kind of temptation, all kinds of temptations.

απ [απο] + gen. "[he left him]" - [THE DEVIL WITHDREW, WENT AWAY] FROM [HIM]. Expressing separation; "away from."

αχρι καιρου "an opportune time" - UNTIL A TIME. Temporal construction. A general sense "until a suitable time / for a while" is best. Conzelmann argues for a specific sense, namely that the Devil is removed from the scene until he is allowed back at the appointed time of the passion. This seems unlikely.

4:14-22

The mission of the Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

vi] Witness of Jesus' inaugural ministry. 4:14-30

a) Good news for the poor

Synopsis

Jesus, the son of a village carpenter in Nazareth, is now quite famous "through the whole countryside." Returning home, he attends the local synagogue on the Sabbath and is invited to read the scriptures. The eyes of all in the synagogue are fixed on Jesus as he reads from Isaiah 61:1-2. Isaiah is writing about the promised release of captive Israel from the Babylonian bondage, and does so in terms of the Year of Jubilee, that special time when all slaves are set free and debts retired, cf., Lev.25. Having read the words, Jesus announces to the congregation that what they have heard read to them is fulfilled this very day; now is the year of the Lord's favour.

Teaching

Jesus the messiah is a rejected servant, rejected by his own people, and this in the Year of the Lord's Favour, the Year when God's people are set free.

Issues

i] Context: See 2:41-53. *The witness of Jesus' inaugural ministry*, 4:14-30, serves as the final episode of sixth *Testimonies to the Messiah*, 2:41-4:30. In line with the Revised Common Lectionary, this episode is divided into two parts, *Good news for the poor*, v14-22, and *God's love is universal*, v22-30.

ii] Structure: *The witness of Jesus' inaugural ministry*:

A summary of Jesus' Galilean ministry, v14-15;

Jesus' reading and exposition of Isaiah's prophecy, v16-21;

Setting, v16-17;

Jesus reads and expounds scripture, v18-21;

"today this scripture is fulfilled in your hearing."

Rejection at Nazareth, v22-30:

The questioning of the congregation, v22;

"isn't this Joseph's son?"

A proverb on rejection, v23-27;

"no prophet is accepted in his hometown."

The hostile response of the congregation, v28-29;

Jesus withdraws, v30.

Some commentators argue for a Chiasmic structure covering v16-20.

iii] Interpretation:

The witness to Jesus' person is particularly evident in the texts quoted by Jesus in v18-19. The quote seems to be a composite extract from Isaiah: 61:1, 58:6, 61:2, probably because they are the texts Jesus used in his address, rather than the actual passage he read. These texts establish that Jesus is an Elijah / Elisha type prophet announcing the coming of the kingdom, but the wider context implies that not only does he proclaim the coming kingdom, in terms of the long-awaited Jubilee year (freedom, release of slaves, wiping of debts ...), but as the messiah, he actually institutes the Jubilee himself - he is the one "anointed ... to release the oppressed".

Although an exegetical stretch, it is possible to read in these texts the methodology that Jesus employs to inaugurate the Jubilee. Given the context of Isaiah 58, Jesus the messiah / faithful Israel, is the one setting at liberty those who are oppressed. He sets at liberty by breaking the bonds of wickedness in his own life on behalf of a faithless Israel that practises fasting rather than justice. So, we are set free in the righteousness of Christ. This proposition is sound, although not quite established by these verses.

Who are the poor? This is an interesting and ongoing debate. The possibilities include the following:

- Those in the covenant community who are without abundant wealth because they have not extorted their fellow Israelites;
- Those who have become materially poor because of their loyalty to the covenant community (the persecuted);
- Poor humanity in general, the materially poor;
- The poor in spirit, those broken before God and who desire the restoration of their relationship with him.

The last option seems best, such that the poor are those who yearn for the dawning of the kingdom of God, and it is they for whom the message is proclaimed. So, it is likely that the message is for "the lost", those who are spiritually lost and are seeking to find a way out of the bondage of sin and death. Of course, in its original context, the lost are the righteous poor of Israel, but the descriptor is rightly spiritualised and now applies to all humanity. The invitation for those who seek that better place is no longer specific to national Israel.

iv] Synoptics:

See 3:1-20. Both Matthew and Mark tell us that, following the arrest of John, Jesus moves into Galilee (from Judea??), preaching the gospel of the coming kingdom. In 4:14-15, Luke gives us a similar summary of Jesus' Galilean ministry, but it bears little agreement with Mark - Jesus comes in the power of the Spirit, teaching in synagogues and growing in fame. This is one of those occasions which seems to indicate that Luke is not working off a written copy of Mark / proto-Mark.

In 4:16-30, Luke commences Jesus' ministry with the record of his visit to Nazareth, Jesus' home town, then to Capernaum for *A Day in the Life of Jesus*, followed by the call of the disciples, 5:1ff. Both Mark and Matthew commence Jesus' Galilean ministry with the call of the disciples, followed by *A Day in the Life of Jesus*, and only later record a summary of Luke's synagogue account, Mk.6:1-6a, Matt.13:53-58 - the key elements being Jesus' entry to the synagogue, the question of kinship, and the statement that a prophet is without honour in his own country. Luke's arrangement of the narratives and his development of the Nazareth narrative, seems to indicate that he is working from his own research on the kerygma, rather than a copy of Mark. This seems a more acceptable approach than to argue that Luke has assimilated a separate narrative tradition with Mark's account, so Carson, Luce, or that Luke has creatively expanded Mark's account. Mark may well have condensed the received tradition of Jesus visit to Nazareth, while Luke provides us with a more fulsome account.

Irrespective of how this pericope moved from oral tradition to written word, for Luke, it serves as a perfect introduction to the public ministry of Jesus - in this year of God's favour, God's people reject their messiah. Thus, the pattern is set for the move of God's favour from Jerusalem to the ends of the earth.

v] Homiletics: *A servant's role*

Our reading today confronts us with Jesus, the Suffering Servant of Isaiah's prophecy. He was called and empowered for service by God, Lk.4:18. His prior role was to witness to the incoming of the kingdom, and in the end, to suffer for it, Lk.22:37, cf., Isa.53.

Isaiah tells us that the Spirit of God is upon the Servant, not only to enable him to announce the good news, but to achieve the content of the message itself. God has "anointed" him, set him apart, to achieve the realisation of the kingdom of God. The primary role of the Servant of the Lord is that of proclamation. He is to "preach", "proclaim". His service to

God is to carry a message to mankind, rather than implement a social or political reform agenda. He is to work through words, not through war. He is to "preach good news" - he is to evangelise, to communicate God's important message concerning the gift of eternal life for a dying world.

The message of the Servant of the Lord concerns the dawning of "the year of the Lord's favour", the dawning of the new age, the long-awaited Jubilee. He announces the end of trials and sufferings for the faithful remnant. The "poor", "captives", "blind", "oppressed" are about to be liberated.

So, here we are today, servants of God's Servant, with a message, not only to receive, but to proclaim. May we not fail to announce God's Jubilee.

Text - 4:14

i) Luke first gives us a summary of Jesus' Galilean ministry, v14-15. Jesus has stood the test in the wilderness and now Luke gives an overview of his Galilean ministry; he makes a powerful impact and received wide support. Luke's comment, "in the power of the Spirit", may refer to the impact of the gospel in signs (miracles) and word, although "under the guiding hand of the Spirit" is probably what Luke intends

All the synoptic gospels presuppose a previous extended Judean ministry; Jesus already has considerable fame. These verses serve to end Jesus' Judean ministry (little of which is recorded in the gospels) and inaugurate his Galilean ministry.

εν + dat. "**in**" - [AND JESUS RETURNED] IN, WITH, BY. This preposition is adverbial, introducing an adverbial phrase modifying the verb "he returned." It is usually treated as modal, expressing the manner of his return, he returned "in the power of the Spirit." It may also express accompaniment, "Jesus returned equipped with the power of the Spirit", Barclay, NJB, or instrumental where the Spirit guides Jesus in the exercise of his ministry, so "by the power of / empowered by the Spirit", "under the power of the Spirit", Goodspeed.

του πνευματος [α ατος] gen. "[**the power**] of the Spirit" - [THE POWER] OF THE SPIRIT [INTO GALILEE]. The genitive is adjectival, idiomatic / source.

φημη [η] "**news**" - [AND] A REPORT [WENT OUT]. Nominative subject of the verb "to go out." Probably in a neutral sense as NIV and not in the sense of the English transliteration, "fame". "The whole countryside was talking about him", Barclay.

περι + gen. "**about [him]**" - ABOUT [HIM]. Expressing reference / respect; "concerning, with reference to." Either the news about Jesus, so NIV, or about his return to Galilee in the Spirit.

καθ [κατα] + gen. "**through**" - THROUGHOUT. Spatial, extension of space; "throughout".

της περιχωρου [ος] gen. "**the [whole] countryside**" - [ALL] THE SURROUNDING REGION. Probably meaning "throughout Galilee" rather than "everywhere", CEV.

v15

εδιδασκεν [διδασκω] imperf. "**he taught**" - [AND] HE WAS TEACHING [IN THE SYNAGOGUES OF THEM]. The imperfect here may just indicate the provision of background information, but it may also express ongoing action, possibly inceptive, "he began ...", but probably iterative, repeated action, "he went on teaching", Barclay.

δοξαζομενος [δοξαζω] perf. pas. part. "**everyone praised [him]**" - BEING PRAISED [BY ALL]. Attendant circumstance participle expressing action accompanying the verb "to teach", or adverbial, consecutive, expressing result; "*and as a result everyone sang his praises*", REB. A strong word, usually reserved for God. The cause of the praise is usually attributed to Jesus' miracles, although Luke links it to his teaching.

v16

ii] Jesus is invited to read the scriptures in his home-town synagogue and having read from Isaiah 61:1-2, he announces to the congregation - people who knew his parents and had watched him grow up - that the scripture has been fulfilled in their hearing this very day, v16-21.

a) Setting, v16-17: From a very small child Jesus, was "brought up" (raised) in Nazareth, and as was typical of devout Jews, he would regularly attend the local synagogue. On visiting his home town, Jesus maintains "his custom", and attends the Sabbath service. In the service, a rabbi would stand to read the scriptures and sit to expound them. Luke tells us in v17 that Jesus is given the privilege of both reading and expounding the scriptures. The intention of this verse is to show that Jesus not only read the passage assigned to him, most likely using the Lectionary reading set for the day, but that he then proceeded to draw out particular texts and set about commenting on them, ie., "he found" means he found what he wanted to comment on rather than just found the place on the page / in the scroll.

και "-" - AND. Transitional use of the coordinate conjunction; "Then he went to Nazareth."

ου adv. "**where**" - [HE CAME TO NAZARETH] WHERE. Genitive relative pronoun serving as a local adverb.

ην τεθραμμενος [τρεφω] perf. pas. part. "**he had been brought up**" - HE HAD BEEN FED, NOURISHED, REARED. The perfect participle with the imperfect verb

to-be forms a periphrastic pluperfect construction, possibly serving to emphasise aspect = duration of living in Nazareth as a child and young man. In the sense of "raised"; "where he had grown up", NAB.

εν + dat. "**on**" - IN. Temporal use of the preposition.

των σαββατων [ον] gen. "**the Sabbath**" - [THE DAY] OF THE SABBATH [INTO THE SYNAGOGUE]. The genitive is adjectival, attributive, limiting "day"; "the Sabbath day."

κατα + acc. "**as was**" - ACCORDING TO. Expressing a standard; "in accordance with, corresponding to."

αυτω dat. pro. "**his**" - [THE CUSTOM] TO HIM. The dative is possibly possessive, "his custom", or adverbial, reference / respect, or association / accompaniment, *with him*. The participle "the thing being customary" serves as a substantive, "the custom." "And as usual / as was his habit he went to the synagogue on the Sabbath." Luke presents Jesus as a pious Jew.

αναγινωαι [αναγινωσκω] aor. inf. "**to read**" - [AND STOOD UP] TO READ. The infinitive probably expresses purpose, "he stood up in order to read." An essential element in the synagogue service was the reading of scripture. The teacher stands to read and sits to teach. There was probably a cycle of readings, first a reading from the Torah followed by a reading from the Prophets. The reading was in Hebrew with a translation in Aramaic, Aramaic being the local language of Palestine at the time.

v17

του προφητου [ος] gen. "**[the scroll] of the prophet**" - [AND SCROLL, BOOK] OF THE PROPHET [ISAIAH]. The genitive is adjectival, descriptive, idiomatic, limiting "scroll / book", "the scroll *which contains the writings* of Isaiah the prophet"; "the roll *containing the prophecies* of Isaiah", Barclay.

αυτω dat. pro. "**to him**" - [WAS GIVEN] TO HIM. Dative of indirect object.

αναπτυξας [αναπτυσσω] aor. part. "**unrolling**" - [AND] HAVING UNROLLED [THE SCROLL]. The participle is adverbial, probably temporal; "and when he unrolled the scroll."

ευρεν [ευρισκω] aor. "**he found**" - HE FOUND [THE PLACE]. Jesus found the text he wanted to preach on in the scroll opened to the set reading of the day.

ου adv. "**where**" - WHERE. Local; see v16.

ην γεγραμμενον "**it is written**" - IT HAD BEEN WRITTEN. The imperfect of the verb to-be with the perfect participle form a periphrastic pluperfect. Establishing a tense separation between the reading Jesus found, aorist, and what was written.

v18

b) Jesus reads and expounds the scripture, v18-21: The passage is from the LXX version of Isaiah 61:1-2, with some blending from 58:6, presumably the texts Jesus preached on, referencing the set reading of the day. The speaker in Isaiah is the Servant of the Lord, and Jesus ends up identifying himself with the messianic servant of the Lord (A good number of commentators hold that the citations are not messianic, cf., Fitzmyer). Liefeld identifies three functions in the text that Jesus applies to himself:

- He bears the Spirit;
- He is the eschatological prophet announcing God's important news;
- He brings release / redemption for God's oppressed remnant (the "lost" - "poor", "captive", "blind").

"The year of the Lord's favour", or the acceptable year, is the year of Jubilee, the fiftieth year when all slaves are released and debts are forgiven, cf., Lev.15. The Jubilee images the coming kingdom of God when forgiveness is offered even to Gentiles, and it is to this end the Servant serves.

κυριου [ος] gen. "[the Spirit] of the Lord" - [the SPIRIT] OF the LORD. The genitive is likely to be adjectival, descriptive, idiomatic / origin, "the Spirit poured out from the Lord", although possessive is also possible, so Culy, "the Lord's Spirit has come to me", CEV.

επι "is on [me]" - *is* OVER, UPON [ME]. Spatial. Expressing the fact that the Spirit has come upon Jesus to enable his ministry, which ministry he is "consecrated", set apart, to perform. This ministry is defined in the four following infinitival phrases: "to communicate ..", "to proclaim ..", "to release .." and "to preach .. (v19)."

εινεκεν + gen. "**because**" - BECAUSE OF, FOR THE SAKE OF. Causal preposition introducing a causal clause explaining why the Spirit of the Lord has come upon Jesus. Given the lead neut. rel. pro. **ου̅**, "because of which", the sense may be inferential, "for this reason / therefore [he anointed me]." "Anointed" in the sense of commissioned to undertake a particular task, which task is carried in the verb **απεσταλκεν**, "he has sent me", modified by the four adverbial infinitives.

ου̅ "- " - WHICH [HE ANOINTED ME]. Here the genitive relative pronoun is actually a genitive relative pronoun and not an adverb of place; see above.

ευαγγελισασθαι [ευαγγελιζω] aor. inf. "**to preach good news**" - TO COMMUNICATE THE IMPORTANT NEWS. The infinitive is adverbial, final, expressing purpose. The NIV, as with many English translations, assume that the infinitive modifies the verb "to anoint". Many commentators, on the other hand, think that it, along with the following infinitives, modifies the verb "to send." The sense being:

The Spirit of the Lord is upon me,
because he has anointed me.
He has sent me to proclaim good news to the poor,
to preach release to the captives,
and to send forth in freedom the oppressed,
to preach the year of the Lord's favour.

In the NT, this word usually includes the content of the communication, namely the announcement of the coming kingdom of God and the invitation to enter ("repent and believe"). The word by itself simply means "to communicate important news." "The spirit of the Lord is upon me, forasmuch as he has anointed me, has sent me with good tidings for the lowly", Torrey, so also Cassirer. "He has sent me to announce good news to the poor, to proclaim release to prisoners, and ...", REB.

πτωχοις dat. adj. "**the poor**" - TO *the* POOR. Dative of indirect object, identifying for whom the preaching is performed. The adjective is used here as a substantive.

απεσταλκεν [αποστελλω] perf. "**he has sent [me]**" - HE HAS SENT [ME]. The perfect tense indicating a past commissioning with ongoing application. "He has commissioned me."

κηρυξαι [κηρυσσω] aor. inf. "**to proclaim**" - TO PREACH. The infinitive again introduces a final clause expressing purpose.

αφεσιν [ις εως] "**freedom**" - FORGIVENESS, REMISSION, PARDON, FREEDOM FROM CAPTIVITY. Accusative direct object of the infinitive "to preach." Clearly tapping into slavery imagery, the exodus and the exile, but obviously now rightly in the sense of "freedom from the slavery / oppression of sin", so "forgiveness."

αιχμαλωτοις [ος] dat. "**the prisoners**" - TO *the* CAPTIVES, PRISONERS. Dative of indirect object identifying for whom the announcement of freedom is performed.

αναβλεψιν [ις εως] "**recovery of sight**" - [AND] RESTORATION OF SIGHT. Accusative object of the infinitive "to preach." Obviously a spiritual sense is intended. Due to their sin, the people are blind to the Word of God and this because divine revelation is now withheld and spiritual sensitivity dulled. In Christ, the day has dawned when lost humanity will again know the living God.

τυφλοις dat. adj. "**for the blind**" - TO *the* BLIND. The adjective serves as a substantive, dative of interest, advantage, as NIV, or simply dative of indirect object.

αποστειλαι [αποστελλω] aor. inf. "**to release / to set [the oppressed] free**" - TO SEND FORTH / LET GO. Here the weaker sense "let go" is intended. Infinitive again expresses purpose. Here, not just proclaiming, but actually doing. The

release of the captives is very much a messianic function, rather than prophetic, and this function Jesus takes to himself. This Exodus / exile image finds some literal application in that under the jurisdiction of Rome, Israel was still in bondage, although as far as the post exilic prophets are concerned, the failure of the restoration of Israel pushed fulfilment into the spiritual realm. Israel's problem is that she remains in the bondage of sin, held by the powers of darkness. It is this enemy that Christ will defeat and whose captives he will free.

εν αφεσει [ις εως] "-" - IN FREEDOM, LIBERTY. The preposition here is adverbial, modal, expressing manner, modifying the infinitive "to release"; "to send away in freedom those who have been broken by life", Barclay.

τεθραυσμενους [θραυω] perf. pas. part. "**the oppressed**" - *the ones* HAVING BEEN OPPRESSED. The participle serves as a substantive; "the down-trodden", Cassirer.

v19

κηρυξαι [κηρυσσω] aor. inf. "**to proclaim**" - TO PREACH. Introducing the fourth and final infinitival phrase where the infinitive is adverbial, expressing purpose; "in order to proclaim."

ενιαυτον [ος] "**the year**" - *the* [FAVOURABLE] YEAR, PERIOD. Accusative object of the infinitive "to proclaim."

κυριου [ος] gen. "**of the Lord's**" - OF *the* LORD. The genitive is adjectival, idiomatic / temporal, "the year *when* God *acts*, but possibly identifying the agent of the acceptable / favourable year.

δεκτον adj. "**favour**" - ACCEPTABLE, WELCOME, AGREEABLE / FAVOURABLE. Attributive adjective limiting **ενιαυτον**, "year". Either "acceptable", "to proclaim the acceptable year of the Lord", Phillips, i.e., the year in which God's will and purpose in Christ is operative for salvation, or "favourable", "to proclaim the favourable year of the Lord", i.e., the year in which the Lord bestows his favour. Both ideas can relate to the fulfilment of the Jubilee, Leviticus 25, the fiftieth year when slaves are released, debts cancelled, etc. Thus, in Christ, the Jubilee is spiritually realised, which, of course, is the point Jesus draws from the texts - "this very day this scripture has been fulfilled."

v20

πιτυξας [πιτυσω] aor. part. "**Then he rolled up [the scroll]**" - [AND] HAVING ROLLED UP [THE SCROLL]. The participle is adverbial, probably temporal, as NIV.

αποδους [αποδιωμι] aor. part. "**gave it back**" - *and* HAVING GIVEN BACK. Attendant circumstance participle expressing action accompanying the verb "to sit down"; "gave it back and sat down."

τῷ ὑπηρετῇ [ἡς οὐ] dat. "**the attendant**" - *the scroll* TO THE ASSISTANT. Dative of indirect object.

ἐκαθίσεν [καθίζω] aor. "**sat down**" - HE SAT DOWN. A teacher would normally sit down to teach; "he took the preacher's seat", Barclay.

παντων gen. adj. "**[the eyes] of everyone**" - [AND THE EYES] OF ALL [IN THE SYNAGOGUE]. The genitive is adjectival, possessive.

ἦσαν ατενιζοντες [ατενίζω] pres. part. "**were fastened on**" - WERE LOOKING ON. The imperfect of the verb to-be with the present participle forming a periphrastic imperfect construction; possibly emphasising aspect, "continued to stare", or intensity. The word expresses an intense focused gaze and is used by Luke at important moments when people's attention is concentrated, eg. the ascension; "everyone in the meeting place looked straight at Jesus", CEV.

αὐτῷ dat. pro. "**him**" - HIM. Dative of direct object after the α prefix verb "to look at, focus on."

v21

ἤρξατο [αρχω] aor. "**he began**" - [AND] HE BEGAN. The use of this word differs depending on the context. Often it simply serves to emphasise the importance of what is said. "Then he proceeded to say to them", Weymouth; "then he started in", Peterson.

λεγειν [λεγω] pres. inf. "**to say**" - TO SPEAK. Complementary infinitive, completing the sense of the verb "began".

ὅτι "-" - THAT. Here introducing a dependent statement, direct speech, expressing what Jesus said.

σημερον adv. "**today**" - TODAY. The position is emphatic serving to underline the fact that the fulfilment of Isaiah's prophecy is "now", salvation is "now".

πεπληρωται [πληρωω] perf. pas. "**is fulfilled**" - [THE SCRIPTURE] HAS BEEN FULFILLED, COMPLETED. The perfect tense expresses a past act with ongoing consequences - "has come true and is happening now", TH. "This passage of scripture (from Isaiah) has come true", Barclay.

εν + dat. "**in [your hearing]**" - IN [THE EARS OF YOU]. In literal terms, the preposition is local, expressing space / place, although the prepositional phrase itself is idiomatic, expressing the immediate hearing of what was just said; "what you have just heard", CEV. Sometimes handled as adverbial, temporal, "The text is being fulfilled today even while you are listening", NJB, "as you listen to it", Barclay. It is unclear what is "in the ears." Is it the scripture, or that which is fulfilled. Probably the latter - the promise of scripture is being realised at the moment of their hearing.

v22

c) Having summarised Jesus' sermon, Luke now describes the response of the congregation, v22. As far as Luke is concerned, the response of the congregation bears testimony to the fulfilment of Isaiah's words in Jesus. The congregation is initially "amazed" at Jesus' message of grace, but their response quickly moves to doubt. Jesus' audience is faced with a dilemma, they can remember Jesus as a child and so find it difficult to accept him as anything more than a Rabbi (teacher), and even this is difficult, given his trade as a carpenter / builder. In the following verses, doubt will move to anger and outright rejection.

μαρτυρουν [μαρτυρεω] imperf. "**spoke well of**" - [AND EVERYone] WAS WITNESSING, BEARING TESTIMONY TO = SPEAKING WELL OF. "Witnessing" in the sense of giving testimony concerning something, and so possibly the people bear testimony in the sense of "approved of / were impressed with"; "he won the approval of all", NJB. Yet, the question that follows evidences scepticism on the part of the congregation, so possibly a more general "everyone noticed what he said", Phillips. It is even possible that the following dative of direct object **αυτω** is to be read as a dative of interest, disadvantage; "everyone spoke up against him, amazed at"

αυτω dat. pro. "**him**" - HIM. Dative of direct object / interest, advantage (disadvantage ???) after the verb **μαρτυρουν**.

εθαυμαζον [θαυμαζω] imperf. "**were amazed**" - [AND] THEY WERE AMAZED. The imperfect indicating ongoing action. Amazement is an important initial response to the gospel; it is the kind of response a person makes when confronted with a theophany, so is a pre-faith response. From Luke's perspective, the people's response of amazement serves as a testimony that Isaiah's words were being fulfilled in Jesus.

επι + dat. "**at**" - UPON = AT. A spatial sense, "at", is likely, although this preposition at times introduces a causal clause; "on the basis of = because of [the gracious words that were coming from his mouth."

της χαριτος [ις ιτος] gen. "**the gracious [words]**" - [THE WORDS] OF GRACE. The genitive is adjectival, possibly verbal, objective, so "words about the grace of God", but it is more likely attributive, limiting "words", as NIV, "gracious words." The word "grace" is handled in many and varied ways here: "winning words", Goodspeed; "how well he spoke", Thompson; "the wonderful things he said", CEV; "the beautiful words", Phillips; "astonished at his eloquence", Rieu; "the words of charm", Montgomery. It is possible that "grace" is used here of the gracious power of God most notably evident in salvation, evident here in Jesus' words, so Nolland, ie., they were amazed at his message, not his presentation; "Jesus speaks gracious words", Bock. At least we can say that the congregation

was impressed by his sermon, but "They were astonished that words of such grace should fall from his lips", REB.

τοὺς ἐκπορευομένους [ἐκπορευομαι] pres. part. "**that came**" - COMING OUT. The participle is adjectival, attributive, "which were coming out."

ἐκ + gen. "**from**" - FROM [THE MOUTH OF HIM]. Expressing source / origin.

οὐχι "[**Isn't this Joseph's son?**]" - [AND THEY WERE SAYING, IS] NOT [THIS *the* SON OF JOSEPH]? This strong negation is used where a question presumes a positive answer. The congregation is impressed by Jesus' sermon, but at the same time sceptical. They knew Jesus well, they saw him grow up as a runny nosed child, so how could he be the messiah? Well the adage applies: *familiarity breeds contempt*.

4:23-30

The mission of the Messiah, 1:5-9:50

2. Testimonies to the Messiah, 2:41-4:30

vi] Witness of Jesus' inaugural ministry, 4:14-30

b) God's love is universal

Synopsis

Luke continues the story of Jesus' preaching mission in his home-town synagogue at Nazareth, 4:14-30. The congregation was impressed with Jesus' sermon, but their memory of him growing up in their town and working as their local carpenter-builder, devalued his words. "Whereas people were willing enough to hear a general exposition on the blessings of the Messianic Age, it was a different matter when they were taunted with unpatriotic notions from the prophets; when the coming Messianic Age was somehow identified with the humble teacher who now sat before them and whose parents were their own neighbours. From admiration the congregation turned to anger, and the mob intended to lynch Jesus", Browning.

Teaching

Jesus is the messiah of prophecy, God's suffering servant. Those who reject God's messiah are lost to liberty.

Issues

i] Context: See 2:41-53. *The witness of Jesus' inaugural ministry*, 4:14-30, serves as the final episode of sixth *Testimonies to the Messiah*, 2:41-4:30. In line with the Revised Common Lectionary, this episode is divided into two parts, *Good news for the poor*, v14-22, and *God's love is universal*, v22-30.

ii] Structure: *The witness of Jesus' inaugural ministry*:

A summary of Jesus' Galilean ministry, v14-15;

Jesus' reading and exposition of Isaiah's prophecy, v16-21;

Setting, v16-17;

Jesus reads and expounds scripture, v18-21;

"today this scripture is fulfilled in your hearing."

Rejection at Nazareth, v22-30:

The questioning of the congregation, v22;

"isn't this Joseph's son?"

A proverb on rejection, v23-27;

"no prophet is accepted in his hometown."

The hostile response of the congregation, v28-29;

Jesus withdraws, v30.

iii] Interpretation:

Clearly, Luke has only summarised Jesus' sermon, but he does take the time to describe the congregation's response. The congregation is obviously impressed with Jesus' reading of the scriptures, possibly also his exposition, but they think they know the man - he's just their local carpenter / builder, the (bastard) son of Joseph. Luke doesn't record the congregation asking Jesus to produce a sign to support his credentials, but if they didn't ask, Jesus certainly knows what they are thinking.

In typical fashion, Jesus, having just read and translated some verses from the Hebrew text of Isaiah, now, as a visiting Rabbi, expounds their meaning. The congregation is impressed by Jesus' sermon; they are amazed at his message of divine grace. For Luke, this initial response witnesses to Jesus' true character. Yet, the congregation is sceptical; they know of Jesus' origins. As a boy, Jesus had played in their streets and some even knew of the hurried marriage of Mary and Joseph and the rather early arrival of their first child. As an adult, Jesus has worked as the local carpenter-builder. So, his authority is not easily accepted. Note that the reference to Joseph in v22 may simply be a restating of Jesus' name; "Jesus Barjoseph" = "Jesus, Son-of-Joseph", or it could serve to link Jesus with Joseph, a well-remembered citizen (now likely dead).

Yet, it's Jesus' words, recorded in v23-27, that really fires up the congregation. Jesus' words may imply that miracles fall within the divine will of God and are not something that Jesus, as with the prophet Elijah, can stage when he wants to. Yet, given the context, it does seem likely that Jesus' is making the point that Israel's faithlessness in the past, during the time of Elijah and Elisha, resulted in the replacement of grace with chastisement (the famine), and a shift of divine mercy from Israel. By rejecting Jesus, the people of Nazareth are aligning themselves with that rebellious generation of long ago, and thus are denying themselves divine grace.

Jesus' strong inditement of the unbelief of his fellow countrymen, and thus their denial of the long-promised blessings of the covenant, prompts a violent reaction. Jesus leaves them to their fury.

iv] Synoptics: See 4:14-21.

v] Homiletics: *Called to love*

The gospel expresses a depth of love that is more radical and more inclusive than the fragile relationships we mere mortals are ever able to create. In matters related to Christian relationships, we are always called to

struggle for a depth of love and acceptance that reflects the amazing inclusivity of God's love. How much more might God be able to do with us if we were ready to transcend the boundaries of community and the limits of love that we ourselves have erected? How much more effective might our life be if we could appreciate the insight and energy of the prophetic voices that critique us? It is never too late to respond to God's call to love beyond our self-imposed limits.

God has often reached beyond the confines of his hardened people and in Jesus he is willing to do the same today. The gospel proclaims God's universal love, yet we can easily allow this love to bypass us. Like the good citizens of Nazareth, it is very easy to profess our faith, but be hardened to it.

God's mercy in Christ reaches beyond the impermanent social confines of institutional religion, so we should look beyond those confines as well. The doors of our church, as of our life, should be wide open to the world.

Text - 4:23

Jesus' ministry in Nazareth: i] Jesus condemns the congregation for their little faith, v23-27. Amazement and scepticism are not a worthy response for the arrival of Israel's messiah. If the people of Nazareth refuse to believe they place themselves with rebellious Israel of old who witnessed God's grace pass them by; Naaman and the widow of Zarephath were blessed while Israel was left wanting. God's grace is unlocked with hearing and believing, not with genetics.

προς + acc. "[Jesus said] to [them]" - [AND JESUS SAID] TOWARD [THEM]. Luke's favoured use of this preposition + acc. instead of a dative of indirect object. "Jesus answered them", indicating that Jesus' reply is an indirect response to the question put by the people in v22. Jesus doesn't address the insult directed toward him (always a good policy - *never complain and never explain*), but rather, addresses the substance of their doubt, namely, that if Jesus is really something more than just Joseph's bastard son, where's the evidence?

παντως adv. "**Surely**" - BY ALL MEANS, DOUBTLESS, NO DOUBT. Expressing strong affirmation indicating that Jesus is sure he understands what the people are thinking. "You are bound to quote the proverb to me", Barclay.

ειπτε [ειπον] fut. "**you will quote**" - YOU WILL SPEAK. Probably not a prophetic future tense, but rather indicating what is now on their mind; "you are on the point of saying", Nolland.

την παραβολην [η] "**proverb**" - [THIS] PARABLE, ILLUSTRATION. A common saying, so "proverb" as NIV. The proverb is critical of those who claim the ability to act for others when they seem unable to act for themselves.

μοι dat. pro. "**to me**" - TO ME. Dative of indirect object.

σεαυτον pro. "[**heal yourself**]" - [PHYSICIAN HEAL] YOURSELF. Reflective pronoun. Obviously referring to Jesus, but somewhat incongruous, given the explanation of the proverb in the following clause. Usually understood to mean "you profess, so now produce", Godet, Ellis, Plummer, Bock. "Show your stuff!"

ὅσα rel. pro. "**what [we have heard]**" - [WE HEARD] AS MUCH *things* AS = EVERYTHING WHICH, ALL THAT. The pronoun serves as a substantive, direct object of the verb "to hear." "Everything / all such things" = the miracles they had heard about.

γενομενα [γίνομαι] aor. part. "**that you did**" - HAVING HAPPENED [INTO CAPERNAUM, DO ALSO HERE IN THE HOMETOWN OF YOU]. The participle may be classified as introducing an object clause / dependent statement of perception expressing what the people have heard, namely, that Jesus had performed miracles in Capernaum, on the other hand, it may be classified as the complement of the direct object "as much things as", stating a fact about the object. Did the congregation actually believe that Jesus did do anything worthy of note in Capernaum? They are certainly sceptical of Jesus' credentials and Jesus knows it, but are probably keen to see some magic tricks - signs and wonders. "All that we have heard about you doing", Barclay.

v24

The phrase, "I tell you the truth", "truly I say unto you", possibly equates with the Old Testament phrase, "thus saith the Lord." Luke uses it six times, and on each occasion the phrase introduces a prophetic word concerning the coming kingdom of God. So here, Jesus reminds his audience of Israel's tendency to reject their prophets, and aligns this with his own rejection, not just by the citizens of Nazareth, but by Israel as a whole. Of course, in rejecting Jesus the "prophet", they actually reject the messiah.

δε "-" - but/and. Transitional, indicating a step in the discourse.

αμην "**the truth**" - [HE SAID] TRULY [I SAY TO YOU]. A phrase that serves to give weight to what follows, even possibly a "thus saith the Lord"; "Then he added", Phillips.

ὅτι "-" - THAT. Here introducing a dependent statement of direct speech.

δεκτος adj. "**[no prophet is] accepted**" - [NO PROPHET IS] WELCOME, ACCEPTABLE. The adjective serves as a predicate nominative. As in the sense of "receive", "because people of a town do not wish to accept one of their fellow townsmen as a prophet"*. Bock suggests a wordplay in that Jesus has proclaimed the "acceptable" year of the Lord, but he, even as a prophet, is not "acceptable" to the people of Israel.

εν + dat. "**in**" - IN [THE HOMETOWN OF HIM]. Expressing space / place.

v25

Only Luke records the Elijah and Elisha sayings, alluding to 1 Kings 17-18 and 2 Kings 5:1-14, v25-27. During this time in history, Israel faced God's chastisement for their rebellion. What few blessings that did flow from God at this time, flowed to Gentiles rather than Jews. Jesus is making the point that God in the past has turned from rebellious Israel and has ended up blessing outsiders. The congregation's rejection of Jesus serves only to align them with the foolishness of that previous generation.

ἐπ [ἐπι] + gen. "**I assure [you]**" - [BUT/AND] UPON TRUTH [I SAY TO YOU]. Here the preposition **ἐπι** functions adverbially, introducing an adverbial phrase virtually synonymous with "truly I say to you", so Culy. Serving to underline the veracity of what follows. "I can assure you", NJB.

ἐν + dat. "**in the days of Elijah**" - [MANY WIDOWS WERE] IN [THE DAYS OF ELIJAH]. Here the preposition **ἐν** functions adverbially, introducing the temporal phrase "in Elijah's day", NJB.

ἐν + dat. "**in [Israel]**" - IN [ISRAEL]. Expressing space / place; "in the land of Israel."

ὅτε "**when**" - WHEN. Temporal conjunction serving to introduce a temporal clause.

ἐκλεισθη [κλειω] aor. pas. "**was shut**" - [THE HEAVEN] WAS SHUT UP, CLOSED. "When no rain fell for three and a half years", Rieu.

ἐπι + acc. "**for [three and a half years]**" - UPON [THREE YEARS AND SIX MONTHS]. Temporal use of the preposition expressing an extent of time, "over a period of", as NIV.

ὡς "-" - WHILE. Here the conjunction takes a temporal, rather than comparative sense, so serving to introduce a second temporal clause, possibly with consecutive force, ie., the famine was a consequence of the drought.

ἐπι + acc. "**throughout**" - [A GREAT FAMINE BECAME] OVER, ON, UPON. Spatial use of the preposition.

την γην [η] acc. "**the land**" - [ALL] THE LAND. "people everywhere in the land of Palestine were starving."

v26

It is a surprising situation when God's blessings flow to a Gentile rather than a Jew. Such a situation should serve as a warning to a people who, like an earlier generation of Israelites, are similarly devoid of faith.

οὐδεμιαν adj. "**not [sent to] any**" - [AND TOWARD] NOT ONE, NO ONE. Stressing that Elijah was sent to no Israelite during that faithless time.

αὐτων gen. pro. "**of them**" - OF THEM. The genitive is adjectival, partitive.

επεμφοθη [πεμπω] aor. pas. "**sent**" - [ELIJAH] WAS SENT. An example of a divine passive, so "God did not send Elijah to any of them."

ει μη "**but**" - EXCEPT. Introducing an exceptive clause which establishes a contrast by designating an exception; "however, but only, except that, instead."

χηραν [α] "[to] a widow" - [TOWARD A WOMAN,] A WIDOW. Taken as a substantive, it stands in apposition to the accusative "woman"; as an adjective it is attributive, limiting "woman", "a widower woman." "A woman who was a widow", ESV.

εις + acc. "to" - TO, INTO. Spatial, expressing the direction of the action and arrival at.

της Σιδωνιας gen. adj. "**in the region of Sidon**" - [ZAREPHATH] OF SIDON. The adjective serves as a substantive, the genitive being adjectival, idiomatic / local, "Zarephath *located in the region of Sidon*", as NIV. A town North of Israel between Tyre and Sidon.

v27

This second illustration repeats the point made in the first illustration, namely that the people's defiant rejection of God's word in Jesus aligns them with a previous generation (Israel of Elisha's time) who similarly ignored God's word and so failed to experience His promised blessings.

και "**and**" - AND. Here coordinative, as an additive, so "and".

λεπροι adj. "**with leprosy**" - [MANY] LEPERS. Here as a substantive, nominative subject of the verb to-be; "there were many lepers in Israel", Berkeley.

εν + dat. "**in [Israel]**" - [WERE] IN [ISRAEL]. Local, expressing space / place.

επι + gen. "**in the time of**" - UPON = DURING *time of* [ELISHA THE PROPHET]. Temporal use of the preposition, expressing extent of time, so "during"; "during the period when Elisha the prophet was serving Israel."

και "**yet**" - AND. Again, the adversative use of this conjunction; "and yet."

ουδεις "**not one**" - NOT ONE. A strong negation emphasising that no Israelite was touched by God's kindness.

αυτων gen. pro. "**of them**" - OF THEM. Adjectival, partitive / wholative.

εκαθαρισθη [καθαριζω] aor. pas. "**was cleansed**" - A divine (theological) passive identifying God as the agent of the action.

ει μη "**only**" - EXCEPT [NAAMAN THE SYRIAN]. Introducing an exceptive clause, as v26.

v28

ii] Faced with Jesus' words of condemnation, the congregation explodes in anger and acts to run him out of town, v28-29. By hustling him out of the village, the congregation is symbolically marking Jesus out as a Gentile.

θυμου [ος] gen. "**were furious**" - [AND ALL WERE FILLED] OF ANGER [IN THE SYNAGOGUE]. The genitive is adjectival, descriptive, idiomatic / of content, "full of anger" = "furious". The strong reaction of the crowd indicates that Jesus' words are highly provocative. The people display similar fury at the stoning of Stephen. "Everyone in the synagogue was furiously angry", Phillips.

ακουντες [ακουω] pres. part. "**when they heard [this]**" - HEARING [THESE things]. The participle is adverbial, temporal, as NIV.

v29

It is not overly clear what the congregation intends. Prior to a stoning, the victim is rolled down a sharp slope, often into a pit, followed by a large stone. Yet, Luke is not describing any sort of pit, so this is not the stoning of a false prophet. It looks more like an excommunication than an attempted murder / lynching. It's likely that they are just bundling him out of town by the lower gate, as they would a Gentile sinner.

ανασταντες [ανιστημι] aor. part. "**they got up**" - [AND] HAVING GO UP, RISEN UP. Attendant circumstance participle expressing action accompanying the verb "they drove out"; "they got up and drove him out of town." Possibly adverbial, consecutive, "so they got up" "They rose from their seats", Barclay.

εξεβαλον [εκβαλλω] aor. "**drove**" - THEY DROVE OUT, CAST OUT / SENT OUT, LED OUT [HIM]. The first sense, expressing the use of force, is probably what is intended here. "Hustled him out of town", NJB.

εξω + gen. "**out**" - OUTSIDE [THE CITY]. Spatial; typical repetition of a verbal prefix, here the εκ prefix of the verb "to cast out."

εως + gen. "**to**" - UP TO, AS FAR AS. Here spatial, expressing extension up to, here of space; "they took him up to the brow of the hill."

οφρυος [υς ος] gen. "**the brow**" - THE EDGE, BROW. Nazareth was not built on the top of a hill, but on its side, so it is unclear where the crowd actually takes Jesus. Probably just to the lower gate.

του ορους [ος] gen. "**of the hill**" - OF THE HILL, MOUNTAIN. The genitive is adjectival, partitive.

εφ [επι] + gen. "**on [which]**" - UPON, ON [WHICH]. Spatial; "down upon".

ωκοδομητο [οικοδομεω] pluperf. pas. "**was built**" - [THE TOWN OF THEM] HAD BEEN BUILT. Pluperfect expressing a past state which is the result of a previous action. Probably intensive, expressing the abiding results of the action.

ωστε + inf. "**in order**" - SO THAT, IN ORDER THAT. This construction usually forms a consecutive clause expressing result, but sometimes final expressing purpose, as here - so, expressing their unfulfilled desire.

κατακρημνισαι [κατακρημνιζω] aor. inf. **"to throw [him] down the cliff"**
- TO THROW DOWN A SLOPE [HIM]. Not necessarily off a cliff. "Purposing to throw him down headlong", Torrey.

v30

iii] Jesus withdraws, v30. Jesus' "passing through them on his way" is a rather enigmatic expression, but probably simply describes Jesus regaining his composure at the edge of town, eyeing the people off and walking through them on his way. As John in his gospel often puts it, "his hour had not yet come." Jesus must go the "way" of Calvary and not even the powers of darkness can interfere with this divine "way". Although probably not intended, Jesus' "passing through them" may be a resurrection image following on from the crucifixion image in v29.

αυτος δε **"but he"** - BUT/AND HE. Transitional, indicating a change in subject from the action of the crowd to that of Jesus.

διελθων [διερχομαι] aor. part. **"walked"** - HAVING GONE, PASSED THROUGH, GONE THROUGH, WENT THROUGH. Attendant circumstance participle expressing action accompanying the verb "was walking away", as NIV, but adverbial, temporal or modal is possible. Often a miracle is proposed here, although there would be nothing unusual in Jesus picking himself up, dusting himself off, staring the crowd down and walking straight through them and on his way.

δια + gen. **"[right] through"** - THROUGH (in time or place). Here again a customary repetition of a verbal prefix, here δια of the verb "to go through."

αυτων gen. pro. **"the crowd"** - [MIDST] OF THEM. The genitive is adjectival, partitive. "He walked straight through the middle of them", Barclay.

επορευετο [πορευομαι] imperf. **"went on his way"** - WAS WALKING AWAY, GOING AWAY. The imperfect expressing ongoing action (descriptive). It is hard to read this word as if implying that God's hand is directing Jesus, although obviously the Spirit is doing just that.

4:31-44

The mission of the Messiah, 1:5-9:50

3. The signs of the Messiah, 4:31-6:11

i] The sign at Capernaum - Lord over darkness

Synopsis

For Luke, Jesus messianic ministry begins with proclamation, and as has often been the case with God's rebellious people, a prophetic word is not always well received. Luke now records a day in the life of Jesus where the authority of the word is expressed in signs - wondrous miracles. With a word of authority, during the morning synagogue-service in Capernaum, Jesus heals a demon-possessed man. Awe and wonder is the response of the congregation. Then, in the afternoon, Jesus heals Peter's mother-in-law of a fever. The Sabbath having ended, a crowd gathers outside the home and healings and exorcisms follow. The next morning, Jesus is at prayer when the disciples seek him out (Mark) / the crowd seeks him out (Luke), presumably so that he can perform more miracles, but Jesus reminds them that his task is proclamation, "to preach the good tidings of the kingdom of God", RV ("that I may preach", Mk.1:38).

Teaching

The kingdom dawns with an authoritative word in signs and wonders.

Issues

i] Context: See 1:5-25. This passage is the first episode in the third section, *The signs of the Messiah*, 4:31-6:11, a section which deals with the acts of the Messiah, acts which reveal the nature of the messiah's authority. The six episodes are in the form of messianic signs which together reveal the simple truth, "he does what only God can do"; thus "he supersedes all authorities before him, and sets forth to Israel a new and startling meaning of Messiah's person and rule", Ellis. The first three episodes authenticate Jesus' messianic authority in word and sign, such that great crowds gather to hear him and be cured by him, 5:15. The next three episodes present as conflict stories. These stories reveal the first signs of the hardening of Israel to Jesus and his *λογος*, "word / news." Other than the second episode, The sign of the fish, 5:1-11, all the episodes are paralleled in Mark. Matthew has a similar story to Luke's sign of the fish (usually viewed as taken from Q).

ii] Structure: *A Day in the Life of Jesus*:

Setting, v31-32.

The exorcism of the demon-possessed man, v33-37:

The miracle, v33-35;
The response of the crowd, v36;
The news spreads, v37.
The healing of Simon's mother-in-law, v38-39.
Community healings, v40-41.
Ministry priorities, v42-44.

iii] Interpretation:

A day in the life of Jesus reveals the purpose of Jesus' mission, his "being about his Father's business", 4:29. Jesus' messianic task is to inaugurate / realise the kingdom of God in word and sign. First, the sign *par excellence*, the casting out of demons, of setting the captive free, and this performed on the Sabbath with a word of authority - the new age of the kingdom brings with it a new day of freedom. "If I by the finger of God cast out demons then the kingdom of God has come close to you", 11:20. This is supported by a myriad of signs - healings and exorcisms of all sorts. Then, to give the signs their proper context, Jesus makes it clear that "I was sent", *απεστειλην*, "in order to preach the important news", *ευαγγελισασθαι*, namely, the news concerning the coming "kingdom of God", the inauguration (not-yet) / realisation (now) of the long-promised reign / realm of God amid human affairs. To this there is a divine necessity, "I must" do this, *δει*.

iv] Synoptics

See 3:1-20. Except for 5:1-11, *The Call of the Disciples*, Luke follows Mark's order of episodes from this point through to 6:19. When it comes to the episode before us, *A Day in the Life of Jesus*, Luke is closer to Mark than Matthew, with only minor differences between the two, cf., Mark 1:21-39. It is assumed, therefore, that Luke has used Mark for his source, but we are now right into the centre of the apostolic kerygma and so both may be independently working off a set Aramaic oral tradition circulating in the early church. This can account for the similarities, as well as the differences; see Taylor 178.

v] Homiletics: *A Day in the Life of Jesus*

This passage lends itself to an expository sermon which works from the word which dispels darkness to the word which must be preached.

Text - 4:31

A Day in the Life of Jesus, v31-44: i] Setting, v31-32. Luke, as with Mark, identifies the town as Capernaum (Luke adds that it is "a city of Galilee"), and that it was a Sabbath day, that Jesus was teaching in the synagogue, and that the

people were "amazed" at his "authority", ie., his "first-hand knowledge of God", Danker.

και "Then" - AND. Transitional. Again, Luke uses this coordinating conjunction to transition to a major new section.

εις + acc. "to [Capernaum]" - [HE WENT DOWN] INTO [CAPERNAUM]. Expressing the direction of the action and arrival at. Going down from Nazareth in the hill country to Capernaum beside Lake Galilee.

της Γαλιλαιας [α] "in Galilee" - [A CITY] OF GALILEE. The genitive is adjectival, descriptive, idiomatic / local; "a city located in Galilee." "A city in Galilee" stands in apposition to "Capernaum".

εν + dat. "on [the Sabbath]" - [AND] ON [THE SABBATHS]. Temporal use of the preposition.

ἦν διδασκων [διδασκω] pres. part. "he taught" - [AND] HE WAS TEACHING [THEM]. The imperfect of the verb to-be plus the present participle forms a periphrastic imperfect construction, possibly emphasising aspect; an ongoing process, so Fitzmyer, although Culy suggests "in the process of teaching." Often the imperfect is chosen to provide background information.

v32

επι + dat. "at [his teaching]" = [AND THEY WERE AMAZED] UPON [THE TEACHING OF HIM]. Probably causal here; "because of his teaching."

ὅτι "because" - BECAUSE. Introducing a causal clause explaining why they were amazed.

εν + dat. "-" - [THE WORD OF HIM WAS] IN = WITH [AUTHORITY]. Adverbial use of the preposition, modal, expressing manner, so Culy, although Marshall suggests that it is associative; Jesus' words come with divine power. Mark's "not as the scribes", RV, probably indicates this associative sense, since the scribes may be excellent teachers, but their words don't drive sickness away and demons into a panic. This divine "authority" in company with Jesus is evident in his teaching as it is in his command over the powers of darkness.

v33

ii] The exorcism of the demon-possessed man, v33-37. In the context of teaching, and following the account of Jesus' testing in the wilderness, it is appropriate that the first recorded miracle Jesus performs is an exorcism - Satan faces defeat at the hand of the one who possesses divine authority and power. In the inter-testamentary period, Judaism personified the evils of the age as the direct interference of Satan, Beelzebub, and his cohort of evil spirits. "The evil one" / "the enemy", and his minions, not only inflict humanity with sickness, both mental and physical, but even possession. So, in this pericope, Luke presents us with the

most serious of satanic problems, a man possessed by "the spirit of an unclean devil", RV. Mark simply has "unclean spirit", but Luke leaves us in no doubt as the origins of this man's condition.

εχων [εχω] pres. part. "-" - [AND IN THE SYNAGOGUE THERE WAS A MAN] HAVING. The participle is adjectival, attributive, limiting "man", "a man who had the spirit of an unclean demon", ESV.

δαμονιου [ον] gen. "**demon**" - [SPIRIT] OF AN [UNCLEAN] DEMON. It is best we go with Nolland and treat this genitive as adjectival, epexegetic, specifying the "spirit" in mind. A person could be infused with the Holy Spirit, but this man is infused with "a spirit" which is demonic. In Greek culture a **δαμονιον**, "demon", may be benevolent, so Luke uses the attributive adjective **ακαθαρτου**, "unclean, evil", to limit the "demon" in mind. "There was a man in the synagogue under the influence of some evil spirit", Phillips.

θωνη [η] dat. "**voice**" - [AND HE CRIED OUT] IN A [LOUD] VOICE. The dative is instrumental / adverbial, here expressing the manner of his "crying out", i.e., it was "loud"; "he yelled out", CEV.

v34

The demon reacts at the presence of Jesus with an exclamation of surprise - in modern communication, a package of expletives would make the point well. In defiance, it tells Jesus not to meddle with it, adding something like "think you've come to destroy us have you?" Then, most likely in an attempt to take control over Jesus, it states its knowledge of Jesus - it knows that he is the messiah (It was believed that knowledge about a person gives control over them).

ἔα [εαω] pres. imp. "**Go away**" - LEAVE *us* ALONE / HA. It is unclear whether Luke intends a demand on the part of the evil spirit or the interjection / exclamation "alas"; "Ha!", ESV.

ἡμιν και σοι dat. pro. "**[what] do you want with us**" - [WHAT] TO US AND TO YOU. The datives may be classified as possessive, so Culy. An idiomatic phrase which highlights the gulf between two parties, "What have you to do with us?"; "What have we in common?", Marshall, although he notes that in the LXX the sense is "Why are you interfering with me?" "Don't meddle with me", Marshall.

απολεσαι [απολλυμι] aor. inf. "**to destroy**" - [DID YOU COME] TO DESTROY [US]? The infinitive is adverbial, expressing purpose, "in order to destroy us." The plural could mean the demon and the man together. If this is the case, the demon is taunting Jesus; to destroy the demon Jesus will have to destroy an innocent human being. Yet, it is more likely that the plural applies to the subjects of the demonic underworld.

θεου [ος] gen. "**of God**" - [I KNOW WHO YOU ARE, THE HOLY ONE] OF GOD. The genitive is adjectival, relational. The phrase "the Holy One of God" stands in

apposition to **τίς**, "who". The demons know that Jesus is the Christ, the Lord, the Son of Man, Son of God, ie., that he is the messiah, God's anointed one, cf., v41.

v35

At the command of Jesus, the demon is cast out of the man without hurting him - a complete cure. Mark tells us that on exiting, the man is convulsed, whereas Luke tells us that he is thrown into the middle of the congregation.

αυτω dat. pro. "-" - [AND JESUS REBUKED] HIM. Dative of direct object after the **επι** prefix verb "to rebuke."

λεγων [**λεγω**] pres. part. "**said**" - SAYING. This participle, as with **λεγοντες**, is usually classified as attendant circumstance expressing action accompanying the main verb. In the translation of the sentence it is treated as redundant, or at least semi-redundant, serving as a Semitic construction introducing direct speech, similar to the statement "having answered he said." Culy and company tend to reject an attendant circumstance classification, arguing that an attendant circumstance participle should express a separate but related action to the main verb, not the same action. So, Culy classifies such a participle as adverbial, serving to modify the main verb, usually expressing manner, sometimes expressing means, as here, "Jesus rebuked him by saying."

απ [**απο**] + gen. "**of him**" - [BE SILENT AND COME OUT] FROM [HIM]. Expressing separation, "away from", reinforcing the **εκ** prefix of the verb "to come out" / stylistic. Both verbs are imperatives indicating a command.

ριψαν [**ριπτω**] aor. part. "**threw [the man] down**" - [THE DEMON] HAVING THROWN [HIM, CAME OUT FROM HIM INTO THE MIDDLE]. The participle is adverbial, best treated as temporal; "After throwing him down before them, the demon did come out of him", Moffatt.

μηδεν acc. adj. "**without**" - NOT = WITHOUT. The accusative is adverbial, expressing manner, "in no way", BDAG 647b; "left him without harming him", CEV.

βλασαν [**βλαπτω**] aor. part. "**injuring**" - HAVING HARMED [HIM]. The participle is adverbial, modal, expressing the manner of its coming out of him.

v36

With the spiritual power of the Spirits anointing and divine authority from on high, Jesus defeats the powers of darkness. The congregation is amazed; "What in the name of all that's good and holy is going on here" - as we might say today.

λεγοντες [**λεγω**] pres. part. "**said**" - [AND FEAR, AMAZEMENT, WONDER CAME UPON ALL AND THEY WERE SPEAKING WITH, DISCUSSING TOWARD ONE ANOTHER] SAYING. Attendant circumstance participle expressing action

accompanying the verb "to speak with", redundant, introducing direct speech, or adverbial, expressing the manner of their speaking, see *λεγων* above

ὅτι "-" - [WHAT IS THIS WORD] THAT. The NIV takes the conjunction here as exegetical of *ὁ λογος οὗτος*, "this word"; "What is this word? Namely that, he commands the unclean spirits with authority and power." It is also possibly causal, although more reason than cause, "What is this word? For with authority and power he commands the unclean spirits", ESV, so Goodspeed. As Thompson notes, *λογος*, "word", may mean "matter, thing", possibly used for an idiomatic statement like "What is going on here?"

εν + dat. "**with [authority]**" - WITH [AUTHORITY AND POWER HE COMMANDS, GIVES ORDER TO]. Here adverbial, expressing manner or means.

τοις ... πνευμασιν [α ατος] "**[impure] spirits**" - THE [UNCLEAN] SPIRITS. Dative of direct object after the verb "to give orders to."

και "**and**" - AND [THEY COME OUT]? Here possibly inferential, expressing a logical conclusion, "and so", even consecutive, expressing result, "so that they come out", Knox.

v37

Jesus' fame spreads in the district surrounding Capernaum.

εξεπορευετο [εκπορευομαι] imperf. "-" - [AND A REPORT, NEWS] WAS GOING OUT. The imperfect may be used here to express durative action, but then it may also just be used to indicate background information.

περι + gen. "**about**" - ABOUT [HIM INTO EVERY PLACE]. Here expressing reference / respect; "concerning him."

της περιχωρου adj. "**the surrounding [area]**" - OF THE SURROUNDING. The adjective serves as a substantive, "the surrounding region, district", the genitive being adjectival, partitive / wholative.

v38

iii] The healing of Simon's mother-in-law, v38-39. Fever is one of the curses that befell Israel for breaking the covenant (Deut.28:22), and so now, in the presence of the disciples' and Peter's family, the messiah lifts the curse. Unlike Mark, who has Jesus heal with a grasp of the hand, Luke describes the healing in line with the casting out of the demon; Jesus *επετιμησεν*, "rebukes", it, and like the demon, it leaves her at once. The healing is so complete that she gets up and serves those present with a meal. Unlike Luke, Mark names the disciples present; "they came into the house of Simon and Andrew, with James and John", RV. This is the type of information Peter may add to Mark's account of the tradition, but which is an unnecessary element in its overall preservation. So, rather than Luke leaving the names out, they may not have been present in his received tradition.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

ἀναστὰς [ἀνίστημι] aor. part. "**left**" - [AND] HAVING ARISEN [FROM THE SYNAGOGUE, HE ENTERED INTO THE HOUSE OF SIMON]. Attendant circumstance participle expressing action accompanying the verb "he entered"; "he arose = left and entered" Possibly adverbial, temporal, "on leaving", "after going out"

δε "**now**" - BUT/AND. Transitional, indicating a change in subject from Jesus to Simon's mother-in-law. This pattern is repeated in the following verses.

ἦν συνεχόμενη [συνεχω] pres. part. "**was suffering from**" - [MOTHER-IN-LAW OF SIMON] WAS CONSTRAINED WITH, SUFFERING WITH. The imperfect verb to-be with the present participle forms a periphrastic imperfect construction, probably emphasising aspect; "Simon's mother-in-law was in the grip of a major fever", Barclay.

πυρετῶ [οὐ εἶτος] dat. "**a [high] fever**" - A [GREAT] FEVER [AND THEY ASKED HIM ABOUT HER]. Dative of direct object after the sun prefix verb "to constrain with."

v39

ἐπιστὰς [ἐφίστημι] aor. part. "**so he bent over**" - [BUT/AND] HAVING SET OVER, ATTENDED [OVER HER HE REBUKED THE FEVER AND IT LEFT HER]. Attendant circumstance participle expressing action accompanying the verb "to rebuke"; "he stood over her and rebuked the fever", ESV. Possibly adverbial, consecutive, expressing result, as NIV.

ἐπιτιμήσεν adv. "**at once**" - [BUT/AND] IMMEDIATELY. The temporal adverb stresses the complete and immediate nature of the healing. Mark uses the adverb εὐθύς for "immediately", a minor indicator that Luke may be working off an oral, rather than a written account.

ἀναστασα [ἀνίστημι] aor. part. "**she got up**" - HAVING ARISEN [SHE WAS SERVING]. Attendant circumstance participle expressing action accompanying the verb "to serve", as NIV, or adverbial, temporal, "Then she immediately got up and ministered to them", Moffatt,

αὐτοῖς dat. pro. "**them**" - THEM. Dative of direct object after the verb "to serve, wait on."

v40

iv] Community healings, v40-41. The Sabbath having ended at sunset, the townsfolk bring out "those afflicted by diseases of one kind or another", Cassirer. As for those possessed of demons, Jesus casts them out. Mark tells us that Jesus did not let them speak "because they knew him." Luke adds that they tried to declare "You are the Son of God", "because they knew that he was the Christ".

Luke wants to keep Jesus' messianic credentials at the forefront of his readers' attention. As for silencing the demons, Jesus may be maintaining *the messianic secret*, i.e., to limit overt messianic declarations that can lead to apocalyptic speculation and/or political ramifications. Yet, it seems more likely that by declaring a knowledge of Jesus, the demons seek to control him, but even this weapon is without power in the presence of God's messiah.

δυνατος [δυνω] gen. pres. part. "**At sunset**" - [BUT/AND THE SUN] SETTING. The genitive participle with its genitive subject forms a genitive absolute construction, temporal, as NIV; "Now when the sun was setting", ESV.

ασθενουντας [ασθενω] pres. part. "-" - [ALL = EVERYONE *led* AS MANY AS HAVING] *ones* BEING WEAK, SICK, ILL. The participle serves as a substantive, accusative direct object of the imperfect verb "to have." The verb **ηγαγον**, "led, brought", is assumed, its subject being "everyone".

νοσοις [ος] dat. "**sickness**" - IN = WITH [VARIOUS KINDS OF] DISEASES [BROUGHT THEM TOWARD HIM]. The dative is adverbial, reference / respect, or means; "All those who had friends who were suffering from this or that disease", Rieu.

επιτιθεις [επιτιθημι] pres. part. "**laying**" - [BUT/AND HE] PLACING [THE = HIS HANDS]. Attendant circumstance participle expressing action accompanying the verb "to heal, cure"; "he laid his hands on each one of them and cured them", Barclay.

αυτων gen. pro. "-" - [*upon* EACH ONE] OF THEM [HEALING THEM]. The genitive is adjectival, partitive / wholative.

v41

και "Moreover" - [BUT/AND DEMONS] ALSO [CAME OUT FROM MANY]. Adjunctive. Marshall says the verb "to come out" is a quasi-passive, so "to be driven out."

κραυγαζοντα [κραυγαζω] pres. part. "**shouting**" - CALLING OUT [AND SAYING]. The relationship between this participle and the participle **λεγοντα**, "saying", is unclear. Most translations take them to refer to the same act, i.e., "saying" is attendant on "shouting" and is redundant; "Demons also come out of many, shouting, 'You are the Son of God'", NRSV, so Barclay, Rieu. The presence of a coordinating **και** and a recitative **οτι** seems to indicate that Luke doesn't regard **λεγοντα** as a redundant indicator of direct speech. Culy suggests that **κραυγαζοντα** is adjectival, attributive, limiting "demons"; "Demons, who were shouting out loudly, came out of many and proclaimed"

οτι "-" - THAT [YOU ARE]. Here introducing a dependent statement of direct speech.

του θεου [ος] "**of God**" - [THE SON] OF GOD]. The genitive is adjectival, relational. The term "Son of God" is a messianic title, as is "Christ" below, i.e., both titles are synonymous, so Bock. The title identifies Jesus as the anointed one of Jewish messianic expectation. The phrase does not go so far as to imply a filial relationship with God the Father, but it may imply an association with divinity, or at least godlikeness.

επιτιμων [επιτιμαω] aor. part. "**he rebuked**" - [AND] REBUKING [THEM]. Attendant circumstance participle expressing action accompanying the verb "to allow, permit." Even today, people talk over others to gain control of them, but Jesus silences their feeble effort.

λαλειν [λαλεω] pres. inf. "**to speak**" - [HE WAS NOT ALLOWING THEM] TO SPEAK. The infinitive is complementary, completing the sense of the verb "to allow."

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why Jesus did not allow the demons to speak.

ειναι [ειμι] pres. inf. "-" - [THEY HAD KNOWN HIM] TO BE [THE CHRIST]. Introducing an object clause / dependent statement of perception expressing what the demons knew.

v42

v] Ministry priorities, v42-44. Management by objectives is an excellent business model and in these verses Luke summarises Jesus' business model outlined in 4:18 - appointed and sent to proclaim. Given the miracles the night before, the townsfolk would have Jesus stay as their resident healer / miracle worker. Healings and exorcisms are not just medical interventions, they are signs of the new age of the kingdom, and the residents of Capernaum are privileged to witness God's new age bursting in upon them, but the news is not just for them, the dawning of the kingdom of God is news for everyone; it was for this purpose that Jesus was appointed and sent.

γενομενης [γινομαι] aor. part. "**at daybreak**" - [BUT/AND DAY] HAVING BECOME. The genitive participle with its genitive subject "day" forms a genitive absolute construction, temporal, as NIV; "And when it was day", ESV.

εξελθων [εξερχομαι] aor. part. "**went out**" - HAVING COME OUT [HE WENT INTO A WILDERNESS, DESERT PLACE]. Attendant circumstance participle expressing action accompanying the verb "to go"; "He left the house and went out to a lonely place", Barclay. Note the passive verb "to go" is mediopassive.

ἕως + gen. "**to where [he] was**" - [AND THE CROWDS WERE SEEKING HIM AND THEY CAME] UP TO [HIM]. Here spatial, expressing extension up to.

του μη πορευεσθαι [πορευομαι] pres. inf. "**leaving [them]**" - [AND THEY WERE HINDERING HIM] THE NOT *allow him* TO GO [AWAY FROM THEM]. A genitive

articular infinitive is adverbial 50% of the time, usually consecutive, expressing result, although in Luke / Acts it is often final, expressing purpose / intended result, as here; "they restrained him so that he could not leave them."

v43

Right at the beginning of Jesus' ministry, Mark explicitly gave his summary of God's important news, Mk.1:15 (note Matthew who indicates that it was the Baptist's message as well). Luke waits till now to tell us the content of Jesus' important news from God. "It is necessary (a divine necessity) that I should proclaim God's kingdom to the other cities as well, for this is the very purpose for which I have been sent forth", Cassirer.

ὅτι "-" - [BUT/AND HE SAID TOWARD THEM] THAT. Introducing a dependent statement direct speech.

εὐαγγελισασθαι [εὐαγγελιζω] aor. inf. "**proclaim the good news**"- [ME] TO COMMUNICATE IMPORTANT NEWS. The infinitive serves as the subject of the impersonal verb "it is necessary"; the accusative subject of the infinitive being με, "me." As far back as the creation story, the word of God achieves its purposed end. Divine proclamation is not just communication, it completes that which it communicates. The classic example of the divine λογος, "word", in action is evident in Jesus' pronouncement "your sins are forgiven." These are not just words.

του θεου "of God" - [THE KINGDOM] OF GOD. The genitive is adjectival, either possessive, "God's kingdom", or if taken as "the righteous reign of God", then it would be verbal, subjective. Possibly idiomatic / source, "from God." The "kingdom" is best defined as the righteous reign / rule / kingship of God, now open to all people, in and through the ministry of the messiah. The gathering of this people, and the exercise of this reign, is inaugurated, and comes to fruition, in the person and work of Jesus. Its reality is imaged in the Old Testament, particularly in the historic kingdom of Israel, before finding its fulfilment in Jesus. For the people of Israel, the term "the kingdom of God" was highly charged, in that it encapsulated the messiah's establishment of the eschatological reign of God over Israel, in defiance of all secular powers, which powers will bow in adoration before God's mighty intervention in human affairs. There is, of course, debate over whether the kingdom is a time / space reality, or just a descriptor of divine rule. The kingdom as "the righteous reign of God" has more going for it, but as Wanamaker points out, the kingdom is both "domain and dominion." So, the kingdom of God is the dynamic now / not yet reign of God through Christ, the realisation of which brings eternal peace.

ταις πολεσιν [ις εως] "**to the [other] towns**" - TO THE [OTHER] CITIES [AND = ALSO]. The dative is local, expressing space / place.

ὅτι "because" - BECAUSE. Introducing a causal clause expressing why Jesus must move on to other towns to preach the gospel, namely "because" it is the purpose for which he was sent.

ἐπι + acc. "[that is] why" - UPON [THIS I WAS SENT]. Here expressing purpose / goal; "with a view to this I was sent."

v44

A Day in the Life of Jesus concludes with a general observation about Jesus' ongoing preaching ministry. Mark has Jesus "preaching and casting out demons", but Luke maintains the focus on Jesus' preaching ministry. Mark has Jesus preaching throughout "Galilee", but for some reason, Luke has "Judea". Probably Luke uses "Judea" for Palestine as a whole, including Galilee, ie., the Roman province of Judea. As a rule of thumb, Jesus' public ministry lasted for around three years, the first year in Judea, the second in Galilee, and the third around Palestine, keeping a low profile while teaching his disciples. John indicates that Jesus came to Jerusalem to celebrate the Passover each year, so Jesus may have roamed far and wide.

ἦν κηρυσσων [κηρυσσω] pres. part. "he kept on preaching" - HE WAS PREACHING [INTO THE SYNAGOGUES]. The imperfect verb to-be + the present participle forms an imperfect periphrastic construction, probably serving to emphasise aspect, as NIV, CEV; "So he continued to proclaim his message in the synagogues of Judea", Barclay.

της Ιουδαιας [α] gen. "of Judea" - OF JUDEA. The genitive is adjectival, descriptive, idiomatic / local, "the synagogues *located in* Judea."

5:1-11

The mission of the Messiah, 1:5-9:50

3. The signs of the Messiah, 4:31-6:11

ii] Sign of the fish - Lord of mankind

Synopsis

Jesus has chosen to preach in the open air beside lake Galilee. As the crowd presses in on him, Jesus requisitions a fishing boat as an improvised pulpit. Following the sermon, Jesus tells Peter, the boat's owner, to push out from the shore and cast out his nets. The heat of the day is no time to fish, and in any case, they have worked all night and caught nothing, so, what's the point! Still, Peter obviously has some respect for this wondering rabbi and so does as directed. The resulting catch is overwhelming, even requiring the assistance of Peter's partners, James and John. In response, Peter falls to his knees and cries out "Lord, depart from me for I am a sinful man." His reverential fear, prompted by an awareness of his unworthiness, is met with kindly grace. Jesus tells Peter that from now on he will catch people for the Kingdom of God. To this end, they leave their boats and follow Jesus.

Teaching

The dawning of the eschatological age rightly prompts fear from sinners, but "don't be afraid; from now on you will catch men".

Issues

i] Context: See 4:31-44. *The sign of the fish* is the second of six *Signs of the Messiah*, 4:31-6:11, episodes which reveal the nature of the messiah's authority. The episodes are in the form of messianic signs which together reveal the simple truth, "he does what only God can do."

ii] Structure: *The sign of the fish*:

Setting, v1-3;

A miraculous catch of fish, v4-7:

Jesus and Peter, v4-5;

The catch of fish, v6-7;

Response, v8-11;

Peter's confession, v8-10a;

Jesus' promise, v10b;

"don't be afraid, from now on you will catch men."

They follow Jesus, v11.

iii] Interpretation:

The messianic sign of the draft of fishes serves as an *acted-out illustration* of the eschatological harvest realised through the preaching of the gospel. The sign is intertwined with the call of the first disciples, although the passage is more concerned with their vocation than their call. By linking the nature miracle with the call of the disciples, Luke reinforces the nature of the disciples' business-model - their vocation as "fishers of men", people-anglers. Even though sinners, unworthy before God, a disciple is privileged to follow Jesus, casting for the eschatological harvest of lost humanity.

Although this event seems early in Jesus' ministry, it is clear that Jesus now has a considerable popular following. It is also likely that Jesus has an existing acquaintance with Peter, James and John.

Application. If the story describes the vocation of the disciples as those who progress the harvest of salvation, a vocation confirmed in Jesus' final commission to them, is their vocation ours? A specific command to a specific group or person, is not necessarily a universal command, yet when it comes to Jesus' instructions on gospel communication, they do present as propositional revelation applicable to all believers from the first century onward - evangelism presents as the prime vocation of the Christian community. Of course, not every believer is a gifted evangelist, but we can all give account of the truth of the gospel when asked to do so, and we can all support the work of evangelism, contributing in our own particular way. For example, our support for a missionary society is a good example of how the many can contribute to the face-to-face mission of the few.

Miracles: There are a myriad of ways commentators handle miracles, ranging from fables or allegories, to an evidential historical event. This is particularly so with a nature miracle like *The Sign of the Fish*. Blomberg's description of miracles as "audiovisuals" of a deeper reality points us in the right direction. Nolland titles this passage *Fishing Associates for Jesus* and in so doing points to the message in the miracle.

iv] Synoptics:

See 3:1-20. It is usually held that this section, and the three that follow, are primarily drawn from Markan material and set out to relate the acts of messiah. Although geography is not of great concern to Luke, these acts form the bulk of Jesus' Galilean ministry. Yet, Luke's expansion of the call of the disciples, his placement of the episode after *A Day in the Life of Jesus*,

and its similarity with both the theme and the account of the disciples' fishing expedition in John 21:1-14, has prompted ongoing debate.

It is very unlikely that Luke has creatively expanded Mark 1:16-20; in fact, one could argue that Mark has condensed his account of the call of the disciples. The basic differences are minimal, eg., Luke has the disciples washing their nets while Mark has them mending them. Mark has two calls, Luke only one, although in Luke, James and John, as well as Peter, "left and followed him". An interesting difference is that Luke does not mention Andrew, Peter's brother, and strangely enough, Andrew is not mentioned in John's account of the great draught of fishes in 21:1-14.

It seems more than likely that Luke is working off an independent miracle story with its key saying "depart from me for I am a sinful man", and has linked it to the story of the call of the disciples, either drawn from the extant oral tradition, or from Mark's gospel itself, cf., Marshall, Fitzmyer, Bock. For Luke, the miracle story reinforces the saying "from henceforth thou shall catch men", RV - Mark has "I will make you become fishers of men", RV.

As for the similarities between Luke's account of the fishing story and John's account, John is certainly using the story to reinforce the disciples' business-model. In the post-resurrection era, the disciples are no long to ply their former trade as fishermen; they are now the eschatological fishermen of the new age. Of course, it's very easy to see John reworking a nature miracle for a post-resurrection teaching purpose, but of course, Jesus is quite able to do that himself!

v] Homiletics: *Confession and Commission*

Our reading today recounts the confession of Peter and his commissioning by Jesus.

Peter's confession is a powerful one. Long before Peter actually calls Jesus the "Christ" (messiah) at Caesarea Philippi, he recognises his messianic credentials. In the presence of Jesus, Peter cannot stand upright, and so he declares "depart from me Lord, for I am a sinful man." Peter senses his unworthiness in the face of Jesus.

Peter's commission is one which is repeated often in the New Testament, Lk.9:20, 22:32, Jn.21:1ff, Matt.16:16ff. He, and the other disciples, are given the privilege of sharing in Christ's work of gathering a people to the living God.

As Peter's confession is the "rock" upon which Christ builds his church, so his commission is the foundational task of the church. We are called to worship, and we are called to witness:

We are called to bow before our Lord in recognition of our sin, but then to lift our heads in the comforting words "be not afraid." As we gather today with Jesus, we do so in the sure knowledge of our eternal acceptance in his sight, by grace through faith. In this privilege we share.

We are called to witness for Jesus, to proclaim his gospel of grace to a lost and broken world. We are called to witness, in the sure knowledge that the lost are gathered by the sovereign grace of God operative through his proclaimed word. We share together in this wonderful privilege.

Yes of course, not many of us are equipped to handle front-line missionary work; Jesus is not asking you to grab a box and start preaching on a street corner. What is asked of us is that we support gospel ministry: the ministry of the local church, of missionary societies, the Bible Society, and the like. By this means we participate in catching people for Jesus.

Text - 5:1

The sign of a miraculous catch of fish, v1-11: i] The setting - Jesus teaches the crowd from a fishing boat, v1-3. Jesus is standing beside lake Gennesaret, or as it is more commonly known, lake Galilee, while a large crowd pushes in to hear him proclaim the message of the kingdom. The excitement of the crowd contrasts beautifully with the tranquillity of the lake and of the fishermen cleaning up after their night of fishing. Beside the lake Jesus sees two boats where the fishermen are washing their nets. Due to the push of the crowd, Jesus decides to put one of the boats into service as a rostrum for his sermon. The boat, belonging to Simon Peter, is pushed out a little from the shore, and as is the custom, Jesus sits to teach while the crowd stands to listen.

δε "-" - BUT/AND. Transitional, introducing a new literary unit.

εγενετο [**γινομαι**] aor. "**one day**" - IT HAPPENED, IT CAME ABOUT. Used to indicate a new narrative; see **εγενετο** 1:8.

εν τω + inf. "**as**" - IN THE = WHILE [TO PRESS IN UPON HIM AND TO HEAR, LISTEN TO]. The preposition **εν** followed by the dative articular infinitive of "to press in on" and "to hear", forms a temporal clause, contemporaneous time; "while the crowd was pressing in on (him) and listening to the word of God", NAB. Subordinate to "stood beside the lake." "The crowd pressed near him, straining to hear him", Bock. Note that the **επι** prefix verb "to press in upon" takes a dative of direct object, here the dative **αυτω**, "him".

του θεου [**ος**] gen. "**[the word] of God**" - [THE WORD] OF GOD. Possibly a subjective genitive, "the message God reveals", or less likely an objective genitive, "the message about God", or descriptive, idiomatic / source, "the message from God that Jesus proclaims." A common descriptive of Jesus'

preaching and of the apostolic preaching in Acts. Source seems best, "the word coming from God", Fitzmyer.

ην ἑστως "was standing" - HE HAD BEEN STANDING. The imperfect of the verb to-be with the perfect participle forms a periphrastic pluperfect, expressing a simple past action emphasising aspect. Subordinate to "he saw", v2. Jesus "stood beside the lake", Moffatt.

παρα + acc. "by" - BESIDE. Spatial; "beside, alongside, near."

Γεννησαρετ gen. "[the lake] of Gennesaret" - [THE LAKE] OF GENNESARET. The assumed genitive is adjectival, limiting lake, probably a genitive of definition, i.e., epexegetic.

v2

ειδεν [όραω] aor. "he saw" - [AND] HE SAW [TWO BOATS]. Main verb. Jesus spots two boats on the edge of the lake, one of which can serve as a preaching platform, given that the crowd is crushing in on him. Note, as usual, Jesus sits to teach.

ἑστῶτα [ἵστημι] perf. part. "at" - HAVING STOOD [BESIDE THE LAKE]. The participle may be treated as adjectival, attributive, limiting "boats", "two boats which were beside the lake", or as the accusative complement of the direct object "two boats", standing in a double accusative construction and stating a fact about the object, namely that the two boats stand beside the lake. Note that Moffatt treats the participle as adverbial, temporal; "as he stood beside the lake", Moffatt. "He saw two boats drawn up on the lake-side", Barclay.

απ [απο] + gen. "-" - [BUT/AND THE FISHERMEN] FROM [THEM]. Here expressing source / origin; idiomatic repetition of the prepositional prefix of the verb **αποβαινω**, "to depart"; "the fishermen had gone out of them", ESV.

αποβαντες [αποβαινω] aor. part. "left there [by the fishermen]" - HAVING GONE AWAY, DEPARTED, DISEMBARKED. Attendant circumstance participle expressing action accompanying the verb "were washing"; "the fishermen had gone out of them and were washing their nets", ESV.

επλυνον [πλυνω] imperf. "who were washing" - WERE WASHING [THE = THEIR NETS]. The imperfect is durative, denoting the ongoing action of washing (Mark has "repairing") their nets following a night of fishing.

v3

εμβαζ [εμβαινω] aor. part. "he got [into]" - [BUT/AND] EMBARKING, ENTERING [INTO]. The participle is usually treated as attendant circumstance expressing action accompanying the verb "he asked"; "he boarded one of the boats and asked ..", Berkeley. It may also be treated adverbially, temporal, "when", consecutive, "so he went on board one of the boats", Cassirer.

των πλοιων [ον] gen. "[one] of the boats" - [ONE] OF THE BOATS. The genitive is adjectival, partitive.

Σιμωνος [Σιμων] gen. "**belonging to Simon**" - [WHICH WAS] OF SIMON. The genitive is adjectival, possessive, it was Simon's boat. "Christ uses Peter's boat as a pulpit, whence to throw the net of the gospel over his hearers", Plummer.

επαναγαγειν [επαναγω] aor. inf. "**to put out**" - [HE ASKED HIM] TO BRING, TO RETURN [A LITTLE]. The infinitive introduces a dependent statement of indirect speech, entreating, expressing what Jesus asked Peter to do. Here as "to put out to sea."

απο + gen. "**from [the shore]**" - FROM [THE LAND]. Expressing separation, "away from."

καθισας [καθιζω] aor. part. "**then he sat down**" - [BUT/AND] HAVING SAT DOWN. The participle is adverbial, probably introducing a temporal clause, "when he sat down."

εδιδασκεν [διδασκω] imperf. "**taught**" - HE WAS TEACHING [THE CROWDS]. Possibly an inceptive imperfect, "he began teaching the people", or durative, "he went on teaching", NEB.

εκ + gen. "**from [the boat]**" - FROM [THE BOAT]. Expressing source / origin; the teaching was directed "from" the boat to the crowd.

v4

ii] The miraculous draft of fish, v4-7. a) Jesus and Peter, v4-5: The sermon finished, Jesus asks Peter to undertake some more fishing. Peter is less than enthusiastic, but is willing to submit to Jesus. Note the address "master", rather than rabbi/teacher.

ως "**when**" - [BUT/AND] LIKE, AS / WHEN, WHILE. Here a temporal use of the conjunction, as NIV.

λαλων [λαλεω] pre. part. "**[he had finished] speaking**" - [HE STOPPED] SPEAKING. A not so common complementary participle, completing the thought of the verb "finished".

προς + acc. "**[he said] to [Simon]**" - [HE SAID] TOWARD [SIMON]. The command is addressed "to" Simon. This may imply that he was steering the boat, so Plummer, or better, it was his boat.

επαναγαγε [επαναγω] aor. imp. "**put out**" - BRING, RETURN. "Push out into deep water", Williams.

το βαθος "**deep water**" - [INTO] THE DEEP. The presence of the article may imply a particular spot on the lake. "The son of a carpenter is telling the fisherman where to toss their nets!", Bock. Yet, the sense is probably that the boat was "a little from the shore", v3, but now it is to go into deeper water where fish are found.

χαλασατε [χαλετω] aor. imp. pl. "**let down**" - [AND] LET DOWN [THE NETS OF YOU]. The plural command implies that it is addressed to Peter and those with him in the boat.

εις "for" - INTO = FOR [A CATCH]. Here expressing purpose, "in order to catch *some fish*."

v5

αποκριθεις [αποκρινομαι] aor. pas. part. "**[Simon] answered**" - [AND] HAVING ANSWERED [SIMON SAID]. Attendant circumstance participle expressing action accompanying the verb "said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

επιστατα [ης ου] voc. "**Master**" - CHIEF, MASTER. Vocative. Probably an expression of respect, but possibly a recognition of Jesus' authority. Note how Matthew and Mark prefer the term "teacher", or "rabbi".

κοπιασαντες [κοπιαω] aor. part. "**we've worked hard**" - HAVING LABOURED, TOILED, WORKED HARD. Attendant circumstance participle expressing action accompanying the verb "we caught [nothing]"; "we have toiled all night and caught nothing." Possibly adverbial, concessive; "although we have worked hard throughout the night we have caught nothing." The word carries the sense "wearisome work", BAGD.

δια + gen. "**all [night]**" - THROUGH [WHOLE NIGHT]. Spatial, "through" in time; "throughout the night."

επι + dat. "**because [you say so]**" - [BUT/AND] UPON, ON [THE WORD OF YOU]. Here expressing cause, "in reliance upon, on the basis of" = "because of", but possibly temporal, "at" Possibly expressing "reluctant obedience", TH., but more likely a recognition of Jesus' authority; "all the same, if you say so ...", Barclay.

τα διχτα [ον] "**the nets**" - [I WILL LET DOWN] THE NETS. Accusative object of the verb "to let down." Nets (plural) used for deep water fishing.

v6

b) The catch of fish, v6-7: The sign of the fish is now described in the terms of an amazing haul of fish, so large that the two boats begin to sink with the weight of the catch.

ποιησαντες [ποι] aor. part. "**when they had done [so]**" - [AND] HAVING DONE [THIS]. The participle is adverbial, best treated as temporal, introducing a temporal clause, as NIV. "After they did this ..."

συνεκλεισαν [συγκλειω] aor. "**they caught**" - THEY SHUT UP, ENCLOSED. "They did so and made such a huge catch of fish", REB.

πολυ adj. "**a large number**" - A GREAT [MULTITUDE]. Attributive adjective limiting the noun "multitude", accusative object of the verb "to enclose." Emphasising the number of fish, and thus the miraculous nature of the catch. It is unclear what type of miracle it was. Does it display Jesus' knowledge (he knew where the fish were without seeing them), or does it display his will (he caused the fish to be there)? Some have argued that Jesus could see the fish from where he was standing, but the response of Peter discounts this view.

ιχθυων [υς ος] gen. "**of fish**" - OF FISH. The genitive is adjectival, partitive / wholative.

δε "that" - BUT/AND. An inferential sense is possible here, expressing a logical conclusion, "and so / so that"; "that their nets began to split", REB.

διερρησεται [διαρρησσω] imperf. pas. "**began to break**" - [THE NETS OF THEM] WERE BEING BURST, SPLIT, TORN. The imperfect is probably inceptive where the emphasis is placed at the beginning of the action, so NIV.

v7

κατενευσαν [κατανευω] aor. "**they signalled**" - [AND] THEY SIGNALLED TO (by the nodding of heads). This word is probably chosen because their hands are full and their voices would not carry to the other boat.

τοις μετοχοις [ος] dat. "**their partners**" - THE PARTNERS, BUSINESS PARTNERS / COMPANIONS. Dative of direct object after the verb "they singled." Grundmann notes that boats usually worked in pairs so Peter and his crew are signalling to their business partners, James and John, probably still with their boat on the beach.

εν + dat. "in [the other boat]" - IN [THE OTHER BOAT]. Local, expressing space / place.

ελθοντας [ερχομαι] aor. part. "**come**" - HAVING COME. Attendant circumstance participle expressing action accompanying the infinitive "to help"; "to come and to help them."

του ... συλλαβεσθαι [συλλαμβανω] aor. inf. "**help**" - TO HELP, GIVE A HAND, ASSIST. This construction, the articular infinitive led by a genitive article, can be exegetical, although in Luke / Acts it is often final, expressing purpose; "the singled in order that, having come, they may help them = they may come and help them."

αυτοις dat. pro. "**them**" - THEM. Dative of direct object after the **συν** prefix verb "to help."

ωστε + inf. "that" - [AND THEY CAME AND THEY FILLED BOTH THE BOATS] SO AS. This construction usually introduces a consecutive clause expressing result, "so that / with the result that."

βαθιζεσθαι [βαθιζω] pres. pas. inf. "**they began to sink**" - TO BE SINKING [THEM]. The present tense is probably inceptive with the emphasis at the beginning of the action, so NIV.

v8

iii] Response - confession and commission, v8-11. a) Peter's confession, v8-10a: Peter (a shortened form of Simeon), along with his partners James and John, is "astonished" at the catch. He sees the catch as a sign, an evidence of Jesus' messianic authority. If Jesus commands the fish, then he clearly has authority over mankind. Peter's recognition of Jesus serves only to expose his own inadequacies in the face of God. In the presence of the "Lord" Jesus, Peter's sinful nature is exposed. He prostrates himself and asks Jesus to step back from this unworthy servant.

ιδων [ειδων] aor. part. "**when [Simon Peter] saw this**" - [AND] HAVING SEEN. The participle is adverbial, best treated as introducing a temporal clause, as NIV.

προσεπεσεν [προσπιπτω] aor. "**he fell at**" - [SIMON PETER] FELL BEFORE. "He threw himself at Jesus' feet", Barclay.

τοις γονασι [υ ατος] dat. "**[Jesus'] knees**" - THE KNEES [OF JESUS]. Dative of direct object after the **προσ** prefix verb "to fall before." The genitive "Jesus" is adjectival, possessive. Peter threw himself "at the feet" of Jesus. "Knees" rather than "feet" possibly indicates that Peter actually knelt before Jesus with his head level with Jesus' knees. Of course, Jesus could already be on his knees in squatting fashion, rather than standing in the boat.

λεγων [λεγω] pres. part. "**and said**" - SAYING. Attendant circumstance participle expressing action accompanying the verb "he fell before"; as NIV.

απο + gen. "**from**" - [GO OUT, DEPART] FROM [ME]. Expressing separation; "away from" The sense "go out" as if expelling Jesus' presence from his mind, is unlikely. Lit. "go forth from me" = "go and leave me", Fitzmyer.

κυριε [ος] voc. "**Lord**" - LORD, MASTER. Here, "Supreme Lord", rather than just "Sir", Nolland.

οτι "-" - FOR, BECAUSE [I AM A SINFUL MAN]. Introducing a causal clause explaining why Peter has asked Jesus to stand away from him, "because"; "For I'm only a sinful man", Phillips.

v9

In this miracle Peter recognises something of Jesus' person and so asks Jesus to back off from him "because" he knows himself to be a sinful man. Peter's response is an interesting one. It is not a full-blown recognition of the person of Jesus, nor is it an overt act of repentance, but it does evidence a quality always found in a seeker, namely, a recognition of their unworthiness before God. This

prompts an obvious question; is it necessary to begin a gospel presentation by telling the congregation they are sinners? Confronted by the grace of God in Jesus, the seeker can't help but recognise their state of loss. So, what the seeker needs to hear is the good news of the Lord's acceptance of sinners - even a sinner like Peter can serve as one of the Lord's fishermen.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why Peter has responded the way he has, "because".

συν + dat. "[all his companions]" - [ASTONISHMENT SEIZED HIM AND ALL THE ONES] WITH [HIM]. Expressing association, accompaniment. Peter is not the only one who is shocked; "Peter and everyone with him were completely surprised", CEV. Mark tells us that Andrew, Peter's brother, is one of the "companions" who are astonished at the catch of fish. In the synoptic gospels amazement is usually a pre-faith response to Christ, a response to both his words and works.

επι + dat. "at" - UPON = CONCERNING / BECAUSE OF [THE CATCH]. Possibly identifying the particular referent that astonished them, "were astonished with respect to / with reference to / concerning the catch of fish", although reference / respect is usually followed by an accusative. So, it may take a causal sense here, "on the basis of" = "because of [the catch of fish]."

των ιχθυων [υς υος] gen. "of fish" - OF FISH. The genitive is adjectival, idiomatic / content; "the catch *full of* fish."

ων gen. rel. pro. "-" - WHICH. Genitive due to attraction to "of fish."

συνελαβον [συνλαμβανω] aor. "they had taken" - THEY TOOK. "All the fish they had caught", CEV.

v10a

ομοιως δε και "and so" - BUT/AND LIKEWISE AND = ALSO. Coordinate.

Ζεβεδαιου [ος] gen. "of Zebedee" - [JAMES AND JOHN SONS] OF ZEBEDEE. The genitive is adjectival, relational.

τω Σιμωνι [ων ωνος] dat. "Simon's [partners]" - [WHO WERE PARTNERS] WITH SIMON. Instrumental dative, of accompaniment, association.

v10b

b) Jesus' promise, v10b: Although divine power resides with Jesus, Peter and the others need not be afraid, cf. Lk.1:13, 20. A person's recognition of their unworthiness before Christ is the very basis of their acceptance by God. Yet there is more, the divine authority that gathered the fish, will gather people ("men") into the kingdom, and Peter and his friends can share in this gathering of humanity. Under God's sovereign grace, Christ will do the gathering and if the disciples are

willing to place themselves in the centre of his will, then they can serve as "fishers of men."

μη φοβου [φοβεω] pres. imp. "**don't be afraid**" - [AND JESUS SAID TO SIMON] DO NOT BE AFRAID. It was once held that his particular negation indicates that the command is to cease an action already in progress, although today it is usually classed as a simple prohibition. For Jesus, a recognition of unworthiness is no ground for fear, but rather, is the very basis of approval before God.

απο του νυν "**from now on**" - FROM THE NOW, PRESENT. Temporal construction. For the disciples, things will be different from this moment on. "Beginning immediately", TH.

εση ζωγων [ζωγω] pres. part. "**you will catch [men] / you will fish for [people]**" - YOU WILL BE CATCHING ALIVE. Probably with the sense "rescue", so "save alive", and therefore "gather for salvation." The future of the verb to-be with the present participle forms the periphrastic future. Although it is difficult to give any particular reason for the choice of a periphrastic construction rather than a simple verb, the choice is often for emphasis, and here one suspects that the choice serves to underline durative action; "you will continue to gather people for salvation." This story describes the incorporation of Peter, James and John into Jesus' mission, and so serves as Luke's version of the call of the disciples. None-the-less, the story doesn't really describe the call of the disciples, but rather their vocation. "It's people you will be catching", NJB.

ανθρωπους [ος] "**men / people**" - MEN. The position is emphatic, emphasising that the disciples will be catching people from now on, and not fish. "From now on you will bring in people instead of fish", CEV.

v11

c) The disciples follow Jesus, v11: Clearly, this small group of disciples accept Christ's assurance; they have nothing to fear and everything to gain. So, they set out with Jesus. Although this verse is often taken to mean that they abandoned everything they owned to follow Jesus, we know that the disciples continued to own property, including their fishing boats. The phrase simply indicates a change in vocation.

καταγαγοντες [καταγω] aor. part. "**so they pulled [their boats] up**" - [AND] HAVING PUT IN AT, ARRIVED AT, BROUGHT TO [THE BOATS UPON THE LAND]. The participle is adverbial, best treated as temporal, "then they hauled the boats up onto the land", Barclay.

αφεντες [αφιημι] aor. part. "**left**" - HAVING LEFT. Attendant circumstance participle expressing action accompanying the main verb "they followed"; "they left all and followed him." The "they" indicates that it is Peter and his associates

who leave their profession behind and follow Jesus as disciples. As Danker notes, from now on they are only amateur fishermen.

παντα "**everything**" - EVERYTHING. We get the impression from John 21 that these disciples still owned their boats, let alone their homes, so what is the "everything" all about? Possibly in the sense of leaving their profession behind. Evans suggests that it is "a generalisation of the cost of discipleship." Mark specifies, family, nets, servants, boats. Bock sees it as an indicator of "commitment". Marshall sees it as an expression of discipleship, ie., "became his disciples." Nolland, "the totality of a new beginning." "Leaving all that has been of value, they will now find their fundamental sense of belonging and being in relationship to Jesus and the redemptive purpose he serves", Green.

ηκολουθησαν [**ακολουθεω**] aor. "**followed**" - THEY FOLLOWED, CAME AFTER, ACCOMPANIED. The sense is to follow as a disciple, follow as a student or *protoges* of a teacher; "and became his followers (disciples)", Barclay.

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the verb "to follow."

5:12-16

The mission of the Messiah, 1:5-9:50

3. The signs of the Messiah, 4:31-6:11

iii] The sign of the leper - Lord over sickness

Synopsis

Jesus' Galilean mission continues in both word and sign. In this episode, Jesus heals a man with leprosy when asked "if you are willing, you can make me clean." Jesus chooses to do so, but asks the leper to observe proper practice and go and show himself to a local priest to confirm that he is clean, and thus able to return to his community. This miracle only heightens the reports of Jesus' wonder-working ministry, and so prompts popular enthusiasm, so much so, that he is forced to withdraw into the countryside for down-time and prayer.

Teaching

The messianic age dawns with a word of authority as the messiah wills to cleanse those trapped in sickness unto death.

Issues

i] Context: See 4:31-44. *The sign of the leper* is the third of six *Signs of the Messiah*, 4:31-6:11, episodes which reveal the nature of the messiah's authority. The episodes are in the form of messianic signs which together reveal the simple truth, "he does what only God can do."

ii] Background: Leprosy / Hansen's disease was a greatly feared incurable disease. The disease starts with skin lesions, moving to loss of hair, loss of feeling, and rotting of flesh and bone. It was often confused with common ulceration or skin conditions, conditions confirmed by a local priest when the problem righted itself. Being contagious (all the synoptic gospels record the tradition of Jesus touching the leper), lepers were forced to live beyond the city bounds, so when Luke tells us that Jesus was *εν μιᾷ τῶν πολεων*, "in one of the towns" (Mark doesn't specify), he must have been on the outskirts of the town, cf., Leviticus 13-14. It is unclear whether the *λεπρος*, "leprosy", is a skin disease or leprosy, either way, Jesus healed the man immediately.

iii] Structure: *The sign of the leper*:

A request for healing, v12;

The word of healing, v13;

Jesus' instruction, v14;

Jesus' popularity increases, v15-16.

iv] Interpretation:

Fitzmyer notes that this episode is a simple miracle-story of healing, in fact Taylor classes it as the perfect form of a miracle-story. The standout elements include the touch of Jesus, the nature of the leper's request ("If you are willing"), Jesus' statement "I so will", the immediacy of the healing, and Jesus' demand "Don't tell anyone."

Although the episode presents as a primary element of the apostolic tradition of Jesus' healing ministry, as recorded in Mark chapter 1, Evans notes Luke's interest in the healing of lepers, cf., 17:11-18, and his addition of "lepers are cleansed" to the Isaiah quotation, 7:22.

The episode focuses on the will of the messiah and his authority to carry out what he wills. Stein thinks that this fact is emphasised by Luke when he leaves out Jesus' emotions recorded in the Markan tradition. Jesus' determined will is what matters, not the fact that he felt sorrow for the man.

v] Synoptics:

See 3:1-20. All three gospels align, except that Matthew does not record Mark 1:45 / Luke 5:15-16. Alignment is particularly evident with regard to the memorable elements of the episode. It is in the introduction and conclusion where the main differences are found. Although it is usually held that Luke has followed Mark, both the alignment and differences in the record seem to indicate a common oral tradition. This is supported by the fact that at times, Mark and Luke agree against Matthew, and at other time, Matthew and Luke agree against Mark.

One interesting difference, found only in Mark, is the description of Jesus' emotion, his "being moved with compassion", RV. Luke is into the personal attributes of his subjects and so if he was working off Mark, it would be unlikely that he would leave this fact out. Added to this, Luke does not use Mark's **εμβριμησαμενος**, "angrily charged [the leper]", and **εξεβαλεν**, "cast [him] out" - the words are somewhat strong, if not unfriendly.

Of course, the chronological alignment of Luke and Mark (and at times Matthew) supports the theory that Luke has used Mark, but then, both Mark and Luke may well follow a well-known chronology of Jesus' ministry, here his Galilean ministry. Matthew, on the other hand, is more concerned with theology than chronology.

Text - 5:12

A leper cleansed, v12-16: i] A request for healing, v12. Luke generalises the location, but presumably a town in Galilee, or more widely Palestine ("Judea", 4:44). A leper comes to Jesus, with Luke making the point that he is **πληροης**

λεπρας, "full of leprosy." Luke is possibly saying that it is the real thing. The man's request is not necessarily pleading, begging, but εδεηθην certainly implies urgency. The request implies faith on the man's part, given that the healing is simply a matter of Jesus being willing to perform it, not whether he is able to perform it.

και εγενετο [γυμομαι] aor. "-" - AND IT BECAME, HAPPENED. Transitional; see εγενετο 1:8.

εν τω + inf. "while" - IN THE [TO BE]. This construction introduces a temporal clause, contemporaneous time; "while, consequently." The construction can often be a touch causal as well as temporal.

των πολεων [ις εως] gen. "of the towns" - [HE IN ONE] OF THE CITIES. The genitive is adjectival, partitive.

ελπρας [α] gen. "leprosy" - [AND BEHOLD A MAN was FULL] OF LEPROSY. The genitive is adjectival, descriptive, idiomatic / content, "filled full of leprosy" = "with full-blown leprosy"; "with leprosy all over him", Cassirer, "with a mass of leprosy", Barclay.

ιδων [οραω] aor. part. "when he saw [Jesus]" - [BUT/AND] HAVING SEEN [JESUS, HAVING FALLEN UPON FACE, HE BEGGED]. As with "having fallen", an attendant circumstance participle expressing action accompanying the verb "to ask"; "he saw Jesus, fell on his face and asked / implored him saying / with these words." Usually treated as adverbial, temporal, with "having fallen" attendant on the verb "to ask", as NIV. The action of prostrating oneself expresses respect here, possibly even reverence. The use of the title "Lord", probably here with the sense "Sir", further emphasises respect. Note Matthew agrees with Luke on the use of the title.

αυτου gen. pro. "him" - HIM. Genitive of direct object after the verb "to ask of."

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle, expressing action accompanying the main verb, a redundant semitism introducing direct speech, as NIV. For an adverbial classification see λεγων, 4:35. Culy treats it as adverbial here, instrumental, expressing means; "with these words", Cassirer.

εαν + subj. "if" - [LORD] IF, *as the case may be* [YOU MAY WILL then]. Introducing a third class conditional clause where the proposed condition has the possibility of coming true. The "if" does not express doubt in Jesus' ability to heal, but deference, ie., the leper is making a statement about Jesus' authority - "you are able to cleanse me, if you so desire"; "you have the power to make me well, if only you wanted to", CEV.

καθαρισαι [καθαριζω] aor. inf. "[me] clean" - [YOU ARE ABLE] TO CLEANSE [ME]. The infinitive is complementary, completing the sense of the verb "to be

able". Not declare clean, which is all the priest is able to do. The leper recognises Jesus' divine authority. "if you want to cure me, you can", Barclay.

v13

ii] The word of healing, v13. Jesus now breaks with convention, as well as hygiene rules, and touches the man, declaring that he is "willing" to heal him. Not only is Jesus able to heal him, he is willing to heal him. The statement "be cleansed" serves to underline, not only the complete nature of the healing, but of the leper's full inclusion in the covenant community - he no longer has to live beyond the camp, Lev.13:45-46. A priest can only declare a healed person cleansed / clean; Jesus makes a person clean.

εκτεινας [εκτεινω] aor. part. "**reached out**" - [AND] HAVING STRETCHED OUT [THE HAND HE TOUCHED]. Attendant circumstance participle expressing action accompanying the verb "to touch." Touching a person infected with leprosy further demonstrates Jesus' power over the disease.

αυτου gen. pro. "**the man**" - HIM. Genitive of direct object after the verb "to touch."

λεγων [λεγω] pres. part. "**he said**" - SAYING [I AM WILLING, BE CLEANSED]. The participle is adverbial, modal, expressing the manner of his reaching out to the leper, "he stretched out his hand and touched him with the words", Moffatt.

ευθως adv. "**[and] immediately**" - [AND] IMMEDIATELY [THE LEPROSY WENT AWAY]. Temporal adverb. All three accounts use this adverb to emphasise the effectiveness of Jesus word of authority.

απ [απο] + gen. "-" - FROM [HIM]. Expressing separation, "away from"; a stylistic repetition of the **απο** prefix of the verb **απηλθεν**, "to go away from."

v14

iii] Jesus' instruction, v14. These verses do seem to imply that Jesus wants to keep the miracle a secret. Jesus may want to limit the problem of a discipleship driven by either wonderworking hysteria, or messianic fervour. Yet, it is more than likely that, at this point in his ministry, Jesus is openly displaying the signs of the coming kingdom. It is only later in his ministry, in the face of outright rejection, that Jesus resorts to parabolic riddles and muffled signs as an act of judgment on a *stiff-necked* people. So, Jesus tells the leper to go straight to the priest for the inspection of his body, rather than to dilly-dally with his friends and neighbours. Once the priest has declared him clean, the leper can then offer the appropriate sacrifice as "a testimony (witness) to them", ie., evidence to his neighbours (not the priest) that he is indeed "cured", even better, "cleansed" in the sight of God, and thus rightly included in God's covenant community.

αυτω dat. pro. "**him**" - [AND HE GAVE ORDERS, COMMANDED] HIM. Dative of direct object after the **παρα** prefix verb "to give orders to."

ειπειν [λεγω] aor. inf. "**[don't] tell**" - TO TELL [NO ONE]. The infinitive introduces an object clause / dependent statement of direct speech expressing what Jesus ordered.

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but"

απελθων [απερχομαι] aor. part. "**go**" - HAVING DEPARTED. Attendant circumstance participle expressing action accompanying the imperative verb "to show"; "go and show yourself to the priest", ESV.

τω ιερει [υς εως] dat. "**to the priest**" - [SHOW YOURSELF] TO THE PRIEST. Dative of indirect object.

περι + gen. "**for**" - [AND MAKE AN OFFERING] ABOUT [THE CLEANSING]. Here adverbial, reference / respect; "concerning you cleansing"; "and make an offering in token of your cleansing", Cassirer.

σου gen. pro. "**your**" - OF YOU. The genitive is adjectival, possessive, or verbal, objective, "performed on you."

καθως "-" - AS, JUST AS [MOSES COMMANDED]. Comparative; "in accordance with what was laid down by Moses", Cassirer.

εις + acc. "**as**" - TO = FOR [A TESTIMONY = EVIDENCE]. Here the preposition expresses purpose, "in order that"; "to prove to them that you really are cured", Barclay.

αυτοις dat. pro. "**to them**" - TO = FOR THEM. Dative of interest, advantage. An evidence to the people is likely, but possibly evidence to the priests, and by extension, to the people, so Thompson.

v15

iv] Jesus' popularity increases, v15-16. The introductory **δε** is usually taken here as contrastive, "but", ie., the leper was commanded "to tell no one", "but", ie., he didn't do what Jesus told him to do and this resulted in the news of the messianic sign spreading far and wide, and a consequent explosion of messianic fervour. Yet, as indicated above, it is unlikely that Jesus wanted the leper to keep his healing secret. So, **δε** here is transitional, introducing a step to a general description of Jesus' increasing popularity brought on by his messianic preaching and signs. Mark has the **ὁ ἐξελθων**, "the one having gone out", doing the preaching - presumably the leper, although a somewhat overstated proposition. Luke corrects the Markan tradition by having **ο λογος**, "the word", **διηρχετο**, "spreading". The spread of the news is dramatic. Large crowds seek out Jesus to hear his words and experience his healing hand. Mark tells us that the crowds are so large that the local towns cannot contain them; Jesus is forced to stay in the

countryside, and even then the people flock to him. Luke seems to imply the same situation, with Jesus driven into the countryside, but while there, he recuperates with regular prayer time. So, as with Mark, Luke tells us that Jesus' initial messianic ministry receives wide popular support. In the following three conflict stories, the hardening of Israel to Jesus and his **λογος**, "word / news", begins to take shape.

δε "**Yet**" - BUT/AND. Transitional, indicating a step in the narrative; best left untranslated.

διηρχετο [**διερχομαι**] imperf. "**spread**" - [BUT/AND THE WORD ABOUT HIM] WAS PASSING THROUGH, SPREADING [MORE]. The imperfect is probably being used to indicate background information, but possibly to emphasise durative aspect, "news about him kept spreading", CEV. "Now, more than ever, the news spread throughout Palestine."

και "**so that**" - AND. Here possibly with an inferential sense, expressing a logical conclusion, "and so", or consecutive, expressing result, "....."so that", as NIV.

ακουειν [**ακουω**] pres. inf. "**to hear**" - [MANY = LARGE CROWDS WERE GATHERING, ASSEMBLING] TO HEAR [HIM AND TO BE HEALED]. As for "to be healed", this infinitive is adverbial, final, expressing purpose; "in order to hear him and be healed." "Huge crowds gathered to listen to him and to have their illnesses cured", Barclay.

απο + gen. "**of**" - FROM [THE SICKNESSES, ILLNESSES]. Expressing separation; "away from."

αυτων gen. pro. "**their**" - OF THEM. The genitive is adjectival, possessive, or verbal, subjective.

v16

ἦν ὑποχωρων [**ὑποχωρεω**] pres. part. "**Jesus** often withdrew" - [BUT/AND HE] HE WAS WITHDRAWING [IN THE WILDERNESS AND WAS PRAYING]. As with "praying", this present participle with the imperfect of the verb to-be forms an imperfect periphrastic construction, possibly emphasising aspect (eg., a regular practice), as NIV - often withdrew and was always spending time in prayer.

5:17-26

The mission of the Messiah, 1:5-9:50

3. The signs of the Messiah, 4:31-6:11

iv] Sign of the paralytic - Lord of the sinner

Synopsis

Luke now describes an impressive gathering of religious authorities, presumably assembled to hear what Jesus has to say for himself, possibly even to investigate him. The gathering is made up primarily of Pharisees, representing synagogues from all over Galilee, Judea and even Jerusalem. The meeting is possibly in a palatial home with a central courtyard. Some men, carrying a sick friend on a plank, try to get access to Jesus, but are unable to get through the crowd. So, they climb onto the roof, **δια των κεραμιων**, "through the tiles", and lower their friend down to Jesus. Jesus, making a connection between sin and suffering, declares the man's sins forgiven. This statement prompts a strong reaction from the religious authorities. Jesus responds with a question to the audience, and then announces that the Son of Man (the messiah) has authority to forgive sins. Jesus then addresses the lame man, telling him to take up his **κλιβιδιον**, "plank", and walk.

Teaching

The messianic age dawns at the hand of the Son of Man who has both the power and the authority to forgive sins.

Issues

i] Context: See 4:31-44. *The healing of the paralytic* is the fourth of six *Signs of the Messiah*, 4:31-6:11, signs which, by focusing on Jesus' acts, reveals the nature of his authority. Unlike the first three episodes, this and the next two are conflict stories evidencing the first signs of Israel's hardening to Jesus and his **λογος**, "word / news."

ii] Structure: *The sign of the paralytic*:

Setting, v17;

Faith in action, v18-19;

Jesus' response, v20;

"your sins are forgiven."

The officials react, v21;

Jesus' action, v22-24;

"the Son of Man has authority on earth to forgive sins."

The paralytic departs, v25;

The reaction of the crowds, v26.

iii] Interpretation:

This pericope reveals the active and powerful character of faith, the spiritual power of Jesus, the Son of Man - particularly his authority to forgive sins - and the saving work of God, so. Bock. So, *The sign of the healing of the paralytic* is a sign of forgiveness; forgiveness comes to Israel with the one who has authority to forgive sins. "He supersedes all authorities before him, and sets forth to Israel a new and startling meaning of Messiah's person and rule", Ellis.

"All the synoptics explain that Jesus sees the faith of the friends and addresses the paralytic", Bock. The fact that the declaration of forgiveness is made to the paralytic rather than his friends, particularly as it is the friends who have exhibited faith, has prompted comment. Yet, this issue is outside the remit of the passage; we are in the realm of theology, not quid pro quo. The friends exhibit the faith that Israel should exhibit, a faith that prompts divine forgiveness and thus salvation. The point is that when it comes to the business of Israel's forgiveness, Jesus has the authority to forgive the sins.

A particular problem arises with Jesus' question "what is easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?" Is it easier to proclaim a genuine absolution or is it easier to heal the sick with a word of command? Possibly "both are very difficult (since) ... the achievement of the one implies the achievement of the other", Evans, so Nolland, Marshall (with a proviso), possibly declaring God's eschatological forgiveness is the more difficult, so Lohmeyer, Grundmann cf. Marcus *Mark*, but it is more likely that "it is easier to say something that cannot be visually verified than to say something that can be visually substantiated", Bock, so Plummer, Fitzmyer, Geldenhuis, Stein.

Of course, when it comes to what might be easier **to do**, both aren't easy to do. The point is, for a Jew in the first century who holds that forgiveness and healing are integrally linked, having the authority to do the one authenticates a person's authority to do the other. Sadly, the patently obvious is not obvious to the Pharisees and Scribes which is why Jesus tries to spell it out for them.

iv] Synoptics:

See 3:1-20. The healing of the paralytic is found in all three synoptic gospels, each giving similar accounts, but with the usual range of differences. Matthew condenses the setting and introductory record of events, while Mark and Luke give a similar expanded account. The differences between Mark and Luke tend to be stylistic. Irrespective of

whether Luke had access to a copy of Mark, the story would be well known to him from the apostolic oral tradition of the early church such that he had no need to copy from Mark. The easily remembered moments and pronouncements align in both accounts, with the differences amounting to small details. See Fitzmyer for his list of nine differences between Mark and Luke.

v] Homiletics: *Forgiveness*

One of the more debilitating problems we face as humans is that of guilt. Guilt eats away at us, undermining our self-confidence. Without self-confidence, we lose independent existence and end up adrift in a sea of diversions, anything but happy. How then can we obtain freedom from guilt?

Our reading today proclaims the centre of the gospel. Jesus has authority to forgive sins. The paralytic's friends believed that Jesus could heal, even a paralytic. All they had to do was get their friend to Jesus; he would do the rest. Trusting Jesus for forgiveness works in exactly the same way, and this because Jesus has the authority granted to him by God to forgive sins. A person who comes to Jesus, seeking his mercy, receives divine mercy; forgiveness for the asking.

When we accept God's forgiveness, it is then we can begin to accept ourselves. The guilt that once burdened us begins to lift and we are slowly set free. An authentic independent self is realised in freedom from guilt.

Text - 5.17

The healing of the paralytic, v17-26. i] Setting, v17: Jesus is teaching a crowd, presumably in a private villa. Unlike Mark, Luke notes the presence of "Pharisees" and "Teachers of the law" (those who give authoritative interpretation of the scriptures) from Galilee, Judea and Jerusalem. He also makes the rather strange comment "the power of the Lord was with him to heal."

και εγενετο "-" - AND IT HAPPENED. Transitional; see εγενετο 1:8.

εν + dat. "-" - ON. Temporal use of the preposition. Mark tells us that this miracle was performed in Capernaum, but Luke makes no mention of where the miracle is performed. Luke is not overly focused on geography.

των ημερων [α] gen. "[one] day" - [ONE] OF THE DAYS. The genitive is adjectival, partitive.

ἦν διδασκων [διδασκω] pres. part. "**he was teaching**" - HE WAS TEACHING. An imperfect paraphrastic construction probably emphasising durative action. Interestingly, two other paraphrastic constructions are found in this verse: ησαν εληλυθοτες "had come", a paraphrastic pluperfect, and ἦσαν καθημενοι "were

sitting", an imperfect paraphrastic. Jesus is teaching, obviously in the inner courtyard of the house.

φαρισαῖοι καὶ νομοδιδασκάλοι "**Pharisees and teachers of the law**" - [AND] PHARISEES AND TEACHERS OF THE LAW [WERE SITTING DOWN]. The account notes that some Pharisees and scribes were present, although it is not stated if one of them owned the house. Although a lay movement, the Pharisees were a powerful lobby group dedicated to the business of maintaining the purity of Israel's Mosaic faith. This they achieved by developing a raft of rules on the application of Mosaic law. The Scribes (only here mentioned in the synoptic gospels) functioned as legal assistants, documenting and adjudicating on the interpretation of Mosaic law. Most were Pharisees.

ἦσαν ἐληλυθοτες [**ερχομαι**] perf. part. "**they had come**" - [WHO] HAD COME. The imperfect verb and the perfect participle form a periphrastic pluperfect construction, possibly emphasising aspect.

ἐκ + gen. "**from**" - FROM [EVERY VILLAGE]. Expressing source / origin. Obviously an exaggeration, a "hyperbolic expression", Plummer. The sense that every village had a Pharisee or two and that all were represented on this occasion is modified by a variant which implies that it was the sick from every village who had come to see Jesus, cf. NEB. The more difficult reading, as NIV, is likely original, cf., Metzger, 138.

της Γαλιλαιας gen. "**of Galilee**" - OF GALLILEE [AND JUDEA AND JERUSALEM]. The genitive "Galilee and Judea" is adjectival, idiomatic / locative; "every town located in Galilee and Judea." "Jerusalem" is presumed genitive, probably with an assumed **ἐκ**, "from"; "and *from* Jerusalem."

κυριου [**ος**] gen. "**[the power] of the Lord**" - [AND THE POWER] OF THE LORD. A genitive of source. "Lord", without an article, obviously references "God", while "power" is interchangeable with "Spirit", cf. 4:15, 24:49. "Luke is continuing to clarify what it means for Jesus to have become, through the descent of the Spirit, the repository of the power of God", Nolland.

ἦν [**ειμι**] imperf. "**was**" - WAS. Luke's comment here does not imply that this power came and went, that it was just present on this occasion. Rather, Luke is referencing the evidential outworking of this power to those present on this occasion, including the Pharisees and Scribes, which evidence exposes the stupidity of their comment in v21, and the surprise of Jesus in v22.

εις το ιασθαι [**ιαομαι**] pres. inf. "**for [him] to heal [the sick]**" - INTO [HIM] TO HEAL. This construction, the preposition **εις** with the articular infinitive, usually forms a purpose clause, "there was power from God in order that ("so that" = hypothetical result) he could heal / enabling him to heal." The variant **αυτους**,

a corruption of **αυτον** shifts "him" = "Jesus" to "them" = "the sick", as NIV. The stronger reading is **αυτον**, "him", the accusative subject of the inf.

v18

ii] Faith in action, v18-19: Some friends of a paralytic, unable to get through the crowd to meet with Jesus in the home, climb onto the roof and lower their friend into the internal courtyard (presumably through the pergola).

και ιδου "-" - AND BEHOLD. Luke's "now take note", references the popularity of Jesus at this point in his ministry, and therefore the difficulty of a sick person to approach him.

φεροντες [**φερω**] pres. part. "**came carrying**" - [MEN] CARRYING. The participle is adjectival, attributive, limiting "men"; "who were carrying on a stretcher a man who was paralysed."

ἕν παραλελυμενος [**παραλυω**] perf. pas. part. "**a paralytic**" - [A MAN WHO] HAD BEEN PARALYSED, DISABLED. This periphrastic pluperfect construction probably emphasises aspect, here the durative nature of his illness.

επι + gen. "**on [a mat]**" - UPON [A BED, STRETCHER, BIER, ..]. Spatial, "down upon."

εισενεγκειν [**εισφερω**] aor. inf. "**to lay**" - [AND WERE SEEKING] TO BRING IN [HIM]. This infinitive, with the conjoined infinitive **θειναι** "to put / lay", may be classified as complementary, completing the sense of the verb "to seek", or as introducing an object clause / dependent statement of perception, expressing what the men "were seeking, wanting = tried to do", namely to get their sick friend into the house and lay him before Jesus.

ενωπιον + gen. "**before [Jesus]**" - BEFORE, IN FRONT OF [HIM]. Spatial.

v19

μη ευροντες [**ευρισκω**] aor. part. "**when they could not find**" - [AND] NOT HAVING FOUND. The participle is adverbial, possibly temporal, as NIV, or causal, "unable to find a way to bring him in,, they went up onto the roof."

ποιας gen. pro. "**a way**" - OF WHAT way. The genitive of this interrogative pronoun is probably adjectival, attributive / qualitative, limiting a supplied **οδος** "way"; "of what kind of way", but possibly a genitive of place, "of / by what [way]", Zerwick.

εισενεγκωσιν [**εισφερω**] aor. subj. "**to do this**" - THEY MIGHT CARRY [HIM to *jesus*]. The interrogative pronoun **ποιας** with the deliberative subjunctive forms an indirect question expressing what a person might ask as they observe the situation faced by the men, eg., "in what [way] might they carry him [to Jesus]?" = "how are they going to get this man through such a large crowd and into the presence of Jesus?"

δια + acc. "**because of [the crowd]**" - BECAUSE OF, ON ACCOUNT OF [THE CROWD]. Expressing cause / reason. "On account of the crowd", Moffatt.

αναβαντες [**αναβαινω**] aor. part. "**they went up**" - HAVING GONE UP. Attendant circumstance participle expressing action accompanying the verb "to let down"; "They went up on the roof and let him down ...", ESV.

επι + acc. "**on [the roof]**" - UPON [THE ROOF, HOUSE-TOP]. Spatial.

δια + gen. "**through**" - [THEY LET DOWN HIM] THROUGH. Here spatial, "through" in place; "They let him down through the tiling", Cassirer.

των κεραμων [**ος**] gen. "**the tiles**" - THE MADE OF CLAY. A flat roofed home in Palestine would not have clay tiles on the roof proper, but it could have a tiled area over part of the veranda / porch / pergola, possibly in this case around an internal courtyard. Of course, the word "tiles" can mean "clay" and so Luke may be describing the digging out of lumps of clay from the roof, clay that is laid down over light thatching, but this seems unlikely. On the other hand, if the owner of the house is wealthy, the home may be a Roman villa, which of course would be tiled, but this seems unlikely, given that such homes were usually owned by wealthy Roman officials.

συν + dat. "**on [his mat]**" - WITH [THE STRETCHER, BED]. Expressing association; "along with."

εις "**into**" - INTO [THE MIDDLE BEFORE JESUS]. Expressing movement toward and arrival at. The prepositional phrase is emphatic by position, dramatic, and very descriptive; "they lowered him down on his stretcher into the middle of the crowd, right in front of Jesus."

v20

iii] Jesus' response, v20: The friends of the paralytic exhibit the type of faith required for Israel's restoration, the faith required for the forgiveness of a people lost to God. So, On the basis of their faith, Jesus acts to forgive the paralytic's sins.

ιδων [**οραω**] aor. part. "**when [Jesus] saw**" - [AND] HAVING SEEN. The participle is adverbial, best treated as temporal, as NIV.

αυτων gen. pro. "**[the faith] of them**" - [THE FAITH] OF THEM. The genitive is adjectival, possessive, "their faith", or subjective, "the faith *performed by* them." The faith, if any, of the paralytic is not mentioned, although Danker argues that the plural includes the paralytic. This is Luke's first use of the word **πιστις**, "faith", a word he will use many more times. For Luke, "faith" is "the conviction that God's help is to be found with Jesus", a conviction that "gratefully receives God's action through him (Jesus)", Nolland. Faith is firmness, a firm resting on Jesus, a reliance on Jesus' word?

ανθρωπε [ος] voc. "**friend**" - [HE SAID] MAN. Vocative. Mark's "son", being a term of endearment, is certainly softer, but when "man" is used in an address it takes the sense "friend", as NIV.

σου gen. pro. "**your [sins]**" - [THE SINS] OF YOU. The genitive may be classified as adjectival, possessive, or verbal, subjective, "the sins *performed by* you."

αφεωνται [αφιημι] perf. pas. "**are forgiven**" - HAVE BEEN FORGIVEN. Mark uses the present tense, but Luke's perfect tense seems a better expression of what has occurred, probably in the terms of an absolution, "your sins have been forgiven". The man's sins are already forgiven and the consequence of this fact, namely being in a forgiven state, continues. Divine forgiveness, which is what Jesus offers, provides access to salvation and the full entitlement to all God's eternal blessings which this salvation entails.

σοι dat. pro. "-" - TO YOU. Dative of interest, advantage.

v21

iv] The officials react, v21: The religious authorities immediately consider / discuss (reason, and do so falsely) Jesus' words "Your sins are forgiven". In their understanding, sickness and sin are linked. The paralytic is still obviously a sinner since he is still paralysed, so how can Jesus proclaim God's forgiveness? It is blasphemous to offer divine absolution for someone who is still obviously bound by their sin. Their logic is sound, but redundant when Jesus' actions answer their question "who is this fellow?" The Christological significance is obvious; God's anointed messiah, the Son of Man, has authority on earth, not to just offer absolution, but to actually forgive sins (and this on the basis of faith in the faithfulness of Jesus).

[διαλογιζομαι] pres. inf. "**[began] thinking to themselves**" - [AND THE SCRIBES AND THE PHARISEES BEGAN] TO CONSIDER, REASON / DISCUSS. The infinitive is complementary, completing the sense of the verb "began". Mark's periphrastic imperfect constructions imply that the "thinking / reasoning" is associated with the whole occasion, whereas Luke makes the point that the negative thoughts are prompted by what Jesus has just said, so "then questions began to arise in the minds of the experts of the law and the Pharisees", Barclay.

λεγοντες [λεγων] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to consider, discuss", redundant, a Semitism serving to introduce direct speech. For the classification adverbial, manner, see **λεγων**, 4:35. It is unclear whether the religious authorities are quietly discussing Jesus' pronouncement, or mentally considering what he has said, although, given that it is "in their hearts", v22, thoughts are likely intended. If they

are considering Jesus' words, the use of the participle **λεγων**, "saying", to introduce what they are thinking, is not unusual, cf., Zerwick #368

αφειναι [αφτημι] aor. inf. "**[can] forgive**" - [WHO IS THIS WHO IS SPEAKING BLASPHEMIES? WHO IS ABLE] TO FORGIVE [SINS]. The infinitive is complementary, completing the sense of the verb "is able". Only God can forgive an offence against him, although a messenger of God, eg. a prophet, may pronounce forgiveness on his behalf, ie. pronounce an absolution on God's behalf. Why do the Pharisees and Scribes assume that Jesus does not have this authority and is thus guilty of blasphemy? Marshall suggests it is because they believe prophecy has ceased. Yet, Danker is surely on the mark when he argues that given the link between sickness and sin ("according to the rabbis no sick man is healed until he is forgiven", Ellis) and the fact that the paralytic is still on his stretcher, proves that Jesus is acting beyond his authority. If the paralytic is truly forgiven he would not only be released from his sin, but also from his sickness.

ει μη "but [God] alone" - EXCEPT [GOD ALONE]? Introducing an exceptive clause expressing a contrast by designating an exception. "Who except God alone has the power to forgive sins?" Cassirer.

v22

v] Jesus' action, v22-24: Jesus, as usual, reads the body language of his audience. To sort out his opponents he backs them into a corner. Jesus has declared forgiveness of sins for the paralytic, but he is still on his stretcher. So, is it game over? In the end, it's easy to proclaim forgiveness, but how is it verified? It's not very easy to heal a paralytic. But here's the rub, as the religious officials would know, if you can heal a paralytic you probably also have the divine authority to pronounce the forgiveness of sins. At this point the gospel tradition actually addresses the reader; "Things turned out the way they did in order that you (the reader) should be made to realise that the Son of Man, while he is on earth, has the authority granted to him to forgive sins", v24a, Cassirer.

επιγινους [επιγινωσκω] aor. part. "**[Jesus] knew**" - [BUT/AND JESUS] HAVING KNOWN. The participle is adverbial, possibly causal; "because Jesus was conscious of what they were thinking, he said to them" Jesus again demonstrates his capacity to read his audience.

αυτων gen. pro. "**what they were [thinking]**" - [THE THOUGHTS / DISCUSSIONS] OF THEM. The NIV takes the genitive as verbal, subjective.

αποκριθεις [αποκρινομαι] aor. pas. part. "**asked**" - HAVING ANSWERED [HE SAID TO THEM]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

τί "why" - WHY [ARE YOU REASONING]. Interrogative pronoun introducing an interrogative clause. Possibly a simple "why all this gossipy whispering?" Peterson, but it is more likely that Jesus "is asking why they should question him", Bock, i.e., question his authority to declare God's forgiveness. "Why do you think that I don't have authority to pronounce God's forgiveness of sins and that I am therefore guilty of blasphemy?" Given Luke's pointed comment in v17 that there was an evidential presence of the power / spirit of God with Jesus on this occasion enabling his healing ministry, the evidence of which was already before the Pharisees and Scribes, Jesus is obviously somewhat surprised that they would doubt his authority to pronounce divine forgiveness.

εν + dat. "in [your hearts]?" - IN [THE HEARTS OF YOU]? Local, expressing space / place; metaphorical. "Why must you argue like this in your minds", Phillips.

v23

ευκοπωτερον adj. "easier" - [WHAT IS] EASIER LABOUR. Predicate nominative; "Which is more easily said?" Cassirer.

ειπειν [λεγω] aor. inf. "to say" - TO SAY. This infinitive, as with the second use in the verse, is appositional, introducing a clause standing in apposition to **τί**, "what" = "which"; "Which of the two is easier, namely, to say 'Your sins are forgiven', or to say 'Get up and walk?'"

σου gen. pro. "your [sins]" - [THE SINS] OF YOU. The genitive may be taken as adjectival, possessive, "your sins", or verbal, subjective, "the sins committed by you."

σοι dat. pro. "-" - [HAVE BEEN FORGIVEN] TO YOU [OR TO SAY, GET UP AND WALK]? Dative of interest, advantage. For the answer to this question, see notes above in "Interpretation".

v24a

At this point, the NIV11 has moved from an indefinite "that you may know", to a definite "I want you to know", such that Jesus is addressing the Jewish officials (see Marshall, who argues for this the traditional understanding of the verse), or all those assembled, or even the healed man and his friends. It seems more likely that the tradition at this point contains what Nolland calls "an editorial comment to the reader." See Cerokee, *Is Mark 2:10 a Saying of Jesus?*, Catholic Biblical Quarterly 22, 1960 "Things turned out the way they did in order that you (the reader) should be made to realise that the Son of Man, while he is on earth, has the authority granted to him to forgive sins", Cassirer.

δε "but" - BUT/AND. Transitional, indicating a step in the narrative, possibly here to a parenthesis.

ἵνα + subj. "that" - THAT. This construction introduces a final clause expressing purpose; "in order that."

ὅτι "that [you may know] / [I want you to know]" - THAT. Introducing an object clause / dependent statement of perception expressing what they / we should know / come to realise.

ὁ υἱὸς τοῦ ἀνθρώπου "the Son of Man" - THE SON OF MAN. The genitive τοῦ ἀνθρώπου, "of man", is adjectival, relational. To the ears of those who heard these words, the title "Son of Man" could just mean "man", expressing nothing more than a self-designation, nothing more than "I have authority to forgive sins." Yet, there is little doubt that Jesus intends something more when he uses this title.

The glorious Son of Man: Jesus did not publicly associate himself with the accepted messianic titles of the day. Rather, he took to himself an enigmatic messianic title referred to in Daniel 7:13-14. This glorious messianic figure, as corporate Israel, comes to the right hand of the Ancient of days to claim his kingdom and with his "elect", inaugurate his eternal reign in power and glory. The extent of Jesus' παρουσία, "coming / appearing", before the Ancient of Days, is cosmic, engulfing the whole world of human habitation. With the role of the "Son of Man", Jesus associates the role of the Suffering Servant, again another corporate figure representing the people of God. Both together display the true nature of the Christ, the messiah.

The suffering Son of Man: Jesus identifies his messianic role as Son of Man with the Isaiah's Suffering Servant (52:13-53:12), although, according to Manson, the suffering was understood at the time to come upon the people of Israel rather than the messiah. None-the-less, there are allusions in Luke to Jesus as the Suffering Servant, cf., Lk.22:37, Acts 3:13, 8:32-33. So, the Son of Man, as corporate Israel, faces a necessary suffering and death, 18:31, but through resurrection, achieves ultimate victory for himself and his followers.

ἐξουσίαν [α] "authority" - [HAS] AUTHORITY, POWER. Accusative direct object of the verb "to have." Possibly the authority to pronounce forgiveness, given Jesus' messianic credentials from God, but more likely the power and authority to exercise the divine prerogative to forgive sins.

ἐπι + gen. "on" - UPON. Spatial; "upon".

τῆς γῆς "earth" - EARTH. What does this phrase qualify? Is it "has authority" (NIV), "to forgive sins" (so Plummer), or "the Son of Man" (cf., Mark)? The favoured view is that "the Son of Man has authority to forgive sins while on earth", reflecting his role as Suffering Servant. Nolland argues, given Luke's changed position of the phrase from that of Mark's account, that it qualifies the authority of the Son of Man. "Before the eschaton, while life on the earth goes on, (the Son of Man has authority to forgive sins)", Nolland. That is, Christ's authority to forgive extends to the day of judgment - Jesus "has the authority to announce the

eschatological verdict of forgiveness", Thompson, and he does this before the eschaton. So, after the day of judgment the forgiveness of sins is unnecessary?

αφιεναι [αφιημι] pres. inf. "**to forgive [sins]**" - TO FORGIVE [SINS]. Is the infinitive adverbial, forming a final clause expressing purpose, "in order to forgive sins", or is it exegetical explaining the nature of Jesus' authority, an authority that gives Jesus the right to pronounce forgiveness. The latter seems best.

v24b

It seems likely that the narrative transitions at this point, although there is no transitional indicator like **δε** or **και** indicating a step in the narrative. Some translations solve the problem by treating "he said to the man who was paralysed" as if it were a parenthesis, eg. ESV. It is actually bracketed in the AV. "He then turned to the paralysed man. 'I am telling you', he said, 'rise to your feet'", Cassirer.

τω παραλελυμενω [παραλυω] dat. perf. pas. part. "**to the paralysed man**" - [HE SAID] TO THE ONE HAVING BEEN PARALYSED. The participle serves as a substantive, dative of indirect object.

σοι dat. pro. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object.

αρως [αιρω] aor. part. "**take [your mat]**" - [GET UP AND] HAVING PICKED UP [THE BED OF YOU, GO TO THE HOUSE OF YOU]. Attendant circumstance participle expressing action accompanying the imperative verb "get up"; "get up, pick up your bedding and go home." Mark has three imperative verbs, but Luke has one imperative as an attendant circumstance participle to subordinate it to the two main imperative verbs "get up" and "go".

v25

vi] The paralytic is healed, v25: Jesus now tells the paralytic to get up and go home. This the paralytic does with great enthusiasm. Here then is the evidence for Jesus' authority, although only those with eyes to see will see it. God does not listen to sinners, but to the righteous he hears and acts. The Pharisees and their friends have witnessed the healing, the question is, can they accept Jesus' authority?

παραρχημα adv. "**immediately**" - [AND] AT ONCE. Mark usually has **ευθυς**. The temporal sense of immediacy emphasises the effectiveness of the miracle.

αναστας [ανιστημι] aor. part. "**he stood up**" - HAVING GOT UP, ARISEN. As with "having picked up", the participle is attendant circumstance expressing action accompanying the main verb "he went".

ενωπιον + gen. "**in front of [them]**" - BEFORE, IN FRONT OF [THEM, HAVING PICKED UP *the bed* UPON WHICH HE WAS LYING]. Spatial preposition.

δοξαθων [δοξαθω] pres. part. "**praising [God]**" - [HE DEPARTED TO THE HOUSE OF HIM] GLORIFYING, PRAISING, EXTOLLING [GOD]. The participle is adverbial, best treated as modal, expressing the manner of his going.

v26

vii] The reaction of the crowd, v26: The response of the crowd is one of "awe" (amazement). They are shaken by this manifestation of divine presence and power, but unless their amazement moves to faith they are lost. The gospel tradition tells us that "everyone" was amazed. Did this include the religious officials? Jesus has certainly played them perfectly!

εκαστασις [ις εως] "[was] amazed" - [AND] AMAZEMENT, SHOCK, AWE [TOOK HOLD OF, SEIZED EVERYONE]. Nominative subject of the verb "to take hold of." Referring to a state of intense amazement, to the point of being beside oneself with astonishment*. The reaction of amazement, awe, wonder, serves as a preliminary reaction to Jesus which then moves to either faith or rejection / disbelief.

φοβου [ος] gen. "[they were filled] with awe" - [AND THEY WERE GLORIFYING GOD AND THEY WERE FILLED] OF FEAR. The genitive is adjectival, idiomatic / content; "filled full of fear" = "filled with fear." "Fear", as in "fear of the Lord", does not mean scared, possibly "absolutely astonished", Barclay, but better "awestruck", as NIV. "Everyone was filled with awe and reverence", Junkins.

λεγοντες [λεγω] pres. part. "**and said**" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to glorify", redundant, a Semitism serving to introduce direct speech. For the classification adverbial, possibly consecutive here, expressing result, see λεγων, 4:35.

οτι "-" - THAT [WE SAW REMARKABLE THINGS TODAY]. Here introducing a dependent statement, direct speech. "We've never seen anything like that!", Peterson.

5:27-39

The mission of the Messiah, 1:5-9:50

3. The signs of the Messiah, 4:31-6:11

v] Sign of the outcast - Lord of the lost

Synopsis

After the healing of the paralytic, Luke records the call of Levi and the banquet that was held later in his home. This dinner with *tax collectors and sinners* prompts a strong reaction from the Pharisees, to which Jesus responds, "I have come to call not the righteous but sinners to repentance." Luke then records the question over fasting. The Pharisees are not impressed with the rather sloppy approach to fasting regulations employed by Jesus and his disciples, to which criticism Jesus makes the point that a wedding is not for fasting. A collection of parabolic sayings illustrates this point: new cloth on old; new wine in new wineskins; a person who has started drinking well-aged wine will not put up with a young wine.

Teaching

In the dawning of the messianic age, lost sinners are found and forgiven. This is not a time for fasting, but rejoicing, for something new is here, and like a mature wine, once tasted, nothing else compares.

Issues

i] Context: See 4:31-44. *The sign of the outcast*, covering the calling of Levi and the question about fasting, is the fifth of six *Signs of the Messiah*, 4:31-6:11, episodes which focus on his acts, and so reveal the nature of his authority. He does what only God can do. This episode is the second in a group of three conflict stories.

ii] Structure: *The sign of the outcast*:

The call of Levi, v27-28;

The question over associating with sinners, v29-32:

Setting, v29;

Reaction, v30;

Jesus' response, v31-32:

"it is not the healthy who need a doctor, but the sick."

"I have not come to call the righteous, but sinners"

The question on fasting, v33-39:

Question, v33;

Jesus' reply, v34-35;

"can you make the friends of the bridegroom fast"

Parables, 37-38:

New cloth on old;

New wine in old wineskins.

Saying, v39:

"no one after drinking old wine wants the new"

iii] Interpretation:

This episode, with its focus on the tax collector's banquet, serves as a sign of the new age, a sign of the ingathering of the lost. Something new is here; God is gathering the lost into his promised kingdom. "The Anointed One has brought with him the fulfillment of the Old Testament promises, and the joy of the awaited age has come. As a result, there is no room for fasting or mourning", Stein.

In the call of the tax collector Levi, Jesus breaks the existing religious mould. He inaugurates a new age and, in so doing, incorporates into the people of God those who are lost and broken before the Lord ("those who are sick"). This is a profound theological truth, i.e., Levi represents the incoming of the lost remnant of Israel (this episode is not about incorporating social outcasts into the church, so Danker, Fitzmyer).

What does Jesus mean when he says he has "not come to call the righteous"? The parenthetical qualification indicating that the call is not to the "righteous / just" causes no end of problems.

The promised eschatological kingdom of God is inaugurated in the calling out of the lost of Israel - the dispersed remnant of Israel, the broken, enslaved, scattered people of God who wait expectantly for the day of their redemption. For membership in the kingdom, the messiah calls out / invites / summons the lost to repentance ("to repentance" is peculiar to Luke); he calls out / invites / summons those waiting for redemption. Messiah has come to gather to membership those who are non-member, those who want to be right before God.

So, what about the members of the kingdom, "the righteous"? "I have not come to call the righteous" If Jesus is engaging with the Pharisees at this point, then "the righteous" could mean "self-righteous", Jesus has not come to call those who think they are in the kingdom of God on the basis of their ethical superiority. Jesus is certainly not suggesting that the Pharisees are "the righteous." Hopefully some of them are the lost waiting expectantly for the day of redemption, although as Jesus notes in v39, most are happy with their existing state.

On the other hand, Jesus may have in mind those who are righteous before God, devout people who, like Simeon or Anna, rest firmly on the faith of Abraham, waiting earnestly for the dawning of the kingdom. Repentance for such people is a way of life; humility is their daily walk. Zachariah speaks of these righteous Jews entering the gates of the kingdom with Gentiles / outcasts holding onto their tassels, Zech.8:23. Of course, in the end, there is only one righteous Jew, namely Jesus. Everyone else, Jew and Gentile alike, only sneak into the kingdom by holding onto the tassels of that one righteous man. None-the-less, there has always been a righteous remnant in Israel, a remnant accounted righteous through faith, and Jesus doesn't come to call them to repentance.

The Western mind is always confused by a counterpoint proposition. We will often give weight to the negative as well as the positive, but to the Eastern mind, the negative is eliminated by the positive. A classic example can be found in the Lord's prayer: "Lead us not into temptation, but deliver us from evil." Of course, God will not lead us into the test / trial (what a stupid idea), but he will deliver us from the Evil One, if we ask. The purpose / object of Jesus mission is certainly not about calling / inviting / summoning the righteous to repent (what a stupid idea), but it is certainly about calling sinners to repent. The healthy don't need a doctor, but the sick certainly do.

The bridegroom proverb, v34-35. When Jesus says that "the time will come when the bridegroom will be taken from them", is he referring to his crucifixion? Does Jesus treat the bridegroom proverb allegorically and apply it to himself in verse?. He, as the bridegroom, will be "taken away / removed", then the disciples ("guests") will fast / mourn. "Taken away" may well refer to Jesus' death, while the fasting / mourning may last till his resurrection / Pentecost??? Old Testament allusions have been suggested, cf., Ez.10:1-4, Tobit 6:13ff, and of the Servant being "taken away", Isa.53:8.

It seems better if we treat v34 and 35 as a simple illustration which makes the point that a wedding is not for fasting / mourning, but for celebration; fasting / mourning is for another day. The dawning of the new age of the kingdom prompts celebration, not sobriety.

The Parables of the patch and the wineskins. These teaching parables illustrate the radical incompatibility ("incompatible", Marshall, "dichotomy", Ellis) that exists between the present age and the dawning of the long-promised kingdom in Christ. The incompatibility of the two is evident in the comparison between the piety of Israel's religious elite (fasting of the Pharisees / the disciples of John) and the celebrating of Jesus and his disciples.

Some commentators argue that the parables illustrate the difference between scribal law, as opposed to Christian freedom, so Danker, or the distance between the old forms of religious piety and politics and the kingdom message of Jesus, so Johnson. Yet, we are on safer ground if we follow Nolland who argues that they state nothing more than a truism - some things just don't go together, so "the new must be allowed to have its own integrity", Nolland.

The saying: "no one after drinking a well-aged wine desires this year's vintage, for he says, 'a finely aged drop is better.'" This saying, recorded only in Luke, sums up the episode, although its sense is not overly clear. Is the comment negative or positive?

Taken negatively, the point seems to be that the Pharisees, and their scribes, are hooked on the old wine - they prefer the struggle of waiting over the joy of arrival. "Those who are most accustomed to the old wine will not even taste the new; the old, they say, is good enough. To drink the new wine offered at Jesus' banquet, to wear the new garment for his wedding feast, one must have a new heart, go through *μετανοια*, 'a change of mind', such as that shown by tax-agents and sinners", Johnson. Plummer makes the point simply, "you have set your course, you will never change your ways"; "Some people will not taste the new wine of the gospel, since some tastes never change", Bock. So, referencing the Pharisees, they treat the new wine of the gospel "as inferior to the old wine", Nolland.

Taken positively, what Jesus offers is good mature wine, wine that reflects God's ancient purposes in Israel, whereas the Pharisees offer a young wine, innovative theology which is inconsistent with God's will, so Green. "Whoever has begun drinking the old wine will not put up with the new. What is new in the Gospel is also ancient in comparison to the more recent doctrinal deviations (of the Pharisees)", Bovon. The positive approach is somewhat left-of-field, but has much to commend it.

iv] Synoptics:

See 3:1-20. Another memorable pericope consisting of narrative, sayings and parables. The package stands as a whole and could well have taken this shape in the oral tradition of the early church. All three synoptic gospels align, again with the usual stylistic differences. Matthew adds the interpretive saying "I desire mercy not sacrifice", 9:13, and Luke adds the saying "no man, having drunk old wine, desires new, for he says the old is good enough."

v] Homiletics: *The relevant skin*

I was in a discussion with a young clergyman and we got into the thorny issue of Anglican ritual and order. As one of the young bloods, he wanted to throw out all the trappings of Anglicanism. He felt that unless we adapted to the new ethos of the age (whatever that is!) we would undermine the work of the gospel in gathering and nurturing a people for God; as a church, we would die. I, on the other hand, even though more inclined to a free-style Country and Western form of worship, argued that I was still willing to do it by the book. As far as he was concerned, I was hanging onto "old wine sins", old religious forms. "New wine" was here which required "new wine skins".

I have to say that I have heard the new wine skins argument used on numerous occasions in support of the destruction of tradition. Of course, tradition has no substance in itself, but then, neither does innovation.

We do need to understand that the Pharisees were the innovators, not Jesus. Jesus was true to the scriptures, through and through: he fulfilled the law and the prophets, obeying its heart; he renewed the covenant and realised the long-promised kingdom. According to Biblical law, the Day of Atonement is the only day of fasting, so the Pharisees were the innovators; their religious model had no part with the renewed covenant - a fine, well-rounded, mature wine.

At a mate's 40th., a friend gave him a bottle of Penfolds Grange. He didn't realize what he was given, so he opened it and put it on the drinks table. I noticed it, and with another mate we nonchalantly worked our way through it. In good Aussie fashion, we later thanked him for the quality of the wine he had on offer, and have continued to remind him ever since!!! But of course, having now tasted the good stuff, everything else is second-rate. So yes, no one who has tasted a beautifully crafted red wants anything to do with cheap fresh plonk.

Jesus inaugurates the long-promised kingdom of God, not the new age of pop-culture worship. The kingdom of God is not "a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit", Rom.14:17. A myriad of forms, of religious forms, of ways of doing church, can serve to celebrate the kingdom. Form is irrelevant; substance is what matters.

Text - 5:27

Lord of the lost, v27-39: i] The call of Levi, v27-28. Tax in the first century was insidious. Not only was it too high, it was fraudulently collected. The tax collectors would often pocket up to 50% for themselves. Levi, often identified by his common name Matthew, was in his tax booth collecting taxes. Obviously he

had already been touched by Jesus' ministry, and when asked to be a disciple, he jumps at the chance.

μετα ταυτα "after this" - [AND] AFTER THESE THINGS. Temporal use of the preposition **μετα**, "after". Referring to the events of the previous episode.

εξηλθεν [**εξερχομαι**] aor. "**Jesus went out**" - HE WENT OUT [AND SAW]. Probably went out of the town, which according to Mark was Capernaum.

τελωνην [**ης ου**] "**a tax collector**" - A TAX COLLECTOR. Accusative direct object of the verb "to see." A person employed by either the Roman authorities, or Herod, to collect custom dues for the transportation of goods. Jewish tax collectors were regarded as collaborators as well as thieves (they took a commission for their work).

οναματι [**α ατος**] dat. "**by the name of [Levi]**" - BY NAME [LEVI]. Dative of reference / respect; "with respect to his name, Levi."

καθημενον [**καθημαι**] aor. part. "**sitting**" - SITTING. The participle serves as the accusative complement of the direct object "saw", standing in a double accusative construction and stating a fact about the object "Levi"; "saw Levi sitting at the tax office / customs office / revenue office".

επι + acc. "**at**" - IN [THE TAX OFFICE]. Spatial; "at the tax booth", ESV.

αυτω dat. pro. "**[Jesus said] to him**" - [AND HE SAID] TO HIM. Dative of indirect object.

μοι "**me**" - [FOLLOW] ME. Dative of direct object after the verb "to follow." The meaning is "become a disciple." Such involves "participation in, and commitment to, the destiny of one whose actions and movements constitute a divinely appointed journey to be accomplished; with which journey are bound up the kingdom of God and eternal life", Evans.

v28

καταλιπων [**καταλειπω**] aor. part. "**left [everything]**" - [AND] HAVING LEFT BEHIND [ALL, HAVING ARISEN]. This participle, as with "having arisen", is attendant circumstance, expressing action accompanying the main verb "he followed" which being imperfect, is possibly inceptive; "Levi rose from his seat, left everything, and began to be his follower", Barclay. The position of "left everything" is emphatic, given that Levi would "get up" first before leaving. It is unclear whether his leaving everything is to be understood as a total renunciation of the things of this world, or simply that he leaves "*everything* in the tollhouse behind; leaves one occupation to take up another", Fitzmyer.

αυτω dat. pro. "**him**" - [HE WAS FOLLOWING] HIM. Dative of direct object after the verb "to follow."

v29

ii] Jesus' association with tax collectors and sinners, 29-32. a) Setting, v29. Jesus' association with the lost of Israel further illustrates the dawning of the new age. Jesus has come to call the sinners to repentance.

αυτω dat. "**[held a great banquet] for Jesus**" - [AND LEVI ARRANGED A GREAT BANQUET] FOR HIM. Dative of interest, advantage.

εν + dat. "**at [his house]**" - IN [THE HOUSE OF HIM]. Local; expressing space / place, as NIV.

τελωνων [ης ου] gen. "**[a large crowd] of tax collectors**" - [AND THERE WAS A GREAT CROWD] OF TAX COLLECTORS. The genitive is adjectival, partitive / wholative. Outcasts socialize with outcasts!

ἦσαν ... κατακειμενοι [κατακειμαι] pres. part. "**were eating**" - [AND OTHERS WHO] WERE RECLINING *at table*. A periphrastic imperfect construction, possibly emphasizing aspect, durative action; "reclined at the table, eating and drinking", Junkins.

μετ [μετα] + gen. "**with [them]**" - WITH [THEM]. Expressing association.

v30

b) Reaction, v30: Somehow, the Pharisees get in on the act, although as the *separated ones* they would certainly not have entered the home of a collaborator and thief. In their question to the disciples, the Pharisees probe the issue of religious cleanliness. Jesus cannot be the messiah if he allows himself to become ritually unclean. "Over against the Pharisaic idea of salvation by segregation, Jesus sets up the new principle of salvation by association", Manson, *Sayings*.

αυτων gen. pro. "**[the teachers of the law] who belonged to their sect**" - [AND THE PHARISEES AND THE SCRIBES] OF THEM. The genitive is probably adjectival, possessive, as NIV. A rather strange statement, even more complex in Mark, "scribes of the Pharisees." Many scribes / experts in the Law were Pharisees, so "Pharisaic scribes", Nolland.

εγεγυζον [γογγυζω] imperf. "**complained**" - WERE GRUMBLING, MURMURING, COMPLAINING. The imperfect is probably durative expressing ongoing grumbling; "made this a bone of contention with his disciples", Rieu.

προς + acc. "**to [his disciples]**" - TOWARD [THE DISCIPLES]. Introducing a prepositional construction serving as the indirect object of "complained", a construction often used by Luke instead of a dative of indirect object. The complaint is directed to the disciples with reference to Jesus. Up to this point, Luke has referred to the apostles as Jesus' followers, but now he refers to a wider group following Jesus, **μαθητας**, "disciples".

λεγοντες [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to complain", redundant, a Semitism serving to introduce direct speech. For the classification adverbial, here possibly instrumental, expressing means, see λεγων, 4:35. "Complained saying" = "complained and said" = "complained".

δια τί "why" - BECAUSE WHY [ARE YOU EATING AND DRINKING]. This construction forms a question asking for a reason; "why?"

μετα + gen. "with" - WITH. Expressing association.

αμαρτωλων [ος] gen. "sinners" - [THE TAX COLLECTORS AND] SINNERS. Referring to ritually unclean people, so "people with whom no respectable Jew would have anything to do", Barclay.

v31

c) Jesus' response, v31-32: This proverbial saying has Hellenistic parallels; "only the sick need a physician, the healthy do not". As the sick need a physician, so sinners need an advocate. If Jesus is in the business of renovating sinners then he obviously has to attend to their sin. Any interpretation of this proverb must be controlled by v32, since it is likely that it is nothing more than a sarcastic quip.

αποκριθεις [αποκρινομαι] aor. pas. part. "[Jesus] answered" - [AND] HAVING ANSWERED [JESUS SAID]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See αποκριθεις, 1:19.

προς "them" - TO THEM. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61. Also used in v33, 34, 36.

οι υγιαινοντες [υγιαινω] pres. part. "the healthy" - THE ONES BEING HEALTHY, WELL, SOUND. The participle serves as a substantive, nominative subject of the verb "to have."

ου χρειαν εχουσι "have no need" - NO NEED HAVE. "It is not those who are in good health ... who are in need of a physician", Cassirer.

ιατρον [ος] gen. "a doctor" - OF A DOCTOR, PHYSICIAN. The genitive is usually taken as verbal, objective; "no need for a doctor."

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction.

εχοντες [εχω] pres. part. "the [sick]" - THE ONES HAVING BADLY = ILLNESS. The participle serves as a substantive, nominative subject of an assumed verb "to have", and with the adverb "badly" forms an idiomatic nominal phrase, "the ones being ill *have need of a doctor*"; "those who are in bad health", Cassirer.

v32

Jesus declares the purpose of his mission. In line with the Old Testament prophets, Jesus declares that the dawning kingdom of God is for the lost, broken,

dispersed, enslaved..... remnant of Israel. Messiah comes to gather those who yearn for the day of redemption. Jesus therefore, as the messiah, rightly associates with "sinners" and invites, or better, summons them to enter the kingdom. Unlike both Matthew and Mark, Luke adds the means by which a person enters, namely, repentance. "I'm here inviting outsiders, not insiders - and invitation to a changed life, changed inside and out", Peterson.

καλεσαι [καλεω] aor. inf. "[**I have not come**] to call" - [I HAVE NOT COME] TO CALL. The infinitive is adverbial, probably final, expressing purpose; "I have ... come ... in order to call". Like the prophets of old, Jesus comes from God as a messenger of God, to call /invite (possibly better *summons*, cf., Isa. 41:9, 42:6) the remnant of Israel to participate in the blessings of God's long-promised eschatological kingdom.

δικαιους [ος] "**the righteous**" - RIGHTEOUS, JUST. The parenthetical qualification indicating that this call is not to the "righteous / just."

αλλα "but" - BUT. Strong adversative standing in a counterpoint construction; "not ..., but ..."

εις "to" - [*to call* SINNERS] INTO [REPENTANCE]. Here expressing purpose / end-view; Jesus comes with the purpose of summoning those who are separated from God, ("sinners"), with a view to a decision, on their part, for return to God ("repentance").

v33

iii] The question on fasting, v33-35. Although it is true that even the disciples of John the Baptist fast, the dawning of the new age of the kingdom is a time of joy, a time of celebration.

a) Question, v33: The Pharisees note that even the disciples of John the Baptist fast, so why is it that Jesus and his disciples are more prone to partying than piety?

Ιωαννου [ος] gen. "**John's [disciples]**" - [BUT/AND THEY SAID TO HIM, THE DISCIPLES] OF JOHN. The genitive is adjectival, relational.

πυκνα adv. "**often [fast]**" - [FAST] FREQUENTLY, OFTEN [AND OFFER PRAYERS]. The Day of Atonement is the only official fasting day, but the Pharisees added their own days. It is interesting to note that the disciples of John join in this practice. Were some Pharisees? The practice of fasting in sackcloth and ashes serves to express a state of loss, sadness, brokenness before God, particularly for Israel's subjugation.

οι "the disciples" - [LIKEWISE ALSO] THE ONES. The article serves as a nominalizer turning the genitive "of the Pharisees" into a nominal phrase subject of the verb "to do"; "the ones of the Pharisees do likewise" = "just like the Pharisees' disciples", Phillips.

των Φαρισαίων [ος] gen. "of the Pharisees" - OF THE PHARISEES. The genitive is adjectival, relational, or possessive.

οἱ ... σοὶ "yours [eat and drink]" - [BUT/AND] THE ONES TO YOU [EAT AND DRINK]. Again, the article οἱ serves as a nominalizer turning the dative pronoun σοὶ into a substantive subject of the verbs "eat and drink"; "the ones to you eat and drink" - durative present, "keep on eating and drinking." The dative σοὶ may be classified as a dative of reference / respect, but better of possession, as NIV. We may simply have an observation here which notes that the life-style of Jesus and his disciples aligns with that of secular society more than the accepted piety of religious Judaism, but it is likely that something stronger is intended; "You and your disciples spend most of your time at parties", cf., Peterson. This observation should help deflate the view that Christianity is a kill-joy religion.

v34

b) Jesus' reply, v34-35: In a simple illustration, Jesus makes the point that a wedding is not a time for sadness, but rather joy. The inauguration of the new age of the kingdom is not a time for fasting, but a time of celebration.

μή "-" - [BUT JESUS SAID TOWARD THEM, YOU ARE] NOT [ABLE]. Used in a question expecting the answer "no". "You can't make can you?" The expected answer is "of course not."

ποιησαὶ [ποιεῶ] aor. inf. "[can you] make" - TO MAKE. The infinitive is complementary, completing the sense of the verb "being able".

τοῦ νυμφῶνος [ῶν ὠνος] "[the guests] of the bridegroom" - [THE SONS] OF THE WEDDING HALL, BRIDAL CHAMBER (the wedding guests of the house celebrating the wedding). The genitive is adjectival, relational.

νηστευουσαὶ [νηστεύω] aor. inf. "fast" - TO FAST. The infinitive is complementary, and along with "to make", completes the sense of the verb "being able"; "not being able to be made to fast." Matthew has "to mourn", but the word "to fast" can take a similar sense, "to be sad". Fasting is surely intended. "It is foolish to expect the companions of Jesus to fast / mourn as it is to expect the companions of the bridegroom to fast / mourn", Marshall.

ἐν ᾧ "while" - WHILE [THE BRIDEGROOM]. This construction, the preposition ἐν + a dative relative pronoun, Introduces a temporal clause expressing contemporaneous time; "while, during."

μετ [μετα] + gen. "with [them]" - [IS] WITH [THEM are you]?. Expressing association.

v35

καὶ "-" - [BUT/AND WILL COME DAYS] AND. Possibly exegetical, specifying the "days", "will come the days, namely when the bridegroom is taken"

ὅταν + subj. "**when [the bridegroom will be taken]**" - WHEN [THE BRIDEGROOM MAY BE TAKEN AWAY]. This construction introduces an indefinite temporal clause, future time, as NIV. This part of the illustration is often interpreted allegorically to refer to Jesus' death, but it is more likely that it serves only a literary (dramatic) function, namely, to contrast, and thus emphasise, the joy of the celebration. The present reality of the kingdom of God, realised in the life, death, resurrection and ascension of Jesus Christ, is a time of celebration and joy, not glum fasting / mourning.

ἀπ [απο] + gen. "**from [them]**" - FROM [THEM]. Expressing separation; "away from."

τοτε adv. "-" - THEN [THEY WILL FAST IN THOSE DAYS]. A temporal use of the preposition **εν** introducing the temporal phrase "in those days" is somewhat pointless given the use of the temporal adverb **τοτε**, although Culy suggests that it "helps highlight the fact that those days have not yet arrived"

v36

c) The parables of the new cloth on old, and new wine in old wineskins, v36-38. Jesus then, with two short illustrations, makes the point that some things in life simply cannot go together, they are totally incompatible. There is a total dichotomy between an age when people wait for the coming of God's kingdom and an age when people enter it. The day of entry is a day of celebration, and that day is now. Again, allegorical interpretations of these illustrations abound, usually referring to the discarding of the cultic trappings of Judaism, eg., "You cannot accommodate the life of the New Age in the old forms of Judaism", Browning - So why did Jesus go up to Jerusalem every year to celebrate the Passover?

δε και "-" - BUT/AND, AND = ALSO. A common transitional construction used by Luke. Plummer argues that it is emphatic, "indeed", but more likely transitional and adjunctive; "He added this illustration", Cassirer.

παραβολην [η] "**parable**" - [HE WAS SAYING] A PARABLE. Accusative direct object of the verb "to say." Properly classified as a simple teaching parable and not a kingdom parable (a gospel riddle), so the word "illustration" best identifies its function.

προς + acc. "**them**" - TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61, "He also told a parable to them."

ὅτι "-" - THAT. Introducing an object clause / dependent statement, direct speech, expressing what Jesus says to them.

σχισας [σχιζω] aor. part. "**[no one] tears**" - [NO ONE] HAVING TORN [A PIECE FROM, OUT OF, A NEW GARMENT PUTS *it* ON AN OLD GARMENT]. The participle can be treated as adverbial, probably temporal, "no one, after tearing a patch from

a new garment, uses it to patch an old garment", or attendant circumstance, "no one tears a piece from a garment and puts it on an old garment", ESV.

ει δε μη γε "if he does" - IF BUT NOT INDEED = OTHERWISE [THE NEW WILL TEAR]. Expressing a "hypothetical result", Guelich. Rather than the more common **ει δε μη** Luke favours the stronger construction; "but if he indeed does", or simply "otherwise" when following a negative as here. "Otherwise, both (**και**, here correlative) the new garment will be torn, and furthermore (**και**) the patch from the new [garment] will not match with the old one."

το "-" - [AND THE PIECE] THE = WHICH IS [FROM THE NEW]. The article serves as an adjectivizer turning the prepositional phrase **απο του καινου**, "from the old", into an attributive modifier limiting "piece, patch."

τω παλαιω dat. adj. "**the old**" - [WILL NOT MATCH] THE OLD. Dative of direct object after the negated **συν** prefix verb "to agree with, harmonize with, match." "The patch will shrink and make the hole even bigger", CEV.

v37

A further illustration of the incompatibility of the new with the old. New wine ferments and old wineskins are not pliable enough to handle the expansion caused by the released gas. Again, allegorical interpretations abound, eg., "One cannot place the new wine of the gospel in the old wineskins of Pharisaic Judaism", Stein. "What this (the illustration) is meant to convey about the mutual relation of Christianity and Judaism - eg., whether they are to continue as separate entities alongside each other - is by no means evident", Evans, cf., Act.2:46.

ασκους [ος] acc. "**wineskins**" - [AND NO ONE PUTS NEW WINE INTO OLD] LEATHER BAGS = WINESKINS [OTHERWISE THE NEW WINE WILL BURST THE] WINESKINS [AND IT WILL BE SPILLED AND THE] WINESKINS [WILL BE DESTROYED]. "The new wine would swell and burst the old skins. Then the wine would be lost, and the skins would be ruined.", CEV.

v38

αλλα "**no**" - BUT. Strong adversative standing in a counterpoint construction, as NIV. "New wine must be put only into new wineskins", CEV.

βλητεον adj. "**must be poured**" - [NEW WINE] MUST BE PUT [INTO NEW WINESKINS]. A gerundive, verbal adjective, with the force of an imperative. The point being, new goes with new - the new age of the kingdom is a time for joy, not mourning. Variant use of the verb **βαλλουσιν**.

v39

d) Concluding saying - lovers of mature wine detest a young wine, v39. In a final note, only found in Luke's gospel, Jesus observes that the dawning kingdom

of God is like a well-aged wine, once tasted nothing else compares. For the interpretation of this saying / proverb, see above.

πιων [πινω] aor. part. "**[no one] after drinking**" - [AND NO ONE] HAVING DRUNK [*the* OLD]. The participle is probably adverbial, best treated as temporal, as NIV.

θελει [θελω] pres. "**wants**" - WANTS, WILLS [*the* NEW]. "Desires".

γαρ "for [he says]" - FOR [HE SAYS]. Introducing a causal clause explaining why no one is interested in a young wine, having tasted a full-bodied mature red, like a Penfolds Grange, "because" a fine aged wine is better.

χρηστος adj. "**[the old is] better**" - [THE OLD IS] KIND / USEFUL / BETTER, SUPERIOR / PLEASANT, EASY, SUITABLE. The numerous base meanings of this adjective have spawned a variety of translations. "Superior", as NIV, is widely accepted, or something slightly less, eg. "good", REB, ESV, ... Given the context, the comment possibly doesn't claim the high moral ground, but rather the middle ground; "the old suits me", Rieu.

6:1-11

The mission of the Messiah, 1:5-9:50

3. The signs of the Messiah, 4:3-6:11

vi] Sign of the Sabbath - Lord of the Sabbath

Synopsis

Luke now records two Sabbath day incidents which give us further insight into Jesus' messianic credentials, as well as a right understanding of the law. First, it is harvest time, and as the disciples are walking past a field, they pick a few ears to eat. The Pharisees make an issue out of this, claiming that the disciples are working on the Sabbath - they are technically reaping. Jesus counters with a rather notable precedent, reminding his accusers of the day David ate the shewbread in the temple when he was hungry. Jesus then adds, irrespective of precedents, that the Son of Man / messiah is Lord of the Sabbath.

In the second Sabbath-day incident, Jesus is teaching in a synagogue and there is a man in attendance with a withered arm. Some of the religious authorities were present, watching to see if Jesus might break the Sabbath and heal someone. Jesus knows what they were thinking and so brings the disabled man to the front of the congregation. He then asks, "Is it lawful on the Sabbath to do good or to do harm?" The question silences the authorities. So, Jesus heals the man, and as for the religious authorities, they are left fuming and wondering what they should do in response.

Teaching

The messiah, the Lord of the Sabbath, fulfils the covenant promises, putting God's law in the minds of his people and writing it on their hearts, cf., Jer.31:33.

Issues

i] Context: See 4:31-44. *The sign of the Sabbath*, consisting of two Sabbath day stories, serves as the final of six *Signs of the Messiah*, 4:31-6:11, episodes which, by focusing on his acts, reveal the nature of his authority. Jesus does what only God can do. This episode is the last of a group of three conflict stories.

ii] Background: Under Rabbinic Law, a person may glean from a field, but at the same time, the work involved in reaping is forbidden on the Sabbath, cf., Ex.20:8-11, 31:14-15, 35:2, Deut.5:12-15. Of course, the rules do not apply in a dire situation, but the disciples were not starving to death. As for Jesus' David illustration, this was viewed as an exception to the rule.

iii] Structure: *The sign of the Sabbath*:
Reaping on the Sabbath, 6:1-6:

Setting, v1;
The religious authorities question the disciples' actions, v2;
Jesus responds, v3-5.
 The example of David, v3-4;
 Saying: "The Son of man is Lord", v6
Healing the man with the withered hand on the Sabbath, 6:7-11:
 Setting, v6-7;
 Jesus poses a question, v8-9;
 The healing, v10,
 The response of the religious authorities, v11.

iv] Interpretation:

Bock takes the view that the three conflict stories together reveal Jesus' messianic authority ("even over something as sacred as the Sabbath"), an authority that "creates a reaction and meets with rejection." In simple terms, "The Son of Man is Lord of the Sabbath" - "One greater than David has come who is not controlled by Sabbath regulation, but instead controls the Sabbath itself", Stein.

Moving beyond the revelation of Jesus' messianic identity, the two episodes before us reveal something about the law in the new age of the kingdom of God. If we were following Matthew's thematic approach to the gospel, we would, by now, understand that Jesus fulfils / completes the law, both revealing it in perfection, and in doing it. We would now know that we are the fools who have heard the law, but not done it; that we have built our house on sand, and now face the great crash. We would know that our only hope of possessing a righteousness that exceeds that of the Scribes and Pharisees, lies with resting in faith on the one good man who has heard and done; it lies with finding our security in the one who has built his house on rock, and whose door is always open to us.

The two episodes before us tell us something more about the law in the new age of the kingdom. First, they well illustrate the incompatibility of this age with the new messianic age, of old wineskins and new. Jesus realises / fulfils the eschatological hope of God's rest, the Jubilee, of which the Sabbath day anticipates. This is an age when the disabled are enabled; the slave is set free. Such proclaims the inauguration / realisation of the kingdom of God.

Also, these two episodes move us from law to grace, exposing the true nature of God's law, namely, that it is shaped by the prime directive of love / compassion. "Law is not designed to prevent one from meeting needs It is designed to aid and serve people It was not *designed* to restrict one's ability to love people and meet their basic needs", Bock. The

law's ultimate intention is to the benefit of humankind, cf., Marshall. "The Sabbath is God's gift to humankind", Nolland - it provides respite in a world infested with thorns and thistles, where we have to "sweat to earn a living."

In making the move from law to grace, "Jesus is less concerned with abrogating Sabbath law, and more concerned with bringing the grace of God to concrete expression in his own ministry, not least on the Sabbath", Green. As Black puts it in his commentary, "Whereas the Pharisees in these stories seem to be very concerned with the letter of the law, Jesus is much more concerned with the spirit of, or intention of the law, that is, the reason it was given in the first place."

v] Synoptics:

See 3:1-20. Both Sabbath-day episodes stand together in the three synoptic gospels, positioned after the question on fasting. The episodes are similar, with the usual stylistic differences.

Matthew expands on the example of David, 12:5-7, and Mark adds a second saying, "the Sabbath was made for man", to "The Son of Man is the Lord of the Sabbath." Why would Luke leave out such an insightful saying if he was following Mark? Fitzmyer notes four minor differences between Luke and Mark, three where Luke agrees with Matthew.

On the healing of the disabled man, Matthew illustrates the saying "Is it lawful on the Sabbath to do good or to do harm?", 12:11-12. Fitzmyer notes six unique details in Luke that are not in Mark, although most are assumed. Most are clarifications of the tradition, eg., Matthew and Mark have Jesus attending a synagogue, but Luke specifies the obvious, namely, "on another Sabbath." Both Matthew and Mark stress the intention of the religious authorities to "destroy" Jesus, whereas Luke tells us that they enter into discussions with one another as to what they might do to Jesus. Has Luke softened the received tradition at this point for chronological purposes, given that the murderous plans of the authorities come later in Jesus' ministry?

Text - 6:1

The sign of the Sabbath - The Son of Man is Lord of the Sabbath, v1-11: i] Reaping on the Sabbath, v1-6. While walking through (beside??) the grain fields, the disciples glean some grain to eat, cf., Deut.23:24-25.

εγενετο δε "-" - BUT/AND IT CAME ABOUT, HAPPENED. Transitional; See **εγενετο**, 1:8.

εν + dat. "**ον**" - ON [A SABBATH]. Temporal use of the preposition. Variant adjective **δευτεροπρωτω**, "next."

διαπορευεσθαι [**διαπορευομαι**] pres. mid. inf. "**was passing through**" - [HE] TO PASS THROUGH [THROUGH GRAIN FIELDS]. Culy classifies this infinitive as a substantive, introducing a nominal phrase, subject of the indefinite verb "it happened", "he was passing through grain fields on the Sabbath happened." Thompson suggests that it modifies **εγενετο**, best classified as adjectival, epeexegetic, specifying what happened; "It happened that he was passing through the grain fields", TH. "He", **αυτον**, is the accusative subject of the infinitive. Note the stylistic repetition of the spatial prepositional prefix **δια** of the verb "to pass through." "One Sabbath day it happened that Jesus was making his way through fields of corn, and his disciples fell to plucking some for themselves", Cassirer.

ψαχοντες [**ψαχω**] pres. part. "**rub**" - [AND THE DISCIPLES OF HIM WERE PLUCKING AND EATING THE HEADS *of grain*] RUBBING *them*. The participle is probably adverbial, expressing means, "and began to eat by rubbing the heads *of grain* with their hands."

ταις χειρσιν [**ρ ρος**] dat. "**in their hands**" - IN THE HANDS. The dative is instrumental, expressing means, "with their hands", CEV.

v2

Unlike Mark and Matthew, Luke notes that it is **τινες**, "certain, some", Pharisees who are critical of the behaviour of the disciples. Luke also has included Jesus in the criticism; "why are you doing (**ποιειτε**, plural)?" - a teacher is responsible for the behaviour of his disciples. In Mark, the criticism is directed toward the disciples. Such evidences the hand of a historian in recording an extant tradition.

των Φαρισαιων [**ος**] gen. "**of the Pharisees**" - [BUT/AND SOME] OF THE PHARISEES [SAID]. The genitive is adjectival, partitive.

ο rel. pro. "**what**" - [WHY ARE YOU DOING] WHAT = THAT WHICH. The pronoun introduces a relative clause which has no antecedent, i.e., a headless relative clause.

τοις σαββασιν [**ου**] dat. "**on the Sabbath**" - [IS NOT RIGHT, PERMISSIBLE *by the law to do*] ON THE SABBATHS? The dative is adverbial, temporal.

v3

Jesus references the time when David and his men were hungry, and so, entering the Tabernacle, they ate the consecrated bread of the presence, v3-4. Luke adds **μονους**, "only" to the Markan tradition - bread that is only for the priests to eat. "If David was free from the restraints of the law on that occasion, how much more the Son of Man", Stein. Luke, like Matthew, does not add Mark's "When Abiatha was high priest" (a problematic reference, given that the high priest at the time was Ahimelech; see **Αβιαθαρ**, Mk.2:26).

αποκριθεις [αποκρινομαι] aor. pas. part. "**answered**" - [AND JESUS] HAVING ANSWERED [SAID TOWARD THEM]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19. Note again Luke's use of **προς** + acc. for an indirect object, instead of a dative.

τουτο pro. "-" - [HAVE YOU READ NOT] THIS. Demonstrative pronoun, accusative direct object of the verb "to read", referencing forward to **ως**, "how", v4. The negation **ουδε**, used in a question, expects an affirmative answer.

οτε "**when**" - [WHAT DAVID DID] WHEN [HE WAS HUNGRY]. Temporal conjunction introducing a temporal clause. "Have you not read what David and his friends did when they were hungry?"

οι "-" - [AND] THE ONES [WITH HIM]. The article serves as a nominalizer turning the prepositional phrase "with him" into a substantive, coordinate subject of the verb "to be hungry."

οντες [ειμι] "-" - BEING. The variant participle is possibly added for clarification, so Thompson, possibly even drawn from Mark 2:26. With **οι** it would form a substantive, subject of the verb "to be hungry"; "and the one's being *hungry* with him."

v4

ως "-" - HOW. Here introducing a exegetical clause specifying **τουτο**, "this"; "have you not read this,, namely that he entered into"

λαβων [λαμβανω] aor. part. "**taking**" - [HE ENTERED INTO THE HOUSE OF GOD AND] HAVING TAKEN. Attendant circumstance participle expressing action accompanying the verb "to eat"; "he took and ate the bread of the Presence." Possibly adverbial, temporal, "and after taking the bread of the Presence, he ate and gave *it* to those with him", so TH.

της προθεσεως [ις εως] gen. "**[the] consecrated [bread]**" - [THE LOAVES] OF THE PRESENTATION. The NIV takes the genitive as adjectival, attributive, limiting "loaves".

φαγειν [εσθιω] aor. inf. "**to eat**" - [WHICH IS NOT RIGHT, POSSIBLE = PERMISSIBLE] TO EAT. The infinitive serves as the subject of the indefinite verb "it is not possible"; "which to eat is not permissible." The accusative subject of the infinitive is **ους**, "which". "These being the loaves which no one but the priests are permitted to eat", Cassirer.

ει μη "-" - IF NOT = EXCEPT [ONLY THE PRIESTS]. Introducing a exceptive phrase which establishes a contrast by designating an exception.

τοις dat. "to his [companions]" - [AND HE GAVE] TO THE ONES [WITH HIM]. The article serves as a nominalizer, turning the prepositional phrase "with him" into a substantive, dative of indirect object of the verb "to give."

v5

In the Markan tradition, Jesus' saying is "The Sabbath was made for humankind, and not human kind for the Sabbath", NRSV, 2:27, then in the next verse Mark records the saying before us as if an editorial comment, either retained within the tradition, or added by Mark himself. His introductory ὥστε is probably inferential, serving to draw a logical conclusion to validate the first saying. Both Matthew and Luke simplify the tradition by recording only the saying "the Son of Man is Lord of the Sabbath." Mark's record has more going for it, but none-the-less, the Son of Man saying gets to the nub of the issue, namely that "he who is man's Lord and Representative has authority to determine its laws and use", Taylor.

αυτοις dat. pro. "to them" - [AND HE SAID] TO THEM. Dative of indirect object.

του ανθρωπου [ος] gen. "of man" - [THE SON] OF MAN. The genitive is adjectival, relational. For "Son of Man" see ὁ υἱος του ανθρωπου, 5:24.

του σαββατου [ος] gen. "of the Sabbath" - [IS LORD] OF THE SABBATH. The genitive is adjectival, descriptive, idiomatic / subordination, "over the Sabbath."

v6

ii] The healing of the man with the withered hand on the Sabbath, 6:6-11. Luke adds to the Markan tradition "and on another Sabbath" to make sure that the reader gets the connection with the preceding episode. A member of the congregation that morning has a paralysed hand. Luke tells us that it was his right hand, the most important hand for the majority of people.

εγενετο δε "-" - BUT/AND IT BECAME, HAPPENED. Transitional, indicating a step in the narrative to a new episode; See εγενετο, 1:8.

εν + dat. "on" - ON [ANOTHER SABBATH]. Temporal use of the preposition.

εισελθειν [εισερχομαι] aor. inf. "he went into" - [HE] TO ENTER [INTO THE SYNAGOGUE AND TO TEACH]. The syntax as for διαπορευεσθαι, "to pass through", v1; "and it happened that he went into a synagogue (aorist, punctiliar event) and taught (present, linear event)", TH. The accusative subject of the infinitive is αυτον, "he".

ξηρα adj. "shrivelled" - [AND THERE WAS A MAN THERE AND THE HAND OF HIM, THE RIGHT one, WAS] WITHERED. Predicate adjective; "was paralysed", HCSB.

v7

By now, the religious authorities know that Jesus is well able to heal someone, so what they want to know is where does Jesus get his power from; is it from God or Satan? If God is the source of Jesus' power, then his life will evidence godliness; Jesus will be a law-abiding man. Here lies the problem, in the eyes of the religious authorities, Jesus tends to disregard the most sacred of God's laws, the Sabbath. So, on this day, they watch Jesus closely for further evidence so that they can bring a charge against him, for only in the case of mortal illness is medical help permissible on the Sabbath (so they say!).

ἵνα + subj. "**for a reason**" - [BUT/AND THE SCRIBES AND THE PHARISEES WERE WATCHING CLOSELY] THAT [THEY MIGHT FIND]. Probably serving to introduce a final clause expressing purpose, "in order that they might find"

κατηγορεῖν [**καταγορεύω**] pres. inf. "**to accuse**" - *a legal ground upon which* to accuse. Introducing an object clause / dependent statement of perception, expressing what they were looking for.

αυτου gen. pro. "**Jesus**" - HIM. The genitive is adjectival, verbal, objective.

εἰ "**if [he would heal]**" - IF = WHETHER [HE HEALS / WILL HEAL]. Here serving to introduce an indirect question. Culy notes the variant future verb **θεραπεύσει**, giving the sense "Will he heal on the Sabbath?", as opposed to the present tense **θεραπεύει**, "Does he heal on the Sabbath?"

εν + dat. "**on**" - ON [THE SABBATH]. Temporal use of the preposition.

v8

Jesus confronts his opponents and acts in accord with God's law. Luke, adding to the Markan tradition, notes that Jesus' is able to read what the religious authorities are up to. This ability is not necessarily miraculous, but it is certainly highly developed.

αυτων gen. pro. "**[what] they [were thinking]**" - [BUT/AND HE KNEW THE THOUGHTS] OF THEM. The genitive is adjectival, possessive, "their thoughts", or verbal, subjective, as NIV.

τω ανδρι [**ρ ρος**] dat. "**to the man**" - [BUT/AND SAID] TO THE MAN. Dative of indirect object.

εχοντι [**εχω**] dat. pres. part. "**with**" - HAVING [THE WITHERED HAND]. The participle is adjectival, attributive, limiting "man"; "the man who had the withered hand."

αναστας [**ανιστημι**] aor. part. "**so he got up**" - [RISE AND STAND INTO THE MIDDLE, AND] HAVING RISEN UP [HE STOOD]. Attendance circumstance participle expressing action accompanying the verb "to stand"; "And he rose up and stood

there", ESV. The connective **και**, "and", may be consecutive, "so that", or inferential, "and so", as NIV; "Whereupon the man did rise to his feet and took up his stand", Cassirer.

v9

The ethical principle offered by Jesus transcends legal regulations. The law is fulfilled in doing good, rather than evil. Doing nothing is evil, cf., Jam.4:17. There is no better day than the Sabbath to display goodness, for not only is it a day when we can ponder God's goodness, it anticipates the goodness of the messianic age, cf., Deut.5:12-15, Isa.56:2.

δε "then" - BUT/AND. Transitional, indicating a step in the narrative, here a change in subject, from the disabled man to Jesus. We do need to note that Luke's use of **δε** is often less defined, eg., as a connective, sometimes coordinate, at other times adversative / contrastive.

προς + acc. "to [them]" - [JESUS SAID] TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61. "I will put a question to you", Jesus said", Barclay.

ει "- [I ASK YOU] IF = WHETHER. Often used to introduce an indirect question, here direct, rhetorical, although as Culy notes, it may only serve "to add rhetorical force to a direct question."

αγαθοποιησαι [αγαθοποιεω] aor. inf. "to do good" - TO DO GOOD [OR TO DO EVIL, TO SAVE LIFE OR DESTROY *life*] IS RIGHT, POSSIBLE = PERMISSIBLE [ON THE SABBATH]? The infinitive, along with "to do evil", "to save", and "to destroy", serves as a substantive, subject of the impersonal verb "it is permissible", but see **γραψαι**, 1:3.

v10

Jesus' opponents are obviously stunned by his ethical comment and so are left speechless. It is interesting how Luke's account doesn't mention Jesus' emotional response at this point; "Jesus looked around at them with anger and was grieved at the hardness of their heart", Mk.3:5. If Luke had a copy of Mark before him, would he leave out such a colourful fact?

περιβλεψαμενος [περιβλεπω] aor. mid. part. "he looked around" - [AND] HAVING LOOKED AROUND [*at ALL THEM*]. The NIV takes this participle as attendant on the verb "to say", "looked around and said", but it may also be adverbial, temporal, "Then he looked around", Cassirer.

αυτω dat. pro. "to the man" - [HE SAID] TO HIM [STRETCH OUT THE HAND OF YOU]. Dative of indirect object.

δε "-" - BUT/AND [HE DID AND THE HAND OF HIM WAS RESTORED]. Transitional, indicating a change in subject from Jesus to the man. "And his band hand became completely well", CEV.

v11

This concluding comment probably applies to both Sabbath episodes.

ανοιας [α] gen. "**were furious**" - [BUT/AND THEY WERE FILLED] OF ANGER, FURY, MINDLESS RAGE. The genitive is adjectival, descriptive, idiomatic / content; "filled *full of* anger."

προς + acc. "**with [one another]**" - [AND THEY WERE DISCUSSING] TOWARD [ONE ANOTHER]. Here expressing association, as NIV.

ἄν + opt. "-" - [THEY MIGHT DO]. This particle, with an optative, introduces an indirect potential question, BDF #386[1], Zerwick #346.

τῷ Ἰησοῦ [ος] dat. "**to Jesus**" - [WHAT] TO JESUS. Dative of indirect object.

6:12-16

The mission of the Messiah, 1:5-9:50

4. The acts of the Messiah, 6:12-7:50

i] The new Israel - Choosing the twelve

Synopsis

Heading for a high place, Jesus spends an evening in prayer. The next day, Jesus calls his disciples to him and selects twelve to serve in ministry with him.

Teaching

In the dawning of the messianic age, the messiah inaugurates a new people of God, a new Israel.

Issues

i] Context: See 1:5-25. Ellis argues that the episodes which make up *The Dawning of the Kingdom in the Acts of Messiah*, 6:12-7:50, serve to reveal the nature of the kingdom - who enters the kingdom and how they get in. The selection of twelve apostles, 6:12-16, identifies Israel as the "framework upon which the Israel of the new age is to be formed", Ellis, so also Creed. Jesus establishes a new spiritual Israel, and so the old Israel, with its twelve tribes, is realised in a new people of God. The apostles are the foundational members of the realised kingdom of God; the day has dawned, the new age begun.

Then follows the sermon on the plain, a teaching session which serves to reveal the promises and principles of the coming kingdom. This declaration from Jesus identifies the covenant (the promise of God's unmerited grace) as the basis of kingdom membership.

Following the Great Sermon, Luke presents four separate episodes:

- The faith of the Centurion, confirming that kingdom membership is by grace through faith;
- Life from the dead for a Widow's son, confirming that the dawning kingdom is nothing less than deliverance from death itself;
- The least in the kingdom of God is greater than John the Baptist;
- Finally, the anointing of the sinful woman confirms again that the basis of kingdom membership is by grace through faith.

ii] Structure: *The new Israel*:

Setting, v12;

The selection of the apostles, v13;

The twelve, v14-16.

iii] Interpretation:

The endorsement of apostolic authority is certainly evident in this episode and is viewed as its main teaching purpose by a range of commentators, eg., Bock, Evans, Stein Nolland (this authority is particularly evident in the first four apostle, with Peter at the top of the list), Marshall, Danker (the appointment of the twelve has "divine sanction"), Green, Fitzmyer, Johnson, Gooding

An even more substantial teaching purpose is evident in Jesus' choice of twelve apostles. The messianic restoration of Israel is implied in the choice of twelve leaders for the church. Although most of Israel's tribes had long vanished, the new Israel, like Israel of old, will be complete in its representation of the people, for the realisation of the kingdom of God. As Ellis puts it, the appointment of the twelve represents "the reconstitution of Israel. That is, the apostles constitute the twelve-tribe framework upon which the Israel of the new age is to be formed." So also: Creed, (Jesus is "the messianic king" over "the twelve tribes of Israel"); Bovon ("One wonders whether Luke might be following the establishment of Israel on Sinai as a model of his portrayal of this phase"); Geldenhuys ("The ancient chosen people as a whole firmly refused to accept Jesus as their promised Redeemer. So the new people of God must be called into being out of the faithful *remnant* among the Jews"; Caird (the twelve "correspond to the twelve tribes of the old Israel", they are "the symbolic nucleus of the new people of God").

Tinsley nicely encapsulates the selection of the twelve as a representation the messianic restoration of Israel. "The choosing of a group of twelve suggests that Jesus may have seen himself and the Twelve as called to enact God's establishment of the kingdom through his Messiah and the twelve attendants of the new Israel. In them, people could see a dramatization of the Old Testament picture of God bringing the twelve tribes of Israel to the promised land. This is how he pictures the kingdom in its final glory; they will 'sit on thrones as judges of the twelve tribes of Israel' (Lk.22:30). He and the Twelve are signs of the presence of the kingdom to the eyes of faith."

iv] Synoptics:

Again, the record of Jesus' selection of the twelve is similar in all three synoptic gospels, but of course, with a range of interesting differences. Matthew's placement of the episode evidences his own thematic / theological treatment of the gospel tradition, Matt.10:1-4, whereas Mark, 3:13-19, and Luke tend to align, except that Mark introduces the episode with a general overview of Jesus' ministry, Mk.3:7-12, as opposed to Luke,

who follows up the episode with a similar overview of Jesus' ministry, a ministry overview which serves to introduce the Great Sermon, Lk.6:17-19.

Unlike Mark, Luke makes a point of setting the selection of the twelve in the context of prayer, and from a wider group of disciples, and also in giving them the title of **αποστολους**, "apostles". Luke seems to be emphasising the divine appointment of the twelve as foundational leaders of the Christian church. Interestingly, Luke does not record the Markan tradition of the purpose of their selection, namely, "that they might be with Jesus, preach, and have authority over demonic powers." If Luke had such a statement in front of him, would he leave it out?

As for the list of the apostles, the order of all three synoptic gospels is slightly different. This is also the case for Luke's list in Acts 1:13. The major difference is that Luke has Judas, son of James (ie., Jude), instead of Thaddaeus. They are probably one in the same person, although Fitzmyer disagrees. He thinks that by the time Luke is writing his gospel, "people no longer could recall who once constituted the twelve", certainly when it came to the lower-ranked apostles; see v16.

Text - 6:12

The New Israel, v12-16. Luke is not shy when it comes to his Sinai allusions. Like Moses of old, Jesus goes up on the mountain to pray - to meet with God. He has his trusted friends, a selection of twelve apostles, aligning with the twelve tribes of Israel. Like Moses, Jesus will come down from the mountain to those gathered below, and provide the new Israel with a new law - "Blessed are you who are poor, lost, broken, humbled before God, for the kingdom of God is yours."

εγενετο δε "-" - BUT/AND IT HAPPENED. Transitional; see **εγενετο**, 1:8.

εν "-" - IN [THESE DAYS]. Temporal use of the preposition.

εξελθειν [ερχομαι] aor. inf. "[Jesus] went out" - [HE] TO GO OUT [INTO THE MOUNTAIN]. The infinitive is epexegetic, specifying what happened, but see **διαπορευεσθαι**, 6:1.

προσευξασθαι [προσευχομαι] aor. mid. part. "**to pray**" - TO PRAY. The infinitive is adverbial, final, expressing purpose, "in order to pray."

ἦν διανυκτερευων [διανυκτερευω] pres. part. "**spent the night**" - [AND] HE WAS SPENDING THE NIGHT. The imperfect verb to be with the present participle forms a periphrastic imperfect construction, possibly emphasising durative aspect; "throughout the night he persevered in his prayer to God", Cassirer.

εν + dat. "[praying]" - IN [PRAYER]. Adverbial use of the preposition, modal, expressing the manner of spending the night, as NIV.

του θεου [ος] gen. "**to God**" - OF GOD. The genitive is adjectival, verbal, objective, as NIV.

v13

The disciples come to Jesus, and from this larger group, Jesus selects twelve whom he names apostles. Mark simply has "he called his disciples and appointed twelve." Luke seems inclined to give "the twelve" the title "apostles". When it comes to replacing Judas with Matthias, the requirements are that the candidate has sat under Jesus' ministry, has witnessed the risen Christ, and stands commissioned by Jesus to preach the gospel. Yet, Luke in Acts seems to drift from these apostolic qualifications, because he will later call Paul and Barnabas apostles. Paul argues strongly that he is an apostle, miraculously commissioned and sent to the Gentiles. However the early church viewed the apostolate, Jesus' *sent-ones* are confined to the first century, with their role as Jesus' witnesses fulfilled in the *kerygma*, as recorded for posterity in the four gospels. The ministry function of the apostles is taken over by those with gifts of ministry, such as pastor-teacher, evangelist, with their leadership role taken over by the **πρεσβυτερος**, "Elder / Presbyter / Bishop".

ότε "when" - [AND] WHEN [DAY BECAME, HAPPENED]. Temporal conjunction introducing a temporal clause.

εκλεξαμενος [εκλεγομαι] aor. mid. pat. "**chose**" - [HE CALLED OUT, ADDRESSED = SUMMONED THE DISCIPLES OF HIM AND] HAVING CHOSEN. The NIV treats the participle as attendant on the verb "to call"; "he called his disciples and chose from them" This translation is simple and to the point, although the presence of **και** implies that the participle is adverbial, possibly temporal; "When morning came, Jesus gathered his disciples, and then he chose twelve from among them, and called them apostles."

απ [απο] gen. "**of [them]**" - [TWELVE] FROM [THEM]. Expressing source / origin, "from", or separation, "away from." Possibly partitive, as NIV.

και "**also**" - [WHOM] AND = ALSO [HE NAMED APOSTLES]. Here adjunctive, "also".

v14

Luke goes on to list the twelve selected by Jesus, v14-17

Σιμωνα [ων ωνος] acc. "**Simon**" - SIMON [WHOM AND = ALSO HE NAMED PETER]. As with all the apostles listed, "Simon" is accusative standing in apposition to "apostles". Peter is certainly the most famous of the apostles and so in every list of the twelve, he is placed first. Although Luke tends to use the name "Peter" from now on, he doesn't explain why Jesus gave him this name, cf., Matt.16:16-19.

αυτου gen. pro. "**his [brother]**" - [AND ANDREW THE BROTHER] OF HIM. The genitive is adjectival, relational. Andrew is a fisherman like his brother.

Ἰωαννην [ης ου] acc. "**James**" - [AND] JAMES [AND JOHN AND PHILIP AND BARTHOLOMEW]. Accusative in apposition to "apostles". The brothers James and John ("the beloved disciple"), the sons of Zebedee (Βοανηργες, "the sons of thunder", Mk.3:17), are Galilean fisherman like Peter and Andrew. As for Philip, in John's gospel we learn that he comes from Bethsaida.

v15

αλφαιου [υς ου] gen. "**[James] son of Alphaeus**" - [AND MATTHEW AND THOMAS AND JAMES] OF ALPHEUS. The genitive is adjectival, relational; assumed "son of." We have Matthew the tax collector, Thomas, called "The Twin" in John's gospel, and another James, not to be confused with James the brother of John, the James referred to in Mark 15:40, or James the brother of Jesus.

τον καλουμενον [καλω] pres. mid. part. "**who was called [the Zealot]**" - [AND SIMON] THE ONE BEING CALLED [A ZEALOT]. The participle is adjectival, attributive, limiting "Simon". Both Matthew and Mark call Simon "the Cananaean", a literal version of the Aramaic for a Zealot. Luke has translated the word for us. The Zealots were nationalists, with a small cohort taking up arms as freedom fighters. Of course, as we well know these days, one man's freedom fighter is another man's terrorist.

v16

Ιακωβου [ος ουρ] gen. "**[Judas] son of James**" - [AND JUDAS] OF JAMES [AND JUDAS ISCARIOT WHO BECAME A TRAITOR]. The genitive is adjectival, relational, with "son" assumed. Matthew and Mark have Thaddaeus instead. Given that the traitor Judas has his name qualified by noting his town of birth, namely "the man from *the town of Karioth*", it is quite possible that there was another disciple with the name Judas, also qualified by his father's name, who took on a *Christian* name after Judas Iscariot betrayed Jesus. Well, who wouldn't?

6:17-26

The mission of the Messiah, 1:5-9:50

4. The acts of Messiah, 6:12-7:50

ii] Promises and principles, 6:17-49

a) The happiness of Christ's disciples

Synopsis

Having called his disciples to him and selected twelve as apostles, Jesus, like Moses of old, comes down from the mountain to the people gathered below. After healing many he looks squarely at his disciples, Israel's representatives, and renews the covenant in the words of the Sermon on the Plain.

Teaching

God's unmerited grace is the basis for membership in the kingdom of God.

Issues

i] Context: See 6:12-16. *The promises and principles of the coming kingdom*, 6:17-49, is the second episode of six dealing with *The dawning of the kingdom in the acts of Messiah*, 6:12-7:50, a section that reveals the nature of the kingdom of God. In this episode, *The Sermon on the Plain*, we learn that covenant inclusion rests on grace and not works of the law. For preaching purposes, the episode is divided into three parts:

- The beatitudes and woes, v17-26;
- Jesus' teaching on love and mercy, v27-38;
- Three sets of illustrative sayings and parables on the human condition and thus the need for grace, v39-49.

ii] Structure: *The blessings and woes*:

Setting, v17-19;

Four beatitudes, v20-23:

"blessed are you who are poor"

"blessed are you who hunger now"

"blessed are you who weep now"

"blessed are you when people hate you,"

Four woes, v24-26;

"woe to you who are rich"

"woe to you who are well fed"

"woe to you who laugh now,"

"woe to you when everyone speaks well of you"

iii] Interpretation:

See Excursus on the Great Sermon.

Commonly known as the Sermon on the Mount, for Luke it is the Sermon on a Plain. Like Moses, Jesus comes down from the mountain to speak to the people gathered on the plain and there he restates the substance of the covenant between God and his people Israel.

So, in line with the Abrahamic covenant which promised a people blessed before God, and extended in the Sinai covenant, as detailed in the book of Deuteronomy, Luke records Jesus' covenant renewal statement. The passage before us consists of the blessings and cursings. The blessings and cursings define the characteristics of those who are welcomed as members of the kingdom and those who stand outside it. Happy are those who are the broken / lost remnant of Israel, the poor, hungry, weeping and hated, "Yours is the kingdom of God", but woe are those who find their blessings in this age, the rich, full, laughing, and spoken well of, you have already received your reward.

The blessings and the cursings: The blessings and cursings / woes clearly differentiate the two central participants in Luke's gospel - those who are sick and in need of a physician, and those who are well and have no need of a physician, 5:31-32. "I have come to call not the righteous but sinners to repentance." The blessings and woes identify those who are welcomed as members of the kingdom and those who stand outside. The specified characteristics are neither conferred by God, nor are they effort based, nor are they actual physical descriptors, rather they employ the Old Testament imagery of Israel's enslaved / exiled remnant people, as opposed to faithless / self-righteous Israel.

The characteristics of the blessed represent the lost of Israel, exiled, enslaved, impoverished, persecuted, awaiting the day of their redemption, their vindication (possibly with the sense of "righteousness" in Matthew). Jesus now addresses his disciples as the lost of Israel who recognise in Jesus the realisation of Israel's redemption. To his disciples Jesus announces the fulfilment of their eschatological hope: in Jesus theirs is now the kingdom, they will be filled, they will laugh and great will be their reward.

The characteristics of the cursed, on the other hand, represent that other part of Israel that has no association with the remnant, those who persecute the prophets, proclaim peace where there is no peace, who are contented now, filled now, but who, like the elder brother in the parable of the Prodigal Son, are lost in themselves, lost in self-righteousness, and therefore have no part in the dawning kingdom.

In terms of Biblical theology, here we have the characteristics of those who are admitted as members of Christ's kingdom, along with the fate of those who have no share in His salvation.

iv] Synoptics:

See 3:1-20. Like Mark, Luke records a summary of Jesus public ministry, although Mark has it before the selection of the twelve, whereas Luke has it after, introducing the Sermon on the Plain. The accounts differ somewhat, in fact they supplement each other.

When it comes to the beatitudes, it is usually argued that both Matthew and Luke use Q as their source, although as already noted, Q probably is not a documentary source, but rather primarily the extant Aramaic oral traditions of the early church. This can explain many of the differences between Matthew and Luke, given that larger blocks of teaching material are not as easily preserved in their original shape, as are narratives, sayings or pronouncement stories. Of course, Luke may have used Matthew, as well as Mark (the two document theory), but this is very unlikely; See Drury, *Tradition and Design in Luke's Gospel*, 1976, for the two document theory.

Bock nicely summarises the differences between Matthew and Luke:

- Luke has four beatitudes, Matthew eight;
- Luke changes Matthew's order, 1, 4, 2, 8;
- Luke uses a second person address, Matthew uses the third person;
- Unlike Luke, Matthew exegetes the qualities, eg., Luke has "poor" and Matthew has "poor in spirit."
- Luke adds four woes / cursings. We have hints of this tradition elsewhere, Mk.4:24b, Matt.5:38-48, 7:1-2, 12,

Although it is likely that Luke edits the received tradition for his Greek readers, it would seem that the tradition he has of the beatitudes is somewhat different to the tradition available to Matthew. Luke's version is shaped by the blessings and cursings format of the Deuteronomic covenant, while the identifiers "poor / hungry / weeping / hated" single out the oppressed remnant of Israel, the lost awaiting the eschatological fulfilment of the kingdom of God.

Interestingly, Luke's use of the second person "you" is not just different to Matthew, it doesn't reflect Old Testament precedence (most often 3rd. person). Marshall, also Bovon, argues that the Lukan tradition is likely to be closer to the original, with the Matthean tradition adjusted to Old Testament precedence. It is interesting how the application of the *blessing* of persecution becomes "blessed are you" in Matthew 5:11-12. In Luke,

Jesus' words are directed specifically to the disciples; "Looking at his disciples he said", v20.

It also seems likely that Matthew's beatitudes come with editorial explanations, such that "the poor" becomes "the poor in spirit", etc. Yet, the difference in the wording between the beatitudes in Luke, and in Matthew's *spiritualisation* of the beatitudes, doesn't alter the message that much, although many commentators would disagree. Luke's failure to offer a *commentary* to the beatitudes is not an attempt to glorify poverty, hunger, grief and persecution, rather, like Matthew, he glorifies emptiness before God, the emptiness that only God can fill, the emptiness of lost Israel, and by extension, lost humanity. The blessings of the kingdom belong to a certain type of person, a person with certain characteristics, a person with a healthy discontent as to their standing before God that leads them to yearn for the "wealth, the satisfaction, the consolation and the comradeship of the kingdom", Caird.

v] Homiletics: *Am I blessed?*

The beatitudes have always worried me because if God blesses the people who do it rough in this world, and curses those who get a good run, then I am in trouble. So, is God the God of rough times? Is he the God who redresses balances; a little here gets allot there, while allot here gets little there?

I don't think that's the way it works. Our Creator God is the God who brought his people out of slavery, a "no" people who then became his people. He is a gracious God, and that's what the beatitudes, the blessings, are all about. As Moses descended from the mountain and declared the gift of God's love ("you are my people"), so Jesus descends from the mountain and declares a similar blessing to his disciples - "blessed are you".

When we look at the substance of the blessings we are reminded that God's blessings are not just words. The blessings are all about possessing "the kingdom of God", of being eternally "satisfied" in union with God, of experiencing eternal "joy", of possessing "reward in heaven."

Yet, what marks out the blessed? It has nothing to do with worldly loss. The blessed are disciples. "Looking at his disciples, he said: blessed are you" The disciples were marked out from the crowd. They are "poor", poor in spirit, humble, broken before God and desiring, before everything else, their salvation. Theirs is a poverty hungering and thirsting for vindication; they desire to be right before God. Theirs is a poverty that weeps for their lostness in the sight of God. Theirs is a poverty of rejection, hated because they follow Jesus.

So, we friends of Jesus, with so little to commend ourselves before the living God, are welcomed by Him. Blessed are we, happy are we, fortunate are we little broken ones, because God's divine favour is now eternally ours. We are eternally rich, not because we are "voluntarily poor", but because He was voluntarily poor on our behalf.

Text - 6:17

The sermon on the plain: i] The setting - a great crowd gathers to hear Jesus and be healed by him, v17-19. Luke's *Sermon on the Plain* is introduced with signs of the kingdom - healings and the casting out of demons. On this occasion it is accentuated when it is noted of Jesus that "power was coming from him." Moses was radiant when he came down from the mountain and Jesus exudes the same wonder-working power.

καταβας [καταβαινω] aor. part. "**he went down**" - [AND] HAVING COME DOWN. The participle is adverbial, possible serving to introduce a temporal clause; "Then he came down with them", Phillips.

μετ [μετα] + gen. "**with**" - WITH [THEM]. Expressing association; obviously "with the disciples."

επι + gen. "**on**" - [HE STOOD] ON, UPON. Spatial.

πεδινου gen. adj. "**a level [place]**" - A LEVEL, FLAT [PLACE] (in contrast to what is steep or uneven). Probably an allusion to Moses coming down from mount Sinai and meeting with the people of Israel gathered on the plain below, so Plummer, cf. Ex.34:29. None-the-less, it could be a "level place" somewhere on the mountain; "he stopped at a piece of level ground", NJB. "Coming down off the mountain with them, he stood on a plain surrounded by (his) disciples", Peterson.

μαθητων [ης ου] gen. "**[a large crowd] of [his] disciples**" - [AND A CROWD MANY] OF DISCIPLES [OF HIM]. The genitive is adjectival, partitive. Rather than "a large crowd", the sense is more likely that of a major gathering of Jesus' disciples, the whole number not being that large. Presumably Jesus came to the level place with some of his disciples and met the others there. "Many other disciples were there", CEV.

πληθος [ος] "**a [great] multitude**" - [AND] A VERY LARGE NUMBER. Nominative subject of an assumed verb to-be. A great mob of people", Barclay.

του λαου [ος] gen. "**of people**" - OF PEOPLE. The genitive is adjectival, partitive.

απο + gen. "**from**" - FROM. Expressing source / origin.

Τυπου και Σιδωνος gen. "**Tyre and Sidon**" - [ALL JUDEA AND JERUSALEM AND THE COSTAL REGION] OF TYRE AND SIDON *was there*. The genitive is adjectival, epexegetic, or idiomatic / locative, "the seacoast *where* Tyre and Sidon

are located." Not implying a Gentile mission, rather the effectiveness of Jesus' mission in gathering the lost from the scattered people of Israel.

v18

οἱ rel. pro. "**who [had come]**" - WHO [CAME]. Referencing Jesus' disciples and others.

ακουσαι [ακουω] aor. inf. "**to hear**" - TO HEAR [HIM AND TO BE HEALED]. As with "to be healed", the infinitive expresses purpose; "in order to hear and be healed."

απο + gen. "**from [their diseases]**" - FROM [THE DISEASES OF THEM]. Expressing separation, "away from"; "they had come ... to have their illnesses cured", Barclay.

οἱ ενοχλουμενοι [ενοχλω] pres. pas. part. "**those troubled**" - [AND] THE ONES BEING TROUBLED, PLAGUED. The participle serves as a substantive. The release of Satan's captives is a pivotal messianic sign. "Those showing the effects of demon possession."

απο + gen. "**by [evil / impure spirits]**" - BY [UNCLEAN SPIRITS WERE BEING HEALED]. Here the preposition expresses agency - a rare usage replacing ὑπο; "those troubled with / by unclean spirits."

v19

εζητουν [ζητω] imperf. "**tried [to touch]**" - [AND ALL THE CROWD] WERE SEEKING. The imperfect indicating ongoing action, probably iterative, repetitive action, or possibly attempted action, "the crowd was trying to touch him."

απτεσθαι [απτομαι] pres. inf. "**to touch [him]**" - TO TOUCH, SEIZE, GRASP. The infinitive is complementary, completing the sense of the verb "were seeking."

αυτου gen. pro. "**him**" - HIM. Dative of direct object after the verb "to touch."

οτι "**because**" - BECAUSE. Introducing a causal clause explaining why people in the crowd were trying to touch Jesus, as NIV. Possibly governing both verbs, "was going out" and "was healing", although "Jesus" may be the subject of the imperfect verb "was healing"; "for power issued from him, and he healed them all", Barclay.

εξηρεχετο [εχερχομαι] imperf. "**[power] was coming**" - [POWER] WAS GOING OUT. Imperfect expressing ongoing action, durative. The power referred to here is "the power of the Lord", 5:17, the power that derives from God and completes his will. The words may describe an actual evidence, aura etc., alluding to the power evident in Moses when he came down from Mount Sinai - his face shone.

παρα + gen. "**from**" - FROM [HIM]. Expressing source; "out from beside."

v20

ii] The beatitudes / blessings - good news for the poor, the hungry, the weeping and the persecuted, v20-23. Luke tells us that Jesus now specifically addresses the disciples; he actually fixes his eyes upon them and says "privileged are you." They are privileged before God because they are "the poor". Some commentators interpret this poverty, as with hungering and weeping, in a socioeconomic way, but this is a spiritual poverty. "The poor" are God's servant people, the righteous remnant of Israel, scattered, lost, enslaved and broken before God. The "poor" remnant of Israel yearns to be restored to God, they hunger and thirst for their vindication, they weep for their state of loss. So right now, because the disciples have reached out for God's mercy in Christ, all the privileges of the covenant, and of God's eternal reign, are theirs. As a consequence, they will be satisfied with the fullness of God's blessings; divine joy will be eternally theirs. Of course, in this age, God's servant community faces marginalisation. Yet in a sense, marginalisation is a privilege. Rejoice, for it but heralds the day of eternal reward.

και αυτος "-" - AND HE. Transitional, indicating a change is subject back to Jesus.

επαρας [επαρω] aor. part. "**looking at**" - HAVING LIFTED UP [THE EYES OF HIM TOWARD THE DISCIPLES OF HIM WAS SAYING]. The participle is adverbial, probably introducing a temporal clause, while the "lifted up" most likely describes a focused stair; "then, fixing his eyes on his disciples", NJB.

μακαριοι adj. "**blessed are you**" - BLESSED, HAPPY, CONTENTED, FORTUNATE *are*. Rather than a secular "lucky the person", an Old Testament wisdom background to the term is more likely. So, the word expresses God's favour toward a person; "privileged are you before God"

οι πτωχοι adj. "**the poor**" - THE POOR. Adjective used as a substantive, subject of an assumed verb to-be. "The pious poor who look to and depend on God", Bammel, pushes in the right direction = Matthew's "poor in spirit." The intended sense is surely religious / spiritual: the meek and humble, broken before God, the lost of Israel, the persecuted remnant. An economic sense cannot be excluded, but most likely images Israel's righteous poor, those faithful to the law and thus disadvantaged by the less pious rich. Bock unites the spiritual with the economic: "blessed are you materially poor, who nonetheless look to God and his promise, for the kingdom is yours", although this seems unlikely.

οτι "**for**" - BECAUSE. Introducing a causal clause explaining the why "you" are favoured, blessed; "you are privileged because " "In their poverty the poor can indeed be happy, because they know that the kingdom of God is there for them", Bovon

ὕμετρα adj. "**yours**" - YOURS. The singular 2nd. person possessive adjective is emphatic by use, as opposed to Matthew's "theirs"; "blessed *are you* poor, for yous is the kingdom of heaven."

ἔστιν [εἰμι] pres. "**is**" - IS. The present tense indicating the disciples present possession of the kingdom, but note that in the following beatitudes, although the blessing is "now", the full realisation of this blessing is future, establishing a *now / not yet* dichotomy. Nolland brings out the present tense in his translation of Matthew's "poor in spirit"; "Good fortune now to the poor in spirit! For theirs is the kingdom of heaven."

τοῦ θεοῦ "of God" - [THE KINGDOM] OF GOD. For Luke, the kingdom is something we possess and thus enjoy; it entails "all the blessings that are brought by the eschatological rule of God", Nolland. The genitive "of God" is usually classified as verbal, subjective, where "kingdom" = rule, although adjectival, possessive should not be discounted; see **τοῦ θεοῦ** 4:43.

v21

In this, Luke's second and third beatitude, the temporal indicator **νῦν**, "now", indicates the present condition of God's faithful remnant people; the disciples are this way now - they are hungering now, they are weeping now. It is possible that these are conditions / characteristics / descriptors of the poverty of "the poor". Interestingly, whereas being "poor" brings with it the present realisation of the kingdom, being those who hunger and weep brings with it the future blessings of the kingdom; "you will be filled", "you will laugh".

οἱ πεινῶντες [πεινῶ] pres. part. "**who hunger**" - [BLESSED *are*] THE ONES HUNGERING. The participle serves as a substantive, nominative subject of an assumed verb to-be. Matthew's "hunger and thirst for righteousness", probably in the sense of "vindication", encapsulates the substance of the hunger. It is the hunger of lost Israel for the putting down of the enemy and the uplifting and blessing of the people of God in the eschatological kingdom. "Blessed are you who sense your lack and depend on God, for God shall accept and reward you in the consummation", Bock.

νῦν adv. "**now**" - NOW. Temporal adverb serving to emphasise the future sense of the following clause.

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why those who hunger are blessed.

χορτασθησθε [χορταζῶ] 2 pl. fut. pas. "**you will be satisfied**" - YOU WILL BE FILLED, SATIATED, RECEIVE ALL THAT YOU NEED. A divine passive; God does the filling. "Satisfied" in the sense of entering the kingdom and participating in the totality of its blessings. The image of fed and watered conjures up the Old Testament image of sharing in the blessings of the promised land, a land flowing

with milk and honey. On entering the promised land, a man will sit on his back porch, under his grape vine, well satisfied. Although the prophets replay the promised economic blessings of the kingdom, they increasingly spiritualise them, eg. Ezekiel's description of the stream flowing from the sanctuary of the new temple with its healing waters and abundant produce, chapter 47. Jesus makes this point well when he says "my kingdom is not of this world." None-the-less, it should be noted that many commentators are loath to remove an economic interpretation, eg. Bock: "It is important to note that the hungry has both socioeconomic and religious overtones and that errors of interpretation occur when either element is removed." Ellis and others disagree; "a religious, and not an economic status, is primarily in view."

οἱ κλαιοντες [κλαιω] pres. part. "**who weep**" - [BLESSED *are*] THE ONES WEeping, MOURNING, SORROWING. The participle serves as a substantive. "Weeping with the affliction of the exile", Nolland. "Blessed are you who suffer scorn and pain as you identify with God and depend on him, for you shall be fully welcomed by him at his tale and shall rejoice", Bock.

γαλασετε [γελαω] fut. "**you will laugh**" - [BECAUSE] YOU WILL LAUGH, FEEL GLAD. Referring to "the joy that the kingdom of God will bring into the lives of human beings", Fitzmyer.

v22

Interesting changes take place with the fourth beatitude: it is longer and more detailed; there is a tense change from what the disciples are "now" to a future when; and the religious nature of the disciples' situation is spelled out in the terms of persecution due to their association with Jesus. The expansion of this beatitude is probably due to the fact that it serves as a dramatic conclusion to the beatitudes.

ὅταν + subj. "**when [men hate you]**" - [BLESSED ARE YOU] WHEN [MEN HATE YOU]. This conjunction with a subjunctive verb forms an indefinite temporal clause. Here the blessing is not "because" people hate you, ie., causal, but rather temporal, "whenever people are hostile toward you." Probably in a religious context, so "curse you."

αφορισωσιν [αφοριζω] aor. subj. "**they exclude**" - [AND] THEY OSTRACISE, EXCLUDE, DIVIDE, OUTLAW *you*. Here probably in the sense "excommunicate", probably from the synagogue, although Bock argues for the more general "ostracise."

ονειδισωσιν [ονειδιζω] aor. subj. "**insult**" - [AND] THEY INSULT, REPROACH, HEAP INSULTS ON, REVILE *you*. "Slander and verbally attack", Bock.

εκβαλωσιν [εκβαλλω] aor. subj. "**reject**" - [AND] CAST OUT, THROW OUT = SCORN, DEFAME [THE NAME OF YOU = THE PERSON = REPUTATION]. The sense is

of banning even the mention of a person's name. As my grandfather would put in 1st World War terminology, "they ought to be shot and their cloths burnt (usually referring to politicians!)", i.e., all evidence of their existence removed.

ὡς as [evil] - AS [WICKED, EVIL, INFAMOUS]. Here expressing a characteristic quality, so not "like something infamous", but actually "infamous". With the accusative noun **πονηρον**, "wicked", it serves as the accusative complement of the direct object "the name", as NIV; "When they denounce your very name as something infamous", Cassirer.

ἐνεκα + gen. "**because of**" - BECAUSE OF, ON ACCOUNT OF. Introducing a causal clause explaining the reason why people may defame a disciple. Matthew has "because of me." "Because you are loyal to the Son of Man", Phillips.

του ανθρωπου [ος] gen. "**[the Son] of Man**" - [THE SON] OF MAN. The genitive is adjectival, relational. This messianic title is favoured by Jesus, possibly due to its illusive nature (the phrase can just mean "man"), but more so due to its eschatological fit. Jesus is Daniel's coming Son of Man, the one who comes to the Ancient of Days, and in the presence of whose eternal reign all knees will bend. See **ὁ υἱος του ανθρωπου**, 5:24.

v23

χαρητε [χαρω] aor. pas. imp. "**rejoice**" - REJOICE, BE HAPPY. Describing a sense of wellbeing.

εν + dat. "**in [that day]**" - IN [THAT DAY]. Temporal use of the preposition; "when that happens", TH.

σκιρτησατε [σκιρτω] aor. imp. "**leap for joy**" - [AND] LEAP, DANCE FOR HAPPINESS, JOY. The aorist indicating punctiliar action, although it would be normal to use an aorist for future action, as here.

γαρ "**because**" - FOR, BECAUSE. Rather than **ὅτι** for the first three beatitudes, this beatitude uses **γαρ** to introduce a causal clause explaining why the persecuted disciple is **μακαριοι**, "blessed", namely, because eternal reward is theirs. Stated as an encouragement, not as an offer of reward for certain behaviour.

ιδου "-." - LOOK, PAY ATTENTION, BEHOLD. Serving to introduce and emphasise the clause; "for know this assuredly that you will have a great reward in heaven."

ὁ μισθος [ος] "**reward**" - THE REWARD, WAGES [OF YOU]. Nominative subject of an assumed verb to-be. A recompense based upon what a person has earned and thus deserves.* The reward is possibly divine approval, "you can be glad when it happens, skip like a lamb if you like! for all heaven applauds", Peterson. Yet, it is more likely that the reference here is to the immanent eschatological fulfilment of all things which, because of its wonder and nearness,

blunts the pain of our present circumstances. "Your reward in heaven is magnificent", Phillips.

εν + dat. "**in**" - [is GREAT] IN [HEAVEN]. Expressing space / place.

γαρ "**for**" - FOR. Introducing a second causal clause explaining why the persecuted believer is "blessed", namely, "because" they are in good company.

κατα + acc. "**[that is] how**" - ACCORDING TO [THE SAME THINGS]. Expressing a standard; "in just the same way", Fitzmyer.

τοις προφηταις [ης ου] dat. "**to the prophets**" - [THE FATHERS OF THEM WERE DOING] TO THE PROPHETS. Dative of indirect object. The imperfect verb "were doing" is classified as customary by Thompson.

v24

iii] The cursings - bad news for the rich, the full, the laughing and the well-spoken of, v24-26. Matthew does not have woes and his 8 beatitudes become 4 in Luke with 4 corresponding woes. Luke's fourth woe is not expanded like his fourth blessing, although Bovon views it as a "clever imitation." Given the impression left by Matthew's beatitudes, Luke's "woes" seem out of place, but they do align with the blessings and cursings of the Deuteronomic covenant. It is likely that the woes serve a contrasting function and are not actually directed to those "who had come to hear him." As is the case for a negative proposition in a counterpoint construction, they serve only to emphasise the positive. As Nolland puts it, "despite the second person address ("to you"), those against whom the woes are directed are presumed absent." So, the sense is "You are blessed, unlike those facing woe."

πλην con. "**but**" - BUT, NEVERTHELESS. Strong adversative. "On the contrary."

ουαι "**woe**" - ALAS, DISASTER, HORROR. Expressing intense distress, possibly related to immanent divine judgment. "Unfortunate are you", "tragic is the fate of you who", Barclay.

υμιν dat. "**to you**" - TO YOU. Dative of interest, disadvantage; "alas for you." Unlike the opening beatitudes, Luke this time supplies the 2nd person pronoun, "you".

τοις πλουσιοις dat. adj. "**who are rich**" - THE RICH ONES. Adjective used as a substantive, standing in apposition to the dative "to you." If we have treated "the poor" as a religious descriptive then obviously "the rich" must be treated in the same way, rather than treating the phrase as an economic descriptor, eg., "rich" = those who "have used their wealth to purchase their own comfort, and have not used their wealth to help the needy", Marshall. The rich are those who are not rich toward God, they have not laid up treasure in heaven. The Pharisees serve as good examples of "the rich"; their self-righteous status gives them self-security and

comfort. As with "the poor", there is an incidental economic component, but it is primarily used as an Old Testament allusion to the prosperity of unrighteous Israel. Certainly, the Pharisees were generally blessed with this world's goods, making them first century proponents of a prosperity gospel. So, the rich are those who are satisfied with the good life they now live and see no need to secure for themselves treasure in heaven. "It's trouble ahead if you think you have made it, what you have is all you'll ever get", Peterson.

ὅτι "for" - FOR, BECAUSE. As with the beatitudes, serving to introduce a causal clause explaining why it is "woe to you" the rich, namely, "because" you already have your full.

ἀπεχετε [ἀπεχω] pres. "**you have already received**" - YOU ARE RECEIVING, OBTAINING, HAVING IN FULL. The present "receiving", implicit in the verb, can be emphasised with the addition of "already", as NIV. "You have received all the comfort you will ever get", Barclay.

ὑμῶν gen. pro. "**your**" - [ENCOURAGEMENT, CONSOLATION, COMFORT = FULL PAYMENT] OF YOU. The genitive is usually treated as adjectival, possessive, as NIV, although verbal, objective is possible, so Culy.

v25

Luke uses the same format for the second and third woe as he does for the second and third blessing. Being well fed and happy seem to serve as descriptors of being rich, as hungering and weeping are descriptors of being poor. Again, we have "now", such that "the rich" are fulfilled in the present, with the consequences destined for the future / eschatological.

οἱ ἐμπεπλησμενοι [ἐπιπλημι] perf. pas. part. "**who are well fed**" - [WOE TO YOU] THE ONES HAVING BEEN WELL FED. The participle serves as a substantive. The perfect expressing a past feeding continuing into the present; "Woe to you, you who have been filled now." "Satisfied"; "have all you want", TH.

νυν adv. "**now**" - NOW. Temporal adverb.

ὅτι "for" - BECAUSE. Causal, explaining why it is "woe to you"; as above.

πινασσετε [πεινω] fut. "**you will go hungry**" - YOU WILL HUNGER. Future expressing the sense, "there will be a time when"

οἱ γελωντες [γελαω] pres. part. "**who laugh**" - [WOE TO YOU] THE ONES LAUGHING [NOW]. The participle serves as a substantive.

πενθησετε [πενθεω] fut. "**you will mourn**" - [FOR] YOU WILL MOURN [AND WEEP]. To experience sadness or grief as the result of depressing circumstances.* Again, the inner state is the issue here; "The laughter is that of those who feel quite happy with their present lot in life. Theirs is a fool's paradise", Nolland.

v26

ὅταν + subj. "**when**" - [WOE] WHENEVER. Introducing an indefinite temporal clause, although usually translated "when" rather than "whenever".

καλῶς adv. "**[speaks] well**" - [ALL MEN SPEAK] WELL. An adverb of manner; "praise you." There is danger when "all" praise you. "When everyone sings your praises."

ὑμας acc. "**of you**" - OF YOU. An accusative of reference / respect; "concerning you."

γὰρ "**for**" - BECAUSE. Causal, as above.

κατὰ + acc. "**[that] is how**" - ACCORDING TO [THE SAME THINGS]. Expressing a standard; "in accordance with, corresponding to." "Their fathers treated the false prophets in exactly the same way", Barclay.

αὐτῶν gen. pro. "**their [ancestors]**" - [THE FATHERS] OF THEM. The genitive is adjectival, relational.

ἐποιοῦν [**ποιεῶ**] imperf. "**treated**" - WERE DOING. The imperfect carries a durative aspect expressing ongoing action.

τοῖς ψευδοπροφηταῖς [**ἡς οὐ**] dat. "**the false prophets**" - TO THE FALSE PROPHETS. Dative of indirect object; "they were doing these things to the false prophets." This is a reference to the prophets who proclaimed peace when there was no peace (did not unsettle the status quo), prophets who did not properly declare the word of God.

6:27-38

The mission of the Messiah, 1:5-9:50

4. The acts of Messiah, 6:12-7:50

ii] Promises and principles. 6:17-49

b) Love for enemies

Synopsis

Jesus continues with the Great Sermon, expounding the law in the terms of love.

Teaching

Only in the perfect love of Christ are we able to stand approved in the sight of God, and this by grace through faith.

Issues

i] Context: See 6:17-26.

ii] Structure: *Jesus' teaching on love and mercy:*

The command to perfect love, v27-28;

"love your enemies"

Four illustrations of perfect love, v29-30;

The golden rule, v31;

"do unto others as you would have them do unto you."

Three examples of imperfect love, v32-34;

Sayings on divine reward for perfect love, v35-36:

"love your enemies, ... then your reward will be great...."

"be merciful, just as your Father is merciful."

Righteousness and recompense, v37-38:

"judge not and you will not be judged; condemn not"

"give and it will be given to you"

iii] Interpretation:

See Excursus on the Great Sermon.

The Great Sermon / covenant renewal statement, now focuses on the Law, particularly the command to love our neighbour, even our enemy. Jesus explains that the central demand of neighbourly law is that we love unreasonably. As with the Sinai covenant, the demands of the Law expose our need for a righteousness that is given as a gift of grace rather than a righteousness earned by obedience. There is a sense where the demands of the law guide the life of a child of God, but above all, they force a reliance

on the fundamental truth of the covenant, as revealed to Abraham, that the promised blessings of the covenant are realised by grace through faith. So, in fulfilling / completing the Law, Jesus expounds the law of love in the terms of an ideal, an ideal which exposes sin and thus drives the hearer to rest in faith on God's mercy.

The function of Law in the Great Sermon. As already indicated in the Introductory Notes on the Great Sermon, Jesus uses the commands to love in much the same way as the ten commandments are used in the Sinai covenant. At one level, Jesus' sayings on love give direction to the Christian life - faith produces the fruit of love. Yet, on another level, they serve as absolute eschatological ethical demands which leave us without excuse in the sight of God, and this because such love is beyond us. Just as the ten commandments forced faithful Israel to rely, not on their own righteousness, but on the faith of Abraham, a faith in the mercy of God, so Jesus' teachings on love force us to not rely on our own self-righteousness, but on Jesus' faithfulness. It is the poor *in spirit* who are blessed, for theirs is the kingdom of God. It is only in the perfect love of Christ that we are able to stand approved in the sight of God, by grace through faith.

iv] Synoptics:

See 3:1-20. Jesus obviously preached numerous sermons, but in the memory of the disciples there was a particular Great Sermon, the sermon on the mount / plain. It is likely that this sermon adopted the form of a covenant renewal statement in the tradition of the book of Deuteronomy, as summarised in the Ten Commandments. The prologue serves as a fundamental statement of grace, namely, "I am the Lord your God who brought you out of the land of slavery." That the Great Sermon began with the beatitudes is a fact likely to be engraved on the disciples' memory, so also the command to love, and the illustrative application found in v47-49, similarly used in Matthew's record of the sermon.

Both Luke and Matthew take this received frame of the sermon and then develop it by stitching together a series of independent sayings of Jesus, along with a number of appropriate parables. Matthew, of course, draws together an even wider selection of material to develop his version of Jesus' covenant renewal document. There are commentators who think that Matthew devised some of this material himself, but we are best to follow Jeremias, *New Testament Theology: The Proclamation of Jesus*, 1971, who argues that most of Matthew's material is traditional.

The selection of sayings on perfect love provides the content of the passage before us. Matthew's development of neighbourly law is quite

extensive, covering 5:21-48. Luke focuses on love itself, with his saying material generally aligning with Matthew 5:38-48. This alignment of sayings indicates an earlier stitching of the material for catechetical purposes, given that it is unlikely that Jesus would preach a sermon consisting of a series of sayings. None-the-less, many conservative commentators argue that the material originates from the sermon delivered by Jesus. Bock suggests that the difference between Luke and Matthew is the result of Jesus preaching the sermon more than once. Notwithstanding how this tradition came to us, it is likely that all of it has its roots in Jesus.

Bock nicely summarises this saying material in Luke with reference to its position in Matthew:

love your enemies, Matt.5:44;
turn the cheek, Matt.5:39;
give your tunic, Matt. 5:40;
give to the one who asks, Matt.5:42;
ask not from the one who takes, -;
the golden rule, Matt7:12;
if you love only those who love you, Matt.5:46;
if you do good only to those doing good to you, Matt.5:47???
if you lend to receive, -;
love and expect nothing in return; Matt.5:44;
reward is great in heaven, Matt.5:45;
be merciful as ..., Matt.5:48.

v] Homiletics: *Perfect compassion*

Earle Ellis in his commentary on Luke states: "the effect of Christian love in a person is in exact proportion to their practice of it." That is, the measure in which a believer receives God's grace is in direct proportion to their practice of graciousness toward others. Inevitably, the demand for such love serves to undermine any notion of self-righteousness. Who is there that can be "merciful, just as (our) Father is merciful"? If the "measure we use" is the measure we get, then we are in trouble when we have to face up to the day of judgment. We are in dire need of receiving a gracious mercy from God that transcends our constant failure. "So here is the sum of it, you will get in return exactly the proportion you give."

A gospel presentation - good news for "the poor" - built on the hymn "My hope is built on nothing less than Jesus' blood and righteousness."

Today, I want you to know that, because you have put your trust in Jesus for your eternal salvation, you are eternally loved by God, accepted by God, forgiven by God. Now that we know that God loves us, devoid of

any conditions, there is something we all need to do - be kind, be considerate, be accepting, be forgiving.

Text - 6:27

The central demand of the Law - Love unreasonably, v27-38: i] Love, rather than curse, v27-28 (cf., Matt.5:43-48 - Matthew's pushes the ideal, especially with "be perfect as your heavenly Father is perfect"). In the Qumran commune, a first-century community that existed beside the Dead Sea, the members were taught to "hate all the sons of darkness." Jesus, on the other hand, demands nothing less than perfect divine love. Rather than loving the lovely one, Jesus calls on us to love the unlovely one. For the child of God in possession of the kingdom, awaiting the joy of its full realisation, this command reminds us that our imperfection is nothing in the perfection of Christ - only Jesus can love the unlovely. Yet, he would have us be what we are in him, be him to the world around us, and so we love, although always imperfectly.

αλλα "but" - BUT. Possibly adversative as NIV, so Bock, although more likely a transitional marker here and therefore best left untranslated.

τοις ακουουσιν [ακουω] dat. pres. dat. "who hear / who are listening" - [but i say to you] the ones listening. The participle is adjectival, attributive, limiting "you", dative in agreement with the indirect object **υμιν**, "to you", of **λεγω**, "I say." Jesus now addresses, not just the disciples, but all who hear him, so Nolland. "I tell you my hearers", Moffatt. Although it is possible that Jesus is still addressing the disciples, "you to whom I am talking", TH.; "to you who are ready for the truth", Peterson; "but to you whose ear I have", Rieu.

αγαπατε [αγαπαω] pres. imp. "love" - LOVE, BE COMPASSIONATE TOWARD. The present tense, being durative, may indicate ongoing action, but it is likely used with a customary sense.

υμων gen. pro. "your" - [THE ENEMIES] OF YOU. The genitive is adjectival, relational. The "enemies" are most likely the critical, judgmental, self-righteous brother, and certainly in NT. times, a fellow Jew opposed to Jesus.

καλως adv. "[do] good" - [DO] GOOD. Adverb of manner; "act kindly." Note the parallelism in the four clauses found in v27-28, and the lack of any coordinating conjunctions (asyndeton). Doing good, as with blessing and praying for, v28, exegetes the type of love required by God. All are highly personal inward acts toward another; it is an active love, it involves "the active pursuance of the enemies good", Nolland. "Behave kindly towards", TH.

τοις μισουσιν [μισεω] dat. pres. part. "to those who hate" - TO THE ONES HATING [YOU]. The participle serves as a substantive, dative of indirect object. As for the "enemies", see above.

v28

ευλογειτε [ευλογεω] pres. imp. "**bles**" - BLESS. The present tense, being durative, may serve as a call for habitual action, but is more likely used to indicate a customary sense, i.e., as a general precept. Probably not in the sense that we do the blessing, but rather seeking God's blessing for them; "call down blessings on those that curse you", Rieu.

τους καταρωμενους [καταραομαι] pres. part. "**those who curse [you]**" - THE ONES CURSING [YOU]. The participle serves as a substantive, accusative direct object of the verb "to bless."

περι + gen. "**[pray] for**" - [PRAY] FOR. Expressing reference / respect, "with reference to, concerning", or as NIV, advantage, "on behalf of, for."

των επηρεαζοντων [επηραζω] gen. "**those who mistreat**" - THE ONES MISTREATING, ABUSING [YOU]. Participle functioning as a substantive; "those who threaten you." "Pray for everyone who is cruel to you", CEV.

v29

ii] Four illustrations of perfect love, v29-30 (cf., Matt.5:38-42): Jesus gives four examples of limitless love offered toward an enemy in the face of their hostility. Given the context of the sermon, the enemy is probably someone within the "household of God", a self-righteous believer, or particularly, for the New Testament church, a Jew. For the New Testament church, the enemy may possibly be a persecutor of the faith, but is probably not a criminal, or corrupt government official. When it comes to the slap on the cheek, it is most likely the ritual slap given to a Christian heretic in a synagogue. So, limitless love demands that a disciple break the nexus of retaliation in the face of insult or persecution.

Is Jesus promoting passivity, and excluding self-defence? In the Great Sermon, Jesus explains the ethics of the kingdom, the ethics of heavenly perfection; he is fulfilling / completing the law. What he doesn't do is give ground-rules for self-defence, or the restraint of evil, in a corrupt society. Jesus is dealing with ideals, not practical ethics. As Thompson puts it, "these illustrations are meant to convey an overarching desire for the good of opponents that does not preclude, for example, insisting on legal procedure, warning of God's judgment and continued witness to Jesus."

τω τυπτοντι [τυπτω] pres. part. dat. "**if someone strikes**" - TO THE ONE HITTING. The participle serves as a substantive, dative of indirect object or interest, advantage of the imperative verb **παρεχε**, "turn/offer"; "offer the other also to the one hitting you on the cheek." Probably the ceremonial slap administered to a sinner / heretic at a synagogue / church, although the word seems to convey something stronger, eg., "strike, hit, beat", possibly a "violent blow", rather than a "slap", NJB.

επι "on [one cheek]" - UPON [THE CHEEK]. Spatial.

και "[the other] also" - [OFFER THE OTHER] AND = ALSO. Adjunctive, as NIV.

του αιροντος [αιρω] gen. pres. part. "**if someone takes**" - [AND FROM] THE ONE TAKING AWAY. The participle serves as a substantive, genitive after απο, "from". "From" here expresses separation, "away from"; "do not withhold your tunic from someone who takes your coat."

το ἱματιον [ον] "**coat**" - THE OUTER GARMENT [OF YOU]. Accusative direct object of the verb "to take." As with the "slap / blow", if the taking of a person's coat, cloak, is in the context of the Christian fellowship, then the allusion is to a brother whose cloak is taken as surety for a loan, but is not returned at night as required by the law. For the poor, their outer garment serves as a blanket at night. The debtor is to give their undergarment as well, giving both to their unjust brother. Suspiciously like the heaping of coals, although more properly the returning of good for evil, as opposed to passivity, or worse, revenge. This interpretation seems somewhat stretched and so extortion may be all that is intended.

μη κωλυσης [κωλεω] aor. subj. "**do not stop**" - DO NOT REFUSE, PREVENT, WITHHOLD [THE UNDERGARMENT]. Subjunctive of prohibition, forbidding the initiation of an action. A turn of speech where the action of the double negative "do not" and "withhold" stands for the positive, so "do not refuse" = "offer." "If anyone takes your coat, let him have your shirt as well", REB.

v30

διδου [διδωμι] pres. imp. "**give**" - GIVE. Again, the use of the present imperative is likely to be customary. The practice of perfect love involves giving to those who request something. No limits are placed on the request. Again, one suspects that the operation of this idealised love is within the Christian fellowship, but even so, it is impossible love.

αιτουντι [αιτεω] dat. pres. part. "**[everyone] who asks**" - TO [ALL / EVERYONE] ASKING, REQUESTING [YOU]. The participle, with its modifying adjective, "all", serves as a substantive, dative of indirect object. Of course, if we treat the adjective παντι as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone".

απο του αιροντος "**if anyone takes [what belongs to you]**" - [AND] FROM THE ONE TAKING AWAY [THE = YOUR THINGS]. As above. Note how Matthew has "borrow", illustrating Matthew's practical bent, as against Luke's idealistic bent. It is likely that the ideal is closer to the original command of Jesus, although this doesn't imply that Matthew's record is less inspired.

μη απαιτει [απαιτω] pres. imp. "**do not demand [them] back**" - DO NOT ASK / DEMAND BACK. The negated present imperative is probably customary, a general precept, here any asking back, since Jesus is addressing an ideal. In fact, the illustration in v29 makes the point that rather than asking back, one should give more; "if someone grabs your shirt, gift-wrap your best coat and make a present of it", Peterson.

v31

iii] The golden rule, v31 (cf., Matt.7:12. Note Matthew's addition, "for this is [fulfils??] the law and the prophets"). Many claim to live by this rule-of-thumb, but it is only on rare occasions we rise to the challenge. The reciprocal ethic of returning good for good has a long history in the Greco-Roman world. Jesus, on the other hand, demands the returning of good as if good is given. Note the variant, "you do to others", probably a scribal adjustment to Matthew. Again, it is likely that we have an independent saying of Jesus placed here by Luke to further emphasise the ideal of love. Although secular equivalents exist, most are reciprocal - treat others as they treat you, or even, do good to others so that they will do good to you. A scriptural origin is more likely - we are to love our neighbour as we love ourself, Lev.19:18.

και "-" - AND. Coordinative; possibly "and in short", Plummer, or better, "and further", TH.

ὁμοιως adv. "-" - LIKEWISE, SIMILARLY. Comparative adverb; "as you wish that others would do to you, do so to them", ESV.

ποιειτε [ποιεω] imp. "**do [to others]**" - DO [TO THEM]. Note the interpretation of Dihle, referred to by Nolland, where the verb is taken as indicative and the verse treated as if a summary of secular thought which is then critically examined in the following verses. An interesting approach, but is it likely? "Treat others as you would wish them to treat you", Barclay.

καθως adv. "**as**" - AS, JUST AS. Comparative; expressing a strong correspondence; "treat men (people) exactly as you would like them to treat you", Phillips.

θελετε [θελω] pres. "**you would**" - YOU WANT, WISH, WILL. Acting toward another as we wished others would act toward us, continues to pursue the ideal of love, for it demands a sensitive consideration of the other person's needs well beyond our limited capabilities. It is interesting how so many commentators argue that such consideration is possible. Only rarely do we act selflessly, and this usually in a moment of exaggerated emotion, eg. bravery in war. Thankfully, there is one who has acted selflessly on our behalf, and in his selflessness we stand. "As you wish to be treated with sensitivity to your preferences, so treat others with sensitivity to their preferences", Bock.

ἵνα + subj. "[have them do]" - THAT [THEY MAY DO]. Introducing an object clause / dependent statement of perception expressing what "you want / will", namely "that men do *good things* to you." Such dependent statements are often formed by an accusative infinitive construction, but *hina* clauses were beginning to replace such infinitival constructions. Given that an infinitive with a verb expressing desire, intention, a verb of thinking, is often classified as complementary, so the *hina* clause here may also be classified as complementary, completing the sense of the verb **θελετε**, "you want / will."

ὑμιν dat. pro. "**to you**" - TO, FOR YOU. Dative of indirect object / interest, advantage. Note the move back to 2nd person plural.

v32

iv] The nature of love is further reinforced by a series of rhetorical questions concerning reciprocal love, v32-34 (cf., Matt.5:46-47. Luke expands on Matthew's record of the tradition at this point). "Jesus provides three negative examples of the kind of love he is not talking about which is characteristic of sinners", Thompson. The shape of a love that loves enemies has little in common with the love of this age. Jew's cared for those within their own religious community. For a secular Roman, kindness was reciprocal, self-serving. Similarly, the love of caring friends is reciprocal, it provides mutual support and kindness. Yet, the love Jesus calls for is not an investment in the future, but rather a gracious kindness free from any expected return.

καὶ "-" - AND. Coordinative, as above; "and further."

εἰ + ind. "**if**" - IF [YOU LOVE]. Conditional clause, 1st class, where the proposed condition, stated in the protasis (the "if" clause), is assumed to be true; "if, *as is the case*, *then*"

τοὺς ἀγαπῶντας [ἀγαπᾶω] pres. part. "**those who love [you]**" - THE ONES LOVING [YOU]. The participle serves as a substantive, accusative object of the verb "to love."

χαρὶς [ἰς εὐχ] "**credit**" - [WHAT KIND OF, SORT OF] GRACE, FAVOUR = BENEFIT, CREDIT [IS *that*]? Here with the sense of "reward", either from man or God, but primarily from God. Possibly, "what thanks do you get", presumably again from God. "If you love only someone who loves you, will God praise you for that?", CEV. "What favour does this bring you before God?", Bock.

καὶ γὰρ "**even**" - FOR EVEN. Introducing a causal clause explaining why such behaviour is not beneficial, namely, "because" it is the behaviour of sinners; "for even sinners."

οἱ ἁμαρτωλοὶ [οὗ] "**sinners**" - SINNERS. Nominative subject of the verb "to love." Matthew has "tax collectors." In the world reciprocity is the ethical norm.

τους αγαπωντας [αγαπαω] pres. part. "**those who love**" - [LOVE] THE ONES LOVING [THEM]. The participle serves as a substantive.

v33

γαρ "-" - FOR. This variant causal conjunction is best not read.

και "**and**" - AND. Coordinative, as NIV, seems best, but possibly ascensive, "even ...".

εαν + subj. "**if**" - IF [YOU MAY DO GOOD TO]. "Good" in the sense of "any kind of practical benefit", Nolland. Conditional sentence, 3rd class, where the proposed condition has the possibility of coming true; "if, as may be the case, then" "What credit is it if you are kind to people who are kind to you", Barclay.

τους αγαθοποιουντας [αγαθοποιεω] pres. part. "**those who are good**" - THE ONES DOING GOOD TO [YOU, WHAT KIND OF CREDIT IS THAT TO YOU, AND = EVEN SINNERS DO THE SAME]. The participle serves as a substantive, accusative direct object of the verb "to do good to."

v34

και "**and**" - AND. Coordinative, as NIV.

εαν + subj. "**if**" - IF. Introducing a conditional clause, 3rd. class, as above.

δανισητε [δανειζω] aor. subj. "**you lend**" - YOU MAY LEND. Usually of lending money. Interest is not considered here, but rather the lending and repayment in full and in kind, by / to a friend, a fellow Jew. Such cannot expect divine favour.

παρα + gen. "**to those from [whom]**" - *to someone* FROM [WHOM]. Expressing source; "from beside."

λαβειν [λαμβανω] aor. inf. "**[you expect] repayment**" - [YOU HOPE] TO RECEIVE *repayment*. [WHAT KIND OF CREDIT IS *that* TO YOU]? The infinitive here would normally be classified as complementary, completing the sense of the cognitive verb "hope". It can also be taken to form an object clause / dependent statement of perception expressing what is hoped, "what you expect"; "you hope that you might receive back what was borrowed."

και "**even [sinners]**" - AND = EVEN [SINNERS]. Ascensive, as NIV.

αμαρτωλοις [ος] dat. "**to sinners**" - [LEND] TO SINNERS. Dative of indirect object.

ινα + subj. "**[expecting to be repaid]**" - THAT [THEY MAY RECEIVE]. Possibly introducing a purpose clause, "in order that"; "Even bad men lend to their fellows so as to receive back an equal amount", Weymouth. Of course, a person doesn't lend money so as to / in order to get the same sum back, but a person may lend money in order that the same favour may be returned to them. "I lend so that I might get a loan in the future", Bock. Most commentators favour this

interpretation as it continues the reciprocal ethics line. Yet, the construction may be appositional where the type of lending is explained, namely a lending where there is an expectation of repayment in full. Even sinners are willing to get into this type of lending. "Even sinners lend to sinners, when they are sure they will get it back", Barclay.

τα ἰσα "in full" - THE SAME AMOUNT. "The same sum", MM; "similar services in return", Marshall.

v35

v] Sayings on perfect love, v35-36. We have here two independent sayings of Jesus stitched together by Luke under the subject head of perfect love. They serve to build on the exhortations found in v32-33. By the use of present imperatives, disciples are encouraged to continually love, do good and lend. To this is added reciprocal reward. Reward has already been mentioned in the Sermon, "Great is your reward", but this is now spelled out. The issue of reward is a sticky one when placed next to divine grace - is there anything we can do, other than trusting in Jesus' faithfulness, worthy of divine reward? Evans nicely summarises the issue when he makes these two points: "First, reward is promised to those who act without any thought of it as a motive; Second, it is not an adjunct to the action, but is the activity in its perfected form, since it derives from the character of the God who gives it." "Reward is not repayment, it is the concrete form of God's approval", Nolland.

The sayings are not found in Matthew's version of the Great Sermon although the issue of reward is certainly present; see 6:4, 6, 18. Marshall thinks that these verses would have been present in Matthew's received tradition, but that he edited them out - they are somewhat repetitive. Some commentators argue that these two verses end the section, but the section most likely includes the two sayings on reciprocation.

πλην "but" - NEVERTHELESS, BUT, HOWEVER, IN ANY CASE. It seems likely that this conjunction is being used as nothing more than a stitching device. "You must love your enemies, you must be kind to them", Barclay.

απελπίζοντες [απελπίζω] pres. part. "[without] expecting to get anything back" - [LOVE THE ENEMIES OF YOU AND DO GOOD, AND LOAN] EXPECTING IN RETURN [NOTHING]. The participle is adverbial, modal, expressing the manner in which the action of the verb takes place. Interestingly, for NT Gk. the word usually means "to despair", so "despairing / disappointing nothing" prompting the variant, "despairing of no one", NRSV footnote. Only in later Greek is their evidence of the word meaning "to expect in return", "hope" for something "back", but obviously this is the sense here.

καὶ "and" - AND. It seems likely that this clause, introduced by **καὶ**, is exegetical, i.e., it defines the "reward", namely, the promise of divine sonship. The reward is achievable if we could indeed love our enemies, but Christ's love is perfect, and in his reward we stand as sons of God, and it is that reward we receive, by grace through faith. "You will have a rich reward: you will be sons of the Most High", REB.

ὕψιστου gen. adj. "[sons] of the Most High" - [AND THE REWARD OF YOU WILL BE GREAT, AND YOU WILL BE SONS] OF THE MOST HIGH. The adjective serves as a substantive, while the genitive is adjectival, relational. "Sons of your Father in heaven", cf., Matt.5:45. Possibly, "you will be like the Most High", Barclay, in the sense of acting in a God-like way, practicing conduct typical of the Father, but more likely defining the "reward", namely, a declaration of a person's positive standing before God / their being in a relationship with God.

ὅτι "because" - because. Usually understood here to introduce a causal clause explaining why we should show grace to the ungrateful, namely, "because this kind of love exhibits likeness to God's character", Thompson. God shows grace to the ungrateful. Why would God demand that we love our enemies? He demands it of us, created as we are in his image, because he is that way himself. "For he is kind himself to the thankless and to evil men", Rieu.

ἐπι + acc. "[he is kind] to" - [HE IS KIND] UPON [THE UNGRATEFUL AND EVIL ones]. This preposition, which is usually static, spatial, is used here instead of say **εἰς**, expressing the direction of the action, "to", because the direction is "down upon." Culy refers to BDAG which notes that the preposition is sometimes used of "feelings directed toward."

v36

This saying further summarises the command to love in the terms of an exhortation to exhibit God's merciful character. It is parallel to Matthew's "be perfect as your heavenly Father is perfect", 5:48. Some commentators argue that Luke uses it to introduce the following exhortation.

γίνεσθε [γίνομαι] pres. imp. "be" - BE. The present tense suggesting an ongoing attitude of mercy, as are also judging, condemning and forgiving in v37.

οἰκτρμονες adj. "merciful" - COMPASSIONATE. Predicate adjective; "Be compassionate as your Father is compassionate", REB.

καθως "just as" - AS [AND = ALSO THE FATHER OF YOU IS COMPASSIONATE]. Comparative.

v37

vi] Righteousness and recompense, v37-38 (cf., Matt.7:1-2. Luke adds a colourful saying to Matthew's received tradition, "Judge not that ye be not

judged", RV, but drops Matthew's parallel format in 7:2). The true nature of love is further refined by comparing condemnation with forgiveness; "It is not the use of discernment and discrimination which is forbidden, but the attitude of censoriousness", Marshall. So, although admonition and moral discrimination are necessary tools for those in authority in an evil world, God's law of love calls for non-judgemental generosity. If God prefers to act mercifully, then so should we; to act otherwise is to invite his condemnation. To invite God to condemn another person is to invite a similar condemnation on our own failings, and who can claim to be free of sin? In the next saying, v38, Jesus underlines the notion that God will deal with us as we choose to deal with others. As such, the saying draws out the obvious consequence of God's demand for "unreasonable compassion".

These imperatives continue to give shape to the product of a believer's faith, namely love - here in the terms of non-judgemental love. At the same time, the imperatives remind us that, unlike our heavenly Father who is mercy personified, our capacity for forgiveness and acceptance is often very limited - we are more inclined to practise *speck removal*, 6:42. Such reminds us that our hope lies in the fact that Christ was measured on our behalf and not found wanting.

μη κρινετε [κρινω] pres. imp. "**do not judge**" - [AND] DO NOT JUDGE. The present tense is durative; "do not make a habit of judging other people", Barclay. It is interesting how many commentators fall into the trap of reductionism here, ie., where the impact of the law's demand is reduced so that we can actually keep it. So for example, to judge another is to employ "a judgmental and censorious perspective toward others that holds them down in guilt and never seeks to encourage them toward God", Bock. It is certainly within our means to refrain from such judging / measuring. Yet, it's unlikely that Jesus so easily lets us off the hook, so what about judging / measuring in terms of "the human tendency to criticise and find fault with my neighbour", Fitzmyer?

ου μη κριθητε [κρινω] aor. subj. "**you will not be judged**" - [AND] NOT NOT MAY YOU BE JUDGED. A subjunctive of emphatic negation serving to reinforce the truth; "you will by no means be judged yourself."

ου μη καταδικασθητε [καταδικαζω] aor. pas. subj. "**you will not be condemned**" - [AND DO NOT CONDEMN AND] NOT NOT MAY A VERDICT OF GUILTY BE RENDERED AGAINST YOU. Subjunctive of emphatic negation. The statement has a legal background and strongly denies that condemnation, as with judgment, will happen, if.... The passive voice probably serves as a divine passive identifying God as the agent of the condemning, as with the judging, and forgiving. Again, we are tempted to reduce the law's demand so that we can keep it, by defining "condemn" in heinous terms. Best to broaden its reach; "don't be hard on others and God won't be hard on you", CEV.

απολυετε [απολυω] pres. imp. "**forgive**" - RELEASE, LET GO = FORGIVE [AND YOU WILL BE FORGIVEN]. The present tense is durative; "show forgiveness toward others", Cassirer. "Forgiveness", probably more than any other ethical concept, encapsulates what it means to love. This fact is reinforced by Jesus' constant references to forgiveness / acceptance of a brother. Where Jesus makes a point of linking our forgiveness of others with God's forgiveness of us, it is likely that his intent is to use forgiveness as an ultimate law which is beyond our ability, a law which serves to expose our sinful state, and thus our constant need for a received righteousness - by grace through faith. Yet, it is important to note that the linkage of divine forgiveness with our forgiveness of others, is not always reciprocal, eg., the Lord's Prayer where a *how much more* line is probably intended - if we can forgive, albeit imperfectly, imagine how much more God can forgive! Forgiveness is within our remit, but more so with God.

v38a

This saying, not found in Matthew, moves beyond the reciprocal measurement of judgment / blessing - what is given is returned "running over." The concept is often developed in Temple Days sermons, although the point of the saying is somewhat more subtle. This saying not only reflect the absolute eschatological ethic of divine reciprocation, for which mercy is our only refuge, it also reflects the realised eschatology of an overflowing measure already given, a gift which of itself naturally prompts generosity in the one who receives it - grace makes us gracious. See introductory note on "reward", v35; "Reward is not repayment, it is the concrete form of God's approval", Nolland.

ὑμιν dat. pro. "[it will be given] to you" - [AND GIVE AND IT WILL BE GIVE] TO YOU. Dative of indirect object.

καλον adj. "**a good [measure]**" - A GOOD [MEASURE]. The adjective describes a generous, overfull quantity of product in the container "given to you." The container, **μετρον**, refers to a vessel used to measure a particular volume of product, such as wheat or corn. What is given in return for a person's compassion is an overflowing measure of compassion from God. The reward is a full serve, "close packed, and shaken down, brimming over", Barclay.

ὑπερεκχυνομενον [ὑπερεκχυνω] pres. pas. part. "**running over**" - [HAVING BEEN PRESSED DOWN, HAVING BEEN SHAKEN] OVERFLOWING. This participle, as with the two preceding, "having been pressed down" and "have been shaken", is adjectival, attributive, limiting by describing "a good measure." Effort has been applied to make sure that all air pockets have been removed so that the measure contains a full serving of the product. The move from the perfect tense of "pressed down" and "shaken together" to the present tense of "running over" indicates ongoing action; the grain is still being poured into the container and is

now overflowing. As the next clause images, the grain is overflowing into the person's lap and they are catching it in their long robes.

τον κολπον [ον] acc. "lap" - [WILL BE PUT INTO] THE LAP, BOSOM, CHEST [OF YOU]. Also possibly of the fold in a person's robes formed over their belt.

v38b

This saying (cf., Matt.7:2), introduced by γαρ, may just serve to restate the principle of reciprocation enunciated in v37. Yet, it is likely that it serves to summarise the whole passage beginning at v27. So, the command to love, although a guide to those loved of God, serves as an absolute demand reminding "the poor" that their "hope is build on nothing less than Jesus' blood and righteousness."

γαρ "for" - FOR. Possibly expressing cause or reason, so NIV, ESV, etc., although better taken as a stitching device. The sentence images the situation where the measure used to purchase the product is also used at delivery (a good practice! - although some local *milkos* were known to top up their quart measure with water from the garden tap before pouring the *full* measure into their customers milk can - according to an urban myth of the time!). If we obey the command to love then God will love us with the same generosity, but here lies the problem, we love little and thus we can only expect little in return. Given our sad state, we need someone who has loved much and in whose reciprocal abundance we can hide.

ὃ dat. pro. "with [the measure]" - BY WHAT [MEASURE YOU MEASURE IT WILL BE RETURNED TO YOU]. The dative is instrumental, expressing means; "by what measure you use (you measure), it will be measured back to you." We might call this the not-so-good-news; "So here is the sum of it, you will get in return exactly the proportion you give" - Oops!!!

6:39-49

The mission of the Messiah, 1:5-9:50

4. The acts of Messiah, 6:12-7:50

ii] Promises and principles, 6:17-49

c) A tree and it's fruit

Synopsis

Luke's account of The Great Sermon continues. Having expounded the absolute eschatological demand for brotherly love, v27-38, Jesus goes on to call for self-examination. He does this with a set of sayings and a parable.

Teaching

All have sinned and fallen short of the glory of God.

Issues

i] Context: See 6:17-26.

ii] Structure: *Sayings on discipleship*:

Double saying - we are who we follow, v39-40:

"can the blind lead the blind?"

"a pupil is no better off than his teacher"

Saying on judging, v41-42:

"why do you see the speck in your brother's eye"?"

Sayings - works reveal the person, v43-45:

"no good tree bears bad fruit,"

"each tree is recognised by its own fruit"

"a good man brings out good things out of, but"

The parable of the wise and foolish builder, v46-49:

Proposition, v46:

"why do you call me, 'Lord, Lord',"?"

The wise builder, v47-48:

the one who hears and does.

The foolish builder, v49:

the one who hears and does not do.

iii] Interpretation:

See Excursus on the Great Sermon.

As a covenant renewal document, the Sermon on the Plain ends with a warning communicated in sayings and a teaching parable. Each exposes the potential state of a child of God apart from grace, unable to comply with the

law of love and so facing judgment, **συνπιπτω**, "collapse", the great fall. Without compassion we are a ruined house.

The first saying (illustration / proverb), v39-40, identifies the general state of human ignorance such that all are lost in blind musings - like teacher, like student. The second saying, v41-42, exposes the fact that we are not compassionate as God is compassionate and this is evidenced by our need to expose the failings in others, seeking to correct and improve them, while ignoring our own inadequacies. The third saying, v43-45, makes the point that our sorry condition (lost to God) is easily recognised because, as the worth of a fruit tree is recognised by its fruit, so is our condition recognised by our fruit, namely our little compassion. The parable, v46-49, sums up our desperate state, our fallen humanness; it reminds us that our house is without foundations, that we have heard and not obeyed, and are therefore unprepared for the shaking day when the eschatological flood will burst upon us.

As with the Sinai covenant, the law properly serves to guide the Christian life, but it also forces us to rely, not on our own faithfulness, flawed as it is, but on the faithfulness of Christ. The Christian life progresses by grace through faith and not the works of the law. Here, in the Sermon on the Plain, we are forced to refocus on our need for grace. The poor, hungry, weeping, persecuted, those broken before God, they are the ones who find mercy. So, we are reminded that only one man has built his house on firm foundations. Only he has heard and obeyed the Word of God, and only his house will survive the coming terrible day. Best we stay with him and his righteousness.

iv] Synoptics

See 3:1-20. Again, both Luke and Matthew record a very similar strand of tradition, with most scholars of the view that they both used Q as their source. As usual, there are some interesting differences.

- 6:39-40 - The first part of this double saying in Luke is found in Matthew 15:14 (a different context, referring to the Pharisees, but the same point is being made), and the second part in 10:24-25 (a different context, and a different point is being made).
- 6:41-42 - Matt.7:3-5. Both records are similar.
- 6:43-45 - Matt.7:15-20, 12:35. Matthew provides a specific context ("Beware of false prophets"), whereas Luke generalises, allowing the immediate context to dictate its meaning;
- 6:46-49 - Matt.7:21-27. Matthew again provides a specific context in v22-23, whereas Luke allows the immediate context to dictate the meaning of the parable.

v] Ethics:

For the LGBTQ+ Christian community, an interview in 1985 between televangelist Tammy Faye Bakker and Steve Peters, a gay Christian minister suffering from Aids, was ground breaking. In the interview, Bakker said "I want to tell you, there's a lot of Christians here who love you and wouldn't be afraid to put their arms around you, and tell you that we love you and we care."

Since those days, confusion has reigned in Evangelical circles, with either an acceptance of the gay lifestyle, or an outright rejection of it as evil. The Great Sermon provides a path through this ethical dilemma in the way it relates law and grace.

Properly interpreted, the sermon forces us to accept that our life is without foundation; we have heard God's words and not done them - no one is righteous, no not one. Any fair reading of the Bible tells us that a gay lifestyle is both unnatural and immoral, but then, so is remarriage and divorce. And who can claim to have not looked at another person with lust in their heart, cf., Matt.5:27? We were designed to love one partner, and that person of the opposite sex. The Great Sermon, by means of its absolute eschatological demands, forces us to accept both the moral grandeur of God's law, and the simple fact that we have never, and will never, comply with it. So, gay and straight alike have built their house on sand, and so neither have any ground for speck-removal.

Acceptance of this reality takes us back to where the sermon began, back to grace. The children of the kingdom, those who will be satisfied to the full, those who will be filled with joy, are the destitute, the broken before God, the lost. God's children are those who hear his word, struggle to comply, doing the best they can but inevitably living a compromised life, and so for salvation, rest wholly on what Jesus has done for them - all is of grace, through faith.

The way forward is not by denying sin, but by affirming grace.

vi] Homiletics: *A firm foundation*

I wonder whether, like me, there have been times when you have compared yourself with the unrighteousness of others? A little righteous indignation over the sins of others certainly helps to hide our own corruption, doesn't it? Consider another human flaw: have ever said to someone "I'm only saying this to you out of Christian love"? Oh dear, I have!

Do we claim to keep the perfect law of love? Do we hear the words of Jesus and claim to do them - albeit imperfectly? Do we think God is pleased

with our faithful service to Christ? Do we think we have laid down a good foundation? The truth is, our life is built on very imperfect foundations, or as the apostle Paul once put it, our righteousness is but filthy rags. Yet all is not lost, for in God's kindness it is the "poor", those broken before God, those who admit their state of loss before God, who end up blessed. The obvious question is how, how is this possible?

Jesus is the one person who has actually built his house on good foundations. He has done God's will and done it perfectly. He is the one righteous man who has heard the word of God and done it, and as a gift of his kindness, he shares his righteousness with all those who ask him. Those who seek will find; those who knock, the door will be opened so that they may freely enter and find eternal security within Christ's house, a house built on firm foundations.

Text - 6:39

Sayings on discipleship, v39-49: i] Two conjoined sayings concerning blind guides, v39-40. Although a reference to the Pharisees obviously lies behind the proverb and its exposition, Luke's focus is on those who are led, thus serving to reinforce the human condition, which condition needs to be recognised.

Can one blind man lead another? Will they not both fall into a pit?, Rieu, cf., Matt.15:14. We are all in the pit, along with our teachers.

Although probably not Luke's point, many commentators still argue that these verses are directed at teachers, rather than students, but they are divided on who these teachers are, eg.: Pharisees, disciples, Christian ministers... Where the teacher is identified as a Christian, numerous interpretations are suggested, eg., Don't teach while still blind; don't teach in a judgmental fashion; let Jesus do the teaching, etc.

δε και "**also**" - BUT/AND AND. Transitional, indicating a step in the sermon / paragraph marker. It is possible that **και** here serves as an adjunctive, "He spoke to them a parable as well", Nolland.

αυτοις dat. pro. "**them**" - [HE SAID A PROVERB, PARABLE] TO THEM. Dative of indirect object. Presumably disciples / seekers. The word "parable" has a wide set of meanings, here obviously for an illustrative saying; "Jesus went on to use an illustration", Barclay.

μητι "-" - NOT. Interrogative particle introducing a question where the expected answer is negative.

οδηγειν [οδηγει] pres. inf. "**[can] lead**" - [A BLIND *person* IS ABLE] TO LEAD [A BLIND *person*]? The infinitive is complementary, completing the sense of the verb "is able".

ουχι "-" - NOT [BOTH] Interrogative particle introducing a question where the expected answer is positive.

βαθυνον [ος] acc. "a pit" - [WILL THEY FALL INTO] A PIT? Referring to a deep hole, not just a ditch.

v40

"Pupils are no better than their teacher - [their] training only leaves them like him", Rieu; cf., Matt.10:24, Jn.13:16, 15:20. Like teacher, like student - ignorance breeds ignorance.

ὑπερ + acc. "above [his teacher]" - [A DISCIPLE = PUPIL IS NOT] BEYOND [THE = THEIR TEACHER]. Here serving as a comparative; "more than, beyond." "A student does not surpass his teacher."

κατηρισμενος [κατακριζω] perf. pas. part. "who is fully trained" - HAVING BEEN MENDED, RESTORED, CREATED = TRAINED. The participle may be adverbial possibly temporal, "but when he is fully trained"; or possibly conditional, "but if he is perfectly trained", Moffatt, or it may be adjectival, as NIV, taking πας, "all", as a substantive, "everyone". Here obviously with the particular meaning of to make adequate, to furnish completely, to cause to be fully qualified, adequacy*.

εσται "will be" - [ALL] WILL BE. The subject is not identified and may be the student, "he", REB, but more likely Gk. "all"; "every disciple", RSV., "everyone", NIV.

ως "like" - LIKE [THE TEACHER OF HIM]. Comparative.

v41

ii] A saying concerning speck removal, v41-42, cf., Matt.7:1-5. Again, prompting self-examination - the test of a judgmental spirit. "The primary intent is self-examination, not the examination of others", Bock. The test immediately exposes the human condition; we are all into speck removal. As the apostle puts it, "all have sinned and fallen short of the glory of God." "It is sheer hypocrisy to seek to help others with ethical minutiae while failing to attend to [Jesus'] central demands of discipleship", Danker. The simple fact is that nonjudgmental compassion is beyond us - aim at it, yes, but it is beyond us. We all tend toward speck-removal to cover our own sins, particularly if we are unsure of the extent of God's grace. So, this tendency toward speck-removal serves to expose our sinful state and prompts us to fall back on the grace of God rather than law, on receiving rather than doing.

Nolland notes that many interpretations of v41-42 follow the "self-improvement" line, eg., that believers should develop the art of self-criticism before attempting to critique another person, or stronger, believers "should not judge or condemn", Stein. Good advice, but the problem is we do judge and

condemn, having denied our failings and sublimated the guilt into righteous indignation. Such is the human condition.

δε "-" - BUT/AND. Transitional, indicating a step to a new saying.

τι "**why**" - WHY. Interrogative particle introducing a rhetorical question governing both coordinate clauses.

βλεπεις [**βλεπω**] pres. "**look at**" - DO YOU SEE. The present tense, being durative, may give the sense "Why do you continually observe ...?" The sense is figurative, "perceive."

το κάρφος [**ος**] "**the speck**" - THE TWIG, SPECK, SPLINTER. Accusative direct object of the verb "to see." Referring to something small and hard. "Speck of dust", Barclay.

εν + dat. "**in**" - IN. Local; expressing space / place.

του αδελφου "**brother's**" - [THE EYE] OF THE BROTHER [OF YOU]. The genitive is adjectival, possessive. "Brother" in the sense of "fellow believer", or more generally, "fellow member of a group."

ου κατανοεις [**κατανοεω**] pres. "**pay no attention to**" - [BUT/AND] YOU DO NOT NOTICE, CONSIDER CAREFULLY, LOOK AT ATTENTIVELY. This verb is much stronger than "see". We constantly note, in passing, the sins of others, but rarely do we examine our own failings.

την δοκον [**ος**] fem. "**the plank**" - THE LOG, BEAM. Accusative direct object of the verb "to consider." As of a roofing or flooring beam in a house. Bock rightly observes that what we should "take careful notice of" is our "sin in general."

την "-" - THE. This article serves as an adjectivizer turning the prepositional phrase "in one's own eye" into an attributive modifier limiting "plank"; "the plank which is in your own eye."

τω ιδιω dat. adj. "**your own [eye]**" - [IN] ONE'S OWN [EYE]. Often just as if a possessive, so "your", but here taking its strengthened sense, "your own."

v42

πως "**how**" - Interrogative, introducing a rhetorical question; "how, in what way"

λεγειν [**λεγω**] pres. inf. "**[can you] say**" - [HOW ARE YOU ABLE] TO SAY. The infinitive is complementary, completing the sense of the verb "are able".

τω αδελφω [**ος**] dat. "**to [your] brother**" - TO THE BROTHER [OF YOU]. Dative of indirect object.

αφες [**αφιημι**] aor. imp. "**let me**" - [BROTHER,] ALLOW, PERMIT ME [*that I MAY REMOVE THE SPECK*]. This imperative, used in conjunction with the hortatory subjunctive **εκβαλω**, "I may cast out, remove", gives the sense "please allow me to remove."

το "-" - THE. The article serves as an adjectivizer, turning the prepositional phrase **εν τῷ ὀφθαλμῷ σου**, "in the eye of you", into an attributive modifier limiting "speck"; "which is in your eye."

εν + dat. "-" - IN [THE EYE OF YOU]. Local, expressing space / place.

την "-" - [YOURSELF] THE [LOG IN THE EYE OF YOU]. The feminine article seems to stand with **δοκον**, "log, beam", but its position in the text indicates that it may serve as an adjectivizer turning the prepositional phrase **εν τῷ ὀφθαλμῷ σου**, "in the eye of you", into an attributive modifier limiting "plank, log, beam"; "the plank which is in your eye."

οὐ βλέπων [βλεπω] pres. part. "**when you [yourself] fail to see**" - NOT SEEING. This is the only time Luke uses the negation **οὐ** with a participle (usually **μη**). Probably an adverbial participle, temporal, as NIV, although possibly concessive thus introducing a subordinate circumstantial clause, "although"; "and yet you never notice the plank in your own eye?", Moffatt.

ὕποκριτα [ἦς οὐ] voc. "**hypocrite**" - HYPOCRITE. Vocative. The secular meaning of "play-actor" is certainly present, although the intended meaning probably pushes more toward the Hebrew equivalent of "liar / godless / deceitful", so "frauds", Phillips, rather than "show offs", CEV. Jesus elsewhere describes the Pharisees as "hypocrites" and so he may well be using them as an example of "the self-righteous person trying to improve others while he ignores (hides!!) his own weakness", Danker.

εκ + gen. "**out of [your eye]**" - [FIRST REMOVE THE LOG] FROM [THE EYE OF YOU]. Expressing separation; "away from."

τοτε adv. "**then**" - THEN. Temporal adverb.

διαβλεψεις [διαβλεπω] fut. "**you will see clearly**" - YOU WILL SEE CLEARLY. In classical Gk. the word "means 'look fixedly as in deep thought.' Plato notes it as a habit of Socrates", Plummer.

εκβαλειν [εκβαλλω] inf. "**to remove**" - TO TAKE OUT [THE SPECK]. The infinitive is adverbial, consecutive, expressing result, or final, expressing purpose; "you will then see clearly with the result that you will be able to remove..."

το "-" - THE [IN THE EYE OF THE BROTHER OF YOU]. Again, the article serves as an adjectivizer turning the prepositional phrase "in the eye" into an attributive modifier of "the speck."

v43

iii] A saying concerning trees and their fruit, v43-45. Again, prompting self-examination - the test of obedience. The test immediately tells us that, left in our flawed humanity, we are cursed; our fruit is poor. Given that "what one produces is finally a product of what one is", Nolland, it is surely not possible to hide from what one is, namely, a "bad tree."

Most commentators think the saying has ethical intent. Fitzmyer, for example, argues that Luke is making the point that if we want to correct others (v41-42) then we must first demonstrate our own goodness by good deeds; Stein, "Be doers of the word and not hearers only", cf., James 1:22; Bock, "The call to love is a process of honest self-evaluation and correction. This is a prerequisite for being in a position to help others." See Nolland, p308, for a summary of some of the standard ethical interpretations of v43-45. Yet, the simple fact is that Jesus is not calling on us to produce good fruit, even though good fruit is required of us, but getting us to observe the fact that our fruit is rotten because we are a diseased tree - the human condition leaves us naturally flawed.

γαρ "-" - FOR. Possibly explanatory, but it may just function as a transitional connective, introducing the next saying.

καλον adj. "**good**" - [THERE IS NO] GOOD, BEAUTIFUL [TREE]. In what sense "good": healthy, a good variety, fruit producing... ?

εστιν ... ποιουν "**bears**" - PRODUCING, DOING, MAKING [DECAYED, ROTTEN, UNSUITABLE, UNFIT, BAD FRUIT, NOR AGAIN = ON THE OTHER HAND *is there* A BAD TREE PRODUCING GOOD FRUIT]. Periphrastic present, possibly underlining durative action.

v44

The presence of an introductory **γαρ** indicates that this verse serves as an explanation of v43, namely, that the nature / character of a tree is evidenced by its fruit. "*Just as a person can't pick figs from thornbushes, or grapes from brambles. so they can't pick good fruit from a bad tree.*"

γαρ "-" - FOR. Explanatory, "for you see"; "As everyone knows", TH.

εκαστον pro. "**each**" - EACH, EVERY [TREE]. Possibly "each of [the] two", Jeremias.

γινωσκεται [γινομαι] pres. "**recognised**" - WILL BE KNOWN. Probably a gnomic present, expressing an accepted fact - a general truth.

εκ "**by**" - FROM [THE ONE'S OWN FRUIT, FOR NOT FROM THORNS DO THEY GATHER FIGS, NOR FROM A THORN BUSH DO THEY PICK GRAPES]. Expressing source / origin; the source of the knowledge, which source is the state of the fruit. It is from the fruit that the worth of the tree is known.

v45

Both Matthew and Luke link this saying with the fruit-tree saying, but Matthew repeats it in 12:35, again with respect to the Pharisees, indicating that it may have originally served as a self-contained independent saying. It serves to apply the fruit-tree saying, v43-44, making the point that our Achilles heel is our

mouth. Our utterances expose our character, which in turn serves to expose the dire state of our heart.

προφερει [προφερω] pres. "**brings ... out**" - [THE GOOD MAN] PRODUCES. The present tense is probably iterative here, expressing repeated action. Note the observation, "the mouth sometimes professes what the heart does not feel", Plummer.

το αγαθον adj. "**good things**" - THE GOOD = GOOD THINGS. The articular adjective serves as a substantive, accusative direct object of the verb "to produce."

εκ + gen. "**of**" - FROM. Expressing source / origin.

της καρδιας [α] gen. "**[the good stored up in his] heart**" - [THE GOOD STOREHOUSE / TREASURE] OF THE HEART. The genitive is adjectival, possibly possessive, "the heart's good storehouse", although Culy suggests that it is exegetical. Again, commentators often proceed on the assumption that it is possible for a person to have a "good" heart and that this goodness is gained either by obedience and / or identification with Christ, eg., Marshall. With this approach the passage is understood to prompt "self-evaluation and correction", Bock, a prompt to "reform" our lives, Ellis, and thus "is a call to a true inner goodness of the heart", Nolland, a prompt "to bring forth goodness continuously from the treasure of their heart", Bovon. It is true that a moral imperative can be drawn from the saying, but primarily, given its context, it prompts self-examination and thus an awareness of our state of sin. Does not the mouth remind us that none are good, no not one?

γαρ "for" - [AND THE EVIL *man* PRODUCES EVIL *things* FROM THE EVIL *stored up in his heart*] FOR. Introducing a causal clause explaining why the kindly nature mouths kindness and the evil nature mouths evil, namely because "everything is decided in the heart", Bovon.

εκ + gen. "-" - FROM. Expressing source / origin.

καρδιας [α] gen. "**what the heart [is full of]**" - [ABUNDANCE] OF HEART [SPEAKS THE MOUTH OF HIM]. The genitive may be classified as verbal, subjective, so Culy, or adjectival, attributed; "from the overflowing heart his lips give utterance", Berkeley - the mouth gives us away

v46

iv] The parable of the wise and foolish builders, v46-49. The Great Sermon concludes with a teaching parable. Marshall suggests it serves "to stress the importance of obedience to what has been heard." As Stein puts it, the parable teaches that a "person who hears Jesus' words and does them will escape judgment", and thankfully, "believers keep Jesus' commandments" (really!!!) and so do not face judgment, "because they are committed to him." So, the parable encourages obedience; "to build on the rock is to hear and to do", Danker; or, with

a touch of the allegorical, "Just as there is only one foundation, so only those who are by personal contact with him built directly and squarely on the foundation of his Word, believed, applied and performed, will survive the storms here and hereafter", Gooding; or as a full-blown allegory, "a disciple must build his house on the rock which Jesus himself is", Tinsley. Given the old children's chorus, "Build on the Rock and not upon the sand", it's very hard not to interpret this passage in the terms of building our life on Jesus and his Word - which, by the way, is the best advice anyone can ever be given.

It is perverse, if not at least counter-intuitive, to suggest that this parable is not all about building our life on rock, but this is likely the case. The parable is not so much into telling us what to do, but is telling us what we have done; it confronts us with the reality that we have built our house on sand and so await the great **συνεπεσεν**, "collapse". We have all heard God's words and have not put them into practise; we all sin and fall short of the glory of God, day in and day out, and therefore rightly face "ruin", judgment. Reminded of our "destitute" state, we are forced to rely on grace and by this means find "reward in heaven", v20-23. The parable reminds "the poor" of their human condition, and thus to "seek sure foundations" (Melinsky) in their Christian life - to live by grace rather than by works of the law.

δε "-" - BUT/AND. Transitional, indicating a step in the sermon.

καλειτε [**καλεω**] pres. "**you call**" - [WHY] DO YOU CALL [ME LORD, LORD]. The present tense is probably iterative, expressing repeated action; "why do you keep on saying that I am your Lord", CEV.

ου ποιειτε [**ποιεω**] pres. "**do not do**" - [AND] YOU DO NOT DO [WHAT I SAY]? "Refuse to do", CEV, is too strong; inaction is better, "and not do what I tell you", Barclay.

v47

Luke's version of the parable focuses on the preparation of a good foundation for a building, rather than on the construction process; such is like a person who obeys the divine will and who therefore survives scrutiny at the day of judgment. Cf., Matthew.7:24-27 where the focus is on the wise / prudent and foolish builders. As already noted, Unlike Matthew, in 7:21-23, Luke gets to the point quickly.

ο ερχομενος [**ερχομαι**] pres. part. "**[as for everyone] who comes**" - [EVERYONE] THE ONE COMING [TOWARD ME]. Taking the adjective **πας**, "all", as a substantive, "everyone", the participle, as with "hearing" and "doing, putting into practise" is adjectival, attributive, limiting "everyone". The person who builds on a good foundation is like the one who comes, hears and does. The present tense is durative, indicating ongoing action, possibly "an abiding attitude", TH. There is no mention of the bad builder, v49, coming to Jesus, but it is surely

assumed. Again, indicating that the sermon is for disciples / seekers. "Everyone who comes to me, listens to my words and obeys", NCV.

των λογων [ος] gen. "[hears my] words" - [AND HEARING] THE WORDS [OF ME]. Genitive of direct object after the participle "hearing". The genitive **μου**, "of me", is adjectival, possessive, although it may be classified as verbal, subjective, "the words uttered by me." In Luke, the genitive modifier usually follows its noun so its placement here before **λογων**, "words", is emphatic, so Culy.

υποδειξω [υποδεικνυμι] fut. "**I will show**" - I WILL INFORM, SHOW, POINT OUT. In Greek literature the word is used to introduce an example. The subject is obviously Jesus, but syntactically it should be the singular collective **πας**, "everyone who comes", ie., an anacoluthon.

υμιν dat. pro. "**you**" - TO YOU. Dative of indirect object.

τινι dat. pro. "**what**" - TO WHOM [HE IS LIKENED]. Dative of direct object after the **υπο** prefix verb "to show, inform."

v48

Note variant "for it was founded upon rock" instead of "because it was well built." An obvious leaning toward Matthew's account.

ομοιος adj. "[he is] like" - [HE IS] LIKE, SIMILAR. Comparative adjective.

ανθρωπω [ος] dat. "**a man**" - TO A MAN. Dative of the thing compared.

οικοδομουντι [οικοδομew] dat. pres. part. "**building**" - BUILDING [A HOUSE]. The participle is adjectival, attributive, limiting "man"; "a man who built a house."

εσκαψεν και εβαθυνεν "**dug down deep**" - [WHO] DUG AND WENT DOWN DEEP. A hendiadys where two words in the Gk. are joined by "and" to form a single idea; "excavated".

επι + acc. "**on**" - [AND LAID A FOUNDATION] UPON [THE ROCK]. Spatial; "down upon."

γενομενης [γινουμαι] aor. part. "**when [a flood] came**" - [AND A FLOOD] HAVING COME, [THE RIVER BURST UPON, STRUCK UPON]. The genitive participle, and its genitive subject "flood", forms a genitive absolute construction, usually taken to introduce a temporal clause, as here.

τη οικια [α] dat. "[that] house" - [THAT] HOUSE. Dative of direct object after the **προς** prefix verb "to burst upon."

σαλευσαι [σαλευω] aor. inf. "**[could not] shake**" - [IT WAS NOT STRONG, ABLE, HAD POWER] TO SHAKE [IT]. The infinitive is complementary, completing the sense of the negated verb "was not able".

δια το + inf. "**because [it was well built]**" - BECAUSE OF, ON ACCOUNT OF [IT WELL TO HAVE BEEN BUILT]. This construction, the preposition **δια** + an

articular infinitive, introduces a causal clause. The subject of the infinitive "it" is accusative, forming an accusative infinitive construction.

v49

δε "but" - BUT/AND. Transitional, here to a contrasting point.

ὁ ακουσας [ακουω] aor. part. "**the one who hears my words**" - THE ONE HAVING HEARD [AND HAVING NOT DONE]. The participle, as with "*the one* not having done", serves as a substantive. The aorist is probably gnomic, expressing a general truth as NIV.

ανθρωπω [ος] dat. "**a man**" - [IS LIKE] A MAN. Dative of the thing compared.

οικοδομησαντι [οικοδομεω] aor. part. "**who built [a house]**" - HAVING BUILT [A HOUSE]. The participle serves as an attributive adjective limiting "man".

επι + acc. "**on [the ground]**" - UPON [THE EARTH, LAND]. Spatial; "down upon."

χωρις + gen. "**without**" - WITHOUT, APART FROM [A FOUNDATION]. In Matthew's account the problem is building on sand, for Luke, the problem is building without a foundation.

ἣ dat. pro. "-" - WHICH [THE RIVER STRUCK AGAINST, BURST UPON]. The dative could be classified as a dative of disadvantage, but more properly a dative of direct object after the **προς** prefix verb "to burst upon."

συνεπεσεν [συμπιπτω] aor. "**it collapsed**" - [AND IMMEDIATELY] IT FELL TOGETHER, COLLAPSED. "The whole fell together in a heap", Plummer.

της οικιας [α] gen. "**destruction**" - [AND THE RUIN, DESTRUCTION] OF [THAT] HOUSE [WAS GREAT]. The genitive is adjectival, usually treated as verbal, objective; "It was smashed to pieces", CEV. Note that **μεγα**, "great", is emphatic by position (last in the Gk. sentence).

7:1-10

The mission of the Messiah, 1:5-9:50

4. The acts of Messiah, 6:12-7:50

iii] By faith alone - a Gentile's faith

Synopsis

A Centurion, whose servant is dying, sends some Jewish elders to Jesus to seek his help. As Jesus is on the way, the Centurion sends word that he feels unworthy to receive Jesus and so asks that he may just say the word of healing, "for I am a man set under authority." Jesus makes special note of the Centurion's faith, and of course, the servant is healed.

Teaching

Membership of the kingdom of God is accessed by faith, even the faith of a Gentile.

Issues

i] Context: See 6:12-16. *The faith of a Gentile* is the third episode of six dealing with *The dawning of the kingdom in the acts of Messiah*, 6:12-7:50, a section that reveals the nature of the kingdom of God.

ii] Structure: *Kingdom membership rests on faith alone:*

Setting, v1;

A centurion seeks Jesus' help, v2-3;

Jewish officials vouch for him, v4-5;

The centurion suggests a word will do, v6-8;

Jesus' pronouncement, v9:

"I have not found such great faith even in Israel."

Healing, v10.

iii] Interpretation:

The Sermon on the Plain revealed that covenant inclusion rests on grace and not works of the law. Now, in the story of *An Army Captain's Faith*, Luke establishes that grace (God's unmerited favour), and thus kingdom membership, is accessed by faith, even the faith of Gentiles and prostitutes (cf. v36-50). For Luke, the story serves as a model for a proper response to Jesus; "the issue is one of faith and the Centurion is his prize example", Danker.

The focus of the story of *The Army Captain's Faith* is not the healing, but rather the Centurion's recognition of his unworthiness and his faith in

Jesus' ability to meet his need. He may well be a God-fearer, but he is a Gentile and this serves to reinforce the worth of his faith-response to Jesus, a fact noted by Jesus himself. Although the Jewish authorities call him a "worthy" man, he says of himself that he is "not worthy". For Luke, this response fits logically with the "law" of the Great Sermon, 6:32-42, which establishes that all have built their house on shifting sand (without foundation) and so face ruin, 6:49. In simple terms, although covenantal law establishes the direction of a lived-out faith, its prime purpose is to expose a person's state of sin / loss / destitution, and thus refocus their reliance on divine grace, which grace, appropriated through faith in the faithfulness of Christ, secures membership of the kingdom, 6:20.

So, this story defines the means by which we can access God's grace, namely faith in Christ.

iv] Synoptics

See 3:1-20. Although this episode is recorded in Matthew's gospel, 8:5-13, Luke's account is much more detailed. Matthew places the healing of the leper after the Great Sermon (8:1-4 - Luke has it before), and then the healing of the Centurion's servant; Luke's placement is an improvement, given that it stresses faith as the proper response to Jesus' absolute eschatological demands.

The main difference between Luke and Matthew is that Luke records two sets of emissaries, whereas Matthew has only one. Of course, this prompts the usual debate over who copied who, but it is likely that both work of their own received version of the Semitic oral tradition of the early church (Q???)

It is interesting to note that Mark does not record this healing / pronouncement story, but that John does, 4:46-54. John aligns more with Matthew than with Luke, although there are range of differences between all three accounts.

v] Homiletics: *A gospel sermon*

As a young married man I attended St. Phillips Anglican Church Eastwood. The Rector at the time was Rev. Allan Funnell, a committed Evangelical who never missed an opportunity to call for commitment to Christ. The Sunday evening sermon was inevitably gospel orientated. In fact, the Warden's would turn the lights down low during the sermon to increase the ambiance of the occasion. Even with the Rector's powerful preaching, the dimmed lights prompted one of my mates to immediately fall asleep. We did suggest that he should bring a pillow with him; his reply was always, "I can't help it!" I guess he couldn't!

An alter call every Sunday is overdoing it, but a regular call for commitment is a worthy exercise. The passage before us lends itself to a three-part gospel sermon:

A recognition of sin - we are all flawed, v1-6;

A response of faith - relying wholly on Jesus, v7-9;

A joyous outcome - saved to serve, v10.

Text - 7:1

The healing of the Centurion's servant, 7:1-10. i] Setting, v1: Jesus has just concluded the Great Sermon, a sermon which serves to renew the covenant, and so it is appropriate for Luke to record a miracle-story which emphasises the basis of covenant inclusion, namely faith. Leaving the countryside Jesus enters Capernaum.

επειδη "when" - BECAUSE = WHEN. This conjunction is normally causal, "because", and is used to introduce a causal clause. The sense here is most likely temporal, although the temporal conjunction **επει** would normally be used instead of **επειδη**. The variant **επει δε** exists, "but when he finished all his words." "When he had concluded his sermon."

αυτου gen. "-" - [ALL THE WORDS] OF HIM. The genitive is adjectival verbal, subjective, or possessive, or even idiomatic / source, "from"; "When he had finished everything he wanted to say."

εις + acc. "**in [the hearing]**" - INTO [THE EARS]. Locative, expressing the direction of the action and arrival at; "When Jesus had finished telling the people what he wanted them to hear", Barclay.

του λαου [ος] gen. "**of the people / to the people** - OF THE PEOPLE, [HE ENTERED INTO CAPERNAUM]. The genitive is adjectival, possessive; "the people's ears", although taking "ears" as "hearing", the classification would be verbal, subjective.

v2

ii] A centurion seeks Jesus' help, v2-3: Living in Capernaum, at the time, was a Gentile centurion, an army captain in charge of 100 men. He is probably in the employ of Herod Antipas, the king of Galilee and Perea. One of his servants, someone he highly regards, is close to death. So, when he hears that Jesus is in town he sends a delegation of leading Jewish citizens to him to plead his cause.

εκατονταρχου [ης ου] gen. "**a centurion's [servant]**" - [BUT/AND A SLAVE] OF A CENTURION. The genitive is adjectival, possessive. Either a mercenary soldier, tax soldier, or policeman, cf., Fitzmyer.

εντιμος adj. "**valued highly**" - [WHO WAS] HIGHLY REGARDED, PRECIOUS. Predicate adjective. The sense is unclear, either "valuable" in the sense of monetary value, or "esteemed / honoured / respected / dear".

αυτω dat. pro. "-" - TO HIM. The dative is adverbial, reference / respect; "valued with regard to him / the master", or possibly dative of interest, advantage, "dear to him", RSV. "Who was highly regarded as far as the centurion was concerned."

εχων [εχω] pres. part. "**was [sick]**" - HAVING [BADLY]. The participle is adjectival, attributive, limiting "servant / slave"; "a certain centurion had a servant who was ill."

τελευταν [τελευταω] pres. inf. "**[and about] to die**" - [WAS ABOUT] TO DIE. The infinitive is complementary, completing the sense of the imperf. verb "was about". "Was on the point of dying and would have done so without intervention", Plummer. "Whose slave was so ill there was no hope of recovery", Barclay.

v3

δε "-" - BUT/AND. Transitional, indicating the next step in the narrative.

ακουσας [ακουω] aor. part. "**heard**" - HAVING HEARD. The participle is adverbial, best treated as temporal; "when the captain heard about Jesus", Moffatt. Obviously the captain has heard of Jesus' reputation as a miracle worker.

περι + gen. "**of [Jesus]**" - ABOUT [JESUS]. Expressing reference / respect; "having heard about Jesus."

των Ιουδαιων [ος] gen. "**[some elders] of the Jews**" - [HE SENT TOWARD HIM ELDERS] OF THE JEWS. The genitive is adjectival, attributive; "Jewish elders." Given that "elders" is without an article, "some" is intended. Possibly members of the Sanhedrin in Jerusalem is implied, or just "leading citizens", Plummer, Ellis.

ερωτων [ερωταω] pres. part. "**asking [him]**" - ASKING, BESEECHING [HIM]. The participle is adverbial, final, expressing purpose, "he sent in order to ask"

οπως + subj. "**to**" - THAT / SO THAT. This construction, **οπως** + subj, would normally form a final clause expressing purpose; "in order that he might save his slave's life", but as with **πως** it can take the role of an infinitive, or **ινα** + subj, or **οτι** and form an object clause / dependent statement, here of indirect speech; "in order to ask him that he might come and heal his servant."

ελθων [ερχομαι] aor. part. "**to come**" - HAVING COME [HE MAY BRING SAFELY THROUGH = HEAL THE SLAVE OF HIM]. Attendant circumstance participle expressing action accompanying the verb "may heal"; "that he may come and heal."

v4

iii] Jewish officials vouch for the Centurion, v4-5: When the Jewish officials get to Jesus they tell him how worthy the captain is of his help. The captain obviously favours the Jewish faith, is possibly even a God-fearer, an associate member of the local synagogue, although not a full member. He had even paid for the construction of the local synagogue. So, the captain is a godly man of independent means.

οἱ δε "they" - BUT/AND THEY. Transitional marker, indicating a change in subject from the Centurion to the elders; see ὁ δε, 1:29.

οἱ παραγενομενοι [παραγινομαι] aor. part. "when they came [to Jesus]" - HAVING COME [TOWARD JESUS]. Taking the article οἱ with δε, the participle is adverbial, best treated as temporal; "and they, when they came to Jesus", Weymouth.

λεγοντες [λεγω] pres. part. "-" - [WERE BEGGING HIM EARNESTLY] SAYING. Attendant circumstance participle; "begged him and said."

ὅτι "-" - THAT. Introducing a dependent statement of direct speech expressing what they were "saying".

αξιος adj. "deserves" - [HE IS] WORTHY. Predicate adjective, stating a fact about the captain; "this man is worthy." The captain is highly regarded presumably because he "respected Jewish customs", Fitzmyer.

ᾧ dat. pro. "-" - TO = FOR WHOM [YOU WILL GRANT THIS]. Dative of interest, advantage. Introducing a relative clause which is classed as a qualitative-consecutive relative viewed by linguists as a Latinism, BDF 5[3b], 379; "this man is worthy so that this request should be granted him", Bock.

v5

γαρ "because" - FOR. Introducing a causal clause explaining why Jesus should act to heal the officer's servant.

αγαπα [αγαπω] pres. "he loves" - HE LOVES [THE NATION OF US]. The present tense is durative expressing a permanent attitude. Plummer notes that if he were a God-fearer then Luke would have used "he loves our God", but this is a bit of a stretch. He may, or may not be a proselyte, but is certainly a Gentile who respects Israel and its customs, even to the extent of building a synagogue for the local Jewish community. This indicates that the captain is a person of substance, since a captain's wage was not that outstanding. "For a centurion to have sufficient wealth for such benevolence is surprising", Nolland.

αυτος pro. "-" - [AND THE SYNAGOGUE] HE [HE BUILT]. Emphatic use of the pronoun; "It was he who built our synagogue."

ἡμιν dat. pro. "-" - FOR US. Dative of interest, advantage.

v6

iv] The centurion's faith, v6-8: As Jesus sets out to meet the request, the captain sends word that he really didn't expect Jesus, a Jewish rabbi, to come into his home, the home of a Gentile. The members of the delegation may think he is "worthy", but he knows he is not. He didn't even think it was appropriate to approach Jesus on the matter, which is why he had sent a delegation to him. As a man of authority, the captain is well acquainted with giving commands and therefore he expects nothing more of Jesus than a healing command.

δε "so" - BUT/AND. Transitional, indicating a step in the narrative, here as a logical connection, "and so, accordingly".

συν + dat. "**with [them]**" - [JESUS WAS GOING] WITH [THEM]. Expressing association.

δε "-" - BUT/AND. Transitional, indicating another step in the narrative.

ηδη adv. "-" - NOW, ALREADY, BY THIS TIME. Temporal adverb indicating immediate time. "And when he was now not far from the house", AV.

ου ... απεχοντος [απεχομαι] gen. pres. part. "**not far**" - [HE BEING] NOT [FAR] DISTANT. The genitive participle and its genitive subject "he" forms a genitive absolute construction serving to introduce a temporal clause, as AV above.

απο + gen. "**from [the house]**" - FROM [THE HOUSE]. Expressing separation; "away from."

λεγων [λεγω] pres. part. "**to say**" - [THE CENTURION SENT FRIENDS] SAYING. The participle agrees with "centurion", not "friends", and so is virtually attendant circumstance; "the centurion sent and said." The words belong to the centurion, not the friends, the friends but relay the centurion's words, giving the sense "the centurion sent friends with a message (saying) to him." The participle could also be treated as adverbial, final, expressing purpose; "the captain sent some friends in order to tell him." Either way, the participle leads into a dependent statement of direct speech, ie., the Gk. is expressed as if the centurion was speaking, as NIV. For ease of expression the participle may just be treated as a finite verb; "'Do not put thyself to any trouble, Lord', he said", Knox. "The centurion sent some friends with a message to him", Barclay.

αυτω dat. pro. "**to him**" - TO HIM. Dative of indirect object.

κυριε voc. "**Lord**" - LORD. Vocative. Possibly just "Sir", but more likely "Lord" indicating an awareness of Jesus' person.

γαρ "**for**" - [DO NOT TROUBLE YOURSELF] BECAUSE. Introducing a causal clause explaining why the centurion thinks that the Lord has no need to trouble himself.

οὐ .. ἰκανὸς εἰμι **"I do not deserve"** - I AM NOT WORTHY. Possibly because he is a Gentile, but "more probably it reflects his high estimate of Jesus", Ellis, and his own unworthiness.

ἵνα + subj. **"to [have you come]"** - THAT [YOU SHOULD ENTER]. The construction here functions as an exegetical infinitive explaining / completing the adjective "worthy"; "I am not worthy that you should come under my roof."

ὑπο + acc. **"under [my roof]"** - UNDER [THE ROOF OF ME]. Spatial; "below, under." "I am not fit to have you come into my house", Barclay.

v7.

Jesus, being a Jew, the captain "does not want to expose an eminent person like Jesus to undue criticism", Danker.

διό **"that is why"** - THEREFORE. Often inferential, drawing a logical conclusion, but here more cause / reason, "for that reason."

οὐδε "-" - NOR, NEITHER [MYSELF I CONSIDER WORTHY]. The clause serves to emphasise the captain's unworthiness. Not only is he unworthy of a visit from Jesus, he is unworthy of visiting Jesus, which is why he has made contact with Jesus through the local elders; "I did not consider myself fit", Moffatt.

εἰθελν [ερχομαι] aor. inf. **"to come [to you]"** - TO COME [TOWARD YOU]. The infinitive probably aligns with the *hina* clause in v6, so it is exegetical explaining in what sense the captain is not worthy; "not fit even to approach you."

ἀλλὰ **"but"** - BUT. Contrastive.

λογῷ [ος] dat. **"the word"** - [SAY] IN = BY A WORD. The dative is instrumental, "say by a single word." Not only does the captain believe that Jesus can heal his servant, but he can do it with a single word, ἰαθητω, "let be healed", and this from a distance. It is for this reason Jesus declares that the captain has "great faith".

ὁ παῖς **"[my] servant"** - [AND = EVEN, LET] THE CHILD, SON. Subject of the imperative verb "let be healed." Obviously he is a "servant", but possibly a young one.

ἰαθητω [ιαομαι] aor. pas. imp. **"will be healed"** - BE HEALED. Permissive passive. The use of the imperative here reflects the actual word the captain wants Jesus to utter, so "say the word ['be healed / let him be healed]' and my servant will be healed." A variant future does actually exist, ἰαθησεται, although is unlikely to be original, cf., Metzger. Zerwick suggests that the two imperatives εἶπε and ἰαθητω together express Hebraic idiom giving the sense "say ... so that he may be healed." The καὶ "and", may well support a consecutive sense, "so that....", or inferential, "and so" ("conditional", Marshall, ??).

v8

The captain proceeds to make a minor-to-major comparison. "Surely if he, as a member of the government's army, is obeyed, so also the spiritual forces that are subject to Jesus will obey his word", Bock.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why Jesus need only say the word.

και "-" - AND = ALSO. Either emphatic, "for indeed", or adjunctive; "for I am also ...", Evans.

ανθρωπος [ος] "a man" - [I AM] A MAN. Possibly "a man" in a general sense so "a person", Plummer; "I am someone ..."

τασσομενος [τασσω] pres. pas. part. "- " - BEING APPOINTED, PLACED. The participle is adjectival, attributive, limiting "man"; "I am a man who is put / placed under authority." The present tense is durative giving the translation offered by Phillips below. Possibly adverbial, concessive; "although I am a man under authority, I have soldiers under me", Marshall.

υπο acc. "**under [authority]**" - UNDER [AUTHORITY]. Expressing subordination, "under"; "I am used to working under orders", Phillips.

εχων [εχω] pres. part. "**with [soldiers under me]**" - HAVING [SOLDIERS UNDER MYSELF]. The participle is again adjectival, attributive, limiting "man", "a man who has soldiers under him."

τουτω [ουτος] pro. "**this one**" - [AND I SAY] TO THIS ONE. Dative of indirect object; "I say to this one." The force of the demonstrative pronoun is lost, so "to someone".

πορευθητι και πορευεται "go, and he goes" - GO AND HE GOES [AND TO ANOTHER, COME AND HE COMES, AND TO THE SLAVE OF ME, DO THIS AND HE DOES *it*]. The imperative "go" is aorist, and the ind. "he goes" is present, but this does not imply a time difference, but rather relates to aspect. The command is punctiliar and presupposes the durative response; "when I say 'go,' ... he goes", TH.

v9

v] Jesus' response, v9: Jesus is astonished. From his own kith and kin some have struggled to put their faith in him, but for most it is amazement, doubt or unbelief. "I have yet to meet a person in all of Palestine with a faith such as this." "The man exemplifies the appropriate response of faith: humility before the Lord and recognition of the Lord's authority in the power of his word (promises)", Thompson.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative - a change in subject from the Centurion to Jesus.

ακουσας [ακουω] aor. part. "**when [Jesus] heard [this]**" - [JESUS] HAVING HEARD [THESE THINGS]. The participle is adverbial, temporal, as NIV.

εθαυμασεν [θουμαζω] aor. "**he was amazed**" - WAS AMAZED, MARVELLED, WONDERED AT, ADMIRED [HIM]. Not an expression of admiration, but like the crowds faced with Jesus' miracles, a response of surprised wonderment; "Jesus was astonished to hear this", Barclay.

στραφεις [στρεφω] aor. pas. part. "**turning**" - [AND] HAVING TURNED. Attendant circumstance participle expressing action accompanying the verb "to say"; "he turned and said." Such "turning" in Luke serves to describe Jesus focusing his attention on an individual or group.

τω οχλω [ος] "**to the crowd**" - TO THE CROWD. Probably best classified as a dative of indirect object after the verb "to say"; "Jesus turned and said to the crowd following."

ακαλουθουντι [ακολουθεω] dat. pres. part. "**following**" - FOLLOWING. The participle is adjectival, attributive, limiting "crowd"; "the crowd which followed."

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the verb "to follow after."

υμιν dat. pro. "**[I tell] you**" - [HE SAID, I SAY] TO YOU. Dative of indirect object. Serving to emphasise the following words.

τοσαυτην pro. "**such great [faith]**" - [I HAVE NOT FOUND] SO MUCH, SO GREAT [A FAITH]. Obviously here in a qualitative sense and referring to a reliance (faith) on Jesus' power and authority; "have I found a faith such as this", Cassirer.

εν + dat. "**in [Israel]**" - IN [ISRAEL]. Expressing space / place; not throughout Israel, probably geographical Israel = "in all the land of Israel."

v10

vi] The healing, v10: On returning to the captain's home the delegation finds the servant with new-found health.

υποστρεψαντες [υποστρεφω] aor. part. "**then ... returned**" - [AND] HAVING RETURNED [INTO THE HOUSE]. The participle is adverbial, best treated as temporal, as NIV; "when those who had been sent returned to the house", ESV.

οι πεμφθεντες [πεμπω] aor. pas. part. "**the men who had been sent**" - THE ONES HAVING BEEN SENT. The participle serves as a substantive, nominative subject of the verb to-find.

υγιαινοντα [υγιαινω] pres. part. "**[found the servant] well**" - [FOUND THE SLAVE] BEING HEALTHY, SOUND. The participle serves as the accusative complement of the direct object "servant", standing in a double accusative construction and stating a fact about the object; "they found the servant healthy / with new-found health". As already noted, the story does not concentrate on the cure itself, but on the pronouncement made by Jesus as regard the captain's faith.

7:11-17

The mission of the Messiah, 1:5-9:50

4. The acts of Messiah, 6:12-7:50

iv] An escape from death. 7:11-17

Synopsis

In this passage Luke records the raising of the widow's son, a miracle which takes place at Nain, a village located a few kilometres south of Nazareth overlooking the valley of Jezreel. As Jesus approaches the village, he and his disciples came across a funeral procession. It is bad enough that a mother's son has died, but in this case the woman is a widow. She now has no one to care for her in her old age. In the death of the son there is the death of the family line and inevitably her own death. Without being asked and without any demonstration of faith on the part of the woman, Jesus acts to bring to life the dead son. Both compassion and power are demonstrated in Jesus' act of kindness.

Teaching

The dawning kingdom of God means nothing less than deliverance from death itself.

Issues

i] Context: See 6:12-16. *An escape from death*, recording the raising of the widow's son in Nain, serves as the fourth episode of six dealing with *The dawning of the kingdom in the acts of Messiah*, 6:12-7:50.

ii] Structure: *The raising of the widow's son*:

A funeral in Nain, v11-12;

Jesus' healing, v13-15;

Response of the crowd, v16;

News spreads abroad, v17.

iii] Interpretation:

When we come to interpret and apply a miracle story like the raising of the widow's son, we can, of course, approach the task in a number of ways:

- We could take the view that the incident simply teaches us about the person of Jesus. So, in raising the dead Jesus demonstrates his divinity, along with his love toward broken humanity;
- We could interpret the incident literally, arguing that since Jesus raised the dead then his disciples can do the same (as long as their faith is up to it!!!!);

- We could take the "moral" line; Jesus demonstrates in this incident his care and consideration for the needy and we should do the same;

- We could even choose to go for a "spiritual" interpretation; since Jesus gave new life to this young man so he will give new life to us.

From the perspective of Biblical theology, the incident before us reveals something of the inauguration of the kingdom of God in the mission of Messiah. We have just witnessed the right response to the kingdom revealed in Jesus - the faith that enables "the poor" to possess the kingdom, v1-10. Now we witness how the signs (healings, miracles) of the coming kingdom serve only to confuse a populous without the eyes of faith.

The inauguration of the kingdom of God, in the historic nation of Israel, initially came about by the mighty and powerful intervention of God in the release of his people from their slavery in Egypt. Yet, as the prophets proclaimed, this event only imaged a future perfect reality. The kingdom is finally realised in the person of Jesus - in his words and his deeds.

Yet, the kingdom's realisation has little to do with the popular expectation of the people of Israel. They see its coming in the terms of political release and physical blessings. The dawning of the kingdom of God, inaugurated in the mission of Jesus the Messiah, achieves a far grander release. It entails release from the captivity of eternal death. The unfolding purpose of the kingdom of God is to bring life eternal, a purpose revealed in the release from death of a widow's son and realised in the gift of eternal life. The extent of this release from death, this life eternal, moves beyond our present domain to the ends of the cosmos.

Sadly, Jesus' own countryman miss the significance of the miracle. The crowd sees but a prophet, not a Messiah; they fail to recognise the one who inaugurates the coming of the kingdom of God. Jesus is seen as someone who raises the widow's son in like manner to Elijah of old. This confusion continues to spread and prompts, in the next incident, the question by John the Baptist, "Are you the one who was to come, or should we expect someone else?"

iv] Synoptics:

See 3:1-20. This story is unique to Luke, as are the two following stories concerning women, 7:36-50, and 8:1-3. Scholars simply identify the story as an L source, a source unique to Luke. Of course, it is likely to be just one element of the Semitic oral tradition preserved by the early church that was available to Luke at this time. There are, of course, those who regard it as an example of the myths that developed around the person of Jesus, as evidenced in the apocryphal gospels.

v] Homiletics: *Life indeed!*

Hidden in a world that rushes headlong toward oblivion, there dawns a new life-giving age. Like that crowd long ago in the village of Nain, our age sees the superficial, not the substantial; a prophet, not the messiah.

To our world, the church was once a useful organisation for the welfare of children, the teaching of good manners, the maintenance of the moral fibre of our nation, and the visible marking of our life-stages - birth, marriage, birthing, coming of age, and death. Yet today, the framework of institutional Christianity is fast fading.

As our secular world rushes forward to its doom, there is only a faded memory of what we once called Christian civilisation. And as for Jesus, the life-giving man, he is recognised as but a good man, a prophet maybe. Few see, few recognise their bondage of death, let alone the possibility of release from its captivity to eternal life.

As "the dead man sat up", all the world slept, but in the farthest corners of the cosmos there came the sound of rejoicing angels. "The light shines in the darkness, but the darkness has not understood it". In Him there is life, and that life is the light of mankind.

Text - 7:11

The raising of the widow's son, v11-17. i] A funeral in Nain, v11-12: Luke happily contrasts the raising of the widow's son with the previous miracle story, the healing of the centurion's slave, although they are probably not related in time. As Jesus came near to the village, with his disciples and a large group of "sight-seers", he came upon a procession for the burial of a widow's only son. Probably the whole village is in the procession as it headed toward the local cemetery. As was typical of the time, the deceased man was probably wrapped in a linen cloth and carried on a plank of wood, a bier, a kind of stretcher.

Note the similarities with 1Kings 17:8-24, and with Peter's raising of Dorcas in Acts. The evident power of God in these parallel miracles witnesses the realisation / inauguration of the kingdom of God, and not the identification of Jesus, or Peter, as a prophet like Elijah.

και εγενετο [γινομαι] aor. "-" - IT HAPPENED. Transitional, often used by Luke to introduce a new literary unit; "and it came to pass the day after", AV. See **εγενετο**, 1:8.

εν τω ε̅ξ̅η̅ς "**soon afterward**" - ON THE NEXT, IN THE SUBSEQUENT TIME. Temporal use of the preposition **εν**. When used with the feminine article, the more specific "on the next day" is intended, but with the masculine article, as here, a more general "afterward." A feminine articulated variant does exist, but the more

indefinite reading is probably intended, so "thereafter", "afterward", as NIV. See Metzger.

καλουμένην [καλεω] pres. pas. part. "[a town] called" - [HE PROCEEDED INTO A TOWN] BEING CALLED. The participle is adjectival, attributive, limiting "town"; "a town which is called Nain".

Ναϊν "Nain" - A village related to Nazareth and Capernaum, probably originally sited near the modern village of Nein, although the actual site is still open to speculation.

συνεπορευοντο [συμπορευομαι] imperf. "**went along with**" - [AND] WERE TRAVELLING ALONG WITH. The imperfect is used to express the accompanying circumstance of Jesus going (aor. "went") to Nain.

αυτω dat. pro. "**him**" - HIM [THE DISCIPLES AND A GREAT CROWD]. Dative of direct object after a **συν** prefix verb "to go along with."

v12

ώς "as" - [BUT/AND] AS, WHILE. Temporal use here, rather than a comparative, serving to introduce a temporal clause. "Just as he drew near the gate of the town", Cassirer.

της πολεως [ις εως] gen. "**the town**" - [HE CAME NEAR TO THE GATE] OF THE TOWN. The genitive is adjectival, partitive, or possessive. Note that "gate" is a dative of direct object after the verb "to draw near to." Usually of a defensive gate, but in a small village, just the entrance to the village, possibly a decorative entrance.

και "-" - AND [BEHOLD]. Untranslated. Probably used to introduce the apodosis of the first clause; "as he approached the gate of the city, then, behold, a dead person was being carried out"

τεθνηκως [θνησκω] perf. part. "**a dead person**" - A HAVING DIED *person*. The participle serves as an indefinite substantive, subject of the verb "to carry out", as NIV.

εξεκομιζετο [εκκομιζω] imperf. pas. "**was being carried out**" - WAS BEING CARRIED OUT. The imperfect tense, being durative, is possibly used to indicate that the procession was in progress. A technical term for carrying a dead body, used once only in NT.

μονογενης adj. "**the only [son]**" - THE ONLY [SON]. Used by Luke for an only child; "he had been his mother's only son", Barclay.

τη μητρι [ηρ τρος] dat. "**of his mother**" - TO THE MOTHER [OF HIM, AND SHE WAS A WIDOW]. The dative is adverbial, reference / respect; "the only son with respect to the mother" = "his mother's only son."

ἰκανος adj. "**a large**" - [AND] A SUFFICIENT, CONSIDERABLE / ABLE, WORTHY. Here with a quantitative sense; "many people from the town were walking along with her", CEV.

της πολεως [ις εως] gen. "**from the town**" - [CROWD] OF THE CITY. The genitive is adjectival, descriptive, idiomatic / source, "the crowd *from*", as NIV.

συν + dat. "**with [her]**" - [WAS] WITH [HER]. Expressing association.

v13

ii] The healing, v13-15: Luke, giving Jesus his authoritative title, "the Lord", makes a point of noting Jesus' driving motive, his compassion, along with his authoritative word of command, "do not go on weeping." Halting the procession with a touch of his hand on the stretcher, Jesus commands the widow's son to wake up. Pulling himself up on the stretcher, as if waking up in his bed, the young man begins speaking. Jesus then presents him to his mother.

ιδων [ειδον] aor. part. "**when [the Lord] saw**" - [AND] HAVING SEEN [HER]. The participle is adverbial, best treated as temporal, as NIV.

ὁ κυριος [ος] "**the Lord**" - THE LORD. Nominative subject of the verb "to have compassion on." This authoritative title for Jesus is particularly used of Jesus after the resurrection. Here Luke is recounting a resurrection story and so, looking back, gives Jesus the name that is above all names. Luke will go on to use this title for Jesus on other important occasions.

εσπλαγχνισθη [σπλαγχνιζομαι] aor. pas. "**his heart went out**" - HAD COMPASSION. This motive is ascribed to Jesus on a number of occasions; "he felt sorry for her", NJB.

επ [επι] + dat. "**to**" - UPON, OVER, ON [HER]. Spatial. Usually with the accusative.

μη + pres. imp. "**Don't [cry]**" - [AND SAID TO HER, DO] NOT [CRY]. This negation, used with the present imperative, was once understood to express a command to cease an action already in progress, although today this classification is not as widely held as it was; "stop crying", "do not go on weeping", Plummer.

v14

προσελθων [προσερχομαι] aor. part. "**then he went up**" - [AND] HAVING APPROACHED, COME TO. The participle is adverbial, temporal, as NIV, or just attendant circumstance; "and he went up and touched the bier."

ηψατο [απτω] aor. "**touched**" - HE TOUCHED. An important observation, since by touching the bier Jesus has made himself ritually unclean. Nolland and Plummer suggest that the gesture serves to stop the procession. "Laid his hand on the bier", REB.

της σορου [ος] gen. "**the coffin / bier**" - THE BIER. Genitive of direct object after the verb **ἅπτω**, "to touch". Once only use in the NT. Properly a plank of wood on which the body is laid, wrapped in a linen cloth. "He went up and touched the bier", NJB; "stretcher", CEV.

οἱ ... βασταζοντες [βασταζω] pres. part. "**those carrying**" - [AND] THE ONES CARRYING [STOOD]. The participle serves as a substantive, nominative subject of the verb "to stand". "The bearers", Barclay.

σοι dat. pro. "**[I say] to you**" - [AND SAID, YOUNG MAN, I SAY] TO YOU. Dative of indirect object. The position is emphatic - "to you I say."

εγερθητι [εγειρω] aor. pas. imp. "**get up**" - BE RAISED UP. The passive is being used with active force and so this is not a resurrection event as such. As in the sense of calling someone back from the dead, thus Phillips "wake up."

v15

Note Elijah's actions of raising the widow's son as compared to Jesus' word of command, cf. 1Kings 17:21. See also for Elisha, 2Kings 4:35.

ὁ νεκρος adj. "**the dead man**" - [AND] THE DEAD *man*. Adjective used as a substantive.

ανεκαθισεν [ανακαθιζω] aor. "**sat up**" - SAT UP. The word is only used here and in Acts, in both cases of a person restored to life and therefore particularly of a sick person sitting up in bed.

λαλεις [λαλω] pres. inf. "**[began] to talk**" - [AND HE BEGAN] TO SPEAK. The infinitive is complementary, completing the sense of the verb "began". The talking indicates the healing is complete.

εδωκεν [διδωμι] aor. "**Jesus gave [him] back**" - [AND] HE GAVE [HIM]. cf. parallel "he gave him to his mother", 1Kings 17:23. "Jesus presented him to his mother", Peterson.

τη μητρι [η ρος] dat. "**to [his] mother**" - TO THE MOTHER [OF HIM]. Dative of indirect object.

v16

iii] The response of the crowd, v16: Given the cues in this miracle story, it is no wonder the crowd thinks they have a new Elijah with them. Even John the Baptist is confused, cf. 7:18-35. Yet, the miracle is actually a messianic sign for those with eyes to see. "Messiah's mission now is revealed as one that will deliver Israel, not from the Romans, but from the captivity of (sin and) death", Ellis.

ελαβεν [λαμβανω] aor. "**they were [all] filled**" - [BUT/AND FEAR] TOOK, SEIZED [ALL = EVERYONE]. The classic response to messianic signs - fear and amazement takes hold. "They were all awestruck", Barclay.

εδοξαζον [δοξαζω] imperf. "**praised**" - [AND] THEY WERE GLORIFYING, PRAISING [GOD]. The imperfect is possibly inceptive, "they began to praise God", Williams; but a durative sense may also be intended where the "awe and respect", Bock (= "fear"), prompts ongoing praise.

λεγοντες [λεγω] pres. part. "-" - SAYING. The NIV treats this participle as attendant circumstance, redundant, expressing action accompanying the verb "they were glorifying", but possibly adverbial, modal, expressing the manner of the glorifying, namely in speech, "saying", as ESV. See λεγων, 4:35.

ὅτι "-" - THAT. Here twice used to introduce a dependent statement of direct speech, expressing what the people said, although they may be causal, esp. the second; "not the content of the praise but the reason for it", TH.

μεγας ηγερθη "**a great prophet**" - A GREAT PROPHET. The absence of the article indicates that the crowd is not saying that Jesus is the long awaited revived Elijah; nor is their declaration messianic. The people aren't quite sure who Jesus is.

ηγερθη [εγαρω] aor. pas. "**has appeared**" - WAS RAISED UP. The passive, "has been brought on the scene", possibly indicates a recognition of divine action in Jesus' ministry in the village.

εν + dat. "**among**" - IN = AMONG [US]. Here expressing association; "a great prophet is here with us", CEV.

επεσκοπατο [επισκεπτομαι] aor. "**has come to help**" - [AND THAT GOD] HAS COME TO VISIT [THE PEOPLE OF HIM]. Used of God's visitations to his people, usually with the consequence of blessing - care, salvation. So NIV. "God has come in kindness to his people", Barclay; "God is back, looking to the needs of his people", Peterson.

v17

iv] The news spreads abroad, v17: The news of God's prophetic visitation spreads far and wide. As a consequence, the news reaches John the Baptist in prison. John had thought that Jesus was the messiah, not just a prophet. Could the Baptist be mistaken?

ὁ λογος ουτος "**the news**" - [AND] THIS REPORT. Possibly generally, "this story about the healing of the widow's son", but probably more specifically the opinion that a prophet was again present in Israel. "And this view of him", NJB.

περι + gen. "**about [Jesus]**" - CONCERNING [HIM]. Expressing reference / respect; "this report with respect to Jesus."

εξηλθεν [εξερχομαι] aor. "**spread**" - WENT OUT. "The news of him (concerning Jesus the Saviour), and of this event, filled every city, village, and home in Judea", Junkins.

εἰς + dat. **"throughout"** - IN [ALL JUDEA AND THE SURROUNDING COUNTRYSIDE]. Expressing space / place, here with the sense "into". "Judea", probably taking a regional sense and therefore including Galilee, so "Palestine / Israel". The second clause, Plummer suggests, takes on an augmented force, "and what is more, in the region round about." The point being that John the Baptist hears of the "prophet" at work and, as a consequence, is confused. John the Baptist is imprisoned at Machaerus.

7:18-35

The mission of Messiah, 1:5-9:50

The acts of Messiah, 6:12-7:50

v] Jesus and John the Baptist

Synopsis

John the Baptist, while in prison in the fortress of Machaerus near the Dead Sea, is confused by the news circulating about the ministry of Jesus, supposedly Israel's latest prophet. So, John sends some disciples to Jesus to ask him directly whether he is the "one who is to come" - is he the messiah or just a prophet. Jesus tells John's disciples to report on what they see - "the blind receive their sight, the lame walk, the lepers are cleansed the dead are raised, and the poor have good news brought to them." Jesus goes on to explain who the Baptist is within God's dispensation - the messenger preparing the way of the messiah. Jesus then convicts the religious authorities of their fickle ways - the Baptist has a demon / Jesus is a wine-bibber, glutton and friend of sinners.

Teaching

The messianic age of the kingdom surpasses the old kingdom of Israel, as represented by its last prophet, John the Baptist, but its dawning brings with it confusion and division.

Issues

i] Context: See 6:12-16. *Jesus and John the Baptist* is the fifth episode of six dealing with *The dawning of the kingdom in the acts of Messiah*, 6:12-7:50.

ii] Background: As Ellis notes, Luke presupposes the Baptist's messianic expectations with respect to Jesus, expectations fostered at the Baptism of Jesus, Matt.3:13-17, John 1:29-37, and probably before. John would have expected the realisation of the kingdom in eschatological terms, judgment and the like, but as he sits in prison, he hears reports of Jesus' ministry in the terms of an Old Testament prophet like Elijah or Elisha, and so he is confused.

iii] Structure: *Jesus and John the Baptist*:

John the Baptist's question, v18-23:

"Are you the one who is to come?"

"Go and tell John what you have seen."

John's place in the messianic age, v24-30:

John: "A prophet, and yes, more than a prophet", v24-28

Analysis of the crowd's response to John, v29-30:

Jesus' assessment of the sinful generation, v31-35:

Fickle, like cantankerous children.

iv] Interpretation:

The episode, as a whole, further develops the theme of confusion commenced with the account of Jesus raising a deceased young man to life. There was no confusion for the Centurion. He was a man of authority, and recognised Jesus' authority. For the Centurion, it was just a matter of Jesus saying a word. For Luke, the episode serves as the perfect example of faith - the mark of "the poor" who possess the kingdom. What follows is confusion when Jesus raises the deceased young man to life. The crowd is confused - Jesus is a prophet, a new Elijah, or even Elisha. Luke now records the Baptist's confusion; even the Baptist questions whether Jesus is the messiah. The episode concludes with Jesus describing the confused and fickle nature of a people devoid of faith.

As is so often the case, this episode further reveals Jesus' person. In dispelling the Baptist's fears, Jesus reminds him of how the messianic works / signs promised of the coming messiah, in his inauguration / realisation of the kingdom, and being fulfilled at this very moment. Jesus, as the long-promised eschatological Servant of the Lord, fulfils the prophets words, v22, cf., , 4:18-19, Isaiah 61:1-2. "Blessed is anyone who takes no offence at me."

Going on to honour the Baptist's ministry, Jesus further reinforces his own status, along with the status of those who follow him, v24-28. The Baptist is the last great prophet of old Israel, and yet even greater than a prophet, for he is the precursor, the messenger of the coming new messianic age. As such, he serves as a link between the two. Yet, even though the Baptist is a profoundly important person, he is less than the least of those "poor" who take their place in the new age of the kingdom of God.

Unlike Matthew, Luke takes a moment to comment on the crowd's view of John, v29-30. There is great irony in the fact that common folk see the Baptist the way Jesus sees him, but churchmen and theologians don't. The religious authorities don't think that the Baptist has any significance in the purposes of God. If religious Israel can't recognise the significance of the Baptist, what hope have they of recognising the significance of Jesus.

Jesus goes on to assess this age, v29-35. *The Parable of the Brats*, as Bock likes to call it, serves to make the point that "this generation" is like a group of fickle children who can't settle on what game to play, whatever the game - either a wedding game, or a funeral game. John plays the serious funeral game, neither eating nor drinking, and it is said of him that he is demon-possessed; Jesus plays the wedding game, celebrating, and it is said

of him that he is a "winebibber and glutton", a person who associates with corrupt people.

The episode concludes with a saying of Jesus, v35. In this saying, Jesus personifies Wisdom, making the point that she stands absolved in the lives of her "children". The children may well be the Baptist and Jesus, cf., Bovon. Wisdom's revelation of the coming kingdom, in the context of the Baptist's rigor and Jesus' joy, is profoundly right and good, such that the religious authorities' judgment of the ministry of the Baptist and Jesus is devoid of wisdom. As Fitzmyer notes, the presence of **παντων**, "all", leads to the conclusion that God's "wisdom is manifested as a mother whose children are not only John and Jesus, but all the people who, like toll-collectors and sinners, are willing to listen to John or Jesus." "The poor", the children of faith, witness the deeds and words of the Baptist and Jesus, and judge them to be true to the divine will ("justify" - judge them right), so Nolland, Bock, Stein, Marshall, Evans, Green ("Wisdom's children are those who, like John and Jesus, align themselves with God's purpose and this is revealed in the person and work of Jesus"), Ellis, Creed, Johnson, ...

v] Synoptics:

See 3:1-20. This passage is paralleled in Matthew 11:2-19. The episode appears much later than in Luke's sequence of events, but this is because Matthew is more concerned with the theological arrangement of his material. The usual arguments abound as to who copied who, but it seems likely that both Matthew and Luke worked off separate sources. This is usually identified as Q. Some differences between the two accounts can be put down to the individual authors themselves, but most probably derive they from the version of the tradition available to them - most likely oral. The episode presents in three parts:

7:18-23, cf., Matt.11:2-6. Compared to Luke, Matthew's account is concise, but the wording of both accounts is similar.

7:24-30, cf., Matt.11:7-15. Again, similar wording is used in both accounts, although with interesting differences in vocabulary, eg., "king's houses / kings courts". Matthew adds the enigmatic saying of *the storming of the kingdom of God*, 11:12-15, a saying which Luke uses in 16:16. Luke adds some background information on how and why the crowd reacts differently to Jesus' words, v29-30. Luke may have crafted this note himself, although Marshall thinks it was in his received tradition.

7:31-35, cf. Matt.11:16-19. Again, similar wording is used in both accounts, but the differences are enough "to suggest the presence of distinct, but related traditions", Bock. Matthew has "works, actions" to Luke's "children", and Luke adds "all" (Luke's inclusive style???)

Text - 7:18

Jesus and John the Baptist, v18-35. i] The Baptist's question, v18-23. The opinion, held by the common folk, that in Jesus a new prophet has appeared in Israel, prompts the Baptist to send a delegation to Jesus with a direct question "are you the one who is to come?" It is best to understand that John is presently faced with doubts concerning Jesus' person, and this due to the confusion presently gripping the populous. None-the-less, it is possible that John is just helping his disciple understand who Jesus is, or that this may be the first time John has considered that Jesus may be the messiah - both seem unlikely.

Ἰωαννη [ης ου] dat. "**him**" - [AND THE DISCIPLES OF HIM REPORTED] TO JOHN. Dative of indirect object.

περι + gen. "**about**" - ABOUT, CONCERNING [THESE THINGS]. Expressing reference / respect.

προσκαλεσαμενος [προσκαλεω] aor. mid. part. "**calling**" - [AND JOHN] HAVING CALLED, SUMMONED. Attendant circumstance participle expressing action accompanying the verb "to send", "called two of his disciples and sent them"

των μαθητων [ης ου] gen. "**[two] of them**" - [A CERTAIN TWO] OF THE DISCIPLES [OF HIM]. The genitive is adjectival, partitive. Unlike Matthew, Luke specifies it is two disciples, possibly reflecting the traditional importance of two witnesses.

v19

The Baptist's question reflects his earlier prophecy concerning the one who is coming, one who is greater than he, 3:16. The coming-one can have a number of referents in the OT, but it is obviously used here of the messiah, Hab.2:3, Mal.3:1, Dan.7:13.

λεγων [λεγω] pres. part. "**to ask**" - [SENT TO THE LORD] SAYING. Attendant circumstance participle, expressing action accompanying the main verb "to send", a redundant Semitism introducing direct speech. For an adverbial classification see λεγων, 4:35. If adverbial, probably final, expressing purpose; "in order to say = ask"; "with a question", Rieu. Note that a variant "Jesus" exists instead of "Lord", but although the Baptist has doubts, Luke hasn't, so Marshall. Luke uses κυριος with the sense "messiah", 2:11; It is his favourite post-resurrection title for Jesus.

ὁ ερχομενος [ερχομαι] pres. mid. part. "**the one who is to come**" - [YOU ARE] THE ONE COMING. The participle serves as a substantive, predicate nominative.

προσδοκωμεν [προσδοκαω] pres. subj. "**should we expect**" - [OR] SHOULD WE BE LOOKING FOR, WAITING FOR, EXPECTING [ANOTHER]? Deliberative subjunctive.

v20

With this verse and the next, Luke expands on Matthew's received tradition. In this verse, he emphasises the Baptist's question by repeating it.

παραγενομενοι [παραγινομαι] aor. mid. part. "**came**" - [BUT/AND THE MEN] HAVING COME [TOWARD HIM SAID]. The participle is adverbial, probably best treated as temporal, as NIV.

λεγων [λεγω] pres. part. "**to ask**" - [JOHN THE BAPTIST SENT US TOWARD YOU] SAYING. Again, the participle is attendant, or adverbial, final, expressing purpose, "in order to say = ask"; see above.

προσδοκωμεν [προσδοκαω] pres. subj. "**should we expect**" - [ARE YOU THE ONE COMING OR] SHOULD WE LOOK [FOR ANOTHER]. Deliberative subjunctive.

v21

Luke describes the signs and wonders performed by Jesus to give weight to the report that Jesus will now send back to the Baptist.

εν + dat. "**at**" - IN [THAT HOUR]. Temporal use of the preposition; "just then ..."; "It was at that very time that Jesus was occupied ...", Cassirer.

απο + gen. "-" - [HE HEALED MANY] FROM [DISEASES AND AFFLICTIONS AND EVIL SPIRITS]. Expressing separation; "away from." Note that we would expect the imperfect tense for the verb "to heal", given that Luke seems to be providing background information, but he has chosen an aorist. So, as part of the narrative, Jesus is actually performing these miracles when the Baptist's disciples arrive on the scene.

βλεπειν [βλεπω] pres. inf. "**sight**" - [AND HE GRANTED] TO SEE. Introducing an object clause / dependent statement of cause, expressing what Jesus granted.

τυφλοις adj. "**blind**" - TO [MANY] BLIND *people*. The adjective serves as a substantive, dative of indirect object.

v22

The Baptist's disciples are to report on the messianic signs performed by Jesus, as outlined in Jesus' reference to Isaiah 61:1-2, 4:18-19, even the raising of the dead, cf., Isa.26:19. And to top it all off, the "poor are brought important news." As already indicated, 6:20, "the poor" are the lost broken remnant of Israel who, with the faith of Abraham, hunger and thirst, waiting expectantly for the fulfilment of the God's covenant promises. The important news, ευαγγαλιον, of course, is that the long-promised day has dawned, the messianic age has arrived, the kingdom of God is at hand.

αποκριθεις [αποκρινομαι] aor. pas. part. "**he replied**" - [AND] HAVING ANSWERED [HE SAID TO THEM]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

πορευθεντες [πορευομαι] aor. pas. part. "**go back**" - HAVING GONE [REPORT TO JOHN WHAT YOU SAW AND HEARD, BLIND RECEIVE SIGHT, LAME WALK, LEPERS ARE CLEANSED]. Attendant circumstance participle expressing action accompanying the verb "to hear"; "Go and tell John what you have seen and heard", ESV.

και "-" - AND [DEAF HEAR, DEAD ARE RAISED, POOR ARE BROUGHT IMPORTANT NEWS]. The use here is coordinate, forming two lists of three - a stylistic construction, even somewhat rhythmic. Interestingly, Matthew uses **και** between each noun. It is unclear whether this construction derives from the Aramaic (used as a memory device), or is crafted by Luke in the Greek.

v23

Here, this blessing is more than a declaration of divine favour, it also carries a warning. The verb **σκανδαλιζω** takes two basic meanings, "to stumble" and "to offend". So, here in the passive we have the sense, "blessed is the one who does not stumble" or "blessed is the one who is not offended", nicely brought together as "blessed is the man who does not fall away on account of me", NIV (not improved by the NIV11, "stumble"). Given the messianic signs now present in the ministry of Jesus, the person who receives God's blessing is the person who sees them as genuine evidence of the realisation of the kingdom in and through Jesus. Those who are lost to God's blessings are those who "are tripped up / are scandalised" by the fact that Jesus is not acting to restore the state of Israel, or bring judgment upon the nations.

ὅς εσιν + subj. "**anyone who**" - [AND BLESSED IS] WHOEVER [DOES NOT TAKE OFFENCE]. This construction introduces an indefinite relative clause, here headless. It is virtually conditional, "whoever, *as the case may be*, does not take offence, *then* blessed is *he*."

εν + dat. "**on account of [me]**" - IN [ME]. The use of the preposition here is adverbial, possibly reference / respect, "with reference to me", although probably better, causal, "because of me."

v24

ii] John's place in the messianic age, v24-30: a) John: "A prophet, and yes, more than a prophet", v24-28. Luke's received tradition now details how John the Baptist fulfils Malachi 3:1.

There is a textual issue concerning punctuation and **θεασασθαι**, "to see", either "What did you go out into the wilderness to see? A reed?", or "why did you go out into the wilderness? To see a reed shaken in the wind?" The interrogative pronoun **τί** can be either "what" or "why". As for the question "A reed shaken by the wind?", it can imply a positive or negative response. Yes, they went out to see an insignificant person in comparison to Jesus - a reed compared to a tree. But better, of course they didn't go out to see an insignificant person - John is no shaking reed.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

απολθοντων [απερχομαι] aor. part. "**After [John's messengers] left**" - [THE MESSENGERS OF JOHN] WERE DEPARTING. The genitive participle and its genitive subject "messengers" form a genitive absolute construction, temporal, as NIV.

λεγειν [λεγω] pres. inf. "**to speak**" - [HE BEGAN] TO SAY [TOWARD THE CROWDS]. The infinitive is complementary, completing the sense of the verb "to begin."

τί pro. "**what**" - WHAT / WHY [DID YOU GO OUT INTO THE WILDERNESS]. The pronoun may serve as a substantive, accusative direct object of the verb "went out", "What", or adverbial, "Why", depending on punctuation, as above.

θεασασθαι [θεαομαι] aor. inf. "**to see**" - TO SEE. The infinitive is adverbial, final, expressing purpose; "in order to see."

υπο + gen. "**by**" - [*did you go out to see* A REED BEING SHAKEN] BY [WIND]? Instrumental, here expressing agency.

v25

The question again may imply a positive or negative answer, but negative is likely; "Did you head out into the bush to meet a fine gentleman? Of course not; they operate in the halls of power." Interestingly, Luke hasn't mentioned the Baptist's clothing, cf., Mk.1:6. Unlike v24, Jesus answers his question.

αλλα "**if not**" - BUT. Serving to introduce a counterpoint; "*but if not that, then what did you go out to see?*"

ιδειν [οραω] aor. inf. "**to see**" - [WHAT DID YOU GO OUT] TO SEE? The infinitive is adverbial, final, expressing purpose; "in order to see."

ημφεσμενον [αμφιεννυμι] perf. mid. part. "**dressed**" - [A MAN] HAVING BEEN DRESSED. The participle is probably adjectival, attributive, limiting "a man"; "a man who is dressed in fancy apparel."

εν + dat. "**in**" - IN [FANCY, SOFT, FINE CLOTHING]? Local, expressing a state or condition. "In splendid clothing and luxury", Thompson.

οἱ ὑπαρχοντες [ὑπαρχω] pres. part. "**those who**" - [BEHOLD] THE ONES EXISTING = LIVING [IN FANCY GARMENTS AND LUXURY]. The participle serves as a substantive, nominative subject of the verb to-be.

ἐν + dat. "**in**" - [ARE] IN [THE PALACES]. Local, expressing space / place.

v26

Jesus again answers his question. Yes, the people went out to see a prophet, but as it turned out, they saw more than a prophet, v27.

ἀλλὰ "**but**" - BUT. Adversative; see v26.

ἰὼν dat. pro. "**[I tell] you**" - [WHAT DID YOU GO OUT TO SEE? A PROPHET? YES, I SAY] TO YOU. Dative of indirect object.

προφητου [ης ου] gen. "**[more] than a prophet**" - [AND MORE] OF A PROPHET. Genitive of comparison after the comparative adverb *περισσοτερον*, "more, greater."

v27

Malachi 3:1, serving to indicate John's role of preparing for the coming of "you". In the original text it is "I the Lord = YHWH, will send my messenger (Elijah = John) to prepare the way for me", i.e., the coming of YHWH, Lord, is replaced here by Jesus the messiah.

περι + gen. "**about [whom]**" - [THIS *one* IS] ABOUT, CONCERNING [WHOM IT HAS BEEN WRITTEN]. Here expressing reference / respect.

μου gen. pro. "**my [messenger]**" - [BEHOLD, I SEND THE MESSENGER] OF ME. The genitive is adjectival, possibly possessive, as NIV, or idiomatic / source, "*from me*."

προ + gen. "**ahead of [you]**" - BEFORE [THE FACE OF YOU]. Spatial. "I'm sending my messenger on ahead to make the road smooth for you", Peterson.

σου gen. pro. "**your [way]**" - [WHO WILL PREPARE THE WAY] OF YOU [BEFORE, IN FRONT OF YOU]. The genitive is adjectival, possessive, as NIV, or possibly idiomatic, "the way = path, road you *are going to travel*"; "to get things ready for you", CEV. The imagery of road building is derived from the Assyrians and Babylonians who were great road builders for commercial and military purposes. So, the idea is of building an expressway to hasten the arrival of the messiah - a straight and level roadway.

v28

Obviously, the saying does not include Jesus in the comparison, so, of all people who have walked on this earth, excluding Jesus, the Baptist is the greatest; "no greater figure than John has ever emerged in history", Barclay. Yet, when it comes to comparing life on earth, and life in the kingdom of God, even the lowest

and most ineffective member of the kingdom transcends the greatest figure who has ever emerged in human history. True greatness is found through faith in Christ.

ὁμιν dat. pro. "**you**" - [I SAY] TO YOU. Dative of indirect object.

γυναικων [η κος] gen. "**of women**" - [AMONG *ones* BORN] OF WOMEN. The genitive is adjectival, descriptive, idiomatic / source, "*from* women"; "among those born of women."

Ιωαννου [ος] gen. "**[greater] than John**" - [NO ON IS GREATER] OF JOHN. The genitive is ablative, of comparison, after the comparative predicate adjective μειζων, "greater"; "greater than John."

ὁ ... μικροτερος comp. adj. "**least**" - [BUT/AND] THE LESSER / LEAST. The NIV, as with most translations, takes this comparative as a superlative, given that the superlative form was no longer being commonly used. None-the-less, a comparative may be intended, so Plummer; "an insignificant person in the kingdom is more significant than the greatest of prophets." A superlative translation seems best; "He who holds the lowest place of all in the kingdom of God is greater than he", Cassirer. Status is not realised by works, but by the age with which a person associates - this age, or the messianic age of the kingdom. The greatest man of this age was the Baptist, for he was the prophet who prepared for the coming of the messiah. Yet, even he cannot be compared with the most insignificant member of the messianic age of the kingdom. Of course, great though he was, he was happily "poor". There can be little doubt that the Baptist's faith in Jesus held firm through his ordeal.

του θεου [ος] gen. "**of God**" - [IN THE KINGDOM] OF GOD. The genitive is adjectival, possessive, or verbal, subjective. See του θεου 4:43

αυτου gen. pro. "**than he**" - [IS GREATER] OF HE. As Ιωαννου above.

v29

b) Analysis of the crowd's response to John, v29-30: This editorial comment is peculiar to Luke. When it comes to the ministry of John the Baptist, the common folk respond to the Baptist positively and accept his baptism. The religious authorities, on the other hand, reject the Baptist's message and do not accept his baptism.

ακουσας [ακουω] aor. part. "**when they heard**" - [AND ALL THE PEOPLE AND THE TAX COLLECTORS] HAVING LISTENED. The participle is adverbial, best treated as temporal, as NIV.

εδικαιωσαν [δικαιω] aor. "**acknowledged that [God's] way was right**" - JUSTIFIED [GOD]. Obviously used in a forensic sense, acknowledged that God is right / in the right with respect to the message communicated by the Baptist, probably specifically the announcement of the coming kingdom and the offer of

forgiveness for those who seek to enter it. So, the *outsiders* responded positively to God's message conveyed by John and demonstrated this in the act of water baptism; "they heard John, acknowledged God, and were baptised by his baptism", Phillips

βαπτισθεντες [βαπτιζω] aor. pas. part. "**because they had been baptised**" - HAVING BEEN BAPTISED. The participle is adverbial, possibly means, "by means of", so Bock, or cause, as NIV, so Marshall, possibly even temporal, "when they accepted baptism by John", Rieu, or even consecutive, expressing result, "and as a result were baptised by John", cf., Phillips.

το βαπτισμα [α ατος] acc. "-" - *with* THE BAPTISM. This accusative is typically classified as an accusative of content. Wallace classifies it as an accusative or retained object, p.197, 438, cf., BDF #159, but Culy argues that it as a cognate accusative, p.236.

Ιωαννου [ος] gen. "**by John**" - OF JOHN. The genitive is adjectival, usually treated as verbal, subjective, as NIV; "*with the baptism performed by John.*"

v30

του θεου "God's [purposes]" - [BUT/AND THE PHARISEES AND THE TEACHERS OF THE LAW REJECT THE COUNSEL, INTENTION, PLAN, PURPOSES] OF GOD. The genitive is adjectival, possessive, or verbal, subjective.

εις + acc. "**for**" - INTO, TO [THEMSELVES]. Adverbial, probably reference / respect, as NIV; "so far as it concerns themselves", Creed.

βαπτισθεντες [βαπτιζω] aor. pas. part. "**because they had [not] been baptised**" - [NOT] HAVING BEEN BAPTISED. The participle is adverbial, best treated as causal, as NIV.

υπ [υπο] + gen. "**by**" - BY [JOHN]. Instrumental, expressing agency.

v31

iii] Jesus' assessment of the sinful generation, v31-35: Jesus addresses the fickle nature of those who reject the news of God's mercy - his offer of forgiveness, and thus entry into the kingdom of God. In the present context, "the Pharisees and the experts in the law" are those who reject the news; they are "this generation", "the children of this generation", 16:8, as compared with "the children of light", 16:8, "the poor", those who repent and believe. For the religious elite, a repentance for the forgiveness of sins is an unnecessary requirement, given that they are the *righteous* who keep the law. Their critique of both the Baptist and Jesus evidences their flawed thinking.

ουν "Jesus went on to say" - THEREFORE. Here transitional, indicating a step in the narrative, but also with an inferential sense, drawing a logical conclusion; "In view of all this", Barclay.

τινι dat. pro. "**To what**" - TO WHAT [WILL I COMPARE]. The interrogative pronoun with the verb "to compare" takes a dative. Note that the verb uses the future tense in place of a hortatory subjunctive.

της γενεας [α] gen. "**of [this] generation**" - [THE MEN] OF [THIS] GENERATION? The genitive is adjectival, possessive / idiomatic, limiting "men", "the people *who belong to / associate with this sinful generation.*" The sinful generation are the people of any era who do not trust their creator God; "What are you people like? What kind of people are you?" CEV.

τινι dat. pro. "**What**" - [AND] TO WHAT [ARE THEY LIKE]? As for **τινι** above. Very similar to the *short-talk* (semantic density) used to introduce a parable. "The sinful generation of which I have been speaking may be compared to the situation that often arises when children are at play in the marketplace."

v32

The illustration is best not treated allegorically where the different groups of children represent this or that / these or those. The illustration describes a situation created by a flawed humanity. "This generation" is like a group of fickle children who can't settle on what game to play, whatever the game - either a wedding game, or a funeral game.

παιδιοις [ον] dat. "**children**" - [THEY ARE LIKE] CHILDREN. Dative complement of the adjective "like, similar" / Dative of comparison.

τοις καθημενοις [καθημαι] dat. pres. mid. part. "**sitting**" - THE ONES SITTING [IN THE MARKET AND CALLING OUT]. The participle, as with "calling out", is adjectival, attributive, limiting "children", and dative in agreement.

αλληλοις dat. pro. "**to each other**" - TO ONE ANOTHER. Dative of direct object after the **προς** prefix verb "to call out to."

ἃ pro. "-" - WHICH [SAYS]. The relative neuter pronoun refers forward to what the children said.

ὑμιν dat. pro. "**for you**" - [WE PLAYED THE FLUTE] TO YOU [AND YOU DID NOT DANCE, WE SANG A DIRGE, FUNERAL SONG, AND YOU DID NOT WEEP]. Dative of interest, advantage.

v33

John the Baptist proclaimed the coming kingdom while living the life-style of an ascetic, and the sinful generation rejected him as crazy. Jesus, on the other hand, proclaimed the coming kingdom while living the life-style of an everyday citizen, and the sinful generation rejected him as worldly. Given the contrary / fickle conclusions, maybe the problem doesn't lie with the preacher.

γαρ "for" - FOR. More reason than cause, introducing an application / explanation of the illustration.

μη εσθιων [εσθιω] pes. part. "**neither eating**" - [JOHN THE BAPTIST HAS COME] NOT EATING [AND NOT DRINKING WINE, AND YOU SAY HE HAS A DEMON]. This participle, as with "drinking", is adverbial, modal, expressing the manner of John's coming. "John the baptiser came fasting and you called him crazy", Peterson.

v34

του ανθρωπου [ος] gen. "[**The Son**] of Man" - [THE SON] OF MAN. The genitive is adjectival, relational; See ὁ υἱος του ανθρωπου, 5:24.

εσθιων [εσθιω] pres. part. "**eating**" - [HAS COME] EATING [AND DRINKING AND YOU SAY, BEHOLD]. The participle, as for "drinking", is adverbial, modal, expressing manner.

φαγος [ος] "**here is a glutton**" - [A MAN] A GLUTTON [AND A DRUNKARD]. The two nominative nouns stand in apposition to the nominative subject "man", or possibly as predicate nominatives of an assumed verb to-be; "a man who is a glutton and drunkard."

τελωνων [ης ου] gen. "**tax collectors**" - [A FRIEND] OF TAX COLLECTORS [AND SINNERS]. The genitive is adjectival, relational.

v35

This saying of Jesus, which may have attached during the period of oral transmission, or was used by Jesus on this occasion, sums up the episode. As is common in Jewish wisdom tradition, "wisdom", namely the truth communicated by God / divine doctrine / the Word of God, is personified. To the Jewish mind of the time, she is a divine agent in heaven who expresses the mind of God to humanity, and in the end, is God himself. This wisdom is justified to her children, i.e., "the rightness of God's plan is demonstrated by those who accept it", Marshall - see 7:29 for "the poor" who **εδικαιωσαν τον θεον**, "justified God". By hearing the voice of wisdom in and through the ministry of John the Baptist and Jesus, and judging it to be right (i.e. they **εδικαιωθη η σοφια**, "justify the wisdom"), "the poor" align themselves with what they perceive as truth, so Nolland.

απο "by" - [AND WISDOM WAS JUSTIFIED] FROM [ALL THE CHILDREN OF HER]. As Marshall notes the preposition can be taken a number of ways: Separation, "away from, over against" - "wisdom is justified despite her children who have rejected her", so Dibelius; Cause, "on account of, because, in view of" - the works of wisdom are evidence that the kingdom is at hand, so Jeremias (fits Matthew best); Agency, where **απο** is used instead of ὑπο, "by" - "the claims of wisdom are proved to be true by her children", Marshall, and most commentators.

7:36-50

The mission of the Messiah, 1:5-9:50

4. The acts of Messiah, 6:12-7:50

vi] The churchman and a prostitute

Synopsis

Jesus is invited for a meal at the home of a prominent Pharisee. At the meal, a prostitute, who has obviously heard and responded to the gospel, draws near to Jesus, washes his feet with her tears, wipes them with her hair, and anoints them with ointment. Simon, the Pharisee, is shocked that Jesus is unaware of what type of woman this is. Jesus responds with a teaching parable and then reaffirms the woman's forgiveness.

Teaching

In the messianic age of the kingdom, faith, even the faith of a prostitute, serves to access the grace of God for forgiveness and thus, covenant inclusion, and it is God's grace that makes us gracious, not law.

Issues

i] Context: See 6:12-16. The story of *the churchman and the prostitute* serves as the final episode of six dealing with *The dawning of the kingdom in the acts of Messiah*, 6:12-7:50.

ii] Structure: *The forgiveness of a sinful woman*:

Anointing, v36-38;

Reaction of Simon, 39;

Jesus and Simon, v40-43:

A lesson on forgiveness, v44-47:

"he who is forgiven little, loves little."

Jesus pronounces forgiveness, v48;

Response of the guests, v49:

"who is this who even forgives sins?"

Pronouncement, v50:

"your faith has saved you,"

iii] Interpretation:

The six-part Lukan sandwich, *The Acts of Messiah*, 6:12-7:50, reveals something of the nature of the kingdom of God. In *The Sermon on the Plain* we learn that covenant inclusion rests on grace and not works of the law. Luke follows the sermon up with the story of *An Army Captains Faith*, a story which establishes that grace (God's unmerited favour), and thus

kingdom membership, is accessed by faith, even the faith of a Gentile military officer. Now, with this concluding pronouncement story, Luke reinforces the principle of grace through faith - even the faith of a prostitute saves. But more particularly, the story establishes that it is grace that makes us gracious (rather than works of the law) - the person who is forgiven much, loves much.

So, in this story, Luke reminds us that the benefits of the kingdom extend to Gentiles and evil-livers (even prostitutes) who have faith. We see the rich, the satisfied, the religious churchmen of the day, reject the redemptive purposes of God, while the outcasts (the "lost", the "last", "the poor") accept the free offer of God's grace of forgiveness in Christ. As well as identifying the ground of covenant inclusion, the loving act of this prostitute illustrates the profound truth that a person who is loved much (here forgiven), loves much.

This episode certainly does not teach that a person who loves much is forgiven much; forgiveness is the driving force behind this woman's act of love. Even so, at the centre of this love is faith. The passage develops the saying "wisdom is proved right by all her children", v35 - God's wise ways are proved right by those who accept / believe His wise ways. Verses 31-34 illustrate the many who do not accept / believe Gods' wise ways. The prostitute serves as an example of one who does accept / believe; she believes that God's mercy is hers for the asking. So, having asked in faith, Jesus pronounces that she is "saved". Jesus is the one who "forgives sins and receives, regardless of class, all who have faith", Ellis.

iv] Synoptics:

See 3:1-20. This record of Jesus' anointing is often aligned with the anointing that took place in the final week of Jesus' life, Matt.26:6-13, Mark 14:3-9, John: 12:1-8. There are significant differences between Luke's anointing and those of the other gospel writers - timing, place, purpose, etc. This implies that Luke is recording a distinctively different event to the other gospel writers. None-the-less, there are interesting similarities between Luke's account, and the anointing recorded by Matthew, Mark and John. Bovon lists 9 points of contact, eg., the anointing of Jesus' feet and the use of hair is in both Luke and John; the use of an alabaster jar of perfume and the name of the host, Simon, is in Luke, Matthew and Mark, etc. This has prompted an alignment of all four accounts by many commentators over the years, going all the way back to Origin. Many a sermon has portrayed Mary of Bethany / Magdalene as a converted prostitute.

Fitzmyer suggests that there was one original story which took on different forms over the period of oral transmission, but it seems more likely that there were two distinct incidents which coalesced slightly over the period of oral transmission. Both stories may well have been available to the gospel writers, but their similarities would incline them to choose one or the other.

v] Homiletics: *The grace of God*

My son Paul, who died of a brain tumour when he was only 25 years old, was a typical larrikin. He drifted away from the church when he was 14, but all the stories about Jesus were still part of his psyche. If he were to have lived to old age he might have just continued to drift until hardened by life. Yet, in his last year he had to face the inevitability of an early death. Like that prostitute long ago he was able to rest on the free gift of God's forgiveness and eternal acceptance. Such grace!

The woman in our story was certainly a sinner, but she put her trust in the gracious offer of forgiveness provided in the person of Jesus. She believed in Jesus for the forgiveness of her sins and for her ultimate salvation. She was justified by grace through faith.

We also see in the woman someone who loved much because she was forgiven much. She was no longer the same woman, and this because of the grace of God active in her life, a grace which she appropriated through faith. She was being renewed by the indwelling Christ and so she was becoming the new person she was already in Jesus.

So there it is, a faith that saves and renews. May we be transformed by such a faith.

Text - 7:36

The story of a forgiven woman, v36-50: i] The anointing, v36-38: The scene is very typical of a Sabbath meal following a morning synagogue service. The visiting speaker, in this case Jesus, is invited to lunch at the home of a key religious member of the community. The meal would be served on the patio (veranda) with uninvited village locals gathering beside the patio to hear anything the important guest had to say. The poor and outcast could also be present and would be allowed to eat anything that remained. The woman is described as an "evil liver" ("a sinner"), probably a prostitute. While Jesus is reclining on a cushion beside a low table, the woman steps forward and begins wiping his feet with her tears and hair, and anointed them with perfume.

δε "now / when" - BUT/AND. Transitional, indicating a step in the narrative.

των Φαρισαίων [ος] gen. "[one] of the Pharisees" - [A CERTAIN] OF THE PHARISEES. The genitive is adjectival, partitive.

ἤρωτα [ἠρώτηω] imperf. "**invited**" - WAS ASKING, INVITING. The extended time between the asking and the accepting may have prompted the imperfect tense, although an imperfect is often used for background information, and also for speech, particularly "asking" (a durative action). Only Luke records such invitations by Pharisees and of Jesus' willingness to share table fellowship with them.

ἵνα + subj. "**to [have dinner]**" - THAT [HE MIGHT EAT]. Introducing an object clause / dependent statement, indirect speech, expressing what he asked.

μετ [μετα] + acc. "**with [him]**" - WITH [HIM]. Expressing association.

εἰσελθων [εἰσερχομαι] aor. part. "**so he went**" - [AND] HAVING ENTERED [INTO THE HOUSE OF THE PHARISEE HE RECLINED AT TABLE]. The participle is probably attendant circumstance expressing action accompanying the verb "reclined"; "he went and sat down"

v37

γυνη [η] "**a woman**" - [AND BEHOLD] A WOMAN. The nominative subject of a sentence covering v37-38.

ἀμαρτωλος adj. "**who had lived a sinful life**" - [WHO WAS IN THE CITY,] A SINNER. The adjective serves as a substantive, best treated as standing in apposition to the nominative subject, "a woman"; "a woman, who lived in the city, a sinner." "In the city" = she was a local resident. "A sinner" = an evil living woman = a well-known prostitute. Jesus was probably anointed by different women on a number of different occasions, but certainly this one, and the anointing at the point of his arrest and execution, would be well remembered.

επιγνουσα [επιγινωσκω] part. "**learned**" - [AND] HAVING KNOWN. This participle is best treated as adverbial, probably temporal; "when she found out that Jesus was at table in the house of the Pharisee", Moffatt.

ὅτι "**that [Jesus was eating]**" - THAT [HE RECLINES AT TABLE IN THE HOUSE OF THE PHARISEE]. Introducing an object clause / dependent statement of perception expressing what she found out. "She had discovered that Jesus was having a meal at the Pharisees home."

κομισασα [κομιζω] part. "**she brought**" - HAVING BROUGHT [AN ALABASTER jar]. This participle, along with "having stood" (v38), are attendant circumstance expressing action accompanying the main verb "she began" with its complementary infinitive "to wet", v38; "She brought and stood and began to" Probably a scented rubbing oil, anointing oil, rather than a more concentrated oil for embalming. Alabaster was used for expensive scents as it was believed that it preserved the perfume.

μυρου [ος] gen. "**of perfume**" - OF OINTMENT. The genitive is adjectival, of content; "full of / containing perfumed oil."

v38

στασα [ίστημι] aor. part. "**she stood**" - [AND] HAVING STOOD]. Attendant circumstance participle; see **κομισασα** above.

οπισω παρα "**behind him, at [his feet]**" - BACK BESIDE, AT [THE FEET OF HIM]. Spatial; "as Jesus was reclining, she stood behind him, adjacent to his feet." Simon probably served the meal for his special guests on the veranda facing the inside courtyard where members of the local community had gathered to watch on. Jesus would be lying on his side with his feet out behind him, so it was easy for the woman to step forward and tend Jesus' feet. Of course, convention would have demanded that "a sinner" not be present, but this woman is no wallflower.

κλαιουσα [κλαιω] pres. part. "**weeping**" - CRYING. The participle is adverbial, possibly temporal, "while she wept", but more likely modal, expressing the manner of her standing, "she stood weeping." The crucial question here is what has prompted her outburst. Commentators divide: either she is expressing repentance in seeking forgiveness, or gratitude for her forgiveness. The second view seems best, although both imply a previous hearing of the gospel.

βρεχειν [βρεχω] inf. "**to wet [his feet]**" - [IN = WITH TEARS SHE BEGAN] TO DRENCH, WET [THE FEET OF HIM]. The infinitive is complementary, completing the verb "to begin." The dative "the tears", as with "the hairs", is adverbial, instrumental, expressing means, "with, by means of." Her tears wet his feet.

της καφαλης [η] gen. "-" - [AND WITH THE HAIRS] OF THE HEAD [OF HER]. The genitive is either adjectival, possessive, the hair belonging to her heard, or idiomatic / source, "the hairs *from* her head."

ηλειφεν [αλειφω] imperf. "**poured [perfume] on [them]**" - [SHE WAS WIPING AND WAS KISSING THE FEET OF HIM AND] WAS ANOINTING [WITH THE OINTMENT, PERFUMED OIL]. This, and the other imperfect verbs, are probably used to indicate the durative nature of the action. The dative **τω μυρω**, "with the ointment", is instrumental, expressing means; "And massaged his feet with the scented oil." Anointing is done on the forehead, not the feet, so anointing the feet implies humility on the woman's part. It is doubtful whether this is an embalming image. So, what we have here is a forgiven sinner lovingly cleaning Jesus' feet with her own tears and hair and massaging them with an expensive rubbing oil. It is an act of affectionate gratitude.

v39

ii] The reaction of Simon, v39: Simon, a Pharisee, concludes that Jesus can't be a prophet because he has inadvertently allowed this unclean woman to touch

him. Of course, what follows shows that Jesus does know who she is and therefore, is at least a prophet.

ιδων [ειδον] aor. part. "**when [the Pharisee] saw**" - [AND] HAVING SEEN. The participle is adverbial, best treated as temporal, as NIV.

ὁ καλεσας [καλεω] aor. part. "**who had invited**" - [THE PHARISEE] HAVING INVITED [HIM]. The participle is adjectival, attributive, limiting "Pharisee", as NIV.

εν + dat. "to [himself]" - [SAID] IN HIMSELF. The dative is adverbial, modal, expressing the manner of his speech - it was inward; "he began to think about the matter", Cassirer.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle, expressing action accompanying the main verb "to say", a redundant Semitism introducing direct speech. For an adverbial classification see **λεγων**, 4:35.

ει + imperf. ind. with ἄν in the apodosis. "if" - IF, as is not the case, [THIS ONE WAS A PROPHET, then]. Introducing a 2nd class conditional clause, contrary to fact, where the proposed condition is assumed not to be true. As far as the Pharisee is concerned, Jesus is anything but a prophet (although the reader knows he is more than a prophet), since, if Jesus were a prophet, he would know who this woman was and never let her touch him.

αυτου gen. pro. "[who was touching] him" - [HE WOULD HAVE KNOWN WHO AND WHAT SORT OF WOMAN WAS TOUCHING] HIM. Genitive of direct object after the verb **ἀπτομαι**, "touch".

ὅτι "that" - THAT / BECAUSE [SHE IS A SINNER]. Either introducing an object clause, epexegetic, "he would have known that she was a sinner", or a causal clause explaining why Jesus is not a prophet, as far as Simon is concerned, "he would have known who and what this woman who is touching him is, for she is a notoriously bad character", Barclay.

v40

iii] Jesus speaks to Simon on the issue of forgiveness, v40-43. Jesus then relates a teaching parable to Simon. This woman is no longer the person Simon once knew. She has been forgiven much and therefore loves much. We are not told how she came to understand the offer of forgiveness in Christ. All we can say is that she has obviously heard the gospel, responded to it, and now she is overflowing with gratitude.

αποκριθεις [αποκρινομαι] aor. pas. part. "**[Jesus] answered [him]**" - [AND] HAVING ANSWERED [JESUS SAID]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

προς + acc. "[him]" - TOWARD [HIM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

ειπειν [ειπον] aor. inf. "**to tell**" - [I HAVE CERTAIN = SOMETHING] TO SAY. The infinitive with its accusative subject forms a nominal phrase, "something to say", object of the verb **εχω**, "I have." Note that the content of what Jesus has to say, **τι**, "something", and the dative indirect object, **σοι**, "to you", is placed before the infinitive. See Culy for this interesting word order which is thought to "bring out the importance of the following statement of Jesus, especially v44-46, where Jesus is making a comparison between the woman and Simon", Kwong.

σοι dat. pro. "**you**" - TO YOU. Dative of indirect object.

ο δε "- " - BUT/AND HE. Transitional, indicating a step in the narrative, here to a change in subject from Jesus to Simon.

διδασκαλε [ος] voc. "**teacher**" - [HE SAYS,] TEACHER, [SPEAK]. Vocative. Probably equivalent to rabbi. The title is "indicative of Jesus' appearance to non-disciple and is ultimately inadequate as a description of him", Marshall.

v41

Jesus makes his point with a teaching parable.

χρεοφειλεται [ης ου] "[**two men**] **owed money**" - [THERE WERE TWO] DEBTORS, PERSONS WHO WERE IN DEBT. Note that Luke uses the nominative case, as distinct from the dative, which is often used where a comparison is being drawn, "it is like / may be compared with the situation where two people"

δανιστη τινι dat. "**to a certain moneylender**" - TO A [CERTAIN] CREDITOR. Dative complement of the noun "debtors", or possible a possessive dative; "a certain moneylender had two debtors", ESV.

δηναρια [ον] "**denarii**" - [THE ONE WAS OWING FIVE HUNDRED] DENARI [AND THE OTHER FIFTY]. Accusative direct object of the verb "to be obligated to, owe." The daily wage of a labourer was one denarius, although the point here has to do with the disparity in the debts, not the size of the debts.

v42

εχοντων [εχω] pres. part. "**[neither of them] had the money**" - [THEM NOT] HAVING. The genitive participle with its genitive subject **αυτων**, "they", serves to form a genitive absolute construction, either temporal, eg., ESV, or causal, eg., CEV; "when / since they were unable to settle the debt."

αποδουναι [αποδιδωμι] aor. inf. "**to pay him back**" - TO PAY, GIVE BACK. The infinitive is complementary, completing the participle **εχοντων**, "having", "not having to pay" = "when they could not pay", ESV.

εχαρισατο [χαριζομαι] aor. "**he cancelled the debts of / he forgave the debts of**" - HE FORGAVE. This is probably the only colourful word in the parable, but in the context it means little more than the remission of a debt. The bland

nature of the parable serves to draw out the point Jesus wishes to make, namely that there was a great disparity in the debts and both were cancelled.

ἀμφοτεροίς dat. adj. "**both**" - ALL, BOTH. Dative of direct object after the verb **εχαρισάτο**, "to forgive"; "he cancelled the debt they owed him."

οὖν "**now**" - THEREFORE. Inferential / drawing a logical conclusion.

τίς pro. "**which**" - WHICH. Interrogative pronoun. Jesus carries the debate to the churchman by what is known as "Socratic interrogation" - a question leading to counter questions, followed by applied teaching.

αὐτῶν gen. pro. "**of them**" - OF THEM [WILL LOVE HIM MORE]? The genitive is adjectival, partitive. The clause draws a comparison due to the presence of the comparative adverb **πλεῖον**; "of these two men, which will love him more?" This is surely the punch line, rather than a secondary comment on the part of Jesus. The parable is not about the kind mercy of God, ie. that God can forgive big and small sins alike. The point of the parable is that the person who is forgiven much will love much. In the context, the love Jesus is speaking of is gratitude, a gratitude, which in the life of the prostitute finds outward expression in grateful affection. The word "love" is used since there is no actual word for "gratitude" in Aramaic.

v43

ἀποκριθεὶς [ἀποκρινομαι] aor. pas. part. "[**Simon**] **replied**" - HAVING ANSWERED [SIMON SAID]. Attendant circumstance participle, redundant, see v40.

ὑπολαμβάνω "**I suppose**" - I SUPPOSE, IMAGINE (regard something as presumably true, but without particular certainty*). Simon is cautious, either because he isn't quite sure that the obvious conclusion is true, or because he isn't sure where Jesus is taking him in the discussion.

ὅτι "-" - THAT. Introducing a dependent statement of perception expressing what Simon supposed.

ὃν dat. rel. pro. "**the one who [had the bigger debt cancelled / forgiven]**" - TO WHOM [THE MORE HE FORGAVE]. Dative of interest, advantage; "for the one who was forgiven the greater *debt*", although, as a matter of form, the verb "to forgive" takes a dative of direct object. "I suppose it will be the one who has been more generously treated", Phillips.

ὁ δέ "-" - BUT/AND HE. Transitional, indicating a change in subject from Simon to Jesus.

ορθῶς adv. "**[you have judged] correctly**" - [HE SAID TO HIM, YOU JUDGED] RIGHTLY. Adverb of manner; "'Exactly', Jesus replied", Phillips.

v44

iv] A lesson on forgiveness, v44-47: Jesus compares the devotion of the woman to that of the churchman. Simon didn't wash Jesus' feet on entering his

home; such was actually an insult. He didn't greet Jesus with the kiss of peace; another insult. He didn't touch Jesus' hair with olive oil to tidy him up for the meal; again, another insult. The woman did all these things, but with Jesus' feet. Such love!

Verses 44 to 46 seem like a diversion. What has Simon's lack of hospitality got to do with the woman's affectionate gratitude? It seems likely that Simon represents those who have not been forgiven much (there can be no forgiveness without repentance!), and therefore shows little gratitude toward Jesus (the polite acts of hospitality were lacking) and little understanding of the woman's, or Jesus' actions. The woman has been given much; she is forgiven, and therefore her gratitude overflows. Simon, on the other hand, the one who judges, is condemned, not for his lack of gratitude, but for the missing ingredient that would prompt gratitude, namely, divine forgiveness accessed by repentance. But of course, Simon thinks he stands with the righteous and has no need of forgiveness.

και "-"- AND. Linking the discourse to what follows.

στρεφεις [στρεφω] aor. pas. part. "**then he turned**" - HAVING TURNED [TOWARD THE WOMAN]. Attendant circumstance participle expressing action accompanying the main verb "said", "turned ... and said", but possibly adverbial, temporal, as NIV. The phrase is used by Luke when he wants to emphasise Jesus words or actions.

τω Σιμωνι [ων] dat. "**to Simon**" - [HE SAID] TO SIMON. Dative of indirect object.

ταυτην την γυναικα "**this woman**" - [DO YOU SEE] THIS WOMAN? The presence of the article την indicates that the demonstrative pronoun "this, ταυτην, is functioning attributively, so Thompson. The question indicates that the parable applies to the woman and Simon." You see this woman here, don't you?"

εισηλθον [εισερχομαι] aor. ind. "**I came**" - I ENTERED [INTO THE HOUSE OF YOU]. "I came as a guest into your home and accepted your hospitality."

ουκ εδωκας [διδωμι] aor. ind. "**you did not give**" - YOU DID NOT GIVE. Following proper custom, Simon should have provided water for Jesus to wash his feet before inviting him into his home. Often, servants would provide a bowl of water and towel and assist. Simon's failure to do this is actually an insult to Jesus. It indicates what he thinks of Jesus.

μοι dat. pro. "**for my**" - TO ME. Dative of interest, advantage.

επι + acc. "-" - [WATER] UPON [THE FEET]. Spatial.

τοις δακρυσιν [ον] "**with her tears**" - [BUT/AND SHE] IN = WITH TEARS [DRENCHED THE FEET OF ME AND IN = WITH THE HAIRS OF HER WIPED *them*]. This dative, as with ταις θριξιν, "the hairs", is instrumental, expressing means.

v45

Simon's lack of hospitality is again identified. He did not give Jesus the greeting of peace.

μοι dat. pro. "me" - [YOU DID NOT GIVE A KISS *of greeting*] TO ME. Dative of indirect object.

αφ [απο] + gen. "**from the time [I entered]**" - [BUT/AND SHE], FROM *the time* [WHICH I ENTERED *the house*]. Temporal use of the preposition; "from the moment I entered / since I entered." With ἤς, as here, or οὗ, is idiomatic of a point of time from which something begins, BAGD. The trouble is that the woman has entered after Jesus, but Jesus is emphasising her hospitality in comparison with the lack of hospitality offered by Simon.

καταφιλουσα [καταφιλω] pres. part. "**[has not stopped] kissing**" - [DID NOT CEASE] KISSING [THE FEET OF ME]. The participle is complementary, completing the sense of the verb "to cease". "She ... never ceased covering my feet with kisses", Cassirer.

v46

ελαιω [ον] dat. "**oil**" - [YOU DID NOT ANOINT THE HEAD OF ME] WITH OLIVE OIL [BUT/AND SHE WITH PERFUMED OIL ANOINTED THE FEET OF ME]. The dative is instrumental, expressing means. Again, anointing is an act of courtesy toward a guest. As with the other "courtesies", it was not expected of a host, but again Simon's failure to do it exposes his attitude toward Jesus. The two words for "oil" in this verse emphasise the point. Simon didn't even use "olive oil", but the woman used **μυρον**, a strong aromatic oil.

v47

Jesus now delivers his punch line. The NIV, "her many sins have been forgiven - for she loved much", is very misleading and so is corrected in NIV11, "her many sins have been forgiven - as her love has shown." Forgiveness on the basis of good works / love is contrary to the teaching of the New Testament - a salvation by works approach. Jesus' point is simple: she loves much because she was forgiven much.

οὗ χάριν "**therefore, [I tell you]**" - WHICH, BECAUSE OF / ON ACCOUNT OF, [I SAY TO YOU]. The neuter relative pronoun "which" has an external referent, namely, the principle formed in v43 (a person who is forgiven much loves much), and the demonstration of this in the woman's gratitude shown toward Jesus, v44-46. On account of which (ie. the evidence of the demonstrative love shown by this woman) Jesus is able to say (confirm / witness) that her sins have been forgiven. She loves much because she has been forgiven much. It is of course grammatically possible to link "therefore" (because of / on account of) with "her many sins have

been forgiven", which then implies that on the basis of her love, her affectionate gratitude, she is forgiven. This is, of course, a salvation by works statement and is opposed to the point Jesus has drawn out in v43. Given that the more literal translations are highly misleading, we are best to re-craft the sentence eg., "And so, I tell you, her great love proves that her many sins have been forgiven", NEB. cf., 1Jn.4:7ff. "Proves" may be a touch strong, so possibly "evidences."

ουτης gen. pro. "**her [many sins]**" - [THE SINS] OF HER [*which are MANY*]. The genitive is adjectival, possessive, but possible, verbal, subjective. The "her many" is emphatic in form. She is a big sinner, which is why she expresses big love; "her sins, her many sins", JB.

αφεωνται [αφιημι] perf. pas. "**have been forgiven**" - HAVE BEEN FORGIVEN. The perfect passive indicates that Jesus is not declaring forgiveness, but affirming her already forgiven state. This doesn't necessarily mean that Jesus has previously met her and forgiven her, but rather that at least she has heard the gospel of God's infinite mercy in Christ for those who repent, and having availed herself of this mercy, is now responding with grateful affection to the instrument of God's mercy, namely, Jesus.

οτι "**for [she loved much] / as [her great love has shown]**" - THAT [SHE LOVED MUCH]. Taken with the verb in the indicative mood, the conjunction may introduce a causal clause explaining why her sins are forgiven. Yet, as noted above, although grammatically correct, it is very unlikely that this is the intended sense, given the final clause "whoever has been forgiven little loves little". So, more reason than cause, such that Jesus is providing the reason why he can make the bold claim that her sins are forgiven; the evidence of Jesus' claim is her great love. As Nolland puts it, the use of **οτι** here is logical. The clause identifies the basis for Jesus' claim that her sins have been forgiven, namely, the evidence of her loving response toward him. The fact that her sins have been forgiven is evidenced by her great love. "her sins, which were many, have been forgiven, hence she has shown great love", NRSV.

ω dat. pro. "**he who / whoever [has been forgiven little loves little]**" - [BUT/AND] TO WHOM [LITTLE IS FORGIVEN, LITTLE HE LOVES]. Dative of direct object of the passive verb **αφιεται**, "is forgiven"; "whoever is forgiven little." The present tense of "forgiven" pushes the sense of Jesus' words toward a general principle rather than a direct application to Simon. A pious person who is blinded to the seriousness of their sin by religious conventions, birth-rite, or their own moral rectitude, will not be driven to seek forgiveness and therefore will not experience divine mercy. Such a person will not be bubbling over with affectionate gratitude.

v48

v] Jesus pronounces forgiveness, v48: Jesus confirms her present state in the words "your sins are forgiven", and in doing so, declares to all present his authority to forgive sins. Jesus' words are probably intended for the wider audience.

αυτη dat. pro. "**[Jesus said] to her**" - [BUT/AND JESUS SAID] TO HER. Dative of indirect object.

σου gen. "**your [sins]**" - [THE SINS] OF YOU. The genitive is adjectival, possessive, or verbal, subjective, "the sins *committed by* you."

αφεωνται [αφιημι] perf. pas. ind. "**are forgiven**" - HAVE BEEN FORGIVEN. The seemingly unnecessary addition of v48, 49, has prompted some commentators to discard the verses, or view them as a secondary expansion of the text. Even more concerning, there is the implication that Jesus may now be actually declaring forgiveness consequent upon the woman's exuberant affection, or even bestowing a second forgiveness. Both views are theologically untenable. The simple way through this maize is to view Jesus' words as a confirmation of her forgiveness, but confirmation to whom? Verse 50 is surely the woman's confirmation, while v48, backed up by v49, serves as a self-disclosure by Jesus to the unbelieving spectators.

v49

vi] Response of the guests, v49: The official guests are startled by the statement, but their reaction is not presented in a negative light. "Who indeed is this who takes upon himself the authority to forgive sins?"

οι συνανακειμενοι [συνανακειμαι] "**the other guests**" - [AND] THE ONES RECLINING WITH *him*. The participle serves as a substantive, nominative subject of the verb "to begin"; "those at the table with him."

λεγειν [λεγω] pres. inf. "**[began] to say**" - [BEGAN] TO SAY. The infinitive is complementary, completing the sense of the verb "began".

εν "**among**" - IN [THEMSELVES]. Here the preposition is either local, distributive, "among themselves" (they discussed what had happened), or adverbial, expressing manner, "to themselves", Culy (they thought about what had happened).

τις pro. "**who [is this]?**" - WHO [IS THIS WHO AND = EVEN FORGIVES SINS]? Predicate nominative interrogative pronoun. "What kind of person is this who acts with the authority to forgive sins?" A similar reference in 5:21 carries a negative sense, here it is more likely positive. There is no indication that Jesus' words are taken as blasphemy, nor is it Simon, or a "Pharisee", who makes / thinks

this comment. Obviously, in recording this comment, Luke is indicating something of Jesus' character, although it is really not central to the story.

v50

vii] Jesus' pronouncement, v50: Jesus goes on to underline the basis of the woman's forgiveness and confirm it for her - "Your faith has saved you." She accepted God's offer of forgiveness in Christ (she believed in / had faith in / relied on, the offer) and thus was forgiven and saved from the wrath to come.

ἡ πίστις "faith" - [BUT/AND HE SAID TOWARD THE WOMAN] THE FAITH [OF YOU]. Nominative subject of the verb "to save." The genitive "of you", is adjectival, possessive, or verbal, subjective, "the faith *exercised by* you." Given the context, it is often argued that genuine faith is expressed in a public response of gratitude toward God in Christ. Had this woman not come to the dinner and publicly acted toward Jesus as she did, her response to the gospel would not have been saving faith. This, and similar narrow interpretations, are way off the mark. Faith is reliance, a firm dependence on the revealed will of God in Christ. It entails nothing more than a reliance on Christ for one's salvation - a coming to Christ to access the mercy of God. This woman had obviously heard the gospel and relied on Christ for the forgiveness of her sins, She did not have to act out her gratitude to validate her faith and so confirm her salvation, but thankfully for our sake, she did.

σέσωκεν [σωζω] perf. "has saved [you]" - HAS SAVED, PRESERVED [YOU]. On a number of occasions, Jesus has made this statement in relation to a healing and so the clause is often translated "your faith has made you well." Here, given that the context is the forgiveness of sins, "saved", in the sense of rescued for eternity from eschatological judgment, is obviously what is intended. Does Jesus intend the same meaning when used in relation to a healing?

εις + acc. "[go] in [peace]" - [GO, DEPART] INTO [PEACE]. Heb. "to", "to *God's* peace" = "May God's peace be yours", so, for the Hebrew "Farewell". Given that this is a very common farewell formula, it is not possible to argue convincingly that Jesus is here bestowing the peace of God on a new believer.

8:1-18

The mission of the Messiah, 1:5-9:50

5. The words of Messiah, 8:1-56

i] Sowing the seed

Synopsis

In the passage before us, Luke records the parable of the sower, more rightly called the parable of the soils. Luke also records Jesus' explanation of the parable and three independent sayings which reinforce its message.

Teaching

Be good soils: kingdom members must hear God's Word with faith, hold it fast, and persevere.

Issues

i] Context: See 1:5-25. Chapters 8 and 9 are often viewed as the conclusion of Jesus' Galilean mission (4:14-9:50), during which he travels around the countryside prior to his journey to Jerusalem. Jesus is certainly on the move, but Luke is really not into recording the life of Jesus the tourist. In the six episodes of this Lukan sandwich, *The dawning of the kingdom in the words of Messiah*, 8:1-56, Luke's focus is on the authoritative word of the messiah. As Ellis puts it, "the new creation, like the old, comes into being by a word. Jesus speaks to the wind, the demons, the dead - and they obey!" This powerful word carries with it the promise that "the kingdom will deliver men from death and evil and even restore to nature its intended order." Yet, to access the promised blessings of the kingdom it is necessary to hear in faith, for only by this means can a person enter the kingdom. For most, the response is fear and amazement leading to unbelief, but some discover that "*faith* is the response through which the benefits of the kingdom are given."

Taking central place in these six episodes is the parable of the sower / seeds / soils. Luke has told us that Jesus is proclaiming the important news of [the coming of] the kingdom of God. As a crowd gathers, he communicates a "parable" to them, i.e., Luke relates this parable as an example of Jesus' preaching to those who are responding to the gospel. In the following episodes, Luke continues with the theme introduced in the parable of the sower / soils, namely "responsive hearing", Danker - "the importance of hearing the word of God aright", Marshall. This "responsive hearing", or as Luke puts it *hearing and doing / putting into practice* (just "doing" in Mk.) entails responding to the word of God in faith, so Marshall.

ii] Background: *The Parables of Jesus*.

As C.H. Dodd in *The Parables of the Kingdom* says of parables, they are concrete pictures which express an abstraction. Teaching parables illustrate the abstraction, while kingdom parables encapsulate the abstraction, usually unexplained. So, it is possible to classify the parables used by Jesus into two main groups:

Teaching parables: These parables can be short pithy little illustrations, all the way up to extended allegories. Although rejected by some modern commentators (eg., Jeremias, reacting to a history of allegorical interpretations of the parable of the Sower, esp. the three levels of harvest = three orders of believers) Jesus does at times employ allegory. In this teaching form, various elements in the story are given meaning and together serve to teach a particular truth. Their interpretation must comply with the interpretation that Jesus supplies, and not be used as a platform for space-exploration!!

Kingdom parables - a gospel presentation in riddle form. Dodd makes the point that Jesus' kingdom parables proclaim the arrival of the kingdom of God; "Jesus is asserting that the time has come when the blessings of the reign of God are available to all men." Kingdom parables are a "picture of crises, bringing out the urgent necessity of immediate action." Jeremias in *Parables* also calls kingdom parables "crisis parables" The kingdom has burst in upon us and its affects are here and now, demanding of us an immediate response. Dodd's realized eschatology has a powerful ring of truth to it, although we must never forget that the kingdom is also inaugurated - both *now* and *not yet*. The kingdom is indeed now, although its authentic presence is diluted by powers of darkness which seek to confuse. Confuse they may, but the coming day of judgement will sort all things out. So, Kingdom parables are all about eschatological-expectation.

Luke, like Matthew, will sometimes introduce a kingdom parable with a formula saying, eg., "the kingdom of heaven is ὅμοια, ("like", may be compared with the situation where ...)", "To what will I compare the kingdom of God? It is ὅμοια" On other occasions, Luke leaves us to determine for ourselves whether we are dealing with a kingdom parable, or a teaching parable, and the intended sense is not always obvious. Kingdom parables may be complex in the telling, but usually make a single point - the kingdom of God is at hand, ie., they serve to proclaim the gospel. Of Jesus' parables, only a few kingdom parables function allegorically where one element in the story corresponds to another element in the interpretation of the story. None-the-less, kingdom parables are generally not allegories. Primarily, kingdom parables encapsulate the abstraction that the kingdom

of God is at hand / upon us, which fact is described by the situation revealed in the parable.

iii] Structure: *The parable of the sower / soils:*

Summary of Jesus' ministry of proclamation, v1-3;

The parable of the soils, v4-8;

Jesus explains why he uses kingdom parables / riddles, v9-10;

Explanation of the parable of the soils, v11-15;

Sayings, v16-18:

Truth will out, v16-17:

"no one lights a lamp and hides it in a jar"

"there is nothing hidden that will not be disclosed"

Take care how you hear, v18:

"to the one who has, more will be given, but"

iv] Interpretation:

In the Parable of the Sower / Seeds / Soils, Luke reminds us that although the kingdom of God breaks into our world through the preaching of the gospel, the preached word does not automatically guarantee membership. In fact, membership of the kingdom of God depends on a right-hearing of the word of God and a holding fast to it, a persevering in it. So, in v1-3 Luke records the preaching mission of Jesus and his disciples. Then, as those who respond to the gospel gather together, he relates the teaching parable of the sower / soils, v4-8. The message is simple enough: be good soils - take care how you hear the Word of God. What follows is an explanation as to why Jesus so often preaches the gospel in kingdom parables / riddles, v9-10. Given that the teaching parable of the sower / soils makes the point that hearing and doing / acting on God's word is vitally important, why then does Jesus preach the gospel in riddles? The answer relates to divine judgment upon a people dull of hearing - those who reject a clear word of grace can only expect riddles in return. Jesus follows up with an explanation of the parable itself, v11-15. Luke concludes this episode with a set of independent sayings of Jesus concerning the Word of God, and the necessity to "take heed how you hear", v16-18.

The Parable of the Four Soils: The intended teaching of the parable of the sower / soils is a matter of some debate:

- "That the preaching of the word of God will, with patience, produce a harvest of hearers", Evans, "an extravagant fruitfulness", Nolland, so also Jeremias (a triumphant eschatological harvest), Fitzmyer, Bovon;

- "The parable is concerned with the way in which men hear the Word of God", Marshall, and "the variety of responses" to it, Bock, with a focus on "the quality of one's hearing", Green, so also Stein, Johnson. The parable of the sower unlocks the mystery of the coming kingdom. The word of God / the gospel is proclaimed; some see, but some remain blind to the message.;

- Given the space allocated to the first three soils, the parable concerns rejection and judgment of unbelief within the frame of *remnant* theology, so Ellis.

Luke nails the point he wants to draw from the parable by the inclusion of the sayings in v16-18 - what is hidden will be revealed, so take care how you hear. The parable asks the question of those who respond to the gospel, *in which soil do you find imaged your own engagement with the renewal set off by Jesus' proclamation of the kingdom of God?* For Luke, the parable calls for the right-hearing of the word of God / the gospel. "Take care how you hear", hold tightly to the word and persevere in it, ie., hear in faith. "Hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance", v15. So, the message of the parable is simple: ***Take care, be good soil***, otherwise you will be left with riddles - seeing you will not see; hearing you will not hear.

As for the classification of the parable of the sower, it has all the hallmarks of a kingdom parable, a gospel riddle, but without the introductory formula, cf., v4, 8. When it comes to Jesus' explanation of the parable, he treats it as if a teaching parable, an illustrative allegory instructive of truth. The parable simply illustrates the different responses we can expect from people confronted by the gospel / "word of God." In that sense, we are prompted to be good soil - hear aright.

Why does Jesus sometimes preach in parabolic riddles? - the saying v10. When it comes to the preaching of the gospel, Jesus did initially proclaim the coming kingdom clearly - "the good news of the kingdom", 4:43. As rejection set in, Jesus' preaching became more parabolic. He still preached "the good news of the kingdom", but it was in the form of a gospel riddle, a *marsal* - kingdom parables. A people who fail to rightly hear a clear word from God will inevitably be given an unclear word, a riddle, a sign of judgment on a people who ignore divine revelation. Still, we should note that Luke emphasises the fact that the seeker, confronted by the riddle, can still come to Jesus and be "given to know the secrets of the kingdom of God" - God still reveals his mysteries to those who respect him, Ps.25:14, Prov.3:32.

As for the parable of the sower / soils, although it is a teaching parable (the gospel prompts a variety of responses - be good soil), and not a kingdom parable (the gospel - the kingdom of God is at hand - in the form of a riddle), it does, like kingdom parables, present as somewhat of a riddle. Yet, does Luke view it as a riddle - a sifting device separating the seeker from the self-righteous? Is the crowd left with agricultural advice, or theological advice?

Luke virtually turns v10 into a parenthetical comment - an observation about Jesus' preaching method in general, rather than a specific comment about the parable of the sower; he has the disciples ask "what", not "why"; he makes no mention of Jesus moving off to speak to the disciples privately, as noted in Mark; he drastically edits Jesus' reasoning down to one sentence; and he downplays the issue of the secretive nature of kingdom mysteries (singular in Mark = gospel??).

Yet, the parable ends with the enigmatic saying "He who has ears to hear, let him hear", as if drawing out the seeker with the warning that there is more to this story than meets the eye. It is the disciples who ask for the meaning of the parable, v9, and it is not unreasonable to assume that they are the recipients of Jesus' explanation. An argument from silence is a weak one, but if the parable is not a riddle, we would expect an introduction like: "*The reception of the word of God / gospel / kingdom of God may be compared to the situation where a farmer sets out to sow his seed.*" Maybe an introduction similar to this is assumed. Either way, sifting is evident in the presentation of the sower / soils, drawing out the seeker and confusing the self-righteous, such that Jesus' comment in v10 is contextually appropriate.

Take heed how you hear! The conjoined sayings in v16-18. Luke, as with Mark, adds three independent conjoined sayings to the parable of the sower / soils and its explanation which serve to reinforce the point being made by the parable. Luke uses the sayings elsewhere, 11:33, 12:2, and 19:26, which sayings seem to share their source with Matthew. The first saying, in the form of a proverb, "a piece of general wisdom", Evans, is exegeted by the second, both making the point that all will be manifested - *truth will out*. This is obviously so of God's revealed truth, the gospel. The third saying summarises and applies the whole teaching unit: *take heed how you hear*, or in the terms of the parable of the sower *be good soil*. "Hearing aright will lead to receiving more from God, but failure to hear will mean losing what one already has", Bock - an abundant harvest, or nothing.

v] Synoptics:

See 3:1-20. All three synoptic gospels record the parable of the sower / soils, Mk.4:1-20, Matt.13:1-23. Luke is sequentially closer to Mark, given that Matthew's arrangement of his received tradition is more thematic / theological. Unlike both Matthew and Mark, Luke uses the parable on its own, rather than within a collection of parables. This serves to highlight its leading position in the concluding part of Jesus' Galilean ministry, 8:1-9:50. Text wise, Luke is closer to Mark and so the majority of commentators think that Luke used Mark as his source, changing Mark's account to emphasise his own didactic perspective, cf., Fitzmyer, Yet, although Luke may have been aware of Mark's gospel, his prime source was surely the extant oral tradition of the early church which was available to all the gospel authors at this time; see D Wenham, *The Interpretation of the Parable of the Sower*, NTS 20. The many unaccountable differences between Luke and Mark drives Marshall to accept that oral tradition is at play.

The three sayings, 8:16-18, are given similar treatment in Mark 4:21-25 and are set within a similar context. Luke uses these sayings elsewhere, Mk.11:33-36, 12:2, and 19:26. Matthew uses the saying "whoever has, to him will be given" within the context of his collection of parables, Matt.13:12. Matthew, in 5:15, also uses a similar saying to Luke 8:16-17, but with a different teaching intent. Luke does not use Mark's saying "with what measure ye mete it will be measured unto you", Mk.4:24, RV.

vi] Homiletics: *A right listening to the Word of God*

When I was about to take sabbatical leave, my bishop warned me of the sad state of preaching in the diocese. He thought it was a good idea to get around and hear a range of preachers, but my sanity may be tested by the experience. I have to say, my sanity has been tested over the years, but what has really worried me is how many have had their sanity tested by my preaching. I remember with horror my early 40 minute exploits and can only ask for forgiveness. It took me nearly twenty years to work out that most Bible passages contain a single profound truth and that it should take no more than 15 minutes to explain it.

Of course, it's easy to pick on the preacher. Many a lunch has employed more time chewing on the preacher than the meal. So what of the hearer? I have to be honest and admit that I have heard sermons where it was not possible to draw a single word from God. In fact, I underwent the pain of two sermons recently, one on numerology and another on the life of Pontius Pilate. Yet, in the vast majority of sermons, even if they are rather ordinary,

it is possible to find a word from God. It is then we must decide whether we are going to engage with the truth, or simply let it slide into oblivion.

The parable of the sower reminds us to take care how we hear the preached Word of God. Just as it was easy to sit under Jesus all those years ago, listen to a story about Palestinian farming life, and take nothing from it, so it is easy to sit and listen to a sermon and leave church with nothing but a few dollars less in our wallet. It's quite easy to sleep through a sermon, or move into a well-practised dazed state. It's also easy to momentarily take God's Word to heart, but then at the first hurdle, or the first distraction, allow it to recede from view.

So, pay attention to how you listen, hold it fast and stick with it; Be good soil.

Text - 8:1

The right-hearing of the word of God: i] "At this point, Luke briefly summarised Jesus' ministry of proclaiming the good news of God's kingdom and ministry of healing", Stein, v1-3. Luke tells us that Jesus is now fully involved in gospel ministry, going from village to village proclaiming the news that the day of God's eternal reign is at hand. Jesus' disciples are assisting him in this ministry, and Luke makes particular note of three female disciples.

και εγενετο "-" - AND IT HAPPENED. Transitional; see **εγενετο**, 1:8.

εν + dat. "**after [this]**" - IN [THE SEQUENCE]. Temporal use of the preposition + the articular adverb, expressing subsequent time / afterwards.

αυτος "**Jesus**" - [AND] HE. Emphatic by position.

διωδευεν [**διοδευω**] imperf. "**travelled**" - WAS PASSING THROUGH. This imperfect verb functions as the main verb of a single sentence consisting of v1-3. The imperfect is probably being used to indicate background information, or to emphasise the durative nature of the action.

κατα + acc. "**from [one town and village to another]**" - FROM [TOWN AND VILLAGE]. This preposition here takes a distributive sense, cf., BAGD 406; "from village to village"; "city by city, village by village", Rieu.

κηρυσσων [**κηρυσσω**] pres. part. "**proclaiming**" - PREACHING [AND ANNOUNCING IMPORTANT NEWS]. As with the participle "announcing, proclaiming", this participle is modal expressing the manner in which the action of the main verb "was passing through" is accomplished. As is often the case, the verb **ευαγγελιζομαι** is translated as "to preach good news". The verb simply means "to communicate an important message", which of course, in the case of the gospel, is only "good news" to those who accept it.

του θεου [**ος**] "**[the kingdom] of God**" - [THE KINGDOM] OF GOD. The genitive is adjectival, possessive, although verbal, subjective, is a possible

classification where "kingdom" takes the verbal sense, "reign"; see **του θεου**, 4:43. The phrase, "the kingdom of God" serves as the direct object of the participle "announcing". The gospel message concerns the kingdom of God "at hand", about to be realised / inaugurated. The "at hand" virtually means "upon you", i.e., the moment is now for the establishment of God's promised eternal reign, a reign which brings with it both blessing and cursing. So, now is the time to repent.

συν + dat. "**with**" - [AND THE TWELVE *were*] WITH [HIM]. Expressing association.

v2

γυναικες [γυνη αικος] "[**some**] **women**" - [AND CERTAIN] WOMEN. The NIV takes this nominative phrase, along with "the twelve", as the combined subject of an assumed verb to-be. Luke makes a point of recording Jesus' ministry to women, a ministry which was radically different to that of the male orientated rabbis of the time.

ἦσαν τεθεραπευμεναι [θεραπευω] perf. pas. part. "**had been cured**" - [WHO] WERE HAVING BEEN HEALED. A periphrastic pluperfect construction, possibly emphasising durative aspect, they were healed / released and remained healthy; "had been cured of evil spirits and illnesses", Barclay.

απο + gen. "**of**" - FROM [EVIL SPIRITS AND DISEASES]. Expressing separation; "away from."

ἡ καλουμενη [καλεω] pres. pas. part. "**called [Magdalene]**" - [MARY] THE ONE BEING CALLED [MAGDALENE]. The participle is adjectival, attributive, limiting "Mary", "who was called Magdalene" = "Mary from /of Magdala". The "of Magdala" serves to identify her, given that there are a number of Marys referred to in the gospels. The location of the village of Magdala is unknown. Mary is given a prominent position in the gospel tradition and according to John, was the first person to meet with Jesus after his resurrection.

δαιμονια ἑπτα "**seven demons**" - [FROM WHOM] SEVEN DEMONS [HAD GONE OUT]. The "seven" indicates "the severity of the possession", Fitzmyer.

v3

The extended nominal phrase "Mary, who, Joanna, Susanna, and many others" continues. It stands in apposition to "certain women", v2.

Ιωαννα "**Joanna**" - [AND] JOANNA. The wife of the manager over the household of Herod Antipas. Obviously, she is a person of means, and so is able to financially support Jesus' missionary team.

Χουζα [αξ α] gen. "**of Chuza**" - *the* [WIFE] OF CHUZA. The genitive is adjectival, relational. He is unknown.

ἐπιτροπου [ος] gen. "**the manager**" - *the* STEWARD. Genitive standing in apposition to "Chuza", as NIV. The sense of "steward" is unclear, but it probably means that Chuza was the administrator of Herod's estate.

Ἡρωδου [ος] gen. "**of Herod's household**" - OF HEROD. Obviously, as NIV, "Herod's *household* manager", ESV. The genitive is adjectival, idiomatic / of subordination; "the manager over Herod's *household*."

Σουσαννα "**Susanna**" - [AND] SUSANNA, [AND MANY OTHERS]. The only reference of her in the NT, but obviously known to Luke.

αυτοις dat. pro. "[**were helping to support**] **them**" - [WHO WERE SERVING = PROVIDING FOR] THEM. Dative of direct object after the verb "to serve" / interest, advantage; "were providing for them." The verb "were serving = providing" is imperfect, possibly indicating ongoing / durative action; "they kept on supplying them with food and other necessities of life", Wuest. "Supporting them", HCSB.

εκ + gen. "**out of**" - FROM. Expressing source / origin.

των ὑπαρχοντων [ὑπαρχω] pres. part. "[**out of their own**] **means**" - THE THINGS BEING POSSESSED [TO THEM]. The participle serves as a substantive. The following dative pronoun *αυταις*, "to them", responds to the verbal origin of the participle "having at one's disposal = that which one possess to use as they see fit", so best classified as possessive, so Culy and Thompson. "Who used their private means to provide for the needs of Jesus and his comrades", Barclay.

v4

ii] The parable of the soils, v4-8. Take care, be good soil. Quite a few people have responded to Jesus' gospel preaching and have now joined together to hear more of what Jesus has to say. So, Jesus tells them a story. The story concerns a Palestinian farmer who, following the usual practice of the time, clears his allotment, tills the soil, sows the seed and awaits the harvest. Only the seed that falls on the good soil bears a fruitful harvest, the rest is lost, trampled on, dried out, or choked by weeds.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

συνιοντος [συνειμι] gen. pres. part. "**while [a large crowd] was gathering**" - [A LARGE CROWD] GATHERING TOGETHER, COMING TOGETHER. The genitive participle and its genitive subject "large crowd" forms a genitive absolute construction, temporal, as NIV. "One day, when a large crowd was gathering", Rieu.

και "**and**" - AND. Zerwick suggests that the conjunction here is epexegetic, further explaining the gathering that was taking place.

των gen. "the [people]" - THE [ONES ACCORDING TO CITY]. The article serves as a nominalizer, turning the prepositional phrase, "according to city", into a substantive, "people according to city" = "town after town", Moffatt, as NIV, i.e.,

the preposition **κατα** is distributive, as in v1. "A big crowd was gathering and people were coming out to him, as they did from every town", Rieu.

επιπορευομενων [επιπορευομαι] gen. pres. part. "**were coming**" - GOING TO, MAKING A WAY TO, JOURNEYING TO [TOWARD HIM]. The genitive participle and its genitive subject, "the one's according to city", forms a genitive absolute construction, temporal. The gathering is the consequence of Jesus mission recorded in v1. Jesus has preached the gospel, town after town, and now those who have responded have come out to a central place (unidentified) for further instruction.

δια + gen. "[**he told them this parable**]" - [HE SPOKE] THROUGH / BY MEANS OF [A PARABLE]. Instrumental, expressing means; "by way of a parable." Luke changes Mark's "he was teaching them many things with / in parables" to indicate that only one parable is in mind, namely the sower. The sower may be a representative example, "he spoke such a parable as this to them", Fitzmyer, or the particular parable for this particular occasion. "Luke concentrated his readers' attention on this particular parable and the need to pay attention to how they heard Jesus' teachings", Stein. "he addressed them in a parable", Moffatt.

v5

ὁ σπειρων [σπειρω] pres. part. "**a farmer**" - THE ONE SOWING. The participle serves as a substantive. Jesus is not suggesting that he is the one necessarily sowing - the word of God is sown by whoever, even by God.

του σπειραι [σπειρω] gen. aor. inf. "**[went out] to sow**" - [WENT OUT] TO SOW [THE SEED OF HIM]. The genitive articular infinitive forms a purpose clause, "in order to sow." Note the literary device of alliteration; **ὁ σπειρων του σπειραι τον σπορον** - "A sower goes out to sow the seed."

εν τω σπειρειν [σπειρω] dat. pres. inf. "**as he was scattering [the seed]**" - [AND] IN THE SOWING. This preposition with the dative articular infinitive forms a temporal clause, as NIV; "Now while he was engaged in the task of sowing", Cassirer.

ὁ μεν "some" - SOME. The usual **μεν δε** used for an adversative comparative construction is reflected in this series of contrasting clauses introduced by **ὁ μεν "some"**, v5, **και ἕτερον "some [fell on rock]"**, v6,, **και ἕτερον "other [seed fell among thorns]"**, v7,, **και ἕτερον "still other [seed fell on good soil]"**, v8.

παρα + acc. "**along [the path]**" - [FELL] BESIDE [THE WAY]. Spatial. Obviously of seed sown on a pathway where it is trampled and exposed. The normal Palestinian practice was to clear a fallow block, sow the seed and then plough. The exposed seed falls in an unploughed area.

του ουρανου [ος] "[the birds ate it up]" - [AND IT WAS TRAMPLED ON AND THE BIRDS] OF HEAVEN [DEVOURED IT]. The genitive is adjectival, descriptive, idiomatic / source, "which are from"; "wild birds."

v6

επι + acc. "on" - [AND OTHERS FELL DOWN] UPON. Spatial; "upon".

την πετραν "rock / rocky ground" - THE ROCK. Mark's "rocky places" implies shallow soil. Luke may be expressing the same idea. As he explains with δια, "because", the land is devoid of moisture - a thin layer of soil on a rock base.

φυν [φυω] aor. pas. part. "when it came up" - [AND] HAVING GROWN, COME UP. The participle is adverbial, temporal, as NIV.

δια το + inf. "because it did [not] have" - [IT DRIED UP, WITHERED] BECAUSE [NOT TO HAVE MOISTURE]. This construction serves to introduce a causal clause, as NIV.

v7

εν + dat. "among" - [AND OTHERS FELL] IN. Local, expressing space / place.

των ακανθων [α] gen. "thorns" - [THE MIDDLE] OF THORNS. The genitive is adjectival, partitive.

συμφυεισαι [συμφυω] aor. pas. part. "which grew up" - [AND] HAVING GROWN UP WITH *the thorns*, [THE THORNS CHOKED IT]. The participle is adverbial, probably temporal; "as / when the thorn bushes grew up, they choked the sprouting seed."

v8

την γην την αγαθην "the good soil" - [AND THE OTHERS FELL INTO] THE GOOD SOIL. Accusative direct object of the verb "to fall." The articles are generic, cf., Canon of Apollonius, "fell on / into good soil." The good soil is the soil that receives the seed and in which it flourishes. So, the point of the parable is, be good soil! = Don't be a person who ignores the gospel or, having responded to the gospel, then loses interest, or allows the cares of the world to choke their faith, but rather persevere in faith.

φυν [φυω] aor. pas. part. "[it] came up" - [AND] HAVING GROWN UP [IT PRODUCED FRUIT]. Attendant circumstance participle expressing action accompanying the main verb "it made / produced"; "grew and yielded", ESV. Both Culy and Thompson classify it as adverbial, temporal,

εκατονταπλασιονα acc. adj. "a hundred times more than was sown" - HUNDRETFOLD. Although somewhat awkward, best viewed as an attributive adjective limiting "fruit, crop", but the clause may well be elliptical; "When it came up it brought forth fruit, *and the yield was a hundredfold*", Cassirer. The

hundredfold is not so substantial that it demands an eschatological interpretation, but does indicate the fertility of the ground. Luke may have dropped the thirty / sixty of Matthew and Mark for the sake of brevity, but the fertility of the good ground is central to the point he is making in this passage.

λεγων [λεγω] pres. part. "**when he said [this]**" - SAYING [THESE THINGS HE WAS CALLING OUT]. The participle is adverbial, probably temporal, as NIV. The imperfect verb "was calling out" is possibly inceptive; "he began to speak out in a loud voice."

ὁ εχων [εχω] pres. part. "**he who has [ears]**" - THE ONE HAVING. The participle serves as a substantive.

ακουειν [ακουω] pres. inf. "**to hear**" - [EARS] TO HEAR. The infinitive is usually treated here as adverbial, final, expressing purpose, "to hear", as NIV, "in order to hear", but possibly epexegetic, "ears that hear."

ακουετω [ακουω] pres. imp. "**let him hear**" - LET HEAR. This command emphasises the need to take careful note of the teaching encapsulated in the parable and to respond accordingly. "Are you listening to this? Really listening?", Peterson.

v9

iii] Jesus explains why he tends to preach in parables / riddles, v9-10. Luke records a general comment on Jesus' use of parables, in particular, those in the form of a riddle. In the early part of Jesus' ministry, the evidence is that he spoke openly of the coming kingdom, but as the response to his preaching hardened, he began to speak in riddles as a sign of judgment upon a people with dull hearing. This is particularly evident in Jesus' gospel preaching. Parables about mustard seeds growing into trees, serve only to announce the realisation / inauguration of the kingdom for those with ears to hear.

The sense of the disciples' question (v9) in Mark is unclear. In Matthew, the disciples ask Jesus why he speaks in parables, presumably kingdom parables, but here in Luke the disciples ask **τίς**, "what", **τίς αυτη ειη ἡ παραβολη**, "what this parable is = means?" - presumably the parable of the sower / soils. So, in Luke we are best to take v10 as a parenthetical comment where Jesus explains why he so often speaks in riddles. Then, in v11, Jesus goes on to answer the disciples' question, explaining what the parable of the sower / seeds / soils means.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

επηρωτων [επηρωταω] imperf. "**[his disciples] asked [him]**" - [THE DISCIPLES OF HIM] WERE ASKING [HIM]. The use of a durative imperfect is rather unexpected here. Culy suggests that its use indicates that Luke intends us to read v9-10 as background information.

τίς "what" - WHAT. Interrogative pronoun used with the optative verb to-be to introduce an indirect question

εἴη [εἴμι] opt. "[**what this parable**] meant" - [THIS PARABLE] MIGHT BE = MEANS? The optative is used to express a wish. The meaning of the parable is surely the intention of the question.

v10

It is unclear whether the disciples ask for the meaning of the parable for themselves, or on behalf of the crowd. In Mark's account it would be the first option, but Luke may well be opting for the wider audience. Note Luke's generalised τοῖς ... λοιποῖς "to others / the ones remaining", as compared with Mark's "to those who are outside". So, Luke's perspective is that the truth of Jesus' riddles is not hidden from those who seek to solve it, although it does require right hearing, a holding fast / faith. "To / for the others / the rest", God's revelation remains a riddle and thus their life is devoid of eternal hope. So, the mystery of the coming kingdom, in and through Jesus, is "given to you" who seek it, but for the rest, they are left with parables / riddles as a sign of judgment, that seeing, they may not see.

γνῶναι [γινῶσκω] aor. inf. "**the knowledge**" - [AND HE SAID] TO KNOW. The infinitive serves as the subject of the verb δεδοται, "has been granted." You ... have received the privilege of knowing the secrets of the kingdom of God", Barclay.

τα μυστηρια [ον] "**the secrets**" - THE MYSTERIES. The accusative direct object of the infinitive "to know." A "mystery" is a divine truth, once hidden, now revealed.

της βασιλειας [α] "**of the kingdom [of God]**" - OF THE KINGDOM [OF GOD]. The genitive is adverbial, expressing reference / respect; "the hidden truths concerning the kingdom of God". For the genitive "of God", see του θεου, 4:43.

υμιν "**to you**" - [HAS BEEN GIVEN, GRANTED] TO YOU. Dative of indirect object. Is that "to you *disciples*" or the wider "to you *seekers in the crowd*"? See above,

τοις λοιποῖς dat. adj. "**to others I speak**" - [BUT/AND] TO / FOR THE OTHERS, REST, THE ONES REMAINING [*i speak*]. Following the NIV, the adjective serves as a substantive, dative of indirect object of the assumed verb "I speak." This ellipsis here is handled in numerous ways, usually reflecting whether the following *hina* clause is taken either as expressing purpose, or result. Given the statement that "knowledge (δεδοται perf. pas.) has been given (theological passive??) to you", it is possible that "parables have been given to others." Yet, the point does seem obvious enough; those who don't seek answers to riddles are just left with riddles. "The mysteries of the kingdom of God have been revealed to seekers, but the rest

are left with riddles." "While the rest *have to be spoken to* by way of parables", Cassirer.

εν + dat. "**in [parables]**" - IN = BY [PARABLES]. Here instrumental, expressing means, "with / by parables"; "by way of parables", Cassirer - "like a riddle", Jeremias.

ἵνα + subj. "**so that**" - THAT. This construction usually forms a purpose clause, but sometimes it is used for a consecutive clause expressing result. Commentators are divided: eg., a final clause = Fitzmyer, Bock, Evans; consecutive clause = Danker, Stein, Moule (cf. Matt.13:13, **ὅτι**, "because"). The construction may well be recitative, introducing a dependent statement, direct quote, "so that the Scripture is fulfilled which says that", Marshall, Nolland. Whatever the syntax, the clause, alluding to Isaiah 6:9-10, refers to the last days when many will be left with riddles instead of truth. "That the scriptures might be fulfilled of this generation in that they think they see, but don't see the truth; in that they think they hear, but don't understand the truth."

βλεποντες [**βλεπω**] pres. part. "**though seeing**" - SEEING [THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND]. As with **ακουοντες**, "hearing", the participle is adverbial, concessive; "although they see, they may not see", Barclay.

v11

iv] An explanation of the parable of the sower / soils, v11-15. The parable of the sower / soils, without any clues to its intended meaning, remains a riddle. So, Jesus, treating it as a simple allegory, sets out to explain its meaning. The seed is the Word of God (divine revelation, the gospel in particular), and as sown-seed produces different results depending on the soil it is sown in, so the Word of God produces different results depending on a person's frame of mind. For the uninterested person, the Word makes no impact whatsoever. For the flighty person, or the distracted person, the Word makes an impact, but it is short lived. The Word only bears fruit in the person who grabs hold of it and keeps on wrestling with it; **εν ὑπομονη**, "by enduring, persevering." No wonder Jesus ended the parable by asking "Are you listening to this, really listening?" So, Jesus makes the point that the gospel only flourishes with right-hearing, a hearing that holds fast, that perseveres in faith.

δε "- " - BUT/AND. Transitional, indicating a step in the discourse; for us, introducing a new paragraph.

εστιν [**ειμι**] "**[this is the meaning of [the parable]]**" - [THIS] IS [THE PARABLE]. "Meaning", NIV, paraphrases the verb to-be, with **αυτη**, "this", taking a predicative position, "the parable means this", Marshall, NET.

του θεου [ος] gen. "[the word] of God" - [THE SEED IS THE WORD] OF GOD. The genitive is adjectival, either possessive, "God's word"; idiomatic / source, "the word (*which is*) from God"; verbal, subjective, "the word *declared by* God."

v12

δε "-" - BUT/AND. Transitional, used here and following to indicate the literary segments of the parable.

οἱ "those [along the path]" - THE ONES [BESIDE THE WAY]. The article serves as a nominalizer turning the prepositional phrase "beside the way" into a substantive, nominative subject of the verb to-be. The preposition *παρὰ* is Spatial; "by, alongside, near", but sometimes "on", so "along" as NIV. Still, the land beside the pathway is not ploughed and it may be this hard uncultivated land that is in mind, so "beside the path / road." As Culy notes the verb *πείσονται*, "sown", is implied.

εἰσιν [εἰμι] pres. "are" - ARE. "Mean / signify / represent", as above.

οἱ ἀκουσαντες [ἀκουω] aor. part. "the ones who hear" - THE ONES HAVING HEARD. The participle functions as a substantive, predicate nominative.

εἶτα adv. "then" - THEN, NEXT [COMES THE DEVIL AND TAKES AWAY THE WORD]. Temporal adverb introducing a temporal clause.

ἀπο + gen. "from [their hearts]" - FROM [THE HEART OF THEM]. Expressing separation; "away from." Evil / "the devil" sees that "there is no attraction to the message or reflection on it", Bock.

ἵνα μη + subj. "so that [they may] not" - THAT NOT. Forming a final clause expressing purpose; "Satan takes the seed way in order that they may not believe and be saved." The clause, not found in Mark, may be Luke's reference to Isaiah 6:10. "For fear they might believe and find salvation", Fitzmyer.

πιστευσαντες [πιστευω] aor. part. "believe" - HAVING BELIEVED, [THEY MAY BE SAVED]. Attendant circumstance participle expressing action accompanying the main verb "they may be saved." The aorist is punctiliar here, whereas in v13 *πιστευουσιν* is a present, durative. When it comes to the Word, some don't get past first base, others get into the Word a bit, but in the end it is only those who "hold fast" who "endure".

v13

οἱ "Those" - [BUT/AND] THE ONES [UPON THE ROCK *are* = *represent*]. The article as for οἱ v12. The verb to-be is assumed; "[now] the ones / those upon the rock are / represent"

οἱ pro. "the ones who" - *the ones* = *those* WHO. The pronoun serves as a substantive, most likely serving as the nominative subject of the verb "to receive", but see Thompson for his view.

μετα + gen. "**with [joy]**" - [RECEIVE THE WORD] WITH [JOY]. Here adverbial, expressing manner.

ὅταν + subj. "**when [they hear it]**" - WHEN [THEY HEAR]. Introducing an indefinite temporal clause, "whenever", although here more definite, "when", as NIV.

καὶ "**but**" - AND [THESE DO NOT HAVE A ROOT]. Here epexegetic; "an additional classification", Culy. So, the relative clause introduced by οὗτοι further explains the relative clause introduced by οἱ.

οἱ pro. "**They**" - *the ones* WHO = THESE. Serving as a substantive, subject of the verb "to believe", and standing in apposition to "the ones who receive the word with joy."

προς καιρον "**[believe] for awhile**" - [WHO] FOR A TIME [BELIEVE]. Temporal. As noted above "believe" is a durative present.

εν + dat. "**in**" - [AND = BUT] IN [A TIME]. Temporal use of the preposition.

πειρασμου [ος] "**of testing**" - OF TESTING, TEMPTATION [THEY FALL AWAY]. The genitive is adjectival, descriptive, idiomatic / temporal, "in a time *when they are* tested." The warning concerns the danger of "a shallow faith that cannot survive the pressure of persecution", Bock; "when they are involved in any situation which puts their faith to the test, they quit", Barclay.

v14

το πεσον [πιπτω] aor. part. "**the seed that fell**" - THE ONE HAVING FALLEN. The articular participle sandwich serves as a substantive, best classified as a pendent nominative, so Zerwick. It functions as a topic headline; "And as for what fell among the thorns", ESV.

εις + acc. "**among [thorns]**" - INTO [THE THORNS]. Spatial, indicating the direction of the action and arrival at.

εισιν [ειμι] pres. "**stands for**" - [THESE] ARE. Again "these represent."

οἱ ακουσαντες [ακουω] aor. part. "**those who hear**" - THE ONES HAVING HEARD. The participle serves as a substantive, predicate nominative.

πορευομενοι [πορευομαι] pres. part. "**as they go**" - [AND] GOING, JOURNEYING. The participle is adverbial, temporal, as NIV; "As they go about their lives", Peterson.

συμπνιγονται [συμπνιγω] pres. "**they are choked**" - THEY ARE CHOKED. Here Jesus warns those who would be his disciples of the danger of having their faith-response to the gospel crowded out by the busyness of life; "like people who become completely taken over by problems, wanting to look good to others, driven to have more and more things, and the so-called *good life*", Junkins.

υπο + gen. "**by**" - [AND] BY. Here expressing agency; "by", as NIV.

του βίου [ος] gen. "life's [worries]" - [ANXIETIES AND RICHES AND PLEASURES] OF LIFE. The genitive may be adjectival, possessive, as NIV, "the pleasures that belong to life", or possibly idiomatic / source, "the pleasures sourced from life." Although του βίου stands with ἡδονών, "pleasure", it is likely limiting all three nouns, "worries, riches and pleasures."

οὐ τελεσφοροῦσιν [τελεσφορεῶ] pres. "they do not mature" - [AND] THEY DO NOT PRODUCE MATURE FRUIT. Suffocated by "the charms of life", Johnson; "there is a start in faith but no perseverance", Stein.

v15

το "but" - [BUT/AND] THE *one*. Technically, the article serves as a nominalizer turning the prepositional phrase "into the good ground" into a substantive. Yet, it seems likely that the construction is aligning with v14, with the participle πέσον assumed; "Now the *one having fallen* into the good soil." So again, a pendent nominative as a topic headline; "As for that in the good soil", ESV.

ἐν + dat. "in" - IN [THE GOOD SOIL, GROUND, LAND]. Local, expressing space / place.

εἰσιν [εἰμι] "stands for" - ARE. "[These] represent".

οἵτινες pro. "those" - *the ones = those* WHO. The pronoun serves as a substantive, subject of the verbs "to hold, retain" and "to bear fruit."

ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ "with a noble and good heart" - IN A NOBLE, GENEROUS, HONEST AND GOOD HEART. The preposition ἐν is either instrumental, "with / by", or modal, expressing manner, "with". We have here Hebrew and Greek qualities descriptive of a person with integrity and thus of a person who is responsive to the Word of God as good soil is responsive to seed. It is very unlikely that this integrity is ethical, even though in common use ethical goodness is in mind. This is surely the integrity of self-awareness, an openness which honestly faces the full weight of the Word of God. The responsiveness of such integrity entails "hearing / listening / paying attention" to the Word, "holding closely / retaining / protecting" the Word, and "persevering / bearing up under pressure" in the Word, thus producing fruit. In simple terms, hearing with faith.

ἀκουσάντες [ακουῶ] aor. part. "hear [the word]" - HAVING HEARD [THE WORD]. Attendant circumstance participle expressing action accompanying the verb "to retain", as NIV, but possibly adverbial, temporal, "they are those who, when they hear the word, hold it fast ..."

ἐν ὑπομονῇ [ἦ] "by persevering" - [HOLD, RETAIN AND BEAR FRUIT] IN PATIENCE, PERSISTENCE. The preposition ἐν is adverbial, modal, expressing manner; "with patience", "patiently", although possibly instrumental; "they yield a crop through their persistence", Fitzmyer, ie., they persevere. Expressing

"clinging to God's hope in the midst of religious pressure and worldly distraction", Bock.

v16

v] Sayings, v16-18: Luke now records three independent sayings of Jesus. The first two make the point that *truth will out*. Of course, this is obviously true of divine revelation; the gospel cannot be muzzled. The third saying, v18, provides the punch line. Although God's Word is manifest in his world, a disciple still has to be careful in what frame of mind they listen. If we hear with faith, then everything is ours, if we just listen, then everything is lost. Beware! Only good soil is productive.

δε "-" - BUT/AND. Transitional, indicating the next unit of teaching - a new paragraph.

ἀψας [ἀπτω] aor. part. "**lights [a lamp]**" - [NO ONE] HAVING TOUCHED = LIT [A LAMP COVERS IT]. The participle is adverbial, temporal, "no one, after lighting a lamp, covers it."

σκευει [ος] dat. "**in a clay jar**" - IN A VESSEL. The NIV treats the dative as local, expressing space / place, but it could also be instrumental, "covers it with a bowl", Rieu.

ὑπακατω + gen. "**[puts it] under [a bed]**" - [OR PLACES *it*] UNDER, BENEATH [A BED]. Local, expressing space / place.

αλλα "**instead**" - BUT. Strong adversative standing in a counterpoint construction, "no one, but"

επι + gen. "**on [a stand]**" - [PLACES *it*] UPON [A LAMPSTAND]. Spatial; "upon, on."

ινα + subj. "**so that**" - THAT. Here provably adverbial, final, introducing a purpose clause, "in order that", but result, "with the result that" or hypothetical result "so that", as NIV, is just as likely. The saying is often interpreted as if an exhortation to evangelistic enterprise - the disciple, having been enlightened, is bound to shine both ethically and evangelistically, so Stein, Nolland ("those who make the right response to the word of God shine as revealing lights as they live out the content of the word they have heard"). Believers are naturally inclined to ethical imperatives, but the saying is more properly a theological proposition, namely, divine truth will out.

οι εισπορευομενοι [εισπορευομαι] pres. part. "**those who come in**" - THE ONES ENTERING [MAY SEE THE = ITS LIGHT]. The participle serves as a substantive, nominative subject of the verb "to see."

v17

The introductory **γαρ**, "**for**", probably serves as a stitching device, given that this verse is likely to be an independent saying of Jesus. None-the-less, the saying complements v16. The saying is reinforcing the point that *truth will out* and this is certainly so when it comes to divine revelation. Our responsibility, when it comes to the Word of God, is to hear it right and respond accordingly in faith, cf. v18.

φανερον adj. "**disclosed**" - [THERE IS NOT *anything* WHICH WILL NOT BECOME] EVIDENT, PLAIN, KNOWN. Predicate adjective; "made manifest", ESV.

ου μη γνωσθη [γνωσκω] aor. pas. subj. "**will not be known**" - [NOR *is there anything* SECRET, HIDDEN WHICH] NO NO = BY NO MEANS MAY BE MADE KNOWN. Along with **ελθη** "may come [to light]", a subjunctive of emphatic negation. "There is nothing kept secret which will not become known and be brought to light", Cassirer.

φανερον adj., "**the open**" - [AND MAY COME INTO] KNOWN, PLAIN = LIGHT. Here the adjective serves as a substantive.

v18

Here, in a nutshell, is the teaching of v1-18, "hear aright" = be good soil. The good soil produces the bountiful harvest; the bad soils produce nothing, even the sown seed is lost. A hearing of God's Word with faith produces an eternal harvest; a superficial hearing without faith loses life itself. Anyone who strives to rest on Jesus' words, even though troubled by questions and doubts, will begin to experience the life-changing realities of a relationship with God, while the person who makes the right noises but really isn't bothered by it all, will lose even what they think they have.

ουν "**therefore**" - THEREFORE. Inferential, drawing a logical conclusion.

πως "**[consider carefully] how you listen**" - [SEE] HOW [YOU HEAR, LISTEN]. This particle is used here to introduce an object clause / dependent statement, expressing something about what is said, rather than what is said, "How you hear" is certainly more understandable than Mark's "what you hear". "Be careful in what frame of mind you listen [to God's word]", Rieu.

γαρ "-" - FOR. Introducing a causal clause explaining why a disciple should be careful how they hear the word; "for to the man who already has, more will be given, **και** but", Barclay.

ὅς αν + subj. "**whoever [has]**" - WHOSOEVER. This construction introduces an indefinite relative clause which in this context is somewhat conditional; "whoever, *as the case may be*, has, *then* it will be given to him."

αυτω dat. pro. "[will be given more]" - [IT WILL BE GIVEN] TO HIM. Dative of indirect object.

και "even [what they think they have]" - [AND WHOEVER DOES NOT HAVE] AND = EVEN [WHAT HE SEEMS TO HAVE]. Ascensive, "even", as NIV

απ [απο] + gen. "from [them]" - [WILL BE TAKEN] FROM [HIM]. Expressing separation; "away from."

8:19-21

The mission of the Messiah, 1:5-9:50

5. The words of Messiah, 8:1-56

ii] Jesus' true family

Synopsis

Jesus' mother and brothers try to see him while he is teaching a group of people gathered in someone's home, but are prevented by the crowd. When Jesus is told that they are outside, he announces that his family consists of those who hear the word of God and do it.

Teaching

Those who respond in faith to the gospel are the members of Jesus' family.

Issues

i] Context: See 8:1-18. *The true family of Jesus* is the second episode of six dealing with *The dawning of the kingdom in the words of Messiah*, 8:1-56. This unit of studies further develops the theme of "the importance of hearing the word of God aright", Marshall.

ii] Structure: *Jesus' true family*:

Setting, v19:

Jesus' family are crowded out.

Jesus is informed that his family wish to see him, v20;

Jesus' response, v21:

"my mother and my brothers are those who"

iii] Interpretation:

Luke continues with the theme introduced in the parable of the sower / soils, namely "responsive hearing", Danker - "the importance of hearing the word of God aright", Marshall. This "responsive hearing", or as Luke puts it, hearing and doing / putting into practice / acting on the revealed word of God (just "doing" in Mk.), entails responding to the word of God in faith.

Fitzmyer suggests that Jesus' words here are actually directed to Mary and the brothers of Jesus, but this seems unlikely. Some have questioned whether the "brothers" are siblings, arguing that they are relatives or even just disciples, given that the word *αδελφος* is used of "a brother believer." We are not told of how the family reacts, indicating that the importance of the episode rests with Jesus' words and not his family.

What does Jesus mean by "hearing and doing" the Word of God? "All those who through him hear and do God's word are his family", Danker. Yet, what does it specifically mean to "receive / respond to God's word / will", Bock, cf., 6:47, 49? Marshall goes to the heart of the issue when he argues that "hearing and doing" is an oft used catch-all phrase in the gospels for "believing". This seems the likely sense.

So, it is likely that "hearing" and "acting on" the word of God is nothing more than an expression of faith / belief in Christ. Yet, many commentators just leave us with "doing" in terms of "obeying", some without comment, so Creed, Geldenhuys, Nolland, ...; others indicate that the "obeying" is the fruit of right-hearing, "the reception of the word of God proves itself in faithfulness and ethics", Bovon, so Evans, Green, Johnson, Stein, Black, Gooding, ...; and some go for a the stronger "call and discipleship" theme, so Ellis. Such legalistic approaches are less than helpful, so we are best to understand "hearing" and "doing / acting" as believing - this is God's will for us, to believe in his Son Jesus Christ for salvation.

iv] Synoptics:

See 3:1-20. Both Matthew and Mark record this incident, Matt.12:40-50, Mk.3:31-32, with Luke providing a more concise account of Jesus' response. Unlike both Matthew and Mark, Luke records the incident after the parable of the sower. This seems to be an intentional move to link the incident to the theme of hearing the word of God.

Luke does not record why Jesus' family want to see him. Conzelmann's view, that they wanted to see miracles, is unlikely. Mark refers to some friends (family / relations, cf., Bauer) who come to Jesus wanting to extract him from the throng because they thought he was addled (possessed??), 3:20-22, and this may be linked with the visit of the family in 3:31-35. cf., also John 7:3-5. "It is likely that Mark's account in is an attempt by the family to protect Jesus", Bock.

v] Homiletics: *The family of God*

Some years ago I found myself in an argument with a fellow believer which, to this day, I have never quite resolved. Mind you, he has resolved it, since he is now in glory. I took the view that my Christian family, my fellow believers, have a greater claim on my person, my time, my attention, my energy,, a greater claim than do my flesh and blood family - my grandparents, parents, my wife and children. He took the view that his immediate family have a prior claim on his person, whether believers or not. I certainly had a few Bible verses to support my argument, for example

Luke 14:26, but then he had a few verses to support his case. It's interesting how we love to play the *I have more verses than you* game.

Anyway, I guess I have tried to balance both claims during my life, although I have tried to prioritise my Christian responsibilities. This has affected the time I have allocated to my family and now, as I look back over my life's journey, I suspect the balance was badly skewed. I remember, with some shame, that I was too busy to attend my grandparent's funerals because of some church commitment. That I failed to honour them is unforgivable. So, was my friend right?

Jesus' family wanted to see him. We have no right to speculate about their intentions; it would be totally unfair to suggest that their intentions were improper or misguided. They just want to see him and he responds by saying that his family is made up of those who have come to believe in him, or using his exact words, "those who hear the word of God and put it into practice." So, does Jesus take the responsibilities he has for his natural family and now apply them to the family of faith? We know that he actually doesn't do this. While facing death on the cross he takes the time to make sure his mother is cared for, Jn.19:25-26.

The problem we face is one of balance, of living in the world, but apart from the world; of living with one foot in heaven and one on earth. In the Christian life we constantly face the tension of the *now* and the *not yet*. This tension will never be resolved until eternity. So, when it comes to the responsibilities we have for family and church, let's honour both, the best we can.

Text - 8:19

Hearers and doers of the word, v19-21. i] Setting, v19: Luke does not tell us why Jesus' family want to see him. Mark, in his gospel, seems to imply that Jesus' family is worried about things getting out of hand, what with the great crowds that Jesus is now attracting. So, they try to intervene on his behalf. Anyway, Luke tells us none of this. In fact, we are really not sure to what degree his family believe in him. Obviously, Mary has a deep insight into Jesus' messianic credentials, but it seems that other family members were slow to put their faith in him. Nor are we quite sure about the setting. It would seem Jesus is in a house, squashed full of people, but then in the previous incident Jesus was speaking with a large crowd out in the open. Again, it's not important.

δε **"Now"** - BUT/AND. Transitional, indicating a step in the narrative.

παραγενετο [παραγινομαι] aor. **"came"** - [THE MOTHER AND THE BROTHERS] CAME [TO HIM]. Come to be present with. "On one occasion his mother and his brothers paid him a visit", Cassirer.

συντυχειν [συντυγχανω] aor. pas. inf. "[they were not able] to get near" - [AND = BUT THEY WERE NOT ABLE] TO REACH, MEET, COME TOGETHER, CONTACT, GET NEAR TO. The infinitive is complementary, completing the sense of the verb "able". Mark has the family standing outside the house (is the setting in the open?) and sending a message to Jesus inside. Mark's account carries negative connotations, but the way Luke relates the story, the family is just trying to get into the house to be with Jesus, but is unable to do so because of the size of the crowd.

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the **συν** prefix infinitive "[not able] to get near to."

δια + acc. "**because of**" - BECAUSE OF, ON ACCOUNT OF [THE CROWD]. Causal. "The family was unable to get anywhere near him because the crowd was so densely packed", cf. Junkins.

v20

ii] Jesus' family try to make their way to him, but they are unable to get through the crowd and so a message is passed on to Jesus that his family is outside waiting to see him.

απηγγελη [απαγγελω] aor. pas. "**someone told**" - [AND] IT WAS SAID, ANNOUNCED. The passive is used to express how Jesus knew his family had arrived; "and he was told", ESV. Here introducing direct speech.

αυτω "**him**" - TO HIM. Dative of indirect object.

σου gen. pro. "**your [mother and brothers]**" - [*that* THE MOTHER] OF YOU [AND THE BROTHERS] OF YOU. The genitive is adjectival, relational.

εστηκασιν [ιστημι] perf. "**are standing**" - HAVE BEEN STANDING [OUTSIDE]. The perfect expressing a completed action with ongoing consequences. It may be expressing the fact that they have been standing outside waiting for some times.

θελοντες [θελω] "**wanting**" - WISHING, WANTING. The participle is usually treated as adverbial, modal, expressing the manner of their "standing", as NIV, but possibly just attendant circumstance expressing action accompanying the verb "have been standing"; "they are standing outside and want to see you."

ιδειν [οραω] aor. inf. "**to see [you]**" - TO SEE [YOU]. This infinitive is usually classified as complementary, although at the same time, it does introduce a dependent statement of perception expressing what the family want.

v21

iii] Jesus now defines his alternate family, a messianic community with its own membership responsibilities, along with the principles upon which the messianic family is based. Jesus' response seems somewhat harsh, as though he has just disowned his family. Of course, Jesus' words do not negate family bonds,

but they do emphasise the importance of the new set of relationships found in Christ. In God's new kingdom we discover a set of loving relationships which are eternal in nature. As for the basis of this eternal family, Jesus makes it clear that it rests on both hearing God's word and putting it into practice. As already noted, the language of "hearing" and "doing" is a little confusing to our ears since "doing" sounds very like obedience. The NIV has translated the Greek word "doing" as "put into practice" to help us understand what Jesus is saying. We must take careful note of God's words to us in Jesus, and rest on his promises in faith - believe in Jesus for our salvation. So, Jesus is simply making the point that faith is the basis of God's eternal family.

The inevitable conflict between filial responsibilities and our responsibilities toward our brothers and sisters in Christ, are evidenced in this passage. The issue will be raised again, and is one which believers wrestle with continually. Nolland balances the issue nicely; "family bonds are not so much negated as other bonds are affirmed and focused upon."

αποκριθεις [αποκρινομαι] aor. pas. part. "**he replied**" - [BUT/AND] ANSWERING [HE SAID TOWARD THEM]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19. Note Luke's use of the preposition **προς** to introduce the indirect object "them."

μητηρ μου και αδελφοι μου "**my mother and brothers**" - MOTHER OF ME AND BROTHERS OF ME [ARE THESE]. Fitzmyer takes this phrase as a nominative absolute in apposition to the nominative **αυτοι**, "they/these", giving the translation "my mother and my brothers, they are the ones who listen to the word of God and act on it." We are on safer ground if we follow Plummer who points out that the lack of articles would indicate that the phrase "my mother and brothers" is not a nominative absolute construction, such that here it functions as the predicate with **αυτοι** "these" serving as the subject; "these **αυτοι** are **εισιν** (verb to-be) my mother and my brothers, the ones hearing" Either way, the point remains the same.

οι ακουοντες [ακουω] pres. part. "**who hear**" - THE ONES HEARING [AND DOING]. This participle, as with "doing", serves as a substantive. As noted above, Luke is continuing the theme of the parable of the sower / soils, namely the importance of right-hearing.

του θεου [ος] gen. "**[the word] of God**" - [THE WORD] OF GOD. The specific intent of the genitive is unclear: adjectival, possessive, "God's word", or verbal subjective, "the word *given by* God / *which* God gives", or idiomatic / source, "the word from God."

8:22-25

The mission of the Messiah, 1:5-9:50

5. The words of Messiah, 8:1-56

iii] Stilling the storm - nature stilled

Synopsis

Jesus and his disciples are sailing on lake Galilee when they are caught by a sudden squall. The close proximity of the hot dry desert and deep gullies and revenues, can promote sudden dangerous squalls on the lake. With the boat about to sink, the disciples cry out to Jesus. Jesus, who Mark tells us is asleep in the stern of the boat, rebukes the storm and then rebukes the disciples' lack of faith. The disciples respond in amazement, wondering at the authority of someone who can command even the wind and the sea.

Teaching

The authoritative word of the messiah subdues the powers that are hostile to mankind - we do well to trust him.

Issues

i] Context: See 8:1-18. *The stilling of the Storm* is the third episode of six dealing with *The dawning of the kingdom in the words of Messiah*, 8:1-56. This unit of studies further develops the theme of the authoritative word of Jesus and its requisite response of faith. Note how the stilling of the storm is thematically linked to the exorcism of the Gerasene demoniac.

ii] Background: A number of commentators have noted the allusions to Psalm 78, in that "God showed his mighty deliverance, overwhelming their (Israel's) enemies in the sea", Danker. cf. v53. Note also the references to God exercising his authority over the sea, Ps.29:3-4, 65:7, 89:9, 107:28-30. Possibly also Jonah 1.

iii] Structure: *The stilling of the storm*:

Setting, v22;

The storm, v23;

Jesus stills the storm, v24;

A deserved rebuke and response, v25:

"where is your faith?"

"who is this? He commands even wind and water"

iv] Interpretation:

"Jesus has power over sea and demons, that is, over all that is hostile to man", Danker. So, let Jesus' disciple rest in faith on the sure knowledge that "no force in all creation can destroy his plan for our eternal salvation, or separate us from the love of God which is in Christ Jesus our Lord, cf., Rom.8:38-39", Gooding.

Although often defined as a nature miracle, it is likely that this story illustrates Jesus' authority over the powers of evil, over Satan and his minions. As Evans puts it, the storm "is a work of the demon-world and is quelled by exorcism." For a first century Jew, the sea (the abyss, the primeval sea, chaos) holds within its darkness hostile powers that would happily engulf God's people. These demonic powers rose up against Jesus, but in reality, they neither had the authority nor the power to confront God's messiah. One word from Jesus stilled them. By now the disciples should have realised who they were following and should have rested in faith on him, but like the crowds they are left with amazement, not faith.

Luke's account recognises that the disciples had the capacity to exercise faith on this occasion, but they didn't; "where is it?" Luke has reformed Mark's "Why are you afraid? Have you no faith?" (οὐπω "not yet") as it implies that fear has overcome their fledgling faith. Marshall follows this line suggesting that "the disciples should have trusted his (Christ's) power to help them." Yet, given the disciples' response, the problem is a lack of information. Saving faith entails a hearing of the word of God and a resting on it ("hear the word of God and put it into practice", 8:21). The disciples obviously do not fully understand the messianic qualifications of Jesus, although the answer to their question will not be hard to work out. Jesus, as God's promised messiah, has authority over all hostile powers that would seek to affront God's people; he "has shown himself able to exercise God's personal mastery over all the forces of destruction", Nolland.

v] Synoptics:

See 3:1-20. All three synoptic gospels record this incident, cf., Matt.8:23-27, Mk.4:35-41. Both Matthew and Mark record the incident after Jesus has spent time teaching a large crowd, although Matthew records the actual teaching later in chapter 13. In line with the thematic intent of the Lukan sandwich covering chapter 8, Luke has inserted the account of Jesus and his family between the teaching event and the stilling of the storm. The account is similar in all three gospels with alignment on the key elements of the story - the storm was massive, the boat was in danger of sinking, Jesus was asleep, Jesus rebukes the storm, Jesus rebukes the disciples' lack of faith, and the story concludes with the punch-line / pronouncement "Who

then is this that even the wind and the sea obey him", Mk.4:41b. Luke is much closer to Mark than Matthew, but all three seem to be working off their own received tradition.

vi] Homiletics: *The Storms of Life*

As a young family, we often went boating on Port Hacking, South of Sydney. My son, when he was young, was always afraid of the dark reedy bottom of the Hacking. Where it was a sandy bottom, no problem, but a reedy bottom, he wanted out of the boat and onto the land. The Jews were afraid of the sea, its dark menacing deepness. For them, the sea was the abyss, the dwelling place of primeval chaos, of hostile satanic powers. On lake Galilee, that day, all those years ago, hostile powers rose up against Jesus. Those same hostile powers seek to overwhelm us as we sail to our journey's end.

Stain glass windows in churches are like visual sermons, particularly useful in days, years ago, when few people could read. In St. Andrew's Anglican church, Cronulla, Sydney, there is a beautiful stained glass window depicting the story of Jesus calming the storm at sea. The scene is of the storm-tossed boat, Jesus standing with hand outstretched about to still the storm and the disciples looking on. The disciples who are looking at Jesus are at ease, but the others, looking at the surging sea, are stricken by fear.

On that day, the disciples demonstrated appalling ignorance, such that Jesus had to ask them where their faith had gone. Where is it? What's happened to it? When the hostile circumstances of life seek to overwhelm us, does Jesus have to ask us the same question? The storms of life are always with us and ultimately, they will take us out. Yet, no storm, no hostile power, can draw us unwillingly from our Lord's eternal love. Jesus promises to take us to that distant shore, and all we have to do is rest on his promise and his power to deliver.

Text - 8:22

The stilling of the storm, v22-25. i] Setting, v22: Luke's account of this incident begins with a general "on one occasion", telling us that Jesus embarks with his disciples and sets sail across lake Galilee.

εγενετο [γινομαι] "-" - [BUT/AND] IT CAME ABOUT. Transitional, see **εγενετο**, 1:8; "It happened", Moffatt.

εν μιᾳ των ημερων "**one day**" - ON ONE OF THE DAYS. Temporal use of the preposition **εν**, with the genitive **των ημερων**, "of the days", adjectival, partitive; "On one of these days", Moffatt.

διελθωμεν [διερχομαι] aor. subj. "**Let's go over**" - [HE AND THE DISCIPLES OF HIM ENTERED INTO A BOAT AND HE SAID TOWARD THEM] LET US GO OVER. Hortatory subjunctive; "Let us cross over to the other side of the Lake", Barclay. The way Mark has the story, it would seem they were heading away from Capernaum.

της λιμνης [η] gen. "**[to the other side] of the lake**" - [INTO, TO THE OTHER SIDE] OF THE LAKE. The genitive is adjectival, partitive.

ανηχθησαν [αναγω] aor. pas. "**[and] set out**" - [AND] THEY SET OUT. As with ενεβη, "to enter = embark", Luke has used another technical nautical term, in the passive meaning to "put out to sea".

v23

ii] The storm, v23: While Jesus is asleep, a violent squall hits the boat and it begins to take on water. It is not unusual for violent squalls to come sweeping out of the desert and swirl down the ravines onto the lake. Jesus and his disciples have struck just such an occasion.

πλεοντων [πλεω] gen. pres. part. "**As they sailed**" - [BUT/AND, THEY] SAILING. The genitive participle and its genitive subject αυτων, "they", forms a genitive absolute construction, temporal; "while they were on their way", Cassirer.

αφυπνωσεν [αφυπνωω] aor. "**he fell asleep**" - HE FELL ASLEEP. Luke's narrative improves on Mark's account in that he has Jesus falling asleep before the storm hits.

καιλαψ [αψ απτος] "**a squall**" - [AND] A STORM. Probably a "hurricane". It swept down (καταβαινω "came down") from the hills. Mark gives more detail than Luke, portraying the dark impulses of chaos and disorder now engulfing the boat and its occupants.

ανεμου [ος] gen. "-" - OF WIND [CAME DOWN INTO THE LAKE]. The genitive is adjectival, attributive, limiting "a storm", "a wind storm."

συνεπληρουντο [συνπληρωω] imperf. "**the boat was being swamped**" - [AND] THEY WERE BEING FILLED UP [AND IN DANGER]. "They" meaning those in the boat", but expressed this way since the boat and crew are one. The disciples, along with Jesus, are included in the "they". The imperfect, as with "were in danger" = "were in danger of drowning", expresses the durative nature of the action, ie. the boat was in the process of filling up.

v24

iii] Jesus stills the storm, 24: In the face of the storm, Matthew has the disciples saying "Lord save us, we are perishing", Mark has "Teacher, do you not care that we are perishing?", and Luke has "Master, Master, we are perishing". So, Matthew expresses a cry for help, Mark an accusation, and Luke a warning. For

Luke, it's as if the disciples are warning Jesus to prepare for an impending dunking. Jesus' response is immediate; he silences the storm, he muzzling it. Mark actually has Jesus say "be still". We might say today "shut up". The result is total calm, no wind, and more particularly, no waves.

προσελθοντες [προσερχομαι] aor. part. "**the disciples went**" - [AND] HAVING COME TO, APPROACHED. Attendant circumstance participle expressing action accompanying the verb "they woke"; "they went and woke him", Moffatt.

λεγοντες [λεγω] pres. part. "**saying**" - [THEY RAISED, WOKE HIM] SAYING. The participle is usually treated as adverbial, modal, as NIV, but instrumental, expressing means, is possible, "by saying." Of course, it may be attendant on the verb "to raise", somewhat redundant, but serving to introduce direct speech.

επιστατα επιστατα voc. "**Master, Master**" - MASTER, MASTER. Vocative. Expressing agitation on the part of the disciples, and possibly their annoyance that Jesus could sleep in the face of such danger, although Mark expresses this emotion more so than Luke. It is quite possible that the disciples do not expect Jesus to still the storm, just that he might need to know that they are about to drown. Although note Matthew, "Save, Lord, we are perishing."

απολλυμεθα [απολλυμι] pres. "**we are drowning**" - WE ARE PERISHING, LOST. Durative present; "we are perishing!", ESV. Possibly futuristic, "We're all about to die", Junkins.

διεγερθεις [διεγειρω] aor. pas. part. "**he got up**" - [AND] HAVING BEEN ROUSED, WOKEN UP, AWAKENED. Attendant circumstance participle expressing action accompanying the verb "he rebuked".

επειτιμησεν [επιτιμαω] aor. "**rebuked**" - HE REBUKED [THE WIND]. "Reminiscent of exorcism language", Nolland. Note Mark adds Jesus' words "be stilled" = "be muzzled", emphasising the idea that Jesus is silencing / binding an evil power. Followed by datives of direct object, **τω ανεμω και τω κλυδωνι**, "wind and roughness [of the water]"; "he spoke sternly to the wind and (και, connective) the raging waters."

του υδατος [ωρ ατος] gen. "**[raging] waters**" - [AND ROUGHNESS] OF THE WATER. The genitive is adjectival, probably attributed; "rough water."

επαυσαντο [παυω] aor. "**the storm subsided**" - [AND] THEY STOPPED, CEASED. The subject is obviously both the wind and the raging waters. "Upon this they subsided and a great stillness arose", Cassirer.

γαληνη [ης] "**calm**" - [AND IT BECAME] CALMNESS. Hapax legomenon. Plummer notes that it would be unnatural for the sea to suddenly stop churning after a heavy squall, further emphasising the wonder of the moment.

v25

iv] Jesus' rebuke, and the response of the disciples, v25: The sense is that Jesus is somewhat frustrated with his disciples. He has been woken from a sound sleep for no good reason. It is simply not possible for God's messiah and his community to be overcome by hostile powers in the exercise of their mission. The response of the disciples indicates that they still don't understand that Jesus is the messiah set on the task of establishing God's eternal kingdom and that no power, natural or otherwise, can hinder the proclamation of God's powerful word in Christ. So, they lack faith because they lack understanding.

ποῦ adv. "**where [is your faith]?**" - [AND HE SAID TO THEM] WHERE [THE FAITH OF YOU]? Interrogative. The genitive ὑμῶν, "your", is adjectival, possessive, but possibly verbal, subjective.

φοβηθεντες [φοβω] aor. pas. part. "**in fear [and amazement]**" - [BUT/AND] BEING AFRAID [THEY WERE AMAZED, WONDERED, SAYING TOWARD ONE ANOTHER]. The relationship of this participle and the participle λεγοντες, "saying", with the verb "they were amazed", is not clear. Both participles may be attendant on the verb, or one attendant and one adverbial, probably modal, expressing manner, or both modal, eg., "they however, were awed and in amazement said to one another", Berkeley; "they marvelled in awe, saying to one another", Moffatt. The word "fear" in the scriptures, when related to a theophany of some sort, is best understood as "awe". So, "they were awestruck and astonished", Barclay. The word "amazed / astonished" is used to describe a response to Jesus which may, or may not, lead to faith, but cannot be compared to faith.

τις "**who [is this]**" - WHO [THEREFORE IS THIS]? This interrogative pronoun forms a question which with αρα, "therefore" includes a deductive process, i.e., the disciples are already trying to work out what all this means; "who can this be?", Zerwick.

οτι "-" - THAT. It is likely that the conjunction here is introducing a clause that is either epexegetic, explaining the reason behind the question, as NIV, or causal, explaining the reason why they ask the question, "because", as AV.

και και ανδ "**even [the winds] and [the water]**" - [HE ORDERS] AND = EVEN [THE WINDS] AND [THE WATER] AND. The first use of και is ascensive, while the second and third are coordinate.

αυτω dat. pro. "**[obey] him**" - [THEY OBEY] TO HIM. Dative of direct object after the verb "to obey"; "they are obedient to him."

8:26-39

The mission of the Messiah, 1:5-9:50

5. The words of Messiah, 8:1-56

iv] Dark powers stilled - a demoniac healed

Synopsis

Jesus has just confronted the powers of darkness in the stilling of the storm, and now he confronts them again. The region of the Gerasenes is Gentile territory and Jesus has probably gone there for a rest, but is confronted by a man being torn-apart by Satanic powers. The "Legion" quickly identifies the power of their adversary and look for an easy way out. Infecting a heard of swine for a time seems the best option, but the swine panic and the Legion end up confined in their ancestral home, the abyss. The local population gather, marvel at the man set free from possession, but are somewhat worried at the economic havoc that has ensued. They ask Jesus to move on.

Teaching

The authoritative word of the messiah subdues the powers that are hostile to mankind.

Issues

i] Context: See 8:1-18 . *The Healing of the Gadarene Demoniac* is the fourth episode of six dealing with *The dawning of the kingdom in the words of Messiah*, 8:1-56, and furthers the theme of the authoritative word of the messiah. As Ellis puts it, "the new creation, like the old, comes into being by a word. Jesus speaks to the wind, the demons, the dead - and they obey!"

ii] Background: *The region known as the Gerasenes*. There is a geographical problem associated with the identification of Gerasa, given that it is too far away to be the village and environs identified in this story. Gerasa was 25Km from the lake (a Hellenistic city between lake Galilee and the Dead sea). Gadara, some 12Km from the lake, although found in most New Testament manuscripts, is probably a product of journalistic license. Both had considerable attached territory running up to the lake. Solutions abound, but none are convincing. Cranfield's suggestion that the locality is to be identified with a village carrying the modern name of Kersa / Koursi, is worthy of consideration. The problem may not be Luke's (Mark's?), but rests with the person who felt at liberty to correct the author's geography.

iii] Structure: *The Healing of the Gadarene Demoniac*:
Setting, v26-27;

The Legion have their say, v28-30;
They end up in the Abyss, v31-33;
The reaction of the herdsmen, v34-35;
The reaction of the townsfolk, v36-37;
The reaction of the demon possessed man, v38-39.

iv] Interpretation:

"Jesus has power over sea and demons, that is, over all that is hostile to man", Danker. "Jesus exercises authority over the destructive forces of evil", Bock.

This episode in Luke's gospel sits neatly with Jesus' calming of the storm, 8:22-25. In the healing of the Gentile demoniac, we are given a glimpse of the coming cosmic confrontation between the kingdom of God and the kingdom of Satan, a confrontation played out in the ministry of Jesus. In a sign of things to come, Satan's kingdom is shaken - a Gentile is set free. Both stories image the powers of darkness which constantly engulf humanity, and both display the defeat of those powers by a powerful and authoritative word.

v] Synoptics:

See 3:1-20. All three synoptic gospels retain the same sequence of events, moving from the stilling of the storm to the exorcism of the Gerasene Demoniac. Mark's account in 5:1-20 is more detailed than Luke's account, while Matthew in 8:28-34 is condensed in comparison. None-the-less, the key elements in all three accounts are retained, along with some interesting differences, eg., Matthew has two possessed men. A difference like this implies that Matthew is working off his own received tradition rather than Mark's account. Luke, on the other hand, may have used Mark. Nolland thinks that Luke has corrected many of Mark's inconsistencies, eg., "the man who meets with Jesus in 5:2 is still coming from afar in v6"; see p404. Of course, it is possible that an independent, but similar tradition, was available to both Mark and Luke

vi] Homiletics: *Freedom*

For freedom Christ has set us free - With a word of authority Jesus sets us free from the dark powers that would enslave us.

It's not easy to define the character of Western democratic societies, but they probably rest on two qualities held in tension by fraternity - by compassion; by love. The two qualities are liberty and equity. Liberty is enshrined in a do-your-own-thing attitude, a dislike of authority, free enterprise, while equity is enshrined in community, mateship, giving a

helping hand, social justice, egalitarianism. A characteristic of Western democracies is the tension that exists between liberty and equity, and the constant struggle to balance both.

From the 1970's to the 1990's the pendulum swung to the left. Social justice ruled at the expense of freedom, and became well entrenched within bureaucracy and government-funded instrumentalities. In Australia, for example, the government funded media became a bastion for the social justice agenda of the left. Their political correctness proclaimed that "environmentalists are always virtuous, Species always seem to be in danger of extinction. Women are always coming up against patriarchy and glass ceilings, corporations (especially miners, the timber industry, even farmers) seem to be acting badly. Rich people are likely to be mean, ... the UN is a good thing, and international organisations such as Greenpeace are plucky and well-intentioned", Prof. Don Aitkin.

Through the first decades of the new millennium, the pendulum has begun to swing back toward liberty, freedom, toward the individual, rather than community responsibility. Social justice *isms* are being questioned by an emerging new right. For an increasing number, the political correctness of *The Nanny State* is not so correct.

Although it is often said that Jesus was the greatest socialist who ever lived, there is no evidence that Jesus had a social justice agenda. Not that he didn't believe in equity; his disciples were to be one. Yet, the poor will always be with us, along with the institutions that impoverish - darkness shall reign in this life. The notion of a heaven on earth at the hands of a cleansed proletariat is certainly not the dream of Jesus. But yes, darkness will inevitably be condemned, will even condemn itself.

The world may still be wrong, but in Jesus our souls are free from the darkness that enslaves us. We are free to eternally sit together at the feet of Jesus - here lies true liberty, equality and fraternity.

Text - 8:26

The healing of the Gederene demoniac, v26-39: i] Setting, v26-27: Luke tells us that Jesus has entered Gentile territory, although there is confusion as to the exact location. The region referred to by Luke is probably associated with a village near the lake, possibly the village today called Kersa. Luke wants us to see Jesus' meeting with the demoniac as planned, rather than accidental. This is a continuation of Jesus' confrontation with dark powers, powerfully illustrated in the stilling of the storm. The demoniac is quite mad (those who live in the midst of a cemetery were regarded as deranged). He was once a village resident, now his neighbours are the dead.

κατεπλευσαν [καταπλεω] aor. "they sailed" - [AND] THEY ARRIVED = SAILED [INTO THE PLACE = COUNTRY]. The word serves to illustrate the transition from sea to shore. Mark's "came" doesn't do it for Luke, since this episode actually began with v22 where Jesus sets off from Galilee to confront the dark powers resident in the Gentile territory opposite. Jesus confronts these powers upon the lake and stills them, and now he arrives to confront them again. As they were defeated on the lake, so they will be defeated on the land, and confined once move to the deep.

των Γερασηνων gen. "of the Gerasenes" - OF THE GERASENES. The genitive is adjectival, of identification; "the region *known as* the Gerasenes."

αντιπερα + gen. "across the lake from" - [WHICH IS] OPPOSITE [GALILEE]. One of the 42 improper prepositions in the NT, here using the adverb *αντιπερα*, "opposite", and followed by a genitive; here of "Galilee", possibly expressing separation, "opposite from Galilee."

v27

εξελθοντι [εξερχομαι] dat. part. sing. dat. "when Jesus stepped ashore" - [AND A CERTAIN MAN FROM THE CITY HAVING DEMONS MET HIM] HAVING GONE OUT [UPON THE LAND]. The NIV, as with most translations, influenced by Mark's temporal genitive absolute, opts for an adverbial, temporal, classification. By the placement of *αυτω*, Luke has shifted the focus from the action to Jesus. So, the subject is "a certain man", the main verb is *υπηνητησεν*, "met", which is followed by the dative of direct object, "him" = Jesus, which is then modified by the attributive participle "having gone out"; "a certain man met Jesus who had got out of the boat onto the land", Thompson.

εχων [εχω] pres. part. "demon-possessed" - HAVING [DEMONS]. The participle is adjectival, attributive, limiting "a certain man"; "a certain man who had demons" = "a man who was demon-possessed."

εκ + gen. "from [the town]" - Expressing source / origin. Given the rest of the verse, the phrase means: "who formerly lived in the village nearby."

χρονω ικανω dat. "for a long time" - [AND] IN = FOR A CONSIDERABLE TIME. The dative is adverbial, temporal.

εν + dat. "in [a house]" - [DID NOT WEAR CLOTHING AND DID NOT ABIDE] IN [A HOUSE]. Local, expressing space / place. A feature of demoniacs is their abandoning of normal living to dwell naked in graveyards - the haunt of demons.

αλλ [αλλα] "but" - BUT [IN = AMONG THE TOMBS]. Adversative standing in a counterpoint construction; "not, but"

v28

ii] The Legion have their say, v28-30: At this point the demons do the talking. Falling before Jesus indicates submission, but not reverence. The demons see no good coming out of their contact with Jesus ("what do you want with me?" = "what good can come to me from contact with you?"). They know well who Jesus is and ask him to restrain from judging them just yet, given that the final judgment is yet to come. The description of the demoniac's condition illustrates the power of this particular possession - no chain could bind him. The use of the military term "legion" (5,000 to 6,000 men), illustrates the power of the demons, but then again, it could be a bluff - "watch out, we are many!" Note the movement between the singular and plural - the singular demon-possessed man and the many demons.

ιδων [όραω] aor. part. "**when he saw [Jesus]**" - [BUT/AND] HAVING SEEN [JESUS]. The participle is adverbial, temporal, as NIV.

ανακραξας [ανακραζω] aor. part. "**he cried out**" - [AND] HAVING CRIED OUT. Attendant circumstance participle expressing action accompanying the verb "he fell down before". A strong word, so more like "he began to scream out and fell down before him."

προσεπεσεν [προσπιτω] aor. "**fell at [his] feet**" - HE FELL DOWN BEFORE. Note how Mark uses the word for "worship", but Luke doesn't want to convey the idea that these dark powers reverence Jesus. Fitzmyer suggests "lunged at", but this would imply that the dark powers are, at least partly, in control of the situation. So, probably "fell at his feet in submission to him."

αυτω dat. pro. "**his**" - HIM. Dative of direct object after the **προς** prefix verb "to fall down before."

φωνη μεγαλη dat. "**[shouting] at the top of his voice**" - [AND] IN / WITH A LOUD VOICE [HE SAID]. The dative is adverbial, modal, expressing manner in which he cried out.

τι εμοι και σοι "**what do you want with me**" - WHAT TO ME AND TO YOU. Both pronouns, "me" and "you", serve as datives of reference / respect; "what with respect to us and with respect to you." A rather enigmatic statement, but probably expressing dread; "what do we have in common", Culy. "What good can come to me from contact with you?", Nolland. cf. 4:34.

του ύψιστου gen. adj. "**of the most high**" - [JESUS SON OF GOD] OF MOST HIGH. The superlative adjective serves as a substantive, the genitive being adjectival, relational. Meaning much the same as "Son of God", and so most likely messianic. The dark powers are well aware of Jesus' messianic status, but a filial sense is possible. The title can be linked to the following sentence, or, as in the NIV, with "what do you want with me,"

σου gen. pro. "[I beg] you" - [I BEG] YOU. Genitive of direct object after the verb "to beg." Not as strong as Mark's "adjure", as if the dark powers have any power in Christ's presence.

μη ... βασανισης [βασανιζω] aor. subj. "**don't torture**" - DO NOT TORTURE [ME]. Subjunctive of prohibition. The word is used of torture (lit. twisting) imposed by a court to extract a confession, inflict punishment... So, the dark powers may be calling on Jesus not to punish them before the judgment day, but they may also just be saying "don't inflict pain."

v29

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the demoniac was reacting the way he did.

παρηγγειλεν [παραγγελλω] aor. "**Jesus had commanded**" - HE COMMANDED, GAVE ORDERS TO. Read as a pluperfect. Jesus had already told the demons to leave the man and they are trying to talk him out of it. Some ancient texts have an imperfect, which would then imply that the spirits were addressing Jesus while he was commanding them to come out, or that iterative action is being expressed ("repeatedly commanded" - "indicating the difficulty of the case", Evans, this is unlikely), or as Fitzmyer argues, gives a tendential / ingressive sense "he was about to command ..." The *splitting of hairs* here is due to a concern that Jesus' command should produce immediate action rather than a debate.

τω ακαθαρτω dat. adj. "**the impure [spirit]**" - THE UNCLEAN [SPIRIT]. The παρα prefix verb "to command" takes a dative of direct object, but here the direct object is the infinitival clause "to come out from the man", so τω ακαθαρτω is a dative of indirect object.

εξελθειν [εξερχομαι] inf. "**to come out**" - TO COME OUT. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jesus has commanded. As such it reports on the words Jesus uses, rather than quoting the actual words (as in Mark).

απο + gen. "**of [the man]**" - FROM [THE MAN]. Expressing separation; "away from."

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why Jesus is casting out the evil spirit. "The reason why Jesus commanded the evil spirit to come out of the man is because"

πολλοις .. χρονις dat. "**many times**" - ON MANY OCCASIONS. The dative is adverbial, temporal. The man had bouts of demon possession, or bouts when the possession was evident.

συνηρακει [συναραζω] pluperf. "**it had seized**" - IT HAD SEIZED [HIM]. This time the verb is pluperfect to make the timing of the man's possessed condition prior to Jesus' arrival.

εδεσμευετο [δεσμευω] imperf. "**though he was chained [hand and foot]**" - [AND] HAVING BEEN BOUND [WITH CHAINS AND FETTERS]. Plummer suggests the imperfect is used to express what usually took place; "Jesus had commanded the unclean spirit to come out of the man because on many occasions it had seized him. (His usual state was bound hand and foot in order to restrain him **και** but he would break the bonds and be driven by the demon into the desert)." "On many an occasion it had seized the man with great violence, people then binding him with chains and fetters so as to make him safe", Cassirer.

φυλασσομενος [φυλασσω] pres. pas. part. "**and kept him under guard**" - BEING KEPT, GUARDED. The participle is best treated as adverbial, probably final, expressing purpose; "in order to restrain him", so NJB.

και "-" - AND. Here contrastive; "but".

διαρρησων [διαρρησω] part. "**he had broken**" - BREAKING APART [THE BONDS]. Attendant circumstance participle expressing action accompanying the verb "he was being driven". The agent of both actions is the demon; "the demon broke his bonds and drove him into the wilderness." Illustrating the power of the possession and therefore, the greater power and authority of Jesus in dealing with it.

υπο + gen. "**by [the demon]**" - [HE WAS BEING DRIVEN] BY [THE DEMON INTO THE WILDERNESS]. Expressing agency.

v30

δε "-" - BUT/AND. Transitional; back we go to the story.

σοι dat. pro. "**[what is] your [name]?**" - [JESUS QUESTIONED HIM. WHAT IS A NAME] TO / FOR YOU? Dative of indirect object / interest advantage / possessive, see Wallace 149. This is the only record of Jesus having a conversation with demonic powers. Some commentators suggest that Jesus asks for the name of the evil powers so he can gain mastery over them, but only the demons believe in this tactic; Jesus is already the master. Still, why does Jesus ask for the name?

δε "-" - BUT/AND. Transitional; here indicating a change in subject.

λεγων [ο] "**Legion**" - [HE SAID] LEGION. The evil powers have explained who they are, but they have not given their names. A Roman legion consisted of some 5,000 soldiers, but the term may refer to the brutality of the army; "we are brutally powerful." So, the demon doing the dummy trick doesn't give his name (was this so Jesus couldn't gain control over him?), but at the same time, issues a veiled threat "*we are many.*"

οτι "**because**" - BECAUSE. More reason than cause, introducing an explanation for the name "Legion".

δαίμονια πολλά "many demons" - MANY DEMONS [ENTERED INTO HIM]. Nominative subject of the verb "to enter into." There were many of them, just as Mary had many, seven to be precise.

v31

iii] The Abyss is their end, v31-33: In Jewish cosmology, the "abyss" is the watery deep under the earth (a place of chaos, as opposed to the created order of the earth) in which the powers of darkness are confined until the day of judgment. The demons don't want to go back there, yet they can't help driving the pigs to that very place. To the Semitic mind, this would be very humorous - they got what they deserved. In giving them "permission" to enter the pigs, Luke reminds us that Jesus' mission is not to destroy the demonic powers at this time, but rather to deliver God's people from their control.

παρεκαλουν [παρακαλεω] pl. imperf. "they begged him repeatedly" - [AND] THEY BESOUUGHT HIM, WERE BEGGING [HIM]. The NIV "repeatedly" may be intended by the imperfect (ie, iterative), or the imperfect may just imply that their pleading fell of deaf ears; they didn't get what they wanted. Of course, the imperfect is often used for speech, since speech is by nature durative. Note that Luke finally moves the verbs into the plural "they" when referring to the demons.

ἵνα + subj. "-" - THAT. Introducing a dependent statement of indirect speech, entreating, expressing what they begged Jesus for, namely, that he not command them to return to the Abyss. This construction is usually formed by an infinitive.

αυτοις dat. pro. "them" - [HE MIGHT NOT COMMAND] THEM. Dative of direct object after the επι prefix verb, "to order, command."

απελθειν [απερχομαι] aor. inf. "to go" - TO GO AWAY, DEPART [INTO]. The infinitive introduces an object clause / dependent statement of indirect speech expressing the content of the command that the demons do not want to hear.

την αβυσσον [ος] "the Abyss" - THE ABYSS. The sense is a very deep hole, bottomless pit, underworld, hell, the dwelling place of Satan and his minions. Luke obviously sees the abyss as a place of confinement for dark powers, and as noted by some commentators, probably understands the depths of the sea as this place. It is the dwelling place of the great leviathan, the personification of evil. Mark has the spirits asking that they be cast "out of the district."

v32

ἱκανων adj. "large [herd]" - [BUT/AND THERE WAS A HERD OF PIGS] SUFFICIENT = MANY. "Quite a lot". "Many", rather than "large", or Mark's "great". The genitive "of many pigs" is adjectival, idiomatic / content; "a heard *consisting of* many pigs."

βοσκομενη [βοσκω] pres. pas. part. "**feeding**" - FEEDING. The participle is adjectival, attributive, limiting "pigs", and with "on the hillside", forms a relative clause; "there was a large heard of pigs which was grazing on the hillside, and"

εν + dat. "**on**" - ON [THE MOUNTAIN, HILL]. Local, expressing space / place. Although the definite article **τω** doesn't necessarily refer to a particular hill, a nearby hill / slope, from which the pigs fall into the lake, is obviously intended. Better than Marks "by the mountain."

παρεκαλεσαν [παρακαλεω] pl. aor. "**the demons begged**" - [AND] THEY BEGGED, BESOUGHT [HIM]. The aorist may seek to imply that they sensed that their request would be granted / permitted / allowed. There is much debate over why Jesus would agree to a request from demonic forces. The answer probably lies in the humour of the story. It is quite comical that dark powers, normally confined to the ocean deep, should think that they had tricked Jesus into leaving them to their mischief (in "the country", Mk), but then they find themselves back in the deep.

ινα + subj. "**to**" - THAT [HE MIGHT ALLOW, PERMIT]. Introducing an object clause / dependent statement of indirect speech expressing what they begged for.

αυτοις dat. pro. "**them**" - THEM. Dative of direct object after the **επι** prefix verb "to allow, permit."

εισελθειν [εισερχομαι] aor. inf. "**go**" - TO ENTER [INTO THOSE]. The infinitive may be classified as complementary after a cognitive verb, completing the sense of the verb "allow", but it can also be taken to introduce a dependent statement of indirect speech expressing what the demons want Jesus to allow, namely, to go into the pigs.

αυτοις dat. pro. "**them**" - [AND HE PERMITTED] THEM. Dative of direct object after the **επι** prefix verb "to allow, permit."

v33

εξελθοντα [εξερχομαι] part. "**when [the demons] came out**" - [BUT/AND THE DEMONS] HAVING COME OUT. The participle may be treated as adverbial, introducing a temporal clause, "after coming out" or "when ...", as NIV; "Then the demons came out", ESV. Technically it is attendant on the verb "he gave permission", so "He gave them leave and the demons came out", Moffatt.

απο "**of [the man]**" - FROM [THE MAN]. Expressing separation; "away from."

εις + acc. "**into**" - [THEY ENTERED INTO] INTO [THE PIGS]. Idiomatic repetition of the **εις** prefix of the verb **εισηλθον**, "to enter into", reinforcing the direction of the action and arrival at.

κρημονου [ος] gen. "**the steep bank**" - [AND THE HERD RUSHED DOWN] THE PRECIPICE, BANK, CLIFF, SLOPE [INTO THE LAKE]. Genitive after the spatial preposition **κατα**, "down".

απεπινη [αποπινω] aor. pas. "**was drowned**" - AND THEY WERE DROWNED, CHOKED. Mark uses the imperfect, "proceeded to choke / drown." The demons didn't want to end up in the abyss, but they drove the pigs mad and so ended up there.

v34

iv] The reaction of the herdsmen, v34-35: The herdsmen are obviously less than impressed. They gather a crowd of locals and on returning to the scene, they witness the peaceful hand of God's power and are afraid.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

οἱ βοσκοντες [βοσκω] part. "**those tending the pigs**" - THE ONES FEEDING. The participle serves as a substantive, nominative subject of the verb "to flee."

ιδοντες [ειδον ὁραω] part. "**when ... saw**" - HAVING SEEN. The participle is adverbial, best treated as temporal, "when they saw what had happened"

το γεγονος [γινομαι] acc. perf. part. "**what had happened**" - THE THING HAVING BECOME, HAPPENED. The participle serves as a substantive, accusative direct object of the verb "to see."

απηγγειλαν [απανγγελω] aor. "**reported this**" - [THEY FLED AND] TOLD, REPORTED. The verb is without an object, so the object may be rendered as "this / it / what they had seen /" What they saw obviously scared them.

εις + acc. "**in [the town and countryside]**" - INTO [THE CITY, TOWN, VILLAGE AND] INTO [THE FARMS]. Spatial, expressing the direction of the action and arrival at. "To the residents of the nearby village and the surrounding farming community."

v35

εξηλθον [ερχομαι] pl. aor. "**the people went out**" - [BUT/AND] THEY WENT OUT. The villagers and farming community, rather than the herdsmen.

ιδειν [ὁραω] aor. inf. "**to see**" - TO SEE. The infinitive here introduces a final clause expressing purpose; "in order to see what had happened."

το γεγονος [γινομαι] perf. part. "**what had happened**" - THE THING HAVING HAPPENED. The participle serves as a substantive, accusative direct object of the infinitive "to see."

ηλθον [ερχομαι] aor. "**when they came**" - [AND] THEY CAME [TOWARD JESUS]. The NIV temporal translation is implied by the context, but not by the grammar; "when they reached Jesus", Moffatt.

καθημενον [καθημι] pres. part. "**sitting**" - [AND THEY FOUND THE MAN FROM WHOM THE DEMONS DEPARTED] SITTING [HAVING BEEN DRESSED AND BEING OF RIGHT MIND]. This participle, along with the participles "having been dressed" and "being of sound mind", serves as the accusative complement of the object "man"

standing in a double accusative construction; "They discovered the man seated [at the feet of Jesus], clothed and sane", Moffatt.

του Ιησου [ος] gen. "**[and the feet] of Jesus**" - [BESIDE THE FEET] OF JESUS. The genitive is adjectival, possessive. The image here is of the man now functioning as a disciple.

εφοβηθησαν [φοβεω] aor. pas. "**they were afraid**" - [AND] THEY WERE AFRAID. This is an initial first step toward either belief or unbelief. The scene is one of powerful calm; the pigs gone, the man sane, and so the townsfolk are afraid.

v36

v] The whole Gentile region gets caught up in the consequences of the exorcism. Filled with fear, they ask Jesus to leave and take with him this manifestation of divine presence and power. "The Gentiles, like the Jews, are rejectors of Jesus' message", Ellis.

οι ιδοντες [ειδον οραω] part. "**those who had seen it**" - [BUT/AND] THE ONES HAVING SEEN. The participle serves as a substantive, nominative subject of the verb "to tell, announce, report": "the eyewitnesses (swine herders)".

αυτοις dat. pro. "**[told] the people**" - [REPORTED] TO THEM. Dative of indirect object. The pronoun is best rendered as the noun "people / spectators / villagers ..."

πως "**how**" - HOW. Here introducing an object clause / dependent statement of indirect speech expressing what the eyewitnesses told them.

ο δαιμονισθεις [δαιμονιζομαι] aor. pas. part. "**the demon-possessed man**" - THE ONE HAVING BEEN DEMON-POSSESSED. The participle serves as a substantive, nominative subject of the verb "to be healed."

εσωθη [σωζω] aor. pas. "**had been cured**" - WAS HEALED / SAVED. For Luke, a healing like this serves as a visible expression of salvation.

v37

απαν το πληθος "**all the people**" - [AND] ALL THE MULTITUDE, THE WHOLE CROWD. Is Luke making the point that the conversion of the Gentiles is still in the future? Mark is nowhere near as definite. Anyway, given such a demonstration of divine power (not just economic disruption as suggested by some), fear drives the people to ask Jesus to leave.

της περιχωρου gen. adj. "**of the region**" - OF THE SURROUNDING REGION, COUNTRY. The adjective serves as a substantive; idiomatic / source; "the whole crowd of people from the district", Phillips.

των Γερασηνων gen. adj. "**of the Gerasenes**" - OF THE GERASENES. The adjective serves as a substantive, the genitive is adjectival, idiomatic / identification; "*called / known as* the Gerasenes." As Thompson notes, the sense

could be either "of the surrounding country of the Gerasenes", ESV, or "of the Gerasenes and the surrounding district", NASB.

ηρωτησεν [ερωταω] aor. "**asked**" - ASKED [HIM]. A much softer Greek word than the previous "begged / besought" used by the demons. Used of ask a question.

απελθειν [απερχομαι] aor. inf. "**to leave [them]**" - TO DEPART [FROM THEM]. The infinitive introduces an object clause / dependent statement, indirect speech, entreating, expressing what they asked; "they asked that he depart from them."

οτι "**because [they were overcome]**" - BECAUSE [THEY WERE BEING SEIZED, CONSTRAINED]. Here introducing a causal clause explaining why they asked Jesus to leave. Note the use of an imperfect verb after a recitative **οτι** and the question as to whether it is declarative or durative - probably durative, as NIV.

φοθω [ος] dat. "**with fear**" - IN = WITH / BY [GREAT] FEAR. The dative is instrumental, expressing means.

δε "**so**" - BUT/AND. Transitional, but here with an inferential sense; as NIV.

υπεστρεφεν [υποστρεφω] aor. "**and left**" - RETURNED *to galilee*.

v38

vi] The reaction of the demon possessed man, v38-39: As a Gentile, the healed demoniac has no place in the Jewish mission of Jesus, but he may proclaim the mighty acts of God to his own people. Here, we see an echo of the coming Gentile mission.

εδειτο [δεδομαι] imperf. "**begged**" - [BUT/AND THE MAN FROM WHOM THE DEMONS HAD GONE OUT] BEGGED, PLEADED, PRAYED. The imperfect, being durative, may indicate an ongoing asking on the part of the man, "he was begging, pleading", possibly iterative (repeated action), or conative (attempted action), so Thompson, although it is not unusual for an imperfect to be used of speech, given that it is durative by nature. Luke is treating v38 and 39 as a new episode with its own message which is why the "pleading" is following the "leaving".

αυτου gen. pro. "-" - OF HIM. Genitive of direct object after the verb "to ask of", although Thompson classifies it as verbal, objective.

ειναι "**to go [with him]**" - TO BE [WITH HIM]. The infinitive of the verb "to be" may be understood as introducing a final clause expressing purpose, but is more likely serving to form a dependent statement of indirect speech, entreating, expressing what the man asked Jesus; "begged that he might be with him", NRSV.

δε "**but**" - BUT/AND. Transitional, indicating a step to a contrasting point.

απελυσεν [απολυω] aor. "**sent [him] away**" - HE DISMISSED / RELEASED [HIM]. Jesus has not refused him, but has given him another direction to follow. His following Jesus will not so much entail being with Jesus, but rather being with his own people.

λεγων [λεγω] pres. part. "**saying**" - SAYING. Attendant circumstance participle, expressing action accompanying the main verb, a redundant Semitism introducing direct speech. For an adverbial classification see λεγων, 4:35. "But Jesus sent him away, 'Go back to your home,' he said", Rieu. Both Culy and Thompson treat it as adverbial, instrumental, expressing means; "sent him away by saying ..."

v39

ὑποστρεφε [ὑποστρεφω] pres. imp. "**return [home]**" - RETURN [TO THE HOUSE OF YOU]. "Return to your local community."

σοι dat. "**for you**" - [AND TELL = COMMUNICATE, EXPLAIN WHAT GOD DID] TO YOU. Dative of interest, advantage; "for you." Witness to the sign of his healing.

και "so" - AND [HE WENT AWAY]. This coordinate conjunction takes an inferential sense here, as NIV; "so he went away, and all over the town he proclaimed all that Jesus had done for him", Barclay.

κηρυσσων [κηρυσσω] pres. part. "**and told**" - PREACHING, PROCLAIMING. The participle is adverbial, modal, expressing the manner of the man's going. This episode prefigures the coming Gentile mission recorded in Acts. Interestingly, Mark notes the response of the people, namely "amazement". For Mark, amazement is the first response toward Jesus, from which comes either belief or disbelief. Luke has already mentioned the people's "fear" and this seems to be enough for him.

καθ [κατα] + acc. "**all over [town]**" - THROUGHOUT [THE WHOLE CITY]. Spatial, expressing extension; "throughout the whole city."

αυτω dat. pro. "**[how much Jesus had done] for him**" - [WHAT JESUS DID] TO HIM. Dative of interest, advantage, as NIV.

8:43-48

The mission of Messiah, 1:5-9:50

5. The words of Messiah, 8:1-56

v] A woman's haemorrhage healed

Synopsis

On returning, presumably to the western shore of lake Galilee (Mark, "crossed over to the other side", to Luke's "returned"), Jesus meets Jairus, an official of the local synagogue. Jairus wants Jesus to come and heal his daughter who is dying. Along with a large crowd, Jesus sets off for the home of Jairus. On the way, a woman suffering from an ongoing haemorrhage touches Jesus' robe for healing, and is healed. Jesus feels the touch, and asks who touched him. The woman presents herself and Jesus declares "your faith has healed you."

Teaching

In the dawning age of the messianic kingdom, it is faith that saves.

Issues

i] Context: See 8:1-18. *A woman's haemorrhage healed* is the fifth episode of six dealing with *The dawning of the kingdom in the words of Messiah*, 8:1-56, and serves as an inclusion in the raising of the elder's daughter, 8:40-56, a tradition that furthers the theme of the authoritative word of the messiah. As Ellis puts it, "the new creation, like the old, comes into being by a word. Jesus speaks to the wind, the demons, the dead - and they obey!"

ii] Structure: *Healing a woman's haemorrhage*:

A woman is healed, v43-44;

Jesus recognises the healing, v45-46;

The woman's confession, v47;

Jesus' commendation, v48.

iii] Interpretation:

With a nod to the chronology of Jesus' early Galilean ministry, Luke again confronts us with "Jesus' ability to overcome all that can erase human existence - disease and death", Bock. In this two-part healing we are confronted with a woman who evidences the touch of death, certainly as far as her participation in the religious life of Israel is concerned, and a girl who is actually dead. For Luke, the episode further demonstrates Christ's victory over the powers that possess and enslave humanity, here both the unclean state of death, and a state as good as dead. In both situations, we see again

the general response of fear and amazement, which, for some, moves to faith,

The combined healings draw out the two crucial elements for overcoming the powers that are hostile to mankind. First, the power and authority of messiah's word - "She is not dead but asleep My child, get up!", and the human response of faith - "Daughter, your faith has healed / saved you." "Jesus is Lord over sickness and death", Fitzmyer.

The healing of the woman would have remained at the level of magic had Jesus not drawn the woman's actions out into the open. She would be healed, and grateful for the blessing, but Jesus is not Israel's answer for disease. "He wishes for her wholeness in a more comprehensive sense than simply healing", Nolland. Jesus draws her out in public confession to reinforce on her that "wholeness" is gifted by Christ through faith.

iv] Synoptics:

See 3:1-20. Mark and Luke continue to recount the same sequence of events, while Matthew inserts between the healing of the Gedarene demoniac and the episode covering the healing of the woman with a flow of blood plus the raising of Jairus' daughter, the healing of the paralytic, the call of Matthew, Jesus' eating with tax collectors and sinners, and the question on fasting. Mark's account is usually regarded as the closest to the original eye witness account. Matthew's account is somewhat truncated, Matt.9:18-26, in comparison to Mark's account, Mk.5:21-43. Luke's account is very close to Mark, so most commentators think that Luke has used Mark, eg., Marshall, "his alterations are almost entirely abbreviations and stylistic improvements." Fitzmyer, who also thinks that Luke has used Mark, notes some eight modifications to the Markan text, eg., Luke omits the disciples' criticism of Jesus' question "who touched me." The modifications are nicely listed for us by Bock, or see Fitzmyer p.743. Most scholars assume a degree of editorial license on the part of the authors of the gospels.

We are best to follow Creed who sees this double healing episode as historical, although most commentators see it as a creation by Mark to account for the delay between Jesus' meeting with Jairus and the healing of Jairus' daughter. It may even be a pre-Markan development of the oral tradition (the woman was afflicted for 12 years, the girl was twelve years old - links often used in oral transmission), but at the same time, there is no reason why the events didn't occur as recorded - the story-line would be easily remembered. So, this double healing is likely to be a set-piece element of the oral tradition of early church available to Luke at the time of writing. The syntax of all three accounts evidences an independent

recording of the extant oral tradition rather than a mere copying of a Markan original. As already argued, this doesn't mean that Luke didn't have access to Mark's gospel, just that it wasn't essential for the creation of his gospel.

Text - 8:43

A woman's haemorrhage healed, v43-48. i] A woman is healed, v43-44. Luke describes the helpless state of the woman - inflicted for twelve years with no one able to help. The actual condition is unclear, but probably uterine, in which case she would be viewed as unclean and therefore unable to participate in the religious life of Israel.

οὔσα [εἰμι] pres. part. "**who**" - [AND A WOMAN] BEING. The participle is adjectival, attributive, limiting "woman". The resulting relative clause describes the woman's condition; "A woman who had suffered from continual bleeding for twelve years", Cassirer.

εν + dat. "**had been subject to**" - IN = HAD HAD. Here the use is adverbial, attendant circumstance, or context: "in connection with", or "in the context of", cf., Zerwick #116.

αἵματος [α ατος] gen. "**bleeding**" - [A FLOW] OF BLOOD. The genitive is adjectival, usually treated as verbal, subjective.

απο + gen. "**for**" - FROM [TWELVE YEARS]. Temporal use of the preposition, here actual time, "since twelve years" = "for twelve years."

προσαναλωσασα [προσαναλω] aor. part. "-" - [WHO] HAVING SPENT ALL THE PROPERTY TO HEALERS. The participle is adverbial, probably concessive, "though she had spent all her living on physicians", ESV. The dative "healers" is probably adverbial, reference / respect. The NIV leaves the clause out since is not found in some early manuscripts and so may well be carried over from Mark. Marshall and Fitzmyer are unsure of its status, but given its negative view of the medical profession at the time, it may well not be part of Luke's text, so Nolland.

απ [απο] + gen. "-" - [WAS NOT ABLE] FROM = BY [ANYONE]. Here used instead of ὕπο to express agency. A rare usage. "Who had derived no benefit from anybody's treatment", Phillips.

θεραπευθηναι [θεραπερω] aor. pas. inf. "**heal**" - TO BE HEALED. The infinitive is complementary, completing the sense of the verb "to be able."

v44

Unlike Mark, who has the woman considering her action, Luke just has the woman acting. The seriousness of the condition does not limit Jesus' authority and power, for the woman is "immediately" healed.

προσελθουσα [προσερχομαι] aor. part. "**she came up [behind]**" - HAVING APPROACHED [FROM BEHIND SHE TOUCHED]. Attendant circumstance participle expressing action accompanying the verb "to touch."

του κρασπεδου [ον] gen. "**the edge**" - THE BORDER, FRINGE, EDGE, TASSEL. Genitive of direct object after the verb "to touch, take hold of."

του ιατου [ον] gen. "**of [his] cloak**" - OF THE GARMENT [OF HIM]. The genitive is adjectival, partitive.

παραρημα adv. "**immediately**" - [AND] IMMEDIATELY [THE FLOW OF THE BLOOD CAME TO AN END]. Temporal adverb.

v45

Unlike Mark, who has Jesus wondering who had touched him and then asking "Who touched me", Luke has the question, followed by Jesus verbalising his thoughts about who touched him. It is usually argued that Mark's account is closer to the original eyewitness account and that Luke is editing Mark to produce a more orderly account. Of course, Luke may just be reflecting the received tradition available to him at the time. Mark has the disciples pointing out to Jesus that he is in the middle of a jostling crowd, whereas Luke has Peter making this point. Peter's response in Luke is more respectful than Mark's record of the disciples' response.

ὁ ἀψαμενος [ἀπτομαι] aor. mid. part. "**touched**" - [AND JESUS SAID, WHO *is*] THE ONE HAVING TOUCHED. The participle serves as a substantive.

μου gen. pro. "**me**" - ME. Genitive of direct object after the participle "having touched".

αρνουμενων [αρνεομαι] pres. mid. part. "**when they [all] denied it**" - [BUT/AND, EVERYONE] DENYING *it*. The genitive participle and its genitive subject, "all" = "everyone", forms a genitive absolute construction, temporal, as NIV.

συνεχουσιν [συνεχω] pres. "**crowding**" - [PETER SAID, MASTER, THE CROWDS] SURROUND [YOU AND ARE PRESSING AGAINST *you*]. "The crowds are all around you", Phillips, "hem you in", Cassirer.

v46

In scaling down this episode, Matthew leaves aside the magical elements of the story, elements easily misunderstood by those with a primitive superstitious bent. So, Matthew brings together the woman's touch and healing, and Jesus' word, "your faith has made you whole." Luke, given his understanding of divine power operative in the first-century apostolic church, has no qualms with God's power operative through Jesus - expressed by the use of the perfect tense, "has gone out from me."

μου gen. pro. "me" - [BUT/AND, JESUS SAID, CERTAIN = SOMEONE TOUCHED] ME. Genitive of direct object after the verb "to touch."

γαρ "-" - BECAUSE. Introducing a causal clause explaining why Jesus knew that someone had touched him.

ἐξελθυσθαι [ερχεσθαι] perf. part. "has gone out" - [I KNOW POWER] HAVING GONE OUT. A participle is sometimes used with a cognitive verb to introduce a dependent statement of perception, expressing what Jesus knew, namely, that someone had touched him. Technically, we may also classify it as the accusative complement of the direct object "power", standing in a double accusative construction and expressing a fact about the object. "I felt power discharging from me", Peterson.

απο "from" - FROM [ME]. Expressing separation; "away from."

v47

The woman realises that she can't remain hidden, although we are not told why, and so she presents herself to Jesus. She comes trembling, and again, we are not told why she is so afraid (it is usually assumed she knows she has made Jesus ritually unclean by touching him). She then explains the reason why (δια ἧν αιτιαν) she touched Jesus, although again we are not told the reason (but we can assume), and she explains what happened (she was immediately healed). Luke's focus is on the punch-line, v48, and not the details surrounding the healing.

ιδουσα [οραω] aor. part. "seeing" - [BUT/AND, THE WOMAN] HAVING SEEN = REALISED. The participle is adverbial, best treated as temporal; "when the woman saw that she was not hidden", ESV.

οτι "that" - THAT [NOT TO BE HIDDEN]. Introducing an object clause / dependent statement of perception expressing what she has become aware of, namely, "that there was no hope of concealment", Barclay.

τρεμουσα [τρεμω] pres. part. "trembling" - [SHE CAME] TREMBLING. The participle is adverbial, modal, expressing the manner of her approach to Jesus.

προσπεσουσα [προσπιτω] aor. part. "FELL AT [HIS] FEET" - [AND] HAVING FALLEN BEFORE [HIM]. Attendant circumstance participle expressing action accompanying the verb "to come"; "she came and flung herself at Jesus' feet." The dative pronoun αυτω serves as a dative of direct object after the προς prefix participle "having fallen before."

δι ἧν αιτιαν "why" - [SHE ANNOUNCED BEFORE ALL THE PEOPLE] FOR WHICH REASON, CAUSE = WHY [SHE TOUCHED HIM]. Culy thinks that this causal construction is used to convey an intensive sense, "the precise reason why."

ως "how" - [AND] HOW [SHE WAS HEALED IMMEDIATELY]. This conjunction can be used to introduce a dependent statement of indirect speech, which here would express what the woman "declared in the presence of all the people", ESV,

namely, that she had been immediately healed. None-the-less, in association with δι ἣν αἰτιαν, "why", it is likely that she goes on to explain the manner of her instantaneous healing, "how".

v48

if this woman had viewed Jesus as just another healer, and the touch as little more than positive thinking, he could well have ignored the healing, as he did on other occasions of mass healings, cf., Matt.14:36. Yet, something more than a healing by a mere touch is at play here. This woman has put her faith in Jesus, and Jesus is determined to reinforce this fact, making sure that she knows what σεσωκεν, "healed / saved" her. Faith has secured her physical healing, and faith will secure here spiritual healing if she so wills.

αυτη dat. pro. "**to her**" - [AND HE SAID] TO HER. Dative of indirect object.

σου gen. pro. "**your**" - [DAUGHTER, THE FAITH] OF YOU [HAS SAVED YOU]. The genitive is adjectival, possessive, "your faith", or verbal, subjective, "the faith exercised by you."

εις + acc. "**in**" - [GO] INTO [PEACE]. Adverbial use of the preposition, modal, expressing manner, "peacefully", in a state of peace. This is a common formula for dismissal, cf., 1Sam.1:17. As with most greetings and dismissals, they originate as a blessing, but are compressed over time, eg., "good morning" = "God be with you this morning". So, it is likely that for Jesus, the words carry a blessing, that God's peace will be upon her as she goes forward in life.

8:40-42, 49-56

The mission of Messiah, 1:5-9:50

5. The words of Messiah, 8:1-56

vi] Raising an elder's daughter

Synopsis

On returning, presumably to the western shore of lake Galilee, Jesus meets Jairus, an official of the local synagogue. Jairus wants Jesus to come and heal his daughter who is dying. Along with a large crowd, Jesus sets off for his home. On the way, a woman suffering from an ongoing haemorrhage touches Jesus' robe for healing, and is healed. At that moment, word comes from the home of Jairus that his daughter has died. Jesus replies, "Do not fear, only believe." On reaching the home, Jesus is met by a wall of wailing relatives, but he assures them that "she is not dead but sleeping." The mourners laugh in response. Entering the home, Jesus takes the child by her hand and says "Child, get up!" The child gets up, and Jesus directs that she be given something to eat. Her parents are amazed, but Jesus tells them not to broadcast what has happened.

Teaching

In the dawning of the messianic age of the kingdom, faith in the authoritative word of Jesus saves.

Issues

i] Context: See 8:1-18. *The raising of an Elder's daughter* is the final episode of six dealing with *The dawning of the kingdom in the words of Messiah*, 8:1-56, and furthers the theme of the authoritative word of the messiah. As Ellis puts it, "the new creation, like the old, comes into being by a word. Jesus speaks to the wind, the demons, the dead - and they obey!"

ii] Structure: *The raising of an Elder's daughter*:

Setting, v40;

Jairus makes his request, v41-42;

The report that the girl has died, v49-50;

"Only believe, and she will be healed / saved."

A select party witnesses the healing, v51-53;

"She is not dead but sleeping."

Jesus raises the child to life, v54-55;

"Child, get up!"

The parents respond with amazement, v56.

iii] Interpretation:

In this combined episode, we read of a woman who evidences the touch of death and a girl who is actually dead; both encounter the authoritative word of Jesus over the powers that possess and enslave humanity. In both parts of the episode, we witness the interplay of faith.

In the account of the raising of Jairus' daughter, the authoritative word of Jesus is evident in his promise, "she is not dead, but sleeping", and his command, "Child, get up." Yet, unlike the healing of the woman with a haemorrhage, the related human response of faith, a faith that moves physical healing into the realm of spiritual healing, is lacking. Jesus calls on Jairus to have faith, "believe, and she will be healed / saved", but when Jesus tells the mourning family that she is sleeping, their response is laughter. At the point when Jairus and his wife witness the raising of their child, their response is, at best, amazement. So, unlike the woman with a haemorrhage, Jesus is unable to say to them that their faith has healed her - a faith that moves death into "sleeping" in this realm, and moves death into eternal life in the next.

iv] Synoptics: See 8:43-48.

Text - 8:40

The raising of the Elder's daughter, v40-41, 49-56. i] The setting, v40. Jesus and the disciples return from Gerasa, presumably to the Western shore of Lake Galilee. As is typical during Jesus' early Galilean ministry, the crowds are welcoming, in fact, they are waiting for him.

δε "Now" - BUT/AND. Transitional, indicating a step in the narrative.

εν τω + inf. "**when**" - IN THE [JESUS TO RETURN]. This construction introduces a temporal clause, contemporaneous time, "while, during, when". The accusative **τον Ιησουν**, "Jesus", serves as the accusative subject of the infinitive. "When Jesus got back, the people were all awaiting him", Rieu.

γαρ "for" - [THE CROWD WELCOMED HIM] BECAUSE. Introducing a causal clause explaining why the crowd welcomed Jesus.

ἦσαν προσδεκωντες [προσδοκαω] pres. part. "**they were [all] expecting [him]**" - THEY WERE [ALL] WAITING FOR [HIM to return]. The participle with the imperfect verb to-be forms an periphrastic imperfect construction, possibly emphasising aspect; "they were all waiting eagerly for him", Barclay.

v41

ii] Jairus makes his request, v41-42. Jairus (Greek for the Hebrew "Jair") pleads for Jesus to come to his house and heal his twelve year old daughter (Luke emphasises the problem by adding to Matthew and Mark's account, "only")

daughter). She is dying, "even now dead", Matt:9:18. It is unclear what is meant by "ruler of the synagogue", although more helpful than Matthew's "ruler". Jairus is obviously an official of some sort, or board member of the local synagogue, an elder, and so represents the Jewish religious establishment. What is not clear, is that his approach rests on faith. Jesus will soon call on Jairus to exercise faith, but there is no evidence that he, or his family, respond in faith. The signs of the messianic age ultimately rest on the divine will, rather than on our appropriation of that will. Jairus and his wife are able, by faith, to place themselves in the centre of that will, or stand outside it and be **εξεστησαν**, "amazed", v56. Unlike Jairus, the woman with the haemorrhage, by faith, placed herself in the centre of the divine will such that her faith **σεσωκεν**, "healed / saved", her and she went away in **ειρηνην**, "peace".

και ιδου "**Then**" - AND BEHOLD. Transitional, see **και ιδου**, 1:31.

τω̅ dat. pro. "-" - [A MAN] TO WHOM [NAME JAIRUS]. The dative is adverbial, reference / respect, "with respect to the name, Jairus", or possessive, "whose name was Jairus."

της συναγωγης [η] gen. "**synagogue [leader]**" - [AND THIS *one* = HE EXISTED = WAS RULER] OF THE SYNAGOGUE. The genitive is adjectival, idiomatic / subordination, "ruler *over* the synagogue."

πεσων [πιπτω] aor. part. "**fell**" - [CAME AND] FALLING [CLOSE TO = AT THE FEET OF JESUS]. Attendant circumstance participle expressing action accompanying the verb "to come"; "a man name Jairus, a director of the synagogue, came and fell at Jesus' feet and requested him to come to his home", Berkeley.

παρεκαλει [παρακαλεω] "**pleading**" - WAS IMPLORING, EXHORTING [HIM]. The imperfect is often treated here as inceptive; "and he began to implore him"

εισελθειν [εισερχομαι] aor. inf. "**to come**" - TO ENTER INTO [INTO THE HOUSE OF HIM]. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jairus implored of Jesus. Note the idiomatic repetition of the prepositional prefix **εις**.

v42

οτι "**because**" - BECAUSE. Introducing a causal clause explaining why Jairus wanted Jesus to visit his home.

αυτω̅ dat. pro. "**his**" - [AN ONLY DAUGHTER WAS] TO HIM. Possessive dative.

ως "**about**" - AS = ABOUT. When this particle is used with numbers it expresses approximation, as NIV.

ετων [ος] gen. "-" - OF YEARS [TWELVE]. The genitive "twelve years" is usually classified as a genitive of time, although as Culy notes, it is probably a

conventional way of expressing a person's age; "she was about of twelve years" = "about twelve years of age", ESV. Mark waits till the end of his record to tell us that she is twelve years old.

απεθνήσκειν [αποθνήσκω] imperf. "**was dying**" - [AND SHE] WAS DYING. The imperfect may well be inceptive, "about to die"; "at death's door", HCSB.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative. Usually indicated here by a new paragraph, and as such, providing the setting for Jesus' encounter with the ill woman.

εν τω + inf. "**As**" - IN THE [HE TO GO, THE CROWDS WERE CHOKING = PRESSING AROUND HIM]. This construction introduces a temporal clause, contemporaneous time, "while, during." The accusative pronoun **αυτον**, "he", serves as the accusative subject of the infinitive "to go"; "While he / Jesus was going, the crowds were crushing in on him."

v49

iii] Jesus receives a report that the girl has died, v49-50. The report that the girl has died is reinforced by the statement "do not trouble the Teacher any more", recorded by both Luke and Mark. The sense is, Jesus may be able to heal the sick, but not the dead. So, the point being made is that the young girl has definitely died. Jesus' euphemistic response ("a prognosis, not a diagnosis", Nolland) does not deny this fact, but points beyond to an alternate reality. Jairus is not to **φοβου**, "fear" = doubt, but rather **πιστευσον**, "believe" = have faith *in Jesus*. Mark uses a durative present for "believe", a more theologically acceptable tense for the act of believing, but Luke focuses the action on the present situation. The consequence of such faith (the object "in Jesus" is assumed) is that **σωθησεται**, "she will be well, healed / saved." In the present situation, resuscitation is inevitable, given the power and authority of Jesus' word, but salvation, and thus eternal life, will require faith.

λαλουντος [λαλεω] pres. part. "**While [Jesus] was [still] speaking**" - [STILL HE] SPEAKING. The genitive participle and its genitive subject "he" form a genitive absolute construction, temporal, as NIV. The adverb **ετι**, "still", indicates that the action is contemporaneous.

παρα + gen. "**from**" - [A CERTAIN = SOMEONE COMES] BESIDE = FROM BESIDE [*the house* OF THE SYNAGOGUE RULER]. Here expressing source / origin.

λεγων [λεγω] pres. part. "**he said**" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to come"; "came and said."

οτι "-" - THAT [THE DAUGHTER OF YOU HAS DIED, NO LONGER TROUBLE THE TEACHER]. Introducing a dependent statement, direct speech.

v50

ὁ δε "-" - BUT/AND HE. Transitional, here a change in subject from the messenger to Jesus; see ὁ δε, 1:29.

ακουσας [ακουω] aor. part. "**hearing**" - [JESUS] HEARING, [ANSWERED, REPLIED]. The participle is probably adverbial, temporal; "But when Jesus heard it he said to him", Moffatt.

αυτω dat. pro. "**to Jairus**" - TO HIM [DO NOT FEAR, ONLY BELIEVE, AND SHE WILL BE HEALED / SAVED]. Dative of indirect object.

v51

iv] A select party witnesses the healing, v51-53. Only Luke mentions the presence of Peter, John, and James at the bedside with Jesus and the girl's father and mother. All gospels record the presence of the mourners, their laughing at Jesus' words, "she is not dead, but sleeping", and their being "put forth", Matt.9:25.

ελθων [ερχομαι] aor. part. "**When he arrived**" - [BUT/AND] HAVING COME [INTO THE HOUSE]. The participle is adverbial, best treated as temporal, as NIV.

εισελθειν [εισερχομαι] aor. inf. "**go in**" - [HE DID NOT PERMIT CERTAIN = ANYONE] TO ENTER *the house*. The infinitive is usually classified as complementary, completing the sense of the negated verb "to permit."

συν + dat. "**with**" - WITH [HIM]. Expressing association / accompaniment.

ει μη + subj. "**except**" - EXCEPT [*he may permit* PETER AND JOHN AND JAMES AND THE FATHER OF THE CHILD AND THE MOTHER *to enter*]. This construction introduces an exceptive clause establishing a contrast by designating an exception. "He allowed no one to go in with him but Peter, John and James, and the father and mother of the girl", Rieu.

v52

ὁ δε "**Jesus [said]**" - [BUT/AND ALL WERE WEeping, CRYING AND BEATING *the breast* = MOURNING HER] BUT/AND HE [SAID, DO NOT CRY]. Transitional, indicating a change in subject from the crowd to Jesus.

γαρ "-" - BECAUSE [SHE DID NOT DIE]. Introducing a causal clause explaining why the mourners need not cry.

αλλα "**but**" - BUT [IS SLEEPING]. Strong adversative standing in a counterpoint construction, "not, but"

v53

αυτου gen. pro. "**him**" - [AND THEY LAUGHED AT] HIM. Genitive of direct object after the κατα prefix verb "to laugh at." "This drew a scornful laugh from

them", Phillips. The imperfect verb "to laugh" is possibly inceptive, "they began to laugh."

ειδοντες [οιδα] perf. part. "**knowing**" - KNOWING. The participle is adverbial, best treated as causal, "they laughed at him for they knew that she was dead", Barclay.

οτι "that" - THAT [SHE DIED]. Introducing an object clause / dependent statement of perception expressing what the mourners thought they knew.

v54

v] Jesus raises the child to life, v54-55. At this point in the narrative, the powerful and authoritative word of Jesus is reinforced. Unlike Mark, Luke does not record the actual Aramaic used by Jesus, *Talitha koum!*, but only the Greek translation, "My child, get up / Girl, arise." Jesus' command produces an immediate response; the breath of life ("her spirit") returns to her, ie., she starts breathing again (**το πνευμα**, "spirit", is not a reference to her soul / spirit, but her life-giving breath). The reality of the healing is reinforced by her standing up (and "walking", cf., Mark), and at Jesus' direction, having a meal prepared for her.

αυτος δε "but he" - BUT/AND HE. Transitional, indicating a change in subject from the mourners to Jesus.

κρατησας [κρατω] aor. part. "**took**" - HAVING TAKEN HOLD OF, GRASPED. Attendant circumstance participle expressing action accompanying the verb "to call out", as NIV.

της χειρος [ρ ρος] gen. "**the hand**" - THE HAND [OF HER, HE CALLED OUT]. Genitive of direct object after the verb "to take hold of."

λεγων "-" - SAYING [CHILD ARISE]. The NIV treats this participle as an attendant circumstance participle, expressing action accompanying the main verb, a redundant Semitism introducing direct speech. For an adverbial classification see **λεγων**, 4:35.

v55

δοθηναι [διδωμι] aor. pas. inf. "**to give**" - [AND THE SPIRIT OF HER RETURNED AND SHE GOT UP IMMEDIATELY AND HE GAVE ORDERS] TO BE GIVEN. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jesus ordered.

αυτη dat. pro. "**her**" - TO HER. Dative of indirect object.

φαγειν [εσθιω] aor. inf. "**something to eat**" - TO EAT. The infinitive is adverbial, final, expressing purpose, "**something in order to eat**", so TH, although Culy suggests that it serves as the subject of the passive infinitive **δοθηναι**, "to be given"; "that **something to eat** be given to her."

v56

Luke specifically tells us that the parents are "amazed", while Mark implies the parents, but also possibly those who were with Jesus (the disciples), even the mourners, are amazed. Both Mark and Luke record Jesus' command that they tell no one what has happened. The reasons behind Jesus' promotion of the *messianic secret* are somewhat unclear. It is often suggested that he wanted to downplay the supernatural so as not to end up with followers attracted by the miraculous, or worse, a populous stirred up by messianic nationalism. Throughout the gospel, "amazement, astonishment" is viewed as a less than appropriate response to Jesus. It may lead to faith, but can also lead to outright rejection. The parents clearly lack a proper understanding of the miracle they have just witnessed. If they had understood the miracle from the perspective of faith, then they could properly give testimony to their experience (like the woman with a haemorrhage, or the Gerasene demoniac), but the last thing Jesus needs is to have people speak of such a miracle from the perspective of superstition, or worse, the pharisaic unbelief of religious Israel (we should not forget that Jairus is a "synagogue leader").

ὁ δε **"but he"** - [THE PARENTS OF HER WERE AMAZED, ASTONISHED] BUT/AND HE. Transitional, indicating a change in subject from the parents to Jesus.

αυτοις dat. pro. **"them"** - [HE COMMANDED, INSTRUCTED] THEM. Dative of direct object after the verb "to command."

ειπειν [λεγω] aor. inf. **"to tell"** - TO SAY. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jesus commands; "Jesus instructed them that they were on no account to tell anybody about what had happened", Cassirer.

μηδενι **"anyone"** - TO NO ONE. Dative of indirect object.

το γεγονος [γινομαι] perf. part. **"what had happened"** - THE THING HAVING BECOME, HAPPENED. The participle serves as a substantive, accusative direct object of the infinitive "to say."

9:1-10

The mission of the Messiah, 1:5-9:50

6. The children of the Messiah, 9:1-50

i] Mission of the twelve

Synopsis

Jesus now sends the twelve on a mission to proclaim the coming kingdom, both in word and sign. Before sending them out, Jesus gives them some basic instructions. The disciples must rely, not on the stuff of this age, but on divine power and authority bestowed on them by Jesus. If they are rejected, then they must move on, leaving those who rejected them with a sign of judgment.

Teaching

The business of discipleship is the communication of the gospel.

Issues

i] Context: See 1:5-25. The six episodes found in the section of Luke's gospel *The kingdom dawns in the children of the Messiah*, 9:1-50, align with Mark's synoptic tradition and follow his sequence of events, although with some logical shifts, eg., the record of John the Baptist's death. These episodes serve to draw to an end Jesus' Galilean mission. Note though, that Luke ignores all of the material recorded by Mark between the feeding of the five thousand and Peter's confession, Mk.6:45-8:26 - explanations abound! Following the structure of Luke proposed by Ellis, this section of Luke's gospel serves as the last unit of six episodes under the major head *The mission / acts of Messiah*, 1:5-9:50. Ellis titles these episodes *The Confirmation and Rejection of His Mission*. Although a cohesive unit, it is difficult to observe a unifying theme in the six episodes, but they do certainly reveal more of Jesus' messiahship and thus serve to expand our understanding of messiah's kingdom, and they reveal something of a disciple's part in the realisation of Messiah's kingdom. To this end our title for these six episodes is *The kingdom dawns in the children of the Messiah*.

In the first episode, 9:1-10, Messiah's children are set to work for the kingdom, and this inevitably prompts questions as to the identity of Jesus - a resurrected John the Baptist, Elijah revisited, a prophet? The messiah's identity is further revealed in the following episodes. In the feeding of the five thousand, the Messiah's children are gathered and fed, and we are introduced to Jesus' real identity, the prophet like unto Moses, v11-17, while in the confession of Peter, we witness the foundation upon which Messiah's children stand, and are confronted by God's messiah in the terms of Isaiah's suffering servant, v18-27, a fact confirmed in the transfiguration, v28-36. So Jesus, the new Moses, establishes the

new Israel; he, the Suffering Servant, establishes the new servant people of God, Messiah's children. In the concluding episodes, we are reminded that membership of the kingdom rests on faith, v37-45, a faith which issues in humble service, v46-50.

ii] Structure: *The mission of the twelve*:

The mission:

Commissioning, v1-2;

Instructions, v3-5;

Mission overview, v6.

Impact:

News reaches Herod, v7-8;

Herod wants to meet Jesus, v9.

The twelve give their report, v10

iii] Interpretation:

The mission serves as "a temporary extension through the twelve of Jesus' activity, and a rehearsal for their mission to the world", Evans. It therefore points to "the expansion of ministry to those who will be Jesus' witnesses in the book of Acts", Bock, so also Fitzmyer. The witnesses themselves are called to communicate the message / gospel within the context of "a simple life of trusting God as they minister", Bock.

So, Messiah's children are sent out to announce the inauguration / realisation of the kingdom of God to the people of Israel, and as such, serve as a rehearsal for the mission of Jesus' disciples to the ends of the earth, a mission undertaken with the authority and power of God. The results of the mission also prefigure the coming mission of the church. The populous is stirred with enthusiasm to such an extent that even Herod gets to hear of the mission, but confusion reigns.

iv] Synoptics:

See 3:1-20. All three synoptic gospels record the mission of the twelve, cf., Matt.10:1-14, Mk.6:6b-13, 30, and Herod's questions about Jesus, cf., Matt:14:1-2, Mk.6:14-16. Matthew expands on the tradition and uses it thematically, while Mark separates the raising of Jairus' daughter and the mission of the twelve with Jesus' rejection in "his own country" - "a prophet is not without honour, save in his own country", Mk.6:1-6. Luke's account is close to Mark, although Luke specifies the purpose of the mission - "to preach the kingdom of God and to heal the sick" (Fitzmyer notes seven differences between Mark and Luke, most are minor). Luke, as with Mark, relates Herod's questions to the mission, although Mark goes on to recount

the death of the Baptist. Luke will revisit the issue of mission in the sending out of the 70, Lk.10:1-20, elements of which are found in Matthew's thematic development of mission.

v] Homiletics: *Communicating the gospel*

As it was for the apostles all those years ago, so it is for Christian community today; we are to go out into the world and proclaim the good news. Doing church can be complex, but it's the going out that causes us the greatest problem. Yet, in truth, it's easy.

From our reading today, we are told that going out involves communicating the good news of God's coming kingdom, or as John puts it in his gospel, the promise of eternal life. Everyone is welcome to share in this gift; all they have to do is ask Jesus. So, the going out of the Christian fellowship serves to communicate God's important news to our broken world.

Much has been made of how the disciples went out to communicate the gospel. Although it may seem strange to our eyes, the apostles' mission was carried out in a culturally relevant way. A Jew living in the first century would have understood exactly what these men were about when they visited their village, and they would have understood exactly what was meant by "the kingdom of God is at hand." The issue we face is how do we communicate the gospel in a culturally relevant way? Well, we don't go out looking like first century Jewish missionaries, nor do we speak about coming kingdoms, and we don't try doing miracles that fulfil Old Testament prophecies for historic Israel. What we do is communicate the good news about Jesus in the same way our society communicates important news - we use the media.

There can be nothing simpler than say supporting the Bible Society for scripture distribution, or producing a column in a local paper, or advertising in a local paper, or distributing evangelistic pamphlets, or offering a free DVD gospel presentation, or using social media... The media today provides endless opportunities to communicate the good news about Jesus and his offer of eternal life.

So, let us again take to heart our obligation to go out and make known the good news about Jesus.

Text - 9:1

The mission of the twelve, v1-6: i] The mission: a) The commission, v1-2. Jesus now sets about preparing and authorising his apostles for mission. Their task is to proclaim the news concerning God's coming kingdom. God is about to establish his eternal reign in and through the person of Jesus, so now is the time

to repent and believe and become a full member of God's covenant community. To enable the apostles to communicate this news, Jesus equips them with the power and authority to proclaim the words and perform the signs. The words consist of the *εὐαγγέλιον*, "important news, message = gospel", concerning the coming kingdom of God, and the signs consist of powerful exhibitions of the kingdom's realisation / inauguration. The prophets foretold that these signs would herald the coming kingdom, so both word and sign proclaim that the kingdom is at hand.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

συγκαλεσαμενος [*συγκαλεω*] aor. part. "**when Jesus had called [the twelve] together**" - HAVING CALLED TOGETHER, SUMMONED. Attendant circumstance participle expressing action accompanying the main verb "to give"; "he called the twelve together and gave them power", ESV. Also often treated as adverbial, temporal, as NIV. So, Jesus calls the disciples together to commission them prior to sending them out on mission.

τους δωδεκα "**the twelve**" - THE TWELVE. Accusative direct object of the participle "having called together." Clearly a number representative of the new Israel. The twelve are given the title apostles, "sent ones", sent under the authority of Jesus.

εδωκεν [*διδωμι*] aor. "**He gave**" - HE GAVE. The disciples received the power to cast out demons and heal disease and the authority / right under God to exercise that power. Mark has "authority" only, but obviously such authority comes with the power to exercise the authority.

αυτοις dat. pro. "**them [power and authority]**" - TO THEM [POWER AND AUTHORITY]. Dative of indirect object.

επι + acc. "**to drive out**" - UPON = OVER [ALL DEMONS]. Spatial, here expressing influence over. The power to exorcise demons and heal the sick is not a power in its own right, but serves as a visible (sign) proclamation of the coming kingdom, cf., v2. When the sick are healed and the possessed set free, as foretold by the prophets, then may the remnant of Israel know that the promised kingdom is upon them. Such signs do not proclaim a coming kingdom to Gentiles and so were not central to the Gentile mission. "To deal with every kind of demon", Rieu.

θεραπευειν [*θεραπευω*] pres. inf. "**to cure [diseases]**" - AND *the power and authority* TO HEAL [DISEASES]. The infinitive is exegetical, further explaining the nature of the substantives "power and authority". "He gave them power and authority over all demons as well as to heal diseases", Moffatt.

v2

The apostles are the sent-ones, which role defines the central function of the church in relation to the world - the church gathers for worship, but in relation to

the world, it goes out to proclaim. Luke provides a shorthand version of the message the disciples are to preach. They are to preach that "the time is fulfilled, the kingdom of God / heaven is at hand, repent and believe the gospel". Note how Mark and Matthew add "has drawn near." "The kingdom" entails the dynamic reign of God in Christ, which entity a person may enter into for salvation by means of faith in the faithfulness of Jesus.

κηρυσσειν [κηρυσσω] pres. inf. "**to preach**" - [AND HE SENT OUT THEM] TO PREACH. The infinitive is adverbial, final, expressing purpose; "in order to preach."

του θεου [ος] gen. "**of God**" - [THE KINGDOM] OF GOD. The genitive may be treated as adjectival, possessive, or verbal, subjective; see **του θεου**, 4:43.

ιασθαι [ιαομαι] pres. inf. "**to heal**" - [AND] TO HEAL [THE SICK]. The infinitive as for "to preach"; "in order to preach ... and to heal". The kingdom is proclaimed in word and sign, see above, although Fitzmyer is somewhat puzzled by the repeated mention of healing, p753. The variant **τους ασθενεις** "the sick", probably should be read since it is Lucan in style, so Marshall, cf., Metzger, 146f.

v3

b) Mission instructions, v3-5. The apostles are to follow Jewish missionary customs. They are to look to each village community for provisions and hospitality, and when offered, they must not even think about moving to better accommodation. By these actions they show that they carry an authorised word from God. If a village community rejects the gospel, then the apostles must symbolically demonstrate that this community now stands under the judgment of God.

When it comes to dress code, the disciples are to carry no staff for the journey, nor travelling bag / knapsack, no provisions, and no money. Mark allows a staff and suggests sandals!!! By this action Jesus reinforces the divine nature of the message carried by the apostles to the Israelite community. The dress-code probably represents missionary custom of the day. A staff and going two by two, as noted in Mark, would actually reinforce the wandering-prophet image. Later, when carrying the gospel to the Gentiles, disciples may better be equipped with a sword, 22:36!!!! Other suggestions have been forthcoming for the dress-code of the missionaries:

- The need for speed / urgency, "a deliberately staged prophetic sign of eschatological urgency", Nolland;
- The sacred nature of the mission, so Manson;
- "Simplicity and detachment from the world", Evans, so Fitzmyer;
- "Reliant on the resources of the king", Danker, so Bock;
- The need for divine protection from want and evil, Conzelmann.

προς + acc. "-" - [AND HE SAID] TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

αίρετε [αίρω] pres. imp. "**take [nothing for the journey]**" - TAKE UP [NOTHING INTO THE WAY]. "take up" as in "take / carry along". "Take nothing for the road", Barclay.

μητε μητε "**no [staff], no [bag]**" - NEITHER [WALKING STICK] NOR [BAG for provisions] NOR [BREAD] NOR [SILVER]. A negated coordinate construction. No staff for the journey, nor travelling bag / knapsack, no provisions, and no money.

εχειν [εχω] pres. inf. "**[no extra tunic]**" - [NOR] TO HAVE [EACH TWO SHIRTS]. Possibly "undergarments"; "No extra tunic", NIV. The variant ανω is distributive, "each", to each disciple. The infinitive here is rather unusual:

- Plummer suggests that it serves to express a "change from direct to oblique oration", ie. it forms a dependent statement, indirect speech, expressing what Jesus told the disciples;
- Possibly imperative, BDF.389, "do not have", parallel to the negated imperative "take nothing", so Marshall, Fitzmyer;
- McKay opts for result or purpose; "take nothing with you on the way so that you will have neither ..."
- Culy thinks it is epexegetic; "take nothing on the journey - no staff, no travel bag, nor"

v4

ἕν ὅν + subj. "**whatever [house you enter]**" - [AND] WHICHEVER [HOUSE YOU MAY ENTER INTO]. This construction introduces an indefinite relative clause which is picked up again by the adverb of place **εκει**, "there"; "whichever house you enter, there remain." An example of *short-talk*, so "when you enter a village / town, if the first home offers you hospitality, then stay there with the members of that household until it is time to leave the village / town." Possibly the point is "don't move from house to house seeking better lodgings", Marshall.

μηνετε [μηνω] pres. imp. "**stay [there]**" - REMAIN, ABIDE, CONTINUE [THERE]. "Stay in the house you first go into", Barclay.

εξερχεσθε [εξερχομαι] pres. imp. "**until you leave [the town]**" - [AND FROM THERE] GO OUT. "Leave it only when you leave the town", Rieu.

v5

Where the missionaries are not received, they are to perform "a witness against / about" the inhabitants of the town. Witness of what? Probably not "good riddance", but certainly "exclusion from what God is now doing", Nolland. Most commentators take the view that the gesture replicates the action of a pious Jew

who shakes the dust off his feet when leaving Gentile territory. To repeat this action outside a Jewish town implies "that they (the town population) were not part of the true Israel; they had refused the message of the kingdom of God", Marshall, and thus the gesture "warns of impending judgment", Bock.

ὅσοι **αυ** + subj. "**if people**" - [AND] AS MANY AS EVER = WHOEVER [DO NOT RECEIVE YOU]. Introducing an indefinite relative clause which is somewhat conditional; "when leaving from their town, whoever does not receive you, *then* shake off the dust from your feet". There is no real antecedent for the relative pronoun **ὅσοι** (a headless clause), so it is unclear whether towns / villages, populations, or individuals are in mind. It is likely that being plural it refers in a general way to **εκεινης** "[the town] of theirs", i.e. the **αυτους**, "them", the population of the town that the disciples are to perform a testimony against / about. Luke has in mind "a whole town making a corporate response to the missionaries", Nolland. So, not so much "if any city refuses to welcome you", Junkins, or the individualistic "as for those who do not welcome you", REB, but probably "where they (the local community) do not welcome you", Berkeley.

αποτινασσετε [**αποτινασσω**] pres. imp. "**shake off [the dust]**" - SHAKE OFF [THE DUSTY FROM THE FEET OF YOU]. Clearly a symbolic gesture serving as a **μαρτυριον επ αυτους** "a witness against / about them", i.e. against / about the inhabitants of the town.

εξερχομενοι [**εξερχομαι**] pres. part. "**when you leave / leave their town**" - COMING OUT, GOING OUT. The participle is adverbial, temporal, as NIV, or attendant circumstance expressing action accompanying the imperative "shake off", "leave their town and shake off ...", as TNIV.

απο + gen. "-" - FROM [THAT / THEIR TOWN]. Expressing separation; "away from."

εις + acc. "**as**" - TO, INTO = FOR. Here adverbial, expressing purpose.

επ [**επι**] + acc. "**against [them]**" - [A TESTIMONY] UPON [THEM]. Here expressing opposition, "against them", or reference / respect, "about, concerning them"; "to make them see the seriousness of what they have done", Barclay.

v6

b) The mission's brief - preaching the good news and healing (preaching in signs), v6. So, the apostles set off on their mission throughout Galilee. They went in word and sign; they went communicating the gospel both by their preaching and by their healing ministry. Both word and sign display the divine revelation now made known in Christ, namely that "the kingdom of God is at hand." Although the "healings" / signs are often viewed as a confirmation of the **ευαγγελιον**, "important news" = "gospel", it is more likely that they are the gospel

for those with eyes to see, those who approach the miracle with faith, cf., 7:22, 11:20.

εξερχομενοι [εξερχομομαι] "so they set out" - [BUT/AND] COMING OUT, GOING OUT. Attendant circumstance participle expressing action accompanying the main verb "they were passing though"; "they departed and went through", TH.

διηρχοντο [διερχομαι] imperf. "went" - THEY WERE PASSING THROUGH, GOING AROUND. The imperfect is iterative, expressing repeated action, or simply durative; "kept on going through."

κατα + acc. "**from [village] to [village]**" - THROUGHOUT [THE VILLAGES]. Here distributive; "one village after another", Zerwick.

ευαγγελιζομενοι [ευαγγελιζω] pres. part. "**preaching the gospel**" - PROCLAIMING, COMMUNICATING NEWS. This participle, as with "healing", is adverbial, modal, expressing the manner of the apostles' "going". "They travelled from town to town communicating the news of the coming kingdom both in words and signs."

πανταχου adv. "**everywhere**" - EVERYWHERE. Local adverb. "Everywhere they went", Peterson.

v7

ii] Jesus and Herod, v7-9. a) News of the mission even reaches Herod, v7-8. The reported reaction of Herod serves to illustrate the effect of the apostolic mission. There is a popular response to the mission which is generally positive, but ill-informed. There is little agreement as to who this Jesus is and this produces an inadequate understanding of Jesus' person. Some say that he is John the Baptist come back to life; some say that Elijah has come from heaven to visit the people of Israel; others think that Jesus is like one of the Old Testament prophets who has appeared on the scene again. A genuine faith-response is lacking. John the Baptist has, by this time, been executed. The gospels have Jesus' mission beginning at the point of John's arrest, presumably soon after Jesus' baptism. Here though, we get the impression that Jesus' mission proper begins after the death of the Baptist.

δε "Now" - BUT/AND. Transitional, indicating a step in the narrative.

Ηρωδης ο τετραρχης [ης] "**Herod the tetrarch**" - HEROD THE TETRARCH [HEARD]. Mark has "king", the common designation, but Luke, with Matthew, gives the correct title. The title is given to Herod Antipas as a prince, under the authority of Rome, who rules a fourth part of his father's kingdom, an area covering Galilee and Perea, from the death of Herod the Great in 4BC through to 39AD when he is deposed by Caligula "for seeking to make the courtesy title of *king* into a real title", Fitzmyer.

τα γινομενα [γινομαι] pres. part. "[all] that was going on" - [ALL] THE THINGS HAPPENING. If we take the adjective παντα, "all", as a substantive, "everything", then the participle is adjectival, attributive, limiting "all / everything"; "all that was happening", ESV, as NIV.

διηπορει [διαπορευω] imperf. "he was perplexed" - [AND] HE WAS IN DOUBT, PERPLEXED, PUZZLED, AT A LOSS. "Did not know what to make of it", REB.

δια το + inf. "because [some were saying]" - BECAUSE [THE TO SAY]. This construction, the preposition with the neuter articular infinitive, introduces a causal clause, as NIV.

υπο + gen. "[some]" - BY [SOME]. Expressing agency; "because it was told by some that ...", Berkeley.

οτι "that" - THAT. Introducing an object clause / dependent statement indirect speech expressing what "some were saying."

ηγερθη [εγαιρω] aor. pas. "[John] had been raised" - [JOHN] WAS RAISED. Obviously a piece of popular myth - an example of 1st. century new-age thinking!

εκ + gen. "from" - OUT OF, FROM [REALM OF THE DEAD]. Expressing source / origin. "Resurrected from the dead", Junkins / "returned from the realm of the beyond", Nolland.

v8

υπο + gen. "[others]" - [BUT/AND] BY [CERTAIN, SOME]. Expressing agency.

οτι "that" - THAT Again introducing a dependent statement expressing what "some" had said.

εφανεη [φαινω] aor. pas. "had appeared" - [ELIJAH] HAD APPEARED. In popular thinking, Elijah is able to appear because he was translated to heaven and did not die.

αλλων gen. adj. "[and] still others" - [BUT/AND by] OTHERS. Genitive after an assumed υπο, "by", expressing agency.

των αρχαιων gen. adj. "[one of the prophets] of long ago" - [A CERTAIN PROPHET] OF THE OLD, ANCIENT times [AROSE]. The adjective serves as a substantive, while the genitive is adjectival, idiomatic / source; "one of the prophets from the old times." Referring to any of the Old Testament prophets who lived in times gone by. Bock argues that the speculation that Old Testament prophets would come back from the dead and minister to God's people in need was a common Jewish view. Fitzmyer suggests that it's not so much that the prophets of old come back from the dead, but that the present situation is like the "appearing on the scene" of the prophets of old, in which case, people are speculating that Jesus is like an Old Testament prophet.

v9

b) Herod's question sets the tone of for the following episodes; "Who can this be?", v9. It was not so long ago that Herod had John's head cut off, so he is not very impressed with this idea that the Baptist has risen from the dead and is now wondering around Galilee. At any rate, Herod has heard great things about Jesus and so he wants to meet him.

απεκεθάλισα [αποκεθαλιζω] aor. "**I beheaded [John]**" - [BUT/AND HEROD SAID, JOHN] I BEHEADED. The aorist is punctiliar. The sense in Luke's account is that Herod is not overly influenced by the common speculation of a resurrected John the Baptist. Herod had John beheaded, and that's the end of it. Note the emphatic use of the personal pronoun **εγω**, "I", "I beheaded John", possibly indicating some agitation on Herod's part.

περι + gen. "**about**" - [BUT/AND WHO IS THIS] ABOUT, CONCERNING [WHOM I HEAR SUCH THINGS]. Reference / respect; "who is this of whom I hear such strange reports", Rieu.

εζητει [ζητω] imperf. "**he tried**" - HE WAS SEEKING, DESIRING, LONGING. The imperfect is durative; "he continued seeking", Plummer, "he made efforts", Barclay. Herod wants to get to know Jesus so that he can make up his own mind about him, ie., he is motivated by curiosity, not malice or faith, so Marshall.

ιδειν [ορω] aor. inf. "**to see [him]**" - TO SEE [HIM]. The infinitive is best treated as complementary, completing the sense of the verb "he sought", but it can be taken to introduce an object clause / dependent statement of perception expressing what Herod sought, "he was seeking that he might see him." "He tried to find a way to meet him", TH.

v10

iii] The twelve give their report, v10. The "apostles" return from the mission and tell Jesus what **εποιησαν**, "they have done"; Mark has "done and taught." It is likely that Luke has in mind everything they have done, ie., the proclamation of the news concerning the coming kingdom, both in word and sign, in the person of Jesus. We are not given any details, but the report of the mission of the 70 is likely to parallel the report of the 12, cf., Lk.10:17-20. The point that Luke draws out in v10 is that the mission has produced an enthusiastic response from the populous, so-much-so that Jesus and his disciples are forced to withdraw to Bethsaida. The following episode, *The feeding of the five thousand*, further emphasises Jesus' growing popularity; the crowds keep coming to Jesus as he speaks of "the kingdom of God" and heals those in need. The crowd present for the miracle of the loaves and fishes is counted at 5,000 men, apart from the women and children. So, the mission of the twelve produces an enthusiastic response from the populous, although somewhat confused, cf., v7b-8.

και "-" - AND. The use of this conjunction rather than δε likely indicates that v7-9 are an aside, with v10 coordinate with v6.

ὑποστρεψαντες [ὑποστρεφω] aor. part. "**when [the apostles] returned**" - [THE APOSTLES] HAVING RETURNED. The participle is adverbial, best treated as temporal, as NIV.

αυτω dat. pro. "**to Jesus**" - [DESCRIBED IN DETAIL, EXPLAINED AS MUCH AS THEY DID] TO HIM. Dative of indirect object.

παραλαβων [παραλαμανω] aor. part. "**then he took**" - [AND] HAVING TAKEN [THEM HE WITHDREW]. Attendant circumstance participle expressing action accompanying the verb "to withdraw."

κατ ιδιαν "**by themselves**" - ACCORDING TO ONE'S OWN. Idiomatic construction taking the sense "privately".

καλουμενην [καλεω] pres. part. "**called**" - [INTO A CITY] BEING CALLED [BETHSAIDA]. The participle is adjectival, attributive, limiting "city"; "a city which is called Bethsaida."

9:11-17

The mission of the Messiah, 1:5-9:50

6. The children of the Messiah, 9:1-50

ii] The feeding of the 5,000

Synopsis

The apostles have returned from their mission, and do so with popular acclaim, so much so that Jesus decides to withdraw to Bethsaida, but the crowds follow. On this particular day, a crowd has gathered and Jesus speaks to them about the coming kingdom. Later in the day, the twelve encourage Jesus to send the crowd home for food and rest, but Jesus tells his disciples that they should feed them. The twelve could only round up five loaves and two pickled fish, but with this *ploughman's lunch*, Jesus feeds all those who have gathered to hear him speak. Just counting the men alone, the crowd numbers over five thousand.

Teaching

The Lord of the wilderness sustains his children in their service to him.

Issues

i] Context: See 9:1-9. *The feeding of the 5,000* is the second episode of six dealing with *The dawning of the kingdom in the children of the Messiah*, 9:1 to 9:50. The opening episodes take us back to the Exodus story. As Moses is sent to call the people of Israel out of Egypt, so Jesus sends out his apostles to call out a people for God, 9:1-10. As God sustained his people in their wilderness journey, so Christ feeds those who come to him.

ii] Structure: *The feeding of the 5,000*:

Setting, v11:

A logistical problem emerges, v12;

A problem beyond the ability of the twelve, v13;

Jesus provides for his people, v14-16;

A concluding observation, v17:

"all ate and were filled."

iii] Interpretation:

The purpose of this miracle is not overly clear. The miracle may intend to reveal something of the person of Jesus, his divine power and compassion, and it certainly does just that - "to make a special contribution to the disciples' insight into the identity of Jesus", Nolland, or as Bock puts it, "his authority to provide." It may also serve as a sign of the coming kingdom, a re-enactment of the feeding of Israel in the wilderness, so

heralding the realisation of the long-promised kingdom of God, and it does do just that. Maybe a fulfilment motive is the dominant intent of the miracle, as Qoheleth Rubba says of Ecclesiastes 1:9, "As the first Redeemer caused manna to descend, so shall also the last Redeemer cause manna to descend." Of course, eschatological significance may be the dominant intent of the miracle, a foretaste of the messianic banquet. Maybe, as Marshall suggests, the miracle reminds Jesus' disciples that he is able to provide what they are unable to provide for themselves. So, the lesson may well be one of dependence on the Master, so Tannehill.

Ellis suggests that for the children of the kingdom, the miracle reminds us that "the kingdom of God provides the nourishment of life." As God, at the hand of Moses, sustained Israel in the wilderness, so Jesus, in a "deserted place", feeds his people, a new Israel of God. He sustains them with the bread of life, both spiritual and physical - "he spoke to them about the kingdom of God", "and all ate and were filled." So, in this prefiguring of the messiah's eschatological banquet, the disciples get to taste something of the communal life found in membership of the kingdom, both here and in eternity.

iv] Synoptics:

See 3:1-20. All four gospel record the feeding of the 5,000, Matt.14:13-21, Mk.6:32-44, Jn.6:1-15. Both Matthew and Mark have a repeat miracle, the feeding of the 4,000, cf., Mark 8:1-10, Matt.15:32-39. Both feedings are usually regarded as deriving from a single tradition, given the similarities between the two, but it is not unusual for a melding of two separate traditions during a period of oral transmission. Fitzmyer suggests that Luke's failure to record the feeding of the 4,000 reflects "his avoidance of doublets in his gospel." Mark's account is closer to Matthew than Luke, sharing the liturgical words "took", "gave thanks", "broke" and "gave". Mark's account is usually regarded as primary, given that his vivid wording seems to reflect the account of an eyewitness, but Luke's access to his own source tradition cannot be dismissed. Fitzmyer suggests that Luke's account is basically Markan, but is "influenced by another tradition known to Luke." Other than the long aside dealing with the death of the Baptist, Luke aligns with Mark's sequence of events.

Text - 9:11-17

The feeding of the 5,000, v11-17. i] The setting, v11. Only Luke tells us that Jesus and the apostles have withdrawn to Bethsaida, but like the other gospels, the scene for the teaching, and later, the miracle of the loaves and fishes, is **ερημος**, "a deserted place" - presumably a remote place in the vicinity of Bethsaida. Mark

has Jesus "teaching" the crowd, Matthew has him "healing the sick", and Luke has him speaking (ελαλει) to the crowd and also healing the sick. Luke specifies Jesus' message, namely, "he spoke to them about the kingdom of God."

δε **"but"** - BUT/AND [THE CROWDS]. Transitional, indicating a step in the narrative / paragraph marker.

γνοντες [γινωσκω] aor. part. **"learned about it"** - HAVING KNOWN, REALISED *that Jesus was going to Bethsaida*. The participle is adverbial, usually treated as temporal; "When the crowds learned it", ESV.

αυτω dat. pro. **"him"** - [THEY FOLLOWED] HIM. Dative of direct object after the verb "to follow after."

αποδεξαμενος [αποδεχομαι] aor. mid. part. **"he welcomed"** - [AND] HAVING WELCOMED [THEM HE WAS SPEAKING]. Attendant circumstance participle expressing action accompanying the verb "to say, speak"; "he welcomed them and spoke to them." The imperfect of the verb "to speak" is possibly used indicate inceptive action, "he began to speak to them."

αυτοις dat. pro. **"to them"** - TO THEM. Dative of indirect object.

περι + gen. **"about"** - ABOUT, CONCERNING. Expressing reference / respect.

του θεου [ος] gen. **"of God"** - [THE KINGDOM] OF GOD. For "the kingdom of God", see του θεου, 4:43.

τους εχοντας [εχω] aor. part. **"those who [needed]"** - [AND HE WAS HEALING] THE ONES HAVING [A NEED]. The participle serves as a substantive, accusative direct object of the verb "to heal." The imperfect of the verb "to heal" is possibly used to indicate ongoing action.

θεραπειας [α] gen. **"healing"** - OF HEALING. The genitive is adjectival, epexegetic, specifying the "need", or verbal, objective, so receiving the action of the verbal noun "need."

v12

ii] A logistical problem emerges, v12. "Crowds" had followed Jesus to Bethsaida, but now Jesus is teaching "a crowd" in a remote place, and it is late in the afternoon. The adjective ερημος, "deserted", means "a remote place", not so much "a desert", but Exodus typology may be intended. The twelve suggest to Jesus that it is time to send the people back to Bethsaida and the surrounding villages - not an unreasonable, nor unfaithful suggestion, simply good sense. Note how the title "the twelve" and "the apostles" is interchangeable for Luke.

κλινειν [κλινω] aor. inf. **"late [in the afternoon]"** - [BUT/AND THE DAY BEGAN] TO TIP, DECLINE. The infinitive is complementary, completing the sense of the verb "to begin"; "Now, the day was drawing to a close."

προσελθοντες [προσερχομαι] aor. part. **"came"** - [BUT/AND THE TWELVE] HAVING APPROACHED [SAID TO HIM]. Attendant circumstance participle

expressing action accompanying the verb "to say"; "the twelve went up to him and said", Rieu.

ἵνα + subj. "**so**" - [SEND AWAY THE CROWD] THAT. Introducing a final clause expressing purpose, "in order that."

πορευθεντες [πορευομαι] "**they can go**" - HAVING GONE [INTO THE ROUND = SURROUNDING VILLAGES AND FARMS, THEY MAY LODGE AND THEY MAY FIND FOOD]. Attendant circumstance participle expressing action accompanying the subjunctive verbs "to lodge" and "to find."

ὅτι "**because**" - BECAUSE [WE ARE HERE IN A REMOTE, DESOLATE PLACE]. Introducing a causal clause explaining why the people need to be sent home.

v13

iii] A problem beyond the ability of the twelve, v13. The suggestion by Jesus that the twelve should provide the food, serves to set the ground for the miracle, rather than expose the apostle's lack of faith. The apostles can round up very little in the way of food (all four accounts record the same amount), which means they would have to go off and buy the rest. Luke would have us realise that this is a daunting task, given that the crowd numbers five thousand men, let alone women and children, and it's already evening.

φαγειν [φαγω] aor. inf. "**to eat**" - [BUT/AND HE SAID TOWARD THEM, YOU YOURSELVES GIVE] TO EAT [TO THEM]. The infinitive serves as the object of the verb "to give." Note again Luke's use of προς, "toward", to form an indirect object, instead of a dative.

ἡμιν dat. pro. "**we have**" - [BUT/AND THEY SAID, THERE ARE NOT] TO US. The dative here is possessive; "all we have is five loaves and two fishes", Barclay.

πλειον ἢ "**only**" - MORE OR = MORE THAN [FIVE LOAVES AND TWO FISH]. The disjunctive ἢ with the comparative adverb "more", takes the sense "more than"; "we have no more than" Luke implies that the provisions are those held by the apostles (unlike John), but as Marshall points out, this fact should not be pressed in application, eg., "the church must feed the world from its own resources."

ει μητι + subj. "**unless**" - IF NOT. Rather than introduce an exceptive clause, "except", or conditional clause, "unless", this construction is likely deliberative here, expecting a negative answer, so Zerwick, Culy, Thomson. "*You can't mean that* - Are we to go and buy food for all this crowd?"

πορευθεντες [πορευομαι] aor. pas. part. "**we go**" - HAVING GONE [WE MAY BUY]. Attendant circumstance participle expressing action accompanying the subjunctive verb "to buy"; "are we to go and buy"

εις + acc. "**for**" - [FOOD] INTO = FOR [ALL THIS PEOPLE]? Here expressing advantage, as NIV.

γαρ "-" - BECAUSE [THERE WERE ABOUT FIVE THOUSAND MEN]. Introducing a causal clause explaining why it would be difficult for the disciples to purchase food for the crowd; "For the men number about five thousand", Rieu. Possibly a "parenthetical remark", Thompson, etc....

v14

iv] Jesus provides for his people, v14-16. Jesus has the disciples divide the crowd into groups of fifty (Mark has hundreds and fifties). Presumably, this is for practical distribution purposes, although numerous theories are proposed based on Exodus 18:21, Deuteronomy 1:15, cf., Hendriksen, who asks, "and is not the true Israel of the old dispensation continued in the church of the new?".

κλισιας [α] "groups" - [BUT/AND HE SAID TOWARD THE DISCIPLES OF HIM, MAKE SIT DOWN THEM] GROUPS. The accusative complement of the direct object "them", standing in a double accusative construction and asserting a fact about the object; "Tell the people to sit in groups of fifty", CEV. "Group" is used here of "a group of people eating together", BDAG.

ὡσει "about" - ABOUT [FIFTY APIECE]. This comparative particle, when used with numbers, expresses approximation. The preposition **ανα** is distributive here, "by fifties", BDAG.

v15

απαντας adj. "everyone" - [AND THEY DID THUS AND SAT DOWN] ALL = EVERYONE. The adjective serves as a substantive, accusative direct object of the verb "to cause to sit down."

v16

All five verbs used in the words of distribution are found in all three synoptic gospels. Other than the verb "to look up", these verbs are used in the words of distribution in the Lord's supper, again in all three synoptic gospels, although Luke uses **ευχαριστω**, "to give thanks", rather than **ευλογεω**, "to bless". In the feeding of the 5,000, the NIV translates **ευλογησεν**, "he blessed", as "he gave thanks", on the assumption that, given the context, "to bless" means "to give thanks." The verbs are aorist, other than "to give" which is imperfect, expressing the durative nature of the distribution. It is obvious that there would be a melding of the oral traditions of the feeding of the 5,000 and the Lord's supper and this probably explains the alignment of the words of distribution. None-the-less, Luke may want to align both episodes as a foretaste of the messianic banquet. It is interesting how both Matthew and Luke emphasise the distribution of the bread by not referring to the distribution of the fish.

λαβων [λαμβανω] aor. part. "taking" - [BUT/AND] HAVING TAKEN [THE FIVE LOAVES AND THE TWO FISH, HAVING LOOKED UP INTO THE HEAVEN]. As with

"having looked up", attendant circumstance participle expressing action accompanying the verb "to bless", but they may also be treated as adverbial, temporal, "Then taking the five loaves and the two fish and looking up to heaven, he blessed them", Moffatt.

αυτους pro. "**them**" - [HE BLESSED] THEM [AND BROKE]. Both Matthew and Mark do not have "them", just "blessed and broke". It is likely, even with Luke's words, that we have an example of short-talk (semantic density), "and looking up to heaven, he said a blessing to *God* for / over them (the food)", ie., taking "them" as an accusative of respect, "with respect to ...". Given the context of a meal, a blessing to God for the food means much the same as giving thanks to God for the food, "he said a blessing over them", ESV. It is possible that the sense is "he blessed them", NASB, ie., Jesus actually blessed the food, so Nolland - consecrated it for special use???

εδιδου [διδωμι] imperf. "[**then**] he gave *them*" - [AND] WAS GIVING. The imperfect is used to express durative action, possibly inceptive, "and began to give them to the disciples."

τοις μαθηταις [ης ου] dat. "**to the disciples**" - TO THE DISCIPLES. Dative of indirect object.

παραθειναι [παρατιθημι] aor. inf. "**to distribute to**" - TO SET BEFORE. The infinitive is adverbial, final, expressing purpose; "in order to serve to the people".

τω οχλω [ος] dat. "**the people**" - THE CROWD. Dative of direct object after the **παρα** prefix infinitive "to set before."

v17

v] A concluding observation, v17. All the people eat and are satisfied, and the **μαθηταις**, "disciples" (presumably the twelve are still in mind), are left holding baskets full of undistributed food. It is unlikely that the **κλασματων**, "fragments", refers to scraps of food picked up off the ground. The description conveys a sense of abundance, a banquet prefiguring the messiah's eschatological banquet.

το περισσευσαν [περισσευω] aor. part. "**that were left over**" - [AND THEY ATE AND ALL WERE SATISFIED, AND] THE THING HAVING ABOUNDED [WAS PICKED UP]. The participle serves as a substantive, nominative subject of the verb "to take up."

αυτοις dat. pro. "-" - IN THEM. The dative is instrumental, expressing means, "by them", although Culy suggests it serves as a dative of interest, advantage, "for them."

κλασματων [α ατος] gen. "**of broken pieces**" - [TWELVE BASKETS] OF FRAGMENTS. The genitive is adjectival, descriptive, idiomatic / content; "baskets

full of fragments". The nominal phrase, "twelve baskets of fragments", stands in apposition to **το περισσευσαν**, "the thing having abounded."

9:18-27

The mission of the Messiah, 1:5-9:50

6. The children of the Messiah, 9:1-50

iii] The meaning of Peter's confession

Synopsis

Jesus, while in a private place, asks his disciples if they know who he really is, not just who the crowds think he is, but who do they think he is. Peter replies on behalf of the disciples that he believes that Jesus is the messiah. Jesus then speaks to his disciples about the nature of cross-bearing discipleship.

Teaching

The wilderness journey of messiah's children is a way of substitutionary suffering and death.

Issues

i] Context: See 9:1-9. *The meaning of Peter's confession* is the third episode of six dealing with *The dawning of the kingdom in the children of the messiah*, 9:1 to 9:50. The imagery of the opening episodes takes us back to the Exodus story. As Moses is sent to call the people of Israel out of Egypt, so Jesus sends out his apostles to call out a people for God, 9:1-9. As God fed Israel in the wilderness, so Christ feeds the five thousand, 9:10-17. As the wilderness is the way of suffering, so Christ must suffer, 9:18-27.

ii] Background: *Cross-bearing discipleship*.

When it comes to interpretation, the idea of cross-bearing is problematic, yet it is firmly fixed in the synoptic tradition. Whenever Jesus speaks of his suffering he goes on to speak about discipleship. The literal application of Jesus' discipleship-demands is next to impossible (although Francis did give it a go!). Commentators either record the impossible, and hope that no one ever asks them to live it out, or they get into reductionism and end up with a pale imitation of cross-bearing. So, how do we handle our Lord's call to cross-bearing discipleship?

It is likely that there are two aspects to cross-bearing - **identification** and **imitation**. Not quite, but similar to an IS and an AUGHT - the classic indicative / imperative equation which prompts the statement, "be what you are."

In the terms of **identification**, Jesus is speaking of union with himself, the glorious, but suffering, messiah. Cross-bearing is a visual expression of faith, a saying *No* to oneself, with regard to eternal verities, and *Yes* to Christ. Jesus' demand for denial of self is a call for a faith-dependence on Jesus, the suffering servant, and his sacrifice for our salvation. Our act of commitment involves taking

up our cross and following Jesus, a humiliated messiah, a cross which Jesus provides (his sacrifice on our behalf), a yoke that is easy, a burden that is light.

In the terms of **imitation** - the fruit of identification - Jesus uses hyperbolic language in his rhetoric to present utopian ideals which, although beyond the means of flawed humanity, set clear aims for discipleship. We will always fall short of Jesus' discipleship ideals, but they serve to guide us through the tangled maze of life. Our inevitable falling short of these ideals is not designed to promote guilt, but serves to remind us of the grace that is ours in Jesus - we stand approved before God in Jesus' perfect cross-bearing, no our own.

So, by identification with Christ's cross-bearing, not only do we find **χαρις**, "a grace" of divine approval, a righteousness in Christ apart from ourselves, but we also find in him **χαρις**, "a grace" for kingdom service, albeit always compromised.

The Didache, likely composed at the end of the first century, comes close to capturing the sense of our ethical dilemma with the words "If you are able to bear the entire yoke of the Lord, you will be perfect, but if you are not able to do this, do what you are able." Given that we are not able, let us do what we are able.

Although both identification and imitation can be present in Jesus' instructions on discipleship, the context will tend to determine if either, or both ideas, are present. Sometimes the problem is which idea! See *The Meaning of Greatness*, 9:46-50.

iii] Structure: *The meaning of Peter's confession:*

A question / answer, v18-19;

Peter's confession, v20;

The messianic secret, v21;

Jesus' 1st. prediction of his death, v22;

"the Son of Man must suffer"

Sayings on cross-bearing discipleship, v23-26:

"whoever wants to be my disciple"

"whoever wants to save their life"

"what does it profit a man if he gains the whole world"

"whoever is ashamed of me and my words"

Prophetic saying, v27:

"some who are standing here will not taste death until"

iv] Interpretation:

The passage before us presents in three main parts: the confession of Peter, v18-20; Jesus' prediction of his death, v21-22; Jesus' teaching on discipleship, v23-26.

Peter's confession is a highpoint of the gospel in that Peter, speaking for the other disciples, explicitly identifies Jesus as the Christ, messiah, God's anointed one. By his confession, Peter answers the question of Herod, "Who then, is this I hear such things about?", 9:9. Peter has rightly identified Jesus as the one appointed by God to inaugurate / realise the kingdom of God, not just for the children of Israel (the descendants of Abraham), but the children of the world (Gentiles).

For the first time, Jesus goes on to explain something that Peter and the other disciples have yet to understand: Jesus is no ordinary messiah, he is a suffering messiah, the suffering servant of the Lord. Jesus' suffering is a divine necessity ($\delta\epsilon\iota$, "it is necessary"), but a necessity that brings with it life.

Jesus then goes on to link his suffering with discipleship. Those who would follow Jesus must be willing to take up their cross and follow him.

"Some who are standing here will not taste of death before they see the kingdom of God", v27. Given that the kingdom of God is already realised / inaugurated in the ministry and person of Jesus, what is it that some of the disciples will see? Will some see its manifestation in the transfiguration? Certainly, the context pushes in this direction. Will some see it powerfully manifested in Christ's death, resurrection and ascension, or even in the coming of the Holy Spirit (Judas being the one who misses out)? Have we an example here of Jesus (or the apostles! cf., John 21) getting it wrong (he / they thought he / Christ would return in the lifetime of some of the disciples)? Is this a reference to the kingdom's manifestation in judgement? There have been many such "comings" of kingdom power, in the sense of God's reign / judgment, and so here the reference could be to the destruction of Jerusalem in 70AD.

It is interesting to note how Luke leaves out Mark's concluding phrase "having come with / in power." Ellis suggests it is not a significant omission, since for Luke, the kingdom always comes in power. Yet, this may well be the point of the exercise, Luke doesn't want us to think in terms of the kingdom's powerful coming. Bock, reflecting on Ellis' study *Eschatology in Luke*, notes that the disciples' seeing means much the same as believing. Jesus is simply saying that "some" with him at this moment in time will see the present manifestation of the kingdom of God in Jesus the messiah, will enter through faith, and as a consequence, will experience the kingdom i.e., witness the manifestations of its present reality, eg., the transfiguration, signs and wonders, etc.. Unlike those who are ashamed of Christ's teachings, there are some who will rely wholly on the truth of the cross and empty grave. They will enter the kingdom and taste something of its glory

long before they die. Those who are ashamed must wait till their death before they "see" and experience (in a negative way!) that terrible day. So, as Marshall notes, "a saying of Jesus about the coming of the kingdom (the realisation of the kingdom in the ministry of Jesus) has been misinterpreted in apocalyptic terms from the time of the early church down to the present day."

v] Synoptics:

See 3:1-20.. Comparing Luke with Mark's sequence of events, Luke jumps from the feeding of the 5,000 all the way to Peter's confession, cf., Mk.6:45-8:26. Much of this material is recorded by Matthew, but not by Luke. These events, recording Jesus' Galilean ministry, continues to reinforce the nature of Jesus' messiahship, but in Luke's logic, does little to further his focus on the children of the messiah.

As usual, there is substantial agreement between the three accounts of Peter's confession, cf., Matt.16:13-28, Mk.8:27-9:1. There are, of course, some interesting differences. Matthew adds Jesus' words regarding Peter and the church, Matt.16:17-19, and both Matthew and Mark add Jesus' rebuke of Peter. Luke doesn't record where the confession takes place, namely Caesarea Philippi - an unusual omission by a historian if he had a copy of Mark in front of him, although he may be intent on linking the confession to the feeding of the 5,000. Unlike Matthew, who addresses the call for cross-bearing to his disciples, and Mark who addresses it to "the crowd and his disciples", Luke has Jesus addressing it "to them all" - a call to cross-bearing, in the terms of faith in a suffering messiah, is a call to "all". Luke adds "daily" to "let him deny himself and take up his cross" - emphasising the ongoing necessity of faith in Christ. Luke also drops "gospel" from "whoever shall lose his life for my sake and the gospel", Mk.8:35 - the presence of "gospel" is somewhat confusing.

vi] Homiletics: *Allegiance to Christ*

In my twenties my father gave me a block of land cut from his farm beside the Hawkesbury River, north of Sydney. The land was precipitous, designed for a person with one leg shorter than the other.

Over the years I cleared the site and dreamt of putting a little cottage on it. Of course, it's one thing dreaming about it; it's another thing doing something about it. Still, I did inevitably commit myself to the project. I purchased a kit home, or I should say a pile of timber and stuff, saved up some holidays, took some leave without pay, and headed up to my block with a trailer load of bits and pieces to build the house. The youth fellowship in my church actually helped me

drag the kit up the side of the hill to the building site. Without their help I would have been lost.



So, for ten weeks, with my father's help, I constructed the cottage. Day after day, as I dragged myself out of the tent I was camping in, I constantly asked myself, "whatever possessed me to start this project?" We did actually get it to lock-up. It took ten more years to complete, during which time it served as our youth club camp site. Of course, in the end I sold it, as you do! Mad!

The disciples knew Jesus was the Messiah, but it was not enough to know who he was, they had to commit themselves to him, give their allegiance to him. He was about to undertake a wilderness journey that would destroy him, but would inevitably lead to glory and the promised land. They had to decide whether they would accept the shame of identifying with a crucified messiah.

Over 50% of people in Western societies say they think that Jesus Christ is real, but it's not enough to believe that he exists. To reign in glory we must give our allegiance to Jesus, accept the shame of committing ourselves to the rejected and crucified "man of sorrows".

Text - 9:18

Peter's recognition of Christ and its consequences, v18-27: i] Question / answer, v18-19. Unlike Matthew and Mark, Luke doesn't locate this episode at Caesarea Philippi - he probably wants to relate the incident to the feeding of the 5,000. After praying alone, Jesus returns to the disciples (and the crowd??). Jesus' question of the disciples seeks to draw out their understanding of his person. The crowds have their opinions, but what do the disciples believe?

και εγενετο "once" - IT CAME ABOUT, IT HAPPENED. The verb is used with **και** to introduce a new episode; See **εγενετο**, 1:8.

εν τω ειναι προσευχομενον [προσευχομαι] pres. part. **"when Jesus was praying"** - IN THE TO BE PRAYING. The infinitive of the verb "to be" with the participle "praying" forms a paraphrastic present construction, possibly emphasising durative aspect. The preposition **εν** with the articular infinitive introduces a temporal clause, contemporaneous time, "while", as NIV. "Jesus",

αυτον, "he", serves as the accusative subject of the infinitive. "While Jesus was praying."

κατα μονας prep + acc. "**alone**" - ACCORDING TO ALONE. Idiomatic construction; "by himself", "alone", BAGD.

συνησαν [συνειμι] imperf + dat. "**were with**" - [THE DISCIPLES] WERE WITH. Used of being with someone or something, or sometimes of movement together with someone or something. Jesus has moved away from the frenzied feeding of the 5,000 and is now with his disciples, but apart, praying by himself.

αυτω dat. pro. "**him**" - HIM. dative of direct object after a συν prefix verb.

λεγων [λεγω] pres. part. "**[he asked them]**" - [AND HE ASKED THEM] SAYING. Attendant circumstance participle, redundant, Semitic idiom introducing direct speech; see λεγων, 4:35.

ειναι inf. "**[who do the crowds say] I am?**" - [WHOM THE CROWDS SAY ME] TO BE? The infinitive, with its accusative subject, με, "me / I", forms an object clause / dependent statement of indirect speech expressing what people are λεγουσιν, "saying" = "asking". They are asking "who is he? / what is he?" Marshall argues that they are asking "what role does he fulfil", rather than wanting to know who he is. "In the opinion of the people we have ministered to in the last year or so, who do they say I am? / what role do they say I am performing?"

v19

οι δε "**They**" - BUT/AND THEY. Transitional, indicating a step in the narrative, here to a change in subject from Jesus to the disciples.

αποκριθεντες [αποκρινομαι] aor. pas. part. "**replied**" - HAVING ANSWERED [SAID]. Attendant circumstance participle expressing action accompanying the verb "they said", semi-redundant Semitism.

αλλοι δε "**others say**" - [*some say* JOHN THE BAPTIST] BUT/AND OTHERS [*say* ELIJAH, BUT/AND OTHERS *say*] A coordinate construction. Gk. short-talk / semantic density; "*some say you to be* John the Baptist = *some say that you are* John the Baptist (ie. an assumed recitative infinitive ειναι) αλλοι *others say that you are*" The grammar may imply that the majority say John the Baptist, but some others say Note that "the Baptist" stands in apposition to "John."

οτι "**that**" - THAT. Introducing a dependent statement, indirect speech, expressing what the others say, λεγουσιν, "say", is again implied.

των αρχαιων gen. adj. "**[one of the prophets] of long ago**" - [A CERTAIN PROPHET] OF THE ANCIENTS [ROSE AGAIN]. The adjective serves as a substantive, while the genitive is probably adjectival, idiomatic / source; "*from* of old." Mark has "one of the prophets." There is some truth in the fact that Christ is an Elijah / prophet type, but the question is, do the disciples see beyond this limited understanding of Christ's person.

v20

ii] Peter's confession, v20: Peter, speaking on behalf of the disciples, states that Jesus is the messiah, the Christ, the long-promised saviour of God's people.

αυτοις dat. pro"- - [HE SAID] TO THEM [WHAT ABOUT YOU]. Dative of indirect object. Note the emphatic position of **ὕμεις**, "you".

εἶναι pres. inf. "[**who do you say**] **I am**" - [WHOM DO YOU SAY ME] TO BE? The infinitive introduces a dependent statement of indirect speech - see **εἶναι** v18; "whom do you say that I am?"

αποκριθεις [**αποκρινομαι**] aor. pas. part. "**answered**" - HAVING ANSWERED [PETER SAID]. See **αποκριθεντες** v19.

τον χριστον "**the Christ**" - *you are* THE CHRIST. Jesus is "God's messiah", God's Davidic deliverer, but as we will see, Jesus' messianic credentials are defined by the prophet Isaiah. Christ's messiahship is expressed more as a suffering servant than a king. It is this function of Jesus' messiahship that Peter and the disciples have yet to understand. It is interesting to note that Luke will not use the title "Christ" again until Jesus' trial and crucifixion.

του θεου [**ος**] "**of God**" - OF GOD. The genitive is adjectival, relational, or idiomatic / source; "*from* God." Mark simply has "Christ".

v21

iii] The messianic secret, v21. Numerous reasons are given for the "messianic secret", the most common being the necessity to limit popular messianic expectations and the inevitable reaction this would provoke from the authorities. Added to this, there is the likelihood that Jesus refrains from open disclosure so as to draw out the genuine seeker - those with eyes to see (a similar function operates with kingdom parables). Only those who recognise Jesus as messiah have the right to know the secret that he is the suffering servant, the benefits of whose sacrificial death can only be appropriated by faith.

ὁ δε "**Jesus**" - BUT/AND HE. Transitional, indicating a change in subject from Peter to Jesus.

επιτιμησας [**επιτιμαω**] aor. part. "**strictly warned**" - HAVING WARNED, REBUKED. Attendant circumstance participle expressing action accompanying the main verb "gave orders", so, "he warned them and commanded that they tell no one." Luke does use this verb in the sense of "rebuked", giving the sense here "rebuked and commanded", so producing a hendiadys "he forbade them strictly", Moffatt, as NIV; "He gave them strict orders", NEB. Yet, in the context, "warned" seems more likely (Marshall suggests "to charge, speak seriously"), i.e., Jesus warned his disciples of the unforeseen consequences that may flow if it is publicly made known that he is the Christ / messiah at this point in his ministry; "Jesus warned them to keep it quiet", Peterson.

αυτοις dat. pro. "**them**" - THEM, [HE COMMANDED, GAVE ORDERS]. dative of direct object after the επι prefix verb "to warn."

λεγειν [λεγω] pres. inf. "[**not**] to tell" - TO SAY [TO NO ONE]. The infinitive introduces a dependent statement of indirect speech expressing what Jesus commanded his disciples; "that they tell no one." Mark uses a hina clause - a small piece of evidence indicating that both Luke and Mark may be working off their own independent oral tradition. The indefinite substantive adjective μηδενι, "no one", serves as a dative of indirect object.

τουτο pro. "**this**" - THIS. Accusative direct object of the infinitive "to say." What is the "this" that the disciples must not "tell"? Is it Christ's claim to messiahship, or the suffering servant nature of his messiahship, or both? Jesus is often less than frank about his messiahship and its atoning work.

v22

iv] The Son of Man must suffer, v22: Jesus goes on to tell his disciples that he must suffer, die, "and on the third day be raised." Jesus, representing God's people, must travel the way of judgement, suffering and death - he is the suffering servant of Israel, cf., Isaiah 53. The way of the cross is similar to the way of the wilderness. In the wilderness the people of Israel rebelled against God and so died in the desert. The suffering servant must also make his wilderness journey, but unlike Israel of old, he will not fail the test. And so it is that the children of God, in hand with Christ, are enabled to enter the promised land.

ειπων [ορω] aor. part. "**and he said**" - SAYING. The function of the participle is unclear. Mark has "and he began to teach them that (οτι)", and in the second prediction of his death, Mark has "he was teaching his disciples and was saying (ελεγεν) to them that (οτι)". So, we may well have an ellipsis here, one that has developed during oral transmission, or possibly a Lukan example of semantic density. If this is the case, then the participle is best treated as attendant on an assumed verb of speech, "*Then he addressed them saying = and said*", but see οτι below. "He went on, 'It is necessary", Peterson.

οτι - THAT. It seems very likely that the conjunction is used here to introduce direct speech, ie., it is recitative. None-the-less, ειπων, "saying", as a redundant attendant participle, may serve that function, "he warned and commanded saying", with οτι being causal, explaining why it is best not to make it publicly known that Jesus is the messiah, "because" he is a suffering messiah / the suffering servant, ie., v22 may serve as an explanation of the injunction "tell this to no one." At this point in time, a suffering messiah would be confusing, and not easily understood by the populous at large.

του ανθρωπου [ος] gen. "**the Son of Man**" - [IT IS NECESSARY THE SON] OF MAN. The genitive is adjectival, relational, limiting "Son". Jesus happily uses this

messianic title with the crowds. Jesus is Daniel's Son of Man, the one who possesses divine authority to reign, a messiah who is Davidic in nature. The special information for the disciples in this verse is that the Son of Man serves as the Suffering Servant; see **ὁ υἱὸς τοῦ ἀνθρώπου**, 5:24.

παθεῖν [πασχω] aor. inf. "**suffer**" - TO SUFFER. The infinitive serves as the subject of the impersonal verb **δεῖ**, "is necessary", along with the other infinitives, "to be rejected", "to be killed" and "to be raised"; "To suffer is necessary for the Son of Man", although note that this classification is contested; see **γραψαί**, 1:3. Here the verb **δεῖ**, "it is necessary", implies divine necessity. The focus is necessarily on the cross, but includes the wider rejection of Christ's ministry.

πολλά [πολλυς] neut. adj. "**many things**" - MUCH, MANY. May be rendered as an adverb, "greatly".

ἀπο + gen. "**by**" - [AND TO BE REJECTED] FROM [THE ELDERS AND CHIEF PRIESTS AND SCRIBES]. An example of the rare usage of this preposition to express agency, "by" (often with a passive verb, so Culy), instead of the more common preposition expressing agency, namely, **ὑπο**; "at / by the hands of." The list of those who do the rejecting covers the members of the Sanhedrin.

τῇ τρίτῃ ἡμέρᾳ "**on the third day**" - [AND TO BE KILLED AND] ON THE THIRD DAY. The dative is adverbial, of time. A more accurate statement than Mark's "after three days."

ἐγερθῆναι [εγαίρω] pas. inf. "**be raised to life**" - TO BE RAISED. The infinitive, as above. The passive indicates the divine act of raising (a theological passive). The authorities may condemn, but God vindicates his chosen one.

v23

v] A condition of discipleship - to gain life a disciple must give away their life to Christ, v23-26: Jesus calls on his disciples to follow him into the wilderness. The disciples are, as it were, to leave Egypt, its security and plenty, and join with Jesus on the dusty road to the promised land. Jesus calls on those who would follow him to take up their cross, in the sense of daily give allegiance to him / believe in him, and his journey of shame. So, Jesus calls for identification with him / allegiance to him / faith in him. Only Christ's self-denial has any eternal value, ours is flawed, compromised, "filthy rags." Is the seeker willing to accept the shame of following a crucified messiah? The promise land is theirs, or better we say, eternal life is theirs through faith in Christ, the rejected and suffering one.

The gospel tradition has coalesced a set of independent sayings of Jesus under a common theme. These sayings were probably used originally in a range of different settings. Some of the sayings are repeated throughout the gospels in isolation, eg., 14:27, 17:33, ... Luke has sharpened this collection of independent

sayings, and as with Matthew and Mark, rounds them off with a punch-line saying in v27.

a) A saying on cross-bearing, v23. The first saying is usually understood to mean self-denial, setting aside the enjoyment of life for the greater cause of following Christ. Self-denial "mandates a rejection of life based on self-interest and self-fulfilment", while cross-bearing calls "for a commitment unto death a willingness to suffer martyrdom if need be", Stein. Yet, although **imitation** sets before us a utopian ideal that gives direction to our life, Jesus is primarily calling for **identification**, identification with a glorious, but suffering messiah. Constantine Campbell in his work on *Verbal Aspect* argues that an aorist imperative denotes "a specific agent performing an action within a specific situation", see Culy 311. The verbs "must deny" and "take up" are aorists while "follow me" is a durative present. The aspect chosen for these verbs supports the idea that denying self and taking up one's cross represents an act of decision, while following Christ represents a living out of that decision. The acts of decision (denying and taking up) and of following, involve believing in the lowly crucified one, rather than focusing on our own self-sacrifice. Luke's addition of "daily", reinforcing "following", indicates that Jesus' words "have an abiding existential significance. One still may go to Jerusalem, and there, in corporate identification, be crucified with Christ", Ellis. The act of believing in the suffering Son of Man, and living out that faith, is a day-by-day affair.

ελεγων [λεγω] imperf. "**he said**" - HE WAS SAYING. The imperfect is durative, often used for speech.

παντας "them all" - [TOWARD] ALL. The "all" is unclear. Mark has Jesus including the crowd with the disciples for these words, but Matthew limits them to the disciples, whereas Luke's "all" is undefined. Jesus was praying privately by himself, and he was "with his disciples", but Luke's "all" is unlikely "all disciples." Clearly, the audience Jesus is now addressing has been enlarged, so possibly the "all" are those who have responded to Jesus' teaching / preaching.

ει τις + ind. "if anyone [would] / whoever [wants]" - IF ANYONE [WILLS, WANTS, WISHES]. Introducing a relative conditional clause 1st. class where the stated condition is assumed to be true; "if, *as is the case*, *then*" The NIV "would" is a bit weak, the NRSV "if any want" is closer to the Greek and conveys a more decisive desire to follow.

ερχεσθαι [ερχομαι] pres. inf. "**come [after me] / to be [my disciple]**" - TO COME [AFTER ME]. The infinitive is complementary, completing the sense of the verb **θελει**, "wills, wishes". The sense is "if anyone wants to be my disciple", as TNIV.

αρνησασθω [αρνεομαι] aor. imp. "**he must deny**" - LET DENY [HIMSELF]. Thompson notes that in translation, the intention of the command is best expressed

with "he must", as NASB, rather than "let him", ESV, which often carries a permissive sense to the reader; "He must once and for all say No to himself", Barclay.

αρατω [αρω] aor. imp. "**take up**" - [AND] LET LIFT UP [THE CROSS OF HIM]. Usually understood to mean associating with the sufferings of Christ through self-denial, even to a willing acceptance of persecution. Yet, as indicated above, it is more likely to mean that the one who wills to follow Christ must die to self and sin by identification with Christ in his sufferings on our behalf, ie., cross-bearing is a symbol of allegiance to a cause, rather than self-denial / self-sacrifice. Palestinians were well aware of the Roman method of dealing with *rebels to a cause*, insurgents, terrorists (freedom-fighters??). Taken in its historical context, it is highly unlikely that the image of cross-bearing references Jesus' own crucifixion.

καθ ἡμεραν "daily" - ACCORDING TO THE DAY. Distributive use of the preposition **κατα**; "day by day / day after day." Luke's addition of the phrase "day by day" to Mark's "take up their (his) cross", does not sit well with the punctiliar aorist "take up." It is probably a positional issue such that "day by day" is intended to go with "follow me" (possibly all three imperatives??). Turner, contra Metzger, argues that it is likely that this phrase, commonly used by Luke, is not original here - it is omitted from a number of important manuscripts. Luke's point seems to be that faith in the suffering Son of Man involves an ongoing commitment. This issue is theologically contested (*once saved always saved!!!*).

ακολουθειτω [ακολουθεω] pres. imp. "**follow**" - [AND] LET FOLLOW. Unlike the other imperatives in this verse, being aorist, this imperative takes a durative present tense expressing ongoing action. This is particularly apt if Luke intended "daily" to go with "follow me."

μοι dat. pro. "**me**" - ME. dative of direct object after the verb "follow".

v24

b) A saying on saving one's life, v24. The person who saves their life stands opposed to the person who takes up their cross. The person who takes up their cross is the one who identifies with the crucified-one - they trust in the suffering servant's redemptive work. Such a person loses their life in their loyalty to the person and work of Jesus, and as a consequence, gains life eternal. The loss of their life entails the setting aside of any claim to righteousness on the basis of race, religious pedigree, or law-obedience. "The one who trusts God, who gives life and saves through death, gains for his life freedom and eternity", Grundmann.

γαρ "for" - FOR. Transitional connective. This conjunction is often used as a coordinating link between independent sayings. As it usually indicates cause /

reason, it is particularly apt, in that each saying further explains the pivotal theme - here in the terms of dependence on Jesus alone.

ὅς αν + subj. "**whoever**" - WHO IF = WHOEVER. Introducing the first of two indefinite relative clauses, both of which are conditional.

θελη [θελω] pres. "**would**" - WISHES, WILLS. Here an intent backed up with action. If I think that I can gain eternity on the basis of my own goodness etc., then I am lost. On the other hand, if I abandon any dependence on my self-righteousness and look to the righteousness of the crucified one, then I will find life eternal.

σωσαι [σωζω] aor. inf. "**to save**" - TO SAVE, PRESERVE, KEEP. The infinitive may be classified as complementary, completing the sense of the verb "would", or as introducing an object clause / dependent statement of perception expressing what the person "wants".

ψυχην [η] acc. "**life**" - THE LIFE [OF HIM WILL DESTROY / LOSE IT]. Accusative direct object of the verb "to save." The Greeks used the word for the "soul", the spiritual element that separates from the body at death. The Jews had no such idea, and used the word of a person's life force, their breath, their being as a God-breathed creation with the potential for immortality. The word "life" today carries the sense of mere existence, and that is certainly not the intended sense here. "Soul" may express the word better, but in common thought today, "soul" is understood in Platonic terms, terms which inevitably work against the Biblical notion of the self as a unified whole. Something like "authentic self" may express the intended sense better; "your true self", Peterson.

ενεκεν + gen. "**for [me]**" - [BUT/AND WHOEVER LOSES THE LIFE OF HIM] BECAUSE OF, FOR THE SAKE OF / ON ACCOUNT OF [ME, THIS *one* WILL SAVE IT]. Causal. Definitely not "for the benefit of me", but rather "for my sake", ie. because of loyalty to me.

v25

c) A saying on the vanity of gaining the whole world, v25. Understandably, commentators have generally understood these words in terms of the gaining of riches. On the surface, at least, v25 does seem to reinforce the interpretation that cross-bearing is all about self-denial, with respect to the things of this world. "Looking to one's own well-being and security in the world turns out not to be so important after all. Jesus' call to self-denial leads to life; the accumulation of the good things of this world cannot secure us against its loss", Nolland. Very true, but is this the self-denial Jesus calls for? Interestingly, Luke drops Mark 8:37, "for what can a person give in return for their life", and moves directly to the next saying "if anyone is ashamed", again, with the connective γαρ, "for". So, Luke has actually reduced the possibility of a literal interpretation, and this surely

to encourage a figurative interpretation. The next saying brings out this figurative meaning. Gaining the world is not about possessing possessions, but about possessing a self-righteousness through race, religious purity and / or law-obedience - an acceptable religiosity. Those who are lost to the world are not those who imitate Christ, but those who identify with Christ; they are those who accept the shame of following the person and teachings of a crucified messiah.

γαρ "-" - FOR. Transitional connective; see **γαρ** v24.

ωφελεται [ωφελω] pres. pas. "**[what] good**" - [WHAT] PROFITS / BENEFITS [A MAN]. "In what respect is a person benefited". The words illustrate a profit loss situation.

κερδησας [κερδαινω] act. part. "**to gain**" - HAVING GAINED [THE WHOLE WORLD]. The participle, as for "having lost", is adverbial, modifying "profits", probably conditional, "if he gains", or instrumental, expressing means, "by gaining."

δε "**and yet**" - BUT/AND [HAVING LOST, RUINED]. Transitional, here indicating a step to a contrasting point.

ζημιωθεις [ζημιωω] aor. mid./pas. part. "**forfeit**" - [OR] HAVING FORFEITED [HIMSELF]. The participle is adverbial, probably conditional, or instrumental, as above. Culy suggests that it is likely to be middle rather than passive; "causes his own destruction." "Should someone gain the whole world, yet suffer loss of his true self, surrendering it as a forfeit, what advantage will he reap from that?" Cassirer.

v26

d) A saying on the consequences of being ashamed of Christ and his words, v26. What we have here is an unidentified pressure which prompts shame and so causes a seeker / believer to shrink from their reliance on the person and words of Jesus, and as a consequence, disown him. If we are embarrassed to identify with the rejected suffering servant for our salvation, then when he comes in his glory, he will be embarrassed with us, and have nothing to do with us.

γαρ "-" - FOR. Transitional connective; see **γαρ** v24.

ος ... αν + subj. "**if**" - IF WHO = WHOEVER [IS ASHAMED OF ME AND MY WORDS *then*]. Introducing an indefinite relative clause, which, in the present context, is conditional. The shame in mind is the shame of disgrace. The "words" = the teachings.

του ανθρωπου [ος] gen. "**[the Son] of man**" - [THE SON] OF MAN. The genitive is adjectival, relational. For "Son of Man" see **ο υιος του ανθρωπου**, 5:24.

τουτον acc. pro. "**[will be ashamed] of him**" - [WILL BE ASHAMED OF] THIS ONE. Emphatic by position.

ὅταν + aor. subj. "**when [he comes]**" - WHEN [HE COMES]. This construction introduces an indefinite temporal clause, often used to express a singular event of unknown time, so "when", as NIV, rather than "whenever". A reference to the coming Son of Man, Dan.7:13, the one who comes with his angels into the presence of the Ancient of Days, to receive dominion and power -rule. He is the one we must stand before on that dreadful day. Note that the "coming", assuming that this is an allusion to Daniel 7:13, is a coming into heaven, and not a coming to earth. From Daniel's perspective, the angels (messengers) are those who come with the Son of Man into the throne-room of the Ancient of Days, and as such, may well be an indirect reference to the saints, believers - a reality which, for us, is both *now* and *not yet*. Most commentators take this "coming" as a coming to earth, and that the "holy angels" are God's holy angels, not Jesus' "holy messengers" = the saints, believers.

ἐν τῇ δόξῃ [α] "**in**" - IN. This prepositional phrase is probably adverbial, modal, expressing manner; "surrounded by, clothed In glory." In Mark, glory belongs to the Father, but here it belongs to the Son as well as the Father and also to the angels, all of whom add to the glory associated with Jesus' coming.

αυτου gen. pro. "**his**" - [THE GLORY] OF HIM [AND OF THE FATHER AND OF THE HOLY ANGELS]. The genitive is adjectival, possessive (the glory possessed by Jesus and the Father and the angels), or verbal, subjective (the glory radiated from Jesus and the Father and the angels).

v27

iv] A saying on the coming kingdom, v27: Unlike those who are ashamed of Jesus person and words, and so face rejection on the day of judgment, there will always be those who take up the opportunity to identify with Jesus, be "crucified with Christ", by grace through faith, cf., Gal.2:20. In Christ, they will participate in the new age of the kingdom long before they taste death - no day of judgment for them! See "Interpretation" above.

δε - BUT/AND. Transitional, indicating a step to a contrasting point. Mark uses a coordinating **και** here, reinforcing the link between this and the previous saying. Those who are ashamed are now contrasted with the faithful, those who will participate in the dawning of the new age of the kingdom.

υμιν dat. pro. "**[I tell] you [the truth]**" - I SAY TRULY TO YOU. The dative **υμιν** is a dative of indirect object. This phrase serves to underline the following statement.

των ... εστηκοτων [ιστημι] gen. perf. part. "**[some] who are standing**" - [CERTAIN, SOME] OF THE ONES HAVING STOOD. The participle serves as a substantive, the genitive being adjectival, partitive, limiting "some". Referring to

those who are committed to Jesus; "I tell you honestly, some of you who are present here with me today ..."

αυτου gen. pro. "**here**" - HERE. The pronoun is being used here as an adverb of place. We would expect **ᾧδε** and in some manuscripts scribes have made the adjustment.

ου μη + subj. "**not**" - NOT NOT = NEVER, NOT IN ANY WAY, BY NO MEANS, CERTAINLY NOT. A subjunctive of emphatic negation.

γουσωνται [γουομαι] aor. sub. "**will [not] taste**" - MAY TASTE. Used in the sense of "experience".

θανατου [ος] gen. "**death**" - OF DEATH. A genitive of direct object after the negated verb "will [not] taste" / adjectival, partitive. Some of those presently with Jesus will "see" the kingdom "before" they die.

ἕως αν + subj. "**before**" - UNTIL / BEFORE [THEY SEE]. This construction introduces an indefinite temporal clause expressing future time in relation to the main verb - a time up to which = "before".

του θεου [ος] gen. "**[the kingdom] of God**" - [THE KINGDOM] OF GOD. The genitive is adjectival, possessive, "the kingdom *that belongs to* God", or idiomatic / source, "the kingdom *that comes from* God", or verbal, subjective, "the rule *exercised by* God"; See **του θεου**, 4:43. "See with their own eyes the kingdom of God", Peterson.

9:28-36

The mission of the Messiah, 1:5-9:50

6. The children of the Messiah, 9:1-50

iv] The transfiguration

Synopsis

Some eight days after Peter's confession, Jesus takes Peter, James and John up to a high and lonely place for prayer. In the presence of the disciples, Jesus is transfigured - he radiates glory. In this glorious state, Moses and Elijah join him, and to top it off, God speaks.

Teaching

A disciple must carefully heed Jesus' words; "Listen to him."

Issues

i] Context: See 9:1-9. *The Transfiguration* is the fourth episode of six dealing with *The dawning of the kingdom in the children of the messiah*, 9:1-50, a section which reveals something of the disciple's part in the inauguration / realisation of Messiah's kingdom. Peter's confession at Caesarea Philippi, along with Jesus' first prediction of his death and resurrection and teaching on cross-bearing discipleship (9:18-27), is followed some eight days later by Jesus' transfiguration. The section closes with the healing of the epileptic boy and Jesus' teaching on the meaning of greatness. Then serves to conclude Jesus' Galilean mission, 9:50.

ii] Structure: *The transfiguration*:

Setting, v28;

The transfiguration, v29-31;

Peter's suggestion, v32-33;

Heavenly endorsement, v34-35:

"This is my Son, my Chosen One, listen to him."

The disciples' response, v36.

iii] Interpretation:

We are best to follow Nolland's take on this episode: "The transfiguration narrative confirms the importance of listening to Jesus, as he sets for himself and his followers a suffering fate; but it also confirms his anticipation of the glorious outcome of traveling this difficult road."

The transfiguration is a moment of high revelation:

- It confirms Jesus' destiny - suffering;
- It confirms the disciples' confession of Jesus as messiah;

- It confirms Jesus as the source of divine revelation - "listen to him";
- The appearance of Moses and Elijah confirm that Jesus fulfils all that they stand for;
- The subject of Jesus' discussion with Moses and Elijah, namely his "exodus" in Jerusalem, confirms that his death and resurrection is that which realises / inaugurates the kingdom and its promised blessings for the children of the kingdom.

Note the two Old Testament motifs used to draw out the significance of the transfiguration:

- The revelation of the Son of man in Daniel (shining face, sleep, Elijah... Dan.10:8f, 5f, 16);
- The Exodus, particularly the theophany on Mount Sinai (shining face, booths, cloud, and the presence of Moses. Ex.13:20f, 33:9f, 34:29).

iv] Synoptics:

See 3:1-20.. The transfiguration follows Peter's confession in all three synoptic gospels, cf., Matt.17:1-9, Mk.9:2-10. Luke's account is a little more detailed, except that Matthew, in particular, but also Mark, rounds off the transfiguration from the disciples' perspective. Both Matthew and Mark also add the question concerning Elijah's appearance before the arrival of the messiah, Matt.17:10-13, Mk.9:11-13.

There are the usual interesting differences between the accounts, differences, which of course, reflect the author's own theological perspective, but at the same time, are primarily driven by their own source-tradition (probably oral). As already noted, this doesn't mean that Luke was not aware of Mark's gospel, just that he didn't need Mark's gospel to write his own. One obvious indicator of an independent source-tradition is Luke's "about eight days", compared to Matthew and Mark's "after six days." Most differences are likely developments in oral tradition, eg., Matt. - Jesus is "transfigured", face shining, garment white / Mk. - "Jesus is transfigured", garments white / Lk. - Jesus' countenance is altered, garments white and radiant. Only Luke mentions the matters discussed between Jesus, Moses and Elijah, namely the **ἐξοδov**, "exodus", "which he (Jesus) was about to fulfil in Jerusalem." This is usually regarded as an editorial comment by Luke. This comment fits well with Luke's focus on the children of the kingdom, such that they are enabled to escape from the bondage of sin and death and enter the promised land, and this by appropriating Jesus' sacrifice in Jerusalem.

v] Homiletics: *Listen to Him*

"Don't worry, be happy!" Now, I'm sure it's right to call God a hedonist, but his created life is to be enjoyed, not denied. Yet, the enjoyment of life is not an end in itself, it's just the froth on the top of the coffee - sometimes flat, sometimes thick and gluggy,

There is a sense where it is now five minutes to midnight. We live at the end of time, the last hour, the eighth day. If we were present that day on the Mount of Transfiguration, when "the appearance of Jesus' face changed", we would have tasted something of that last hour - the day of coming glory.

Today, we are like the children of Israel, set free from their Egyptian bondage, set free from sin and death. So, we wait to cross the Jordan, look to the coming hour, the day when Jesus will return as the coming king, the Lord of the universe. On that day, we will stand with God's glorious Son; he will be with us and we will be with him, and his glory will transform us, radiate us as it did Moses on Mount Sinai. He will surround us with the cloud of his glory, as the disciples were surrounded on Mount Transfiguration.

Meanwhile, we must get on with life. There is many an Elijah or Moses to divide our loyalties, but in the end, it is Jesus we must "listen" to; he must be our focus, our Lord. Through his word, read, expounded, studied.... we can take up his life-giving truth and experience its transforming power, preparing us for our reign with Christ in eternity. Therefore, like those disciples of long ago, let us "listen to him."

Text - 9:28

The transfiguration, v28-36. i] Setting, v28: As noted in "Synoptics" above, Mark tells us that the transfiguration is six days after the events at Caesarea Philippi, while Luke says it is eight days later. This is likely to be a source issue, but it is possibly symbolic. As with many resurrection appearances, 24:1, 13, 33, eight days symbolises entrance into a new age, a new creation following the seventh day of God's rest.

εγενετο δε "-" - BUT/AND IT HAPPENED, IT CAME ABOUT. Transitional, common introductory phrase often not translated in English; See **εγενετο**, 1:8.

ωσει "about [eight days]" - ABOUT [*the extent of* EIGHT DAYS]. This comparative particle with numbers expresses approximation, "about". The nominative case for **ημεραι οκτω**, "eight days", is rare, given that an accusative would be expected to express an extension of time. Mark has six days, possibly alluding to Exodus 24:16, the period of preparation before God spoke from the cloud.

μετα + gen. "after" - AFTER [THESE WORDS]. Temporal use of the preposition. Luke is tying this episode to Jesus' words on cross-bearing discipleship, "after these sayings", NRSV.

παραλαβων [παραλαμβανω] aor. part. "he took" - [AND] HAVING TAKEN [PETER AND JOHN AND JAMES]. Attendant circumstance participle expressing action accompanying the main verb "he went up."

προσευξασθαι [προσευχομαι] inf. "to pray" - [HE WENT UP INTO THE MOUNTAIN] TO PRAY. The infinitive is adverbial, expressing purpose; "in order to pray". Luke tends to focus on what Jesus is doing. Mark does not refer to Jesus' intention to pray.

v29

ii] The transfiguration, v29-31: Jesus' glowing face and clothes serve as an allusion to Daniel's visions, as well as the theophany on Mount Sinai. Two witnesses confirm the truth of the event, as on the day of resurrection, 24:4; what more trustworthy witnesses are there than Moses and Elijah? Jesus and his witnesses then discuss his departure (εξοδον, "exodus") at Jerusalem. Again, this is a highly symbolic reference to Israel's Exodus and implies that Jesus, through his death and resurrection, is soon to deliver God's children from their bondage of sin and death, and usher them into the glory of the new age of the coming kingdom.

και εγενετο "-" - AND IT HAPPENED. Transitional; See εγενετο, 1:8.

εν τω προσευχεσθαι [προσευχομαι] aor. inf. "as he was praying" - IN THE TO PRAY. This construction, the preposition εν with the articular infinitive, usually forms a temporal clause, contemporaneous time; "while he prayed / during his pray". Luke links Jesus' prayer with his transformation.

του προσωπου [ον] gen. "of [his] face" - [THE OUTWARD APPEARANCE, FORM, ASPECT] OF THE FACE [OF HIM was, became ANOTHER = DIFFERENT]. The genitive is adjectival, verbal, subjective, or possibly better, attributed, "his facial appearance changed"; "while he was praying, his face changed", CEV.

εξαστραπτων [εξαστραπτω] pres. part. "[bright] as a flash of lightening" - [AND THE CLOTHS OF HIM were, became WHITE, SHINING] FLASHING, DAZZLING. The participle is adjectival, attributive, limiting by describing "white"; "dazzling white." Is Luke distinguishing between the transformation of Jesus' face (and therefore, person) and his outer garb? The language alludes to Old Testament descriptions of divine glory, Ezk.1:4, 7, Dan.12:6. As already indicated, this, and other motifs in the episode, most likely allude to the Exodus and Daniel 10.

v30

ἰδοὺ "-" - [AND] BEHOLD. An interjection serving to underline the importance of what follows.

ἀνδρες δυο **"two men"** - TWO MEN, [MOSES AND ELIJAH]. Luke also has two visionary persons at Jesus' resurrection, 24:4. Does he imply they are the same persons? If so, he is tying the transfiguration to the resurrection. Why these two particular persons? Moses has been in the cloud before, and of course, Elijah, due to his translation, is a living heavenly being. There is a tradition that Moses was also translated, given that the site of his tomb is unknown. So, they may represent living heavenly beings who originally possessed an earthly life. In the gospel tradition they are viewed as fit persons to discuss Jesus' "exodus", or more particularly, two fit persons to testify to it. The conservative view is that they represent the law and the prophets, now enshrined in Jesus' word - "listen to him". Luke gives us no hint that this is intended. In fact, if Luke is implying anything, he views both as representatives of the prophets.

οφθεντες [ὄραω] aor. pas. part. **"appeared"** - [WHO] HAVING APPEARED. Attendant circumstance participle expressing action accompanying the verb "were speaking", but adverbial, temporal, is possible, "who, on appearing in glory" Note that the NIV has done some rearranging of v30-31. The Gk. is as follows: v30, "And behold, two men were holding a conversation with him (Jesus), they being Moses and Elijah, v31, who appeared in glorious form and spoke about his (Jesus') exodus"

εν + dat. **"in [glorious splendour]"** - IN [GLORY]. The preposition here is adverbial, modal, expressing the manner of their appearing. The manner of their appearing indicates that they are heavenly beings.

αυτω dat. pro. **"[talking with] Jesus"** - [WERE SPEAKING WITH, CONVERSING WITH] HIM. Dative of direct object after a συv prefix verb / association.

v31

εξοδον [ος] **"[they spoke about his] departure"** - [THEY WERE SPEAKING = DISCUSSING] THE EXODUS [OF HIM]. Accusative object of the verb "to speak". The word is commonly used of death, in the sense of the "dearly departed." Yet, it is more likely that Luke intends an allusion to the Exodus of Israel from Egypt and in so doing, ties Jesus' departure in Jerusalem to his death on the cross and thus the escape from sin and death of the new Israel in Christ.

πληρουv [πληρωω] pres. inf. **"to bring to fulfilment"** - [WHICH HE WAS ABOUT] TO FULFIL. The infinitive is complementary, completing the sense of the verb "was about to." "They talked with Jesus about the way in which his life was destined to end in Jerusalem", Barclay.

εἰ + dat. "at [Jerusalem]" - IN [JERUSALEM]. Local, expressing space / place.

v32

iii] Peter's suggestion, v32-33: The disciples gain a glimpse of the glory of the new age as Jesus is transfigured before their very eyes. The new age of the coming kingdom is often described as glorious. This glory is witnessed in Jesus' resurrection, 24:26, 1Pet.1:21, and is promised for the *parousia*, the day of Christ's return, 9:26, Rom.8:18f. It is likely that there is nothing improper in Peter wanting to mark this glorious moment by building a "booth" - a temporary shelter, to celebrate the Feast of Tabernacles. God was present with his people during their wilderness wanderings, and in the yearly feast of "booths", the people of Israel commemorate this presence and look toward the end-time when God would again be present with his people. In Jesus' radiance, the disciples witness this divine presence. If Peter's response is somewhat "thoughtless", it probably relates to him wanting to build three "booths". The divine presence is in Jesus, not in the two witnesses.

οἱ "-" [BUT/AND PETER AND] THE *ones* [WITH HIM]. The article serves as a nominalizer turning the prepositional phrase "with him" into substantive, which, with "Peter", stands as the nominative subject of the verb to-be ἦσαν.

ἦσαν βεβαρημενοι [βαρεω] perf. pas. part. "were very" - WERE HAVING BEEN WEIGHED DOWN. A periphrastic pluperfect construction, probably used to emphasise aspect - this was a long meeting.

ύπνω [ος] dat. "sleepy" - WITH SLEEP. Instrumental dative, expressing means, "by sleep"; "were overcome with sleep", Barclay.

διαγρηγορησαντες [διαγρηγορω] part. "when they became fully awake" - [BUT/AND] HAVING AWAKENED FULLY. The participle is adverbial, probably temporal. The NRSV causal, "since they had stayed awake", probably misses Luke's point, although Nolland opts for this sense. The disciples have not been part of the transfiguration up to this point; they were asleep. The experience, up to this point, is for Jesus. Only now do the disciples share in it, just as the heavenly visitors prepare to leave.

τους συνεστωτας [συνιστημι] perf. part. "standing with" - [THEY SAW THE GLORY OF HIM AND THE TWO MEN] THE ONES HAVING STOOD WITH. The participle is adjectival, attributive, limiting by describing the "two men"; "the two men who were standing with him."

αυτω dat. pro. "him" - HIM. Dative of direct object after the συν prefix verb "to stand with."

v33

και εγενετο [γίνομαι] aor. "-" - AND IT HAPPENED, BECAME, CAME ABOUT.
Transitional.

εν τω διαχωριζεσθαι [διαχωριζω] pas. inf. "**As the men were leaving**" - IN THE = WHILE THEY PARTED, SEPARATED. The preposition εν with the articular infinitive usually forms a temporal clause, contemporaneous time. It is the parting vision that prompts Peter to want to preserve the moment with the building of "three shelters."

απο + gen. "-" - FROM [HIM]. Expressing separation; "away from."

ειναι [ειμι] pres. inf. "**[it is good for us] to be [here]**" - [PETER SAID TO JESUS, IT IS GOOD US] TO BE [HERE]. The infinitive verb to-be forms an infinitival phrase, subject of the verb to-be εστιν, "to be here is good for us; "It is wonderful for us to be here", Phillips.

ποιησωμεν [ποιεω] aor. subj. "**Let us put up**" - LET US MAKE. Hortatory subjunctive.

σκηνας [η] "**shelters**" - [THREE] TENTS, TABERNACLES. Accusative direct object of the verb "to make." An obvious allusion to Israel's wilderness wanderings and so further underlining the Exodus theme.

σοι dat. pro. "**[one] for you**" - [ONE] TO = FOR YOU, [ONE TO = FOR MOSES AND ONE TO = FOR ELIJAH]. Dative of interest, advantage.

μη ειδως [οιδα] perf. part. "**he did not know [what he was saying]**" - NOT HAVING KNOWN [WHAT HE SAYS]. The participle is adverbial, probably concessive, "although he didn't know what he was saying", although Mark uses γαρ, "for", so possibly causal. Mark tells us that it was Peter's fear that led to his desire to preserve the glory of the moment. Was he afraid to allow the journey to continue toward suffering and death? "Hardly knowing what he was saying", Torrey; "he did not really know what he was saying", Barclay; "he blurted this out without thinking", Peterson.

v34

iv] The heavenly endorsement, v34-35: The cloud of God's Shekinah glory confirms the divine presence and further relates the incident to Daniel's vision and the Mount Sinai theophany. Then, a divine word corrects Peter's mistake. Jesus is not to be compared with Moses and Elijah. Jesus is the divine "Son", the "chosen" one, the "elect" one, and therefore, the disciples should "listen to him." The divine word declares Jesus as the royal Son of God, the messianic servant and the eschatological prophet like Moses, Deut.18:15. It is Jesus the disciples must hear - "The law and the prophets were proclaimed until John, since that time the good news of the kingdom of God is being preached", 16:16.

λεγοντος [λεγω] gen. pres. part. "**while [he was] speaking**" - [BUT/AND HIM] SAYING [THESE THINGS]. This genitive participle with its genitive subject "him" forms as a genitive absolute construction, temporal, as NIV. The implication is that Peter's words hasten the end of the theophany.

επεσκίαζεν [επισκιάζω] imperf. "**enveloped [them]**" - [A CLOUD CAME AND] WAS OVERSHADOWING, COVERING [THEM]. The use of an imperfect verb here may indicate inceptive action, "a cloud began to envelop them." Whom did the cloud cover? Mark implies it was just the heavenly visitors and Jesus, therefore emphasising the cloud as a divine transportation medium. In Luke the cloud seems to cover everyone, therefore emphasising the divine presence. Note the allusion to the cloud covering the tabernacle in Exodus 40:35.

εφοβηθησαν [φοβέω] aor. pas. "**they were afraid**" - [BUT/AND] THEY WERE AFRAID. A proper response when confronted by a theophany.

εν τω εισελθειν [εισερχομαι] aor. inf. "**as they entered**" - IN THE TO ENTER. Temporal construction, as v33 above. "They were awestruck as they passed into the cloud", Moffatt.

εις + acc. "**[the cloud]**" - INTO [THE CLOUD]. Spatial, expressing direction of action and arrival at.

v35

εκ + gen. "**from [the cloud]**" - [AND A VOICE CAME] FROM [THE CLOUD]. Expressing source / origin; "out of, from."

λεγουσα [λεγω] pres. part. "**saying**" - SAYING. The participle is adjectival, attributive, limiting "a voice"; "Then a voice came out of the cloud that said ...", Berkeley. Then again, it could be classified as attendant circumstance, expressing action accompanying the verb "to become", "came and said"; redundant, but at the same time introducing direct speech; "A voice came from the cloud, 'This is my Son', Moffatt.

μου gen. pro. "**[this is] my [son]**" - [THIS IS THE SON] OF ME. The genitive is adjectival, relational, but is a filial sense intended? Certainly, a messianic sense is intended. See the words at Jesus' baptism, although there they are for Jesus' ears only.

ὁ εκλεγμενος [εκλεγομαι] perf. mid. part. "**whom I have chosen**" - THE ONE HAVING BEEN CHOSEN. The participle serves as a substantive standing in apposition to "Son". In the sense of appointed as messiah.

ακουετε pres. imp. "**listen to**" - HEAR, HEED, OBEY. The divine directive, "lend your ear to him", is surely the key teaching point of this episode.

αυτου gen. pro. "**him**" - HIM. Genitive of direct object, emphatic by position, although possibly just in alignment with Deuteronomy 18:15.

v36

v] The disciples' response, v36: All this is a bit too much for the disciples and so they decide to remain quiet.

ἐν τῷ γενεσθαι [γίνομαι] aor. mid. inf. "**when [the voice] had spoken**" - [AND] IN THE TO BECOME, HAPPEN [THE VOICE]. temporal construction, as v33, 34, above; "After the voice had happened, they found Jesus was alone."

εὑρεθη Ἰησοῦς μόνος "**Jesus was alone**" - JESUS WAS FOUND ALONE. A poignant description that offsets the previous moment of glory. The lonely journey to Jerusalem continues, amid its dust and chaos.

εσιγησαν [σιγαῶ] aor. "**[the disciples] kept this to themselves**" - [AND] THEY WERE SILENT. Mark tells us that Jesus told them to be silent, while Luke tells us that they were silent, as if they didn't understand what had happened.

οὐδενι dat. "**[did not tell] anyone**" - [AND REPORTED] TO NO ONE. Dative of indirect object. Jesus' instruction to the disciples in Mark's gospel is that they tell no one what they had seen until "the Son of Man is raised from the dead." "The transfiguration is an event to reflect on, not an event to be paraded in public proclamation", Bock.

ἐν + dat. "**at [that time]**" - IN [THOSE DAYS]. Temporal use of the preposition. Not telling anyone was for that time, not Luke's time, nor today.

ὧν gen. pro. "**what [they had seen]**" - OF WHAT [THEY HAVE SEEN]. Introducing a relative clause serving as a partitive modifier limiting the substantive adjective οὐδεν, "nothing"; "nothing of what they had seen." "They told no one anything about what they had seen", Cassirer.

9:37-45

The mission of the Messiah, 1:5-9:50

6. The children of the messiah, 9:1-50

v] Healing an epileptic boy

Synopsis

Three of Jesus' disciples have just experienced the wonder and grandeur of his transfiguration, but now they descend to the real world of sin and death, a world lost apart from Christ. Here Jesus must again face the stupidity and unbelief, not only of the crowds, but even his own disciples. The disciples have failed to heal an epileptic boy and so Jesus takes charge, lays hold of the evil powers, heals the boy and so leaves the crowd astonished at the divine majesty evident in his ministry.

Teaching

Faith is the essential element for entry into the kingdom of God.

Issues

i] Context: See 9:1-9. *The healing of the epileptic boy* is the fifth episode of six dealing with *The dawning of the kingdom in the children of Messiah*, 9:1-50, a section which reveals something of the disciple's part in the inauguration / realisation of Messiah's kingdom. The section closes with the healing of the epileptic boy and Jesus' teaching on the meaning of greatness, and serves to conclude Jesus' Galilean mission, 9:50.

ii] Structure: *The healing of the epileptic boy*:

Setting, v37;

A father asks Jesus to heal his son, v38-40;

A rebuke from Jesus, v41:

"you unbelieving and perverse generation"

Jesus heals the boy, v42;

Response, v43;

2nd. passion prediction, v44:

"the Son of Man is to be delivered into the hands of men."

The disciples are confused, v45.

iii] Interpretation:

In this episode we are reminded that membership in the kingdom rests on faith in the suffering Son of Man, v37-45, a faith which issues in a humble Word-directed service, v46-50.

By comparing Luke's shaping of the synoptic tradition with that of Mark and Matthew, we are able to discern Luke's intentions for this passage. Unlike Mark's account of this episode, Luke drops the conversation about John the Baptist and Elijah, so moving the exorcism closer to the transfiguration. As Marshall puts it. Jesus appears on the scene "like a visitor from another world who has to put up with the unbelief of men." Luke moves quickly to link the exorcism with the second prediction of Jesus' passion, v43b-45, and its accompanying discipleship issue, v46-50.

We end up with a twin focus:

First, we see Jesus in his glory (evident in the transfiguration), expressed in his authority over the powers of darkness, an authority ultimately realised at great cost to himself. This theme is evident in Luke's added comment in v43, "they were all amazed at the greatness of God."

Second, we see the unbelief, not just of the crowds, but of the disciples themselves. Although they possess Jesus' authority over the powers of darkness, they fail in their exercise of that authority, even questioning others who, in Jesus' name (under his authority), do the very thing they have failed to do, v49-50.

So, from the transfiguration through to 9:50 we witness the nature of identification / union, through faith, with the glorious suffering Son of Man / messiah and the consequences of a failure of faith; See 9:18-27.

The humiliation of the Son of Man: Jesus' adoption of the mysterious messianic title "Son of Man" from Daniel 7, serves to restrict his messianic claims to those with eyes to see. The crowds hear nothing more than Jesus' claim to be "the man." The secret, revealed to the disciples only, is that he is a suffering Son of Man. Jesus certainly sees his messianic role in terms of Isaiah's suffering servant, but Daniel's glorious Son of Man (the one who receives dominion from the Ancient of Days) also suffers. Nolland notes that in Daniel 7, the saints of the Most High are delivered up into the hands of the fourth beast.

Luke paints Jesus' corporate role, representing the journey of faithful Israel from Egypt to the promised land. In this journey, the faithful child does not put the Lord to the test even though *done in* by circumstance. It is for this reason we do well to identify with Jesus, stand in the shadow of his faithful cross-bearing. Of course, as identification alters our status (ie., we are regarded as faithful sons), so it inevitably alters our state (ie., we are no longer concerned with precedence over others, cf. v46-48). So, the humiliation of the Son of Man is likely to find its origin in Daniel rather

than Isaiah. Note also, unlike Mark, Luke makes no mention of the resurrection, further underlining the Son of Man's humiliation.

iv] Synoptics:

See 3:1-20.. This episode is paralleled in Matthew 17:14-23 and Mark 9:14-32. Again, all three gospels follow the same sequence of events, except that Luke doesn't deal with the question concerning Elijah. Luke's account, like Matthew's, is not as fulsome as Mark's account (Mark's sixteen verses to Luke's seven). All three accounts link the incident with a prediction of Jesus' death - "the Son of Man will be delivered up" Luke doesn't provide a reason for the disciple's failure to perform the exorcism (Mark, "prayer", Matthew, "faith", supported by the saying "if you have faith as a grain of mustard seed"). None-the-less, the reason is clear enough - "you faithless and perverse generation." So, the focus of the episode is upon a failure of faith in the suffering Son of Man, a failure which only Matthew goes out of his way to explain in full.

v] Homiletics: *Faith for healing*

A colleague of mine developed an inoperable cancer. Watching him slowly succumb to what is a terrible disease, watching the effects of radiation, was soul-destroying. An independent healing ministry operated in my parish, and its members announced that he was healed - they had prayed the prayer of faith, and they knew he was on the mend. Inevitably he died, and I found myself one of the many accused of little faith. Had we all held firm to our faith he would have lived.

I'm not a great supporter of the healing ministry since there is little scriptural support for the notion that God promises believers health and wellbeing; I believe in miracles, but not in a prosperity gospel. Still, the members of that healing ministry had put their finger on a crucial ingredient in the Christian life, namely, faith. God's will is progressed by faith in his will revealed.

When the disciples were sent out on mission, Jesus gave them authority over the powers of darkness. like Jesus, they had the authority to cast out demons, yet in our reading today, we see the disciples failing to do the very thing they had the power to do.

Luke's interest in this story is not so much to provide the methodology of a successful exorcism, but rather the methodology of successful discipleship. The disciples' failure to cast out the demon from the epileptic boy exposes a failure of faith. From a worldly perspective, we are the least of humanity since we follow a crucified messiah, a man of sorrows, and yet through his cross-bearing he promises that we can overcome sin and death,

and so find glory and greatness in him; All this through faith - simply trusting his promise to us.

Text - 9:37

The healing of the epileptic boy, v37-45: i] Setting, v37: The mountain (as with the wilderness) is a place of revelation and communion with God. Yet, like Moses, Jesus must come down to an earthly reality of superficial faith and rejection.

εγενετο δε "-" - BUT/AND IT HAPPENED, CAME ABOUT. Transitional, indicating a step in the narrative; See **εγενετο**, 1:8.

τι εξης ημερα [α] dat. "**the next day**" - ON THE FOLLOWING DAY. Dative of time.

κατελθοντων [κατερχομαι] aor. part. "**when [they] came down**" - [THEM] HAVING COME DOWN. The genitive participle and its genitive subject **αυτων** form a genitive absolute construction, temporal, as NIV. A similar construction is found in Mark. It is when Jesus comes down from the mountain that he is confronted by a questioning crowd which includes an embarrassed group of disciples.

απο + gen. "**from**" - FROM [THE MOUNTAIN]. Expressing separation; "away from."

αυτω dat. pro. "**[met] him**" - [A LARGE CROWD MET WITH] HIM. A dative of direct object after the **συν** prefix verb "to meet with."

v38

ii] A father asks Jesus to heal his son, v38-40: A crowd had just gathered around a desperate father who had looked to Jesus' disciples to drive an evil spirit out of his child, but who had failed. Jesus joins the crowd and the father again pleads for help. Luke makes no comment about the quality of the father's faith; he has asked for healing, both from the disciples and now Jesus, so he obviously believes that Jesus is able to help, at least at a practical level. Note that although the child's condition is described in terms of epilepsy, the gospel tradition views the problem as demonic.

και ιδου "-" - AND BEHOLD. Indicating a point of note; See **και ιδου**, 1:31.

απο + gen. "**[a man] from**" - [A MAN] FROM [THE CROWD]. The preposition here serves as a partitive genitive ie., it identifies a particular part of the "crowd", so "a man in the crowd", NEB.

εβοησεν [βοαω] aor. "**called out**" - CRIED OUT, SHOUTED OUT. This is a passionate appeal, made loudly to gain attention.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to cry out", redundant, introducing direct speech; Culy suggests adverbial, expressing manner; see **λεγων**, 4:35.

σου gen. pro. "[I beg] you" - [TEACHER, I ASK, BEG] YOU. Genitive of direct object after the verb "I beg."

επιβλεψαι [επιβλεπω] aor. inf. "to look [at]" - TO LOOK ON WITH CARE, ATTENTIVENESS [UPON THE SON OF ME]. The infinitive introduces an object clause / dependent statement of indirect speech, expressing the content of the request; "I ask that you take a look at my son." The sense is "take an interest in", "have regard for", possibly "look with compassion upon", Nolland, although we do still often say "take a look at." Note the idiomatic repetition of the επι prefix.

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why Jesus should take a look at his son.

μοι dat. pro. "my [only child]" - [HE IS ONLY, UNIQUE] TO ME. Dative of possession. A statement particular to Luke, serving to underline the father's distress.

v39

και ιδου "-" - AND LOOK, BEHOLD, PAY ATTENTION. Emphatic interjection, as v38.

πνευμα [α ατος] "a spirit" - A POWER, SPIRIT. Nominative subject of the verb "to take." An evil spirit, a demonic power, an unclean spirit, but of course, this may just be the way a first century person would describe a neurological condition, here epilepsy.

λαμβανει [λαμβανω] pres. "seizes" - TAKES HOLD OF [HIM]. The present tense is possibly used to underline the continuing nature of the condition.

εξαφνης adv. "suddenly" - [AND] IMMEDIATELY, SUDDENLY. Temporal adverb expressing momentary action in time.

κραζει [κραζω] pres. "screams" - HE CRIES OUT, SHOUTS OUT. Either the boy, or the spirit through the boy.

μετα + gen. "-" - [AND TEARS APART, PULLS TO AND FRO, CONVULSES HIM] WITH [FOAM from the mouth]. Expressing association. "Foam" is used in a negative sense with seizures. A hapax legomenon.

μογις adv. "it scarcely ever" - [AND] HARDLY, SCARCELY (with toil and pain). It hardly ever both leaves / withdraws from him or stops bruising / wearing out / destroying him. Underlining the continuing, possibly regular, nature of the condition. Rather than the NIV "destroying", a literal "bruising" may be intended.

απο + gen. "leaves him" - [DEPARTS] FROM [HIM]. Expressing separation; "away from."

συντριβον [συντριβω] pres. part. "destroying [him]" - MAULING, CRUSHING, BREAKING, BRUISING [HIM]. Attendant circumstance participle expressing action accompanying the verb "departs"; "it rarely departs from him

and mauls him". "It is only with a struggle that it leaves him, and it is wearing him out", TNT.

v40

εδεηθην [δεομαι] aor. "**I begged**" - I BESOUGHT, ASKED. Luke emphasises the urgency of the Father's request.

των μαθητων [ης ου] gen. "**[your] disciples**" - THE DISCIPLES [OF YOU]. A genitive of direct object after the verb "I begged."

ινα + subj. "**to [drive it out]**" - THAT [THEY MIGHT CAST OUT IT]. Introducing an object clause / dependent statement of indirect speech, expressing what they "asked / begged".

και "**but**" - AND. Here contrastive, as NIV.

ουκ ηδυνηθησαν [δυναμαι] aor. pas. "**they could not**" - THEY WERE NOT ABLE, THEY WERE UNABLE. The negated aorist implies a specific attempt to do something which failed; the disciples tried to help the boy, but failed. "They were not able to do what I asked." Mark's "they were not strong enough" is clarified by Matthew's "they could not heal him" and Luke's "they were not able." Note that both Matthew (little faith) and Mark (no effective prayer of faith) provide a reason for this failure, but Luke lets Jesus make the point, "You unbelieving and perverse generation", but who are the unbelieving ones? With respect to the disciples, they had both the authority and the power to perform the healing, cf., 9:1. Some commentators make the point that the disciples failure serves to highlight the greater power of the Master (eg., Fitzmyer), but it is more likely that their failure serves to highlight the importance of faith.

v41

iii] A rebuke from Jesus, v41: Jesus now rebukes their lack of faith, but who is he rebuking? In the end, the crowd's response is superficial, they are only "amazed", so they certainly fit the bill, but nothing is implied, with respect to their lack of faith, as far as this healing is concerned - the crowd is not a party to the healing. Nothing is stated about the father of the child, other than he asks for healing, which is not necessarily a request driven by faith (contra Green who suggests that "his faith apparently persists despite his son's condition"). Yet, what about the disciples? They obviously come short in the faith department because they have the power and authority to deal with such problems. Luke stays well clear of Mark's answer to the problem, Mk.9:20, and also Matthew answer, an answer which muddies the water somewhat (the problem is "little faith", but "faith as a grain of mustard seed" moves mountains). The problem is serious, because in the end, faith is the means of entering the kingdom.

αποκριθεις [αποκρινομαι] aor. pas. part. "**[Jesus] replied**" - [BUT/AND,] HAVING ANSWERED [JESUS SAID]. Attendant circumstance participle expressing

action accompanying the main verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

απιστος adj "unbelieving" - [O] DISBELIEVING, LACKING FAITH. Attributive adjective limiting "generation".

διεστραμμενη [**διαστρεφω**] perf. mid./pas. part. "**perverse**" - HAVING BEEN PERVERTED, DEPRAVED [GENERATION]. The participle serves as an adjective, attributive, limiting "generation". Mark has "O faithless generation", but both Luke and Matthew add "perverse", probably in alignment with Deuteronomy 32:5, 20. "Perverse / twisted" gives weight to "faithless". The TEV has "people", but this implies the allusion is to all those gathered on this occasion, so Bock, Marshall, (Plummer actually excludes the disciples), but it is more likely that the allusion applies to the disciples, the new Israel, so Nolland.

εως ποτε + fut. "**how long**" - UNTIL WHEN. Introducing a interrogative temporal clause, future time; "How much longer."

προς + acc. "**with**" - [WILL I BE] TOWARD. A positional sense (at / with, rather than movement toward) is surely intended, although the preposition would then be followed by a dative.

ανεξομαι [**ανεχομαι**] fut. "**put up with**" - [AND] WILL I ENDURE. "How long must I be patient with you?" Israel's failure to rely on God's promises, particularly during the wilderness journey, prompts a similar divine exasperation / weariness. Jesus may be speaking from the divine perspective, but also from the perspective of the one faithful Israelite, Christ, who must carry his brother's little faith.

υμων gen. pro. "**you**" - YOU. [BRING THE SON OF YOU HERE]. A genitive of direct object after the verb "put up with."

v42

iv] Jesus heals the boy, v42: Jesus "rebukes" the evil spirit, confronting it as a personal influence rather than an inanimate thing. In typical fashion, the dark powers don't give up without a fight.

προσερχομενου [**προσερχομαι**] gen. pres. part. "**while [the boy] was coming**" - [BUT/AND STILL HE] APPROACHING. The genitive participle and its genitive subject **αυτου**, "he", presumably the boy, forms a genitive absolute construction, temporal, as NIV; "while the son was still coming." The temporal adverb **ετι**, "still", expresses "while still in the act of approaching." It is possible that the attack is prompted by the boy's coming to Jesus, although this may just be another regular convulsion.

ερρηξεν [**ρησσω**] aor. "**threw [him] to the ground**" - [THE DEMON] BROKE, TORE, BURST OUT, THREW DOWN [HIM]. The meaning "throw down" is best. The boy falls to the ground and has a convulsion.

επιτιμησεν [επιτιμαω] aor. "[Jesus] rebuked" - [BUT/AND JESUS] REBUKED. Probably in the sense of "checked". Jesus' words are instantaneously effective.

τω πνευματι τω ακαθαρτω dat. "the impure spirit" - THE UNCLEAN SPIRIT. Dative of direct object after the επι prefix verb "to rebuke."

ιασατο [ιαομαι] aor. "healed [the boy]" - [AND] HEALED [THE CHILD]. Jesus "cured" the boy. Luke normally uses this word of a physical healing rather than an exorcism. This may well indicate that Luke understands the ailment more in terms of a physical complaint than demon possession.

τω πατρι [ηρ ρος] dat. "[gave him back] to [his] father" - [AND HE RETURNED HIM] TO THE FATHER [OF HIM]. Dative of indirect object.

v43

v] The response of the crowd, v43: Amazement is a pre-faith response and tends to be the typical reaction of a crowd to a miracle performed by Jesus. Ultimately, when confronted by Jesus' words and works, people move from amazement to either faith and following, or disbelieve and opposition. As illustrated in the parable of the Sower / Seeds, time will tell. Note how Luke's brevity, when compared with Mark, serves to place the disciples' failure alongside Jesus' "glorious" success. Their failure, as the "faithless and perverse generation", serves to remind all those who would follow Jesus that a believer's promised participation in the new age of the kingdom depends on their day-by-day (καθ ημεραν, 9.23) faith in the suffering Son of Man.

εξεπλησσοντο [εκπλησσω] imperf. "they were [all] amazed" - [BUT/AND, ALL] WERE AMAZED, ASTONISHED. Who? Probably not the disciples - they have seen it all before.

επι + dat. "at" - UPON. Here with a causal sense; "because of."

τη μαγαλειοτητι [ης] dat. "the greatness" - THE MAJESTY, MAGNIFICENCE, GREATNESS. Another word for "glory", hinting at divine glory.

του θεου [ος] gen. "of God" - OF GOD. The genitive is adjectival, possibly possessive, although Culy opts for verbal, subjective. "God's greatness and majesty in Jesus' activity", Stein.

θαυμαζοντων [θαυμαζω] gen. pres. part. "while [everyone] was marvelling" - [BUT/AND ALL = EVERYONE] WONDERING, MARVELLING. The genitive participle with its genitive subject "all / everyone", forms a genitive absolute construction, temporal, as NIV. The present tense is likely to express durative action here. The typical response of crowds ("everyone") is to marvel at, be amazed at, Jesus' mighty works ("everything he was doing"), although Luke does not feature this response as clearly as Mark does.

επι + dat. "at [all]" - AT [ALL = EVERYTHING]. Here probably taking a causal sense; "because of all that he was doing (imperf. = durative)."

οἷς dat. pro. "**that [Jesus did]**" - WHICH [HE WAS DOING. AND HE SAID TO THE DISCIPLES OF HIM]. Dative by attraction.

v44

vi] Jesus' 2nd. passion prediction, v44: While the crowd is buzzing with amazement, Jesus addresses the disciples, that "faithless and perverse generation", and reminds them to refocus their faith on the suffering Son of Man. This serves as Jesus' second passion prediction, the first followed Peter's confession, 9:18-22. This time Jesus uses the phrase "betrayed into the hands of men", whereas before he used the terms "suffer", "rejected", and "killed". "Betrayed", or probably better, "handed over", is the inevitable consequence of the divine plan of salvation. Also, this time Jesus does not mention being raised from the dead on the third day. He does again use the enigmatic title "Son of Man" for the glorious, but suffering messiah.

εις + acc. "[listen carefully to what I am about to tell you]" - [YOU PUT] INTO [THE EARS OF YOU THESE WORDS]. Spatial, expressing the direction of the action and arrival at. The expression is idiomatic; "I want what I am about to say to you really to sink into your minds", Barclay. Possibly, but unlikely, Jesus is asking his disciples to consider the statement of the crowd concerning the greatness of God evident in his ministry, ie., "take a moment to reflect on what they are saying about me." Bock suggests that the phrase parallels "he who has ears to hear, let him hear", and this surely refers to what follows, as NIV.

γαρ "-" - FOR. The intended sense is unclear. Nolland thinks the clause is "elliptical: the clause that follows both explains the solemnity of Jesus introduction and is what he has intended to introduce"; "for *I want you to know that the Son of Man*". Bock and Marshall think γαρ is epexegetic / appositional of τους λογους τουτους, "these words"; "namely that the Son of Man" Although, Culy argues that if this is what Luke intended, he would have used ινα + subj., or οτι, or an infinitive. Culy thinks that γαρ is causal, but that τους λογους τουτους refers to what the crowd is saying. We are probably best to follow Thompson who argues that Jesus is telling the disciples that rather than listening to the crowd, even though what they say is true, they should listen to what he has to say, the τους λογους τουτους, "these words", Jesus words concerning the suffering Son of Man, "because (causal) the Son of Man is about to be delivered"

παραδιδοσθαι [παραδιδωμι] pas. inf. "**to be betrayed**" - [THE SON OF MAN IS ABOUT] TO BE DELIVERED OVER, GIVEN OVER, HANDED OVER. The infinitive is complementary, completing the sense of the verb "is about." Possibly "betrayed", but if the "delivered over" is referring to the divine plan of salvation, then either

the passive sense "handed over", or the active sense of "taken into custody", along with "must be / it is necessary", may be a better rendering.

ανθρωπων [ος] gen. "**of men**" - [INTO HANDS] OF MEN. The genitive is adjectival, possessive. The phrase illustrates human power and is negative rather than positive, therefore, the sense may be "[hand over to] the authorities" or even "the mob."

v45

viii] The disciples are confused, v45: The disciples understandably cannot comprehend how the messiah could possibly be humiliated. For them, the messiah comes to reign; he is David's son. It's all a bit beyond them and they are just too embarrassed to ask Jesus to explain himself. Faith and knowledge go hand in hand, so, was the disciples' lack of knowledge the cause of their failure in faith to progress the healing of the boy?

δε "but" - BUT/AND [THEY WERE NOT UNDERSTANDING THIS WORD]. Transitional, here to a contrasting point.

και "-" - AND. Here probably expegetic, introducing an explanation of their lack of understanding.

ἦν παρακεκαλυμμενον [παρακαλυπτω] perf. pas. pat. "**it was hidden**" - IT HAD BEEN HIDDEN. The perfect participle with the imperfect verb to-be forms a periphrastic pluperfect construction, probably serving to emphasise the durative nature of their lack of understanding. Any understanding of Jesus' necessary humiliation is concealed from the disciples. Circumstances, rather than divine intervention, is the likely reason. A humiliated messiah is beyond their comprehension and so it is only after Jesus' death and resurrection that they understand why the Son of Man must suffer. Some commentators suggest a Satanic blinding is responsible.

απ [απο] + gen. "**from [them]**" - FROM [THEM]. Expressing separation; "away from."

ινα + subj. "**so that**" - THAT [THEY MIGHT NOT UNDERSTAND IT]. This construction usually forms a final clause expressing purpose, so Marshall, but sometimes consecutive, expressing result, so Bock, or at least a hypothetical result. An understanding of Jesus' humiliation is hidden from the disciples so, as a result, they are not able to understand the meaning of Jesus' prediction. Their lack of perception hindered them from understanding God's plan of salvation in the humiliation of the Son of Man.

εφοβουντο [φοβειω] imperf. pas. "**they were afraid**" - [AND] THEY WERE AFRAID. Matthew has the disciples filled with grief, hinting that the disciples do understand that Jesus is predicting his death, but unable to understand why God's

messiah should be overwhelmed by the forces of evil. Therefore, "ashamed to ask" may be a better rendering.

ερωτησαι [ερωτεω] aor. inf. "**to ask [him]**" - TO ASK [HIM]. The infinitive is complementary, completing the sense of the verb "to be afraid"; "They did not dare to ask"

περι + gen. "**about [it]**" - CONCERNING [THIS WORD]. Expressing reference; "concerning".

9:46-50

The mission of the Messiah, 1:5-9:50

6. The children of the Messiah, 9:1-50

vi] Meaning of greatness in the kingdom of God.

Synopsis

In the context of an argument among the disciples over who, among them, is the greatest, Luke records a set of two sayings on humility: first, on welcoming little children, and second, the least is the greatest. Luke follows up with the incident of the unofficial exorcist.

Teaching

The rejected stone came not to be served but to serve, thus discipleship entails humble service, not precedence.

Issues

i] Context: See 9:1-9. *The meaning of greatness in the kingdom of God* is the final episode of six dealing with *The dawning of the kingdom in the children of the Messiah*, 9:1-50, a section which reveals something of the disciple's part in the inauguration / realisation of Messiah's kingdom. The section closes with Jesus' teaching on the meaning of greatness, and the incident of *the unofficial exorcist*. This serves to conclude Jesus' Galilean mission. In these six episodes we have witnessed the glory of the suffering messiah and the consequences of a failure to identify with / express faith in his cross-bearing on our behalf.

ii] Structure: *The meaning of greatness in the kingdom of God*:

The issue of greatness, v46-48:

Setting, v46:

a dispute over who is the greatest.

A lesson, v47-48:

"whoever welcomes me welcomes the one who sent me."

"he who is least among you all is the one who is great."

The unofficial exorcist, v49-50:

"whoever is not against you is for you."

iii] Interpretation:

The disciples have been discussing the issue of precedence, and Jesus immediately confronts their flawed understanding. Mark has Jesus counter with "the man who would be first must be last" before getting into the example of a child and its linked narrative, the unofficial exorcist. Luke holds the saying back, and uses it to nail the point that the least is the

greatest, v48b, before developing this idea in the account of the unofficial exorcist.

The episode is fraught because it is unclear who the child represents (Jesus, or believers, or broken humanity) and who "the least" represents (Jesus, or believers, or broken humanity). With respect to the child, it is unclear if "in my name" modifies the verb "receive", so Bovon, or the child, but probably Mr./Ms. "whoever" receives the child "as my representative"? Just to add to the confusion, Nolland argues that "in my name" means "as though he (the child) were I."

If the child and "the least" represent Jesus, then a believer ("whoever") is "great" in their receiving / welcoming Jesus. If this is the case, then this episode, like the sayings on cross-bearing discipleship, 9:23-26, is about our identification with Christ, rather than our imitation of Christ; See Leaney p.57-59. "Humility is not served by rivalry. In fact, greatness for a disciple does not come through stature, but through knowing Jesus", Bock.

If, on the other hand, the child and "the least" represent believers / Christ's representatives, then a believer ("whoever") is "great" in their receiving / welcoming their fellow believer / representative of Christ. If this is the case, then this episode addresses the fruit of cross-bearing, the fruit of faith in the suffering Son of Man, namely, humility (acceptance, forgiveness,, love), and as such, it addresses our imitation of Christ rather than our identification with Christ, ie., it concerns the fruit of identification with Christ.

Of course, other permutations and combinations present themselves. None-the-less, it seems likely that true greatness is found, not in worldly precedence, but in the acceptance of a brother or sister in the Lord, apart from worldly criteria (an acceptance not evident in the disciples' reaction to the unofficial exorcist). Such lowliness, such servanthood, so evident in the *Man of Sorrows*, is "great" in the eyes of God.

Alternate views on welcoming a little child. The following are the three main approaches taken by commentators as to who the child represents and for what purpose. As is evident by the variety of approaches, the analogy is not overly clear. Bovon notes that the saying is in tension with the question of greatness. The saying "does not aim at the child's 'greatness', but at the child's 'receptivity' (acceptance). The debate no longer concerns *whom* the Lord considers to be the 'great one', but *who* accepts God and his ambassador." So, this episode is fraught!

- Humanity in general, and / or humanism: "Greatness lies not in receiving preferential treatment from others or in having more authority than others. On the contrary, it involves serving others,

especially the outcasts of society as represented by a little child", Stein, so Geldenhuys, Melinsky, Creed, Green, Marshall, Miller, Erdman, Thompson, Caird, Browning ("They must serve the lowly and the dependent, and in so doing they will be receiving Christ himself"), Black, Tinsley ("Where there is simplicity and humility there is Christ, and to act on this is an encounter with God"), Bock ("Jesus' illustration prohibits all comparison between disciples. The child does not have greatness, but receiving it in the name of Jesus is the same as receiving Jesus. A disciple's relationship with God enhances the value of other persons. Jesus is calling on the disciples to change the way they see people: be kind to the lowly. Beyond that, to receive such a one is to receive Jesus").

- Believers, or specifically new believers, flawed believers, cf., Evans, Johnson (specifically, the child is "any one, however insignificant, sent out on mission"), Gooding ("The importance did not reside in the child itself, or in the apostles themselves, but in the fact that they represented Christ and Christ represented God. In this sense there were no degrees of importance: even the least among them, if he represented Christ and the Father, was great, and could anyone ever attain to a more magnificent greatness than to represent, never mind in what lowly mission, the Majestic Glory").

- Jesus himself - welcoming Jesus as one would welcome a child, cf., Fitzmyer, Leaney, Danker, Nolland ("in my name" = "as though he were I").

iv] Synoptics:

See 3:1-20. This episode is paralleled in Matthew 18:1-5, although Matthew introduces it with the story of the half-shekel tax and doesn't follow up with the incident of the unofficial exorcist. Other than Luke's reversal of the two sayings, Mark's sequence of events aligns with Luke up to the unofficial exorcist, but then parts company, Mark 9:33-40.

Most commentators see Mark's account as closest to the oral tradition of the early church. It entails the linking of two pieces of tradition: first, the tradition concerning the disciples' discussion regarding precedence and its attached saying *the least is the greatest*; and second, the tradition concerning Jesus with a little child, the *receiving a child* saying, and the narrative which is linked to the saying by "in my name / in your name." It seems likely that humility is the theme of this pericope and this is brought out in Mark's version of *the least is the greatest*, "If any man would be first, he shall be last of all and the minister of all", Mk.9:35b (a doublet?? cf., 10:16, 22:26). Yet, the intent of the following incident of the child, the

receiving a child saying, and its attached narrative, is not overly clear. In fact, an original mission context is likely, and this does not easily address the theme of humility. Matthew's reworking of the tradition clearly emphasises humility, of becoming childlike, humbling oneself "as this little child", by "receiving one such little child", an action which marks greatness in the kingdom. Having made the case, Matthew chooses not to record the incident of the unofficial exorcist. It is likely that Luke also recognises the theme of humility and draws it out by placing the *least is the greatest* saying between the *receiving a child* saying and its attached narrative, the unofficial exorcist. This serves to specify the intended meaning of the *receiving a child* saying and the narrative of the unofficial exorcist.

Luke closely links this episode to Jesus' suffering-servant saying by not including any information on the setting, cf., Mk.9:33. Luke did the same thing when he closely linked the suffering-servant saying with the exorcism of the boy (Mk.9:30), and the exorcism to the transfiguration (Mk.9:10-13). This purposeful editing of the tradition by Luke closely links the themes "hear him", faith in Christ, and humility in Christ.

Fitzmyer argues that "Luke's version depends on Markan form", while more critical commentators see no evidence of a separate tradition influencing Luke at this point, although this is most unlikely.

v] Homiletics: *Welcoming a flawed brother*

The sexual revolution of the 1970's, for some reason, spawned a weird blossoming of paedophilia in the Christian church, particularly in the Roman church with its unmarried priests. At first, church authorities were in denial, unable to believe that fellow priests could act with such evil, often trying to address the problem with prayer and confession, but by the late 80's and into the 90's, the problem was exposed and paedophiles removed from their living, rather than moved on. Of course, then followed the recriminations, and these have continued into the present.

In Australia, the most famous trial of an accused pedophile was that of Cardinal George Pell. The investigation against Pell by the Victorian police, resulted in his being charged and then found guilty at trial. The verdict was later quashed by the high court in 2020, given that under law, the evidence did not show that Pell was guilty beyond reasonable doubt. The Victorian police had sought complainants against Pell, most were frivolous at best,



and the story of the one person claiming he was bugged by George Pell was found to be highly implausible, if not impossible.

The investigation against George Pell was driven forward by an act which, to this day, prompts endless debate.

Cardinal Pell, while an assistant Bishop in 1993, chose to support a long-time friend and confessed pedophile on his first day at court. Father Gerald Ridsdale and George Pell had ministered together in the 1970's. The photo of Cardinal Pell walking to court with Gerald Ridsdale proclaimed many things to many people.

Only God knows the truth in all this, innocence or guilt, but George Pell at least recognises how insensitive it was for a person of his position in the church to support a confessed pedophile. Yet the question is not what Church authorities, or the general public, or even the police may think, but what does Jesus think about Pell's actions? Gerald Ridsdale, an incurable sexual deviant, having molested some 70 children, confessed his crimes, and claims to have repented of his sin. so was Pell's walk that day actually "welcoming a little child in my name"? His walk to court that day may be the most stupid act ever by a man in his position, but then maybe it's what Jesus would do. He certainly got down into the dirt, and the dirt stuck.

Text - 9:46

The meaning of greatness, v46-50: i] The question concerning greatness, v46-48. a) Setting, v46: Teaching on discipleship always follows each passion prediction, so Luke here records the disciples' discussion about "greatness" and Jesus' response.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative. Luke, more so than Mark, ties the disciples' question on greatness to Jesus' prediction of his humiliation.

διαλογισμος [ος] "**an argument [started]**" - AN OPINION / A DISCUSSION, DEBATE [ENTERED = AROSE]. Nominative subject of the verb "to discuss." "A dispute developed between the disciples."

εν αυτοις pl. dat. "**among the disciples**" - IN, WITH, AMONG THEM. Expressing space / place. The plural points to "among" rather than an inward reasoning of an issue.

το "-" - THE. Technically the article functions as a nominalizer serving to introduce a noun clause standing in apposition to **διαλογισμος**, "an argument"; "a dispute arose among them, namely, who might be the greatest of them", Culy. Note though, Luke often uses a neuter article to introduce an indirect question.

αυτων gen. pro. "**of them**" - [WHO] OF THEM. Partitive genitive, ie., the part (member) which "of them" is the greatest, or the part (member) greater "of them", depending whether the genitive is related to **τις**, "which" or **μειζων**, "greatest".

τις αν ειη "**would be**" - MIGHT BE. This construction, with a potential optative, introduces an indirect question expressing a modest assertion. Only Luke uses this construction in the NT. The more common construction takes the future tense, cf., Zerwick #356.

μειζων [μεγας] comp. adj. "**greatest**" - GREATER. Although a comparative, "greater", it is best rendered as a superlative, "greatest". Possibly, but unlikely, "who is greater than they." Either way, the disciples are concerned with their own importance, even ranking of importance, and this in contrast to Christ's role as servant.

v47

b) A lesson, v47-48: Given the disciples' discussion on greatness, Jesus illustrates something of greatness by taking a little child and standing it beside him. Receiving such a one illustrates something of greatness. Two sayings explain the point of the illustration.

ειδως [οιδα] perf. part. "**knowing**" - [BUT/AND JESUS] HAVING PERCEIVED, UNDERSTOOD. The participle may be adjectival, attributive, limiting by describing "Jesus", "who knew what was going on in their minds", REB, but adverbial, causal, is also possible, "because he knew what was in their minds."

της καρδιας [α] gen. "**[their] thoughts**" - [THE THOUGHT] OF THE HEART [OF THEM]. The genitive is adjectival, idiomatic, expressing source, "the thoughts *that stem from* the heart (mind)." Possibly indicating that the disciples were not verbalising their thoughts, but it is more likely that they were discussing the issue of greatness, but doing so in a *loving way*, while at the same time, hiding their selfish ambitions.

επιλαβομενος [επιλαμβανομαι] aor. part. "**took [a little child]**" - HAVING TAKEN HOLD OF [A CHILD]. The participle is possibly adverbial, temporal, "then, Jesus took a little child ...", or simply attendant circumstance, "he took a child and put it by his side." As the people of Israel were often described as God's children, so disciples can similarly be described as Jesus' children; "Truly I say to

you, whoever does not accept the kingdom of God as a child shall not enter into it", Mk.10:15, cf., Luke 3:8, 6:35, 10:21, 13:34, 18:16, 20:36. John's "born again" draws on a similar image, cf., Jn.3:3, 5. The Christian sect, known as The Children of God, had little going for them, but they were right when they said "You Gotta be a baby!"

παρ + dat. "**beside [him]**" - [STOOD IT] BESIDE [HIMSELF]. Spatial, expressing nearness, "beside". Unlike Mark, where the child is placed in the midst of the disciples, Luke has the child standing prominently beside Jesus. It is likely the child is used to illustrate the act of receiving / welcoming a fellow believer, apart from self-interest.

v48a

Saying #1. To counter the disciple's assumption that greatness is achieved through precedence (a worldly assumption), this saying is used to progress the view that acceptance of Jesus' representative, no matter how weak, ineffectual, or flawed, is the true mark of greatness, for such behaviour aligns a person with God and the way he deals with humanity; See "*Alternate views on welcoming a little child*" above.

αυτοις dat. pro. "**[then he said] to them**" - [AND HE SAID] TO THEM. Dative of indirect object.

ὅς εαν + subj. "**whoever**" - WHOEVER. As with **ὅς αν**, this construction introduces an indefinite relative clause which, in the present context, is conditional, 3rd. class; "whosoever, *as the case may be*, *then* me he welcomes." To receive / welcome a child - a person who is a representative of Jesus - is to receive / welcome Jesus, and to receive / welcome Jesus is to receive / welcome the Father.

δεξεται [δεχομαι] aor. subj. "**welcomes**" - RECEIVES [THIS CHILD]. To "honour and respect / recognise their value."

επι + dat. "**in [my name]**" - IN, ON, UPON [THE NAME OF ME, ME RECEIVES]. Probably causal, basis, ground, with "name" taking the sense of "person / authority", so "under my authority / as my representative." Nolland suggests "as though he were I."

τον αποστειλαντα [αποστελλω] aor. part. "**the one who sent [me]**" - [AND WHOEVER RECEIVES ME, RECEIVES] THE ONE HAVING SENT [ME]. The participle serves as a substantive, accusative direct object of the verb "to receive."

v48b

Saying #2. Unlike Mark, Luke inserts this saying between *the little child* saying and the story of the unofficial exorcist, both of which are linked by "in my name / in your name." This is a particularly audacious move and probably indicates that in Luke's mind, *the last is the greatest* saying explains *the little child*

saying. This may help us understand who the "least among you" is.. The child is usually identified as "the least", either in the terms "he who is lowliest is greatest", Creed, so Plummer etc., or for the more modern commentators (influenced by Marx???), all believers are the lowliest and therefore are all the greatest. Yet, given Luke's placement of *the least is the greatest* saying, "the least" is likely to be "whoever", the one doing the receiving. The unofficial exorcist was serving as Christ's representative, in Christ's name, but was not received, welcomed, accepted, by the disciples. For a believer, the mark of greatness is not found in worldly precedence, but in Christ-like humility - the lesser status of a servant who accepts a brother or sister for who they are in Christ, not where they stand in the social pecking order. Receiving, accepting, forgiving, loving a brother or sister, despite their tribal affiliations, or flaws and failures, is the true mark of greatness.

γαρ "for" - FOR. Probably causal, explaining something about the saying v48a, although, as already noted, the connection between the two sayings and the original question about greatness, is fraught. It well may be that Luke intends **γαρ** here as a stitching device between two sayings on a related theme, rather than introducing an explanation.

ὁ ὑπαρχων [ὑαρχω] pres. part. "**it is the one who is**" - THE ONE BEING. The participle serves as a substantive, introducing a nominal construction linked to the resumptive substantive pronoun **οὗτος**, "this one", which serves as the subject of the verb to-be; "he who is least among you all, this one is the greatest."

μικροτερος [μικρος] adj. comp. "**least**" - LESSER. Predicate adjective. Best rendered with the superlative "least". In koine Greek, the comparative does at times wonder into the superlative. In eternal terms, true greatness is found in a personal relationship with Jesus, but the matter at hand is not our relationship with Jesus, but rather, our relationship with one another. In the Christian fellowship, greatness is not evident in precedence, but in humble service. We can, of course, get ourselves into knots applying such a proposition. For Anglicans, determining the order of a processional can be very complex, because the last cannot be first!!! It is worth noting that some commentators argue that spiritual enlightenment / blessing is found in human degradation, as though by honouring the poor, destitute, etc. we somehow honour, even find God - this view is strongly contested.

εν "among" - IN [YOU ALL]. Here expressing association, as NIV.

μεγας [μεγα] adj. "**is the greatest**" - [THIS ONE IS] GREAT. Here a positive predicate adjective is rendered as a superlative. Again, unusual, particularly without its own article.

v49

ii] The unofficial exorcist, v49-50. For the disciples, discipleship is marked by official status, precedence. How dare someone, other than the officially appointed followers of Jesus, act for Jesus. They have yet to learn that the mark of discipleship is humility in service, of receiving Jesus' children, irrespective of their social status, failures and flaws.

δε "-" - BUT/AND. Transitional, but given the presence of "having answered", it is clear that Luke ties this short episode to the episode on greatness. This incident serves as an example of the disciples' understanding of greatness, in the terms of status, position.

αποκριθεις [αποκρινομαι] aor. pas. part. "[Master] said [John]" - [JOHN] HAVING ANSWERING [SAID]. Attendant circumstance participle, redundant, Semitic idiom; See **αποκριθεις**, 1:19.

εκβαλλοντα [εκβαλλω] pres. part. "**driving out [demons]**" - [WE SAW SOMEONE] CASTING OUT, DRIVING AWAY [DEMONS]. The participle serves as the accusative complement of the direct object **τινα**, "someone", standing in a double accusative construction. For historic Israel, the dawning of the messianic age was evident both in word (the gospel) and sign, and the sign *par excellence* was the casting out of demons.

εν + dat. "**in [your name]**" - IN, BY, WITH [THE NAME OF YOU]. Instrumental, "by"; local, space, "under"; accompaniment / association, "with." As above, "by / under / with your authority", probably with the sense "in your place" = something like "as if he had your authority to do this", "as if he were your representative" = "as your representative" He is obviously Jesus' representative, since he is casting out demons, unlike some of the apostles who have just made a hash of it.

εκωλυομεν [κωλυω] imperf. "**we tried to stop [him]**" - [AND] WE WERE HINDERING HIM. This imperfect verb is often translated as if conative, expressing attempted, uncompleted action, as NIV; "we attempted to prevent him", so Fitzmyer. Of course, it may just be durative expressing a process over time; "we had to put some pressure on him to get him to stop." A variant aorist exists; "we got him to stop."

οτι "**because**" - BECAUSE. Introducing a causal clause explaining why the disciples sought to obstruct the unofficial exorcist.

ουκ ακολουθει [ακολουθεω] "**he is not**" - HE DOES NOT FOLLOW. John is saying that this disciple is not a member of the permanent apostolic band who travel with Jesus.

μεθ + gen. "**one of [us]**" - WITH [US]. Expressing association.

v50

μη κωλυετε [κωλυω] pres. imp. "**do not stop him**" - [BUT/AND JESUS SAID TOWARD HIM] DO NOT STOP. The present tense, being durative, even iterative, may give the sense "do not try again to prevent him", Zerwick.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the disciples should not hinder the unofficial exorcist.

ὅς rel. pro. "**whoever**" - WHO. "He", the subject of the verb to-be, **εστιν**, "he is", = "*whoever* is not against you."

καθ [κατα] + gen. "**against**" - [IS NOT] AGAINST. Here expressing opposition, as NIV.

ὑμων pro. "**you**" - YOU. Unlike Mark, who uses "us" in the proverb, Luke has "you", and so underlines the lesson for the disciples who are struggling with the issue of status. If they weren't so bound up by their own self-importance they would include the other brother, rather than exclude him.

ὑπερ + gen. "**[is] for [you]**" - [IS] FOR [YOU]. Here expressing representation / advantage, benefit; "the man who is not your opponent is your supporter", Barclay.

9:51-56

The teachings of Messiah, 9:51-19:44

1. The kingdom and its message, 9:51-10:42

i] Rejection in Samaria

Synopsis

Jesus now determines to head toward Jerusalem. He sends some disciples on ahead to prepare for his entry into a nearby Samaritan village. The villagers send Jesus' disciples packing and when James and John hear of it they look for an Elijah type of response. Jesus' response is to go to another village.

Teaching

The message of the kingdom concerns deliverance, not judgement.

Issues

i] Context: See 1:1-4. With Jesus' Galilean ministry now concluded, we move to the second major section of Luke's gospel, *The Teachings of Messiah*, 9:51-19:44. The setting for this section entails Jesus' journey from Galilee to Jerusalem (Samaria to Bethany) - "Jesus resolutely set out for Jerusalem", 9:51. A large part of the gospel tradition that Luke draws upon for this section of his gospel is unique to Luke. Whereas the first section of the gospel concerned the acts of the messiah, now the focus is on the teachings of messiah, revealed both through instruction and debate. Luke takes little interest in the sequence of events, or in geography, because this section is all about the teachings of Jesus, not his travel itinerary. This major section ends, as it begins, with rejection, with Jesus tearfully entering Jerusalem as the rejected messiah, 19:28-44.

Again, these notes follow the overall structure suggested by Ellis, given that his approach encourages the consideration of individual episodes within their wider context. Ellis again proposes that this second major section is made up of six individual sections each consisting of a six-layered Lukan sandwich. In the first section, *The kingdom and its message*, 9:51-10:42, Luke tells us that the message of the kingdom concerns deliverance, not judgement, and that gaining this deliverance must take priority in our life. These episodes concentrate on the disciples, "first their failures and then their success.... Thus, the journey begins with instruction: knowing God is both a blessing and life's highest priority", Bock. None-the-less, even though Satan is brought low, 10:17-20, many will still reject the message, v1-16, resting in their own righteousness, v25-37. Inevitably, the capacity of the message to engage and renew derives from the gracious nature of our God and Father exercised through his Son, v21-24. So yes, there will always be those who think they can claim "eternal life" on the basis of their own self-

righteousness, v25-37, but in the end, "eternal life" is possessed by listening and responding to the gospel, v38-42.

ii] Structure: *Rejection in Samaria*:

- The journey begins, v51;
- Samaritan opposition, v52-53;
- Response of the disciples, v54;
- Jesus' rebuke, v55;
- On the move again, v56.

iii] Interpretation:

The point of this story is not overly clear. It maybe that Luke wants us to focus on Jesus' rejection by the Samaritans; they join with the Jewish officials, etc., in not welcoming Jesus. "As the ministry in Galilee is made to begin with a typical rejection of Christ at Nazareth, so this ministry outside Galilee (with Jesus setting out on his journey to Jerusalem and the cross) begins with a rejection of Him by Samaritans", Plummer. "The disciples recognise Jesus has authority as Lord to bring divine judgment, but they misunderstand that this Lord has come to face rejection and go to the cross", Thompson. Jesus is indeed a rejected messiah, but the rejection of the Samaritans is not of the order of the rejection of Israel. Luke gives us the reason for the Samaritans' reaction, namely ὅτι, "because", Jesus has set his face toward Jerusalem. It appears to the Samaritans that Jesus is in a hurry to get away from Samaria - a typical Jewish response to an unholy environment. Of course, Jesus has no such thoughts, but the Samaritans react accordingly.

If anything stands out, it is the response of James and John. They want divine judgment to fall on the Samaritans, but Jesus rebukes them. His mission is all about saving the lost through the preaching of the gospel, not judging them. Jesus' answer to the situation is to move to another village.

iv] Synoptics:

See 3:1-20.. In the first major section of Luke's gospel, there is substantial alignment between Luke and Mark such that most scholars argue that Luke has used Mark as his prime source. Of course, there is a good chance that an oral and/or written tradition of Jesus' Galilean ministry existed before Mark composed his gospel (proto-Mark). In the second major section of Luke's gospel, 9:51-19:44, much of the material used is peculiar to Luke. Most commentators argue that, like Matthew, Luke is drawing on a source known as Q, but the differences between the so called Q pericopes in Luke and Matthew indicate it is more likely that they are separately

drawing on their own local version of the oral tradition of the early Christian church (usually identified as L and M). The episode / pericope before us is unique to Luke.

Text - 9:51

Jesus' rejection by the Samaritans, v51-56. i] The journey to Jerusalem and the cross begins, v51.

εγενετο δε [γινομαι] "-" - BUT/AND IT CAME ABOUT. Transitional, "And it came to pass", AV; See εγενετο, 1:8.

εν τω + inf. "**as the time [approached]**" - IN THE = WHILE [TO APPROACH, COMPLETE THE DAYS]. The articular infinitive with the preposition εν introduces a temporal clause, contemporaneous time. Given that τας ημερας, "the days", are most likely the days leading up to Jesus' death and resurrection, the phrase would be better rendered "when the days were fulfilled / when the time was fulfilled." The timing difficulty in the phrase is probably explained by the presence of an ellipsis (missing words), so "when the time was about to be fulfilled", or "as the days of Jesus life on earth were coming to an end."

της αναληψεως [ις εως] gen. "**to be taken up to heaven**" - OF THE TAKING UP, RECEIVING UP [OF HIM]. The genitive is adjectival, expegetic, limiting ημερας, "days", by explanation; "The days when he would be taken up", Culy. The word is a difficult one. It probably refers to the whole work of Christ in his death, resurrection and ascension, in much the same way as John's "lifting up" is wider than just the crucifixion. The idea of Christ's translation to heaven is certainly a possibility, "the time of his ascension", Berkeley, but the general idea of "taken away from this world", JB, is better.

εστηρισεν [στηριζω] aor. "**[Jesus] resolutely**" - [AND THE = HIS FACE] HE FIRMLY FIXED. Hebraic phrase "to set one's face in a certain direction" means "resolved firmly / resolutely set / decided definitely" = "to plan", Harder. It was time for Jesus to meet his destiny and so he set his "face" to it.

του πορευεσθαι [πορευομαι] pres. inf. "**set out [for Jerusalem]**" - TO GO [TO / INTO JERUSALEM]. This construction, a genitive articular infinitive, is often used to express purpose in Matt., and Luke/Acts, or more generally, as here, end-view, goal. So, to set one's face in a certain direction in order to achieve a certain goal, here Jerusalem. "Jesus planned to make his final trip to Jerusalem."

v52

ii] Samaritan opposition, v52-53: The Samaritans were half-breed Jews, having intermarried with Assyrian veterans who settled in the region in the eighth century B.C. Religious Jews regarded the Samaritans as unholy, worse than a Gentile. The Samaritans didn't much like the Jews either, and so when Jewish

pilgrims had to pass through Samaria, journeying to Jerusalem, abuse, and sometimes violence, resulted. For this reason, a Jew would normally try to skirt around Samaria when heading for Jerusalem, but the picture we get here is of Jesus' pressing on toward his destiny - he is in a hurry to face the cross. The disciples set out to organise lodgings in a nearby village, but the locals sense Jesus' agitation to be on his way to Jerusalem and this only provokes racial hostility.

ἀπεστειλεν [ἀποστελλω] aor. "**he sent**" - [AND] HE SENT [MESSENGERS].

This is not actually a mission to the Samaritans, but certainly alludes to the role of the disciples as sent-ones, going before the coming king, preparing his way. This is of course, the role of all disciples in all ages.

προ + gen. "**on ahead**" - BEFORE [FACE OF HIM]. Spatial; "before, in front of." "Before the face of him" is idiomatic for "ahead of him", ESV. An allusion to Mal.3:1.

πορευθεντες [πορευομαι] aor. pas. part. "**who went**" - [AND] HAVING GONE.

The participle is possibly adjectival as NIV, although attendant circumstance is more likely, expressing action accompanying the verb "they entered"; "they went and entered a Samaritan village", Moffatt. Possibly adverbial, temporal; "When they reached a certain Samaritan village", Cassirer.

Σαμαριτων [ης ου] "**Samaritan [village]**" - [THEY ENTERED INTO A VILLAGE] OF SAMARITANS. The genitive is adjectival, attributive, limiting "village", as NIV, or idiomatic, "a village *where Samaritans lived*", Culy. The incident may image the coming worldwide mission, but more likely illustrates Jesus' urgent resolve to fulfil his destiny in Jerusalem.

ὡς + inf. "**to [get things ready]**" - TO [PREPARE, MAKE ARRANGEMENTS].

This uncommon construction, ὡς with an infinitive, expresses purpose or result. Jesus sent the messengers on ahead for the purpose of getting things ready for him, or, as a result of sending them, they got things ready for him. Purpose and result, particularly hypothetical result, "so that", are close in meaning.

αυτω dat. pro. "**for him**" - TO = FOR HIM. Dative of interest, advantage.

v53

ουκ εδεξαντο [δεχομαι] aor. mid. "**the people did not welcome [him]**" - [AND] THEY DID NOT RECEIVE [HIM]. This negative reaction may be toward the disciples as they made plans for Jesus' arrival in the village, therefore, "they would not receive him.

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why the Samaritans did not welcome Jesus.

ην πορευομενον [πορευομαι] pres. part. "**he was heading**" - [THE FACE OF HIM] WAS GOING, JOURNEYING. A periphrastic imperfect construction probably emphasising aspect; "because he was making for Jerusalem", NEB. The

implication is that the villagers are not so much reacting to Jesus' messianic credentials, but rather are reacting to another wondering holier-than-thou Jewish rabbi who wants to get out of Samaria as quickly as possible ("his face was set") so he isn't overly polluted by the experience.

εις + acc. "**for**" - TO, INTO. Spatial, expressing the direction of the action; "his face was set toward Jerusalem", ESV.

v54

iii] The response of the disciples, v54: As usual, the disciples have missed the point, and so they ask Jesus whether they can call for an Elijah type judgement upon the village.

ιδοντες [**οραω**] aor. part. "**when [the disciples James and John] saw this**" - [AND THE DISCIPLES JAMES AND JOHN] HAVING SEEN [*the response of the Samaritans*]. The participle is adverbial, best treated as temporal, so serving to introduce a temporal clause, as NIV.

ειπωμεν [**ειπον**] aor. subj. "**[do you want] us to call**" - [SAID, LORD, DO YOU WISH *that*] WE SHOULD CALL / WE SHOULD ORDER. Plummer notes that the usual **ινα** + subj. which would serve to introduce an object clause / dependent statement, is often missing when **θελω** is second person and the subjunctive first person, as here, so "do you will / wish that we call / tell fire to come down." An allusion to 2 Kings 1:10, 12. The disciples have asked for an Elijah type judgement upon the villagers.

καταβηναι [**καταβαινω**] aor. inf. "**down**" - [FIRE] TO COME DOWN. This infinitive, as with **αναλωσαι**, "to destroy", introduces an object clause / dependent statement of indirect speech expressing what the disciples should call on fire to do, namely, "come down from heaven and destroy them."

απο + gen. "**from [heaven]**" - FROM [HEAVEN TO CONSUME, DESTROY THEM]. Expressing separation; "away from."

v55

iv] Jesus' rebuke, v55: Jesus' rebuke exposes the disciples' failure to understand the nature of his journey, which, despite their lack of perception, continues. Jesus is heading for the cross and thus, the deliverance of those enslaved by sin. Even the Samaritans are to share in this salvation - this is good news, not bad news.

στραθεις [**στρεφω**] aor. pas. part. "**[but Jesus] turned**" - [AND] HAVING TURNED. Emphatic attendant circumstance participle expressing action accompanying the verb "rebuked"; "he turned and rebuked". Note again Luke's use of the phrase "Jesus turned" to emphasise Jesus' engagement with someone.

επειμῆσεν [**επιτιμῶ**] aor. "**rebuked**" - HE REBUKED, REPROVED, DENOUNCED. The point is that judgement will come to those who deserve it, yet this is not the time for judgement, but the time for journey, journey to the cross and the realisation of the covenant promises. So, Jesus rebukes the disciples for their lack of perception.

αυτοις dat. pro. "**them**" - THEM. Dative of direct object after the **επι** prefix verb "to rebuke."

v56

v] Refusing to retaliate, the mission team moves on to another village.

επορευθησαν [**πορευομαι**] aor. pas. "**they went**" - [AND] THEY JOURNEYED [TO ANOTHER VILLAGE]. Luke makes the point that the journey continues.

9:57-62

The teachings of Messiah, 9:51-19:44

1. The kingdom and its message, 9:51-10:42

ii] Demands of discipleship

Synopsis

The passage before us consists of three linked sayings. Three would-be disciples express a commitment to follow Jesus. Jesus responds to their requests by making pointed comments regarding the nature of discipleship.

Teaching

Communicating the message of the kingdom must take priority in our life.

Issues

i] Context: See 9:51-56. *The demands of discipleship* serves as the second episode of six dealing with *The meaning and acceptance of the kingdom message*, 9:51-10:42, a section which proclaims that the message of the kingdom concerns deliverance, not judgement, and that gaining this deliverance must take priority in our life.

ii] Structure: *The demands of discipleship*:

The 1st. candidate for the kingdom, v57-58:

"foxes have dens and birds have their nests, but"

The 2nd. candidate for the kingdom, v59-60:

"let the dead bury their own dead, but you"

The 3rd. candidate for the kingdom, v61-62:

"no one who puts a hand to the plough and looks back is fit"

iii] Interpretation:

The story of the three candidates for discipleship draws out the nature of a proper response to the kingdom message. The first candidate is driven by his feelings, but the kingdom is not entered by feelings. The second candidate is invited, but is confronted by a conflict of loyalties. Divided loyalties preclude kingdom membership. The third candidate reveals a weak resolve, but entrance to the kingdom necessitates a determined resolve.

In the opening episode of this section, 9:51-57, we learn that the message of the kingdom concerns deliverance, not judgment, now we are reminded that the gaining of this deliverance requires commitment to the message of the kingdom. "The claims of the Messiah must have priority in the life of a Christian", Ellis. This may well be the whole point of the

sayings, such that nothing more need be said. Yet, we tend to feel that more needs to be said.

Commentators always range in their application of Jesus' discipleship demands, and this passage is no exception. Bock argues that "since disciples will suffer rejection from the world, just as Jesus did, they need to place top priority on following Jesus. They cannot look back once they ally themselves to him, for the opportunity to look back will be frequent and the dangers of doing so are great." Stein puts it starkly, "following Jesus means becoming a stranger and exile on earth, cf., Heb.11:13." Ellis is even more *demanding*: "The whole point of discipleship is that one should become like one's master, and Jesus requires no more than he himself has given. He is the penniless and ever-working one who has sacrificed family and home for the sake of the kingdom." The practical application of such interpretations is problematic, to say the least.

As already identified in Jesus' teachings on cross-bearing discipleship, 9:23-26 (See "Introduction", *Cross-bearing discipleship*), Jesus calls for **identification** and **imitation**. Identification is primary, establishing the IS, and imitation is responsive, directing the AUGHT. The figurative sayings in 9:57-62, remind us of the necessity to identify with the suffering Son of Man, to bear his humiliation, his cross, and so find in him life eternal. Nothing must intrude on the necessity to commit, and remain committed, to the King and his kingdom message. When it comes to being "fit for the kingdom of God", Only Jesus is "fit", and we are fit when we are "in" him. The fruit of that commitment, in our day-to-day life, will exhibit all the marks of life lived with one foot in heaven and one foot on earth - compromised, confused, concussed, Yet, although our application may be flawed, the ideal toward which we fumble is blindingly bright.

iv] Synoptics:

See 3:1-20. These sayings are usually identified as Q source material. The first two are paralleled in Matthew 8:18-22, while the third is unique to Luke. Unlike Matthew, the sayings are not specific to anyone, so by generalising, "they were walking along the road", "a man", "another man",, Luke applies the words to anyone who intends to follow, or who is following, Jesus.

v] Homiletics: *Following Jesus*

Our reading today presents us with three hard-words from Jesus - hard, because they're hard to do. I'm really interested in the way people deal with these instructions. Geldenhuys in his commentary says that "The privilege and the seriousness of following Christ are of such tremendous magnitude

that there is no room for excuse, for compromise with the world, or for half-heartedness. What a challenge and inspiration to know that He who calls us to complete devotion and loyalty, Himself followed wholeheartedly the road of self-denial - yea, even to the death of the cross!"

Oh dear! such devotion and loyalty I do not possess, and I fear, I will never possess. Am I then lost before the throne of my God? Am I then unfit for the kingdom?

Here's the point; Jesus went to the cross on my behalf, he became a homeless stranger to the world for me, and for you. So, the only person "fit for service" is Jesus, and we are "fit" in him.

OK, but what about Jesus' impossible demands? Well, let me tell you, if you treat them literally, rather than ideals to aim at, you are going to end up doing the very opposite of what Jesus asks you to do.

I'm sorry to have to admit this, but I didn't attend the funerals of my grandparents because of some pressing ministry issue or other. In a sense, I was literally applying Jesus' instruction, but in another sense, I was ignoring it. I look back with shame on my behaviour. If communicating the news of the kingdom of God is the preeminent task of my life, dishonouring my family by such neglect, insult even, in no way proclaims God's loving grace to a broken and lost humanity. As the Lord's representative, I should have stood beside my parents in their moment of greatest need, but instead, I "let the dead bury the dead" all by themselves. Shame!

Text - 9:57

Three would-be disciples face the stringent demands of discipleship, demands that require unqualified commitment, v57-62: Again, in travel mode, Jesus presses on toward Jerusalem. Luke wants us to see the journey within the context of Jesus moving toward the cross. So, on the way Jesus meets three candidates for discipleship, three people who want to join with Jesus on the journey. The first and third candidates volunteer, the second is invited.

i] Candidate #1. v57-58. Jesus tests the commitment of the first candidate, as he does the others, telling him that discipleship is not for *fair-weather friends*. With the first candidate, in the terms of identification, rather than imitation, Jesus calls for a commitment to the deliverance gained by the lowly suffering servant. Those wanting to follow the Son of Man must accept a humiliated, not a glorious messiah.

πορευομενων [πορευομαι] pres. part. "**as [they] were walking**" - [AND THEY] WERE GOING. Genitive participle and its genitive subject **αυτων**, "they", forms a genitive absolute construction, temporal, as NIV. Luke is underlining the travel motif; Jesus is on the way to the cross.

εν + dat. "**along [the road]**" - IN [THE WAY]. Locative, expressing space / place.

ακολουθησω [ακολουθεω] fut. "**I will follow**" - [A CERTAIN *one* SAID TOWARD HIM] I WILL FOLLOW. "I will follow you *as your disciple*." Matthew has "And there came a scribe", RV.

σοι dat. pro. "**you**" - YOU. Dative of direct object after the verb "to follow".

όπου εν + subj. "**wherever**" - WHEREVER [YOU GO]. This conjunction forms an indefinite locative clause which explains where the action of "I will be your disciple" is located, namely, "wherever you go (wherever you take me)." Are we to understand he is saying, "I will be your disciple and follow you to Jerusalem and to the cross"?

v58

αυτω dat. pro. "**[Jesus replied]**" - [AND JESUS SAID] TO HIM. Dative of indirect object.

του ουρανου [ος] gen. "**[birds have nests]**" - [THE FOXES HAVE DENS AND THE BIRDS] OF HEAVEN *have* [NESTS]. The genitive is adjectival, attributive, limiting by describing "birds"; "birds which fly have their nests."

του ανθρωπου [ος] gen. "**[the Son] of man**" - [BUT THE SON] OF MAN. The genitive is adjectival, relational. Presumably Jesus' messianic sense is intended here, although Fitzmyer argues that here nothing more than "I" is intended; See **ο υιος του ανθρωπου**, 5:24

που + subj. "**[has no place to lay his head]**" - [DOES NOT HAVE] WHERE [HE MAY LAY DOWN THE = HIS HEAD]. Here the interrogative particle **που**, "where?", with the deliberative subjunctive **κλινη**, "may lay", introduces a dependent statement of indirect question expressing what Jesus does not "have", namely, "where he may lay his head". Given the preceding incident, rejection may be the point of the image, so Stein, although it is more likely that Jesus is describing himself as a homeless stranger in the world, so Bock. No response by the "certain man" is recorded. Yet, what response is Jesus looking for? It is usually understood that Jesus is teaching would-be-disciples of the cost of discipleship before committing themselves to the Christian way. So, Jesus is confronting this potential disciple with the necessity of imitating Jesus' own other-worldliness; "Discipleship involves the sacrifice of comfort and security, family ties, and family affection", Stein. Yet, it seems more likely that Jesus is describing his own status in the world, not the necessary status of those who would follow him. Jesus, the messianic Son of Man, is the suffering-servant, the lowly one, and so the question is, "Are you willing to become a disciple of an entirely *unsuccessful* man?"

v59

ii] Candidate #2, v59-60. With the second candidate ("another of the disciples", Matthew), Jesus exposes the man's natural reluctance to commit. Religious duty demands that a dead relative be buried. Left unburied, all the relatives would be ceremonially unclean. Yet, Jesus' retort is that the "dead" (presumably used of those who will not share in the resurrection life of Christ, i.e., the spiritually dead - contra Nolland) can be left to bury the physically dead. Jesus' point is that those who would follow him must imitate him - be gospel focused as the Master is gospel focused. A disciple has a responsibility, above all other responsibilities, to undertake the work of evangelism - to communicate of the news of the coming kingdom. This life-priority will often clash with other priorities producing ongoing conflicts and compromises. To make his point, Jesus, in typical fashion, uses hyperbolic language. His rhetorical argument progresses with the use of an utopian ideal, which, in a real-world situation, is impossible to apply, but which at the same time, sets clear aims and objectives for discipleship. We can reduce the ideal to a workable principle like "do not be excessively preoccupied with less important concerns", Nolland, but we are probably better off staying with the ideal and allowing it to constantly bother our compromised life.

προς + acc. "**to**" - [BUT/AND HE SAID] TOWARD [ANOTHER]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

μοι dat. pro. "**me**" - [FOLLOW] ME. Dative of direct object after the verb "follow". "Follow" in the sense of "be my disciple."

επιτρεψον [επιτρεπω] aor. imp. "**[first] let**" - [BUT HE SAID, LORD] ALLOW, PERMIT. The request is obviously genuine. The father is possibly dying, which may "delay discipleship indefinitely", Bock. The son is willing to accept Jesus' call, but he first seeks permission to be allowed to fulfil his family responsibility and take charge of his father's burial / illness.

μοι dat. pro. "**me**" - ME. Dative of indirect object, although the verb "to allow, permit, give permission to" can take a dative of direct object; "allow that to me" = "give me leave first of all to go", Cassirer - see **απελθοντι** below.

απελθοντι [απερχομαι] dat. aor. part. "**go**" - HAVING GONE [FIRST TO BURY THE FATHER OF ME]. The participle may have attracted to the dative of indirect object **μοι**, "to me", but it could possibly be adjectival, attributive, limiting "me", if we take the dative "me" as the direct object of the verb "to allow." Matthew uses an infinitive **απελθειν** at this point, producing two awkward coordinating infinitives, "allow me to go and to bury". Presumably he intends both to shape a dependent statement expressing what the man wishes Jesus to "allow / permit";

"first, give me permission that I may go and bury". Luke's use of a participle, instead of an infinitive, followed by the infinitive **θαψαι**, "bury", still probably serves to introduce an object clause / dependent statement, expressing what the man wishes Jesus to "allow", namely "to go." The infinitive may be adverbial, final, expressing purpose; "in order that I might bury my father", although more properly part of the dependent statement; "that I may go and bury my father." It is possible that the participle is intended as attendant on the recitative infinitive, a less clumsy syntax than Matthew, or even possibly adverbial temporal, "let me go first", so McKay.

v60

αυτω dat. pro. "**to him**" - [BUT/AND HE SAID] TO HIM. Dative of indirect object.

αφεξ [αφιημι] aor. imp. "**let**" - ALLOW / PERMIT = LET [THE DEAD *ones*]. The sense of the words "let the dead bury their own dead" is a matter of some debate:

- Allow those in Sheol to worry about each other, and let the living worry about the living, cf. Fitzmyer;
- Let the spiritually dead bury their dead;
- In more general terms it may mean something like, "don't get yourself worked up about the death of a relative, focus on the living. What's important is the proclamation of the gospel to the living, for only they can hear it, believe and be saved."

Here we have a classic example of Jesus' hyperbolic language. In an idealistic world, a person may be able to focus on one superior abiding principle at the expense of all others, but we don't live in such a world. The superior principle of gospel communication abides as a utopian ideal which focuses our attention, but in our world it conflicts with other less important principles. So, Jesus is not really fussed whether this man goes to his father's funeral, in fact, given the obligations of family (a divine institution), he should attend, but at the same time, he needs to get his priorities right - the essential task of communicating the gospel. As Tannehill notes, Jesus' striking language serves to make a point and should not be taken literally.

Note that Louw argues that the phrase is idiomatic, meaning "you understand me wrongly; this is not what is at stake." There is a possible allusion to Ezekiel 24:15-24.

θαψαι [θαπτω] aor. inf. "**bury**" - TO BURY [THEIR DEAD *ones*]. The infinitive may be complementary, or adverbial, final, or serving to introduce an object clause / dependent statement of indirect speech expressing what might be "allowed, permitted"; "allow *that* the dead bury the dead".

απελθων [απερχομαι] aor. part. "**you go**" - [BUT YOU] HAVING GONE. The participle is possibly attendant circumstance and therefore read as an imperative. Yet, also possibly temporal; "when / while / as you go / are going, proclaim the kingdom of God." This part of the instruction is not found in Matthew.

διαγγελλε [διαγγελλω] pres. imp. "**proclaim**" - PROCLAIM [THE KINGDOM OF GOD]. The present tense implies continuation, "preach / proclaim / communicate the gospel far and wide". For "kingdom of God" see του θεου, 4:43.

v61

iii] Candidate #3, v61-62. A conflict of loyalties. With the third candidate, Jesus again confronts a potential disciple, hesitant and in two minds. Elisha may be allowed to visit his family to say goodbye, but not a disciple of Jesus; the business at hand is too pressing, cf., 1Ki.19:20ff. Again, Jesus resorts to hyperbole to address the emergency at hand, namely, the immediacy of the coming kingdom. The discipleship ideal sets a clear objective, but of course, one that cannot be literally applied in our conflicted world (even from the cross Jesus acts for the welfare of his mother). So, visiting, or not visiting, one's parents is not the real issue. What is necessary, is that a disciple sets out, as best they can, with a clear undivided commitment to Jesus, because a person in two minds doesn't have the aptitude for kingdom service.

δε και "**still**" - BUT/AND AND = ALSO. Transitional; "And another also said", AV.

ετερος "**another [said]**" - ANOTHER [SAID]. "A different person said to Jesus"

σοι dat. pro. "**[I will follow] you**" - [I WILL FOLLOW] YOU [LORD]. Dative of direct object after the απο prefix verb "to follow."

μοι dat. pro. "**me**" - [BUT/AND FIRST ALLOW, PERMIT] ME. Again, presumably serving here as a dative of indirect object, although the verb "to give permission to" normally takes a dative of direct object; "give permission that I might say / to say to me" = "give me permission."

αποταξασθαι [αποτασσω] aor. inf. "**say good-by**" - TO SAY FAREWELL. Lit. give up. Introducing an object clause / dependent statement of indirect speech expressing what the man might be allowed to do; "allow, that I might say farewell to my family at home, to me" = "give me permission in the first place to take leave of my people at home", Cassirer.

τοις dat. art. "**[to my family]**" - TO THE ONES [IN THE HOUSE OF ME]. The dative article serves as a nominalizer, turning the prepositional phrase "into /in my house" into a substantive, dative of direct object after the απο prefix verb "to farewell."

v62

επιβαλων [επιβαλλω] aor. part. "[no one] who puts" - [BUT JESUS SAID TOWARD HIM, NO ONE] HAVING PUT, HAVING LAID [THE HAND UPON THE PLOUGH]. Taking the adjective ουδεις as a substantive, "no one", the participle is adjectival, attributive, limiting "no one / nobody", as NIV.

βλεπων [βλεπω] aor. part. "looks [back]" - [AND] LOOKING [TO THE THINGS BEHIND]. This participle is also adjectival, attributive, limiting "no one", as above, but it could possibly be treated as adverbial, temporal; "and then looks back." The illustration is of a potential disciple in two minds. The present tense underlines this sense; "while still looking back." A farmer who takes his eye off the mark will plough a crooked furrow - a NT version of *keep your eye on the ball*.

ευθετος adj. "[is] fit" - [IS] FIT, WELL FITTING. A person who is of two minds, when it comes to following Jesus, is not "suitable" for service in the kingdom of God, they do not have the "aptitude" for the task. As with the man who wanted to bury his father, this man is similarly reminded of the urgent need for a single-minded commitment.

τη βασιλεια [α] dat. "*for service in the kingdom*" - TO = FOR THE KINGDOM. The dative is often treated as a dative of interest, expressing fitness for the kingdom; "is useless for the kingdom", Phillips / is of "any use to the kingdom", Barclay. Culy suggests a dative of reference / respect and this seems a better approach because, as Johnson notes, in this context, "kingdom" probably means "preaching the kingdom of God" = "preaching the gospel". A person in two minds does not possess the necessary aptitude required of a disciple with respect to the urgent business of preaching the gospel.

του θεου [ος] gen. "**of God**" - OF GOD. The genitive is adjectival, possessive, or possibly idiomatic, expressing source, even verbal, subjective if "kingdom" is taken to mean "rule".

10:1-20

The teachings of Messiah, 9:51-19:44

1. The kingdom and its message, 9:51-10:42

iii] Mission of the seventy

Synopsis

Luke's account of the mission of the seventy records the second and more extensive mission of Jesus to the people of Israel. The instructions Jesus gives the seventy are similar to those given to the twelve for the first mission, cf., 9:1-6. Like the first, this mission to proclaim the coming kingdom produces patchy results. Following his instructions to the evangelists, v1-12, Jesus proclaims a series of woes upon unrepentant towns, v13-16, indicating that the mission was not successful in the sense of conversions. Jesus then goes on to speak of the true nature of evangelistic success, namely Satan's defeat, v17-20.

Teaching

"The kingdom message proclaims the messianic peace and messiah's victory over the powers of Satan and of death", Ellis.

Issues

i] Context: See 9:51-56. *The mission of the seventy* serves as the third episode of six dealing with *The kingdom and its message*, 9:51-10:42. Luke tells us that the message of the kingdom concerns deliverance, not judgement, and that gaining this deliverance must take priority in our life. Each episode in this section focuses on a teaching word from Jesus concerning the kingdom and its message.

ii] Structure: *The mission of the seventy*:

Setting, v1;

Jesus instructs the disciples, v2-12:

The mission is urgent, v2:

"ask the Lord of the harvest ... to send out workers"

There will be danger, v3:

"I am sending you out like lambs among wolves."

General instructions, v4-12;

Woes on unrepentant cities, v13-15;

The authority of the message, v16:

"the one who hears you hears me,"

The missionaries report, v17:

Jesus' response, v18-20:

"I saw Satan fall like lightning from heaven."

"I have given you authority to trample on"
"rejoice that your names are written in heaven."

iii] Interpretation:

For Luke, the seventy obviously represent the eschatological Israel and thus their mission is the mission of the church. They are to proclaim the dawning of God's promised new age, the coming kingdom, so reaping the harvest, gathering the lost. In this task, they will confront all the powers of this age, but Satan and his minions will be unable to stand before the onslaught of the messiah. Satan's kingdom will fall; Christ's kingdom will endure, and do so for ever.

Yet, although the prophets eagerly look toward the manifestation of God's new age in his messiah, many in Israel have no such expectation and thus the proclamation of God's kingdom in word and sign is, for them, veiled, bringing judgment rather than peace. So, the seventy go out in excitement, authority, revelation and opportunity (so Tannehill) bound in the knowledge that "the greatest blessing is not their power, but their position", Bock, cf. v20.

iv] Synoptics:

See 3:1-20. Some elements of 10:1-12 can be found in Matthew 9:37-38 and 10:7-16. There is close alignment between 10:13-15 with Matthew 11:20-24. The return of the missioners, 10:17-20 is unique to Luke. Again, Q is often identified as the source, with others arguing that much is from Luke's own sources, or even his own creation. Luke's primary use of oral tradition is likely.

v] Homiletics: *Actualising the Kingdom of God*

At King Belshazzar's feast, the hand of doom wrote on the palace wall and yet the feast blithely continued while the Persians moved quietly in on the city. The end of the Babylonian empire was at hand and they knew it not. For the seventy two missioners, time was pressing in, the harvest now, and rejection final and damning. The Messiah's day had dawned, but too few read the writing on the wall.

The kingdom of God is "near", it is upon us. That was so for Luke's day as it is for ours. The mission of the seventy remains the mission of the church today. Believers are Christ's empowered representatives - the new Israel empowered by the Spirit of the new Moses. We are to impinge the kingdom on our age both in sign and word - writing on a wall with a word of explanation. For the seventy two missioners, the writing consisted of miraculous healings, while for us today, the writing consists of such things

as brotherly love - "by this shall all men know that you are my disciples". For the seventy two missionaries, the word of explanation was a message about a coming kingdom communicated by pairs of wandering disciples, while for us today, the word is a message about *Eternity* communicated on a church banner, a pamphlet, a TV advert, a newspaper column, Facebook,

The Spirit will do His work and darkness will retreat, but always mysteriously, as He wills. And day-by-day, the writing on the wall and the word of explanation will warn of the nearness of that dreadful, but wonderful day.

Text - 10:1

The mission, v1-20: i] Setting, v1: Having selected the twelve apostles, Jesus now gathers seventy missionaries to proclaim the coming kingdom to the people of Israel. The day of judgment (harvest) is close at hand, so there is a need to look to the Lord to supply a full complement of missionaries. The task of proclaiming the kingdom will not be easy for there will be opposition, but the missionaries can depend on the protection of the "Lord", the Great Shepherd.

μετα + acc. "**after [this]**" - [BUT/AND] AFTER [THESE *things*]. Temporal use of the preposition.

αναδειξεν [αναδεικνυμι] aor. "**[the Lord] appointed**" - [THE LORD] APPOINTED., COMMISSIONED. Here with the meaning of appoint to a particular function or role*.

εβδομηκοντα adj. "**seventy-two**" - SEVENTY. Metzger notes that both variants, 70 or 72, could be original. The variants have emerged because the numbers are interchangeable in Jewish tradition, with the MT giving 70 as the number of the nations in the world, Gen.10, while the LXX gives the number as 72. Symbolism is surely behind the number, so prefiguring the Gentile mission of the church, Nolland, Ellis, ..., although some commentators disagree, so Bock.

ετερους adj. "**others**" - OTHERS. "Seventy-two others" serves as the accusative direct object of the verb "to appoint." Presumably seventy other missionaries, over and above the twelve. Conzelmann suggests that the 12 remained behind with Jesus and followed up with him.

ανα δυε "**two by two**" - [AND HE SENT THEM] IN TWO. The preposition **ανα** takes a distributive sense here; "groups of two", Culy. Variant **ανα δυο δυο**, "two by two". There is probably no significance in the number other than in Jewish culture the testimony of two witnesses settles a matter.

προ "**ahead of**" - BEFORE [THE FACE OF HIM]. Spatial; Common terminology. The seventy were to go as heralds to those villages and towns that Jesus intended to visit; "in advance of himself", Cassirer.

ερχεσθαι [ερχομαι] pres. inf. "[was about] to go" - [INTO EVERY CITY AND PLACE WHERE HE WAS ABOUT] TO COME. The infinitive is complementary, completing the sense of the verb "was about"; "into every town and place into which he himself planned to go", Barclay. Note how Barclay takes **αυτος** here as intensive, "he himself."

v2

ii] Jesus' instructions to his disciples, v2-12. a) The mission is urgent, v2. This independent saying is also found in Matthew 9:37. The saying is usually taken as encouraging evangelistic enterprise, given that many are ready to hear and respond to the gospel - "the eschatological gathering of God's people is regarded as taking place in the mission of the disciples", Marshall. Yet, it is more likely that the saying is referring to the nearness of the eschatological day of judgment, such that the heralding of this day must be undertaken urgently and effectively before "the ingathering of the elect and the destruction of the wicked", Evans.

δε [he told them] - BUT/AND [HE SAID TO THEM]. Transitional. Variant **ουν** exists, often used to stitch an independent saying of Jesus. Either way, best left untranslated. Given that the day of harvest is upon us, there is an urgent need to increase the number of workers.

μεν δε "....., but" - ON THE ONE HAND [THE HARVEST *is* PLENTIFUL] BUT. Establishing an adversative comparative construction. The predicate adjective "plentiful" possibly means "great", Barclay, even "awesome / horrific". The day of harvest is most often used to image the eschatological day of judgment, managed, under divine authority, by the angels (messengers, so "workers"), here by the disciples. This day entails the ingathering of the elect remnant of Israel along with the alienation and ultimate destruction of the wicked. Such is a mighty day, awesome and terrible, is upon us / at hand (now / not yet).

αλιγοι adj "**are few**" - [THE WORKERS *are*] FEW. Predicate adjective.

ουν "therefore" - THEREFORE. Drawing a logical conclusion.

δεηθητε [δεομαι] aor. pas. imp. "**ask**" - ASK. The word is often used of prayer, as here, so "pray ye therefore", AV.

του κυριου [ος] gen. "**the Lord**" - OF THE LORD. The genitive may be treated as adjectival, idiomatic / source, "ask from the Lord", or a genitive of direct object after the verb "ask". Presumably "the Lord Jesus" is the "Lord" in mind, but the "Lord" could refer to God the Father.

του θερισμου [ος] gen. "**of the harvest**" - OF THE HARVEST. The genitive is adjectival, attributive, limiting by describing "the Lord", or idiomatic / of subordination, "the Lord over the harvest." Obviously a reference to God, although there are no other examples of this title. None-the-less, The Lord is the one who will enact the eschatological judgment / harvest.

ὅπως + subj. "**to send out**" - THAT [HE MAY SEND OUT WORKERS INTO THE HARVEST]. This construction usually forms a purpose clause, a construction often formed by an infinitive; "pray to the Lord of the Harvest in order that he will send out labourers to reap it for him." Yet, this conjunction can replace **ἵνα** and so form an object clause, sometimes exegetical, but here obviously a dependent statement, indirect speech, expressing what the disciples should pray for, cf. BDF 392; "requesting that he should send out labourers." Referring to "the eschatological calling of people into the kingdom of God", Nolland.

v3

b) There will be danger, v3. We have here a second independent saying which is quite appropriate for a mission charge. The "wolves" are not identified, but the image serves to warn of opposition, even hostility.

ὑπάγετε [ὑπάγω] pres. imp. "**go**" - YOU GO. "Be on your way", Barclay.

ἴδου "-" - BEHOLD, LOOK, PAY ATTENTION. This exclamation is often used to introduce an important statement.

ὡς "**like**" - [I SEND YOU] AS [LAMBS]. Used here to introduce a comparison. "Be careful - this is hazardous work. You are like lambs in a wolf pack", Peterson.

εν + dat. "**among**" - IN [*the* MIDDLE, MIDST]. Spatial, but here with the sense of **εις**, expressing direction and arrival at, "into the midst of wolves."

λυκων [ος] gen. "**wolves**" - OF WOLVES. The genitive is adjectival, partitive.

v4

c) Jesus now gives the seventy general instructions for the mission, v4-12; First, an instruction concerning a missionaries' garb, v4. . Note the similar instructions given when sending out the twelve, 9:3-6. The reasoning behind these instructions is unclear. Although there are touches of asceticism and urgency about the instructions, it is more than likely that they are customary of a Jewish missionary / wandering prophet, and so serve to identify the prophetic nature of the disciple's mission; cf., 9:3. A modern example would be a minister wearing clerical garb.

μη βασταξετε [βασταζω] pres. imp. "**do not take**" - DO NOT BEAR, CARRY, BRING [A COIN BAG, NOR A *travelling* BAG, NOR *extra* SANDALS]. How does not bringing sandals work? Surely the issue is a spare set of sandals. "Neither do I want you to take a bag in which to carry your extra clothing; for, I do not want you to take any extra clothing, not even shoes", Junkins.

μηδενα ... ασπασησθε [ασπαζομαι] aor. subj. "**do not greet [anyone]**" - [AND] NO ONE GREET, SALUTE. A subjunctive of prohibition. The urgency of the mission is usually given as the reason for this instruction, although Lang's suggestion that the word is best taken here to mean "to pay one's respect" and so

"don't go visiting your relatives while on mission" is worth considering. Purpose, rather than urgency may then be the intention; "don't stop to chat and visit", Junkins, "don't be sidetracked." Nolland argues that the instruction alludes to Gehazi's mission for Elisha, 2Kgs.4:29. "This prohibition of greeting may serve as a deliberately staged prophetic sign", Nolland.

κατα + acc. "**on [the road]**" - ALONG [THE WAY]. Here distributive; "while going along the road", TH.

v5

Second, an instruction on giving peace, v5-6. Although the greeting of "peace" is just good manners for a first century Jew, v6 shows that here *the peace* is an actual bestowal of God's eternal peace upon those who are sons of peace, i.e., sons of the kingdom - those who repent on hearing the gospel, cf., v11. For those who reject the gospel, the peace is withdrawn for reallocation.

δ [δε] "-" - BUT/AND. Transitional, indicating a step in the discourse.

ἦν ... ἅν + subj. "**when [you enter a house]**" - WHAT EVER [HOUSE YOU GO]. Best treated as introducing an indefinite relative clause: "whatever house you enter" Yet, the accusative pronoun **ἦν**, "what", seems to function as an adjective limiting the accusative **οικίαν**, "house"; "what house" = "any house." The particle **ἅν** + subj. would then introduce a conditional clause 3rd. class where the condition has the possibility of coming true; "if, *as may be the case*, you enter any house, *then* first say" Note how in Matthew these instructions are preceded by the instruction to search out a worthy home to stay at, 10:11. Luke's account has the disciples enter the village and accept the hospitality offered by the first home, staying there until they leave the village. "Whatever house you enter ...", Moffatt

πρωτον λεγετε "**first say**" - FIRST SAY. Presumably "say these words first before presenting the gospel of the kingdom."

ειρηνη [η] "**peace**" - PEACE *be*. Presumably the nominative subject of an assumed verb to-be rather than a nominative absolute. Is this just a greeting? It was certainly a common greeting, but it is more than likely that the words are a blessing, an offering of "the peace which is associated with the coming of the salvation of God", Marshall. Of course, such "peace" will only rest on that household if it is open to the message of the coming kingdom, cf. v6.

τω οικω [ος] "**to [this] house**" - ON [THIS] HOUSE. Dative of interest, advantage; "peace be upon this house."

v6

εαν + subj. "if" - [AND] IF [THERE IS THERE]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, *as may be the case*, *then* the peace of you will rest upon him."

ειρηνης [η] "[a man] of peace / [someone] who promotes peace" - [A SON] OF PEACE. The adjective is attributive, limiting by describing "son", as TNIV. This descriptor probably rests on the common Aramaic use for someone "worthy of / destined for peace", Marshall, "a person characterised by peace / in the likeness of peace", Thompson. Thus, the descriptor in this context refers to a person who is open to the gospel, a seeker who belongs to the lost remnant of Israel.

επαναπαησεται [επαναπαυομαι] fut. pas. "will rest" - [THE PEACE OF YOU] WILL REST. The choice of this word possibly alludes to the spirit of Moses falling upon the seventy, Num.11:25f, and of the spirit of Elijah upon Elisha, 2King.2:15.

επ [επι] "on [him]" - UPON [HIM]. Spatial; "down upon."

ει δε μη γε "if not" - BUT IF INDEED NOT = OTHERWISE [UPON YOU IT WILL RETURN. This conditional expression is idiomatic, and serves to introduce a conditional clause dictated by the context, here obviously 3rd. class, "if, *as may be the case*, *there is no son of peace*, *then* on you it will return." The more common construction for this conditional qualification is **ει δε μη**, but Luke seems to favour the longer form, where in **κοινη** Gk. emphasis is achieved by adding **γε**. Although we would expect a 3rd. class condition and the use of **εαν** rather than **ει**, the construction is set, certainly with Luke, so the use of **ει** does not necessarily make it a 1st. class condition. The sense is not that the blessing returns to the one who gave it, given that the blessing is from God and is only offered by the disciples. The idea is that the blessing of peace is forfeited and so "returns for reallocation", Nolland.

v7

Third, an instruction on how to handle hospitality - gracefully accept offered hospitality and don't be fussy about what's on offer, v7-8.

δε "-" - BUT/AND. Transitional, indicating a step in the discourse.

αυτη pro. "[stay in] that [house]" - [IN THE HOUSE] IT = THAT [REMAIN]. The personal pronoun takes the force of a demonstrative pronoun here and is emphatic in position; "in that very *household* (the one which received you) stay."

εσθιοντες [εσθιω] pres. part. "eating" - EATING [AND DRINKING]. As with "drinking", an attendant circumstance participle expressing action accompanying the verb "remain / abide / continue", although often taken as adverbial, modal, expressing manner, as NIV.

τα "whatever" - THE THINGS [BESIDE THEM]. The article serves as a nominalizer, turning the prepositional phrase **παρα** + gen. (here expressing source / origin), "from [them]", into a nominal phrase, direct object of the two participles "eating and drinking." So, "don't be ashamed to accept their hospitality."

γαρ "for" - FOR. Introducing a causal clause explaining why the disciples should eat and drink whatever is put in front of them; "because a worker is worthy of their hire."

του μισθου [ος] gen. "[the worker deserves his] wages" - [THE WORKER IS WORTHY OF] THE WAGE [OF HIM]. The adjective **αξιος** serves as a predicate adjective, "is worthy of" = "deserves", making "the wage" a genitive of direct object.

μη μεταβαινετε [μεταβαινω] pres. imp. "do not move around" - DO NOT GO. The present tense is probably iterative expressing the idea of repeatedly going from one place to another. Obviously addressing the temptation to find better accommodation during the stay. "Don't keep moving your lodgings from one house to another", Barclay.

εξ [εκ] + gen. "from" - FROM [HOUSE TO HOUSE]. Expressing source / origin.

v8

ἢν ἂν + subj. "when [you enter a town]" - [INTO] WHAT EVER [TOWN, VILLAGE YOU ENTER]. This construction as for v5; "whatever town you enter", Berkeley.

δεχονται [δεομαι] pres. mid. subj. "[and] are welcomed" - [AND] THEY RECEIVE [YOU]. As Plummer notes, we would expect here **εαν δεχονται** "if they receive", rather than **και δεχονται** "and they receive". Certainly, the verse at this point has all the marks of a conditional clause, 3rd. class, so Berkeley "if (as my be the case) they welcome you." Luke's crafting of the tradition at this point causes some problems since we have moved from a household welcoming the disciples to a town / village welcoming the disciples, yet a town / village doesn't set food before people. Luke may be influenced by the Gentile mission of the apostolic church and its need to follow the principle *when in Rome do what the Romans do*, cf. Mk6:11, and Matt10:14f, for other treatments of the tradition at this point and the evident confusion in the different accounts. Probably we just have another example of *short-talk* so, "In any town you enter, and in any home which gives you hospitality, eat what is put before you", Barclay.

τα παρατιθεμενα [παρατιθημι] pres. pas. part. "what is set before / what is offered" - [EAT] THE THING BEING SET BEFORE, PLACED BEFORE. The participle serves as a substantive, accusative direct object of the verb "to eat". Within the context of a mission to Israel, food will range from the basics of a poor

family to the strict food requirements maintained in the home of a Pharisee. "Eat the meals they give you", Phillips.

ὑμιν dat. pro. "you" - YOU. The παρα prefix verb "to set before" normally takes a dative of direct object of persons, although in this clause the pronoun "you" serves as a dative of indirect object.

v9

Fourth, proclaim the gospel, v9: The missionaries' task is to proclaim the new age of God's coming kingdom in signs (miraculous healings) and word. They are to communicate, in word and sign, that the long promised new age of God's eternal reign is bursting in upon broken Israel - God is about to redeem his people.

εν pro. "[heal the sick who] are there" - [AND HEAL THE ONES *who are* SICK] IN [IT]. Local, expressing space / place. The αυτη, "it", is either the household or the city / town, but probably both. The proclamation concerning the inauguration / realisation of the messianic new age is performed in both word and sign. The signs are those foretold by the prophets such that, when Israel witnesses these signs, then they may know that the kingdom of God has drawn close to them. The sick being freed of their disease, or impediment, is one such sign. Matthew's "heal the sick, raise the dead, cleanse lepers, cast out demons" is probably included in Luke's understanding of a healing ministry, cf., 6:18, 8:2.

αυτοις "[tell] them" - [AND SAY] TO THEM. Dative of indirect object.

γγικεν [εγγιζω] perf. "[the kingdom of God] is near [you]" - [THE KINGDOM OF GOD] HAS DRAWN NEAR, COME CLOSE [UPON YOU]. The perfect pushes the action toward an existing state (both temporal and spatial) with ongoing consequences, so "is almost here", Barclay, even "has arrived", but probably better "is bursting in upon you"; "the kingdom of God is a future eschatological reality that has broken in upon the world in the coming of Jesus, but awaits (for us!) future consummation", Nolland. The "upon", επι, "from [on high]", Zerwick, a spatial sense, tends to support the interpretation of γγγικεν, "near", as "it has come near so as to arrive", Perrin, *the "it" being the Kingdom of God in the words and works of Jesus*. The message which the seventy are to communicate, is the gospel - the announcement that the establishment of God's long-promised new age, in and through the eternal reign of his Christ / messiah, is about to be inaugurated /realised. In the terms of our time and space, the kingdom is inaugurated in Christ, but in terms of the heavenly reality, it is realised in Christ in that Christ has already come to the Ancient of Days and taken up his kingly rule. For "kingdom of God", see του θεου, 4:43.

v10

Fifth, an instruction for those times when disciples are faced with rejection, v10-12. Rejection of the gospel brings judgement, symbolically expressed in the

act of wiping the dust of the town from the missionaries' feet. For Israel to reject such a clear promise of divine mercy is more serious than the evils of Sodom.

ἦν ... ἄν + subj. "**when [you enter a town]**" - [BUT/AND INTO] WHAT EVER [TOWN YOU ENTER]. See v5; "but whatever town you enter", Berkeley.

ἐξελθοντες [ἐξερχομαι] aor. part. "**go into**" - [AND THEY DO NOT RECEIVE YOU,] HAVING GONE. Attendant circumstance participle expressing action accompanying the verb "to say"; "go and say."

τας πλατειας "**streets**" - [INTO] THE STREETS, SQUARES [OF IT SAY]. Most likely the town's "marketplace" or "town square", Bock.

v11

τον κολληθεντα [κολλαω] aor. part. "**that sticks**" - [AND = EVEN THE DUST] HAVING JOINED TO, CLUNG, STUCK TO. The participle is adjectival, attributive, limiting "dust", "which has stuck to our feet", TNT.

ἡμιν dat. pro. "-" - US [FROM THE CITY OF YOU TO THE FEET]. Dative of direct object after the verb "to cling to, join with."

απομασσομεθα [απομασσω] pres. "**we wipe off**" - WE WIPE OFF, RUB OFF, SHAKE OFF. Most commentators take the view that this gesture replicates the action of a pious Jew who shakes the dust off his feet when leaving Gentile territory. To repeat this action outside a Jewish town implies "that they (the town population) were not part of the true Israel; they had refused the message of the kingdom of God", Marshall, and thus the gesture "warns of impending judgment", Bock.

ὑμιν dat. pro. "**against you**" - TO = AGAINST YOU. Dative of interest, disadvantage, so "against you", as NIV, cf., εις μαρτυριον επ αυτους "for a testimony against them", 9:5; "we wipe off even the dust of your town that stick to our feet, as if this was a heathen town", Barclay.. A sign indicating where the community is heading unless it repents, so Marshall.

πλην "**yet**" - BUT, NEVERTHELESS [THIS KNOW]. Strong adversative. "But, *although you reject us, the fact remains that you must perceive (know = realise) that*", Plummer.

ὅτι "-" - THAT [THE KINGDOM OF GOD HAS COME NEAR]. - Introducing a dependent statement of perception expressing what they need to know, namely that the kingdom of God is at hand - the day of God's long-promised reign of peace for his remnant people (in Christ) is even now being realised / inaugurated.

v12

"On judgment day, Sodom, the most despicable of ancient Gentile cities and a symbol of unrighteousness, will fare better than the city that rejects the kingdom message", Bock, so Marshall, Hendriksen.

ὕμιν dat. pro. "[I tell] you" - [I SAY] TO YOU. Dative of indirect object.

ὅτι "-" -THAT. Introducing a dependent statement of indirect speech, expressing what Jesus is wishing to tell them.

ἀνεκτοτερον adj. "**more bearable**" - [IT WILL BE] MORE TOLERABLE, BEARABLE. Predicate adjective. Implying degrees of punishment???? Obviously so for the sake of comparison, although the end of both is the same. "What befell Sodom, when the great day comes, will be more bearable", Cassirer.

εν "+ dat. "**on**" - IN THAT DAY. Temporal use of the preposition. Obviously the day of judgment, at the end of the age, is intended; "following on the completion (realisation) of the kingdom", Plummer. Not referring to the day when the missionaries are rejected.

Σοδομοις [α] dat. "**for Sodom**" - FOR SODOM. Dative of interest, advantage, as NIV.

ἢ "**than**" - THAN. The particle here establishing a comparison; "Sodom will have it better on judgment day than the town that rejects you", Peterson.

τη πολει [ις εως] dat. "**for that town**" - WITH [THAT] CITY. Dative of reference / respect, or interest, disadvantage. "Because the kingdom of God has drawn near those towns that follow the example of Sodom in its inhospitality toward the envoys of the kingdom will be judged even more strictly", Green.

v13

iii] A lament for unrepentant cities, v13-15. This independent prophecy focuses on prominent Galilean cities which have failed to respond to the gospel. The prophecy sits comfortably within the context of Jesus' charge to the 70, given their return in v17ff. Of course, Jesus may have originally communicated the prophecy to a different audience. Note how Matthew places the prophecy after Jesus' words concerning John the Baptist, 11:7-19. Luke's placement of the prophecy obviously serves to reveal that the mission of the 70, as with the mission of the 12, may have stirred up the populous, but their response to the gospel was very limited.

ουαι "**woe**" - WOE, ALAS. The use of this interjection here is "an expression of pity", Marshall. "Tragic will be your fate", Barclay.

σοι dat. "**to you**" - TO YOU. Dative of interest, disadvantage; "alas for you", Phillips.

Χοραζιν "**Korazin**" - CHOAZIN, [WOE TO YOU BETHSAIDA]. The actual site of Korazin is unknown and the town / village only gets a mention in the prophecy, but possibly to be identified with modern Kerazeh. Bethsaida is known, but was similarly an unimportant town. Presumably both towns rejected the gospel outright, and did so in the face of the overwhelming evidence of Christ's messianic signs.

ὅτι **"for"** - BECAUSE. Introducing a causal clause explaining why it is "woe" to them; "because".

εἰ + ind. αὖ + aor. ind. **"if"** - IF THEN Introducing a conditional clause, 2nd. class, where the assumed condition stated in the protasis (the "if" clause") is held to be untrue. ; "if, *as is not the case*, ... (ie., the miracles performed in Galilean towns were not performed in Tyre and Sidon), *then* they would have repented"

αἱ γενομεναι [γίμομαι] aor. part. **"that were performed [in you]"** - [IN TYRE AND SIDON THE MIRACLES] THE HAVING OCCURRED, HAPPENED [IN YOU]. The participle is adjectival, attributive, limiting "the powerful works / miracles", "which were performed in your midst."

μετενοησαν [μετενοεω] aor. **"they would have repented"** - THEY REPENTED. Translated as a pluperfect in the NIV to properly express, in English, the apodosis of the past-time unreal supposition. Fitzmyer translates the word here in the more general sense, "reformed their lives", a sense not normally used of responding to the gospel.

παλαι adv. **"long ago"** - LONG AGO. The point is that if, long ago, miracles similar to those performed in Korazin and Bethsaida had been performed in Tyre and Sidon, they would have *repented* in sackcloth and ashes.

καθημενοι [καθημαι] pres. part. **"sitting"** - SITTING. The participle is adverbial, modal, expressing the manner of their repenting, although possibly attendant circumstance expressing action accompanying the main verb "they repented"; "they would have sat in sackcloth and ashes and reformed their lives", Fitzmyer. The sackcloth and ashes were often used as an outward expression of mourning and / or humiliation.

εν + dat. **"in"** - IN [SACKCLOTH AND ASHES]. Local, expressing space / place.

v14

πλην **"but"** - BUT, NEVERTHELESS. Here as a strong adversative; "guilty as Tyre and Sidon are, yet"

ανεκτοτερον comp. adj. **"[it will be] more bearable"** - [IT WILL BE] MORE TOLERABLE, BEARABLE, ENDURABLE. The comparative adjective serves as a predicating nominative.

τυρω και Σιδωνι dat. **"for Tyre and Sidon"** - FOR TYRE AND SIDON. Dative of interest, advantage.

εν + dat. **"at"** - IN = ON [THE *day of* JUDGMENT]. Temporal use of the preposition.

ἢ **"than"** - THAN. Here introducing a comparison; "than what will befall you", Cassirer.

ὕμιν dat. pro. **"for you"** - TO YOU. Dative of interest, disadvantage; "for you.

v15

Καφαρναουμ voc" **Capernaum**" - [AND YOU] CAPERNAUM. Vocative. Having specifically noted two insignificant Galilean villages, the more important town and headquarters for Jesus' mission (Matt. and Mk.) is singled out for attention. The town community may think they can claim special treatment in the day of judgment for their association with Jesus, but such is not the case.

μη "-" - NOT. This negation is used in a question expecting a negative answer; "And you Capernaum, will you be exalted to heaven?" - assumed answer, "No".

έως "to [the heavens]" - UNTIL [HEAVEN WILL YOU BE LIFTED UP]? Spatial, expressing extension up to a point, goal, "as far as, up to, until". "Lifted up" in the sense of "exalted". "And you Capernaum, are you on your way up to heaven?" Phillips.

καταβηση [καταβαινω] fut. "**you will go down**" - *No*, YOU WILL GO DOWN TO. Note variant **καταβιβασθηση** "you will be driven down."

του άδου [ης ου] "[to] the depths / Hades" - [UNTIL] THE HADES. The place, or abode of the dead. The LXX usually translates Sheol as Hades - a shadowy existence of inactivity below the waters of the world. Clearly, here a destination due to punishment.

v16

iv] The authority of the message, v16. This Independent saying, within the context of mission, serves to specify why the citizens of Capernaum are punished and end up in Hades, cf., 9:48, Matt.10:40, Jn.12:44, 13:20, 14:24. "The destiny of man is ultimately decided in terms of his response to the message", Danker. The person who hears and receives the message receives Jesus and so is eternally received by the Father. The person who rejects the message, rejects Jesus and so rejects the one who sent him, and as a consequence, they themselves are rejected.

ό ακουων [ακουω] pres. part. "**whoever listens to**" - THE ONE LISTENING. As with "the one rejecting" and "the one having sent", this participle serves as a substantive.

ύμων gen. pro. "**you**" - YOU, [LISTENS TO ME, AND THE ONE REJECTING YOU REJECTS ME, BUT/AND THE ONE REJECTING ME REJECTS THE ONE HAVING SENT ME]. As is often the case, the verb "to listen to" takes a genitive of persons (a genitive of direct object after a verb of perception), while the verb "to reject", as usual, takes an accusative.

v17

v] The seventy return and report, v17. The seventy return, amazed at how the power of Christ's kingdom had overcome the powers of darkness (healings and the like).

The disciples report that "even the demons submit to us in your name." Rather than an actual saying of Jesus, it is likely that Luke has crafted this verse for the purpose of progressing the narrative. It seems that he has reworked 9:10 in v17a, and then in 17b he has expressed the perception of the disciples concerning the submission of demons to Jesus' person found in the saying recorded in v20. The issue over whether Luke *crafts* and/or *records* the apostolic tradition (ie., records the actual words of Jesus to the 70 on their return) is a matter of some debate. It seems best to treat the Bible as the inspired word of God when rightly interpreted - that God's truth for us is the truth that the writers seek to convey, to which end they are inspired. So, the issue of how a Bible writer has crafted the received tradition is academic.

μετα + acc. "[**returned**] with [**joy**]" - [BUT AND THE SEVENTY RETURNED] WITH [JOY]. The preposition here functions adverbially, modal, expressing manner; "joyfully".

λεγοντες [**λεγω**] pres. part. "**and said**" - SAYING. Attendant circumstance participle expressing action accompanying the main verb "returned", and serving here to introduce direct speech; "returned and said". For an adverbial classification see **λεγων**, 4:35.

τα δαιμονια [**ον**] "**the demons**" - [AND = EVEN] THE DEMONS. Nominative subject of the verb "to be subject to." The context concerns exorcisms performed as a sign of the kingdom at hand.

ημιν dat. pro. "**to us**" - [SUBMIT] TO US. Dative of indirect object after the passive verb "to subject" = "to submit." The verb "to subject" is an important word possibly drawn from Ps.8:6, referring to "the subordination of the hostile heavenly powers to the risen and exalted Christ", Evans, cf., 1Pet.3:22, 1 Cor.15:24,

εν + dat. "**in**" - IN [YOUR NAME]. Local, expressing sphere, although Fitzmyer suggests that it is instrumental here, "by". The exorcisms performed by the missionaries were performed in the name of Jesus, as Jesus' representatives, which means, that they were performed with the personal authority of Jesus, an authority given to the missionaries prior to the mission, so "under the authority of your person", or "by your authority."

v18

vi] Jesus' response, v18-20: This passage is made up of three independent sayings which "reveal, in the midst of the mission's rejection, the nature of its victory", Ellis.

a) The fall of Satan, v18. Jesus interprets the missionaries' experience in the terms of the apocalyptic drama of the fall of Satan. This saying is unique in the NT, particularly as it reveals Jesus' personal visionary experience. The disciples have witnessed Messiah's defeat of Satan, in that they are able to exercise authority over Satan, v18, and over demonic powers ("snakes and scorpions" are symbols of Satan and his minions), v19. The troubles of life will constantly pound Christ's followers, but Satanic powers can never ultimately frustrate the realisation of the kingdom of God.

εθεωρον [θεωρω] imperf. "**I saw [Satan]**" - [AND HE SAID TO THEM] I WAS SEEING [SATAN]. The imperfect is often used of a visionary process. So, Jesus' *seeing* is likely not actual, but rather a self-realisation of Satan's fall, although Marshall notes that the aorist for this verb was not in common use. "In vision he (Jesus) has seen the coming triumph of the kingdom of God over the rule of Satan and has identified this triumph as his own task", Nolland.

πεσοντα [πιπτω] aor. part. "**fall**" - HAVING FALLEN. The participle serves as the accusative complement of the direct object "Satan" standing in a double accusative construction. Its position at the end of the verse is possibly emphatic. The aorist is used to express time contemporaneous with Jesus' seeing. Jesus is clearly picking up on Jewish tradition concerning Satan's origins, his present abode and his end. References to the fall of Satan may concern his falling (as of being expelled from heaven) to earth where he troubles the earth, or his final falling (being cast from the sky, his abode) into the abyss. Clearly his final demise is in mind, of which the revelation of the dawning kingdom in word and sign (exorcisms, healings, ...) prefigures. References to Satan's fall are found in Isaiah, Daniel and particularly in I and II Enoch, and are taken up in the NT, primarily Revelation, cf., 9:1, 12:8, 9.

ως "**like [lightning]**" - AS, LIKE [LIGHTNING]. Here serving as a comparative; "I saw Satan fall from heaven / the sky as lightening falls from heaven / the sky." Not like the brightness of lightening, but rather its sudden and swift fall.

εκ + gen. "**from [heaven]**" - OUT OF, FROM [HEAVEN]. Expressing source / origin.

v19

b) The authority of Christ's disciples, v19. This independent saying (note the introductory **ιδου** "behold") expresses imagery similar to Mark 16:15-18. There are OT allusions but they are less than convincing, eg., Deut.8:15. We certainly don't have to hold that the saying is a creation of the apostolic church, since, as we know, Jesus is quite capable of using apocalyptic imagery. The best we can say is that in this case, "we are dealing with imagery influenced by apocalyptic

thought in which the final power-conflict between the forces of good and of evil is in view", Nolland.

την εξουσιαν **"authority"** - [BEHOLD, I HAVE GIVEN TO YOU] THE AUTHORITY, POWER. Accusative direct object of the verb "to give." Note the presence of an article which serves to specify - "almost peculiar to this passage", Plummer. Here "effective authority", so it is likely that the intended sense is "I have given you the power".

του πατειν [πατεω] pres. inf. **"to trample"** - TO WALK ABOUT, TREAD. This construction, a genitive articular infinitive, will often form an exegetical clause, as here, explaining the nature of "the power".

επανω + gen. **"on"** - UPON, ON [SNAKES AND SCORPIONS]. "Snakes and scorpions" are symbols of Satan and his minions, so Fitzmyer. Probably "trample upon", such that the image is not so much of possessing the power to resist their bite, but rather the power to stomp on them. See Ps.91:13, and also Test. Levi 18:12, "where the new priest is to bind Beliar [= Satan], and to give his children power to trample upon the evil spirits", Evans. Believers do not have the power to "destroy" Satan, but certainly, under Christ, when it comes to kingdom business, we do have the power to keep him under foot. Satan's destruction is ultimately in the hand of God.

επι + acc. **"to overcome [all power]"** - [AND] OVER, ON [ALL THE POWER]. Here expressing influence / control. This prepositional phrase "over all the power of the enemy" stands in apposition to the infinitival phrase "to tread on serpents and scorpions", and as such, further explains the nature of "the authority"; "the authority to tread on serpents and scorpions, namely, overcome the power of the enemy." The sense may be "exercise control over the enemy in all his strength", Cassirer, but more likely, as NIV, "overcome", "tread down", Barclay, such that Satan's "forces, and what they represent, can be opposed and crushed", Bock, cf., Hendriksen; "I give you the power to triumph over the powers of Satan himself", Junkins.

του εχθρου [ος] gen. **"of the enemy"** - OF THE ENEMY. The genitive is adjectival, either possessive, or verbal, subjective.

ουδεν acc. **"nothing"** - [AND] NOTHING. Possibly the subject of the verb "my harm", "the power of the enemy (= ουδεν) shall not in anywise hurt you", Plummer, but surely better serving as an accusative of respect taking an emphatic position in the clause; "he will not (definitely not) harm you not in any way / in nothing / in any way whatsoever". "He will not do you any injury", TNT.

ου μη + subj. **"nothing"** - NO NO. A subjunctive of emphatic negation. "Definitely not / not by any means."

αδικηση [αδικεω] aor. subj. **"will harm"** - MAY HURT, HARM [YOU]. Probably "get back at you", Johnson. The getting back at us is "in any way whatsoever",

and so is a rather sweeping promise. Certainly Satan / the cosmic power of evil does not have the power "to injure in an eschatological sense", Evans, but does divine security extend to the rough and tumble of life? Some argue that the promise covers "the conditions of the apostolic age", Manson, Nolland, cf., 21:18, Acts 28:3-6 and the questionable ending for Mark, 16:18. Yet, it seems more likely that the promise applies to all believers at all time, but that the *getting back at us* is quite specific, ie., it does not include the ongoing troubles of a world in decay. We are completely protected from danger, "but the danger referred to is that which arises from spiritual enemies", Geldenhuys.

v20

c) The ground of a disciples' true joy, v20. This final independent saying makes the point that for believers, "their true joy should arise not from missionary accomplishments, but from their eternal salvation", Stein.

πλην conj. "**however**" - BUT, NEVERTHELESS. Adversative; "for all that", Zerwick.

εν + dat. "-" - IN [THIS]. Adverbial use of the preposition, possibly concessive, "though you have this authority", TH, or reference / respect, "with respect to this authority."

μη χαίρετε [χαίρω] pres. imp. "**do not rejoice**" - DO NOT REJOICE. The negative and positive imperatives "do not rejoice" and "rejoice", establish a preference rather than two specific commands; "Don't make too much of the fact that these powers and mindsets are unable to resist obeying you; rather, find your fulfilment in the fact that your real happiness is in knowing that your names are written in Heaven with God's heroes", Junkins.

ὅτι "that" - THAT [THE SPIRITS SUBMIT TO YOU]. Introducing an object clause / dependent statement of indirect speech, expressing what they should not rejoice / proclaim, namely not that the evil spirits cannot resist them when they exorcise them.

δε "but" - BUT/AND. Transitional, here establishing a counterpoint; "do not, but"

ὅτι "that" - [REJOICE] THAT [THE NAMES OF YOU]. Again, probably recitative, introducing a dependent statement of indirect speech, but causal is possible, "because your names are written in heaven."

εγγεγραπται [εγγραφω] perf. pas. "**are written**" - HAVING BEEN WRITTEN [IN THE HEAVENS]. Expressing the standing of God's covenant people in terms of their names having been recorded by God in a heavenly book. This imagery has Old Testament precedence and continues into the NT, cf., Ex.32:32-33; Ps.69:28; 138:16; Phil.4:3; Heb.12:23; Rev.3:5.

10:21-24

The teachings of Messiah, 9:51-19:44

1. The kingdom and its message, 9:51-10:42

iv] Who receives the kingdom?

Synopsis

Following the mission of the 70/72, 10:1-20, Jesus reminds his disciples that, unlike the unrepentant cities who have rejected the gospel, they stand blessed because they have received and minister the kingdom message.

Teaching

Those who proclaim the kingdom message are uniquely blessed.

Issues

i] Context: See 9:51-56. *Who receives the kingdom?* serves as the fourth episode of six dealing with *The kingdom and its message*, 9:51-10:42. In this section Luke tells us that the message of the kingdom concerns deliverance, not judgement, and that gaining this deliverance must take priority in our life. Nonetheless, even though Satan is brought low, 10:17-20, many will still reject the message, v1-16, resting in their own righteousness, v25-37. Inevitably, the capacity of the message to engage and renew derives from the gracious nature of our God and Father exercised through his Son, v21-24.

ii] Structure: *Who receives the kingdom?*:

Jesus gives a thanksgiving and blessing, v21-24:

Thanksgiving, v21:

"I praise you, Lord of heaven and earth, because"

Affirmation, v22:

"all things have been committed to me by my Father."

Blessing, v23-24:

"blessed are the eyes that see what you see. For"

iii] Interpretation:

The passage before us consists of three sayings providing encouragement to missionaries under pressure: a statement of praise / thanksgiving to God, v21, an affirmation of Christ's messianic credentials, v22, and a beatitude directed to the disciples, v23-24.

"God reveals his mysteries through Jesus. And he reveals them not to the sophisticated initiate, but to the unlearned", Danker, v21-22. "There is great blessing in experiencing the effects of Jesus' ministry (ie. the revelation of God's mysteries), since kings and prophets longed for these

days. Promises of old are now being fulfilled", Bock, v23-24. The disciples have received and minister the mysteries of the kingdom revealed to them by the Father, through the Son, and therefore they have come to experience what the great ones of Israel longed to experience, namely the promised dawning of the kingdom of God.

The unique relationship that exists between the Father and the Son and "those to whom the Son chooses to reveal him", v22. "The Son has whatever the sinner needs", Hendriksen. The first clause states that everything has been handed over by the Father to the Son. The second and third clauses come with numerous variants.

The most important variant is the absence of the statement that the Son is only known by the Father which then gives the sense "all things have been transmitted to the Son by the Father, so that the Son alone is privy to the Father and is able to reveal him to others", Evans. Another variant at this point reverses the order such that we have "no one knows who the Father is except the Son, and who is the Son except the Father", giving primacy to the Son's knowledge of the Father in the clause, with the Father's knowledge of the Son serving as a balancing doctrinal statement.

Either way, the point is that "only the Father and the Son know each other", Marshall, and so therefore "only the son can reveal the Father." "The mutual knowledge of the Father and Son is not the goal of the present saying, but only forms the basis for the final clause of the verse where the real intention becomes clear", Nolland. The point being made by the fourth and final clause is that this knowledge is bestowed at the Son's initiative and at his discretion.

iv] Synoptics:

See 3:1-20. The first two saying, v21-22 (loosely linked by *αποκαλυπτω*, "to reveal") are found in Matthew, 11:25-27, although in a different context. It has been noted that the language is similar to John's gospel, but the vocabulary is quite different, cf., Jn.10:15, 17:22. The third saying, v23-24 (possibly two conjoined sayings), is similarly found in Matthew's gospel, 13:16-17, although again within a different context and with a different intended meaning. It is usually argued that Matthew and Luke sourced this saying material from Q.

v] Homiletics: *A Little Old Church.*

Our reading today reminds us that we, children of our Creator God, are showered with eternal blessings at the hand of Jesus, the Son of God.

The Old Testament saints longed to experience what we experience, and yet never did. So, how should we respond in the face of such a privilege?



Over the years, believers have lovingly built places of worship, buildings dedicated to the glory of God. From magnificent church buildings to simple little halls, all a response to the privilege that is ours in Christ

Some years ago, I visited a little farming community called Kindee in the mid-north coast of New South Wales. There is nothing overly special about this beautiful valley, other than to get there you have to drive over a very old timber suspension bridge. There are two public buildings in Kindee, the community hall and the Free Presbyterian Church. I think you could fit about 12 people in the church. There is nothing special about the church building; it's a typical Australian timber and fibro construction. What's not so typical is that it is still a church. In my denomination, the Anglican church, all over Australia these little buildings have been sold off as private homes. Every time it happens, the local community is up in arms. They may not attend, but it is their church.

I like to describe this sell-off as a denial of revival. By the sell-off we proclaim that there will never be a revival of faith in Australia again. It's all over - the Holy Spirit has packed up and gone home! Yet, these little buildings were a sign to the passing through of divine privilege. Now they are a cash-cow rather than a sign of divine grace.

The Old Testament saints would have given their right eye to see what we see. Today, we seem intent on removing every evidence of the existence of the Christian church.

Text - 10:21

Jesus' jubilation, v21-24: i] Saying #1. A thanksgiving for the divine revelation made manifest in Christ, v21. "At that moment Jesus was inspired with joy", Phillips. The mission of the seventy disciples might not have been a great success, but the missionaries themselves are enthused; Satan was brought low. So, Jesus bursts into thanksgiving. Addressing the Father, Jesus gives thanks that a band of repentant sinners, rather than the self-righteous religious officials of the

day, have come to experience the revelation of God's long-promised kingdom. What the prophets of the past longed for, Jesus' band of followers, fishermen and like, saw unfold before their very eyes. The Law and the Prophets were until John the Baptist, but now the kingdom of God is at hand.

εν αυτη τη ωρα "at that time" - IN THE HOUR ITSELF. Temporal prepositional phrase, possible an Aramaism; "at that moment", Fitzmyer.

ηγαλλιασατο [αγαλλιαω] aor. "**Jesus, full of Joy**" - HE WAS FULL OF JOY, GLADNESS, EXALTATION. Particularly of an exuberant religious joy expressed toward God. The nominative subject "Jesus" is found in some manuscripts, but the reading is not strong. At any rate, "Jesus" is obviously intended.

εν + dat. "**through [the Holy Spirit]**" - IN, BY [THE HOLY SPIRIT]. This preposition is a variant reading, but the dative **τω πνευματι τω αγιω** still gives either a local, or instrumental sense, expressing sphere, "in" = "under the influence of", or means, as NIV, "by means of." "Holy", **τω αγιω**, is not found in some manuscripts. It makes more sense that Jesus would be rejoicing within his own spirit, within his own psyche, but then this is a good reason for dropping "holy". On the other hand, the desire to create a trinitarian text encourages the addition of "holy". The phrase "exulted in the Holy Spirit" is without "parallel in the Scriptures", Metzger, although note Lk.1:47. "At that moment Jesus himself was inspired with joy, and exclaimed", Phillips.

εξομολογουμαι [εξομολογεω] pres. "**I praise**" - [AND SAID] I ACKNOWLEDGE = CONFESS, THANK, PRAISE, EXTOL (when addressing God). "*To praise* is a liturgical word of thanksgiving in the LXX, especially frequent in the psalms", Evans. "I thank you Father, Lord of heaven and earth", Barclay.

σοι dat. pro. "**you**" - YOU. Dative of direct object after the **εκ** prefix verb "to confess / praise."

πατερ [ηρ ρος] voc. "**Father**" - FATHER. Here as a vocative, but the next usage is an articular nominative used instead of the vocative.

του ουρανου [ος] gen. "**of heaven [and earth]**" - [LORD] OF HEAVEN [AND EARTH]. The genitive is adjectival, idiomatic / subordination; "Lord over" "Heaven" may just mean "sky", so "Lord of the world." The phrase "Lord of heaven and earth" stands in apposition to "Father".

οτι "**because**" - THAT. Introducing a causal clause explaining why Jesus praises the Father, but it could also be recitative, expressing what Jesus thanks the Father for, "that you have hidden", ESV.

απεκρυψας [αποκρυπτω] aor. "**you have hidden**" - YOU CONCEALED, HID. The divine mysteries are hidden and revealed at the same time = the paradox of revelation.

ταυτα pro. "**these things**" - THESE *things*. Accusative direct object of the verb "to hide." The identity of "these things" is unstated. Certainly "the knowledge of God's will", Creed, but also possibly "events of eschatological significance", Davies. It seems likely that the reference is to the hidden knowledge / wisdom from God which Jesus has revealed to his disciples; a unique divine knowledge shared between the Father and the Son, and those to whom the Son chooses to reveal that knowledge. This knowledge was once hidden, even from the "wise and learned", but through Jesus it is now revealed to **νηπιους**, "little children." Presumably Jesus is again using this term for his disciples (Matthew's context), and here in Luke, the seventy missionaries. This once hidden, now revealed knowledge, Paul calls "God's wisdom, a mystery (**μυστηριον**) that has been hidden and that God destined for our glory before time began", 1Cor.2:7, "the mystery hidden for long ages, but now disclosed to the Lord's people", Col.1:26, "the mystery of the gospel", Eph.6:19, namely, that the kingdom of God is at hand.

απο + gen. "**from**" - FROM. Expressing separation; "away from."

συνητων adj. "**learned**" - [*the WISE AND*] INTELLIGENT. Without an article, so referring to a class, here particularly religious Israel. Kingdom truth cannot be discovered, but can only be known by revelation - it is beyond the wise, but available to those with a childlike faith.

νηπιους dat. adj. "**little children**" - [AND YOU REVEALED THEM] TO CHILDLIKE = YOUNG CHILDREN. The adjective is used as a substantive, dative of indirect object. Not "immature believers", but rather believers, "people open to the grace of God." "Showing them to mere children", Phillips.

και "**yes**" - YES. Expressing an affirmative response, here to a statement; "indeed".

οτι "**for**" - BECAUSE. Introducing a causal clause explaining why God has hidden, but then revealed this knowledge.

εμπροσθεν σου "**your**" - BEFORE YOU. "Before you" = "to you", a Semitism.

ευδοκια adj. "**good pleasure**" - [IT WAS] WELL-PLEASING. Predicate adjective. God's response of pleasure / delight (= favour??), is most often related to his Son and the salvation of his repentant people; "for such was your gracious will", NRSV.

v22

ii] Saying #2. Affirmation, v22: Jesus, having given praise and thanksgiving to the Father for the bestowal of a once hidden, but now revealed knowledge / *mystery* to his disciples, Luke goes on to record a linked saying from his received tradition (Q??) which serves as an acknowledgment of the divine source of that knowledge. In doing so, he records high Christology, revealing something of the nature of Jesus' relationship with the Father, a relationship more evident in the

gospel of John, cf., 3:35-36, 5:19-30, 10:15, 17:1-5. Luke has already used the term "Son of God", but this to identify messianic status rather than filial relationship.

There are numerous textual variants for this verse. The most important variant is the loss of "no one knows who the Son is except the Father", a statement which interrupts the flow of the verse and is actually counted by "and those to whom the Son chooses to reveal him." So, the verse may well express the sense "All things *concerning the coming kingdom* have been communicated to the Son by the Father, so that the Son alone understands the Father's will *on this matter* and is able to reveal *it* to others"

στραθεις προς τους μαθητας ειπιν "-" - TURNING TO THE DISCIPLES HE SAID. This variant is probably a homoioarcton (in copying a text, the eye of the scribe skips from one word to a similar word further down the page), so Metzger, but it does serve to make the point that Jesus is now addressing the disciples.

παντα neut. adj. "**all things**" - ALL *things*. Nominative subject of the verb "to hand over." As with ταυτα, "these things", v21, the identity of "all things" is unstated. The general consensus seems to be that "all things" includes "these things", but they are not one in the same. Yet, given the linking of the two independent sayings, v21, 22, by the key word "to reveal", it seems likely that *the things* consist of what is revealed.

παρεδοθη [παραδιδωμι] aor. pas. "**have been committed**" - WAS HANDED OVER, GIVEN OVER, TRANSFERRED, ENTRUSTED. Lenski suggests that this punctiliar aorist refers to the incarnation, Hendriksen suggests "the entire process", everything that the Son has received from the Father. Possibly "all power and authority has been delegated to me by the Father", but this is more a "Son of Man" statement reflecting Dan.7:13. Given the context and the fact that this word is "often used of passing on traditional teaching", Fitzmyer, the sense is more likely "all knowledge has been transmitted to me by the Father" and this (understood) "in my ministry and for the good of human beings", Fitzmyer. So, "knowledge / revelation", but in this context, the gospel.

μοι dat. pro. "**to me**" - TO ME. Dative of indirect object.

υπο + gen. "**by**" - BY [THE FATHER OF ME]. Expressing agency.

τις pro. "**who**" - [AND NO ONE KNOWS] WHO. The interrogative pronoun introduces an indirect question which serves to explain what no one knows.

ει μη "**except**" - [THE SON IS] EXCEPT. Introducing an exceptive clause which establishes a contrast by designating an exception; "No one knows but the Father who the Son is", Cassirer.

ο υιος "**the Son**" - [AND WHO THE FATHER IS EXCEPT] THE SON. The presence of the article indicates an absolute sense is intended. This term is used often in John's gospel, but only once elsewhere in the synoptics, Mk.13:32. It does seem

that the use here is filial and not messianic. The term expresses "a unique, subjective, and reciprocal relation between Jesus and God" the Father, Ellis.

και "and" - AND. Adjunctive; the Son knows the Father, "and also"; "As well as all those to whom the Son chooses to reveal him", Cassirer,

ὧ εαν + subj. "**those to whom**" - TO WHOMEVER, ANYONE TO WHOM. Introducing an indefinite relative clause, dative of indirect object.

βουληται [βουλομαι] pres. subj. "**chooses**" - [THE SON] WISHES, WILLS, CONSIDERS CAREFULLY. Argued by some that the revelation of saving grace is a sovereign act of divine will for those predestined for salvation. Against this is the view that Jesus chooses, as an act of sovereign grace, to reveal the divine will to those who seek it. Jesus' act of will is an exercise of "the authority of the Son as the one capable of revealing God", Green. It "is not that Jesus message is incomprehensible, but that it will not be perceived and accepted as God's message without the Son's revelatory work", Bock.

αποκαλυψαι [αποκαλυπτω] aor. inf. "**to reveal**" - TO REVEAL *him / it*. The infinitive is complementary, completing the sense of the verb "wishes". The pronominal object "him / it" is assumed.

v23

iii] Saying #3: Fortunate is the state of those who have experienced the age of fulfilment in Christ, v23-24. Jesus, addressing his disciples, says, "how truly fortunate are those who have the privilege of experiencing for themselves what you are experiencing, of experiencing the long-promised dawning of the kingdom of God / the day of salvation. The great ones of Israel longed to see this day and participate in it, to experience what you experience." Is Jesus saying that the disciples are fortunate in that it is their eyes which see ("how fortunate you are to see what you are seeing", Phillips), or is it "the people who see what the disciples see", Marshall, who are fortunate ("how truly happy are those whose eyes have the privilege of actually seeing for themselves what you are seeing", Junkins)? Matthew, in 13:16, has **ὕμων**, "your [eyes]", but clearly Luke has widened the blessed state from the immediate disciples to all disciples, to all those who witness, first-hand, or through the inspired apostolic testimony, the fulfilment of the covenant promises in Christ.

στραφεις [στρεφω] aor. mid./pas. part. "**then he turned**" - [AND] HAVING TURNED. The participle is adverbial, temporal, as NIV. The action is reflective, turn oneself. Does this mean that Jesus turns from the 70 missionaries to now address the 12? It seems likely that Luke wants the reader to know that the blessing is for believers.

κατ ιδιαν "**privately**" - [TOWARD THE = HIS DISCIPLES] ACCORDING TO ONE'S OWN = PRIVATELY [HE SAID]. The preposition **κατα** + acc. functions

adverbially producing the idiomatic sense "privately". Variant, usually viewed as sourced from Mark. "While they were alone", TH.

μακαριοι adj. "**blessed**" - BLESSED, HAPPY, FORTUNATE. Predicate adjective; cf., other "beatitudes", 7:23, 11:28, 12:37. Being blessed of God primarily means "destined to participate in the age to come", Evans, which reality is prefigured in the ministry of Jesus, and in which ministry the disciples experience - see and hear.

οι βλεποντες [**βλεπω**] pres. part. "**that see**" - [THE EYES] SEEING [WHAT YOU SEE]. The participle is adjectival, attributive, limiting "eyes". Expressing "the privileged role of disciples as eyewitnesses", Fitzmyer. Their seeing is "not because they have been recipients of some particular esoteric revelation", Nolland, nor "because this is the topsy-turvy way that God works", Green, but surely because the disciples have placed themselves under the authority of Jesus the messiah, accepting that he is the source and enactor of the divine revelation.

v24

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the disciples are blessed, "because".

υμιν dat. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object.

οτι "**that**" - THAT. Here introducing a dependent statement, indirect speech, expressing the content of what Jesus is telling his disciples.

προφηται και βασιλεις "**prophets and kings**" - PROPHETS AND KINGS. Nominative subject of the verb "to will." "Righteous men" in Matthew. Israel's faithful religious and social leaders of old.

ιδειν [**οραομαι**] aor. inf. "**[wanted] to see**" - [WILLED] TO SEE. As with **ακουσαι**, "to hear", the infinitive is complementary, completing the sense of the verb "to will". The ancient remnant of Israel willed to see / hear (realise the fulfilment of) the coming kingdom of God, but for them its full realisation was in the future, whereas for Jesus' disciples, the long-promised kingdom / "eschatological salvation", Nolland, is realised.

α pro. "**what**" - WHAT [YOU SEE AND DID NOT SEE *it*, AND TO HEAR WHAT YOU HEAR AND THEY DID NOT HEAR *it*]. Introducing a relative clause which serves as the object of the verbal phrase "wanted to see."

10:25-37

The teachings of Messiah, 9:51-19:44

1. The kingdom and its message, 9:51-10:42

v] Who inherits eternal life?

Synopsis

Jesus is approached by an expert in Biblical law, a theologian, who asks what a person must do to gain eternal life. As a discussion-starter, Jesus asks him what he thinks the scriptures say on the matter. The theologian gives the standard answer, "love God, love neighbour." Jesus replies "Indeed, do this and you will live." Yet, here lies the problem, doing God's law is no easy matter, but it does help if our neighbour belongs to a select group of people we like. So, the theologian asks Jesus "who is my neighbour?" Jesus doesn't actually answer the theologian's question (eg., my neighbour is even my enemy), rather he illustrates, in a teaching parable, what it means to love "your neighbour as yourself"; he illustrates the nature of selfless love, of neighbourliness. Selfless love asks "not who is qualified for my help? But, what need can I meet?", Danker.

Teaching

In the face of the impossible perfection of God's law, "God can only relate to a person who, having lost self-confidence, *humbles himself* in repentance", Ellis.

Issues

i] Context: See 9:51-56. *The parable of the Good Samaritan* is the fifth episode in a group of six dealing with *The kingdom and its message*, 9:51-10:42. In this section Luke tells us that the message of the kingdom concerns deliverance, not judgement, and that gaining this deliverance must take priority in our life. Inevitably, the capacity of the message to engage and renew derives from the gracious nature of our God and Father exercised through his Son, 10:21-24. Yet, even though Satan is brought low, v17-20, many will still reject the message, v1-16, resting in their own righteousness, v25-37.

ii] Structure: *Who inherits eternal life?*:

A legal question on inheriting eternal life, v25-28:

The scribe's question, v25;

"what must I do to inherit eternal life?"

Jesus' question, v26;

"what is written in the Law?"

The scribe's reply, v27;

love God, love neighbour.

Jesus' response, v28;

"do this and you will live."

A legal question on the application of God's Law, 29-37:

The scribe's second question, v29:

"who is my neighbour?"

Jesus' response, v30-35:

The teaching parable of the Good Samaritan.

Jesus' question, v36:

"which of these was neighbourly"

The scribe's reply, v37a:

"the one who had mercy on him."

Jesus' reply, v37b:

"go and do likewise."

iii] Interpretation:

The long awaited kingdom of God has dawned in the person of Jesus. God, in his kindness, has freely offered entry into the kingdom to all who repent and believe. This offer from God is proclaimed for all to hear, 10:1-20, and those who believe are blessed, 10:21-24. Yet, in the face of the coming kingdom, not only are there those who ignore the message, 10:13-16, many still rest in their own righteousness. Beware, kingdom membership is neither gained, maintained, nor progressed, by obedience to the law, for who can love as the Good Samaritan loved?

A superficial reading of the parable of the Good Samaritan leaves us with an ethical imperative (be a good Sam), yet it is more likely a declaration of judgment (go and do likewise *if you can!*). Jesus' parable of the Good Samaritan, within the context of hearing and doing God's word, confronts the "expert in the law" with the full weight of God's law and thus leaves him without excuse.

It is only through the apostle Paul, the inspired exegete of Jesus, that we can properly understand Jesus' teaching at this point, namely that the function of the law is to expose sin and thus drive *the righteous* to rest on faith for God's mercy rather than their own self-righteousness. For Paul, covenant compliance / right-standing before God, is neither maintained nor advanced by obedience to the law, but is a gift of grace appropriated through faith in the faithfulness of Jesus Christ. Faith incorporates the believer in Christ, in his faithfulness (the cross) and his vindication (his resurrection). Thus, a believer stands approved before God, and thus an inheritor of "eternal life", not by works of the law, but as a gift of divine grace appropriated through the instrument of faith.

In the parable of the Good Samaritan, Jesus confronts the expert in the law with the simple fact that eternal life is not secured by law-righteousness. He is going to have to find another way - maybe the example of Abraham will help! Faith? One thing is clear, doing "likewise" is out of the question; the *be a good Sam* pathway is beyond the best of us. Thankfully, unlike the theologian, the reader is provided with a clue in the following story of Martha and Mary - hearing and receiving, rather than doing. Martha was into doing, "serving", but Mary found the "better portion at the Lord's feet, listening to his teaching".

The nomism of second-temple Judaism: For a religious Jew of the first century, law-obedience served to maintain covenant standing, not gain covenant standing. The story of the Good Samaritan exposes the heresy of nomism, a heresy that had infested second temple Judaism.

Religious Jews of the day believed that by obedience to the law they were able to perfect their standing before God and thus guarantee their place in the kingdom. Yet, the faithful application of Mosaic law, for someone possessing covenant standing, does not serve as the way to access the promised blessings of the covenant / the promised fullness of life under God, rather the law of the Sinai covenant serves primarily to expose sin, inculcating a divine curse and thus forcing a reliance on the basis of covenant standing established in the Abrahamic covenant, namely faith. So, the law serves to expose human corruption and its consequence, divine judgment, and thus forces the child of God to rest on divine mercy.

The "expert in the law" was obviously dulled to this function of the law, since he saw himself as a good law-keeper, although he did have a minor theological concern which he felt Jesus may be able to help him with. Yet, this religious Jew did not need a legal definition for "neighbour", he needed to act in a neighbourly way (with mercy) to inherit eternal life. The problem was, he had never loved as the Samaritan loved, nor could he. Therefore, he stood under the condemnation of God and was in dire need of divine mercy. "Jesus deliberately shocked the lawyer by forcing him to consider the possibility that a semi-pagan foreigner might know more about the love of God than a devout Jew blinded by preoccupation with pettifogging rules", Caird.

A survey of offered interpretations:

- The Samaritan is Jesus. Allegorical interpretations by the Fathers, eg. the Samaritan is Jesus and he is to be loved by sinners (the man attacked by thieves) as the neighbour who saves. Such interpretations are now mostly discounted, although ref. Gerhardsson *The Good*

Samaritan - The Good Shepherd? who argues that Jesus is the good shepherd who binds up Israel's wounds;

- An authorisation of the Old Testament as a final authority in matters of faith;

- "Righteousness and salvation are not the exclusive privilege of the Jew", Plummer.

- The answer to the theologian's question serves to make the point that *love of God* = "to accept what God in his grace has done and to trust in him", Stein / "engagement with his (Jesus') teachings", Nolland;

- A lesson on discipleship - the law of love, Deut.6:5, Lev.19:18. "Love of the neighbour is to know no bounds or boundaries", Evans - "go and do likewise" = "go forth and live a life of true love to God and to your fellow-man through the power I give you", Geldenhuys. "Love of neighbour flows out of a radical love of God", Green, which commandments "Jesus' followers must obey in order to inherit eternal life", Marshall. "The point we learn, is not who deserves to be cared for but rather the demand to become a person who treats everyone encountered - however frightening, alien, naked or defenceless - with compassion.... One must take the same risks with one's life and possessions that the Samaritan did!", Johnson, so also Creed, Gooding, Leaney, Danker, Evans, Nolland, Bock, Marshall, Fitzmyer, Green, Tinsley.

- The law is self-defeating, particularly with regard to ritual defilement, cf., Jeremias, *Parables*

- Traditional Reformed interpretation, cf., Hendriksen

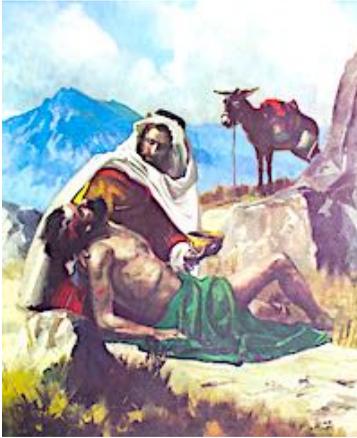
With respect to the proposition that the parable is a lesson on discipleship, I fully accept that the parable serves as a powerful guide for Christian living, but that's not Jesus' purpose, so when the parable is used as a basis for discipleship instructions, it can lead to guilt-laden pharisaism - we live by grace, not law, and it is by grace, through faith, that we begin to live out the requirements of the law, albeit always imperfectly. It is at this point, the lived-out fruit of faith, that the ideal of merciful compassion can give direction to the Christian life.

iv] Synoptics:

See 3:1-20. The parable is unique to Luke, but the initial discussion on the law finds parallels in Matthew 22:34-40 and Mark 12:28-34. Luke adds the question "who is my neighbour?", which of course, leads into the parable. In the other accounts, Jesus comments on the "scribes" declaration

of the two great commands, by saying "you are not far from the kingdom of God." This is often read as a positive comment, but being "not far from" the kingdom of God is not being in the kingdom of God (Jesus' comment is tongue-in-cheek). In all the synoptic accounts, Jesus exposes the problem of self-righteousness, which is why Mark concludes with "and no one after that dared to ask him any questions", 12:34b.

v] Homiletics: *Be a Good Sam*



I once owned an old Bible picture book when I was young. I think it belonged to my mother. It had no covers. The usual crayon scribbling could be found on a number of the pages. I'm not sure whether this was my mother's doing, or mine - probably mine!

I can still remember the classic picture of the Samaritan bending over the wounded man, and the donkey standing beside him. It's a very powerful image, and one many of us were brought up on. Such powerful images shape culture. Sadly, these are not the images children see today. The secular equivalents leave much to be desired. Still, for my generation, being a "Good Sam", in the terms of Jesus' parable, once had the power to motivate kindness toward others.

The problem we face with this parable is that it's not really about boy-scout philanthropy; it's not really about being a Good Sam. The parable actually sets out to show us that we're not Good Sams.

The theologian asked how a person gets to heaven. Jesus asks him what the Bible says on the matter and he gets the obedience answer. As with so many into merit religion, the theologian thinks that "eternal life" can be claimed on the basis of his own personal righteousness. The point of the parable of the Good Samaritan is to expose the worthlessness of the theologian's self-righteousness. He does not love his neighbour, he does not obey the law, and therefore he has no claim to "eternal life."

The truth is, "God can only relate to a person who, having lost self-confidence, humbles himself in repentance", Earle Ellis.

Text - 10:25

Who inherits eternal life?, v25-37. i] A legal question on inheriting eternal life, v25-28. "An expert in the law" asks how to gain "eternal life". He is a theologian, and wants to engage with Jesus on *the mother of all issues*.

ἰδοῦ "on one occasion" - [AND] BEHOLD. Transitional, introducing a new episode; see **καὶ ἰδοῦ**, 1:31.

νομικός [ος] "an expert in the law" - [A CERTAIN] PERSON TRAINED IN BIBLICAL LAW. Nominative subject of the verb "to stand up." A person trained in the interpretation and application of Biblical law.

ἐκπειράζων [ἐκπειράζω] pres. par. "to test [Jesus]" - [STOOD UP] TESTING, TEMPTING [HIM]. The participle is adverbial, final, expressing purpose, "in order to test him", but possibly attendant circumstance, "stood up and tested him", in the sense of putting a test question to Jesus. Not necessarily a question that tempts Jesus to say something incriminating, or testing him in a negative way. Johnson argues for a "hostile" intent, possibly "challenges", but the question seems anything but hostile, possibly even "friendly", Marshall, so Plummer.

λεγων [λεγω] "he asked" - SAYING. A semi-redundant use of an attendant participle to introduce direct speech - Semitic form; see **λεγων**, 4:35, but it may be treated as adverbial, modal, expressing the manner of the testing; "he stood up and tested him, saying,"

ποιήσας [ποιέω] aor. part. "[what] must I do" - [WHAT] HAVING DONE [WILL I INHERIT]. The participle is adverbial, instrumental, expressing means; "I will inherit eternal life by doing what?" = "what do I have to do to obtain a share in eternal life?" Cassirer.

ζωὴν [η] "life" - [ETERNAL] LIFE. Accusative direct object of the verb "to inherit." "Life" in the sense of "life in the land of Israel" as part of the covenantal promise is certainly common to the Old Testament, but "life in the age (to come)", the eschatological promised new age, did not emerge until the later prophets, eg., Dan.12:2. It is very likely that the question concerns "life" in all its fullness, the full appropriation of all the promised covenantal blessings both now, and then (at the resurrection of the righteous).

v26

Jesus asks him what he thinks the scriptures say on the issue.

ὁ δὲ "-" - BUT/AND HE [SAID TOWARD HIM]. Transitional, indicating a change in subject from the theologian to Jesus.

τί "what" - WHAT. Interrogative pronoun introducing a direct question.

γεγραπται [γραφο] perf. pas. "is written" - HAS BEEN WRITTEN. This passive perfect is commonly used of scripture, of what has been written and is still

relevant. Jesus is asking for a scriptural answer to the question and certainly not the recitation of tradition, so Plummer.

εν + dat. "**in [the law]**" - IN [THE LAW]. Local, expressing space / place. Note emphatic placement to emphasise the "law".

τως "**how**" - HOW. Introducing an interrogative clause.

αναγιωσκεις [αναγιωσκω] pres. "**do you read it?**" - DO YOU READ *it*? In the sense of "understand"; "what does your reading tell you?", Rieu.

v27

The theologian thinks the answer lies in keeping God's law, summarised in the two great commands: love God and love neighbour. Elsewhere in the synoptics, Jesus himself recites this summary of the law, but here it comes from the Jewish expert on the law, and Jesus agrees with it. The two parts consist of the *SHEMA*, Deut.6:5, and Lev.19:18a. Both parts are idealistic and therefore beyond even the most faithful child of God. If "life" in all its fullness depends of the doing of the law, then the temptation for reductionism is always going to be present. This temptation prompts the theologian's next question, a question which attempts to limit those who are neighbour.

ὁ δε "he" - BUT/AND HE. Transitional, as for v26.

αποκριθεις [αποκρινομαι] aor. pas. part. "**answered**" - HAVING ANSWERED [HE SAID]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

αγαπησεις [αγαπαω] fut. "**love**" - YOU WILL LOVE. Imperative (volitive) future tense.

σου gen. pro. "**your [God]**" - [THE LORD THE GOD] OF YOU. The genitive **σου**, "of you", with "heart", "soul", etc. is obviously possessive, "your heart", etc., but with "God" it is serving as a genitive of subordination; "the Lord God over us."

εκ + gen. "**with**" - FROM. Expressing the source of the love, although best translated in English as NIV.

της καρδιας [α] gen. "**[all your] heart**" - [ALL] THE HEART [OF YOU]. Referring to the seat of intellect, not emotion, although the individual parts listed are not to be divided, but rather serve to define an allegiance and devotion of the whole person to God.

εν + dat. "**with [all your soul]**" - IN [ALL THE SOUL OF YOU, AND] IN [ALL THE STRENGTH OF YOU]. Here with an instrumental sense expressing means, "by means of", as NIV.

ως "as [yourself]" - [AND THE NEIGHBOUR OF YOU] AS [*you would love YOURSELF*]. Introducing a comparison, "as you would love yourself." "The neighbour is to be entrusted with the love we have for ourselves", Danker.

v28

Jesus agrees, "Do this and you will live". A person's standing, as a member of the kingdom of God, is guaranteed if they keep the whole law. Yet, Jesus' response is conditional; "*If you do this, then you will live.*" And there's the rub, perfectly doing the law is problematic. The theologian is now in a corner, so prompting his self-justifying question, v29.

δε "-" - BUT/AND. Transitional, as v26.

αυτω dat. pro. "[Jesus replied]" - [HE SAID] TO HIM. Dative of indirect object.

ποιει [ποιεω] pres. imp. "do [this]" - DO [THIS]. The present tense, being durative, expresses continued action. The imperative takes the force of a condition; "if you do this", TH.

ζηση [ζωω] fut. "you will live" - [AND] YOU WILL LIVE. The "live" obviously as v25, "eternal life" / "life in all its fullness" / the promised covenant blessings of new life.

v29

ii] A legal question on the application of God's law, v29-37: The theologian could be asking a genuine heart-felt question, but Luke exposes his self-righteous motive. The question, "Who is my neighbour?", is a thorny technical issue, and it is likely that the theologian wants to nail home the commonly held view that one's neighbour, the one to whom love must be offered as a duty, is the *righteous* person, the godly law-keeping Jew (we might say church member, or good clean-living folk!). By means of reductionism, the law is made doable, but Jesus will have none of it.

ο δε "but" - BUT/AND HE. Transitional, as for v26.

θελων [θελω] pres. part. "he wanted" - WISHING, WANTING. The participle is adverbial, best treated as causal, "but he, because he wanted to justify himself, said."

δικαιωσαι [δικαιοω] aor. inf. "to justify" - TO JUSTIFY [HIMSELF]. The infinitive is complementary, completing the verbal sense of the participle "wanting". This word provides the motive behind the theologian's question, although the motive is not overly clear. Possibly "to show how expert he was", Barclay ("vindicate"), but better "wishing to put himself in the right", Cassirer ("justify"). He wants, for himself (rather than "before men", 16:15), to confirm a recognition of covenant inclusion through his faithful attention to the obligation of love.

και "and [who is my neighbour?]" - [SAID TOWARD JESUS,] AND [WHO IS MY NEIGHBOUR]? Here indicating a subsequent question in the discussion - best left untranslated.

v30

Addressing the theologian's question, Jesus tells the story of a man attacked by thieves and left for dead, v30-35. Religious Jews, who come across a wounded man on the side of the road, fail to show mercy - probably for good religious reasons (eg., the prohibition on touching a corpse). Yet, a Samaritan shows mercy, and that to a man who may well be a Jew.

ὑπολαβων [**ὑπολαμβανω**] aor. part. "**in reply**" - HAVING REPLIED [JESUS SAID]. Attendant circumstance participle expressing action accompanying the verb "said"; "Jesus continued the discussion and said."

κατεβαιεν [**καταβαινω**] imperf. "**was going down**" - [A CERTAIN MAN] WAS COMING DOWN. The imperfect is durative, expressing the action of traveling. The "going down" expresses movement from a high place to a low place, the low place being Jericho. In Australia going down to somewhere represents a movement from North to South.

απο + gen. "**from [Jerusalem]**" - FROM [JERUSALEM TO JERICHO]. Expressing separation, "away from."

περιπεσεν [**περιπιτω**] aor. "**fell**" - [AND] HE ENCOUNTERED, FELL AMONG, WAS SURROUNDED BY [THIEVES]. "Fell into the hands of brigands", Rieu.

λησταις [**ης ου**] dat. "**[into the hands of / when he was attacked by] robbers**" - THIEVES, ROBBERS, HIGHWAYMEN, BRIGANDS. Dative of direct object after the verb "to be attacked by."

οι και "-" - WHO AND = AND WHO. Possibly just correlative, "who both and" Zerwick suggests that here the construction "is without apparent significance", as NIV, although BAGD argues that it reinforces the independence of a relative clause, lit. "who also having stripped him", "who, as you would expect,", Creed, "who went so far as to ...", Nolland, "who, in addition to other violence, ...", Plummer.

εκδουσαντες [**εκδωω**] aor. part. "**they stripped [him]**" - HAVING STRIPPED [HIM AND HAVING INFLICTED BLOWS]. As with "having inflicted [blows]", the participle is adverbial, best treated as temporal; "after they stripped ... and beat him they went away."

αφεντες [**αφτημι**] aor. part. "**leaving [him]**" - [THEY WENT AWAY] HAVING LEFT [*him* HALF DEAD]. Attendant circumstance participle expressing action accompanying the verb "to go away", "they went away and left him half dead"; "left him half-conscious lying in a pool of his own blood", Junkins.

v31

κατα συγκυριαν "**happened**" - [BUT/AND] ACCORDING TO CHANCE. Adverbial use of the preposition to form an idiomatic expression meaning "by chance", "by coincidence", TH; "it so happened", Phillips.

κατεβαινεν [**καταβαινω**] imperf. "**to be going down**" - [A CERTAIN PRIEST] WAS COMING DOWN. The imperfect is durative expressing the action of travelling. "The road drops 3,300 feet in 17 miles", Evans.

εγ + dat. "**[the same road]**" - ON, IN [THAT WAY]. An idiomatic expression meaning "on the road." "The road was notorious for its hazards", Danker.

ιδων [**οραω**] aor. part. "**when he saw [the man]**" - [AND] HAVING SEEN [HIM]. The participle is adverbial, best treated as temporal, as NIV.

αντιπαρηθεν [**αντιπαερχομαι**] aor. "**he passed by on the other side**" - he passed by on the other side. The aorist expresses punctiliar action. It is only a story, but the reason for this action is usually taken as fear of the robbers, or fear of defilement from a corpse.

v32

και "**[so] too**" - [BUT/AND LIKEWISE] AND = ALSO. Adjunctive. "And in the very same way", TH.

γενομενος [**γινομαι**] aor. part. "-" - [A LEVITE] HAVING HAPPENED. Variant, cf., Metzger, 152. The participle would be adjectival, attributive, limiting "a Levite", "who happened [on the scene / place, and having gone and taken a look]", cf., Zerwick. If the longer reading is accepted, the actions of the Levite are more heartless than the priest because "he came up to him, quite close, and passed on", Plummer.

κατα + acc. "**to [the place]**" - TO, UP TO, UPON [THE PLACE]. Spatial, expressing the direction of the action; "toward, up to."

ελθων [**ερχομαι**] aor. part. "**when he came**" - HAVING COME [AND HAVING SEEN, HE PASSED BY ON THE OTHER SIDE]. The participle, as with **ιδων**, "having seen", is adverbial, best treated as temporal, as NIV.

v33

The actions of the Samaritan serve to illustrate what love / compassion is. It is most evident in showing mercy.

οδευων [**οδευω**] pres. part. "**as he travelled**" - [BUT/AND A CERTAIN SAMARITAN] TRAVELING. The participle is could be treated as adverbial, temporal, as NIV, but also adjectival, attributive, limiting "a Samaritan", "who was travelling"; "a Samaritan, who was on the road", Barclay (attributed?? "a Samaritan traveller", Moffatt). The forward position of **Σαμαριτης**, "Samaritan", aids transition to the new subject in the narrative, from "a Levite" to "a Samaritan."

κατ [κατα] + acc. "[came] where [the man was]" - [CAME] UP TO / UPON [HIM]. Again, this preposition takes a spatial sense here.

ιδων [ειδον] aor. part. "**when he saw him**" - [AND] HAVING SEEN *him*. The participle is adverbial, best treated as temporal, as NIV.

εσπλαγχνισθη [εσπλαγχνιζομαι] aor. pas. "**he took pity on him**" - HE WAS FILLED WITH COMPASSION, DEEPLY MOVED WITH PITY. The aorist is punctiliar; "he was instantly moved with compassion."

v34

προσελθων [προσερχομαι] aor. part. "**he went to him**" - [AND] HAVING APPROACHED. Attendant circumstance participle expressing action accompanying the verb "he bound up", as NIV.

επιχεων [επιχεω] pres. part. "**pouring on**" - [HE BOUND UP THE WOUNDS OF HIM] POURING ON [OIL AND WINE]. The participle is adverbial, modal, expressing the manner of attending to his wounds; "bound up, pouring on as he bound, oil and wine", Plummer. Oil was used on wounds as a liniment, while wine (alcohol) was used as an antiseptic.

επιβιβασας [επιβιβαζω] aor. part. "**then he put [the man on his own donkey]**" - [AND] HAVING PUT, PLACED [HIM UPON THE = HIS OWN ANIMAL]. The participle is adverbial, probably temporal, as NIV. "He then put him on his own pack animal", Cassirer.

πανδοχειον [ον] "**an inn**" - [HE BROUGHT HIM TO, INTO] A PUBLIC INN. A hapax legomenon, once only use in the NT.

επεμεληθη [επιμελεομαι] aor. pas. "**took care of**" - [AND] CARED FOR. The picture presented in the parable is of the Samaritan taking the man to the inn, staying the night with him to care for him (rather than just dumping him there) and paying for ongoing care the next day. "As a neighbour, the Samaritan did everything he could", Bock.

αυτου gen. pro. "**him**" - HIM. Genitive of direct object after the verb "cared for."

v35

επι + acc. "-" - [AND] UPON [THE NEXT, TOMORROW]. The preposition with the articular adverb "next", forms a temporal construction, "towards the morrow", Plummer; "on the next day."

εκβαλων [εκβαλλω] aor. part. "**he took out**" - HAVING TAKEN OUT [HE GAVE]. Attendant circumstance participle expressing action accompanying the main verb "he gave"; "he took out and gave"

τω πανδοχει [υς εως] "**to the innkeeper**" - [TWO DENARII] TO THE INN KEEPER. Dative of indirect object; "gave two silver coins to the innkeeper."

αυτου gen. pro. "**[look after] him**" - [AND SAID, TAKE CARE OF] HIM. Genitive of direct object after the **επι** prefix verb "to take care of."

εν τω + inf. "**when [I return]**" - [I], ON THE = WHEN [I RETURN]. This construction, the preposition **εν** with the dative articular infinitive, is temporal, introducing a temporal clause; "I shall pay you back when I am on my journey home", Cassirer. The personal pronoun **εγω**, "I", is emphatic by position and use.

σοι dat. pro. "**[I will reimburse] you**" - [I WILL REPAY *any money*] TO YOU. Dative of indirect object.

οτι αν + subj. "**any extra expense**" - WHATSOEVER [YOU MAY SPEND FURTHER, IN ADDITION]. This construction introduces an indefinite relative clause, which in this context is conditional; "whatever / if you spend in addition, *then* I will repay you."

v36

Jesus' parable answers the question "Who qualifies for my help?", prompting the answer "everyone". Jesus now rephrases the question in the terms of "Who helped?", prompting the answer "The one who showed mercy." The punch-line ends the discussion; "Go and do likewise." If the theologian wants to stand right before God and so possess the fullness of covenant-life, his mercy can have no bounds.

τις "**which**" - WHO. This interrogative pronoun serves as the subject of the verb **δοκει**, "to think, suppose, seem", and serves to introduce a question; "who seems to you of the three to have become neighbourly to the one having fallen into the robbers?"

των τριων [εις α] gen. "**of [these] three**" - OF [THESE] THE THREE. The genitive is adjectival, partitive.

σοι pres. "**[do] you [think]**" - [SEEMS] TO YOU. Dative of direct object after the verb "to think, suppose, seem"; "Which of these three, in your opinion", Moffatt.

γεγονεναι [γινομαι] perf. inf. "**was**" - TO HAVE BECOME. The infinitive is complementary, completing the sense of the verb "to think, seem." "Which of these three do you think to have become = proved himself to be ("by what he had done", Meyer), neighbourly?" = "proved himself to be neighbour", Cassirer; "proved himself neighbour", NJB, Knox; "proved a neighbour", Moffatt; or simply "was really neighbour", Berkeley. The tense is interesting, suggesting that the Samaritan became, and continued to be, neighbourly in his compassionate actions.

πλησιον adv. + gen. "**a neighbour**" - NEAR, NEIGHBOUR. Adverb of place. An adverb, rather than the noun is intended, as the adverb takes a genitive, here the participle **του εμπεσοντος**, "the one having fallen in." The twist in Jesus'

illustration comes out at his point. The theologian asked "who is my neighbour?" Jesus reshapes the question to "who was neighbourly?" This, of course, is the nub of the issue. The full blessings of covenant life rest on doing neighbourly love, of showing mercy as the Samaritan showed mercy.

του εμπεσοντος gen. aor. part. "**to the man who fell [into the hands of robbers]**" - OF THE ONE HAVING FALLEN [INTO THE THIEVES]. The participle serves as a substantive, genitive after the adverb **πλησιον**.

v37

In answering Jesus' question, the theologian rightly identifies the neighbourliness of the Samaritan, but he is left facing Jesus' command, "You go and do likewise." He can never do likewise, for who can love as the Samaritan loved? This being the case, the theologian is reminded that the possession of life in all its fullness, "eternal life", is beyond him. Unlike the theologian, this conundrum is solved for the reader in the next episode. The promised blessings of the covenant ("eternal life") are not gained by doing, but are received at the feet of Jesus, listening to what he has to say. Righteousness is a gift of grace through faith apart from works of the law.

ὁ ποιησας [ποιεω] aor. part. "**the one who had**" - [AND HE SAID,] THE ONE HAVING DONE. The participle serves as a substantive, "the one who showed." Plummer notes that the theologian cannot bring himself to use the designation "Samaritan". At any rate, the use of the descriptive "mercy" is far more powerful in that it encapsulates neighbourly love. The expression is Semitic, and reflects scripture, eg. Mic.6:8. As God is gracious and merciful to his people, so his people should be gracious and merciful.

μετ [μετα] + gen. "**mercy on [him]**" - [MERCY] WITH = UPON [HIM]. This preposition, when used with "mercy", produces the Semitic idiomatic phrase, "to show mercy to."

αυτω dat. pro. "**him**" - [BUT/AND JESUS SAID] TO HIM. Dative of indirect object.

συ "**[go and do likewise]**" - [GO AND] YOU [DO LIKEWISE]. The pronoun is emphatic by position and use; "you yourself do likewise." The imperative verb, **ποιει**, "do" takes a durative present tense, so the command is "you yourself adopt the Samaritan's way of behaving / doing and keep on doing it."

The punch line is not so much a command to do, but is a reality check, for who can claim that they have any chance whatsoever of doing "likewise"? Many a sermon has placed this obligation on a congregation, leaving them to wrestle with failure and guilt. Those who have decided not to give up because it's all too hard, usually develop a sophisticated guilt-transference system identified by Jesus as *speck removal* - the exposure of another's sins to effectively cover one's own.

There is an ideal to aim at in the command, but the command's prime purpose is to expose the state of human sin and so prompt a search for divine mercy. In Jesus, that search comes to fruition.

10:38-42

The teachings of Messiah, 9:51-19:44

1. The kingdom and its message, 9:51-10:42

vi] Hearing the word of God

Synopsis

The story of Jesus' visit to the home of Martha follows on immediately from the parable of the Good Samaritan. An expert in the law asked Jesus what he must do to gain eternal life, and by means of a parable, Jesus left him with an impossible requirement, that he love as the good Samaritan loved. We now witness Martha, distracted with loving care toward Jesus, a special guest in her home. While she rushes around serving her guests, Mary, her sister, is sitting at the feet of Jesus hanging on his every word. Against Martha's protests, Jesus makes the point that Mary has chosen the *good portion* and it will not be taken from her.

Teaching

Eternal life is not possessed in doing, but in receiving - in hearing and believing.

Issues

i] Context: See 9:51-56. *Hearing the word of God* serves as the final episode in a series of six covering the topic *The kingdom and its message*. In this section, Luke tells us that the message of the kingdom concerns deliverance, not judgement, and that gaining this deliverance must take priority in our life. The fifth episode, the parable of the Good Samaritan, 10:25-37, exposed the lost state of those who think they can claim "eternal life" on the basis of their own self-righteousness. Now, the sixth and final episode, the story of Martha and Mary, reveals that "eternal life" is found at the feet of Jesus - hearing and believing.

ii] Structure: *The importance of hearing Jesus*:

Setting, v38-39:

Martha's complaint, v40:

Jesus' comment, v41-42:

"one thing is necessary. Mary has chosen what is better"

iii] Interpretation:

From patristic times up to the present, there has been a tendency to draw a comparison between Martha's service and Mary's service, between the secular and the sacred, between employment and meditation, laity and clergy, and this as if one is a higher, more appropriate service, to God. The proposition is less than convincing.

Commentators today usually draw a discipleship principle from the episode. Nolland's take is quite pointed: "The one who loves God is taken up with his word and this is received by listening to Jesus. Even when apparently given over to service of the kingdom of God, preoccupation with the practical affairs of life easily seduce one away from wholehearted attention to the things of God." Danker's title for this passage distills this idea well - "One Thing is Needful." As Ellis puts it, "Don't let ordinary dinners spoil your appetite for the real dinner", that *dinner* being, "listening to the word", Fitzmyer.

All this is good advice, but Luke would have us read this incident with the parable of the Good Samaritan in mind. The religious scholar asked Jesus by what means he could "possess eternal life" - the reward of the righteous. Jesus points him to the Law, but as with most religious Jews of the time, his highly refined moral reductionism has allowed him to live with the false belief that he is faithful to the law, thus maintaining his covenant standing and the appropriation of the promised Abrahamic blessings. Jesus, by applying the prime function of the law to expose sin, explains love / mercy in all its perfection, thus removing from the scholar all claim to self-righteousness. Who can love like the Samaritan? Who can "go and do likewise?" So, the question remains, "what must I do to possess eternal life?"

The answer is provided in the episode before us: only one thing is necessary, to hear (obviously a hearing that includes believing) Jesus. The promised blessings of the covenant are not for those who think they obey the law, but for those who, in faith, rest on the mercy of God. Martha's doing is all well and good, but it is a fussing over the wrong dinner. Mary had chosen the good portion at the feet of Jesus, and there is no way Jesus is going to take it away from her. We are saved by grace, through faith, apart from works of the law.

iv] Synoptics:

See 3:1-20. This episode / pericope is peculiar to Luke, although Martha and Mary are mentioned together in John's gospel. The source is probably the general oral tradition of the early Christian church that existed at the time of writing, a source available to all gospel authors, although it is usually identified as L, ie., tradition from Luke's own source.

v] Homiletics: *The priority of the Word*

My church, the Church of England (the reformed Catholic Church), was a product of the Reformation in the sixteenth century. The founding principle of the church's reformation was the priority of scripture. As the

Articles of Religion put it, "Holy Scriptures containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation."

Due to the limited education of many of the clergy, the reforming Bishops wrote a series of sermons known as the Homilies. The first of these established the basis of church life, namely, the scriptures - "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture."

By the eighteenth century, the Church of England had slipped into a state of morbidity. The Great Awakening, led by John Wesley, renewed the church's focus on the Word of God. For the revivalists it was by faith alone in the scriptures alone - a believer and their Bible.

Like most churches today, the Anglican church struggles to survive. Yet, when it comes to the church, whatever the denomination, it grows and is secured, not by sacramentalism, ritualism, social activism, intellectualism, sociology, but by the faithful proclamation of the gospel and its ready hearing and acceptance by God's people.

Text - 10:38

The one thing that is necessary, v38-42. i] Setting, v38-39: Turning aside from their travels, Jesus and his disciples are invited to stay at the home of a woman named Martha. It is possibly the home of the sisters Mary and Martha who lived at Bethany, a village just outside Jerusalem. Luke doesn't give us the name of the village because he wants us to see Jesus continuing on his journey toward Jerusalem. The situation described by Luke is most likely a meal where Jesus is reclining on a bench with his feet away from the table. Mary would then be sitting at Jesus' feet. This was the normal posture for a Rabbi's disciple, although the unusual aspect here is that the disciple is a woman. Women would not normally be privileged to sit under the instruction of a Rabbi.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εν τω + inf. "as" - IN THE = WHILE [THEM TO GO = THEY WENT]. This construction introduces a temporal clause expressing contemporaneous time; the present tense = "while". "Them", **αυτους**, serves as the accusative subject of the infinitive. "In the course of their Journey", Barclay.

εις + acc. "to" - [HE ENTERED] INTO [A CERTAIN VILLAGE, AND A CERTAIN WOMAN]. Spatial, expressing the direction of the action, and arrival at. The village is undefined, but possibly Bethany, Jn.11:1, and the woman, "Martha", is the mistress of the home.

ονοματι [α ατος] dat. "named" - BY NAME [MARTHA]. Dative of reference / respect; "with respect to *her* name, Martha."

ὑπεδεξατο [ὑποδεχομαι] aor. "**opened her home to [him]**" - RECEIVED [HIM]. A variant exists were the obvious "into her home" is supplied, although Plummer suggests that εἰς τὴν οἰκὴν is original. "Invited him *as a guest* into her home."

v39

The answer to the question "What must I do to inherit eternal life?" is found "at the Lord's feet listening to what he says", ie., willingly submitting to Jesus and giving attention to his word.

καὶ "-" - AND. Here indicating a second person in the house so, "also, she had a sister."

τήδε [ὅδε] dat. pro. "**she [had a sister]**" - TO THIS *one* [WAS A SISTER]. Dative of possession. This is the rarest of the three demonstrative pronouns used in the NT., and is anticipatory of what follows, serving to give weight to it. "Now this particular woman had a sister,"

καλουμένη [καλεω] pres. pas. part. "**called**" - HAVING BEEN NAMED [MARY]. The participle is adjectival, attributive, limiting "a sister", "who was called ..." "Named Mary", CEV., cf., John 12.

ἡ "**who**" - [AND] WHO. Nominative subject of the verb "to hear." This relative pronoun serves to further emphasise what follows, although its textual authority is questionable; "who actually sat at the Lord's feet listening"

παρακαθῆσθαι [παρακαθεζομαι] aor. pas. part. "**sat**" - HAVING SAT BESIDE [TOWARD THE FEET OF THE LORD]. Attendant circumstance participle expressing action accompanying the main verb "to hear", "who seated herself at the feet of the Lord and listened to what he said", but possibly adverbial, temporal, "who while sitting" The passive expresses reflexive action, "she sat herself beside", she took the initiative. Sitting beside the feet of a teacher for the purpose of instruction is a typical pose, but certainly not for a woman. In pious circles, it would be improper for a woman to take instruction with men.

ἤκουεν [ακουω] imperf. "**listened**" - WAS HEARING, LISTENING TO. Imperfect indicating ongoing listening; "stayed there listening to his words", REB.

αὐτου gen. pro. "**[what] Jesus [said]**" - [THE WORD] OF HIM. The NIV has taken the genitive as verbal, subjective, but idiomatic / source, "from", or possessive, are also possible. "Listened to his teaching", Berkeley.

v40

ii] Martha's complaint, v40: Martha rightly offers hospitality toward her guests, but she is fussed by the burden, and feels wronged by her sister who, instead of helping, is listening to Jesus.

περιεσπατο [**πισπαω**] imperf. "**was distracted**" - [BUT/AND MARTHA] WAS BEING PULLED ABOUT = WORRIED, BUSY, OVERBURDENED, DISTRACTED. Possibly, "Martha was pulled away by all she had to do in the kitchen", Peterson, even "burdened", NAB, but the more figurative sense is likely", "distracted", as NIV, NJB; "was drawn about in different directions", Plummer.

περι + acc. "**by**" - AROUND / ABOUT / WITH REGARD TO. Expressing reference / respect; "Martha was distracted with respect to much service = with much serving."

διακονιαν [**α**] acc. "**preparations**" - [MUCH] SERVICE, MINISTRY. A strong positive word; probably used by Luke to deflect negative criticism of Martha's "service".

επιστασα [**εφιστημι**] aor. part. "**she came to him**" - [AND] HAVING COME TO, STEPPED UP TO [SHE SAID, LORD]. Attendant circumstance participle expressing action accompanying the main verb "said"; "she came to him and said", REB. Expressing "impatient movement", Plummer; "stepte unto him", Coverdale.

ου "**don't**" - [IS IT OF] NO [CONCERN]. This negation in a question assumes a positive answer.

σοι dat. pro. "**you [care]**" - TO YOU. Dative of direct object after the verb **μελει**, "concern, care."

οτι "**that**" - THAT. Introducing an object clause / dependent statement of perception, expressing what is supposedly of no concern to Jesus; "is it of no concern to you that my sister has left me to serve alone."

κατελειπεν [**καταλειπω**] imperf. "**has left**" - [THE SISTER OF ME] LEFT, FORSOOK [ME ALONE]. The imperfect expressing continued action, although UBS4 has the aorist, Nestle imperf. If imperfect, the sense is that Mary, from the outset of Jesus' visit to them, has not assisted Martha in offering practical assistance to their guests. Note that **μονην**, "alone", serves as the accusative complement of the direct object "me" standing in a double accusative construction.

διακονειν [**διακονεω**] pres. inf. "**to do the work**" - TO SERVE. The infinitive is probably verbal, expressing result, "with the result that", "so that I have to serve alone", but possibly epexegetic.

ουν "-" - THEREFORE. Inferential / drawing a logical conclusion.

αυτη dat. pro. "**[tell] her**" - [SAY] TO HER. Dative of indirect object.

ινα + subj. "**to [help me]**" - THAT [SHE MAY HELP ME]. This construction may serve to introduce a purpose clause, "in order that she may give assistance to me", but it may also serve to introduce a dependent statement of indirect speech expressing what Jesus should tell Mary; "tell her to give me a hand", Barclay.

v41

iii] Jesus' response, v41-42: Jesus gives Martha a gentle rebuke. This may seem unfair, as Martha is struggling to serve her Lord in her own way. Ellis paraphrases the rebuke this way: "don't let ordinary dinners spoil your appetite for the real dinner." Jesus is not rebuking Martha for choosing a practical form of ministry, a secular ministry over a spiritual one, but rather he is rebuking her for allowing her busyness to distract her from hearing the gospel. Worse still, she has sought to divert Mary from the gospel as well.

Jesus' words are not overly clear, but the sense is probably something like this: "I only need a few things for my meal so you don't need to fuss and put on a big deal, on the other hand, you need only one thing, for when it comes to a person's salvation, hearing and believing the gospel is the only necessary thing. As for Mary, she has chosen what is better; she has seen the priority of the gospel and so has chosen 'the best dish'. She has made a choice that guarantees eternal life."

αποκριθεις [αποκρινομαι] aor. pas. part. "**answered**" - [BUT/AND THE LORD] HAVING ANSWERED [SAID TO HER, MARTHA, MARTHA]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19. Note the used of repetition (epanadiplosis) for "Martha", in order to issue a slight rebuke.

μεριμνας [μεριμναω] pres. "**you are worried**" - YOU ARE WORRIED, ANXIOUS, CONCERNED, FRETTING. Often used to express an excessive concern about worldly things. As for "troubled", the present tense, being durative, expresses ongoing action.

θορυβαζη [θορυβαζω] pres. pas. "**upset**" - [AND] TROUBLED, DISTRACTED, AGITATED. Variant **τυρβαζη**, being the more difficult reading, is possibly original, but it means the same. "You are fretting and fussing about so many things", REB.

περι + acc. "**about [many things]**" - ABOUT [MANY THINGS]. Expressing reference / respect; "about, concerning many things."

v42

ενος δε εστιν χρεια "**but one thing is needed / but one thing is needed [-or indeed only one]**" - BUT/AND ONE *thing* IS NECESSARY. The textual support for this reading is not strong, but it does make the point clearly and is followed by most translations; "one thing only is essential", Peterson; ie., submission to Jesus' words. One suspects though, that it is the product of copyists who were unhappy with the original clutter of the verse and sought to simplify it. Nestle, following stronger textual support, has the un-simplified **ολιγων δε εστιν χρεια η ενος** "but few things are needed, or rather one only", RSVmg. NEBmg, as NIV11. A

figurative sense being: "A few dishes for a meal is good, but really one is enough." Nolland's take on the phrase is "for a meal a few things will do; for one's salvation the word of God is the necessary thing." The longer reading could be a conflation of two separate readings, "one thing is needful" and "a few things are needful", although we are still best served with the longer reading. Without an interpretive paraphrase, the longer reading is next to meaningless, eg., "and yet few are needed, indeed only one", NJB. The one thing, the necessary thing, is "the good portion chosen by Mary" = "the teachings of Jesus", Marshall.

γαρ "-" - FOR. Here inferential rather than causal, so Culy, Nolland, but causal may be intended, "because"; "Martha should therefore follow the example of Mary and get her priorities right. For Mary has chosen the better part", Marshall.

αγαθην adj. "[what is] better" - [MARY CHOSE] THE GOOD [PART, SHARE]. "The right portion", TH. properly translates this positive adjective, although it is often translated as a comparative, as NIV, or even a superlative, "best", NET. Figuratively, "the main meal", Peterson.

ουκ αφαιρεθησεται [αφαιρεω] fut. pas. "will not be taken away" - [WHICH] WILL NOT BE TAKEN AWAY. Possibly "it cannot be taken away from her", Danker, ie., the blessing already bestowed by the word. Yet, we are better to take the future tense as eschatological = the right portion that will not be taken away from here in the day of judgment. That "portion" is not her hearing of Jesus, but obviously what she has heard and believed. She has discovered the secret of how "to inherit eternal life" in the teachings of Jesus, and that secret, a secret which derives from the words of Jesus (= faith in Christ), produces a guaranteed result. "It will never be taken away from her", NCV.

αυτης gen. pro. "from her" - OF HER. The genitive is ablative, expressing separation; "away from her."

11:1-13

The teachings of Messiah, 9:51-19:44

2. The kingdom and power, 11:1-12:34

i] The meaning of prayer

Synopsis

A rabbi would normally teach his disciples how to pray, and prompted by a question, Jesus sets out to examine this subject with his disciples. In arranging Jesus' instructions on prayer, Luke first records Jesus' personal topic list, then the parable of the midnight friend, and finally a set of sayings on prayer.

Teaching

When it comes to the promised blessings of the kingdom, ask and you will receive.

Issues

i] Context: See 9:51-56. The second six-layered Lukan sandwich in the major section *The Teachings of the Messiah*, 9:51-19:44, addresses the topic *The Kingdom and Power*, 11:1-12:34. In these episodes we see the disciples interacting with the power of the Spirit realised in the dawning of the new age of the kingdom. Each of the six episodes provide a lesson on discipleship.

The first episode concerns the meaning of prayer, 11:1-13. Luke examines the Lord's prayer, made up of five points (seven in Matthew), a teaching parable and a set of sayings. The episode reminds believers that the new age of the kingdom has dawned, the long-promised resurrection-life is a present reality, and that we interact with this reality in prayer. In the second episode, *A sign of the new age*, a believer's ability to stand the temptation / tests of Satan is confirmed in Jesus' power over the prince of demons. Jesus' disciples follow one stronger than Beelzebul, v14-26. The third episode, *The Sign of Jonah*, reinforces the importance of giving attention to the gospel / word of God - "blessed are those who hear the word of God and obey it", v27-36. In the fourth episode, *Bad news for churchmen*, Jesus lays out the danger of pharisaism / nomism, v37-54. The fifth episode provides information for evangelists, reminding disciples of the importance of disclosing what is hidden, and of the Spirit's support in the business of disclosure, 12:1-12. Finally, in the last episode, Luke examines the issue of a believer's goals in life - to have or to live? v13-34. First, the parable of the rich fool makes the point that authentic life consists of a great deal more than what we own, v13-21. This subject is further explored in a set of sayings - "where your treasure is there your heart will be also", v22-34.

ii] Structure: *The meaning of prayers:*

The disciples' request, v1:

"teach us to pray ..."

Jesus' sample prayer, v2-4:

Address, 2a;

Requests, 2b-4;

Parable - the midnight friend, v5-8;

Sayings on prayer, v9-13:

"ask and it will be given", 9-10;

"if you know how to give good gifts, then", v11-13.

iii] Interpretation:

The kingdom of God is bursting in on Jesus' disciples and so their prayer-life should reflect this reality. They need to pray for the coming reign of God, for forgiveness in his sight, and for protection in the time of testing. Kingdom blessings are here for the asking - forgiveness, acceptance and resurrection-life through the indwelling Spirit of Christ.

The Lord's Prayer: The Lord's prayer consists of an invocation to the Father, two petitions concerning God's majesty and his kingdom, v2, and three petitions: for our "bread", v3; forgiveness; and "temptation", v4. The form is liturgical, that is, a form of words to be repeated [from memory] in both corporate and private worship (adoration). It is more than probable that the petitions consist of the "good things" God intends to give his children, and since they are of His will, they may be requested in the sure knowledge that they will be given.

Address: An affectionate term, so "Daddy", although an adult would not use the word in this childish sense. Such an intimate address to Yahweh is a revolutionary revelation, although some argue that such an address was known in Second Temple Palestinian Judaism. There is also some Old Testament precedents, Ps.89:26, Jer. 3:4, 19. Although Jesus taught his disciples to address God as "our Father", he never included himself in the "our", since his relationship to the Father is unique. For Jesus it is "my Father."

Request #1: "Sanctified / hallowed be your name." Bock argues that this is not a request, but a declaration. The aorist indicates an eschatological honouring of God when every knee will bow before him, rather than a daily ongoing recognition of his person (a process which would require a present tense). The passive voice leaves some doubt as to the agent, either of humans / heavenly host having declared, treated, acknowledged God as holy, "venerated", Plummer, or of God himself, cf., Ez.36:23, "I will

sanctify my great name", in which case the sense of the petition is "reveal your glory", Nolland.

Request #2: "Your kingdom come." Most commentators understand the kingdom of God in the sense of "God's rule of righteousness and love", Caird, ie., the term is used dynamically of the act of ruling. Possibly the eschatological reign / rule of God through Christ, "the coming reign of God", Tannehill, "the actual consummation of the Messianic kingdom", Leaney, although the kingdom is a *now / not yet* reality. The term "kingdom of God" is used by Luke 31 times, with "kingdom" 6 times. Given Old Testament usage, the domain over which God reigns is also intended, thus including membership, obligations, blessings, all the trappings of a kingdom. Plummer suggests "dominion", in the sense of authority and territory, but better "dominion and domain." "Begin your eschatological rule", Nolland, "may it be inaugurated / realised / consummated."

Request #3: "Give us this day our daily bread." As already noted, the petitions in the Lord's prayer most likely rest on the promised blessings of the covenant. Francis certainly believed that our daily provision is promised by God, a promise realised by faith, but surely this view does not properly address the intent of Jesus' words in 12:22-34. It does seem likely that survival provisions are not promised to believers, who, with all humanity, must face the vagaries of life in a world affected by sin. In fact, there is abundant evidence that the necessities of life have been denied many believers over the years. So, what then is the promised "bread"? Probably the promised provision of resources necessary for the inauguration / realisation of the kingdom of God. "Bread" and "daily" simply image the provision of Manna for the people of Israel in their journey to the promised land. So, for the NT saint, the provision is not physical "bread", but spiritual "bread", eg., the gifts of the Spirit, a "bread" which is promised.

Other possible interpretations have been suggested and they tend to be based on the etymology of "daily", a word which remains somewhat of a mystery:

a) "Necessary" bread. Here the argument rests on the sense of the prefix **επι** with **ουσια** = super-substantial, so "essential" for survival. Favoured by Fitzmyer.

b) "Basic" bread. Here the argument rests on the word being the feminine participle of **ειναι**, the verb to-be. So, it is bread for the present day.

c) "Tomorrow's" bread. Here the argument rests on the word being the participle of the verb **ειναι**, "to come, draw near." This view is favoured by Jeremias who argued that the bread is the

eschatological bread of the coming messianic banquet. This option is certainly far superior to the first two, although why would we ask for tomorrow's bread to be given us "each day"?

Request #4: "Forgive us our sins" Again, the aorist imperative encapsulates the whole of the action and therefore leans toward an eschatological forgiveness at the final judgment, so Grundmann, etc. For the daily forgiveness of sins, an imperfective tense (present, imperfect) would have been used, none-the-less, many commentators argue for a "regular cleansing from sin", Stein. This position may find support in the fact that there is no evidence for the use of the present imperative of this verb, so Nolland. Either way, we may confidently ask God for forgiveness because he has promised forgiveness to those who ask.

As for the causal clause, *γὰρ*, "for"; "for we also forgive" Although commonly argued, it is unlikely that God's forgiveness is dependent on a person's willingness to forgive others. Note Bock, "the petitioner is to ask for forgiveness, not because it is deserved, but because the petitioner is forgiving to others" Ouch! How many of us have just been ruled out of the kingdom by Bock's interpretation? Our request for God's forgiveness is based on his promise to forgive, not on our ability to forgive. Our confidence in asking is *γὰρ*, "because", even sinful humanity has the capacity to forgive; "Forgive us our sins, for even we, flawed as we are (with difficulty / imperfectly / sometimes!), are able to forgive others when they sin against us."

Request #5: "lead us not into temptation." The word *πειρασμον* may mean the eschatological tribulation / test / trial when even the faithful will fall away, although the word is missing the article. For this reason, Moule argues for any damning test / trial. Luce suggests Gethsemane was such a test for Jesus, and this type of test could easily overwhelm us, so "pray that you not enter into testing", 22:40. The promise behind the request is that, for those in Christ, there is no test / trial which has the power to drive a believer into apostasy. The request is not that we be spared such tests, since such tests are promised, but rather that we not succumb to them. Such protection is promised, and thus we may ask in the sure knowledge that the Shepherd will keep his sheep safe. So, "Let us not be overcome by temptation."

Although the wording, "do not bring us to the time of trial", is in favour today, there is still support for the meaning "temptation", see Creed. Most people, faced with this new "test / trial" line in the Lord's Prayer, are left floundering as to its meaning, whereas the notion of "temptation", of being led into a situation of evil where we end up being abandoned by God, is

easily understood. Of course, God would not do such a thing, which fact is drawn out by the strong adversative *αλλα*, "but", found in Matthew's version of the prayer - "don't do that [and we know you wouldn't do that], but do this." In English, this idea may be better expressed with "rather than that, this"; "rather than being caught up in temptation, loss and ultimate destruction, *μη εισενεγκης ημας εις πειρασμον* (Matt.6:13), keep us safe from the evil one's snare." The retention of "temptation" brings us closer to the truth than the new innovation of "testing", although we need to remember that there is no promise in the scriptures of freedom from temptation as such.

The teaching parable of the midnight friend, v5-8: This parable is often treated as if teaching persistence in prayer. This seems unlikely. Given the thrust of the teaching sayings following the parable, it seems more likely that the parable teaches a *how much more* lesson. If a midnight guest can get what he wants from a reluctant friend, imagine *how much more* we can get from a gracious God. Some argue that although the parable does not teach perseverance in prayer, as though persistence in asking bends God's will, it may teach a willingness to ask, irrespective of the circumstances. See *την αναιδειαν [α]*, "boldness / shameless audacity", in v8.

The first saying on prayer, v9-10: The two stitched sayings of Jesus serve to apply the parable. If a friend will give you what you ask, even when it is inconvenient to do so, imagine what God will do for you when you ask something of him, so ask ... The general nature of the first saying has led to the view that a believer can ask anything of God and it will be given. This view is often moderated by qualifications such as "asking in faith / believing", even of being in a state of grace, forgiven, living a righteous life, etc. Given the context, the asking surely relates to what God has promised to give, all the promised blessings of the kingdom, rather than a general promise for "anything", eg., forgiveness, salvation, perseverance, the Holy Spirit, Ask for Jesus' friendship and it is ours for eternity, seek him and we will find him, knock on his door and we will be welcomed into his presence.

The second saying on prayer, v11-13: In a *lesser to greater* argument, Jesus supports his call to prayer. If an earthly father willingly gives good things to his children, "how much more" will our heavenly Father give his promised good gifts to us. Unlike Matthew, Luke specifies the paramount promised blessing / good thing (in his view???) as the gift of Holy Spirit.

iv] Synoptics:

See 3:1-20.. The Lord's Prayer parallels Matthew 6:9-13. Luke, in his shorter version, doesn't include the reference to God's will be done, nor the request, deliver us from evil. Commentators argue as to whether Luke, or Matthew, is closest to the original. Of course, Jesus may have used the prayer differently on numerous occasions such that in the oral tradition of the church, a number of versions of the prayer were in circulation. It is certainly likely that the counterpoint *αλλα*, "but", "deliver us from evil", serves to exegete what is meant by "lead us not into temptation", but it is unclear whether it is original, was added during transmission, or added by Matthew. The parable of The Midnight Friend, v5-8, is unique to Luke, while the attached sayings, v9-13, are paralleled in Matthew's Sermon on the Mount, 7:7-11. Unlike Matthew, Luke defines the *δοματα αγαθα*, "good gifts", as "the Holy Spirit." Fitzmyer regards this as a Lukan redaction.

v] Homiletics: *A little prayer will do*

Some years ago, in a BBC production called "Signs and Wonders", the liberal Anglican vicar is restored in his faith through answered prayer. He believes that his prayers have secured the rescue of some trapped coal-miners. At the Thanksgiving service, one of the miners walks out of the church. His remark strikes at the heart of prayer. If God got the trapped miners out of the mine, who put them there in the first place?

The issue of prayer is made complex by pious assumptions. Prayer is talking to God; it can involve many elements, such as thanksgiving, praise, confession..... The only area of difficulty concerns what we call "intercessions" and "supplications." Intercessions are prayer-requests for others, and supplications are prayer-requests for ourselves.

When the disciples ask Jesus to teach them to pray, he gives them a list of proper requests. We call this list the Lord's Prayer. Jesus sets out to underline the fact that God gives us what he promises. We don't have to bash at God's door to receive his promised blessings; he is the perfect loving Father who gives his very person to us, along with all the inherent blessings that are ours through our relationship with Jesus.

The Bible tells us that our prayers should be "according to the will of God." That is, we should ask of God for those "good gifts" he has promised to give us. The Lord's Prayer is a list of those "good gifts", gifts we may ask of God in the sure knowledge that they are ours in the asking.

Examine each of the six elements of the Lord's Prayer.

Text - 11:1

Jesus' teaching on prayer: i] Introduction - the setting. "Teach us to pray." The disciples ask Jesus for a form of prayer that might be uniquely theirs.

και εγενετο [γινομαι] aor. "**one day**" - AND IT CAME ABOUT, HAPPENED. Transitional, introducing a main step in the narrative, see **εγενετο**, 1:8; "Now it happened", NJB.

εν τω + inf. "**[Jesus] was**" - IN THE = WHILE [HE] TO BE. This preposition, with the articular infinitive of the verb to-be, introduces a temporal clause, indefinite time; "once, while he was praying."

προσευχομενον [προσευχομαι] pres. part. "**praying**" - PRAYING. The participle, with the present verb to-be, forms a present periphrastic construction, possibly underlining durative aspect.

εν + dat. "**in**" - IN [A CERTAIN PLACE]. Local, expressing space / place. The presence of **τις**, "certain", indicates an indefinite location.

ως "**when [he had finished]**" - AS = WHEN [HE CEASED, STOPPED *speaking*]. The use of the conjunction here is obviously temporal. "After he had finished", Fitzmyer.

των μαθητων [ης ου] gen. "**[one] of [his] disciples**" - [A CERTAIN] OF THE DISCIPLES [OF HIM]. The genitive is adjectival, partitive.

διδαζον [διδασκω] aor. imp. "**teach [us]**" - [SAID TOWARD HIM, LORD], TEACH [US]. Imperative, aorist possibly indicating urgency, "teach us now to pray", Bock.

προσερχεσθαι [προσερχομαι] pres. inf. "**to pray**" - TO PRAY. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jesus should "teach", namely, "how to pray", Phillips, Knox, "what to pray" = "a prayer", Barclay The request is obviously prompted by the disciples again finding Jesus at prayer.

καθως "**just as**" - AS, IN LIKE MANNER [JOHN AND = ALSO TAUGHT THE DISCIPLES OF HIM]. Comparative. Of course, we don't know how or what John taught his disciples when it came to prayer. The disciples are probably asking for a distinctive prayer for disciples of Jesus, in the same way John's disciples had a distinctive prayer. Certainly, the early church treated the prayer as belonging exclusively to believers.

v2

ii] The Lord's Prayer, v2-4. The prayer, outlining the fundamental concerns for a disciple's prayer life, is liturgical in form and commences with an invocation, i.e., an address to God. In the Lord's prayer, God is addressed as "Father"; this is a very intimate address, a sign of the disciples' status before God. Then follows a list of requests that comply with the will of God:

• "May your name be honoured", Phillips. May God be recognised for whom he is.

• "May your reign begin", Moffatt. Referring to the coming kingdom, both inaugurated and realised, through Jesus and the power of the Holy Spirit.

• "May we be equipped *each day* (day by day) with all the resources necessary to realise the reign of God." "Bread", manna, once supplied for the wilderness wanderings of the people of Israel, is used to illustrate the necessary resources for service on the *way* today.

• "Forgive us when we fail to serve you faithfully, for even we can forgive, albeit imperfectly." Our forgiving is not the ground for God's forgiving, rather, the qualification reminds us that, given our capacity to forgive a little, we may expect that God's capacity to forgive is unlimited.

• "Let us not be overwhelmed by Satan's destructive evil, both now and at the great tribulation (Armageddon)." The vagaries of life will always test / tempt us, and we will often fall, but Jesus promises that no temptation, no test, no trial, has the power to destroy our faith - the Lord will answer our prayer and "deliver us from the evil *one*", Matt.6:13.

αυτοις dat. pro. "[he said] to them" - [BUT/AND HE SAID] TO THEM. Dative of indirect object. In answer to the disciples' question.

οταν + subj. "when [you pray]" - WHEN [YOU PRAY SAY]. Introducing an indefinite temporal clause; "whenever you pray", Williams. The person is plural, indicating that the prayer is corporate rather than personal.

Πατερ [πατηρ] voc. "Father" - FATHER. Vocative. Variant, "Our Father in heaven", is obviously taken from Matthew's version, which form of words is usually regarded as original, although debates over the original words of Jesus is fruitless.

αγιασθητω [αγιαζω] aor. pas. imp. "hallowed be" - MAY BE HALLOWED, LET BE HELD IN REVERENCE, GLORIFIED, SANCTIFIED. Here with the sense "treated as holy", BDAG 10a.

το ονομα [α ατος] "[your] name" - THE NAME [OF YOU]. Nominative subject of the passive verb "to be hallowed." The "name" being the person of, the whole self, being of; "you as you have revealed yourself", TH.

η βασιλεια [α] "[your] kingdom" - THE KINGDOM [OF YOU]. Nominative subject of the passive verb "to come." Note variant, "thy holy Spirit come on us and purify us", rejected by most, but very Lukan.

ελθετω [ερχομαι] aor. imp. "come" - LET COME. Possibly "let thy kingdom be inaugurated", Schonfield, although the kingdom, in the sense of God's eschatological reign, is already inaugurated and therefore the sense may be weighted toward "realised", even "consummated."

v3

In the Gk., note the emphasising position of the direct object, "bread", ie., it is in front of the imperative, "give". The adjective, **ἐπιουσιον**, usually translated "daily", is unknown, but may well mean "necessary", and with **τον** becomes a noun, presumably standing in apposition to "bread". The accusative articular prepositional phrase **το καθ ἡμεραν**, "according to the day" = "day by day / daily", is adverbial, modifying the verb "to give." Matthew simply has the adverb **σημερον**, "today". So, the Gk. gives us "Give according to the day (day by day, each day) the bread of us to us, ie., the *one which is necessary*"

διδου [διδωμι] pres. imp. "**give**" - GIVE. The present tense is durative, urging activity as an ongoing process, so "continually give us."

ἡμιν dat. pro. "**us**" - TO US. Dative of indirect object, after the verb "to give."

καθ [κατα] + acc. "**[each day]**" - [THE] ACCORDING TO [THE DAY]. Here distributive. The phrase is idiomatic meaning "each day". The accusative article is only sometimes used in this adverbial construction; usually just **καθ ἡμεραν**.

τον επιουσιον adj. "**daily [bread]**" - THE *one* NEXT DAY = NECESSARY. The adjective is used as a substantive. For the sense of "next day", see "Interpretation" above. The sense "essential / necessary" seems best, but not "necessary for survival", Fitzmyer, etc., but "necessary for service to the inauguration / realisation of the kingdom."

v4

ἡμιν dat. pro. "**us**" - [AND FORGIVE, REMIT] TO US. Dative of indirect object / interest, advantage.

ἡμων gen. pro. "**our [sins]**" - [THE SINS] OF US. The genitive is adjectival, possessive / verbal, subjective; "our sins / the sins *which WE commit*."

και γαρ "**for**" - AND FOR = FOR EVEN / ALSO, INDEED. Introducing a causal clause explaining why God would answer the prayer, namely, "because" even sinful humanity has the capacity to forgive. Note how Matthew's **ὡς και**, "even as", promotes the idea that God's forgiveness is conditional.

αυτοι "**we**" - *we* OURSELVES. Nominative subject of the verb "to forgive, remit." "We ourselves", TH.

αφιομεν [αφιημι] pres. "**forgive**" - ARE FORGIVING. The present tense is durative, so "practise forgiveness", Nolland.

παντι dat. adj. "**everyone**" - EVERYONE. Dative of direct object after the verb "forgive" which takes a dative of persons / dative of interest, advantage.

οφειλοντι [οφειλω] pres. part. "**who sins against**" - BEING INDEBTED. The participle is adjectival, attributive, limiting "everyone". Not literal debts, but rather, the word "debt" and "sin" were interchangeable for Second Temple Jews, although this was not so in classical Greek. This is why Luke probably replaces

Matthew's "debts" with "sins" in "forgive us our sins", so Fitzmyer, although "other forms of indebtedness" may be intended as well, so Nolland.

ἡμῶν dat. pro. "**against us**" - TO US. Dative of indirect object after the verb "forgive", the direct object being "everyone who sins."

μη εἰσενεγκῆς [εἰσφέρω] aor. subj. "**lead us not**" - [AND] DO NOT LEAD, DRIVE, BRING [US]. A prohibitive subjunctive. As above, the aorist, here with the subjunctive, forms a prohibition that covers, not the commencement of the action, "do not begin to", but rather the whole of the action. Rather than "do not cause", possibly "do not permit, allow", in the sense of "do not let us be overcome by"

εἰς + acc. "**into**" - INTO [TEMPTATION, TEST]. Expressing the direction of the action and arrival at.

v5

iii] Parable - The Midnight Friend, v5-8. This teaching parable draws out a lesson from a neighbourly request. "Can you imagine the situation where an old acquaintance arrives on your doorstep at midnight after a long journey. You have no food in the house to give him a meal, so you go off to a friend's home and ask for some food. Because the hour is late, your friend tells you to get lost, but you are persistent, and so your friend gives you what you need, even if reluctantly." The parable is not an allegory, it is just a teaching illustration. The point is simple: if a friend will comply with a difficult request, although sometimes belatedly, imagine how much more God will comply with our requests (as long as they are "according to his will"!!!!).

There is a long history of the interpretation of this passage in the terms of persistence in prayer, as if in accord with Zon Chu, "If at first you don't succeed, try, try again", eg., from the basic "men should be importunate (persistent) in prayer", Creed, to the more sophisticated "the endless persistence in prayer is a natural rhythm to life (very true!)", Tinsley. Yet, it is unlikely that this is Jesus' intended sense; a lesser to greater comparison is surely the intention.

τίς "**one [of you]**" - [AND HE SAID TOWARD THEM] WHO. The interrogative pronoun introduces a rhetorical question covering v5-7, "Who of you will have and will come / go and say" These verses present as the protasis of a conditional clause; "If a certain one of you", with v8 as the apodosis, "then I tell you" "Suppose one of you has a friend who comes to him in the middle of the night", REB / "Can anyone one of you imagine that you have a friend", Marshall.

ἐξ [ἐκ] + gen. "-" - FROM [YOU]. Here the preposition serves as a partitive genitive; "one from among you" / "of you."

μεσονυκτιου [οἰ] gen. "**at midnight**" - [WILL HAVE A FRIEND AND WILL COME TOWARD HIM] OF MIDNIGHT. Genitive of time; "at midnight."

ειπη [ειπον] aor. subj. "**says**" - [AND] MAY SAY [TO HIM]. Deliberative subjunctive, here setting up a question where an answer is expected. The answer comes in v8.

χρησον [κιχρημι] aor. imp. "**lend**" - LEND. As in borrowing something, not lend with an expected payment of interest; "Friend, let me have three loaves of bread", Rieu.

μοι dat. pro. "**me**" - TO ME [THREE LOAVES]. Dative of indirect object.

v6

επειδη "because" - SINCE, BECAUSE. Introducing a causal clause explaining why he needs to borrow some bread.

μου gen. pro. "**[a friend] of mine**" - [A FRIEND] OF ME. The genitive is adjectival, relational.

εξ + gen. "**on [a journey]**" - [ARRIVED] FROM [A WAY = A JOURNEY TOWARD ME]. Expressing separation, "away from,"

ο rel. pro. "**[I have no]thing [to set before him] / [I have] no food [to offer him]**" - [AND I DO NOT HAVE] WHAT [I WILL SET BEFORE]. Introducing a relative clause which serves as the object of the negated verb "to have"; "I don't have a thing for him to eat", CEV. Here as a dependent statement of perception expressing what the man does not have, but often in the form of an indirect question. The future tense of the verb "to set before" is probably used instead of a subjunctive expecting "a sort of result", Marshall

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the **παρα** prefix verb "to set before."

v7

ειπη [λεγω] aor. subj. "**then / suppose**" - [AND THAT *one* WITHIN HAVING ANSWERED] MAY SAY. Deliberative subjunctive. Sometimes the sense of **εκαινος**, "that one", is derogatory, or at least sarcastic. The participle **αποκριθεις**, "having answered", is attendant circumstance, expressing action accompanying the main verb "may say", redundant, (pleonastic); see **αποκριθεις**, 1:19.

μη ... παρεχε [παρεχω] pres. imp. "**don't bother**" - DO NOT CAUSE [TROUBLE]. The present tense is durative, expressing ongoing trouble. Probably the image is of a small house where getting up to open the door will wake the whole household. "Don't bother me with your troubles", Phillips.

μοι dat. pro. "**me**" - TO / FOR ME. Dative of interest, disadvantage, or possibly reference / respect.

μετ [μετα] + gen. "-" - [ALREADY THE DOOR HAS BEEN SHUT, AND THE CHILDREN OF ME ARE] WITH [ME IN THE BED]. Expressing association / accompaniment.

ου δυναμαι pres. "**I can't**" - I AM NOT ABLE. Possibly stronger; "I won't get up", Manson.

αναστας [ανιστημι] aor. part. "**get up**" - HAVING ARISEN. Attendant circumstance participle expressing action accompanying the complementary infinitive "to give"; "I am not able to get up and to give". Obviously "not willing", or better, as above, "won't".

δουναι [διδωμι] aor. inf. "**give**" - TO GIVE. The infinitive is complementary, completing the sense of the negated verb "to be able"; "not able to give."

σοι dat. pro. "**you anything**" - *something* TO YOU. Dative of indirect object.

v8

We finally come to the answer of the rhetorical question asked in v5. Of course, in verse five the question was formed in the second person plural, but this seems to have been lost in the journey and is further disturbed by the addition of "I tell you" (this phrase is often used to indicate an application of, or conclusion to, an argument and so can be left untranslated). Nolland suggests we can pick up on the origin of the rhetorical question in v5 with "you are quite right to think"

ει και + ind. "**though**" - [I SAY TO YOU, AND = EVEN] IF [HE WILL NOT GIVE TO HIM]. Introducing a concessive conditional clause, 1st class, where the proposed condition is assumed to be true, "if / although, *as is the case, then*" The conditional clause is best translated as "even if certainly", rather than "although at least", so Nolland. Even if / although a situation did / may develop where a friend was unwilling to be inconvenienced, which is unlikely, he certainly would inevitably act on the request so as not to be shamed in the sight of his neighbours.

αναστας [ανιστημι] aor. part. "**he will [not] get up**" - HAVING ARISEN. Attendant circumstance participle expressing action accompanying the main verb "will not give", so "get up and give", as NIV.

δια το + inf. "**because of [friendship]**" - BECAUSE [A FRIEND OF HIM HE IS. This construction, the preposition δια with the articular infinitive, introduces a causal clause expressing the reason for the action of the main verb "will not give." "Even though he will indeed refuse to bestir himself for friendship sake", Cassirer.

γε "**yet**" - YET. Emphatic introduction for the apodosis of the conditional clause.

δια + acc. "**Because**" - BECAUSE OF. Causal; "on account of, because."

την αναδειαν [α] "**boldness / shameless audacity**" - THE PERSISTENCE [OF HIM]. The meaning of this word, a hapax legomenon (once only use in the NT), is disputed and so numerous translations are proposed: "persistence", namely the persistence of the friend who beats upon door; "boldness", Stein; "shamelessness", in the sense of making such a demand at midnight, Johnson =

"impudence"; "shameless boldness", Bock; "unblushing persistence", Leaney; "his importunity in begging and begging at this late hour of the night", Fitzmyer. Although unlikely, the word may take a positive sense, so "honour", "self-respect", and therefore expresses the motivation of the friend in bed. The friend may not act as a friend, but out of "honour" he will act, or at least "so as not to lose face", Marshall. See Nolland, 626. So, presumably the genitive pronoun **αυτος** "of him = his", refers to the man knocking on the door, not the man asleep; "his shameless persistence."

εγερθεις [εγειρω] aor. pas. part. "**he will surely get up**" - HAVING ARISEN. Attendant circumstance participle expressing action accompanying the verb "he will give"; "he will arise and give him what he wants."

αυτω dat. pro. "**[and give] him**" - [HE WILL GIVE] TO HIM. Dative of indirect object.

ὅσων gen. pro. "**as much as [he needs]**" - WHATEVER [HE HAS NEED OF]. Genitive of direct object after the verb **χρηζει**, "has need of."

v9

iv] Sayings on prayer, v9-13: Saying #1. The reliability of God - He keeps his promises, v9-10. The first saying draws out the implication of the parable. If a friend, at an inconvenient moment, will reluctantly give you what you ask for, imagine what God will do for you when you ask of him. God unhesitatingly meets his obligations when asked; he is always found by those who seek him, and he will immediately open himself up to those who approach him.

καγω υμιν λεγω "**so I say to you**" - AND I SAY TO YOU. Again, serving to introduce a conclusion or application. "Here's what I'm saying", Peterson.

αιτειτε [αιτεω] pres. imp. "**ask**" - ASK. As with the following verbs, the present imperative may serve to urge activity as an ongoing process / iterative, so "make it your habit", Rogers, but at the same time, it may just be gnomic.

δοθησεται [διδωμι] fut. pas. "**it will be given**" - [AND] IT WILL BE GIVEN. Probably a theological passive expressing God as the agent (although a dubious grammatical category).

υμιν dat. pro. "**to you**" - TO YOU, [SEEK AND YOU WILL FIND]. Dative of indirect object.

υμιν dat. pro. "**[will be opened] to you**" - [KNOCK AND IT WILL BE OPENED] TO YOU. Dative of indirect object / interest, advantage, "for you."

v10

As for v9, a codicil applies to the statement "everyone who asks receives" - "ask anything according to his will", 1Jn.5:14. God freely gives of his promised blessings, rather than our perceived needs. Drawing on the OT., it is often argued

that long-life, health and happiness are included in these promised blessings, even though Jesus teaches that the way of a disciple is anything but a bed of roses - more like a bed of thorns. For the people of Israel, the blessings of the kingdom were often described in tangible terms - many children to defend the home, rich harvests, etc. a land of milk and honey. From the time of the prophets and into the NT., these physical blessings are treated as illustrative of a spiritual reality which transcends the physical world, eg., long life becomes eternal life.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why a disciple should ask, seek, and knock; "because" Possibly serving to introduce a restatement of wisdom (parallelism), "so then doesn't this proverb say", even as a prophetic confirmation of v9, "so therefore you should ask and you will receive", Nolland.

ὁ αιτων [αιτω] pres. part. "**[everyone] who asks**" - [ALL / EVERYONE] THE ONE ASKING. If the adjective **πας**, "all" is treated as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone", as NIV. The same construction is repeated by "*all* the one seeking" and "*to all* the one knocking", with "all" assumed.

λαμβάνει [λαμβανω] pres. "**receives**" - RECEIVES [AND THE ONE SEEKING FINDS]. The present tense is probably gnomic, but it is possibly iterative, expressing repeated action.

τω κρουοντι [κρουω] dat. pres. part. "**to the one who knocks**" - [AND] TO THE ONE KNOCKING. The participle is adjectival, as **ὁ αιτων** above, dative of interest, advantage; "for *all* the one who knocks" = "for everyone who knocks."

ανοιγησεται [ανοιγω] fut. pas. "**will be opened**" - IT WILL BE OPENED, UNLOCKED, DISCLOSED. Variant in the present tense exists and has strong support. Again, may be treated as a theological passive.

v11

Saying #2. God's good gifts, v11-13. The second saying aligns with the parable as a *how much more* lesson. If we know how to give "good gifts" to our children, "how much more" will God give good gifts to his children. The problem lies in understanding the nature of the "good gifts." Unlike Matthew, Luke makes sure that we understand that the "good gifts" are encapsulated in the gift of the "Holy Spirit". Luke is certainly no proponent of a prosperity gospel. The gift of the Holy Spirit to the believer entails not just the gift of the personal presence of the Spirit of Christ in the life of a believer, but all the promised blessings that flow from our union with God through the Spirit. So, the "good gifts" are the promised blessings of the covenant - new life in the Spirit, now and for eternity.

τινα pro. "**which**" - [BUT/AND] WHAT [FATHER]. Interrogative pronoun.

ἐξ [εκ] + gen. "of" - FROM [YOU]. The preposition here serves as a partitive genitive.

αἰτησεί [αἰτεω] fut. "if [your son] asks for" - [THE SON] MAY ASK [*to be given* A FISH]. Deliberative future, deliberating over a possibility. Here the possibility is made unlikely if the variant negative connective μη, instead of και, is accepted as original

και "-" - AND. The variant μη exists; ruled out by Metzger. The και probably reflects the original construction which was possibly a Semitic conditional sentence with the apodosis in the form of a question, "if any father among you is asked by his son for a fish, (και = *then*) will he give him a serpent instead of a fish"? Marshall. The syntax of the sentence is difficult, i.e., an anacoluthon (Luke has lost his way with the grammar). Note the double accusative construction ("fathers" and "fish") with "asks", "which" and "fathers" in apposition. The articular form of "fathers" and "son" serve to express the possessive.

ἀντι + gen. "-" - INSTEAD OF [A FISH WILL GIVE HIM A SNAKE]. Here expressing substitution, "instead of, in place of." The fish may possibly be an eel.

v12

και "[or] if" - [OR ASKS *to be given an egg*] AND [*instead of* AN EGG, WILL GIVE A SCORPION TO HIM]. It is likely that και again serves to introduce the apodosis of a Semitic conditional clause, 3rd. class, where the condition is assumed a possibility, as NIV. Variants exist where the syntax is *repaired*; ἢ και εἰ + subj. / fut. - the future tense will sometimes serve as a subjunctive. Just as an eel looks a bit like a snake, so a scorpion can roll up into an egg-like shape. "Or if he asks for an egg, (και = "*then*") is he likely to give him a scorpion"? Barclay.

v13

εἰ + ind. "if" - IF. Introducing a conditional clause 1st class, where the proposed condition is assumed to be true, "if, *as is the case*, *then* how much more"

οὖν "then" - THEREFORE, THUS. Inferential, drawing a logical conclusion from v11, 12.

ὑπαρχοντες [ὑπαρχω] pres. part. "though you are [evil]" - [YOU] BEING, POSSESSING [EVIL, WICKEDNESS]. The participle is adjectival, attributive, limiting / modifying "you", "you who are evil", but possibly adverbial, concessive, as NIV. Simply stating a general fact about humanity; we are all sinners. "Bad as you are", TH.; "although you are naturally evil and ungenerous", Barclay.

διδοναι [διδωμι] pres. inf. "**to give**" - [KNOW] TO GIVE [GOOD GIFTS TO THE CHILDREN OF YOU]. The infinitive introduces an object clause / dependent statement of perception expressing what "you know."

τοις τεκνοις [ον] dat. "**to [your] children**" - TO THE CHILDREN [OF YOU]. Dative of indirect object.

ποσῳ dat. pro. "**how much**" - HOW MUCH [MORE] Dative of measure / difference / degree, "by how much" + the comparative adverb "more". The phrase may be treated as an exclamation, as NIV, or as a question, "how much more shall the Father from his Heaven give the Holy Spirit to those that ask him?" Rieu. This phrase serves as the key to understanding the passage as a whole. "How much more likely is it that", Phillips.

ὁ "[**your Father in heaven**]" - [THE FATHER] THE ONE [FROM HEAVEN]. This variant article may be original, and if so, it functions as an adjectivizer turning the prepositional phrase "from heaven" into an attributive modifier of "the Father"; "the / your Father who is in heaven." Possible assimilation with Matthew for both "your" and "in heaven." Without the article, the preposition εκ expresses source / origin; "the Father gives from heaven the Holy Spirit."

πνευμα ἁγιον "**the Holy Spirit**" - [WILL GIVE] HOLY SPIRIT. Variant, "good Spirit", as opposed to Matthew's "good gifts." Variant, "good gifts", also exists for Luke, but it is more than likely that "Holy Spirit" is original (Nolland, Stein, etc. disagree). Luke's propensity to affirm the role of the Spirit is an unlikely motivation for changing an original "good gifts", since the gift of the Spirit, for Luke, awaits Pentecost. So, Luke reminds us that an open slather of good gifts is not in mind here, but rather gifts that are promised, in particular, the gift of the Holy Spirit.

τοις αιτουσιν [αιτω] dat. pres. part. "**those who ask**" - TO THE ONES ASKING [HIM]. The participle serves as a substantive, dative of indirect object. Should we underline the durative sense of the present tense? "Those who continue to ask him", Williams. Probably not!

11:14-26

The teachings of Messiah, 9:51-19:44

2. The kingdom and power, 11:1-12:34

ii] The sign of the new age.

Synopsis

Jesus has just completed an exorcism, and the people are amazed as the dumb mute speaks, but some in the crowd suggest that Jesus drives out demons in the power of Beelzebub. Jesus goes on to explain that logically, Satan can't overcome Satan. The fact that Satan is being overcome, serves as evidence that the kingdom of God is at hand. Jesus goes on to support his point with two illustrative parables: the parable of The Victorious Plunderer, and the parable of The Returning Spirits.

Teaching

In the new age of the kingdom, Satan is bound and his empire plundered.

Issues

i] Context: See 11:1-13. *The sign of the new age* serves as the second episode in a series of six covering the topic *The Kingdom and Power*, 11:1-12:34. In these episodes we see the disciples interacting with the power of the Spirit realised in the dawning of the new age of the kingdom. Each part of this six-layered Lukan sandwich provides a lesson on discipleship.

ii] Structure: *The sign of the new age*:

Pronouncement story, v14-20:

The exorcism, v14-16;

The argument, v17-19;

The pronouncement, v20;

"if I by the finger of God"

Parable, v21-22;

The victorious plunderer.

Saying, v23;

"he who is not with me is against me"

Parable, v24-26;

The returning spirits.

iii] Interpretation:

For Luke, this next block of teaching addresses the final point of the Lord's prayer, "Let us not be overwhelmed by Satan's destructive power." Satan is powerful, and is as dangerous as a cut snake, but he has met his match in Jesus - Jesus' disciples follow one stronger than Beelzebub.

First, Luke records Jesus driving out a demon, an action which prompts amazement from the crowd. Amazement can lead to faith, or unbelief, and here it is unbelief. For some, Jesus casts out Satan by means of satanic power, while others demand a more convincing messianic sign.

In v17-19 Jesus mounts an argument against the charge that he casts out Satan by the power of Satan. The first argument is logical. Using the image of a kingdom / house divided, Jesus makes the point that it is illogical to argue that he casts out demons by the power of the Prince of Demons. The second argument is *ad hominem* (at the person). If Jesus' success in exorcising demons is down to the Prince of Demons, by what power do the Jewish authorities exorcise demons?

The pronouncement in v20 answers the call for a more convincing messianic sign, v16. The call for "a sign from heaven" is unique to Luke, and effectively sets up the pronouncement, "If I, by the finger of God, drive out demons, then you know that the kingdom of God has come upon you." It is likely that the authorities ("the sons of you") condemned in Jesus what they attempted to practise themselves, ie., it is likely that they tried to exorcise the demon-possessed, but rarely succeeded. Jesus, on the other hand, does succeed, a fact which amazes the crowd. By performing what is the most profound of messianic signs, Jesus proclaims that the kingdom of God is at hand / is come.

Then follows the parable The Victorious Plunderer, v21-22. This illustrative parable is often interpreted allegorically - Satan is the "strong man" and Jesus is the "stronger man" who overcomes the strong man's defensive weaponry and plunders his possessions. Jesus' exorcisms are certainly "themselves the conquest and spoliation of Satan", Evans, but the parable may be nothing more than an illustration of the obvious truth that "no man takes the spoil from a mighty one", Pss. Sol. 5:4. So, the parable is more likely an analogy rather than an allegory.

The attached saying, v23, is found in this position in both Matthew and Luke, but its non-specific character promotes a similar saying in respect to the Unofficial Exorcist, Mk 9:40, Lk.9:50. In the Lukan context, the saying seems better suited to the following parable, The Returning Spirits, v24-26. Peterson's paraphrase expresses the saying well: "This is war, and there is no neutral ground. If you're not on my side, you're the enemy; if you're not helping, you're making things worse." The following parable illustrates how it is for a person who, confronted by the power of the kingdom in word and sign, chooses neutral ground. "The person who fails to respond to this demand is like a man freed from one demon only later to fall victim to a host of them", Ellis.

So, let those who would follow Jesus know this, we sit in the midst of a war between light and darkness, truth and falsehood. In such a war, there is no neutral ground. And remember, those who choose light choose to follow the victor of the dark domain.

iv] Synoptics:

See 3:1-20. Most of this passage is also found in Matthew 12:22-30, 43-45, and some in Mark 3:22-27, namely, the saying on a kingdom divided, and the parable, The Victorious Plunderer. The material appears at different points in Jesus' ministry and in different contexts. It seems likely that the pronouncement story about the exorcism of the dumb spirit has attracted independent parables / sayings during the period of oral transmission, but has never settled on any particular historical setting. So, Mark's link to the action of Jesus' family and friends, 3:20-21, is probably his own doing. As regard sources, given that Luke's account has strong verbal ties to both Mark and Matthew, it is likely that all three gospel authors have used their own source tradition, although it is usually held that Matthew and Luke have each used Q. Of most important note is Matthew's separation of the two parables with *the sign of Jonah* tradition.

Text - 11:14

The sign of the new age, 14-26. i] Pronouncement story - the sign of exorcism, v14-20. a) The exorcism, v14-16. Through the sign of exorcism Jesus reveals "his power over Satan and his satellites" and "incontrovertibly shows that the kingdom of God, His royal dominion, has come upon earth and is active in the person of Christ", Geldenhuys.

και "-" - AND. Another example of Luke's use of a coordinating και to transition to a new episode, while at the same time indicating a connection with the previous episode on prayer.

ἦν εκβαλλων [εκβαλλω] pres. part. "Jesus was driving out" - HE WAS DRIVING OUT [DEMONS]. The imperfect verb to be with the present participle forms an imperfect periphrastic construction, possibly emphasising durative aspect; "He was in the process of casting out", Culy.

κωφον adj. "that was mute" - MUTE. As it stands, the adjective limits "demon", accusative direct object of the verb "to cast out", so "Jesus was casting out a mute demon." Not that the demon was mute, but that it made the man mute. The variant και αυτο ἦν, "and it was [a mute one]", is most likely not original.

εγενετο δε "-" - BUT/AND IT HAPPENED. Transitional, see εγενετο, 1:8. "Now what happened was that, no sooner had the demon spirit come out of the dumb man than he found speech", Cassirer.

εξελθοντος [εξερχομαι] gen. part. "when [the demon] left" - [THE DEMON] HAVING COME OUT [THE MUTE SPOKE AND THE CROWDS WERE AMAZED]. The genitive participle, and its genitive subject "the demon", forms a genitive absolute construction, temporal, as NIV.

v15

"Certain / some" in the crowd attribute Jesus exorcism to sorcery. "The some" in Matthew are "Pharisees", and in Mark they are "teachers of the law." So, the sceptics are representative of the religious establishment.

εξ [εκ] + gen. "of [them]" - [BUT/AND CERTAIN] FROM [THEM SAID]. The preposition serves as partitive genitive.

εν + dat. "by" - IN = BY [BEELZEBUL]. The preposition here is instrumental, expressing means. The AV, using the Latin and Syriac texts, had "Beelzelbub" = "the Lord of the flies", a derogatory name for the God of the Philistine city of Ekron. Most translations follow the more supported variant "Beelzebul" = "the lord of the high place", a reference to the god of Syria. How the name was attributed to Satan, and/or his minions, is unknown. Certainly, "The lord of the flies" is a better fit!!

των δαιμονιων [ον] gen. "of demons" - [THE RULER] OF THE DEMONS [HE CASTS OUT DEMONS]. The genitive is adjectival, idiomatic / subordination; "ruler *over* the demons." Presumably Satan is in mind, although Beelzebul may be a lord ruling the demons under the authority of Satan.

v16

The call for a "sign from heaven" is only found in Luke. It is unclear what sign would convince a gaggle of sceptics, but the sign of exorcism is so significant in itself that it declares for all to see that "the kingdom of God has come upon you." The sceptical comment also points to the next episode, the Sign of Jonah, v27-36, where we learn that the only sign appropriate for a sinful generation is the preached word of the gospel.

πειραζοντες [πειραζω] pres. part. "testing" - [BUT/AND OTHERS] TESTING, TRYING *him*. The participle is adverbial, best treated as final, expressing purpose; "And others, in order to test him," Rather than with the sense "putting him to the test" = "wishing to put him to the proof", Rieu, the verb can mean "to tempt", with the sense of entrap, as TEV.

παρ [παρα] + gen. "-" - [WERE SEEKING] BESIDE [HIM]. Here expressing source / origin; "from beside." The imperfect verb "to seek" may be iterative, "kept demanding from him a sign", NRSV.

εξ [εκ] + gen. "from" - [A SIGN] FROM [HEAVEN]. Expressing source / origin.

v17

b) Jesus puts his first argument against the charge that he drives out demons in the power Satan, v17-19. The concept of Satan divided against himself may be likened to civil war - a totally fruitless exercise. Jesus may have in mind strife within the family, but it seems more likely that civil strife is in mind. "A house divided" further describes civil war where household sets upon household. "Kingdoms are brought to ruin by internal strife - house falls on house", Rieu. So, "Satan divided against himself" is an absurd proposition.

ειδως [γινωσκω] perf. part. "**knew**" - [BUT/AND HE] HAVING KNOWN [THE THOUGHTS OF THEM]. The participle is adverbial, causal, "because he knew." "Knew their thoughts" in the sense "understanding what was really behind their utterances", TH.

αυτοις dat. pro. "**to them**" - [SAID] TO THEM. Dative of indirect object.

διαμερισθαισα [διαμεριζω] aor. pas. part. "**divided**" - [EVERY KINGDOM] HAVING BEEN DIVIDED. The participle is adjectival, attributive, limiting "kingdom"; "Every realm which is divided against itself" - "in which there are natural divisions", Cassirer.

εφ [επι] + acc. "**against**" - UPON = AGAINST [ITSELF IS MADE DESOLATE, AND A HOUSE *having been divided* UPON = AGAINST A HOUSE FALLS]. Here expressing opposition, "against".

v18

It is an absurd proposition to claim that Jesus is a representative of Satan liberating Satan's prisoners. Although, as Evans notes, it is not a watertight argument, eg., the antichrist performing exorcisms as a sign of Satan's power, cf., 2Thess.2:8ff, Matt.24:4ff. The second part of the verse is unique to Luke, indicating that Jesus' argument addresses the view of the sceptics outlined in v15.

δε και "-" - BUT/AND AND. Transitional, drawing the point being made to a conclusion, "So then,"; "**So**, in the event of Satan being internally divided, how do you suppose that his kingdom could stand firm?" Cassirer.

ει + ind. "**if**" - IF, *as is the case for argument' sake*, [SATAN WAS DIVIDED AGAINST HIMSELF, *then*]. Introducing a first-class conditional clause where the proposed condition is assumed to be true for argument' sake.

πως "**how**" - HOW [WILL STAND THE KINGDOM OF HIM]? This interrogative particle introduces a direct question which serves as the apodosis of the conditional clause (the *then* clause). If we take "kingdom" more in the sense of dominion / rule, rather than domain, then the genitive personal pronoun **αυτου** would be classified as verbal, subjective; "How will the dominion *exercised by* him stand."

ὅτι "*I say this because*" - BECAUSE [YOU SAY *that*]. Introducing a causal clause explaining why Jesus has argued that Satan divided cannot stand. Plummer suggests the sentence is elliptical; "*I have said this because*", as NIV.

ἐν + dat. "**by [Beelzebub]**" - [YOU SAY] BY [BEELZEBUL]. Instrumental, expressing means.

ἐκβαλεῖν [εκβαλλῶ] pres. inf. "**that [I] drive out**" - [ME] TO CAST OUT [THE DEMONS]. The infinitive serves to introduce an object clause / dependent statement of indirect speech, expressing what the crowd claims. The accusative subject of the infinitive is **με**, "me"; "Yet, you say that I force out demons by the power of Beelzebub", CEV.

v19

Jesus presents his argument; "Why should only Jesus' exorcisms be attributed to Beelzebub?" Stein. This argument is not found in Mark.

εἰ + ind. "**[now] if**" - [BUT/AND] IF, *as is the case for argument' sake*, [I CAST OUT THE DEMONS BY BEELZEBUL, *then*]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true, although here only for argument' sake. The identify of **οἱ υἱοὶ ὑμῶν**, "your sons" = "those closely connected to you", is unclear. If Jesus' words are directed to the religious authorities, then rabbinical pupils / adherents / disciples / followers may be in mind. A more general sense is likely of Jewish exorcists who are "the contemporaries of Jesus", Marshall.

ἐν + dat. "**by [whom]**" - BY [WHOM DO THE SONS OF YOU CAST *them* OUT]? Instrumental, expressing means, as NIV.

διὰ τοῦτο "**So then**" - BECAUSE OF THIS = THEREFORE. This causal construction is most likely inferential, "therefore". Jesus is making the point that "the pupils" of his critics will be their judges because they are, by implication, making the same charge against their own pupils.

ὑμῶν gen. pro. "**your [judges]**" - [THEY WILL BE THE JUDGE] OF YOU. The genitive is adjectival, possessive, "your judges", or verbal, objective, "they will judge you."

v20

c) Pronouncement. Irrespective of any arguments, Jesus' exorcisms are a work of God, and serve to proclaim the gospel that the kingdom of God is at hand / is now.

εἰ + ind. "**[but] if**" - [BUT/AND] IF, *as is the case*, [I BY FINGER OF GOD CAST OUT THE DEMONS, *then*]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true. The phrase "finger of (belonging to) God" is an OT allusion referring to the power of God, cf., Exod.8:19, 31:18.

Again, an instrumental use of **εν**, "by the finger of God." Interestingly, Matthew has "Spirit of God", with much the same sense, although Luke's words have a more original feel to them.

αρα "then" - THEREFORE. The inferential conjunction, expressing result, serves to introduce the apodosis of the condition clause, and as such, emphasises the apodosis; "so therefore be sure of this, the kingdom of God has come upon you."

του θεου [ος] gen. "of God" - [THE KINGDOM] OF GOD. See **του θεου**, 4:43
εφθασεν [φθανω] aor. "has come upon" - CAME = HAS COME UPON, REACHED, OVERTAKEN. The kingdom is usually spoken of coming, "at hand / drawn near", but here the sense is that it is realised, possibly, "has arrived in advance of its time", Evans; "has already come to you", CEV.

εφ [επι] + acc. "upon" - UPON [YOU]. Spatial, "down upon." Prepositional reinforcement of the verb "to come upon."

v21

ii] Parable - The Victorious Plunderer, v21-22. Although this parable is often treated as an allegory, it is more likely intended as an analogy - *every dog has his day*, until a bigger one comes along and takes the bone off him!! Treated as an allegory, the distribution of the booty certainly tests the imagination - do we all get a little bit of the bone? So, this parable simply illustrates how the power of someone in authority is easily curtailed by another with greater power. Satan now experiences this reality as Jesus assaults his dark domain. Believers can find encouragement in the truth that one stronger than Satan is here. Interestingly, undermining the theory that Luke and Matthew together use Q, Matthew's record of this tradition aligns with Mark rather than Luke.

οταν "when" - WHEN. Temporal conjunction introducing a temporal clause.
καθωπλισμενος [καθοπιζω] perf. mid. part. "fully armed" - [THE STRONG one GUARDS] HAVING BEEN FULLY ARMED [THE WALLED ENCLOSURE OF HIMSELF]. The participle is adverbial, best treated as modal, expressing the manner of his guarding; he guards fully armed. "So long as the strong man is guarding his own keep armed to the teeth, his property is safe."

εν + dat. "[are safe]" - [THE POSSESSIONS OF HIM] IN [PEACE]. Adverbial use of the preposition; "to be in peace" = "to be peaceful" - idiomatic, "out of danger", so describing the state of the strong man's possessions.

v22

επαν "when" - [BUT/AND] WHEN [A STRONGER ONE]. Temporal conjunction introducing a temporal clause.

αυτου gen. pro. "-" - OF HIM. The genitive is ablative, of comparison; "when one stronger than he", ESV.

επελθων [επερχομαι] aor. part. "**attacks**" - COMES UPON [OVERCOMES HIM]. Attendant circumstance participle expressing action accompanying the verb "to overcome"; "makes his appearance and gains the mastery over him", Cassirer.

εφ [επι] "**in [which]**" - [HE TAKES THE ARMOUR] UPON, ON [WHICH HE DEPENDED, AND THE SPOILS OF HIM HE DIVIDES, DISTRIBUTES]. Spatial, expressing basis, "upon, on." The object of the verb "he distributes, divides" is unstated, but presumably the members of his army; "he divides the loot *amongst his soldiers*."

v23

iii] Saying; "This is war, and there is no neutral ground. If you're not on my side, you're the enemy; if you're not helping, you're making things worse", Peterson. This saying, an example of synonymous parallelism, most likely exegetes the following parable. The saying "speaks of 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. In the ensuing battle between the powers of this age and the dawning kingdom of God, there are but two choices, and no middle ground. Victory is assured for those who choose for the new age of the kingdom. As for those who choose to align with this age, they are like someone "freed from one demon, only later to fall victim to a host of them", Ellis.

ὁ ... ὧν [εἰμι] "**whoever**" - THE ONE [NOT] BEING. The participle serves as a substantive, nominative subject of the verb to-be.

μετ [μετα] gen. "**with**" - WITH [ME]. Expressing association / accompaniment.

κατ [κατα] + gen. "**against**" - [IS] AGAINST [ME]. Here expressing opposition, "against".

ὁ ... συναγων [συναγω] pres. part. "**whoever does [not] gather**" - [AND] THE ONE [NOT] GATHERING [WITH ME SCATTERS]. The participle serves as a substantive, nominative subject of the verb "to scatter."

v24

iv] Parable - The returning spirits, v24-26. Attached to the saying in v23 is an illustrative parable which reveals what it is like for a person who tries to remain neutral in the face of the coming kingdom; he is "like a man freed from one demon only later to fall victim to a host of them", Ellis.". "The human heart is inhabited either by Christ or by Satan, and cannot remain empty", Geldenhuys. The parable closely aligns with Matthew, but Matthew places the tradition concerning the sign of Jonah before the parable, whereas Luke follows with it. Luke also adds v27-

28, often taken to conclude this episode, although it sits better with the following episode, namely, the sign of Jonah. Clearly, within the tradition of the early church, this source material was related. As with the parable of the victorious plunderer, this parable is best treated as an analogy, rather than an allegory.

The analogy is not intended to provide an insight into the functioning of evil spirits. So, it is unlikely that Jesus is teaching that a person who is exorcised of an evil spirit must seek the infilling of the Holy Spirit, otherwise the evil spirit will return with some of his friends, resulting in a state worse than the first. This is not to say that faith in Jesus enables us to resist the powers of darkness, nor that association with the occult results in forms of possession.

ὅταν "when" - WHEN [THE UNCLEAN SPIRIT]. Temporal conjunction introducing a temporal clause.

ἀπο + gen. "of" - [GOES OUT] FROM [THE MAN]. Here expressing separation, "away from."

δι [**δια**] + gen. "through" - [IT GOES] THROUGH [WATERLESS PLACES]. Spatial, expressing space / place, "through".

ζητουν [**ζητω**] pres. part. "seeking" - SEEKING [REST]. The participle is adverbial, probably final, expressing purpose, but possibly modal, expressing manner.

μη εὑρισκον [**εὑρισκω**] pres. part. "does not find it" - [AND] NOT FINDING [SAYS]. The participle is adverbial, possibly temporal, or concessive, or even consecutive, expressing result, "as it finds none", Moffatt.

ὅθεν adv. "[I left]" - [I WILL RETURN INTO THE HOUSE OF ME] FROM WHERE [I CAME OUT]. Adverb of place.

v25

ἔλθον [**ερχομαι**] aor. part. "when it arrives" - HAVING COME. The participle is adverbial, best treated as temporal.

σεσῶρωμενον [**σῶρω**] perf. part. "*the house swept clean*" - [FINDS *the house*] SWEEPED [AND HAVING BEEN SET IN ORDER]. Given the assumed object "the house", the two participles "swept" and "set in order" serve as the accusative complements of the direct object "house", standing in a double accusative construction and asserting a fact about the object. "On returning to the house they find it swept and in good order."

v26

τότε adv. "then" - THEN [IT GOES AND TAKES SEVEN OTHER SPIRITS]. Temporal adverb serving to introduce a temporal clause.

ἑαυτου gen. reflex. pro. "**than itself**" - [MORE WICKED] OF ITSELF. The genitive is ablative, of comparison, after the comparative of the adjective "wicked", as NIV.

εισελθοντα [**εισερχομα**] aor. part. "**they go**" - [AND] HAVING ENTERED [IT DWELLS THERE]. Attendant circumstance participle expressing action accompanying the verb "to dwell", as NIV; "they all come and make their home there", CEV.

των πρωτων adj. "**than the first**" - [AND THE LAST *state* OF (belonging to) THAT MAN BECOMES WORSE] OF THE FIRST. The adjective serves as a substantive. The genitive is ablative, of comparison, after the comparative adjective "worse". "That person ends up in a worse state than before", CEV.

11:27-36

The teachings of Messiah, 9:51-19:44

2. The Kingdom and Power, 11:1-12:34

iii] The sign of Jonah

Synopsis

A woman in the crowd offers a blessing for Jesus, but Jesus immediately changes the focus from his mother to those who hear the gospel and respond to it. Alluding to the desire of some in the crowd for a sign, Jesus points out that the only sign deserving of a sinful generation is the preaching of the gospel. Jesus supports his argument with reference to Jonah, pointing out that the people of Nineveh repented at the preaching of Jonah, "and now something greater than Jonah is here." Jesus supports his argument with three illustrative sayings linked by the word "light".

Teaching

The children of the kingdom are blessed, for they possess the enlightening power of the Word of God.

Issues

i] Context: See 11:1-13. *The sign of Jonah* serves as the third episode in a series of six covering the topic *The Kingdom and Power*, 11:1-12:34. In these episodes we see the disciples interacting with the power of the Spirit realised in the dawning of the new age of the kingdom. Each part of this six-layered Lukan sandwich provides a lesson on discipleship - first on prayer, then on overcoming the powers of darkness, and in this episode, bathing in the enlightening power of the Word of God.

ii] Structure: *The sign of Jonah*:

A woman offers a blessing, v27-28;

"blessed are those who hear the word of God and obey it."

The sign of Jonah, v29-30:

"something greater than Jonah is here"

Two examples of the sign, v31-32;

The Queen of the South

Jonah

Illustrative sayings:

A lamp on a lampstand, v33;

a lamp goes on a lampstand for all to see

The light inside a person, v34-35;

*"your eye is the lamp of your body."
Light enlightens, v36;
a body full of light has no dark in it.*

iii] Interpretation:

Luke now addresses the second response to Jesus' exorcism, namely, the demand for a sign - an authentication of Jesus' messianic status, cf., 11:15. For a sinful generation, Jesus offers the sign of Jonah.

Luke sets the theme of this episode with a statement from Jesus: "blessed are those who hear the word of God and act on it (believe!!)", v28-29. Interestingly, many commentators link these verses with the preceding parable of the returning spirits, sometimes admitting that its connection is "unclear", Stein.

Then follows the sign of Jonah, v29-32. The sign of Jonah to the Ninevites is the same sign offered by the Son of Man to Israel, namely, the proclamation of divine wisdom / preaching of repentance / the communication of the gospel. In the day of Judgment, the queen of Sheba will condemn this generation, because she travelled halfway around to world to sit under Solomon's wisdom. The men of Nineveh will condemn this generation, because they repented in sackcloth and ashes on hearing the preached word of Jonah. Yet, something (πλεϊον, neuter = Jesus' teachings / the gospel) greater than the wisdom of Solomon, or the preached message of Jonah, is here.

Luke now adds three independent sayings to develop the theme of the enlightening power of the word of God, "all with a bearing on spiritual perspicacity and dullness", Caird - the light shines like a lamp on a stand. Some are filled with light, but others remain in the dark. Those in the light enlighten.

First, *a lamp on a lampstand*, v33 (doublet 8:16-17??). At face value, the saying states that the function of a lamp is to give light so that we can see where we are going. Unlike Matthew in 5:14-16, Luke allows the context to dictate its meaning. Danker warns against allegorising the illustration, eg., "the lamp is the word of God, which is not to be concealed", Browning / "Jesus brings the light which must not be hidden", Black. The Matthean point that the disciples are to take up Israel's role to be a light to the nations may apply, but only by extension. Here, more generally, "light is a source of guidance", Bock, so possibly Luke intends something like the word of God / gospel is like a light shining for all to see.

The second saying, *the light inside a person*, v34-35, again leaves us struggling for a propositional truth. Luke seems to use this illustration of a person's physical ability to see in order to make a point about a person's

spiritual apprehension of divine truth. So, in v35 Jesus asks us to consider whether we have taken in the enlightening truth of God's word, or, as if with a damaged eye, we have clouded the self with the shadows of this age. In a sense, Jesus is asking us to **σκοπεῖ**, "make sure", we view the gospel with the eye of faith?

The third saying, *light enlightens*, v36. Again, this saying leaves us struggling, but Torrey, in *The Four Gospels*, argues that the Greek wrongly renders the Aramaic. He suggests that the saying makes the point "the man who is full of light (*of the gospel*), lights the world about him." A disciple, who has received the light of the gospel, will radiate that light to the world around them.

So, in assembling this source material, Luke reminds us that God's blessing is found in the enlightening power of the gospel.

iv] Synoptics:

See 3:1-20. The opening two verses are unique to Luke and seem intended to introduce the sign of Jonah tradition, rather than comment on the parable of the returning spirits (contested!). Some commentators view the words as a Lukan creation, but as Nolland notes, the wording may be Lukan in places, but the sentiment "is thoroughly in accord with the historical Jesus."

The sign of Jonah tradition is paralleled in Matthew 12:38-42, with an abbreviated version in Mark 8:11-12. For Mark, no sign is given to a sinful generation. Both Matthew and Mark place the material in a similar context and introduce it with the request for a sign. Luke has already recorded such a request, and indirectly relates to the present episode, cf., v16b. As previously noted, Luke brings forward the parable of the returning spirits, 11:24-26, whereas Matthew has it following the sign of Jonah tradition.

When it comes to the attached three sayings, all linked by the word "light", v34-36, it is unclear whether they were linked to the sign of Jonah tradition during oral transmission, or whether Luke has attached them. Luke certainly uses them to enhance the *word of God* theme of this episode, although their relevance is not overly clear. The first saying aligns with Matthew 5:15 and Mark 4:21, and the second saying with Matthew 6:22-23. The third saying is unique to Luke, although note Matthew 6:23b.

Text - 11:27

The sign of Jonah, v27-36. i] Introduction - a woman offers a blessing, v27-28. A woman in the crowd offers a blessing for Jesus' mother. Sometimes translated "happy is she", but **μακάριος**, "blessed", is something more than a feeling, so "favoured before God" is probably the intended sense. Jesus gently

corrects her. The word **μενουv** can be an affirmative, "indeed", or an adversative, "on the contrary", but here probably a corrective, "yes, but more so", "even more", HCSB. So, Jesus is saying something like, "Yes she is favoured before God, but more so is the person who takes heed of the gospel and sticks with it."

εγενετο δε "-" - BUT/AND IT HAPPENED. Transitional; see **εγενετο**, 1:8.

εν τω + inf. "**as**" - IN THE [HE TO SAY THESE THINGS]. This construction introduces a temporal clause, contemporaneous time; "While he was saying this", Moffatt. The accusative subject of the infinitive is **αυτον**, "he".

εκ + gen. "**in [the crowd]**" - [A CERTAIN WOMAN] OF [THE CROWD]. The preposition is used here in place of a partitive genitive.

επαρσα [**επαιρω**] aor. part. "**called out**" - HAVING LIFTED UP [VOICE, SAID TO HIM]. Attendant circumstance participle expressing action accompanying the verb "to say."

η βαστασασα [**βασταζω**] aor. part. "**who gave [you] birth**" - [BLESSED THE WOMB] HAVING BORNE [YOU AND BREASTS WHICH YOU SUCKED]. The participle is adjectival, attributive, limiting "the womb." The woman is not pronouncing a blessing, nor is she praying for a blessing, but rather, she is recognising the divine blessing that has come to Mary; "How great was the blessing which rested on the womb that carried you", Cassirer. Of course, her words serve as an indirect way of offering Jesus a compliment.

v28

οι ακουοντες [**ακουω**] pres. part. "**those who hear**" - [BUT/AND HE SAID, YES BUT MORE SO, BLESSED *are*] THE ONES HEARING. The participle serves as a substantive, nominative subject of an assumed verb to-be.

του θεου [**ος**] gen. "**of God**" - [THE WORD] OF GOD. The genitive is adjectival, possessive, or idiomatic / source, "from", or verbal, subjective. Evans opts for verbal, arguing that "the word of God", means "the word Jesus preaches" = the gospel.

φυλασσοντες [**φυλασσω**] pres. part. "**obey it**" - [AND] KEEPING, GUARDING *it*. The participle serves as a substantive, coordinate with "the ones hearing." In the OT, the word is used of a continued observance of the Law, but here obviously of a continued commitment to the gospel (durative present). God's favour is upon those who hear the gospel with understanding and persevere in their commitment to it. The translation "obey", NIV, CEV,, or "observe", NAB, ... reflects an old-covenant understanding of God's word to his people. Jesus calls for a commitment to the gospel of grace, not obedience to the Law; loving obedience is the fruit of grace appropriated through faith.

v29

ii] The sign of Jonah, v29-30. The sign (divine authentication) of divine intervention for an evil generation is "the sign of Jonah", namely, the preached word of God, the gospel.

επαθροιζομενων [επαθροιζω] perf. mid. part. "**as [the crowds] increased**" - [BUT/AND THE CROWDS] HAVING CROWDED AROUND, INCREASED. The genitive participle, with its genitive subject "crowds", forms a genitive absolute construction, temporal, as NIV; "When the crowds were coming thronging to him", Barclay.

λεγειν [λεγω] pres. inf. "-" - [HE BEGAN] TO SAY. The infinitive is complementary, completing the sense of the verb "to begin."

ει μη "except" - [THIS GENERATION IS AN EVIL GENERATION; IT IS SEEKING A SIGN AND NO SIGN WILL BE GIVEN TO IT] EXCEPT. Introducing an exceptive clause which establishes a contrast by designating an exception. Mark explicitly states that no sign is offered a sinful generation, Mk.8:12, Luke (Matt.16:4) proceeds on the basis of an exception, the exception being the sign of Jonah. Yet, to the Semitic mind, the exception is no sign at all ("sign", in the terms of an authentication of Jesus' messianic credentials).

Ιωνα [ας α] gen. "**of Jonah**" - [THE SIGN] OF JONAH. The genitive is adjectival, epexegetic, so Culy and Thompson.

v30

Attempts are often made to link the experience of Jonah with that of Jesus, ie., Jonah in the belly of the whale, Jesus in the tomb; Jonah freed from the belly, Jesus from the tomb, eg., "Jonah was a sign to the Ninevites, because he appeared there as one sent by God after having been miraculously saved from the great fish. So also Jesus, will, by His resurrection, prove conclusively that He has been sent by God as the Christ, the promised Redeemer", Geldenhuys. Such would be an evidential sign, but the sign is actually a non-sign, namely, the preached word. To avoid this confusion, it is likely that Luke reworks Matthew's version of this verse, "As Jonah was three days in the belly, so the Son of man will be three days in the heart of the earth", Matt.12:40. The sense is anything but clear, but this verse in Matthew is likely not comparing Jesus' experience with Jonah's experience, other than in terms of the suffering preacher; see Matthew 12:38-45. So, "the sign of Jonah" is the preached word, "the preaching of Jesus / his teaching", Marshall, also Bock.

γαρ "for" - FOR. More reason than cause, serving to introduce an explanation of "the sign of Jonah"

καθως οὕτως "as so" - JUST AS [JONAH BECAME A SIGN TO THE NINEVITES] SO. Forming a comparative construction where the characteristics of one element are compared with another.

και "also" - AND. Adjunctive.

εσται [ειμι] fut. "will be" - WILL BE. The tense is most likely not a real future, but a logical future, functioning like *δοθησεται*, "will be given", v29. "What Jonah was to Nineveh, the Son of Man is to this age", Peterson.

του ανθρωπου [ος] gen. "of man" - [THE SON] OF MAN. For the genitive "of man", see *ὁ υιος του ανθρωπου*, 5:24.

τη γενεα [α] dat. "to [this] generation" - TO [THIS] GENERATION. Dative of interest, advantage; "for this generation."

v31

iii] Two examples of the sign, v31-32. A Gentile queen responded to the divine word, as did the citizens of Nineveh, but Jesus' generation ignores the "something greater", namely, Jesus and his gospel.

On the day of judgment, the Queen of Sheba will serve as a witness for the prosecution against those who call for a sign, for she travelled halfway around the world to hear the wisdom of Solomon, and yet they have heard something more profound than Solomon's wisdom. Note that Luke reverses Matthew's order of the two examples

νοτου [ος] gen. "of the south" - [THE QUEEN] OF SOUTH. The genitive is probably adjectival, descriptive, idiomatic / source; "*from* the South."

εγερθησεται [εγειρω] fut. mid./pas. "will rise" - WILL RISE. Jeremias argued that the sense of the word here is of standing up to give testimony at a trial. This sense is followed by many commentators, eg., Marshall; "The queen of the South will come forward at the time of the judgment", Cassirer. Most commentators take the view that the word is being used of the Queen being resurrected in the day of judgment in order to give her testimony; "When the Queen of the South is raised on the day of judgment", Rieu.

εν + dat. "at" - IN [THE JUDGMENT]. Temporal use of the preposition; "on the *day of judgment*."

μετα + gen. "with" - WITH [THE MEN]. Expressing association / accompaniment.

γενεας [α] gen. "of [this] generation" - OF [THIS] GENERATION. The genitive is adjectival, either idiomatic / source, or partitive if "the men" are taken to be those who call for a sign.

ὅτι "for" - [AND SHE WILL CONDEMN THEM] BECAUSE. Introducing a causal clause explaining why the Queen will condemn them; "because she came"

εκ + gen. "from" - [SHE CAME] FROM. Expressing separation; "away from."

της γης [η] gen. "of the earth" - [THE ENDS] OF THE EARTH. The genitive is adjectival, partitive.

ακουσαι [ακουω] aor. inf. "to listen" - TO HEAR. The infinitive is adverbial, final, expressing purpose; "in order to hear ..."

Σολομωνος [ων ωνος] gen. "Solomon's [wisdom]" - [THE WISDOM] OF SOLOMON. The genitive is adjectival, either possessive, or verbal, subjective, "the wisdom exhibited by Solomon."

πλειον neut. adj. "something greater" - [AND BEHOLD] something GREATER [*than* SOLOMON *is* HERE]. The adjective serves as a substantive, nominative subject of an assumed verb to-be. We may have expected the masculine person in order to represent Jesus, ie., "someone greater is here." Yet, as already indicated, the preached word, namely the gospel, is in mind, rather than the preacher.

v32

On the day of judgment, the men of Nineveh will serve as witnesses for the prosecution against those who call for a sign, because they repented in sackcloth and ashes at the preaching of Jonah, and yet those who call for a sign have heard something more profound than the message Jonah preached.

Νιευιται [αι ης] "[the men] of Nineveh" - [MEN] NINEVITES [WILL STAND UP]. Standing in apposition to "men"; "The Ninevites will stand up / rise up ..."

εν + dat. "at" - IN, ON [THE JUDGMENT WITH THIS GENERATION AND WILL CONDEMN IT]. Temporal use of the preposition serving to introduce a temporal clause.

οτι "for" - BECAUSE [THEY REPENTED]. Introducing a causal clause explaining why the Ninevites serve as witnesses for the prosecution.

εις + acc. "at [the preaching of Jonah]" - TO = AT [THE PREACHING OF JONAH, AND BEHOLD, something GREATER *than* JONAH *is* HERE]. A rare use of the preposition to express cause, "because of / in light of / in view of the preaching of Jonah", Zerwick #98, 106.

v33

iv] Three independent illustrative sayings, v33-36. Unlike Matthew, Luke provides no guidance as to the interpretation of these illustrative sayings, other than context. So, given the context of "the sign of Jonah", it seems best to assume that the link word in the sayings, φως, "light", represents the preached word of God, "the preaching / teachings of Jesus", Marshall, Bock, in particular, the news concerning the coming kingdom / the gospel. Even so, the many and varied interpretations of the sayings offered by commentators indicates that their interpretation remains contested.

Saying #1. A lamp on a lampstand, v33. Matthew in 5:15 runs a missionary line for this saying: "You are the light of the world Let your light shine." Luke, on the other hand, in the doublet 8:16 (cf., Mk.4:21), goes on in v17 to make the point that *truth will out*; the gospel cannot be muzzled. A similar sense is probably intended here; the light of the gospel shines for all to see. Given this fact "it is wickedness to suggest that further signs are required", Thompson.

ἄψαξ [ἄπτω] aor. part. "**lights**" - [NO ONE] HAVING TOUCHED = HAVING LIT [A LAMP PUTS IT INTO A HIDDEN PLACE NOR UNDER THE MEASURING BASKET]. The participle is adverbial, best treated as temporal; "No one, when lighting a lamp, hides it in a cellar, or under a grain measure."

ἀλλ [ἀλλά] "**instead**" - BUT [*puts it* UPON THE LAMPSTAND]. Strong adversative standing in a counterpoint construction; "not, but"

ἵνα + subj. "**so that**" - THAT. Introducing a final clause expressing purpose, "in order that" "He sets it on a table where it will brighten the room for everyone who enters", Junkins.

οἱ εἰσπορευόμενοι [εἰσπορευομαι] pres. mid. part. "**those who come in**" - THE ONES ENTERING [MAY SEE THE LIGHT]. The participle serves as a substantive, nominative subject of the verb "to see."

v34

Saying #2, The light inside a person, v34-35. In Matthew 8:17-18, this illustrative saying is used to reinforce instructions on the proper handling of possessions; "You cannot serve God and mammon." Luke again allows the context, namely "the sign of Jonah", to make the point, a point which aligns well with 8:18, sitting, as it does, within the context of *the lamp on a lampstand* illustration, 8:16; "Be careful in what frame of mind you listen *to God's word*", Rieu. "Anyone who has even the slightest bit of interest in the message of God, will be given more, while the person who, honestly, does not want to be bothered by it all, will lose what he pretends to have", Junkins. The light of the gospel shines for all to see, but be careful that it is the light that fills your very being, rather than, as if with a damaged eye, you are filled with nothing but darkness (like those who seek a sign!).

The opening verse expresses the view of the ancients who thought that the eye let light into the body. With a sound eye the body is filled with light, but with a damaged eye the body is filled with darkness.

τοῦ σωματός [α ατος] gen. "**of [your] body**" - [THE LAMP] OF THE BODY [IS THE EYE OF YOU]. The genitive is adjectival, possessive.

ὅταν + subj. "**when**" - WHEN [THE EYE OF YOU IS SINCERE = HEALTHY, AND = THEN *the* WHOLE BODY OF YOU IS BRIGHT, ENLIGHTENED, FULL OF LIGHT]. This

construction introduces an indefinite temporal clause, which in this context is conditional. The *then* clause, the apodosis, is introduced by **καί**.

εἶπεν + subj. "**when**" - [BUT/AND] WHEN [*the eye of you* IS EVIL = DISEASED, AND = THEN THE BODY OF YOU *is* DARK, FULL OF DARKNESS]. The same construction as **ὅταν**.

v35

"Examine your life to be sure that the light (the preached word of God / the teachings of Jesus / the gospel) in you is real, shining throughout every aspect of your life", Junkins.

οὖν "**therefore**" - THEREFORE [SEE TO IT]. Inferential, drawing a logical conclusion.

μή + ind. "**not**" - NOT = LEST [THE LIGHT IN YOU IS DARK / DARKNESS]. Marshall argues that **μή** plus an indicative verb (we would expect **οὖ** + ind.) is interrogative; "Ask yourself whether the light within you is not darkness", Rieu. Culy follows McKay G who argues that **μή** + ind. expresses apprehension; "Watch out then, or else the light in you may turn out to be darkness", Culy.

v36

Saying #3. Light enlightens, v36. This saying, "if your whole body is full of light, having no part dark,", is unique to Luke, but at the same time, it states the opposite of Matthew's conclusion to the saying *The light inside a person*, Matt.6:22-23; "if the light in you is darkness, how dense is the darkness", v23b. Luke's positive version goes on with what is virtually a tautological statement. Marshall, also Caird, Manson, follow Torrey, who, in *The Four Gospels*, takes issue with the Greek, suggesting it wrongly renders the Aramaic, so creating a tautology. He translates the verse, "If however, your whole body is lighted up, with no part dark, then all about you will be light, just as the lamp lights you with its brightness." So, Torrey argues that the point of the saying is "the man who is full of light, lights the world about him", p.310. This idea is very much in line with Matthew 5:14, "You are the light of the world. A city built on a hill cannot be hid." "Those who allow the light of God to enter their lives become a lamp to dispel the darkness for others", Caird.

οὖν "**Therefore**" - THEREFORE. Inferential, drawing a logical conclusion.

εἰ "**if**" - IF, *as is the case*, [THE WHOLE BODY OF US *is* FULL OF LIGHT, *then*]. Introducing a 1st. class conditional clause where the proposed condition is assumed to be true. If Luke's positive version of the saying aligns with Matthew's negative version, Matt.6:23b, then the protasis is "if the body is flooded with light", and the apodosis is "*then* no part of it is in darkness." Most translations treat the whole verse as a single conditional clause.

μη εχον [εχω] pres. part. "**no [part of it]**" - NOT HAVING [CERTAIN = ANY PART DARK / FULL OF DARKNESS]. The participle is best treated as a periphrastic construction with an assumed verb to-be, "*it does* not have any part dark"; "no part of it is in darkness."

ὅλον adj. "**full [of light]**" - *the* WHOLE [WILL BE BRIGHT, LIGHT / FULL OF LIGHT]. Although serving as an adjective in the Greek modifying "light", Torrey argues that in the Aramaic it would have properly served as a noun, subject of the sentence, "the whole, everything" = "the whole world", Marshall; "all about you will be light", Torrey. Usually treated as the apodosis of the conditional clause, although it seems better to treat the clause in its own right; "The whole world around you will be enlightened, just as the lamp illuminates you with its brightness."

ὡς "**as**" - JUST AS, LIKE. Here used to introduce a comparison.

ὅταν + subj. "**when**" - WHEN [THE LAMP]. This construction introduces an indefinite temporal clause.

τη αστραπη [η] dat. "**shines**" - IN = WITH, BY LIGHTNING = BRIGHT SHINING [ILLUMINATES YOU]. The dative is instrumental, expressing means.

11:37-54

The teachings of Messiah, 9:51-10:42

2. The kingdom and power, 11:1-12:34

iv] Bad news for churchmen

Synopsis

Jesus is invited to the home of a Pharisee for a meal. Although Jesus may well have washed himself before eating, he didn't perform the ceremonial acts of cleansing before the meal. The Pharisee comments on this fact, and so Jesus responds with a lesson on hypocrisy. Jesus then goes on with a series of judgmental woes upon the Pharisees, followed by another series of woes upon the experts in the law.

Teaching

Beware of self-righteous legalism and hypocrisy.

Issues

i] Context: See 11:1-13. *Bad news for churchmen* serves as the fourth episode in a series of six covering the topic *The Kingdom and Power*, 11:1-12:34. In these episodes we see the disciples interacting with the power of the Spirit realised in the dawning of the new age of the kingdom. Each part of this six-layered Lukan sandwich provides a lesson on discipleship - first on prayer, then on overcoming the powers of darkness, then bathing in the enlightening power of the Word of God, and now in this episode, avoiding the danger of self-righteous legalism.

ii] Background: *Nomism - law-obedience for blessing*.

Nomism / sanctification by obedience, is a heresy which affected religious Judaism of the second-temple period. The scribes and Pharisees held the view that, although a Jew is righteous / a child of God by birth, law-obedience (obedience to the law of Moses) is essential to restrain sin and shape holiness for the full appropriation of the promised blessings of the covenant.

The Pharisees were expert nomists. They stood under the grace of God as God's chosen people, but the business of maintaining and advancing that standing for blessing entailed the faithful attention to God's law. Given that the doing of the Law is beyond mere mortals, the Pharisees had devised an intricate system of reductionism encapsulated in their traditions.

Jesus constantly sought to expose their failure to keep the Law, and thus the fruitless nature of their religious quest. He did this by detailing the full extent of God's demands, outlining the necessary perfection of a person

who would dare claim holiness before God on the basis of their works, eg., before God, adultery by act or thought condemns. Only a repentant sinner, relying in faith on the mercy of God, can appropriate the promised blessings of the covenant.

With his disciples, Jesus similarly exposed the danger of promoting a holiness based on works of the law by demanding idealistic discipleship requirements that were well beyond the capacity of those who dared to follow him. These cross-bearing ideals, although setting the direction for discipleship, forced a reliance on grace rather than works.

The heresy of nomism was later to affect the early Church and so became a matter of grave concern for the apostle Paul, and this because it undermined his gospel of grace. Luke, as an associate of Paul, is well aware of the problem, a problem he addresses by his selection and arrangement of gospel tradition.

In the early church, the heresy was promoted by the members of the circumcision party (the judaizers). They argued that, although a person is justified (set right before God, judged covenant compliant) on the basis of Christ's faithfulness ("faith of Christ") appropriated through faith, law-obedience ("works of the law" - obedience to the law of Moses) is essential to restrain sin and shape holiness (sanctify) for a believer to move forward in the Christian life and so appropriate the fullness of new life in Christ (the promised Abrahamic blessings - the gift of the Spirit, etc.).

The heresy of nomism can be represented as follows:

FAITH = RIGHTEOUSNESS + WORKS = BLESSINGS.

As opposed to the law-bound children of God (Pharisees / judaizers / pietists / members of the circumcision party, and sometimes even the disciples themselves) Paul, the exegete of Jesus, argued that:

FAITH = RIGHTEOUSNESS = BLESSINGS = WORKS.

How does a person (a descendant of Abraham and the Gentiles within his gate!) enter the kingdom and appropriate in full the promised blessings of the covenant? It is not by law-obedience, suppressing sin in order to promote holiness (nomism / sanctification by obedience / pietism), but by grace through faith in the faithfulness of Christ.

iii] Structure: *Bad news for churchmen:*

Introduction, v37-38:

An invitation to dine with a Pharisee.

The danger of self-righteous legalism, v39-52:

Hypocrisy, v39-41;

Woes for Pharisees, v42-44:

Reductionism, v42;

Pride, v43;
False teaching, v44;
Woes for experts in the law, v45-52:
Legalism, v46;
Spiritual blindness, v47-48;
Prophecy of judgment, v49-51;
Graceless, v52;
Conclusion, v53-54:
The opposition of the religious authorities.

iv] Interpretation:

Given the overall approach of Luke in this section of his gospel, it seems likely that this passage is a lesson by implication; as Stein argues, "the account emphasises the need to keep one's eyes 'good', Lk.11:34." What we have is a lesson on self-righteous legalism / nomism (sanctification by obedience); a what-to-avoid lesson.

Bock analyses the elements as follows:

- Hypocrisy: The danger of being clean outside and dirty inside.
- Heartless legalism: The danger of closely observing laws that relate to insignificant practices, but ignoring God's justice and love.
- Pride: The danger of wanting the best seats.
- False teaching: the danger of leading others to death.
- Hypocrisy: The danger of setting standards for others, but not helping to meet them.
- false guidance: The danger of sharing in the rejection of God's messengers.
- False teaching: The danger of blocking the way of others to God.

v] Synoptics:

See 3:1-20.. Not only is the position of Jesus' *Woes* in Luke's gospel quite different to Matthew's placement of this tradition, Luke introduces the woes with a unique setting. The setting, namely, Jesus' invitation to share a meal in the home of a Pharisee, does accord in part with Mark 7:1ff, and Matthew 15:1ff, and so, may serve as Luke's reworking of Mark 7. Yet, it seems more likely, given the major differences between Luke and Mark, that Luke is working off his own received tradition. Bock suggests that Luke is relating "a unique event."

Jesus' opening comments to the Pharisee, v39-41 aligns with Matthew's woe in 23:25. Verse 41 presents as an attached independent saying which is unique to Luke, but note that Matthew, like Luke, also adds a command:

"cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also", Matt.23:26.

As for the *Woes* themselves, Fitzmyer, so also Grundmann, Creed, ..., argue that both Luke and Matthew separately use Q for their source tradition, but it is likely that the *Woes* were well entrenched within the oral tradition of the early church. As Stein notes, "it is apparent that Luke modified the tradition to facilitate his Gentile audience's understanding of it." Matthew has 7 *Woes* against the scribes and the Pharisees in chapter 23, while Luke has two sets of three; three against Pharisees, and three against scribes (with v39-40 an unstated woe),

The concluding verse, regarding the bitter opposition of the Pharisees and scribes, serves as an editorial comment by Luke.

Text - 11:37

Bad news for Churchmen, v37-54: i] Introduction, v37-38. Jesus is invited for meal at the home of a Pharisee.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εν τω + inf. "**when**" - IN THE = WHILE [*he* TO SPEAK, A PHARISEE ASKS HIM]. This construction, the preposition **εν** with an articular infinitive, introduces a temporal clause, contemporaneous time; "While Jesus was speaking", ESV.

ὅπως + subj. "**to [eat]**" - THAT [HE MAY EAT]. This construction is often used to introduce a purpose clause, but here it seems to introduce an object clause / dependent statement of indirect speech expressing what the Pharisee asks Jesus.

παρ [παρα] + dat. "**with**" - BESIDE [HIM]. Local, expressing space, "at the side of", or association, "with".

εισελθων [εισερχομαι] aor. part. "**so he went in**" - [BUT/AND] HAVING ENTERED [HE FELL DOWN = RECLINED *at the table*]. The NIV, so also Moffatt, treats the participle as adverbial, consecutive, expressing result, "with the result that", but it may just be attendant circumstance, expressing action accompanying the verb "to recline"; "Jesus went into the house and took his place at table", Barclay. "To recline" expresses the custom of reclining on a cushion sideways, with feet outward, to eat at a low table.

v38

ιδων [οραω] aor. part. "**when he noticed**" - [BUT/AND, THE PHARISEE] SEEING *this* [WAS AMAZED]. The participle is adverbial, best treated as temporal, as NIV.

ὅτι "that" - BECAUSE [HE DID NOT WASH]. Introducing a causal clause explaining why the Pharisee was "amazed, astonished." Note that the NIV takes the conjunction here as recitative, introducing indirect speech.

προ + gen. "**before**" - BEFORE [THE MEAL]. Temporal use of the preposition, as NIV.

v39

ii] The danger of self-righteous legalism, v39-52. The reaction of the Pharisee to Jesus' failure to perform ritual ablutions prior to eating, prompts Jesus to speak on the subject of religious hypocrisy. Such washing is required by tradition, but not by the scriptures. Note a similar criticism directed at Jesus' disciples, Matt.15:1-2.

a) Hypocrisy, v39-41. Just as a lamp can illustrate the communication of truth and the eye the reception of truth, so a cup and plate can illustrate purity, holiness. Second-temple Judaism was riddled with the heresy of nomism, prompting religious Jews to focus on the law as a means of sanctification, and thus the full appropriation of the promised blessings of the covenant. Yet, the law can only regulate what a person does, not what a person is. Given that doing the law is all but an impossible task, the law-bound person is forced to refocus on the superficial, rather than the substantial - *insect* law rather than *camel* law, Matt.23:24. Jesus' charge against the Pharisees is that they worry about the purity of cups and dishes, and forget about inner purity. There is some truth to the saying that *cleanliness is next to godliness*, but the condition of a person's inner self, their heart, is likely to be more important to the Creator. So, Jesus' advice is simple, "Cleanse the inside and behold all is clean for you", Caird. For those who would follow Christ, the take-home lesson is that a person washed clean by the grace of God becomes gracious - grace makes us gracious; law makes us lawless.

προς + acc. "**to [him]**" - [BUT/AND THE LORD SAID] TOWARD [HIM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

νυν adv. "**now then**" - NOW [YOU PHARISEES CLEAN]. A special use of the temporal adverb νυν to focus attention of the present situation; "as a matter of fact", Zerwick; "The fact is that you Pharisees carefully clean the outside of the cup and plate, but your inner life is full of greed and wickedness", Barclay.

του ποτηριου [ον] gen. "**of the cup**" - [THE OUTSIDE] OF THE CUP [AND THE PLATE]. As with "plate", the genitive is adjectival, partitive.

ἀρπαγης [η] gen. "**of greed**" - [BUT/AND THE INSIDE OF YOU IS FULL] OF GREED [AND OF WICKEDNESS]. The verb γεμω, "to be full", when used in the sense of "full of something", takes a genitive of direct object / of content; "full of greed and wickedness."

v40

οὐχ "not" - [FOOLS, *did*] NOT. This negation, when used in a question, expects an affirmative answer.

ὁ ποιησας [ποιεω] aor. part. "the one who made" - THE ONE DOING = MAKING. The participle serves as a substantive, nominative subject of the verb "to do, make."

τὸ "the [outside]" - [MAKES] THE [OUTSIDE AND = ALSO] THE [INSIDE]. The article serves as a nominalizer, turning the adverb into a substantive, accusative object of the verb "to do, make."

v41

This saying is anything but clear, and so numerous translations are offered. J. Wellhausen, way back in 1905, proposed that the Greek has not properly translated the Aramaic. He argued that Luke's "give alms" was likely to be the Aramaic word for "cleanse". Torrey in *The Four Gospels*, 1933, p310, adopted this interpretation, one followed by numerous commentators: Caird, Manson, *Sayings*, Leaney, Black, ...; "Cleanse the inside and behold all is clean for you", Caird. This approach ends up agreeing somewhat with v26 of the parallel passage in Matthew, 23:25-26, "cleanse the inside, and you also cleanse the outside." Maybe Luke was trying to make sense of his received version of the instruction, or trying to give some relevance for his Gentile readers, but whatever the intention, the sense of the verse remains contested. For Marshall, "the metaphor of cleansing vessels, is meant to be applied to men themselves and to claim that inner cleansing makes outward cleansing superfluous." So, even though a translation of the verse remains elusive, Caird's offering is probably close to the mark; "Cleanse the inside and behold all is clean for you." "The heart is what counts", Manson.

πλην "but" - BUT. Adversative; used with balancing force.

τα ενοντα [ειμι] pres. part. "what is inside you" - [GIVE] THE THINGS BEING. Both Culy and Thompson classify this participle as a substantive, accusative direct object of the verb "to give." Rather than the direct object, Marshall proposes that it is an accusative of respect, " But, so far as what is inside is concerned, give alms", ie., "alms" would then serve as the direct object of the verb "to give" rather than an object complement.

ελεημοσυνην [η] "be generous to the poor" - ALMS, PITY. Accusative complement of the direct object "the things being", standing in a double accusative construction and asserting a fact about the object. The word refers to "charitable giving", but see above.

ὕμιν dat. pro. "**for you**" - [AND BEHOLD, EVERYTHING IS CLEAN] TO YOU. Dative of interest, advantage, as NIV.

v42

b) Reductionism, v42. Tithing is required by OT law, Deut.14:22-29, but it was turned into science in the tradition of the elders. This was a consequence of reductionism where the law is made doable for the full appropriation of the promised blessings of the covenant. Of course, the law was never meant to be doable. The law of the Sinai covenant certainly serves as a guide for the children of God, but its prime purpose is to force a recognition of sin and a reliance on a faith like that of Abraham for divine mercy. To promote a recognition of sin, Jesus constantly confronts his self-righteous opponents with the full weight of the law. Of course, they should tithe, but tithing while neglecting their duty to mankind and God is inexcusable. In the parallel passage in Matthew 23:23, Matthew adds a very appropriate saying in v24; "You strain out gnats and swallow camels" - the self-righteous love insect law because it helps them ignore camel law. And the lesson for us is: the Christian life is all about *receiving*; not *doing*.

ἀλλὰ "-" - BUT. Likely to be transitional, rather than serve as an adversative / contrastive.

ὕμιν dat. pro. "**to you**" - [WOE] TO YOU. Dative of interest, disadvantage. A "woe" is used here of the horror associated with impending divine judgment.

τοὺς Φαρισαίους [ος] dat. "**Pharisees**" - THE PHARISEES. Standing in apposition to "to you", dative in agreement.

ὅτι "**because**" - BECAUSE [YOU TITHE THE MINT AND THE RUE AND ALL (every kind of) HERB]. Introducing a causal clause explaining why it is "woe" to the Pharisees.

τοῦ θεοῦ [ος] gen. "**of God**" - [AND = BUT YOU PASS BY = DISREGARD THE JUSTICE AND THE LOVE] OF GOD. If "the justice" and "the love" reflects the commandments / law of God, then the genitive is verbal, subjective, that which is demanded by God, rather than objective, that which is offered to God.

ποιῆσαι [ποιεῶ] aor. inf. "**practised [the latter]**" - [BUT/AND] TO DO [THESE THINGS WAS NECESSARY BUT/AND THOSE THINGS TO DISREGARD *was NOT necessary*]. The infinitive serves as the subject of the impersonal verb "it is necessary", but see *γραψαι*, 1:3. Nolland notes the imperfect *εδει* implies that the final clause is conditional, 2nd. class / contrary to fact: "If, *as is not the case*, it is necessary to do these things (*ταυτα*, God's demands / justice and love), *then it is also necessary* not to disregard those things (*κακεινα*, the tithe). Note the crasis, *κακεινα* = *και εκεινα*, "and those things" = "also those things."

v43

c) Pride, v43. The pride that comes from seeking the attention and honour of others. The bestowal of divine honour, *Well done thou good and faithful servant*, is the only honour worth writing home about! But always remember, on the day of judgment, you need to point to Jesus and say "I'm with him", because, when it comes to "well done", there is only one bloke who has done well. Similar to Mark 12:38-40 and again in line with Matthew 23, cf., v6-7. This verse repeats much of the Greek syntax of v42.

ἐν + dat. "**in [the synagogues]**" - [WOE TO YOU, THE PHARISEES, BECAUSE YOU LOVE THE SEAT OF HONOUR] IN [THE SYNAGOGUES AND THE GREETINGS] IN [THE MARKET]. Local, expressing space / place.

v44

d) False teaching, v44. Matthew makes a better fist of this received tradition than does Luke, see Matt.23:27-28. Matthew's reference to "whitewashed tombs", alludes to the practice of clearly identifying the tombs of the dead so that a religious person doesn't accidentally come upon a burial plot and so be ritually defiled. The Pharisees are like this, impeccable on the outside, but a package of defiling evil on the inside. Bock takes this to refer to their teaching; it defiles in that it leads to death. We might also add the religious model offered by their self-righteous behaviour - a religious lifestyle sure to lead to spiritual death. Luke is probably making the same point, but by not recording, what is to him, a particularly Jewish illustration, he makes the truth a little less accessible.

ὑμῖν dat. pro. "**to you**" - [WOE] TO YOU. Dative of interest, disadvantage.

ὅτι "**because**" - BECAUSE. Introducing a causal clause.

ὡς "**like**" - [YOU ARE] LIKE [UNMARKED GRAVES]. The comparative conjunction serves to introduce a comparative clause.

οἱ περιπατοῦντες [περιπατῶ] - "**which [people] walk [over]**" - [AND THE MEN] THE ONES WALKING [OVER *them* HAVE NOT KNOWN]. If the variant article is read, then the participle is adjectival, attributive, limiting "men"; "and people who walk over *them* are unaware." "You're just like unmarked graves. People walk over that nice, grassy surface, never suspecting the rot and corruption that is six feet under", Peterson.

v45

The scribes decide to get in on the act as well, and like the Pharisees, get three *Woes* in return. These men were trained lawyers, experts in the Old Testament, as well as in the tradition of the elders. Most scribes are Pharisees.

τῶν νομικῶν gen. adj. "**of the experts in the law**" - [BUT/AND, ONE] OF THE LAWYERS, TRAINED IN THE LAW. The genitive is adjectival, partitive.

αποκριθεις [αποκρινομαι] gen. aor. pas. part. "**answered**" - ANSWERING [SAYS TO HIM]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19. Luke's use of the historic present **λεγει**, "he says", is probably formulaic, given that he tends not to use a historic present to indicate narrative transition.

λεγων [λεγω] pres. part. "**when you say [these things]**" - [TEACHER] SAYING [THESE THINGS YOU AND = ALSO INSULT US]. The participle is adverbial, treated as temporal by NIV, but also possibly instrumental, expressing means, "by saying that"

v46

e) Legalism, v46. The religion of Israel had become a religion of law and traditions; "a yoke that neither we nor our fathers have been able to bear", Acts 15:10 - a strict legalistic interpretation of the law that blinds a person to the grace of God. In Matthew's parallel comment, Matt.23:4, the scribes and Pharisees are criticised for not even, in the slightest way ("move them with a finger"), shifting the burden of the law from those struggling under its weight. Presumably this is the sense of Luke's version - not even by a **προσψαυω**, "touch", of the finger do they shift / lighten the load. Again, we have a lesson by implication, a what-to-avoid lesson.

τοις νομικοις dat. adj. "**experts in the law**" - [BUT/AND HE SAID, AND = ALSO WOE TO YOU] THE ONES TRAINED IN THE LAW. The adjective serves as a substantive standing in agreement with the dative of disadvantage "to you", dative in agreement.

οτι "**because**" - BECAUSE. Introducing a causal clause explaining why it is "woe" to the lawyers.

φορτια [ον] "**with burdens**" - [YOU BURDEN THE MEN] LOADS [HARD TO BEAR]. Accusative complement of the direct object "men", standing in a double accusative construction and stating a fact about the object; "burden people with loads which are hard to bear." With the attributive adjective **δυσβαστακτα** we have "with burdensome loads"

αυτοι pro. "**you yourselves**" - [AND] YOU. Emphatic by use and position, as NIV.

ενι dat. adj. "**one**" - IN = WITH ONE. The dative is instrumental, expressing means.

των δακτυλων [ος] gen. "**finger**" - OF THE FINGERS [OF YOU]. The genitive is adjectival, partitive.

τοῖς φορτικοῖς [ον] dat. "-" - [YOU DO NOT TOUCH *lightly*] THE LOAD. Dative of direct object after the *προς* prefix verb "to touch upon"; "but you yourselves do not lift a finger to help them with their burdens", Barclay.

v47

f) Spiritual blindness, v47-48. Matthew's parallel to this passage, Matt.23:29-33, is more fulsome and easier to understand, but none-the-less, Luke does seem to make the same point as Matthew, although it is not overly clear. The point of the argument seems to be as follows: although Israel's religious leaders claim that they are better than their forefathers, honouring the prophets as they do with memorials to them, they are, in fact, just like their forefathers. This generation, like generations before, are spiritually insensitive; they ignore the word of God's messengers and set upon them. For this they will be held responsible, v49-51. The teaching, by implication is, don't follow suit.

των προφητων [ης ου] gen. "**for the prophets**" - [WOE TO YOU BECAUSE YOU BUILD MEMORIALS] OF THE PROPHETS [BUT/AND THE FATHERS OF YOU KILLED THEM]. The genitive is adjectival, handled by the NIV as verbal, objective; "You build memorials *in honour of* the prophets, but *it was* your fathers who killed them."

v48

"So in this way, you testify your approval of what your fathers did. They did the killing; you do the building." This generation behaves exactly as did the fathers who paid no attention to what God's messengers said, other than to set upon them.

αρα "so" - THEREFORE [YOU ARE WITNESSES]. Inferential, drawing a logical conclusion, "so therefore", although here Thompson suggests result, "so as a result"

τοῖς ἐργοῖς [ον] dat. "-" - [AND YOU APPROVE OF, AGREE WITH] THE WORKS. Dative of direct object after the *συν* prefix verb "to agree with."

των πατερων [ηρ ρος] gen. "**ancestors**" - OF THE FATHERS [OF YOU]. The genitive is adjectival, possessive, or subjective, "the works *performed by* your fathers."

μεν δε "....., and" - ON THE ONE HAND [THEY KILLED THEM] BUT ON THE OTHER HAND [YOU BUILT *the memorials*]. Adversative comparative construction, where one element contrasts with another.

v49

Prophecy of judgment, v49-51. The prophetic word, "I will send them prophets and apostles, some of whom they will kill and persecute", is fulfilled in the generation of the fathers / this generation (historic Israel, including 2nd.

temple Judaism). As a consequence, those who have rejected God's messengers will be held answerable.

The parallel passage in Matthew, Matt.23:34-36, comes at the end of the *Woes* and before Jesus' lament over Jerusalem. The prophecy certainly works well as a conclusion to all the *Woes*, but Luke seems intent on ending with his last woe, v22, and is unwilling to separate the prophecy from the woe concerning building memorials to the prophets.

δια τουτο "**Because of this**" - THEREFORE [AND = ALSO]. Rather than causal, as NIV, this construction is more inferential, drawing a logical conclusion; "Therefore also", ESV, ...

του θεου [ος] gen. "**[God] in his wisdom**" - [THE WISDOM] OF GOD. The genitive is adjectival, verbal, subjective, "the wisdom *exercised by* God." Unlike Matthew, Luke introduces the prophecy by indicating that it is a revelation of God's eternal foreknowledge and intent. Just as "the righteousness of God" is the saving activity of God, so "the wisdom of God" is the revealing activity of God. As a revelation of God's eternal foreknowledge and intent, the prophecy is not intending to allude to a particular OT text. Danker suggests 2Chron.24:19-22, but this only agrees in sentiment.

εξ [εκ] + gen. "**some of [whom]**" - [I WILL SEND INTO THEM PROPHETS AND APOSTLES AND *some*] FROM [THEM THEY WILL KILL AND PERSECUTE]. The preposition is being used instead of a partitive genitive; "*some of* these they will persecute and murder", Cassirer. Luke has changed Matthew's "wise men and scribes" to "apostles", presumably to give the apostolic mission of the church equal status with God's prophetic ministry to Israel. In the context, the prophecy is directed to historic Israel, "this generation", as v50-51 shows. None-the-less, what applied to historic Israel, now applies to the world at large, given the apostolic gospel mission to the ends of the earth.

v50

ινα + subj. "**therefore**" - THAT [THERE MAY BE FOUND (in a judicial sense) = REQUIRED]. Here adverbial, introducing a consecutive clause expressing result; "with the result that this generation (the generation that ignored and set upon the prophets) will be held responsible for the blood of all the prophets." Marshall opts for a final sense, expressing purpose; "God did this in order that this generation might become responsible for the murder ...", Barclay.

απο + gen. "-" - FROM [THIS GENERATION]. Expressing source / origin, "from"; "of this generation."

το εκκεχυμενον [εκχυνω] perf. mid. part. "**that has been shed**" - [THE BLOOD OF ALL THE PROPHETS] HAVING BEEN POURED OUT. The participle is

adjectival, attributive, limiting "prophets"; "which was shed." The word "prophet" is used in a broad sense, as v51 shows.

απο + gen. "**since**" - FROM. Temporal use of the preposition.

κοσμου [ος] gen. "**[the beginning] of the world**" - [THE FOUNDATION = CREATION] OF THE WORLD. The genitive is adjectival, partitive, as NIV, or verbal, objective, "from the creation of the world", or idiomatic / temporal, "from when the world was created."

v51

απο + gen. "**from**" - FROM [*the* BLOOD OF ABEL]. Temporal use of the preposition. Abel is designated a prophet in that he died on account of his righteousness.

εως + gen. "**to**" - UP TO [*the* BLOOD OF ZECHARIAH]. Here **εως** is used to express extension up to. The Zechariah referred to here is the high priest of 2 Chronicles 24:20-22. So, the sense is, all the righteous servants of the Lord whose deaths are recorded in the Old Testament.

του απολομενου [απολλυμι] gen. aor. mid. part. "**who was killed**" - THE ONE HAVING PERISHED [BETWEEN THE ALTAR (of burn offerings) AND THE HOUSE = SANCTUARY]. The participle is adjectival, attributive, limiting "Zechariah", as NIV.

υμιν dat. pro. "**[I tell] you**" - [YES, I SAY] TO YOU. Dative of indirect object.

απο + gen. "**[will be held responsible for]**" - [*justice* WILL BE REQUIRED] FROM [THIS GENERATION]. Expressing source / origin, "found from" = "required of"; "Yes, I tell you, it will be charged against this generation", Berkeley / "this generation will be called upon to pay", Rieu / "this generation will be held answerable for it all", Cassirer.

v52

g) Graceless. Luke concludes with a woe that roughly aligns with Matthew's first woe, Matt.23:13. Luke's placement of the woe at the end of his list, as with Matthew's placement at the beginning of his list, is emphatic by position. In Matthew's version, the charge against the scribes and Pharisees is that they have shut the entrance door to the kingdom, not only blocking their own chance to enter, but the chance of others as well. Luke makes the same point, but in the terms of the removal of a key which enables access to the divine knowledge of God, so blocking their own entry, and the entry of others into the kingdom. If we were to ask Luke's friend and colleague, the apostle Paul, for the key to the kingdom, he would most likely say the gospel / good news of the gift of God's divine grace through faith in the faithfulness of Jesus Christ, apart from works of the law. We can only assume that this is the key in mind, and in any case, what other key is

there? Again, the lesson is by implication, and should be of particular concern for preachers - the danger of moralising rather than *gospelising*!

τοις νομικοις [ος] dat. "**experts in the law**" - [WOE TO YOU] LAWYERS. Standing in apposition to the dative of disadvantage pronoun "to you", dative in agreement.

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why it is "woe" to the lawyers.

της γνωσεως [ις εως] gen. "**[key] to knowledge**" - [YOU TOOK THE KEY] OF KNOWLEDGE. The genitive is adjectival, verbal, objective, as NIV, or idiomatic, "you have removed the key *which unlocks the door* of knowledge", Barclay.

αυτοι pro. "**yourselves**" - [YOU DID NOT ENTER] YOU = YOURSELVES. The use of the personal pronoun here is intensive, emphatic.

τους εισερχομενους [εισερχομαι] pres. mid. part. "**those who were entering**" - [AND YOU HINDERED] THE ONES ENTERING. The participle serves as a substantive, accusative direct object of the verb "to hinder."

v53

iii] Conclusion; The opposition of the religious authorities, v53-54. With the two infinitives "to besiege" and "to inquire with hostility", Luke intensifies the opposition of the religious authorities against Jesus. Now the authorities seek to **θηρευσαι**, "to entrap him", to find grounds upon which to bring a charge against him.

εξελθοντος [εξερχομαι] gen. aor. part. "**when [Jesus] went**" - [HE] HAVING GONE OUT. The genitive participle with its genitive subject "he", forms a genitive absolute construction, temporal, as NIV.

κακειθεν "**outside**" - AND FROM THERE. Here as an adverb, "from there", i.e., "outside" of the house of the Pharisee.

ενεχειν [ενεχω] pres. inf. "**to oppose [him fiercely]**" - [THE SCRIBES AND THE PHARISEES BEGAN] TO BESIEGE [HIM HARD = VEHEMENTLY AND TO INQUIRE WITH HOSTILITY, INTERROGATE]. The infinitive, as with "to inquire with hostility", are complementary, completing the sense of the verb "to begin."

περι + gen. "-" - ABOUT [MANY *things*]. Expressing reference / respect; "to draw him out by cross-questioning him on many points", Berkeley. Note that the comparative "more" is used as a reinforced positive, TH; "on many points."

v54

ενεδρευοντες [ενεδρευω] pres. part. "**waiting**" - LAYING IN AMBUSH FOR = PLOTTING AGAINST [HIM]. The participle is adverbial, modal, expressing the manner of their "interrogation".

θηρευσαι [**θηρευω**] aor. inf. "**to catch**" - TO HUNT = ENTRAP. The infinitive is adverbial, final, expressing purpose; "in order to entrap."

τι acc. pro. "**in something**" - CERTAIN = SOMETHING [FROM THE MOUTH OF HIM]. The pronoun serves as a substantive, "a certain something", introducing a nominal phrase, accusative of reference / respect, "with respect to something he might say"; to trip him up "with his own words", NEB. The preposition **εκ**, "from", expresses source / origin.

12:1-12

The teachings of Messiah, 9:51-19:44

2. The kingdom and power, 11:1-12:34

v] Information for evangelists

Synopsis

In introducing this episode, Luke provides a general setting, presumably outside the home of the Pharisee who had invited Jesus for a meal. The crowd has increased somewhat, but Luke tells us that Jesus focuses his instructions on the disciples. Luke presents Jesus' instructions as a series of linked independent sayings on the subject of mission / evangelism. Heading the instructions is a warning about the constant danger of self-righteous legalism, v1, a heresy with the potential of undermining the mission of the children of the kingdom.

Teaching

Kingdom business requires that Jesus be **ὁμολογῶ**, "publicly acknowledge" before the world without **ὑποκρισις**, "hypocrisy".

Issues

i] Context: See 11:1-13. *Information for evangelists* serves as the fifth episode in a series of six covering the topic *The Kingdom and Power*, 11:1-12:34. In these episodes we see the disciples interacting with the power of the Spirit realised in the dawning of the new age of the kingdom. Each part of this six-layered Lukan sandwich provides a lesson on discipleship - first on prayer, then on overcoming the powers of darkness, then bathing in the enlightening power of the Word of God, then the danger of self-righteous legalism, and now facing the difficulties of evangelism.

ii] Structure: *Information for evangelists*:

Introduction - setting, v1a;

Instructions / sayings, v1b-12;

#1. The danger of hypocrisy, v1b;

"be on guard of the leaven of the Pharisees."

#2. The truth of the gospel will out, v2-3;

"there is nothing that is hidden that will not be revealed."

#3. Fear nothing but divine judgment, v4-5;

"do not fear those who kill the body."

#4. God is concerned for his little children, v6-7;

"the very hairs of your head are all numbered."

#5. Jesus acknowledges those who testify for him, v8-9;

- "whoever acknowledges me"*
#6. The rejection of the gospel is unpardonable, v10;
"anyone who blasphemes against the Holy Spirit"
#7. The guiding presence of the Spirit, v11-12;
"the Holy Spirit will teach you ... what you should say."

iii] Interpretation:

For these instructions on evangelism, Luke provides the setting of *the maddening crowd*; they are like sheep without a shepherd. It is to this crowd, and crowds like it, that disciples are commissioned to *ὁμολογεω*, "acknowledge", Jesus.

First and foremost in the acknowledgment business, is an acknowledgment / evangelism / proclamation / communication / witness of the gospel, that is not polluted by self-righteous legalism (nomism; see "Background", 11:37-54). A disciple is not a preacher of the law, but of the grace of God.

As for the message itself, the gospel / the news of the coming kingdom, there is a sense where it was once a secret, understood by few, even within Israel itself, but the new age of the kingdom has dawned and the news is out for all the world to hear, v2-3.

Of course, testifying to the coming kingdom is somewhat dangerous; the powers of darkness determinately resist the plunder of their domain. Yet, a disciple must not allow fear to debilitate them, to silence them in the face of opposition. A disciple need only fear the judgment of God; the judgment of man is ephemeral, v4-5.

A disciple can be assured that when they face opposition, they do so in company with the Lord; they do not stand alone. The Lord God is aware of every intimate detail of his children's lives; we are known to God, v6-7.

When a disciple acknowledges the Lord, that acknowledgment does not go unnoticed; Jesus himself acknowledges a disciple's testimony before the heavenly assembly, as he does of a disciple's denial, v8-9.

Yet, when it comes to denying Jesus, there is only one sin that cannot be forgiven, namely, the determined rejection of Jesus and his message of salvation, the gospel - "blasphemy against the Holy Spirit", v10.

So, rather than being debilitated by fear, a disciples must strive to acknowledge Jesus, even in the most difficult of circumstances. In this task we are not alone; the Holy Spirit will be there right beside us, even guiding the words we say, v11-12.

iv] Synoptics:

See 3:1-20. A good part of this passage is paralleled in Matthew's record of Jesus' teaching on the subject of mission, Matt.10:29-33 // Lk.12:2-9. Luke adds a saying in v10 which is paralleled in Mark 3:28-30, and Matthew 12:31-32. Luke concludes in v11-12 with a saying which is paralleled in Mark 13:11, and also again in Matthew's account of Jesus' teaching on the subject of mission, Matt.10:19-20. Luke also revisits this material in 21:12-19.

The source for these saying is usually identified as Q with the usual range of differences and editorial amendments (redaction) noted. Questions, as to which version is more primitive, are interesting but fruitless. Whether recorded in Q or not, it is likely that the sayings of Jesus independent of a narrative context, came together thematically during the oral period, often linked by key words, eg., "fear" for v4-5 and v6-7. For this particular layer of the *Lukan sandwich* on the discipleship-subject of mission, Luke has drawn together a set of sayings from his source material which serve his didactic intent.

Text - 12:1

Information for evangelists, 1-12: i] Setting, v1a. Luke provides a setting for us which is thematically appropriate for the subject of mission. Presumably the crowd has gathered outside of the home of the Pharisee who had invited Jesus for a meal. The crowd has enlarged somewhat; "there were so many people that they were trampling on each other", Barclay.

εν ᾧ "meanwhile" - IN = DURING WHICH. The preposition **εν** is temporal, and with the dative relative pronoun takes the sense "meanwhile."

επισυναχθεισων [επισυναγωγ] gen. aor. pas. part. "**when had gathered**" - [THE COUNTLESS THOUSANDS OF THE CROWD] HAVING GATHERED TOGETHER. The genitive participle and its genitive subject, "countless thousands", forms a genitive absolute construction, temporal, as NIV. The genitive **του οχλου**, "crowd", is adjectival, partitive.

ὥστε + inf. "**so that**" - THAT [TO TRAMPLE ON ONE ANOTHER]. This construction serves to introduce a consecutive clause expressing result; "with the result that they were trampling on each other's *toes*"

λεγειν [λεγω] pres. inf. "[Jesus began] **to speak** - [HE BEGAN] TO SAY. The infinitive is complementary, completing the sense of the verb "to begin."

προς + acc. "**to**" - TOWARD [THE DISCIPLES OF HIM]. Luke's particular use of this preposition to introduce an indirect object, rather than a dative.

v1b

ii] Instructions / sayings, v1b-12. Saying #1. The danger of hypocrisy. At first glance, the topic of this saying seems to have nothing to do whatsoever with the subject of mission. For this reason, some translators link 12:1-3 with the preceding *Woes* on self-righteousness legalism, eg., Phillips. For some, the warning is more transitional than anything; "Having denounced the glaring inconsistency of the Pharisees' behaviour, Jesus' warning against imitating their hypocrisy makes a fitting conclusion", Stein. None-the-less, it seems likely that the warning is linked to mission, and likely tops the list in importance (**πρωτον**, "Above all, ..."), When Mark, in 8:15, records the Lord's warning concerning the "leaven of the Pharisees", he doesn't define what it means, but Luke explains that it means "hypocrisy", but hypocrisy in what sense? Bock suggests imitating the Pharisees "double life"; Marshall, their "outlook on life"; and Evans, their "deliberate dissimulation." Yet, maybe "hypocrisy" encapsulates the whole self-righteous legalism of the Pharisees, in which case, of "first" importance, disciples are reminded that they are preachers / communicators of grace rather than law; *gospelisers*, not moralisers.

πρωτον "first" - FIRST. The NIV, as with most translations, agrees with Marshall, Nolland, Bock, who argue that this adverbial adjective modifies **λεγειν**, "to say"; "he began saying primarily to his disciples", Berkeley, ie., what Jesus had to say at this point has relevance only for his disciples. This is true, but "first" may well modify **προσεχετε**, "to be on guard, to beware"; "Above all, beware of the leaven of the Pharisees (that is, of their hypocrisy)", Torrey.

εαυτοις dat. pro. "-" - [YOU BEWARE, TAKE GUARD, PAY ATTENTION TO] YOURSELVES. Zerwick classifies this reflective pronoun as a dative of disadvantage; "for your own sake". Culy opts for a dative complement, ie., a dative of direct object after the **προς** prefix verb "to pay attention to."

απο + gen. "-" - FROM [THE LEAVEN OF (belonging to) THE PHARISEES, WHICH IS HYPOCRISY]. Here expressing separation; "away from." The relative clause introduced by **ητις** serves to explain / specify "yeast".

v2

Saying #2. The truth of the gospel will out, v2-3. The sense of this double saying is "truth will out", Fitzmyer, but what does this mean? Fitzmyer opts for a personal sense; "what is said or done in secret is not hid from God." Most commentators follow suit; Stein suggests that hypocrisy will inevitably be exposed and judged, so also Caird, Danker, Black, Bock, Geldenhuys, Ellis, given the context of instruction for mission, suggests two possibilities: "the dynamic effect even of a secret telling of the gospel", or the post resurrection witness of the disciples as compared with the veiled nature of Jesus' pre-

resurrection ministry; he opts for the second sense. As Evans notes, "in Matt. 10:26 the reference is to a message that is of necessity concealed in the present, but is so only in order to be brought out into the open, cf., Mk.4:1-32." In the context of the messianic secret, the gospel was not only limited to the house of Israel at this point in time, but due to Israel's rejection of the message, it was veiled in riddles / parables: "so seeing they may not see", Lk.8:10. Yet, "truth will out", such that in the new age of the kingdom, the message of God's sovereign grace in Jesus Christ is a message for all the world to hear.

δε "-" - BUT/AND. Transitional, introducing the next linked saying.

συγκεκαλυμμενον [συγκαλυπτω] perf. mid. part. "[**there is nothing concealed**] - [THERE IS NOTHING] HAVING BEEN CONCEALED [WHICH WILL NOT BE REVEALED]. The NIV treats the participle as the predicate of the verb to-be; "there is nothing covered up that will not be uncovered." Thompson opts for a periphrastic perfect construction; "Nothing is covered up that will not be revealed", ESV.

κρυπτον "[**or hidden**] - [and *there is nothing*] HIDDEN [WHICH WILL NOT BE MADE KNOWN]. Predicate of an assumed verb to-be; "or secret that shall not be brought to light", Berkeley.

v3

αυθ ὧν. "-" - INSTEAD OF WHICH. This construction, the preposition **αυτι** with the genitive relative pronoun, expresses a weakened causal sense, "for", or consecutive sense, "so, so then, accordingly, therefore". Peterson, so also Marshall, suggests "therefore" as the most likely intended sense. Possibly: "This is the same as saying that", Junkins.

εν + dat. "**in [the dark]**" - [WHATEVER YOU SAID] IN [THE DARK WILL BE HEARD IN THE LIGHT *of day*]. Local, expressing sphere / context, circumstance.

προς + acc. "**in [the ear]**" - [AND WHAT YOU SPOKE] TOWARD [THE EAR IN THE INNER ROOM YOU WILL PROCLAIM]. This preposition expresses movement toward, so prompting the NIV translation "whispered in the ear." "That which you used to whisper into each other's ears in secret places will be proclaimed aloud from the housetops", Cassirer.

επι + gen. "**from**" - UPON [THE ROOF, HOUSETOP]. Spatial, "on, upon". The sense of the prepositional phrase is "publicly", Peterson.

v4

Saying #3. Fear nothing but divine judgment, v4-5. Luke now records a saying which warns disciples not to be debilitated by fear; "the trepidation indigenous of situations of life imperilment", Green. So, probably not in the context of pharisaic "dissembling", Geldenhuys, but at the *pointy end* of

communicating the gospel to godless humanity in face of the constant threat of persecution. Instead of fearing corrupted humanity, a disciple should fear the one who "has the authority to cast into hell". Some have understood this as a reference to Satan, but it is obviously a reference to God. Matthew, in his record of the saying, Matt.10:28, is somewhat sharper on the issue of judgment, in that a disciple ought to fear the one who can destroy both body and soul in hell.

δε "-" - BUT/AND. Transitional, introducing the next linked saying.

τοις φιλοις dat. adj. "[my] friends" - [I SAY TO YOU] THE FRIENDS [OF ME]. The adjective serves as a substantive, dative in apposition to the dative of indirect object **υμιν**, "you". Only used here and in the gospel of John.

απο + gen. "of" - FROM. Here expressing separation, "away from", the idea of turning away from a person one is afraid of, so Plummer.

των αποκτεινοντων [αποκτεινω] gen. pres. part. "those who kill" - THE ONES KILLING [THE BODY]. The participle serves as a substantive.

μετα + acc. "after [that]" - [AND] AFTER [THESE things]. Temporal use of the preposition; "do not fear those who kill the body, and who, after these things (after having done all this), are not able"

μη εχοντων [εχω] gen. pres. part. "can [do]" - NOT HAVING = NOT BEING ABLE [TO DO to you]. The participle serves as a substantive, genitive in agreement with "the ones killing", "do not fear those who kill and who do not have to do = who are not able to do anything more" When the verb **εχω**, "to have", is followed by an infinitive it will often take the sense "to be able", in which case, the infinitive is complementary, completing the sense of the participle "having" = "being able."

περισσοτερον comp. adj. "more" - [CERTAIN = ANYTHING] MORE, FURTHER [than these things]. The comparative adjective serves as a substantive, accusative object of the infinitive "to do." "And after that, can do nothing further", Cassirer.

v5

υμιν dat. pro. "you" - [BUT/AND I WILL SHOW someone] TO YOU. Dative of indirect object.

φοβηθητε aor. pas. subj. "you should fear" - [WHO] SHOULD YOU FEAR. The deliberative subjunctive with the interrogative pronoun **τινα** introduces an indirect question.

τον εχοντα [εξω] pres. part. "who has" - [FEAR] THE ONE HAVING. The participle serves as a substantive, accusative direct object of the verb "to fear."

μετα το + inf. "after [your body has been killed]" - AFTER THE [TO KILL the body]. This construction, the preposition **μετα** + the articular infinitive, introduces a temporal clause, antecedent time. The construction is indefinite with no subject

supplied, so Luke may have in mind death by human hands, as NIV; "after death", HCSB. A translation with God, or Satan (very unlikely), as the subject, follows Matthew's record of the saying, eg., Barclay, "fear the one who has the power first to kill you and then to throw you into hell."

εμβαλειν [εμ βαλλω] aor. inf. **"to throw"** - [AUTHORITY] TO THROW [INTO GEHENNA (Valley of Hinnom) = HELL. YES I SAY TO YOU, FEAR THIS *one*]. The infinitive is probably exegetical, specifying the "authority" in mind; "Be afraid of him who has the power / authority to cast you into hell." "Now that is the person who really can be scary", Junkins.

v6

Saying #4. God is concerned for his little children, v6-7. In like manner to Matthew, Luke attaches this double saying on God's concern for believers to the double saying on "What to fear", namely, the judgment of God, cf., Matt.10:29-31. Luke has made the point that a ministry of gospel communication brings with it troubles, troubles we should not fear. Now he seems to make the point that fear is dissipated with an awareness of God's omniscience (his all-knowing). God's knowledge of the destiny of sparrows and the hairs of our head, and that believers "are of more value than many sparrows", can imply a promise of protection, cf., 2Sam.14:11, so Evans; that "God knows and rules over every aspect of our lives", Stein. Yet, it is more likely that this saying serves as a word of "encouragement", Ellis, a statement of concern, rather than providential care - God takes an interest in his creation, especially in the lives of his children, even in the most insignificant of matters. The saying is about "fatherly concern", Marshall, rather than "sovereign care", Thompson; an intimate concern which, when understood, encourages a disciple in the face of opposition / persecution. So, the saying "does not present God as saviour, ie., as one who rescues people from danger", Green, rather, it makes the point that "disciples do not stand alone in the situations in which their allegiance to the Son of Man is under challenge", Nolland.

ουχι **"[Are] not"** - [*are*] NOT [FIVE SPARROWS SOLD]. This negation is used in a question expecting a positive answer. Matthew has two *as* (a small Roman copper coin, // a farthing) for one sparrow. The rhythmic 5, 2, 1 is either down to Jesus, Luke or oral transmission.

ασσαριων [ov] gen. **"pennies"** - OF [TWO] FARTHING? The genitive is adjectival, idiomatic / of price.

εξ [εκ] + gen. **"[one] of [them]"** - [AND YET NOT ONE] FROM [THEM]. This preposition is used in place of a partitive genitive.

επιλησημενον [επιλανθανομαι] perf. mid. part. **"is forgotten"** - HAS BEEN FORGOTTEN, OVERLOOKED. The perfect participle with the present tense of the

verb to-be, forms a periphrastic perfect construction, probably expressing durative action; "Yet not a one of them ever is forgotten by God", Junkins.

ενωπιον + gen. "**by**" - BEFORE [GOD]. Spatial, but used in the OT sense of "before *the face of* God", which respectfully establishes a distance between creature and creator. So here, not forgotten "as far as God is concerned"; "Not one of them escapes God's notice", Cassirer.

v7

αλλα "**indeed**" - BUT [AND = ALSO]. Contrastive, "introducing a clause which contrasts with, and goes beyond, the preceding clause", TH; "*and not only this, but also ...*", Thompson. An emphatic "indeed" for **αλλα και**, as NIV, makes the point well.

της κεφαλης [η] gen. "**of [your] head**" - [THE HAIRS] OF THE HEAD [OF YOU HAVE ALL BEEN COUNTED]. The genitive is adjectival, partitive.

στρουθιων [ον] gen. "**than [many] sparrows**" - [DO NOT FEAR, YOU ARE BETTER = WORTH MORE] OF [MANY] SPARROWS. The genitive is ablative, of comparison, as NIV; "you are of more value than many sparrows", ESV.

v8

Saying #8. Jesus acknowledges those who testify for him, v8-9. Again, Luke aligns this double saying with Matthew, and presumably does so again in the context of mission, cf., Matt.10:32-33 - note a similar saying in 9:26. Luke has Jesus acknowledging the disciple before "the angels of God" (the heavenly assembly??), whereas for Matthew, it is before "the Father in heaven" - ditto for denial, v9. The saying can apply to a number of life situations, such as *confessing, professing* allegiance to Jesus in a courtroom situation within the context of State sponsored persecution. Yet, if we accept that Luke's context is mission, then **ὁμολογεω** here refers to "an emphatic declaration, often in public"* of the gospel; "to testify, profess, confess, acknowledge,", Jesus' person and word. So, communicating the gospel in a godless world has its challenges, but a disciple is encouraged in this task with the knowledge that their efforts are personally acknowledged by Jesus.

ὅς αν + subj. "**whoever**" - [I SAY TO YOU, ALL] WHOEVER. Introducing an indefinite relative clause which in this instance, is conditional; "whoever acknowledges *then* the Son of Man also" The presence of **πας**, "all", makes the construction emphatic, "all whoever". Zerwick classifies the nominal phrase **πας ὅς** as a pendent nominative resumed by **αυτω**, "him", "the Son of Man also will acknowledge him before the angels."

εν + dat. "[me]" - [CONFESSES, TESTIFIES, ACKNOWLEDGES] IN [ME]. Local, expressing association, although Culy classifies it as adverbial, reference / respect. The use of the preposition here is regarded as a Semitism.

εμπροσθεν + gen. "before [others]" - BEFORE [MEN]. Local, expressing space / place, "in the presence of."

του ανθρωπου [ος] gen. "[the Son] of man" - [AND = ALSO THE SON] OF MAN [WILL CONFESS HIM BEFORE THE ANGELS (belonging to) OF GOD]. The genitive is adjectival, relational; See ὁ υἱος του ανθρωπου, 5:24. Luke's reference to "the angels of God" is likely to be deferential, serving to indirectly address God, so maintaining a respectful distance, and thus equal to Matthew's "my Father which is in heaven." Such deference is likely to be a produce of oral transmission

v9

ὁ .. αρνησαμενος [αρνεομαι] aor. mid. part. "whoever disowns [me]" - [BUT/AND] THE ONE HAVING DENIED [ME BEFORE MEN WILL BE DENIED BEFORE THE ANGELS OF GOD]. The participle serves as a substantive, nominative subject of the verb "to deny." The indefinite sense of v8 probably carries over, as NIV, as does the conditional sense of the clause. Culy notes the rhetorical function of this construction in both v8 and 9, arguing that it produces an exhortation roughly equivalent to "Acknowledge me before people; Don't deny me before people." It is improper to conclude that a denial of Jesus before others results in a "disowning" by Jesus and thus, "the loss of life", Stein, (what about Peter?). Green agrees, but only in the terms of "a life of denial" eg., Judas (so you can't be a believer who keeps their counsel to themselves?). Our interpretation of this saying should begin with the proposition that a personal acknowledgment of / faith in Jesus saves, and resist the temptation to move beyond the proposition that a public acknowledgment of Jesus is publicly acknowledged in heaven.

v10

Saying #6. The rejection of the gospel is unpardonable, v10. Luke now adds a saying which is used by both Matthew and Mark in the context of a defiant rejection of Jesus' messianic credentials by the religious authorities, and this in the face of the most evident of messianic signs, namely, exorcism. If we take blasphemy against the Holy Spirit to mean an ongoing rejection of Jesus and his word, then it seems likely that Luke uses the saying to clarify the previous saying. A disciple may only rarely αρνεομαι, "deny" Jesus openly before others, but will often do little to make him known, particularly in a circumstance that could be personally counterproductive. Yet, silence, even a word εις, "against", Jesus is forgivable for the child of faith, but ongoing rejection (unfaith) is unforgivable.

When it comes to denying Jesus, there is only one sin that cannot be forgiven, namely, the determined rejection of Jesus and his message of salvation, the gospel.

πας adj. "**everyone**" - ALL = EVERYONE [WHO WILL SAY A WORD]. The adjective serves as a substantive modified by the relative clause introduced by **ὅς**, "who", and, as a nominative pendens, is picked up again by the resumptive pronoun **αὐτῷ** "him".

εἰς + acc. "**against**" - INTO [THE SON OF MAN]. Here expressing disadvantage, as NIV. "To speak into someone" takes "a hostile sense", Thompson. Used in the LXX for cursing someone.

αὐτῷ dat. pro. "**[will be forgiven]**" - [IT (a word spoken against Jesus) WILL BE FORGIVEN] TO HIM. Dative of direct object after the verb to forgive / interest, advantage, "for him."

τῷ βλασφημησαντι [βλασφημεῷ] dat. aor. part. "**who blasphemes**" - [BUT/AND] TO THE ONE HAVING BLASPHEMED [INTO = AGAINST THE HOLY SPIRIT, IT (the blasphemy) WILL NOT BE FORGIVEN]. The participle serves as a substantive, dative of interest, disadvantage. The meaning of blasphemy against the Holy Spirit is long contested. Bock nicely lists the main contenders for us:

- Seeing Jesus' work as coming from Satan, and more particularly in Luke, as regard the work of Jesus' servants as being tied to Satan, cf., Ellis;
- The apostasy of a believer, so Origin;
- Speaking against the Son of Man involves rejecting him during his ministry, while blasphemy against the Holy Spirit consists of rejecting Jesus after hearing the preaching of the apostolic gospel in the power of the Holy Spirit, cf., Danker;
 - A failure to utter the message that the Spirit supplies, cf., Creed;
 - A persistent and decisive rejection of the Spirit's message and work concerning Jesus, cf., Marshall, Plummer, Manson, Bock, Stein, Fitzmyer, It is "the denial or rejection of the manifest saving intervention of God on behalf of his people", Nolland.

v11

Saying #7. The guiding presence of the Spirit, v11-12. A similar saying is found in Mark 13:11 and Matthew 10:19, and Luke also reworks the saying 21:12,14-15. Note how "the Holy Spirit" is the link word with the previous saying, as was "the Son of Man" with the one before that. Although the Spirit's empowering, as a general principle, applies to those who testify / proclaim the gospel, the specific context of the saying concerns disciples who are "handed over (bring forcibly)" for trial in religious and secular courts. Disciples are not to be "anxious", for the Spirit will "instruct" them what to say (in Matthew and Luke the Spirit speaks for the disciple). In Luke / Acts, the ministry of the Spirit is

primarily involved with proclamation, such that references to being filled, baptised, receiving the Spirit, are usually associated with utterance; "they were filled with the Holy Spirit and spoke the word of God boldly", Acts 4:31. So, rather than being debilitated by fear, a disciple must strive to acknowledge Jesus, even in the most difficult of circumstances. In this task we are not alone; the Holy Spirit will be there right beside us, even guiding the words we say.

δε "-" - **but/and**. Transitional, indicating a step to a new saying.

ὅταν + subj. "**when**" - WHEN [THEY MAY FORCIBLY BRING YOU]. This construction, the temporal conjunction **ὅταν** + subj., introduces an indefinite temporal clause, referring to a singular event of unknown time. "When you are brought to trial in the Jewish meeting places or before rulers or officials", CEV.

επι + acc. "**before**" - UPON [THE SYNAGOGUES AND THE RULERS AND THE AUTHORITIES]. Spatial, here with the sense of "up to, against", so "before". Religious and secular persecution ending up in legal proceedings before religious and secular courts.

πῶς ἢ τί + subj. "**how**" - [DO NOT BE ANXIOUS] HOW OR WHAT [YOU SHOULD DEFEND YOURSELF, OR WHAT YOU SHOULD SAY]. The interrogatives **πῶς** and **τί** with the deliberative subjunctives, introduce an indirect question / dependent statement, expressing what they should not be anxious about. "Do not give anxious thought to the wording and the lines of your defence", Rieu.

v12

γαρ "**for**" - BECAUSE [THE HOLY SPIRIT WILL TEACH YOU]. Introducing a causal clause explaining why it is unnecessary to be anxious about what to say.

εν + dat. "**at**" - IN [SAME HOUR]. Temporal use of the preposition; "At that time", CEV.

επειν [λεγω] aor. inf. "**[what you should] say**" - [WHAT *things*] TO SAY [IS NECESSARY]. The relative clause, introduced by the relative pronoun **ὃ**, serves as the object of the verb "to teach"; "the Holy Spirit will teach you what you ought to say", ESV. Taking **ὃ** as a substantive, "what *things*", it serves as the accusative subject of the infinitive, with the infinitive serving as the subject of the impersonal verb "it is necessary." This traditional classification is now disputed, so Culy classifies the infinitive as complementary; See **γραψαι**, 1:3.

12:13-21

The teachings of Messiah, 9:51-19:44

2. The kingdom and power, 11:1-12:34

vi] Goals in life - to have or to live. 12:13-34

a) The parable of the rich fool

Synopsis

The request for Jesus to judge an inheritance matter leads him to warn two warring brothers of the danger of avarice. Jesus then supports this warning with a saying, followed by the parable of the Rich Fool.

Teaching

Let the children of the kingdom understand that possessing is not living.

Issues

i] Context: See 11:1-13. *The parable of the rich fool* forms part of the sixth episode in a set of episodes which deal with *The kingdom and power*, 11:1-12:34. Each part of this six-layered Lukan sandwich provides a lesson on discipleship - first on prayer, then on overcoming the powers of darkness, then bathing in the enlightening power of the Word of God, then the danger of self-righteous legalism, and then facing the difficulties of evangelism. Now Jesus warns of the danger of *mammon*, possessions, the things of this world. This subject is further explored in a set of sayings in v22-34.

ii] Structure: *Mammon*:

Jesus refuses to get involved in a financial dispute, v13-15a:

Setting, v13;

Jesus' response, v14:

A two-part head saying, v15:

"be on your guard against all kinds of greed."

"life does not consist in the abundance of possessions."

Jesus' teaching on real life, v16-21:

The parable of the Rich Fool, v16-20:

Application, v21:

"so is the one who lays up treasure for himself"

Sayings on *mammon*, v22-31;

An anxious preoccupation with possessions:

iii] Interpretation:

For these discipleship instructions on handling possessions (the things of this world, *mammon*), 12:13-34, Luke begins by recording an occasion

when Jesus is asked to intervene in the matter of an inheritance. He follows up with an appropriate saying, then the parable of the rich fool, concluding with a series of sayings running through to v34. This teaching material serves to remind disciples that authentic life consists of a great deal more than what we possess, and goes on to warn disciples that possessions can easily divert attention from what is authentic to what is ephemeral.

In the passage before us, Jesus reflects the outlook of Ecclesiastes, eg. Ecc.11:12-28 - "Although they say *now I can sit back and enjoy the benefit of what I have got*, they do not know how long this will last; they will have to leave their goods to others and die", v19. The perspective of the Preacher (Qohelet), and of Jesus at this point, is much the same. Being rich or poor is not the issue, thinking that we are self-sufficient is; "poverty and wealth all come from the Lord." There is nothing intrinsically wrong with wealth, in fact "stick to your job, work hard at it and grow old at your work", provide for the future, but don't think that your security rests in the stuff of this age, for a person's security rests in the "fear / respect of the Lord".

Ellis explains the point of the passage this way: "Jesus points his hearers to the importance of priorities in the quest for *life*. The foolishness of the rich man lay more in his attitude to life than in his specific actions. He built his life on great expectations, only to find sudden and bitter disillusionment at the very moment of their fulfilment. Life does not consist in possessing; Life consists in living, and in losing that, one loses all."

It's interesting how Ellis titles this unit "To Have or to Live" as if it's an either / or issue. This uneasiness toward wealth is found with many commentators, so producing an either / or dichotomy where wealth needs to be sanctified, usually in sharing the surplus with those in need. Danker heads in this direction by titling the unit "Worldly Care." Certainly, the initial question prompts the theme of avarice, but in the end the theme of the parable is *the danger of worldly security*. "Life does not consist of possessions", Nolland. "The principal deficiency of the wealthy farmer is his failure to account for God in his plans", Green. There is nothing unholy in saving for the future, or taking out a life insurance or superannuation policy.

The two-part head saying, v15: This saying of Jesus, possibly a Lukan composite of Jesus' teaching on the subject of possessions, highlights the two substantial truths covered in v13-34: first, the danger of "greed", the desire to possess the things of this world; and second, the warning that life

does not consist of possessing, "it is more important to *be* than to *have*", Fitzmyer.

"Be on your guard against all kinds of greed", v15a. "The desire to have more than is needed", Fitzmyer. The saying, following the drift of the request made to Jesus, highlights the problem of avarice, and is addressed in the sayings covering v22-31. It is true that avarice may well be the motivation that blinds a person to their need for a security that transcends this age. Someone who is overly focused on the issue of their inheritance, a focus driven by avarice, may fail to notice the offer of an eternal inheritance. None-the-less, the warning in 15a is not integrally linked to v15b, nor to the parable of the rich fool.

"Life does not consist in an abundance of possessions", v15b. The point being made in the saying is that real life, as opposed to just existence, is a gift of God; "no number of possessions, however abundant, can make it greater or give it security", Johnson. The parable illustrates this truth, warning that *real life is a gift from God*. "Life is a great deal more than what you own", Junkins.

Marshall links the two points, arguing that "avarice is dangerous since it leads a person to direct their aim to the wrong things in life."

The parable of the rich fool. This parable presents as a teaching parable, an illustration, and not a kingdom parable. Jeremias argues that it is a kingdom parable, depicting the crises caused by the coming kingdom of God, but this is certainly not how Luke uses it. None-the-less, it may have originally been a kingdom parable with the usual introducing "The kingdom of God may be compared to" and Luke has adapted it for a didactic purpose. In its present context, it presents as an illustration applied in v21 - life is more than possessing.

iv] Synoptics:

See 3:1-20. The opening pronouncement story, v13-14, the attached two-part saying, v15, and the teaching / illustrative parable, v16-20, and its application, v21, is unique to Luke. The material is usually identified in full, or in part, from L, or Luke's own hand, although there is nothing to suggest that this source tradition was not wholly part of the oral tradition of the early church.

v] Homiletics: *True riches*

"Sea Change" was a very popular TV show in Australia many years ago. The programme got a big lift with the performances of some top

Australian talent, particularly Sigrid Thornton. The series told the story of the life and times of a quaint little seaside community, but as the series developed, its underlying philosophical bent emerged. The series toyed with the substance of life, not in a spiritual sense, but at the practical hedonistic level of discovering the path to true happiness, contentment.

Sigrid Thornton played a high-flying city lawyer. She gets out of the *big-smoke* and takes up the position of magistrate in the village. She finds, in her close interaction with the village characters, a growing sense of meaning, a meaning she didn't find in the hustle-n-bustle, wealth and power of her big-city law career. Along with other *blow-ins*, escapees from the impersonal city, she begins to find contentment in simple human interaction.

The programme reflected the increasing desire of the professional class for an early escape from the hum-drum, meaningless, frustrating, dog-eat-dog existence of suburban living. Even today, the drop-out disease is an ever-expanding reality in Western societies. The endless chase after wealth and the toys of consumerism, with its high cost in personal and family time and space, is increasingly questioned by those with the power to opt out. Quality life, a life that brings happiness, is increasingly the aim of the affluent, and this because, as one of the characters put it, "most people's life falls far short of their dreams."



The desire of our farmer friend to build bigger barns is but a first century illustration of the same problem. With all his "good things laid up for many years" he looked with anticipation to the day when he may "take life easy, eat, drink and enjoy" himself. Yet, the pursuit of a quality-life was cut short in death. Even if his amassed wealth had gained for him the good life, all was lost in death. A person may well realise their dreams, but if they "remain a pauper in the sight of God", they will inevitably discover that their dreams are just that; nothing but a dream.

The sad reality is that Sea Change inevitably failed to discover authentic life. It certainly reminded us of the value of simplicity, affirming the good of God's creation, but left us with the false idea that the grass is greener on the other side of the hill. Contentment is a pleasant state of

existence, but it doesn't touch the true substance of life. Sea Change may have had its resident New Age dreamer and its Hindu mystic, but the local Christian church had been air-brushed out. In the end, real life, eternal life, is lost when a person "remains a pauper in the sight of God."

Text - 12:13

Possessions: i] Jesus refuses to get involved in a financial dispute, v13-15a.

a) Setting, v13: A rabbi was expected to arbitrate on matters of law, but Jesus is unwilling to play this role. His task is to reveal the truth of the gospel, not settle a fight over an inheritance.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

εκ + gen. "**in [the crowd]**" - [SOMEONE] OUT OF, FROM [THE CROWD]. The preposition is used here in place of a partitive genitive.

αυτω dat. pro. "**[said] to him**" - [SAID] TO HIM. Dative of indirect object.

διδασκαλε [ος] voc. "**teacher**" - TEACHER. Vocative. The appropriate address for a Rabbi.

τω αδελφω [ος] "**[tell my] brother**" - [SAY] TO THE BROTHER [OF ME]. Dative of indirect object. The word here is used of a sibling, not a fellow believer.

μερισασθαι [μεριζω] aor. inf. "**to divide**" - to share. The infinitive is possibly adverbial, final, expressing purpose, "in order that he divide", but more likely establishing an object clause / dependent statement, indirect speech, expressing the content of the command that the man wishes Jesus to tell his brother; "tell my brother that he must divide our inheritance with me", Cassirer.

την κληρονομιαν [α] "**the inheritance**" - THE PORTION, PART, DIVISION = INHERITANCE. "The property our father left us at his death", TH.

μετ [μετα] + gen. "**with**" - WITH [ME]. Spatial; "with me."

v14

b) Jesus' response, v14: Jesus certainly has the authority to judge the issue, but he has only one message for the people of his age and that is "repent and believe"; this is the only path to authentic real life.

ο δε "-" - the but/and [he said to him]. Transitional; see ο δε, 1:29.

ανθρωπε [ος] voc. "**Man**" - MAN. Vocative. Plummer suggests this response implies disapproval, but possibly just neutral, "Friend", NRSV.

κατεστησεν [καθιστημι] aor. "**appointed**" - [WHO] MADE, APPOINTED [ME]. "What makes you think it's any of my business to be a judge or mediator for you?" Peterson.

μεριστην [ης ου] "**[a judge or] arbiter**" - [JUDGE OR] ARBITRATOR, MEDIATOR (one who divides). The two substantives "judge" and "arbiter" serve as the accusative complements of the direct object με, "me" standing in a double

accusative construction and asserting a fact about the object. Jesus obviously doesn't repudiate his authority in such matters, it is just that he is in the business of promoting the worth of God's promised new life, not the life of material security.

εφ [επι] + acc. "**between [you]**" - OVER [YOU]? Here expressing influence / control; "who made me an arbitrator over both of you."

v15

ii) A two-part head saying, v15:

a) A warning about greed - a passionate desire for wealth and possessions and for the security and contentment they bring, v15a. Jesus warns the two intended litigants / the crowd / the disciples of the danger of avarice. Interestingly, there is nothing in the dispute to hint at avarice other than Jesus' interpretation. Of course, experience tells us that most disputes over wills are driven by greed.

δε "then" - BUT/AND [HE SAID TOWARD THEM]. Transitional, indicating a step in the narrative, here to a point of instruction. The plural pronoun **αυτους**, "them", indicates that Jesus is now addressing a wider audience, presumably the disciples. Note again Luke's use of the preposition **προς** in place of a dative of indirect object.

ορατε και φυλασσεσθε "**watch out! Be on guard**" - TAKE CARE AND BE ON GUARD. The two imperatives together serve to make the warning emphatic; "be constantly on guard", Junkins.

απο + gen. "**against**" - FROM. Expressing separation; the phrase **φυλασσεσθε απο** is classical, "keep yourself away from", cf., 1John 5:21, Plummer.

πλεονεξιας [α] "**greed**" - [ALL] GREEDINESS. An insatiable desire to have more = greediness, ruthless greed, grasping, covetousness.

b) A saying on real life, v15b. Jesus goes on to warn that a life focused on things can easily miss its hidden purpose. Authentic existence is found in a relationship with God through Christ and not in the contentment that may be derived from wealth.

With regard the syntax of this verse, Evans notes, "the section shows signs of composition." In fact, given its awkward syntax, Luke may have condensed two sayings into one, or possibly they were condensed during oral transmission: a) life is not found in abundance / superfluity; b) life is not found in possessions. Yet, it seems more likely that the saying is complete in itself, but is somewhat condensed. The prepositional phrase **εκ των υπαρχοντων αυτω**, "from the things being possessed by him" serves to complement the infinitive **περισευειν**, "to abound = to be satisfied, content", so explaining the source of the satisfaction, contentment; lit. "his life is not when someone is satisfied from their possessions"

= "a person's real life is not actualised in contentment, a contentment that comes from owning a lot of things."

ὅτι "- " - FOR, BECAUSE. Possibly introducing a causal clause explaining why "they" should be on guard against greed; "be on your guard of avarice of any kind, for life does not consist in possessions", NJB, yet better introducing a dependent statement expressing an independent, although related truth, as NIV, or better, as a new sentence, as Cassirer etc..

ἡ ζῶη [ἡ] "life" - THE LIFE. What "life" is intended here? Nolland suggests "neither *physical* life nor *spiritual* life, but rather humanly meaningful and satisfying life." If physical life was intended we would expect **πύχη**, "existence". When the NT uses **ζῶη**, it does tend to end up meaning eternal life, spiritual life. So, rather than "humanly meaningful and satisfying life", the life in mind may well be "real life", a life which "is not found in objects, but relationships, especially to God and his will. Real life is tied to God, his offer of forgiveness of sins, his values and his reward", Bock, cf., Derrett, *Law in the New Testament*, 1970.

αὐτοῦ gen. pro. "- " - OF HIM. The genitive is adjectival, possessive; "the life of him = a person's life."

εἰ τῷ + inf. "[does not consist] in" - [IS NOT] IN THE. The construction here of the preposition **ἐν** with the articular infinitive, usually forms a temporal clause, contemporaneous time, and on rare occasions a causal clause; "not while / when to have enough", cf. TH, Derrett. "A person's (**αὐτοῦ**, "his") *real* life is not to be found for / by anyone while having an abundance from the source of the possessions to him = his possessions" = "True life is not secured by having a superfluity of possessions", Cassirer.

περισσευεῖν [περισσεύω] pres. inf. "**an abundance**" - TO ABOUND, HAVE ENOUGH. The sense may be "to have in abundance", but given the drift of the parable, the word may take the meaning here "to have more than enough", which leads to the idea of a life that is full, complete, satisfied, content. Such a person might say "I have everything I need (I am satisfied with life, I am content)", cf., v19. "A person's real life is not actualised in self-satisfaction."

τινι dat. pro. "- " - TO CERTAIN, ANYONE. Dative of interest, advantage, "for anyone", or possibly instrumental, means, "by anyone."

ἐκ "of" - OUT OF, FROM. Expressing source / origin; real life is not sourced from one's possessions / wealth. As noted above, the prepositional phrase introduced by **ἐκ** defines exactly what type of "abundance = satisfaction, contentment" is in mind; "[that is, the self-satisfaction] that comes from his possessions."

αυτω dat. pro. "his" - TO HIM. The dative may be classified as possessive, as NIV (TNIV drops "his" to provide a generic translation).

των ὑπαρχοντων [ὑπαρχω] pres. part. "of [his] possessions" - THE THINGS BEING POSSESSED. The participle serves as a substantive; "the things which belong [to him]."

v16

iii] Jesus' teaching on real life (v15b): The parable of the rich fool, v16-20. The point of this teaching parable / illustration is simple enough, particularly as we have its application in v21: "God alone is Lord of life, and a person truly lives only when they are *rich toward God* in faith", Miller. This is nicely expressed, but he goes on and adds "obedience and service" to "faith" - a touch nomist! Faith, in the sense of our faith / trust / reliance in/on Christ's faith / faithfulness is what makes us *rich toward God* and actualises *real life* for us; "obedience and service" is the fruit of faith, a fruit always blemished by our flawed nature, but covered by Christ's perfection.

δε "and" - BUT/AND [HE SAID]. Transitional, indicating a step in the discourse.

παραβολην [η] "this parable" - A PARABLE [TOWARD THEM]. Here a teaching parable, an illustration serving to make a point. Certainly not a kingdom parable expressing the gospel in a hidden form.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle, expressing action accompanying the main verb, a redundant Semitism introducing direct speech. For an adverbial classification see λεγων, 4:35.

ευφορησεν [ευφορεω] aor. "produced a good crop" - [THE FARM OF A CERTAIN RICH MAN] WAS FRUITFUL = BROUGHT IN A GOOD HARVEST. "Produced an excellent harvest", Barclay.

v17

διελογιζετο [διαλογιζομαι] imperf. "he thought" - [AND] HE WAS REASONING, DELIBERATING. The imperfect is durative expressing an ongoing internal debate.

εν + dat. "to [himself]" - IN [HIMSELF]. Locative, expressing space / place; as of reasoning within oneself.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to reason."

ποιησω [ποιεω] aor. subj. / fut. "[what] shall I do" - [WHAT] MIGHT I DO. Deliberative subjunctive, or deliberative future.

οτι "-" - BECAUSE [I DO NOT HAVE WHERE I WILL GATHER THE FRUITS OF ME]. Probably introducing a causal clause explaining why the farmer has a dilemma; "for I have nowhere to store my crops", ESV. It may though serve to

introduce a dependent statement expressing the content of the farmer's dilemma, as NIV.

v18

καθελω [**καθαίρω**] fut. "**I will tear down [my barns]**" - [AND HE SAID, THIS I WILL DO,] I WILL DESTROY, PULL DOWN [MY BARNs, STORE HOUSEs]. "I will demolish."

μειζονας [**μεγας**] comp. adj. "**bigger**" - [AND I WILL BUILD] GREATER *ones*. "Larger ones."

τα αγαθα adj. "**[my] goods**" - [AND I WILL GATHER THERE ALL THE GRAIN AND] THE GOOD *things* [OF ME]. The adjective serves as a substantive. "I shall pull down my storehouses, building larger ones, and into them I shall collect my corn and my other goods", Cassirer.

v19

τη ψυχη [**η**] dat. "**[I'll say] to myself**" - [AND I WILL SAY] TO THE SOUL [OF ME]. Dative of indirect object. "Soul" in the sense of one's inner being, one's self. The NIV does not translate the following vocative of this word and this seems best. The literal translation, "I will say to my soul, Soul, you have plenty ...", is unnecessary, given the sense is "I will say to myself, I have plenty". Note that the word is again used in v20, this time the NIV translates it as "life". "This very night your life will be demanded of you" is surely the intended sense.

κειμενα [**κειμαι**] pres. part. "**laid up**" - [SOUL, YOU HAVE MANY GOOD *things*] LAID DOWN = STORED UP. The participle is adjectival, attributive, limiting **πολλα αγαθα** "many / much goods / good things" = "ample stores which are laid up for many years."

εις + acc. "**for [many years]**" - TO, INTO [MANY YEARS]. Temporal use of the preposition, as NIV.

αναπαυου [**αναπαυω**] pres. imp. "**take life easy**" - STOP, BE REFRESHED. "Take it easy", Berkeley; "relax", Phillips.

ευφραινου [**ευφραινω**] pres. imp. "**be merry**" - [EAT, DRINK,] BE OF GOOD CHEER, REJOICE. "Be happy"; "enjoy yourself", HCSB.

v20

δε "**But**" - BUT/AND. Transitional, indicating a change in subject from the farmer to God.

αφρων adj. "**you fool**" - [GOD SAID TO HIM,] FOOLISH *man*. Vocative. A person who cannot see the logic of a situation. Often used of a godless person who says there is no God. The farmer's foolishness probably does not lay with his failure to "fulfil his moral responsibility before God to care for the needs of

others", Bock, so also Nolland, Marshall, ... In fact, he is managing his farm wisely; there is nothing foolish about securing his means into the future. His foolishness is evident in his failure to include God in the plans. He has failed to recognise "that his life is on loan from God", Green. "You foolish person."

αυτη τη νυκτι dat. "**this very night**" - IN THIS THE NIGHT. The dative is adverbial, temporal, of time; emphatic construction, as NIV.

την ψυχην [η] "**your life**" - THE SOUL, LIFE [OF YOU]. For "soul", see above. Emphatic by position.

απαιτουσιν [απαιτω] pres. "**will be demanded**" - THEY ARE ASKING BACK. The verb expresses the fact that life is on loan. The agents are possibly the angels acting on behalf of God. Functioning as *grim reapers* "they will come and ask for your life back", Evans, so also Marshall, contra Fitzmyer. Possibly a deferential reference to God as the agent, who, when not referenced, as NIV, forces the verb to be rendered in the passive voice, as NIV. Possibly just a circumlocution for "God demands the return", Danker. So, "this very night you must hand back your life to God", Barclay, but better expressing the idea that life is on loan from God, "this very night the Grim Reaper will ask for your life back."

απο + gen. "**from**" - FROM [YOU]. Expressing source / origin.

τινι dat. pro. "**then who [will get]**" - [BUT/AND] TO WHOM [WILL IT BE] = WHOSE [SHALL THEY BE]? Dative of possession.

ἃ pro. "**what**" - WHAT = THE THINGS WHICH [YOU PREPARED]. Introducing a relative clause which serves as the subject of the verb to-be, **εσται**; "the things which you prepared is to whom?" = "who will get all you have prepared", Moffatt.

v21

c) Concluding application, v21. The punch-line ("moralising conclusion", Evans) "brings out the latent meaning of the parable. The rich man gathered treasure for himself, but failed to grow rich as regards God", Marshall. Real life, a meaningful and sustaining life, is not found in possessing, but in being "rich toward God" through faith in Christ. As the Preacher explains, "the beginning of all wisdom is the fear (respect) of the Lord." Real life is lost when a person "remains a pauper in the sight of God."

ουτως "**this is how it will be with**" - THUS, SO *is*. Here drawing a conclusion with reference to what precedes, ie., from the parable; "thus *is the case for* the one storing up" "This is the situation of ...", TH.

ὁ θησαυριζων [θησαυριζω] pres. part. "**anyone who stores up things**" - THE ONE STORING UP, SAVING UP. The participle serves as a substantive, nominative subject of an assumed verb to-be.

ἑαυτω dat. "**for himself**" - TO HIMSELF. Dative of interest, advantage.

πλουτων [πλουτεω] pres. part. "**rich**" - [AND *is* NOT] *the one* BEING RICH. The participle serves as a substantive, nominative subject of an assumed verb to-be.

εις "**toward [God]**" - TO, TOWARD [GOD]. Here adverbial, expressing reference / respect, "with reference to / respect to God"; "and is not rich in relation to God", Berkeley. Often seen as parallel to "treasure in heaven", v33. Jeremias draws out its meaning by arguing that the foolish man heaps up wealth to himself, while the wise man "has entrusted it to God", presumably in the sense of using his wealth in a way approved by God. This approach seems unlikely and would probably prompt a strong reaction from the apostle. Nolland rightly identifies the issue as one of direction. To possess real authentic life, life that is eternal, as opposed to the transient shadows we experience here, requires us "to be rich in a Godward direction", rather than rich with this world's things. The person "who amasses worldly wealth, but who in God sight, has no riches at all" (Barclay), is left only with the shadows.

12:22-34

The teachings of Messiah, 9:51-19:44

2. The kingdom and power, 11:1-12:34

vi] Goals in life - to have or to live. 12:13-34

b) Concern about earthly things

Synopsis

Someone in the crowd has asked Jesus to arbitrate over a family inheritance, 12:13. This prompts Jesus to warn the disciples of the danger of greed, and to point out that "life does not consist in the abundance of possessions", v15. In the first part of these discipleship instructions on possessions, v16-21, Jesus has made the point that authentic life consists of a great deal more than what we own. Now, reflecting on the issue of "greed", Jesus warns his disciples "not to be anxiously concerned about food and clothing since their supreme aim in life (is) the attainment of the kingdom of God", Marshall.

Teaching

The children of the kingdom should not, nor need not, be preoccupied with the things of this world.

Issues

i] Context: See 12:13-21.

ii] Structure: *Anxiety about earthly things:*

An anxious preoccupation with the stuff of life, v22-32:

Instruction / exhortation, v22:

"do not worry about your life, what you will eat; or"

Reason #1, v23:

"life is more than food and the body more than clothing."

Reason #2 - "consider the ravens", v24:

"you are of much more value than the birds."

Reason #3, v25-26:

"which of you by being anxious can add a single hour?"

A principle from nature, v27-28:

"how much more will he clothe you - you of little faith!"

Instruction / exhortation, v29:

"do not worry"

Reason, v30:

"your Father knows that you need them."

Instruction / exhortation, v31:

"do not set your heart but seek first his kingdom"

Assurance, v32:

"do not be afraid your Father is pleased to give"

A joyous preoccupation with heaven, v33-34:

Instruction / exhortation, v33:

"provide a treasure in heaven that will never fail"

Reason, v34:

"for where you treasure is, there your heart will be also."

iii] Interpretation:

Having established that real life consists of a great deal more than what we own, Luke now goes to the heart of the problem of "greed" by recording Jesus' teaching on "anxiety" - the human obsession to worry about self-preservation. A disciple need not, nor should not, worry about all the things necessary to preserve life; they are children of the Father, his own flock, and theirs is the kingdom.

Evans nicely summarises the ground upon which Jesus condemns a disciple's "anxious preoccupation with the means of existence":

- Life is more than the means of life, v22-23;
- It is attempting the impossible, v25-26;
- The God who provides for birds and flowers will much more provide for disciples (humanity in general??), v24, 27-30;
- Such things will accrue anyway to those who seek the kingdom (eschatological provision), v31-32.

Luke begins with a set of sayings also found in Matthew 6:25-33. In these sayings, anxiety is examined in two particular areas, namely food and clothing, v22-28, and is then applied in v29-31. Luke then adds an independent saying stitched to v31 by the link word "kingdom", v32, and then follows up with sayings on true wealth, v33-34.

God's providential care: Evans offers a useful theological approach to this passage: "Do not be anxious about the means of existence; behind these is that about which to be anxious, viz. God and his kingdom; birds and flowers show by their lack of anxiety that God is completely reliable; so there is a sustaining and clothing by God which is certain, and which banishes anxiety; do not seek for things in themselves, but seek the kingdom which brings all else with it."

We are on safe ground if we follow Evans' theological approach to this passage, but we do need to recognise that many commentators have interpreted the passage in the terms of a promise from God to supply our daily needs; "strive for his kingdom and these things will be given to you as

well", v31. As Bock puts it, "God promises to provide basic needs for his disciples." Matthew 6:32 is handled in a similar way by many commentators.

This is not the only passage that seems to promote this idea. In Luke 18:18-30 (Matt.19:16-29, Mk.10:17-30) Jesus reminds his disciples that what they have given up for the kingdom is replaced, and more (although with "persecutions"), "and in the age to come, eternal life." So, does the preacher have the right to tell the congregation that what they put in the plate will be multiplied in return? What of the promised reward for kingdom' sacrifice, a reward of a "hundred times as much" as sacrificed, cf., Matt.19:29?

The Lord's Prayer, "give us today our daily bread", is another possible support for the idea that God supplies his children with their daily needs. The Lord's Prayer is a list of prayer points which are according to the will of God. Therefore, when we ask for "bread" it will be supplied. Of course, the obvious question we must ask is, what is the "bread"?

So then, how do we handle the promise that "these things will be given to you as well, v31? The problem is that experience denies that God supports a form of divine rice-bowl Christianity. The evidence is that Christians suffer starvation and want along with their secular neighbours. Sound theology always aligns with experience, and so, a promise for daily provision is likely not intended. So, what is promised?

- Eschatological provision: The dawning of the new age of the kingdom, tasted now, realised then, fulfilling all our needs, replacing anxiety with joy.
- General providential care: The apex of God's creation is humanity. If God, in his creative wisdom, has provided for the birds, even more so will he provide for humanity (an idea not warmly received by the secular green movement!).
- Special providential care: The prime directive of gospel communication, although opposed with vigour by the powers of darkness, progresses under the sovereign hand of God. As the children of Israel were supplied in their journey to the promised land, so disciples receive the resources ("daily bread") necessary to fulfil Christ's mission to the world. This doesn't mean we won't go hungry, just that the gospel will out.

Jesus' radical demands in v33-34: When it comes to discipleship, Jesus' ethical requirements are radical, utopian even, and this because the kingdom of God is a realised entity, it is *now*, and so the only "treasure" that makes sense is "treasure in heaven", ie., the gift of the kingdom, v22 / salvation.

Yet, the kingdom is also *not-yet*, leaving only one person who has lived the utopian life of a child of the kingdom. Jesus is the only perfect pauper, and he became a pauper for the sake of the poor, so providing "a treasure in heaven that will never fail." It is with this one perfect man that we other children of the kingdom identify and thus stand in his perfection. So, it is by **identification** with Christ, by grace through faith, that a disciple possesses heavenly treasure in all its perfection, but identification is not without imitation. By our **imitation** of Christ, the one who proclaims the ideals of the kingdom and does them, we begin to become the person we already are in Christ. Imitation amounts to aiming at Jesus' ideals which, for our sojourn on this earth, will always be beyond us.

In the end, v33a is at best an ideal for us to aim at. So, our "disencumberment and generous dispersal to the needy", Nolland, will always be limited, but we are to do what we can.

See *Cross-bearing discipleship*, 9:18-27. See also W. Pilgrim, *Good News to the Poor: Wealth and Poverty in Luke-Acts*.

iv] Synoptics:

See 3:1-20. This saying material on the futility of anxiety / "worry", is found in much the same form in Matthew, but with the order inverted, Matt.6:25-34, 19-21. It is usually argued that Q is the source for both Matthew and Luke, with Luke's version more in line with Q. As we have already noted, Matthew is more inclined to arrange his material thematically. The saying in v32 is unique to Luke, as is 33a. The usual run of differences are evident, probably down to differences in the source tradition, but some of the differences are obviously Lukan redactions. What we may have here is a distinct discourse, with Jesus repeating material he often used, so Arndt. On the other hand, we may have a set of conjoined sayings, v22-24, 25-26, 27-28, 29-30, 31, 32 (unique to Luke), 33-34. If the material is a melding of a number of sayings with the link word "worry", it is likely that by the time Matthew and Luke get to see the tradition it is already a single unit of teachings.

v] Homiletics: *Mammon*

Being a Christian and liking beautiful things is always a problem. In my case, I like quite a few beautiful things. I love vintage cars, tractors, wind up gramophones, books, stamps, There are a number of frustrations liking such things. My tastes outstrip my capacity to finance their acquisition. I was in the wrong profession to finance accumulation.



The other frustration is that of balancing the desire to possess, with the desire to follow Jesus.

My fourth vintage car was a 1939 Chev *sloper*, Holden body, and quite rare. I had to sell it many years ago to finance my Sabbatical. My previous vintage car was a 1923 Rugby, probably sold after reading Luke and verses like 12:33a, "Sell your

possessions and give to the poor." I think the motivation was guilt.

So, how do we handle Jesus' command to be generous to the point of impoverishment? I mean, we can't do it, although Francis of Assisi did give it a go. Yet, there is one person whose generosity amounted to giving, not just what he owned, but his whole life for broken humanity. And here's the good news, we are welcome to share his eternal reward, a "treasure in heaven" awarded for his generosity.

So, what about the command "Sell your possessions and give to the needy"? Jesus means what he says, but we will never be able to do what he says, which is why he did it for us, and of course, it's not a great ask that we try to follow his example, even just a little bit.

But why aim at the ideal of impoverishment? What's the point of sitting lightly with the clutter of life. Eugene Peterson's paraphrase of verse 30 says it all: "What I'm trying to do here is get you to relax, not be so preoccupied with GETTING so you can respond to God's GIVING."

Text - 12:22

Jesus' teachings on a disciple's relationship with earthly things, v22-34: i] The danger of an anxious preoccupation with the stuff of life, v22-31. In a series of sayings, Jesus establishes the fact that "the security that many look for in possessions is to be found only in God", Bock. The goal of life is something more than just securing our earthly existence; such a preoccupation should not be the focus of our daily life.

Instruction / exhortation, v22: Jesus calls on his disciples to cast aside "anxiety" for the security and protection of life that is seemingly gained by the accumulation of possessions, so Johnson.

δε **"then"** - BUT/AND. Transitional, indicating a step in the narrative / discourse.

προς + acc. "to" - [HE SAID] TOWARD [THE DISCIPLES]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61. Luke now makes it clear that Jesus is addressing his disciples.

δια τουτο "therefore" - BECAUSE OF THIS, ON THIS BASIS [I SAY TO YOU]. This causal construction is usually inferential, as NIV. The question is, what basis? The following sayings are developing the punch-line of the parable, v21, although the fit is thematic rather than logical. Jesus' words certainly remind us that a person's security can never lie with their possessions, but rather, only with God.

μεριμνατε [μεριμναω] imp. "do not worry" - DO NOT BE ANXIOUS, WORRY, FRET. Jeremias, *Parables*, argues that the sense is "to put forth effort" = "seek", so don't seek the things of the world but rather the kingdom of God, but the sense is more likely "unduly concerned" = "anxious". The word possibly means preoccupied about the affairs of life, rather than anxious about them, given that some concern for our material welfare is necessary for survival.

τη ψυχη [η] dat. "about your life" - TO THE SOUL, INNER LIFE. Dative of reference; "with respect to": what not to worry about, namely, our being / person / existence ...

ενδυσθησθε [ενδυω] aor. subj. "[what] you will wear" - [WHAT YOU MAY EAT, NOR FOR THE BODY, WHAT] YOU MAY PUT ON. Deliberative subjunctive.

v23

Reason #1: Life is more than things, v23. Jesus states that life, "humanly meaningful and satisfying life", Nolland, is more than the stuff of our existence. This soul-life, ψυχη, is not sustained by possessions (this world's things, the worldly clutter of day-to-day existence), but by engagement with the divine.

γαρ "-" - for. Introducing a causal clause explaining the reason why we should not be preoccupied with our physical security, "because" there is more to life than the everyday stuff of living.

η ... ψυχη [η] "life" - THE SOUL, PERSONAL LIFE, INNER LIFE. The word can mean just "existence / physical life", extending to "spiritual life", "life in the kingdom of God", Evans. Nolland argues that here the word is "neither physical life nor spiritual life, but rather humanly meaningful and satisfying life."

πλειον adj. comp. "more" - [IS] MORE. Comparative predicate adjective. The neuter person is unexpected, possibly because the subject is abstract, but see Culy. Life is obviously more than nourishment, but as in the parable of the Rich Fool, it is possible to see life secured by material possessions.

της τροφης [η] gen. "than food" - OF FOOD, FORAGE, [AND THE BODY more OF CLOTHING]. The genitive is ablative, of comparison, as NIV.

v24

Reason #2. Because a person is more valuable to God than things, v24. Nature tends to provide for its own and since we are the apex of God's creation (it is designed for us), then it will tend to do better for us than for birds. Jesus' point is that nature generally works. He is not saying it will provide if we have faith rather than diligence. He is just saying that nature provides, it works, and often works irrespective of us. So why be preoccupied with what is ultimately ephemeral, when we possess what is eternal?

τους κορακας "the ravens" - [TAKE NOTE OF] THE CROWS. Accusative direct object of the verb "to consider." As unclean birds, the point is, God feeds even unclean ravens.

ὅτι "-" - THAT. Rather than epexegetic, it seems better to classify **ὅτι** here as introducing an object clause / dependent statement of perception expressing what should be considered.

οἷς dat. "-" - [THEY DO NOT SOW NOR REAP] TO WHICH [THERE IS NOT A STOREROOM OR A BARN]. Dative of interest, advantage, "for them", or possession, as NIV. "They have no storehouse or barn", Barclay.

καὶ "yet [God feeds them]" - AND [GOD FEEDS THEM]. The conjunction here is concessive, "and yet", "although".

ποσῶ [ος η ον] dat. pro. "how much [more]" - HOW MUCH MORE [ARE YOU WORTH]. Here, a substantive use of an interrogative pronoun of quantity, dative of interest, advantage. The object **ὑμεῖς**, "you", is obviously the disciples, those who are more valuable, and as such, objects of divine care due to their relationship with the kingdom, or more likely, their humanity. The lesson is not that we take no precautions for our security, given that God will feed us with much more than he feeds the ravens. What we have here is a *how much more* lesson. Given that God cares even for the ravens, how much more profound are his benefits toward us, benefits which transcends mere food.

των πετεινων [ον] gen. "than birds" - OF = THAN THE BIRDS. The genitive is ablative, of comparison; "than the birds."

v25

Reason 3: Worrying by itself is futile and ineffective; Can a person suspend the rules of nature by worry? v25-26.

δε "-" - BUT/AND. Transitional, indicating a step to the next point / saying.

ἐξ [εκ] + gen. "[who] of [you]" - [WHO] FROM [YOU]. Here serving in the place of a partitive genitive.

μεριμνων [μεριμνω] pres. part. "by worrying" - WORRYING. The participle is adverbial, probably instrumental, expressing means, as NIV.

προσθηναι [προστιθημι] aor. inf. "[can] add" - [IS ABLE] TO ADD. Complementary infinitive, completing the sense of the verb "is able."

τηχυν "a single hour" - A CUBIT (= 46cm). Literally of adding length to the body, but often taken as adding a short span of time, an hour. Jesus often employs irony so, "add a single cubit to his stature", Cassirer.

επι + acc. "-" - UPON. Spatial, "adding to" when of a measure, specifying an accusative of measure.

την ηλικιαν "life" - THE SPAN OF LIFE, AGE / STATURE [OF HIM]. The Biblical use of this word usually references stature, but again, age / life-span may be intended. A preoccupation with things like food and clothing can't add an hour to our life; "can worry make you live longer?" CEV. None-the-less, given the context and its focus on food, the point might be proverbial, namely that growth is dependent on nourishment rather than anxious thought; "who grows by worrying about his height?", Danker.

v26

ουν "-" - THEREFORE. Inferential; drawing a logical conclusion.

ει + ind. "since" - IF, *as is the case*, [YOU ARE NOT ABLE *to do* A LITTLE THING, *then*]. Introducing a first-class conditional clause where the proposed condition is assumed to be true. If we can't do the *little*, then we obviously can't do the *much*. If a preoccupation with little things doesn't get us anywhere, why be preoccupied with all the other stuff of existence, stuff that is beyond our control? "If you can't do a little thing like that, why worry about the rest of your life?" Barclay.

τι pro. "why" - WHY. Interrogative pronoun.

περι + gen. "about [the rest]" - [DO YOU WORRY] ABOUT [THE REST]? Here adverbial, expressing reference / respect; "about, concerning."

v27

A principle from nature: If God has applied such meticulous consideration in the design of a flower, or grassy field, imagine how much more he has and will expend on the apex of his creation, v27-28. Jesus is possibly making a point about God's general providential care (see above), but it is more likely eschatological. If God creates the profound beauty of a flower which fades in a moment, "how much more" will he clothe his children in a beauty that is eternal!

κατανοησατε [κατανοεω] aor. imp. "Consider" - CONSIDER, UNDERSTAND [THE LILIES]. "Carefully fix your minds on", Hendriksen.

πως "how" - HOW [IT GROWS]. Here introducing an indirect question which serves as a dependent statement of perception expressing what should be considered. Note how, following accepted form, the plural neuter subject "lilies" takes the singular verb "to grow", so not "it grows", but "they grow."

ου κοπια ουδε νηθει "they do not labour or spin" - IT DOES NOT LABOR OR SPIN. The phrase refers to human industry and helps make the point that we can be totally preoccupied with design and production and still not exceed the wonders of nature.

ὑμιν dat. pro. "[I tell] you" - [BUT/AND I SAY] TO YOU. Dative of indirect object.

εν + dat. "in [all]" - [NOT even SOLOMON] IN [ALL THE GLORY OF HIM]. Local, expressing context or circumstance.

περιεβαλετο [περιβαλλω] aor. mid. "was dressed" - CLOTHED HIMSELF. Probably best translated as a past event. Even Solomon's beauty can't surpass the natural beauty of one flower.

ὡς "like" - AS, LIKE. Comparative.

τουτων gen. pro. "[one] of these" - [ONE] OF THESE. The genitive is adjectival, partitive.

v28

ει "if" - [BUT/AND] IF. Introducing a first-class conditional clause where the condition is assumed to be true, "if, as is the case, ... then how much more will he clothe you of little faith." The verb "will he clothe" must be supplied for the apodosis. God clothes the fields with hay, insignificant as it is, so imagine "how much more" he will clothe his children (eschatological??).

οὕτως adv. "that is how" - [GOD] THUS = IN THIS WAY [CLOTHES THE GRASS]. Demonstrative adverb. "If God so attires the grass that is in the field", Berkeley.

εν + dat. "of [the field]" - IN [THE FIELD]. Local, expressing space / place.

ὄντα [ειμι] pres. part. "which is here [today]" - BEING [TODAY]. The participle, as for βαλλομενον, "being thrown, is adjectival, attributive, limiting "the grass", as NIV.

βαλλομενον [βαλλω] pres. pas. part. "is thrown" - [AND TOMORROW] BEING THROWN [INTO AN OVEN]. The participle as for ὄντα. Illustrating the insignificance of the grass which is gathered and bundled for kitchen fuel.

ποσω μαλλον "how much more" - HOW MUCH MORE will he clothe. An interrogative substantive pronoun of quantity with the dative of interest, advantage, establishing a lesser to greater argument. The verb "will he clothe" is understood and so there are other possibilities, eg. "will he beautify", "will he care for." God will not just clothe his children as he clothes the fields, rather it is again a "how much more" picture. Jesus probably has in mind an eschatological clothing, which is why we shouldn't be preoccupied with what we actually wear now.

οκιγοπιστοι voc. adj. "little faith" - [YOU] OF LITTLE FAITH. Vocative. Matthew uses this word a number of times, but Luke uses it only here. Many

commentators suggest that this is a rebuke against those disciples who are anxious for their daily needs and who should know to trust God for them. The trouble is, as already noted, Jesus has not specifically promised to supply our daily needs, therefore, faith in God's daily provision is misplaced. Faith is a reliance on the revealed will of God. God has promised an eternal home of abounding glory which far exceeds the glory of nature. A reliance on this truth, the "how much more" God has planned for us, quickly dispels any preoccupation with the fading images of this shadow-land. Those of little faith are those who believe that life consists in the "abundance of possessions."

v29

Instruction / exhortation: "Stop putting so much emphasis on food and drink", Junkins, v29. Given that there is more to life than eating and drinking, it is foolish to make our daily provision the focus of our life. Only "the pagan world runs after such things." "What I'm trying to do here is get you to relax, not to be so preoccupied with *getting*, People who don't know God, and the way he works, fuss over these things", Peterson.

καὶ "and" - AND. Here with inferential force, drawing a conclusion from the illustrations in v27-28, and covering v29-31; "and so therefore." Matthew uses **οὖν**, "therefore"

ὑμεῖς "- " - YOU. Emphatic by use and position.

ζητεῖτε [**ζητεῶ**] pres. imp. "**do [not] set your heart on**" - DO [NOT] SEEK. Matthew uses the verb **μεριμνάω**, "to be anxious." The intended sense of Luke's record of the tradition is obviously similar: "do not be intent on / be preoccupied with." The present tense, being durative, probably gives the sense "do not keep striving for", NRSV. So, not "stop seeking", but "do not have as your constant consideration", Nolland, so Thompson.

τί + subj. "**what [you will eat]**" - WHAT [YOU MAY EAT AND] WHAT [YOU MAY DRINK]. The interrogative pronoun with the deliberative subjunctive introduces a dependent statement of perception expressing what not to set the heart on.

μη μετεωρίζεσθε [**μετεωρίζομαι**] pres. imp. "**do not worry about it**" - [AND] DO NOT BE PREOCCUPIED, ANXIOUS. The word is a hapax legomenon - once only use in the NT. It means to be "lifted up", "puffed up", so here the sense is "get worked up over", or, as previously noted, "be completely preoccupied with."

v30

Reason not to worry; The opening **γαρ** introduces a causal clause explaining why the disciples should not "worry", i.e., be anxious for their daily provisions and security. They should not "worry" **γαρ**, "because", "by doing so you become like the gentiles who seek after material things; unlike them you have no need to

worry, for your Father knows your needs", Marshall. As already noted, God's intimate knowledge of his children does not imply action toward provisions and security beyond his general and special providential care. The full realisation of the promised blessings of the covenant are eschatological - they are in "the age to come"

του κοσμου [ος] gen. "**pagan [world]**" - [FOR THE NATIONS] OF THE WORLD. The genitive is adjectival, attributive, as NIV = "secular society."

επιζητουσιν [επιζητω] pres. "**runs after**" - CONTINUES TO STRIVE AFTER. Plummer suggests the plural is used to express a distributive sense.

παντα adj. "**all**" - ALL. The clause may read "for these things all the nations of the world strive after", if "all" is taken with "nations", but it seems more likely that the adjective modifies "these things", i.e., "what you will eat and drink" = "all that maintains security."

ταυτα pro. "**such things**" - THESE *things*. Here serving as a substantive, accusative object of the verb "to run after", as NIV.

οιδεν [οιδα] perf. "**[and your Father] knows**" - [BUT THE FATHER OF YOU] HAS KNOWN. The clause is similar to Matthew except that Luke drops "heavenly" and "all".

οτι "**that**" - THAT. Here introducing an object clause / dependent statement of perception, expressing what the Father knows.

χρηζετε [χρηζω] pres. "**you need**" - YOU NEED. Taking the sense "to have a necessary need of."

των gen. pro. "**them**" - THESE THINGS. Serving as a substantive, genitive of direct object after the verb "to have a need of." The "them" presumably refers to the same "these things" at the beginning of the sentence, namely "what you will eat and drink."

v31

Instruction / exhortation: Everything belongs to the children of the kingdom, v31. In the terms of God's general providential care, it is possible to establish from the sayings so far that the created order generally functions for our good, as it does for the birds, and so what a disciple needs to do is focus on eternal verities, rather than the next meal. So, "It is far more important that you spend all your energy in search of the Kingdom of God, and let Him provide a way for you to acquire the few material things that you really need", Junkins. Arching over this is the eschatological realisation of the kingdom and the fulfilment of our deepest yearnings - "treasure in heaven" rather than earthly treasure, "these things" - possessions, provisions, security,

πλην "**but**" - ONLY, NEVERTHELESS, INSTEAD. Matthew has "first". The conjunction serves here as a contrastive. Secular society chases after this world's

things to maintain security, "but" believers should seek after the kingdom, for a disciple's security is ultimately found in eternal things.

ζητετε [ζητω] pres. imp. "**seek**" - SEEK [THE KINGDOM]. The present tense, being durative, may give the sense of an ongoing habit; "continue to pursue / seek". The meaning is vague: seek it out, seek to enter, seek to align with, seek to work for... By stitching the independent saying found in v32, Luke shapes the meaning in the terms of "seek the gift of the kingdom", "seek to possess", or even possibly, "seek to possess the blessings of the kingdom", so, "seek eternal life." Note, this verse, quoted by both Luke and Matthew, is the only reference in the synoptics to the kingdom being the object of a search. Note also it is "His kingdom", ie., "The Father's kingdom", although a variant "kingdom of God" exists.

αυτου gen. pro. "**his**" - OF HIM. The genitive is adjectival, either possessive, or verbal, subjective, or possibly idiomatic / source, "*that is from ...*"

και "**and**" - AND. Here virtually introducing the apodosis of a conditional clause - if we seek the kingdom of God, then these things will be added to us.

ταυτα "**these things**" - THESE THINGS. Nominative subject of the verb "to give, add, put." Again, obviously referring to the "what you will eat or drink", although v32 will counter an overly literal interpretation of what "things" God will actually give us "as well".

υμιν dat. pro. "**to you as well**" - [WILL BE GIVEN, ADDED, PUT TO] TO YOU. Dative of indirect object. "God cares for his people as a shepherd for the flock", Green, cf. Ezk.34.

v32

Assurance: God's kingdom, with all its blessings, is a gift that drives away fear, v32. Maintaining the theme of anxiety over the means of existence, Luke adds this saying of Jesus. In this saying, unique to Luke, we are reminded that the uncertainties of life can easily drive fear, so promoting a state of anxiety, but it must be remembered that God's gift of his kingdom transcends the struggle for survival. Given that v31 can be understood to promote *rice-bowl-Christianity*, it seems likely that Luke has added this saying to move **ταυτα**, "these things", into the spiritual / eschatological domain.

μη φοβου [φοβω] imp. "**do not be afraid**" - DO NOT FEAR, WORRY. Fear brought on by the vulnerable nature of the "little flock." Evans thinks that this verb serves as the link word for this saying, but it could also be "kingdom".

το μικρον ποιμνιον "**little flock**" - LITTLE FLOCK. A Semitic nominative used for a vocative. Imaging the remnant of Israel. As for the diminutive "little", it may, or may not carry force. Zerwick suggests it has lost its force.

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why there is no need to fear, "because" the Father has willed to shower us with the kingdom and its associated blessings.

ὑμῶν gen. pro. "your [Father]" - [THE FATHER] OF YOU. The genitive is adjectival, relational.

εὐδοκῆσεν [εὐδοκῶ] aor. "has been pleased" - WAS WELL PLEASED. The tense seems to imply that the kingdom has already been given. It certainly has in Jesus and will be given in the day of glory, i.e., the kingdom is a *now/not yet* reality. Yet, the sense here is probably "resolved", so "the Father has determined to give you the kingdom."

δουναί [διδωμί] aor. inf. "to give" - TO GIVE. The infinitive is complementary, completing the sense of the verb "was well pleased with / approved of". The kingdom is given as a gift rather than worked for.

ὑμῖν dat. pro. "you [the kingdom]" - [THE KINGDOM] TO YOU. Dative of indirect object.

v33

ii] Treasure in heaven, v33-34. This saying images the provision of a treasure-bag / treasure-box, a bag / box that represents its contents, a treasure which is not subject to deterioration and theft; a permanent treasure in heaven. The contents could be the accumulation of godly deeds of mercy (eg., generosity), although such an interpretation promotes the idea of reward. It is more likely that the treasure amounts to the gift of the kingdom, v22 / salvation.

Verse 33a, "Sell your possessions and give alms", is unique to Luke, although it reflects something of Matthew's opening negative statement of this saying, 6:19-21, "Stop accumulating treasures upon earth for yourselves", v19a. Luke's parallel statement is "Provide for yourselves moneybags which do not deteriorate with use." One can never be sure, but Luke's received tradition seems closer to the original, at this point, than Matthew's version. Note similar wording in Jesus' instruction to the rich ruler, 18:22.

πωλησατε [πωλεω] imp. "sell" - SELL. Dispose of property, or provide services in exchange for money or other valuable considerations*.

τα ὑπαρχοντα [ὑπαρχω] pres. part. "possessions" - THE THINGS BEING POSSESSED [OF YOU]. The participle serves as a substantive, accusative direct object of the verb "to sell," Literally "that which is at one's disposal."

δοτε [διδωμι] imp. "give [to the poor]" - [AND] GIVE [ALMS (acts of mercy)]. The aorist tense expresses decisive action, while the wording of the sentence itself is, unlike Matthew, non-figurative. This exhortation to alms-giving exceeds the norm in that the giving is not just out of our abundance, but is the abundance / capital itself. See above for the idealistic nature of this saying.

ἐαυτοῖς dat. refl. pro. "**for yourselves**" - [MAKE, DO MONEY-BAGS, TREASURE-BOXES] TO YOURSELVES. Dative of interest, advantage, as NIV.

μὴ παλαιουμένα [παλαιῶ] pres. pas. part. "**that will not wear out**" - NOT BECOMING OLD, WEARING OUT, DECAYING. The participle is adjectival, attributive, limiting "money-bags"; "money-bags which do not grow old."

θησαυρον [ος] "**a treasure [in heaven]**" - AN [INEXHAUSTIBLE] TREASURE-BOX [IN THE HEAVENS]. Any secure receptacle, but obviously here a "treasure-box" is best. Here the treasure-box stands for the treasure inside. The contents of the treasure-box is open to some debate - see *Jesus' radical demands* above.

οὐκ ἐγγιζει [ἐγγιζῶ] pres. "[**where**] **no [thief] comes near**" - [WHERE A THIEF] DOES NOT COME NEAR [AND A MOTH DESTROYS]. The thief can't get near to steal it. "Where no thief can reach nor moth do its work of destruction", Cassirer.

v34

γὰρ "**for**" - BECAUSE. Introducing a causal clause explaining why a disciple should practise "generous dispersal to the needy", because when we "follow the trail of the use of money ... it will lead you to the heart", Nolland.

ὅπου adv. "**where**" - WHERE [THE TREASURE IS THERE THE HEART OF YOU AND = ALSO WILL BE]. Locative adverb.

12:35-40

The teachings of Messiah, 9:51-19:44

3. The kingdom and judgment, 12:35-13:21

i] A word to servants about the absent Lord

Synopsis

Having examined the difference between having and being, and how "treasure in heaven" transcends all else, Luke brings together two short parables on the subject of watchfulness.

Teaching

A "wakeful" disciple is a blessed disciple, for the Son of Man will return unexpectedly.

Issues

i] Context: See 9:51-56. The third six-layered Lukan sandwich in the major section *The Teachings of the Messiah*, 9:51-19:44, addresses the topic *The Kingdom and Judgment*, 11:1-12:34. These episodes, mainly in the form of paired parables, present the reality of the coming kingdom from an eschatological perspective. Addressing all believers, the opening episode encourages readiness and wakefulness in preparation for the realisation of the kingdom of God - be watchful / persevere in faith, 12:35-40. Then follows a word on serving faithfully, being good stewards of the resources and responsibilities of discipleship, particularly as it relates to gospel proclamation / communication, 12:41-48. Disciples are then reminded that, as stewards of the gospel, they can expect the inevitable "fire" of testing and trouble - in this age, the dawning of the kingdom of God brings with it division, 12:49-53. Having covered these issues on discipleship, Jesus again focuses on the uncommitted crowd, calling on them to read the signs of the times - the kingdom of God is at hand, and now is the time to make peace with their Maker, 12:54-59. The choice is simple, either repent or perish, 13:1-9, but of course, for the disciple there is inevitable victory, v13:10-21.

ii] Background: The episodes in *the Kingdom and Judgment* touch on the issue of eschatology. For *The Eschatology of Jesus*, see "Background", 17:20-37.

iii] Structure: *A word to servants about the absent Lord:*

Parable - prepared for the master's return, v35-36;

Ready and waiting, v35-36;

"be dressed for action"

Generously rewarded, v37-38;

"he will come and wait on them."
Parable, - awake for the thief, v39-40:
"the Son of Man will come at an hour when"

iv] Interpretation:

Jesus has just answered a question over inheritance rights and this leads to the observation that "life does not consist in the abundance of possessions", and this because the person who dies with the most number of toys doesn't actually win! The person who wins, the person who is secure, is the person who seeks the kingdom, v31, and secures his treasure in heaven, v33. The person who wins is the person who, instead of being overcome by an anxious preoccupation with the business of GETTING, is preoccupied with the business of God's GIVING.

Having made this point, Luke now moves to a judgment theme which dominates the episodes covering 12:35-13:21. In two teaching parables / illustrations Jesus reminds his disciples to *be ready for action* in the face of the coming Son of Man, v40. The nature of this *readiness / watchfulness* is undefined. Luke probably intends the previous section on *The Kingdom and Power*, 11:1-12:34, to provide the necessary clues. These lessons on discipleship highlight the need for faith exercised in the power of the Holy Spirit - living by grace through faith in the faithfulness of Christ. So, readiness / preparedness / watchfulness serves to illustrate a believer's perseverance in faith - "keep your pants on and your lights burning", Junkins.

The next parable, the servant in authority, v41-48, illustrates faithfulness, presumably again in the sense of abiding faith, persevering in faith. Other interpretive approaches are less than convincing, eg., at the coming of the Son of Man we are found living a good life (salvation by works), or we are found eschatologically attuned.

The unexpected coming of the Son of Man, 12:40: This imagery, drawn from Daniel 7:13 (although without "the clouds of heaven"), is usually understood to describe Christ's coming to earth in the last day, although from Daniel's perspective, the coming is from earth to heaven, a coming into the throne-room of the Ancient of Days where the Son of Man receives dominion, authority and power - a coming into God's sanctuary in Zion. This *coming* images the day of judgment.

There have been many "comings" (divine acts of judgment, eg., Sodom and Gomorrah), and all prefigure the final "coming" of the Son of Man. In the Synoptic gospels, the destruction of Jerusalem in 70AD (one of the more significant *comings* of the Lord) serves as a paradigm for the final day of

judgment. Given the eschatological nature of this final "coming" and its *now / not yet* enigma, observing the signs and calculating the day, is fraught, since the "coming" is at "an unexpected hour."

As far as the *now* is concerned, Jesus is already on his throne, judgment complete, the "wedding feast" underway, but then in the terms of the *not yet*, Jesus has yet to close up the Monopoly-board of life; we still await the divine announcement, "Sorry boys and girls, the game is over!" So we are in a kind of Dr. Who moment, floating in the Matrix, or more properly, encapsulated in a moment of divine grace. To this end, a disciple must "be dressed for action", persevering in faith, prepared for the coming "hour".

v] Synoptics:

See 3:1-20. Verses 35-38 are unique to Luke, although there are interesting parallels with Matthew's parable of the Ten Virgins. This has prompted some commentators to argue that the source for these verses is Q, rather than L, and that Matthew didn't use them because of their similarity with the parable, so Creed, ... Verses 39-40 do have a parallel in Matthew, Matt.24:43-44, and also in Mark's *little apocalypse*, Mk.13:35-36. Mark's version expresses a similar idea, but with different words and in a different form. As already noted, identifying sources is fraught, given that it is more than likely that all three synoptists had access to the extant oral tradition of the early church.

vi] Homiletics: *The Perseverance of the Saints*

One of the more fascinating doctrines of the Christian faith is the doctrine known as the perseverance of the saints. The doctrine deals with the continuation of a believer's salvation. I guess you could summarise the doctrine as: "once saved always saved."

Yet, most believers tend to worry about their future salvation. There's the worry that some action, some sin undisclosed, indwelling, recurrent.... will bar us from entrance into the kingdom of heaven. We often worry that we may not make the grade in the goodness stakes, that we are not quite good enough for heaven.

In our reading today, Jesus tells us what we need to worry about; he tells us we must remain ready and watchful for his return. Such a disciple will be greatly blessed - Jesus will "wait on them." Yet, what does it mean to be ready and watching for the Lord's return?

I'm going to suggest to you that it's WATCHING UNTO YOUR FAITH. My salvation is dependent on nothing more than the free gift of God's gracious kindness appropriated through the instrument of faith. If I put my trust in Jesus for salvation, then that salvation is guaranteed as a gift

of God's grace. My faith may be weak, as small as a mustard seed, but weak faith is no barrier to God, for his grace is sufficient for me. Yet, what about tomorrow? This is where readiness and watchfulness comes in. My salvation tomorrow, as for today, hangs on that slender thread of faith.

In these two short parables, Jesus calls on us to guard the slender thread of faith as we await his return.

Text - 12:35

Be ready for the coming Son of Man, v35-40: i] The parable of the watchful servants, v35-38, presents in two parts: a) Readiness, v35-36. The servant who is at-the-ready is dressed, "ready for action", NEB, with lamps filled with oil and wicks trimmed, waiting in the porch for the master's return, ready and able to serve him. The message is simple enough; "since the parousia may take place at any time, the disciple must be on the alert at all times", Danker. As above, "alert" in the sense of constantly persevering in faith.

Note the lack of a coordinating conjunction. This may indicate a close connection with the previous passage, but it can also indicate a major step in the narrative.

εστωσαν [ειμι] pres. imp. "**be**" - LET. The present imperative of the verb "to be" conveys the sense of constant readiness.

περιεζωσμεναι perf. pas. part. "**[dressed] ready for service**" - [THE WAISTS OF YOU] HAVING BEEN GIRDED. The participle, with the present imperative of the verb to-be, **εστωσαν**, may be classified as forming a periphrastic perfect construction, although both Culy and Thompson suggest it is best classified as the predicate of the imperative verb to-be. A command to pull up the main cassock-like garment and tuck it into the belt or tie it around the waist, ie., get ready for action and stay that way; "keep your loins girt", Moffatt = "be ready", CEV. Note the emphatic position of the genitive pronoun **υμων**, "your"; "let your loins be girded about", AV.

καιομενοι [καιω] pas. part. "**burning**" - [AND THE LAMPS] BURNING. As for **περιεζωσμεναι**, "having been girded", above. "Keep your lamps lit", Moffatt, Barclay; "gird your loins and light your lamps", NAB.

v36

και "-" - AND [YOU *should be* LIKE]. Possibly expegetic, serving to introduce an illustration which draws out the sense of being ready to serve. The imperative verb "to be" of v37 may still apply, or at least is assumed, so "you should be like men." The adjective **ομοιοι**, "like", serves as the nominative predicate of the assumed verb to-be.

ανθρωποις [ος] dat. "**men**" - MEN. Dative of direct object after the adjective, ὅμοιοι, "like", which takes a dative of persons.

προσδεχομενοις [προσδεχομαι] pres. part. "**waiting for**" - WAITING FOR. The participle is adjectival, attributive, limiting "men", "be like men who are expecting their lord and master on his return", Moffatt.

ἑαυτων gen. reflex pro. "**their [master]**" - [THE LORD] OF THEMSELVES. The genitive is adjectival, possibly possessive, but better of subordination; "the master *over* him."

πότε + subj. "**to [return]**" - WHENEVER [HE MIGHT BREAK LOOSE, RETURN]. This adverb, with the deliberative subjunctive, introduces an indefinite temporal clause. Being interrogative, πότε introduces an dependent statement of indirect speech expressing what the men are asking. An interesting use of the verb which means "set free", "loose".

εκ + gen. "**from**" - FROM. Expressing separation; "away from."

των γαμων [ος] "**a wedding banquet**" - THE WEDDING FEASTS. In the plural, "wedding feast", CEV.

ίνα + subj. "**so that**" - THAT. Introducing a final clause, expressing purpose, "in order that", or hypothetical result, "so that."

ελθοντος [ερχομαι] aor. part. gen. "**when he comes**" - HAVING COME [AND HAVING KNOCKED]. The genitive participle with its assumed genitive subject "he, lord", serves to form a genitive absolute construction, temporal, ditto "knocks", as NIV.

αυτω dat. pro. "**[open the door] for him**" - [IMMEDIATELY THEY MAY OPEN] TO HIM. Dative of interest, advantage, as NIV.

v37

b) Reward - the master's gracious return, v37-38: Watchfulness / readiness is a dominant theme in the New Testament, cf. 1Thess.5:6, Eph.5:14. A disciple must be "watching" and "waiting to receive" the coming Son of Man, ie., disciples must persevere in faith; not lose faith. In an interesting twist, Jesus has the returning master serving the servant who is "alert". "It does not describe normal behaviour of a master to a slave, nor even a special reward for duty, but only the exceptional behaviour of Jesus the Lord", Evans. The idea that at the messianic feast Jesus will serve us is certainly a powerful one (cf., Jn13:5), but it is somewhat of an allegorical interpretation of a parabolic saying which is simply making the point that "it will be good for those servants whose master finds them ready." The point is simple enough, the timing of the master's return is uncertain, but the servant who is ready will be gloriously blessed. Again, "watching" and "ready" = watching to our faith, our firm reliance on Jesus for the fullness of new life, now and for eternity.

μακαριοι adj. "**it will be good**" - BLESSED *are*. Predicate adjective. "Fortunate", CEV; "happy", Barclay, etc. The position is emphatic, as is its concluding position in v38. There it serves as a conclusion for what is a single sentence. Those who are ready for the Lord's return, who have maintained their faith in Christ, are indeed fortunate, for they will receive the blessings of the kingdom.

γρηγορουντας [γρηγορεω] part. "**them watching**" - [THOSE SLAVES WHOM THE MASTER WILL FIND] KEEPING WATCH. The participle serves as the accusative complement of the direct object **οὗς**, "whose", of the verb **εὕρησει**, "will find", standing in a double accusative construction and asserting a fact about the object. "Awake", CEV; "on the alert", Phillips; "ready"...

ελθων [ερχομαι] aor. part. "**when he comes**" - HAVING COME. The participle is adverbial, best taken to introduce a temporal clause, as NIV.

αμην λεγω υμιν "**I tell you the truth**" - TRULY I SAY TO YOU. Always serving to underline the following statement. The pronoun **υμιν** serves as a dative of indirect object.

οτι "-" - THAT. Introducing an object clause / dependent statement of indirect speech, expressing what Jesus wants to tell the disciples.

περιζωσεται [περιζωννυμι] fut. mid. "**he will dress himself**" - HE WILL GIRD HIMSELF [AND MAKE TO RECLINE THEM]. The middle voice here carries a reflective sense. Literally, wrap around himself a towel-like garment to enable him to serve, possibly to wash the feet of the guests prior to the meal. "He will roll up his sleeves for action and will make them sit down like guests", Barclay.

παρελθων [παρερχομαι] aor. part. "**will come**" - [AND] HAVING COME BESIDE. Attendant circumstance participle expressing action accompanying the verb "will serve, wait on."

αυτοις dat. pro. "**them**" - [HE WILL SERVE] THEM. Dative of direct object after the verb **διακονησει**, "to serve".

v38

καν [και αν] + subj. "**even if**" - AND IF, *as the case may be* [HE COMES IN THE SECOND AND IN THE THIRD WATCH AND HE FINDS THUS, *then* BLESSED ARE THOSE]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "and if / whether he comes in (**ev**, temporal use of the preposition = "during") the second or the third watch and he finds them ready (**οὕτως**, "thus" = ready and waiting; ref., **γρηγορουντας**, v37), blessed / happy are they" = "It doesn't matter what time of the night he arrives; they're awake - and so blessed!", Peterson. Note that the three part watch system used by the Jews is probably in mind, 9pm to dawn = "up to the end of the night", Evans. So, "when we least expect it."

v39

ii] The parable of the watchful householder - be awake and ready, v39-40. The coming of the Son of Man will be as a thief in the night - unexpected. As a householder who is wakeful, ready, is not caught unawares by a cunning thief, so a disciple who perseveres in faith will not be surprised by the coming of the Son of Man. The reference to the coming Son of Man alludes to Daniel 7:13, the one who comes to the Ancient of Days and receives dominion and rule. This terrible and unexpected day is a day of judgment, and only a watchful disciple, one who is **ἔτοιμοι**, "ready" (who perseveres in faith), will share in his kingdom.

ὅτι "-" - [BUT/AND THIS KNOW] THAT. Introducing an object clause / dependent statement of perception expressing what should be understood; "it is obvious that if the householder had known at what hour the thief was going to come,", Barclay.

εἰ + pluperf. **αὖν** + aor. "if" - Introducing a second class conditional clause, contrary to fact, where the proposed condition is assumed not to be true. Here with the unusual use of the pluperfect verb in the protasis instead of an aorist; "if, as is not the case, then [he would not have]"

ἦδει [**οἶδα**] pluperf. "**had known**" - [THE MASTER OF THE HOUSE] HAD KNOWN. In this parable, the master of the house is facing a break-in by a thief, but he doesn't know when the break-in will occur. Being "ready", "prepared", is the only sensible response.

ποῖα ὥρα dat. "**at what hour**" - IN WHAT KIND OF HOUR. Dative of time. "When the thief was coming", CEV.

ερχεται [**ερχομαι**] "**coming**" - [THE THIEF] COMES = WILL COME. The present tense is futuristic here.

αυτου gen. pro. "**his [house]**" - [*then* HE WOULD NOT HAVE ALLOWED THE HOUSE] OF HIM. The genitive is adjectival, possessive.

διορυχθηναι [**διορυσσω**] aor. pas. inf. "**be broken into**" - TO BE DUG INTO. The infinitive is complementary, completing the sense of the verb "to allow". "Digging", in the sense of digging through the mud walls of the house, therefore "broken into", as NIV.

v40

Matthew adds "for this reason also."

ἔτοιμοι adj. "**ready**" - [AND YOU BE] READY, PREPARED. Predicate adjective. "Hold yourselves in readiness", REB.

ὅτι "**because**" - BECAUSE. Here introducing a causal clause explaining why "we must be prepared", namely, "because we don't know the hour....."

του ανθρωπου [ος] gen. "[the Son] of Man" - [THE SON] OF MAN. The genitive is adjectival, relational. Jesus' favoured messianic title; See ὁ υἱος του ανθρωπου, 5:24.

ἡ ὥρα "at an hour when" - [COMES] IN WHAT HOUR. Dative of time. The present tense "is coming" may be futuristic, "will come."

ου δοκειτε pres. "you do not expect *him*" - YOU DO NOT THINK, SUPPOSE *he will come*. "So always be ready. You don't know when the Son of Man will come", CEV; "the Son of Man is coming at an unexpected hour", NRSV.

12:41-48

The teachings of Messiah, 9:51-19:44

3. The kingdom and judgment, 12:35-13:21

ii] A warning to the unfaithful

Synopsis

Having just delivered two parables on the subject of watchfulness, Jesus now delivers two more parables, this time on stewardship.

Teaching

Much is expected from a servant of the kingdom.

Issues

i] Context: See 12:35-40. *A warning to the unfaithful* serves as the second episode in the series of six covering the topic of *The Kingdom and Judgment*, 12:35-13:21. These episodes examine the issue of discipleship from an eschatological perspective: first, watchfulness - prepared for the coming of the Son of man; and now in this episode, stewardship - faithful service.

ii] Structure: *The faithful servant*:

Setting, v41;

Peter asks a question.

The parable of the faithful and unfaithful servants, v42-47;

"blessed is that servant whom his master finds so doing ..."

The parable of just desserts, v48-49;

"from everyone who has been given much, much"

iii] Interpretation:

Both Dodd and Jeremias take the view that the teaching parable of the Faithful and Unfaithful Servants began life as a critique, offered by Jesus, of the religious authorities of his day. Jeremias argues that it was originally climactic, with no emphasis on delay. The immediacy of judgment, in this case upon Israel's faithless shepherds, brings it in line with the eschatological function of Jesus' kingdom parables. It may even have once had the introductory tag-line, *"The kingdom of heaven may be compared with the situation of a master who sets a steward over his household"*

Whatever the exact historical context, Luke has drawn this parable from his received tradition and, by means of its context, applies it to Jesus' disciples (possibly in leadership terms, of those representing the stewards / servants / shepherds / ministers of God's people). By this means, it joins Luke's list of discipleship instructions, here as an instruction to the disciples

to feed his sheep (presumably with the Word of God, the gospel): "Blessed" of God is the steward who nourishes the Lord's household, but woe to the wastrel; The Master "will make him share the fate of the unfaithful", Berkeley. So, as a lesson for disciples in possession of the gospel and with the responsibility to make it known, the parable makes the point that a "faithful and prudent manager is expected to be ready and watchful, administering faithfully", Fitzmyer.

The linked mini-parable of the Just Desserts, v47-48a, and its attached saying, v48bc, instead of addressing "worthiness and untrustworthiness, ... speaks of greater and lesser knowledge of the will of God The thought is of greater and less responsibility", Marshall. This teaching reflects the just treatment of conscious and unconscious sins, cf., Num.15:22-26, Psalm 19:12-13, Wisdom 6:6. As Fitzmyer notes, it is difficult to determine how much allegory is intended in the interpretation of these parables. As a rule of thumb, the identification of a single idea is far better than an attempted identification of all the individual elements in a parable. So, v47-48 probably serves as a warning to disciples that their privileged position as those in possession of the gospel ("servants who know the masters will"), v47, instead of the crowd ("who does not know"), v48, places them under greater responsibility to live it and make it known, so Nolland, Black, Geldenhuys,

Both parables are dramatic representations of discipleship within an eschatological context, and so a judgment theme is prominent; see Bock. The relationship between the two parables and the different types of punishment is a matter of some discussion. It is possible that Luke uses v47-48 to counter the severity of v46 - a disciple, who is less than faithful, will come through the day of judgment singed but saved! Yet, as Danker states, "these verses do not aim to give detailed instructions on the after-life, nor do they speak of degrees of punishment. Rather, they emphasise the importance of understanding the principle that responsibility is commensurate with endowment and opportunity." "If the picture of accountability that ensues appears threatening, even gruesome, this is not grounds for fear. God has granted the kingdom to those willing to orient their hearts and lives around it", Green.

Both parables may be classified as teaching parables. For the difference between Jesus' teaching parables and kingdom parables, see *The Parables of Jesus*, 8:1-18.

iv] Synoptics:

See 3:1-20. Luke provides a context for the parable of the faithful and unfaithful servants, and the mini-parable, the just desserts, in the opening

verse, v41. The parable which follows in v42-46, is paralleled in Matthew 24:45-51 with only minor differences - Matthew has "hypocrites" for Luke's "faithless", and Matthew adds "weeping and gnashing of teeth" in v51. The mini-parable of the just desserts, v47-48, is unique to Luke. Its key link word is "servant", and it is more than likely that it was attached to the parable of the faithful and unfaithful servants during the period of oral transmission, rather than attached by Luke.

Text - 12:41

The faithful servant, v41-48. i] Setting, v41. Peter, speaking on behalf of the disciples, asks who the parables are intended for. Jesus doesn't directly answer, but the implication from the parable of the faithful and unfaithful servants, v42-46, is that these teaching parables are applicable to the disciples; they are "the servant who knows the master's will", v47, rather than the crowd, "who does not know", v48.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative / discourse.

προς + acc. "to [us]" - [PETER SAID, LORD, DO YOU SAY THIS PARABLE] TOWARD [only US, OR AND = ALSO] TOWARD [ALL]. Probably adverbial here, expressing reference / respect; "Are you telling this parable with respect to us *only*, or with respect to everyone *else as well*"? It is possible that the ἡμας, "us", is the leadership team, the three or the twelve, and that the παντας, "all", is "all of the other disciples", but disciples and the crowd seems more likely. So, these parables apply to Jesus' disciples, not the crowd.

v42

ii] The parable of the faithful and unfaithful servants, v42-46. The parable carries an implied instruction for disciples / believers, that, in this *not-yet* age of the kingdom, they be faithful stewards of the Master's household. Primarily this amounts to seeking out the lost through the communication of the gospel, cf., Lk.24:44-49. Obviously, other suggestions present themselves, eg., "they are not to browbeat their fellow Christians or to run riot", Evans.

ὁ φρᾱνιμος adj. "[faithful and] wise [manager]" - [AND THE LORD SAID, WHO THEREFORE IS THE FAITHFUL, RELIABLE, TRUSTWORTHY *and*] WISE [STEWARD, MANAGER]. Attributive adjective, second position. Note that the noun "manager", nominative subject of the verb to-be, also has an attributive adjective in the first position. Matthew uses the noun "servant", but Luke is making sure that the parable applies to the disciples (possibly church leaders) and not in a general sense to the gathered crowd.

επι + gen. "of [his servants]" - [WHOM HE WILL APPOINT THE LORD] OVER [THE HOUSEHOLD OF HIM]. Here expressing subordination.

του διδοναι [διδωμι] pres. inf. "**to give them**" - TO GIVE. This construction, the genitive articular infinitive, serves to introduce a final clause expressing purpose; "in order to give."

εν + dat. "**at [the proper time]**" - IN [TIME THE FOOD ALLOTMENT]. Temporal use of the preposition, introducing a temporal clause; "to issue them their rations at the right time", Barclay; "give out their daily rations", Rieu.

v43

μακαριος adj. "**it will be good for**" - [THAT *sort of* SERVANT] *is* BLESSED / HAPPY. Predicate nominative of an assumed verb to-be. As is often the case, it is unclear whether the sense is "blessed of God", or just "happy"; probably as NIV here.

αυτου gen. pro. "-" - [THE LORD] OF HIM. The genitive is adjectival, idiomatic / subordination; "the lord *over* him."

ποιουντα [ποιεω] pres. part. "**doing**" - [FINDS WHO] DOING. The participle serves as the accusative complement of the direct object "who", standing in a double accusative construction and asserting a fact about the object.

οϋτως adv. "**so**" - THUS. Modal adverb, expressing manner, the manner of his doing faithful service to his master, namely, caring for his household.

ελθων [ερχομαι] aor. part. "**when he returns**" - HAVING COME. The participle is adverbial, temporal, as NIV.

v44

There is always the danger of over-interpreting a parable by drawing unintended implications from subordinate elements. None-the-less, it's interesting to note that reward is often in the terms of greater responsibility, eg., 19:17-19. It's as if a disciple who does well with the Master's charge in this age, is rewarded with greater responsibility in the age to come. Dr. Who fans may relate this to the size and power of the Tardis allocated to them on the day of glory. This will be of some concern to those of us who haven't done very well in this age, for it implies that our Tardis will be small and underpowered.

ϋμιν dat. pro. "**you**" - [TRULY I SAY] TO YOU. Dative of indirect object. The phrase, "Truly I say to you", serves to underline / emphasise the following statement.

οτι "-" - THAT [HE WILL PUT IN CHARGE, APPOINT HIM]. Introducing an object clause / dependent statement of indirect speech expressing what the master says to his servant.

επι + dat. "**of**" - OVER [ALL THE POSSESSIONS OF HIM]. Here expressing subordination.

v45

εαν + subj. "**suppose**" - [BUT/AND] IF [THAT SLAVE MAY SAY IN THE HEART OF HIM]. Introducing a 3rd., class conditional clause where the proposed condition has the possibility of coming true. Verse 46 serves as the apodosis of the conditional clause (the then clause); "if, *as may be the case*, the slave says to himself, 'My master is delayed in coming', and so he begins to beat the male servants and the female servants, both to eat and drink and get drunk, (v46) *then* the master of that servant will come"

ερχεσθαι [ερχομαι] pres. inf. "**coming**" - [THE MASTER OF ME IS DELAYING] TO COME. The infinitive is complementary, completing the sense of the verb "to delay, to stay a long time."

και "and then" - AND. The connective here probably has inferential, "and so", or consecutive force, "so that"

τυπτειν [τυπτω] pres. inf. "**[begins] to beat**" - [HE BEGINS] TO BEAT [THE MALE SERVANTS AND THE FEMALE SERVANTS]. As with "to eat", "to drink" and "to become drunk", this infinitive is complementary, completing the sense of the verb "to become."

τε και και "and [to eat] and [drink] and [get drunk]" - BOTH [TO EAT] AND [TO DRINK] AND [TO BECOME DRUNK]. This construction serves to coordinate the three infinitives.

v46

του δουλου [ος] gen. "**of [that] servant**" - [THE LORD] OF [THAT] SERVANT. The genitive is adjectival, idiomatic / subordination; "the master *over / who rules over* that servant.

εν + dat. "**on [a day]**" - [WILL COME] IN [A DAY]. As for "in an hour, adverbial use of the preposition, temporal, as NIV.

ἧ dat. pro. "**when**" - IN WHICH [HE DOES NOT EXPECT, AND IN AN HOUR] IN WHICH [HE DOES NOT KNOW]. Dative of time, as NIV. So also the second use of the dative pronoun, "in an hour in which he does not know" = "at an hour when he does not know." Note there is the possibility of the dative occurring due to attraction. Marshall thinks the second use is a dative by attraction, so "on a day when (on which) he does not expect him and at an hour (which) he does not know."

μετα + gen. "**with [the unbelievers]**" - [AND HE WILL CUT IN TWO HIM, AND HE WILL PUT THE PORTION OF HIM] WITH [THE UNBELIEVING]. Expressing association. Matthew has the unfaithful servant ending up with the "hypocrites" and sharing eternal darkness, the place "where there will be weeping and gnashing of teeth." Bock argues that Luke's imagery is of rejection, cut off from the Lord

and his people, although it may just serve to image the severity of the punishment, so Fitzmyer. Yet, it seems more likely that the imagery simply serves to reinforce the warning that we not be an unfaithful steward with respect to the Lord's "household" - all that the Lord has entrusted to us. The function of such a warning is not to condemn, but rather to strengthen our resolve. As for what the Lord has entrusted to us, the prime role of a believer is the dissemination of the gospel, a fact made clear by Jesus' commission to his disciples, cf., Lk.24:44-49.

v47

iii] The mini-parable of the just desserts, v47-48. This parable illustrates the saying / principle that "responsibility varies according to gift and commission", Evans; "greater and lesser knowledge of the will of God means greater and less responsibility", Marshall. Again, it is likely that this warning serves to encourage disciples to act on the knowledge they possess from the Lord, a warning that, even in itself, has the power to transform inaction into action. The mini- parable uses imagery which is not as confronting as the previous parable - now the faithful servant is saved, but only after "many blows", or as Paul would put it, "through fire", 1Cor.3:15 - but the imagery only has an illustrative intent. As to the intended recipients, it is certainly applicable to the apostles / church leaders / Christian ministers, but it is probably intended for all disciples / believers. This doesn't mean that unbelievers, those "who do not know", are treated lightly on the day of judgment. As is always the case, an allegorical treatment of a parable has the potential to deliver error.

δε "-" - BUT/AND. Transitional, indicating a step to the next parable.

ὁ γνους [γινωσκω] aor. part. "**who know**" - [THE SERVANT] HAVING KNOWN. The participle is adjectival, attributive, limiting "servant", as NIV.

του κυριου [ος] gen. "**the master's [will]**" - [THE WILL] OF THE LORD, MASTER [OF HIM]. The genitive is adjectival, possessive, or verbal, subjective, "the will *communicated by* the master."

ἔτοιμασας [ἔτοιμαζω] aor. part. "**does [not] get ready**" - [AND NOT] HAVING PREPARED [OR HAVING DONE]. The participle, as with "having done", is adjectival, attributive, limiting "servant".

προς + acc. "-" - TOWARD [THE WILL OF HIM WILL BE BEATEN MUCH]. The preposition here is adverbial, possibly expressing reference / respect, "with respect to his will", or expressing a standard, "in accord with", "according to his will", TH, ESV, Torrey, ... "The servant who knew his master's will, but did not prepare for him and carry out his wishes, receives many strokes of the lash", Rieu.

δε "but" - BUT/AND. Transitional, indicating a step to a counterpoint. This contrasting counterpoint is used to emphasise the proposition "great knowledge means great responsibilities."

ὁ ... γνους [γινωσκω] aor. part. "**the one who does [not] know**" - THE HAVING KNOWN [NOT *the will of the master*]. The participle serves as a substantive, subject of the verb "to beat."

ποιησας [ποιεω] aor. part. "**does things**" - [BUT/AND] HAVING DONE *things*. Taking **δε** as coordinative, the participle serves as a substantive, parallel with "the one who does not know", as NIV; "He who did not know and who does *things* worthy of punishment."

πληψγων [η] gen. "**punishment**" - [WORTHY = DESERVING] OF WOUNDS, STROKES = PUNISHMENT [WILL BE BEATEN LITTLE]. The genitive here serves as the genitive complement of the adjective "worthy". In this construction, the noun functions as if it were an objective genitive. "Servants who don't know what their master wants them to do will not be beaten so hard for doing wrong", CEV.

δε "-" - BUT/AND. Transitional, indicating a step to an attached saying. "Great gifts mean great responsibilities; greater gifts, greater responsibilities", Peterson.

παντι dat. adj. "**[from] everyone**" - TO ALL = EVERYONE. The dative may be adverbial, reference / respect, "with respect to everyone", but Marshall takes the view that the adjective is attracted to the dative relative pronoun **ᾧ**, "to whom." So, the adjective "all" serves as a noun, subject of the verb "to give"; "everyone to whom much was given." "Everyone" is resumed by the genitive **αυτου**, him, after the preposition **παρα**, "from beside", expressing source / origin; "much will be required from him." The NIV simplifies the sentence with "From everyone who has been given much."

ᾧ dat. pro. "**who**" - [MUCH WAS GIVEN] TO WHOM, [MUCH WILL BE REQUIRED FROM BESIDE HIM]. Dative of indirect object used to introduce a headless relative clause; "to whom much was given."

ᾧ "**[and from one] who**" - [AND *everyone* THEY ENTRUSTED MUCH] TO WHOM, [THEY WILL ASK HIM *to give* MORE, IN EXCESS]. Dative of indirect object, again used to introduce a headless relative clause; "to whom they entrusted much." Note the elliptical nature of the clause, particularly the assumed infinitive **δουναι**, "to give", and its object **περισσοτερον**, "more, excessive", so Thompson. The plural referent "they will ask" is unclear, although Marshall suggests it is God. The point being, "more will be asked of the person to whom much is given, than of the person to whom little has been given", Marshall, cf., Creed.

12:49-53

The teachings of Messiah, 9:51-19:44

3. The kingdom and judgment, 12:35-13:21

iii] Signs of the age - division

Synopsis

In the passage before us, Jesus delivers two oracles which conclude with Micah 7:6. In these sayings Jesus gives his disciples an insight into life in this age, these "last days".

Teaching

In the dawning of the new age of the kingdom, the gospel brings with it the fire of testing and trouble / division.

Issues

i] Context: See 12:35-40. *Signs of the age - division*, is the third episode in a set of six covering the topic of *The Kingdom and Judgment*, 12:35-13:21. These episodes examine the issue of discipleship from an eschatological perspective / judgment: first, watchfulness, then stewardship, and now a warning that the coming kingdom brings with it the fire of testing and trouble / division.

ii] Structure: *The signs of the age - division*:

A saying on persecution, v49-50:

"I have come to bring fire on earth"

"I have a baptism to be baptised with"

A saying on division, v51-53:

"do you think I come to bring peace on earth? No, ..."

"from now on there will be five in one family divided"

iii] Interpretation:

Within the context of the coming day of judgment, Jesus has warned his disciples to watch unto their faith and to be worthy stewards of the gospel. Now, addressing the immediate context, Jesus predicts that his mission to Israel (and ultimately the world) will stir up a "fire" of testing and trouble / a baptism of suffering. Like Jesus, the disciples will suffer from the divisions caused by the kingdom's confrontation with this age.

Although Jesus' disciples will possess the *peace of God*, they do not possess *peace on earth*. The mission of proclaiming the coming kingdom brings with it division. As it was for Jesus, so it is for his disciples. The gospel forces decision, and decision produces division, division between friends and even between family members.

Division and distress is certainly the dominant theme in this set of linked sayings of Jesus, but the overarching theme is still judgment. The proclamation of the coming kingdom exercises "a judgment among men, sharply dividing them according to their attitude toward Jesus", Ellis. So, "division", prompted by the preaching of the gospel, serves to prefigure the coming day of judgment; this day is *now*.

iv] Synoptics:

See 3:1-20. Again, we have saying material which is peculiar to Luke, although there is some alignment with Matthew and Mark. Commentators tend to suggest that the source for v51-53 is Q, but then what was the source for Matthew's version of the saying, given the evident differences? It seems more likely that, at this point, Matthew and Luke are drawing on the pool of oral source material circulating in Christian circles at this time.

The opening two-part saying, v49-50. Rather than being contrastive, the two parts are parallel, so Conzelmann. The saying is unique to Luke, yet, although v50 bears some similarity with Mark 10:38, it is contextually different. The saying is usually identified as soured from L, so Fitzmyer, Although it presents as a two-part saying, it may consist of two conjoined sayings, attracted together by the two key words "fire" and "baptism."

The second saying, v51-53. Fitzmyer identifies Q as the source of this saying, with v52 redactional (a Lukan editorial addition). The saying parallels Matthew 10:34-36, although the construction is noticeably different. Matthew places the saying in a mission context, and Luke probably has in mind the same context, although it is not as clearly identified.

v] Homiletics: *Division*

As Jesus set his face toward Jerusalem and the culmination of his "baptism" of suffering, his immersion in suffering, he warned his disciples that the gospel, of its very nature, brings division; it separates people into those who believe and those who don't. The gospel brings with it the "fire" of testing and trouble.

A distinct difference between the heavenly and earthly assemblies is readily seen in the sign of "division" - "the sword", as Matthew calls it. The church would not easily survive in society if it were identified as a divisive organisation - a home wrecker. For this reason, the church promotes itself as an organisation which affirms the unity of family and society. Yet, Christ's kingdom actually does bring division.

It is right and proper for us to promote and strengthen relationships, but in the end, we must remember that these are the last day and that the gospel, by its very nature, either condemns or blesses, and in so doing, can drive asunder the most substantial of relationships.

Text - 12:49

Signs of the time, v49-53: i] , v49-50. A saying on persecution., v49-50. "I have come to pour fire upon the earth. What is it that I want? Oh! I just want it to be kindled." There is great debate as to what Jesus actually wants to kindle upon the earth. The possibilities are as follows:

- The most obvious sense is that Jesus is speaking about the fire of judgment, of the coming of the kingdom of God and of the terrible judgment that faces humanity in its coming. The coming day of the kingdom is not prefigured by peace on earth, but rather by "fire" - the fire of the great assize, so Danker, Nolland, Lang, Delling, ...
- Another possibility is that Jesus is speaking of Pentecostal fire, the fire of the Holy Spirit (the tongues of fire at Pentecost), so Grundmann, Ellis, Johnson, Taylor,
- Possibly the fire of the gospel message, a message that condemns and divides, so Bock;
- The fire of holiness is another possibility, or in particular, purification, so Plummer;
- Even possibly the fire of faith, so Zahn.
- The sense adopted in these notes is the "fire" / "baptism" of testing and trouble caused by the realisation of the new age of the kingdom, through Jesus / the gospel, intruding itself into the fabric of this age, causing division (family, society) and inevitably, suffering / persecution. This fits with Conzelmann's suggestion that the two sayings in v49-50 are not contrastive, but stand in parallel to each other, so Creed, Black, Easton, ... This approach understands "baptism" in the terms of Luke 12:50.

ἦλθον [ερχομαι] aor. "**I have come**" - I CAME. "Coming" in the sense of Jesus' coming on mission. The sense of the aorist tense here may be culminative, as NIV, but probably better ingressive (inceptive) where the beginning of the action is in view. The word "coming" is often used to express coming in judgment, testing, trouble, "I came to bring fire", NRSV.

βαλειν [βαλλω] aor. inf. "**to bring**" - TO THROW, PUT. Possibly here with the sense "kindle", so Jeremias, so "light a fire." The infinitive is probably adverbial, expressing purpose; "in order to throw down fire / light a fire."

πυρ [πυρ πυρος] "**fire**" - FIRE. Accusative direct object of the infinitive "to throw, put." The position is emphatic.

ἐπι "on" - UPON, OVER THE EARTH. The meaning of this preposition is fluid, but probably the spatial sense of "upon" is intended, "pour fire upon", so, "I came to set fire to the earth", CEV.

τί "how [I wish ..]" - [AND] HOW [I WILL, WISH]? - Introducing an indefinite statement of extent or degree in the form of a wish, as NIV, or possibly an interjection, or even a question, "And what do I want if it is already kindled?" Rieu. A question seems best, "What is it that I want?" It should be noted that the Greek at this point is somewhat unclear and this has prompted numerous translations. See Plummer or Culy for the three main possibilities.

εἰ + ind. "-" - IF [ALREADY IT WAS LIT]. Here introducing an unfulfilled wish, "Oh that it were already kindled", Moule IB p137. "I have come to set the world ablaze. What is it that I want? Would that it were already kindled", Barclay; "set ablaze", HCSB.

v50

"I must be plunged into a flooding-tide of suffering, and there can be no relief for me, until I have gone through to the end", Barclay. Jesus knows well that the coming kingdom of God is realised through tribulation, and for Jesus, this means suffering and death. Jesus must himself face the wrath of God and for this reason he sets his face toward Calvary and with determination, presses onward toward the end. Jesus' "baptism" (the word is being used metaphorically here of "immersion") is his *immersion* in suffering, particularly with respect to his death on the cross, his atoning sacrifice for broken humanity. This event, with its cosmic signs, serves to prefigure a divine judgment which will inevitably engulf the whole of creation.

βαπτισμα [α ατος] acc. " [I have] a baptism" - [BUT/AND, I HAVE TO BE BAPTISED] with A BAPTISM, IMMERSION, OVERWHELMING. Cognate accusative of the infinitive "to be baptised", the infinitive being epexegetic, and so specifying "I have." "Overwhelmed by catastrophe", Marshall. The word is being used in a metaphorical sense. In fact, it is quite possible that most uses of the word in the NT are metaphorical, eg. immersed in the Spirit, immersed in teaching ..., as opposed to immersed in water. Here obviously immersed in suffering. Possibly "the inundation of the waters of divine judgment", Bock, Plummer, but certainly not an allusion to Christian baptism, nor the baptism in blood of the Christian martyr. "I must be plunged into a flooding tide of suffering", Barclay.

πως "[and] how / what" - [AND] HOW. This interrogative is used here as an exclamation; "How I long for it to be finished!", Peterson.

συνεχωμαι [συνεχω] pres. pas. "[how] distressed I am / constraint I am under" - I AM CONSTRAINED / AFFLICTED. Possibly in the sense of "distressed" as

NIV, but also possibly the sense of "constrained", as NIV11, even "preoccupied", Nolland; "there can be no relief for me", Barclay.

ἕως ὅτου + subj. "**until**" - UNTIL [IT IS ACCOMPLISHED, COMPLETED]. This construction introduces a temporal clause referring to time up to a future point, so "until". The subject, the "it", is "baptism", and there will be "no relief" for Jesus "until" this suffering "is over", REB. For Jesus, troubles accumulate and the cross looms large, it dominates, and everything moves toward it. "Until I have gone through to the end", Barclay.

v51

ii) A saying on division, 51-53. Jesus aligns himself with the Old Testament prophets when he reminds his listeners that the dawning of the new age of the kingdom is not an age of peace, but rather an age of testing and trouble, an age when the saved are separated from those doomed to destruction. In the present moment, the dawning of the new age is prefigured in social division, cf., v52-53. We know that Jesus makes much of the sign of "love", the love of the brotherhood, but what we have here is another sign of the coming kingdom, the sign of division.

ὄτι "-" - [DO YOU THINK] THAT [I CAME]. Introducing an object clause / dependent statement of perception expressing what they might think; "Do you think that I have come", NRSV.

δουναί [διδωμι] aor. inf. "**to bring**" - TO GIVE. "Give" in the sense of "establish". The infinitive is adverbial, expressing purpose, "in order to", but possibly consecutive expressing result, "do you think the result of my coming will be peace in the world?" Barclay.

εἰρηνην [η] "**peace**" - PEACE. The position is emphatic; "do you really think that peace is the purpose / is the consequence of my coming? No way!" The popular prophets in Jeremiah's day preached "peace", when there was no peace, for the coming day of the Lord is not a day of peace, but a day of apocalyptic tribulation. Jesus aligns himself with the true prophets when he reminds us that "the good news" has a sting; for many it's bad news! Of course, that it is bad news for some doesn't stop it being good news for others, ie., Jesus does also bring peace, 1:79, 2:14, 29, etc.

ἐν + dat. "**on [earth]**" - ON [THE EARTH]? Local, expressing space / place.

οὐχι "**no**" - NO. A strong negation, "no way!"

ὑμῖν dat. pro. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object.

ἀλλὰ ἢ "**but**" - BUT RATHER. Strong adversative used in a counterpoint construction.

διαμερισμον [ος] "**division**" - *I came to bring* DIVISION. Hapax legomenon, once only use in NT. Matthew records the word "sword" rather than "division", Matt.10:34. Luke most likely clarifies the meaning of the word "sword" by his use

of "division". Possibly "dissension", Moffatt, "discord", Williams, but "division", even "hostile division", Bock, fits best with the context. The sense is of separating the sheep from the goats, the wheat from the chaff, the repentant from the unrepentant. In the present, this division is achieved by the gospel. This separating is both eternal, a separation unto life or death, and a present social separation, cf., v52-53.

v52

Fractured relationships, v52-53. Jesus now explains what he means by division and then, in v53, supports his words by quoting Micah 7:6. Division was one of the expected signs of the coming messianic kingdom, and so now, with the coming of Jesus the messiah, families can expect that, through the preaching of the gospel, household members will "turn against one another", CEV. Some members of the family will stand with Jesus, and others will stand against him. In these last days, these end-of-days, families will be divided - one against another, one generation against another. So, it will be two against three, or three against two.

γαρ "-" - FOR. Here more reason than cause, introducing an explanation of the division Jesus has in mind.

απο + gen. "**from**" - FROM THE PRESENT, HENCEFORTH [THE NOW]. Temporal use of the preposition. The phrase "from now on" is a general time designation used by Luke to identify a change caused by the arrival of the messiah.

εσονται [**ειμι**] fut. "**there will be**" - THERE WILL BE. Future of the verb to-be. If linked to the participle "having been divided", the verb to-be would form a "periphrastic future perfect", so Marshall, Nolland, Fitzmyer, ie. "a household of five will be divided", TNT, but its form is somewhat irregular, given that a future periphrastic is usually formed by the future of the verb to-be with a present participle; see below.

εν + dat. "**in [one family]**" - IN [ONE HOUSE]. Local, expressing space / place.

διαμεμερισμενοι [**διαμεριζω**] perf. pas. part. "**divided against each other**" - [FIVE] HAVING BEEN DIVIDED. The action is intensive, but with durative effect; from now and into the future there will be division in families. The participle is probably adjectival, attributive (but see above), and is most likely limiting "five *people*", "people" understood; "In one house there will be five people who are in a state of division."

επι + dat. "**against**" - [THREE] UPON [TWO, AND TWO] UPON [THREE]. Here expressing opposition, as NIV.

v53

διαμερισθησονται [**διαμεριζω**] fut. pas. **"they will be divided"** - THEY WILL BE DIVIDED. The plural subject, "they", is the listed family members. The position is emphatic, as NIV.

επι + dat. / acc. **"against"** - [FATHER] UPON = AGAINST [SON, AND SON] AGAINST [FATHER, MOTHER] AGAINST [THE DAUGHTER, AND DAUGHTER] AGAINST [THE MOTHER]. As usual, the meaning of this preposition is fluid, but here it expresses opposition, "against", irrespective of whether it is followed by a dative or an accusative.

αυτης gen. pro. "-" - [MOTHER-IN-LAW AGAINST THE DAUGHTER-IN-LAW] OF HER [AND DAUGHTER-IN-LAW AGAINST THE MOTHER-IN-LAW]. The genitive is adjectival, relational.

12:54-59

The teachings of Messiah, 9:51-19:44

3. The kingdom and judgment, 12:35-13:21

iv] Read the signs - it's time to settle accounts

Synopsis

Jesus now turns from instructing his disciples and addresses the gathered crowd. He warns them to read the signs of the times, reinforcing his warning with the parable of the defendant going to court.

Teaching

Read the signs of the time; it's time to make peace with your Maker.

Issues

i] Context: See 12:35-40. *Read the signs - it's time to settle accounts*, is the fourth episode in a set of six covering the topic of *The Kingdom and Judgment*, 12:35-13:21. These episodes examine the issue of discipleship from an eschatological perspective / judgment: first, watchfulness (watching unto your faith), then stewardship (particularly in relation to the proclamation of the gospel), and then a warning on the fire of testing and trouble - the division prompted by gospel proclamation. Jesus now turns his attention from the disciples to the uncommitted crowd, confronting them with the news of God's coming kingdom / the gospel. Jesus warns the crowd that it is time for them to make peace with their Maker. This theme will be reinforced in the fifth episode by reminding them of the choice they face, namely "repent or perish", 13:1-9.

ii] Structure: *Read the signs of the times*:

Reading the times like reading the weather, v54-56;

Illustration - weather forecasting, v54-55;

Warning - failing to read the signs of the times, v56.

"Why do you not discern this critical moment?"

The parable of the defendant going to court, v57-59;

Introduction, v57;

"Why is it that you can't evaluate these matters rightly?"

Parable, v58-59

iii] Interpretation:

For this episode, Luke sets the context with an introductory note, indicating that Jesus is no longer addressing his disciples, but rather the uncommitted crowd gathered around him. Jesus' instructions to his disciples were framed within the context of the dawning of the kingdom of God /

eschatological expectation / judgment, and now Jesus has a word to the crowd on this very subject.

The uncommitted crowd has witnessed numerous signs indicating that the long-promised messianic age is bursting in upon them; "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the *πτωχοι* (poor = God's oppressed people) *ευαγγελιζονται* (have *God's* important news proclaimed *to them*)", 7:22, cf., 4:18-21. Jesus' fellow countrymen are well able to read the weather, when it's going to rain, or when a heatwave is on the way, but they are totally unable to read the messianic signs of the time. So, Jesus pointedly asks them "Why do you not discern this period of time in its critical character?", Evans. This is a critical moment in Israel's destiny, but the people of Israel "are better at forecasting the weather than noting the signs of God's activity among them", Danker.

Luke transitions to the attached parable with a rhetorical question from Jesus. The question is not overly clear, but it is something like "Why is it that you can't evaluate *these matters* rightly?" "Why can't you yourselves", i.e., yourselves without help from someone else. So, "Why can't you recognise the obvious, that the long-promised messianic age is upon you?" "You don't have to be a genius to understand these things. Just use your common sense", Peterson.

The parable serves to drive the obvious home. The crowd can no longer ignore the signs of the times; it is time to act, or else. Of course, this is where it all comes to grief because commentators do not agree on the intended sense of the parable. For some, it is a teaching parable (ethical) in line with the assumed sense of Matthew's parallel version, namely, "a piece of practical wisdom that personal settlement of disputes is preferable to imprisonment until the debt is paid", Evans. Yet, it is far more likely that what we have here is a kingdom parable without the usual introduction, "the kingdom of heaven is like unto" It deals with "the eschatological significance of the present" A decision should be made while there is time, because of the arrival of God's kingdom (12:53-56). It is time to get one's life in order and be reconciled to God (12:58)", Stein. See *The Parables of Jesus*, 8:1-18.

So, what we have here is a kingdom parable, a parable that proclaims the gospel, namely, "the kingdom of God has come upon you." The parable is a "picture of crisis, bringing out the urgent necessity of immediate action" and this because, "then and there, they stood, faced by the supreme crisis of all history", Dodd. The eternal Judge of the universe is even now settling all outstanding warrants, and pity help the person who fails to settle the charge

against them before judgment is delivered. Best to settle the matter before it's too late! The next episode, 13:1-9, will explain how to settle the charge - "repent or perish."

iv] Synoptics:

See 3:1-20. The opening saying, v54-56, commences with Luke adding a contextual note, namely that Jesus is now addressing the undecided crowd, and not his disciples. The saying itself roughly aligns with Matthew 16:2-3, although as Fitzmyer notes, only six Greek words from Luke's forty seven / forty eight words agree with Matthew's words. Obviously, the saying was not firmly fixed within the oral tradition of the early church and so has circulated in a variety of forms.

The parable in v57-59 has a parallel in Matthew 5:25-26, with v57 regarded as a "Lukan transition", Nolland. Both versions of the parable are unexplained and so their intended sense must be determined by their context. Most commentators, even Dodd and Jeremias, take Matthew's version as ethical: it serves "to teach the importance of being always ready and anxious to take the first step towards the healing of a quarrel between neighbours", Dodd. Yet, even though the context of both versions is completely different, it seems more than likely that Matthew's version, as with Luke's version, is climactic, a picture of crisis in the face of eschatological judgment / the coming of the kingdom of God; See Matthew 5:21-37

v] Homiletics: *Be reconciled to God.*

This passage lends itself to a gospel sermon, rather than to ethical instruction like "Be reconciled to one another." It is appropriate, from time-to-time, to remind a worshipping congregation that "you might be a king, or a little street sweeper, but sooner or later you dance with the reaper" - extract from the film Bill & Ted's Bogus Journey, 1991.

Text - 12:54

Read the signs of the times, v54-59: i] Reading the times like reading the weather, v54-56. a) Illustration - weather forecasting, v54-55. For Palestine, a breeze from the West travels over the Mediterranean, rises, cools and precipitates when it hits the Judean highlands. A breeze from the South travels over desert and is hot and dry.

δε "-" - BUT/AND. Transitional, indicating a step in the discourse narrative.

τοις οχλοις [ος] dat. "**to the crowd**" - [HE WAS SAYING AND = ALSO] TO THE CROWDS. Dative of indirect object.

ὅταν + subj. "**when**" - WHENEVER [YOU MAY SEE A CLOUD]. Introducing an indefinite temporal clause, "whenever", although often translated as definite, "when", as NIV.

ἀνατελλουσαν [**ἀνατελλω**] pres. part. "**rising**" - RISING, SPRINGING UP, COMING UP. The participle serves as the accusative complement of the direct object "cloud", standing in a double accusative construction and asserting a fact about the object; "when you see a cloud up in the west", CEV.

ἐπι + gen. "**in**" - UPON [THE WEST]. Spatial, with the sense determined by the context, here "in the west."

ὅτι "-" - [IMMEDIATELY YOU SAY] THAT [A STORM, THUNDERSTORM IS COMING]. Introducing an object clause / dependent statement of direct speech expressing what they say.

οὕτως adv. "-" - [AND IT HAPPENS] THUS, IN THIS WAY. Demonstrative adverb; "and so it is", Berkeley.

v55

ὅταν + subj. "**[and] when**" - [AND] WHENEVER [*you may see* A SOUTH WIND BLOWING, YOU SAY THAT IT WILL BE HOT, AND IT HAPPENS *thus*]. The syntactical elements of this verse are the same as v54 with the subjunctive and demonstrative adverb assumed. "And when the wind comes out of the south, you say, 'This'll be a hot one' - and you're right", Peterson.

v56

b) Warning - failing to read the signs of the times. Jesus censures the uncommitted crowd for their failure to read the messianic signs announcing the dawning of the new age of the kingdom of God. "Why do you not discern this critical moment?"

ὑποκριται [**ης ου**] voc. "**Hypocrites**" - HYPOCRITES, ACTORS. Vocative; "Dissemblers that you are!", Cassirer.

δοκιμαζειν [**δοκιμαζω**] pres. inf. "**to interpret**" - [YOU KNOW *how*] TO TEST, PROVE, ANALYSE, INTERPRET *correctly*. The infinitive introduces an object clause / dependent statement of perception expressing what the crowd knows, namely, "how to interpret the appearance of the earth and the sky", but see BDAG 694.3 for a complementary classification / Culy.

της γης [**η**] gen. "**of the earth**" - [THE FACE, APPEARANCE] OF THE EARTH [AND THE SKY]. The genitive is adjectival, possessive; "belonging to."

πως "**how**" - [BUT/AND] HOW *is it possible that* [YOU DO NOT KNOW *how* TO TEST, ANALYSE THIS *present* TIME]? The interrogative introduces a rhetorical question. The infinitive "to test, analyse, interpret" as above. "This present time"

"refers to the time in salvation history marked by the coming of God's kingdom in Jesus' ministry", Stein.

v57

ii] The parable of the defendant going to court, v57-59. a) Transitional comment in the form of a rhetorical question; "Why can't you yourselves, *without the assistance of others*, recognise the obvious, *that the long-promised messianic age is upon you?*"

τί "why" - [BUT/AND] WHY. Here the interrogative introduces a rhetorical question.

καί "-" - AND = ALSO. Adjective.

αφ [απο] + gen. "for [yourselves]" - FROM [you YOURSELVES]. Expressing source / origin, or more particularly "outcome from responsible agents", Thompson, BDAG 107a, "for yourselves", as NIV.

το δικαιον adj. "what is right" - THE RIGHT, JUST, FAIR. The adjective serves as a substantive, accusative direct object of the verb "to judge"; "what you ought to do", TH. The sense of "to judge the right" moves from judging justly, namely, "to give a just judgement", to the sense to make a right judgement about something, "to judge what is right", Marshall.

v58

b) The parable of the defendant going to court, v58-59. As already indicated, this is a climactic parable, a kingdom parable encapsulating the abstraction that the kingdom of God is at hand / upon us. This fact is described in the terms of a judge processing outstanding warrants, and the necessity to settle all charges before it's too late. So, in its present setting, the parable serves to warn the uncommitted crowd "to observe the spiritual signs and repent before it is too late. If they wait until the day of judgment, God (the judge) will punish them severely, without any hope of deliverance", Black.

γαρ "-" - FOR. Possibly expressing reason, so introducing an explanation of the problem facing the undecided crowd, or simply as δε, a transitional connective. "Be warned", Rieu.

ὡς "as" - AS, AS IF, LIKE / AS, WHILE. Usually treated here as temporal, introducing a temporal clause; "for while you are going to the magistrate with your opponent", TH, but sometimes conditional, "if one has a claim against thee", Knox. Possibly with a comparative sense, as if in a similitude; "for *it's as if / like* you are going away" Kingdom parables are often introduced with a comparative, although usually ὅμοια, "like"; "the kingdom of heaven is like (may be compared with the situation where)" So ὡς γαρ may well be short-talk (semantic density) for "Let me warn you *how it is for you in the dawning of the*

messianic age of the kingdom, it's as if "; "if you are being taken before a magistrate with your opponent at your side, make a strenuous effort, while you are still on the way, to get quit of the claim. Otherwise, he will drag you into the presence of the judge, and the judge will hand you over to the bailiff, and the bailiff will have you thrown into prison", Cassirer.

μετα + gen. "**with**" - [YOU GO AWAY] WITH [THE ADVERSARY OF YOU]. Expressing association / accompaniment.

επ [επι] + acc. "**to**" - UPON [A RULER = MAGISTRATE]. Spatial, with the sense determined by the context, so "before the magistrate", ESV, or "to the magistrate", NIV, Berkeley, Barclay,

δος ερασιαν [α] "**try hard**" - DO WORK. Regarded as a "Latinism", TH, with the sense "make an effort / do your best."

απηλλαχθαι [απαλασσω] perf. mid./pas. inf. "**to be reconciled**" - TO SET FREE, RELEASE, BE RID OF / (middle) TO DEPART / (passive) TO SETTLE WITH, BE RECONCILED. The infinitive is adverbial, final, expressing purpose.

απ [απο] + gen. "-" - FROM [HIM]. Expressing separation; "away from."

εν + dat. "**on**" - ON [THE WAY]. Probably adverbial here, temporal, "while still on the way", TH. The phrase "on the way" is emphatic by position.

μηποτε + subj. / fut. "**or**" - LEST [HE DRAG YOU TOWARD THE JUDGE]. This construction introduces a negated final clause expressing purpose.

τω πρακτορι [ωρ ορος] dat. "**the officer**" - [AND THE JUDGE WILL HAND YOU OVER] TO THE BAILIFF (an officer of the court) [AND THE BAILIFF WILL THROW YOU INTO PRISON]. Dative of direct object after the **παρα** prefix verb "to hand over."

v59

σοι dat. pro. "**you**" - [AND I SAY] TO YOU. Dative of indirect object.

ου μη + subj. "**not [get out]**" - NO NO / BY NO MEANS [YOU MAY COME OUT FROM THERE]. Subjunctive of emphatic negation.

ἕως "**until**" - UNTIL. Introducing an indefinite temporal clause. The context implies future time with respect to the main verb, so we would have expected **αυ** + subj.

και "-" - AND = EVEN [THE LAST LEPTON, COPPER COIN YOU GIVE BACK]. Ascensive. "Until you have paid the very last penny", ESV.

13:1-9

The teachings of Messiah, 9:51-19:44

3. The kingdom and judgment, 12:35-13:21

v] Demands of the kingdom - repent or perish

Synopsis

Some in the gathered crowd mention the Galileans murdered by Pilate as they come bearing gifts to the temple. Jesus makes the point that this story, and the story of the eighteen men who were killed when the tower of Siloam fell on them, serves, not to identify the guilt of the few, but the guilt of everyone. Jesus goes on to relate the parable of the barren fig tree, a reminder that the axe of divine judgment is about to swing, so now is the time to repent.

Teaching

In the dawning age of the coming kingdom, it is repent or perish.

Issues

i] Context: See 12:35-40. *The demands of the kingdom - repent or perish*, is the fifth episode in a set of six covering the topic of *The Kingdom and Judgment*, 12:35-13:21. These episodes first examined the issue of discipleship from an eschatological perspective / judgment: first, watchfulness (watching unto your faith), then stewardship (particularly in relation to the proclamation of the gospel), and then a warning on the fire of testing and trouble - the division prompted by gospel proclamation. Jesus, having turned his attention from the disciples to the uncommitted crowd, confronts the crowd with the news of God's coming kingdom / the gospel, and the necessity to make peace with their Maker. This theme is now reinforced by Jesus' call to "repent or perish."

ii] Background:

Little is known of the two incidents that Jesus refers to in v1-5. We know that Galilee was a hotbed of descent against the Roman occupation and a breeding ground for Zealot insurgents. It seems likely that during one of the festivals, a major disturbance occurred in Jerusalem, and it was ruthlessly put down by Pilate, the Roman governor. The religious elite hated Rome, no less than the Zealots, but they viewed the use of force as evil and so it would be easy to assume that the punishment inflicted on the Zealots was a divine retribution for their sin. As for the tower of Siloam, it is possible that it was associated with the building of an aqueduct in Jerusalem under the orders of Pilate and financed by the sacred Temple tax. The

religious elite would view the workers on this project as stained by sin and worthy recipients of divine judgment.

iii] Structure: *Demands of the kingdom - repent or perish*;

Saying on the Galilean revolt, v1-3:

"unless you repent, you too will all perish."

Saying on the fall of the tower of Siloam, v4-5:

"unless you repent, you too will all perish."

The parable of the barren fig tree, v6-9.

iv] Interpretation:

In the face of the coming kingdom, Jesus calls for repentance. We will all die, but the horrible death of the Galileans who rebelled against Roman rule, or the eighteen who were crushed by the collapse of the tower of Siloam, well illustrate the horror that faces us in the day of judgment if we fail to repent. The bottom line is this, unless we repent, we perish. The Lord has delayed his judgment as he waits for the fruit of repentance, but in the end, where there is no repentance there will be judgement.

So, Jesus' point is simple enough: all humanity has sinned and all will perish, just as those involved in the Galilean revolt and those killed by the fall of the tower of Siloam perished. In fact, if it wasn't for God's enduring patience, judgment would have already occurred. As with the parable of the barren fig tree, the farmer should have chopped it out long ago, but he gave it a second chance. Yet, time is wasting away, God's kindly forbearance is at an end, so repent or perish.

The parable of the barren fig-tree, v6-9. It is unclear whether this parable is a teaching parable, here illustrating divine patience, or a kingdom parable, a crisis parable proclaiming that divine forbearance is at an end - "the kingdom of God is come upon you, repent and believe." Matthew will often classify a kingdom parable for us by providing the introduction "the kingdom of heaven / God is like unto (may be compared with the situation where)", but Luke sometimes lets the parable do the work for us. For the classification of Jesus' parables see *The Parables of Jesus*, 8:1-18.

Jeremias views this parable as a crisis parable, "it is the last hour", in fact, "it may be too late." In Palestine, fig trees are often grown in with the vegetables, and given their fibrous roots, they draw nutrients away from the vines etc., around them. Here is a fig tree taking up space and not producing, so it needs to be removed; it's a waste of space. So, "the axe lies at the root of the unfruitful fig-tree. But God, marvellously suspending the fulfilment of his holy will, has allowed one more respite for repentance", Jeremias. So,

God's patience is at its end; "there is a strict limit to the time available for the required repentance", Nolland, after that, it is "eternal perdition", Marshall.

In its original setting, this parable may have had an immediate application to Israel and the destruction of Jerusalem. The city would, some 35 years hence, be set upon by Roman legions and destroyed. Yet, even so, the parable "applies equally well to the final judgment before which all men stand", Ellis.

Is there a relationship between suffering and sin? Jesus, instead of making a political comment about the abuse of power, or health and safety regulations (the type social issues that seem to be the focus of many believers today), addresses a theological question as to the relationship between suffering and sin. So, was the tragic suffering of the Galileans, and those caught by the fall of the tower of Siloam, an evidence of their greater evil? Jesus answers with a simple "no". Jesus does not dispute the fact that we are all sinners and for this we will all perish, but rather he disputes the notion that there is a relationship between the degree of suffering and the degree of a person's sin.

Jesus goes on to make the point that along with sin comes judgment. If we fail to repent, then we too will face destruction just like those Galileans, or like those under the rubble of the tower of Siloam. "All sinners face the judgment of God unless they repent", Marshall.

v] Synoptics:

See 3:1-20. This pericope is unique to Luke. It consists of a pronouncement story with an attached crisis / kingdom parable. Jesus may have delivered them together, or they may have attached during transmission, but it is likely that Luke has linked them together to facilitate his didactic purpose. Luke will often link a parable to a saying. There is some alignment between the parable and Mark 11:12-14, the cursing of the fig tree, but it is limited, and so it is unlikely that they are in any way related.

vi] Homiletics: *Repent or perish*

The account of the death of the Galilean rebels, and those who died in the collapse of infrastructure being built near the pool of Siloam, along with the parable of the fig tree, is used by Jesus to make a simple point. We are all rebels and we all face judgement; unless we repent we will perish.

There are three points we can take from our reading today:

1. The universality of sin

Jesus doesn't deal with the issue of original sin, or the more complex issue of the origin of sin. The point that Jesus makes is that we are all sinners. As Paul the apostle puts it, "all have sinned and fallen short of the glory of God", and therefore all stand under the judgement of God. It matters little whether it's an accident, or an execution, death reminds us that the "bell tolls for thee."

A funeral service always has this element in it. We gather to mourn the one we loved, but in that moment the hand of death touches us. We are reminded that we too will come to the same end and people will gather to weep for us - hopefully weep rather than celebrate!

2. Sin and circumstance

Jesus touches on an issue which constantly bothers people. Was the crushing of the Galileans a Divine punishment for their sin? People often think that terrible circumstances are prompted by extraordinary sinfulness.

Jesus denies any link between tragedy and individual sin. Sin is universal and we all face its consequence, namely death.

3. The need for repentance

Repentance is a turning to God; it's a radical change in direction from a life lived for self, to a life lived under the mercy of God. Although repentance doesn't necessarily involve a deep sorrow for personal sinfulness, sorrow is often part of the experience.

Repentance is the necessary element in salvation; a constant turning to Christ and resting on him for our eternal salvation, Acts 17:30. 20:21.

Text: 13:1

Repent or perish, v1-9: i] The Galilean rebels who died at the hand of Pilate, v1-3. Jesus alludes to a recent rebellion of Galileans which most likely occurred in Jerusalem at the time of the Passover feast. The Galileans were into rebellion and they faced the inevitable consequences of opposing Roman rule. Jesus goes on to float the question as to whether these Galileans were worse sinners than other people? Jesus' answer is "no", but they were indeed sinners and died as we all die. What their death illustrates is the inevitable consequence of sin, namely divine judgment. So, the lesson is repent or perish.

δε "now" - BUT/AND. Transitional, indicating a step in the discourse narrative.

παρησαν [παρειμι] imperf. "there were [some] present" - THERE WERE PRESENT, PASSING BY / THERE ARRIVED [SOME]. Not a common verb; used only once by Luke in his gospel. "Came to him" seems best; "it was at that time that some people came ..", Moffatt.

εν + dat. "**at [that time]**" - IN [IT = SAME TIME]. Temporal use of the preposition **εν**, introducing a temporal clause; "about the same time", CEV.

απαγγελλοντες [απαγγελω] pres. part. "**who told**" - REPORTING, BRINGING NEWS. If we take the verb **παρησαν** to mean "came" then the participle is adverbial, possibly expressing purpose, "they came in order to report to him"; or attendant circumstance, "they came and reported to him." If, on the other hand, we take the verb to mean "they were present", as NIV, then the participle is adjectival, attributive, as NIV, ESV, ... Some people have come to Jesus to report an incident to him involving the death of a number of Galileans who were killed by Pilate while offering sacrifices at the temple. There is no record of the incident outside the scriptures, so probably it was a minor policing operation, in Roman terms! "Came to tell him about", Moffatt.

αυτω dat. pro. "**Jesus**" - TO HIM. Dative of indirect object.

περι + gen. "**about**" - about, concerning [the galileans]. Expressing reference / respect; "with respect to."

ων gen. pro. "**whose**" - [THE BLOOD] OF WHOM. The genitive is adjectival, possessive.

εμιξεν [μιγνυμι] aor. "**had mixed**" - [PILATE] MINGLED, MIXED. The sense is "to slay together"; "Pilate had given orders for some people from Galilee to be killed while they were offering sacrifices", CEV.

μετα + gen. "**with [their sacrifices]**" - WITH. Expressing association; "in company with."

v2

αυτοις dat. pro. "[Jesus answered]" - [AND HAVING ANSWERED HE SAID] TO THEM. Dative of indirect object. For the participle "having answered" see **αποκριθεις**, 1:19.

οτι "[do you think] that" - [DO YOU SUPPOSE, SEEM, THINK] THAT. Introducing an object clause / dependent statement of perception expressing what they may think.

παρα + acc. "**worse [sinners] than**" - [THESE GALILEANS SINNERS] ABOVE = MORE THAN. Here expressing comparative advantage, uncommon (Semitism?), "more than, to a greater degree than, beyond." Jesus disputes the comparison. "Greater sinners than all other Galileans", Rieu.

παντας adj. "**all [the] other [Galileans]**" - ALL [THE GALILEANS BECAME = WERE]. Here obviously "all other", as NIV.

οτι "**because**" - BECAUSE. Here serving to introduce a causal clause explaining why a person may think these particular Galileans were great sinners, namely, because they suffered greatly.

πεπονθασιν [πασχω] perf. "**they suffered**" - THEY HAVE SUFFERED [THESE THINGS]. The perfect tense expressing "the state of affairs which led to the verdict of *sinners*". "Because this happened to them", Barclay.

v3

ὑμιν dat. pro. "**[I tell] you**" - [I SAY] TO YOU [NO]. Dative of indirect object.

αλλ [αλλα] "**but**" - BUT. Strong adversative standing in a counterpoint construction; "no, but"

εαν μη + subj. "**unless**" - IF NOT = UNLESS, *as may be the case* [YOU REPENT, *then*]. Introducing a negated conditional clause, 3rd class, where the proposed condition has the possibility of becoming true, depending on whether there is repentance or not.

ομοιως adv "**[you] too**" - [ALL of YOU WILL BE DESTROYED] LIKEWISE = AS WELL. Here the adverb probably does not serve as a comparative, "in like manner", but rather as an adjunctive, "as well, also", "you too will perish."

v4

ii] The eighteen who died in the collapse of the tower of Siloam, v4-5. Jesus gives another example of a nasty death to again make the point that all people sin and so all die, but the degree of horror in a person's death is not related to the extent of their sin.

η "or" - OR. This disjunctive introduces an alternate example. "What about those eighteen", CEV.

εκεινοι οι δεκαοκτω - "**those eighteen**" - THOSE THE EIGHTEEN. Pendent nominative. This nominal phrase serves as a topic heading and is resumed by **αυτοι**, "do you think that they ..." The pronoun + the article indicates that it is a certain 18 that all would know about.

ο πυργος [ος] "**the tower**" - [UPON WHOM] THE TOWER, BUILDING (a tall construction of some kind) [FELL]. Nominative subject of the verb "to fall." "Tower" is possible, but a more general construction seems likely. As noted above, the so called "tower" may be related to the construction of an aqueduct into Jerusalem to supplement the water supply of the pool of Siloam.

εν + dat. "**in [Siloam]**" - IN [SILOAM, AND IT KILLED THEM]. Local, expressing space / place; "in *the neighbourhood of* Siloam", the reservoir near the southeast corner of the Jerusalem wall fed by the water supply from Gihon.

οτι "-" - [DO YOU THINK] THAT. Introducing an object clause / dependent statement of perception expressing what they may think.

παρα + acc. "**more [guilty] than**" - [THEY WERE DEBTORS, SINNERS] ABOVE = MORE THAN. Comparative use of the preposition, as above. "Debtors" taking the

Aramaic sense of a debtor toward God = sinner. "Worse sinners than the rest of the inhabitants of Jerusalem", Barclay.

κατοικουντας [κατοιικεω] pres. part. "[all the others] living *in*" - [ALL THE MEN] LIVING, DWELLING [*into* / *in* JERUSALEM]. The participle is adjectival, attributive, limiting "men / people"; "all those [men] who are living in Jerusalem."

v5

Again, making the point that we face a similar nasty future, in the terms of divine judgment, if we don't repent. The syntax as for v3.

μετανοητε [μετανοεω] pres. subj. "[unless] you repent" - [NO I TELL YOU, BUT UNLESS] YOU REPENT. A variant aorist exists which would make better sense in defining the action as punctiliar, but it is not well attested. Repentance in the NT. takes the sense of turning around, of turning toward God and resting on him. "if you do not repent you will all suffer the same fate", Barclay.

ώσαυτως adv. "[you] too" - [ALL of YOU WILL PERISH] LIKEWISE = AS WELL. A variant exists with the same adverb as v3. Again, an adjunctive sense, rather than a comparative sense, is likely, as NIV. The use of a different adverb is probably only stylistic.

v6

iii) The parable of the barren fig tree, v6-9. For Jeremias, this parable proclaims that *it may be too late*, although Bock opts for *it is almost too late*. It depends where we put the stress. Is the fruitless fig tree getting its second chance, or is it about to be chopped down? What is the picture, divine patience, or limited forbearance? Limited forbearance is the likely sense. This is a climactic parable, a kingdom parable encapsulating the abstraction that the kingdom of God is at hand / upon us. This fact is described in the terms of a farmer, frustrated with a barren fig-tree, momentarily restrained from applying his axe to its roots.

δε "then" - BUT/AND [HE WAS SPEAKING THIS PARABLE]. Transitional, indicating a step in the discourse narrative.

πεφυτευμενην [φετευω] perf. pas. part. "planted / growing" - [A CERTAIN man HAD A FIG TREE] HAVING BEEN PLANTED. The participle is adjectival, attributive, limiting "fig tree"; "had a fig tree which had been planted." "Had a fig tree growing in his garden", Goodspeed.

εν + dat. "in" - IN. Local, expressing space / place.

τω αμπελωνι [ων ωνος] dat. "vineyard" - THE VINEYARD [OF HIM]. Although usually a vineyard, it is actually a garden in which there are grape vines and other fruit-bearing trees and plants. "Fruit garden", Marshall.

ζητων [ζητεω] pres. part. "to look" - [AND HE CAME] SEEKING, INQUIRING [FRUIT ON IT]. The participle is adverbial, possibly expressing purpose, "he came

in order to find fruit", but better modal, expressing the manner of his coming, "he came seeking." Obviously, the tree was mature, but unproductive. It is often regarded that the "fig tree" is a symbol for Israel, but this is unlikely.

καὶ "but" - AND [HE DID NOT FIND *any fruit*]. Coordinative; here introducing a clause which provides more information. "And found none", Barclay.

v7

δε "so" - BUT/AND. Transitional, although the NIV opts to express a logical step.

προς "to" - [HE SAID] TOWARD [THE GARDENER]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

τρια acc. adj. "**for three years**" - [BEHOLD] THREE YEARS. The accusative is possibly adverbial, temporal, extent of time. Meaning it has been three years since the fig tree had reached fruit-bearing maturity, not three years since planting. Depending on the variety, a cutting produces nothing the first year, a few figs the second year, and reasonable production the third year. So, this fig is at least four years old, and not producing.

αφ' οὗ "now" - FROM WHICH = SINCE. This relative prepositional phrase is idiomatic and carries a temporal sense "from the time when / since"; "[it has been] three years since I first come looking for fruit on this fig tree and didn't find [any]", Culy.

ερχομαι pres. "**I have come**" - I AM COME. A perfective present tense, so "I have come."

ζητων [ζητεω] pres. part. "**to look for**" - SEEKING [FRUIT ON THIS FIG TREE AND DO NOT FIND *any fruit*]. The participle is adverbial, as above, possibly expressing purpose, he had been coming in order to seek, or modal, expressing manner, how he came, he had come seeking.

ουν "-" - THEREFORE [CUT DOWN IT]. A doubtful variant. Drawing a logical conclusion; "so cut it down", NAB.

ινα τι "why [should it use up the soil]?" - WHY [AND = ALSO / EVEN THE SOIL IS IT USING UP]? A shortened form of **ινα τι γενηται**, lit. "that what may happen?" = "why?", used to introduce a rhetorical question. It is fruitless and using up a space in the garden that could be used for a productive tree. Some argue that this refers to Israel's replacement by the Gentiles, but it is unwise to interpret parables allegorically. "For what reason", Marshall.

v8

δε "-" - BUT/AND. Transitional, indicating a change in subject from the owner to the gardener.

ὁ **"the man"** - THE *gardener*. Subject of the historic present verb "he says"; "The gardener, having answered, says = said to him."

ἀποκριθεις [ἀποκρινομαι] aor. part. **"replied"** - HAVING ANSWERED [SAYS TO HIM]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See ἀποκριθεις, 1:19.

ἕως ὅτου + subj. "-" - [ALLOW, PERMIT IT AND = ALSO THIS YEAR] UNTIL [I MAY DIG ABOUT IT AND MAY THROW DUNG = MANURE, FERTILISER *on it*]. This preposition and the relative pronoun followed by a subjunctive verb introduces an indefinite temporal clause denoting a continuous extent of time up to a point, "until"; "Master, don't touch it this year", Phillips, "give me time to dig around it and manure it", NJB.

v9

Note the variant where "next year" follows "if not", usually accepted as an example of transposing to overcome a difficult reading.

μὲν δὲ "-" - An adversative comparative construction; "and if, on the one hand, *as may be the case*, it produces fruit in the future, *then well and good*, but on the other hand, if, *as is (likely) the case*, not (it doesn't produce any fruit), *then you will cut it down*."

καὶν [καὶ ἀν] + subj. **"if [it bears]"** - AND IF [IT MAY MAKE, DO FRUIT]. The first of two Conditional clauses, this being 3rd class, where the stated condition has the possibility of coming true, and the second being 1st. class, where the stated condition is assumed likely to be true. As translated above, the first conditional clause assumes its apodosis; the NIV opts for "fine!"; Manson opts for "well and good", as ESV.

εἰς **"next [year]"** - INTO [THE ABOUT TO, NEXT = THE TIME TO COME]. Temporal use of the preposition with τὸ μαλλον. Arndt suggests that this phrase is the apodosis of the conditional clause, but is not easily recognized because of an ellipsis (missing words); "if it will bring fruit, then let it stand in the time to come. Plummer suggests "if it bears fruit, we may postpone the question." None-the-less, the specific meaning of the phrase "into next" = "in the coming year / next year", is to be preferred, with the apodosis assumed, as above, so NIV.

εἰ + ind. **"if not"** - [BUT] IF [INDEED NOT]. See μὲν and καὶν above for this 3rd. class conditional clause. Simply translated "otherwise".

ἐκκοψεις [ἐκκοπτω] fut. **"then cut [it] down"** - *then* YOU WILL CUT DOWN [IT]. The apodosis of the second conditional clause. The future tense is possibly imperatival (a volitive future), so NIV, or simply expressing the realization of the condition and therefore, "you can cut it down", Barclay.

13:10-21

The teachings of Messiah, 9:51-19:44

3. The kingdom and judgment, 12:35-13:21

vi] Inevitable victory of the kingdom

Synopsis

Jesus is teaching in a synagogue on the Sabbath and acts to heal a woman crippled for eighteen years. The ruler of the synagogue suggests that Jesus has just broken Sabbath law. Jesus responds by pointing out that he has restored its proper meaning, a meaning hidden behind a maze of scribal regulations. The ruler is furious, but the congregation is overjoyed. Luke follows up this incident with two of Jesus' kingdom parables, the mustard seed and the yeast.

Teaching

God's Sabbath-rest is upon us, so now is the time to repent before it's too late.

Issues

i] Context: See 12:35-40. *The inevitable victory of the kingdom*, is the final episode in a set of six covering the topic of *The Kingdom and Judgment*, 12:35-13:21. These episodes first examined the issue of discipleship from an eschatological perspective / judgment: first, watchfulness, then stewardship, and then a warning on the fire of testing and trouble - the gospel divides and disturbs. Jesus, having turned his attention from the disciples to the uncommitted crowd, confronts the crowd with the news of God's coming kingdom and the necessity of repentance. Luke now reinforces the need for repentance with the truth that the kingdom is a present reality, 13:10-21. The presence and power of the coming kingdom is evident in a miracle which proclaims that God's sabbath-rest is upon us, and in two kingdom parables (judgment crisis riddles) Luke reinforces the immediacy of this reality.

ii] Structure: *The inevitable victory of the kingdom*:

Healing of the cripple woman, v10-17:

Setting, v10-11;

Healing, v12-13;

Reaction of the synagogue leader, v14;

Jesus' response, v15-16;

"should not this woman be set free on"

Response of onlookers, v17;

Kingdom parables, v18-21:

The mustard seed, v18-19;

The leaven, v20-21.

iii] Interpretation:

Within the context of judgment and the call to repent or perish, Jesus performs a miracle which announces that God's long promised Sabbath rest has come upon the children of Abraham. A woman, a daughter of Abraham, bound by Satan, is set free, and this on the special day that looks forward to the promised day of eternal rest. Yet, instead of repenting in the face of the dawning day, the religious officials fall back on the Law, willingly treating animals with more respect than a daughter of Abraham. Thus, they stand judged, a fact reinforced by the two kingdom parables which serve to announce that the kingdom of God is at hand.

The classification of the two parables: The two parables present as classic kingdom parables, as opposed to teaching parables (illustrations). Both Dodd and Jeremias view them as crisis parables; they announce the realisation of the kingdom of God. "It is the case with the Kingdom of God as with a grain of mustard seed', or 'as with a morsel of leaven.' The purpose of the parable is to compare the kingdom of God with the final stage of the process there described, with the tall shrub affording shelter to the birds, and with the mass of dough wholly penetrated by the leaven", Jeremias. Addressing the parable of the mustard seed, Dodd says "we must suppose that in this parable Jesus is asserting that the time has come when the blessings of the Reign of God are available to all men."

Both parables are examples of realised eschatology. The mustard seed has now grown into a tree which is large enough for the birds of the air to rest within its branches; the dough is now mixed and leavened, ready for the oven = the kingdom of God is now. Of course, the term *realised* is a rather tainted word, thanks to Albert Schweitzer and his friends, yet, realised always goes hand-in-hand with inaugurated, ie., the kingdom is a *now / not yet* reality.

So, these two parables do nothing more than proclaim the gospel: "the time is fulfilled, the kingdom of God is at hand / is upon us, repent and believe the gospel." See *The Parables of Jesus*, 8:1-18

The parable of the Mustard Seed. The parable of the mustard seed (more precisely, the parable of the Mature Khardel Tree) proclaims the immediacy of the kingdom; it is at hand, upon us. The parable does not concern the difference between the beginning and end, or the growth that achieves the end, but rather the present reality of the end; the tree is full-grown and the birds are even now resting in its branches. This parable is a

climactic parable, a kingdom parable encapsulating the abstraction that the kingdom of God is at hand / upon us. This fact is described in the terms of a tree now full-grown and able to house birds in its branches.

Yet, this is not how it is usually interpreted. Note the following ideas:

Growth, the small beginning in Jesus expanding to the world-wide church today, Bock, Johnson, Plummer, Fitzmyer;

A little / large comparison, the ineffectual coming of Christ to Palestine in the first century is actually the coming of the kingdom, "the beginning of a mighty kingdom", Marshall, the culmination of which, the "not yet", awaits us (the tree and birds) Nolland, Stein, Caird.

The parable of the Leaven: This parable (better The Parable of the Leavened Dough) takes the same line as the mustard seed, namely completion. The parable is a climactic parable, a kingdom parable encapsulating the abstraction that the kingdom of God is at hand / upon us. This fact is described in the terms of a lump of dough now fully leavened.

Again, this is not how it is normally interpreted. Note the following:

Growth: as leaven infects the dough so the kingdom will gradually infect the world - "influence", Marshall, "the whole world will be transformed", Nolland

The little / large comparison: "when the consummation comes, the kingdom will be obvious, ... what [now] appears to be a little speck of yeast will be a large leavened mass", Stein., etc.

iv] Synoptics:

See 3:1-20. The miracle is unique to Luke, while the two kingdom parables are paralleled in Matthew 13:31-33 and Mark 4:30-32, although in different contexts and with a number of differences. Mark seems to make a point of the size of the mustard seed. This is usually regarded as an intrusion, either added during transmission, or by Mark interpreting the parable in the terms of growth, small to large. Both Luke and Matthew treat the two parables as a linked pair, indicating their prior association in the oral tradition of the early church. Unlike Matthew, who likes using kingdom parables, Luke limits the number he uses, and doesn't always identify them as kingdom parables.

v] Homiletics: *Worth rejoicing*

"Nothing ever works here" is a true observation about life, but it is not the whole truth. There is Sunday, the weekend, or better still the long weekend. Australia is known as *the land of the long weekend*. It's true that

economic rationalism has put a rather large dent in the weekend. Often people get their weekend during the week, in dribs and drabs.... All part of the bottom line of industrial efficiency at the expense of community, at the expense of relationships. Yet, there it stands, the weekend, a sign of an eternal freedom from the struggle and pain of daily living.

Our reading today is a "you ain't seen nothin' yet" story. It reminds us of the coming day in glory when we will be released from the curse presently binding the creation. No more death, no more pain, the former things passed away, every tear wiped from our eyes. The story reminds us of the coming Sabbath, of our rest in God the creator through our rest in Jesus. It reminds us of the day when the garden is regained and all is well. It prompts us to be "delighted with all the wonderful things" the Lord is doing. Above all, it reminds us that the beginning of this new day is even now bursting in upon us.

Text - 13:10

The presence and power of the coming kingdom: i] The healing of the cripple woman, v10-17. a) Setting, v10-11: Jesus, functioning as a Rabbi, "teaching in one of the synagogues", uses a healing for teaching purposes. In typical style, Luke, with the eye of a doctor, details the crippled woman's complaint. She has "a spirit of infirmity" which Luke tells us is demonic in origin, but not a symptom of demon possession.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative; "Now he was teaching in one of the synagogues on the Sabbath", ESV.

εν + dat. "**On [a Sabbath]**" - IN, ON [THE SABBATHS]. Indefinite, as NIV. The preposition here is adverbial, temporal, as NIV.

διδασκων [**διδασκω**] pres. part. "**Jesus was teaching**" - HE WAS TEACHING. The participle, with **ἦν**, the imperfect verb to-be, forms a periphrastic imperfect construction, probably serving to accentuate durative action in the past. Berkeley opts for a temporal sense; "While he was teaching", so also Moffatt, "When"

των συναγωγων [**η**] gen. "**of the synagogues**" - [IN ONE] OF THE SYNAGOGUES. Indefinite, so "in a synagogue." The genitive is adjectival, partitive.

v11

ην [**ειμι**] "**[a woman] was there**" - [AND BEHOLD A WOMAN] WAS *there*. The Textus Receptus adds the imperfect verb to-be after woman, probably to fix up the grammar. "There was a woman", Moffatt.

εχουσα [**εχω**] pres. part. "**who had been**" - HAVING. The participle is adjectival, attributive, limiting "the woman", as NIV. "Have" here may mean "possessing", or "experiencing" ..., see below.

ασθενειας [α] "**crippled by [a spirit]**" - [A SPIRIT] OF INFIRMITY, WEAKNESS, ILLNESS. The genitive is adjectival, either attributive, or exegetical, or idiomatic / of material or product, "sickness caused by a spirit", NASB, limiting "spirit" by describing, explaining / defining, the "spirit" at work. The simplest explanation is that the "spirit" is her spirit, so she "suffered from a weakening spirit", Berkeley, she had "been ill from some psychological cause", Phillips. Luke does not describe the healing as an exorcism, so it is unlikely that she is possessed by an evil "spirit", the symptom of which is her illness; "who had a spirit in her that had made her a cripple", NCV. If an evil "spirit", possibly better, "having a sickness caused by a spirit (an evil spirit)", TNT. At least we can say that she had a "debilitating ailment", Nolland.

ἔτη δεκαοκτώ "**eighteen years**" - EIGHTEEN YEARS. The accusative is adverbial, temporal, extent of time.

συγκυπτουσα [συγκυπτω] pres. part. "**she was bent over**" - [AND] SHE WAS HAVING BEEN BENT OVER. As with the negated participle **μη δυναμενη**, "not being able", the imperfect verb to-be **ἦν** with the present participle forms a paraphrastic imperfect construction, treated as a simple finite verb, possibly emphasising the durative nature of the condition. The condition may be scoliosis, or spondylitis, or even psychological, as above.

ανακυψαι [ανακυπτω] aor. inf. "**straighten**" - [AND NOT BEING ABLE] TO STAND UP, STRAIGHTEN UP, RAISE UP [INTO THE COMPLETE = COMPLETELY]. The infinitive is complementary, completing the sense of the negated verb "she was not able" - not able to straighten up, or raise her head up. The adverbial prepositional phrase **εις το παντελες**, "into all / completely", is somewhat unclear. Is she completely unable, ie., can do nothing about straightening herself, or is she unable completely to straighten herself, ie., she can straighten herself up a bit? "She was bent over double and quite unable to straighten herself", Barclay.

v12

b) The healing, v12-13: As usual, Jesus heals with a word of authority. He also uses his hands to signify that he is transmitting power to the paralysed woman, although this is not a necessary element of the healing.

ιδων [ειδον] aor. part. "**when [Jesus] saw [her]**" - [BUT/AND] HAVING SEEN [HER]. The participle is adverbial, best treated as temporal, as NIV.

αυτη dat. pro. "**[said] to her**" - [JESUS CALLED OUT AND SAID] TO HER [WOMAN]. Dative of indirect object.

απολευσαι [απολυω] perf. pas. + gen. "**you are set free from**" - YOU HAVE BEEN SET FREE, RELEASED. The perfect tense expressing an action with ongoing results, namely, "the permanent nature of the cure", Marshall.

της ασθενειας (a) gen. "**infirmity**" - OF THE INFIRMITY, WEAKNESS, SICKNESS [OF YOU]. The genitive may be classified as a genitive of direct object after an απο prefix verb where separation is being expressed, "set free from", or ablative, of separation. The genitive pronoun σου, "your", is adjectival, possessive, she was characterised by her infirmity.

v13

επεθηκεν [επιτιθημι] aor. "**he put**" - [BUT/AND] HE PLACED [THE = HIS HANDS] ON. Another example of Jesus touching a person, obviously not an essential element in healing, but one often used, probably for psychological reasons - reassurance, intimacy, involvement...

αυτη dat. pro. "**her**" - HER. Dative of direct object after the επι prefix verb "to put upon."

παραρχημα adv. "**immediately**" - [AND] AT ONCE. Immediacy is often used to indicate the validity of an evidential sign.

ανωρθωθη [αναορθω] aor. pas. "**she straightened up**" - SHE WAS RESTORED, MADE STRAIGHT, SET UPRIGHT, MADE TO RECOVER. Divine passive???"Suddenly she was standing straight and tall", Peterson.

εδοξαζεν [δοξαθω] imperf. "**praised [God]**" - [AND] SHE WAS GLORIFYING [GOD]. The imperfect expressing durative action; she wouldn't stop praising God, or inceptive, "she began to praise God."

v14

c) The ruler of the synagogue applies Exodus 20:9 literally, v14. As a typical legalist, he fails to understand what is meant by "work", and more particularly, he fails to understand the significance of the Sabbath. The day of rest signifies the good and proper end of creation. For a creation, now bound in the curse of sin and under Satan's control, this "rest" is but a future hope. The healing (the release) of the paralysed woman on the Sabbath day, serves as a sign that the day of God's rest is close at hand and therefore her healing should prompt rejoicing rather than condemnation.

αποκριθεις [αποκρινομαι] aor. pas. part. "-" - [AND THE SYNAGOGUE RULER] HAVING ANSWERED. Attendant circumstance participle expressing action accompanying the main verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See αποκριθεις, 1:19. So, "The synagogue ruler, indignant because Jesus had healed on the Sabbath, said (having answered was saying) to the people."

αγανακτων [αγανακτεω] pres. part. "**indignant**" - BEING INDIGNANT, ANNOYED, ANGRY (at a perceived wrong). The participle is best taken as

adjectival, attributive, limiting by describing the ruler of the synagogue, "who was indignant because Jesus had healed on the Sabbath day."

ὅτι "because" - THAT = BECAUSE. Introducing a causal clause explaining why the synagogue leader was indignant.

τῷ σαββατῷ [ον] dat. "**on the Sabbath**" - [JESUS HEALED] ON THE SABBATH. The dative is adverbial, temporal.

τῷ ὄχλῳ [ος] dat. "**[said] to the people**" - [HE WAS SAYING] TO THE CROWD. Dative of indirect object.

ὅτι "-" - THAT. Introducing an object clause / dependent statement of direct speech expressing what the synagogue leader said.

εργαζεσθαι [εργαζομαι] pres. inf. "**for work**" - [THERE ARE SIX DAYS IN WHICH IT IS NECESSARY] TO WORK [ON THEM]. The infinitive serves as the subject of the verb "is necessary", "to work is necessary." For a complementary classification see **γραφαι**, 1:3.

οὖν "so" - THEREFORE. Inferential, drawing a logical conclusion.

ερχομενοι [ερχομαι] pres. part. "**come [and be healed]**" - COMING [BE HEALED]. Attendant circumstance participle expressing action accompanying the imperative verb, "be healed", so "come and be healed."

τῇ ἡμέρᾳ [α] dat. "**on the**" - [AND NOT] IN/ON THE DAY. The dative is adverbial, temporal.

τοῦ σαββατου [ον] gen. "**Sabbath**" - OF THE SABBATH. The genitive is adjectival, attributive, limiting "day"; "the Sabbath day."

v15

d) Jesus' response, v15-16: The Qumran sect strictly applied the letter of the Law, but even they would give water to a thirsty animal on the Sabbath. In the final analysis, the religious authorities are "hypocrites" - play-actors, good on form, but poor on substance. As a "daughter of Abraham", this woman can rightly look forward to her sabbath-rest in the coming messianic kingdom. Sadly, the synagogue ruler and his associates, fail to recognise her healing as a deliverance from Satan's bondage and thus, a sign of the new age of the kingdom.

αὐτῷ dat. pro. "**[the lord answered] him**" - [THE LORD REPLIED] TO HIM [AND SAID]. Dative of indirect object. The use of the verb "to answer, reply" is Semitic, redundant.

ὕπακριται [ης ου] pl. voc. "**you hypocrites**" - HYPOCRITES. Vocative. Those who pretend to be other than what they are. The person is plural indicating that Jesus is speaking to a wider group than just the ruler of the synagogue. "Your religion is no more than a facade of conventional piety", Barclay.

οὐ λυει [λυω] pres. "**doesn't [each of you on the Sabbath] untie**" - DOES NOT HE UNTIE, LOOSEN. This negation in a question expects a positive answer.

ὕμων gen. pro. "**of you**" - [EACH] OF YOU. The genitive is adjectival, partitive.
τῷ σαββατῷ [ον] dat. "**on the Sabbath**" - ON THE SABBATH. Temporal dative.

ἀπο + gen. "**from [the stall]**" - [THE OX OF HIM OR THE DONKEY] FROM [THE MANGER]. Expressing separation; "away from."

ἀπαγαγὼν [ἀπαγω] aor. part. "**lead it out**" - [AND] HAVING LED IT OUT, AWAY, [IT DRINKS]. Possibly attendant circumstance participle expressing action accompanying the verb "to drink", so "doesn't each of you lead it out and give it a drink?", but it may be adverbial, temporal, with the verb "to drink" carrying a final, or causative sense, "doesn't each of you then lead it away (in order to, for / because it needs) water"; "lead it away to water it", TNT.

v16

οὐκ εἶδει [δει] imperf. "**should not**" - WAS IT NOT NECESSARY. This negation in a question produces an affirmative answer. The verb **δει**, "it is necessary", is often used to imply a divine necessity. If not a divine necessity, at least Jesus is making the point that, irrespective of it being the Sabbath day, he is bound to "set her loose", given that he is able to do so and she is a daughter of Abraham.

ταυτην acc. pro. "**this**" - THIS *one*. Emphatic by position. The pronoun here functions as a substantive, being the accusative subject of the infinitive "to be set free" = "that this woman be set free was necessary ..."

οὐσαν [ειμι] pres. part. "**[a daughter of Abraham]**" - BEING [A DAUGHTER OF ABRAHAM]. The participle is adjectival, so "the one being" = "who is a daughter of Abraham." The argument seems to be that if it is proper to untie an animal to give it a drink, then it is obviously proper to "untie", release from an illness, a woman who is a Jew. "Daughter of Abraham" may refer to a person who possesses the faith of Abraham, but is more likely a reference to birthright.

ὁ Σατανᾶς "**Satan**" - [WHOM] SATAN. Nominative subject of the verb "to bind." Identified as the source of all sickness, although, as noted above, her condition is probably not the consequence of demon possession, as such.

εἶδησεν [δew] aor. "**has kept bound**" - BOUND. The aorist expresses punctiliar action, so the immediacy of her being bound and now no longer bound, is in mind.

ιδου "-" - BEHOLD [TEN AND EIGHT YEARS]. This interjection is used here to emphasise how long this woman has been affected by her illness. This emphasis can be brought in a number of ways, eg., "For eighteen long years", NRSV.

λυθηναι [λυω] aor. pas. inf. "**be set free**" - TO BE LOOSED. The infinitive serves as the subject of the impersonal verb "it is necessary"; "this one, [being a daughter of Abraham whom Satan bound behold ten and eight years], to be set free was necessary." For a complementary classification see **γραψαι**, 1:3. The passive may be a divine passive, God does the loosing.

απο + gen. "**from [what bound her]**" - FROM [THIS BOND ON THE DAY OF THE SABBATH]? Expressing separation, "away from."

v17

e) Response of the onlookers, v17: In the face of the coming kingdom, Jesus "reduced his opponents to shame" and "the people rejoiced." The healing miracle displays the presence and power of the coming reign of God in Christ; it reminds us of the day when God will break Satan's power to enslave and usher in an eternal heavenly rest. The following two parables remind us of the immediacy of this reality, namely the kingdom of God is upon us.

λεγοντος [λεγω] pres. part. gen. "**when [he] said [this]**" - [AND HE] SAYING [THESE *things*]. The genitive participle and its genitive subject "he", forms a genitive absolute construction, temporal, as NIV, but means (instrumental), "by means of", or causal, "because of", are also possible; "his opponents were all shamed by what he said", Barclay.

οι αντικειμενοι [αντικειμαι] pres. part. "**[all his] opponents**" - [ALL] THE ONES BEING OPPOSED TO [HIM]. The participle serves as a substantive, nominative subject of the verb "to put to shame." The dative pronoun **αυτω**, "him", serves as a dative of direct object after the **αντι** prefix participle "being opposed to."

κατησχυνοντο [καταισχυνω] imperf. pas. "**were humiliated**" - WERE BEING PUT TO SHAME. The imperfect may serve to emphasise durative action, probably in the sense of "confused"; "were covered with confusion", REB.

επι + dat. "**[the people were delighted] with**" - [AND ALL THE CROWD WERE REJOICING] OVER. Probably expressing ground or cause; "on the basis of / because of."

τοις ενδοξοις dat. adj. "**[all] the wonderful things**" - [ALL] THE GLORIOUS *things*. Adjective used as a substantive, so "the glorious / wonderful ???", possibly "deeds", or "words".

υπ [υπο] + gen. "**he**" - BY [HIM]. Here the preposition expresses agency.

τοις γινομενοις [γινομαι] dat. pres. part. "**was doing**" - BECOMING = BEING ACCOMPLISHED. The participle is adjectival, attributive, limiting "the glorious / wonderful *things* / *deeds* / *words*"; "the wonderful deeds which he was accomplishing". "Accomplished" generally expresses what Jesus was doing, but in the immediate context it is "debating". Still, the reference may well be to the healing, cf., Isa.45:16. "His critics were looking quite silly and red-faced. The congregation was delighted and cheered him on", Peterson.

v18

ii] Two Kingdom Parables, v18-21: It is likely that **ουv** serves to link these two parables with the sign of God's Sabbath rest / the healing of the cripple woman

- Luke is "commenting on what has just happened", Marshall. The crowd rightly rejoices because they have witnessed the dawning of the long-promised kingdom of God / reign of God - his Sabbath-rest. What they have witnessed is a sign of the coming kingdom: it is now "at hand", the tree has reached maturity, the yeast is leavened, the kingdom is at hand / upon us.

a) The parable of the mustard seed, v18-19. This parable proclaims the immediacy of God's kingdom, of the inauguration of God's eternal reign in Christ. It proclaims that "the day" is upon us; a mighty tree stands before us with birds flocking to its branches. The powers of darkness have been defeated, God's Sabbath rest is here - "the kingdom of God is at hand, repent and believe the gospel."

As already noted, this parable is often treated as a parable of growth, or comparison, eg., the church growing from humble beginnings. It is also often approached allegorically, eg., the birds represent the incoming of the Gentiles (the "children of faith") cf., Dan.4:20ff.

οὖν **"then"** - THEREFORE [HE WAS SAYING]. Possibly as a continuative, so not translated, or better explanatory, "he said therefore." "Then he went on", Phillips.

τινι dat. pro. **"what"** - TO WHAT [IS THE KINGDOM OF GOD SIMILAR, LIKE]? Dative complement of the adjective ὅμοια, "like". Introducing a rhetorical question, "to what comparison is the kingdom of God?"

του θεου **"of God"** - [THE KINGDOM] OF GOD. See του θεου, 4:43.

ὁμοιωσω [ὁμοιωω] aor. subj. **"shall I compare"** - [TO WHAT] WILL I MAKE LIKE, COMPARE [IT]? Deliberative subjunctive. The double question sets up v19

v19

ὅμοια **"[it is] like"** - [IT IS] LIKE. An example of short-talk / semantic density. The kingdom of God is not actually like a mustard seed, rather, it is like the situation where a man takes a mustard seed and plants it in his field and it grows and becomes a tree

κακκῶ σιναπεως **"mustard seed"** - A MUSTARD SEED. The dative κακκῶ, "seed", is the dative complement of ὅμοια, "like". The genitive σιναπεως, "mustard", is adjectival, attributive, limiting "seed". The seed in mind is possibly the *Sinapis Nigra*, a very small seed growing to a large shrub around 2 metres tall, or a *Salvadora Persica*, the Khardel tree, local to Palestine, the seeds of which were used in mustards, a tall tree, 5 + metres.

λαβων [λαμβανω] aor. part. **"took and [planted]"** - [WHICH A MAN] HAVING TAKEN [PLANTED (threw = put)]. Attendant circumstance participle expressing action accompanying the main verb "planted". A bit redundant so "plants a mustard seed in a garden", CEV.

κηπον [ος] acc. "**garden**" - [INTO] A GARDEN [OF HIMSELF]. The mustard bush was planted in the orchard with the fruit trees rather the vegetable garden, so possibly, "put it in his orchard", Moffatt.

εις δενδρον [ον] "**[it grew] became a tree**" - [AND IT GREW AND IT BECAME] INTO A TREE. The preposition εις + acc., serving as a predicate nominative, is a Semitic construction, cf., Wallace 47; "it became a tree" = "It grew till it was a big tree", Barclay.

του ουρανου [ος] gen. "**[the birds] of the air**" - [AND THE BIRDS] OF THE HEAVEN, SKY [NESTED IN THE BRANCHES OF IT]. The genitive is adjectival, probably descriptive, idiomatic / source, "from the sky", or possessive, given that the sky is their domain. The birds perching on the branches illustrate that the tree has reached its maturity.

v20

b) The parable of the yeast, v20-21. A kingdom parable encapsulating the abstraction that the kingdom of God is at hand / upon us, a fact which is described in the terms of a lump of dough now fully leavened.

και παλιν "**again**" - AND AGAIN [HE SAID, TO WHAT WILL I COMPARE THE KINGDOM OF GOD]? Expressing both continuation and repetition. So, "let me put it another way."

v21

ζυμη [η] dat. "**yeast**" - [IT IS LIKE] LEAVEN. Dative complement of the adjective ὅμοια. Bread, at this time, was a version of sourdough formed with a wild yeast leaven, part of which is held back and fed and then used to leaven the next day's bread-mix. This mixture is cultivated until the day of unleavened bread, after which celebration, a new batch of leaven is grown. A piece of rhubarb is often used as a starter. "The kingdom of heaven may be compared to the situation where a woman takes a portion of yeast and mixes it into three cups of flower until the whole batch is leavened all the way through."

λαβουσα [λαμβανω] aor. part. "**took [and mixed]**" - [WHICH A WOMAN] HAVING TAKEN. Attendant circumstance participle expressing action accompanying the verb "hid / mixed"; "took and mixed."

αλευρου [ον] gen. "**[about sixty pounds] of flour**" - [HID INTO THREE MEASURES] OF GRAIN, MEAL, FLOUR. The genitive is adjectival, idiomatic / content, "full of / containing", or material, "consisting of", if the grain, rather than the measure, is in mind. Unlike the paraphrase above, the three measures are not "three cups" but three Hebrew measures equalling some 50 pounds. To knead such a quantity of dough would be some task, but such an exaggeration may well be

intended. Yet, Evans notes that in Gen.18:6 this is the quantity used to make bread for three guests, so we may have a weights and measure issue here.

ἕως οὗ **"until"** - UNTIL [WHOLE WAS LEAVENED]. Introducing a temporal clause, extent of time up to. The addition of the gen. pro. οὗ produces the idiomatic phrase "at which time / until the time when", Culy. The use of the genitive pronoun makes the temporal clause "more forceful", Culy.

13:22-30

The teachings of the Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

i] The narrow door

Synopsis

Luke reminds his readers that Jesus is continuing on his journey to Jerusalem, a journey that leads to an inevitable destiny. In the following verses, Luke gathers together a series of sayings of Jesus that address the question "Will those who are saved be few?"

Teaching

Be warned, many will find themselves outside the kingdom of God, unable to enter.

Issues

i] Context: See 9:51-56. The six episodes which make up the teaching unit, *Who enters the kingdom?*, 13:22-16:13, as with the next six episodes, 16:14-18:14, reveal the bad news and good news of the coming kingdom in Christ - the condemnation of the "righteous" under the law, and the blessing of the humble (repentant) under grace. The six episodes in the section *Who enters the kingdom* describe both those who enter and those who remain outside. So, who does get into the kingdom? Not those we expect, for the first shall be last and the last first. It is those who humble themselves in repentance who get in. Jesus teaches that between this age and the next, a principle of *reversal* is operative - many now first will be last. Those now exalting themselves will be abased, but those humbling themselves in repentance will, like the prodigal, be exalted, so Ellis.

What we learn is that there are not many who fail to enter the kingdom, 13:22-30. Religious Judaism will find itself "the last", for Israel is now a forsaken city, 13:31-35. Israel has failed to keep the law, and thus faces eternal loss; someone else will take her place at the heavenly feast, 14:1-24. The same demand for perfection applies also to those who would stand in for Israel; they must be totally dedicated to God, willing to "give up everything." The disciple who underperforms will be dumped like saltless salt, and we do all need to take care, because we all under-perform, 14:25-35. Thankfully, there is a guaranteed way to be right with God, namely repentance, and let it be known, it is a joy to God when a sinner repents. Repentance and faith prompt God's joyous mercy / grace, 15:1-32. Be warned, "disciples who do not show faithfulness in this life cannot expect to enter the life of the age to come", Ellis, 16:1-13.

ii] Structure: *The narrow door*:

Introduction - setting, v23;

Question, 23;

"will those who are saved be few?"

Saying #1, v24;

"strive to enter through the narrow door".

Parable - The Unknown Guests, v25-27.

Saying #2, v28;

"..... the weeping and gnashing of teeth"

Saying #3, v29;

"people will come from east and west"

Saying #4, v30;

"those who are last will be first"

iii] Interpretation:

In addressing the question "Will those who are saved by few?", Luke provides us with a careful selection of Jesus' teachings on *the great reversal*, "the last will be first, the first last." Jesus dispels the expectation of wholesale entry into the kingdom of God with the reality that many "will seek to enter and will not be able."

Jesus draws on the prophetic imagery of the kingdom of God as a city set on a hill, come down from heaven. Its gates are now wide open for the lost and dispersed people of Israel, as well as "people from all languages and nations who will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you'", Zech.8:23. Yet, to this reality Jesus reveals another reality. The gate of the city is actually narrow and many of those seeking to enter and share in the festivities will find the way barred to them. They will knock, claiming a rightful place in the city, but the Lord will say "I do not know you." So, they will remain outside watching the great ones of Israel and "people from all languages and nations" sharing in the festivities while they themselves are cast out. The dawning of the kingdom is a day of judgment, a terrible reversal of great expectations; "the first will be last, the last first" - be warned!

In its context, these sayings of Jesus apply to the people of Israel, particularly to the religious authorities who thought that their righteousness under the law guaranteed their standing in the coming kingdom. Of course, for Luke and his faith community, as for us today, these sayings equally apply. They warn us of complacency, forcing us to look to our faith - to be sure of our salvation.

The gateway may be narrow, suitable only for a righteous Jew, but thankfully we all know one, one who says "Ask and it will be given you." So, we hold the hem of his robe and say "Let us go with you", and when the doorkeeper says "Who are you?", we'll reply, "I'm with him!"

iv] Synoptics:

See 3:1-20. The opening verse is unique to Luke. It serves a structural purpose in the gospel, indicating a major step, while at the same time restating the *journey* theme evident in the latter part of the gospel. Jesus is on the move again toward Jerusalem for his *exodus-destiny*. The next verse, v23, is also unique to Luke and presents as a topic heading, probably provided by Luke himself, so Fitzmyer, although Manson suggests that Luke may well have found it in Q.

Saying #1 - the narrow door, v24. This saying has a parallel in the sermon on the mount, although in Matthew's version there are two gates (πυλῆς), one narrow and one wide "and the road easy that leads to destruction", Matt.7:13-14.

The parable - the unknown guest, v25-27, is similar, in parts, to Matthew's parable of the ten virgins, particularly the reply of the κυριε, "Lord", from within the house, v12. Matt.25:10-12. Matthew specifically notes that the parable of the ten virgins is a climactic / kingdom parable, v1, whereas in Luke it is implied.

Saying #2 - the weeping and gnashing of teeth, v28, is similar to a saying in Matthew 8:12. Saying #3 - people coming from east and west to feast in the kingdom, v29, is similar to a saying in Matthew 8:11. Luke has reversed these paired sayings, treating each individually, whereas Matthew treats them as a single two-part saying.

Saying #4 - the last will be first, v30. This independent saying of Jesus is parallel to Matthew 19:30, 20:16, and Mark 10:31.

Q is often identified as the source for the sayings paralleled in Matthew, but given the substantial differences between the two accounts, it seems more likely that both Matthew and Luke sourced the material from the extant oral tradition preserved in the early church at this time. To argue that they were working off a written document (Q) implies that either Matthew, or Luke, was less that scrupulous when it came to the record of the Master's words. This seems unlikely.

Text - 13:22

The Narrow Door, v22-30. i] The setting, v23. Luke takes up Jesus' journey toward Jerusalem again, where he will be "taken up to heaven." Jesus again sets his face resolutely toward his *exodus-destiny*, 9:51.

διεπορευετο [διαπορευομαι] imperf. "went" - [AND] HE WAS GOING ON, TRAVELLING. The imperfect is used here, along with και, to indicate transition in the narrative, a transition which takes a further step by the use of δε in v23.

κατα + acc. "through" - ACCORDING TO [CITIES AND VILLAGES]. Distributive use of the preposition, so "through".

διδασκων [διδασκω] pres. part. "teaching" - TEACHING. The participle is adverbial, best treated as modal, expressing the manner of his "going on."

ποιουμενος [ποιεω] pres. mid. part. "as he made his way" - [AND] DOING, MAKING [A JOURNEY INTO JERUSALEM]. The participle is adverbial, possibly temporal as NIV, or modal, expressing the manner of his "going on." The participle, "doing" with the noun πορειαν, "a journey", is a periphrastic construction with the sense "journeying"; "teaching and journeying." The preposition εις expresses the direction of the action, so "toward Jerusalem."

v23

ii] Question - "Will those who are saved be few?" The question serves as a subject heading for the saying material brought together in this episode. The question is unanswered, but the implication is "Yes". The saying material in this episode warns us that many will find themselves outside the kingdom, and as such, "it addresses the personal dimension of this issue, ie., the individual's responsibility", Stein. The children of Israel, particularly the religious, those committed to the Law of Moses, expected entry into the kingdom of God; "all Israelites have a share in the world to come", Sanhedrin 10:1. Yet, the entry criteria is not based on birth-rites or a person's law-obedience.

αυτω dat. pro. "him" - [BUT/AND, A CERTAIN = SOMEONE SAID] TO HIM. Dative of indirect object.

ει "-" - [LORD, SIR] IF = WHETHER [FEW *will be* THE ONES BEING SAVED]? It is usually understood that the particle here serves to introduce a direct question, so Marshall, Thompson, Fitzmyer,; see Turner Gk. Culy disputes this classification, suggesting that it stands in for the confirmatory adverb ἦ, so offering the translation, "Lord, will those who are saved truly be only few?"

v24

iii] Saying #1 - "Strive to enter the narrow door", v24. As revealed in Matthew's version of this saying, the gate opens wide to a broad road that leads to destruction, whereas the gate to the narrow road that leads to life is a tight fit, and many will try to get through and not be able. When it comes to entering the gate, the way through is αγωνιζεσθε, "to strive, fight, struggle" (the durative present may intend continued struggle). Of course, Luke has already explained in detail the necessary elements of this "struggle" and it has nothing to do with being in the

right club (a Jew or a Christian), or being *a good Sam*. It involves repentance, a turning to Christ, 13:3-5, and faith, a resting on Christ / persevering in faith, 12:35-40. In the end, the only person worthy to enter the kingdom of heaven is Jesus, and it is faith in his faithfulness that secures entry.

εἰσελθεῖν [εἰσερχομαι] aor. inf. "**to enter**" - [STRIVE] TO ENTER. The infinitive is usually classified as complementary, completing the sense of the verb "to strive."

διὰ + gen. "**through**" - THROUGH [THE NARROW DOOR]. Spatial, "through" in spatial terms.

ὅτι "**because**" - BECAUSE. Introducing a cause clause explaining why we should strive to enter the narrow door, because many attempt to enter, but don't get in.

εἰσελθεῖν [εἰσερχομαι] aor. inf. "**[will try] to enter**" - [MANY, I SAY TO YOU, WILL SEEK] TO ENTER [AND THEY WILL NOT BE ABLE]. Usually classified as a complementary infinitive, but it may also be viewed as introducing an object clause / dependent statement of cause, expressing what they seek, namely to enter through the narrow door.

v25

iv] Parable - The Unknown Guests, v25-27. Furthering the image of many finding out that they are unable to enter through the narrow door to salvation, Luke records a climactic / crisis parable, a kingdom parable encapsulating the abstraction that the kingdom of God is at hand / upon us. This fact is described in the terms of acquaintances being denied entry to their friend's home - it's bad news, the door is closed; the day of judgment is upon us. Luke is recording what is a remnant of Matthew's kingdom parable of the Ten Virgins, where "the bridegroom" denies entry "into the wedding" to late-comers (the ten virgins). As a crisis parable, it reinforces the need "to strive to enter through the narrow door", and this because the opportunity for us to enter is coming to an end - the door is closing, the friends permanently excluded, despite their pleading. "The period of grace will irrevocably end, and the time of judgment will begin", Stein. For the classification of Jesus' parables, see 8:1-18.

ὅφ οὐ ἂν + subj. "**once**" - WHENEVER [THE MASTER OF THE HOUSE HAS ARISEN]. This temporal construction, the preposition *απο* + the genitive relative pronoun *οὐ*, here made indefinite by the addition of *ἂν* + subj., introduces a subordinate temporal clause which most likely consists of the whole verse. The main verb "you will begin [to say]" introduces v26, also as a temporal clause, *τοτε*, "then". "Once the householder has got up and locked the door, you will be left standing outside, knocking at the door", Barclay

ἔσταναι [ἵστημι] perf. inf. "**you will stand**" - [AND HE CLOSES THE DOOR AND YOU BEGIN] TO STAND [OUTSIDE AND TO KNOCK *on* THE DOOR]. The infinitive, as with "to knock", is complementary, completing the sense of the verb "to begin."

λεγοντες [λεγω] pres. part. "**pleading**" - SAYING. Attendant circumstance participle introducing direct speech.

ἡμιν dat. pro. "**for us**" - [LORD, SIR, OPEN *the door*] TO US. Dative of interest, advantage.

ἀποκριθεις [ἀποκρινομαι] aor. pas. part. "**he will answer**" - [AND] HAVING ANSWERED [HE WILL SAY TO YOU]. Attendant circumstance participle expressing action accompanying the verb "to say"; semi-redundant.

ποθεν adv. "**where [you come] from**" - [I DO NOT KNOW YOU ARE] FROM WHERE. The interrogative adverb expresses the sense of the original question, here serving as the predicate of the verb to-be; "I do not know where you come from", ie., "I do not know of any relationship with you", TH. "Sorry, you're not on my guest list", Peterson.

v26

τοτε "**then**" - THEN. The temporal adverb serves to introduce a temporal clause.

λεγειν [λεγω] pres. inf. "**you will say**" - [YOU WILL BEGIN] TO SAY [WE ATE BEFORE YOU AND WE DRANK, AND IN THE STREETS OF US YOU TAUGHT]. The infinitive is complementary, completing the sense of the verb "to begin."

v27

Marshall suggests that Luke's point in this verse is that a "lack of righteousness excludes men from the heavenly banquet." This is true, but it is the actions of those who seek entry that has resulted in their being excluded. As Bock puts it, they are those "who never responded to his message with repentance, never entered into a relationship of faith." None-the-less, a crisis / kingdom parable (gospel riddle) doesn't really lend itself to allegorical interpretations. The abstraction announces the realisation of the kingdom of God and thus, the mandatory response of repentance and faith. Yet, in Luke's context, guided by the question in v23, the point seems to be that the gate into the kingdom is about to close, and once closed, many will find themselves outside and unable to gain entry.

λεγων [λεγω] pres. part. "**he will reply**" - [AND HE WILL SAY TO YOU] SAYING. Attendant circumstance participle expressing action accompanying the verb "to say", redundant, but at the same time, introducing direct speech. For the classification adverbial, manner, see **λεγων**, 4:35. Variants exist at this point. Culy

suggests that the Gk. reflects the Hebrew infinitive absolute, "saying, he will say", a construction which intensifies, cf., Metzger, 163.

ὤμας acc. pro. "you" - [I DO NOT KNOW] YOU [YOU ARE FROM WHERE]. Variant. As read, the pronoun "you" stands as the accusative object of the verb "to know", with the interrogative clause "you are from where (where are you from?)" standing in apposition. If the pronoun is not read, then "you are from where" stands as the direct object of the verb, serving as a dependent statement of perception expressing what the householder does not know.

ἀπ [απο] + gen. "**from [me]**" - [GO AWAY] FROM [ME]. Expressing separation. These final words, "out of my sight you perpetrators of evil deeds", Cassirer, reflects Psalm 6:9.

ἀδικίας [α] gen. "**you evildoers**" - [ALL *you* WORKERS] OF UNRIGHTEOUSNESS, INJUSTICE, WICKEDNESS, INIQUITY. The genitive is adjectival, probably attributive, limiting "all workers", "all unrighteous workers", but possibly verbal, subjective, "all you who do evil", so reflecting the LXX version of the Psalm "working (participle) lawlessness (accusative object)"

v28

v] Saying #2 - "There will be weeping and gnashing of teeth", v28. Luke uses this saying of Jesus to illustrate what it is like for those who thought they were able to enter through the gate, but now find themselves locked out of the kingdom - outside where there is "weeping and gnashing of teeth" (the horror of eternal judgment). It is bad news from God; a judgment writ large. The original context of this saying obviously concerned faithless Israel, not only in what they witness ("Abraham in the kingdom"), but their rightful place as inheritors of the kingdom rescinded, and they now **εκβαλλομενους εξω**, "cast out outside."

των οδοντων [ους οντος] gen. "**of teeth**" - [THERE WILL BE THE WEEPING AND GNASHING, GRINDING] OF TEETH. The genitive is adjectival, usually treated as verbal, objective. The "gnashing" of the teeth is probably "chattering" out of fear.

ὅταν + subj. "**when**" - WHENEVER [YOU WILL SEE ABRAHAM AND ISAAC AND JACOB AND ALL THE PROPHETS]. Introducing an indefinite temporal clause, although translates with a definite "when".

του θεου [ος] gen. "**[kingdom] of god**" - [IN THE KINGDOM] OF GOD. When the kingdom is viewed as the rule of God the genitive is taken as adjectival, verbal, subjective. For "kingdom of God" see **του θεου**, 4:43.

εκβαλλομενους [εκβαλλω] pres. mid. part. "**thrown out**" - [BUT/AND YOU] THROWN OUT [OUTSIDE]. The participle serves as the accusative complement of the direct object "you", standing in a double accusative construction and asserting a fact about the object. Note the typical repetition of the prepositional prefix, here

the preposition **εκ**, "from, out of", with the adverb **εξω**, "outside". "And all the time you'll be outside looking in - and wondering what happened", Peterson.

v29

vi] Saying #3 - "People will come from east and west", v29. Furthering the image of the many who find themselves excluded from salvation, Luke records a saying of Jesus which illustrates what it is like for those who thought they were in, but now find themselves out. Not only do they sit outside watching the great-ones of Israel's history feasting in the kingdom, they also watch Gentiles taking their place in the festivities. Note how Luke has reversed Matthew's order of this two-part saying to provide a logical sequence of events. Note also that the original context of this saying obviously relates to Jesus' conflict with Israel's religious authorities.

απο + gen. "[**people will come**] **from**" - [AND THEY WILL COME] FROM [EAST AND WEST, AND] FROM [NORTH AND SOUTH AND THEY WILL RECLINE AT TABLE IN THE KINGDOM OF GOD]. Expressing source / origin. "You'll watch outsiders stream in from", Peterson.

v30

vii] Saying # 4 - the first will be last, and the last first. This independent saying of Jesus heralds *the great-reversal* caused by the coming of the kingdom of God. It is used on a number of occasions throughout the synoptic gospels. For Luke, it serves here to reinforce his point that many will be excluded from the coming kingdom ("Will those who are saved be few?"). This fact prompts a personal re-evaluation of one's standing before God - have we responded to Jesus in repentance and faith? Of course, some commentators attempt to identify the "first" and the "last", eg., the Jews who were first to hear the gospel, and the Gentiles who were last to hear, or "some Gentiles who are distant will end up near, while many Jews will miss the promised kingdom", Bock, so Creed, ... Such goes beyond the intention of a saying which simply illustrates *reversal*.

πρωτοι nom. adj. "[**who will be**] **first**" - [AND BEHOLD, THERE ARE LAST *ones* WHO WILL BE] FIRST [AND THERE ARE FIRST *ones* WHO WILL BE LAST]. Predicate adjective.

13:31-35

The teachings of Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

ii] The forsaken city

Synopsis

In the face of a warning from the Pharisees that Herod is planning to kill him, Jesus explains that he exercises his messianic ministry under a divine imperative. He has an appointment to attend at Jerusalem and no second rate politician is going to stop him from keeping it. The appointment is, of course, the cross, and faced with its reality, Jesus breaks into a lament for a city that is no longer his, a city unfit for God's mercy.

Teaching

Take care, many people will find themselves locked out of the kingdom.

Issues

i] Context: See 13:22-30. *The forsaken city* is the second episode in a set of six examining the topic *Who enters the kingdom?*, 13:22-16:13. These episodes describe both those who enter the kingdom and those who remain outside. In the age of the great reversal, when the first are last and the last first, many will find themselves unexpectedly outside the kingdom, v22-30, among them will be a two-bit politician and unfaithful Israel, v31-35.

ii] Structure: *The forsaken city*:

Tell Herod where to go, v31-32:

"I will keep driving out demons "

Saying, v33 *"no prophet can die outside Jerusalem!"*

Lament, v34-35:

"your house is left to you desolate"

iii] Interpretation:

Jesus has made the point that many people will find themselves outside the coming kingdom of God, even to the extent of being **εκβαλλομενους εξω**, "thrown out outside." One of those on the outside looking in will be a king, a king who thinks his rule extends to ordering the death of God's messiah. Jesus has no doubt that his ministry of word and sign will continue to its intended end, despite the machinations of a second-rate politician.

To this pronouncement story, Luke adds an independent saying of Jesus with the link-word "today and tomorrow." As a saying on the same subject as the pronouncement in v32, the "third day", here "the day

following", is explained in the terms of Jesus' death. Jesus aligns himself with the prophets who were set upon by the people of Israel.

In Jesus' lament over Jerusalem, Luke identifies more of those who find themselves on the outside of the kingdom looking in. Jesus, as God's messiah to Israel, would have gathered the people of Jerusalem as a hen gathers her chicks, but most of the people have rejected his mission to them. They are a people who have violently opposed God's overtures in the past, and now they act in the same way toward the Son of God, messiah. Consequently, "your house is left to you desolate."

As with 12:22-30, the passage carries an implied paraenesis, repent / look to your faith.

You will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'" In announcing judgment on Israel, namely that "your house is left to you desolate", Jesus adds "you will never see me again." He qualifies this statement with an indefinite temporal clause indicating that they will see him again at a future time when they join in the coronation hymn of the Davidic messiah, "blessed is he who comes in the name of the Lord" So, what point is being made here?

It is possible, although unlikely, that the Jews / Pharisees, won't get to see Jesus for a while until he enters Jerusalem in some months' time to the words of the coronation hymn, Psalm 118, so Danker. Yet, it is likely that Jesus' words are more eschatological than temporal. So, there will be a future / eschatological "seeing" of Christ by Israel, but in what context? The suggestions are many and varied

- Bock, Marshall, Nolland, ... posit an eschatological welcome of Jesus at his second coming by a repentant Israel;
- Plummer suggests that the prophecy concerns "the conversion of the Jews throughout time";
- Ellis opposes the idea that the prophecy has anything to do with Jesus' triumphal entry to Jerusalem (Danker above), but leaves "open the question whether the prophecy anticipates that Jerusalem will 'see' Jesus in a future conversion, or in a recognition of his Lordship, too late, in the final judgment";
- Manson, in his work *Sayings*, aligns with Ellis' second point, arguing for a "seeing" related to the final consummation: "the time will come when you are ready to say to me, 'Blessed is he that cometh in the name of the Lord'; but then it will be too late." This seems the best approach to what is a difficult verse.

The many belonging to the house of Israel, who have rejected their messiah, are now forsaken, condemned - God's mercy in Christ is

withdrawn from them. The "door / gate" is locked to them, and they now stand outside the kingdom, apart from the festivities within. As the Son of Man progresses to his enthronement, they may join in singing / be ready to sing the enthronement hymn, but they will have no part in any of the festivities - they are locked outside.

Eschatology: Jesus' words here raise the perennial problem of earthly time as it relates to heavenly events. We create this problem when we try to tie events in heaven with created earthly time, as if God is bound by time, bound by his own creation. So for example, with the resurrection of the dead, we end up with the spirits of believers either in heaven now, or awaiting the day of resurrection at the return of Christ, trying valiantly to fit the comings of Jesus to heaven and earth into some time sequence that works for the resurrection of the dead.

The *now / not yet* reality of the kingdom of God is something we simply can't fit within an earthly time framework, for the kingdom transcends time. In the reality of eternity, Christ has already entered the heavenly sanctuary with his saints (resurrected believers), is enthroned beside the Ancient of Days, and now rules in glory and might. At this very moment, we are seated with Christ in the heavenly places, Eph.2:6 - the kingdom is realised, *now*. Yet, in the terms of earthly time, both living and deceased believers still await the day of resurrection and our coming with Christ to the Ancient of Days - the kingdom is inaugurated, *not yet*. The thief on the cross, like all of us, awaits that wonderful day, but then, it was that evening when he witnessed Christ's enthronement; yes, even though Jesus would spend a few more weeks with his disciples.

Christ's coronation, v35b, is prefigured on the cross and realised in his enthronement before the Ancient of Days. Believers are there / will be there, in Christ!

iv] Synoptics:

13:31-33 is unique to Luke, and is best classified as a pronouncement story (L source) with an attached saying (Q) in v33, the link word being "today and tomorrow." Nolland calls v33 "a Lukan reiteration of v32 in a form that accommodates it to the journey context."

13:34-35 parallels Matthew 23:37-39. This saying is classified as a lament, and was probably attached to v31-33 due to the link word "Jerusalem", either during transmission, or by Luke. The common source is usually identified as Q, but oral tradition should not be discounted. Both Luke and Matthew's record of Jesus' lament are very similar, although the context is different. For Luke, Jesus is on his way to Jerusalem.

v] Homiletics: *The way to glory*

Jesus has set his face toward Jerusalem, the way of glory through suffering and death. This pathway, on the one hand, radiates God's sovereign rule, but on the other hand, it involves rejection by the very people Jesus came to save.

As he faces the threats of a pompous second-rate politician, Jesus sees little point in diverting from his ministry plan. In the divine scheme, Herod is little more than background noise; the divine imperative is what matters. Yet, as Jesus looks beyond Herod and his political antics, he sees the city of Zion, Jerusalem, God's own city; and what he sees is the rejection, persecution and murder of Israel's messiah. So, in the words of a lament, Jesus announces that Jerusalem is a city forsaken; "God no longer has his home among you."

I have finally reached what my mates call the death zone; the big 80. I can't quite believe I have ticked up the years so quickly, but they have ticked up. In those passing years, what I have noticed most is change. Sydney is the largest city in Australia, but when I first went to work with my father in his Rover 75, Sydney had no traffic lights, just police on traffic duty, one at North Sydney, and a few along George Street, in the centre of the city. In those days the traffic moved along, now it's gridlock all day. When I was a young man, the values of the Bible were generally accepted by the wider community, but slowly the secular isms of our age have taken root. I never thought I would see the day when marriage would be viewed as anything other than the union of a man and woman under God. Yet, that day has come.

As disciples of Jesus, we too have a journey to travel, and as we undertake our mission, there is many "a fox" willing to set upon us. Day-by-day we face the cajoling of secular society, pressuring us to adopt the godless ethics of our age. And so like Jesus, we need to remember that God's sovereign rule, his bringing all things in heaven and earth under the lordship of Christ, proceeds unaffected by mere human posturing.

So, following the Master, we proclaim the gospel far and wide, through the media, missions and face to face; we affirm God's Word as a guide to a happy life; and, where we have the opportunity, we give a helping hand to those in need.

Herod, "that fox", mattered little in the scheme of things; for Jesus, the divine imperative is all that mattered. So it is for us.

Text - 13:31

A timely warning - Herod's murderous intentions, v31. i] Tell Herod where to go, v31-32: The pharisees warn Jesus that Herod Antipas, who ruled Galilee and Transjordan, is planning to kill him. Probably Herod is a bit worried that he has another John the Baptist on his hands.

εν + dat. "**at [that time]**" - IN [THAT HOUR]. Temporal use of the preposition, linked in time to the preceding unit; "it was now", Rieu.

λεγοντες [λεγω] pres. part. "**[came to Jesus] and said**" - [SOME PHARISEES APPROACHED] SAYING. Attendant circumstance participle expressing action accompanying the verb "came"; "approached and said to him."

αυτω dat. pro. "**to him**" - TO HIM. Dative of indirect object.

εξελθε [εξερχομαι] aor. imp. "**leave**" - DEPART, GO OUT, [AND GO FROM HERE]. The aorist expresses punctiliar action, an immediate singular response. The use of the verbs "go out" and "go" together is emphatic. "Get out of Herod's territory", presumably Galilee rather than Peraea. Is the warning a friendly one, or are the Pharisees trying to scare Jesus off? "Get away from here", Barclay.

οτι "-" - BECAUSE. Introducing a causal clause explaining why Jesus needs to flee, "because Herod is out to kill you", Barclay.

αποκτειναι [αποκτεινω] aor. inf. "**to kill**" - [HEROD WANTS, WILLS] TO KILL [YOU]. The infinitive is complementary, completing the sense of the verb "wants, wills."

v32

Jesus' imperious response to a threat by a second-rate politician, v32. Jesus defiantly asserts the priority of his messianic mission, of his "day by day" journey to Jerusalem, and of its "completion". The "third day" here means the "final day", the last day in the sequence of days. Jesus may be linking "the third day" with his resurrection, but it is more likely that this "final day" is his reaching Jerusalem and the "goal" of his high priestly consecration through death, resurrection and ascension, Heb.2:10, 5:9. Jesus' mission, in words and signs, stands over and above the intentions of "that fox", a third-rate political hack. Jesus' goal is to follow the way set before him by the Father and thus achieve "his consecration and enthronement into the messianic office", Ellis. Jesus' ministry, his messianic journey to Jerusalem, his exodus, with its inevitable conclusion, is covered by a divine imperative which overrules the machinations of a mere mortal.

αυτοις dat. pro. "**[he replied]**" - [AND HE SAID] TO THEM. Dative of indirect object.

πορευθεντες [πορευομαι] aor. pas. part. "**go**" - HAVING GONE. Attendant circumstance participle expressing action accompanying the imperative verb "say,

tell"; "go and tell", Moffatt. These Pharisees are possibly Herod's messengers, so "go back to Herod."

τη αλωπεκι [ξ εχτος] dat. "[that] fox" - [TELL] TO [THIS] FOX. Dative of indirect object. Although in English tradition the fox represents cunning, in Semitic tradition it represents an insignificant animal, as compared to say a lion, so prompting three possible insults: insignificant, or a deceiver, or destructive.

εκβαλλω pres. "I will drive out / I will keep driving out" - [BEHOLD] I CAST OUT [DEMONS]. A durative futuristic present tense, as NIV. Note how the TNIV has emphasized durative aspect. Irrespective of Herod, Jesus intends to continue his ministry, again summarised in messianic terms: exorcisms and healings. Yet, why no mention of Jesus' preaching ministry?

αποτελω [αποτελεω] pres. "-" - [AND] I PRODUCE, COMPLETE, FINISH, PERFORM [HEALINGS]. The emphasis here is "complete healings" / "complete a series of healings", Thompson; "accomplish works of healing", Cassirer.

σημερον και αυριον "today and tomorrow" - TODAY AND TOMORROW. An idiomatic Semitic phrase which can literally mean "two days", but here more likely an indefinite period "day by day", Black.

τη τριτη "on the third day" - [AND] ON THE THIRD day. The general "day by day" ministry of Jesus will progress to a final day at a future undefined, but specific moment. Possibly spatial, the conclusion of Jesus' healing ministry, so Manson, or his death, his resurrection, or even ascension. Christ's death seems the best spatial choice, but the mention of "third" certainly hints at the resurrection. None-the-less, a theological, rather than earthly spatial goal may be intended. Jesus' ministry proceeds, irrespective of the ravings of political tyrants, until his messianic enthronement; "day by day, until that last day when I complete my mission."

τελειουμαι [τελειω] pres. mid./pas. "I will reach my goal" - I COMPLETE, MAKE PERFECT, BRING TO AN END, CONSUMMATE, EFFECT. As a middle voice, "I bring it to an end", or as a passive, "I am brought to the end / goal of my work", Fitzmyer (a theological passive identifying God as the agent of Jesus' completion). On that final / third day Jesus will "complete" his mission, namely, "his consecration and enthronement into the messianic office", Ellis. "I finish my work", NRSV.

v33

ii] Saying - Jesus restates v32 underlining two points, v33. First, his journey to Jerusalem is one determined by God, "it is necessary" and he cannot turn aside from it. Second, the journey will inevitably follow its course to suffering and death. Of course, prophets have died outside of Jerusalem, but Jesus ironically

makes the point that it is "inappropriate" for a messenger from God, in particular this messenger, to be set upon and murdered outside of Jerusalem.

πλην "in any case" - NEVERTHELESS, BUT / AND. Usually taken here as an adversative; "I am completed, but / nevertheless (despite the plans of Herod)" Sometimes as a transitional connective / coordinative, so "moreover / and indeed", Marshall, so developing the thought of v32, namely that Jesus intends pressing on with his ministry to the end; "and indeed, I must press on, because it is unthinkable that a prophet should die anywhere else other than in Jerusalem."

δει pres. "**I must**" - IT IS NECESSARY. Often expressing divine necessity, as is likely the sense here.

πορευεσθαι [**πορευομαι**] pres. inf. "**keep going / press on**" - TO GO, TRAVEL. The infinitive functions as the subject of the of the verb "is necessary"; "to keep going today, tomorrow and the next day, is necessary." For a complementary classification see **γραφωαι**, 1:3. Presumably, the going is the messianic mission of Jesus = his journey to Jerusalem, in words and signs, with death as its inevitable conclusion.

τη εχομενη [**εχω**] dat. pres. mid. part. "**the next day**" - [TODAY AND TOMORROW AND] TO = ON, AT THE ONE HAVING = FOLLOWING. The participle serves as a substantive, dative of time - proximity of. A stereotypical phrase of a period of time meaning "the immediately following day", "the next day", as NIV. Presumably the whole clause restates the similar clause in v32, and thus again describing the mission of Jesus, of setting his face toward Jerusalem and its "completion" there.

οτι "**for**" - BECAUSE. Introducing a causal clause explaining why it is necessary to press on - "because ..."

ουκ ενδεχεται [**ενδεχομαι**] pres. "**surely**" - IT IS NOT POSSIBLE, IMAGINABLE, THINKABLE, RIGHT. Possibly reflecting the divine imperative; "it is impossible", Fitzmyer.

απολεσθαι [**απολλυμι**] aor. inf. "**[can] die**" - [A PROPHET] TO DIE. Many translations, as NIV, assume the verb "is [not] able" such that the infinitive is complementary, but technically it serves as the subject of the verb **ενδεχεται**, "it is [not] possible"; "to die outside of Jerusalem is not possible."

εξω + gen. "**outside [Jerusalem]**" - OUTSIDE [JERUSALEM]. Spatial. A very cutting tongue-in-cheek statement by Jesus - an example of NT satire. Did the audience laugh? Probably not the Pharisees.

v34

iii] A lament over Israel's rejection of God's gracious kindness revealed through his messengers, particularly through Christ, v34-35. a) Jesus' lament for Jerusalem, v34. Although Jesus' words are directed toward Jerusalem, his focus is

not on the city and its inhabitants, but the people of Israel as a whole - Jerusalem is representative. The people of Israel have rejected their messiah. Jesus speaks as the prophet of the Lord, personalising God's word to his people (note how Jesus' words are similar to the words of Stephen in Acts 6). The people of Israel have continually rejected God's gracious kindness extended toward them through his prophets, and now they reject this kindness in Jesus.

Jesus may be functioning as a prophet at this point, uttering a divine word from the Lord, *Yhwh*, albeit without the introduction, "thus says the Lord." Jesus' use of the first person supports this view.

Ιερουσαλημ voc. "**O Jerusalem**" - JERUSALEM, JERUSALEM. Vocative, the double vocative being emphatic. Repetition adds force. Jerusalem is the heart of Israel and thus representative of the people of Israel.

ἡ αποκτεινουσα [αποκτεινω] pres. part. "**you who kill**" - THE ONE KILLING [THE PROPHETS]. The participle serves as a substantive, standing in apposition to "Jerusalem". The present tense expressing the constant murdering and stoning of God's messengers, ie. violently rejecting - Israel is "ever ready to kill and stone", Marshall.

ἡ λιθοβολουσα [λιθοβολεω] pres. part. "**stone**" - [AND] STONING. The participle serves as a substantive, standing in apposition to "Jerusalem". "Pelt to death by stoning", TH.

τους απεσταλμενους [αποστελλω] perf. pas. part. "**those sent**" - THE ONES HAVING BEEN SENT. The participle serves as a substantive, accusative direct object of the participle "stoning". The perfect tense refers to the prophets sent in the past to Israel, and all the way through to the present. Unlikely to refer here to the apostles as the sent ones, although they were indeed sent.

αυτην pro. 3rd. sing. "**you**" - [TOWARD] HER. A direct address to Jerusalem as "her", rather than "you". Semitic style.

ποσακις adv. "**how often**" - HOW OFTEN. Interrogative adverb introducing a rhetorical question, although more likely here as an exclamation, so Culy. As already noted, Jerusalem is representative of Israel as a whole. It seems likely that the expressed desire to gather in Israel is that of the Godhead rather than just Jesus.

επισυναξει [επισυναγω] aor. inf. "**to gather**" - [I WANTED, WILLED] TO GATHER TOGETHER. Colloquial 1st. aor. form. The infinitive, serves as the direct object of the cognitive verb "I have longed / willed" / dependent statement of perception, hoping / wishing / desiring, expressing what Jesus / God wants for Israel, although usually classified as complementary, completing the sense of "I wanted." "How often have I yearned to gather", Williams.

τα τεκνα "**children**" - THE CHILDREN [OF YOU]. Accusative direct object of the verb "to gather." The children of Jerusalem are her inhabitants = the children of Israel. "Your people", CEV.

ὄν τροπον acc. "as" - WHICH IN MANNER [A HEN]. This relative construction serves as an adverbial accusative introducing a comparative; "even as, as, like", cf., Ex.2:14, LXX. Culy suggests it is intensive; "in the very same manner."

ἐαυτης gen. "her [chicks]" - [gathers THE CHICKS] OF HER [UNDER THE WINGS, AND YOU WERE NOT WILLING]. The genitive is adjectival, possessive. "And you refused", RJB.

v35

b) Jesus concludes with a prophetic word of doom for the people of Israel, v35. The imagery Jesus uses is of the departure of God's glorious presence from the temple. The final state for God's rebellious people is the withdrawal of his Spirit from their midst. Jesus would soon enter Jerusalem for the last time, and on that day the disciples would affirm Christ's coronation in the words of Psalm 118:26. These words were sung at the enthronement of David, along with the other kings of the Davidic line, and they will be sung for Jesus as he enters the throne room of the Ancient of Days for his coronation. There is a mystical sense where, not just rebellious Israel, but also rebellious mankind, will witness this moment, even utter the words, but at the same time weep, for it is all too late - "her house is forsaken".

ὁ οίκος [ος] "[your] house" - [BEHOLD, PAY ATTENTION,] THE HOUSE [OF YOU]. Nominative subject of the verb "to abandon." Some translators opt for "temple", and indeed, the people of Israel are the Lord's house, his temple. None-the-less, it is likely that "the people of Jerusalem" is intended = "the people of Israel."

αφιεται [αφιημι] pres. pas. "is left" - IS ABANDONED. The use of the present tense here may express "fate already sealed", Nolland. The sense is, God abandons the house of Israel, taking away his protection etc., so leaving the people to look after themselves. "Israel is forsaken"; "Now it's too late", Peterson; "God no longer has his home among you", Barclay.

ὕμιν dat. pro. "to you" - TO YOU. Dative of interest, disadvantage.

ερημος adj. "desolate" - DESOLATE, DESERTED. This variant, accepted by the NIV, is probably an assimilation to Jer.22:5, so Metzger.

ου μη ιδητε [ειδον] aor. subj. "you will not see" - [BUT/AND I SAY TO YOU] NOT NOT = NEVER YOU MAY SEE [ME]. This construction, the double negatives + subj., forms a subjunctive of emphatic negation; "you will never see me again", Williams; "you will not see me at all", Berkeley.

ἕως + subj. "until [you say]" - UNTIL [YOU MAY SAY]. The conjunction, ἕως + subj., introduces an indefinite temporal clause. Note the variant ἤξει ὅτε, "until the time / day when you will say ..."

ευλογημενος [ευλογεω] perf. pas. part. "**Blessed**" - HAVING BEEN BLESSED *is*. The participle serves as a substantive, predicate of the assumed verb to-be; "the one who comes in the name of the Lord *is* blessed". "Blessed in the name of God / blessed of God is he who comes in the name of the Lord". Possibly hortatory, "God bless him who", Barclay.

ὁ ερχομενος [ερχομαι] pres. part. "**he who comes**" - THE ONE COMING. The participle serves as a substantive, subject of the assumed verb to-be. A descriptive of Christ's enthronement.

εν + dat. "in" - IN [*the* NAME OF *the* LORD]. Adverbial use of the preposition, modal, expressing manner.

14:1-11

The teachings of Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

iii] A churchman's dinner party. 14:1-24

a) A lesson on humility

Synopsis

The setting for this episode looks like a dinner provided for a visiting preacher by the local minister. It is quite possibly a setup, with the sick man being placed before Jesus while the religious crew "carefully watched." Jesus heals the man who ἦν ὕδρωπικος, "was suffering from dropsy", and then confronts the lawyers and Pharisees present with the question, "Is it lawful to cure people on the Sabbath, or not?" With the use of a set of sayings, Jesus restores the Sabbath to its proper meaning, and goes on to identify his hosts as religious status-seekers *excused* from the celebrations of the heavenly "banquet".

Teaching

Be warned, religious status-seekers will have no part in the kingdom of God.

Issues

i] Context: See 13:22-30. *The churchman's dinner party*, 14:1-24, is the third episode in a series of six which deal with the question, *who will enter the kingdom?* 13:22-16:13. The answer we get is that it is not always the people we expect. These episodes describe both those who enter the kingdom and those who remain outside. In the age of the great reversal, when the first are last and the last first, many will find themselves unexpectedly outside the kingdom, v22-30, among them will be a two-bit politician, unfaithful Israel, and self-righteous status-seekers, 14:1-11.

ii] Background: *Jesus and Sabbath regulations*. The gospels record a disproportionate number of conflict stories on the subject of Sabbath observance. It is obvious that the religious authorities are focused on what they perceive as Jesus' lax observance of the Sabbath. Jesus may be a wonderful healer, but he can't be the messiah because he and his disciples do not keep the Sabbath. So, the authorities are forced to conclude that Jesus heals in the power of Satan rather than God. Jesus constantly tries to force the Pharisees to recognise that there is a difference between God's Sabbath law and human regulations. To refrain from the struggle of making a living on the Sabbath is a joy, not a burden; it is a good to be celebrated in doing good, rather than suppressed in a maze of religious regulations.

iii] Structure: *A churchman's dinner party*:

The sabbath healing of a man with dropsy, v1-6;

A "Parable", v7-11:

Setting, v7;

Illustration, v8-10;

Saying, v11:

"those who exalts themselves will be humbled and"

Instruction on ideal hospitality, v12-14:

The parable of the excluded guests, v15-24.

iv] Interpretation:

In this episode, Luke records a dinner held at the home of an important Pharisee who is a member of the Sanhedrin. The sick person brought before Jesus is most likely a leper. He has dropsy, an accumulation of fluid in the body which, at the time, was believed to be a venereal disease (a false association). Jesus ignores the man's *unclean* state and heals him with an affirmative touch.

Jesus supports the "correctness" of his healing on the Sabbath with a typically rabbinic argument. First, he asks (even answers their thoughts) whether it is permitted, under the law, to heal on the Sabbath - the word can also take the sense to serve, even to do good. The theologians present would obviously like to say "no", on the basis of their tradition, but the Old Testament scriptures are not as black and white on the issue. So, Jesus then asks, if it is right to pull an "ass or an ox" (RSV is better than NIV "a son or an ox") out of a well on the Sabbath, is it not also right to heal a sick person on the Sabbath? The lawyers and Pharisees present are simply unable to make a decent argument in response, so they don't answer.

Jesus demonstrates an understanding of the law which puts the Scribes and Pharisees to shame. For Jesus, the law is summed up in love toward a neighbour, a love full of mercy and compassion. So, the righteousness of religious Israel is again exposed as inconsistent, legalistic and without compassion. As it stands, these self-righteous churchmen are about to find themselves on the outside of the kingdom looking in - among the "many" who "will try to enter and not be able", 13:24.

The "Parable", v7-11: This illustrative teaching "parable" (in the form of a piece of social etiquette), along with its concluding saying, serves to teach a lesson on humility. Religious Israel is without humility and this because "a man given to casuistry is usually personally insecure status-seeking being the seal of his pettiness", Danker. In the last day such people

will find themselves "humiliated", v11, and thus locked outside of the kingdom of God.

This is not "a parable about life in the kingdom of God", Nolland, nor does it provide general advice for proper decorum at dinner parties. Rather, Jesus is making the point that the religious elite of Israel are so infested by status-seeking that, not only are they incompetent when it comes to gaining status before God, they are incompetent when it comes to gaining status before their contemporaries. In the game of one-upmanship, always take a lower seat so as to receive the recognition that goes with being publicly moved upward in the pecking order.

Rightly Luke calls this advice *παραβολην*, "a parable", in that Jesus uses the illustration, not to teach appropriate behaviour for a believer, but rather to expose the sad condition of religious Israel - they seek the approval of man rather than God, but can't even get that right! A person's true status is found in their relationship with God, and when it comes to gaining that standing (an eternal importance), it is found by humbling oneself before God in repentance and faith.

v] Synoptics:

See 3:1-20. The Sabbath healing / conflict story, v1-6, is unique to Luke. The "parable", v7-10, is also unique to Luke, but its attached saying, v11, is repeated by Luke in 18:14, and is also found in Matthew 23:12 and in part in 18:14. The "parable" is anything but a parable, but Luke obviously views it as parabolic, probably not as "an analogy to the attitude demanded by the kingdom of God", Creed, but a lesson on one-upmanship for young players. Bultman classifies it as a wisdom saying. The material is usually classified as L, a special Lukan source. Of course, the theme of humility is not unique to Luke.

vi] Homiletics: *Humility*

He was the most unlikely person to be elected class captain. He never said a word and could hardly ever look you in the face. But then, we were teenage high school students, out of control and in total rebellion mode. Why support the system by electing the typical self-confident "leader of man". We wanted someone we could push us around.

Self-esteem is a quality difficult to measure. With it we are self-controlled, self-contained, self-assured.... without it, well! There are many elements that can contribute to a sense of low self-esteem. Our family background can damage us, or the school playground can destroy us. With our self-worth eroded, we then lose confidence and are inevitably immobilised.

Believe it or not, religion can immobilise our lives. If we believe that our worth in the sight of God is somehow related to performance, we soon become worthless, because our performance is always second rate. We are then forced to hide our worthlessness with a created self-worth - a self-righteous pharisaism.

In our reading today, Jesus exposes the true condition of some supposedly "godly" churchmen. They believed that their piety, not only gained them the best seat in the house, it secured their eternal seat in the heavenly house. Too much religion had blinded them to their condition of loss. In claiming their own worth, they forgot about their worth before God.

"Humble we must be, if to heaven we go; High is the roof there, but the gate is low", George Herbert.

Text - 14:1

The churchman's dinner party - A lesson on hospitality: i] The healing of the man with dropsy - the third recorded healing on the Sabbath by Luke, v1-6.

και εγενετο [γινομαι] aor. "-" - AND IT CAME TO PASS. Used to introduce a new episode; see εγενετο, 1:8.

σαββατω [ον] dat. "**one Sabbath**" - IN = ON *the* SABBATH. The dative is adverbial, temporal; "on the Sabbath day."

εν τω + inf. "**[Jesus] went**" - WHEN [HE WENT INTO A HOUSE]. This construction, the preposition εν with the dative articular infinitive, introduces a temporal clause, contemporaneous time; "after he / Jesus had gone into the house to eat."

των αρχοντων [ων ωντος] gen. "**a prominent [Pharisee]**" - [OF A CERTAIN] OF THE LEADERS [OF THE PHARISEES]. The piling up of genitives is always problematic. The first, τινος, "of a certain", is adjectival, possessive; the house belongs to this certain Pharisee. This, the second genitive, "of the leaders", is adjectival, partitive; the certain Pharisee is one of the leading Pharisees in Palestine. The third genitive, των Φαρισαιων, "of the Pharisees", is adjectival, idiomatic / subordination; the certain Pharisee is one of the leaders who exercise authority over Pharisees in general. So, he is a "A leading churchman."

φαγειν [εσθιω] aor. inf. "**to eat**" - TO EAT [BREAD]. The infinitive here is adverbial, final, expressing purpose, "in order that." This is why Jesus went to the Pharisee's home, he went "to share in a meal."

ησαν παρατηρουμενοι [παρατηρω] pres. part. "**[he] was being carefully watched**" - [AND THEY] WERE WATCHING CLOSELY [HIM]. The imperfect of the verb to-be and the present participle forms a periphrastic imperfect construction, possibly expressing durative action; "watched lurkingly." "All the guests had their eyes on him, watching his every move", Peterson.

v2

και ιδου "-"- AND BEHOLD. Indicating surprise; see **και ιδου**, 1:31. Presumably Jesus is surprised at the unexpected presence of this man at the meal, either in his just arriving, or more likely, his being placed before Jesus to see if Jesus will break the Sabbath law regarding work (the work of healing).

υδρωπικος adj. "[a man] suffering from abnormal swelling" - [A CERTAIN MAN WAS] SWELLING, DROPSY [BEFORE HIM]. Predicate adjective. This particular man has dropsy, that is, fluid in his limbs, caused, for example, by a heart complaint. Jewish teachers associated it with sin of some kind, often a sexual sin. "Right before him was a huge man swollen in his joints", Peterson.

v3

απακριθεις [αποκρινομαι] pas. part. "[Jesus] asked" - [AND JESUS] ANSWERING [SAID TO THE LAWYERS AND PHARISEES SAYING]. Attendant circumstance participle expressing action accompanying the main verb **ειπεν**, "to say". This introductory clause is unusual in that three words of speech, "having answered", "said", and "saying", are used to express a single idea, "Jesus responded", ESV. Most likely reflecting Semitic idiom. Virtually redundant although indicating dialogue, as if Jesus is "answering" the thoughts of the experts in the law and the other Pharisees who were present. The participle "saying" is similarly attendant on the verb **ειπεν**, "to say"; for a classification of adverbial, manner, see **λεγων**, 4:35.

εξεστιν "is it lawful" - IS IT RIGHT, PERMISSIBLE. Impersonal verb which is read here as a question, "is it permitted ...?" The sense being, "is it permitted to serve / to do good on the Sabbath?" The churchmen can't say *yes*, as this would defy their traditions, but they know well that a good argument could be mounted from scripture to support a *yes* case. Added to this, they don't want to say *no* because they would prove themselves heartless, seeing they probably brought the sick person along to meet Jesus. So, they have set a trap for themselves.

θεραπευσαι [θεραπευω] aor. inf. "**to heal**" - TO HEAL, SERVE. The infinitive serves as the subject of the verb "is lawful"; lit. "is to heal lawful on the Sabbath." For a complementary classification see **γραψαι**, 1:3.

τω σαββατω [ον] dat. "**on the Sabbath**" - ON THE SABBATH, [OR NOT]? Dative of time.

v4

ησυχασαν [ησυχαζω] "**they remained silent**" - [BUT/AND] THEY WERE SILENT. Fitzmyer notes that silence, in a legal setting, indicates tacit approval, but as noted above, they are in a corner and this is probably the reason why they don't speak.

επιλαβομενος [επιλαμβανομαι] aor. mid. part. "**so taking hold of [the man]**" - [AND] HAVING TAKEN HOLD [*of him* HE HEALED HIM AND SENT AWAY *him*]. The participle is adverbial, probably consecutive, expressing result, "so as a result", as NIV, but also possibly temporal, "then Jesus took hold of the man", Moffatt. This verb is not used elsewhere of Jesus healing someone, rather it is used of grabbing hold of someone. It has a very tactile sense to it, so Jesus has initiated some form of overt physical contact. The touch is probably for the churchmen's benefit.

v5

προς + acc. "-" - [AND HE SAID] TOWARD [THEM]. The preposition is used here, instead of a dative, to introduce an indirect object.

τινος gen. pro. "**if one**" - OF WHOM. The genitive is adjectival, relational; "a son of whom of you". This pronoun introduces an interrogative clause which has two sub clauses, the second being the question proper. The Pharisees did understand that it was proper to relieve the immediate distress of someone on the Sabbath, even of an animal, although the Qumran community believed that such relief could only apply to a human.

υμων gen. pro. "**of you**" - OF YOU. The genitive is adjectival, partitive.

υιου [ου] "**son / child**" - *having* A SON [OR AN OX]. The textual variant **ονος**, "ass", certainly fits better and has strong Old Testament precedence, but a change from "son" to "ass" is more easily explained than from "ass" to "son".

του σαββατου [ου] gen. "**[on the] Sabbath [day]**" - [WILL FALL INTO A WELL] ON THE SABBATH]. The genitive is adjectival, attributive, limiting "day"; "a Sabbath day."

και ουκ "**not**" - AND NOT [IMMEDIATELY WILL LIFT OUT HIM]. This particular negation is used to show that Jesus expects a positive answer. Anyone with any heart would help an animal in distress, so why not a sick person?

v6

ανταποκριθηναι [ανταποκρινομαι] pas. inf. "**[they had nothing] to say**" - [THEY WERE NOT ABLE] TO MAKE A REPLY. The infinitive is complementary, completing the sense of the negated verb "able". "They could make no answer to the argument put by Jesus."

προς + acc. "-" - TOWARD [THIS]. Reference; "with respect to this (ie. what Jesus had just said)", or opposition, "against these things."

v7

ii] A Parable - true humility, v7-11. In the little "parable" about social climbing, v7-10, Jesus exposes the lost state of religious Israel by reflecting on the behaviour of the churchmen invited to the dinner. Jesus notes that they are

very focused on *pecking-order*, status - they seek the approval of man rather than God. Yet, the "parable" reveals that they can't even get one-upmanship right. Better to take the lower seat and be called up higher, than the higher seat and be moved down the *pecking-order*. When it comes to working a crowd, the pretence of false humility gains more *brownie-points* than overt status-seeking. Of course, it should go without saying that in the "parable" Jesus is not promoting gamesmanship, but it does show that he is very aware of the games we play!!! Jesus concludes with a punch-line, v11. Eternal significance is gained, not in the approval of men, but in the approval of God. Those who make themselves insignificant in the sight of God will find themselves in possession of eternal significance, and of course, *visa-versa*.

επεχων [επεξω] pres. part. "**when he noticed**" - [BUT/AND] PAYING CLOSE ATTENTION TO. The participle is adverbial, best treated as temporal, as NIV, but possibly causal; "because he noticed .."

πως "how" - IN WHAT WAY. Here the interrogative is adverbial, expressing manner, indicating the way they were acting, and also serves to introduce a dependent statement of perception indicating what Jesus noticed them doing, "how that they chose the places of honour."

τους κεκλημενους [καλεω] acc. pas. part. "**the guests**" - THE ONES HAVING BEEN INVITED / CALLED. The participle serves as a substantive, accusative after **προς**.

εξελεγοντο [εκλεγομαι] mid. imperf. "**picked**" - WERE CHOOSING. The middle voice here is best rendered with a prepositional phrase "they were choosing for themselves". The imperfect is most likely conative, that is, the legalists were busy trying to get themselves into a favoured position, but with varying success.

πρωτοκλισιας [α] "**the places of honour**" - THE HEAD OF THE TABLE, THE FIRST PLACE AT THE MEAL, THE SEAT OF HONOUR. Accusative direct object of the verb "to call / invite." The seat next to the host.

παραβολην [η] "**[he told them this] parable**" - [HE WAS SPEAKING TOWARD *them*] A PARABLE. Accusative direct object of the verb "to say." Phillips suggests that the word here means "a little word of advice", but that is unlikely. It is more likely that Luke is warning us that Jesus' words are parabolic, and should not be taken as read. Some commentators argue that the term "parable" always implies something more than advice, in which case they suggest that Jesus is speaking about how a person should approach God. This is also unlikely.

λεγων [λεγω] pres. part. "-" - SAYING [TO THEM]. Attendant circumstance participle expressing action accompanying the verb **ελεγεν**, "he was speaking."

v8

ὅταν + subj. "**when**" - WHEN [YOU ARE INVITED]. This construction introduces an indefinite temporal clause.

ὑπο + gen. "-" - BY [SOMEONE]. Expressing agency.

γάμους [ος] acc. "**wedding feast**" - [INTO] A WEDDING BANQUET. Probably a "wedding feast", but technically just a banqueting hall; "when you are invited by anyone to a feast", Torrey.

μη κατακλιθης [κατακλινω] aor. pas. subj. "**take**" - DO NOT RECLINE AT THE TABLE = SIT DOWN [INTO THE PLACES OF HONOUR]. Subjunctive of prohibition.

μηποτε + subj. "**for**" - LEST [A MORE HONOURABLE *man*]. Expressing negated purpose, "in order that not" = "lest", but sometimes it may express apprehension, "in case / for fear that", Culy. Fitzmyer suggests result is intended here, "with the result that" An indefinite "perhaps" is another possibility; "perhaps / it may turn out that a more honourable man"

σου gen. pro. "**than you**" - OF YOU. The genitive is ablative, of comparison, as NIV.

ἢ κεκλημενος "**may have been invited**" - MAY HAVE BEEN CALLED, INVITED [BY HIM]. The subjunctive of the verb to-be with the perfect participle forms a perfect periphrastic construction, probably saying nothing more than could have been said by a simple subjunctive verb; "in case a more distinguished guest than yourself has been invited", Moffatt.

v9

ὁ καλεσας [καλεω] aor. part. "**the host who invited [both of you]**" - [AND] THE ONE HAVING INVITED [YOU AND HIM]. The participle serves as a substantive, nominative subject of the verb to-be. "And he who invited you both will come and say to you", ESV.

ελθων [ερχομαι] aor. part. "**will come [and say]**" - HAVING COME. Attendant circumstance participle expressing action accompanying the verb "will say"; "will come and say", as NIV.

σοι dat. pro. "**to you**" - TO YOU. Dative of indirect object.

τουτω dat. pro. "[**give**] **this person [your seat]**" - [GIVE] TO THIS ONE [*your* PLACE]. Dative of indirect object.

και τοτε "**then**" - AND THEN. This temporal adverb seems to express result there, so Thompson; "and then, as a result, you will begin, with shame, to occupy the lower place."

μετα αισχυνας [η] "**humiliated**" - [YOU WILL BEGIN] WITH SHAME. The preposition *μετα* is adverbial, modal, expressing the manner in which the action

"to begin to take a lower place" is performed; it is performed "with a sense of shame." Possibly attendant circumstance, the attendant action being "to be shamed", rather than feel shame. When seeking status-points, given that honoured guests often arrive late, it is unwise to go for the more honoured seat early, otherwise humiliation may follow. At this time, honour was determined by social status, but by 300 AD it was determined by age, before returning to social status by birth. In the last century it was determined by wealth, and now it is determined by

κατεχειν [**κατεχω**] pres. inf. "**to take**" - TO HOLD. The infinitive is complementary, completing the sense of the verb "you will begin". Here the sense is "to occupy."

τον εσχατον adj. "**the least**" - THE LAST [PLACE]. This superlative adjective may be relative here, so a "lower" remaining seat, rather than the "last" seat.

v10

αλλα "**but**" - BUT. Adversative, introducing a strong contrasting statement.

οταν + subj. "**when**" - WHENEVER [YOU ARE INVITED]. This construction introduces an indefinite temporal clause, although often translated with the more definite "when", as NIV. Given the nature of Jesus' sarcasm here, which is not overly evident, we may need to expand the opening clause: "when you are invited to a dinner party *and you really what to make an impression on the guests (given the high opinion that you have of yourself)*, then take the lowest place"

πορευθεις [**πορευομαι**] aor. pas. part. "**[take the lowest place]**" - HAVING GONE [RECLINE IN THE LAST = LOWEST PLACE]. Attendant circumstance participle expressing action accompanying the imperative verb "recline"; "go and sit down at the foot of the table."

ινα + subj. "**so that**" - THAT [MAY COME]. This construction introduces a final clause expressing purpose, "in order that", although Bock suggests that it is consecutive, expressing result. "Take the lower seat with the intended purpose that / and as a result you will be called higher." As already noted, Jesus' advice shows how to gain kudos in the eyes of others. He does this to show up the blind pride of the churchmen who are working hard at it, but failing. It's all about exposing them as "blind guides" facing exclusion from the kingdom.

ο κεκληκως [**καλεω**] perf. part. "**host**" - THE ONE HAVING INVITED [YOU]. The participle serves as a substantive, nominative subject of the verb "to say."

σοι dat. "**[will say] to you**" - [HE WILL SAY] TO YOU. Dative of indirect object.

ανωτερον adv. "**[move up] to a better place**" - [MOVE UP, GO UP] HIGHER. Comparative adjective used as an adverb. The verb **προσαναβηθι**, "move up", may have the sense of "come up", ie., the host is inviting the person to come up closer to him.

τοτε "then" - THEN. This temporal adverb again serves to introduce a consecutive clause expressing result; "then, as a result, you will be honoured"

σοι dat. pro. "you [will be honoured]" - [GLORY WILL BE] TO YOU. Emphatic by position, dative of interest, advantage.

ενωπιον + gen. "in the presence of" - BEFORE. Spatial.

των συνανακειμενων [συνανακειμαι] gen. pres. part. "the other guests" - [ALL] THE ONES RECLINING AT TABLE WITH. The participle serves as a substantive.

σοι "-" - YOU. Dative of direct object after the συν prefix verb (here as a participle) "to recline at table."

v11

This punch-line can be understood as nothing more than a piece of practical advice; "Everyone who promotes himself, will embarrass himself; but everyone who behaves modestly will be honoured", Junkins. Yet, within a parabolic framework, as here, it seems more likely that Jesus is making the point that "the person who makes himself insignificant in the sight of God (through repentance and faith) will find himself in possession of eternal importance." The context, particularly *the parable of the excluded guests*, 14:15-24, points us toward this option. These self-righteous status-seekers need to discover the means of gaining divine approval, rather than the approval of men, otherwise they will find the door to the kingdom locked to them

ότι "for" - BECAUSE. Often treated here as if introducing a causal clause, as NIV, although we are best to follow Culy who suggests that it is expegetic. The saying does not provide a reason for self-defacing social etiquette, but rather explains the true nature of humility, a theological self-defacing before God / repentance, in recognition of sin and the need for the divine grace of forgiveness.

ό ύψων [ύψωω] part. "[everyone] who exalts" - [ALL] THE ONE LIFTING UP, EXALTING [HIMSELF]. If we take the adjective "all" as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone". Here, in the sense of lifted up to a high station, exalted.

ταπεινωθησεται [ταπεινωω] fut. pas. "will be humbled" - [WILL BE LEVELLED = HUMBLD. The agent of the action is probably God in that we now have a proverb which has greater ramifications than just being humiliated at a dinner party, ie., a divine passive, so Nolland. The proud, or more particularly the self-righteous, are blind to reality, even to the extent of not getting pride right. Better to *know thyself* and so, under God's mercy, be glorified rather than humiliated in the coming day of judgment.

ό ταπεινων [πατεινω] pres. part. "he who humbles [himself]" - [AND all = everyone] THE ONE HUMILIATING, HUMBLING [HIMSELF WILL BE EXALTED]. If we

assume the presence of the substantive adjective "everyone", then the participle is adjectival, limiting "everyone."

14:12-24

The teachings of Messiah 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

iii] A churchman's dinner party. 14:1-24

b) A lesson on hospitality

Synopsis

Jesus' interaction with the guests at the Pharisee's dinner party continues. He now explains the degree of hospitality expected of the righteous and drives this home with a crisis / kingdom parable.

Teaching

Be warned, only the perfectly hospitable have any part in the kingdom of God.

Issues

i] Context: See 13:22-30. *The churchman's dinner party*, 14:1-24, is the third episode in a series of six which deal with the question, *who will enter the kingdom?* 13:22-16:13. The answer we get is that it is not always the people we expect. These episodes describe both those who enter the kingdom and those who remain outside. In the age of the great reversal, when the first are last and the last first, many will find themselves unexpectedly outside the kingdom, 13:22-30. Among them will be a two-bit politician, unfaithful Israel, and self-righteous status-seekers. Be warned, the kingdom is upon us, and entry requires perfection, 14:12-24.

ii] Structure: *A churchman's dinner party*:

The sabbath healing of a man with dropsy, v1-6;

A "Parable", v7-11:

Instruction on ideal hospitality, v12-14:

The parable of the excluded guests, v15-24.

iii] Interpretation:

Luke's placement of the attached saying on generosity / hospitality, v12-14, serves to further expose the parlous state of self-righteous Israel. Religious Israel does not welcome / include *the stranger within its gates* and thus stands condemned, cf., Ex.20:10, cf., Deut.14:29.

Again, we have an example of Jesus using the Law, not so much in order to promote righteous behaviour, but rather to identify sinfulness. Divine hospitality offered at the heavenly banquet is for those who have practised generous hospitality themselves. It is necessary for such

hospitality to be offered to those who cannot return the favour, for there is no credit in reciprocal behaviour. It is more than likely that the only outcast invited to the dinner at the Pharisee's home, was the man with dropsy, and he was only invited in an attempt to entrap Jesus. The Pharisee and his friends have marked themselves out as those who fall short of the perfection required for entry into the kingdom of God. Therefore, their future lies with those locked out of the heavenly celebrations.

This fact is driven home with the crisis / kingdom parable of the Great Feast, v15-24. Like all kingdom parables (the gospel in the form of a riddle), it proclaims the immediacy of the kingdom of God and the need for an urgent response; "Repent, for the kingdom of God has drawn near." So, as a kingdom parable, it encapsulates the abstraction that the kingdom of God is at hand / upon us. This fact is described in the terms of a man who invites his friends to a banquet that is "now ready", but they, by excusing themselves, miss out on any share of the festivities. No slice of the wedding cake for them!

The parable of the Great Feast: Both Dodd and Jeremias view this parable as a crisis parable - the crisis in human affairs caused by the *now / not yet* intrusion of the kingdom of God; as Jeremias puts it "'It may be too late', is the message of the parable" (in the terms of an urgency to act now). So, the parable is an abstraction of this fact, namely, "the kingdom of God is upon us."

Yet, commentators have tended to interpret this parable allegorically, Ellis, Tinsley, Stein, Johnson, Caird ("the universal exclusiveness of the kingdom"), Marshall ("the universal offer of the gospel"), Danker, Nolland, Bock,, contra Creed, In fact, an examination of both Luke and Matthew's record of the parable (so also the gospel of Thomas) indicates an allegorising influence at work during oral transmission in the first century. Given the importance of the mission of the church, it is only understandable that this parable, in particular, would be influenced by the church's mission imperative. Note how Matthew's version has the invitations issued by "a king", and how the banquet is "a wedding banquet." In Luke's received version, the supplementary invitation may well reflect a desire to include Gentiles in the invitation, along with the broken and lost souls of Israel. None-the-less, Luke ignores such implications, and uses it for its original intended purpose: "Come for all is ready" = "Repent, the kingdom of God has drawn near", so Dodd. "Those who say no to the master's summons to come to the dinner now prepared will never taste of it", Fitzmyer.

Allegorical interpretations tend to make the point that God is summoning Israel to the messianic banquet and in Jesus he proclaims that

it is ready. The religious elite of Israel find all types of excuses not to attend, and so the invitations go out to the outcasts of Israel, and yet there is still room. So, the invitation goes out to the Gentiles "so that my house will be full."

iv] Synoptics:

See 3:1-20. The attached saying on the ideal of hospitality, v12-14, is unique to Luke. The material is usually classified as L, a special Lukan source. Of course, the theme of hospitality is not unique to Luke.

The parable of the Great Banquet, v15-24, has a parallel in Matthew 22:1-13. Unlike Luke, Matthew presents the parable in two scenes, illustrating the realisation of the kingdom of God in the gathering and the sorting of those who would enter; see Matthew 22:1-14. Luke leaves out the sorting and stays with the gathering - the invitation to the banquet. In Matthew's version, it is a wedding banquet. Matthew also has only one supplementary invitation, while Luke has two. The introductory verse and the closing verse is unique to Luke. It seems unlikely that Matthew and Luke are working off a common source, but rather their own received version of the tradition. Fitzmyer regards the opening verse, v15, as a Lukan creation, providing both setting and theme.

v] Homiletics: *Hospitality*

This passage lends itself to a sermon on welcoming refugees and immigrants. This is always a hot topic, given that the majority of the native population is usually opposed to immigration. Yet, we need to note that the primary intention of Jesus' teaching here is not ethical, but evangelistic. The attitude, "I'm up, pull the ladder up", evident in the life of all of us, even evident in those we invite to a barbecue, exposes our state of sin and our need for God's saving grace. As for ethics, our capacity for hospitality increases when we experience God's hospitality in Christ, but we will never be as hospitable as God is toward us.

Text - 14:12

A Churchman's dinner party, v1-24. iii] A lesson on the ideal of hospitality, v12-14. This passage, interpreted within the context of the churchman's dinner, further develops the judgement theme evident in v11. If these self-righteous *churchies* are to not find themselves on the wrong side of the gate to the kingdom, but instead "be raised at the resurrection of the righteous", they are going to have to handle the issue of hospitality a bit better than they have done so far. It's easy to invite a friend to dinner, but not so easy to invite an outcast like the "unclean" man with "dropsy." Since such a person can't repay the kindness, God will repay

it. Generous hospitality toward the stranger fulfils the law and secures a person's righteous standing in the sight of God. These *churchies* certainly don't fit the bill; the man with dropsy was only invited in order to entrap Jesus. Obviously, they are like everyone else, sinners who face judgement. These churchmen, who had sought to demonstrate that Jesus didn't keep the law, now find themselves condemned by their own failure to keep the law.

In typical fashion, Jesus has used the law to expose sin. We have here a classic example of Jesus' use of an ideal, a perfect righteousness that exceeds that of the Scribes and Pharisees, a righteousness that cannot be done. Such a righteousness serves to undermine any attempt to claim standing before God on the basis of our own law-obedience, and so drives "he who humbles himself" to God for mercy in order to receive a righteousness that is given rather than earned. It is in this gift that the humble are "exalted".

τω κεκληκοτι [καλεω] dat. perf. part. "**to his host**" - [BUT/AND HE WAS SPEAKING AND = ALSO] TO THE ONE HAVING INVITED, CALLED [HIM]. The participle serves as a substantive, dative of indirect object.

ὅταν + subj. "**when**" - WHENEVER [YOU MAKE = PREPARE]. Introducing an indefinite temporal clause, although translated with a definite "when", as NIV.

δειπνον [ον] "**dinner**" - [A LUNCHEON OR] AN EVENING MEAL. The two meals here are likely to be the two main meals of the day - the late morning meal and the late afternoon meal. "When you hold an entertainment, a midday meal, or a dinner", Cassirer.

μη φωνει [φωνεω] pres. imp. "**do not invite**" - DO NOT CALL, SHOUT = INVITE [THE FRIENDS OF YOU NOR THE BROTHERS OF YOU NOR THE ONES RELATED TO YOU NOR RICH NEIGHBOURS]. The present tense implies that the command urges activity as an ongoing process, although speech often takes a durative aspect. Note, as was the custom, a host invites those he likes, his relatives, and those he wants to network (gain something from). The ethic of reciprocity was as dominant in the first century as it is today.

μηποτε + subj. "**if you do**" - LEST [AND = ALSO THEY SHOULD INVITE IN RETURN YOU]. This construction serves to introduce a final clause, expressing indefinite negated purpose; "lest perhaps they should in turn invite you and so repay your hospitality", Weymouth.

ανταποδομα [α ατος] "**repaid**" - [AND IT BECOMES] A PAYMENT [TO/FOR YOU]. Expressing a positive or negative recompense, here it is positive. It is "to you", **σοι**, dative of interest, advantage. If a person was seeking divine approval / reward by practising perfect hospitality they would need to show generosity toward those who were unable to repay it, otherwise the generosity offered in return by those able to give it, would erase any divine generosity that may be due.

The logic simply serves to expose the fraught nature of divine approval by means other than by grace through faith.

v13

αλλ [αλλα] "but" - BUT. Strong adversative standing in a counterpoint construction, "do not, but", as NIV; "instead of that", Barclay.

ὅταν + subj. "when" - WHEN [YOU MAKE = PREPARE A FEAST, BANQUET. Introducing an indefinite temporal clause. "When you give a reception", Barclay.

πτωχους [ος] "poor" - [INVITE] *the* BEGGAR = POOR, [*the* CRIPPLED, *the* LAME, *the* BLIND]. A person who is socially disadvantaged due to limited resources, in fact, the list in this passage is of different types of socially disadvantaged people. The list appears again in v21 of the following parable. This fact may have served to link this saying with the parable during oral transmission.

v14

μακαριος εση "you will be blessed" - [AND] YOU WILL BE BLESSED. Predicate adjective. "If you seek no reciprocity in extending hospitality, you will be blessed." The blessing, given the context, is to be exalted in the sight of God, to be counted worthy of Him, so "that is the way to happiness", Barclay, is too light. To act in generosity toward the socially disadvantaged, without some selfish motivation, is, of course, impossible. None-the-less, the impossible is the required standard of righteousness before God. Thankfully, a believer is covered by the righteousness of Christ.

ὅτι "although" - BECAUSE. Introducing a causal clause explaining why they will be blessed; "you will be blessed by God because they were not able to pay you back / bless you." For the logic of this argument see above.

ανταποδουναι [ανταποδιδωμι] aor. inf. "recompense / repay" - [THEY DO NOT HAVE *the wherewithal*] TO GIVE BACK TO, REPAY. The infinitive is complementary, completing the sense of the negated verb "they do not have = they are not able."

σοι dat. pro. "you" - YOU. Dative of direct object after the **αντι απο** prefix verb "to give back to, repay"

γαρ "-" - FOR [IT WILL BE REPAYED BACK]. Here more reason than cause, explaining how their failure to repay the debt favours "you"; "for you will be repaid", ESV. Note how the verb **ανταποδοθησεται** has two prefixes indicating strength. God is the obvious agent.

εν + dat. "at [the resurrection]" - ON [THE RESURRECTION]. Temporal use of the preposition.

των δικαιων gen. adj. "of the righteous" - OF THE JUST *one*. The adjective serves as a substantive, with the genitive being verbal, objective. cf., Luke 20:35,

Acts 17:32, 23:6, 24:15, along with Daniel 12:2-3 as a particular Old Testament source. An appropriate term at this point, given that the Pharisees believed in a resurrection of the righteous and the unrighteous, one to blessing and the other to cursing, ie. a resurrection to judgment enabling the separation of the righteous from the unrighteous.

v15

iv] The parable of the Great Feast, v15-24. Although Luke has again not used the tag-line "The kingdom of heaven is like / may be compared with the situation where", this parable is most likely a crisis / kingdom parable, a gospel riddle proclaiming the immediacy of the messianic age (the dawning of the new age of God's rule through Christ). Luke does give us a clue in v15 with the words of the guest, "Blessed is everyone who will eat at the banquet in the kingdom of God." So, what we have is the abstraction that the kingdom of God is upon us, as illustrated in the story of a man who sends out invitations to a banquet which is now ready for all to attend. To miss out is to miss out forever. "Repent, for the kingdom of God has drawn near." For the classification of parables, see *The Parables of Jesus*, 8:1-18.

των συνανακειμενων [συνανακειμαι] gen. pres. part. "[one] of those at table with" - [BUT/AND A CERTAIN] OF THE ONES RECLINING AT TABLE WITH *him*. The participle serves as a substantive, the genitive being partitive.

ακουσας [ακουω] aor. part. "heard" - HAVING HEARD [THESE THINGS]. The participle is adverbial, best treated as temporal; "when he heard these things."

αυτω dat. pro. "to Jesus" - [SAID] TO HIM. Dative of indirect object.

οστις pro. "[blessed is] the one who" - WHOEVER [WILL EAT BREAD IN THE KINGDOM OF GOD is BLESSED]. This indefinite relative pronoun introduces a nominal phrase which stands as the subject of an assumed verb to-be. "Anyone who gets to share in the heavenly banquet is blessed of God." For "the kingdom of God" see του θεου, 4:43.

v16

αυτω dat. pro. "[replied]" - [BUT/AND HE SAID] TO HIM [A CERTAIN MAN WAS MAKING = PREPARING A LARGE DINNER, BANQUET, AND HE CALLED, INVITED MANY]. Dative of indirect object. "There was once a man who threw a great dinner party and invited many", Peterson.

v17

τη ωρα [α] dat. "at the time" - [AND HE SENT THE SLAVE OF HIM] IN = AT THE HOUR. Dative of time; "at the time of the dinner."

του δειπνου [ον] gen. "**of the banquet**" - OF THE DINNER, SUPPER, BANQUET. The genitive is adjectival, descriptive, idiomatic / temporal, limiting "the hour"; "at the time *when* the banquet *was to be held*."

ειπειν [λεγω] aor. inf. "**to tell**" - TO SAY. The infinitive is adverbial, final, expressing purpose; "in order to say"

τοις κεκλημενοις [καλεω] dat. perf. mid. part. "**those who had been invited**" - TO THE ONES HAVING BEEN INVITED, [COME]. The participle serves as a substantive, dative of indirect object.

οτι "**for**" - BECAUSE [NOW IT IS READY = PREPARED]. Introducing a causal clause explaining why they should "come". "Come along; everything is now ready", Cassirer.

v18

απο μιας "[**all**] alike" - [AND] FROM ONE. The sense of this phrase is unclear. Nolland suggests it is an Aramaism, "at once", whereas Marshall suggests it is a Greek phrase meaning "unanimously", "with one accord", NKJV "without exception", HCSB, "one after another", Thompson, cf., NET.

παραιτισθαι [παραιτεομαι] pres. mid. inf. "**to make excuse**" - [ALL BEGAN] TO REFUSE = EXCUSE *themselves*. The infinitive is complementary, completing the sense of the verb "to begin."

αυτω dat. pro. "-" - [THE FIRST SAID] TO HIM. Dative of indirect object.

εξελθων [εξερχομαι] aor. part. "**[I must] go**" - [I HAVE BOUGHT A FIELD AND I HAVE A NECESSITY] GOING OUT [TO SEE IT]. Attendant circumstance participle expressing action accompanying the infinitive ιδειν, "to see"; "it is necessary *for me to go out* and to see it." "I must go and look at it", Phillips.

παρητημενον [παραιτεομαι] perf. mid. part. "**excuse**" - [I ASK YOU, YOU HAVE ME] HAVING BEEN REFUSED = EXCUSED. The participle serves as the accusative complement of the direct object "me", standing in a double accusative construction and asserting a fact about the object. "Please have me excused", ESV; "Send my regrets", Peterson.

v19

βωων [ους οων] gen. "**[five] yoke of oxen**" - [AND ANOTHER SAID, I BOUGHT FIVE] OXEN. The genitive is adverbial, of measure, quantity.

δοκιμασαι [δοκιμαζω] aor. inf. "**to try [them] out**" - [AND I AM GOING] TO TEST, APPROVE [THEM]. The infinitive is adverbial, final, expressing purpose; "I am going to try them out", NRSV.

παρητημενον [παραιτεομαι] perf. mid. part. "**excuse [me]**" - [I ASK YOU, YOU HAVE ME] HAVING BEEN REFUSED = EXCUSED. The participle as in v19.

v20

δια τουτο "so" - [AND ANOTHER SAID, I MARRIED A WOMAN AND] BECAUSE OF THIS = THEREFORE. The causal construction is best treated as inferential, drawing a logical conclusion, as NIV.

ελθειν [ερχομαι] aor. inf. "[I can't] come" - [I AM NOT ABLE] TO COME. The infinitive is complementary, completing the sense of the negated verb "to be able."

v21

ποαραγενομενος [παραγινομαι] aor. mid. part. "came back" - [AND THE SERVANT, SLAVE] HAVING COME, ARRIVED = RETURNED [REPORTED]. Attendant circumstance participle expressing action accompanying the verb "to report"; "came and reported."

τω κυριω [ος] dat. "to [his] master" - [THESE THINGS] TO THE LORD. Dative of indirect object.

αυτου gen. pro. "his" - OF HIM. The genitive is adjectival, possessive, "his master", or idiomatic / subordination, "over him."

τοτε adv. "then" - THEN [THE HOUSEHOLDER SAID TO THE SLAVE OF HIM]. Again this temporal adverb leans toward a consecutive sense, "consequently the master of the house became angry"

της πολεως [ις εως] gen. "of the town" - [GO OUT INTO THE SQUARES AND STREETS] OF THE CITY [AND BRING IN HERE THE POOR AND *the* CRIPPLED AND *the* BLIND AND *the* LAME]. The genitive is adjectival, partitive. Usually taken as "streets and alleys of the town", but "town squares and streets" is possible.

v22

ὃ pro. "what" - [AND THE SLAVE SAID LORD,] WHAT [YOU COMMANDED HAS BECOME, AND STILL THERE IS A PLACE = ROOM]. The relative pronoun introduces a relative clause which serves as the subject of the verb "to become." "I have done what you told me, sir, and there are still empty places", Phillips.

v23

προς + acc. "-" - [AND THE LORD SAID] TOWARD [THE SLAVE]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

εισελθειν [εισερχομαι] aor. inf. "to come in" - [GO OUT INTO THE ROADS AND FENCES AND COMPEL, FORCE = URGE STRONGLY *them*] TO ENTER *the feast*. Here recitative, introducing a dependent statement of indirect speech expressing what the servants urged, namely "to enter *the feast*." Note that Culy suggests that it is complementary and Thompson that it parallels αναγκην εξελθων, v18. "Go

out in the roads and hedgerows and bring them in, even if you have to compel them to come", Barclay.

ἵνα + subj. "**so that**" - THAT [THE HOUSE OF ME MAY BE FILLED]. Introducing a final clause expressing purpose, "in order that"; "to make sure that my house is properly filled", Cassirer.

v24

Creed argues that this verse is not part of the parable, but is a warning by Jesus to the hearers, with regard to "the displacement of those originally invited to the Messianic banquet." Nolland views it as a "foreign body ... a Lukan formulation." None-the-less, it does seem to function as an integral part of the parable, making the point that those who have absented themselves from the banquet will not get to taste any of the food on offer, ie., no portions of the banquet will be sent to them as a gesture of goodwill, cf., Ne.8:10-12, so Derrett, *Law in the New Testament*, 1970. As with Matthew's additional sorting scene, Matt.22:11-14, this verse reinforces the image of loss. The temptation to allegorise the parable at this point is hard to resist, particularly if **ὁ κυριος**, "the lord = master of the house", is taken to refer to "the Lord Jesus", eg., "there is no way to the messianic feast except by responding to the invitation once given", Marshall.

γαρ "-" - FOR. An inferential sense seems unlikely here. A transitional sense is more likely, serving to introduce a concluding point - used for a self-evident conclusion, so Culy.

ὑμιν "**you**" - [I SAY] TO YOU. Dative of indirect object. The plural "you all" is unexpected. In the story so far, the master of the house has addressed a single servant. As noted above, the parable may end at this point, and now Jesus addresses those gathered around. If this is the case, Jesus applies the parable to himself and his own messianic banquet. Of course, such an application could be appended during oral transmission, or even by Luke himself. Culy suggests that at this point the master of the house is "being the literary equivalent of a stage actor (here a parable actor), turning and making a comment to the audience." Another possibility is that the phrase **λεγω ὑμιν**, "I say to you" (pl.), was a statement commonly made by Jesus to reinforce a point, or to underline a conclusion. The statement has been retained within the tradition, and is commonly used by Luke for emphasis. Stein notes the following uses unique to Luke: 3:8, 10:24, 11:8, 15:7, 16:9, 18:8, 14, 22:16-18.

ὅτι "-" - THAT. Introducing an object clause / dependent statement of indirect speech expressing what the master of the house says.

των ανδρων [ηρ δρος] gen. "**[of those]**" - [NO ONE] OF THE MEN [OF THOSE]. The genitive is adjectival, partitive.

κεκλημενων [καλω] perf. mid. part. "**who were invited**" - HAVING BEEN INVITED. The participle is adjectival, attributive, limiting, "men", as NIV.

του δειπνου [ον] gen. "**of [my] banquet**" - [WILL TASTE] OF THE DINNER [OF ME]. The verb γευομαι, "to taste", takes a genitive of direct object / genitive of the thing. The genitive pronoun μου, "of me / my", is possessive, brought forward for emphasis.

14:25-35

The teachings of Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

iv] Salty discipleship

Synopsis

In the context of travelling toward Jerusalem, Jesus addresses those traveling with him, and confronts them with the conditions of entry into the kingdom of God.

Teaching

Those who would participate in the messianic age of the kingdom must offer total loyalty to a rejected messiah.

Issues

i] Context: See 13:22-30. *Salty discipleship*, 14:25-35, is the fourth episode in a series of six which deal with the question, *who will enter the kingdom?* 13:22-16:13. In the age of the great reversal, when the first are last and the last first, many will find themselves unexpectedly outside the kingdom, 13:22-30. Among them will be a two-bit politician, unfaithful Israel, self-righteous status-seekers, and a lot of invited guests who either excuse themselves, or don't make the grade. In the next episode concerning the repentant sinner, 15:1-32, we learn that although many are rejected, entry into the kingdom of God is not beyond anyone.

ii] Structure: *Salty discipleship*:

Setting, v25;

Two sayings on commitment, v26-27:

"if anyone comes to me and does not hate father"

"whoever does not carry their cross and follow me"

Sayings on cost, v28-33:

Two illustrative / parabolic sayings, v28-32:

The tower builder, v28-30;

The king going to war, v31-32:

Interpretive saying, v33:

"those of you who do not give up everything"

Warning - Illustrative / metaphorical saying, v34-35a:

"salt is good, but if it loses its saltiness"

Concluding saying, v35b;

"whoever has ears let him hear."

iii] Interpretation:

Christian discipleship requires loyalty to a rejected messiah, and this above all other loyalties.

In Matthew's version of the Great Banquet, he includes a selection-scene (the wedding garment) along with the invitation-scene, and he concludes with the saying, "many are called but few are chosen." In Luke's version of the parable, Luke only has the invitation scene, "many are called", but now he deals with the selection process, "few are chosen" - "entry into the kingdom has its own conditions", Fitzmyer. So, what are the conditions? Discipleship demands total loyalty to a crucified messiah, v26-27. It requires careful consideration, v28-32, and comes at a cost, v33. Without loyalty to Christ, we are like "saltless salt" destined for the rubbish tip, v34-35, cf., Matt.22:13.

What the commentators say: This passage is notoriously difficult to interpret, particularly with regard Jesus' *utopian* discipleship demands. Interpretations tend to focus on either a warning against half-hearted discipleship, or a prompt to the potential convert that they should first consider the cost of discipleship before making any decisions. Both lines of interpretation have much to commend them.

The majority of commentators opt for the first view, namely that Jesus, at this point, describes "conditions of discipleship" for the purpose of addressing half-hearted disciples:

- "Half-hearted discipleship can expect only judgment", Marshall;
- We may accept the invitation, but "renunciation" is also a necessary requirement for salvation, Creed;
- The cost of following Jesus is "everything" Black;
- "Jesus calls for a renunciation of all ties..... Otherwise, they will be disciples in name but not in reality", Nolland. So Ellis, Stein, Fitzmyer, Tinsley, Johnson, Bock, Plummer,

The second option, namely that Jesus is warning potential believers to "count the cost", is also widely supported:

- "To warn ... that becoming a disciple was the most important enterprise a man could undertake and deserved at least as much consideration as he would give to business or politics", Caird. So also Danker, Leaney, Gooding,

The cost of discipleship: The cost involved in deciding to follow Christ may be understood as follows:

- The cost of discipleship as a literal ideal - "Entry into the kingdom of heaven is free, but the annual membership will cost us all that we

have", Anon. At times, some commentators are inclined to treat a utopian ideal like, "those who do not give up everything they have cannot be my disciple", as if it were a literal command. This prompts a form of reductionism practised by the Pharisees, eg., "everything" becomes 10%, ie., we reduce the law's demand to make it doable. A focus on *doing* instead of *receiving*, is often driven by the idea that *free grace gets us in, and faithful obedience keeps us in*. Sanctification by obedience / nomism, is a serious heresy which has affected the Christian church from the time Paul confronted the problem in his letters to the Romans and Galatians and onward till today; See the background notes on *Nomism*, 11:37-54.

- The cost of discipleship as a future possibility - "The disciple must be continually ready to give up all that he has got in order to follow Jesus", Marshall. Jesus didn't actually mean everything we have, but that we be willing to give up everything we have. "A disciple must renounce all rights to his property. That doesn't mean that they must give everything away to other people. As far as other people are concerned (and that includes the church), a disciple's right over private property remains (see Acts 5:4). 'All that a man has' includes not just money and goods, time and energy, talent and body and soul, but wife and children as well. Obviously, a disciple is not called upon to give his wife and children away to other people. But them, and all else, he must surrender to Christ, and be prepared unquestioningly to accept Christ's authority over everything"

I am reminded of the old Anglican joke which suggested that the reason why the priest holds up the offertory plate during the offertory prayer was so that God could take anything he wanted from it before the Parish Council got their hands on it!!!

- The cost of discipleship as a theological metaphor. Cross-bearing serves as a theological metaphor for identification with / commitment to Jesus. As with Jesus' statement "whoever wants to be my disciple must deny themselves and take up their cross daily and follow me", v26-27 call for a setting-aside of self-reliance for the gift of right-standing in the sight of God. Instead of self-reliance, those who would follow Jesus must rely on / identify with / bear the cross of a messiah whose credentials are anything but convincing. A daily cross-bearing - faith-reliance on / identification with a crucified messiah - comes with a cost requiring careful consideration, v28-33, ie., identification and imitation go hand in hand; See, *Cross-bearing discipleship*, 9:18-27. Be warned, failure is final v34-35.

iv] Synoptics:

See 3:1-20. Much of this passage is unique to Luke. The first verse obviously comes from Luke himself and provides the setting for the following sayings of Jesus. The two sayings on the cost of discipleship, v26-27, are similar to Matthew 10:37-38. The first saying is repeated by Luke in 18:29 and reflects the wording of Mark 10:29. The usual differences are evident, reflecting the received tradition available to each author, although commentators usually identify a common source, namely Q. Note the linking phrase "cannot be my disciple."

Then follows two illustrative sayings / parables which are unique to Luke, v28-32. They are usually classified as L, a special Lukan source. The saying in v33 applies v28-32, and it is not clear whether it was originally attached, or Luke has attached it. Fitzmyer argues that it is a Lukan construction.

The final illustrative / metaphorical saying on salt, v34-35, reflects the wording of Mark 9:45-50 and the sentiment of Matthew 5:13. Fitzmyer opts for a Q source adjusted to Mark. Luke concludes with an independent saying of Jesus encouraging an active consideration of his words, v35b. A similar statement is found in Matthew 11:15, but in a different context.

v] Homiletics: *Guidance*

In my youth I was into laying out the fleece, assessing open and closed doors, to determine God's will on any number of subjects. I don't have to remind you how dangerous this is, because we do know that Satan offered Jesus "all the kingdoms of the world and their glory" if Jesus would accept his authority. Ultimately, God is in charge, bringing all things to their intended climax, but when it comes to the here and now, Satan's power may be broken, but he still presses our buttons. So, these days I'm inclined to let the propositional truths of Scripture guide me.

Anyway, there was a time when Jesus' demand "to give up everything" nearly drove me mad. Yes, these words may just serve to awaken the halfhearted, to shake up the lukewarm disciple, or even to dissuade a potential disciple who really hasn't got their heart in it. But then, Jesus may mean what he says. In desperation I laid out the fleece.

At the time, I owned a greatly loved toy, a vintage car, a 1923 Rugby, known as a Durant in America. I decided I would put it up for sale on one day only as a test of the "give up everything" rule. If it sold, then Jesus means exactly what he said. Sure enough, it sold for exactly what I was asking, and the person didn't want the pile of spare parts I had accumulated. These I sold separately and so got more than I was asking. And to top it off,



I was working on a project in my garage at the time and so the Rugby was parked out in the open. On the day after the sale, we had a massive hailstorm, smashing windows and denting my daily drive, also parked outside. The storm would have destroyed the old Rugby, but it was off with its new owner.

Rightly or wrongly, I have never been able to get this incident out of my mind. So, for me, when Jesus says "everything" he means everything. Of course, now I do understand that these words sit within the frame of God's divine grace. Sure, eternity is a reality possessed by believers at this very moment and so the clutter of this age is nothing. Yet, at the same time, we live in the shadows of eternity, a fading age, a not-yet, and here, under the grace of God, we just do what we can. We aim at perfection, and fall along way short, while relying on the one who was perfect for us.

Text - 14:25

The cost of discipleship: v25-35: i] Setting, v25; The sense probably is, "While Jesus was travelling on his final journey toward Jerusalem, he was accompanied by a large crowd of would-be disciples. Turning to them he said."

δε "-" - BUT/AND. Transitional, serving to introduce a new literary unit.

αυτω dat. pro. "[were travelling with] Jesus" - [A LARGE CROWD WERE ACCOMPANYING] HIM, Dative of direct object after the **συν** prefix verb "to travel with."

στραφεις [στρεφω] aor. part. "turning" - [AND] HAVING TURNED. Attendant circumstance participle, expressing action accompanying the main verb "said"; "He turned and spoke to them", NJB.

προς + acc. "to [them]" - [HE SAID] TOWARD [THEM]. The preposition is used here instead of a dative to introduce an indirect object.

v26

ii] Sayings on commitment, v26-27: By his linking of two independent sayings of Jesus, Luke identifies the primary criteria for the selection of those who have accepted the invitation to follow Jesus. The criteria amount to a daily faith-reliance on / identification with Jesus Christ our crucified messiah. In a sense, it is the necessary wedding garment illustrated in Matthew's parable of the Great Feast, although to make that association, we have just allegorised an abstraction!!!

a) A disciple must "hate" their family, v26. In rhetoric, a negative polarity can be used for emphasis in expressing a positive. Even today, young people will use a phrase like "that's sick" to express a positive sentiment rather than a negative. Jesus is using a similar rhetorical technique - the polarity of hating one for loving the other. Matthew's version "He who loves father or mother more than me" doesn't even come close to making the same impact as Luke's version of the saying. This is not about a "more than" love, this is about a clear loving commitment to Jesus. Hating the one = loving the other. So, what we have here is an example of Semitic hyperbole serving to emphasise the act of loving / committing to / identifying with / persevering in faith in / Jesus - not above anyone else, but simply in Jesus.

ει + ind. "if" - IF [CERTAIN = ANYONE COMES TOWARD ME]. Introducing a conditional clause, 1st class, where the condition is assumed to be true, "if, *as is the case*, *then* he is not able to be my disciple."

ου μισει [μισεω] pres. "does not hate" - [AND] DOES NOT HATE. The present tense expresses duration; "continues to hate" = continues to love Christ.

εαυτου gen. pro. "-" - [THE FATHER] OF HIMSELF [AND THE MOTHER AND THE WIFE AND THE CHILDREN AND THE BROTHERS AND THE SISTERS]. The genitive is adjectival, relational, while the use of the reflective pronoun here is emphatic, intensifying "his"; "his own father", ESV.

ετι τε και "yes, even" - AND IN ADDITION. Ascensive. Just in case we hadn't understood the level of dedication demanded.

την ψυχην " [his own] life" - THE LIFE [OF HIMSELF]. Part of the direct object of the verb "to hate." In the sense of his own being, "yes, and himself too", Barclay.

ου δυναται [δυναμαι] pres. pas. ind. "he cannot" - HE IS NOT ABLE. Introducing the apodosis of the conditional sentence, not classical Gk., but standard NT. practice.

ειναι pres. inf. "be [my disciple]" - TO BE [MY DISCIPLE]. The infinitive of the verb to-be is complementary, completing the sense of the negated verb "to be able."

v27

b) Cross bearing discipleship, v27. See *Cross-bearing discipleship*, 9:18-27. The demand that a person "carry their cross", is a demand to all who would follow Christ, a demand for a complete faith-reliance / commitment to Jesus the humiliated messiah - it amounts to identification with his cross, not imitation of his cross. Our cross is the yoke Jesus provides, and his "burden is light." Matthew refers to taking up the cross rather than carrying. The image is of a prisoner carrying their cross for execution, ie., humiliation. Often understood in the terms

of imitation, eg., let the person who wants to follow Christ take up the position of someone who has an "attitude of self-denial which regards his life in this world as already finished", Marshall. But better in terms of identification, of a complete reliance on a humiliated crucified messiah.

ὅστις pro. "**and anyone who**" - WHOSOEVER. Serving to introduce an indefinite relative clause, subject of the negated verb "to be able."

οὐ βαστάζει [**βαστάζω**] pres. "**does not carry**" - DOES NOT BEAR AS A BURDEN [THE CROSS OF HIMSELF]. Present tense again expressing durative action, "whoever is not bearing and coming after me", Bock.

έρχεται **οπισω μου** "**follow me**" - [AND] COMES AFTER ME. "Follow" in the sense of follow as a disciple.

εἶναι [**εἶμι**] pres. inf. "**[cannot] be**" - [IS NOT ABLE] TO BE. The infinitive is complementary, completing the sense of the negated verb "is not able."

μου gen. pro. "**my [disciple]**" - MY [DISCIPLE]. The genitive is adjectival, relational.

v28

iii] Sayings on cost, v28-33: The two short illustrative parables, plus the interpretive saying, remind potential disciples to consider the cost of following Jesus. Here the focus is on our imitation of Christ rather than our identification with him; an imitation which is the natural fruit of identification. There is a cost to discipleship; if we are not willing to pay the full price, then there is no point starting out on the journey. These parables are teaching illustrations and are not allegories - they don't teach that God, unlike mere humans, will realise his kingdom, so Hunzinger.

a) On building a tower, v28-30. Who would be so foolish as to start a building project without considering whether they have the funds to complete it? (the answer is too many, but anyway, moving on) So, consider the cost.

γάρ "**suppose**" - FOR. Transitional; here as a stitching device. A potential disciple must be willing to accept the cost (v27); "**for** which of you", Moffatt.

τίς pro. "**one**" - WHICH. Interrogative pronoun. This question-form expects a negative answer, "which of you here?", NJB; negation = none of us would be so silly as to not first sit down and calculate if we can complete the building project.

ἐξ [**ἐκ**] + gen. "**one [of you]**" - FROM [YOU]. Here serving as a partitive genitive.

θελων pres. part. "**wants**" - WANTING. The participle is best treated as adjectival, attributive, limiting "you", "one of you who wants to build a tower."

οικοδομησαι [οικοδομεω] aor. inf. "**to build**" - TO BUILD [A TOWER]. The infinitive is complementary, completing the verbal sense of the participle "wanting". The "tower" is probably a watch tower, but possibly any farm building.

καθισσας [καθιζω] aor. part. "**sit down [and estimate]**" - [FIRST] HAVING SAT DOWN [FIGURE OUT THE COST]. Attendant circumstance participle expressing action accompanying the verb *νηφιθει*, "figure out."; "does not first sit down and count the cost", ESV.

ει + ind. "**if**" - IF [HE HAS *enough*]. Probably used here to introduce an indirect question; "Won't he first sit down and calculate the expense (asking himself the question), will I (he) have (the wherewithal) for completion?" On the other hand, it may possibly introduce an incomplete 1st., class conditional clause; "if, *as is the case*, he has *enough* for completion, *then he will complete it*."

εις "**to [complete it]**" - FOR [COMPLETION]. Here expressing purpose / goal.

v29

ινα μηποτε + subj. "**for if**" - LEST. Introducing a negated purpose clause. The person plans this project in order that everyone does not begin to ridicule him. Marshall argues that *μηποτε* (*μη + που*) is used instead of *μη* for emphasis. Zerwick holds that the *ινα* is redundant. "In case", Barclay. Thompson notes that the construction expresses apprehension.

θεντος [τιθημι] aor. part. gen. "**he lays**" - [HE] HAVING LAID [A FOUNDATION]. The genitive participle and its genitive subject "he", forms a genitive absolute construction, best treated as introducing a temporal clause, "in case, when he has laid the foundations", Barclay, but causal is possible, "because"

μη ισχυοντος [ισχυω] pres. part. gen. "**is not able**" - [AND] NOT BEING ABLE. Genitive absolute participle, as above; "then is unable to finish the building", Moffatt.

εκτελεσαι [εκτελεω] aor. inf. "**to finish**" - TO BRING TO COMPLETION. Complementary infinitive, completing the sense of the negated participle "being able."

οι θεωροντες [θεωρω] pres. part. "**[everyone] who sees it**" - [ALL] THE ONES SEEING. The participle can be taken as a substantive modified by the adjective "all", or "all" can be taken as a substantive, "everyone", modified by the participle, in which case the participle is adjectival, attributive.

εμπαιξειν [εμπαιζω] pres. inf. "**ridicule**" - [MAY BEGIN] TO RIDICULE, MOCK, MAKE FUN OF, TAUNT. The infinitive is complementary, complementing the sense of the verb "to begin". "Everyone who sees it will begin to jeer at him", Phillips.

αυτω dat. pro. "**you**" - HIM. Dative of direct object after the *εν* prefix verb "to mock."

v30

λεγοντες [λεγω] pres. part. "**saying**" - SAYING. The participle may be treated as adverbial, modal, expressing the manner of the "ridicule", as NIV, or possibly instrumental, expressing means - ridiculed "by saying." It can also be viewed as a typical Semitic attendant construction introducing direct speech, "they began to mock him and said"; "Everyone passing by will poke fun at you. 'He started something that he couldn't finish'", Peterson. See **λεγων**, 4:35.

ὅτι "-" - THAT. Here introducing a dependent statement of direct speech.

οὗτος ὁ ἀνθρωπος "**this fellow**" - THIS MAN. Nominative subject of the verb "to begin." This construction usually expresses derision.

οικοδομειν [οικοδομεω] pres. inf. "**[began] to build**" - [BEGAN] TO BUILD. The infinitive is complementary, completing the sense of the verb "to begin."

εκτελεσαι [εκτελεω] aor. inf. "**to finish**" - [AND WAS NOT ABLE] TO FINISH. The infinitive is again complementary. "'this man' they will say 'began to build and couldn't finish the job'", Barclay.

v31

b) On going to war, v31-32. Who would be so foolish as to undertake a war, without first gauging whether success is possible? Under normal circumstances, no sensible person would, but as we know, dictators who start wars aren't very sensible. None-the-less, the illustration serves to remind us to consider the cost. Following a guru who was executed as a common criminal and whose teachings somewhat interfere with a person's natural selfish ambitions, comes at a cost. Consider the cost before embarking on the journey; as the old saying goes; *don't start what you can't finish*.

ἢ τίς + part "**or suppose [a king]**" - OR WHAT [KING]. Introducing a rhetorical question expecting a negative answer; "or again, what king?, NJB; obviously no king would be so stupid as to go to war without first making sure he can win.

πορευομενος [πορευομαι] pres. part. "**is about to go**" - GOING. The participle is adverbial, possibly conditional, serving as the indicative finite verb in the protasis of a conditional clause modified by an infinitive of means which serves to clarify the action of the participle; "or what king, if he goes out to encounter another king in war, *then* does not sit down first?" On the other hand, it may just be temporal, "when going out", or modal, expressing manner, "contemplating going", Barclay. "Or what king sets out to fight against another king ...?", Moffatt.

συμβαλειν [συμβαλλω] aor. inf. "**[to war] against**" - TO ENGAGE WITH, THROW TOGETHER [INTO BATTLE, WAR]. The infinitive expresses purpose, "in

order to engage in battle." Probably in coming together with other combatants for the purpose of engaging in war, so "to wage war", TNT.

βασιλει [εὺς εως] dat. "**king**" - [ANOTHER] KING [INTO WAR]. Dative of direct object after the **συν** prefix infinitive "to meet with." The prepositional phrase "into war" is adverbial, final, expressing purpose, "for the purpose of making war."

ουχι καθισας [καθιζω] aor. part. "**will he not [first] sit down**" - NOT HAVING SAT DOWN [WILL FIRST CONSIDER]. Attendant circumstance participle expressing action accompanying the main verb "will consider / confer / deliberate / decide"; "will not sit down first and deliberate", ESV.

ει + ind. "**whether**" - IF. Probably introducing an indirect question, as in v28, but it also serves to introduce a dependent statement of perception expressing what is being considered.

εν + dat. "[he is able] with" - [HE IS ABLE] IN [TEN THOUSAND]. Possibly instrumental, "by ten thousand", but usually taken to express association, "in company with."

υπαντησαι [υπανταω] aor. inf. "**to oppose**" - TO MEET WITH, OPPOSE, CONFRONT IN BATTLE. The infinitive is epexegetic, clarifying the substantive "able / strong / possible."

τω ... ερχομενω [ερχομαι] pres. part. "**the one coming**" - THE ONE HAVING COME. The participle serves as a substantive, dative of direct object after the infinitive "to meet with."

επι + acc. "**against [him]**" - AGAINST [HIM]. Spatial, here expressing opposition, as NIV.

μετα + gen. "**with**" - WITH [TWENTY THOUSAND]. Association / accompaniment; "in company with."

v32

ει "**if**" - [BUT/AND] IF [INDEED NOT]. Introducing a conditional clause, 1st class, where the proposed condition is assumed to be true. In this case, the protasis of the conditional clause is somewhat elliptical; "and if, *as is the case*, indeed *he determines he is not able to defeat the one coming against him with twenty thousand, then he will send a delegation*" "If he cannot", TNT.

αποστειλας [αποστελλω] aor. part. "**he will send [a delegation]**" - HAVING SENT [AN AMBASSADOR]. Attendant circumstance participle expressing action accompanying the verb "he asks"; "he sends a delegation and asks." We should note though that "having sent" is aorist while "asks" is present. It is usually accepted that the aspect of both should be the same, but here we have a perfective aorist (punctiliar) and an imperfective present (durative). For this reason, Culy opts for adverbial, instrumental, expressing means; "By sending a representative he requests terms for peace", Culy.

οντος [εμυ] pres. part. gen. "while" - [HE] BEING [STILL FAR AWAY]. The genitive participle and its genitive subject "he", forms a genitive absolute construction serving to introduce a temporal clause; "when the other is still at a distance", Moffatt; "while the other king is still a long way off", CEV.

τα "terms [of peace]" - [HE ASKS] THE terms [TOWARD PEACE]. Here the neuter plural article serves as a nominalizer turning the prepositional phrase προς ειρηνην, "toward peace", into a noun clause, direct object of the verb "asks"; "asks the terms for peace." The preposition προς, "toward", expresses purpose / aim / objective here.

v33

c) Saying - of the giving of all to discipleship, v33. Luke uses this independent saying of Jesus to explain the cost of discipleship, of cross-bearing in the terms of the imitation of Christ; "Foxes have dens and birds have their nests, but the Son of Man has no place to lay his head", 9:58. When it comes to discipleship instructions, Jesus uses hyperbolic images to establish ideals to aim at, rather than objectives to reach. Jesus uses this same methodology when addressing God's Law, although in that case, his purpose is to expose sin and so prompt repentance for a reliance on divine grace. Jesus' ideal discipleship instructions are not intended to expose sin, but they do focus the mind / give direction, and inevitably prompt a reliance on divine grace - "saying goodbye to all one has" is simply not possible, but with a little bit of encouragement we can say "goodbye" to some of it. On a number of occasions, Luke uses Jesus' ethic of complete renunciation in order to provide discipleship-ideals to aim at, cf., 5:11, 6:20, 11:41, 12:33, 18:22. So, a would-be disciples should *consider the cost*.

Although it is more than likely that the present tense verb αποτασσειται, "to renounce", expresses complete renunciation, it is possible to argue that it is durative here: "the disciple must be continually ready to give up all that he has got in order to follow Jesus", Marshall. Schweizer takes a similar line: "all are called to be prepared for it (the giving up of materialistic attachments to the world) although it will not be a reality for all." This approach has little to commend it; See notes above.

οὕτως οὖν "in the same way" - SO IN LIKE MANNER. Together, the words express a contrast and result flowing from v32. In like manner, those who would be a disciple need to assess whether they can "give up everything." "So in the same way", NJB. Yet, they may just draw a logical conclusion, i.e., inferential; "So therefore", ESV.

εξ [εκ] + gen. "of [you]" - [ALL] OF [YOU]. Here the preposition is used as a partitive genitive.

οὐκ ἀπατάσεται [ἀποτάσσω] pres. "**does not give up**" - [WHO] DOES NOT RENOUNCE, FORSAKE, SET ASIDE, GIVE UP. The present tense is best taken to express "a characteristic feature", Green; a disciple will "relinquish everything", Stein, "says goodbye to all his possessions", Phillips.

τοῖς ... ὑπαρχουσιν [ὑπαρχω] pres. part. "**[everything you] have**" - [ALL] THE EXISTING, BEING / HAVING, BELONGING [OF HIM]. The participle is obviously serving as a substantive, dative of direct object after the **ἀπο** prefix verb "to say goodbye to"; usually translated "everything one has", "all that he has" = "all the goods one has at one's disposal", Nolland, "possessions", or better, "one's resources", Thompson = time, talent and tinkle. Note, Luke's use of this word: 8:3; 11:21; 12:15, 33, 44; 16:1; 19:8.

εἶναι [εἶμι] pres. inf. "**be**" - [IS NOT ABLE] TO BE. The infinitive is complementary, completing the negative verb "is not able."

μου gen. pro. "**my [disciple]**" - [A DISCIPLE] OF ME. The genitive is adjectival, relational.

v34

iv] Parabolic saying - worthless salt, v34-35. Matthew, in his use of the saying, 10:37-38, focuses on salt's potassium content as a fertiliser, while Luke has in mind its savouring quality. Either way, saltless salt is "useless either as a condiment, or as manure." In its present context, the image of "flat", degraded, polluted salt, is used to warn those invited into the kingdom of the consequences of failing the final selection process - it's the garbage tip / judgment if you find yourself locked out of the kingdom! A committed faith-reliance on / identification with the crucified Christ is the essential requirement for participation in the heavenly festivities. Jesus concludes with a call for careful consideration - "Are you listening to this? Really listening", Peterson.

οὖν "-" - THEREFORE [SALT *is* GOOD]. Probably here transitional, serving a stitching role only, and therefore left untranslated, so NIV.

εἰαν + subj. "**if**" - [BUT/AND, AND = EVEN] IF. Introducing a conditional clause, 3rd class, where the condition has a possibility of being realised; "if, *as may be the case*, the salt becomes tasteless, *then* with what will it be seasoned?" Here as rhetorical question.

μωραψανθη [μωραίνω] aor. subj. pas. "**loses its saltiness**" - SHOULD BECOME FOOLISH = SALTLESS, TASTELESS. Lit. "make foolish", so "becomes insipid", Nolland; "tasteless", Marshall; "lose strength", TH.

εν + dat. "**[how can]**" - IN [WHAT]. Instrumental, expressing means + the interrogative pronoun **τινι**, "what", giving the sense "by what means?"

ἀρτυθησεται [ἀρτυω] fut. "**be made salty again**" - WILL IT BE SEASONED, EQUIPPED, MADE READY. "If salt loses its flavour, what can restore it?" Phillips.

v35

ευθετον adj. "[it is] fit" - [IT IS] SUITABLE. Predicate adjective.

ουτε ουτε "neither nor ..." - NEITHER NOR Forming a negated coordinate construction.

εις + acc. "for" - TO [SOIL, NOR] TO. Here expressing goal / purpose, as NIV. "It is useless, either for spreading on the land, or for throwing on the manure-heap", Barclay.

κοπιαν [α] "the manure pile" - COMPOST HEAP, MANURE PILE [IS IT SUITABLE, THEY THROW OUT IT]. "Manure-heap", Barclay; "dung-hill", Moffatt; possibly "no good as manure", Phillips; "it is neither directly, nor indirectly, useful as manure", Grundmann / TH.

ὁ εχων [εχω] "he who has" - THE ONE HAVING [EARS]. The participle serves as a substantive, nominative subject of the verb "to hear."

ακουειν [ακουω] pres. inf. "to hear" - TO HEAR [LET THAT ONE HEAR]. The infinitive is probably adverbial, final, expressing purpose, "he who has ears in order to hear."

15:1-10

The teachings of Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

v] Repentant sinners - a joy for God. 15:1-32

a) The lost sheep

Synopsis

In the context of tax collectors and sinners associating with Jesus, and the Pharisees and scribes becoming somewhat perturbed at the company Jesus was keeping, Jesus relates two teaching parables, the parable of the lost sheep and the parable of the lost coin.

Teaching

God joyfully accepts all repentant sinners into his kingdom.

Issues

i] Context: See 13:22-30. Jesus' teaching on *Repentant sinners*, 15:1-32, is the fifth episode in a series of six dealing with the question, *Who enters the kingdom?*, 13:22-16:13. In the age of the great reversal, when the first are last and the last first, many will find themselves unexpectedly outside the kingdom, 13:22-14:35, but at the same time, many will find that through repentance, their place before a joyous God at the kingdom's festive banquet, is secure, 15:1-32.

ii] Structure: *Repentant sinner, the source of God's joy:*

Setting, v1-2:

Jesus associates with tax collectors and sinners.

Teaching parable - the lost sheep, v3-6;

Saying / application, v7:

"there will be more rejoicing in heaven"

Teaching parable - the lost coin, v8-9:

Saying / application, v10:3:

"there is rejoicing in the presence of the angels"

The parable of the lost son / two brothers, v11-32.

iii] Interpretation:

Jesus has already clearly stated that "unless you repent you too will all perish." In the teaching parables of the lost sheep and the lost coin, Jesus reinforces the substantial truth that repentance is the means by which a person passes through the narrow door and enters the kingdom of God. This act of turning in humble dependence to God, prompts God's joyous grace.

This joy is the very same joy which Jesus exhibits when "tax collectors and sinners" gather around him, v1-2.

In the previous chapters, Luke has made the point that many will find themselves excluded from the kingdom of God - some will excuse themselves when invited, or simply not make the grade. Those who make the grade are cross-bearers and renunciators; they are the disciples who identify with Jesus, their crucified messiah, and exhibit something of that identification in their imitation of his life. See *Cross-bearing discipleship*, 9:18-27

Luke now identifies the mechanism for identification with Jesus; it is repentance, an about-turn, a turning from self to Jesus. This is not a feeling sorry for past indiscretions, but an act involving a change in orientation. Often the word "repent" is linked to "believe" in order to properly encapsulate the action involved, namely, a *turning to*, and a *relying on* Jesus. And let it be known, repentance prompts God's joyous mercy, his joyous grace, 15:1-32.

The parables of the Lost Sheep and the Lost Coin. These two parables are best classified as teaching parables, illustrative stories which teach a truth, as opposed to kingdom parables which proclaim the gospel in the form of a riddle. "The parable of the seeking shepherd", Ellis, probably better than "the lost sheep", is applied in v7 where we are told of "the joy of God over the sinner who repents", Marshall. The parable of the lost Coin, or as Ellis calls it, "the parable of the weeping woman", simply reinforces the first parable; "Count on it - that's the kind of party God's angels throw every time one lost soul turns to God", Peterson, For the classification of parables see *The Parables of Jesus*, 8:1-18.

iv] Synoptics:

See 3:1-20. The two parables are unique to Luke, although Matthew 18:12-13 touches on the same theme as Luke's parable of the lost sheep. This prompts an argument as to which of the two is closer to Jesus' original words, but such an exercise is fruitless. Both Luke and Matthew are most likely drawing on their own received oral tradition.

v] Homiletics: *God's good-pleasure*

It is in the school playground where we begin to learn the techniques of "how to win friends and influence them." There are two particularly unhealthy techniques which are often developed in later life:

First, there is the standover tactic: violence - "you be my friend or I'll pinch you." In later life the threat of physical violence is transferred to such

things as guilt manipulation, the put-down, vicious gossip..... A psychological manipulator maintains their circle of associates by the threat of harm. We tend to keep on the good side of such a person because we know they can do us damage; they can destroy us with a single word.

Second there is the reward approach: bribery - "you be my friend and I'll give you a lolly". This approach seeks to please others so as to maintain, or develop friendships. In later life, the need to please others to secure their circle of associates, makes such a person a doormat. The *user* quickly ferrets out the *pleaser* and uses them for their own advantage. As the years go by, the self-worth of the *pleaser* is slowly undermined.

Genuine relationships are not based on a need to punish, or to please. God's good-pleasure is realised in freely offering his loving mercy for all who seek it in Jesus. It is a joy for him to forgive the repentant sinner.

Text - 15:1

Repentance - the source of God's joy, v1-32: i] The setting, v1-2. Luke sets the scene by describing how the Pharisees and Scribes are offended by Jesus' association with people who are religious outcasts. These "sinners" were not the type of people *the righteous* would want to include in their fellowship. The term "sinner" here describes those who do not keep the religious ceremonies dictated by the rabbis. They are therefore, unclean. As for tax collectors, they were regarded as traitors because of their association with the Roman authorities. Jesus "welcomed" (received) them - welcomed their coming to him.

δε "now" - BUT/AND. Transitional, indicating a step in the narrative; "Now"

ησαν ... εγγιζοντες [εγγιζω] pres. part. "**were [all] gathering around**" - THERE WERE DRAWING NEAR TO. Periphrastic imperfect construction, possibly emphasising aspect, eg., iterative, repeated action, implying that tax collectors and sinners were constantly coming to Jesus. Marshall suggests it depicts a general circumstance; what tended to happen.

αυτω dat. pro. "-" - HIM. Dative of direct object after the participle "drawing near to."

παντες adj. "**all**" - ALL [THE TAX COLLECTORS AND SINNERS]. Possibly "were everywhere in the habit of coming to him", Weymouth, or "all the tax collectors" If "all", the sense would be "very many", TH.

ακουειν [ακουω] pres. inf. "**to hear**" - TO HEAR. The infinitive is adverbial, final, expressing purpose; "in order to hear him."

αυτου gen. pro. "**Jesus**" - HIM. Genitive of direct object after the infinitive "to hear."

v2

τε και "[the Pharisees] and [the teachers of the law]" - [AND] BOTH [THE PHARISEES] AND [THE SCRIBES]. Coordinate construction.

λεγωντες [λεγω] pres. part. "[muttered]" - [WERE COMPLAINING] SAYING. Attendant circumstance participle identifying action accompanying the main verb "grumbled / murmured / complained", so "complained and said", "complained of this, remarking", Phillips, but really pleonastic (redundant), therefore left untranslated as NIV. See λεγων, 4:35, for the different ways to approach this common Semitic construction, eg., here, adverbial, manner.

οτι "-" - THAT. Here introducing a dependent statement, direct speech; possibly interrogative.

ουτος pro. "this man" - THIS ONE. Nominative subject of the verb "to receive." Usually a contemptuous way to refer to another person.

προσδεχεται [προσδεχομαι] pres. "welcomes" - RECEIVES [SINNERS]. So "associates with"; "this man is friendly with sinner", CEV, even worse, he "eats with them." "Has good will toward", Nolland.

αυτοις dat. pro. "[eats with] them" - [AND EATS WITH] THEM. Dative of direct object after the συν prefix verb "to eat with."

v3

ii] The parable of the lost sheep, v3-7. Jesus now relates the parable of the lost sheep, or probably better titled, *The parable of the Seeking Shepherd*. In v7, Jesus applies the parable. For a loving God, the outpouring of his grace in forgiveness upon a repentant and broken sinner is a joy for him. God is not filled with joy at the compromised goodness of the seemingly righteous, those who think they do not need to repent, think they "have no need of a physician." As Jesus said, "I have not come to call *the righteous*, but sinners to repentance", 11:31,32. So, that which is a joy to God is the key by which we unlock the gate to the kingdom of heaven, namely, repentance, our *turning to*, and *relying on* Jesus.

την παραβολην "[this] parable" - [BUT/AND HE TOLD THIS] PARABLE. The singular may imply "parabolic discourse", Marshall, but the voice should not be pushed, cf., 5:36, so "these parables."

προς + acc. "-" - TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle, redundant; "he told and said". For the classification, adverbial, means, see λεγων, 4:35; "Jesus told them this parable by saying."

v4

τίς **"Suppose"** - WHAT. Interrogative, introducing a rhetorical question. The use of the negation **ου** implies a positive answer; "everyone" would go looking for a lost sheep (having first secured the other 99).

ἐξ [εκ] + gen. **"of"** - [MAN] FROM [YOU]. Here used instead of a partitive genitive.

ἔχων [εχω] pres. part. **"has"** - HAVING [ONE HUNDRED SHEEP]. The participle is adjectival, attributive, limiting "man"; "a man who has a hundred sheep". "Which of you men", Weymouth, but better, "which one of you", NJB.

ἀπολεσας [απολλυμι] aor. part. **"loses"** - [AND] HAVING LOST. The participle is possibly conditional, "which one of you with a hundred sheep, if he loses one of them", Moffatt, but is likely to be adjectival, "a man who has a hundred sheep and who loses one of them."

ἐξ [εκ] + gen. **"[one] of [them]"** - [ONE] FROM [THEM]. Here used instead of a partitive genitive.

εν + dat. **"in [the open country]"** - [IS NOT LEAVING THE NINETY NINE] IN [THE WILDERNESS]. Local, expressing space / place. Matthew has, "hills / mountains." Possibly "in the wilderness / desert", Barclay, although this implies lack of care, so better, "In the pasture land", TH. So, "leaves the remaining flock grazing by itself", "leaves the other 99 sheep alone", NCV.

επι + acc. **"[go] after"** - [AND GOES] UPON. Spatial, probably with the sense of movement toward a place, so, goes out into the country looking for the lost one; "search for", Barclay.

το απολωλος [απολλυμι] acc. **"the lost sheep"** - THE ONE HAVING BEEN LOST. The participle serves as a substantive.

ἕως + subj. **"until [he finds]"** - UNTIL [HE MAY FIND IT]. Introducing an indefinite temporal clause, time up to, as NIV.

v5

εὕρων [εὔρισκω] aor. part. **"when he finds it"** - [AND] HAVING FOUND *it*. The participle is adverbial, probably best treated as temporal, as NIV.

χαρων [χαρω] pres. part. **"joyfully"** - REJOICING. The participle is adverbial, modal, expressing the manner of his putting the lost sheep on his shoulders, as NIV.

επι + acc. **"[puts] on [his shoulders]"** - [HE PUTS *it*] UPON [THE SHOULDERS OF HIM]. Spacial; "down upon."

v6

ελθων [ερχομαι] aor. part. "**goes [home]**" - [AND] HAVING GONE [INTO THE HOUSE]. The participle is probably adverbial, temporal, given the presence of και, "and when he gets home", Moffatt, but possibly attendant circumstance, expressing action accompanying the verb "to put"; "**places** it joyfully on his shoulder **and returns** home", TNT, as NIV. "And when he comes home, he calls together his friends", ESV.

συγκαλει [συγκαλεω] pres. "**he calls together**" - HE CALLS TOGETHER [THE FRIENDS AND THE NEIGHBOURS]. Historic present tense for dramatic effect. Possibly "gathers together for a formal celebration", cf., Jeremias *Parables*.

λεγων [λεγω] pres. part. "**and says**" - SAYING. Attendant circumstance participle expressing action accompanying the verb "calls together", as NIV. For the classification, adverbial, manner, see λεγων, 4:35; "he calls together his friends and his neighbours, saying to them", ESV.

αυτοις dat. pro. "-" - TO HIM. Dative of indirect object.

συγαρητε [συγαριω] aor. imp. "**rejoice with**" - REJOICE TOGETHER WITH. The aorist tense here expressing immediate, urgent action.

μοι dat. pro. "**me**" - ME. Dative of direct object after the συν prefix verb "to rejoice with."

οτι "-" - BECAUSE. Here introducing a causal clause explaining why the friends and neighbours should rejoice with him.

το απολωλος [απολλυμι] perf. part. "**lost [sheep]**" - [I HAVE FOUND THE SHEEP OF ME,] THE ONE HAVING BEEN LOST, The participle is adjectival, attributive, limiting the noun "sheep"; "the sheep which was lost", as NIV. The position is emphatic; "my sheep that was lost", NJB.

v7

Jesus now applies the parable making the simple point that repentance prompts divine joy, and thus by implication, divine grace and favour. As for those "who need no repentance" and are therefore not the cause of rejoicing in heaven, other than Jesus they don't exist, but if they did, there would be no need to rejoice for their salvation is already secure; see δικαιοις below.

υμιν dat. pro. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object. A typical introduction for an application, serving to put a stress on the following words; "Count on it", Peterson.

οτι "**that**" - THAT. Introducing a dependent statement, indirect speech.

ουτως adv. "**in the same way**" - IN LIKE MANNER, IN JUST THIS WAY, IN JUST THAT WAY. Demonstrative adverb, expressing both manner and comparison. "I tell you it is thus in heaven", Rieu.

εσται [ειμι] "there will be *more* [rejoicing]" - THERE WILL BE [JOY]. The future tense is logical, gnomic, stating what is, rather than what will be, so "there is joy in heaven because of" "More", "greater", REB, is supplied, on the assumption that there is at least some joy in heaven for the *righteous*; but see below. Such a translation is possible, but it is not what the text says. The only righteousness worthy of divine pleasure is the righteousness of Christ, and our willingness to access his righteousness through repentance. "I tell you that in the same way there will be rejoicing in heaven over one sinner who repents rather than over ninety nine" TNT.

εν + dat. "**in [heaven]**" - IN [HEAVEN]. Local, expressing space / place. Typical Hebrew deference toward God, so also the reference to "angels" in v10. So, it is God, our creator, who rejoices.

επι + dat. "**over**" - UPON = BECAUSE OF. The meaning of this preposition is very fluid, but a causal, rather than a spatial sense, seems best here; "there is more happiness in heaven because of one sinner who turns to God", CEV.

μετανοουντι [μετανοεω] pres. part. "**who repents**" - [ONE SINNER] REPENTING. The participle is adjectival, attributive, limiting "sinner". The word "repentance" amounts to a change of direction, a turning away, a turning around, a turning to; the humble act of seeking divine mercy / forgiveness. Lit. "to change one's mind", cf., 3:3, 8, 5:32.

η̄ "**than**" - OR / THAN. Here as a comparative, either "rather than / instead of", or a graded comparative, in which case "more" must be supplied, as NIV and most translations, "more than". "Rather than" is to be preferred; see above.

επι + dat. "**over**" - OVER = BECAUSE OF. Probably again causal.

δικαιοις adj. "**righteous persons**" - [NINETY-NINE] RIGHTEOUS, JUST. The adjective is used as a substantive. Does Jesus mean "self-righteous / seemingly righteous"? This sense is possible, so Jesus means "righteous", in the same sense as Zechariah and Elizabeth "were righteous before God, living blamelessly according to all the commandments and regulations of the Lord", 1:6. If so, are there actually people "who do not need to repent"? Surely everyone needs to repent! The whole point of this parable is to identify repentance as the key with which a person accesses God's grace. So, it is possible that the phrase is facetious (an *ad hominem* argument); "those who think they do not need to repent", so Stein. Yet, it is far more likely that the comparative serves only to improve the argument by exaggeration, so Fitzmyer, Creed. Plummer puts it nicely when he says "the ninety-nine represent a hypothetical class, an ideal which since the Fall has not been reached." So, we could add a qualifier if we wanted to; "of course, no such person exists."

μετανοιως [α] gen. "**[who do not need] to repent**" - [WHO HAVE NO NEED] OF REPENTANCE. The genitive is usually treated as verbal, objective, as NIV;

"have no need for repentance", Phillips. It could be viewed as attributive, in that it limits by description / definition, "need"; "they have nothing of which they need to repent."

v8

iii] The parable of the lost coin, v8-10. This second parable, "the weeping woman", Ellis (nice alliteration, but probably better, "the searching woman"), reinforces the first parable. The interpretation in v10 repeats that of v7. It is possible that the whole parable is in the form of a rhetorical question, so Jeremias, *Parables*. Some have argued that the coins were attached to a braided headdress, possibly a dowry, and that the loss of one of these coins is like losing an integral part of a piece of jewellery.

ἢ "or" - OR. Disjunctive; cf., 14:31 for a similar introduction to a second parable making the same point as the first. "Or again, *making the same point*,"

εχουσα [εξω] pres. part. "has" - [WHAT WOMAN] HAVING [TEN DRACHMAS]. Both Culy and Thompson take this participle as attributive, limiting "woman"; "What woman who has ten silver coins, if she loses" Weymouth. Nolland takes it to be attendant on the subjunctive "loses", so conditional; "What woman, if she has ten silver coins and [if] she loses one,"

εαν + subj. "-" - IF [SHE LOSES ONE DRACHMA]. Introducing a conditional clause, 3rd class, where the proposed condition has the possibility of coming true; "if, *as may be the case*, she loses one drachma, *then* doesn't she light a lamp ...?"

ουχι ἀπει [ἀπτω] pres. "does she not light [a lamp]" - SHE WILL LIGHT NOT [A LAMP, AND SWEEP THE HOUSE, AND SEEK = SEARCH CAREFULLY, THOROUGHLY]. The use of the negation ουχι in a question assumes a positive answer. The imagery here is of a mud brick and earth / stone floor home consisting of a large single room, dark due to few windows, and in need of careful sweeping to find anything.

εως ου̇ + subj. "until" - UNTIL [SHE MIGHT FIND *what she lost*]. This construction introduces a temporal clause, time up to; "till the time when", TH; a little more emphatic than just εως, so Thompson. Culy notes that the construction, as an idiomatic relative phrase, can also take the sense "at which time."

v9

ευρουσα [ευρισκω] aor. part. "when she finds" - [AND] HAVING FOUND *it*. The participle is adverbial, usually treated as temporal, as NIV.

λεγουσα [λεγω] pres. part. "and says" - [SHE CALLS TOGETHER THE FRIENDS AND THE NEIGHBOURS] SAYING. Attendant circumstance participle, expressing action accompanying the main verb "she calls together"; "she gathers together her friends and neighbours and says." See λεγοντες v2.

μοι dat. pro. "[rejoice with] me" - [REJOICE TOGETHER WITH] ME. Dative of direct object after the συν prefix verb "to rejoice with."

ὅτι "-" - BECAUSE [I FOUND THE DRACHMA]. Introducing a causal clause explaining why her friends and neighbours should rejoice with her; "rejoice with me for I have found", Moffatt.

ἣν pro. "[lost coin]" - [I FOUND THE DRACHMA] WHICH [I LOST]. The relative pronoun "which" introduces an attributive adjectival phrase limiting "drachma"; "the drachma which I lost" = "the lost drachma." In v6, a similar adjectival sense is formed by the participle το απολωλος, "the having been lost"; "the sheep of me which were lost" = "my lost sheep."

v10

Jesus now applies the parable in much the same way as he applied the parable of the lost sheep. What is it that pleases God, makes him happy? God is filled with joy when a person, who knows that their life is cursed, seeks the ever-flowing mercy of his forgiveness - his grace. For a loving God, the outpouring of his grace is a joy for him. As for "rejoicing in the presence of the angels", this means much the same as "rejoicing in heaven"; it is a deferential statement, an indirect way of saying that the repentance of a sinner is a joy to God. Given that *even our most noble motivations cannot tolerate close inspection*, repentance / faith is virtually the only response that prompts divine joy / that pleases God. As Paul notes, the rest is but "filthy rags."

οὕτως adv. "in the same way" - IN LIKE MANNER, IN JUST THIS WAY, IN JUST THAT WAY. Demonstrative adverb, expressing both manner and comparison.; "it is the same in heaven", Phillips.

ὅμιν dat. pro. "[I tell] you" - [I SAY] TO YOU. Dative of indirect object. The phrase serves to underline the following statement.

γίνεται [γίνομαι] pres. "there is" - THERE COMES TO BE [JOY]. Here used instead of the verb to-be.

του θεου [ος] gen. "[in the presence of the angels] of God" - [BEFORE THE ANGELS] OF GOD. The genitive is adjectival, possessive. As noted above, "before the angels of God" is deferential, ie., a circumlocution for God

επι + dat. "over" - UPON. Presumably a causal sense is again intended; "because of one sinner who repents."

μετανοουντι [μετανοεω] pres. part. "who repents" - [ONE SINNER] REPENTING. The participle is adjectival, attributive, limiting "one sinner." As above, repentance, in the sense of a turning to God in Christ, is a decision to rest humbly on divine mercy, rather than just express sorrow.

15:11-32

The teachings of Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

v] Repentant sinners - the source of God's joy. 15:1-32

b) The parable of the lost brothers

Synopsis

In the context of the Pharisees' complaining that Jesus "welcomes sinners and eats with them", Luke records a third parable, the parable of the lost brothers / prodigal son.

Teaching

Repentance prompts God's joyous acceptance,
and / or
Repent, for the kingdom of God is at hand.

Issues

i] Context: See 15:1-10.

ii] Structure: *The parable of the lost brothers*:

Setting, v1-2:

Teaching parable - the lost sheep, v3-6;

Teaching parable - the lost coin, v8-9:

The parable of the lost brothers / prodigal son, v11-32.

iii] Interpretation:

This parable is the third in a set of three teaching parables: the lost sheep, the lost coin, and the lost brothers (also known as *the prodigal son*, *the lost son*, *the righteous brother*, *the reluctant brother*, *the forgiving father*). Luke seems to make the same point in all three parables, namely that repentance is the means for God's joyous acceptance. Unlike the first two parables, the parable of the lost brothers presents in two parts, with each half of the parable ending with the same logion, v24 and v32. The two halves of the parable represent two versions of lostness; both brothers are lost to the father's love, one in body, one in mind. Both brothers are confronted anew by their father's unlimited love and acceptance, but unexpectedly, the unworthy brother, rather than the worthy brother, chooses to repent and experience it in full.

What some of the commentators have to say: Ellis argues that "the father's love represents God's attitude toward both religious Judaism (the

elder son) and non-religious Jews (the prodigal)." For Ellis, this boils down to the simple message "that God loves the world." Bock takes the view that chapter 15 "is designed to illustrate heaven's receptivity toward a sinner's repentance, as well as to condemn the protest of those who react against such divine generosity." Nolland observes the equal weight given to the lost son and the "righteous" son, but sees this parable building on the previous two. The parable "invites the righteous not to stand upon their own dignity and be preoccupied with their own claims upon God, but rather to enter into the joy of welcoming these desperately needy sinners home into the family of God." Plummer follows an unconvincing classical interpretation in that all three parables serve to reveal God's grace ("the value of an individual soul to God", Manson), the third showing the human response to God's grace, namely, of publicans and sinners, as compared to Pharisees, and thus, Gentiles, as compared to Jews.

Caird, in his oft overlooked Penguin commentary, makes a very interesting argument, although his conclusions are not so convincing. Caird observes that this is a story of a man who lost both sons, "one in a foreign country, the other behind a barrier of self-righteousness." Although "the selfishness of the older brother was less obvious" than the younger son, in that he "devoted himself dutifully to his father's service, never disobeying a command of his father, yet he himself was the centre of his every thought, so that he was incapable of entering sympathetically into his father's joys and sorrows." Danker in his commentary similarly observes that the parable speaks "of the waywardness of a young man whose body stayed home, but whose heart was lost in misunderstanding of a father's love." If Caird and Danker are right, then what we have here is a story, not of one lost son, but of two lost sons, both subject to a father's unwavering love and both needing to repent. Only one repents, and so accesses the father's bounty.

The classification of the parable of the lost brothers / prodigal son: As Jeremias notes, Luke's setting for this parable surely reflects its original situation where religious Jews were rejecting the gospel while the despised and outcast were accepting it. In its original context, it was most likely a crisis parable / kingdom parable / gospel riddle, where the focus falls on the abstraction of God's kingdom realised, as illustrated in the situation where, in a reversal of accepted norms, a father's love is bestowed on an unworthy son, rather than a worthy son. "In the ministry of Jesus, the Kingdom of God came; and one of the features of its coming was this unprecedented concern for the *lost*", Dodd. So, as a kingdom parable / gospel riddle the message is simple, "Repent, for the kingdom of God has drawn near."

The general consensus is that Luke uses this parable in support of the two teaching parables of the lost sheep and the lost coin, both of which are explained by v7, and v10. Together they make the point that God joyfully accepts all repentant sinners into his kingdom.

Yet, Luke presents the parable of the lost brothers without comment, as if it is not a teaching parable illustrating a particular proposition. Luke generally doesn't provide the introductory statement "the kingdom of heaven is like / may be compared to" with his record of Jesus' kingdom parables. So, Luke may intend this parable to be read as a crisis / kingdom parable, in which case, the message is not:

Repentance prompts God's joyous acceptance,
but
Repent, for the kingdom of God is at hand.

Given the setting, v1-2, and the message of the two teaching parables, the lost sheep and lost coin, a call for repentance in the face of the new age of the kingdom, even now being realised in the person of Jesus, is very fitting.

For the classification of Jesus' parables see *The Parables of Jesus*, 8:1-18.

Over the years, there have been many attempts to allegorise the individual elements of this parable, but it is worth remembering that Jesus' parables are generally designed to reveal a single proposition - teaching parables serve to illustrate a proposition, and kingdom parables proclaim a proposition. There is some indication that the parable of the prodigal son has been shaped by its hortatory use over thirty + years of oral transmission, but essentially, the context provided by Luke is what must control its teaching, and therefore it is this context which we must address.

iv] Synoptics:

See 3:1-20. The parable is unique to Luke. It's source is usually classified as L, a special Lukan source.

v] Homiletics: *The Two Lost Brothers*

Have you ever wondered what this parable is all about? Some say it's all about the eldest son (the Pharisee, the self-righteous, the "humbug" church attender), rather than the younger prodigal son. Mind you, it could be teaching us to accept the lost brother, the new convert, but rarely does a congregation not welcome a new convert. Some argue that it's all about welcoming the outcast, the poor, or the oppressed; God does it, we should do it. For others, the parable is all about forgiving and accepting a brother

who has gone astray and may have hurt us in the process. As Earl Ellis in his commentary puts it, "those who want God's forgiveness also must forgive and commune on that basis."

This parable is all about the two lost brothers. One brother lost to his father in body, the other lost to his father in mind. Both had free access to the father's unlimited bounty, both needed to rely wholly on his kindness, but only one chose to do so, and this the worthless son.

Reliance on the free grace of God in Jesus Christ is the only means of accessing the fullness of his promised blessings. You can be Mr. Goody-two-shoes, or Mr. Waste-of-space, either way, the rewards of eternity are wholly on the basis of God's freely given grace - freely given for the asking.

Text - 15:11

The parable of the Lost Brothers, v11-32. In the parable of the Prodigal Son we are introduced to a farming family, a father and his two sons. The younger son decides to take his share of the property (about one third) and make his own way in the wide world of *sex, drugs and rock-n-roll!* The wayward son ends up blowing all his cash and so, now starving, has to undertake an "accursed" job as a pig handler. He is so down on his luck he is willing to eat the pig slops to survive. He soon recognises his stupidity, both against "heaven" (ie. God) and against his father. So, he heads home. On his return, the father welcomes his wayward son back into the family. The father rejoices because the "dead" son is "alive".

The elder brother doesn't take too kindly to all this affection toward a brother now "dead" to him. He claims his father hasn't even given him a "young goat", a fairly worthless animal. Like the wayward son, the stay-at-home son is also lost, lost in himself (note how the elder son calls his brother "this son of yours", whereas the father describes him as "this brother of yours"). Irrespective of the elder brother's tantrum, the father does not withdraw his love from either son. So, humble repentance brings forgiveness, fellowship and joy, but sadly, for only one son.

δε "Jesus continued" - AND [HE SAID, A CERTAIN MAN HAD TWO SONS]. Transitional, introducing a new literary unit, although with links to what precedes, particularly v1-2.

v12

αυτων gen. pro. "[younger] one" - [AND THE YOUNGER] OF THEM.. A partitive genitive.

τω πατρι [ηρ ρος] dat. "to [his] father" - [SAID] TO THE FATHER. Dative of indirect object.

μοι dat. pro. "[give] me" - [GIVE] TO ME. Dative of indirect object.

το επιβαλλον [επιβαλλω] pres. part. "**share**" - THE FALLING TO [A SHARE]. Lit. "give to me the portion of the property which falls to my share." The participle is adjectival, attributive, limiting "part / portion"; "Give me the share of the property that falls to me", Moffatt.

της ουσιας [α] gen. "**of the estate**" - OF THE PROPERTY. Partitive genitive.

ὁ δε "so" - BUT/AND HE. Variant και may well have inferential, "and so", or consecutive force, "so that", although the ὁ δε construction is common to discourse, indicating a change in subject, from the son to the father.

διελεν [διαιρω] aor. "**divided**" - HE SEPARATED, DISTRIBUTED. It would be unusual to divide an estate between the sons before the father's death, but it is only a story. It is, of course, possible that the son is taking a share of the family property (one third) and so foregoing his inheritance. The story serves to illustrate the father's generosity, his kindness, and leaves us wondering whether the younger son will show himself worthy of the father's trust.

τον βιον [ος] "**property**" - THE PROPERTY. Accusative direct object of the verb "to divide." The root meaning is "life", but here the word is being used in the sense of "means of family income", that which gives life to the family.

αυτοις dat. pro. "**between them**" - TO THEM. Dative of indirect object; "so he apportioned to them his means of living", Berkeley.

v13

μετ ου πολλας ημερας "**after a few days**" - [AND] AFTER NOT MANY DAYS. The preposition μετα introduces a temporal construction. A litotes; "a few days later", NRSV.

νεωτερος adj. "**the younger [son]**" - THE YOUNGER [SON]. Comparative adjective.

συναγαγων aor. part. "**got together**" - HAVING GATHERED TOGETHER [EVERYTHING]. Attendant circumstance participle expressing action accompanying the main verb "went on a journey." Possibly meaning here that he cashed up the inheritance, "he sold off everything", Zerwick; "soon after, the young son realised the whole lot into money", Barclay.

μακραν acc. adj. "[a] **distant [country]**" - [TOOK A JOURNEY INTO A COUNTRY] FAR AWAY. "A distant land". It is typical in Luke for the adjectival modifier to follow its noun, as here with χωραν μακραν.

ζων [ζωω] pres. part. "**living**" - [AND THERE HE SCATTERED = SQUANDERED THE PROPERTY OF HIM] LIVING [RECKLESSLY]. The participle is adverbial, probably instrumental, expressing means; "he squandered his means by loose / wasteful living."

v14

δαπανησαντος [δαπαναω] gen. aor. part. "**after [he] had spent**" - [BUT/AND HE] HAVING SPENT [EVERYTHING]. The genitive participle and its genitive subject "he", forms a genitive absolute construction, temporal, as NIV.

κατα + acc. "**in [that] whole [country]**" - [THERE CAME A STRONG = SEVERE FAMINE] THROUGHOUT [THAT COUNTRY]. Distributive use of the preposition.

υστερεισθαι [υστερεω] pres. pas. inf. "**[he began] to be in need**" - [AND HE BEGAN] TO LACK, NEED, GO WITHOUT. The infinitive is complementary, completing the sense of the verb "to begin."

v15

πορευθεις [πορευομαι] aor. pas. part. "**so he went**" - [AND] HAVING GONE. The participle is adverbial, probably consecutive expressing result, "**so as a result** he went" He is forced to work for a Gentile in a job that compromises his faith.

ενι dat. adj. "**a**" - [HE BECAME ASSOCIATED WITH, JOINED WITH] ONE. Dative of direct object after the verb, "to be joined with." "Hired himself out to", NRSV / "Took service with a citizen of that country", Barclay.

των πολιτων [ης ου] gen. "**a citizen**" - OF THE CITIZENS. The genitive is adjectival, partitive; "joined with one of the citizens."

της χωρας gen. "**of [that] country**" - OF [THAT] COUNTRY. The genitive is adjectival, descriptive, idiomatic; "one of the citizens *who lived in* that country", Culy.

βοσκειν [βοσκω] pres. inf. "**to feed [pigs]**" - [AND HE SENT HIM INTO THE FIELDS TO HIM] TO FEED [PIGS]. The infinitive is adverbial, final, expressing purpose; "he sent him into his fields in order to feed *his* pigs."

v16

It's unclear why the brother longed to eat the pig's food but "no one was giving *anything* to him." Presumably he is watching, or helping to feed the pigs, but the farmer has not given his permission for him to eat any of the food. Jeremias suggests that the sense is "he would have been only too glad to fill his belly with the carob-beans with which the swine were fed, *but he was too disgusted to do so*, and no one gave him *anything to eat*." Although it is unclear what is going on, what is clear is that the younger brother has sunk to the lowest state possible - working with unclean animals, hungry, and not even able to eat their food.

χορτασθηναι aor. pas. inf. "**to fill his stomach**" - [AND HE WAS DESIRING = LONGING] TO BE FED. The infinitive may be classified as complementary, completing the sense of the verb "he desired / longed", although here, following a cognitive verb, it can also be classified as introducing a dependent statement of perception, expressing what he desired. The imperfect verb "to desire" may be

used here with a tendential sense, expressing an unfulfilled wish. Variant **γεμισαι την κοιλιαν αυτου**, "to fill his belly", as NIV, "satisfy the pangs of his hunger", Barclay, is possible, but "he would have been glad to eat", CEV, is better.

εκ + gen. "**with**" - FROM, OUT OF. Expressing source; "he was longing to be filled from the pods."

των κερατιων [ον] gen. "**pods**" - THE PODS. Possibly St. John's Bread, a sweet meal, but with little nourishment, even the wild carob, bitter with even less nourishment. These were used for famine food. Yet, it is more likely that the pods, possibly corn cobs, were edible.

ων gen. pro. "**that**" - OF WHICH [THE PIGS WERE EATING]. The genitive is adjectival, partitive, although Culy suggests it is a genitive by attraction to **των κερατιων**, "the pods."

αυτω dat. "**[no one gave] him**" - [AND = BUT NO ONE WAS GIVING *anything*] TO HIM. "Anything" is assumed, so a dative of indirect object. "He was so hungry that he would have eaten the corn cobs in the pig slop, but no one gave him any", Peterson.

v17

ελθων [ερχομι] pres. part. "**when he came**" - [BUT/AND] HAVING COME. The participle is adverbial, best treated as temporal, as NIV.

εις + acc. "**to [his senses]**" - INTO [HIMSELF, HE SAID]. Idiomatic phrase, as NIV.

ποσοι "**how many**" - HOW MANY [HIRED SERVANTS OF THE FATHER OF ME]. Here the interrogative pronoun "how much / many" is used as an exclamation, rather than to introduce a question.

αρτων [ος] gen. "**[have] food [to spare]**" - [HAVE ABUNDANT] OF FOOD, BREAD. Here the verb "to abound" takes the sense "to have an abundance" when followed by a genitive. The genitive "of bread" is adjectival, descriptive, idiomatic / content, "*full* of bread" = "more bread than they can eat."

λιμω [ος] dat. "**[starving] to death**" - [BUT/AND I] BY A FAMINE = WITH HUNGER [AM PERISHING HERE]. The dative is probably instrumental, "by hunger", although causal is possible, "because of hunger"; "from hunger", NET. The word "perishing" is later used in the sense of "lost", but here obviously "dying".

v18

αναστας [ανιστημι] part. "**I will set out**" - HAVING ARISEN [I WILL GO]. Still expressing what he said, v17; "when he came to his senses he said ..". Attendant circumstance participle expressing action accompanying the verb "I will go"; "I will arise and go."

μου gen. pro. "**my [father]**" - [TOWARD THE FATHER] OF ME. The genitive is adjectival, relational.

αυτω dat. pro. "**[I will say] to him**" - [AND I WILL SAY] TO HIM. Dative of indirect object.

εις ... ενωπιον "**against [heaven and] against [you]**" - [FATHER, I HAVE SINNED] INTO [HEAVEN AND] BEFORE [YOU]. Both prepositions are used here to express opposition, "against", as NIV. Note that the word "heaven" is used out of deference to the divine name / person.

v19

The statement "I am no longer worthy" expresses repentance; "I don't deserve to be called your son any more", Phillips.

κληθηναι [καλεω] aor. pas. inf. "**to be called**" - [I AM NO LONGER WORTHY] TO BE CALLED. The infinitive is exegetical explaining the adjective "worthy"; "no longer worthy that I be called your son." "I no longer deserve to be spoken of as your son", Cassirer.

υιος [ος] "**son**" - A SON [OF YOU]. "Son" is nominative because it serves as the nominative complement of the subject of the infinitive in a double nominative construction, "I am no longer worthy that I a son be called." As such, it states a fact about the subject of the infinitive "I".

ως "**like**" - AS. Comparative.

των μισθων [ος] gen. "**[one] of [your] hired servants**" - [ONE] OF THE HIRED LABOURERS [OF YOU]. The genitive is adjectival, partitive.

v20

Although the son has not directly asked the father for forgiveness, the storyline is making the point that the son's repentance, v18 / returning, is followed by the father's immediate and unrestrained love / acceptance / mercy.

και "**so**" - AND. Here possibly with inferential, "and so ...", or consecutive force, "so that ...", cf., BDF 442[2]; "so as a result he got up ..."

αναστας [ανιστημι] aor. part. "**he got up**" - HAVING ARISEN [HE CAME TOWARD THE FATHER]. Attendant circumstance participle expressing action accompanying the verb "went"; "he got up and went to his father."

εαυτου gen. reflex. pro. "**his [father]**" - OF HIMSELF. Reflexive pronoun used as a personal pronoun for emphasis. Culy suggests "his dear father", cf., Zerwick #208.

απεχοντος [απεχω] pres. part. "**while [he] was [still a long] way off**" - [AND HE] BEING AWAY [STILL A DISTANCE, THE FATHER OF HIM SAW HIM AND WAS WITH COMPASSION]. The genitive participle and its genitive subject "he" forms a

genitive absolute construction, temporal, as NIV; "when he was still a far distance away", Cassirer.

δραμων [τρεχω] aor. part. "**he ran**" - [AND] HAVING RUN. Attendant circumstance participle expressing action accompanying the verb "to fall = embrace"; "he ran and embraced him", ESV, as NIV.

επι + acc. "**[threw his arms] around [him]**" - [HE FELL] UPON [THE NECK OF HIM]. Spatial. "Hugged him."

v21

The son's prepared act of repentance is repeated. The syntax of the verse is the same as v19.

αυτω dat. pro. "**[said] to him**" - [AND SAID THE SON] TO HIM [FATHER I SINNED AGAINST HEAVEN AND BEFORE YOU, NO LONGER AM I WORTHY TO BE CALLED A SON OF YOU]. Dative of indirect object.

v22

"The father is about to practise *usufract*, ie., the right to exercise control of the property he has irrevocably given to his elder son", Stein.

προς + acc. "**to [him]**" - [BUT/AND SAID THE FATHER] TOWARD [THE SLAVES OF HIM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

στολην την πρωτην "**the best robe**" - [BRING OUT] THE BEST ROBE [AND CLOTHE HIM]. Accusative direct object of the verb "to bring out." Possibly the son's former robe or one of the father's robes, or a robe kept for an honoured guest.

δακτυλιον [ος] "**ring**" - [AND GIVE] A RING [FOR THE HAND OF HIM]. Accusative direct object of the verb "to give." Possibly the father's signet ring, but at least a ring whereby the father bestows authority on his wayward son.

εις "**on [his feet]**" - [AND SANDALS] INTO [THE FEET]. Spatial, here expressing arrival at, so "on his feet", ESV. The mention of sandals is somewhat strange, but, given that servants tend not to wear anything on their feet, the parable is probably making the point that the father is not treating his son as a servant.

v23

τον μασχον [ος] "**the fattened calf**" - [AND BRING THE FATTENED] CALF. Accusative direct object of the verb "to bring." Meat was only prepared for extremely important (usually religious) occasions. This is about preparing a banquet in celebration for the lost son's return to the family.

φαγοντες [εσθιω] aor. part. "**let's have a feast**" - [and SACRIFICE it AND] HAVING EATEN. Attendant circumstance participle expressing action accompanying the hortatory subjunctive "let us be merry"; "let us eat and

celebrate", ESV. The verb "to sacrifice" here probably means "to slaughter", HCSB.

εὐφρανθῶμεν [εὐφραίνω] aor. pas. subj. "**let's celebrate**" - LET US BE MERRY. Hortatory subjunctive.

v24

When it comes to this verse, commentators will often take νεκρός to mean "spiritually dead", and the verb ἀνεθῆσεν, "to be spiritually saved", but this only serves to allegorise the story. The son was all but dead to the father, no longer an integral part of the family, but now he is restored to the father and his family. As already indicated, this is a story about two lost sons, one lost in body and the other lost in mind. Both have the right of access to the father's love, v31, but only one receives the bounty of his grace, and this through repentance. The story, as a whole, well illustrates the way God's grace operates with flawed humanity, but it would be improper to allegorise its individual elements.

ὅτι "**for**" - BECAUSE. Introducing a causal clause explaining why there should be a celebration.

νεκρός adj. "**[was] dead**" - [THIS SON OF ME WAS] DEAD. Predicate adjective, serving as a substantive. "Dead" in the sense of "assumed dead and lost forever to the family."

ἀνεζήσεν [ἀναζῶω] "**is alive**" - [AND] HE LIVED AGAIN. The language implies the restoration of a lost relationship; "present again in the family", Stein.

ἦν ἀπολωλώς [ἀπολλύμι] perf. part. "**he was lost**" - HE WAS HAVING BEEN LOST [AND WAS FOUND]. The imperfect of the verb to-be with the perfect participle forms a periphrastic pluperfect construction probably serving to emphasise aspect; "he was forever lost, but now is found."

εὐφραίνεσθαι [εὐφραίνω] "**to celebrate**" - [AND THEY BEGAN] TO REJOICE, MAKE MERRY. The infinitive is complementary, completing the sense of the verb "began".

v25

δε "**Meanwhile**" - BUT/AND. Transitional, indicating a step in the narrative / scene II; "Now, his older son ..."

εν + dat. "**in [the field]**" - [THE OLDER BROTHER OF HIM WAS] IN [*the* FIELD]. Local, expressing space / place; Plural, "in the fields".

ὡς + part. "**when**" - WHEN. Here most likely temporal, introducing a temporal clause, as NIV. "When he came near to the house on his way home", Barclay.

ερχομενος [ερχομαι] pres. part. "**he came [near]**" - COMING [HE DREW NEAR]. Attendant circumstance participle expressing action accompanying the verb "he drew near to"; "when he came and drew near to"

τη οικια [ος] "**the house**" - TO THE HOUSE. Dative of direct object of the verb ηγγιζω, "he drew near to."

συμφωνιας [α] gen. "**music**" - [HE HEARD] MUSIC [AND DANCING = PERFORMERS]. As with "dancing", genitive of direct object; "he heard music and dancing." He possibly heard music and "an orchestra / band / singers", so "performers".

v26

και "so" - AND. The NIV opts for an inferential sense here, "and so"; "so, summoning one of the servants", Moffatt.

προσκαλεσαμενος [προσκαλεομαι] aor. part. "**he called**" - [AND] HAVING SUMMONED. The participle is adverbial, best treated as temporal; "he then called one of the workers and asked what the commotion was all about."

των παιδων [ις ιδος] gen. "**[one] of the servants**" - ONE [OF THE SERVANTS]. The genitive is adjectival, partitive.

τι αν ειη "**what was going on**" - [HE WAS INQUIRING] WHAT MIGHT BE [THESE THINGS]. The interrogative particle τι indicates a question, "what?" The particle αν indicates that the question is indefinite, and the optative of the verb to-be, indicate that the question is indirect (the actual question would be "What are these things?" = "What is going on?"), BDF#299.1. "He called one of the servants to him to enquire what the meaning of this could be", Cassirer.

v27

ο δε "**he [replied]**" - BUT/AND HE [HE SAID TO HIM]. Transitional construction, indicating a change in subject from the brother to the servant.

οτι "-" - THAT [THE BROTHER OF YOU IS PRESENT AND THE FATHER OF YOU SACRIFICED = SLAUGHTERED THE FATTED CALF]. This conjunction is used twice in the verse, first to introduce an object clause / dependent statement of direct speech, expressing what the servant said, and the second to introduce a causal clause explaining why the father has organised a banquet, namely "because he has received him back safe and sound", ESV.

υγιανοντα [υγαινω] pres. part. "**[he has him back] safe and sound**" - [BECAUSE HE RECEIVED HIM BACK] BEING SOUND, HEALTHY. The participle serves as the accusative complement of the direct object him, standing in a double accusative construction and stating a fact about / predicating the direct object αυτον, "him"; "he received him being healthy" = "he got him back in good health", Berkeley.

v28

δε και "-" - BUT/AND AND. Plummer suggests that this construction is used for emphasis, "as for the brother, he got angry", Cassirer, yet **δε** may just be transitional, here a change in subject, with **και** being coordinate, "but he was angry and refused to go in", ESV.

ωργισθη [οργιζω] "**became angry**" - HE WAS ANGRY. The sense is that the elder brother is angry with the father's eager acceptance of his wayward son. The elder brother, like the younger brother, is lost to his father's love, although, unlike his younger brother, his loss is within.

εισελθειν [εισερχομαι] aor. inf. "**[refused] to go in**" - [HE DID NOT WANT] TO ENTER. The infinitive is complementary, completing the sense of the negated verb "to want / wish / will".

ο δε "so" - BUT/AND THE [FATHER OF HIM]. Transitional, indicating again a change in subject, here from the brother to the father.

εξελθων [εξερχομαι] aor. part. "**so [his father] went out**" - HAVING COME OUT. Attendant circumstance participle expressing action accompanying the verb "pleaded"; "his father came out and entreated him", ESV.

παρεκαλει [παρακαλεω] imperf. "**pleaded**" - WAS PLEADING WITH, EXHORTING, URGING [HIM]. The imperfect is possibly inceptive; "began to plead with him", Rieu. The father exhorts his eldest son to share the joy of his brother's restoration.

v29

The temptation to allegorise, reading these words as if uttered by the Pharisees and scribes, should be resisted. The son's words serve to reveal how he is lost to the father; he sees himself in the role of a slave, rather than a son, and he views his father's behaviour as unjust, cf., Fitzmyer.

ο δε "**but he**" - BUT/AND HE. Transitional, again indicating a change in subject, from father to son.

αποκριθεις [αποκρινομαι] aor. pas. part. "-" - HAVING ANSWERED [HE SAID]. Attendant circumstance participle. For this Semitic construction see **αποκριθεις**, 1:19.

τω πατρι [ηρ ρος] dat. "**father**" - TO THE FATHER [OF HIM]. Dative of indirect object.

σοι dat. pro. "**[I've been slaving] for you**" - [BEHOLD, SO MANY YEARS I SERVE] YOU. Dative of direct object / interest, advantage, "for you", as NIV. The pronoun **τοσαυτα**, "so many, so great", is used here to express "extent of time", Thompson.

σου gen. pro. "**your [orders]**" - [AND NEVER A COMMANDMENT] OF YOU [I DISOBEYED]. The genitive is adjectival, possessive, in that the instructions belong to the father as a derivative characteristic, or verbal, objective in that the instructions are given by the father, or simply descriptive, idiomatic / source. The elder brother is offended by the fuss made of the wayward brother, particularly as the elder brother regards himself as a faithful son.

και "**and yet**" - AND. Here with a contrasting sense, as NIV.

εμοι dat. pro. "**me**" - [NEVER] TO ME [DID YOU GIVE A YOUNG GOAT]. Dative of direct object. The elder brother served his father loyally, yet no celebratory feast was prepared for him.

ινα + subj. "**so [I could celebrate]**" - THAT [I MAY CELEBRATE]. Introducing a final clause, expressing purpose, "in order that I may celebrate."

μετα + gen. "**with [my friends]**" - WITH [THE FRIENDS OF ME]. Expressing accompaniment / association.

v30

οτε "**when**" - [BUT/AND] WHEN. Introducing a temporal clause.

αυτος pro. "**this**" - THIS [SON OF YOU]. The use of the demonstrative pronoun distances the elder brother from the wayward brother; its use here is derisive.

ο καταφαγων [κατεσθιω] aor. part. "**who has squandered**" - THE ONE HAVING DEVoured [THE PROPERTY OF YOU]. The participle is adjectival, attributive, limiting / describing "this son". "But when your son, who took your money, and spent it on prostitutes, comes dragging in, what do you do? You butcher the beef that we have been fattening to feed us all", Junkins.

μετα + gen. "**with [prostitutes]**" - WITH [PROSTITUTES, CAME]. Expressing association / accompaniment.

αυτω dat. pro. "**for**" - [YOU SACRIFICED] TO HIM [THE FATTED CALF]. Dative of interest, advantage; "for him", as NIV.

v31

ο δε "-" BUT/AND HE. Transitional, indicating a change in subject, here from the son to the father.

τεκνον voc. "**my son**" - [AND HE SAID TO HIM] CHILD. Vocative. The words here describe an affectionate, but offended response by the father. How could the elder son think that mercy toward the wayward son has in any way affected the standing of the elder son?

συ pro. "**you**" - YOU [YOU ARE ALWAYS WITH ME]. Emphatic by use and position.

σα adj. "**yours**" - [EVERYTHING *that is* MINE IS] YOURS. Predicate possessive adjective. The elder brother's status is unchanged by the father's welcome of the wayward son; the father's bounty is freely available to the elder son as it is to the wayward son.

v32

εδει [**δει**] imperf. "**we had**" - [BUT/AND] IT WAS NECESSARY. The imperfect verb here would better suit an imperative rather than an infinitive, none-the-less, the father is enjoining the elder son to join him in the restoration of his wayward brother.

ευφρανθηναι [**ευφραινω**] aor. pas. inf. "**to celebrate**" - TO BE MERRY [AND TO BE GLAD, REJOICE]. This infinitive, as with the infinitive "to be glad", serves as the subject of the impersonal verb "it was necessary"; "to celebrate and be merry was necessary". For a complementary classification see **γραφαι**, 1:3. The sense of the words is that the necessary restoration of the lost son is now proceeding, and that by implication, the elder son should join in the welcome. "We should be glad and celebrate", CEV.

οτι "**because**" - BECAUSE. Introducing a causal clause explaining why the older brother should join in the celebrations; "For this is your brother. I thought he was dead - and he's alive. I thought he was lost - and he is found!", Phillips.

σου gen. pro. "[**this brother**] of yours" - [THIS THE BROTHER] OF YOU. The genitive is adjectival, relational.

απολωλως [**απολλυμι**] perf. part. "**he was lost [and is found]**" - [WAS DEAD AND HE LIVED, AND] HAVING BEEN LOST [WAS FOUND]. Variant readings have the imperfect verb to-be **ην** indicating that early copyists assumed a periphrastic pluperfect construction. Without the verb to-be it is still best viewed as a periphrastic construction with the verb to-be assumed; "he was lost and has been found again."

16:1-13

The teachings of Messiah, 9:51-19:44

4. Who enters the kingdom? 13:22-16:13

vi] A lesson on Materialism

Synopsis

In the context of Jesus speaking with his disciples, Luke records the parable of the shrewd manager, v1-8a, Jesus' application of the parable, v8b, and three appended sayings: the proper use of *mammon*, v9; faithfulness with *mammon*, v10-12; serving God rather than *mammon*, v13.

Teaching

The faithful use of worldly resources is expected of a disciple.

Issues

i] Context: See 13:22-30. *A lesson on materialism*, is the final episode in a series of six dealing with the question, *Who enters the kingdom?*, 13:22-16:13. In the age of the great reversal, when the first are last and the last first, many will find themselves unexpectedly outside the kingdom, 13:22-30. Yet, at the same time, many will find that entry into the kingdom of God is not beyond them - repentance is the key that unlocks the gate, 15:1-32. Although entrance to the kingdom of God is free, there is an ongoing cost, namely, a considered use of life's resources, 16:1-13.

ii] Structure: *A lesson on materialism*:

Parable - the shrewd manager, v1-8a;

Saying / application, v8b:

"the sons of this world are more shrewd"

Sayings on stewardship, v9-13:

Saying #1, v9:

"make friends for yourselves by means of mammon"

Saying #2, v10-12:

"whoever can be trusted in very little can also be"

εἰ οὐκ, "so if", v11

καὶ εἰ, "and if", v12

Saying #3, v13:

"no servant can serve two masters,"

iii] Interpretation:

"Disciples who do not show faithfulness in this life cannot expect to enter the life of the age to come", Ellis. Earle is probably being a bit hard

on his brothers and sisters at this point. The passage is certainly reminding disciples that it is foolish to think that we can be loyal to Jesus and ignore the responsible use of our resources of time, talent and tinkle (money) for the kingdom. Yet, when it comes to our *imitation* of Christ - the fruit of our *identification* with Christ - Jesus' *utopian* ethic is an ideal to be aimed at, rather than an objective to be reached; See *Cross-bearing discipleship*, 9:18-27. So, this passage reminds those who would repent, those who would *turn to* and *rely on* Jesus (15:1-32), that a faithful dealing with this world's things is required of those who would follow Jesus.

In this passage on "the proper attitude toward the use of material possessions", Fitzmyer, the opening teaching parable serves to illustrate the proposition that *the children of light are anything but prudent*, v8b. The appended sayings on the prudent handling of material possessions, v9-13, seek to address this problem. The parable, as well as the sayings, have proved notoriously difficult to interpret.

Danker stands out from the crowd with his simple exposition of the passage; "In the everyday world of business, prudence is exercised to secure temporary advantage. God's people, who have higher goals and expectations, ought to display at least as much prudence in relation to God and their future hope. Yet, when it comes to material possessions, they often forget that the proper use of those possessions is an integral part of their total religious experience."

This line of interpretation sits well with the previous episode, 15:1-32. Believers, having reached a point of repentance and faith, are now called to service. Having placed ourselves under the grace of God, we need to remember that "no person can serve two masters ... You cannot serve God and the things of this world."

In the parable of the dishonest steward, the steward wisely prepares for his future retirement. Of course, he did so dishonestly, but even so, he understood his future and planned for it. His master even commends his cunning - *it takes one to know one!* Jesus comments that unbelievers are very good at using the resources available to them for future-proofing, whereas believers use their resources with little regard to their real future, a future which lies, not so much in a cottage by the sea, but in heaven. With an eye to eternal verities, rather than earthly impulses, let us wisely use our resources of time, talent and tinkle, all of which are on loan from the Creator. "One serves a master no matter what, so make sure that it is God", Bock.

When it comes to the attached sayings, Fitzmyer suggests that Luke has actually provided 3 separate applications: a prudent use of material

possessions, eg. almsgiving, 8b-9; a day-to-day responsibility and fidelity, v10-12; and a warning - don't let wealth become the god we serve, v13. In principle, Jesus' *utopian* ethic always serves as a guide to the Christian life, rather than a rule to be followed. So, the sayings provide an ideal to aim at, an ideal on the right handling of our earthly resources.

The classification of the parable of The Shrewd Manager: Dodd classifies this parable as a crisis parable, a crisis caused by the coming kingdom. It serves as "a warning to take resolute and immediate action in the face of impending disaster", Caird. In the face of disaster, a worldly-wise person will use whatever opportunity they have to find a way out. You would be wise to follow their example because the kingdom of God is at hand, so repent and believe.

This may well be the original intention of the parable, but it is not the way Luke uses it. He uses it as a teaching parable, setting up a comparison between worldly people and disciples. Worldly people wisely (here cunningly and dishonestly) use the resources available to them for their future wellbeing in this age, whereas disciples foolishly use their resources for life in this age, when their future actually lies in eternity - not very wise at all!

Where the parable ends and the attached saying begins, is a matter of some debate. A number of options present themselves. These notes take **ὁ κύριος**, "the lord" as "the rich man", not Jesus, with the saying commencing at **ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου**, "the sons of this age", v8b, with **ὅτι** recitative.

Allegorical interpretations of this parable are best avoided, eg. Johnson: Like the manager's clever response, "the children of light should be discerning in their response to the 'visitation of their Lord'" and "as the manager used possessions to secure a place for himself, so should the disciples". Also Plummer: a believer should lay up "treasure in heaven" by using their "wealth to promote their welfare in the next world" - an interesting idea!

For the classification of Jesus' parables see *The Parables of Jesus*, 8:1-18.

iv] Synoptics:

See 3:1-20. The tradition recorded in v1-12 is unique to Luke, usually classified as L, a special Lukan source. Only v13, an example of synonymous parallelism, has a parallel in Matthew 6:24. It is usually classified as a Q source, and is very close to Matthew, with twenty-seven of its twenty-eight words exactly the same. The passage consists of a teaching

parable, v1-8a with an interpretive attached saying, v8b. Then follows three more sayings of Jesus on the subject of the proper use of worldly resources, v9-13. The second saying, v10-12, is possibly three conjoined sayings, so Manson, but it seems more likely that it is one saying marked by a form of antithetic parallelism, so Fitzmyer. These sayings may have attached during oral transmission (note the linking key word, "mammon of unrighteousness", v9, and "unrighteous mammon", v11, and "mammon", v13), or were thematically bundled together by Luke himself.

v] Homiletics: *Money, money, money.*

We are all conformed to the world to some degree. We strive to earn more, spend more, and accumulate more for that cottage beside the sea. Jesus observes that, for a believer, this behaviour is somewhat stupid. If we are going to share in the riches of eternity, then grasping at the ephemeral clutter of this age, is crazy. Using our opportunities here, in preparation for eternity, is a more sensible way to behave.

So, Jesus requires his disciples to deal with wealth in a way that runs counter to the mega-buck mentality of the world. That means using our resources of time, talent and tinkle with an eye to eternal verities, rather than our own personal welfare.

Of course, when Jesus sets ideals like those in our reading today, he knows full-well that we have no hope of reaching them (I know, Francis come close, but he is one in a million). You see, they are ideals to aim at, not rules to be done. Too often we see our God as a tyrant, but actually he is a joyous happy God who wants us to be happy in this beautiful world he has created for us. None-the-less, it is not those with the most number of toys when they die who win the game.

So, in our journey through life we are asked give some weight to the eternal value of things. To this end I give you two principles:

- Wealth should not become a prop to our existence; it should not be allowed to assume a god-like status in our lives.

Develop

- Rather than dissipate all the resources that come our way, we need to hive some of it off for eternal purposes.

Develop: eg., Some extra money has come your way, so you send off a few dollars to the Bible Society.

Little bit by little bit we orientate our life to an eternal goal.

Text - 16:1

The stewardship expected of a disciple, v1-13: i] The parable of the Shrewd Manager, v1-8a. This illustrative parable teaches that a worldly-wise person will use whatever opportunity they have to future-proof themselves.

δε και "-" - BUT/AND AND. Transitional, indicating a step in the narrative; a construction common in Luke; See 2:4.

προς + acc. "-" - [HE WAS SAYING] TOWARD [THE DISCIPLES]. The preposition is used to introduce an indirect object instead of a dative. Jesus is now addressing his disciples, rather than the Pharisees, such that what Jesus has to say is of particular reference to the disciples.

οικονομον [ος] "**manager**" - [A CERTAIN MAN WAS RICH WHO HAD] A STEWARD. Predicate adjective. A trusted manager of a person's estate.

διεβληθη [διδιοβαλλω] aor. pas. "**accused**" - [AND *this person*] HAD CHARGES BROUGHT. Once only use in NT, expressing an aggressive accusation.

αυτω dat. pro. "-" - TO = AGAINST HIM. Dative of interest, disadvantage; "a charge was brought against him."

ως + part. "-" - AS [*one* SQUANDERING, SCATTERING THE POSSESSIONS OF HIM]. This particle + the substantive participle "*one squandering*", introduces an object clause / dependent statement of indirect speech expressing the charge, "that this man was squandering his possessions." With the particle **ωσπερ**, or **ωσαι** a conditional sense would be expected "he was accused as if he had squandered", but that is not the sense here. "A denunciation was laid before him to the effect that the steward was squandering the property", Cassirer, cf., BDF 425.3. We are not told in what way the manager was wasteful, neglectful, or careless.

v2

και "**so**" - AND. Here possibly inferential, "and so", or consecutive, "so that." **φωνησας** [φωνεω] aor. part. "**he called**" - HAVING CALLED [HIM]. Attendant circumstance participle expressing action accompanying the verb "to say"; "he called him and said to him", ESV.

αυτω dat. pro. "**asked** **him**" - [SAID] TO HIM. Dative of indirect object.

τι pro. "**what**" - WHAT [*is THIS*]. Interrogatory pronoun; asking a question.

περι + gen. "**about** [**you**]" - [I HEAR] ABOUT [YOU]? Expressing reference / respect; "about, concerning."

αποδος [αποδιδωμι] aor. imp. "**give**" - GIVE BACK = RENDER. "Render", in the sense of, "produce your accounts", REB.

τον λογον "**an account**" - THE WORD. Accusative direct object of the verb "to give back." Obviously the final accounts, not a record of accounts for consideration.

της οικονομίας [α] "of [your] management" - OF THE STEWARDSHIP, AGENCY [OF YOU]. The genitive is adverbial, of reference / respect; "with respect to your stewardship." "I want to see your books at once", Barclay.

γὰρ "because" - FOR. Introducing a causal clause explaining why the master wants to see the final audited accounts, "because" he was going to fire him; "for you are finished as my manager", Barclay.

οικονομειν [οικονομew] inf. "be manager" - [NO LONGER ARE YOU ABLE] TO MANAGE, ADMINISTER. The infinitive is complementary, completing the sense of the verb "to be able"; "you are no longer able = you do not have the ability to administer". "You are no longer going to work for me", CEV.

v3

εν + dat. "to [himself]" - [BUT/AND THE STEWARD SAID] IN HIMSELF. Local, expressing space / place; he deliberated inwardly.

τί + subj. "what" - WHAT [MAY I DO]. Deliberative subjunctive with the interrogative τί, "what?" Deliberating over his future, rather than the accounts.

ὅτι "-" - BECAUSE. Possibly causal, "since, because, for", or epexegetic, "now that", TH.

ὁ κυριος [ος] "[my] master" - THE LORD [OF ME TAKES AWAY THE STEWARDSHIP OF ME]. Nominative subject of the verb "to take away." "The lord / master" = "the employer". The word is used here, in v5 and v8. Its use in v8 is problematic.

σκαπειν [σκαπτω] pres. inf. "to dig" - [I AM NOT STRONG] TO DIG, [I AM ASHAMED TO BEG]. The infinitive, as with "to beg", is usually classified as complementary, completing the sense of the attached verb. Yet, a complementary infinitive usually follows the verb it is completing, so here we may have a dependent statement of perception expressing his musings over the question "what shall I do now that my employer is taking the management of the accounts away from me?" The manager concludes that "I'm not strong enough for manual labour and I'm not up for charity."

v4

εγνων [γνωσκω] aor. "I know" - I KNOW [WHAT I MAY DO]. The action is punctiliar, so possibly expressing an immediate insight; "Ah, I know what I'll do ...", Phillips, "I've got it!", Bock. Note again the use of the deliberative subjunctive with the interrogative τί, here serving as the object of the verb "to know."

ἵνα + subj. "so that" - THAT. Introducing a final clause expressing either purpose, or better, intended result; "to make sure that", Barclay.

ὅταν + subj. "when" - WHENEVER. This construction introduces an indefinite temporal clause, treated as definite; "when I'm turned out in the street", Peterson.

μετασταθω [μεθιστημι] aor. subj. "**I lose my job here**" - I AM REMOVED. "Summarily fired", Bock.

εκ + gen. "-" - FROM [THE STEWARDSHIP]. Expressing separation; "away from."

δεξωνται [δεχομαι] aor. subj. "**people will welcome**" - THEY MAY RECEIVE [ME INTO THE HOUSES OF THEM]. The unstated subject "they" is obviously the debtors. The play on words here, where the manager is out of his house /stewardship οικονομιας and into their house οικους, simply describes the manager's future advantage. Due to a mutually agreed embezzlement of the master's funds, the manager now has the capacity to draw on a "reciprocal benefit" (Johnson) from his fellow conspirators, eg., future "employment", Bock. So, "welcome me into their houses" = "so that the master's debtors will help finance my forced retirement."

v5

προσκαλεσαμενος [προσκαλομαι] aor. part. "**so he called in**" - [AND] HAVING CALLED, SUMMONED. The participle is adverbial, temporal; "after summoning each of the master's debtors (one by one, TH)." "Then he called his master's debtors", NJB.

των χροοφειλετων [ης ου] gen. "[**each one**] of [**his master's**] debtors" - [EACH ONE] OF THE DEBTORS [OF THE MASTER OF HIMSELF]. The genitive is adjectival, partitive. The genitive του κυριου, "of the master", is adjectival, possessive, and εαυτου, "of himself", is also adjectival, idiomatic / subordination, "over him."

τω πρωτω dat. adj. "**[he asked] the first**" - [HE WAS SAYING] TO THE FIRST. The adjective serves as a substantive, dative of indirect object.

τω κυριω [ος] dat. "**[my] master**" - [HOW MUCH DO YOU OWE] TO THE LORD. When the sense is "obligated [*to do something*]" this verb is followed by an infinitive, when "indebted [*to someone*]" it is followed by a dative of interest, disadvantage, and when "owe [*something to someone*]", as here, it is followed by a dative of indirect object.

μου gen. pro. "**my**" - OF ME? The genitive is adjectival, idiomatic / subordination; "over me."

v6

Two examples are provided describing the nature of the embezzlement, v6-7.

βατους [ος] acc. "**[nine hundred] gallons**" - [AND HE SAID, *I owe* ONE HUNDRED] BARRELS. Accusative after the assumed verb "I owe" / accusative of

measure. The Hebrew *batos* / barrel measure was approximately 9 gallons / 35 litres - the total amounting to three years' wages for a labourer.

ελαιου [ον] gen. "**of olive oil**" - OF OLIVE OIL. The genitive is adjectival, idiomatic / content; "one hundred barrels *full of/ containing* olive oil."

καθισας [καθιζω] aor. part. "**sit down**" - [AND HE SAID TO HIM, TAKE YOUR BILL AND] SITTING DOWN [QUICKLY WRITE FIFTY]. An attendant circumstance participle expressing action accompanying the verb "make (write)", "sit and write." Obviously describing the preparation of a new, but fraudulent, invoice.

v7

The syntax as for v5-6.

κορους [ος] acc. "**[a thousand] bushels [of wheat]**" - [THEN TO ANOTHER HE SAID, AND YOU, HOW MUCH DO YOU OWE? AND HE SAID ONE HUNDRED] CORS, MEASURES [OF WHEAT. HE SAYS TO HIM, TAKE YOUR BILLS AND WRITE EIGHTY]. A *cors* is a dry measure of approximately twelve bushels, or about 390 litres. The total here would amount to ten years' wages for a labourer.

v8a

In telling the story, Jesus makes the point that the employer was impressed by the shrewd business acumen of the manager in so effectively setting up a superannuation plan at such short notice, and so the employer "commended" him. It is likely that there is intended humour here. The telling of the story seems to imply that the employer is as corrupt as the manager. So, when it comes to dishonest trading, they could make a very good team if they could stop screwing each other over.

This is a highly contentious verse. There are three basic ways to approach it:

- The verse is wholly part of the parable, where the narrator notes the master's / employer's response and comments on it;
- The verse is wholly part of Jesus' application of the parable, "The Lord (Jesus) commended the worldly manager";
- The first half of the verse is part of the parable and the second half is Jesus' application of the parable, or even an editorial comment by Luke rather than Jesus, so Nolland.

The second option gets a run by some commentators, so Ellis, but Marshall, Lagrange, Nolland, Stein, Bock, Danker, ..., disagree, opting for the third option. Johnson suggests the first option. The third option seems best.

ὁ κυριος [ος] "**the master**" - [AND] THE LORD. Nominative subject of the verb "to praise." Either, "the employer" or "Jesus", but most likely the employer; see above.

επηνεσεν [επαινω] aor. "**commended**" - praised. The sense "to speak well of", cannot be ignored, although we should note that this is the only use of the

word in Luke, so a sarcastic / humorous sense is possible. It is usually suggested that the master praised his employee because:

- the discounted invoice made the master look generous;
- the manager had rewritten the invoice removing improperly added interest, interest applied in defiance of the Law;
- the master admired the shrewdness of his employee.

The third option seems best. "Now here's a surprise: The master praised the crooked manager! And why? Because he knew how to look after himself", Peterson.

της αδικιας [α] gen. "**dishonest [manager]**" - [THE STEWARD] OF UNRIGHTEOUSNESS. This articular genitive noun functions as an adjective, attributive, limiting "manager", ie. a Hebraic genitive. Possibly not as strong as "wicked", so "the worldly manager", Nolland.

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why the "master" commended the worldly manager; "because"

φρονιμως adv. "**shrewdly**" - [HE ACTED] WISELY. He had acted "cleverly", or "wisely / sensibly" from a worldly point of view, "shrewdly", as NIV.

v8b

ii] The parable's application, v8b. Jesus draws a sad observation from the parable, namely that unlike the worldly-wise who secure their future, the "children of light" don't use their resources with an eye to their heavenly future. Our life here on earth, under God, is but a grain of sand compared to the beach of eternity, and yet, when it comes to using our **μαμωνα**, *mammon*, "worldly resources", the worldly are more prudent in the way they deal with it than are we. "Jesus is saying that God's children, who have a heavenly future, should be as diligent in assessing the long-term effect of their actions as those who do not know God are in protecting their earthly well-being", Bock.

ὅτι "**for**" - BECAUSE / THAT. Possibly expressing cause / reason, as NIV. Yet, for those who hold the third option (see above), at this point the conjunction serves as either a connective, or to form a dependent statement, direct speech, so Marshall. "*Commenting on the parable, Jesus said, 'the people of this world*"

του αιωνος [ων ωνος] gen. "**[the people] of [this] world**" - [THE SONS] OF [THIS] AGE. The genitive is adjectival, possessive, limiting "sons / people"; "the people who *belong to* this age" = "worldly people." "The sons of this age" stands diametrically opposite to **τους υιους του φωτος**, "the sons of light", ie., "the sons of the age to come", so worldly people as compared to religious people, here probably disciples, believers. Similar language was used by the Qumran community and so, although the descriptor is not used elsewhere in the New

Testament, it is probably a common Palestinian descriptor for the secular / religious divide, cf., 1 Enoch 108:11.

φρονιμωτεροι adj. "[are] more shrewd" - [ARE] MORE WISE, SHREWD. Predicate comparative adjective, following the verb to-be **εισιν**, is followed itself by the comparative use of **υπερ**; "worldly people are shrewder than religious people when it comes to dealing with"

εις + acc. "**in dealing with**" - INTO [THE GENERATION OF THEMSELVES = THEIR OWN GENERATION]. The preposition here is adverbial, reference / respect, "with respect to" = "in dealing with", so Fitzmyer, and "generation of themselves" probably means "their contemporaries", Barclay, "their own kind", NEB, or possibly even, "their own time frame." Either way, the meaning remains elusive. It seems that the description is intended to apply to both the "children of this age" and the "children of the age to come", except that the "children of this age" are "more sensible" (comparative adjective) when it comes to "relating to their own generation" than are the "children of the age to come" when it comes to "relating to their own generation." The "children of this age" sensibly use the resources that come their way to secure their future in the here and now, whereas the "children of the age to come" do not sensibly use the resources that come their way to secure their future in the hereafter. Although a stretch, CEV surely hits the mark with "the people of this world look out for themselves better than"

υπερ "**than**" - BEYOND = THAN. The preposition "beyond" performs here as a comparative adverb.

του φωτος [ως ωτος] gen. "**of the light**" - [THE SONS] OF LIGHT. The genitive is adjectival, possessive, "belong to the light", CEV, as for "the sons of this age", but other possibilities present themselves: idiomatic, "those *who* *follow* the light", Cassirer; attributive, "unworldly men", Barclay. The sense probably comes down to "Christians", Junkins;

v9

iii] Sayings on stewardship - the proper use of **μαμωνα**, "the things of this world", v9-13: a)

Saying #1: A disciple's handling of *mammon* has eternal ramifications, v9. In this the first saying on *mammon*, we have a classic example of Jesus' *utopian* ethic. Imitation of Christ, as the fruit of identification with Christ, involves the proper use of worldly resources for entrance into our eternal home. The purpose of the ideal is to provide direction in the Christian life - an ideal to aim at, not an objective to reach. Our limited application of this ideal, will always remind us to look back to the one who lived the ideal on our behalf. Stein nicely encapsulates the rule-of-thumb direction provided by the saying, "Act shrewdly to prepare for the great meeting."

εγω pro. "I [tell you]" - I [SAY]. Emphatic by position and use.

ὁμιν dat. pro. "you" - TO YOU. Dative of indirect object. The statement, "I say to you", serves to introduce an important word of instruction.

εκ + gen. "-" - [MAKE] FROM. Here probably expressing means, "by means of"; "make friends for yourselves by means of the proper use of mammon."

της αδικιας [α] gen. "worldly [wealth]" - [MAMMON = WEALTH, MONEY, LIVELIHOOD, POSSESSIONS] OF UNRIGHTEOUSNESS, DISHONESTY. The genitive is adjectival, attributive, limiting mammon; "unrighteous mammon." *Mammon* entails everything that makes up worldly resources upon which humans rely for their existence: time, energy, talents, possessions and specifically that which these generate, namely, "money". A general sense seems best, "the stuff of life", "things", "money". As for "mammon" being "unrighteous", the sense is possibly of "mammon" immorally acquired, or originating from an evil world, or as a religious description of "that in which one puts one's trust", possibly "tainted as it is", Phillips, but probably better as a descriptor of the stuff of this world, so "worldly". So, "make friends for yourselves by means of the proper use of the things of this world."

φιλους [ος] "friends" - FRIENDS. Accusative direct object of the verb "to make." The identity of these "friends" is unclear. Marshall, Nolland, ..., suggest that the friends are "the poor" to whom alms are given. Thus, the exhortation in this verse concerns the generous allocation of worldly resources for the poor, which kindness will be repaid in eternity. By giving alms, the poor become our friends, and since the poor, like Lazarus, are found in eternal dwellings, they will be there to welcome us when we are rewarded for our generosity. Of course, the salvation of "the poor" is part of the great reversal image, i.e., the prophetic picture that, in the coming day of the kingdom, God's favour is toward "the poor = lost/sinner", rather than "the rich = righteous" - "the poor" in the NT refers to the theological poor. Other suggestions include the righteous poor, believers, even angels. Yet, it seems likely that the descriptor is deferential, alluding to God himself as the one who welcomes the faithful into his eternal habitation. Whatever is meant by "friends", the point is that a disciple is to use their resources of time, talent and tinkle in such a way as to secure their place in "eternal dwellings." "Let me tell you this, the person who wins the eternal prize is not the person with the most number of toys when they die."

εαντοις dat. reflex. pro. "for yourselves" - TO YOURSELVES. Dative of interest, advantage; emphatic by position, so "I tell you, for you yourselves, make friends..." "In your own interest make friends", Plummer.

ινα + subj. "so that" - THAT [THEY MAY RECEIVE]. Introducing a final clause expressing purpose, "in order that."

ὅταν + subj. "**when [it is gone]**" - WHEN [IT FAILS]. This construction introduces an indefinite temporal clause, although usually expressed with a definite "when it is no more." The subject of "it is gone" is not identified, but it probably refers to "mammon" = "the things of this world"; "when it comes to an end", Rieu. Not "when we run out of money / things", but "at the moment of death" when money / things are no longer of any use to us, so Nolland.

δεξονται [**δεχομαι**] aor. mid. subj. "**you will be welcomed**" - THEY MAY WELCOME [YOU]. Possibly a Semitic passive form with God as the agent, so not "they will welcome you", NJB, but rather "you may be received (*by God*)", REB. The subject (the agent) is "they", being the "friends" = "God"????

εις + acc. "**into**" - TO, INTO. Spatial, expressing the direction of the action, and/or arrival at

τας αιωνιους σκηνας acc. "**eternal dwellings**" - THE ETERNAL TENT, TABERNACLE. "Heaven". As is always the case, the notion of reward is a tricky one, although most often it is in the terms of 100% = reward. Thankfully, the 100% man acts to cover our 99% shortfall! Nolland puts it nicely when he says that "reward is not repayment, it is the concrete form of God's approval."

v10

Saying #2: Trustworthiness is required of a disciple in the handling of *mammon*, v10-12. In this, the second saying on *mammon*, we have another example of Jesus' *utopian* ethic for discipleship. It supports the instruction to use *mammon* for eternal purposes, v9, by explaining that only a trustworthy use of *mammon* guarantees possession of eternal riches. The imitation of Christ, being the fruit of our identification with Christ, involves a wise use of the resources entrusted to us. Someone who has proved trustworthy in small things can be trusted to handle more important responsibilities. If we are untrustworthy with this world's things, we obviously can't be trusted with the resources of eternity. Again, the function of the ideal is to provide direction in the Christian life - an ideal to aim at, rather than an objective to reach. "The wise stewardship of possessions" (Stein) is not something we do well, but we can always strive to do better; "Step by step, bit by bit, stone by stone."

ὁ πιστος "**whoever can be trusted**" - THE *one* FAITHFUL, TRUSTWORTHY. The articular adjective serves as a substantive - the **ὁ** serves as a nominalizer; "the man who is reliable", Barclay.

εν + dat. "**with**" - IN. As with "with very much", the preposition here is adverbial, reference / respect; "with regard / respect to." "In the use of", TH.

ελαχιστω adj. "**very little**" - LEAST = VERY LITTLE. Superlative adjective for an elative.

και **"also"** - [IS] AND = ALSO [FAITHFUL, TRUSTWORTHY IN MUCH]. Here adjunctive, "also".

ὁ ἀδίκος adj. **"dishonest"** - [AND] THE ONE UNTRUSTWORTHY [IN LEAST = VERY LITTLE IS ALSO UNTRUSTWORTHY IN MUCH]. It would be right to assume that the word "unrighteousness" here is intended as the opposite of "faithful / reliable / trustworthy", so "untrustworthy" = "unreliable". A person who is unreliable with small responsibilities can't be trusted with big responsibilities.

v11

οὖν **"so"** - THEREFORE. Inferential, drawing a logical conclusion.

εἰ + ind. **"if"** - IF. Introducing a conditional clause, 1st class, where the condition is assumed to be true; "if, *as is the case*, *then*"

οὐκ ἐγενεσθε [γίνομαι] aor. **"you have not been"** - YOU WERE NOT. "You have proved not to be", Plummer.

πίστοι adj. **"trustworthy"** - FAITHFUL, RELIABLE. Predicate adjective. It is an interesting idea that we are mere custodians, rather than owners, of earthly resources, such that we are to faithfully use them for a higher purpose, rather than just possess them. The idea is repeated in v12.

ἐν + dat. **"in handling [worldly wealth]"** - IN = WITH [THE UNRIGHTEOUS MAMMON]. As in v10, adverbial, reference / respect; "with respect to worldly wealth."

τὸ ἀληθινὸν adj. **"with true riches"** - [*then* WHO WILL ENTRUST] THE GENUINE, REAL THING. The articular adjective "the real", serving as a substantive, is opposite to "unrighteous mammon". Assuming that "unrighteous mammon" = "the things / resources of this world", then "the real/true *thing*" is "the thing(s) / resource(s) of the age to come" = "all the riches of heaven." "If you have proved that you can't be trusted (are unreliable) with the riches of this world, who will trust you with all the riches of heaven?" The interrogative τίς, "Who", is obviously a deferential reference to God.

ὑμῖν dat. pro. **"you"** - TO YOU. Dative of indirect object.

v12

"If you cannot be faithful in caring for someone else's things, who will give you responsibility for your own things?" Bock.

εἰ + ind. **"if"** - [AND] IF. Introducing a conditional clause 1st. class, as in v11.

ἐν + dat. **"with"** - [YOU WERE NOT FAITHFUL, TRUSTWORTHY] IN = WITH. Adverbial use of the preposition expressing reference / respect.

τῷ ἀλλοτρίῳ dat. adj. **"someone else's property"** - THE *things* BELONGING TO ANOTHER. The articular adjective serves as a substantive. Alluding to the introductory illustrative parable, the *someone else* may be an employer, or

landlord, etc., but obviously intended as a deferential reference to God, so reinforcing the idea that the things of this world, life and all that, do not belong to us, but are on loan from the Creator.

το ὑμετερον adj. "**property of your own**" - [WHO WILL GIVE TO YOU] THAT WHICH IS YOURS / BELONGS TO YOU. The articular adjective serves as a substantive, accusative direct object of the verb "to give." An eschatological interpretation is dominant among the commentators such that, what is on loan to us here on earth does not compare with what we will actually possess in eternity (if we are "trustworthy"!!!). So, "that which is your own" = "all the riches of heaven" - an eternal possession that actually will belong to us.

v13

Saying #3: No person can serve two masters, v13. The mutual exclusiveness of *mammon* and its rivals, indicating the impossibility of serving both, is the third and final saying on "the things of this world." It supports the instruction to use *mammon* for eternal purposes, v9, by explaining that a disciple faces "contrasting alternatives", Nolland; either we serve *mammon* or God, but not both. Again, this saying presents as an ideal to aim at, rather than an objective to reach. Only with this attitude will we go home "justified", cf., Lk.18:9-14. Yet, at the practical level, these "contrasting alternatives" end up as comparatives, of our being more loyal to one than to the other. None-the-less, in the terms of Jesus' *utopian* ethic, the principle is "a slave cannot serve two masters", "You can't serve the interests of God and the interests of worldly values at the same time, without failing one or the other", Junkins.

δουλευειν [δουλευω] pres. inf. "[**can**] **serve**" - [NO SLAVE, SERVANT IS ABLE] TO SERVE. Complementary infinitive completing the sense of the verb "to be able."

κυριοις [ος] dat. "**two masters**" - [TWO] LORDS, MASTERS. Dative of direct object after the infinitive "to serve."

γαρ "-" - FOR. Introducing a causal clause explaining why a person cannot serve two masters; "because"

ἢ ἢ "**either** **or**" - EITHER OR Disjunctive coordinate construction; "Either he will hate the one and love the other, or he will cling to the one and despise the other", Rieu.

μισησει [μισεω] fut. "**will hate**" - HE WILL HATE [THE ONE AND LOVE THE OTHER]. The string of future tenses indicates "what may be naturally expected", TH. The "hate/love" dichotomy is typical of Jesus' colourful language.

ενος gen. adj. "**the one**" - [OR HE WILL BE DEVOTED TO] ONE. The adjective serves as a substantive, genitive of direct object after the **α**ντι prefix verb "to be devoted to."

καταφρονήσει [καταφρονεω] fut. "**despise**" - [AND] HE WILL DESPISE, DISDAIN, HOLD IN LITTLE RESPECT. The CEV comparative sense "be more loyal to one than to the other" is true to experience, but not true to the text. In ancient society, a slave can indeed serve two masters, but the nature of the beast is such that, in the face of divided loyalties, we will come to "be devoted" to one, "be committed" to one, rather than the other. The lesson may well reflect Israel's past, and their problem with syncretism, the merging of Baal with Yahweh - an anathema to God.

του ετερου gen. adj. "**the other**" - THE OTHER. The articular adjective serves as a substantive, genitive of direct object after the κατα prefix verb "to despise".

θεω [ος] dat. "**[you cannot serve both] god [and money]**" - [YOU ARE NOT ABLE TO SERVE] GOD [AND MAMMON]. Dative of direct object after the infinitive "to serve", so also "mammon". The infinitive "to serve" is complementary.

16:14-31

The teachings of Messiah, 9:51-19:44

5. The Great Reversal, 16:14-18:14

i] The rich man and Lazarus

Synopsis

In the context of the Pharisees ridiculing Jesus, following his statement "you cannot serve God and wealth", Luke records Jesus' condemnation of the Pharisees self-justification, v14-15, a saying concerning the fulfilment of the law in Christ, v16, a saying on the immutable nature of the law, v17, a saying on the law regarding divorce, v18, and an illustrative fable on the Rich Man and Lazarus, v19-31.

Teaching

In the dawning kingdom, everything is turned on its head; the *righteous* are judged and the *humble* blessed.

Issues

i] Context: See 9:51-56. We now come to the next set of six episodes, *The Great Reversal*, 16:14-18:14, episodes which reveal, in the presence of the coming kingdom, the condemnation of the "righteous" (self-righteous) under the law, in contrast to the blessing of the humble (repentant) under grace. This theme is central to the previous six episodes, in fact, as Ellis notes, "it may be that Luke intends the twelve episodes to be viewed as one unit." None-the-less, the six episodes before us do particularly focus on the theme of the Great Reversal.

The opening episode, 16:14-21, underlines the editorial theme of the great reversal, evident in the law / grace dichotomy. It presents as a single unit, although not all agree, eg., Marshall, Bock, Fitzmyer, In 17:1-10, Jesus warns his disciples of the danger of causing "one of these little ones to sin." The "little ones" are God's children, Christ's brothers. The "sin" is law-righteousness, pharisaism, nomism. This fact is confirmed by a saying on forgiveness - an impossible law to keep. The disciples call for faith to do, but Jesus offers them a faith to receive. In 17:11-19, Luke illustrates the one law that we must obey, faith / reliance on Jesus for the full realisation of the promised covenant blessings. A question asking when the kingdom of God would come then prompts a set of apocalyptic sayings, 17:20-37, followed up by the parable of the judge and the widow, 18:1-8. The following parable, the Pharisee and the Tax Collector, 18:9-14, also plays an important contextual role. The parable answers the question "whom does God vindicate?" In the day of judgment, when the Son of Man comes, who will stand? The answer is unexpected, because it is not the religious / righteous who stand in that terrible

day, but the one who is humble before God and confident of his mercy. Such is the Great Reversal.

ii] Structure: *All things are reversed:*

Setting, v14-15:

The Pharisees scoff at Jesus, v14;

A word of condemnation, v15:

"what people value highly is detestable in God's sight."

Saying #1, v16:

"the Law and the Prophets were proclaimed"

Paired sayings #2, v17-18:

"it is easier for heaven and earth to disappear than"

"anyone who divorces his wife and marries another"

Parable - the rich man and Lazarus, v19-31.

iii] Interpretation:

Luke now deals with the great reversal realised in the coming of Christ: In the face of the coming kingdom, good people under the law are condemned and repentant sinners under grace are blessed.

In response to the Pharisees' sneer, Jesus tells them that in the face of the coming kingdom, their love of money condemns them. Jesus exposes the self-righteousness of the Pharisees (possibly as it relates to almsgiving). In truth, "an outwardly cultivated righteousness can only disgust God", Nolland. This is a terrible time for a religious person to be found wanting before God. The time is fulfilled, the realisation of the covenant (the agreement between God and mankind) is now, the kingdom of God is at hand, and all mankind is being forced up against it, either to find themselves blessed, or cursed, v16.

Jesus goes on in the following sayings, v17-18, to provide evidence for the present reality of the kingdom. The Pharisees know well that the law is unchangeable - "the moral elements of the Law are indestructible", Plummer. Yet before their very eyes the moral demands of the law are changing. Take for example divorce. Under the Mosaic Law, divorce was possible; under the new *utopian* law of the kingdom, to divorce and remarry, or marry a divorced person, is to commit adultery. The Mosaic law "is superseded by a higher and prior demand under which all now stand", Ellis. Such a *fulfilling* of the law, in the ministry of Christ the messiah, proclaims that the kingdom of God is indeed at hand.

The parable of the rich man and Lazarus, v19-31, serves to illustrate / reinforce the point made so far. The kingdom of God is at hand, the great reversal of the day of judgment is upon us, the self-righteous brought low,

the humble lifted high. Of all people, the Pharisees, with their knowledge of the scriptures, should realise that the kingdom of God is at hand.

The parable of the rich man and Lazarus, v19-31: This parable (a story about the reversal of fortunes) is not a typical crisis / kingdom parable, but is best classified as such. It proclaims that the kingdom of God is upon us; the day of judgment is at hand; now is the time to repent. So, the parable serves as an abstraction of God's kingdom realised, as illustrated in the traditional folk-tale of the reversal of fortunes in the afterlife. For the classification of Jesus' parables, see *The Parables of Jesus*, 8:1-18.

So, the parable illustrates a judgment scene, the great reversal, the settling of accounts. This reality is pressing up against us even now - "the kingdom of God is at hand." The *righteous* may seek to "justify themselves", but "the law and the prophets" holds all to account, such that even the *righteous* are about to be overwhelmed by the day of judgment - the great reversal when the humble (repentant) are "comforted" and the self-righteous "are in agony." "In the face of this challenge of the hour, evasion is impossible", Jeremias.

As Ellis argues, this parable serves to illustrate the truth revealed in the introductory sayings. The sayings proclaim the present reality of "the coming messianic age", a reality demonstrated by the "superseding" of the Mosaic law "as a pointer [that] the law stands fulfilled." Israel has this witness in Moses and the Prophets, v29, such that "the abiding witness of the Old testament message [serves as a] sufficient basis for believing the kingdom of God message. No miraculous sign would be more persuasive."

Of course, other interpretations offer themselves. Nolland suggests that the parable serves to condemn "conspicuous consumption"; such people "will discover in Hades the bitter truth of the implications of their disregard for the basic demands of the law and the prophets. Those who live so, despite all pretence of piety, will not mend their ways even if one should rise from the dead to bring them warning."

The literary form of the parable: This kingdom parable presents in the form of a moral folk-tale. It is likely that it was a well-known Jewish story of the reversal of fortunes in the afterlife. Similar stories have been found in other Eastern cultures, eg., Egypt, "The journey of Si-Osiris"

Jeremias argues that the individual elements of the story - the preaching of the resurrection, the resurrection of the just and unjust, the blessing of the poor and the cursing of the rich, the goings on in heaven and hell / hades / the underworld - are not used by Jesus for a didactic purpose, but are simply elements of a well-known story which Jesus uses to announce the

great reversal. "Where has Jesus ever suggested that wealth in itself merits hell, and that poverty in itself is rewarded by paradise?" Jeremias.

The moral of the story is found in v29; "they have Moses and the Prophets; they should listen to them." This is most likely part of the original folk-tale and not a punch-line provided by Jesus.

Evans thinks that the concluding words, v30-31, are a Lukan construction making the point that "a message of exhortation to repentance through the preaching of the resurrection of Jesus is represented as being no more than what the law (Moses) and the prophets had been saying." Yet, the point of these verses in the folk-tale is that the miraculous return of a dead person from Hades is no greater evidence for the need to live a Godly life than the divine Word found in the Scriptures. So, these two verses are part of the original folk-tale and, as with the story itself, says nothing whatsoever about the resurrection of Christ,

The issue of divorce and remarriage: Jesus' take on the law concerning divorce is a typical example of his *fulfilling / completing* of the Law of Moses. In exposing God's perfect intent behind covenant law, Jesus forces the child of God to recognise the fact that righteousness cannot be earned but only given as a gift of grace through the instrument of faith, a faith like that of Abraham.

The Law of Moses regulated divorce by the provision of a contract given to the wife, indicating that she was free to remarry. The grounds for divorce were a matter of some debate; see Deut.24:1-4. As Jesus explained, it was a regulation to restrain sinful behaviour, but in no way reflects the divine will, a will evident in the permanent nature of the one-flesh bond of marriage, Gen.2:24. As Jesus puts it; "What God has joined, let not man separate."

Matthew covers the issue of divorce in some detail, cf., Matt.,5:31-32, 19,3-9. The intention of the command in all three gospels is probably the same, but is made somewhat unclear by the exception in Matthew; *παρεκτος λογου πορνειας*, "except a matter (on the grounds) of fornication." Given the difficulties caused by the exception, it is understandable why Luke would leave it out. Mark goes for an even simpler version, Mk.10:11-12. At first sight, the exception looks like an example of reductionism, blunting Jesus' exposition of the law. Yet, if the exception is original, it helps us understand Luke's rather difficult second clause; "marrying the one having been divorced by a man / husband commits adultery."

The gist of Jesus' instruction on divorce is probably something like this: any man who divorces his wife for another woman, except on the grounds

of adultery, makes her an adulteress / commits adultery *against her* (He does this by putting her in a situation where she is forced into adultery by taking another partner in order to survive). By implication, any man who marries a divorced woman (a wife who has been divorced on the grounds of adultery) commits adultery (by marrying an adulteress).

The exception does not imply that having divorced an adulterous wife a man may remarry. A legal divorce does not annul the original one flesh union. Divorce only allows a person to separate from an adulterous partner. The exception is a ground for divorce, not a ground for annulment.

For the logic behind Jesus' *utopian* exposition of the Law, see *Introductory notes to the Great Sermon*, 6:17-49.

iv] Synoptics:

See 3:1-20. In this editorial unit, under the topic of the Great Reversal, Luke gathers a set of sayings followed up by a parable. The opening, v14-15, is unique to Luke, with v14 probably from his own hand, followed in v15 by an independent saying of Jesus, L source. These introductory verses tie nicely to the parable.

Then follows two sayings on the great reversal, with respect to the Mosaic Law in general, v16-17. Matthew 11:12-13 parallels v16, although he has v16a at the end of the saying. Both versions probably reflect the received tradition available to the authors, rather than arguing that one of them has reworked Q. Matthew 5:18 parallels v17.

This is followed up by a saying on a specific law, namely divorce, serving as an example of the great reversal at work. Parallels may be found in Matthew 5:32, 19:9, and Mark 10:11-12. The saying is usually assigned to Q.

The parable of the rich man and Lazarus follows. This *folk-tale* is unique to Luke. It is usually assigned as an L source; a special Lukan source.

v] Homiletics: *Divorce*

We have all been touched by divorce. We have watched as a friend, or family member, has gone through a marriage breakdown. Some of us have actually gone through a divorce ourselves. So, we all know the pain.

In touching on the topic of divorce, I don't want to suggest that it's the main point in our reading today. Jesus simply touches on the issue of divorce to make a point to the Bible students of his day. Mosaic Law allowed for divorce, and remember, God's Law is unchangeable, immutable. Yet Jesus announces that, as far as God is concerned, divorce is adulterous. A person with even the slightest understanding of the Old Testament couldn't help but read the significance in such a statement. Jesus

is turning the world on its head; God's eternal reign is upon, repent and believe.

Divorce, in itself, is not adultery, but it breaks the one-flesh union of marriage and opens both partners to the potential of remarriage, and thus adultery, which adultery is the responsibility of the person initiating the divorce. In simple terms, divorce is not on, and if enacted for the purpose of remarriage, it is adultery. In Matthew's gospel, Jesus gives us an exception for divorce; "except on the grounds of fornication." It is acceptable to divorce an adulterous partner, although that concession is not a ground for remarriage. And as we saw in our reading today, a person who marries a divorced adulterer, becomes an adulterer themselves - the union is adulterous.

This is one of those occasions when Jesus' words fill us with dread. We can well understand the disciples who once commented, given the perfection of this demand, "it's better that a person not marry." The reality is that marriages do break down. So, how do we face the shame and guilt if this happens to us?

I'm sorry to say, that the church doesn't help us much on this one. In my church, the Anglican church, the remarriage of a divorcee is not permitted, unless, of course, you're royalty (Now, that's a long story! *worth developing??*).

Anyway, in the Anglican / Episcopalian church, each diocese applies the rule differently; in my diocese, if you are willing to label your partner as a fornicator, then you can be remarried in the church, or better, if you show yourself to have a lively faith in Jesus, your remarriage will be approved. The logic here is beyond me. Surely, the greater the faith the greater the responsibilities.

Leaving aside institutional solutions, annulments and the like, how are we to approach the issue of divorce? Of first importance we must realise that, at this point, Jesus is giving us an ideal; an image of perfection that all of us will fail to keep, if not by our actions, then certainly by our thoughts. We will all leave our partners in spirit, if not in deed, at some point or other in our life together. And when we do, it is then that we must fall back on the loving mercy of our Lord Jesus. For you see, even our worst behaviour cannot separate us from the love of God in Jesus Christ.

Marriages easily break down, so work at respect and consideration toward your partner. Strive toward the ideal of a permanent one-flesh union, strive through thick and thin, good times and bad, to make your marriage work. Remember, marriage is God's plan for a happy and fulfilling life. There is more joy to be found in making your marriage work, than trying to

find some form of illusive fulfilment with another partner. And if the cold hand of divorce should touch you, remember that even in the depth of despair, there is One who still sees you as the apple of his eye.

Text - 16:14

In the face of the coming kingdom, everything is turned on its head, v14-31: i] A condemnation of the Pharisees' self-righteousness, v14-15. Jesus has just finished making the point that it is not possible to stand in the face of the coming kingdom and "serve the things of this world." Foolish as it may seem, this is exactly what "the children of light" do. The Pharisees ("who loved money" - Luke's comment) react with cynicism. Jesus' response is straight to the point. The Pharisees may be impressed with their own self-righteousness (when it comes to money, their alms-giving might be quite impressive), but in the eyes of God, their status is nothing; they should beware!

δε "-" - but/and. Transitional, indicating a step in the narrative.

ὕπαρχοντες [ὕπαρκω] pres. part. "**who [loved money]**" - [THE PHARISEES] BEING [LOVERS OF MONEY]. The participle is probably, adjectival, attributive, limiting "the Pharisees", as NIV; "who were lovers of money", ESV. Possibly adverbial, causal, "the Pharisees sneered at Jesus because they loved money (there are those who argue that in NT. Greek a participle is always adverbial unless it can be proved otherwise, eg. it is articular). The present tense possibly indicating "a permanent characteristic", Plummer. "The Pharisees were fond of money", Moffatt, or stronger "avaricious", TH.

ἤκουον [ἀκουω] imperf. "**heard [all this]**" - WAS HEARING [ALL THESE THINGS]. The imperfect, being durative, is possibly expressing the fact that the Pharisees had been listening all along to Jesus' teaching on this world's things / money.

ἐξευκτερίζον [εὐκτερίζω] imperf. "**were sneering**" - THEY WERE RIDICULING, MOCKING, DERIDING. Imperfect is again durative, as NIV. Lit. "turn up the nose." A fairly strong reaction, but understandable, particularly for those who see wealth as a blessing from God and who also understand the impossible nature of Jesus' *utopian* ethic. "Jeered at him", NJB.

v15

A word of condemnation against the Pharisees

αὐτοῖς dat. pro. "**[he said] to them** - [AND HE SAID] TO THEM. Dative of indirect object.

οἱ δικαιουντες "**[you are] the ones who justify**" - [YOU ARE] THE ONES JUSTIFYING [YOURSELVES]. The participle serves as a substantive, predicate nominative of the verb to-be with "you" as the subject. "You" is emphatic, "you

yourselves". "The ones" = "those characterised by the fact that", TH. The present tense is possibly tendential, expressing attempted action, so "trying to justify yourselves", or simply "claim to be / present as, just", TH. They strive to maintain a high moral standing, primarily before their fellows. Creed argues that it is in the context of the use of money, particularly almsgiving; "you do indeed give alms, but you only do so to justify yourselves before men", Creed.

ενωπιον + gen. "**in the eyes of [men / others]**" - BEFORE [MEN]. Spatial, "in the presence of", but possibly with the sense "in the opinion of." "You are always making yourselves look good", CEV.

ὅτι "-" - [BUT/AND GOD KNOWS THE HEARTS OF YOU] BECAUSE. Introducing a causal clause explaining why their reasoning is rejected by God. That "knows your hearts" carries the implicit consequence "and judges them", so Marshall. So, "God knows what you are like (*and holds you accountable*), for there is nothing more loathsome to God than human pride", Barclay. Another possible approach is "I can make this complaint because the things that people exalt are an abomination before God", Bock.

εν + dat. "**among [men] / [what people value highly]**" - [THE THING ESTEEMED] IN [MEN]. Culy suggests association, "with / among". Peterson suggests the prepositional phrase carries the sense "in *the opinion of* men", in much the same way as the prepositional phrase "before God" carries the sense "in the opinion of / in the judgment of God."

βδελυγμα [α ατος] "**detestable [in God's sight]**" - *is* DETESTABLE, AN ABOMINATION, ABHORRENT [BEFORE GOD]. In the immediate context where the issue of stewardship of the resources on loan to us from God is covered, v1-13, the Pharisees, whose stewardship under the law is impeccable (tithing), are condemned for loving their wealth (as we all do!). Their *righteousness* under the law is an abomination to God. It is for this reason that we need to stand in Christ's righteousness rather than our own.

v16

ii] Saying #1, v16: This verse is usually linked to verses 17 and 18, or possibly just verse 17, or even left to stand as an independent saying, but it is rarely linked to v15, a word of condemnation against the Pharisees. None-the-less, it does seem likely that this verse, with its dominant judgment theme, is intended to interact with v15. The Pharisees, with their flawed works-based holiness / nomism, are like a stricken ship being driven upon a rocky shore; they are about to come to grief in the face of the kingdom's coming. Since the time when John the Baptist announced the coming of the long-promised kingdom of God, it has burst in upon the world and all humanity is being forced up against it. Confronted with this

reality, a person must either resist and be condemned, or believe and be blessed. For the heresy of *Nomism*, see background notes, 11:37-54.

ὁ νομος και οἱ προφηται "**the Law and the Prophets**" - THE LAW AND THE PROPHETS. Nominative subject of an assumed verb to-be. The books of the Law and the books of the Prophets, although here, without a verb, the statement serves as "a summary way of referring to Old Testament preaching", Fitzmyer.

επροφητευσαν [**προφητεω**] aor. "**were proclaimed**" - *were prophesied* / *were*. Variant, obviously transposed from Matthew's version of this saying, Matt.11:13. An assumed verb to-be may be intended, "till John we had the Law and the Prophets", Berkeley, so NJB, REB, ... An obvious ellipsis like this usually indicates that the verb to-be is intended. Other contenders are "were enough till John", Rieu; "continue up to John", Johnson; "lasted till John", Moffatt; "were the supreme revelation up to John", Barclay; "were in force", Phillips.

μεχρι + gen. "**until [John]**" - UP TO [JOHN]. Matthew has **ἕως**. Temporal, extension of time "up to." Possibly "up to and including", but the intended division may be the beginning of the ministry of John, so "up to John", since his message was the same as that of Jesus, namely "the kingdom of God is at hand." John is somewhat of a pivot point between the Sinai covenant and the renewed covenant realised in Jesus.

του θεου [**ος**] gen. "**of God**" - [FROM THEN THE KINGDOM] OF GOD. The genitive is usually classified as verbal, subjective, although adjectival, possessive may be a better classification. The kingdom of God entails "all the blessings that are brought by the eschatological rule of God", Nolland. See **του θεου**, 4:43.

ευαγγελιζεται [**ευαγγελιζω**] pres. pas. "**is being preached**" - IS BEING PROCLAIMED. The present tense is durative, where the action implied is continuous; here of communicating an important message. "From then onwards the kingdom of God has been preached", NJB.

πας "**everyone**" - [AND] ALL, EVERY = EVERYONE. Possibly "anyone", the kingdom is open to all, so "anyone presses in", Manson. "Everybody" is more likely, not "all the Jewish authorities", but "everyone."

βιαζεται [**βιαζω**] pres. pas "**is forcing his way [into it]**" - IS BEING VIOLENTLY FORCED [INTO IT]. The intended sense is unclear. Note the following:

- The present tense is possibly tendential, expressing attempted action, "trying to", although more likely durative, where the action begins in the past and continues into the present.
- The action of the verb primarily describes the application of a strong force, although some argue for a less violent constant pressure. This action may be positive or negative.

- The preposition **εις** can mean "into" or "to / toward", or "against", even possibly representing an Aramaic preposition not required in Greek, so "everyone oppresses it", Leaney.

- The voice of the verb is either middle or passive; active, "to force"; middle, "to make use of force"; passive, "to be forced." The middle voice is accepted by most commentators.

So, the choice is usually between everyone trying to force their way into the kingdom, "storm his way into it", Barclay, as NIV, along with most translations, or everyone is acting violently against / striving against the kingdom, "but every man treats it with violence", Torrey.

Given that not **πας**, "everyone", uses force to get in the kingdom, or uses force to oppose the kingdom, the passive voice is more likely. The passive is usually taken to mean "everyone is urged to enter the kingdom", although the more likely sense is that "everyone is forced up against the kingdom", ie., The kingdom is bursting in on the world, and everyone is being forced up against it. Confronted with this reality, a person must either resist and be condemned, or believe and be blessed. Note Matthew 11:12 for a different slant on a very similar saying.

v17

iii] Paired sayings #2, v17-18. "The moral elements of the Law are indestructible", Plummer, and yet when linked to v18, we see that the immutable is made mutable in the face of the coming Kingdom. The Mosaic Law is being set aside ("fulfilled") because of the arrival of something greater. To touch even the smallest bit of the law is an anathema, yet we see in verse 18 that this is exactly what is happening. So, these paired sayings demonstrate that the Mosaic Law has indeed been turned on its head, as evidence of the great reversal. Such an impossible event must herald the inauguration of God's long-promised reign through His messiah. The Mosaic law "is superseded by a higher and prior demand under which all now stand", Ellis.

δε "-" - BUT/AND. Transitional, indicating a new saying. Best untranslated, as NIV.

ευκοπωτερον [**ευκοπος**] com. adj. "[it is] easier" - [IT IS] EASIER. Comparative predicate adjective; "it is easier." "It is an easier thing for heaven and earth to pass away than for one comma of the Law to be deleted", Rieu.

παρελθειν aor. inf. "**to disappear**" - [THE HEAVEN AND THE EARTH] TO PASS AWAY, COME TO AN END, DISAPPEAR. "Cease to be", Barclay. The infinitive, with its accusative subject, "heaven and earth", serves as the subject of the verb to-be; "heaven and earth to pass away is easier"

η "**than**" - OR = THAN. Here the disjunctive serves as a comparative, introducing a comparative clause. The clause consists of a combined subject

formed by an accusative infinitive construction, "one small stroke to fall of the law", with an assumed verb to be, "is", with its predicate adjective "easy"; "than *it is easy for* one dot of the law to become void."

μιαν κεραιαν acc. "**the least stroke of a pen**" - ONE SMALL STROKE. The accusative subject of the infinitive "to fall." The jot or tittle, a small stroke mark of a pen to distinguish certain letters of the Hebrew alphabet, eg. d, r, h.

πεσειν [πιπτω] aor. inf. "**to drop**" - TO FALL. The infinitive, with its accusative subject "one small stroke", serves as the subject of an assumed verb to-be; "for heaven and earth to disappear is easier than for one dot of the law to become void *is easy*." It's easier for the world to disappear than for the law to become invalid", TH.

του νομου [ος] gen. "**of the Law**" - OF THE LAW. The genitive is adjectival, descriptive, idiomatic / source; "*from* the law."

v18

A saying on the divine ideal that lays behind the Mosaic Law concerning divorce, v18. To make the point that the kingdom of God is indeed "at hand", Jesus points out how the ethic of the dawning kingdom has already transcended the immutable Law of Moses.

ὁ απολυων [απολυω] pres. part. "**[anyone] who divorces**" - [ALL] THE ONES DIVORCING, SENDING AWAY. If **πας**, "all", is taken as a substantive, "everyone", then the participle is adjectival, attributive, limiting "anyone"; "any man who divorces his wife", Barclay.

αυτου gen. pro. "**his [wife]**" - [THE WIFE] OF HIM. The genitive is adjectival, relational.

γαμων [γαμεω] pres. part. "**marries [another]**" - [AND] MARRYING [ANOTHER, COMMITS ADULTERY]. The present tense here is gnomic, expressing a timeless truth. The participle is again adjectival, attributive, limiting "anyone", but also possibly adverbial, final, expressing purpose, he divorces his wife "in order to marry another woman", so Nolland, i.e., divorce, with the intention of marrying another, is adulterous. Only "divorcing" takes an article, thus making "divorcing and remarrying" a single act.

και "and" - AND. Coordinate seems likely, but possibly either inferential, "and so / therefore", or consecutive, "and so / with the result that", even adjunctive, "also"; "and also, anyone marrying a woman divorced on the grounds of fornication is an adulterer."

ο ... γαμων [γαμεω] pres. part. "**the man who marries**" - THE ONE MARRYING]. The participle serves as a substantive, nominative subject of the verb "to divorce"

απολελυμενην acc. perf. part. "**a divorced woman**" - *the one* HAVING BEEN DIVORCED. The participle serves as a substantive, accusative direct object of the participle "marrying".

απο + gen. "-" - FROM [A MAN, HUSBAND, COMMITS ADULTERY (violates the one flesh bond of marriage)]. Expressing separation, "away from." The sense of this clause is not overly clear, but as indicated in the notes above, *The Issue of Divorce and Remarriage*, the instruction probably concerns marrying a woman who was divorced on the grounds of adultery (ie., the Matthean exception, "except for adultery"). Such a union is adulterous. As Marshall notes, in these instructions, Jesus is "going beyond Jewish law."

v19

iii] The parable of the Rich Man and Lazarus, v19-31. The parable of the Rich Man and Lazarus is used by Jesus to illustrate the Great Reversal realised in the coming of the kingdom. The folk-tale illustrates the reversal of fortunes now evident in the coming kingdom. In like manner to the reversal of fortunes in the folk-tale, in the age of the dawning kingdom, the *righteous* (self-righteous) are judged, and the *humble* (repentant) blessed - good people are going to hell and bad people are going to heaven. What next! Even the immutable Law is found mutable in the face of the coming kingdom.

As already noted, the story does not represent Jesus' teaching on the hereafter. The description, in this folk-tale of Hades and of souls at death going into the underworld for punishment, is not part of Jesus' eschatological teaching.

ειπεν δε και ετεραν παραβολην "-" - AND HE SPOKE ANOTHER PARABLE. Variant, obviously added to deter a literal interpretation of the story.

δε "-" - BUT/AND, NOW. Transitional, indicating a step in the narrative; "Now there was a rich man."

ενεδιδυσκετο [**ενδιδυσκω**] imperf. "**who was dressed**" - [A CERTAIN MAN WAS RICH AND] WAS CLOTHING HIMSELF. The imperfect is customary, or just being used for background information: "it was his custom to dress in the finest cloths."

ευφραινομενος [**ευφραινω**] pres. pas. part. "**lived**" - [WITH PURPLE AND LINEN] BEING MERRY, GLAD, REJOICING (often used of feasting) [EXTRAVAGANTLY]. Attendant circumstance participle expressing action accompanying the verb "was clothed"; "it was his custom to dress and live in luxury every day."

καθ [**κατα**] + acc. "**every [day]**" - ACCORDING TO [DAY]. Distributive use of the preposition, as NIV.

v20

The rich man's house is a gated compound with Lazarus positioned at the gate for alms. The name Lazarus is used in the story because it is a common one, like John Smith in English tradition.

ονοματι [α ατος] dat. "**named [Lazarus]**" - [A CERTAIN POOR *man*] BY NAME [LAZARUS, HAD BEEN LAID TOWARD THE GATE OF HIM]. Dative of reference / respect; "with respect to his name, Lazarus" = "named Lazarus." The pluperfect verb "having been laid" expresses the fact that he had been laid there and was still there.

ειλκωμενος [ελκω] perf. pas. pat. "**covered with sores**" - HAVING BEEN COVERED WITH SORES, ULCERATED. The participle is adjectival, attributive, limiting "a certain poor *man*"; "a beggar named Lazarus, who was covered with sores, was laid ..."

v21

The description of the rich man and Lazarus is of one man blessed and another abandoned - the righteous are blessed and sinners abandoned, but

επιθυμων [επιθυμew] pres. part. "**longing**" - [AND] DESIRING. The participle is adjectival, limiting, by describing the man; "he was a man who longed to eat from the rich man's table." The present tense is possibly being used to express an unfulfilled wish.

χορτασθηναι [χορταζω] aor. pas. inf. "**to eat**" - TO BE FILLED. The infinitive is usually classified as complementary, completing the sense of the participle "longing", although after a cognitive verb, as here, it may be treated as introducing a dependent statement of perception expressing what he longed for; "he longed to satisfy his hunger", Barclay.

απο + gen. "-" - FROM. Expressing separation, or serving instead of a partitive genitive.

των πιπτοντων [πιπτω] gen. pres. part. "**what fell**" - THE *things* FALLING [FROM THE TABLE OF THE RICH *man*]. The participle serves as a substantive, "from what fell." The scraps may be the pieces of flat bread used to clean one's hands at the end of the meal and then cast aside. "He was happy to eat the scraps that fell from the rich man's table", CEV.

αλλα "-" - BUT. Adversative; introducing a clause contrasting what was desired with what actually happened.

και "**even**" - AND = EVEN. Ascensive, as NIV.

ερχομενοι [ερχομαι] pres. mid. part. "**[dogs] came**" - [DOGS] COMING [WERE LICKING THE SORES OF HIM]. Attendant circumstance participle expressing action

accompanying the verb "to lick." Dogs were regarded as unclean animals, most being scavengers rather than household pets.

v22

δε "**the time [came]**" - AND [IT HAPPENED]. Transitional, denoting the next step in the narrative. Typical Lukan form, best treated as a temporal clause, "Then the poor man died and was carried by the angels", TNT. As already noted, using this verse to support an immediate resurrection at death, as opposed to a resurrection of the dead at the return of Christ, is unwise. This applies to the following images of hell, etc.

αποθανειν [**αποθνησκω**] aor. inf. "**when [the beggar] died**" - [THE POOR *man*] TO DIE [AND HIM TO BE CARRIED AWAY]. This infinitive, along with the infinitive **απενεχθηναι**, "to be carried away", serve as the subject of the impersonal verb **εγενετο**, "it happened, came to be." The accusative subject of the infinitive "to die" is "the poor man", and the accusative subject of "to be carried away", is **αυτον**, "him". "It happened that he poor man died and was carried away by the angels to Abraham's side."

υπο + gen. "**and [the angels]**" - BY [THE ANGELS INTO THE BOSOM OF ABRAHAM, AND = ALSO THE RICH *man* DIED AND HE WAS BURIED]. Expressing agency; "carried away by the angels."

v23

εν + dat. "**in [hell]**" - [AND] IN [HADES]. Local, expressing space / place. The rich man was in the place of the dead; "the netherworld", NAB. "From among the dead", Phillips.

υπαρχων [**υπαρχω**] pres. part. "**where he was**" - BEING, EXISTING [IN A STATE OF TORMENT]. The participle is adverbial, best treated as temporal, "while being in torment."

εν + dat. "**in [torment]**" - IN [TORTURE]. Local, expressing state or condition; "in a state of torment."

επαρας [**επαρω**] aor. part. "**he looked up**" - HAVING LIFTED UP [THE EYES]. The participle is adverbial, possibly temporal; "Then, while being in torment in Hades, he lifted his eyes."

απο + gen. "-" - [HE SEES ABRAHAM] FROM [FAR OFF AND LAZARUS IN THE BOSOMS OF HIM]. Expressing source / origin; "a long way off", HCSB.

v24

Hades is the Greek term for Sheol, the place of the dead, and is sometimes used in the LXX for the habitation of the unrighteous dead. In this story, hades is the residence of the unrighteous dead, with "Abraham's side" being heaven.

και "so" - AND [HE]. Possibly inferential / consecutive; "and so he"

φωνησας [φωνεω] aor. part. "**so he called [to him]**" - HAVING CALLED [SAID, FATHER ABRAHAM HAVE MERCY ON ME AND SEND LAZARUS]. Attendant circumstance participle expressing action accompanying the main verb "he said"; "he cried out and said". Redundancy produces "he shouted", Barclay, so NIV.

ινα + subj. "**to**" - THAT. Introducing a final clause expressing purpose, "in order that he may dip."

βαψη [βαπτω] aor. subj. "**dip**" - HE MAY DIP. Note that this verb takes the accusative of the thing dipped, namely "the finger", and the genitive of that into which it is dipped, namely the υδατος, "water."

του δακτυλου [ος] gen. "**[the tip] of [his] finger**" - [THE TIP] OF THE FINGER [OF HIM into WATER AND MAY COOL THE TONGUE OF ME]. The genitive is adjectival, partitive.

οτι "**because**" - BECAUSE [I AM SUFFERING IN THIS FLAME]. Introducing a causal clause explaining why Lazarus should place his wetted finger on the rich man's tongue.

v25

An actual reversal of rich and poor at the great assize, of the rich suffering and the poor comforted, serves to promote the story line rather than a propositional truth. Attempts at contextualising / spiritualising the "agony", etc., eg. "the spiritual torture of remorse", Hauck, ignores the fact that Jesus is using this story as an illustration.

οτι "**[remember] that**" - [BUT/AND ABRAHAM SAID, CHILD, REMEMBER] THAT. Here introducing an object clause / dependent statement of perception expressing what should be remembered.

εν + dat. "**in [your lifetime]**" - IN [THE LIFE OF YOU]. Temporal; "during your life."

απελαβες [απολαμβανω] aor. "**you received**" - YOU RECEIVED. Possibly with the sense here of "enjoyed"; "remember that you enjoyed the good things in your lifetime", Berkeley.

τα αγαθα "**good things**" - THE GOOD things [OF YOU]. The accusative object of the verb "to receive." The rich man had "the good life", while Lazarus did it rough.

και "**while**" - AND. Here contrastive, as NIV.

τα κακα adj. "**[Lazarus received] bad things**" - [LAZARUS LIKEWISE] THE BAD. The articular adjective serves as a substantive, "the bad things", accusative object of the verb "to receive." "Received" = "enjoyed", is assumed.

οδυνασαι [οδυναω] pres. pas. "**you are in agony**" - [BUT/AND NOW, HE IS COMFORTED HERE, BUT/AND YOU] YOU ARE SUFFERING. Hapax legomenon, once

only use in the NT. "To experience great distress or anxiety", Culy. The use of **σου**, "you", is emphatic by use.

v26

εν "**besides [all this]**" - IN [ALL THESE *things*]. The preposition here is functioning adverbially, expressing association, "among all these things" = "as if all this is not enough", Zerwick. A variant **επι**, "upon", exists = "in addition to all these things", Culy. "And in any case."

ὅπως + subj. "**so that [... cannot]**" - [BETWEEN US AND YOU HAS BEEN FIXED A GREAT GULF] THAT. Introducing a final clause expressing purpose, "in order that", or possibly a consecutive clause expressing result, "with the result that."

οἱ θελοντες [θελω] pres. part. "**those who want**" - THE ONES WANTING. The participle serves as a substantive, nominative subject of the negated verb "to be able", as NIV.

διαβηναι [διαβαινω] aor. inf. "**to go**" - TO COME OVER [FROM THERE TOWARD YOU ARE NOT ABLE, NEITHER MAY THEY GO OVER FROM THERE TOWARD US]. The infinitive is usually classified as complementary, completing the sense of the participle "wanting"; "Those who wish to cross from here to you cannot do so", Barclay.

v27

δε "-" - BUT/AND [HE SAID]. Transitional, indicating a change in subject from Abraham to the rich man.

ουν "**then [I beg you]**" - [I ASK YOU] THEREFORE [FATHER]. Inferential; drawing a logical conclusion.

ινα + subj. "-" - THAT [YOU MAY SEND HIM]. Introducing an object clause / dependent statement of indirect speech expressing what he asks of Abraham; "I beg you, father, to send ..."

μου gen. pro. "**my [family]**" - [INTO THE HOUSE OF THE FATHER] OF ME. The genitive is adjectival, relational.

v28

γαρ "**for**" - FOR [I HAVE FIVE BROTHERS]. Introducing a causal clause explaining why the rich man wants Abraham to send Lazarus to warn his family.

ὅπως + subj. "**let [him warn]**" - THAT [HE MAY WARN]. Likely introducing a final clause expressing, "in order that", but possibly consecutive, expressing result, "so that." "Send him to my father's house that he may warn them", NRSV.

αυτοις dat. pro. "**them**" - THEM. Dative of direct object after the **δια** prefix verb "to testify to, declare to" = "warn".

ἵνα μη + subj. "**so that**" - THAT NOT = LEST [AND = ALSO THEY MAY COME]. Introducing a negated final clause expressing result; "in order that they may not come ..."

της βασανου [ος] gen. "**of torment**" - [INTO THIS PLACE] OF TORTURE, TORTURE. The genitive is adjectival, attributive, limiting "place"; "torturous place." As noted above, it is not wise to use this verse in support of the proposition that punishment in hell is perpetual.

v29

"They have the written word of God read and expounded in the synagogue", TH. As already noted, this fable / folk-tale is used by Jesus to illustrate the great reversal in the coming of the kingdom of God. Some commentators see this verse as Jesus' application, and v30-31 as Luke's application, but it is more than likely that they are all part of the folk-tale.

Evans makes the point that "the law is permanently there to move men to repentance", yet, within the context of the passage, this fact is even more compelling in that Jesus, the messiah, is *completing / fulfilling* the Law and the Prophets, so heightening the need for repentance in the face of eschatological necessity (a kingdom at hand). Such is more compelling than "a messenger even from death's realm", Fitzmyer.

δε "-" - BUT/AND [ABRAHAM SAYS]. Transitional, supported by a narrative present tense indicating a change in subject from the rich man to Abraham.

αυτων gen. pro. "[**let them listen to**] **them**" - [THEY HAVE MOSES AND THE PROPHETS, LET THEM LISTEN TO] THEM. Genitive of direct object after the verb ακουω, "listen to", which takes a genitive of persons. "Your brothers can read the Scriptures for themselves."

v30

δε "-" - BUT/AND [HE SAID, NO FATHER ABRAHAM]. Transitional, indicating a change in subject from Abraham to the rich man.

αλλα "**but**" - BUT. Adversative, introducing a counterpoint.

εαν + subj. "**if**" - IF. Introducing a conditional clause, 3rd. class, where the proposed condition is assumed a possibility, "if, *as may be the case, then*"

απο + gen. "**from**" - [SOMEONE] FROM [DEAD SHOULD GO TOWARD THEM, *then* THEY WILL REPENT]. Expressing source / origin, or separation, "away from / from among the dead."

v31

δε "-" - BUT/AND. Transitional, indicating a change in subject from the rich man to Abraham.

αυτω dat. pro. "[he said] to him" - [HE SAID] TO HIM. Dative of indirect object.

ει + ind. "if" - IF. Introducing a conditional clause, 1st. class, where the condition is assumed to be true; "if, *as is the case*, *then*". The negated verb ουκ ακουουσιν, "do not listen", really forms a single word, "disregard", and so is not forming a 2nd class condition, cf., Plummer; "if they disregard Moses and the Prophets, *which they do*, then" The apodosis of the conditional clause is formed by a second conditional clause, 3rd. class, where the condition has the possibility of coming true, "if, *as may be the case*,, *then*"; "If they do not hear Moses and the Prophets, then, even if they had a visit by someone from the underworld, then they probably wouldn't be convinced."

των προφητων [ης ου] gen. " [they do not listen to Moses and] the Prophets" - [THEY DO NOT LISTEN TO MOSES AND] THE PROPHETS. As with Moses, genitive of direct object after the verb ακουω, "to listen to", a verb which takes a genitive of persons. Again, "the Law and the Prophets" means the Scriptures.

εκ + gen. "from [the dead]" - [*then* IF SOMEONE] FROM [DEAD SHOULD RISE AGAIN, *then* NEITHER WILL THEY BE PERSUADED]. Expressing source / origin; "from out of *the place of the dead*."

17:1-10

The teachings of Messiah, 9:51-19:44

5. The Great Reversal, 16:14-18:14

ii] A word to disciples

Synopsis

Following the dispute with the Pharisees over wealth / *mammon*, Jesus addresses his disciples on the issue of *skandala*. To this subject, Luke records three sayings of Jesus and a teaching parable.

Teaching

The way of a disciple is the way of faith apart from works.

Issues

i] Context: See 16:14-31. *A word to disciples*, 17:1-10, serves as the second episode of six dealing with the subject of *the Great Reversal*, 16:14-18:14, episodes which reveal, in the presence of the coming kingdom, the condemnation of the "righteous" (self-righteous) under the law, in contrast to the blessing of the humble (repentant) under grace. Having confirmed the reality of the Great Reversal, Jesus goes on to warn his disciples of the danger of causing "one of these little ones to sin." The "little ones" are God's children, Christ's brothers. The "sin" is most likely law-righteousness, pharisaism, nomism, drawn out by the requirement for perfect forgiveness - an impossible law to keep. The disciples call for faith that does, but Jesus offers them a faith that receives.

ii] Background:

On the heresy of *Nomism*, see Background notes, 11:37-54.

iii] Structure: *A word to disciples*:

Linked sayings on stumbling-blocks, v1-3a:

"temptations to sin are sure to come, but woe"

"better if a millstone than to cause one of these little"

Linked sayings on forgiveness, v3b-4:

"if your brother sins against you"

"even if he sins against you seven times"

A saying on faith, v5-6:

"if you have faith as small as a mustard seed"

The parable of the master and slave, v7-10:

Parable, v7-9;

Application, v10:

"we have only done our duty."

iv] Interpretation:

Jesus has just exposed the flawed law-obedience of the Pharisees. In the face of the Great Reversal, they, the so called *righteous* ones, now find themselves excluded from the kingdom of God, while the *humble* take their place at the kingdom-festivities. Jesus now goes on to warn his disciples of the danger of adopting the same pharisaic works-mindset so prevalent in the religion of Israel, namely the heresy of nomism. Faith, in hand with repentance, is the way of a disciple, and this apart from works.

The episode consists of a linked saying on stumbling-blocks, of leading "little ones" (believers??) astray (with a works-mindset??). This is followed by a linked saying on perfect forgiveness, a saying that reinforces the foolishness of trying to progress personal holiness by works / faithful obedience. Who, other than Jesus, has ever been able to forgive "countless times"? In a third saying, Jesus reveals the one *law* demanded of his followers, namely, faith, and points out how even the most feeble faith achieves its intended purpose (the promised blessings of the covenant??).

The episode concludes with a teaching parable which repudiates the idea that faithful obedience can constitute a claim upon God for reward. The full appropriation of the promised blessings of the covenant are a gift of grace through faith, and this apart from faithful obedience.

At the heart of this episode is the self-righteous nomism of the Pharisees, their speck-removing righteousness and log-blinding corruption (here greed). A disciple can easily adopt a similar corrupted nomism, a sin that will oppress and entrap a believer who is young in the faith, v1-3a. We do well to remember "the insufficiency of works", Plummer, our incapacity to forgive, v3b-4, and thus our need for saving faith, v5-6, for even if we were to do all that the law demands, we are still unworthy servants, v7-10.

The contextual nature of this episode: Bock, Fitzmyer, Marshall, Leaney, Plummer, Creed, Caird, take the view that the sayings and attached parable are unrelated and independent, with no common theme. The sayings cover different aspects of discipleship: leading a brother astray, forgiveness, faith, and a disciple's proper attitude to their service.

Ellis takes the view that the sayings are related: "Church leaders ... are *to take heed* not to cause a weaker brother to stumble and fall away from the faith. Rather, they must give a responsible rebuke to a sinning brother and a ready and continuing forgiveness..... Such forgiveness is an impossible command. To forgive, no less than to receive forgiveness, requires faith..... Its presence in the least *mustard seed* amount is sufficient to fulfil the demands made upon it Faith in life is a *duty* that is owed,

not a personal achievement for which thanks are due." An interrelationship between the sayings is also recognised by Danker, Hendriksen, Arndt.

Johnson argues for a wider contextual setting when he notes that the teaching of 17:1-10 is shaped by 16:14-31 where Jesus "indicted them (the Pharisees) of a false legal piety; they did not keep the deep moral demands of the law and the prophets even as they posed as their protectors. Since they were money-lovers they tried to serve both God and Mammon, but ended by *hating and despising* the commandments that demanded sharing of possessions."

The parable of the Master and the Slave, v7-9. This parable is a teaching parable, a story / picture serving to illustrate a particular truth (unlike kingdom parables which, in the form of a riddle, proclaim the gospel - the coming of the kingdom of God). See *The Parables of Jesus*, 8:1-18.

Most commentators take this parable as a critique of *works* mentality; so Nolland, Fitzmyer, Bock, As it stands, the parable "repudiates the attitude that the performance of good works constitutes a claim upon God for due reward", Marshall. "A person's acceptance by God is not based on one's ability to perform, but is based on that person's faith and God's grace", Black. "Faith, such as Jesus asks of the disciples, is a duty which they owe *simpliciter* to God", Manson.

The Pharisees were proud of their righteousness (in this context, possibly almsgiving), but Jesus warns his disciples to take care that they don't adopt the law-obedience of the Pharisees. Nomism / legalism, given its power to yoke a believer, can undermine their salvation. In the end, we can never earn God's praise through faithful obedience, for we always remain "unworthy servants." The only "work" that brings joy to God is repentance and faith, an easy "yoke" indeed.

The final verse, v10, draws out an observation about the parable, possibly even the whole episode. The indefinite nature of the saying has hindered its interpretation, but the sense is likely as follows: "In like manner even you, were you to have completed everything that was commanded of you (and that of course is impossible), you would still have to admit to yourselves that you can claim no benefit from God, for in the end, complete obedience is but your duty."

In a startlingly clear statement, Jesus dispels the notion that the full appropriation of the blessings of the covenant may be appropriated by a faithful attention to the Law (Mosaic law, God's law, Jesus' *utopian* ethic). By making this statement, Jesus identifies nomism as a heresy. This explains why Paul aggressively confronts the nomistic teachings of the judaizers / members of the circumcision party in the early Christian church.

Even if we were able to forgive seven times in a day, there would still be no reward due, and of course, other than Jesus, no person is capable of constantly forgiving a brother or sister, particularly if they possess a *difficult personality*! The totality of God's promised blessings are ours in Christ as a gift of grace through faith, apart from good works. And when it comes to *doing*, it is grace which prompts graciousness, not law. So, for example, when it comes to the business of forgiving, it is forgiven people who tend to be forgiving, not law-bound people.

v] Synoptics:

See 3:1-20. The first linked saying on stumbling blocks, 17:1-3a is reflected in Matthew 18:6-7 and Mark 9:42. It is possible to argue that Matthew has used Mark, but not that Luke has used Mark, so the saying is probably fixed in the oral tradition of the church, with local variations.

The second linked saying on forgiveness, v3b-4, is reflected in Matthew 18:15 and 18:21-22.

The third saying on faith, v5-6, is reflected in Matthew's doublet, 17:19-21 and Mark 11:22-23. Matthew and Luke have possibly used Mark, although it is more than likely that the saying was commonly in use throughout the early church.

The parable on the inadequacies of discipleship, v7-10, is unique to Luke, usually identified as an L source.

Commentators tend to argue for a common Q source-document for the sayings, but the differences are better explained by the use of a local oral gospel tradition.

As with Matthew and Mark, Luke is faithful to the gospel tradition as received, but, by his arrangement of his received tradition, he addresses particular issues of import. In the passage before us, with a nod to his friend and colleague Paul the apostle, he draws out the doctrine of justification - it is by grace that we are saved, through faith, and this apart from works of the law.

vi] Homiletics: *The right example*

A child's awareness of God is influenced by their parents. If a child's parents are dictatorial, harsh, judgmental, even violent, then the child often sees God in similar terms.

In like fashion, mature members of a Christian fellowship serve as role models. A new believer will learn the Christian way by the behavior of older believers. If the older members are judgmental, demanding, strict, overly pious, law-bound, legalistic, then the new believer will tend to see the Christian way in those terms.

For this reason, Jesus makes a point of warning his disciples of the danger of setting before a young believer "things that cause people to sin", "temptations to sin", RSV., or better, "stumbling-blocks." If we are harsh and demanding in the pursuit of our own self-righteousness, a new believer can easily pick up on our piety and so, having begun with the Spirit, they can end up trying to attain their goal by human effort, Gal.3:3.

The yoke of faith in Christ is the only load with which we should burden a young believer.

Text - 17:1

A Lesson for disciples, v1-10: i] A saying on stumbling-blocks, v1-3a. Addressing his disciples (in particular those who, because of their position in the church or their Christian maturity, have some influence over younger believers), Jesus warns them not to cause a believer (a "little one") to turn away from him. Stumbling-blocks are usually understood to refer to any sort of temptation that could lead "little ones" astray. Often general causes are identified, all sins, and if the temptation comes from us, we are damned. As noted above, given the context, 16:14-31, the "offence" is likely to be nomism (the belief that law-obedience both restrains sin and promotes holiness for the full appropriation of God's promised blessings). The impossibility of such self-righteousness was evident in the Pharisees who, although "righteous", were "lovers of money." It is this "offence", in particular, that will cause a brother "to fall away", for a person is saved by grace through faith apart from works of the law.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative. From the context of the Pharisees and their love of money, the focus moves to the disciples.

προς + acc. "to" - [HE SAID] TOWARD [THE DISCIPLES OF HIM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

τα σκανδαλα [ον] "things that cause people to sin" - [IT IS IMPOSSIBLE] THE TRAP, SNARE / THE STUMBLING BLOCK = THE TEMPTATIONS TO SIN. The sense is possibly "traps, or snares", Danker, or "stumbling-block", Marshall, or "cause of offence", Marshall. Probably better paraphrased, "it is inevitable that things should happen to cause men (believers) to fall away", TNT.

του μη ελθειν [ερχομαι] aor. inf. "are bound to come" - THE NOT TO COME. This construction, the genitive articular infinitive, usually forms a final, or consecutive clause, but is sometimes expegetic, as here. Marshall says its use here is "rather awkward." Culy and Porter opt for expegetic / appositional; "it is impossible, namely that stumbling blocks not come." See Plummer for other possibilities. "Stumbling block are sure to come", NET.

δι [δία] + gen. "**through [whom]**" - [BUT WOE] THROUGH [WHOM IT COMES]. Expressing agency, although the agent is not identified. It is usually assumed the agent is a disciple, so believers in general, although the reference could primarily be to the Pharisees, whose example must not be followed; "watch yourselves."

v2

The syntax of this verse is complex and much debated. We have a comparative clause, "X is less worse (ἢ) than Y." X = an incomplete 1st class conditional clause formed by εἰ + ind., and Y = a nominal clause formed by ἵνα + subj. The conditional clause serves as the subject of the impersonal verb, λυσιτελεῖ, "it is less worse", with the comparison formed by the *hina* clause. "If, as is the case for argument's sake, a millstone is hung around the neck of him and he is thrown into the sea then he will drown is less worse than that he should cause one of these little ones to stumble." Both options are bad, but causing a little one to stumble is worse.

λυσιτελεῖ [λυσιτελεῶ] pres. "**it would be better**" - IT IS LESS WORSE. Taken in a comparative sense, "more profitable, better."

αὐτῷ dat. pro. "**for him / for them**" - TO HIM. Dative of interest, advantage; "for him."

εἰ + ind. "**to [be]**" - IF. Introducing an incomplete conditional clause, 1st class, where the condition is assumed to be true for arguments sake, subject of the verb λυσιτελεῖ. Had the condition been realised, namely that the person who had caused the little ones to stumble was drowned, then that person would be better off.

λίθος μύλικος "**a millstone**" - A STONE OF A MILL [IS HUNG AROUND THE NECK OF HIM AND HE HAD BEEN THROWN INTO THE SEA]. Nominative subject of the verb "to hang." The upper millstone, the stone with a hole in it, obviously suitable to weight down something heavy in water.

ἢ "**than**" - Comparative.

ἵνα + subj. "**to [cause]**" - THAT [HE MIGHT CAUSE TO STUMBLE, ENTRAP]. Here ἵνα forms a nominal / noun clause. Culy notes that we would have expected a second conditional clause, "If is less worse than if" "to be responsible for anything that causes one of these little ones to sin", Barclay.

τῶν μικρῶν gen. adj. "**[one of these] little ones**" - [ONE OF THESE] LITTLE ones. The adjective is used as a substantive, the genitive being adjectival, partitive. Numerous suggestions have been offered for the identity of these "little ones": children, believers, or new believers. Grundmann suggests the poor to whom the gospel is preached, although "poor in spirit", certainly not the materially poor. "Disciples" seems likely, so Bock, Stein, Johnson, but possibly new believers; "the weak, the lowly, the vulnerable", Nolland.

v3a

προσεχετε [προσεχω] pres. imp. "**so watch**" - PAY ATTENTION. Most likely this warning is attached to v1-2, although it may introduce the next saying, v3-4, so Plummer. "So be on your guard", REB.

ἐαυτοῖς dat. pro. "**yourselves**" - TO YOURSELVES. Dative of direct object after the **προσ** prefix verb "to pay attention to."

v3b

ii] A saying on forgiveness, 3b-4. Jesus' instruction on forgiveness serves to remind the disciples of their inability to be worthy of God through their own effort, and thus of the stupidity, even danger, of teaching the Christian way to little ones, in the terms of law-righteousness. The contextual incongruity of this saying has prompted the view that it serves as an unrelated discipleship instruction. Yet, it is likely that it serves to support the warning on nomism / law-righteousness in v1-3a.

Jesus' *utopian* discipleship ethic promotes both **identification** and **imitation**, with the context identifying where the emphasis should lie for the purpose of interpretation; See *Cross Bearing Discipleship*, 9:18-27. Without in anyway diminishing the importance of imitation, when it comes to forgiveness (aim at forgiving as Christ forgives), the context stresses identification (Only in Christ's perfection can we stand, by grace through faith).

In the present context, Luke uses this discipleship requirement to expose the human condition, and thus the need for grace, as opposed to the absurdity of a nomistic approach to the Christian life. For a disciple, Jesus often exegeted the law in the terms of love, and in particular, its practical outworking in forgiveness. So, here Jesus presents the ideal of an "impossible forgiveness", Ellis. Obviously, the disciples recognise the impossibility of the demand and ask for help, v5a. So, this saying on forgiveness serves to remind us of the absurdity of a nomistic approach to the Christian life and of the disastrous consequences that flow, both to the "little ones" and to us, if we were to promote such a "stumbling-block." The Christian life progresses by grace, through faith, apart from works of the law.

εαν + subj. "**if**" - IF [THE BROTHER OF YOU]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true. When it comes to the human condition, the possibility is a probability; "if, *as may be the case*, ... *then*"

ἁμαρτη [ἁμαρτανω] aor. subj. "**sins**" - SINS. Used of offences toward God and other people. Note, in v4 it is "sins against you", so properly "if your brother offends you", Phillips.

επιτιμησον [επιτιμωω] aor. imp. "**rebuke**" - REBUKE, SPEAK SERIOUSLY TOWARD, WARN. The word can take many shades and given the context, it seems

unlikely that Jesus has in mind a censorious rebuke. A quiet chat on the side about the problem seems more likely; "loving admonition", Stein.

αυτω dat. pro. "**him / them**" - TO HIM. Dative of direct object after the verb "to rebuke".

μετανοηση [μετανοεω] aor. subj. "**repents**" - [AND IF] HE REPENTS. A recognition of wrong and an attempted turning around from that wrong. Not a "feeling sorry", which is often the sense of the word today, or worse, just a "saying sorry", usually without any attempt to put things right. We are again reminded that where there is no repentance there is no forgiveness.

αυτω dat. pro. "**[forgive] him**" - [SHOW FORGIVENESS TOWARD] HIM. Dative of direct object after the verb "to forgive" / dative of interest, advantage - Turner argues that most datives can be classified as datives of interest.

v4

εαν + subj. "**if**" - [AND] IF [HE SINS]. Introducing a conditional clause, 3rd. class, where the condition has the possibility of coming true; "if, as *may be the case*, *then*"

εις + acc. "**against [you]**" - INTO [YOU]. Here expressing opposition; "against you."

επτακις adv. "**seven times**" - SEVEN TIMES. Adverb. Certainly "a large number", Arndt, but more likely meaning "countless times" TH.

της ημερας [α] gen. "**in a day**" - OF THE DAY [AND SEVEN TIMES HE TURNS AROUND TOWARD YOU]. The genitive is adverbial, of time; "in one day", Moffatt.

λεγων [λεγω] pres. part. "**saying [I repent]**" - SAYING [I REPENT]. Attendant circumstance participle, expressing action accompanying the main verb "to turn around", a redundant Semitism introducing direct speech. For an adverbial classification see **λεγων**, 4:35; modal, expressing the manner of his "turning around."

αφησεις [αφημι] fut. "**forgive / you must forgive**" - YOU WILL FORGIVE. An imperatival future tense = a command. "You should still forgive that person", CEV.

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the verb "to forgive" / dative of interest, advantage.

v5

iii] A saying on the exercise of faith, v5-6. With what is virtually an editorial comment, v5, Luke links an independent saying of Jesus on faith to the preceding saying on forgiveness. Faced with Jesus' *utopian* instruction on forgiveness, the disciples ask for "faith" (probably in the sense of a miracle-working faith), a faith that does, ie., the spiritual strength to forgive unconditionally. Their flawed

thinking is overturned by Jesus with a saying on a faith that receives, a saying "which in effect denies that faith can be quantified", Marshall.

Faith is the only "yoke" to place on "the little ones." The disciples have been warned of the Pharisees' self-righteous law-obedience, their nomism, and the danger this poses for God's "little ones." Christ's demand for unconditional forgiveness (the standard was 3 times max, but for Jesus even 7 times in a day) exposes the folly of a righteousness / holiness progressed by works. The totality of God's blessings rest on grace accessed by the instrument of faith (our faith in Christ's faithfulness to the cross on our behalf). Such faith can be a slender thread, "as small as a mustard seed", and yet it activates the promised blessings of the covenant apart from a person's flawed obedience.

καὶ "-" - AND. Here transitional, a stitching device.

τῷ κυρίῳ [ος] dat. "[said] to the lord - [THE APOSTLES SAID] TO THE LORD. Dative of indirect object.

προσθεῖς [προστιθημι] aor. imp. "increase" - ADD. Usually translated as "increase", ie., "bolster up our capacity to forgive." The options are as follows:

- "give us faith", BAGD, Evans;
- "grant us also faith (in addition to other gifts)", ie., "add faith to our other gifts", so Marshall;
- "bestow upon us more faith", Creed, "make our faith stronger", CEV.

ἡμῖν dat. pro. "our [faith]" - [FAITH] TO US. Dative of indirect object / interest, advantage, but possibly possessive, as NIV.

v6

The truth is that there is but one law and that law, that eternal demand of God, is the exercise of faith in Jesus Christ for salvation. Jesus reminds the disciples that even the most hesitant and questioning reliance on him can activate God's eternal acceptance, and this against all odds. Rather than laying on the "little ones" the "yoke" of the law, lay on them the yoke of faith.

εἰ + ind. ἂν ind. "if" - IF. Introducing a conditional clause, although its form is a matter of debate. The apodosis indicates an unreal condition which implies that the disciples do not possess such faith; "If, *as is not the case*, you have faith, *then* ..." Yet, as a contrary to fact condition 2nd class, "you have" in the protasis, should be imperfect, as with the verb "you would have said" in the apodosis, but it takes a present tense implying that the condition is real; "If, *as is the case*, you have faith, *then*" Although an unusual construction, the presence of ἂν may simply imply doubt with respect to moving trees around; "you could say to this mulberry tree", ESV. See Turner p.51-52. Note that the apodosis consists of two conjoined clauses both introduced by ἂν. "Since you have faith, weak and feeble as it is, you could say to this mulberry tree, be plucked up by the

root and be planted in the sea, and it may obey you (if God had promised to provide you with such amazing horticultural skills)."

πιστιν [ις εως] "faith" - [YOU HAVE] FAITH. Accusative direct object of the verb "to have." Most commentators argue that the faith Jesus speaks of here is not quantitative, but qualitative; it is a faith "pure and simple", Danker; a faith that need only be exercised, not increased, so Nolland; a faith that need only be present, so Bock. Faith is a reliance on Christ and his revealed will. Our reliance, our resting on Christ, may be weak and feeble, filled with doubts, but it is enough, for it is not the power of our faith that moves the tree, but rather the power of God.

ὡς "as" - AS, LIKE. Comparative.

σιναπεως [ι εως] gen. "a mustard [seed]" - [A GRAIN] OF MUSTARD. The genitive is adjectival, attributive, as NIV.

τι συκαμινω [ος] dat. "[you can say] to this mulberry tree" - [YOU COULD SAY] TO [THIS] MULBERRY TREE [BE UPROOTED AND PLANTED IN THE SEA]. Dative of indirect object.

ὀπηκουσεν ἄν aor. "it will obey" - [AND] IT MAY HAVE OBEYED. Marshall suggests that the position of the aorist indicates "the certainty of (the command's) fulfilment", but the presence of the indefinite ἄν mitigates against this.

ὕμιν dat. pro. "you" - YOU. Dative of direct object after the ὑπο prefix verb "to obey."

v7

iv] The parable of the Master and the Slave, v7-10. We can earn nothing from God, for we always remain "unworthy servants." He accepts us, not on the basis of our performance, but as a gift of grace appropriated through faith.

τις δε ὅς ... επει [ειπον] fut. "suppose one Would he say ..?" - WHO [FROM = AMONG YOU HAVING A SLAVE PLOUGHING OR TENDING SHEEP] WHO [COMING IN FROM THE FIELD] WILL SAY? Forming an emphatic rhetorical question with the assumed answer "no one"; "no one would ever say this to a slave." A verb to-be must be supplied; "Is there anyone among you, having a slave who, when he comes in from the field, will say to him?" Verses 8 and 9 are also best translated as rhetorical questions, TNT.

εξ [εκ] + gen. "of [you]" - FROM [YOU]. Here standing in for a partitive genitive; "Will any one of you", ESV.

εχων [εχω] pres. part. "had" - HAVING. The participle may be taken as an adjectival, attributive, limiting the "who among you", although Culy argues it is best viewed as a substantive, predicate of an assumed verb to-be; "who among you is a person who has a slave."

δουλον [ος] "servant" - A SERVANT, SLAVE. Accusative object of the participle "having". Not really a servant, but rather "a slave", TNT.

αροτριωντα [αροτριαω] pres. part. "**ploughing**" – PLOUGHING [OR SHEPHERDING] This participle, as with "shepherding", serves as the accusative complement of the direct object "servant", standing in a double accusative (here treble) construction and stating a fact about the object "servant".

αυτω dat. pro. "**to the servant**" - [WILL SAY] TO HIM. Dative of indirect object.

εισελθοντι [εισερχομαι] dat. aor. part. "**when he comes in**" - HAVING COME IN. The participle is often read as adverbial, temporal, as NIV, TNT, ESV,, but technically, standing in agreement with αυτω, "him = the servant", it is adjectival, attributive, limiting "him / servant"; "will he say to the servant who has come in from the field?"

εκ + gen. "**from [the field]**" - FROM [THE FIELD]. Expressing source / origin.

παρελθων [παρερχομαι] aor. part. "**come along now**" - [IMMEDIATELY] HAVING COME BESIDE [LIE DOWN]. Attendant circumstance participle expressing action accompanying the imperative "to sit down." As in sitting down for a meal, although in their case, they would lie down to eat; "Come and have some food at once", Rieu.

v8

ουχι ερει [ειπον] fut. "**would he not [rather] say**" - [BUT] WILL HE NOT SAY. The deliberative future sets up a second rhetorical question. The negation ουχι expects a positive answer.

αυτω dat. pro. "-" - TO HIM. Dative of indirect object.

ετοιμασον [ετοιμαζω] aor. imp. "**prepare**" - PREPARE. Imperative; "Get my dinner ready", TNT, as NIV.

δειπνησω [δειπνεω] aor. subj. / fut. ind. "**my supper**" - [WHAT] I MAY EAT. The subjunctive is probably deliberative, but possibly used to introduce a final clause expressing purpose, "in order that I may eat."

περιζωσαμενος [περιζωννιμι] aor. part. "-" - [AND] HAVING WRAPPED ABOUT YOURSELF. In the sense of putting on a serving apron. Attendant circumstance participle expressing action accompanying the imperative "to serve"; "gird thyself and serve me ...", AV.

διακονει [διακονεω] pres. imp. "**wait on**" - SERVE. The present tense is possibly used to express duration, "continue to serve me", "go on serving me until I have finished", Moule.

μοι dat. pro. "**me**" - ME. Dative of direct object after the δια prefix verb "to serve."

εως + subj. "**while [I eat and drink]**" - UNTIL [I EAT AND DRINK]. Introducing an indefinite temporal clause expressing contemporaneous time up to a point, "until". The aorist underlines completion, "until I have finished eating." "You can eat and drink when I have finished", Barclay.

μετα + acc. "**after [that]**" - [AND] AFTER [THESE THINGS YOU WILL EAT AND DRINK]. Temporal use of the preposition.

v9

μη "-" - NOT. This negation, when used in a question, expects a negative answer.

χαριν [ις εως] "**thank**" - [DOES HE HAVE] GRACE = GRATITUDE. Grace in the sense of "gratitude due the slave", Nolland. "Slaves have to carry out their duties without expecting that they thereby place their masters under obligation", Marshall.

τω δουλω [ος] dat. "**the servant**" - TO THE SLAVE. Dative of indirect object / interest, advantage.

ὅτι "**because**" - BECAUSE. Introducing a causal clause explaining why the master doesn't have "gratitude" toward the slave.

τα διαταχθεντα [διατασσω] aor. pas. part. "**what he was told to do**" - [HE DID] THE THINGS HAVING BEEN ASSIGNED, ARRANGED, COMMANDED. The participle serves as a substantive, accusative direct object of the verb "to do."

v10

οὕτως adv. "**so**" - THUS, IN THIS WAY [AND = ALSO YOU]. The adverb is used here to draw out a logical conclusion / application - the moral of the story, cf., 12:21, 14:33, 15:7, so "thus also you."

ὅταν + subj. "**when [you have done]**" - WHENEVER [YOU DO]. Introducing an indefinite temporal clause.

τα διαταχθεντα [διατασσω] aor. pas. part. "**were told to do**" - [ALL] THE THINGS HAVING BEEN COMMANDED, INSTRUCTED, ASSIGNED [TO YOU]. The participle serves as a substantive, although, if the adjective **παντα**, "all", is treated as a substantive, "everything", then the participle is adjectival, attributive, limiting "everything", "everything that you were commanded", ESV; see **παντες οι ακουσαντες**, 2:18. The dative pronoun **υμιν**, "you", is a dative of indirect object.

λεγετε [λεγω] pres. imp. "**should say**" - SAY. "Say to yourself", "think"; "you ought to remind yourself of this truth."

ὅτι "-" - THAT. Here introducing a dependent statement of direct speech expressing what should be said *to oneself*, namely that

αχρειοι adj. "**[we are] unworthy [servants]**" - [WE ARE] USELESS, TROUBLESOME, UNPROFITABLE / UNWORTHY [SLAVES]. In a negative sense, it may describe a slave who has done no more than was required, "we're not much good as servants as we have only done what we ought to do", Phillips, or taking a positive sense, it may describe modesty, "we are servants and deserve no credit", REB; "we're nothing special in the way of servants", Barclay. A weaker sense,

namely "unworthy", seems best. "Believers are unworthy in the sense that at their very best all they have done is what they should have done, ie., what the commandments teach. They have not done more than that. On the contrary, usually they have done much less", Stein.

πεποιηκομεν [ποιεω] perf. "**we have *only* done**" - WE HAVE DONE. The perfect tense expresses a past act with ongoing consequences. If we were the perfect servant of God and done everything expected of us, obeyed all the commands, there would still be no extra reward, for "we have done no more than our duty", NJB. "Obedience is not to be accepted as a cause for merit, but as a fulfilment of duty", Bock, a duty, which of course, we never fulfil.

ὃ rel. pro. "-" - WHAT. The relative pronoun introduces a relative clause which serves as the object of the verb "we have done"; "we have done what we were obligated to do."

ποιησαι [ποιεω] aor. inf. "[**our duty**]" - [WE WERE OBLIGATED] TO DO [WE HAVE DONE]. The infinitive is complementary, completing the sense of the verb "to work = obligated."

17:11-19

The teachings of Messiah, 9:51-19:44

5. The coming kingdom, 16:14-18:14

iii] The Healing of the Ten Lepers

Synopsis

Jesus is still on his way to Jerusalem, journeying between Galilee and Samaria. On the edge of a village, Jesus meets ten lepers who cry out to him for mercy. Jesus heals them and sends them on their way to obtain a health certificate from the religious authorities. A disease like leprosy breaks down racial barriers and so it happened that one of their number was a "foreigner", possibly a Samaritan. This man, one out of the ten, turns back praising God, and, falling at Jesus' feet, thanks him. Jesus declares that the man's faith has healed him, and he a "foreigner".

Teaching

Faith is the one law that must be obeyed for salvation.

Issues

i] Context: See 16:14-31. The story of *The Healing of the Ten Lepers*, 17:11-19, is the third episode of six dealing with Jesus' teachings on *The Great Reversal*, 16:14-18:14, episodes which reveal, in the presence of the coming kingdom, the condemnation of the "righteous" (self-righteous) under the law, in contrast to the blessing of the humble (repentant) under grace. Having confirmed the reality of the Great Reversal, Jesus warns his disciples of the danger of causing "one of these little ones to sin". The "little ones" are God's children, Christ's brothers. They may be new believers, or weak believers, or just believers. The "sin" is law-righteousness, pharisaism, nomism - the corrupting idea that a believer who has been set right with God (justified) controls sin and thus progresses holiness for blessings by obedience to the law. Faced with Jesus' utopian demand for forgiveness, the disciples ask for a faith *that does*, but Jesus offers them a faith *that receives*. Such a faith can be weak and insignificant, but it will achieve its intended ends. Luke now illustrates this one law that we must obey for the full realisation of the promised blessings of the covenant / salvation. As is the case with the Great Reversal, it is an irreligious outcast who responds to Jesus with a faith that saves him.

ii] Structure: *The healing of the ten lepers*:

Setting, v11;

The lepers call for mercy, v12-13;

The healing, v14;
The Samaritan's gratitude, v15-16;
Jesus' commendation of a faith that saves, v17-19.

iii] Interpretation:

In this healing story we learn of an irreligious outcast who responds in faith to Jesus, a faith that saves him. As such, the story illustrates the one law that must be obeyed for salvation.

"The story reveals that faith properly conceived is faith in Jesus", Danker, and that this faith, "the size of a mustard seed" (so Bock, Danker, Johnson), "saves" (σωζω; "your faith has saved you", NAB, better than "made you well", NIV., etc., v19), cf., 17:1-10. The yoke of faith, rather than the yoke of the law, is the only load that should be placed upon the "little ones", 17:2. Law-righteousness is bound to trip up a young believer, cause them to "fall away." The yoke of faith, weak and feeble, "the size of a mustard seed", saves the "little ones", as it saved the disciples, and as we learn in the story of *The Ten Lepers / The Thankful Samaritan*, it even saves *foreigners*.

When it comes to the type of faith revealed in the story of *The Thankful Samaritan*, there is some disagreement between the commentators: A faith that saves must be accompanied by "an acknowledgement of what God has done through him", Manson; The story identifies the "internal religious presuppositions for attaining salvation", Betz; The story serves as "a picture of gratitude indicating how one should respond to God's mercy", Bock; The story teaches the necessity of understanding what is received, which in the case of the Samaritan, is "God's grace for the new age", but for the others, only a "benefit." Ellis. The implication of some of these suggestions is that the faith that saves is faith + X - an implication that should always be rejected.

We do well to follow Caird when he notes that this story identifies the focus of faith, namely Jesus. Jesus is the source of salvation; he enacts the healing and it is he whom the Samaritan acknowledges. "The story reveals that faith properly conceived is faith in Jesus", Danker.

iv] Synoptics:

See 3:1-20. This miracle-story (it ends up as a pronouncement story) is unique to Luke, although some commentators argue that the story is a reworking of Mark 1:40-45. The problem is that Luke uses the Markan story in 5:12-16. So, it is likely that the story before us is drawn from a pre-Lukan source, L, a source unique to Luke, probably an oral source.

v] Homiletics: *The Thankful Samaritan*

The thanks and praise of the Samaritan was a natural response to the free and undeserved mercy of God which was his in Christ, a mercy just for the asking. The Samaritan didn't earn the kindness of God; he just asked for it, and it was freely given.

Yet, the thankfulness of the Samaritan is not the point of the story. The point of the story lies in the return of the Samaritan to Jesus, yes, a return to give thanks, but in particular, a return to Jesus. This story teaches a simple truth, faith saves.

And what type of faith saves? A *mustard seed* faith, full of doubts, questions, hesitation, a mustard seed faith in Jesus for salvation.

Text - 17:11

The Thankful Samaritan, v11-19: i] The setting, v11. The healing took place on "the borderlands of Samaria and Galilee", NEB. Luke has retained the geographical notes that went with this story while continuing with his overall theme of Jesus journeying to Jerusalem.

και εγενετο "now" - IT CAME TO PASS. Marking a new literary unit; see εγενετο, 1:8. "Now it happened", Moffatt.

εν τω πορευεσθαι [πορευομαι] pres. inf. "on [his] way [to Jerusalem]" - IN/ON THE TO GO [INTO JERUSALEM]. The articular infinitive with the preposition "in/on" forms a temporal clause expressing contemporaneous time. Note again how Luke underlines the journey theme, of messiah moving inexorably toward Jerusalem and his enthronement. "When Jesus was on his way to Jerusalem", Barclay.

αυτος "Jesus" - [AND] HE [WAS TRAVELLING]. The singular personal pronoun obviously refers to Jesus, but it is possible that the disciples were with him, so "at that time Jesus and his disciples were on their way to Jerusalem, and he"

δια μεσον + gen. "along the border" - THROUGH [MIDDLE]. Here the preposition δια is spatial; "through the middle" = "between". Possibly as NIV or "through the border lands of ..." Bock suggests a broad sense is intended, rather than a specific geographical location.

Σαμαρειας [α] gen. "Samaria" - OF SAMARIA [AND OF GALILEE]. As for Galilee, the genitive is adjectival, partitive.

v12

ii] The lepers' call for mercy, v12-13. As Jesus is heading toward a village, he is spied by "ten men suffering from a virulent skin-disease", NJB, probably leprosy. The men are obviously gathered well away from the village. When they see Jesus, they begin to shout out to him for mercy, for healing. They see in Jesus their only hope, and on him they rest - they put their faith in Jesus.

εισερχομενου [εισερχομαι] pres. part. gen. "**as [he] was entering**" - [AND HE] ENTERING [A CERTAIN VILLAGE]. The genitive participle and its genitive subject **αυτου**, "he", forms a genitive absolute construction, temporal. The present tense is durative, so Jesus is in the process of entering, therefore not "on entering", Moffatt, since the lepers would not be in or at the entry of the village, but rather "as he was approaching a village", Phillips.

απηνητησαν [απανταω] aor. "**met**" - [TEN LEPROUS MEN] APPROACHED, MET, ENCOUNTERED. Obviously not "met" as Jesus only sees them in v14, but rather "approached him", "came toward him", TH.

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the **απο** prefix verb "to come before, approach".

πορωθεν adv. "**at a distance**" - [WHO STOOD] FROM AFAR. The lepers, or properly "ten men suffering from a virulent skin disease", NJB, (the word "leprosy" was used for numerous skin diseases), followed the custom of the time and kept their distance.

v13

αυτοι "-" - [AND] THEY [THEY LIFTED UP VOICE]. Emphatic by position and use; "they raised their voices", Berkeley.

λεγοντες [λεγω] pres. part. "**called out**" - SAYING. Attendant circumstance participle expressing action accompanying the verb **ηραν**, "lifted up [voice]", "they lifted up *their* voice and said"; somewhat redundant. For the classification, adverbial, modal, expressing manner, see **λεγων**, 4:35; "they raised their voices, shouting," "As he came to one of the villages, he was faced by ten lepers, who kept their distance, and called across to him, 'Jesus! Master! Have pity on us'", Rieu.

Ιησου επιστατα "**Jesus, master**" - JESUS, MASTER. Vocative. A term normally used by disciples.

ελεησον [ελεω] aor. imp. "**have pity on [us]**" - HAVE MERCY ON [US]. The aorist may be used here to express urgency. Probably nothing more than a request for aid, to show compassion. A person begging for alms would say much the same.

v14

iii] The healing, v14. Jesus tells them to have their condition inspected by the priests. This is proper practice, for they cannot return to their community and participate in its religious and cultural life unless they are declared free of their skin disease. Jesus actually tells them to go before they are healed, but as they head off, they are "cleansed". The command to "go" may be a test of faith, but it is most likely just a practical directive, since they have already acted in faith by asking Jesus to heal them.

ιδων [ειδον] aor. part. "**when he saw them**" - SEEING *them / this*. The object is unclear, either "them" or "this". The participle is adverbial, best taken to introduce a temporal clause. The Greek implies that Jesus had not noticed them until they had shouted out; "directly he saw them", Plummer.

αυτοις dat. pro. "[**he said**]" - [HE SAID] TO THEM. Dative of indirect object.

πορευθεντες [πορευομαι] aor. pas. part. "**go**" - HAVING GONE. An attendant circumstance participle expressing action accompanying the main verb "to show", so as usual, treated as a finite verb, and here as an imperative; "go and show ...". Interestingly, Jesus asks them to go and show themselves to the priests before they are healed. Normally a person's skin disease would have improved before they went to the priests to have their condition assessed and to then be allowed to return to the wider community.

τοις ιερευσιν [υς εως] dat. "**priests**" - [SHOW YOURSELVES] TO THE PRIESTS. Dative of indirect object. Marshall suggests that the plural of priests implies that the lepers were a mixed group of Jews and Samaritans and that each would need to go to their own priest. A rather long bow!!! Stein argues that the "plural is because there were ten lepers."

εν τω υπαγειν [υπαγω] pres. inf. "**as they went**" - [AND IT CAME TO PASS] IN/ON THE TO GO AWAY. The articular infinitive with the preposition *εν* forms a temporal clause expressing contemporaneous time; "while they were on their way", REB. Nolland suggests "as they set off", implying that the lepers were healed at a distance.

εκαθαρισθησαν [καθαριζω] aor. pas. "**they were cleansed**" - THEY WERE CLEANSED. "They had not gone far before they were healed of their leprosy." Note the parallel with the healing of Naaman, 2King.5:10. Is Luke hinting at a parallel here?

v15

iv] The Samaritan's gratitude, v15-16. Out of the ten, the Samaritan, the hated outcast, is the only one to return to Jesus and worship him. The point is not that faith without thanksgiving is powerless to save. This would make thanksgiving a necessary work for salvation. Nor is the point of the story that we should always be thankful when confronted by God's grace. Of course, we should always be thankful to God, but this is not the point of the story. The Samaritan's response simply illustrates a saving faith, a faith that rests wholly on Jesus for salvation. Faith in Jesus for salvation is the one and only necessary act of obedience for a child of God. The Pharisees argued that law-obedience is the way God's children progress holiness (brownie-points for blessing), but in this little story, a "foreigner" reminds us that God asks one thing of us, faith in Jesus.

ἐξ [εκ] + gen. "[one] of [them]" - [BUT/AND ONE] FROM [THEM]. Here taking the place of a partitive genitive.

ἰδων [ειδον] aor. par. "**when he saw**" - HAVING SEEN. The participle is adverbial, best treated as temporal, as NIV. "Seen", in the sense of having seen that he was now healed, rather than gaining spiritual insight.

ὅτι "**that**" - THAT [HE WAS HEALED]. Here introducing a dependent statement of perception expressing what the leper had seen, namely "that he was healed."

ὑπεστρεψεν [ὑποστρεφω] aor. "**came back**" - RETURNED. Of course, he could have continued on his way and praised God at the temple, but in all likelihood, the story serves to make the point that the faith that saves is a faith in Jesus. So, his return to Jesus serves to refocus on the one who saves, and thus, the one who is the proper focus of saving faith.

δοξάζων [δοξαζω] pres. part. "**praising [God]**" - GLORIFYING, PRAISING [GOD]. The participle is adverbial, modal, expressing the manner in which he "came back."

μετα + gen. "**with / in**" - WITH [A LOUD VOICE]. Here adverbial, expressing the manner of his praising God; "He turned back praising God at the top of his voice", Barclay.

v16

ἐπι παρα + acc. "**[he threw himself] at [Jesus' feet]**" - [AND HE FELL] ON [FACE] BESIDE [THE FEET OF HIM]. Both prepositions are spatial here, the first with the sense of "down upon" and the second "at, near, beside." The language is descriptive of a prostrate position taken up by a person who stretches out with their face on the ground, a proper position to take when confronted by a theophany. Here an expression of adoration, *worship*, emphasising that Jesus is the proper focus of faith. He "fell on his face before Jesus and thanked him", Phillips.

ευχαριστων [ευχαριστω] pres. part. "**and thanked**" - THANKING, GIVING THANKS TO. Attendant circumstance participle expressing action accompanying the main verb "fell", as NIV, but adverbial, modal, expressing manner, is also possible, "he fell on his face, giving him thanks", ESV.

αυτω dat. pro. "**him**" - TO HIM. Dative of direct object after the verb "to give thanks to."

Σαμαριτης "**Samaritan**" - [AND HE WAS] A SAMARITAN. Predicate nominative. In the wider context, the fact that the one who returns to give thanks is a Samaritan, further illustrates the Great Reversal theme, a judgment theme associated with the coming of the kingdom of God - the *righteous* (self-righteous) rejected; the *sinners* (humble, repentant) received. Luke's choice of this particular

story may also reflect the overall theme in Luke/Acts of the movement of the gospel from Jew to Samaritan, to God-fearer and finally, to Gentiles.

v17

v] Jesus commends a faith that saves, v17-19. Jesus observes that the only one to return to him and give God thanks and praise is a "foreigner", an outcast of Israel. In v19, many Bible translations have "your faith has made you well", but "your faith has saved you" carries the sense better.

αποκριθεις [αποκρινομαι] aor. pas. part. "-" - HAVING ANSWERED [JESUS SAID]. Attendant circumstance participle expressing action accompanying the main verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See **αποκριθεις**, 1:19.

ουχι "[were] not" - were NOT [*the* TEN CLEANSED]? This negation implies a positive answer to the question.

που "where" - [BUT/AND] WHERE [*are* THE NINE]? Local interrogative particle. The position is emphatic, "the nine, where are they?"

v18

Usually treated as a question with the negation **ουχι** implying an affirmative answer. Given the syntax, Nolland translates it as a statement; "It seems that no one has come back to give praise to God except this foreigner", NJB.

υποστρεψαντες [υποστρεφω] aor. part. "**[found] to return / returned**" - [THEY HAVE NOT FOUND, DISCOVERED] HAVING RETURNED. The function of the participle here is somewhat unclear. It is probably complementary, complementing the sense of the main verb "found". We might have expected a complementary infinitive, "found to return", as translated by the NIV, so prompting NIV11, "no one returned"; "Other than this foreigner, none (no certain persons) have been found to return = have returned" "None of them, except this foreigner, have come back", Rieu. Culy suggests the participle is functioning as a subject complement in a double nominative construction; "have none of them come back to give glory to God", Culy; see **υιος**, 1:32. Thompson agrees.

δουναι [διδωμι] aor. inf. "**to give [praise]**" - TO GIVE [GLORY]. The infinitive is verbal expressing purpose, "in order to give praise."

τω θεω [ος] dat. "**to God**" - TO GOD. Dative of indirect object.

ει μη "except" - IF NOT = EXCEPT. Introducing an exceptive clause establishing a contrast by designating an exception; "except, other than."

ο αλλογενης "[this] foreigner" - [THIS] STRANGER, FOREIGNER. Hapax legomenon, once only use in the NT. Interestingly, the leper who returned to Jesus is not quite a foreigner, rather, he is a half-cast Jew. The word was used for non-Jews on the *keep-out* sign at the temple. Again, the point may be that this man,

who would normally be barred from the religious life of Israel, has a better understanding of how to respond to God's grace than the *righteous*; see v16.

v19

και "then" - AND. Here introducing a concluding thought, so inferential, "and so therefore", or consecutive; "and so as a result"

αυτω dat. pro. "[he said] to him" - [HE SAID] TO HIM. Dative of indirect object.

αναστας [ανιστημι] aor. part. "rise and [go]" - HAVING ARISEN [GO]. Attendant circumstance participle, expressing action accompanying the main verb "go". "Stand up and go on your way", REB.

σου gen. "your [faith]" - [THE FAITH] OF YOU. The genitive is adjectival, treated either as possessive, "belonging to you", or verbal, subjective, "exercised by you." Identifying the key ingredient of the story, namely saving faith, faith in the terms of a reliance (doubts and all = mustard seed size) upon Jesus. Elsewhere Scripture fine tunes faith to a reliance on Jesus' word - a reliance on his promises.

σεσωκεν [σωζω] perf. "has made [you] well" - HAS SAVED, PRESERVED, DELIVERED, HEALED [YOU]. The perfect tense indicates a past act with ongoing consequences. As noted above, "your faith has cured you", Barclay, etc., is unlikely, given Luke's theological intentions, it is more likely "your faith has saved you", Rieu, NJB, NAB, Berkeley.

17:20-37

The teachings of messiah, 9:51-19:44

5. The Great Reversal, 16:14-18:14

iv] A caution to those who wait

Synopsis

A question by the Pharisees concerning when the kingdom of God will come, prompts Jesus to not only answer their question, but to address his disciples on the issue of the coming day when the Son of Man will be revealed in all his glory. The coming day lies in the future, but when it comes, it will be immediate and catastrophic - "there will be no time to get prepared, one must be prepared", Ellis.

Teaching

A disciple must be prepared for the revealing of the Son of Man.

Issues

i] Context: See 16:14-31. *The caution to those who wait*, 17:20-37, is the fourth episode of six dealing with Jesus' teachings on *The Great Reversal*, 16:14-18:14, episodes which reveal, in the presence of the coming kingdom, the condemnation of the "righteous" (self-righteous) under the law, in contrast to the blessing of the humble (repentant) under grace. Having confirmed the reality of the Great Reversal, Jesus warns his disciples of the danger of trying to progress their holiness for blessing by obedience to the law, and then goes on to illustrate the one law that must be obeyed for the full realisation of the promised blessings of the covenant / salvation, namely, faith in Jesus. Now, the importance of persevering in faith is emphasised, given that, on the day of the revealing of the Son of Man, a believer will have no time to prepare.

ii] Background: *The eschatology of Jesus*

Ellis reminds us that the *parousia* was an issue of much debate in the early church and that this has likely influenced the retention of Jesus' teachings on the subject, and the selection of that teaching for the synoptic gospels. The errors facing the early Christians were that Jesus may not return, that he is about to return at any moment, that he has returned and they missed him.

In the synoptic gospels, the *now* of the kingdom is realised in the person and work of Jesus, and in the ministry of the Holy Spirit. The *not yet* of the kingdom is realised in the **παρουσία**, "coming, presence, arrival", of the Son of Man. In linear-time terms, this involves the suffering of the Son of Man followed by an interim of complacent disregard for the divine, culminating in the coming of the Son of Man.

There have been many divine *parousias*, comings / revealings, usually involving judgment, eg., The flood, the destruction of Sodom and Gomorrah, the destruction of Jerusalem by the Babylonians. The coming of the Son of Man will similarly be associated with a primeval catastrophe. The identification of this primeval judgment, this coming / revealing of the Son of Man, is a matter of some debate. Particularly in Matthew and Mark, Jesus seems to oscillate between the destruction of Jerusalem and the end of the world, such that the catastrophe befalling Jerusalem (AD 70) serving as a paradigm for the catastrophe awaiting human habitation. When referring to the end of the world, the **παρουσια** of the Son of Man involves a coming, not to earth, but to the Ancient of Days for the exercise of his reign - a cosmic **αποκαλυψις**, "revealing" before heaven and earth in the age to come, cf., Dan.7:13, 22.

When in prophetic mode, Jesus tends to take the stance of the Old Testament prophets, directing his words to an immediate coming / revealing, which event serves as a paradigm for an ultimate coming / revealing.

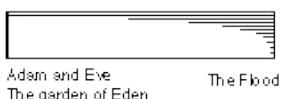
As if viewing a mountain in the foreground and another in the background, the following diagram seeks to illustrate the prophetic perspective where the immediate divine coming in judgment, here upon Jerusalem in AD 70 (the yellow hill), is framed by the final judgment, Jesus' coming at the end of the age (the red hill).



The following diagrams seeks to illustrate the kingdom of God in the history of Israel. The scriptures are held together by a constant unfolding of manifestations of the coming Kingdom of God and by a constantly repeated pattern of events that finally leads to the realization of that Kingdom.

[Preliminary Events] The Kingdom of God Established]

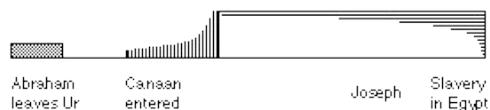
CREATION KINGDOM



POST-FLOOD KINGDOM



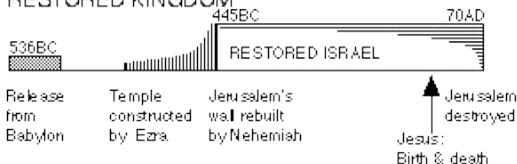
ABRAHAMIC KINGDOM



HISTORIC KINGDOM

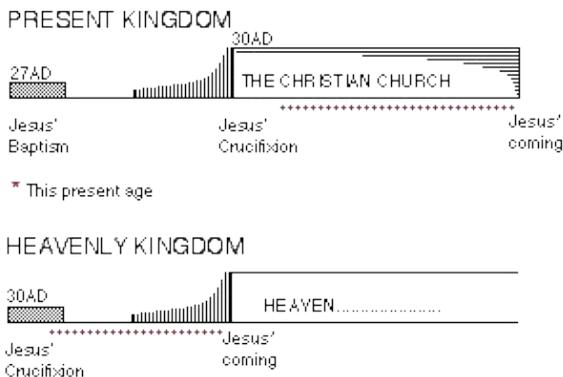


RESTORED KINGDOM



In the New Testament the different modes of the Kingdom may be represented in time terms as a PRESENT inaugurated reality experienced in the Christian church, and as a future HEAVENLY reality which is yet to be realized. The present reality is a fading reality as the church moves toward the great falling away / the tribulation and the coming of "the new heaven and the new earth."

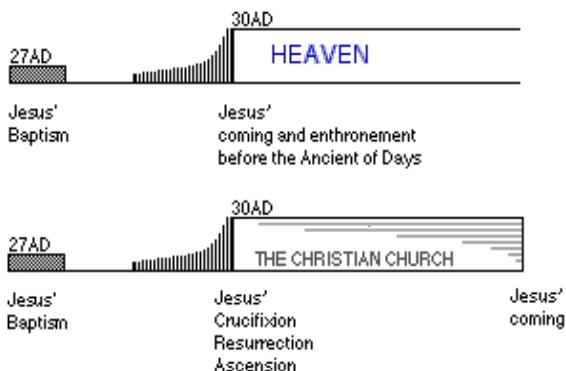
Jesus' ministry inaugurated the kingdom of God as a PRESENT reality, a *now* reality made real to us through the ministry of the Holy Spirit. So, as a worshipping community, we await the final consummation of the kingdom, the *not yet*, where, in the presence of all his disciples throughout the ages, Jesus will be enthroned in the HEAVENLY kingdom, bringing to an end the world as we know it.



The final diagrams on the following page, seeks to illustrate that, although we experience the present kingdom as an inaugurated reality, a *now*, with the heavenly kingdom a future reality, *not yet*, there is a sense where the heavenly kingdom is also, at the same time, realised, *now*. This simply relates to the fact that we are time-bound creatures; time for us is linear. Yet, God is not time-bound, and this because he created time, cf., Psalm 90:4. The cross and empty tomb proclaim Jesus' victory; he is now ascended to heaven and has come to the Ancient of Days with his elect, and is at this moment seated in glorious splendour upon his throne, with all the powers of this age bowed before him. The kingdom is *now*, not just inaugurated, but also realised, such that "God has raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus", Eph.6:2.

The thief on the cross, like all of us, awaits the day of resurrection, but it was that evening when he was with Jesus in paradise, 23:43.

A KINGDOM NOW and NOT YET



iii] Structure: *A caution to those who wait:*

A question concerning the coming kingdom, v20-21:

"the kingdom of God is in your midst."

The coming / revealing of the Son of Man, v22-37:

Long days of waiting, v22-25;

"longing to see the days"

"as lightning flashes and lights up the sky so"

"first, he must suffer many things"

Long days of preparation; being ready, v26-33;

"the days of Noah"

"the days of Lot"

"so it will be on the day when the Son of Man"

"don't turn back. Remember Lot's wife."

"whoever loses their life will preserve it."

Immediate judgment, v34-37:

"one will be taken, the other left."

"there the vultures will gather."

iv] Interpretation:

The opening question posed by the Pharisees sets up the subject of this episode, namely, the coming kingdom. In the perspective of this set of sayings, the kingdom's coming is still in the future; it is *not yet*. There is a period of "eating and drinking and marrying and being given in marriage" between the suffering and rejection of Jesus, and the full realisation of the coming kingdom. During this interim period, disciples will *επιθυμω*, "desire, long", to experience that coming day. Some will even claim that it

has already happened, but the coming kingdom will involve the coming / revealing of the Son of Man, a moment of divine judgment that will be dramatic, sudden and visible to all.

When the Son of Man does come, it will happen unexpectedly. Normal life just rolling on as it did in the days of Noah and Lot, will be immediately and unexpectedly interrupted by a divine act of judgment. A person sunning themselves on the flat roof of their home, won't have time to come down and get something out of the house. Someone working in the fields won't have time to rush back home. If a person hesitates, they will be caught out, just like Lot's wife. Only those prepared for the day will get to keep their life. In that day, it will be one taken and one left behind for the vultures.

As Bock puts it, the concern of this episode is "to warn the disciples of the nature of the time and to encourage them to endure the interval." Enduring this interval is specified in a classic cross-bearing discipleship saying of Jesus - it is those who lose their life who keep it, v33. As the notes on v33 indicate, the action involved in the verb *απολλυμι*, "to lose", is variously interpreted, but it is probably all about identification with Christ, the one who gave up his life on our behalf. So, the action of enduring the interval is most likely that of persevering in faith.

As for the prophetic catastrophe in mind, in the immediate context it is likely that Jesus is referring to the destruction of Jerusalem in AD 70 (a divine coming in judgment), but for Jesus, this event serves as a paradigm of his coming at the end of the age as the judge of the universe. See "Background" above.

v] Synoptics:

See 3:1-20. The opening question by the Pharisees is unique to Luke, v20-21, although there are versions of it in the gospel of Thomas.

Luke then notes that the rest of the eschatological / prophetic sayings are intended for Jesus' disciples. The attached saying, v22, is unique to Luke, possibly even a Lukan editorial comment / topic-heading for this unit of eschatological sayings - "one" = "first"; "the first of the days of the Son of Man *when he comes to the Ancient of Day to reign*" = "the coming / revealing of the Son of Man."

The next saying touches on delay, v23-24, and is paralleled in Matthew 24:23, 26-27, and for v23, Mark 13:21, Q source, although as with all the sayings in this episode, it would, by now, be commonly shared within the oral tradition of the early church. Verse 25 presents as a reworking of the suffering Son of Man saying, 9:22, and serves to bracket the delay": suffering - delay - coming.

The next saying on the days of Noah, v26-27, is paralleled in Matthew 24:37-38. Luke goes on to parallel the days of Noah with the days of Lot. Although not recorded by Matthew, it was not uncommon to link the situations faced by Noah and Lot, so it is likely original; usually classified as a Q source. The two sayings are rounded up in v30 in similar fashion to Matthew 24:39b, "So shall the coming of the Son of Man be." Luke's next saying, *don't look back*, v31, is similar, but not parallel, to Mark 13:15-16; usually identified as L source. It attaches to the saying on the days of Lot by allusion, reinforced by Luke's editorial note, "Remember Lot's wife!", v32.

The saying on losing one's life, v33, is paralleled in Matthew 10:39, Mk.8:35, and repeated by Luke in 9:24. For more detail, see Marshall, p666.

The saying on *one taken, one left*, v34-35, is paralleled in Matthew 24:40-41, and the concluding saying / proverb, v36, is paralleled in Matthew 24:28.

Text - 17:20

A caution to those who wait, v20-37: i] A question concerning the coming kingdom is used by Luke to introduce the topic of the sayings covered in this episode, v20-21. For a religious Jew, the restoration of the nation of Israel and of God's reign over his people, primarily involved the appearance of a Davidic deliverer, the messiah, who as a warrior king, will set about to destroy Israel's enemies and restore the kingdom. They believed that apocalyptic signs would herald this coming day. Jesus makes the point that such **παρατηρησις**, "observable apocalyptic signs", are not the way a person can discern the coming kingdom. In fact, their understanding of the kingdom in nationalistic terms will soon be turned to dust by the armies of Rome. For the nation Israel, and its religious institutions, it's not a coming kingdom of peace, but a day of judgment, a coming of the Lord to those who preach "peace, peace, when there is no peace", Jer.6:14, 8:11.

How the kingdom is discerned is explained in v21, but due to the unclear nature of the preposition **εντος**, it remains a matter of some debate; see **εντος** below for suggested options. If Jesus is speaking of the kingdom realised / *now*, then it is "in the midst of you" in the person and work of Jesus. If he is speaking in the terms of its inauguration / *not yet*, then it will, in the future, be revealed "within" human society as "an unheralded and universal manifestation", Caird. Of course, both are true.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

ερωτηθεις [**ερωτω**] aor. pas. part. "**once on being asked**" - HE WAS BEING ASKED. The participle is adverbial, probably temporal, and a touch causal; "On being asked by the Pharisees", Moffatt.

ὑπο + gen. "by" - BY [THE PHARISEES]. Expressing agency.

πότε "when" - WHEN [COMES THE KINGDOM OF GOD]. Interrogative particle, temporal. For "kingdom of God" see του θεου, 4:43.

αυτοις dat. pro. "-" - [HE REPLIED] TO THEM [AND SAID]. Dative of indirect object. "Replied, answered, ..." is somewhat redundant, but with "said" serves to introduce direct speech; Semitic in form.

μετα + gen. "[that can be observed]" - [THE KINGDOM OF GOD IS NOT COMING] WITH [OBSERVATION]. The preposition here is adverbial, modal, expressing manner, or even instrumental, "by observation." It is unclear what the phrase μετα παρατηρησεως actually means.

- Grundmann suggests "the eschatological night of Passover", a rabbinic notion.
- Leaney suggests "legal observation", another rabbinic idea, namely that the people's law-obedience will usher in the kingdom.
- Meyer suggests that the sense is that the kingdom will not come visibly, but mysteriously.
- Most likely it "alludes to general apocalyptic signs, so prevalent in early Jewish eschatological speculation", Bock.

It won't come "in such a way that its rise can be observed", Thompson.
"Watch as you may, you will not see it come", Rieu.

v21

γαρ "because" - [NOR WILL THEY SAY, BEHOLD, HERE *it is*, OR THERE *it is*] BECAUSE [BEHOLD]. Introducing a causal clause explaining why people don't say "here it is, or there it is."

εντος + gen. "[is] in [your] midst" - [THE KINGDOM OF GOD IS] INSIDE, WITHIN = AMONG [YOU]. Adverb, serving here as a spatial preposition. The sense of the prepositional phrase "within you" is unclear.

- Zerwick suggests "in your hands / in your power of choice"; Fitzmyer agrees.
- Possibly with the sense "inside you", as an inward spiritual experience, but Jesus is speaking with Pharisees so it would have to mean people in general.
- Possibly with the sense "among you / in your presence / before you", i.e., taken as an erratic translation of an Aramaic preposition. "Thus it refers to the presence of the kingdom in the eschatological powers manifested in Jesus' person and acts", Ellis, so also Marshall, Danker, Bock,
- Although not widely accepted, it is possible that Jesus is speaking of the final realisation of the kingdom εντος, "within", human society as "an unheralded and universal manifestation", Caird.

v22

ii] The coming / revealing of the Son of Man, v22-37. This set of sayings is addressed to disciples. The sayings focus on the interim between the suffering of the Son of Man and the final coming / revealing of the Son of Man. During this time, a disciple must be ever ready, prepared for the *parousia*, cf., v33.

Saying #1. Longing to see the days of the Son of Man, v22. During the interim, prior to the *parousia*, disciples will experience a longing for "one of the days of the Son of Man." Most commentators suggest that this phrase refers to the *παρουσία*, "coming / revealing", of the Son of Man at the end of the age. Jesus' disciples will long to see the day of his enthronement, but they will not be alive to see it. Evans stands out from the crowd, suggesting that the disciples "will hanker, not after the future, but after a return to the past." See options below

προς + acc. "to [his disciples]" - [BUT/AND HE SAID] TOWARD [THE DISCIPLES]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see *προς*, 1:61.

ὅτε "when" - [DAYS WILL COME] WHEN. Temporal conjunction introducing a temporal clause. The phrase "the days will come" is commonly used of an apocalyptic "coming of the Lord" to bless, or curse, whichever is due.

ιδειν [*ὄραω*] aor. inf. "to see" - [YOU WILL DESIRE, LONG] TO SEE. The infinitive is complementary, completing the sense of the verb "to desire", but it may also be classified as introducing an object clause / dependent statement of perception expressing what is desired, namely, "to see one of the days of the Son of Man."

των ἡμερων [*α*] gen. "[one] of the days" - [ONE] OF THE DAYS. The genitive is adjectival, partitive. It is possible that *μιαν*, "one", means "first" here, "the first of the days", so Plummer, but see below. The term "days of", aligns with "days of Noah / Lot" = period of, era of. A number of periods of time / days have been suggested, see Bock:

- A period of time before the coming of the Son of Man, so Manson;
- The period of time between Easter and the *parousia*;
- The Son of Man's / Jesus' days on earth, so Evans;
- The glorious manifestations of the Son of Man prior to his coming, so Leaney;
- Referring to a general period of time, so Conzelmann;
- Equivalent to "the days of Messiah". The phrase "one / first of the days" produces two possible meanings, although the sense may just be "the time when":
 - A point of time - the *parousia*, the coming of the Son of Man to the Ancient of Days to reign; "the return of the Son of Man", Bock;

• A period of time - "one of the days of the new age after the Son of Man has been revealed", Creed.

του υίου [ος] gen. "**of the Son**" - OF THE SON [OF MAN]. The genitive is adjectival, idiomatic / temporal; "the days *when* the Son of Man *reigns*" For "Son of Man", see 5:24.

και "**but**" - AND [YOU WILL NOT SEE *it*]. Here best read as adversative. The phrase "will not see it" is somewhat unclear. Stein suggests the following, with the last option the best of the three:

- He will never come;
- It cannot be seen;
- You will no longer be alive.

v23

Saying #2, v23-24. A saying on the overt nature of the Son of Man's coming. The Son of Man does not come secretly, mysteriously, rather, his coming will be visible to all, as a flash of lightning fills the sky. So, there is no need chasing after shadows, of claims of coming messiahs, for the coming of the Son of Man will be unmistakable clear to all.

ὕμιν dat. pro. "**you**" - [AND THEY WILL SAY] TO YOU. Dative of indirect object. "The sentence structure, a statement followed by an imperative, is tantamount to a condition", Marshall; "If people say to you 'Look, there he is', or 'Look, here he is', don't take any notice of them."

μὴ ἀπελθῆτε [ἀπερχομαι] aor. subj. "**do not go running off**" - [BEHOLD, THERE *he is*, OR HERE *he is*] DO NOT GO [*after them* NOR PURSUE *them*]. Subjunctive of prohibition.

v24

"The reason why the disciples need not be taken in by pretenders is that when the Son of Man appears on his day, there will be no mistaking the fact any more than one can mistake the occurrence of lightning which is universally visible", Marshall.

γὰρ "**for**" - BECAUSE. Introducing a causal clause explaining why the disciples need not go after sightings of the coming Son of Man.

ἐν + day. "**in [his day]**" - [THE SON OF MAN] IN [THE DAY OF HIM]. Temporal use of the preposition. The temporal phrase "in his day" is a variant reading, with a sense parallel to "the day of the Lord" - the day of the Lord's coming, a coming best viewed as a cosmic coming to the Ancient of Days for enthronement and the enacting of judgment, cf., Daniel 7:13. There have been many pre-emptive *comings / days* that serve as paradigms of the final day of judgment, eg., the flood, the destruction of Sodom and Gomorrah, through to the destruction of Jerusalem in AD 70.

ὡσπερ οὕτως "... like ..." - AS, JUST AS [THE LIGHTNING FLASHING SHINES FROM THE UNDER THE HEAVEN TO THE UNDER THE HEAVEN] SO ALSO, IN THIS WAY [WILL BE THE SON OF MAN IN THE DAY OF HIM]. A coordinate comparative construction; "For like lightning that flashes from one side of the sky to the other, so will the Son of man be on his own day", Moffatt.

ασταραπτουσα [αστραπτω] pres. part. "**which flashes**" - FLASHING. The NIV takes the participle as adjectival, attributive, limiting "lightning", so Moffatt above. Adverbial is possible, temporal, "like the lightning when it flashes out", Rieu.

εκ + gen. "**from**" - FROM, OUT OF. Expressing source / origin.

της "-" - THE [UNDER THE HEAVEN TO THE UNDER HEAVEN]. As with the article την, this article serves as a nominalizer, turning the prepositional phrase "under heaven" into a substantive; "shines from the one part under the sky into the other part under the sky." "As lightning flashes from one end of the sky to the other", Berkeley.

v25

Saying #3, v25. A saying on the suffering Son of Man. This saying serves to bookend the interim: the passion - the interim - the coming. This, the fifth passion prediction in Luke, is the second shortest of the six suffering Son of Man sayings in the gospel; see 9:22.

δε "**but**" - BUT/AND. Transitional, indicating the next saying.

παθεις [πασχω] aor. inf. "**suffer**" - [FIRST IT IS NECESSARY HIM] TO SUFFER [MANY things AND TO BE REJECTED]. Along with the infinitive "to be rejected", this infinitive serves to form the subject of the impersonal verb "it is necessary"; "for him to suffer many things and to be rejected by this generation is necessary." For a complementary classification see γραψαι, "to write", 1:3. "Him", αυτον, serves as the accusative subject of the infinitive. The verb "it is necessary" implies divine compulsion.

απο + gen. "**by**" - FROM [THIS GENERATION]. The preposition is used here instead of ὑπο, expressing agency; "by this generation."

v26

Saying #4, v26-27. A saying on the days of Noah. In Noah's day it was eat, drink and be merry - "the comfortable rhythm of life", Nolland - and then, all of a sudden, the flood came. So it will be with the coming / appearing of the Son of Man, a sudden and unexpected divine termination of everyday life, and this "at a time when you least expect it", 12:40. The comparisons of Noah and Lot both serve as "types of total destruction in which they and their families were the sole survivors", Evans. As in the notes above, *The eschatology of Jesus*, when Jesus is

in prophetic mode, the immediate judgment in mind is most likely the destruction of Jerusalem in AD 70, which event serves as a paradigm for an even greater catastrophe, the destruction of the world as we know it.

καθως ούτως "as so also ..." - [AND] AS, JUST AS [IT BECAME = WAS IN THE DAYS OF NOAH] SO ALSO, IN THIS WAY [IT WILL BE AND = ALSO]. Comparative coordinate construction.

εν + dat. "in" - IN. The preposition is adverbial here, temporal.

του υίου [ος] gen. "of the Son [of Man]" - [THE DAYS] OF THE SON [OF MAN]. The genitive is adjectival, descriptive, idiomatic / temporal, limiting "day". "The days of Noah / Lot" = "when Noah / Lot lived", and "the days of the Son of Man" = "when the Son of Man comes / appears" = **αποκαλυπεται**, "is revealed", v30.

v27

ησθιον [εσθιω] imperf. "people were eating" - THEY WERE EATING, [DRINKING, MARRYING and BEING GIVEN IN MARRIAGE]. The imperfect is used to express how it was at that time; customary.

αχρι + gen. "up to" - UNTIL. Temporal preposition, time up to.

η̂ς gen. pro. "-" - [THE DAY] WHICH [NOAH ENTERED INTO THE ARK AND CAME THE FLOOD AND IT DESTROYED EVERYTHING]. The relative pronoun introduces an attributive relative clause, idiomatic / temporal, limiting "the day"; "the day when Noah entered the ark", ESV.

v28

Saying #5, v28-29. A saying on the days of Lot; "So also when Lot was alive. They were eating and drinking, buying and selling, planting and building, but on the day when Lot left Sodom, the Lord rained fire and sulphur from heaven and destroyed them all."

καθως "it was the same" - [LIKEWISE] JUST AS [IT WAS IN THE DAYS OF LOT so also it will be in the days of the son of man.. THEY WERE EATING, DRINKING, BUYING, SELLING, PLANTING and BUILDING]. Introducing a comparative coordinate construction where the comparison introduced by **ουτως**, "so also, in this way", is assumed.

v29

ημερα [α] dat. "the day" - [BUT/AND] in the DAY. The dative is adverbial, temporal; "but on the day", ESV.

η̂ dat. pro. "-" - WHICH [LOT WENT OUT]. The relative pronoun introduces an attributive relative clause, idiomatic / temporal, limiting "day"; "on the day when Lot left Sodom", Rieu.

απο + gen. "-" - FROM [SODOM, IT RAINED FIRE AND SULPHUR FROM HEAVEN AND DESTROYED EVERYTHING]. Expressing separation; "away from." Nolland suggests that "fire and sulphur" is a hendiadys, "burning sulphur."

v30

Saying #6, v30. "That is how it will be on the day when the Son of Man is revealed", Phillips. "Luke sees deliverance as well as judgment imaged in his two similitudes; it is only when Noah and Lot have been taken out of the firing line that the others find that they have been left to the ravages of judgment", Nolland.

κατα + acc. "**it will be just like [this]**" - [IT WILL BE] ACCORDING TO [THE = THESE THINGS]. Here expressing a standard, "in accordance with, corresponding to"; "in accord with these things" = "in the same way" - "following this same pattern", Thompson. It will be like this for Jerusalem in AD 70, and for human habitation at the end of the age, *Armageddon*.

ἡ dat. pro. "-" - [ON THE DAY] WHICH = WHEN. As for **ἡ** v29.

αποκαλυπτεται [αποκαλυπτω] pres. "**is revealed**" - [THE SON OF MAN IS] REVEALED. The verb is used to refer to "the glorious manifestation of the Son of Man at his coming (revealing, appearing, coming)", TH, i.e., equivalent to **παρουσια**, so Fitzmyer. Most often translated "revealed", but possibly "Appears", Goodspeed, CEV.

v31

Saying #7, v31. A saying on flight, without looking back. Like Noah and Lot, faced with the coming catastrophe, disciples must be prepared for "their own immediate removal if they are not to be engulfed in the judgment to fall", Nolland. At the *eschaton* / "the abomination of desolation", Mk.13:14, someone on the roof of a typical Palestinian mud-brick home, with its stairs on the outside, will not have the time to come down the stairs and enter the home to pack. In Mark's version of this saying, escape from Jerusalem before its destruction is the immediate context. Just before the Roman assault on Jerusalem, the Christian community did indeed up and leave, moving as a community to Pella. Luke is likely aware of this understanding of the prophecy, but sees its prime focus on the *parousia* at the end of the age. It is unclear what being prepared for flight amounts to, but it probably comes down to being packed and ready in the terms of v33 - persevering in faith is surely the key, although Bock sees it in the terms of living lightly with this world's things; "attachment to possessions might lead to disaster; since one might not wish to flee", Bock. It all amounts to "the renunciation of earthly possessions", so Creed.

εν + dat. "**on**" - IN [THAT DAY]. Adverbial use of the preposition, temporal, as NIV; "At that time", CEV.

ὅς nom. pro. "[no] one who" - *the one* WHO [WILL BE ON THE ROOF AND THE PROPERTY OF HIM IN THE HOUSE, LET HIM NOT COME DOWN]. This relative pronoun introduces a relative clause which serves as the subject of the negated imperative "to come down."

ἄραι [αἰρω] aor. inf. "to get" - TO TAKE [THEM]. The infinitive is adverbial, final, expressing purpose, "in order to get them."

ὁ "[no] one" - THE [IN THE FIELD, LIKEWISE, LET HIM NOT TURN BACK]. The article serves as a nominalizer, turning the prepositional phrase "in the field" into a substantive, "the one in the field."

εἰς + acc. "for [anything]" - INTO [THE BACK, BEHIND]. Rather than spatial, the preposition is possibly expressing purpose / end-view, as NIV; "don't take time to go home to gather your possessions", Junkins. The article τα serves to nominalise the adverb "behind"; "the things behind."

v32

Saying #8, v32. Remember Lot's wife! Usually viewed as an editorial comment by Luke, serving "to warn those who have been saved against the danger of falling back into worldliness and sin and hence into judgment", Marshall. The image of Lot's wife being drawn back to Sodom, yearning for Sodom, is a powerful one, and indeed, the things of this world are distracting. For this reason, a disciple needs to look unto their faith, to persevere, for the coming of the Son of Man will be in an instant, and there will be no time to reassess our commitment to Christ in that day.

της γυναικος [η κος] gen. "wife" - [REMEMBER] THE WIFE [OF LOT]. Genitive of direct object after the verb "to remember."

v33

Saying #9, v33. A saying on losing one's life to preserve it. This saying is a typical cross-bearing discipleship saying which is often interpreted in the terms of *doing*, rather than *receiving*, eg., "dispossession of one's goods", Nolland; "one who identifies with God will suffer for it", Bock; "hostility to earthly possessions", Evans; "Everyone who selfishly tries to seek fullness of life and happiness in earthly things and consequently lives estranged from God and denies Christ will never find true life or happiness", Geldenhuys; "Life as constructed by identification with the present world, with its orientation toward the twin securities of status and possessions, attracts calamitous disaster in the end", Green; a "warning against trying to turn one's life into a possession", Leaney, so also Johnson.

Danker nicely pinpoints the sense of this saying as "There can be no divided allegiance." There is always a place for our **imitation** of Christ's cross-bearing, but if we are to preserve our life at the *eschaton*, then it is only our **identification**

with Christ, and his cross-bearing on our behalf, that will save us. If we try to acquire life for ourselves, as if buying a product through our own actions, we will ultimately lose life, but if we lose our life in the one who lost his life for us, then we will possess life, life eternal. Rather than turning back, a disciple must always press forward, persevering with faith in the faithfulness of Christ. See *Cross-bearing discipleship*, 9:18-27

ὅς εαν + subj. "**Whoever**" - WHOEVER. As with **ὅς ... αν** + subj. in the second clause, this construction forms an indefinite pronoun which serves to introduce an indefinite relative clause, subject of the verb "to lose"; "whoever seeks to preserve their life will lose it, but whoever loses their life will keep it", ESV.

περιποιησασθαι [περιποιεω] aor. mid. inf. "**[tries] to keep**" - [SEEKS] TO ACQUIRE, PRESERVE [THE LIFE OF HIM WILL LOSE IT, BUT/AND WHOEVER LOSES *it* WILL SAVE, KEEP IT]. Middle voice, "acquire for oneself", a word often used in a commercial context, although only here in the NT. The infinitive is complementary, completing the sense of the verb "to seek."

v34

Saying #10, v34-35. A saying on the taking of one person, and the leaving of another, at the *eschaton*. At the final revealing of the Son of Man, it is unclear where the advantage lies. It is usually assumed that "one will be plucked away to be with the Master", Junkins (the rapture), but the one taken may be taken off to judgment, so be careful what you pray for!!! Either way, judgment involves separating the sheep from the goats, one to blessing, one to cursing. The use of the masculine for the two in bed is unclear, but if the sense is of the male either taken, or left behind, then the other person could be female, in which case, they are a married couple (we can only hope!). The image "is that of a farmer and his wife still in bed while the members of the household are beginning their daily tasks", Marshall.

ὕμιν dat. pro. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object.

τη νυκτι [ξ τος] dat. "**on [that night]**" - IN [THAT NIGHT, THERE WILL BE TWO IN ONE BED, THE ONE WILL BE TAKEN AND THE OTHER WILL BE LEFT]. Temporal use of the preposition, as NIV; "On the night that the Son of Man returns", Junkins.

v35

εσονται ... αληθουσαι [αληθω] pres. part. "**will be grinding**" - [TWO WOMEN] WILL BE GRINDING. The present participle with a future verb to-be forms a periphrastic future construction, possibly emphasising aspect.

επι + acc. "[together]" - UPON = AT [THE SAME *place*, THE ONE WILL BE TAKEN, BUT/AND THE OTHER WILL BE LEFT]. Spatial use of the preposition with a nominalised pronoun, **το αὐτο**, "the same", giving the sense "together", as NIV.

v37

Saying #11, v37. A saying on the gathering of vultures. The Pharisees had asked "When?" and got an indefinite neither "here" nor "there" answer. Now the disciples ask "Where?", and it looks as if they get a similar indefinite neither "here" nor "there" answer (They may have assumed somewhere like the Mount of Olives, cf., Zech.14:4). The intended sense of the saying is unclear, but the following are worth considering, cf., Bock:

- "The days of the Son of Man will ... inevitably be revealed", just as "the eagles will inevitably show up where the carrion is", Fitzmyer, so also Marshall. This interpretation aligns the saying / proverb with the lightning allusion, an approach supported by Matthew's alignment of both allusions, Matt.24:27-28;

- Humanity will in no way miss out on judgment, just as vultures never miss a dead body; "Where there is spiritual decay, judgment will follow relentlessly and assuredly", Geldenhuys, so also Plummer.

- "The judgment will operate wherever it is called for," just as vultures deal with a dead body, so Creed;

- "The disciple must be so prepared that he is never like carrion waiting to be devoured by an eagle or vulture", Danker. Danker notes that the saying may be alluding to the Roman eagle. The armies of Rome served as God's hand of judgment upon Jerusalem, and the people of Israel. So, the warning is possibly quite pointed; a bit like Mark's "let the reader understand" when referencing the abomination of desolation being set up where it should not be, Mk.13:14. If this is the case, the "Where?" is Jerusalem, which then serves as a paradigm for the world / universe at the end of the age.

- "The swiftness and suddenness of the coming day of the Son of Man" will be like the swift way a vulture moves in on its prey, so Manson.

- "Judgment will be visible, universal and permanent", just as "vultures gather to feed off the dead bodies", Bock, so also Stein;

- "The gathering to the Son of Man of those to be delivered" will be like "eagles / vultures to the pray upon which they feast", Nolland. As with eagles, vultures were viewed as noble birds at this time, and not as we view them today.

αποκριθεντες [**αποκρινομαι**] aor. pas. part. "**they asked**" - [AND] HAVING ANSWERED [THEY SAY TO HIM, WHERE LORD]? Attendant circumstance participle, redundant; see **αποκριθεις**, 1:19.

αὐτοῖς dat. pro. "-" - [BUT/AND HE SAID] TO THEM. Dative of indirect object.

καὶ "-" - [WHERE THE BODY *is*, THERE] AND = ALSO [THE EAGLES, VULTURES WILL BE GATHERED TOGETHER]. Adjunctive; "also". Eagles may be the birds intended, but vultures seem more likely because they tend to feed on carrion together. "Where the corpse is, that is the place in which the vultures gather together", Cassirer.

18:1-8

The teachings of Messiah, 9:51-19:44

5. The coming kingdom, 16:14-18:14

v] Justice - the judge and the widow

Synopsis

Jesus has just addressed the disciples on the issue of the revealing / coming of the Son of Man. In this context, Luke records the parable of the unjust judge, and its application, to pray and not lose heart.

Teaching

In the tribulation of the interim, disciples must persevere in faith as they look forward to the coming kingdom.

Issues

i] Context: See 16:14-31. *The Judge and the Persistent Widow*, 18:1-8, is the fifth episode of six dealing with Jesus' teachings on *The Great Reversal*, 16:14-18:14, episodes which reveal, in the presence of the coming kingdom, the condemnation of the "righteous" (self-righteous) under the law, in contrast to the blessing of the humble (repentant) under grace. Having confirmed the reality of the Great Reversal, Jesus warns his disciples of the danger of trying to progress their holiness for blessing by obedience to the law, and then goes on to illustrate the one *law* that must be obeyed, namely, faith in Jesus. Having addressed the issue of his appearing / coming, Jesus now reinforces the importance of persevering in faith in the sure knowledge that God's kingdom will come.

Although Ellis and Creed, among others, feel that the parable should be treated independently, Grundmann, along with Plummer, Bock, Caird, Evans,, hold that this episode is closely linked to the preceding apocalyptic sayings, 17:22-37, sayings which were prompted by the Pharisee's question as to when the kingdom of God was coming, 17:20. Some commentators see the following parable, the Pharisee and the Tax Collector, 18:9-14, as also playing an important contextual role. As Johnson puts it, both parables "serve a narrative function" "following Jesus' eschatological discourse." "The first is told to the disciples, the second to ... Pharisees." To the disciples the story is "one of positive exhortation", but to the Pharisees, it is "a story of rejection." The parable of the Pharisee and the Tax Collector is possibly another lesson on prayer, so Creed, Caird, although this is unlikely. More probably it answers the question "whom does God vindicate? In the day of judgment, when the Son of Man comes, who will stand? The answer is unexpected, because it is not the religious / *righteous* who stand in

that terrible day, but the one who is humble before God and confident of his mercy, cf., Bock. Such is the reality of the Great Reversal.

ii] Background: For *The Eschatology of Jesus*, see "Background", 17:20-37.

The particular eschatological issues raised in this episode are:

- The consumption of the kingdom of God;
- Delay in the coming of the Son of Man;
- The testing, trial and falling away of disciples during the interim.

These subjects shape the passage before us. We are to "pray and not give up", pray "your kingdom come", and in the interim, persevere in that faith which consists of allegiance to Jesus, weak though it may be ("mustard seed" faith). "Despite the unfulfilled longing of the present time, one should keep looking to God for eschatological vindication, secure in the confidence that he will fulfil his promises magnificently and he will do so soon. The individual is challenged not to be one of those whose failure places in question the finding of faith on earth when the Son of Man comes", Nolland.

iii] Structure: *The judge and the persistent widow*:

Setting, v1:

"that they should always pray and not give up."

Teaching parable, v2-6;

"notice how this dishonest magistrate behaved".

Saying on vindication, v7-8a:

"will not God bring about justice for his chosen ones?"

Saying on faith, v8b:

"when the Son of Man comes, will he find faith on earth?"

iv] Interpretation:

The episode opens with an editorial comment in which Luke identifies the intended teaching-purpose of this episode, namely that believers should continue to pray. The object of prayer is undefined, but given the eschatological context, 17:22-37, "thy kingdom come" is the likely suspect. This prayer is an "always" prayer, rather than "a continuous, nonstop prayer", Stein.

Then follows the parable of the persistent widow, v2-6, and a saying applicable to the disciples, v7-8a. Jesus uses a lesser to greater argument to establish a fundamental truth: If an unjust judge will inevitably bring justice to bear for a poor widow, how much more will a just God deliver justice / vindication for his people? In the tribulation, during the interim of the *last days*, let us pray for the coming of God's kingdom and expect the Lord's sure, but unpredictable response.

And when the Son of Man does come, pity help those who have not persevered in faith, v8b. The crucial ingredient for a disciple, faced with the *now / not yet* reality of the coming kingdom, is faith in the faithfulness of Christ. This final saying serves as a warning to disciples that along with their prayerful expectation of God's consumption of all things, they must persevere in faith.

The parable of the Persistent Widow / Unjust Judge, v2-6. This parable is usually classified as a teaching / illustrative parable, and with the attached saying, v7-8a, this is how it functions. Luke reinforces this function with his introduction, v1, and the concluding detached saying of Jesus, v8b. None-the-less, the parable exhibits some of the features of a crisis / kingdom parable, where the uncommitted are confronted by the reality of the coming kingdom, in this case, the dispensing of judgment / justice. "Notice how this dishonest magistrate behaved", Phillips, v6. If a corrupt judge finally gets around to dispensing justice, image what a just judge will do. For the classification of Jesus' parables, see *the parables of Jesus*, 8:1-18.

The parable develops a *how much more* comparison; "If a corrupt judge finally gets around to dispensing justice, image how much more a just judge will act to dispense justice". The attached saying, v7-8a, focuses on the divine dispensing of justice on behalf of Jesus' disciples, ie., vindication. Indeed, "they will get justice and quickly." During the interim, between the suffering of the Son of Man and the revealing / coming of the Son of Man, Jesus' disciples will struggle against the powers of this age, but God, the just judge, will inevitably act.

Of course, the *how much more* approach is handled in numerous ways by the commentators, eg., "if a widow's nagging causes a response in the unrighteous, how much more will the disciple's request be honoured by a righteous God", Bock. Some even ignore the *how much more* approach and head toward "persistent, importunate prayer", Marshall. Some even ignore the context and apply the principle of persistence in prayer to every sort of human need. Can many words sway an almighty God?

"The parable of the Unjust Judge is an answer to the problem of survival in the face of persecution. Hence the point of the parable is not that persistent prayer will guarantee the petitioner anything he wants", Danker. Given the context, we can probably summarise the content of the prayer for which we "need to pray always" as "the coming of God's justice in the kingdom", Bock, or even better, "thy kingdom come." As for praying persistently, how about "faithfully", Tiede, or better, "consistently"?

The saying on faith, v8b. The second part of v8 is often treated as a second application of the parable, an application which focuses on the *chosen ones* rather than God. Yet, it is probably better viewed as an independent linked saying serving to remind those who call for justice (pray "thy kingdom come") that they themselves will inevitably have to face God's justice when the kingdom does come. Abiding faith is the essential ingredient if we are to stand in that terrible day.

The parable of the Widow and the unjust Judge, is closely linked to the parable of the Pharisee and the Tax-collector. So, it is possible that the saying introduces, or provides a bridge, to the parable of the Pharisee and the Tax-collector, thus focusing attention on faith (in Jesus), a faith that relies on God's grace, his mercy, forgiveness, for right-standing before him. There is certainly a link between v8b and the following parable, as there is a link to the previous episodes in this section, but it should be noted that v9 itself functions as an introduction to the parable of the Pharisee and the Sinner.

v] Synoptics:

See 3:1-20. The parable and its application, along with the two independent sayings of Jesus, are unique to Luke; usually identified as L source.

The first verse is often viewed as redactional / from Luke's own hand - a topic heading.

The extent of this teaching parable is a matter of some debate. If we follow Fitzmyer, then the parable consists of v2-6: v1-5 the illustration, and v6 the application / pronouncement. The pronouncement serves to focus attention of the unjust judge and his willingness to meet the request of a powerless widow. The implication is obvious; imagine what a righteous God will do.

Verses 7-8a present as an appropriate independent saying of Jesus linked to the parable by the subject of vindication, but of course, the saying may serve as an integral part of Jesus' exposition of the parable. Fitzmyer notes that if originally an independent saying, it was most likely linked to the parable long before Luke got to see it.

The attached saying, v8b, is often viewed as a Lukan creation, although it is more likely a detached saying of Jesus that Luke has used to underline the means of vindication, namely, a faith that "looks to God day and night for vindication", Nolland.

vi] Homiletics: *Perseverance*

Western democracies are wonderful places to live and breathe, free from persecution. Still, times are changing! The Christian faith doesn't have the same level of acceptance it once had, and so the delicate balance between freedom and equity is fracturing.

What we find today is a general apathy toward the Christian faith; it is now just one of the many different spiritual paths. In the push and shove of the religious market-place, Christianity has to compete for market share; a new phenomenon for the Christian church.

The sad state of Christianity in Western society can easily lead us to lose heart. We pray for the Lord to stand up for his people, we pray for his just intervention, but little seems to happen. Of course, Christ's "kingdom is not of this world" so we are often unaware of the effectiveness of our prayers. Yet, when it comes to the future, we can be sure that things will be set right at the return of Christ; God will act for his people.

For our part, let us not lose heart in the waiting. The Lord Jesus has not forgotten us. And as we wait, our Lord requires but one thing of us, that we persevere in faith. May we never abandon our allegiance to Jesus.

Text - 18:1

A lesson from the Importunate Widow, v1-8. i] Editorial comment / topic heading, v1. Having just examined the topic of the coming / appearing of the Son of Man, Jesus calls on his disciples to pray for God's just and final intervention in the world. The liturgical version of this prayer is "Come Lord Jesus", or simply, "Thy kingdom come." So, Jesus encourages his disciples to not grow weary of praying for God's just intervention during the interim between the suffering and coming of the Son of Man, for the day will indeed come when he sets all things right. This is not an exhortation to repetitive prayer, but to constancy in prayer for the coming kingdom.

δε "then" - BUT/AND [HE WAS SPEAKING]. Transitional, indicating a step in the narrative, reinforced by the use of an imperfect for background information.

αυτοις "disciples" - [A PARABLE] TO THEM. Dative of indirect object. Presumably the disciples are intended. Here the "parable" is an illustrative story, not to be confused with a kingdom parable which functions like a *marsal*, a riddle concerning the coming of the kingdom of God (the gospel).

προς το + inf. "to [show them] that" - TOWARD THE = IN ORDER [TO HAVE TO DO]. This preposition, with the articular infinitive, usually introduces a final clause expressing purpose; "in order to show them." Some scholars suggest it is actually reflecting Semitic idiom and should be treated as an accusative of reference / respect; "concerning, with respect to the necessity", "with regard to",

Fitzmyer = "about the need", Moffatt. See Culy. "To the effect that they ought ...", ESV

παντοτε adv. "**always**" - ALWAYS [THEM]. Temporal adverb expressing duration of time, with reference to a series of occasions*. The "always" begins the "persistence" line which is so dominant in expositions of this passage. Plummer makes the point that "prayer in general is meant", but the context leads us toward a prayer for vindication. Drawing a general principle from the exhortation is not unreasonable as long as the idea of "persistence", in the sense of *nagging*, is avoided. "Continually", NJB, "keep on praying", REB, still promote the idea of perpetual arm-bending, whereas the idea of "consistency / perseverance", Johnson, is far better, "Jesus told them a story showing that it was necessary for them to pray consistently and never quit", Peterson.

προσευχασθαι [προσερχομαι] pres. inf. "**that they should [always] pray**" - TO PRAY [AND]. This infinitive, as with "to [not] lose heart", is classified as complementary by both Culy and Thompson, but it is possibly epexegetic, specifying what is necessary, namely that they ought always pray and not lose heart, as NIV;

μη εγκακειν [εγκακειω] pres. inf. "**not give up**" - not to be discouraged, lose heart, weary, give up due to discouragement. The object "prayer" may be intended, so "not give up praying", although given the context of the consummation of all things at the coming of the kingdom and of the great falling away, 17:22-37, the sense is more likely of not giving up on God's promised "vindication", Nolland.

v2

ii] The parable of the widow and the unjust judge, v2-6: With a *how much more* parable, Jesus tells the story of a powerless widow seeking justice for her cause. Her problem is compounded by the character of the village magistrate; he has no respect toward God, nor toward his fellows. So, the magistrate simply ignores her. If she had the money for a bribe she might be able to secure justice, but she is a poor widow, so she turns to the only means at her disposal, her capacity to nag. "I'd better give her what she wants otherwise her pestering will be the death of me."

λεγων [λεγω] pres. part. "**he said**" - SAYING. Attendant circumstance participle expressing action accompanying the verb **ελεγεν**, "he told saying". Serving as a redundant Semitism introducing direct speech.

κριτης [ης ου] "**judge**" - A [CERTAIN] JUDGE [WAS IN A CERTAIN CITY]. Nominative subject of the verb to-be. Typical of a village situation, a single justice of the peace / magistrate would settle matters of law apart from the law-courts.

μη φοβουμενος [φοβεω] pres. pas. part. "**neither fearing [God]**" - NOT FEARING [GOD]. The participle, as with "[not] respecting", is adjectival,

attributive, limiting "judge"; "there was a judge who had no reverence for God and no respect even for men", Moffatt.

μη εντρεπομενος [εντρεπω] pres. mid. part. "**nor cared about [men / what people thought]**" - [AND] NOT RESPECTING, NOT REGARDING, SHOWING DEFERENCE TO [MAN]. Middle voice expressing the sense, "incapable of shame." This judge is unlikely to waste his time acting for a powerless, and probably poor widow, since "neither the laws of God nor public opinion can stir his conscience", Manson, *Sayings*.

v3

ηρχετο [ερχομαι] imperf. "**kept coming**" - [BUT/AND A WIDOW WAS IN THAT CITY AND] SHE WAS COMING. The imperfect tense, being durative, may give the sense "she constantly came to him", TH, possibly iterative expressing repeated action, so "she came to the judge over and over again", even customary, "she used to come."

λεγουσα [λεγω] pres. part. "**with the plea**" - [TOWARD HIM] SAYING. Attendant circumstance participle expressing action accompanying the verb "she was coming", or possibly adverbial, modal, expressing the manner of her coming, "kept coming to him and saying", ESV.

εκδικησον [ενδικεω] aor. imp. "**grant [me] justice**" - AVENGE, PROCURE JUSTICE FOR, PROTECT JURIDICALLY [ME]. Procure justice, possibly in the payment of whatever is due her, so Plummer. "Protect me from the man who is trying to ruin me", Phillips; "Vindicate", RSV.

απο + gen. "**against [my adversary]**" - FROM [THE OPPONENT OF ME]. Here expressing separation, "away from", so Culy suggests "from *the attacks of my enemy*."

v4

επι χρονον "**for some time**" - [AND] FOR A TIME. Temporal use of the preposition + an accusative of time, duration; an idiomatic construction. Referring to an undefined length of time, probably "for a long time", Marshall.

ουκ ηθελεν [θελω] imperf. "**he refused**" - HE WAS NOT WILLING. Imperfect is durative, indicating his continued refusal to act. It is assumed that he was not willing to adjudicate on the widow's legal matter, and this because she had an influential opponent, so "would not dare", Marshall.

μετα ταυτα "**finally**" - [BUT/AND] AFTER THESE THINGS. Temporal; idiomatic. Probably referring to "some time", so "after some time", "later on" = "afterwards", TNT.

εν + dat. "**to himself**" - [HE SAID] IN [HIMSELF]. Local; expressing space, inward reasoning.

ει και + ind. "**even though**" - IF AND. Introducing the protasis of a conditional clause, 1st. class, where the condition is assumed to be true. The apodosis consists of v5. The addition of an ascensive **και**, "even", gives a concessive sense to the conditional clause, "even though"; "although, *as is the case / despite the fact that* ... *yet*"; "although I don't fear God", Phillips.

ου ουδε "**I don't or ...**" - NEITHER [GOD DO I FEAR] NOR [MAN DO I RESPECT]. Negated coordinate construction; "though I neither fear God nor respect men", ESV.

v5

γε "**yet**" - YET, INDEED, SURELY, AT LEAST. Introducing the apodosis of the conditional clause commenced in v4. "Yet because she troubleth me", Plummer.

δια το + inf. "**because**" - [THIS WIDOW] BECAUSE THE [TO CAUSE]. This construction, the preposition **δια** + the articular infinitive, introduces a causal clause; "because of the fact that [this widow causes me trouble]." Despite the word order, "this widow" is the accusative subject of the infinitive **παρεχειν**, "to cause", and "trouble" is the direct object; "because of the fact that this widow gives me trouble", TH.

μοι dat. pro. "**[keeps bothering] me**" - [TROUBLE] TO ME. Dative of interest, disadvantage, or reference / respect.

αυτην pro. "**[I will see that] she [gets justice]**" - [I WILL AVENGE = PROTECT] HER. Accusative direct object of the verb "to protect." I will help this widow", CEV.

ινα μη + subj. "**so that [she] won't**" - THAT NOT = LEST. Introducing a negated purpose clause; "in order that she not .."; "not to have her ever coming and pestering me", Moffatt.

υπωπιαζη [υποπιαζω] subj. "**she wear [me] out / attack [me]**" - SHE MAY WEAR OUT [ME]. This verb, with the meaning of "strike severely under the eye / blacken the face" is weakened here to "exhaust / annoy / wear out", but something stronger is possible; "lest her visits end in causing me grave trouble", Creed.

v6

Application / pronouncement. "The Lord said, 'Notice how this dishonest magistrate behaved'", Phillips. It is not overly clear how this verse fits with the parable, but it is probably an integral element, serving to focus attention on the judge (he inevitably acts), rather than the widow (she got what she wanted). Even so, the statement still lacks clarity, but then, Jesus' eschatological statements are riddle-like; words that are for eyes that see! So, the point seems to be, if a corrupt

judge inevitably dispenses justice, image what a just judge will do. This fits nicely with the eschatological context of 17:20-37; "Remember Lot's wife!"

ειπεν δε **"and [the Lord] said"** - BUT/AND [THE LORD] SAID. Transitional, Indicating a step to a related pronouncement.

ακουσατε [ακουω] aor. imp. **"listen to"** - YOU HEAR, LISTEN TO. Possibly "listen" has a similar weight to "he who has ears to hear let him hear." As such, it invites the hearer to respond to the hidden message in the parable; "Take note / listen now."

τί pro. **"what"** - WHAT. This interrogative pronoun, the direct object of the verb λεγει, "to say", serves to introduce an object clause / dependent statement of indirect speech / question, expressing what they should "hear", namely, "the unjust judge says what."

της αδικιας [α] gen. **"[the] unjust [judge]"** - [THE JUDGE] OF UNRIGHTEOUSNESS. The genitive is adjectival, attributive, limiting "judge"; "crooked judge", CEV.

λεγει [λεγω] pres. **"says"** - SAYS. We are best to follow Fitzmyer who argues that the lesson must be drawn from the judge and his words and not the widow. Many others argue for a wider application, which is why we end up with the parable being used to promote the idea of "persistence in prayer." "This conclusion of the parable shifts the attention somewhat from the widow to the judge's conduct and way of thinking", Fitzmyer. "Notice how this dishonest magistrate behaved", Phillips.

v7

iii] A saying on vindication, v7-8a. This saying of Jesus has likely attached thematically to the parable with the key word εκδικεω / εκδικησις, "avenge, vindicate, bring about justice." It serves to focus the act of bringing about justice on "the elect" (those destined for salvation through faith), and this in positive terms - blessing instead of cursing. "Do you suppose God, patient as he is, will not see justice done for his chosen who appeal to him day and night ("even though he delays over them", Evans. "Them", αυτοις = the enemies of the elect)?" Phillips. The point Jesus makes is that God, the just judge, will not abandon believers to a world out of control, he will inevitably intervene, and do so justly. As God's people keep praying "thy kingdom come", will God keep delaying his intervention? The answer is "No", his forbearance toward those who oppose him has its limits. The living God will inevitably act for his people, and will do so "suddenly". God's just intervention for his people, realised in the coming / appearing / revealing of the Son of Man, will definitely occur.

δε **"and"** - BUT/AND. Transitional, indicating a step in the discourse, here to an attached saying. The NIV takes it as a coordinate connective; this is unlikely.

ου μη ποιηση [ποιεω] subj. **"will not [God] bring about"** - [GOD] NO NO MAY DO. A subjunctive of emphatic negation usually taken here to introduce an interrogative clause expecting a strong positive answer "yes indeed"; "Will not God obtain justice for his chosen ones who cry out to him night and day?" Cassirer.

την εκδικησιν [ις εως] **"justice"** - VENGEANCE, PUNISHMENT, VINDICATION, JUSTICE. Here, with the verb "do" expressing the sense of the punishment of persecutors etc., so "vindication". Given that "eschatological vindication" is probably intended, the reference is to "one of the days of the Son of Man", 17:22, "the day that the Son of Man is revealed", 17:30.

των εκλεκτων gen. adj. **"for [his] chosen ones"** - OF THE ELECT, CHOSEN ONES. The adjective is used as a substantive, with the genitive usually treated as verbal, objective, "justice to / for the elect", as NIV. The "elect / chosen" is the term often used in eschatological texts for God's special people, his children, so identifying those who are set apart for salvation. God's gracious designation of "the elect" is best understood as a sovereign act by God to save those who rest in faith on the faithfulness of Jesus. None-the-less, inclusion in God's elect people remains a matter of contention, with believers divided on the issue, either by an act of faith in Christ, or by God's effectual call.

αυτου gen. pro. **"his"** - OF HIM. The genitive is adjectival, possessive, "his chosen ones" or verbal, subjective, "the ones chosen by him."

των βοωντων pres. part. gen. **"who cry out"** - THE ONES CRYING OUT, SCREAMING, SHOUTING. The participle is adjectival, attributive, limiting "the chosen ones", genitive in agreement, as NIV. The strength of this word takes us back to chapter 17 and the tribulation faced by God's elect as they await the coming of the Son of Man. Again supporting the specific nature of the prayer, a prayer for "vindication"; "thy kingdom come."

αυτω dat. pro. **"to him"** - TO HIM. Dative of indirect object. "To cry out to God" = "to cry out in prayer", TH.

ημερας και νυκτος **"day and night"** - DAY AND NIGHT. Genitive of time. Pray "consistently", better than "persistently".

και - AND. Here introducing a qualification. Still part of the original interrogative clause, although often translated as a separate interrogative clause expecting a positive answer, as NIV. Yet, probably better treated as introducing a concessive clause, "even though", NJB; "even though he delays over them (the enemies of the elect)", Evans.

μακροθυμει [μακροθυμew] pres. ind. **"will he keep putting [them] off"** - HE HAS PATIENCE. The word is often used of God showing "forbearance / patience" with sinners, but here the "them" seems to refer to the "chosen ones."

This, with the difficult syntax caused by the change in mood from subjunctive to indicative, has prompted numerous translations of the two clauses which make up this verse; see Marshall 674-675, also Bock 1450-1454. It does seem that the verse works better if "them" refers to "this generation", the sinful generation for whom the "chosen ones" "cry out" for "eschatological vindication." God's patience for this generation, his willingness to give time for repentance, will not hold indefinitely. The plight of God's people, as they face the tribulations of this present age, is of concern to God, such that their prayers for eschatological vindication will not fall on deaf ears; God will inevitably act for his people. "Do you suppose God, patient as he is ("indulgent with the opponents", Berkeley; "tolerant to their opponents", Moffatt), will not see justice done for his chosen who appeal to him day and night?", Phillips.

επι + dat. "-" - OVER, ON, AT, TO, TOWARD. The sense here is ambiguous: "with reference / regard to", Manson, "Sayings"; "against", Cranfield.

αυτοις "**them**" - THEM. Probably not "the chosen ones", as noted above, but the chosen ones' "opponents", Manson, "Sayings"; "persecutors", Cranfield.

v8a

υμιν dat. pro. "**[I tell] you**" - [I SAY] TO YOU. Dative of indirect object. Probably serving to underline what Jesus is about to say, similar to "truly, truly I say unto you."

οτι "-" - THAT. Here introducing a dependent statement, of indirect speech, expressing what Jesus is saying.

την εκδικησιν [ις εως] "**[they get] justice**" - [HE WILL BRING ABOUT] THE VENGEANCE, PUNISHMENT, PROCURING OF JUSTICE, VINDICATION [OF THEM]. The verb **εκδικεω** gives a similar sense to the periphrastic construction **ποιησει την εκδικησιν**, "he will bring about the vindication." A similar periphrastic construction is used in Numbers 31:2 and 1 Maccabees 2:67 to express the sense "see to it that justice is done." The construction takes a genitive, or dative, of the person to whom it is done, here genitive, **αυτων**, "them" = the elect who cry to him day by day, cf., BAGD. "Accomplish their vindication", Johnson.

εν ταξει [ος] "**quickly**" - IN SPEED. The preposition **εν** is adverbial, modal, expressing manner, and with the noun "speed, haste," prompts the translation "speedily", "quickly", "soon". Yet, such a translation reflects the delay for justice experienced by the widow in the parable. In v6, Jesus asks us to note the actions (words) of the unjust judge, not the persistence of the widow and her long wait for justice. So, it is likely that the intended sense reflects the unexpected return of the Son of Man, ie., "suddenly", Jeremias.

v8b

iv] A detached saying on faith, v8b: The idea of the sudden return of Christ prompts a warning. In the day of the coming kingdom, many of those who cry out "Lord, Lord" will find themselves locked outside. So, let those who pray for God's just intervention / judgment, "Thy kingdom come", hold firmly to that one necessary requirement for entry into the kingdom, namely, faith in Jesus Christ. Let us possess "a faith that perseveres in allegiance to Jesus", Bock.

πλην "however" - BUT. The meaning of the particle is somewhat unclear. It is often treated as an exceptive, eg., "however", NIV, "and yet", Moffatt, "nevertheless", TNT, "yet", Torrey, and sometimes as an adversative, "but" NJB. The particle does sometimes have a transitional / resumptive sense, a more classical use, but none-the-less a use which Thrall in *Greek Particles in the New Testament* has identified in Luke. This may well be the sense here. "So then, *back to the central issue, namely the revealing / coming of the Son of Man*, when the Son of Man comes, will he find faith on the earth?"

του ανθρωπου [ος] gen. "[the Son] of man" - [THE SON] OF MAN. The genitive is adjectival, relational. As already noted, the coming of the Son of Man is a coming into the throne-room of the living God where he will take up his eternal crown and undertake judgement / the vindication of the elect, Dan.7:13. In this now/not yet moment, all creation will bow before him; "when the Son of Man comes *before the Ancient of Days to vindicate his people and so realise their hope of a kingdom*, will he find faith on earth?" For Son of Man see **ὁ υἱος του ανθρωπου**, 5:24.

ελθων [ερχομαι] aor. part. "**when comes**" - having come. The participle is adverbial, best treated as temporal. Fitzmyer classifies it as a nominative absolute.

ἄρα + fut. "-" - THEN [WILL HE FIND]. Interrogative particle, here used with a deliberative future, "suggests a note of anxiety", TH.

την πιστιν [ις εως] "**faith**" - THE FAITH. Accusative direct object of the verb "to find." Given the presence of the definite article, does Jesus mean us to understand a particular faith, with reference to the context, an "expectant faith", "hope for the coming of the Son of Man", "a faith that looks for vindication", Nolland? Possibly a general sense is implied, "faithfulness", even "faithfulness expressed in unflinching prayer", Marshall, also Fitzmyer. It is probably best to follow Plummer when he links this faith to 17:22-37, as the faith which endures to the end in the face of much tribulation. Such faith is "the necessary faith, faith in Jesus as the Messiah and Saviour." So, "will the elect remain true to their faith through to the coming of the Son of Man" - "faith" in the sense of "a faith that perseveres in allegiance to Jesus", Bock.

ἐπι + gen. "**on [the earth]**" - UPON [THE EARTH]. Spatial; "upon". "Will he find men and women on the earth who believe in him?" Phillips.

18:9-14

The teachings of Messiah, 9:51-19:44

5. The coming kingdom, 16:14-18:14

vi] The pharisee and the tax collector

Synopsis

Luke now presents Jesus' parable of the Pharisee and the tax-collector, and in so doing, he gives us an insight into the nature of faith. In the parable, two men go up to the temple to pray, one affirms his goodness, the other recognises his sin. It is the man who humbles himself who "goes home justified."

Teaching

A faith that perseveres in allegiance to Jesus is a faith that rests on the faithfulness of Jesus for God's eternal approval - it's JUST-IF-I'ED never sinned.

Issues

i] Context: See 16:14-31. *The parable of The Pharisee and the Tax Collector* is the last episode of six dealing with Jesus' teaching on *The Coming Kingdom*, 16:14-18:14. In 17:20-37, episodes which reveal, in the presence of the coming kingdom, the condemnation of the "righteous" (self-righteous) under the law, in contrast to the blessing of the humble (repentant) under grace. Having confirmed the reality of the Great Reversal, Jesus warns his disciples of the danger of trying to progress their holiness for blessing by obedience to the law, and then goes on to illustrate the one law that must be obeyed, namely, faith in Jesus. Having addressed the issue of his appearing / coming, Jesus reinforces the importance of persevering in faith, and now, in the parable of the Pharisee and the Tax-collector, Jesus reminds his disciples of the nature of this faith, - it is a faith that rests on the faithfulness of Christ for justification before God.

Bock and Nolland argue that this parable introduces the section, 18:9-30, calling "for humility that trusts God totally", Bock. Marshall agrees, although extending the section to 19:10, teaching "the qualifications required for entry to the kingdom", namely, "entry on the basis of divine grace and human faith." None-the-less, Marshall still links this parable with what goes before, since it answers the question "who will be found faithful when the Son of Man comes?"

ii] Structure: *The parable of the pharisee and the tax collector*:

Setting, v9;

"to some who trusted in themselves that they were righteous."

Teaching / illustrative parable, v10-14a:

"this man went home justified before God"

Saying, v14b:

"those who humble themselves will be exalted."

ii] Interpretation:

Jesus has just asked, "When the Son of Man comes *into the presence the Ancient of Days to vindicate his people and so realise their hope of a kingdom*, will he find faith on earth?"; will he find his followers in possession of "a faith that perseveres in allegiance to Jesus?", Bock. With the parable of *The Churchman and the Politician*, we gain an insight into the substance of this faith - it is a faith that rests on the faithfulness of Christ (his *ἱλαστήριον*, his propitiatory sacrifice) for justification (the eternal setting-right of a sinner before God). The self-righteous churchman, a good and pious man, relied on his own righteousness for God's approval. In the day of the coming Son of man he will be humiliated. On the other hand, the corrupt politician relied on God's mercy, asking God to turn aside his righteous anger and forgive him. As a consequence, the politician, a sinner, gains God's approval / is justified; God now treats him as if he had never sinned.

A faith in Jesus which relies on his faithfulness, justifies, whereas an obedience to the law which relies on the worth of personal effort, condemns. To stand in the day of the coming Son of Man, to enter the coming kingdom, requires faith in Jesus, weak and feeble though it may be. All those who claim their own standing before God will find they are nothing before him, whereas those who stand broken before God, fully cognisant of their own corruption, will, through Christ, find glory in his presence.

"Preparation for the coming of the Son of Man means understanding of the basic principle of the kingdom; the mighty are brought low and the humble exalted. Jesus' contemporaries and the church must recognise this fact. It is the faith of the lowly for which the Son of Man will be looking", Danker.

The Pauline perspective: "The Pauline doctrine of justification has its roots in the teaching of Jesus", Jeremias, *Parables*. Irrespective of the fact that Luke would himself be influenced by Paul's gospel of grace through faith apart from works of the law, the doctrine of justification lies at the heart of Jesus' teachings. Yet, other than a few illusive verses (cf., Mk.10:45) and this teaching parable, Jesus does not explicitly detail the doctrine. It falls to the apostle Paul, who serves as the inspired exegete of Jesus, to explicate the doctrine of justification on our behalf. Although a matter of some conjecture, it is probably necessary to read Paul back into the received gospel tradition to fully understand what Jesus is actually

saying. This is particularly evident in Jesus' treatment of the Law of Moses. See: Excursus I; Background notes on Nomism, 11:37-54; Notes on Interpretation in the Introduction.

iv] Synoptics:

See 3:1-20. The introductory verse, v9, is obviously from Luke's hand, and serves as a topic heading. The parable, v10-14a, is unique to Luke, classified as L source. It is a typical teaching / illustrative parable, narrative style, with a concluding pronouncement, v14a. The attached saying, v14b, is a doublet, repeated from 14:11, and also found in Matthew 23:12. The saying may have been attached to the parable during oral transmission, but it is more likely that Luke has attached it in order to prompt a personal response.

v] Homiletics: *Gracious truth*

It's strange how childhood memories stay with us. I remember my 5th class primary school teacher reading us the story of the Pharisee and the Publican, as we used to call it then. Which, by the way, was a disturbing title for me, since my grandmother was a publican. She managed a hotel in Redfern, Sydney, and the term "publican" is the name given to a person who runs a hotel in Australia. So, the story got my attention, although it was a story that worried me.

Our teacher made a point of emphasizing that the Pharisee got what he asked for, which was nothing, while the evil person got what he asked for, which was everything. Now, that seemed a bit unfair to me. How was it that the good man wasn't rewarded for his goodness, while the evil man was seemingly rewarded for his evil? I mean, I thought I was the good boys. I had even attended Sunday School for a year or two before *graduating*. So, that counts for nothing?

Martin Luther, while lecturing on the Psalms, 1513-15, discovered the secret of Jesus' words. Like so many godly people, before and after, he had devoted his life to godliness, but all he ever felt was "forsaken". The more he tried to honour God, the more his rebellious nature seemed to show itself. It was a July afternoon, filled with the lightening of a summer storm. There in Psalm 22 were the words, "My God, my God, why hast thou forsaken me?" Christ forsaken! What's that all about? Like the brilliance of the lightening, truth leaped out at Luther. "Thou forsaken for me? God came to Sinai with terror, but now in forgiveness."

I was watching an interview of a paedophile priest by a journalist from our National broadcaster. He was one of the worst of them, although he had owned up to all the children he had molested. You could see she was having

difficulty restraining herself; her skin was crawling from the experience, as was mine. As the interview came to an end, she asked, did he think he was going to heaven. He answered "Yes! God has forgiven me." Of course, that was the end of it; she couldn't take any more. But here's the rub, our eternal acceptance in the sight of God, now and always, rests on a righteousness which is ours in Christ for the asking. If God can forgive the unforgivable, he can forgive all your sins.

When I preached this sermon I didn't include the illustration of the paedophile priest - Is it a step too far?

Text - 18:9

The parable of the Pharisee and the Tax-collector, v9-14a. i] Setting, v9: Luke notes that the parable is directed to people who are confident of their "own righteousness" and who therefore assume that they stand approved before God. The Great Reversal suggests otherwise!

δε και "-" - BUT/AND, AND = ALSO. Transitional, indicating a step in the narrative. If Luke intends a close link with v1-8, particularly v8b, then "also", in the sense of "in addition to what he had said before", TH, is possible, but it may just serve as a simple adjunctive, "He also told the following parable", Moffatt.

προς + acc. "to" - TOWARD. Used here to introduce an indirect object instead of a dative, "he then addressed this parable to ...", NAB, etc., but it may be used here to express reference / respect, "with reference to", or even opposition, "against the Pharisees", so Fitzmyer, ie., Jesus is still speaking with his disciples and asks them to note those who will not stand in the day of the coming Son man - they will not stand for it is "the one who is righteous through faith [who] will live." "He gave this parable also, in reference to certain people who felt secure in their own righteousness", Rieu.

τους πεποιθотας [πειθω] perf. part. "[some] who were confident" - [CERTAIN *people*] THE ONES HAVING CONFIDENCE, BEING PERSUADED, CONVINCED, TRUSTING. The participle is adjectival, attributive, limiting "some"; "certain *people* who were confident" "Were complacently pleased with themselves over their moral performance", Peterson.

εφ [επι] + dat. "in [their own]" - IN [THEMSELVES]. Spatial; used with respect to inward reflection. "They trusted in themselves instead of God", Jeremias, *Parables*.

οτι "-" - THAT. Here introducing a dependent statement of perception expressing what they were confident of, namely of their righteousness" = moral performance. On the other hand, οτι here may introduce a causal clause, so Nolland; it was "because" of their moral performance that they felt secure in

themselves and therefore did not need to rely, in faith, on the divine provision of mercy for righteousness.

δίκαιοι adj. "**righteousness**" - [THEY ARE] RIGHTEOUS. "Conduct that makes one acceptable to God", Marshall; "upright", Williams.

εξουθενουντας [**εξουθενω**] pres. part. "**looked down on**" - [AND] DESPISING, HOLDING CONTEMPT FOR [OTHERS / THE REST, HE SAID THIS PARABLE]. The participle is adjectival, attributive, as **τους πεποιθотας**. Probably not "despised", NJB, or "utterly despised", Plummer, but "scorned", Williams; "looked with contempt", Barclay.

v10

ii] The parable, v10-13: Two men went to the temple to pray, probably for private prayer. The Pharisee declared his confidence in his own righteousness. Like Paul, before he met Christ, he could say "as to righteousness under the law, blameless", Phil.3:6. This is a common attitude for those who have adopted a merit-based religion. Indeed, the Pharisee was a *good* man. In fact, as Jesus tells the story, he had exceeded the law's demands. The law certainly didn't require fasting twice a week, nor was a person expected to give a tithe of everything they purchased. The tax collector, on the other hand, was anything but good. As part of a graft-ridden occupation which collaborated with the Roman government, he was a despised member of Jewish society. Unlike the Pharisee, he proclaimed his sinfulness and asked that God protect him from the righteous judgement that was coming his way.

προσευξασθαι [**προσευχομαι**] aor. inf. "**to pray**" - [TWO MEN WENT UP INTO THE TEMPLE] TO PRAY. The infinitive is adverbial, expressing purpose; "in order to pray." Morning and afternoon (evening) prayer services were a regular feature of temple worship, although people could come and pray at any time.

τελωνης [**ης ου**] "**tax collector**" - [ONE *is* THE PHARISEE, AND THE OTHER *is*] A TAX COLLECTOR. Predicate nominative of an assumed verb to-be. Tax collectors were hated in Jewish society. Here was a Jew working for the Roman government and feeding off his fellow Jews ("a graft ridden occupation", Ellis), as such, he was viewed as a traitor, a collaborator. Sometimes the sinner is contextualised today as a bent / corrupt politician, although a paedophile priest may be better.

v11

σταθεις [**ιστημι**] aor. pas. part. "**stood up**" - HAVING TAKEN HIS STAND. Attendant circumstance participle expressing action accompanying the main verb "prayed"; "stood up and prayed", as NIV. The expression simply implies the positioning of oneself to make an important statement. The Pharisee may have

made the statement for all to hear, but probably not, rather he settles himself so that he can address God and does this in the usual standing position, possibly with arms outstretched and quietly speaking to God. Today, a person might kneel down to address God. The stance of the Pharisee is not necessarily a pose, "The Pharisee posed and prayed like this", Peterson; "The Pharisee stood over by himself and prayed", CEV.

προσηυχετο [**προσευχομαι**] imperf. "**prayed**" - [THE PHARISEE] WAS PRAYING [THESE THINGS]. The imperfect is possible inceptive, "began to pray."

προς + acc. "**about** [**himself**] / [**stood**] **by** [**himself**]" - TOWARD [HIMSELF]. The NIV has taken the preposition as adverbial, reference / respect, modifying **προσηυχετο**, "was praying"; "was praying about himself", "concerning himself", Nolland. Possibly "toward himself" = "privately." The TNIV opts for a spatial sense with the prepositional phrase modifying **σταθεις**, "having stood". Possibly just "stood to pray" = an Aramaic ethic dative, Manson, *Sayings*, so "said his prayers", Moffatt.

ὁ θεος "**God**" - GOD. Nominative of address, with the force of a vocative.

ευχαριστω [**ευχαριστεω**] pres. "**I thank**" - I GIVE THANKS. Nolland notes that this prayer can be seen to express "thankful joy." In a different context, we have here "the ideal of a pious man." So, what has this Pharisee done wrong? Probably nothing much really; he is a good moral man. There is nothing wrong being thankful for our advantages before God, but if we leave it at that, we face disaster, for our goodness, even if we are really really good, cannot secure God's approval.

σοι dat. pro. "**you**" - TO YOU. Dative of direct object after the verb "I give thanks."

ὅτι "**that**" - THAT. Possibly introducing a causal clause, "because", but better taken to introduce a dependent statement of indirect speech expressing the content of the prayer.

ὡσπερ "**like**" - [I AM NOT] LIKE. Comparative.

οἱ λοιποὶ adj. "**other** [**men**]" - THE REST [OF MEN *are*]. Nominative subject of an assumed verb to-be, limited by the partitive genitive "of men." Expressing exclusivity; "everyone else", NJB.

αρπαγες [**αξ** **αγος**] "**robbers**" - SWINDLERS. These immoral individuals stand in apposition to "the rest." "Extortionist".

αδικοι adj. "**evildoers**" - UNJUST, UNRIGHTEOUS. Used of a sinner in general.

μοιχοι [**ος**] "**adulterers**" - ADULTERERS. Possibly more general, "immoral".

και "**[or] even**" - [OR] AND = EVEN. Ascensive. Identifying the tax-collector as of "the same class as the other people named", TH. "Or, for that matter", Manson, *Sayings*.

ὥς "as" - AS, LIKE [THIS TAX COLLECTOR]. Here as a comparative. The use of the demonstrative pronoun, "this", in this context, may be a put-down.

v12

νηστευω pres. "**I fast**" - I FAST. The present tense, being durative, may be used to express ongoing fasting, although Thompson classifies it as a customary present. "Twice a week" is beyond what the law requires.

του σαββατου [ον] "**[twice] a week**" - [TWICE] OF THE WEEK. The genitive may be classified as adjectival, partitive, or better, adverbial, temporal, so Culy, Thompson, or even as a distributive genitive, so Bock.

παντα adj. acc. "**all**" - [I TITHE] ALL *things*. The adjective serves as a substantive, "everything", accusative direct object of the verb "to tithe", but possibly adverbial, accusative of reference / respect. He was rigorous in his tithing.

κτωμαι [κταομαι] pres. "**[all] I get**" - [AS MUCH AS] I ACQUIRE. Tithing a purchase is not required because the tithe is already paid when the money for the purchase is gained in the first place (although not in a modern taxation system - these days we get caught both ends!!!), yet this man went beyond the requirements of the law and "tithed everything that came into his possession", Stein.

v13

ὁ δε "**but**" - BUT/AND THE [TAX COLLECTOR]. Transitional, indicating a change in subject from the Pharisee to the tax-collector.

ἔστως [ἰστημι] perf. part. "**stood [at a distance]**" - HAVING STOOD [FAR OFF]. Attendant circumstance participle expressing action accompanying the negated main verb "to be willing"; "the tax collector stood far away and would not lift even his eyes to heaven", Moffatt, Standing either away from the people, or in the outer court of the temple.

ουκ ... ουδε "**[he would] not even**" - [WAS] NOT [WILLING] NOT. Double negative emphasising his bowed state in deference toward God, so expressing his unworthiness before God.

επαραι [επαιω] aor. inf. "**look up**" - TO LIFT UP [THE = HIS EYES INTO HEAVEN]. The infinitive is complementary, completing the sense of the negated verb "was not willing." "Not daring even to raise his eyes to heaven", NJB.

αλλ [αλλα] "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but"

ετυπεν [τυπτω] imperf. "**beat [his breast]**" - WAS BEATING, STRIKING [THE CHEST OF HIM]. The imperfect is possibly iterative expressing repeated action, "kept on beating his breast."

λεγων [λεγω] pres. part. "**and said**" - SAYING. Attendant circumstance participle, expressing action accompanying the main verb "to beat"; a redundant Semitic introducing direct speech. For an adverbial classification see λεγων, 4:35.

ἰλασθητι [ἰλασκομαι] aor. pas. imp. "**have mercy**" - [GOD] PARDON, PROPITIATE, EXPIATE. The sense here, particularly in the passive voice, is "pardon / forgive", although "propitiate / mollify", or at least "expiate / make amends", cf., Ex.32:14, is also possible. It's hard to ignore the Old Testament atonement association of this word, particularly the use of the verb for the turning aside of God's wrath from the sinner to the sacrifice, or at least, the providing of a sacrifice that can make amends for the sinner, cf. Ps.24:11, 64:3, 77:38, 78:9; note also NT use of the verb and noun: Rom.3:25, Heb. 2:7, 1Jn.2:2, 4:10. The setting of the story, namely the temple, implies an atoning sense. That such a theologically charged word is used in an illustrative story is worthy of note. Why not just the usual word for "have mercy"?

So, are we to agree with Bock who suggests that the tax collector "asks God to show mercy through atonement forgiveness"? Given the root meaning of the Hebrew equivalent, "to cover", we can at least say that he "sought God's mercy in order to have his sins covered and the divine wrath removed from him", Stein, see also Johnson.

It seems likely that the choice of this word gives us a clue into the substance of the mustard-seed faith that enables us to stand when the Son of Man comes: it is a faith in Jesus, particularly his faithfulness on our behalf as an atoning sacrifice, which sacrifice justifies. A broken sinner, standing in the temple, might well pray; "O God, on my behalf, unworthy sinner that I am, shower me with your eternal mercy, turn aside your vengeance." "Turn your wrath from me", HCSB.

μοι dat. "**on me**" - TO ME. The passive voice of the verb "to pardon" takes a dative of interest, advantage; "for my advantage"

τω ἁμαρτωλω [ος] dat. "**a sinner**" - THE SINNER. Dative in apposition to "me". Possibly "have mercy on me for my sins, Moffatt, but more likely "have mercy on me the sinner", Plummer, the definite article identifying this particular sinner. "The sinner that I am", Rieu.

v14a

The punch-line, v14a: Jesus now draws out an application from the parable. The Pharisee had justified himself, in the sense of proclaiming his own righteousness. The tax collector proclaimed his loss and, relying on God's mercy, asked God to turn aside his righteous anger. In so doing, says Jesus, the sinner was justified, that is, he was set-right before God, and this as a free gift of God's kindness. Thus, possessing a righteousness from God, he found himself included

with God's people and saved from judgement. The instrument by which he received this gift was faith. Although faith is not mentioned, the sinner clearly relied on God when, in his prayer, he asked God to act in mercy toward him; Like Noah he became an "heir of the righteousness that comes by faith", Heb.11:7, and thus, he "went home justified before God."

ὑμιν "[I tell] you" - [I SAY] TO YOU. Dative of indirect object. Serving to emphasise what follows; "I assure you", Phillips.

οὗτος "**this man**" - THIS *one*. The demonstrative pronoun serves as a substantive, nominative subject of the verb "to go down." Referring to the tax collector. Its use with another demonstrative pronoun, **εκεινον**, "that one", serves to emphasise contrast.

παρ [παρα] + acc. "**rather than [the other]**" - THAN [THE OTHER]. This preposition sometimes establishes a comparison, "in comparison to, more than." Plummer argues that this is the case here, ie., the sinner went home more justified than the *righteous* man. Yet, it is more likely expressing a contrast, as NIV; "rather than the other."

δεδικαιωμενος [δικαιω] perf. pas. part. "**justified before God**" - [WENT DOWN INTO THE HOUSE OF HIM] HAVING BEEN JUSTIFIED. The participle is adverbial, possibly causal, "because he was justified", but definitely not comparative, "more justified than the other", Wallace. It is probably modal, expressing the manner of his going; "he went down in a state of being justified", Evans. The passive is probably theological, identifying God as the one who justifies. The perfect tense indicates a completed and ongoing state.

As with **ιλασθητι**, "propitiate / expiate", the verb **δικαιω**, "to justify", is also theologically charged; a word used only here in the gospels. It's not hard to imagine that this gospel story could well have shaped Paul's understanding of justification by grace through faith; it could even have triggered his *Lutheran / Wesleyan* experience on the Damascus road. At ground level, "justified" means "forgiven." Yet, there is more to the word, this tax collector was declared right before God, approved in God's sight, judged right / covenant compliant. God considered him eternally righteous / holy in his sight, even though he was anything but a moral man. He asked God to cover / atone for his sins, and he did. "It was he, rather than the other, who returned to his home, a man again at rights with God", Cassirer. Although a contentious theological issue, the stronger sense "made righteous", Berkeley, should not be easily discarded, given that what God declares so is so. "Set right with God" may best express the intended sense of "justified".

v14b

iii] Saying, v14b: With a proverbial saying of Jesus, Luke draws a spiritual lesson from the parable: "self-exaltation will result in abasement, and self-abasement in exaltation", Evans. Learn the lesson, good people can end up going to hell and bad people to heaven - such is the Great Reversal. So, the *righteous* (self-righteous) who think they stand need to beware lest they fall, for on the day of judgement, the day of vindication, they may be the ones condemned, for only the humble / repentant will stand in that terrible day.

Although divine reversal seems unreasonable, it rests on the holiness of God, a holiness which is realised eschatologically in the exaltation of the spiritually humble and the condemnation of the spiritually proud. The spiritually proud, those who rely on their own righteousness, will not stand in the day of the coming Son of Man. Those who do stand in that day are those who are set-right before God, those who are made / declared covenant compliant, as an act of divine mercy in recognition of their repentance, and their faith in the faithfulness of Christ.

ὅτι "for" - BECAUSE. Introducing a causal clause explaining why the sinner went home justified.

ὁ ὕψων [ὑψω] part. "[everyone] who exalts" - [ALL] THE ONE LIFTING UP. If we treat the adjective "all" as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone"; "everyone who exalts himself." Here, in the sense of lifted up to a high station before God, "exalting".

ταπεινωθησεται [ταπεινω] fut. pas. "will be humbled" - WILL BE LEVELLED = HUMBLLED. Theological passive, the agent of the action being God. The "proud", or more particularly the "self-righteous", will be humiliated in the coming day of judgment.

ὁ .. ταπεινων [ταπεινω] pres. part. "those who humble [themselves]" - [BUT/AND] THE ONE HUMBLING [HIMSELF]. The participle serves as a substantive, nominative subject of the verb "to be exalted."

ὑψωθησεται [ὑψω] fut. pas. "will be exalted" - WILL BE LIFTED UP, EXALTED. "Exalted" as opposed to abased, and this at the final judgment in the coming / revealing of the Son of Man.

18:15-17

The teachings of the Messiah, 9:51-19:44

6. Discipleship and the rejected king, 18:15-19:44

i] Jesus and the little children

Synopsis

In a short pronouncement story, Luke records Jesus' encounter with some parents who have brought their babies to him so that he might lay his hands on them, presumably for blessing. The disciples try to send them on their way, but Jesus receives the little children, and comments that "a person who will not accept the kingdom like a little child will never get into it at all."

Teaching

Membership of the kingdom of God is received as a gift of grace.

Issues

i] Context: See 9:51-56. The six episodes which make up the teaching unit, *Discipleship and the rejected king*, 18:15-19:44, depict Jesus' final journey to Jerusalem, revealing something of his messiahship in the context of his rejection and suffering. In these episodes, Luke rounds up Jesus' teaching on discipleship, a discipleship which is grounded in faith and expressed in love, and in so doing, draws out what is involved in the faith that perseveres. Religious Israel claims that the law-obedient descendants of Abraham properly inherit the promised blessings of the covenant. Yet, the true children of Abraham are those who believe as Abraham believed, and it is they who possess the kingdom. Faith, in the terms of a weak and feeble, childlike acceptance of the grace of God, is the mark of a true "son of Abraham."

The children of faith, the true sons of Abraham, accept the kingdom like little children, 18:15-17, they are broken like the rich ruler, v18-34, outcasts like Blind Bartimaeus, v35-43, lost like Zacchaeus, but like him, through repentance and faith are, in Jesus, true sons of Abraham, 19:1-10, and it is because they have, that more will be given, v11-27. The final episode, *Jesus' entry to Jerusalem*, 19:28-44, concludes both the section *Discipleship and the Rejected King*, and the major section, *The Teachings of Messiah*. In a profound revelation, Jesus' messianic secret becomes public knowledge for those with eyes to see.

ii] Structure: *Jesus blesses the little children*:

Narrative, v15-16;

Pronouncement, v17:

"anyone who does not receive the kingdom of God like"

iii] Interpretation:

Those old enough to remember the activities of the sect known as The Children of God, later known as The Family of Love, may well remember their widely distributed gospel tract called *You gotta be a Baby*. Their publications, now lost in the drift of time, are definitely not recommended reading, but when it comes to faith in Christ, they were right, *You gotta be a Baby*. In further unpacking the nature of the faith that perseveres, we are reminded that we must "receive" the kingdom "in the manner that a child receives", Nolland. What manner / characteristic is that?

Given the context, humility may be what is mind. "The death of Jesus will not be understood unless one has the faith of a child, for the Passion of Jesus is the supreme illustration of the truth that the mighty are brought low and the lowly are exalted", Danker. So, such amounts to a humble dependence on the faithfulness of Jesus / the cross of Christ.

Evans argues that the manner / characteristic in mind is relational, mum, dad and the kids, so illustrating "a personal relationship with God in Christ." It is also possible to mount an argument that the manner / characteristic in mind is simplicity, of few possessions, cf., 18:18-30.

It is not possible to define exactly what Jesus means when he says we must "receive / accept the kingdom like a child", but the argument mounted by Caird seems better than most. "Jesus does not ask his disciples to become childish: he commends to them only one of the characteristics of childhood - its receptivity, its ability to accept what is given without embarrassment, its delight in receiving presents. Without this quality, nobody, whether child or adult, can enter the kingdom."

The status of children in the kingdom: Unlike Mark, who uses the word "little children", the Lukan parallel in v15 is **τα βρεφη**, "infants, babes in arms". This is often seen as an illusion to infant baptism within the early church. Yet, at the same time, Luke drops Jesus' blessing of the children (a baptismal act), and in v16, moves to **τα παιδια**, "little children" (not a word for infants).

In the act of bringing infants to Jesus for blessing, the parents are demonstrating their belief that their babies are part of God's family, and by extension, included in the messianic age of the kingdom. Jesus happily receives the approach of the parents and their babies, as against the disciples who presume the children to be incomplete adults and unable to be part of an adult decision-making process. Jesus' response to the parents illustrates a proposition evident throughout the scriptures, namely that salvation is family / household based (cf., Acts 16:31), ie., God's sovereign grace operates within families, given that God designed family as the basis of

human society, Gen.2:24. So, although a matter of some conjecture, it seems likely that children are covered by the faith of a/the parent/s, unless they chose to abandon it, in which case, they are on their own.

iv] Synoptics:

See 3:1-20. Luke now records the final leg of Jesus' journey to Jerusalem, aligning his account with Mark through to 18:43. It is generally felt that Luke is using Mark, or a proto Mark, for this part of his gospel, although these stories may well have developed into an ordered account long before Mark got to see them. The journey begins at the Judean border, but Luke drops Mark 10:1-12, the discussion on divorce, and moves to Jesus and the little children, Mark 10:13-16, cf., Matthew 19:13-15. Luke has already covered the issue on divorce, and in any case, "receiving the kingdom as a little child" aligns well with the previous episode, *The pharisee and the tax collector*, 18:9-14 - "the exaltation of the lowly and the overthrow of the exalted", Evans. In Luke's version of this pronouncement story, Luke does not record Jesus' anger toward the disciples for trying to stop people bringing their children to Jesus, nor Jesus' blessing of the children, recorded both in Mark and Matthew.

Text - 18:15

Jesus blesses the little children, v15-18. This pronouncement story teaches that perseverance of faith amounts to simple trust in Jesus.

δε "-" BUT/AND. Transitional, indicating a step in the narrative.

προσεφερον [**προσφερω**] imperf. "**people were [also] bringing**" - THEY WERE BRINGING [AND BABIES, INFANTS]. The imperfect may simply be backgrounding, but possibly descriptive / progressive, Bock, or tendential / conative, expressing attempted action, Zerwick, "they tried to bring", Barclay, or customary, "used to bring", Fitzmyer. The conjunction **και**, "and", is adverbial, ascensive, "even", or adjunctive, "also", as NIV.

αυτω dat. pro. "**to Jesus**" - TO HIM. Dative of indirect object.

ινα "**for**" - THAT [HE MIGHT TOUCH]. Introducing a final clause expressing purpose. Probably "touch" in the sense of impart a blessing, cf., Gen.48:14-15.

αυτων gen. pro. "**them**" - OF THEM. Genitive of direct object after the verb "to touch."

ιδοντες [**οραω**] aor. part. "**when [the disciples] saw this**" - [BUT/AND THE DISCIPLES] HAVING SEEN *this*. The participle is adverbial, best treated as temporal; "but when the disciples noticed it", Berkeley.

αυτοις dat. pro. "**them**" - [THEY WERE REBUKING] THEM. Dative of direct object after the **επι** prefix verb "to rebuke." For the verb "to rebuke", Luke again

uses an imperfect, probably tendential / conative, so Bock, expressing attempted action; attempted unsuccessfully to chase them off - "keep the people from bringing their babies to Jesus", Stein.

v16

λεγων [λεγω] **"and said"** - [BUT/AND JESUS CALLED = INVITED THEM] SAYING. Attendant circumstance participle expressing action accompanying the verb "to call, summon", as NIV; a semi-redundant construction serving to introduce direct speech. For the classification adverbial, manner, "by saying", see λεγων, 4:35. The object **αὐτα**, "them", is neuter, in agreement with "little children."

ερχεσθαι [ερχομαι] pres. inf. **"come"** - [PERMIT THE CHILDREN] TO COME [TOWARD ME AND DO NOT HINDER THEM]. The infinitive is complementary, completing the sense of the verb "to allow, permit." The accusative subject of the infinitive is "the children." Presumably Jesus is addressing the disciples, and not the children, so "You must let little children come to me, and you must never prevent their coming", Phillips.

γαρ **"for"** - FOR [THE KINGDOM OF GOD]. Introducing a conditional clause explaining why the children should not be hindered. For "Kingdom of God" see του θεου, 4:43.

τοιτουτων gen. pro. **"such as these"** - OF SUCH AS *these*. The demonstrative pronoun serves as a substantive, the genitive being adjectival, possessive, "belongs to such as these." The kingdom does not belong to these, but to such as these; "belongs to those who are like these children", NLT.

v17

υμιν dat. pro. **"you"** - [AMEN = TRULY I SAY] TO YOU. Dative of indirect object. The expression is often used to introduce an important statement.

ὅς ἄν + subj. **"anyone"** - WHOEVER. Introducing an indefinite relative clause which in this sentence is also conditional; "whoever does not *then* they shall not"

μη δεξηται [δεχομαι] aor. mid. subj. **"will not receive"** - MAY NOT RECEIVE, ACCEPT [THE KINGDOM OF GOD].. Both Luke and Mark have "whosoever shall not receive the kingdom of God", whereas Matthew has "of such is the kingdom of heaven." The use of the verb δεχομαι, "to receive", is not used in relation to the kingdom elsewhere in the NT. We may have an example of short-talk / semantic density; "receive (accept) *the message / messenger of* the kingdom of God", Nolland. Yet, it is more likely that the sense is "receive / accept / welcome (HCSB) the kingdom of God as a little child receives / accepts / welcomes a gift."

ὡς "like" - AS [A LITTLE CHILD]. Here as a modal comparative, "in like manner to, in the same manner as"

οὐ μὴ + subj. "never" - NOT NOT [MAY THEY ENTER INTO IT]. Subjunctive of emphatic negation; "will never ever / absolutely not enter into it." As for those who do enter, the *now / not-yet* perspective applies; see "Background", *The Eschatology of Jesus*, 17:20-37

18:18-30

The teachings of Messiah, 9:51-19:44

6. Discipleship and the rejected king, 18:15-19:44

ii] Jesus and the Rich Ruler

Synopsis

In contrast to the last episode where parents with babes in arms come to Jesus, now a rich man comes to Jesus and asks the way of salvation. Jesus answers by giving him an outline of the social demands of the law, to which the rich man claims compliance. Jesus then suggests that he still lacks one thing, that he gives his wealth to the poor and follows him. In deep sadness, the rich man leaves, for he is a wealthy man. Jesus then notes the impossibility of possessing *mammon* in this age, and at the same time, possessing the age to come, although what is impossible for a mere human is not necessarily impossible for God. Peter goes on to foolishly claim that he and his fellow disciples have done the impossible, and so is gently reminded of God's grace.

Teaching

Membership of the kingdom of God is neither gained, nor maintained, by works of the Law.

Issues

i] Context: See 18:15-17. *Jesus and the Rich Ruler* is the second episode of six in the teaching unit *Discipleship and the Rejected King*, 18:15-19:44. This series of studies depict Jesus' final journey to Jerusalem, revealing something of his messiahship, and his teachings on discipleship, a discipleship which is grounded on divine grace and appropriated through faith. Having revealed that the children of faith, the true sons of Abraham, are those who receive the kingdom of God as a little child receives a gift, 18:15-17, Luke, with the story of the rich ruler, goes on to reinforce the point that the gift cannot be earned.

ii] Background:

At the heart of this episode is the heresy of legalism / nomism; law-obedience for salvation / blessing. See "Background", *Nomism*, 11:37-54.

iii] Structure: *Jesus and the Rich Ruler*:

Jesus' engagement with the ruler, v18-23:

The ruler's question, v19;

"what must I do to inherit eternal life?"

Jesus sets a foundational truth, v19;

"no one is good except God alone."

Sin exposed by law, v20-23;
 The human condition under Law, v24-25;
"easier for a camel to go through eye of a needle than"
 Jesus' engagement with his disciples, v26-30:
 The disciples' question, v26;
"who then can be saved?"
 Jesus sets a foundational truth, v27;
"what is impossible with man is possible with God."
 Sin exposed by law, v28.
*"when you have done everything you were told to do
 you should say, 'we are unworthy servants;
 we have only done our duty'", 17:10.*
 The human condition under grace, v29-30;
"and in the age to come eternal life."

iv] Interpretation:

In the previous episode, *Jesus and the little children*, we learnt that entry into the kingdom of God is gifted, it is received as a child receives everything that sustains their life. Entry into the kingdom of God is a gift of divine grace, appropriated through faith in the faithfulness of Christ.

Now, in this episode, *Jesus and the rich man*, we learn that membership of the kingdom of God cannot be earned. The rich man wants to confirm his status in the kingdom, confirm his salvation, a status which, in his mind, is based on his goodness. So, Jesus lays the foundation of the discourse by pointing out that "no one is good - except God alone." Jesus then refers the rich man to the social demands of the Law, which he believes he has properly fulfilled in his life - he is a good man! Jesus then exposes his flawed goodness by detailing the true nature of the command to love one's neighbour. Of course, for this good man, as for anyone, the utopian perfection required for inclusion in the kingdom of God is well beyond him, and so he leaves broken before God - "No one is good!"

Jesus now makes the point that it is difficult for a person with possessions to enter the kingdom of God, in fact, it's more than difficult, it's bit like trying to fit a camel through the eye of a needle. And given that we all possess *mammon*, to some degree or other, we all face the difficulty - all humanity stands with the rich ruler.

Given that all humanity carries the clutter of this age, "Who then can be saved?" Of course, the reader already knows the answer, an answer Luke provided with the story of *Jesus and the little children* - the kingdom of God is received as a gift of God's grace. It is not possible for a person, weighed

down by the clutter of this age, to enter the kingdom of God, but what is impossible for a mere human, is possible with God.

Peter again demonstrates his humanity with an example of one-upmanship; he does love to big-note himself. Jesus kindly puts him in his place by reminding him that all the promised blessings of the covenant freely belong to the children of the new age of the kingdom, blessings *now* and *not-yet*. Peter, in his claim for status, is in danger of finding himself humbled, whereas the rich ruler, now aware of his state of loss, is potentially on the way to be exalted.

Interpretive approaches: The somewhat *left-of-field* interpretation offered above aligns with that of the parable of *The Good Samaritan*, Lk.10:25-37, a piece of teaching with a similar introductory question on the Law. In the parable of *The Good Samaritan*, the point that Jesus makes is not "be good Sams", but rather, "you are not good Sams." For the "lawyer", as for the rich ruler, *doing* "likewise" is next to impossible, if not impossible. So, how is a person saved? How does a person enter the kingdom? Jesus points to the answer when he says "What is impossible with man is possible with God." Even so, we may still be floundering, so Luke reinforces the answer by his arrangement of the context - the episodes before and after (note how both Matthew and Mark introduce this episode with the story of Jesus welcoming little children). Membership of the kingdom God is not based on *doing*, but on *receiving*; it is a gift of divine grace, and is received just as a child receives its daily life as a gift.

So, like the rich young ruler, we are trapped by the clutter of this age, and *doing* is not going to save us. As with getting in the kingdom, so with staying in, this episode encourages us to see our discipleship in the terms of *receiving*, rather than *doing*. The Christian walk begins, and proceeds, as a gift of divine grace appropriated through faith in the faithfulness of Jesus, and this apart from works of the Law. For the appropriateness of reading Pauline theology back into Luke, see "Interpretation" in the introductory notes.

This conclusion is far removed from the approach taken by the majority of commentators, most of whom tend to go down the *doing* road - "the renunciation of riches", Evans, eg.:

- Ellis: "Jesus always requires from one ... that earthly security upon which one would lean. Only in the context of abandonment to Christ's demand can one's basic life motivation really be 'for the sake of the kingdom of God'. Peter represents the true disciple who answers, 'We have left our homes and followed you'. Jesus likewise

is the true leader whose demand does not exceed his own commitment - unto death";

- Fitzmyer, "a challenge to a way of life beyond those duties of ordinary disciples";

- Nolland, "a radical detachment from the claims of earthly wealth is required of those who would follow Jesus";

- Bock, "in a crucial contrast to the rich ruler, the disciples are used as a counterexample to show that Jesus' request is possible. Such giving is not just required of disciples. Jesus himself will give all for them";

- Green, "Luke uses the interaction between Jesus and the ruler to help define again the particularity of the community orientated toward Jesus, a community of those who embody the values of the kingdom of God. They are those who distance themselves from the status conventions of the world, who find their devotion in God and not in 'what they have', who undertake a radical disposition of their possessions on behalf of the poor and who follow Jesus in discipleship."

v] Synoptics:

See 3:1-20. This complex pronouncement story is also found in Matthew 19:16-30; and Mark 10:17-31. Mark's account is more detailed than Matthew and Luke, although he doesn't add any significant information. Matthew tells us that the rich man was young and Luke tells us that he was a ruler, so the title *The Rich Young Ruler*. Matthew adds a theologically significant eschatological saying in 19:28, Mark adds "along with persecutions" to the list of blessings, and both Matthew and Luke conclude with a saying commonly used by Jesus as a warning to those who hear; "Many that are first will be last; and last first."

Mark is usually identified as the prime source for both Matthew and Luke, although, irrespective of whether they consulted Mark, it is likely that the story circulated widely as part of the set oral tradition of the early church. There is evidence of the amalgamation of separate strands of gospel tradition in the formation of the whole, given its formal structure; see "Structure" above.

Text - 18:18

Jesus and the Rich Ruler, v18-30: i] Jesus' engagement with the ruler, v18-23. a) The ruler's question, v18. Jesus is approached by a man of the ruling class, synagogue ruler, and/or member of the Sanhedrin. The question underlines the

business of doing, and this to confirm entry / participation in the kingdom of God = the attaining of eternal life.

και "-" - AND. A transitional **δε** would be expected to indicate a step in the narrative, but the use of a coordinate **και** indicates an intention to closely link this episode to the one before. The stories of Jesus welcoming little children and the rich ruler go together; "Then a certain member of the Council", Williams.

λεγων [**λεγω**] pres. part. "[**asked him**]" - [A CERTAIN RULER QUESTIONED HIM] SAYING. Attendant circumstance participle, expressing action accompanying the verb "to question, inquire", semi-redundant construction serving to introduce direct speech - Semitic in form. For adverbial, means, "by saying", see **λεγων**, 4:35. "A man of high standing came to him with a question", Rieu.

ποιησας [**ποιεω**] aor. part. "[**what must I do**]" - [GOOD TEACHER] HAVING DONE [WHAT WILL I INHERIT ETERNAL LIFE]? The participle is adverbial, instrumental, expressing means, "by doing what?" The use of the future tense is deliberative. "What have I yet to do to deserve eternal life?" / "to obtain possession of eternal life", Cassirer.

v19

b) Jesus sets a foundational truth for the following discussion, v19. As the apostle Paul would put it; "all have sinned and fallen short of the glory of God"; "There is no one righteous, not even one."

αυτω dat. pro. "-" - [BUT/AND JESUS SAID] TO HIM. Dative of indirect object.

τι "**why**" - WHY. The interrogative pronoun is usually treated as if seeking cause, "why?", but it could serve here as an exclamation, "What! You call me good. *Before we get into this discussion there is something we need to get straight.* No one is good except God alone", cf., TH.

αγαθον adj. "**good**" - [YOU CALL ME] GOOD. Accusative complement of the direct object me, "me", standing in a double accusative construction and stating a fact about the object "me".

ει μη "**except**" - [NO ONE *is* GOOD] IF NOT = EXCEPT [GOD ALONE]. Introducing an exceptive clause which establishes a contrast by designating an exception.

v20

c) Sin exposed by law, v20-23. In listing the commands of the second table of the Law, Jesus seeks to establish the basis of his proposition that "no one is good", that all have sinned and stand under God's just judgment, locked outside the kingdom of God. Jesus does not list the commands as if by doing them the ruler can be saved. The primary purpose of the Sinai Law / Law of Moses is to expose sin and prompt a reliance on divine mercy, appropriated as Abraham

appropriated God's mercy, namely, as a gift of grace through faith, cf., Gal.3:24. See the *Prime Purpose of the Law* in Excursus.

Both Luke and Matthew do not include Mark's "Do not defraud." The command is not found in Ex.20:1-17. It is also interesting to note that Luke's order differs from Matthew and Mark, but follows the same order as Paul's list in Romans 13:9, // Ex.20:13-15, LXX.

μη μοιχευσης [μοιχευω] aor. sub. "you shall not commit adultery" - [YOU KNOW THE COMMANDMENTS,] DO NOT COMMIT ADULTERY, [DO NOT COMMIT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOUR THE FATHER OF YOU AND THE MOTHER]. As with the other commands, this verb is a subjunctive of prohibition.

v21

The ruler is probably sincere in his belief, with the full weight of the law having eluded him.

ὁ δε "-" - BUT/AND THE = HE. Transitional, indicating a change in subject from Jesus to the ruler

εκ + gen. "since [I was a boy]" - [HE SAID, ALL THESE THINGS I GUARDED, KEPT = OBSERVED] FROM [YOUTH]. Adverbial use of the preposition, temporal, as NIV; "I've kept them for as long as I can remember", Peterson.

v22

When confronted by a legalist / nomist, Jesus will often drive home the full weight of God's law (eg., adultery becomes lust), so now, with the rich ruler, Jesus establishes the proposition that "no one is good" by revealing the divine requirement of neighbourly love for a disciple. *Doing* for entry into the kingdom of heaven / salvation is impossible, cf., Gal.2:15-16. Note a similar statement in 12:33.

Some commentators suggest that Jesus accepts that the ruler has kept the law, but if he wants to be a disciple he must renounce his riches, just as the apostles have done. This interpretation is unlikely. Jesus' utopian / idealistic demands do indeed set an objective to aim at (Aim = dispossession of *mammon*; Objective = live lightly with *mammon*), but ultimately, only one person has lived the perfect life, and it is by **identification** with him that a person possesses "treasure in heaven", ie., the kingdom / salvation. Only those identified with Christ and his cross, by grace through faith, have any hope of the **imitation** of his faithfulness, and even then, a pale imitation at that; See *Cross-bearing discipleship*, 9:18-27.

δε ὁ "-" - BUT/AND THE = HE. Transitional, indicating a change in subject from the ruler to Jesus.

ακουσας [ακουω] aor. part. "**when [Jesus] heard this**" - [JESUS] HAVING HEARD [SAID TO HIM]. The participle is adverbial, usually treated as temporal, as NIV.

σοι dat. pro. "**you**" - [STILL, YET ONE *thing* IS LACKING] TO YOU. Dative of interest, advantage, "for you", or reference / respect; "with respect to you."

πτωχοις dat. adj. "**to the poor**" - [SELL EVERYTHING, AS MUCH AS YOU HAVE, AND DIVIDE, DISTRIBUTE] TO *the* POOR. The adjective serves as a substantive, dative of indirect object.

και "and" - AND [YOU WILL HAVE TREASURE IN THE HEAVENS]. Here introducing the apodosis of what is essentially a conditional clause; "sell and give and then you will have treasure in heaven." The phrase "treasure in heaven" seems to serve as a synonym for "eternal life", the gift of the kingdom, 12:32.

μοι dat. pro. "**me**" - [AND COME FOLLOW] ME. Dative of direct object after the verb "to follow after."

v23

Commentators tend to identify the lost state of the rich ruler, who "loved his possessions more than God and his neighbour", Stein; who "longed to inherit eternal life but was unwilling to obey Jesus' command", Geldenhuys. Yet, his **πεπλιυπος**, "sorrow", in the face of the coming kingdom, is less precarious than the disciples' pride. It is only those broken before God who are driven to cling to the cross of Christ.

ὁ δε "-" - BUT/AND THE = HE. Transitional, indicating a change in subject from Jesus to the rich ruler.

ακουσας [ακουω] aor. part. "**when he heard**" - HAVING HEARD [THESE THINGS HE BECAME SAD]. The participle is adverbial, best treated as temporal, as NIV.

γαρ "because" - BECAUSE [HE WAS VERY MUCH = EXTREMELY RICH]. Introducing a causal clause explaining why he became sad.

v24

d) The human condition under the Law, v24-25. Both Matthew and Mark tell us that the rich young ruler "went away sorrowful", rather than Luke's "became sorrowful." Matthew and Mark also tell us that Jesus addresses the disciples, but Luke has Jesus looking at the ruler as he makes a point about **χρημα**, "things, possessions". Given the saying in v25, entering the kingdom while possessing this world's things, is not just done **δυσκολως**, "with difficulty", it is impossible. The response of "those who heard", v26, confirms the impossibility, rather than the

difficulty. Total dispossession is humanly impossible (although Francis did come close!)

ιδων [ὄραω] aor. part. "[Jesus] looked" - [BUT/AND JESUS] HAVING SEEN [HE HAD BECOME SAD, SAID]. The NIV treats the participle as attendant on the verb said, "looked and said", but it may be adverbial, probably temporal, "then Jesus looked". The object "having become sad" is probably an interpolation, cf., Metzger.

πως "how" - WHAT [WITH DIFFICULTY]. Interrogative particle used here to introduce an exclamation; "with what difficulty."

οἱ ... εχοντες [εχω] pres. part. "the rich" - THE ONES HAVING [THINGS, POSSESSIONS TO ENTER]. The participle serves as a substantive, nominative subject of the verb "to enter." Note that Luke uses the present tense of the verb "to enter", whereas Matthew and Mark use a future tense - an example of Luke's realised eschatology. Note also the use of a plural object, "things" - the accumulated debris of worldly possessions.

εις + acc. "-" - INTO. Typical stylistic repetition of a prepositional prefix.

του θεου [ος] "of God" - [THE KINGDOM] OF GOD. The genitive is adjectival; see του θεου, 4:43.

v25

Proverb / saying. Those who take the view that possessions are a mere hindrance, rather than an obstruction, assume that Jesus' words here are hyperbolic in nature. It does seem though that the very nature of other-person love demands dispossession for the other - in this age, a near impossibility. Note that the story about the existence of a gate in the city wall of Jerusalem called *The Eye of the Needle*, a small entrance that forced a person to dismount from their camel, is unproved.

γαρ "Indeed" - FOR. The conjunction here is likely not causal, but rather emphatic, as NIV; "In fact", NLT.

εισελθειν [εισερχομαι] aor. inf. "to go [through]" - [A LARGE ANIMAL, CAMEL] TO GO [THROUGH THE EYE OF A NEEDLE IS EASIER]. The infinitive forms a nominal phrase, subject of the verb to-be. The nominative comparative adjective "easier", serves as the predicate of the verb to-be. The accusative subject of the infinitive is "a camel", and the genitive "of a needle" is adjectival, partitive.

ἢ "than for" - THAN *for*. Here serving as a comparative rather than a disjunctive.

εισελθειν [εισερχομαι] aor. inf. "TO ENTER" - *the one* HAVING MUCH] TO ENTER [THE KINGDOM OF GOD *is*]. Forming a nominal phrase subject of an assumed verb to-be. The adjective πλουσιον, "plentiful, having much", serves as a substantive, accusative subject of the infinitive. It usually translated "rich man /

person", but given the response of those who heard Jesus' words, such a translation evidences reductionism, lessening the extent to which the words apply to the hearer; "it is easier for a camel to slip through the eye of a needle than for a person with possessions to make their way into the kingdom of heaven."

v26

ii] Jesus' engagement with his disciples, v26-30. a) The disciples' question, v26. Matthew and Mark have the disciples respond to Jesus' words with surprise, but Luke simply has "those who heard", so bringing out "the universal significance of the saying of Jesus", Marshall.

οἱ ἀκουσαντες [ακουω] aor. part. "**those who heard**" - [BUT/AND] THE ONES HAVING HEARD [SAID]. The participle serves as a substantive, nominative subject of the verb "to say."

σωθῆναι [σωζω] aor. pas. inf. "**[can] be saved**" - [AND = THEN WHO IS ABLE] TO BE SAVED. The infinitive is complementary, completing the sense of the verb "to be able." As Marshall notes, "to be saved" is the same as 'to enter the kingdom', and as Thompson adds, it also means the same as "having 'treasure in heaven.'"

v27

b) Jesus sets a foundational truth for the following discussion, v27. Luke avoids the general proposition "All things are possible with God", Mk.10:27, and makes the simple point "salvation is a miracle", Ellis - "what humanly speaking is impossible becomes possible by the operation of divine power", Evans. It may be impossible for someone to achieve their own salvation (in this case through the divestment of possessions in love for the other), but human inability does not hinder divine ability. "The text does not make clear how human inability and divine ability come together to achieve the salvation of 'the rich'", Nolland. In Pauline terms, we could argue for divine grace operating to achieve a sinner's justification, but if confined to the text, we are limited to the view of Plummer and Fitzmyer who argue that God is able to break the spell that wealth holds over some people.

ὁ δε "-" - BUT/AND THE = HE [SAID]. Transitional, indicating a change in subject from "those who heard" to Jesus.

τα ἀδυνατα adj. "**what is impossible**" - THE THINGS IMPOSSIBLE. The adjective serves as a substantive, nominative subject of the verb to-be.

παρα + dat. "**with [man]**" - BESIDE = WITH [MEN ARE POSSIBLE] BESIDE [GOD]. Here expressing sphere, "in the sight of, in the judgment of (someone)."

v28

c) Sin exposed by grace, v28. It is not clear what Peter means when he says he has left **τα ἰδία**, "the/his own". The NIV "all we had", "everything", CEV, is rather strong, ESV "our homes" may be the sense, or "families", "possessions", Rieu, We know that some of the apostles were married, had families, owned homes and still possibly fishing boats, cf., Jn.21:3, so Peter is having himself on a bit here; "When you have done everything you were told to do you should say, 'we are unworthy servants; we have only done our duty'", 17:10 - Peter certainly hasn't done "everything". None-the-less, most commentators view Peter's words positively; "This is not bragging. This is truth", Bock. The attached warning in Matthew and Mark, "Many that are first will be last, and the last first", is cautionary. In the Great Reversal, things aren't always what they seem to be!

δε ὁ "-" - BUT/AND THE [PETER SAID]. Transitional, indicating a change in subject from Jesus to Peter.

αφεντες [αφιημι] aor. part. "**we have left**" - [BEHOLD] WE HAVING LEFT [OUR OWN *things*]. Attendant circumstance participle expressing action accompanying the verb "to follow"; "we have left and followed."

σοι dat. pro. "**you**" - [FOLLOWED] YOU. Dative of direct object after the verb "to follow."

v29

d) The human condition under grace, v29-30. For Matthew and Mark, the leaving involves family + land, and the return is a hundredfold, with Mark including "persecutions", whereas Luke includes "wife" in the family, no lands, and the return "manifold more", with no mention of persecutions. There is a cost in following Jesus; imitation brings suffering / persecution, but "what a person gives to God is returned many times over, not just in the age to come, but even in this life", Stein.

ὁ δε "-" - BUT/AND THE = HE. Transitional; back to Jesus.

αυτοις dat. pro. "**to them**" - [HE SAID] TO THEM. Dative of indirect object.

ὅτι "-" - [TRULY I SAY TO YOU] THAT. Introducing an object clause / dependent statement of indirect speech expressing what Jesus says.

γυναικα [η κος] acc. "**[or] wife**" - [NO ONE THERE IS WHO LEFT HOUSE (family??), OR] WIFE [OR BROTHERS OR PARENTS, OR CHILDREN]. Part of the accusative object of the verb "to leave" which serves in the relative clause introduced by **ὅς**, "who", predicate nominative of the impersonal verb to-be, "there is." A leaving which includes one's "wife" aligns with the radical nature of Jesus' cross-bearing discipleship, a discipleship realised by **identification** with Christ, and not by **imitation**; see 9:18-27. Such further exposes the paltry nature

of Peter's comment. Of course, the tendency toward reductionism applies at this point, with some commentators suggesting that the word "wife" is used in terms of the possibility of marriage in the future.

ενεκεν + gen. "**for the sake of**" - BECAUSE OF, FOR THE SAKE OF [THE KINGDOM OF GOD]. Causal preposition, here providing a reason for the leaving. Matthew has "for my name's sake", and Mark has "for my sake and the gospel." Obviously, all three expressions mean much the same; undertaking cross-bearing discipleship for the sake of the realisation / inauguration of the kingdom in the ministry of Jesus, but not for the sake of salvation.

v30

ουχι μη + subj. "**[will] fail [to receive]**" - [WHO MAY] NOT NOT [RECEIVE MUCH MORE]. This subjunctive of emphatic negation puts the weight back on **ουδεις** in v29; "There is absolutely no one who will not receive", TH.

εν + dat. "**in**" - IN [THIS TIME, AND] IN. Temporal use of the preposition.

τω ερχομενω [ερχομαι] dat. mid. part. "**[the age] to come**" - [THE AGE] THE COMING [ETERNAL LIFE]. The participle is adjectival, attributive, limiting "the age".

18:31-43

The teachings of Messiah, 9:51-19:44

6. Discipleship and the rejected king, 18:15-19:44

iii] The faith of a blind man

Synopsis

Jesus' royal progress to claim his throne in Jerusalem continues. Taking his disciples aside, Jesus reveals, for a third time, that, in his going up to Jerusalem in accord with the prophecies concerning the Son of Man, he will be arrested, persecuted and killed, but raised on the third day. On the way to Jericho, Jesus is harassed by a blind beggar. Using the messianic title, "Son of David", the beggar calls on Jesus to have mercy on him. Mercy is granted and he sees; his faith has made him whole / saved him.

Teaching

Membership of the kingdom of God rests on the faithfulness of Jesus appropriate through a faith that perseveres.

Issues

i] Context: See 18:15-17. *The faith of a blind man* is the third episode of six in the teaching unit *Discipleship and the Rejected King*, 18:15-19:44. This series of studies depict Jesus' final journey to Jerusalem, revealing something of his messiahship, and his teachings on discipleship, a discipleship which is grounded in divine grace and appropriated through faith. Having revealed that the children of faith, the true sons of Abraham, are those who receive the kingdom of God as a little child receives a gift, Luke goes on to make the point that the gift cannot be earned. In the episode before us, Luke indicates how the gift is gained, namely, by the faithfulness of Jesus appropriated through faith.

ii] Background: *The Man of Sorrows*

Isaiah's final Servant Song covers 52:13-53:12. It is a powerful and beautiful depiction of the Servant, the one who suffers and is delivered by God's hand. The Suffering Servant serves as an important element in the prophetic depiction of Israel's coming messiah. In one sense he is represented by the prophet himself, but more particularly, he is a corporate identity represented by the people of Israel. Manson argues that this is the way the Jews of the first century understood the identity of the Servant, i.e., the Servant is Israel. It seems very likely that Jesus identified himself as Isaiah's Suffering Servant and saw his role as a corporate one, such that his life is lived as faithful Israel on behalf of unfaithful Israel - in his death we

die to sin, in his life we rise to new life, eternal life. The Song presents in five parts:

- The future exaltation of the Servant, 52:13-15;
- The Man of Sorrows, 53:1-3;
- The Servants vicarious suffering, v53:4-6;
- The ignominious death of the Servant, 53:7-9;
- The resurrection and reward of the Servant, 53:10-12.

iii] Structure: *The persevering faith of a blind man*:

The third passion prediction, v31-34:

Setting, v31;

Saying, v32-33;

Jesus predicts his death and resurrection.

The disciples' response, v34;

The healing of a blind man, v35-43;

A persistent appeal, 35-39;

The healing, v40-43;

"your faith has saved you."

iv] Interpretation:

In the story of *the blessing of little children*, we learn that salvation / entry into the kingdom of God is gifted; it is a gift of divine grace. A person receives the kingdom just as a child receives everything that enriches their life; it is gifted. Then, in the story of the rich ruler, we are reminded that salvation / entry into the kingdom is neither gained, nor maintained, by obedience to the Law. Getting in, and staying in, requires perfection. So indeed, "Who can be saved?" Thankfully "What is impossible for mere mortals is possible for God."

The *possibility* of a salvation provided by God rests on two foundational truths; the first revealed in *the third passion prediction*, and the second in *the healing of the blind man in Jericho*:

The first foundational truth concerns the faithfulness of Jesus; his willingness to follow the prophetic way of the suffering Son of Man to a death on behalf of his people, a cup of suffering, a death which leads to victory.

The second foundational truth concerns the necessary human response in order to gain the benefits of the suffering Son of Man's sacrifice, namely a persistent faith, a faith which perseveres.

v] Synoptics:

See 3:1-20. The third passion saying aligns with Matthew 20:17-19 and Mark 10:32-34, but unlike both Matthew and Mark, Luke does not record the teaching on discipleship that usually follows such a prediction, here prompted by the request for status by James and John. Pointedly, Luke moves to the miracle-story / healing narrative of the blind man who sees through faith and follows Jesus, Matthew 20:29-34 and Mark 10:46-52. Luke does not have Mark's introductory comments to the saying, and he adds his own comment about the disciples' lack of understanding, v34. The overall differences support the view that Luke is using another source for the saying, either apart from, or along with Mark.

By not recording the request of James and John, Mk.10:35-45, Luke drops one of the most significant soteriological statements in the synoptic gospels, "The Son of Man did not come to be served, but to serve and to give his life as a ransom for many", Matt.20:28, Mk.10:45. Given the importance of the saying, and its thematic alignment with Luke's episodes at this point, it well may be that the gospel tradition available to Luke at this time did not include the episode concerning the request of James and John, an episode recorded by both Matthew and Mark. Possibly the pronouncement story about Zacchaeus, 19:1-10, serves the purpose of Mark 10:45 for Luke, particularly v10, "The Son of Man came to seek and save the lost." So, we have here an interesting, but unresolved, synoptic problem.

The pronouncement story of the healing of a blind man near Jericho aligns with Mark 10:46-52, and has some alignment with Matthew's two healing stories of two blind men in 9:27-31 and 20:29-34. The differences are many, frustrating attempts to harmonise the accounts, eg., in Luke, Jesus approaches Jericho, and in Mark, he is leaving, although Luke's "approaching" resolves a continuity problem, given that Jesus meets Zacchaeus on entering Jericho. Yet, of all the differences, for a historian like Luke to fail to mention Mark's recorded name for the blind man, namely Bartimaeus, is outstanding.

This type of random difference is most likely a consequence of oral transmission - the name got lost (in Matthew the one became two), so Schweizer. When speaking about Matthew's record, Schweizer makes the point "obviously Matthew's knowledge of this brief episode is based on a special tradition." Such differences support the view that all three synoptists worked independently on an established oral tradition, most likely conveyed in Aramaic, and that they were more respectful of that tradition than they are often given credit for. The evident differences between the synoptic gospels is likely to reflect local differences in the oral tradition, along with

some editorial tweaking. That is not to say that Luke didn't have access to a copy of Mark / proto-Mark, but that primarily, he runs his own race. Of course, the *Synoptic Problem* is a matter of ongoing debate.

Text - 18:31

The persevering faith of a blind man, v31-43: i] The faithfulness of Christ - the third passion prediction, v31-34: Although a matter of some debate, it does seem that Jesus aligns his messianic identity as the glorious Son of Man, as revealed by the prophet Daniel, with the Suffering Servant, as revealed by the prophet Isaiah. Jesus the suffering Son of Man / Servant is a corporate identity, representing God's people. On behalf of God's people Jesus is overwhelmed by suffering, but is delivered by the mighty hand of God. Because of his faithful service he lives, and in him, we live also. See "Background" above.

παραλαβων [παραλαμβανω] aor. part. **"took"** - [BUT/AND] HAVING TAKEN ALONG, LED ASIDE [THE TWELVE]. Attendant circumstance participle expressing action accompanying the verb "to say." "Then he took the twelve aside and told them", Moffatt.

προς + acc. "-" - [HE SAID] TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

τα γεγραμμενα [γραφω] perf. mid. part. **"that is written"** - [BEHOLD, WE ARE GOING UP INTO JERUSALEM, AND ALL] THE THINGS HAVING BEEN WRITTEN. The participle serves as a substantive, nominative subject of the verb "to be fulfilled."

δια + dat. **"by [the prophets]"** - BY MEANS OF [THE PROPHETS]. Here instrumental, expressing agency. The term "the prophets" may be used here to cover the whole of "the scriptures."

τω υιω [ος] dat. **"the Son [of Man]"** - THE SON [OF MAN]. The dative is adverbial, reference / respect; "concerning the Son of Man." The genitive "of Man" is adjectival, relational. For *Son of Man*, see 5:24.

τελεσθησεται [τελεω] fut. pas. **"will be fulfilled"** - WILL BE COMPLETED, FULFILLED, ACCOMPLISHED. Usually classified as a theological / divine passive; God will bring these matters to a completion.

v32

γαρ "-" - FOR. More reason than cause, explaining what is about to be accomplished.

τοις εθνεσιν [ος] dat. **"to the Gentiles"** - [HE WILL BE DELIVERED UP] TO THE GENTILES, NATIONS (Roman authorities) [AND HE WILL BE MOCKED AND HE WILL BE INSULTED AND HE WILL BE SPAT UPON]. Dative of indirect object. Again, the verbs are usually viewed as divine / theological passives, such that it is in

God's design that Jesus be delivered up to the Gentiles by the Jewish authorities, and be maltreated. The immediate agent of the handing over is obviously the Jewish authorities, but the agent of the action of the mocking etc is unclear. This is often solved by the use of active, rather than passive verbs in translation, as NIV.

v33

μαστιγώσαντες [**μαστιγώ**] aor. part. "**they will flog [him]**" - [BUT/AND] HAVING WHIPPED [THEY WILL KILL HIM]. The NIV treats the participle as attendant on the verb "to kill", but it can also be adverbial, temporal, "And when they have scourged him they will put him to death", Rieu. The subject "they" is obviously "the Gentiles", v32.

τη ἡμέρᾳ [**α**] dat. "**on the [third] day**" - ON THE [THIRD] DAY [HE WILL RISE AGAIN]. The dative is adverbial, temporal, as NIV. Mark has "after three days", a time frame that means the same thing, but can easily be misunderstood. Note that the verb "to arise" takes the middle voice - Jesus raises himself.

v34

This verse is usually viewed as an editorial comment by Luke. By means of a threefold statement, Luke emphasises the lack of understanding demonstrated by the disciples: they do not understand; the meaning is hidden; they do not know. They could obviously repeat the saying, and did so, given its inclusion in gospel tradition. They may have been thrown by a dying and rising messiah, a notion contrary to popular expectation, although it sits easily with Isaiah's Servant Song. They would certainly be totally oblivious to the Pauline perspective of the faithfulness of Christ (the cross) facilitating life everlasting through the victory of his resurrection. This could well be Luke's *wink wink, nod nod* to the reader. The apostles got the message right, as recorded in the synoptic gospels, but for the meaning of the message we have to look to Paul. One wonders whether a perceived dichotomy between apostolic tradition and Paul's apostolic interpretation of that tradition, prompts Luke to leave out the only saying in the tradition which explains the meaning of Christ's death, namely Mark 10:45. See Introductory notes, Interpretation.

καὶ αὐτοὶ "- " - AND THEY. Transitional, indicating a change in subject to the disciples.

τούτων gen. pro. "**[any] of this**" - [THEY UNDERSTOOD NOTHING] OF THESE *things*. The pronoun serves as a substantive, the genitive being adjectival, partitive.

απ [**απο**] + gen. "**from [them]**" - [AND THE WORD WAS HIDDEN] FROM [THEM]. Here expressing separation, "away from." Note the use of the perfect tense

for the verb - the meaning of Jesus' words was hidden from them and continued to be hidden from them (until Jesus raised up the apostle Paul as his exegete???)

τα λοεγομενα [**λεγω**] pres. mid. part. "**what he was talking about**" - [AND THEY WERE NOT UNDERSTANDING] THE THINGS BEING SAID. The participle serves as a substantive, accusative object of the negated verb "to know." Again, Luke's use of an imperfect verb may be intentionally durative; "Only much later (when the apostle Paul came on the scene???) were the disciples able to understand the meaning of Jesus' words."

v35

ii] The healing of a blind man, v35-43. To Jesus' prediction of his death, Luke links a pronouncement story about the healing of a blind man outside of Jericho. By the placement of this story, Luke makes the point that a persevering faith in the faithfulness of Christ (his death and resurrection on our behalf) saves, and this apart from works of the law (18:18-30), it is a gift God's of grace (18:15-17).

εγενετο δε "-" - BUT/AND IT HAPPENED, CAME ABOUT. Transitional, indicating a step in the narrative; see **εγενετο**, 1:8.

εν τω + inf. "**as [Jesus approached]**" - IN THE [HE TO DRAW NEAR]. This construction, the preposition **εν** + the articular infinitive, forms a temporal clause, contemporaneous time, "while", as NIV. The pronoun **αυτον**, "he", serves as the accusative subject of the infinitive.

εις + acc. "-" - INTO [JERICHO]. Expressing the direction of the action, or arrival at; "to come into the neighbourhood of", TH, "in the vicinity of Jericho", Thompson.

επαιτων [**επαιτω**] pres. part. "**begging**" - [A CERTAIN BLIND MAN WAS SITTING BESIDE THE ROAD] BEGGING. The participle is adverbial, modal, expressing the manner of his sitting.

v36

ακουσας [**ακουω**] aor. part. "**when he heard**" - [BUT/AND] HAVING HEARD. The participle is adverbial, best treated as temporal, as NIV.

διαπορευομενου [**διαπορευομαι**] gen. pres. mid. part. "**going by**" - [A CROWD] PASSING THROUGH. Complement of the genitive direct object, "crowd", of the **δια** prefix verb "to pass through", standing in a double genitive construction. "Hearing the crowd of travellers on the road", Rieu.

τι + opt. "**what**" - [HE WAS ASKING] WHAT [THIS TO BE]. This interrogative predicate nominative pronoun + an optative verb, serves to introduce an indirect question; "And that man, hearing the crowd going past him, enquired, being at a loss, what it could possibly mean", Cassirer.

v37

αυτω dat. pro. "**him**" - [BUT/AND THEY BROUGHT NEWS, REPORTED] TO HIM. Dative of indirect object.

ὅτι "-" - THAT [JESUS]. Introducing an object clause / dependent statement of direct or indirect speech expressing what they reported.

ὁ Ναζωραιος [ος] "**of Nazareth**" - THE NAZARENE [IS GOING BY]. Nominative standing in apposition to "Jesus", and as such, specifying something of Jesus' person; here most likely his origins, "from Nazareth", as NIV, ie., he is a Nazarian, cf., Mk.10:47.

v38

The blind man recognises Jesus as the messiah and seeks his mercy in the terms of healing.

λεγων [λεγω] pres. part. "-" - [AND HE CRIED OUT] SAYING. The NIV treats this participle as attendant on the verb "to cry out", redundant, serving only to introduce direct speech; see **λεγων**, 4:35, for the classification, adverbial, manner.

υιε [ος] voc. "**Son [of David]**" - [JESUS] SON [OF DAVID, HAVE MERCY ON ME]. Vocative, standing in apposition to "Jesus". The classification of the proper genitive noun "of David" is adjectival, relational. "Son of David" is a messianic title used in the literature of the time, eg., 2 Esdr.

v39

For Luke, persistence is thematically important; saving faith is a faith that never let's go. "The more they tried to silence him the louder he yelled", Junkins. "Son of David" can be used as a title, but as Stein notes, Luke's readers would understand it as "a confession of faith."

οι προαγοντες [προαγω] pres. part. "**those who led the way**" - [AND] THE ONES GOING BEFORE. The participle serves as a substantive, nominative subject of the verb "to go before."

αυτω dat. pro. "**him**" - REBUKED [HIM]. Dative of direct object after the **επι** prefix verb "to rebuke."

ινα + subj. "-" - THAT [HE SHOULD BE SILENT]. This construction may introduce a final clause expressing purpose, "in order that", or a dependent statement of indirect speech expressing what "those going before" said, "those who were in front rebuked him, telling him to be silent", ESV.

πολλω dat. adj. "**all the [more]**" - [BUT/AND HE WAS CALLING OUT] MUCH [MORE, SON OF DAVID HAVE MERCY ON ME]. The dative is adverbial, of degree, "much more" = "louder". Note the durative use of the imperfect verb "to call out."

v40

σταθεις [ιστημι] aor. pas. part. "[Jesus] stopped" - [BUT/AND JESUS] HAVING STOPPED [COMMANDED, ORDERED HIM]. Attendant circumstance participle expressing action accompanying the verb "to command."

αχθηναι [αγω] aor. pas. inf. "to be brought" - TO BE LED [TOWARD HIM]. The infinitive introduces an object clause / dependent statement of indirect speech expressing what Jesus commanded; "Jesus stood still and ordered that he be brought to him."

εγγισαντος [εγγιζω] gen. aor. part. "when he came near" - [BUT/AND HE] HAVING COME NEAR [ASKED HIM]. The genitive participle and its genitive subject form a genitive absolute construction, temporal, as NIV.

v41

ποιησω aor. subj. "[want me] to do" - [WHAT DO YOU WILL, WISH *that*] I MAY DO. The deliberative subjunctive with the interrogative pronoun τί, "what?", introduces a dependent statement of perception expressing the question in mind. Marshall suggests the construction assumes a recitative ἵνα. "What do you want that I should do for you?", usually expressed as a complementary infinitive, as NIV. An infinitive with the verb θελω, "I wish" (a cognitive verb), can be taken as recitative, introducing a dependant statement of perception, although it is usually treated as complementary, completing the sense of the verb.

σοι dat. pro. "for you" - TO YOU. Dative of interest, advantage, "for you."

ὁ δε "-" - BUT/AND THE = HE [SAID]. Transitional, indicating a change in subject from Jesus to the blind man.

ἵνα + subj. "[I want to see]" - [LORD, *i wish, will*] THAT [I MAY SEE]. Marshall suggests an assumed θελω, "I wish, will", such that ἵνα + subj. is used instead of a recitative infinitive, introducing a dependent statement of perception expressing what the blind man wants. Again, usually expressed as a complementary infinitive, as NIV.

v42

For Luke, as for those who took the trouble to preserve this story in the oral tradition of the early church, the story "becomes a lesson about faith", Bock. Nolland thinks the focus is on the man's persistent faith rather than the nature of his confession, although Bock argues that the nature of the confession is also part of the lesson. As for the benefit / blessing that flowed to him through his faith in / trust in / belief in / reliance on Jesus the messiah, the use of the word σωζω, "to heal / save", implies both the restoration of sight / healing, and the restoration of status before God / salvation. This is made clear in the following verse where the

blind man **ανεβλεψεν**, "received his sight, saw again", and **ηκολουθει**, "followed [Jesus as a disciple - Mark has "followed in the way"]."

αυτω dat. pro. "**to him**" - [AND JESUS SAID] TO HIM. Dative of indirect object.

σου gen. pro. "**your [faith]**" - [RECEIVE SIGHT, THE FAITH] OF YOU. The genitive is adjectival, possessive, "your faith", or subjective, "the faith exercised by you."

σεσωκεν [σωζω] perf. "**has healed [you]**" - HAS SAVED, HEALED [YOU]. The perfect tense serves to express an immediate action with ongoing consequences. A phrase repeated on a number of occasions, 7:50, 8:48, 17:19. It is likely that both senses are intended.

v43

The healing is instantaneous, the blind man follows Jesus as a disciple, and he and the **λαος**, "people = disciples +", glorify God. The joyous response of the blind man and the "people" is found only in Luke.

αυτω dat. pro. "**Jesus**" - [AND IMMEDIATELY HE SAW AGAIN AND WAS FOLLOWING AFTER] HIM. Dative of direct object after the verb "to follow after." Note that a durative imperfect tense is used for the verb "to follow after", expressing ongoing praise, or possibly inceptive, "began to praise God."

δοξαζων [διξαζω] pres. part. "**praising [God]**" - PRAISING [GOD]. The participle is adverbial, modal, expressing the manner of the blind man's following after Jesus.

ιδων [ορω] aor. part. "**when [all the people] saw it**" - [AND ALL THE PEOPLE] HAVING SEEN *the healing*. The participle is adverbial, best treated as temporal, as NIV.

τω θεω [ος] dat. "**[praised] God**" - [GAVE PRAISE] TO GOD. Dative of indirect object.

19:1-10

The teachings of Messiah, 9:51-19:44

6. Discipleship and the rejected king, 18:15-19:44

iv] The faith of Zacchaeus

Synopsis

As he was passing through Jericho, Jesus is confronted by a tax collector called Zacchaeus. In this pronouncement story we learn how Zacchaeus gets to see Jesus, Jesus' warm response in reaching out to this social outcast, the grumbling of the crowd, the generous response of Zacchaeus, and Jesus' pronouncement that Zacchaeus is a true son of Abraham, ie., he possesses the faith of Abraham. A saying then places the episode within the context of the messianic mission of the Son of Man to save the lost, v10.

Teaching

The messianic mission of the Son of Man is to save the lost, abiding with them through faith.

Issues

i] Context: See 18:15-17. *The faith of Zacchaeus* is the fourth episode in the teaching unit *Discipleship and the Rejected King*, 18:15-19:44. This series of studies depict Jesus' final journey to Jerusalem, revealing something of his messiahship, and his teachings on discipleship, a discipleship which is grounded in divine grace and appropriated through faith. Having revealed that the children of faith are those who receive the kingdom of God as a little child receives a gift, Luke goes on to make the point that the gift cannot be earned, but is appropriated by faith (faith in Christ's faith / faithfulness). It is through faith, a faith like Abraham's, that Jesus abides with the sinner; the Son of Man came to save the lost.

ii] Structure: *The faith of Zacchaeus*:

Pronouncement story, v1-9:

Setting, v1;

Zacchaeus is determined to see Jesus, v2-4;

Jesus opts to stay with Zacchaeus, 5-6;

The crowd is not impressed, v7;

Zacchaeus' response, v8;

Pronouncement, v9:

"today salvation has come to this house,

καθоти ("because") this man is also a son of Abraham"

Saying, v10:

"the Son of Man came to seek and to save the lost."

iii] Interpretation:

The context of this story plays an important part in its interpretation. We are probably in good hands if we follow Marshall who suggests that this passage rounds off a section which has teased out the substance of saving faith. Luke has revealed for us "the qualifications required for entry to the kingdom", namely, "entry on the basis of divine grace and human faith." Faith as small as a mustard seed saves; such faith is faith in Jesus, faith in his atoning sacrifice for sinners. Johnson agrees, "Jesus receives [Zacchaeus], recognising in his cry for mercy and in his candid statement of his desire, the faith that brings salvation." So also Danker. Zacchaeus, the outcast, receives the gospel message and "shows that he is a son of Abraham", Ellis.

Of course, not all commentators agree. For Nolland, this story is part of a new section that looks at the messianic credentials of Jesus as he journeys to Jerusalem for his enthronement. Nolland argues that here we learn that the messiah comes to seek and save the lost, "the lost sheep of the house of Israel"; "The man of destiny came not to confirm customary exclusions but precisely to seek out and save the lost sheep of Israel." Bock also thinks the story is more concerned with "Jesus' initiative to save the lost." So also Stein, Fitzmyer, Creed, Caird.

The degree to which contextual themes control the interpretation of this passage is a matter of debate. Yet, if we stand with Marshall, Johnson and Danker, we will give weight to the context and recognise that, as with the blind man who was saved by faith, 18:42, this story too is about faith, a faith like Abraham's, a faith that saves even the lost, such that Jesus now abides, not just with a tax collector, but with a chief tax collector. Such is the mission of the Son of Man.

iv] Synoptics:

See 3:1-20. This pronouncement story is unique to Luke. It has been argued that the story is a creative development of Mark 2:17, but this is very unlikely. Again, we have a story which Luke most likely draws from the oral gospel tradition of the early church which was available to him at the time. Luke is indeed a theologian and so carefully arranges the tradition available to him in order to reveal the particular teachings of Jesus which are of interest to him, but there is no evidence that he abandons the role of historian for that of a fictionist.

v] Homiletics: *Faith and works*

On the surface, it looks like Zacchaeus was saved by his generosity, his kindness, his goodness ..., yet his generosity is really a consequence of his salvation. He showed himself to be a true son of Abraham in that like Abraham, he "believed God and it was credited to him as righteousness." Those who are forgiven much, love much.

We too can claim Abraham as our father and so stand secure in the day of glory. Such is ours through faith in the risen Christ who promises us eternal acceptance in the presence of God as a free gift of divine kindness.

As for a thankful and generous heart, this is a natural consequence of the continuing work of the indwelling Spirit of Christ who promises renewal to all believers. If our loving seems stilted, confined, then we need to do nothing more than remember God's love toward us in Christ. Outcasts we might be, but our Lord happily invites himself into our homes, every moment of every day. In the power of that truth we are changed.

Text - 19:1

Saving faith- the story of Zacchaeus and his salvation, v1-10: i] Setting, v1: Jericho was a major trading town, serving as the main customs point for all imports into Palestine from the East. It was deep in the Jordan valley, about 30 kilometres east of Jerusalem.

και "-" - AND. Transitional, here used to indicate a step in the narrative, but by using και instead of δε, Luke indicates to the reader that this story has a coordinating attachment to the proceeding story of the healing of the blind man. This supports the proposition that saving faith remains the dominant theme. "Then he went into Jericho", Phillips.

εισελθων [εισερχομαι] aor. part. "Jesus entered [Jericho]" - HAVING ENTERED. The participle is adverbial, temporal, "after Jesus had entered Jericho", Cassirer.

διηρχετο [διερχομαι] imperf. "was passing through" - HE WAS PASSING THROUGH [JERICHO]. Durative, so he had entered Jericho and "was on his way through it", Barclay. Of course, the imperfect is often used for background information, and that may be the only reason for its use here.

v2

ii] Zacchaeus is determined to see Jesus, v2-4: Zacchaeus, as the "chief tax collector" of the area, would take a cut for himself from the taxes he raised for the Roman administration. In today's terms, he is a corrupt politician, very wealthy, and hated. Obviously, he has heard of Jesus, a *messianic hopeful* who associates with social outcasts like himself, and so he is determined to get to meet with Jesus,

a determination that shows how the good news of the coming kingdom has already touched him.

και ιδου "-" - AND BEHOLD. Serving to focus the reader's attention, even promote surprise; "and suddenly", NJB.

ονοματι καλουμενος "**by the name of**" - [A MAN,] *the one* BEING CALLED BY NAME. A pleonastic construction - a redundant duplication; "whose name was", NJB. The participle **καλουμενος** is best viewed as a substantive standing in apposition to "man". The dative noun **ονοματι** is adverbial, reference / respect; "with respect to his name."

Ζακχαιος "**Zacchaeus**" - ZACCHAEUS. Complement of the nominative subject, "*the one* being called", standing in a double nominative construction and stating a fact about the subject. From the Hebrew of Zechariah, a good Jewish name.

αρχιτελωνης "**chief tax collector**" - [AND HE WAS] A CHIEF TAX COLLECTOR. Predicate nominative. Zachaeus was the head government official in Jericho for the collection of revenue and probably most other government business. He would have purchased this rite, even tendered for it. Our equivalent, head of the department of taxation, does not fit since Zacchaeus was regarded by his fellow Jews as a traitor, in the pay of Rome. As part of the tax component, a percentage went to the tax collector, set at his discretion, heightening the people's hate of the profession. We may be better served if we call him "a powerful corrupt politician."

πολουσιος adj. "**wealthy**" - [AND HE *was*] RICH. Predicate nominate of an assumed verb to-be. How hard is it for a person who has wealth to enter the kingdom of God? cf. 18:24. Obviously not hard for a person who has faith.

v3

εζητει [**ζητω**] imperf. "**he wanted**" - [AND] HE WAS SEEKING. Do we put the weight on his seeking of Jesus, or on Jesus' seeking of him? The imperfect is possibly tendential / conative, serving to express attempted action, so "he was trying to see Jesus", Barclay, possibly "eager to see", Fitzmyer.

ιδειν [**ειδον**] aor. inf. "**to see [Jesus]**" - TO SEE [JESUS]. The infinitive may be classified as complementary, completing the sense of the verb "he wanted", although with cognitive verbs an infinitive may also be classified as forming a dependent statement of perception, here expressing what Zacchaeus wanted. Is it just "see" or "meet with"?

τις εστιν "**who [Jesus] was**" - WHO HE IS. The interrogative pronoun introduces an indirect question, dependent statement of perception, expressing what Zacchaeus wanted "to see", "Who / what is he?". Note the use of the present tense, as originally used by Zacchaeus' in his musings. Possibly "What is Jesus like?", or maybe just "trying to see [among the crowd] which was Jesus", TNT.

οὐκ ἠδύνατο [δύναμαι] imperf. pas. "he could not" - [AND = BUT] HE WAS NOT ABLE *to see*. "But he could not see him", NAB.

ἀπο + gen. "because of [the crowd]" - FROM [THE CROWD]. On rare occasions this preposition expresses cause, as NIV, but the more common sense of source / origin is still possibly intended, i.e., from his position in the crowd Zacchaeus was not able to see Jesus because he was short, cf. Culy.

ὅτι "because" - BECAUSE. Introducing a causal clause explaining why he could not see, namely, "as (because) he was so small in stature", Williams.

τῇ ἡλικίᾳ [α] dat. "a short [man]" - [HE WAS SHORT] IN HEIGHT. Dative of respect; "with respect to his height, he was little." Obviously it is Zacchaeus who is short, not Jesus, as some have argued, although there is nothing intrinsically wrong with Jesus being named among "the short people"! Of course, as Nolland notes, as far as the crowd is concerned, Zacchaeus' littleness is more than just height, and so no one is likely to get out of his way and let him see Jesus.

v4

προδραμῶν [προτρεχω] aor. part. "[so] he ran ahead" - [and] having run ahead. Attendant circumstance participle expressing action accompanying the verb "to climb"; "he ran ahead and climbed" Possibly adverbial, temporal, "after running on ahead", TH.

εἰς τὸ ἐμπροσθεν "-" - INTO THE FRONT. Pleonastic, i.e., redundant. Variant readings exist without this prepositional phrase.

ἐπι + acc. "-" - [HE CLIMBED UP] UPON. Spatial; "up into a sycamore tree."

συκομορεῶν [α] "sycamore-fig tree" - A FIG MULBERRY, SYCAMORE FIG. This tree looks like an Oak tree and can grow into a very large tree.

ἵνα + subj. "to [see him]" - THAT [HE MIGHT SEE HIM]. Introducing a final clause expressing purpose; "in order to see him." "To catch sight of Jesus", Fitzmyer.

ὅτι "since" - BECAUSE. Introducing a causal clause explaining why Zacchaeus climbed up a tree, namely, because Jesus was travelling that way.

ἐκεῖνῃς gen. pro. "that way" - [HE WAS ABOUT TO PASS] THAT way. "Way" understood. Genitive of space; "he was about to pass through that way", Wallace.

v5

iii] Jesus opts to stay with Zacchaeus, v5-6: Jesus is an expert in reading human nature and he certainly reads Zacchaeus. Here is Rome's local representative willing to degrade himself by climbing a tree to get to meet with Jesus. Zacchaeus' obvious acceptance of Jesus, his faith in Jesus, is rewarded by Jesus' acceptance of him, and as a consequence Jesus invites himself for a meal.

ὥς "**when [Jesus reached]**" - AS / WHILE [HE CAME]. Here the conjunction takes a temporal sense, as NIV.

ἐπι + acc. "**[the spot]**" - TO [THE PLACE]. Spatial.

αναβλεψας [**αναβλεπω**] aor. part. "**he looked up**" - HAVING LOOKED UP [JESUS SAID TO HIM]. Attendant circumstance participle expressing action accompanying the main verb "said", as NIV; "looked up and said."

σπευσας [**σπευδω**] aor. part. "**[come down] immediately**" - [ZACCHAEUS] HAVING HURRIED [COME DOWN]. The participle is adverbial, modal, expressing the manner of the command to "come down"; "quickly come down", Bock.

γαρ "-" - BECAUSE. Introducing a causal clause explaining why Zacchaeus should come down from the tree.

δει "**[I] must**" - IT IS NECESSARY. Divine imperative?

μειναι [**μεινω**] aor. inf. "**stay**" - [ME] TO REMAIN, ABIDE, STAY [TODAY]. The infinitive serves as the subject of the verb "is necessary", with the pronoun **με**, "me", the accusative subject of the infinitive; "me to stay [today in your house] is necessary" = "I must be your guest today", Phillips. Obviously, "stay overnight." For a complementary classification for this infinitive, see **γραψαι**, 1:3. Note that with the adverb **σημερον**, "today", some suggest there is an allusion here to "the day", that coming day, which for Zacchaeus has come. The position is emphatic; "today I must stay at your house", NAB.

εν + dat. "**at [your house]**" - IN [THE HOUSE OF YOU]. Local, expressing space.

v6

και "**so**" - AND. Here consecutive, expressing result, BDF.442[2], as NIV; "and so."

σπευσας [**σπευδω**] aor. part. "**at once**" - HAVING HURRIED [HE CAME DOWN]. The participle is adverbial, probably modal expressing the manner in which the action of the verb "came down" is accomplished; "he climbed down as quickly as he could", REB.

χαρων [**χαρω**] pres. part. "**gladly**" - [AND WELCOMED HIM] REJOICING. Again, the participle is modal, expressing the manner in which he welcomed him. Possibly "gladly welcomed him", CEV, or "welcomed him joyfully", TNT. The image is of an outcast joyfully accepting, and thus entering the coming kingdom. Marshall notes that Jesus' entry into Zacchaeus' home serves as a sign of forgiveness.

v7

iv] The crowd is not impressed, v7: Their muttering is typical, cf. 5:30, 15:2.

ιδοντες [ειδον] aor. part. "**[all the people] saw**" - [AND ALL] HAVING SEEN. The participle is adverbial, probably temporal; "when they saw this", Moffatt.

διεγογγυζον [διαγογγυζον] imperf. "**began to mutter**" - WERE COMPLAINING, GRUMBLING, MURMURING. The imperfect is probably inceptive, highlighting the commencement of the action, as NIV; "they began muttering with indignation", Weymouth, "muttered their disapproval", Phillips.

λεγοντες [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the main verb, redundant, a Semitism serving to introduce direct speech. For the classification adverbial, manner, see **λεγων**, 4:35.

οτι "-" - that. Here introducing a dependent statement of direct speech.

καταλυσαι "**to be the guest of**" - [HE ENTERED] TO LODGE, REST. The infinitive is adverbial, final, expressing the purpose of Jesus' going; "in order to lodge with him", and he a sinner.

παρα + dat. "-" - WITH [A SINFUL MAN]. Expressing association, emphatic by position; "with a sinful man, he entered" Jesus "has gone to stay with a real sinner", Phillips.

v8

v] Zacchaeus' response, v8: Zacchaeus, in response to the disapproval of his neighbours, proclaims how his faith has changed him. There is no indication that Jesus has demanded this response, rather it comes out of a changed heart; it is the evidence of "faith expressing itself through love", Gal.5:6. Zacchaeus' offer of half his wealth to the poor is overly generous, as is his willingness to repay fourfold to those from whom he has "unlawfully exacted" taxes. We are reminded that those who are forgiven much, love much.

σταθεις [ιστημι] aor. pas. part. "**stood up**" - [BUT/AND] HAVING STOOD, HAVING TAKEN HIS STAND. Attendant circumstance participle expressing action accompanying the verb **ειπεν**, "said"; "Zacchaeus stood and said." The standing up possibly serves to underline the importance of what Zacchaeus is about to say, or better, as a reaction to the negative response of his neighbours, thus a defence of Jesus' visit to his home, now appropriate since he is a changed man; "Zacchaeus stood his ground and said", NJB.

προς + acc. "**to [the Lord]**" - [ZACCHAEUS SAID] TOWARD [THE LORD]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

κυριε [ος] voc. "**[Look], Lord!**" - [BEHOLD] LORD, MASTER, SIR. Vocative. "Lord" is surely intended, rather than just "sir".

διδωμι pres. "**I give**" - I AM GIVING. The present tense here is interesting. The action is durative, but Zacchaeus is obviously not handing money over at the present moment, so is the action progressive, i.e., he has, in the past, began giving

and has continued giving into the present, or is it futuristic, ie., he is asserting his intention to give in the future? So, the sense may be "I now give", Williams, or "I am giving", Rieu, or "I am going to give", Barclay.

τα ημισια pl. adj. "**half**" - THE HALF. The articular adjective serves as a substantive, object of the verb "I give." A 50% giving regime is excessive; the Pharisees regarded 20% as generous. The adage applies here, those who are forgiven much love much.

των ὑπαρχοντων [ὑπαρχω] gen. pres. part. "**of [my] possessions**" - THAT WHICH EXISTS. The participle serves as a substantive, with the genitive adjectival, partitive; "a half of my possessions", "my fortune", Rieu.

τοις πτωχοις dat. adj. "**to the poor**" - TO THE POOR. The adjective serves as a substantive, dative of indirect object.

ει + ind. "if" - IF. Introducing a conditional clause, 1st. class, where the condition is assumed to be true, "if, *as is the case, then*" Zacchaeus has extorted, therefore best not translated "if", given that "if" in English is conditional, but rather, "from whomsoever I have wrongfully extracted anything", Marshall.

εσυκοφαντησα [συκοφαντω] aor. "**I have cheated**" - I SLANDERED = DEFRAUDED [SOMETHING]. "Unlawfully exacted", Nolland.

τινος gen. pro. "**out of anything**" - OF A CERTAIN *one*. The genitive is ablative, expressing separation.

αποδιδωμι pres. "**I will pay back**" - I AM PAYING BACK. Again, the present tense may be futuristic, see above, as NIV.

τετραπλουν adv. "**four times the amount**" - FOURFOLD. Again, such theft would require the repayment of what was stolen + a fifth. Zacchaeus offers more than is required by the law - a fruit of faith.

v9

vi] Jesus' pronouncement, v9: The messianic salvation hoped for by Israel, has evidenced itself in the life and home of a corrupt man. Here is a true "son of Abraham", a spiritual son, **καθοτι**, "because", he showed that he possessed the faith of Abraham, Rom.2:28f. Zacchaeus has put his faith in Jesus, in God's messiah, and is therefore counted a true child of Abraham, linked to Abraham through his faith rather than natural descent, or obedience to the law, cf., Rom.5 and 6.

προς + acc. "to" - [BUT/AND JESUS SAID] TOWARD [HIM]. Usually taken to introduce an indirect object instead of a dative, but it is possible that here the preposition is being used adverbially, reference / respect, so, not really "to him", but about him." "Jesus said of him", Moffatt.

ὅτι "-" - THAT. Recitative, here introducing direct speech.

σημερον adv. "**today**" - TODAY. Expressing the immediacy of salvation.

σωτηρια [α] "**salvation**" - SALVATION. Nominative subject of the verb "to become." The sense being "messianic salvation" = "the kingdom of God has come near to you", 10:9, is present / bursting in upon, such that the believer is free to enter into / be welcomed into.

εγενετο [γίνομαι] aor. "**has come**" - HAPPENED = CAME. "Salvation has happened in this house", Johnson.

τω οικω [ος] dat. "**to [this] house**" - TO [THIS] HOUSE, FAMILY. The dative may be taken as locative, expressing space, "salvation has come to / into this house", or possibly interest, advantage, "salvation is for this house", or even possessive, "salvation belongs to this house", so Culy. As already noted, salvation in the terms of a household, rather than an individual, is at times evident in the gospels, and especially in Acts - here from the mouth of Jesus, ie., the extension of salvation to the repentant person's house / household = family and servants. To what extent salvation applies to those under the care of the repentant head of the household is unclear. Are they actually saved, or are they simply brought into a blessed environment where they are better able to respond to the gospel and/or share in kingdom blessings? See *The status of children in the kingdom*, 18:15-17.

καθοτι "**because**" - BECAUSE, FOR / AS, AS TO THE DEGREE THAT. Introducing a causal clause explaining why salvation has come to this man's household, as NIV.

και "[**this man**], **too**" - EVEN [THIS ONE, HE]. Ascensive; "even this tax-collector", Marshall.

Αβραηαμ "[**is a son**] of **Abraham**" - [IS A SON] OF ABRAHAM. The genitive is adjectival, relational. He is obviously a son of Abraham by descent so what is Jesus saying? The sense is unlikely to mean that Zacchaeus aligns with Abraham morally. Possibly the point is that as a descendant of Abraham, Zacchaeus is entitled to "salvation", eg. Plummer, Bock, etc. - "because even this tax-collector is a Jew and so is entitled to salvation."; Yet, it seems more likely that Jesus is making the point that Zacchaeus possesses the faith of Abraham - "because even this tax collector is a true son of Abraham, in that he possesses the faith of Abraham, and so is entitled to salvation", so Stein.

v10

vii] Saying - The Son of Man seeks the lost, v10. To the story of Jesus abiding with a sinner who believes as Abraham believed, Luke attaches an independent saying of Jesus, cf., 9:55, Matt. 18:11. The saying serves to tie this episode to Jesus' overall messianic mission, a mission in which he seeks to gather into the kingdom those who, due to sin, stand outside the covenant and thus apart from its promised blessings, namely, the blessing of salvation by grace through faith in the faithful

of Jesus, and this apart from works of the law. The way is now complete, Jesus' royal progress has reached its goal; messianic enthronement now awaits him.

γαρ **"for"** - FOR. Possibly expressing cause / reason, so introducing a causal clause explaining how the story of Zacchaeus fits into the overall mission of Jesus, although somewhat tenuously. It seems more likely to function here as a stitching device and so best left untranslated, so Barclay.

του ανθρωπου [ος] gen. **"[the Son] of Man"** - [THE SON] OF MAN. The genitive is adjectival, relational. Many commentators balk at this title being used here of Jesus' earthly ministry, but with the eschatological ministry of the "coming Son of Man", the heavenly man who "comes" to the Ancient of Days and receives his kingdom, there is the suffering Son of Man. Jeremias sees the Son of Man's role here as the Shepherd of the sheep; see ὁ υἱος του ανθρωπου, 5:24.

ζητησαι [ζητω] inf. **"to seek"** - [CAME] TO SEEK. The infinitive expressing purpose, "in order to seek" The messiah's role of seeking the lost sheep of the house of Israel is central to Old Testament prophecy and to Jesus' ministry, cf., Ezk.34. We automatically extend this role to include Gentiles, "save people who are lost", CEV. Yet, for the NT., the lost are the lost of the house of Israel, the Israel scattered and facing destruction. Israel is saved by adopting the faith of Abraham, and it is by a faith like Abraham's that Gentiles become Abraham's children and are incorporated into God's people Israel. As noted above, "to seek out" = "to save", but the thought is clearer when fully expressed; "the Son of Man came to search for and to rescue the lost", Barclay.

και **"and"** - AND [TO SAVE]. Here the coordinate και is probably epexegetic in that "to seek" = "to save"; "the Son of Man seeks the lost, that is, he saves the lost."

το απολωλος [απολλυμι] perf. part. **"what was lost"** - THE ONES BEING DESTROYED. The participle serves as a substantive. The perfect tense expressing a past situation which is ongoing. "The Son of Man came to find and restore the lost", Peterson.

19:11-27

The teachings of Messiah, 9:51-19:44

6. Discipleship and the rejected king, 18:15-19:44

v] The parable of the ruthless king

Synopsis

Luke tells us that Jesus is still standing with the crowd that gathered around Zacchaeus. Jericho is the last staging-post before reaching Jerusalem, Jesus' journey's end, and given this fact, many expect the coming of the kingdom of God. To this end, Jesus relates the parable of the ruthless king, usually titled *the parable of the ten minas / pounds*. The parable tells the story of a harsh king who progresses to his enthronement and then, confirming his rule, he sets about rewarding and punishing servants and opponents alike. The parable presents as a kingdom parable, announcing that the kingdom of God is at hand; "take care how you hear."

Teaching

The kingdom of God is at hand; the day of decision is upon us.

Issues

i] Context: 18:15-17. *The parable of the ruthless king* is the fifth episode in the teaching unit *Discipleship and the Rejected King*, 18:15-19:44. This series of studies depict Jesus' final journey to Jerusalem, revealing something of his messiahship, and his teachings on discipleship. Having explained that discipleship is grounded in divine grace and appropriated through faith, a faith that perseveres, Luke now turns his attention to the messiah at journey's end. He is God's long-promised king, and today is the day of decision, either for blessing or cursing.

ii] Background. Although the parable does not necessarily allude to the history of the time, it is interesting to note that both Herod the Great in 40 BC and his son Archeus in 4 BC, went to Rome to receive confirmation of their rule. Although Herod received the title king, Archeus only received the title Ethnarch. Interestingly, with Archeus, a delegation was sent to Rome opposing his appointment. According to Josephus, their motive was hatred.

iii] Structure: *The parable of the ruthless king*:

Setting, v11;

Parable proper, v12-24;

The royal progress, v12-14;

The royal reign, v15-27;

Servants assessed, v15-24;
Pronouncement, v25-26;
Interjection, v25;
Saying, v26;
"to those who have, more will be given,"
Parable conclusion, v27.
Opponents executed.

iv] Interpretation:

Both Dodd and Jeremias take the view that *the parable of the ten minas / pounds* was originally a crisis parable / kingdom parable / gospel riddle, announcing the realisation of the kingdom of God - "The kingdom of God is at hand / the day of judgment is upon us, repent and believe." "The central interest lies in the scene of reckoning, and in particular in the position of the cautious servant", Dodd. If this is the case, then the parable has lost its original opening identifier: "*The coming of the kingdom of God is like = may be compared to the situation where*"

Both Matthew and Luke do, at times, use kingdom parables for a didactic purpose, other than the proclamation of the gospel. Matthew's version of the parable, *the parable of the Talents*, is found with other episodes focused on the subject of eschatology, and is used to remind his readers to be vigilant, "because you know neither the day nor the hour." In Matthew's version of the parable "Christian disciples are again exhorted to vigilance for the return of the Lord and warned to be armed with produce or income from that which has been freely and graciously entrusted for the conduct of human life", Fitzmyer. For Fitzmyer, as for most commentators, this is Luke's message as well - "the main point of the parable is not the prolonged absence of the master, but the conduct of the servants", Caird. So, the lesson of the parable is "be profitable at all costs and by all means", Evans.

The "profit", "produce or income", the *μνας*, is usually handled allegorically, often in the terms of possessions, so Stein, Other suggestions present themselves, eg., "by word and deed, in prayer and offerings, and in many other ways", Geldenhuys, "faithfulness", Bock. Given the context, faith in the faithfulness of Jesus throughout the vagaries of life, is the more likely "produce", a produce rewarded on the day of judgment. As for those with a faded faith, even what they once possessed will be lost to them.

None-the-less, eschatological delay is probably not the point Luke is making, ie., the parable is not about "prolonged absence", nor "the conduct of the servants". Manson argues that Jesus is not coming, but going, yet

Luke's eschatology is realised. The parable is all about a ruthless king settling accounts, a parable Luke uses it to introduce Jesus' entry into Jerusalem, the culmination of his royal progress. This parable does not conclude Jesus' teaching on discipleship, that concluded with the pivotal saying "the Son of Man came to seek and save the lost." The parable is not designed to climax the lesson of the rich ruler, representing Israel's religious establishment, and Zacchaeus, representing the faithful, so Danker. This parable is a classic example of a kingdom parable. Kingdom parables encapsulate the abstraction that the kingdom of God is at hand / upon us, which fact is described by the situation revealed in the parable, here the reign of a harsh king, and the blessing and cursing that follows his enthronement - and that moment is now. Now is the time to repent and believe. See Johnson's development of this argument, p.292-4.

For the classification of the parables of Jesus see *The Parables of Jesus* 8:1-18.

v] Synoptics:

See 3:1-20. A similar parable is found in Matthew 25:14-30, *The parable of the talents*. There is also a superficial alignment with Mark 13:33-37, but it is very unlikely that either Matthew or Luke used Mark to create their versions of the parable. The differences between Matthew's version, and Luke's version are extensive.

Some commentators argue for a secondary story-line running through Luke's version of the parable, v12, 14, 27, and that this is a Lukan creation (redaction), so Fitzmyer, Creed, Dodd,, but this is unlikely - there is no evidence that Luke is a fictionist. It is possible that two parables were fused together during the period of oral transmission, but there are no linkages which would have promoted this amalgamation. Luke himself may be responsible for the amalgamation of two separate parables from his available source tradition, running them in parallel for a didactic purpose, so Caird, Ellis,

Yet, it is more likely that an original version of this parable was either in Q (reworked by both synoptists), so Marshall, or their own L and M sources respectively, so Manson, (ie., the parable came from the synoptists' own source tradition available to them at the time, probably oral). Luke's version may well be closer to the original in that it presents as a crisis / kingdom parable, whereas Matthew's didactic purpose, namely vigilance, may have prompted the removal of the elements concerning the enemies of the ruthless king. The story-line lends itself to a didactic purpose through the use of allegory and this has likely caused the modifications ("improvement", Nolland) through its retelling.

The punch-line saying of Jesus, v26 / Mt.25:29, is also found in 8:18, and Mk.4:25. It is likely part of the original parable, rather than having attached during oral transmission, but its awkward position in the story-line, and uncertainty as to its function, has likely caused confusion in the parable's retelling, as evidenced in the two versions available to Matthew and Luke.

vi] Homiletics: *Would the faithful servant please stand up*

The preacher is bound to make an exegetical decision with regard this parable; it is either encouraging faithful service, vigilance, or reminding us that we are anything but faithful, more like vagrants in dire need of divine forgiveness. With whom do we ask our audience to identify? Are we a 10, a 5, or a 1? We would all like to be a 10 or a 5, but we know that we are a 1, and that's a very dangerous place to find ourselves. Thankfully, there is one faithful servant and we can share in his reward if we ask him

Text - 19:11

The parable of the ruthless king, v11-27: i] Setting, v11. Luke retains the setting of Jesus engagement with Zacchaeus. Zacchaeus has announced to his rather hostile neighbours, in the presence of Jesus and his disciples, that he has / is / will restore to those he has wronged over and above what is required. Jesus announces that "salvation has come to this house" given that Zacchaeus, as a true son of Abraham, exhibits a faith like that of Abraham. It is to this end that the Son of Man came; "to seek and to save the lost." Luke further defines the setting by pointing out that Jesus is close to reaching his goal (Jerusalem and his enthronement), and that those assembled think that the kingdom of God is about to appear immediately. It is within this context that Luke relates one of Jesus' kingdom parables.

It is usually understood that Luke's comment about the peoples' belief that the kingdom "was to appear immediately", ESV, implies that it was a false belief. Of course, Luke doesn't say that. Given Luke's propensity toward realised eschatology, the peoples' assumption is likely correct - the king's enthronement is nigh. Understanding Luke's words in the terms of eschatological delay, is driven by the tendency to import the sense of Matthew's parable of the talents, namely, of vigilance. So, given that Jesus' progress to Jerusalem is nearly complete (entry, cross, resurrection, ascension, enthronement, judgment), Luke records a parable which illustrates this reality.

ἀκουοντων [ακουω] gen. part. "**while [they] were listening**" - [BUT/AND THEY] HEARING [THESE THINGS]. The genitive participle and its genitive subject "they", forms a genitive absolute construction, temporal, as NIV.

προσθεις [προστιθημι] aor. part. "**he went on**" - HAVING ADDED [HE TOLD A PARABLE]. Attendant circumstance participle expressing action accompanying the verb "to say", "he added and said"; "adding to what *he had been saying*, he told a parable", Culy, "he went on further and said"

δια το + inf. "**because**" - BECAUSE THE [HE TO BE]. This construction, δια + the articular infinitive, serves to introduce a causal clause explaining why Jesus relates this parable, namely "because", not only is his enthronement in Jerusalem at hand, but the people know that it is at hand. The accusative subject of the infinitive is αυτον, "he".

εγγυς adv. "**near**" - NEAR [JERUSALEM]. Here the adverb serves as a preposition, normally followed by a genitive.

δοκειν [δοκew] pres. inf. "**[the people] thought**" - [AND] TO THINK, SUPPOSE. The infinitive is coordinate with the infinitive verb to-be and so part of the causal construction formed by δια + the articular infinitive; "and because they supposed", ESV. The accusative subject of the infinitive is αυτους, "they".

οτι "**that**" - THAT [THE KINGDOM OF GOD]. Here recitative, introducing an object clause / dependent statement of perception expressing what the people thought. For the *kingdom of God* see του θεου, 4:43.

αναφαινεσθαι [αναφαινω] pres. mid. inf. "**[was going] to appear**" - [IS ABOUT] TO APPEAR [IMMEDIATELY]. The infinitive is complementary, completing the sense of the verb "to be about to." The people sensed that the kingdom of God would appear with Jesus' imminent arrival in Jerusalem.

v12

ii] Parable proper, v12-27: As already indicated, this parable is usually interpreted allegorically in the terms of requirements for discipleship during the period of the delay in the parousia, ie., the parable reveals eschatological delay rather than eschatological imminence / consummation. Yet, it is more than likely that this parable is a crisis / kingdom parable / gospel riddle proclaiming the imminence of the kingdom / God's eternal reign through Christ, thus carrying the message "the kingdom of God is upon us; repent and believe." Matthew often introduces such parables with the phrase "The kingdom of heaven is like." Luke does, at times, use similar introductions to kingdom parables, but then on other occasions he doesn't. So, "The coming of the kingdom may be compared to the situation where a royal personage progresses to his enthronement and then proceeds to assess the worth of his servants and deal with his enemies."

a) The king's royal progress to claim his crown, v12-14. A royal prince heads off for his enthronement. He leaves his servants in charge to order state affairs while he is away, and as he sets off, he is sent a polite, *don't bother coming back*, by his opponents. Marshall, as with most commentators, argues that "the departure

of the man is essential for stewardship", yet, the parable is all about the settling of accounts, not stewardship, v15-27. Unlike Matthew's version of this parable, little is said about the interim between the prince's progress and his return; it's all about what happens when he returns. Those listening to this parable were right, the kingdom of God is about to be revealed, and given that everyone misuses everything that is entrusted to them, it's repent, or else.

οὖν "-" - THEREFORE [HE SAID]. The use of this conjunction here is resumptive, "it ties the following parable to the reason just given", Thompson; cf., BDAG.736.2.a.

λαβειν [λαμβανω] aor. inf. "**to have [himself] appointed**" - [A CERTAIN MAN OF NOBLE BIRTH WENT INTO A FAR PLACE] TO RECEIVE. The infinitive is adverbial, final, expressing purpose. "There was once a certain royal prince who progressed to a distant place for his enthronement (λαβειν ἑαυτω βασιλειαν = for him to receive authority to reign as king) and to return *to reign*."

ἑαυτω dat. pro. "**himself**" - FOR HIM [A KINGSHIP]. Dative of interest, advantage. He receives kingly rule, seems more likely than a kingdom, ie., the prince has gone to the place where kings are crowned and from there returns to reign.

ὑποστρεψαι [ὑποστρεφω] aor. inf. "**[and then] return**" - [AND] TO RETURN. The infinitive is again adverbial, final, expressing purpose. This infinitive is "loosely attached", according to Marshall.

v13

καλεσας [καλεω] aor. part. "**he called**" - [BUT/AND] HAVING CALLED, SUMMONED [TEN SERVANTS, SLAVES OF HIMSELF]. Attendant circumstance participle expressing action accompanying the verb "to give"; "he summoned ... and gave" "He called together his executive staff." Matthew has three servants in his version of this parable.

αυτοις dat. pro. "**them**" - [HE GAVE] TO THEM. Dative of indirect object.

μινας [α] "**minas**" - [TEN] COINS. Accusative direct object of the verb "to give." This Greek coin is worth about 100 drachmas, ie., about "three month's pay" (NIVmg.) for a labourer. Matthew's "talent" is worth more than a mina, approximately 15 times more valuable. It is ten minas to ten slaves, ie., one mina per servant / slave.

προς + acc. "-" - [AND HE SAID] TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

εν ω̅ "**until**" - [CONDUCT BUSINESS, TRADE] IN WHOM = WHILE [I AM GOING, COMING]. We may have expected εν τω + inf to introduce a temporal clause contemporaneous time, but such can be expressed as here with the preposition εν

+ a dative relative pronoun, cf., 5:34, Mk.2:29. "Put these funds to good use while I am away."

v14

λεγοντες [λεγω] pres. part. "**to say**" - [BUT/AND THE PEOPLE, CITIZENS OF HIM WERE HATING HIM AND THEY SENT A MESSENGER = DELEGATION AFTER HIM] SAYING. Attendant circumstance participle expressing action accompanying the verb "to send", although possibly adverbial, modal, expressing manner, "saying", ESV, or final, expressing purpose, "in order to say." Nolland suggests that the use of **πολιται** from **πολιτης** implies "some of his subjects." Note that the verb "to hate" is imperfect

βασιλευσαι [βασιλευω] aor. inf. "**to be [our] king**" - [WE DO NOT WANT THIS ONE] TO REIGN [UPON = OVER US]. The infinitive is complementary, completing the sense of the verb "to will." Possibly inceptive, "to become king over us", so Thompson.

v15

b) The king's royal reign, v15-27. The royal progress has climaxed in the enthronement of the king, and now he gets down to the business of assessing the worth of his executive staff, as well as dealing with his opponents. All staff members have equal resources at their disposal, some use them wisely and well, others miss the opportunity - consequences now apply. For those who are **πιστος**, "faithful, trustworthy", the reward is disproportionate to the service. Those who play it safe are left with nothing. As for the king's opponents, it's death and destruction.

και εγενετο [γινομαι] aor. "-" - AND IT HAPPENED. Transitional, indicating a step in the narrative; see **εγενετο**, 1:8.

εν τω + inf. "-" - IN THE = WHILE [HE TO RETURN]. This construction introduces a temporal clause, contemporaneous time; "On returning" The accusative subject of the infinitive is **αυτον**, "he".

λαβοντα [λαμβανω] aor. part. "**he was made [king]**" - HAVING RECEIVED [THE KINGDOM]. The participle is adverbial, best treated as temporal; "after receiving royal power." Note that the participle is accusative in agreement with the accusative subject of the infinitive. "Crowned king", NTL.

φωνηθηναι [φωνεω] aor. pas. inf. "-" - [AND HE SAID = ORDERED THOSE SLAVES TO WHOM HE HAD GIVEN THE SILVER, MONEY] TO BE CALLED, SUMMONED. The infinitive introduces an object clause / dependent statement of indirect speech expressing what he ordered. The accusative subject of the infinitive is the nominal phrase "those slaves to whom he had given the silver." The dative **οἷς**, "to whom", serves as a dative of indirect object.

αυτω dat. pro. "-" - TO HIM. Dative of advantage or location, so Culy.

ινα + subj. "**in order [to find out]**" - THAT [HE MIGHT KNOW]. Introducing a final clause expressing purpose.

τι "**what**" - WHAT [PROFIT WAS MADE]. Here the interrogative pronoun introduces a dependent statement, indirect question, expressing what he wanted to know.

v16

λεγων "**and said**" - [BUT/AND THE FIRST *servant* CAME] SAYING [LORD, THE MINA OF YOU HAS GAINED TEN MINAS]. Attendant circumstance participle expressing action accompanying the verb "to come"; "came and said (gave his report)", as NIV. For the classification, adverbial, manner, see λεγων, 4:35. "The first presented himself and said, 'My lord, your pound has made ten more'", Rieu.

v17

αυτω dat. pro. "-" - [AND HE SAID] TO HIM. Dative of indirect object.

ευγε adv. "**well done**" - EXCELLENT, WELL DONE [GOOD SLAVE]. This adverb functions as an exclamation of approval; "Bravo", Culy. Once only use in the NT.

οτι "**because**" - BECAUSE [YOU WERE FAITHFUL]. Introducing a causal clause explaining why he is put in charge of ten cities. Thompson suggests that the causal clause provides the reason for the praise, but surely it supplies "the cause of the following phrase", TH.

εν + dat. "**in [very small matters]**" - IN [SMALLEST, LEAST (elative "very small")]. Local, in the context of / circumstance of, or adverbial, reference / respect. "Because you have shown yourself to be deserving of trust, in the context of / with reference to so insignificant a matter, you shall be given authority over ten cities."

εχων [εχω] pres. part. "**take [charge]**" - [BE] HAVING [AUTHORITY OVER TEN CITIES]. The participle, with the imperative verb to-be ισθι, introduces a present periphrastic construction; "you are hereby put in charge of ten towns", Barclay. Zerwick suggests an ingressive sense, "take, assume authority."

v18

λεγων [λεγω] pres. part. "**and said**" - [AND THE SECOND CAME] SAYING [THE MINA OF YOU, LORD, MADE FIVE MINAS]. The participle as for v16.

v19

Note how the text is condensed so as to move quickly to the slave with one mina, giving discourse weight to the one rather than the five.

τουτω dat. pro. "-" - [BUT/AND AND = ALSO HE SAID] TO THIS *one*. Dative of indirect object.

επανω + gen. "**of [five cities]**" - [AND YOU BE] OVER [FIVE CITIES]. Spatial, expressing subordination.

v20

λεγων [λεγω] pres. part. "**and said**" - [AND THE OTHER CAME] SAYING, [LORD]. The participle as for v16.

αποκειμενην [αποκειμαι] pres. mid. part. "**[i have kept it] laid away**" - [BEHOLD, THE MINA OF YOU WHICH I HAD] BEING STORED AWAY [IN A HANDKERCHIEF, FACECLOTH]. The imperfect verb **ειχον** + the participle is usually translated as a periphrastic construction, "which I was keeping stored up", where **εχω** is treated as if a verb to-be. As both Culy and Thompson note, with the accusative pronoun **ἣν**, "which" taken as the direct object of **ειχον**, the participle would then be viewed as the complement of "which", standing in a double accusative construction and stating a fact about the direct object "which". In his version of the parable, Matthew has the slave with one talent burying it; a safer option. "See, my Lord, here is that pound of yours, I kept it safe in a handkerchief", Rieu.

v21

Translations will often soften the rather harsh assessment the servant has of his master, and this usually to further an allegorical interpretation. As Marshall notes, the "details belong to the setting, and are not meant to be allegorised."

γαρ "- " - BECAUSE [I WAS FEARING YOU]. Introducing a causal clause explaining why he hid the one mina away. The imperfect verb "to fear" is probably used to express continued fear.

ὅτι "**because**" - BECAUSE [YOU ARE A HARD, SEVERE, STERN, HARSH MAN]. Introducing a causal clause explaining why the servant is afraid of his master. "After all, you are a very harsh man", Cassirer.

ὃ pro. "**what [you do not put in]**" - [YOU TAKE] WHAT [YOU DO NOT PUT, AND YOU DID NOT SOW]. The relative pronoun introduces a headless relative clause, accusative object of the verb "to take." Marshall suggests that the first part of the metaphor comes "from banking, and is used to describe a person who seeks a disproportionately high return from his investments." "You are a grasping person who wants money without the labour of earning it, and a harvest without the sweat of sowing it."

v22

εκ + gen. "- " - [HE SAYS TO HIM,] FROM [THE MOUTH OF YOU I WILL JUDGE YOU, EVIL SLAVE]. Expressing source / origin, "from, out of."

ὅτι "THAT" - [YOU HAD KNOWN] THAT [I AM A SEVERE, STERN, HARSH MAN]. Introducing an object clause / dependent statement of perception expressing what the servant knew.

αἰρων [αἰρω] pres. part. "**taking out**" - TAKING UP [WHAT I DID NOT PUT = DEPOSIT, AND REAPING WHAT I DID NOT SOW]. As for "reaping", the participle is adjectival, attributive, limiting "man"; "a hard man who appropriates what I haven't paid for, and who reaps what I haven't sowed"

v23

καὶ διὰ τί "**why then**" - AND BECAUSE WHY. The construction **διὰ τί** serves to introduce a direct question, "Why?", and **καὶ** takes the sense "then" when used to introduce the question, as NIV.

ἐπι + acc. "**[put my money] on [deposit]**" - [DID YOU NOT GIVE = PUT THE SILVER, MONEY OF ME] UPON [THE TABLE (a moneylenders table)]. Spatial. The taking of interest is forbidden in the Law (Ex.22:25), but by this time usury and "increase (interest)" are distinguished, and of course, none of this applied to Gentiles. "Then why did you not put my money in the bank and on my return I should have withdrawn it with interest?", Rieu.

καγὼ "**so that**" - AND. Here taking a final, "in order that", or consecutive, "so that", sense. Although, note that the presence of **ἄν** in the apodosis indicates that we are actually dealing with a second class conditional clause shaped as a question; "Why, *as is not the case*, did you not put my money with the moneylenders, and then, when I returned, I might have collected it with interest?"

ἐλθὼν [ερχομαι] aor. part. "**when I came back**" - HAVING COME [I COLLECTED IT WITH INTEREST]. The participle is adverbial, best treated as temporal, as NIV.

v24

τοῖς παρεστῶσιν [παριστημι] dat. perf. part. "to those standing by" - [and he said] to the ones standing beside. The participle serves as a substantive, dative of indirect object. "Those standing by" are presumably the gathered servants, possibly court attendants, but the scene is not developed enough to know; "So he said to the attendants", Barclay.

ἀπ [ἀπο] + gen. "from [him]" - [take] from [him the mina]. Expressing separation; "away from."

τῷ ... ἐχοντι [εχω] dat. pres. part. "to the one who has" - [AND GIVE *the mina*] TO THE ONE HAVING [TEN MINAS]. The participle serves as a substantive, dative of indirect object. "Add the mina to the ten earned by the faithful servant" - presumably this means he gets an extra city.

v25

iii] Pronouncement, v25-26. a) Interjection, v25. Matthew does not have this question, but he does follow up with the saying in v26. Fitzmyer suggests that it is "likely a Lukan addition", so also Nolland,; There is some disruption to the verse, such that it is not found in some manuscripts. It is quite possibly a parenthesis, or editorial comment, even a marginal comment. The lack of clarity as to the subject, "they", prompts most commentators to argue for "the attendants" or "servants", but if, as is likely the case, the following saying is a pronouncement / aside by Jesus, then the statement may be intended as an interjection from the audience, a protest against the mounting injustice of the story as it moves from bad to worse.

αυτω dat. pro. "-" - [AND THEY SAID] TO HIM, [LORD, HE HAS TEN MINAS].
Dative of indirect object.

v26

b) Saying, v26. Taking the form of a doublet, this saying has prompted endless debate. As Bock notes, we are first bound to decide who says it, Jesus, or the king in the parable? Bock, Creed, opts for the king, Nolland, Marshall, Grundmann, for Jesus. If it is the king, then it provides internal meaning to the parable; "Whoever makes full and faithful use of the opportunities of fruitfulness in His service will always receive further opportunities of working for Him Whoever neglects his opportunities and is unfaithful in the Lord's service will be spiritually impoverished", Geldenhuys. As far as Fitzmyer is concerned, the saying is an allegorising verse added at some point of time to the parable before it was set in Q. In fact, Nolland argues that the saying does not fit the original narrative well because it shifts the focus from the slave who failed his trust.

So, what if the saying is a comment by Jesus? The introductory, **και επαν αυτω**, "He said", is typical of an introduction to a pronouncement by Jesus. But then, what of v27? It is clearly not part of Jesus' pronouncement, but serves as the conclusion to the parable. Nolland argues that v26 functions as an aside by Jesus. This seems likely, but its intended sense remains elusive. Whether an internal element of the parable, an unauthorised inclusion, or an aside / pronouncement by Jesus, it is usually understood to "imply praise for human endeavour cooperating with his original bounty", Fitzmyer. Yet, the similar version of this saying in 8:18 concerns divine revelation; to those who respond to the light, more is given, to those who ignore the light, even what they think they have is taken from them; so, "take care how you hear!" Surely, that's the intended sense here. The parable is a crisis / kingdom parable announcing that the kingdom of God is at hand. Faced with this reality, those concerned with the injustice of the story-line (v25) need to "take care how you hear!" Respond in repentance and faith to the kingdom evident

in the person of God's messiah, Jesus, and more will be revealed to you, but ignore the message, and even what you think you possess of divine truth will be lost to you. Truth will win out, so be good soil and hear aright; see *the parable of the sower - take heed how you hear*, 8:16-18.

ὅτι "-" - [I SAY TO YOU] THAT. Here recitative, introducing an object clause / dependent statement of direct speech expressing what Jesus says.

τω εχοντι [εχω] dat. pres. part. "**[everyone] who has**" - [TO EVERYONE] HAVING [IT WILL BE GIVEN]. If we take the adjective **παντι**, "all", as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone".

απο + gen. "**from**" - [BUT/AND] FROM. Here expressing separation, "away from."

του μη εχοντος [εχω] gen. "**the one who has nothing**" - THE ONE NOT HAVING [AND = EVEN WHAT HE HAS WILL BE TAKEN UP = AWAY]. The participle serves as a substantive.

v27

iv] Parable conclusion, v27. The enemies of the king are put to death, and so the story-line reinforces the imminence of the kingdom and the day of judgment. Those who treat the parable allegorically, identifying the opponents as the Jews, are bound to defend an assumed Lukan anti-Semitism. Instead of Luke's execution of the **εχθρους**, "opponents, enemies", v27, Matthew has the punishment of the "useless servant", cast into outer darkness where there is mourning and gnashing of teeth.

πλην "**but**" - BUT, NEVERTHELESS, HOWEVER. Here as a contrastive conjunction, "breaking off a discussion and emphasising what is important", BAGD 1c; "However, *back to the story and the king's final words*: These enemies of mine"

τους μη θελησαντας [θελω] aor. part. "**who did not want**" - [THESE ENEMIES OF ME] THE ONES NOT WANTING. The participle is adjectival, attributive, limiting "enemies"; "these enemies who do not want me to reign over them."

βασιλευσαι [βασιλευω] aor. inf. "**to be king**" - TO REIGN [UPON = OVER THEM, BRING HERE AND SLAUGHTER = EXECUTE THEM IN FRONT OF ME]. The infinitive is complementary, completing the sense of the participle "wanting".

19:28-44

The teachings of Messiah, 9:51-19:44

6. Discipleship and the rejected king, 18:15-019:44

vi] Jesus enters Jerusalem

Synopsis

Luke now records Jesus' entry into Jerusalem as the long awaited messiah. Borrowing or renting a colt, possibly from someone in Bethany, Jesus rides the last four kilometres into Jerusalem. Jesus' disciples recognise the import of this symbolic act and so lay out pieces of clothing in front of the coming messiah. The Pharisees react, telling Jesus to quieten his disciples, but Jesus ignores them and, in a prophetic word, speaks of the coming judgment that will befall Jerusalem.

Teaching

Jesus is the long-promised messiah, the king of Israel - good news for those who welcome him; bad news for those who don't.

Issues

i] Context: See 18:15-17. *The entry of Jesus to Jerusalem* is the sixth episode in the teaching unit *Discipleship and the Rejected King*, 18:15-19:44. This series of studies depict Jesus' final journey to Jerusalem, revealing something of his messiahship, and his teachings on discipleship. Having explained that discipleship is grounded in divine grace and appropriated through faith, a faith that perseveres, Luke now turns his attention to the messiah at journey's end; Jesus is God's long-promised king, yet even so, rejected by his own.

ii] Background: On reaching Jerusalem, Luke describes Jesus teaching in the Temple during the day and retreating to the Mount of Olives in the evening. In tradition, certainly from the 4th century, Jesus spent a week in Jerusalem (Palm Sunday to Easter). The text does not demand this conclusion and so it is quite possible that Jesus spent weeks, even months, in the environs of Jerusalem. Some commentators have argued that Jesus came to Jerusalem for the feast of Tabernacles and was arrested and crucified at the feast of Passover.

iii] Structure: *Jesus approaches Jerusalem:*

Setting, v28;

Preparing for the way of the Lord, v29-36;

Jesus approaches Jerusalem, v37-38;

The Pharisees complain, v39-40;

A lament / prophetic word for Jerusalem, v41-44;

"you did not recognise your time"

iv] Interpretation:

The progress of messiah to his enthronement now moves into its final phase - the king progresses to his citadel for his crowning. To this end, Luke unveils Jesus' messianic credentials. The messianic significance of Jesus' triumphal entry into Jerusalem is marked by pointed observations which reveal Jesus' royal status: the requisitioning of a ride into Jerusalem appropriate for a coming king, Gen.49:11, 1King.1:38-40, Zech.14; the placing of the disciples' outer garments on the colt to form a throne; the laying of a carpet of clothing on the road to set his way, 2King.9:13; the proclamation of the king's coming in the terms of Psalm 118:16. These events depict a moment of triumphant messianism; the coming of the king in the terms of Zechariah 14.

As Ellis notes, Luke doesn't record an entry into Jerusalem as such; Jesus is close, at the gates, but still "on the way." Luke's *entry* is climaxed with a lament. The foregoing parable of *the ruthless king* frames Luke's story of Jesus' entry into Jerusalem. Other than Jesus' disciples, and possibly some pilgrims, Jerusalem does not welcome its coming king; the representatives of Israel's religious establishment seek to silence those who dare to proclaim their coming messiah. Nothing but disaster can follow this rejection, a disaster caused by failing to recognise God's day of visitation. So, "even what *they think* they have will be taken away", v26.

v] Synoptics:

See 3:1-20. Luke's account of Jesus' entry into Jerusalem is very similar to that of the other gospel authors, Mark 11:1-10, Matthew 21:1-9, and John 12:12-16. Most scholars, when addressing the Synoptic Problem, argue that Luke has used Mark as his source, although other independent sources are suggested. In fact, it is interesting how Luke's account "has some affinity with the Johannine account", Fitzmyer. By the time Luke composed his gospel, this story, as with all the events surrounding the last days of Jesus' life, would be well established in the oral tradition of the early church.

Peculiar to Luke is his transitional introduction, v28, his omission of Mark's reference to branches cut from the fields and laid on the ground along with the garments, the omission of the proclamation "Hosanna", but the addition of "king" in the place of "the coming kingdom of our father David." Verse 37 is also peculiar to Luke, and serves "to emphasise the locality at this crucial part of his gospel", Fitzmyer.

Verses 39-44 are peculiar to Luke, usually identified as an L source.

vi] Homiletics: *The rejected King*

On Palm Sunday we think of Jesus' entry into Jerusalem. Here is the first event in a sequence of events leading up to Jesus' death and resurrection. We like to think of it as a triumphal event. Here is Jesus finally coming out in the open and showing everyone who he is. By acting out the prophecy of Zechariah 9:9, and riding a colt into Jerusalem, Jesus openly claims to be the humble king who comes to save his people and rule over them for eternity. Yet, although he came to be crowned, he was crucified. No triumph here, only tragedy. His disciples welcomed him as king, but the religious authorities rejected him and the general population ignored him. The new age had dawned, the king had come in glory, but most were caught in the business of their daily routine to notice. It was left to a small group of religious radicals and a few compromised priests, to notice their king ride on toward his coronation.

It is no different today. Christ is ignored in the secular city as it staggers from one crisis to another. Economies move in ever diminishing circles of boom and bust. Financial crisis looms on the horizon. We look with fear at the pool of unemployed and wonder if we, or our children, will become one of the statistics. The sacred institution of the family is under threat. Once it was a source of meaning and security in our lives, but now it faces great change. We are told that 35% of children now live in blended families. Some 13% already live in single-parent families. We retreat from the world, overloaded by its horror, and so news reporting is increasingly trivialised - the one line grab. We withdraw into the minimal self. No longer can we afford to moralise on issues; we can't afford the luxury. Pragmatics is what matters; technology is what we esteem. Will it work? This is our question.

So, the gentle Nazarene looks on with tears for he sees our end. Quietly, while a people mourned the death of soulless fashion at Lady Di's funeral, Jesus slipped quietly from Westminster Abbey by a side door to the tune, *Candle in the Wind*. And no one even noticed.

Text - 19:28

Jesus approaches the city of Jerusalem, v28-44. i] Setting. Luke links Jesus' "going up to Jerusalem" with the parable of the ruthless king. The warning to hear the gospel aright, applies with equal force to reading "the time of God's coming to you"; "to all those who have, more will be given; but from those who have nothing, even what (they think) they have will be taken away."

καὶ "-" - AND. This coordinate conjunction is transitional here, but at the same time, it serves to link the following narrative to the previous parable.

ειπων [λεγω] aor. part. "**after Jesus had said [this]**" - HAVING SAID [THESE THINGS]. The participle is adverbial, best treated as temporal, as NIV.

αναβαινων [αναβαινω] pres. part. "**going up**" - [HE WAS GOING BEFORE IN FRONT OF] GOING UP [INTO JERUSALEM]. Attendant circumstance participle expressing action accompanying the verb "to go before"; "he took the road and led the way up to Jerusalem", Rieu. Possibly adverbial, expressing manner, as NIV. There is a sense of urgency, or determination, expressed in these words, with Jesus out in front of the group leading the way; he "headed straight up to Jerusalem", Peterson; "he went on ahead", Barclay. Note that it is "up to Jerusalem", given that Jericho is in the Jordan valley and Jerusalem is in the highlands of Judea.

v29

ii] Preparing for the way of the Lord, v29-36: Jesus is travelling on the pilgrim's road from Jericho, a road which climbs some 800 meters to Jerusalem. The road passes near to Bethany, over the Mount of Olives, down to the Kidron Valley and by the small village of Bethphage just outside of Jerusalem (more properly a suburb of Jerusalem). On reaching the Mount of Olives, Jesus gets his disciples to go to one of the nearby villages and collect a colt. The fact that "no one has ever ridden" it, serves to highlight its sacred task, Num.19:2, Deut.21:3. Presumably Jesus has prearranged the use of the colt, so indicating his messianic consciousness and willingness to now openly reveal his claims to the people (prearrangement is disputed by Nolland, Bock, Fitzmyer, Marshall, ...). The detailed recording of this, along with the other seemingly unimportant observations, serves to provide clues on how Jesus' entry into Jerusalem fulfils messianic prophecy, eg., Jesus is the king who comes with a shout of acclamation, cf., The Oracle of Judah, Gen.49:8-12. So, by his record of the gospel tradition, Luke lets us into the secret that Jesus is the long-promised messianic king. The disciples follow Jesus' instructions to the letter - they go, they untie, and they say

και εγενετο [γινομαι] aor. "-" - AND IT HAPPENED. Transitional; see εγενετο, 1:8.

ως "as" - WHILE, AS [HE CAME NEAR INTO BETHPHAGE AND BETHANY TOWARD THE MOUNTAIN]. Here the conjunction is temporal, introducing a temporal clause.

το καλουμενον [καλω] pres. mid. part. "**called**" - THE ONE BEING CALLED. The participle is adjectival, attributive, limiting "mountain"; "the mountain that is called Olivet", ESV.

Ελαιων [α] gen. "**the Mount of Olives**" - OF OLIVES. The genitive is adjectival, idiomatic / identification, as NIV.

τωη' αθπτων [ης ου] gen. "[two] of his disciples" - [HE SENT TWO] OF THE DISCIPLES. The genitive is adjectival, partitive.

λεγων [λεγω] pres. part. "saying to them" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to send", here introducing direct speech, but it may also be treated as adverbial, instrumental, expressing means, "he sent by saying"; see λεγων, 4:35.

v30

The narrative does not clearly indicate whether Jesus has prearranged the use of this animal, or whether, as Nolland argues, that "Jesus demonstrates an unexplained awareness of the location of the beast; its tethered state; the fact that it has never been ridden, and he has the perception to provide, as well, a pattern of words that will ensure the release of the animal by its owners." Jesus' ability to do what Nolland suggests is beyond question, but it seems more likely that Jesus has prearranged the use of the colt. Either way, Luke's record concerning the colt is detailed, indicating its symbolic importance, probably with reference to Zech.9:9. Although, note how Matthew has Jesus describe the scene of an ass and her colt tied up together at the village, in closer alignment to Zech.9:9, cf., Matt.21:2.

εισπορευομενοι [εισπορευομαι] pres. mid. part. "as you enter it" - [GO INTO THE VILLAGE OPPOSITE IN WHICH] ENTERING. The participle is adverbial, temporal; "Go on to the village that lies right opposite us. There, as you enter, you will find a colt tethered", Cassirer.

δεδεμενον [δεω] perf. mid. part. "tied there" - [YOU WILL FIND A COLT] HAVING BEEN BOUND, TIED. The participle serves as the accusative complement of the direct object "colt", standing in a double accusative construction and stating a fact about the object.

ανθρωπων [ος] gen. "-" - [UPON WHICH NOT ONE AT ANY TIME] OF MEN [SAT]. The genitive is adjectival, partitive.

λυσαντες "untie [it]" - HAVING LOOSENED, UNTIED [BRING it here]. Attendant circumstance participle expressing action accompanying the imperative verb "to bring", so imperative, as is the verb; "Untie it and bring it to me", Barclay.

v31

εαν + subj. "if" - [AND] IF [A CERTAIN man MAY ASK YOU]. Introducing a 3rd. class conditional clause where the proposed condition has the possibility of coming true; "if, *as may be the case*, someone asks you, 'Why are you untying it?' then you will say this"

δια τί **"why"** - BECAUSE WHY [ARE YOU LOOSENING *it*, YOU WILL SAY THUS, IN THIS WAY]. This causal construction is interrogative, introducing a direct question. The future verb "to say" is imperatival.

ὅτι "-" - THAT. Here recitative, introducing a dependent statement of direct speech.

αυτου gen. pro. **"[the lord needs] it"** - [THE LORD HAS NEED] OF IT. The genitive is adjectival, probably verbal, objective / genitive of the thing required, as NIV, but it could be possessive, "its owner", Marshall, taking the view that ὁ κυριος = "the master / owner", rather than "the Lord" = Jesus.

v32

οἱ απεσταλμενοι [αποστελλω] perf. mid. part. **"those who were sent ahead"** - [BUT/AND] THE ONES HAVING BEEN SENT. The participle serves as a substantive, nominative subject of the verb "to find."

απελθοντες [απερχομαι] aor. part. **"went"** - HAVING DEPARTED. Attendant circumstance participle expressing action accompanying the verb "to find"; "went and found", ESV.

καθως **"just as"** - AS, LIKE. Comparative.

αυτοις dat. pro. **"them"** - [HE SAID] TO THEM. Dative of indirect object.

v33

As Stein notes of v33-34, "the strongest argument favouring a prearrangement is the total compliance of the owner."

λυοντων [λυω] gen. pres. part. **"as they were untying"** - [BUT/AND THEY] UNTYING [THE COLT]. The genitive participle and its genitive subject αυτων, "they", forms a genitive absolute construction, temporal, as NIV; "While they were untying the donkey", CEV.

αυτου gen. pro. **"its"** - [THE LORDS = MASTERS, OWNERS] OF IT. The genitive is adjectival, idiomatic / subordination; "masters over it." Bock suggests that the plural "masters" reference a husband and a wife. The use of the noun κυριος for both the owners and Jesus is interesting, but as Johnson notes, its ambiguity cannot entirely be resolved.

προς + acc. **"[asked] them"** - [SAID] TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

τι pro. **"why"** - WHY [ARE YOU LOOSING THE COLT]? Interrogative pronoun.

v34

οἱ δε **"they"** - BUT/ AND THEY [THEY SAID]. Transitional, indicating a change in subject from the owners to the disciples.

ὅτι "-" - THAT. Here recitative, introducing a dependent statement of direct speech.

αυτου gen. pro. "it" - [THE LORD HAS NEED] OF IT. The genitive is adjectival, verbal, objective, but note αυτου v31.

v35

Luke's description of Jesus' being placed on the colt aligns with 1Kgs.1:33. Mark has Jesus mounting the colt himself.

επιριψαντες [επιριπτω] aor. part. "threw [..... and put]" - [AND THEY LED IT TOWARD JESUS AND] HAVING THROWN UPON [THE OUTER GARMENTS (cloaks, robes) OF THEM UPON THE COLT, THEY PLACED UPON, MOUNTED JESUS *upon it*]. Attendant circumstance participle expressing action accompanying the verb "to place upon, mount", as NIV. It could also be treated as adverbial, temporal; "Then they threw their cloaks over the colt for Jesus to mount it", Cassirer.

v36

The action of laying out clothing for the progress of a king is an act of homage, as in the terms of Sam.20:12, 1Kgs.19:19, 2Kgs.9:13 ("Jehu is king"). Luke does not record the use of tree branches. Palm branches were a particular nationalistic symbol, and appear on the coinage of Judas Maccabeus.

πορευομενου [πορευομαι] gen. pres. mid. part. "as [he] went along" - [BUT/AND HE] GOING [THEY WERE SPREADING OUT UNDER THE GARMENTS (cloaks, robes) OF THEM ON THE ROAD]. The genitive participle and its genitive subject αυτου, "he", forms a genitive absolute construction, temporal. The use of a present participle and the imperfect verb "to spread", being durative, expresses process and movement; "the people kept spreading", NRSV. Note that the subject of the "spreading" is unstated. Given that in v37 it is the "whole crowd of the disciples" who joyfully praise God, then it is likely that those placing their robes in the path of Jesus are disciples, even though often translated "as Jesus rode along, people spread cloths on the road", CEV, as NIV.

v37

iii] Jesus approaches Jerusalem, v37-38. Instead of a saddle, the disciples have placed some outer garments on the colt - a kind of makeshift throne - and they have cast other garment in front of Jesus as he rides toward Jerusalem - homage for the coming king. On reaching the Mount of Olives, there is a spontaneous reaction by the disciples toward Jesus. For similar expressions of respect see 2Kin.9:12f, 1Macc.13:51. For Luke, this is the coming of the messiah, the long-promised Davidic king of Israel. The "whole multitude of his disciples" sing / chant Psalm 118:25f, one of the Hallel Psalms used liturgically during Passover and Tabernacles; Ps.113-118. Luke omits the acclamation "Hosanna",

found in Matthew, Mark and John. He also omits Mark's designation "the coming kingdom of our father David", Matthew's "the son of David", but in line with John, "the king of Israel", he simply adds ὁ βασιλευς to the pilgrim blessing, not "kingdom", but "king", probably serving to stand in apposition to ὁ ερχομενος; "blessed is the coming one, the king (who comes) in the name of the Lord", Nolland. Variants abound, eg., anarthrous βασιλευς = "[the coming] king."

εγγιζοντος [εγγιζω] gen. pres. part. "**when [he] came near**" - [BUT/AND HE] DRAWING NEAR [ALREADY]. The genitive participle and its genitive subject αυτου, "he", forms a genitive absolute construction, temporal, as NIV.

προς + dat. "-" - TOWARD = AT [THE GOING DOWN, DESCENT]. Instead of a simple dative, "to the descent", Luke has used this spatial preposition with a locative sense, "arrival at", rather than "movement toward"; "he had reached the spot where the road comes down from the Mount of Olives", Rieu.

του ορους [ος] gen. "**the Mount**" - THE MOUNTAIN, HILL. The genitive is adjectival, partitive.

των ελαιων [α] gen. "**of Olives**" - OF OLIVES. The genitive is adjectival, idiomatic / identification; "The hill *known as* Olives."

των μαθητων [ης ου] gen. "**of disciples**" - [ALL THE MULTITUDE] OF THE DISCIPLES. The genitive is adjectival, partitive / wholative.

αινειν [αινεω] pres. inf. "**to praise**" - [BEGAN] TO PRAISE [GOD]. The infinitive is complementary, completing the sense of the verb "to begin."

χαιροντες [χαιρω] pres. part. "**joyfully**" - JOYFULLY. The participle is adverbial, modal, expressing the manner of the action "began to praise."

φωνη [η] dat. "**in [loud] voices**" - IN, WITH A [LOUD] VOICE. The dative is adverbial, instrumental, expressing means, although as Culy notes, in terms of semantics it is modal, expressing manner.

περι + gen. "**for**" - ABOUT, CONCERNING. Expressing reference / respect; "with respect to all the mighty works which they had seen."

ων gen. pro. "-" - [ALL POWERS = MIRACLES] WHICH [THEY SAW]. Genitive by attraction.

v38

Different arrangements of this verse are suggested, but probably ευλογημενος is intended to go with εν ονοματι κυριου, and ὁ ερχομενος with ὁ βασιλευς, so TH; "Blessed in the name of the Lord *be/is* the one coming, the king. Peace *is* in heaven, and glory *is* in the highest."

λεγοντες [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to begin [to praise]"; "began to praise God and say". The construction is redundant, a Semitism used to introduce direct speech. For an adverbial classification see λεγων, 4:35.

ευλογηγμενος [ευλογεω] perf. mid. part. "**blessed is**" - BLESSING [IN THE NAME OF THE LORD] *be/is*. The participle, with an assumed optative / imperative / indicative verb to-be, forms a periphrastic construction, probably emphasising aspect. This is modified by the modal prepositional phrase "in the name of the Lord", expressing the manner of the blessing.

ὁ ερχομενος [ερχομαι] pres. mid. part. "**[the king] who comes**" - THE ONE COMING, [THE KING]. The participle serves as a substantive, predicate nominative of the assumed verb to-be, with ὁ βασιλευς standing in apposition, modifying by specifying "the one coming."

εν + dat. "**in**" - [PEACE *is*] IN [HEAVEN AND GLORY *is*] IN [HIGHEST]. Local, expressing space. We may have expected "peace on earth", Lk.2:14, but as we are about to find out, peace will reign in heaven at the coming of the Son of Man, but on earth, there must first be judgment. "All is well in heaven! Glory shines in the highest of places."

v39

iv] The Pharisees complain, v39-40. In contrast to the disciples' jubilant acceptance of Jesus as Israel's messiah, king, the Pharisees, representing religious Israel, reject Jesus' messianic claim. In a sense, they align themselves with the king's enemies in the parable of the ruthless king, although Luke may, or may not, intend this comparison. This is the last time the Pharisees are mentioned in Luke's gospel.

των Φαρισαιων [ος] gen. "**[some] of the Pharisees**" - [AND CERTAIN] OF THE PHARISEES [FROM THE CROWD]. The genitive is adjectival, partitive.

προς + acc. "**to [Jesus]**" - [SAID] TOWARD [JESUS]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

τοις μαθηταις [ης ου] dat. "**the disciples**" - [TEACHER, REBUKE] THE DISCIPLES [OF YOU]. Dative of direct object after the επι prefix verb "to rebuke."

v40

"The disciples are making a moment of high destiny; if their marking of it were to be silenced, then the stony terrain around them would need to take their place", Nolland.

αποκριθεις [αποκρινομαι] aor. pas. part. "**he replied**" - [AND] HAVING ANSWERED [HE SAID]. Attendant circumstance participle expressing action accompanying the verb "to say", "answered and said", redundant; a Semitism introducing direct speech. See αποκριθεις, 1:19.

υμιν "**[i tell] you**" - [I SAY] TO YOU. Dative of indirect object.

εαν + fut. "**if**" - IF, *as may be the case*, [THESE WILL BE SILENT, *then* THE STONES WILL CRY OUT]. Introducing a conditional clause 3rd. class where the

proposed condition has the possibility of coming true. Note the use of a future tense verb instead of a subjunctive.

v41

v] A lament / prophetic word for Jerusalem, v41-44: This passage serves as a bridge to Jesus' cleansing of the temple and his follow-up teaching ministry in the temple. In the lament, Jesus reveals the consequences for the city of God now rejecting God's mercy offered in their messiah. By failing to recognise the hour, a visitation of mercy, they will be overtaken by an unwanted hour, a visitation of judgment where there will not be left, "one stone on another." Although Jesus' prophetic perspective applies to the judgment that now hangs over the people of Israel, and specifically Israel's capital city, Jerusalem, the destruction of Jerusalem also serves as a paradigm of the final judgment facing mankind; see *The eschatology of Jesus*, 17:20-37.

Liberal commentators often view these words as a Christian composition post the destruction of Jerusalem in AD 70, but as Manson notes, to describe these words thus "is the kind of extravagance that brings sober criticism into disrepute." As Marshall notes, the language shows Aramaic traces and reflects the words of Jeremiah 6:6-21, an obvious source for an apocalyptic discourse by Jesus. "There are no good grounds to disallow the oracle to the pre-resurrection mission", Ellis.

ὧς "as" - [AND] WHEN [HE CAME NEAR]. Temporal use of the conjunction; contemporaneous time.

ιδων [ὄραω] aor. part. "saw" - HAVING SEEN [THE CITY, HE CRIED UPON = OVER IT]. Attendant circumstance participle expressing action accompanying the verb "to approach"; "he drew near and saw the city", ESV. The aorist verb "to cry" is probably ingressive / inceptive, focusing on the commencement of the action; "he burst into tears", Thompson.

v42

A divine visitation brings with it grace, divine mercy, "peace", but a people who reject God's mercy inevitably bring upon themselves a visitation of doom, judgment. And to add doom upon doom, the means of escape is denied; a people who ignore God's gracious revelation are deprived of further revelation.

λεγων [λεγω] pres. part. "and said" - SAYING. Attendant circumstance participle, "wept ... and said", as NIV; for an adverbial classification see **λεγων**, 4:35.

ὅτι "-" - THAT. Here recitative, introducing a dependent statement of direct speech.

ει + ind. "**if**" - IF, *as is not the case*, [YOU, AND = EVEN YOU, KNEW IN THIS DAY THE THINGS TOWARD PEACE, *then you would have repented in sackcloth and ashes*, BUT NOW *that opportunity* IS HIDDEN FROM *the EYES OF YOU*]. Luke presents the protasis of a 2nd. class conditional clause, contrary to fact, missing the apodosis. Following McKay, Culy notes that this construction "can be used to produce an effect similar to an excluded wish; 'If only you had recognised, but"

εν + dat. "**on [this day]**" - IN [THIS DAY]. Adverbial use of the preposition, temporal, as NIV.

τα "**what**" - THE *things* [TOWARD PEACE]. The article serves as a nominalizer, turning the prepositional phrase "toward peace" into a substantive, accusative direct object of the verb "to know." Variant **σου**, "the things that make for your peace", ie., "for salvation", Marshall.

νυν δε "**but now**" - BUT/AND NOW. Temporal construction; "but as it is", Marshall.

απο + gen. "**from**" - [IT WAS HIDDEN] FROM [EYES OF YOU]. Here expressing separation; "away from." The act of hiding is judicial.

v43

As is typical of Jesus' prophetic announcements, he uses the language and imagery of the Old Testament, although it reflects the LXX more than the MT, cf., Num.21:4, Josh.6:13, 2.Kgs.6:14, Isa.29:3, 37:33, Jer.6:6-21, Ezek.4:1-3, 21:22. As already indicated, it is unlikely that this is prophecy after the event. Although the prophecy is fulfilled by Rome's military campaign against Israel, a campaign which culminated in the capture and destruction of Jerusalem in AD 70, the imagery is non-specific, reflecting past campaigns against Jerusalem.

οτι "-" - THAT [DAYS WILL COME UPON YOU]. Often treated as causal, explaining why Jesus is distressed, although this is somewhat tenuous; "For the day will come ...", ESV. Marshall opts for causal and suggests that it goes with "if only you knew", for the consequences of your ignorance are fearful. Plummer also opts for a causal sense, but notes that it could be epexegetic, introducing an explanation of what is now hidden from them; "Indeed, the time is coming when your enemies will be", Cassirer. Taken this way, the cause is provided in v44 with **αυθ ον**, "in return for which things" = "because", namely, "because you did not know the time of your visitation." Note that Jesus' introductory words "days will come upon you" are typical of a prophetic announcement; "Days are coming"

σοι dat. pro. "**against you**" - [AND THE ENEMIES OF YOU WILL CONSTRUCT AN EMBANKMENT] TO YOU [AND THEY WILL SURROUND YOU AND THEY WILL

CONSTRAIN YOU ON ALL SIDES]. Dative of interest, disadvantage. "They will encircle you and hem you in on every side", Rieu.

v44

For being dashed to the ground, see Ps.136:9, Hos.10:14, Nah.3:10. For a destruction where one stone is not left upon another, see 2Sam.17:3, Jer.7:30-34, Mic.1:6, 3:9-12; Note how this apocalyptic image is found throughout the synoptic gospels, Matt.24:2, Mk.13:2.

εἰ + dat. "**within [your walls]**" - [AND THEY WILL SMASH TO THE GROUND YOU AND THE CHILDREN OF YOU] IN [YOU, AND THEY WILL NOT LEAVE A STONE UPON A STONE] IN [YOU]. Local, expressing space; "and cast you down and your people in you", Rieu.

αὐθ ὧν "**because**" - IN RETURN FOR WHICH THINGS. This construction, the preposition **αὐτι** + the genitive relative pronoun, is causal, introducing an explanation as to why this disaster will befall them, namely, "because" they failed to give due recognition to God's gracious visitation in his messiah.

της επισκοπης [η] gen. "**of God's coming**" - [YOU DID NOT KNOW THE TIME] OF THE VISITATION [OF YOU]. The genitive is adjectival, descriptive, idiomatic / temporal, limiting "time"; "the time *when* God visited you", Culy. Referring to the time of a divine visitation, which may, or may not, be good news!

19:45-20:18

Culmination of Messiah's Mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-21:38

i] Jesus cleanses the temple

Synopsis

Luke now records Jesus' ministry in Jerusalem at the temple, and his engagement with Israel's religious authorities. First, Luke records Jesus' cleansing of the temple and the strong reaction of the religious authorities. In an attempt to draw Jesus out, the religious authorities demand that Jesus explain by what authority he acts as he does. Luke concludes with an allegorical parable serving to explain the disastrous consequences facing religious Israel for failing to recognise and receive their messianic king.

Teaching

Messianic authority resides with Jesus, and Israel's failure to recognise it prompts divine judgment.

Issues

i] Context: See 1:1-4. The six episodes which make up the teaching unit, *The Messiah and the Temple*, 19:45-20:18, serve as the first section of the concluding major section *The Culmination of Messiah's Mission*, 19:45-24:53. This major section loosely follows Mark, with Luke including some material from his own sources (Q, L, ??). Luke is not so much focused on the chronology of Jesus' final days in Jerusalem, but approaches the subject more thematically. Ellis proposes three thematic blocks of six episodes - three six-layered sandwiches: First, the Messiah and his engagement with the religion of Israel and its place in redemptive history, 19:45-21:38; Second, the meaning of Messiah's death - the last supper to Jesus' trial, 22:1-23:25; Third, the glorification of the messiah - the exaltation of Jesus and his realisation of the kingdom, 23:26-24:53.

The first section, *The Messiah and the Temple*, 19:45-21:38, records Jesus' cleansing of the temple and his ongoing interaction with Israel's religious authorities; they have rejected the cornerstone and now it will crush them, 19:45-20:18. Jesus' debates with the religious authorities continue over the next four episodes: legal, 20:19-26; theological, 20:27-40; interpretive, 20:41-44; and moral, 20:45-21:4. The debates are set to entrap Jesus, but they only serve to show up the blind state of Israel's religious authorities. The first section concludes in the sixth episode with Jesus' teaching on the coming Day of the Lord, 21:5-38.

"The rejection of Jesus by the Sanhedrin is a dominant note, and it is significant for the meaning of the temple episodes. Jesus comes to the temple of

Israel to purge and renew it. Instead of accepting his messianic role, the Sanhedrin insistently resists and rejects him. Jesus, in turn, accepts the rejection as the purpose of God. He then pronounces God's judgment on religious Judaism and its temple", Ellis.

ii] Background: The temple was a major cultic centre with trade and finance associated with its religious functions. Luke only mentions Jesus driving out the traders, but as Mark tells us, Jesus also focuses on the temple's financial activities. The yearly payment of the half shekel temple tax was an obligation placed on all Jews. Payment was required in Tyrian silver coinage (due to its purity) and this meant that pilgrims needed to exchange their foreign coinage in order to pay the tax. So, along with the sale of sacrificial offerings in the court of the Gentiles, money was changing hands, most likely at a premium and with a cut to the religious elite. According to the Mishnah, there were 13 tables for financial transactions. The Qumran sect took the view that such financial transactions in the temple were a profanity.

iii] Structure: *The Cleansing of the Temple:*

Jesus enters the temple, 19:45-48;

The cleansing, v45-46;

"my house will be a house of prayer"

The conspiracy against Jesus, v47-48;

A question about Jesus' authority, 20:1-8;

Setting, v1

One question deserves another, v2-4;

The quandary faced by the religious authorities, v5-8;

The parable of the wicked tenants, v9-18;

The parable proper, v9-16a;

Application, v16b-18;

The reaction of the religious authorities, v19.

iv] Interpretation:

Jesus enters Jerusalem as Israel's messianic king, and in God's name, "takes possession of, and transforms his 'Father's house'", Fitzmyer. Yet, Israel's religious authorities have none of it, and filled with venom, they plan Jesus' death. Their first engagement with Jesus in the temple relates to a question concerning Jesus' authority. The question is probably an attempt to draw from Jesus a specific messianic claim, but Jesus is not ready, at this point, to fall into their trap. None-the-less, in a sense, he answers their question with his own question concerning the authority of the Baptist. The Baptist came with divine authority with a word from God, and for those

with eyes to see, Jesus comes with divine authority, and with a word from God. And again, for those with eyes to see, Jesus is more than a prophet, he is Israel's messianic king. For religious Israel, failing to recognise and receive their king can only bring disaster upon the nation.

In Mark's gospel, the episode of the fig tree serves to explain the consequences facing a people who have failed to recognise and receive their messianic king, but for Luke, the allegorical parable of the wicked tenants does the trick. There is a sense where religious Israel is like the tenants who cruelly reject the owner's advances, and who, as a consequence, bring destruction upon themselves.

The parable of the wicked tenants: If we follow the lead of Dodd and Jeremias, then this parable was originally a crisis parable / kingdom parable / gospel riddle encapsulating the abstraction that the kingdom of God is upon us, which fact is illustrated by the story-line in the parable. The focus of the parable is established by the aside of the narrator, "What then will the owner of the vineyard do to them?" To which the narrator provides the answer, "He will come and destroy those tenants and give the vineyard to others" (note Matthew has the bystanders provide the answer). So, the point of the parable is "The kingdom of God is at hand", the day of judgment is upon us, repent and believe.

If originally a kingdom parable, then its story-line has prompted allegorising (the vineyard = historic Israel; the tenants = sinful Israel, the religious authorities; the others = the Gentiles) directed by scriptural texts announcing God's judgment on a people who have rejected their messiah, v17-18, and the response of the religious authorities, v19. In the context of "the king, the one who comes in the name of the Lord" and who, with messianic authority, takes possession of his "Father's house", the parable announces the dispossession of faithless Israel; they are no longer part of the Lord's house.

The transitional use of Jesus' kingdom parables from their original intent is evident in the synoptic gospels, particularly in Matthew's gospel. Such naturally prompts questions concerning scriptural authority, but scripture itself is the authority, not what may, or may not, have been Jesus' original words. None-the-less, there is nothing stopping Jesus drawing a lesson from a gospel riddle, and that's what we may have here.

For background notes on parables, see *The parable of Jesus*, 8:1-18.

v] Synoptics:

See 3:1-20. This important narrative is also found in Mark 11:11, 15-19 and Matthew 21:12-13, along with a similar cleansing recorded in John's

gospel early in Jesus' ministry, Jn.2:13-17. Mark intertwines the cleansing with the cursing of the fig tree, whereas Luke lets the parable of the wicked tenants draw out a similar lesson. The usual differences in the synoptic records are evident, with Mark providing a more detailed account than Luke - in Mark, Jesus confronts those trading and those changing money, as well as those carrying things through the temple. In Mark, against Luke and Matthew, Jesus' concluding pronouncement adds "for all nations" to "My house shall be called a house of prayer." Fitzmyer suggests Luke drops "for all nations" because the temple is now destroyed, ie., Luke writes after AD 70. Most scholars argue that Luke has used Mark as his prime source, but this narrative would, by now, be firmly fixed in the oral tradition of the early church.

Luke's account of the response of Israel's religious leaders, v47-48, is likely a Lukan construction, serving to provide background information.

Luke goes on to record a set of stories which align with Mark - four conflict-stories, a parable with an attached pronouncement, and a collection of sayings. In these episodes, Jesus engages with Israel's religious authorities. First, a question concerning Jesus' authority, a pronouncement story, 20:1-8. This episode parallels with Mark 11:27-33, and Matthew 21:23-27. Luke closely aligns with Mark, although Matthew is somewhat closer.

Then follows the parable of the wicked tenants, v9-19; Mark 12:1-12, Matthew 21:33-46. Mark's version is a little more detailed. All three synoptists have preserved the question "What therefore will the lord of the vineyard do to them?", along with the answer (for Matthew, it comes from the audience). All three have the scriptural pronouncement. Luke does not include "This was from the Lord and it is marvellous in our eyes", but both Luke and Matthew, against Mark, include the detached saying "Everyone that falls on that stone shall be broken" All three synoptists include the negative reaction of the religious authorities. Whether or not Matthew and Luke have used Mark, it is likely that this allegorised parable and its attached text, saying and setting, was already set in the tradition of the early church long before the synoptists composed their gospels.

Text - 19:45

The cleansing of the temple, 9:45-20:18: i] Jesus enters the temple, v45-48. Jesus' entry should probably be viewed in the terms of Malachi 3:2 and thus Jesus' cleansing of the temple is a prophetic act.

a) The cleansing, v45-46: Identifying his act as prophetic, Jesus first alludes to Isaiah 56:7. Unlike Mark, Luke does not record the phrase "for all nations." By the time that Luke is writing, the ever-increasing web of Christian congregations

has replaced the temple as a centre of worship "for all nations." At first, believers in Jerusalem did attend the temple, as well as their various house-churches, but increasing Jewish hostility made the temple an unsafe place to visit, as Paul the apostle found out when he returned to Jerusalem after his last mission journey, cf., Acts 21. Jesus also alludes to Jeremiah 7:11, identifying the corruption of the temple hierarchy, possibly with regard finances.

και "-" - AND. The use here is transitional, but by using a coordinate **και** Luke links Jesus' entry into the temple with his approach to Jerusalem.

εισελθων [εισερχομαι] aor. part. "**when Jesus entered**" - HAVING ENTERED INTO [INTO THE TEMPLE]. The participle is adverbial, best treated as temporal, as NIV. The repetition of the prepositional prefix **εις** is stylistic.

εκβαλλεις [εκβαλλω] pres. inf. "**to drive out**" - [HE BEGAN] TO THROW OUT. The infinitive is complementary, completing the sense of the verb "to begin."

τους πωλουντας [πωλεω] pres. part. "**those who were selling**" - THE ONES SELLING. The participle serves as a substantive, accusative object of the verb "to begin [to throw out]"; "those who were selling things there", Goodspeed.

v46

λεγων [λεγω] pres. part. "**he said [to them]**" - SAYING [TO THEM]. Attendant circumstance participle expressing action accompanying the verb "to begin", "he began to throw out and said ...", semi-redundant serving to introduce direct speech. For the classification adverbial, manner, see **λεγων**, 4:35.

προσευχης [η] gen. "**[a house] of prayer**" - [IT HAS BEEN WRITTEN, THE HOUSE OF ME WILL BE A HOUSE] OF PRAYER. The genitive is adjectival, descriptive, idiomatic, "a house *where people gather for prayer*"; "a place *where people pray*", TH.

ληστων [ης ου] gen. "**[a den] of robbers**" - [BUT/AND YOU MADE IT A CAVE] OF ROBBERS. The genitive is adjectival, descriptive, idiomatic / content, "a cave *full of robbers*". Culy suggests local, "a cave *where thieves reside*."

v47

b) Opposition, v47-48: Luke now provides some background information. Jesus, as Israel's messianic king, takes up his rightful place in the temple, teaching the people of God day-by-day. It is interesting to note that the early believers continued to attend the temple daily for instruction by the apostles until they were excluded, Act.2:46. The religious authorities responded by planning Jesus' murder, but his popularity frustrated their plans. Rather than the Pharisees, the focus is now on the "chief priests", the scribes / teachers of the law (most of whom were probably Pharisees), and "leaders among the people" (a term peculiar to

Luke, cf., Acts 25:2, 28:17), possibly a reference to "the elders", or just a catchall for chief priests, scribes,, ie., the religious authorities.

το καὸν ἡμέραν "every day" - THE ACCORDING TO DAY = DAILY. Idiomatic adverbial construction, usually without an article, but here with the article serving as an adverbial accusative. Zerwick classifies the article as redundant. The preposition **καθ** = **κατα** + acc., is distributive.

ἦν διδασκων [**διδασκω**] pres. part. "**he was teaching**" - HE WAS TEACHING. The imperfect verb to-be with the present participle forms a periphrastic imperfect construction, probably serving to emphasise aspect; "he spent every day in the temple teaching", Rieu.

εν + dat. "**at**" - IN [THE TEMPLE]. Local, expressing space.

του λαου [**ος**] gen. "**among the people**" - [BUT/AND THE CHIEF PRIESTS AND THE SCRIBES AND THE LEADING MEN] OF THE PEOPLE. The participle is genitive, partitive, or idiomatic / subordination, "over the people." Thompson suggests that **και** before "the leading men" may be epexegetic, so "the chief priests and the scribes, that is, the leaders of the people = religious authorities."

απολεσαι [**απολλυμι**] aor. inf. "**[trying] to kill [him]**" - [WERE SEEKING] TO KILL [HIM]. The infinitive is usually classified as complementary, but it also serves to introduce a dependent statement of perception, expressing what the religious leaders were thinking about doing, or cause, what they were "trying" to do. "Were working out how best to assassinate him."

v48

το "-" - [BUT/AND THEY WERE NOT FINDING] THE [WHAT THEY MIGHT DO]. The article serves as a nominalizer, turning the interrogative clause introduced by **τί**, "what?", into a nominal clause, accusative direct object of the verb "to find"; "But they could not find a way to do it", CEV. The subjunctive verb "to do" is deliberative with **τί**.

γαρ "**because**" - FOR. Here causal, introducing a causal clause explaining why the authorities could not find a way to take Jesus down.

αυτου gen. pro. "**his words**" - [ALL THE PEOPLE HUNG ON, DEPENDED ON] HIM. As it stands, the pronoun serves as a genitive of direct object after the **εκ** prefix verb "to hang upon"; "all the people hung upon him, listening." The verb "to hang upon" is imperfect, certainly durative, even iterative, expressing repeated action. The word is rare, but probably takes the sense "to pay close attention to"; "all the people paid close attention to him."

ακουων [**ακουω**] pres. part. "-" - LISTENING, HEARING. The participle is adverbial, best treated as temporal; "as they were listening." Possibly elliptical; "as they were listening *to everything he had to say*."

20:1

ii] A question concerning Jesus' authority, 20:1-8. Jesus, Israel's messianic prophet, priest and king, has taken his rightful place in his Father's house. Yet, religious Israel fails to recognise and receive their messiah. As in Mark's gospel, Luke now records a series of controversies between Jesus and the religious authorities. Such religious exchanges in Judaism, and throughout the Hellenistic world, serve to test the worth of a school of thought, and particularly, its leader. In the first controversy, the authorities challenge Jesus to identify by what authority he acts as he does. They are probably trying to draw Jesus on a claim of messianic, or divine, authority. In typical debating fashion, Jesus responds with a challenge. The authorities have long since dismissed the Baptist's claim to divine authority, but the common people haven't, so they back down - first round to Jesus.

a) Setting: Luke is somewhat more specific on the setting for the controversies. During his time in Jerusalem, Jesus is in the temple courts, and he is teaching the common people in the terms of **εὐαγγελιζόμενου**, "communicating important news", obviously the gospel, "the way of God", v21. In this context, he is approached by members of the Sanhedrin.

καὶ ἐγένετο [γίνομαι] aor. "-" - AND IT HAPPENED. Transitional, see **ἐγένετο**, 1:8.

ἐν + dat. "**[one day]**" - ON [ONE OF THE DAYS]. Temporal use of the preposition. The genitive **ἡμερῶν**, "days", is adjectival, partitive.

διδασκοντος [διδασκω] gen. pres. part. "**as [Jesus] was teaching**" - [HE] TEACHING [IN THE TEMPLE]. The genitive participle and its genitive subject, **αυτου**, "he", forms a genitive absolute construction, temporal, as NIV.

εὐαγγελιζόμενου [εὐαγγελιζω] gen. pres. mid. part. "**proclaiming the good news**" - [AND] COMMUNICATING IMPORTANT NEWS. Genitive absolute, temporal, as above. The word usually refers to preaching the gospel, although in this context, some commentators argue that gospel preaching is unlikely, so Nolland. Bovon suggests that **καὶ**, "and", is exegetical here, so explaining the content of Jesus' teaching. "Telling them the good news", NEB.

σὺν + dat. "**with**" - [THE CHIEF PRIESTS AND THE SCRIBES] WITH [THE ELDERS STOOD BY, ATTENDED / CAME UPON *him*]. "Came up to him in protest and asked him", Cassirer.

v2

b) One question deserves another, v2-4. The reader is well aware that Jesus' authority is derived from God, but not so the members of the Sanhedrin.

λεγοντες [λεγω] pres. part. "-" - [AND HE SAID TOWARD THEM] SAYING. Attendant circumstance participle expressing action accompanying the verb "to

say", redundant; a Semitism serving to introduce direct speech. For the classification adverbial, manner, see *λεγων*, 4:35. Followed, as usual, by an indirect object, although formed by the preposition *προς* instead of a dative.

ἡμιν dat. pro. "[tell] us" - [SAY] TO US. Dative of indirect object.

εν + dat. "by" - IN [WHAT AUTHORITY YOU DO THESE THINGS]. Instrumental, expressing means, as NIV. The antecedent of *ταυτα*, "these things", is unstated. Probably just Jesus' behaviour in the temple, but possibly his wider healing and teaching ministry.

ὁ δους [διδωμι] pres. part. "gave" - [OR WHO] THE ONE HAVING GIVEN [THIS AUTHORITY TO YOU IS]? The participle serves as a substantive, nominative subject of the verb to-be. The dative pronoun *σοι*, "to you", serves as a dative of indirect object. "Who authorised you to speak and act like this?", Peterson.

v3

αποκριθεις [αποκρινομαι] pas. part. "he replied" - [BUT/AND] HAVING ANSWERED [HE SAID TOWARD THEM]. Attendant circumstance participle expressing action accompanying the verb "to say", redundant; a Semitism introducing direct speech. As usual, followed by an indirect object, although here formed by the preposition *προς* + acc. rather than a dative. See *αποκριθεις*, 1:19.

λογον [ος] acc. "-" - [I ALSO WILL ASK YOU] A WORD. The accusative is probably adverbial, reference / respect, "I will also ask you with respect to a word = a statement, proposition" = "counter question", Marshall. "I have a question for you, too", Phillips.

μοι dat. pro. "[tell] me" - [AND SAY] TO ME. Dative of indirect object.

v4

Jesus is asking whether the Baptist's ministry was divinely sanctioned; in simple terms, "Was John a prophet?"

Ιωαννου [ος] gen. "[John's] baptism" - [THE BAPTISM] OF JOHN. The genitive is adjectival, possessive, identifying the possession of a derivative characteristic, "John's baptism", or verbal, subjective, "the baptism *which* John performed",

εκ + gen. "from" - [WAS IT] FROM [HEAVEN, OR] FROM [MEN]? Expressing source / origin; "Was the source of the baptism which John administered divine or human?", Barclay.

v5

From the perspective of the religious authorities, the answer to the question "Was John a prophet?" has to be "No!" If "Yes", then they are bound to accept Jesus' messianic claims. Given that the populous thinks John was a prophet, then

it is politically necessary for them to *Take the Fifth*, or at least adopt the Sergeant Shultz defence.

προς ἑαυτοὺς "**among themselves**" - [BUT/AND THEY REASONED] TOWARD THEMSELVES. Luke has used this construction in place of the dative reciprocal pronoun **ἀλλήλοις**, "one another", dative of association, used either with or without the preposition **εν**, so taking the sense "with one another"; "Upon this they set about debating the matter with one another", Cassirer.

λεγοντες [λεγω] pres. part. "**and said**" - SAYING. The participle is attendant, as in v2, although here the presence of a recitative **ὅτι** serves to introduce direct speech.

εαν + subj. "**if**" - IF, *as may be the case*, [WE SAY FROM HEAVEN, *then*]. Introducing a conditional clause 3rd. class where the proposed condition has the possibility of coming true. "We can't say God gave John this right, Jesus will ask us why we didn't believe John", CEV.

δια τί "**why**" - [HE WILL SAY] BECAUSE OF WHAT = WHY. This causal construction serves to introduce an indirect question.

αυτω dat. pro. "**him**" - [DID YOU NOT BELIEVE] HIM. Dative of direct object after the verb "to believe."

v6

εαν + subj. "**if**" - IF, *as may be the case*, [WE SAY FROM MEN, *then* ALL THE PEOPLE WILL STONE US]. Conditional clause, as in v5.

γαρ "**because**" - FOR. Introducing a causal clause explaining why the authorities are unwilling to answer Jesus' question.

πεπεισμενος [πειθω] perf. mid. part. "**[they are] persuaded**" - [THEY ARE] HAVING BEEN CONVINCED. This construction, the present verb to-be with the perfect participle, forms a periphrastic perfect construction, probably serving to emphasise aspect.

ειναι [ειμι] pres. inf. "**[that John] was [a prophet]**" - [JOHN] TO BE [A PROPHET]. The infinitive introduces an object clause / dependent statement of perception expressing what the people are convinced of. The accusative subject of the infinitive is **Ιωαννην**, "John". "The crowd will stone us to death because they think that John was a prophet", CEV.

v7

μη ειδεναι [οιδα] perf. inf. "**we don't know**" - [AND THEY ANSWERED] NOT TO KNOW. The infinitive introduces an object clause / dependent statement of indirect speech expressing what they said in answer to Jesus; "In the end they answered that they did not know", Rieu.

ποθεν adv. "**where [it was from]**" - FROM WHERE *john gained his authority*]. Interrogative adverb; "where *it came from*", ESV.

v8

αυτοις dat. pro. "-" - [AND JESUS SAID] TO THEM. Dative of indirect object.

εγω pro. "**I**" - [NEITHER] I [I AM SAYING TO YOU]. Emphatic by position and use,

εν + dat. "**by [what authority]**" - IN [WHAT AUTHORITY I DO THESE THINGS]. Instrumental use of the preposition, expressing means, as NIV.

v9

iii] The parable of the wicked tenants, v9-19. As indicated in the notes above, the parable is a crisis / kingdom parable given an allegorical twist by the attached scriptural texts, the noted response of the religious authorities, and the wider context. The kingdom of God is upon us, the day of judgment at hand, and this with particular reference to religious Israel - God's covenant people and heirs of God's kingdom. Luke would have the reader conclude that "religious Judaism, tenants of God's 'vineyard' Israel, mistreated God's prophets and killed God's 'Son' and 'heir'. Therefore, God will 'destroy' religious Judaism (with its temple) and give the vineyard to 'others'", Ellis.

a) The parable proper, v9-16. The parable is addressed to the **λαον**, "people" = the gathered crowd, presumably a mixed group of disciples, pilgrims, temple-attendees and religious authorities.

λεγειν [**λεγω**] pres. inf. "**to tell**" - [BUT/AND HE BEGAN] TO SAY [THIS PARABLE]. The infinitive is complementary, completing the sense of the verb "to begin."

προς + acc. "-" - TOWARD [THE PEOPLE]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

γεωργοις [**ος**] dat. "**farmers**" - [A CERTAIN MAN PLANTED A VINEYARD AND LEASED IT] TO TENANTS, FARMERS [AND HE WENT AWAY SUFFICIENT TIME = A LONG TIME]. Dative of indirect object. Given it is a vineyard, the farmers are vinedressers.

v10

καιρω [**ος**] dat. "**at harvest time**" - [AND] IN TIME. The dative is adverbial, temporal, here with the sense "at the appropriate time", BDAG; "When the time came", ESV.

ινα + fut. "**so [they would give]**" - [HE SENT A SERVANT TOWARD THE TENANTS] THAT [THEY WILL GIVE]. Introducing a final clause expressing purpose, "in order that." Note the future tense is used instead of a subjunctive.

αυτω dat. pro. "**him**" - TO HIM. Dative of indirect object.

απο + gen. "**of**" - FROM [THE FRUIT]. Although the preposition normally expresses source / origin, it is likely that it is partitive here, so Fitzmyer, TH,, "**of** the fruit of the vineyard", so "some of / share of / part of the fruit "; "to receive his share of", Rieu.

του αμπελωνος [ων, ωνος] gen. "**of the vineyard**" - OF THE VINEYARD. The genitive is adjectival, descriptive, idiomatic, "the fruit *that is produced by* the vineyard"; "his share of *the produce of* the vineyard", Rieu.

δειραντες [δερω] aor. part. "**beat**" - [BUT/AND THE TENANTS] HAVING BEATEN *him*, [SENT AWAY HIM]. Attendant circumstance participle expressing action accompanying the verb "to send away", "the tenants beat him and sent him away", ESV, but possibly adverbial, temporal, "after flogging him they sent him off." Note the order of the action in the Greek is reversed, although a variant reading uses temporal order. A reversed time order is used when the later action is regarded as more important (Israel's rejection of the prophets??); see Culy p.622.

κενον acc. adj. "**empty-handed**" - EMPTY. The adjective serves as a substantive, accusative complement of the direct object αυτον, "him", standing in a double accusative construction and stating a fact about the object "him", namely, he was sent off "with nothing", Moffatt.

v11

πεμψαι [πεμπω] aor. inf. "**he sent**" - [AND HE ADDED = WENT ON] TO SEND [ANOTHER SLAVE]. The infinitive introduces an object clause / dependent statement of cause, explaining what he went on to do, namely, "to send another slave."

οι δε "**but**" - BUT/AND THEY. Transitional, indicating a change in subject from the "certain man" / the owner to the tenants.

κακεινον "**that one also**" - ALSO THAT ONE. The conjunction is a crasis formed by και, "and = also", + εκεινον, "that one."

δειραντες [δερω] aor. part. "**they beat [and treated shamefully]**" - HAVING BEATEN [AND HAVING DISHONOURED *him*, THEY SENT AWAY *him* EMPTY]. As with "having dishonoured", the participle may be treated as attendant on the verb "to send away", as NIV, or adverbial, temporal, "after flogging him and insulting him, they sent him off with nothing." For κενον, "empty = with nothing", see v10.

v12

πεμψαι [πεμπω] aor. inf. "**he sent**" - [AND HE ADDED = WENT ON] TO SEND [*a servant A THIRD time*]. See πεμψαι v11.

οι δε "**but**" - BUT/AND THEY [AND = ALSO THIS ONE]. Transitional, see v11.

τραυματισαντες [τραυματιζω] aor. part. "**they wounded**" - HAVING WOUNDED [THEY THREW OUT *him*]. Attendant circumstance participle expressing action accompanying the verb "to throw out"; "he was beaten terribly and thrown out of the vineyard", CEV. An adverbial sense may be intended, temporal; "after beating him they threw him out."

v13

του αμπελωνος [ων ωνος] gen. "[**the owner**] of the vineyard" - [BUT/AND THE LORD = MASTER] OF THE VINEYARD [SAID]. The genitive is adjectival, descriptive, idiomatic / subordination; "master *over* the vineyard."

τι pro. "**what**" - WHAT [MAY I DO? I WILL SEND THE BELOVED SON OF ME]. The interrogative pronoun **τι** with the deliberative subjunctive ποιησω, "may I do?", forms a nominal phrase, accusative direct object of the verb "to say."

ισωσ adv. "**perhaps**" - PERHAPS, SURELY [THIS ONE THEY WILL RESPECT]. This adverb expresses "the hope for a different outcome", Thompson. Once only use in the NT.

v14

ιδοντες [οραω] aor. part. "**when [the tenants] saw**" - [BUT/AND] HAVING SEEN [HIM]. The participle is adverbial, best treated as temporal, as NIV,

προς "-" - [THE TENANTS WERE DISCUSSING] TOWARD [ONE ANOTHER]. Similar use of the preposition as προς εαυτους, v6. Note the imperfect verb "to discuss"; possibly inceptive, "they began to discuss among themselves." "They put their heads together", Rieu.

λεγοντες [λεγω] pres. part. "**they said**" - SAYING. See λεγοντες, v2.

αποκτεινωμεν [αποκτεινω] aor. subj. "**let's kill [him]**" - [THIS ONE IS THE HEIR,] LET US KILL [HIM]. Hortatory subjunctive.

ινα + subj. "-" - THAT [OURS MAY BE THE INHERITANCE]. Here introducing a final clause expressing purpose, "in order that the inheritance may be ours." "And we shall get everything that he would have had", Phillips.

v15

εκβαλοντες [εκβαλλω] aor. part. "**they threw him out**" - [AND] HAVING THROWN OUT [HIM OUTSIDE THE VINEYARD THEY KILLED *him*]. Attendant circumstance participle expressing action accompanying the verb "to kill", as NIV; "threw him out and killed him."

τι pro. **what** - WHAT. The interrogative pronoun with the deliberative future ποιησει, "will do", serves to introduce a rhetorical question.

ουν "**then**" - THEREFORE. Inferential, drawing a logical conclusion.

του αμπελωνος [ων ωνος] gen. "**of the vineyard**" - [THE LORD = MASTER] OF THE VINEYARD. For the genitive see του αμπελωνος, v13.

αυτοις dat. pro. "**to them**" - [WILL DO] TO THEM? Dative of indirect object.

v16a

αλλοις dat. adj. "**to others**" - [HE WILL COME AND WILL DESTROY THESE TENANTS AND WILL GIVE THE VINEYARD] TO OTHERS. Dative of indirect object.

v16b

b) The application, v16b-18. Only Luke has the response of those gathered to hear the parable, and he uses it to draw out the importance of the Scriptural texts. As if the audience asks "How can this be!", Jesus responds with "Why then does this text stand written?" That the parable should apply to the house of Israel is a shocking business, but scripture settles the matter. As the prophets make clear, "the stone the builders rejected has become the cornerstone" and "anyone on whom it falls will be crushed".

ακουσαντες [ακουω] aor. part. "**when the people heard this**" - [BUT/AND] HAVING HEARD *what Jesus said*, [THEY SAID]. The participle is adverbial, best treated as temporal, as NIV. Note that the subject is unstated. The λαον, "people", of v9, refers to the audience, an audience which included the religious authorities. So, the exclamation of the audience here, may come with rhetorical force.

μη γενοιτο [γινομαι] opt. mid. "**God forbid!**" - MAY IT NOT BECOME. The optative serves to express a wish. Only Luke uses this phrase among the synoptists, but the apostle Paul uses it in his epistles. It functions in rhetoric to express an objection to a proposition. In a debate we might say, "Hold on, that's a bit rich, you can't say that!" To which Jesus may reply, "Well! Why does Scripture say it?" To which the religious authorities conclude, "We need to get rid of this bloke."

v17

"Those who were listening said, 'Oh, no! He'd never do that!', but Jesus didn't back down. 'Why, then, do you think this was written:?', Peterson. The quoted text is Psalm 118:22, understood at the time to refer to the Servant of the Lord, cf., Zech.3:8ff.

ὁ δε "-" - BUT/AND HE. Transitional, indicating a change in subject from the crowd to Jesus.

εμβλεψας [εμβλεπω] aor. part. "**looked directly at**" - HAVING GAZED AT. Attendant circumstance participle expressing action accompanying the verb "to say"; "looked directly at ... and said." This descriptive note is found only in Luke, "fixed his eyes on them"; "Jesus looked them straight in the eyes and said", Phillips.

αυτοις dat. pro. "**them**" - THEM [HE SAID]. Dative of direct object after the εν prefix verb "to gaze at."

ουν "**then**" - THEREFORE. Inferential, drawing a logical conclusion.

τι pro. "**what**" - WHAT, WHY [IS THIS]. Probably here with the sense "why?", given that Jesus is most likely responding to a rhetorical objection.

το γεγραμμενον [γραφο] perf. mid. part. "**which is written**" - HAVING BEEN WRITTEN. The mediopassive participle is adjectival, attributive, limiting τουτο, "this"; "Why therefore this which has been written is;?" = "Why then is this written"?

οι οικοδομουντες [οικοδομω] pres. part. "**the builders**" - [A STONE] THE BUILDERS [REJECTED WHICH]. The participle serves as a substantive, nominative subject of the verb "to reject." The accusative "stone" is properly nominative, a topic identifier resumed by ον, "which" and picked up again by ουτος, "this one". It has attracted to the accusative pronoun ον, "which", object of the verb "to reject." "The stone that the builders rejected", ESV.

εγεννηθη εις + acc. "**has become**" - [THIS ONE] CAME TO BE INTO. LXX literal translation of the Hebrew and simply means "became", TH. With the accusative noun κεφαλην, "head [of the corner]", it serves as a predicate modifier of ουτος, "this one", virtually "this one is equivalent to the head [of the corner]"; see Culy p.626.

γωνιας [α] gen. "**corner[stone]**" - [*the* HEAD] OF THE CORNER. The genitive is adjectival, partitive. Not the capstone of a building's arch, but the cornerstone, the corner foundation stone which the building works off, as NIV.

v18

Manson takes the view that this is a detached saying of Jesus. Either Luke has attached it, or it was attached to Luke's source-tradition some time earlier. It is a judgment saying, found also in Matthew 21:44. The link word is of course λιθον, "stone". The saying makes the point that judgment is inevitable, so Marshall.

ο πεσων [πιπτω] aor. part. "**who falls**" - [ALL] HAVING FALLEN [UPON THAT SONE WILL BE CRUSHED TOGETHER]. If we read the adjective πας, "all", as a substantive, "everyone", then the participle is adjectival, attributive, limiting "everyone", as NIV.

δ [δε] "-" - BUT/AND. Transitional, here contrastive.

εφ [επι] + acc. "**on**" - UPON. Spatial preposition.

ον ... αν + subj. "**anyone [on] whom**" - [UPON] WHOMSOEVER [IT MAY FALL, IT WILL SCATTER HIM]. Introducing an indefinite relative clause which in the

present context is conditional; "Whoever it may fall on (If it falls on anyone, *then* ...), it will grind him *to a pulp*." "Whomsoever", ὃν ἄν is resumed by αὐτον, "he".

v19

iv] The reaction of the religious authorities, v19. This verse clearly indicates that the λαον, "people = audience", includes the religious authorities. The personalising of what is primarily a crisis / kingdom parable, drives home the reality of coming judgment on faithless Israel. Rather than repent in sackcloth and ashes, the religious authorities plan Jesus' arrest.

ἐπιβαλεῖν [ἐπιβαλλῶ] aor. inf. "[**looked for a way to arrest**" - [AND THE SCRIBES AND THE CHIEF PRIESTS SOUGHT] TO LAY HANDS ON [HIM]. The infinitive is complementary, completing the sense of the verb "to seek."

ἐν + dat. "**immediately**" - IN [THE SAME HOUR]. Temporal use of the preposition, introducing the temporal phrase "at the time, there and then", Zerwick.

καὶ "- - AND [THEY WERE AFRAID OF THE PEOPLE]. Culy suggests that the conjunction here serves to introduce a parenthetical statement. The statement is certainly elliptical, with καὶ probably adversative, so Thompson: "[*The authorities had wanted to arrest Jesus immediately, but they were afraid of the people. They were driven to seek his arrest because (γὰρ) they knew that (ὅτι) he spoke this parable against them*]"

γὰρ "**because**" - BECAUSE [THEY KNEW]. Introducing a causal clause explaining why they sought to arrest Jesus, "because" they knew that the parable was directed at them.

ὅτι "- - THAT [HE SPOKE THIS PARABLE]. Introducing an object clause / dependent statement of perception expressing what they knew.

πρὸς "**against**" - TOWARD [THEM]. Here expressing either opposition, "against them", or reference / respect, "with respect to them."

20:19-26

Culmination of Messiah's mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-21:38

ii] *Render to Caesar.*

Synopsis

Jesus is continuing his teaching / preaching ministry in the temple courts and is again approached by the religious authorities, this time with a question which has the potential to either alienate the people, or have Jesus charged with treason. Jesus deftly answers the question.

Teaching

Messianic authority resides with Jesus; he is well able to arbitrate on the legal status of church and state before God.

Issues

i] Context: See 19:45-20:18. *Render to Caesar* is the second episode in a series of six dealing with *The Messiah and the Temple*, 19:45-21:38. This series of episodes recounts Jesus' debates with the religious authorities, all of which serve to enhance Jesus' qualifications as Israel's messiah, while exposing the blind state of religious Israel (such debates were common in the Hellenistic world, and served to enhance the claims of one *philosophical school* over another). The unwillingness of the authorities to give due recognition to Jesus' superior authority, confirms the inevitability of divine judgment. Having revealed Jesus' divine authority, the second episode goes on to reveal Jesus' wisdom with respect to the legal status of secular and divine authority.

ii] Background: The first census under Quirinius (cf., Lk.2:2), AD 6-7, determined the orderly taxation of the province of Syria, and its subdistrict Palestine, for the payment of tribute to Rome. The whole idea of God's covenant people being taxed by a foreign power was resented by the religious authorities and the people alike. It was not clear what was *εξιστιν*, "right, allowed", under the Torah, so prompting resentment, and inevitably tensions between one's religious and political loyalties. Judas the Galilean led a revolt against the census in AD 6 and Josephus, the Jewish historian of the time, noted his views were widely influential, leading to Israel's disastrous war with Rome in 66-70.

- iii] Structure: *Render to Caesar*:
Setting, 20;
The question, v21-22;
Jesus' response, v23-25:

"give to Caesar what is Caesar's"
Conclusion, v26.

iv] Interpretation:

The second debate develops around two contrary propositions shaped by a politically charged question relating to taxation. Is a citizen's duty to the Torah, or to the State? An argument can be made out for both propositions, but if Jesus argues for duty to the State, he will alienate the people, and if he argues for the Torah, he will be guilty of treason. For the religious authorities, the argument is not designed to expose the philosophical inferiority of Jesus, as compared to their philosophical superiority, but rather to entrap Jesus. In rhetorical terms, Jesus wins hands down, but his failure to speak against Caesar will damage his reputation with Israel's nationalists, while his failure to give Caesar total allegiance will add to the charge of treason when he is brought before the Roman governor.

Jesus proposes an answer to a question which has resonated down the centuries; "one's obligation is not to God or Caesar, but to God and Caesar", Ellis. In the divine governance of God's creation, Caesar has a legitimate function for which tribute is due, cf., Rom.13:1-7, 1Pet.2:13-17. And of course, God has a legitimate claim over what belongs to him, such that sometimes we will "obey God rather than men", Act.5:29. If Caesar forces a person to choose between divine authority and Caesar's authority, then a child of God is bound to choose God over Caesar.

v] Synoptics:

See 3:1-20. This pronouncement story is found in Mark 12:13-17 and Matthew 22:15-22, with the usual differences evident. Luke and Mark agree as to the context of the episode, with most scholars of the opinion that Luke has used Mark as his source, although Fitzmyer notes that Weiss argues for an independent source. Luke's introduction is peculiar to him, although it makes the same point as Matthew and Mark, as is his concluding verse, which emphasises Jesus' mastery over his opponents in the debate. Expecting to corner Jesus with an ensnaring question, his opponents end up cornering themselves with nothing left to say.

vi] Homiletics: *Church and State*

A believer's obligation is not to God or the State, but to God and the State. These two obligations can work happily together when we are allowed to declare our loyalty *to God, country and family*, in that order. If

the State forces us to choose between God or the State, a believer is bound to choose God over the State.

Of course, the choice is never as simple as that. The infringement of divine authority by the State is always incremental, such that it is very difficult to know where to draw the line. For believers in the Roman empire, the line was crossed when Rome demanded loyalty to the State by offering a libation to Caesar as divine. Many believers were to die for their conviction. In modern times, the dilemma facing the Lutheran church in Nazi Germany is a perfect example of the difficulty of identifying the incremental infringement of divine authority. Due to Nazi propaganda, no clear line was evident, none-the-less, there were those who stood up to be counted, and so paid the ultimate price, eg. Dietrich Bonhoeffer.

Today, the Christian church in the West is witnessing the demise of Christian civilisation; Marx is replacing Jesus. The Christian political ideology of freedom and equality held in tension by compassion, is being replaced by the socialist political ideology of equity. The demand for equity, trumps Biblical truth and even science (biology). Christians, under the constant demand for societal conformity, either from government instrumentalities, or corporate entities, are increasingly faced with a moral dilemma. For many, at the institutional level, syncretism solves the problem - *when in Rome, do what the Romans do*. For the rest, the problem remains and grows worse every year. Sighting the line has never been harder, but the days draw near when "we must obey God rather than men!", Act.5:29, and accept Jesus' prediction that "everyone will hate you because of me", Mk.13:13.

Text - 20:19

Render to Caesar, v20-26: i] Setting, v20. Luke again indicates that the religious authorities remain part of Jesus' audience (*λαον*, "people"), this time as "spies" - undercover representative of the Sanhedrin, deceitfully presenting themselves as *δικαιους*, ("righteous" = honest brokers in the debate; "sincere"). Yet, they are about setting a trap to incriminate Jesus with the Roman authorities.

παρατηρησαντες [*παρατηρω*] aor. part. "**keeping a close watch**" - [AND] HAVING WATCHED [THEY SENT SPIES]. Attendant circumstance participle expressing action accompanying the verb "to send"; "they watched ... and sent." Here with the sense, "lie in wait for", BDAG; "watching for their opportunity", NLT.

υποκρινομενους [*υποκρινομαι*] pres. mid. part. "**who pretended**" - [SPIES] ACTING, PRETENDING. The participle is adjectival, attributive, limiting "spies", as NIV.

εἶναι [εἰμι] pres. inf. "**to be**" - TO BE [RIGHTEOUS = MEN OF UPRIGHT CHARACTER]. The infinitive may be taken as complementary, completing the sense of the participle "pretending", as NIV, but it may also be taken to introduce an object clause / dependent statement of cause, expressing what they were pretending, "that they were sincere."

ἵνα + subj. "-" - THAT [THEY MIGHT TAKE HOLD OF]. Introducing a final clause expressing purpose; "in order that they might catch him out."

λογου [ος] gen. "**he said**" - *the* WORD [OF HIM]. Genitive of direct object after the **επι** prefix verb "to take hold of."

ᾧστε + inf. "**so that**" - THAT [TO DELIVER OVER HIM]. This construction usually introduces a consecutive clause expressing result, although that sense is somewhat awkward here, so hypothetical result. Some have proposed a final clause expressing purpose, but we are best to follow Culy who argues that here it introduces the result of the previous purpose clause, "in order that they might catch Jesus out on something he has said, so that they might have the means to hand him over to the jurisdiction of the governor."

τι αρχη [η] "**to the power**" - TO THE POWER [AND THE AUTHORITY]. Dative of indirect object. Possibly a hendiadys, "authoritative jurisdiction", Garland.

του ἡγεμονος [ων ονος] gen. "**of the governor**" - OF THE GOVERNOR. The genitive is adjectival, possessive, identifying the possession of a characteristic quality, or verbal, subjective, "the authority *exercised by* the governor."

v21

ii] The question, v21-22. *Flattery will get you nowhere!* The **εγκαθετους**, "spies", who claim to be **διοκαιους**, "righteous / sincere", lay it on thick by affirming that Jesus is orthodox in his teaching (he speaks and teaches **ορθως**, "correctly"), that he is no respecter of persons / impartial / a bigot (of course one of the reasons his opponents wanted to kill him was his association with sinners), and that he taught the way (the term **ὁδος**, "the way *of the kingdom of God*", is used of the Christian faith in Acts) **επι αληθεια**, "truly". Finally, the question, "Is it in accord with the Torah for us Jews to pay a poll tax to a foreign power?" Note that Luke's term **φορον** more accurately identifies the poll tax than Mark's **κησον**.

λεγοντες pres. part. "-" - [AND THEY ASKED = QUESTIONED HIM] SAYING. Attendant circumstance participle expressing action accompanying the verb "to say", redundant; a Semitism serving to introduce direct speech. For the classification adverbial, manner, see **λεγων**, 4:35.

ὅτι "that" - [TEACHER, WE KNOW] THAT. Introducing an object clause / dependent statement of perception expressing what they know. "We know that you're honest and straightforward when you teach", Peterson

αλλ [αλλα] "but" - [YOU SPEAK AND TEACH CORRECTLY AND DO NOT RECEIVE A FACE (show no partiality)] BUT. Strong adversative standing in a counterpoint construction; "not, but

του θεου [ος] gen. "[the way] of God" - [YOU TEACH THE WAY] OF GOD. The genitive is adjectival, descriptive, idiomatic, eg., "the pathway *that* God sets before his people"; "but that you really do teach the life that God wishes us to live", Barclay.

επ [επι] gen. "in accordance with" - UPON [TRUTH]. The preposition is likely to be adverbial here, so with the noun truth, it gives the sense "truly"; "truthfully", HCSB.

v22

δουναι [διδωμι] aor. inf. "to pay" - [US] TO GIVE = PAY [TRIBUTE TO CAESAR IS RIGHT, OR NOT *to pay is right*]?. The infinitive serves as the subject of the impersonal verb **εξεστιν**, "it is right, lawful." The accusative subject of the infinitive is **ημιας**, "us". For a complementary classification see **γραψαι**, 1:3.

v23

iii] Jesus' response, v23-25. Of course, Jesus is aware of the deception behind the question. Presumably Jesus asks for a denarius, the coinage required for the poll tax, a coin with the emperor's head and the inscription "Tiberius Caesar, son of the divine Augustus." Jesus doesn't explain why Caesar has the right and authority to demand **Καισαρι**, "for Caesar", **τα Καισαρος**, "the things of (that belong to) Caesar", but then, neither does he explain why God has the right and authority to demand **τω θεω**, "for God", **τα του θεου**, "the things of (that belong to) God. Stein suggests that the sense of the possessive genitive "belongs to" is "This coin represents the tribute you are to give. Caesar demands this, and it is a rightful demand. Therefore, give the taxes that should be given him." Similarly for God.

κατανοησας [κατανοεω] aor. part. "he saw through" - [BUT/AND] HAVING UNDERSTOOD = DETECTED [THE CRAFTINESS OF THEM]. Attendant circumstance participle expressing action accompanying the verb "to say", as NIV; "he perceived and said." Culy suggests adverbial, causal; "because he perceived ..."; "detecting he said", HCSB.

προς + acc. "to [them]" - TOWARD [THEM]. The preposition + acc. is used here instead of a dative to introduce an indirect object; see **προς**, 1:61.

v24

μοι dat. pro. "me" - [SHOW A DENARIUS] TO ME. Dative of indirect object.

τινος gen. pro. "**whose**" - [IT HAS AN IMAGE AND INSCRIPTION] OF WHOM? [BUT/AND THEY SAID, *it has the image and inscription* OF CAESAR]. The genitive is adjectival, possessive.

v25

ὁ δε "-" - BUT/AND HE. Transitional, indicating a change in subject from "the spies" to Jesus.

τοιunny "**then**" - THEREFORE. Inferential, drawing a logical conclusion.

καισαρι [ρ ρος] dat. "**to Caesar**" - [DO, CAUSE TO HAPPEN, GIVE BACK THE THINGS OF CAESAR] TO CAESAR. Dative of indirect object / interest, advantage, "for Caesar." The genitive "of Caesar" is adjectival, possessive, identifying the possession of a derivative characteristic, "do for Caesar the things *pertaining to* Caesar."

τω θεω [ος] dat. "**to God**" - [AND *do* THE THINGS OF GOD] TO GOD. The syntax as above; "do for God the things *pertaining to* God."

v26

iv] Conclusion, v26. The religious authorities have done Jesus some political damage, but in the terms of his reputation, he has shown himself, and his *philosophical school* ("the way"), to be superior to that of his opponents.

επιλαβεσθαι [επιλαμβανομαι] aor. inf. "**[they were not able] to trap**" - [AND THEY WERE NOT ABLE] TO TAKE HOLD OF. The infinitive is complementary, completing the sense of the verb "to be able." "So, his reply gave them no sort of handle that they could use against him publicly", Phillips.

αυτου gen. pro. "**he**" - [THE WORD] OF HIM. The genitive is adjectival, possessive, or verbal, subjective, "the word *delivered by* him."

θαυμασαντες [θαυμαζω] aor. part. "**astonished**" - [AND] HAVING MARVELLED, WONDERED. Attendant circumstance participle expressing action accompanying the verb "to be silent"; "they were astonished and became silent", but possibly adverbial, causal, "because the people were astonished at his answer, they were left speechless,"

επι + dat. "**by**" - UPON [THE ANSWER OF HIM, THEY WERE SILENT]. Probably causal here, "because of his answer."

20:27-40

Culmination of Messiah's mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-21:38

iii] The dead are raised

Synopsis

The Sadducees - conservative Jews who accept only the first five books of the Bible and hold that the idea of resurrection is a human innovation - try to trap Jesus with one of their favourite debating points. If a woman is married seven times, who is her husband in eternity? Jesus demolishes their proposition, pointing out that in eternity a person is free from death and the need to procreate, and therefore marriage is irrelevant. He goes on to argue for life after death from Exodus 3:6, accepted as scripture by the Sadducees.

Teaching

Messianic authority resides with Jesus; he is well able to handle theological matters such as life after death.

Issues

i] Context: See 19:45-20:18. Jesus' debate with the Sadducees on the subject of *The Resurrection of the Dead* is the third episode of a series of six dealing with *Jesus' temple ministry in Jerusalem*, 19:45-21:38. This series of episodes recounts Jesus' debates with the religious authorities, all of which serve to enhance Jesus' qualifications as Israel's messiah, while exposing the blind state of religious Israel (such debates were common in the Hellenistic world, and served to enhance the claims of one *philosophical school* over another). The unwillingness of the authorities to give due recognition to Jesus' superior authority, confirms the inevitability of divine judgment upon them. Having revealed Jesus' divine authority and his wisdom with respect to the legal status of secular and divine authority, Jesus goes on to address the Sadducees' denial of the resurrection of the dead.

ii] Structure: *The Resurrection of the Dead*:

Setting, v27;

The Sadducees' question, v28-33:

"whose wife will she be?"

Jesus' answer, v34-36:

"they can no longer die; for they are like the angels"

Example from scripture, v37-38:

"He is not the God of the dead, but of the living"

Response, v39-40.

iii] Interpretation:

The Sadducees saw the whole person as mortal and so did not believe in a "resurrection, neither angel nor spirit." In the passage before us, Jesus begins by exposing the irrelevance of the Sadducees' position. The resurrection-life is not an extension of the good life of this age; it is of another dimension where there are no sexual relationships. Jesus then, by inference, proves the resurrection using scriptures recognized by the Sadducees. If Moses calls God the God of Abraham after Abraham's death, Abraham must inevitably rise from the dead so that God's relationship with him can be actualized. If that is so for Abraham, then it can be so for us.

The resurrection: On the issue of the resurrection, the Pharisees had adopted a typically Greek view of the soul leaving the body after death for either punishment or reward. Most "Western" people today follow this Hellenistic / Platonic idea. The Sadducees, on the other hand, saw the whole person as mortal and so did not believe in a "resurrection, neither angel nor spirit."

Interestingly, the Qumran community held a view closer to the teachings of the New Testament. The righteous dead ("the elect") will rise "from the dust unto eternal foundation.... to stand in array with the host of holy ones", while "the sons of wickedness will cease to be."

It is also worth noting that some later Jewish apocalyptic writings speak of an interim *sleep* prior to the resurrection hope of the righteous. The idea of believers "asleep" in Jesus, prior to the resurrection of the dead at Christ's return, is certainly one way of giving sense to the *now / not yet* dichotomy we face when dealing with the reality of the parousia, although any notion of an interim time-slot (purgatory??) fails to account for the fact that God is not bound by created time. For the eschatology of Jesus see "Background", 17:20-37.

iv] Synoptics:

See 3:1-20. Luke's handling of this pronouncement story aligns with Mark 12:18-27 (cf., Matt.22:23-33) and presents with the usual range of differences. Luke drops "you are quite wrong" and ends up with expressions of approval from the crowd, a statement of approval from the Scribes, silence from the Sadducees and a comment stating that no one dared ask him any more questions. All the comments are found in the following section in Mark. Mark is usually identified as the source for this episode, but this theocratic argument was probably well established in the oral

tradition of the church long before any of the synoptists decided to record it.

v] Homiletics: *Family fun*

The games we play, all the territorial, nesting, procreative games, is the stuff of humanity. It's what makes the world go round. We humans are driven by the urge to mate and rear our young. Defining our territory and creating our nest, controls and shapes our life. It shapes corporate life, it shapes the way we market and sell products. In the end, it is the basic motivator of life.

The problem is, our desire to know another, to share the progeny of that union, is corrupted - it's called sin! Relationships break down, marriages disintegrate and friendships don't seem to last. Circumstances change, people change, and of course, as time moves on, we start to see the flaws in each other's character.

So, how do we survive? How do we get through life when the begetting business doesn't seem to work properly. Jesus gives us a clue in our reading today. "The people of this age", says Jesus, "marry and are given in marriage". Such is life. It's the way it is. Yet, those who share the glory of the day of resurrection, will discover a change in focus. It's no longer two becoming one, it is now one with God - "they are God's children". In simple terms, in heaven, it's just each of us with Jesus. So, somehow it will all be right between us all.

So, when we find our life "cumbered with a load of care", remember "What a friend we have in Jesus."

Text - 20:27

The resurrection of the dead - a pronouncement / controversy story, v27-40:
i] Setting, v27. The Sadducees join in plying Jesus with tricky questions.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative,

Σαδδουκaiων [ος] gen. "[some] of the Sadducees" - [SOME] OF THE SADDUCEES. The genitive is adjectival, partitive.

οι λεγοντες [λεγω] pres. part. "who say" - THE ONES SAYING. The participle is adjectival, attributive, limiting by description the Sadducees, "the Sadducees who deny the resurrection." In some texts the verb has a negative prefix, possibly dropped due to the following negation = a double negative = "definitely no resurrection", ref., Metzger. "Those who argue there is no resurrection", NJB.

μη ειναι "there is no [resurrection]" - [THE RESURRECTION] IS NOT TO BE. The negated infinitive of the verb to-be serves to introduce a dependent statement, indirect speech, stating what the Sadducees say, namely that "the resurrection does not exist."

προσελθοντες [προσερχομαι] aor. part. "came" - HAVING COME, APPROACHED [THEY QUESTIONED HIM]. Attendant circumstance participle expressing action accompanying the verb "to ask"; "came and asked him", TNT. Possibly adverbial, temporal, "when/then the Sadducees came [to him]."

v28

ii] A *tricky* question put to Jesus by the Sadducees regarding the resurrection, v28-33. The Sadducees had a number of tricky arguments which they used against those who believed in the resurrection of the dead. One such example was: will the resurrected require ritual cleansing since they are in contact with a dead body, namely, their own? The Pharisees were constantly frustrated by these arguments. In this passage we see the Sadducees trying out one of their tricky arguments on Jesus; the "whose wife will she be?" argument.

λεγοντες [λεγω] pres. part. "they said" - SAYING. Best treated as an attendant circumstance participle, "they asked him a question (v27), and said", but possibly adverbial, modal, expressing the manner of their asking, "they questioned him, saying", even instrumental, expressing means, "by saying", so Culy; see λεγων, 4:35.

ἡμιν dat. "for us" - [TEACHER, MOSES WROTE] TO US. Dative of direct object / interest, advantage, "for us" = "for our advantage." "Moses prescribed a regulation for us", Barclay.

εαν + subj. "that if" - IF [SOMEONE'S BROTHER DIES]. Introducing a conditional clause, 3rd class, where the condition has the possibility of coming true; "if, *as may be the case*, *then*....." The protasis is duplicated using ἦ, the subjunctive of the verb to-be; "and if this one is childless." The apodosis is the *hina* clause. The quoted scripture is drawn from Deut.25:5, and Gen.38:8. "If a man dies and has no children, his brother should marry his widow", CEV.

εχων [εχω] pres. part. "leaves [a wife]" - HAVING [A WIFE]. The participle is adjectival, attributive, limiting "brother", "someone's brother, who has a wife, dies." "If a man's married brother dies", Moffatt.

ατεκνος adj. "but no children" - [AND THIS ONE IS] CHILDLESS. Predicate adjective; "having a wife and [yet] this one is childless" = "if a man's married brother dies, and dies childless", Barclay.

ινα + subj. "" - THAT. Introducing an object clause / dependent statement of indirect speech (entreating, instructing), expressing what Moses "wrote = commanded"; "Moses wrote that the brother of him ..." Used here instead of an infinitive, so Zerwick.

ὁ αδελφος "the man [must marry]" - THE BROTHER [OF HIM MAY = SHOULD TAKE THE WIFE]. Nominative subject of the verb "to take." This second reference to the brother is a bit confusing so is often translated "he", or "the man" as NIV.,

but it can be translated "brother"; "if a man's married brother dies and is childless, his brother is to take the woman and raise the offspring of his brother", Moffatt.

τω ἀδελφῷ [ος] dat. "**for [his] brother**" - [AND MAY = SHOULD RAISE UP OFFSPRING, SEED] TO THE BROTHER [OF HIM]. Dative of interest, advantage. "Provide an heir for his brother", REB.

v29

οὖν "**now**" - THEREFORE. Inferential, drawing a logical conclusion. Having quoted Moses, the Sadducees draw out an implication. "Well then", Barclay.

λαβῶν [λαμβανῶ] aor. part. "**[the first one] married [a woman]**" - [THERE WERE SEVEN BROTHERS AND THE FIRST] HAVING TAKEN, RECEIVED [A WOMAN (married)]. The participle is probably best treated as adverbial, temporal, "the first/eldest [brother], after taking a wife/woman, died."

ἄτεκνος adj. "**childless**" - [DIED] CHILDLESS. Most translations treat this adjective as if an adverb modifying the verb "died", although technically it is attributive, limiting "the first one"; "the first childless one who married died."

v30

ὁ δευτερος "**the second**" - [AND] THE SECOND. Serves as the subject, along with "the third", of the verb "took (married)", although the verb should properly be plural.

v31

ὡσαύτως adv. "**in the same way**" - [AND THE THIRD TOOK HER BUT/AND] IN LIKE MANNER [AND = ALSO THE SEVEN DID NOT LEAVE BEHIND A CHILD AND THEY DIED]. Modal adverb expressing similarity; "The same thing happened to the third one."

v32

ὕστερον adv. "**finally**" - [AND] AFTERWARDS, LAST, LATER, FINALLY [THE WOMAN DIED]. Temporal adverb.

v33

The point of the argument is, "granted your belief in resurrection, does not the given scenario produce for you a knot that cannot be untangled?", Nolland.

οὖν "**now then**" - THEREFORE. Inferential, drawing a logical conclusion, but at the same time, marking the transition to the Sadducees' question proper.

ἡ γυνή "-" - THE WOMAN, WIFE. This may be treated as a nominative pendens, emphatic by position, identifying that "the wife" is the focus of the question; "So then, concerning this woman, ...", cf., Nolland. Culy reads it as the subject of the verb γινεται; "therefore, of which of them does the woman become the wife ..."

εν + dat. "at [the resurrection]" - IN, ON [THE RESURRECTION]. Possibly adverbial, reference / respect, "in relation to / with respect to", but more likely temporal, "at the time of"

τινος αυτων gen. "whose [wife]" - OF WHICH OF THEM. Both genitive pronouns are adjectival, τινος, "of which", is relational, and αυτων, "of them" is partitive.

γινεται [γινομαι] pres. "will she be" - SHE BECOMES [WIFE]? The present tense is best read as futuristic, as NIV.

γαρ "since" - BECAUSE. Introducing a causal clause explaining why there is a problem concerning whose wife she is; "because ..."

οι ... επτα "the seven" - SEVEN [HAD HER]. Adjective used as a substantive. "All seven men had her as their wife."

γυναικα acc. "[were married] to her" - as A WIFE. Accusative complement of the direct object αυτην, "her", forming a double accusative construction and stating a fact about the object; "the seven had her [as] a wife", or simply, "she was married to all seven of them", Rieu.

v34

iii] Jesus provides some insights into the nature of those raised from the dead, v34-36. "Marriage is a major preoccupation here, but not there", Peterson. Possibly even stronger if we follow the Western text; the people of this world "are begotten and begat", ie., "the sons of this age find the ground and continuity of their existence in procreation", Ellis, but not so in heaven. In heaven, those who share in the resurrection of the dead find meaning and fulfillment in fellowship with Christ. So, there is no marriage in heaven. Jesus also implies that the Sadducees' denial of the resurrection undermines the whole notion of divine reward - "those who are considered worthy" share in the resurrection and gain a place in the age to come.

αυτοις dat. pro. "[Jesus replied]" - [AND JESUS SAID] TO THEM. Dative of indirect object.

του αιωνος [ων ωνος] gen. "[the people] of [this] age" - [THE SONS, CHILDREN] OF [THIS] AGE [MARRY AND ARE GIVEN IN MARRIAGE]. The genitive is adjectival, possessive, "the children who belong to this age" = "People in this world", Phillips. The use of the present tense for the verb "to marry" is probably gnomic.

v35

οι καταξιωθεντες aor. pas. part. "those who are considered worthy" - [BUT/AND] THE ONES HAVING BEEN CONSIDERED, JUDGED WORTHY. The participle serves as a substantive, nominative subject of the "to marry." Probably

"judged righteous", in which case, divine reward would properly apply, and such reward would logically entail resurrection. Not all participate in "the age to come", "only those who are judged worthy", NJB.

τυχειν [τυγγανω] aor. inf. "**of taking part in**" - TO OBTAIN, ATTAIN, EXPERIENCE. The infinitive is exegetical explaining what they are considered worthy of; "the ones considered worthy that they should obtain / attain / experience" = "worthy of sharing the age to come and the resurrection of the dead."

του αιωνος εκεινου "**that age / the age to come**" - THAT AGE, ETERNITY [AND THE RESURRECTION]. "That age" = "that *future, coming* age." This genitive, as with **της αναστασεως**, "the resurrection", is a genitive of direct object after the infinitive **τυχειν**; "to obtain that future age, and the resurrection from the dead."

της gen. "-" - THE. Here the article serves as an adjectivizer turning the prepositional phrase "from the dead" into an attributive modifier limiting the genitive noun "resurrection", genitive in agreement with resurrection; a "resurrection which is of the dead."

εκ + gen. "**from [the dead]**" - OF, OUT OF, FROM [DEAD]. Probably expressing source / origin, as NIV, but possibly standing in for a partitive genitive, identifying the whole, "the dead", of which "the resurrection" is part, "the resurrection *of some* of the dead"; "some from the dead are raised", Plummer.

ουτε ... ουτε "**neither ... nor**" - NEITHER [MARRY] NOR [ARE GIVEN IN MARRIAGE]. A negated coordinate construction. It's not that there are no relationships in heaven, rather there is no need to retain an institution which functions for the purpose of continuing the family line through procreation, given that those who share in the resurrection will never die. This logic implies that procreation is the only purpose of marriage; remove procreation and we remove the need for marriage. Of course, there is more to marriage than procreation; it is the deepest expression of human intimacy, compassion, love.... Presumably the relationship bond continues in heaven, but it is no longer exclusive, given that it is not sexual.

v36

γαρ "-" - BECAUSE. Introducing a causal clause explaining why there is no need to maintain the institution of marriage in heaven "because" those who share in the resurrection do not die and therefore do not need to breed to secure the family's posterity.

αποθανειν [αποθνησκω] aor. inf. "**[they can no longer] die**" - [THEY ARE NEITHER = NOT ABLE ANY LONGER] TO DIE. The infinitive is complementary, completing the sense of the negated verb "not able"; "it is no longer possible for them to die", TNT.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why it is no longer possible for them to die. They don't marry because they don't die, and they don't die "because" they are like angels / sons of God, and they are like angels / sons of God, because they are children of the resurrection.

ισαγγελοι [ος] adj. **"like the angels"** - [THEY ARE] ANGEL-LIKE. Predicate adjective. Possibly "equal to angels", but better, "like angels." Hapax legomenon, once only use in the NT. Note the possible sense: "the resurrected ones don't marry because they are like angels", but better, "they don't die because they are like angels." Angel-like in the sense that like the angels, those who share in the resurrection will not die, so Danker, Bock. Nolland disagrees, "the comparison should not be seen in terms of intrinsic immortality, but rather in connection with a certain kind of glory and dignity." "Nor can they die any more, for they are like angels", Barclay.

θεου [ος] gen. **"[they are] God's [children]"** - [AND THEY ARE SONS] OF GOD. The genitive is adjectival, relational. "Sons of the Most High", Lk.6:35. Best as NIV. = members of the kingdom of God united to God, one with God in the Son of God. "All ecstasies and intimacies will then be with God", Peterson.

οντες [ειμι] pres. part. **"since"** - BEING. The participle of the verb to-be is adverbial, causal, "since / because"

της αναστασεως [ις εως] gen. **"[children] of the resurrection"** - [SONS] OF THE RESURRECTION. The genitive is adjectival, attributive, limiting "sons"; "resurrection children" = "they share in the resurrection."

v37

iv] A rebuttal argument against the Sadducees proposition that the dead do not rise to life, v37-38. Having exposed the weakness of the Sadducees' argument on the basis that the ground-rules on earth are not the same as the ground-rules in heaven, Jesus presents a *tricky argument* in return, one based on scripture, which evidences that the righteous dead are raised. The books of Moses (the Law, the Pentateuch) serve as the highest authority for the Sadducees. Using this recognized source, Jesus makes the point that if God is the God of the patriarchs then obviously the "dead rise", for he is not God of the patriarch's remains, but the God of living persons.

δε "but" - BUT/AND. Transitional, indicating a step in the argument; "That the dead are in fact raised", Barclay

επι + gen. "in the account" - UPON = AT [THE BUSH]. Spatial. With the genitive, this preposition tends to be "punctiliar", Moule, so here it's making the point that it's "at" that point in the Bible which speaks about the burning bush. "In the portion of scripture known as 'the bush'", Plummer. "Moses indicated in the passage concerning the thorn-bush", TH.

και "even" - AND = EVEN [MOSES REVEALED, MADE KNOWN, SHOWED]. Ascensive, as NIV. Proof-texting the resurrection would be better supported by Job 19:26, Ps.16:9-11, Isa.26:19, Dan.12:2,, but Jesus confines himself to the Pentateuch, the scriptures regarded authoritative by the Sadducees.

ὅτι "that" - THAT. Here introducing an object clause fronted for emphasis in the Gk. / dependent statement, indirect speech, expressing the text concerning the burning bush revealed, namely, "that the dead are in fact raised", Barclay.

εγειρονται [**εγειρω**] pres. pas. "**rise**" - [THE DEAD] ARE BEING RAISED. Theological passive, God does the raising; "are raised [by God]", Williams. Probably a futuristic present, "will rise", NAB.

ὡς "for" - AS, WHILE. The conjunction here is adverbial, temporal; "when he calls the Lord", Moffatt.

λεγει [**λεγω**] pres. "**he calls**" - HE SAYS. Durative present tense. The point being that God still speaks through Moses / the scriptures to the Patriarchs. Possibly even setting up a quote from the scriptures, "it says", Ellis, or "he says", Bock, cf., Nolland. "When he speaks", Fitzmyer.

τον θεον [**ος**] acc. "[**the Lord**] **the God**" - [LORD] THE GOD. Accusative complement of the direct object "Lord", forming a double accusative construction and stating a fact about the object. Unlike Matthew, Luke has not chosen to use the LXX version "I am the God of Abraham" expressing the Lord's "being the God of", rather than "having been the God of." As noted above, Luke may be giving us a quote, as both Matthew and Mark do, see above. If a quote, it serves, not as a direct quote, but as a cue to the actual text, Ex.3:2-6. "When he speaks of (about/concerning) the Lord as the God of Abraham, Jacob", Fitzmyer.

Αβρααμ "**of Abraham**" - OF ABRAHAM [AND GOD OF ISAAC AND GOD OF JACOB]. Read as an adjectival genitive, idiomatic / subordination; "the God *over* Abraham,".

v38

Jesus now supplies the reason why the righteous dead are raised; "God relates to the living and not the dead", Bock.

νεκρων gen. adj. "**of the dead**" - [BUT/AND, GOD IS NOT *God*] OF DEAD *men*. The adjective serves as a substantive, genitive of subordination / adjectival; "*God over* the dead."

αλλα "**but**" - BUT. Strong adversative standing in a counterpoint construction; "not, but"

ζωντων [**ζωω**] gen. pres. part. "**of the living**" - OF *the ones* LIVING. The participle serves as a substantive, genitive of subordination; "*over* the living."

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why God is not the God of the dead.

αυτω dat. **"to him"** - TO HIM. The dative is adverbial, either of reference / respect, "for with respect to him [God]", or an ethical dative, "before him"; "for as far as God is concerned", Marshall.

παντες **"all"** - ALL. Which "all", all people both dead and alive, or all those living, or all who are eternally alive / share in the resurrection?

ζωσιν [ζωω] pres. **"are alive"** - ARE ALIVE. As far as humanity is concerned, the dead are dead, but as far as God is concerned they are alive. In what sense alive? Ellis suggests either prospectively, "in the prospect of a sure resurrection", so "all those who are worthy will live", or "all live in God / in Christ", such that "what the Christian now shares corporately in Christ will be fulfilled individually at the parousia." Ellis is possibly stretching the sense here, so we may be best to go with Stein who says simply "the patriarchs live because of their association with the God of life", cf., also Fitzmyer. The sample sermon takes the Pauline "alive in Christ" line.

v39-40

v] Response of the scribes and others, v39-40. Jesus' *philosophical* superiority leaves his opponents with little to say.

των γραμματεων [εως εως] gen. **"of the teachers"** - [HAVING ANSWERED, SOME] OF THE SCRIBES [SAID]. The genitive is adjectival, partitive.

αποκριθεντες [αποκρινομαι] aor. pas. part. **"responded"** - HAVING ANSWERED [..... SAID]. Attendant circumstance participle expressing action accompanying the verb "to say", semi-redundant, introducing direct speech, as NIV.

καλωσ adv. **"well"** - [TEACHER, YOU SPOKE] WELL. Modal adverb modifying the verb "to say." The Scribes, most of whom are Pharisees, probably enjoyed seeing the Sadducees lose a debate, although as Thompson notes, but affirming Jesus' words, they "unwittingly acknowledge the teaching authority of Jesus."

v40

γαρ **"and"** - FOR, BECAUSE. If we take the subject of the verb "they were daring" to be the Sadducees, then γαρ here is causal, expressing why the Scribes acknowledged Jesus' philosophical superiority, "because" the Sadducees were silenced.

ουκει ουδεν **"no [one] any more"** - NO LONG [THEY WERE DARING TO ASK] NOTHING [HIM]. Temporal construction, "no longer any" / "not any more", or possibly as an expression denying continuation, "they did not dare to go on asking", TH.

επερωταν [επερωτω] pres. inf. **"to ask"** - [THEY WERE DARING] TO ASK. Complementary infinitive, completing the sense of the verb "to dare." Often with

the object **ουδεν**, "nothing", which, with a negative (giving a double negative), becomes the direct object "anything"; "not to ask anything." Here complicated with a secondary object **αυτον**, "him", displaced by the direct object "nothing = anything."

20:41-44

Culmination of Messiah's mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-21:38

iv] David's greater son

Synopsis

Jesus' debate with the authorities in the Temple courts has silenced further debate such that "no one dared to ask him any more questions." So, Jesus takes the lead and poses his own *tricky* question, and in so doing, reinforces his *philosophical* superiority. The question raises a theological problem concerning David and his successor, and turns out to be an exegetical *coup d'etat*.

Teaching

Messianic authority resides with Jesus; he is well able to handle interpretive matters such as the relationship between David and his messianic successor, the Lord.

Issues

i] Context: See 19:45-20:18. Jesus' rhetorical engagement with the religious authorities on the subject of *David and his greater son* is the fourth episode in a series of six dealing with *Jesus' temple ministry in Jerusalem*, 19:45-21:38. This series of episodes recounts Jesus' debates with the religious authorities, all of which serve to enhance Jesus' *philosophical* qualifications as Israel's messiah, while exposing the blind state of religious Israel. The unwillingness of the authorities to give due recognition to Jesus' superior authority, confirms the inevitability of their divine judgment. Having revealed Jesus' authority and his wisdom with respect to legal and theological matters, Jesus goes on to address an interpretive problem concerning David and his greater son.

ii] Structure: *David's greater son*:

The question, v41;

Text, v42-43;

"the Lord said to my Lord"

The riddle, v44.

iii] Interpretation:

Again, in the context of a *philosophical* debate, Jesus reveals his authority. The Sadducees have posed a *tricky* question, and so Jesus poses his own in reply - a rather difficult problem of interpretation. The exegetical problem concerns the use of "lord" in Psalm 110, with reference to the Messiah. If David calls him "lord", how can he be David's son?

Jesus knows well that the theologians of his time believed that the Messiah was David's son, and at the same time, from Psalm 110, that David referred to his son as "lord". In the patriarchal order of a family, an elder would never honour a younger family member with the title "lord"; it should be the other way round. So, Jesus leaves his audience with a conundrum.

Jesus may not give a direct answer to the conundrum, but it is implied. Just as one's obligation is not either to Caesar or to God, but rather both to Caesar and to God, so the messiah is not either David's son or Lord, but is both David's son and Lord. The messiah sits at the right hand of David, and the right hand of the Ancient of Days. The early church, resting on apostolic testimony, confessed Jesus as Lord, and the synoptists would be well aware of this confession. So, it seems likely that the lordship of Christ is implied in this passage, that he is not just co-regent with David, but also co-regent with God the Father.

So, the question takes on the shape of a riddle about the coming kingdom of God, and only those with eyes to see have any hope of unlocking it.

iv] Synoptics:

See 3:1-20. Parallels to this pronouncement story are found in Mark 12:35-37, and Matthew 22:41-46. Luke's context is still in line with Mark, although Luke does not record the question on the greatest commandment, Mark 12:28-34. Luke has already used an edited version of this question to introduce the parable of the Good Samaritan, cf., 10:25-28. Mark's notes on the setting are not found in Luke, given that Luke has already outlined the setting in his treatment of the question concerning the resurrection, eg., v40 is used by Matthew and Mark to conclude this episode. Given Luke's interest in the Holy Spirit, it is interesting how Luke has "David himself says in the Book of Psalms", whereas Mark has "David himself said in the Holy Spirit." This possibly indicates that Luke is using his own source tradition, although most commentators hold that he is using Mark.

Text - 20:41

David's greater son, v41-44. i] The question, v41. Given the context, Jesus is addressing the scribes (Matthew has Pharisees, although most scribes were Pharisees), and as for "they say", presumably again the scribes are in mind, or possibly Israel's religious teachers in general (Mark has "How say the scribes that ..."). It is likely that an impersonal sense is intended; "How can it be said that Messiah is David's son?", Barclay. From scripture, Biblical scholars had determined that the Messiah would be a descendant of David, but given the following text from Psalm 110, how can this be?

δε "then" - BUT/AND. Transitional, indicating a step in the narrative.

προς + acc. "to them" - [HE SAID] TO THEM. This preposition + acc. is used here instead of a dative to introduce an indirect object; see προς, 1:61.

πως "why" - HOW, WHY [DO THEY SAY]. Introducing a direct question. Here probably rhetorically seeking an explanation, as with Barclay's translation above, rather than "how" messiah's Davidic link should be interpreted - more a "Why?" than a "How?"

εἶναι [εἰμι] pres. inf. "that [the Messiah] is" - [THE CHRIST] TO BE [DAVID SON]? The infinitive introduces an object clause / dependent statement of indirect speech expressing what they say, namely, that the Messiah is David's son. The accusative subject of the infinitive is "the Christ, Messiah."

v42

ii] The text, v42-43. Obviously, Psalm 110 was held to be a Davidic psalm at the time, so the exegetical problem presents itself in the first line of the Psalm with "The Lord (YHWH) says to my (ie., David's) Lord (ie., the messiah)." The text seems to imply that the messiah is someone other than David's son, given that a son is not honoured above his father, thus the question posed in v41.

γαρ "-" - FOR, BECAUSE. Introducing a causal clause explaining why the posed question in v41 is a conundrum; "Because David, writing in Psalm 110:1 says"

ψαλμων [ος] gen. "of Psalms" - [DAVID HE = HIMSELF SAYS IN BOOK] OF PSALMS. The genitive is adjectival, descriptive, idiomatic / identification; "in the book *known as* Psalms."

τω κυριω [ος] "to [my] Lord" - [*the* LORD SAID] TO THE LORD [OF ME]. Dative of indirect object. The genitive "of me" is adjectival, possessive, or idiomatic / subordination, "over me." The force of the conundrum is lost somewhat in the Hebrew because "Lord Lord" is "YHWH Adonai", but Jesus is likely speaking in Aramaic where it is "*MarMar.*"

εκ + gen. "at" - [SIT DOWN] FROM [*the* RIGHT OF ME]. Technically expressing separation, but when used with δεξιων, "right", the sense is local, "at".

v43

εως ἄν + subj. "until" - UNTIL [I PUT THE ENEMIES OF YOU]. This construction introduces an indefinite temporal clause, future time in relation to the main verb "to sit"; "sit until I put = make"

ὑποποδιον [ον] "a footstool" - A FOOTSTOOL. Accusative complement of the direct object "the enemies", standing in a double accusative construction and stating a fact about the object.

των ποδων [ος εως] gen. "for [your] feet" - OF THE FEET [OF YOU]. The genitive is adjectival, idiomatic / local; "a footstool *where* your feet *can rest*." The *footstool* image is used of the suppression of one's enemies. The translation provided by TH in *Lengua* makes the point, "I beat down to the ground your enemies and put them underneath your feet like grass."

v44

iii] The riddle, v44. If David calls the messiah "Lord", how can he be David's son? Answer, he is both David's son / heir and Lord, ie., calling the messiah the son of David doesn't even come close to identifying who he actually is.

ουν "-" - THEREFORE. Inferential, drawing a logical conclusion from the text; "As scripture shows us, David calls him Lord."

πως "how" - HOW [IS HE SON OF HIM]? Introducing a direct question; "How *is it possible for him* to be his son?" Marshall argues that the first part of the verse virtually functions as the first part / protasis of a conditional clause, so, "If David then calls him 'Lord', (*then*) how can he be his son?", NET.

20:45-21:4

Culmination of Messiah's mission, 19:45-24:53

1. Messiah and the Temple, 19:45-21:38

v] The churchmen and the widow

Synopsis

In a series of rhetorical debates, Jesus has established his *philosophical* superiority, and in the last debate, not only his *philosophical* superiority, but his divine authority as Lord. Yet, Israel's religious community is unmoved, and so Jesus now sets out to expose their vacuous religiosity.

Teaching

Righteousness by law promotes pride, greed and hypocrisy; righteousness by grace through faith promotes a commitment to God that transcends material security.

Issues

i] Context: 19:45-20:18. *The churchmen and the widow* is the fifth episode in a series of six dealing with *Jesus' temple ministry in Jerusalem*, 19:45-21:38. The opening series of episodes recounts Jesus' debates with the religious authorities, all of which serve to enhance his *philosophical* qualifications as Israel's messiah, while exposing the blind state of religious Israel. Jesus now focuses on the corrupted state of religious Israel, warning his disciples to beware of their religiosity ("the leaven of the Pharisees, which is hypocrisy").

ii] Structure: *The churchmen and the widow*:

Condemnation of Israel's religious authorities, v45-47;

A warning;

Beware of their infectious corruption, v45-47b;

Eschatological condemnation, v47c.

Pronouncement story - the widow's mite, 21:1-4.

The setting, v1-3;

The pronouncement, v3-4.

iii] Interpretation:

Jesus' Temple ministry is coming to an end. He has established his messianic authority and demonstrated the superiority of his *philosophical school* ("the Way") over that of Israel's religious life, even hinting that his messianic authority is something more than that of a co-regent with David. Yet, religious Israel has not budged, and so Jesus now exposes its corruption, consequences and cause.

"The falsity of scribal religion is ... seen to come to a climax in pride and greed and hypocrisy", Marshall, "their ostentation, their pretence, and their deceit", Fitzmyer. "On them will fall God's severest condemnation", Fitzmyer. So, to this end Jesus warns his disciples to not follow suit. As Stein notes, "Luke has used the teachers of the law as a negative portrait of what his readers should not be like."

The thematic condemnation of religious Israel continues in the account of the widow's mite where the corrupt piety of Israel's religious community is on full display. Their piety is shallow at best, "putting in" **εκ του περισσευοντος**, "from the things abounding." So, Jesus marks out the example of the widow for his disciples with the emphatic statement **αληθως λεγω υμιν**, "Truly I say to you", so underlining her "total commitment to God and his cause", Hendriksen.

Although the narrative is devoid of commentary, the theology of divine grace, operative through the gospel, is not far from the surface. Unlike religious Israel's corrupted and half-hearted piety, the widow represents the righteous poor who, having discovered God's divine mercy, respond with a faith commitment that transcends material security.

Given the context, it is unlikely that the take-home message is the **imitation** of Christ, such that the woman serves as an example of those who give up everything to follow Jesus, and in so doing, lay up treasure in heaven, so Black. The message is more likely a warning; we are to "pay attention to" the fruit of the two ways of righteousness / holiness - the way of law that makes for lawlessness, and the way of grace that makes for graciousness.

Israel's religion is a religion corrupted by the heresy of nomism. As a holy people under God's sovereign grace, they believed that holiness was progressed by a faithful attention to the law - that doing the law maintained and progressed their standing before God. So, in the act of tithing (along with the usual debate over whether it is 10% of gross or net!!!), giving to the temple, etc., merit accrued in the doing. Yet, before God, worth in the doing consists of **παντα τον βιον**, "all the life / means", "everything."

A merit based religion inevitably involves picking out "specks" and ignoring "logs". In the end, it corrupts, fostering ostentation, pretence and deceit. Righteousness, holiness, before God, is not earned but gifted; it is not found in the doing, but in the receiving, the receiving of a gift of God's grace through faith apart from works of the law. God's favour can never be earned because the "everything" is beyond us; none of us can stand with the perfection of that widow. Our only hope lies in **identifying** with the one who has given everything of himself for us, and when received, it is only

then that we begin to become like him, gracious. So, "beware of the leaven of the Pharisees, which is hypocrisy", 12:1.

For *Nomism*, see "Background", 11:37-54, and for *Cross-bearing discipleship* see "Background", 9:18-27.

Alternate interpretations for the story of the widow's mite. There are two main approaches to the story:

First, the story promotes a moral / ethical lesson:

- A comparison of grasping religiosity with sacrificial generosity, so Bock ("The story is a counterexample of positive piety picturing someone ready to give all for God"), Nolland and this as "a warning to the Church's own leaders who are in danger of falling into the pattern of the Jewish churchmen", Ellis.
- The spirit in which a gift is given outweighs the size of the gift, so Geldenhuys.
- The worth of a gift is not determined by its size, but by the means of the giver, so Caird ("they gave out of their surplus, she out of her deficit").
- The measure of a gift is determined, not by its size, but by what the giver retains, so Marshall, Stein.
- "Wealth gets in the way of true self-giving", Tinsley.
- The widow's devotion illustrates the travesty of a religion that serves to devour the livelihood of those who can least afford such devotion, so Green, Fitzmyer. A counterintuitive approach to the episode.

Second, the story promotes a theological lesson. Confronted by the dawning of the kingdom of God / gospel, the righteous poor respond to the gospel with a faith commitment to Jesus that transcends material security, so Danker (she "commits herself totally to her God"), Hendriksen ("total commitment to God and his cause"), Johnson.

iv] Synoptics:

See 3:1-20. This episode presents as a set of sayings tied by the link word "widow" to a pronouncement story. Luke has already recorded Jesus' criticisms of religious Judaism in 11:37-54 and now again he works over the same subject, even repeating 11:43 (a doublet). Parallels are found in Matthew 23:1-36 (v1, 6), and Mark 12:38-44, with Luke fairly close to Mark, evidencing the usual differences (often grammatical - Luke will often smooth out the Greek). Matthew runs his own course, using his own source material (Mark + Q + M). Matthew does not record the story of the widow's mite.

Text - 20:45

The churchmen and the widow, 20:45-21:4. i] Condemnation of Israel's religious authorities, v45-47. The description of the **των γραμματεων**, "the scribes", is extreme, but none-the-less, it identifies the corruption which is present in varying degrees - all are infected, some worse than others. Such is the consequence of a merit-based religion. So, in the hearing of "all", Jesus directs his comments to the disciples, **προσεχετε**, "Beware!" - the virus is infectious!

ακουοντος [ακουω] pres. part. "**while [all the people] were listening**" - [BUT/AND ALL THE PEOPLE] HEARING [HE SAID TO THE DISCIPLES OF HIM]. The genitive participle and its genitive subject "all the people" forms a genitive absolute construction, temporal, as NIV. Here attendant on the main verb "he said", and with the dative indirect object "the disciples", it serves to introduce direct speech.

v46

"Don't be infected by the bad theology of Israel's religious teachers; look what it does to them. They walk around in ostentatious robes, love public flattery, and always head for the best seats."

απο + gen. "**[beware] of**" - [PAY ATTENTION TO = BEWARE OF] FROM [THE SCRIBES]. As a matter of form, the **προς** prefix verb "to be aware of" will often be followed by the preposition **απο**, expressing separation.

των θελοντων [θελω] gen. pres. part. "**they like**" - THE ONES WANTING, WISHING. This participle, as with "loving", is adjectival, attributive, limiting "the Scribes." "The scribes who like to walk aroundand love greetings."

περιπατειν [περιπατω] pres. inf. "**to walk**" - TO WALK AROUND. The infinitive is usually classified as complementary here, completing the sense of the participle "wanting".

εν + dat. "**in**" - IN [ROBES AND LOVING FORMAL GREETINGS] IN [THE MARKET PLACES AND SEATS OF HONOUR] IN [THE SYNAGOGUES AND PLACES OF HONOUR] IN [THE BANQUETS]. The first use of the preposition is possibly modal, expressing manner, but the rest are clearly local, expressing space / place.

v47

It is not clear what "devour the houses of widows" means. Abusing hospitality by moving in and taking over is probably what is intended, but possibly Jesus is identifying fraud, given that scribes would often function as executors of an estate. Jesus also identifies long prayers used as an outward display of devotion - they do it for a show; "for appearance sake", NASB. Their end is a **περισσοτερον κριμα**, "a greater / harsher judgment" - eschatological judgment.

περισσότερον adj. "[punished] **most severely**" - [WHO DEVOUR THE HOUSES OF THE WIDOWS AND WITH FALSE PRETENCE THEY PRAY LONG. THESE WILL RECEIVE] GREATER [PUNISHMENT]. Comparative adjective. The adjective **περισσος**, "above, excessive", as a comparative, "to a greater degree", takes much the same sense as **πλειων**, "larger, more, greater".

2:1

ii] The widow's mite, v1-4: Jesus' condemnatory sayings are supported by a pronouncement story which serves to reinforce the condemnation with a counterexample, while at the same time pointing to the cause of Israel's corruption. As such, the story provides the pathway for true piety, a piety that rests on a gift of divine grace appropriated through faith.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative, but note that Luke's "he looked up", as compared to Mark's "and he sat down over against the treasury", maintains a closer link with the sayings in 20:45-47.

αναβλεψας [**αναβλεπω**] "**as Jesus looked up**" - HAVING RECOVERED SIGHT = LOOKED UP [HE SAW]. Attendant circumstance participle expressing action accompanying the verb "to see"; "he looked up and saw", but possibly better taken as adverbial, temporal, as NIV.

τους πλουσιους adj. "**the rich**" - THE RICH. The adjective serves as a substantive, accusative direct object of the verb "to see." Mark has "crowd" instead of "rich".

βαλλοντας [**βαλλω**] pres. part. "**putting**" - THROWING = PUTTING [THE GIFTS OF THEM INTO THE TREASURY]. The participle is adjectival, attributive, limiting "the rich"; "the rich who put their gifts into the offering box." The present tense is probably iterative here, expressing repeated action; "again and again the rich put in their offerings", so TH. The offering boxes were 13 collection receptacles in the Court of Women.

v2

βαλουσαν [**βαλλω**] pres. part. "**put**" - [BUT/AND HE SAW A CERTAIN POOR WIDOW] PUTTING [THERE TWO LEPTAS]. The participle serves as the accusative complement of the direct object "poor widow", standing in a double accusative construction and asserting a fact about the object. The lepta was the smallest copper coin in use, equivalent to say a farthing, a quarter of a penny.

v3

υμιν dat. pro. "**you**" - [AND HE SAID, TRULY I SAY] TO YOU. Dative of indirect object. The statement "truly I say to you" is always used by Jesus to reinforce what he is about to say.

οτι "-" - THAT. Recitative, serving to introduce direct speech.

παντων gen. adj. "**than all the others**" - [THIS POOR WOMAN PUT *in a lot MORE*] OF = THAN ALL *the others*. The genitive is ablative, of comparison, following the object, **πλειον**, "*a lot more*".

v4

γαρ "-" - BECAUSE. Introducing a causal clause explaining why the widow gave more than all the others.

εκ + gen. "**out of**" - [ALL THESE PUT INTO THE GIFTS = OFFERING *chest*] FROM, OUT OF. Expressing source / origin.

του περισσευοντος [περισσευω] gen. pres. part. "**[their] wealth**" - THE ABUNDANCE [TO THEM]. The participle serves as a substantive. The dative pronoun **αυτοις**, "to them", is possessive; "they all gave from their plenty", Berkeley.

εκ + gen. "**out of [her poverty]**" - [BUT/AND THIS *widow*] FROM, OUT OF [THE THING LACKING OF HER (her poverty) THREW = PUT *into the offering chest* ALL THE LIFE = MEANS WHICH SHE HAD (all her means of subsistence)]. Expressing source / origin. "She gave extravagantly what she couldn't afford - she gave everything", Peterson.

21:5-28

Culmination of Messiah's mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-24:53

vi] Signs of the new age and the end times. 21:5-38

a) Troubles and persecution

Synopsis

Having just exposed the corruption of Israel's religious life, Jesus goes on to speak of the coming doom that will befall Israel and the Temple; a day is coming when "not one stone will be left upon another." The disciples ask what sign will herald this event. Messianic signs are the stuff of millennial speculation, and signs there will be, so Jesus speaks of the events leading up to that terrible day "when you see Jerusalem surrounded by armies."

Teaching

The kingdom of God is at hand, the day of judgment is upon us, repent and believe.

Issues

i] Context: See 19:45-20:18. *The Signs of the New Age and the End Times* is the final episode in a series of six dealing with *Jesus' Temple Ministry in Jerusalem*, 19:45-21:38. The opening series of episodes recounts Jesus' debates with the religious authorities, all of which serve to enhance his *philosophical* qualifications as Israel's messiah, while exposing the blind state of religious Israel. Having exposed and warned of "the leaven of the Pharisees, which is hypocrisy", Jesus goes on to speak of the coming day of judgment.

ii] Structure: , *Troubles and persecution*:

The disciples' question, v5-7:

"not one stone will be left on another"

"when will these things be, and what will be the sign"?

The signs of the age, v8-28:

Preliminary signs of the age, v8-19:

Deceivers;

Wars and rumours of wars;

Natural disasters;

Persecution;

The desolating sacrilege, v20-24;

The shaking of the powers of heaven, v25-26;

The great assize, v27.

Saying, v28:
Read the signs!

iii] Interpretation:

The passage consists of oracles concerning "the end of the age." The first oracle / prophecy addresses the coming of false Messiahs, troubles in the world, and the persecution of Jesus' disciples, v8-19. These "signs" are but the normal state of affairs and are not to be taken as a sign of the end. Then there is the prophecy concerning the destruction of Jerusalem / the end of the age, v20-24. This is followed by the oracles concerning the shaking of heaven and the great assize, v25-27.

1. Preliminary signs of the age.

False Messiahs, v8. Referring to messianic contenders leading up to the destruction of Jerusalem in 70AD, and the emergence of false teachers / prophets during this period.

"Wars and rumours of wars", v9-11. Again, referring to the normal state of affairs.

Persecution, v12-19. Again, the normal state of affairs, although probably increasing in magnitude toward the end.

2. The desolating sacrilege, v20-24:

Primarily referring to the destruction of Jerusalem and the temple in 70AD by the legions of Rome. Of course, as noted below, Jesus' prophetic words concerning the State of Israel and the Temple serve as a paradigm for the culmination of the great tribulation / Armageddon at the end of the age when Christ returns / the final day of judgment.

3. The shaking of the powers of heaven, v25-26.

Often seen as describing the dissolution of the earth at the coming of Christ = the shout of the archangel, possibly even the proclamation of the gospel pre and/or post 70AD = the shaking of the nations, cf. Isa.13:10, 34:4, Ezk.32:7, Joel 3:3-4. It seems more likely that this Old Testament prophetic imagery serves to describe, in cosmic terms, the destruction of Jerusalem / the temple / "the apple of God's eye", so N.T. Wright, Dodd, France, also Hatina *The Parousia or the Destruction of the Temple?*. As such, it serves as a paradigm of the great tribulation of the last day / Armageddon / the day of judgment.

4. The coming of Christ and the great assize, v27.

Here depicting the heavenly view of these events, namely, Christ's coming, his entering the throne room of the Ancient of Days to enact judgment, cf., Daniel 7:13.

5. Saying - read the signs!, v28:

The prophetic perspective: The Biblical prophets usually direct their words to a particular immediate situation, yet their words also push well beyond. When interpreting prophecy, commentators will often argue over whether the words concern the immediate present, or are yet to be fulfilled. Biblical prophecy actually brings with it a depth of perspective. It will address the immediate situation, but the immediate situation serves as a paradigm for a future reality. The prophecies of Jesus are classic examples of this feature. Here in Luke, Jesus is speaking specifically addressing the events leading up to and including the destruction of Jerusalem, yet his words also push well beyond 70AD to the last days - the present day onward to the Great Tribulation and Armageddon.



For *The eschatology of Jesus*, see "Background", 17:20-37.

The Desolating sacrilege, v20-24: As is typical of prophecy, this oracle / saying of Jesus consist of layered revelation. The saying concerns the destruction of the temple / Jerusalem and answers the question put by the disciples. Yet, the actual event, the destruction of Jerusalem by the Romans in 70AD, serves as a paradigm of a future fulfilment in the age to come. The sign not only concerns the end of the Restored Kingdom of Israel in the destruction of Jerusalem, but also the end of the age.

The shaking of the heavens and the great assize, v25-27. These verses are usually regarded as if describing cosmic events that lead up to Christ's second coming, although v32, "this generation will not pass away until all these things have happened", opposes such an interpretation. The "signs in the sun, the moon and the stars", the sign of the shaking of the powers, the sun being darkened etc., derives from Isa.13:10, Ezk.32:7, Jol.2:10-11.

Although often treated literally, the words simply image God laying his hand upon the powers and authorities that control human affairs, both geopolitical and spiritual. This shaking is realised through the Spirit empowered Word of God, Isa.28:13. Consisting of a series of allusions to prophetic texts, Jesus gives an apocalyptic revelation depicting the Great Day of the Lord, the coming of the Lord in judgment. Jesus' crucifixion is this day (note the cosmic signs associated with Jesus' death on the cross), as is the destruction of the temple / Jerusalem in 70AD, as is Christ's enthronement ("coming") at the right hand of the Ancient of Days to receive glory, honour and power to enact judgment.

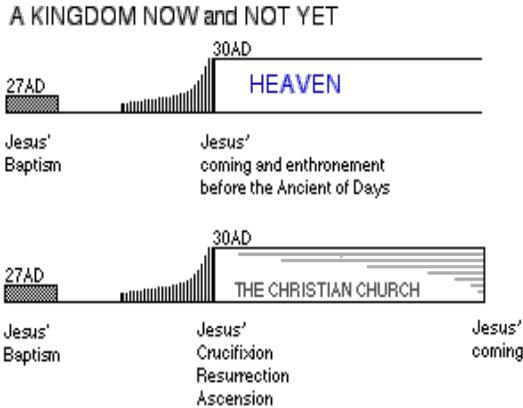
Of course, in our age, we would love to define, not just the events surrounding the last day, but the preparatory signs, yet the best we can say is that when the time comes, the "watchful" believer will easily read the signs. We are reminded of the Christians leaving Jerusalem around 68AD in the face of the advancing Roman armies. They were condemned for abandoning the revolution, but they had read the signs. The Jerusalem church was saved from that dreadful day, re-establishing in Pella, across the Jordan.

The coming of the Son of Man, v27: It is most likely that this "coming in a cloud" derives from Daniel 7:13, a "coming" viewed from heaven, not earth, i.e., Jesus' coming is to the Ancient of Days, to heaven, not to earth. What "the nations", "the powers of the heavens", witness is the Son of Man ascending, entering the heavenly throne-room and taking up his eternal reign. The "coming in a cloud", prophesied in Daniel 7:13, describes Jesus' ascension and glorification, his coming to heaven to reign over all powers and authorities, on earth and in heaven, and to enact divine judgment.

All acts of divine judgment can properly be termed as a "coming". The destruction of Jerusalem by the Babylonians, as for its destruction by the Romans, is a "coming". Even the destruction of Sodom and Gomorra can be properly described as a "coming" of God, an act of divine judgment. So, the day this world is consumed in fire is the day when the Lord comes in judgment.

The most difficult feature concerning Jesus' coming is its alignment with earthly time. Although a touch schizophrenic, we are best to understand Jesus' enthronement in heaven as outside of earthly time. Christ's enthronement, and thus our eternal reign with Christ, Eph.2:6, along with the subjection of all powers and authorities under Christ, is a *now* reality. In fact, the eyes of faith reveal Christ on the cross as Christ on the throne. Yet, what the thief on the cross experienced, namely his being with Christ "this evening", and what Stephen witnessed while he was being

stoned, still lies in the future for us. The *now* of our being seated with Christ in the heavenlies is held in tension with the *not-yet* of our resurrection in the last day. Both are true. The following mouse-over diagram seeks to illustrate this reality



So, the coming of the Son of Man to the Ancient of Days is a *now* reality which is imaged in comings that range back and forth in human history. We have witnessed the consequences of the enthronement of the Son of Man in human history, and we will witness it again in the future. For believers, Christ's coming, his enthronement, realises the kingdom and secures our redemption.

iv] Synoptics:

See 3:1-20. Matthew 24:1-31 and Mark 13:1-27 cover similar apocalyptic material. Interestingly, Luke has already used some of these sayings in 17:31-37, and so doesn't repeat them here. On the surface it looks as if Luke has used Mark for these oracles, but the problem is that their wording is non-Markan. Some commentators argue that Luke has used Matthew, but then why would Luke, a gospel writer who loves parables, not use Matthew's parables of the ten virgins and the sheep and the goats? Given the dramatic content and logical order of these sayings of Jesus, they would be fixed very early in the oral tradition of the New Testament church. It is not unreasonable to presume that they were available in a local oral form for all three synoptic gospel writers to draw on.

v] Homiletics: *Signs of the end of the age*

Jesus reveals to his disciples that he will be taken from them, but he will return. During the interim, believers must not to be taken in by false messiahs who announce particular dates for the end of the age, or who claim special powers. Nor should they get overly concerned by political strife or natural disasters. People are always using these events as predictive signs, but they are nothing more than the death-pangs of a dying world.

These signs of the age serve as a time for testimony. During this time the church is to witness to Christ in gospel proclamation. The message we have to proclaim is both powerful and self-authenticating - Spirit empowered. The Lord has given us the content of the message and the wherewithal to achieve its end.

Yet, this age is winding down to a climax and there is one particular sign which will herald its end. This is the sign of the abomination of desolation. This sign, said Jesus, will herald the end of the restored kingdom of Israel. In 68AD the state of Israel rebelled against Rome. This resulted in the siege of Jerusalem and its destruction in 70AD. The sign will also herald the end of the present age of the Christian church.

It's hard for us to visualise what this end-sign will entail today, but we can be sure that when the tribulation finally comes upon the world, we will recognise it and so be able to protect ourselves from much of the Antichrist's fury. Somehow the believers in Jerusalem, at the time of the rebellion, knew that the abomination of desolation was upon them, and so they fled to the safety of Pella in Transjordan.

In our age, the "desolation" will most likely involve a concerted persecution of the church at the time of the revealing of the Antichrist. All we can say is that we will know when this day is upon us. In the meantime, persevere in faith.

Text - 21:5

Troubles and persecution, v5-28: i] The disciples' question, v5-7. The temple was completely rebuilt between the years 19BC and 64AD. It was massive, consisting of white limestone with gold and silver inlay. Josephus, a Jewish historian of the time, said it looked like a snow-capped mountain. It was totally destroyed during the conquest of Jerusalem by the Romans. Jesus now predicts its destruction and the disciples ask "When?" and "What will be the sign?"

και "-" - AND. Luke's use of the coordinating **και** here rather **δε** indicates a close connection with the previous episode.

λεγοντων [**λεγω**] gen. "[**some of his disciples**] were remarking" - [CERTAIN *people / disciples*] SPEAKING. The genitive participle with its genitive subject "certain", serves to form a genitive absolute construction, temporal; "when some

were speaking", NRSV. The "some" are presumably the disciples, i.e., Jesus is still addressing the disciples in the hearing of the crowd (see Mat. & Mk.), as NIV.

περι + gen. "**about**" - ABOUT [THE TEMPLE]. Expressing reference / respect: "with respect to, concerning."

ὅτι "- " - THAT. Introducing a dependent statement of indirect speech expressing what the "some" said: "some said that it has been decorated ..." The tense of the original statement is retained in the Gk., but not translated. "Some of them were talking about the temple and the beautiful stones and votive offerings which adorned it", TNT.

λιθοις [ος] dat. "**with**" - [IT HAS BEEN DECORATED] WITH [BEAUTIFUL] STONES [AND WITH SACRED GIFTS, HE SAID]. The dative is instrumental, expressing means, the means by which it was decorated.

v6

ταυτα "[as for] **what**" - THESE THINGS [WHICH YOU SEE]. This demonstrative pronoun serves as a topic heading and refers to the temple complex. It serves as an accusative of respect, "with respect to these things ..." "Yes, you can gaze on all this today, but ..", Phillips.

εν αις "**when**" - [DAYS WILL COME] IN WHICH = DURING WHICH. Temporal construction; "when a stone of it will not be left upon a stone."

ου καταλυθησεται [καταλυω] fut. pas. "**will be thrown down**" - [THERE WILL NOT BE LEFT A STONE UPON A STONE WHICH] WILL NOT BE DETACHED FROM ITS PLACE. "Will be utterly demolished", Barclay.

v7

Matthew's two-part 2nd question "what will be the sign of your coming and [*what will be the sign*] of the end of the age", is, to say the least, very interesting. Rather than assuming "your coming" as the second "coming" of Christ, we need to remember that divine judgment is properly described as a "coming" of the Lord. Stein seeks to argue that Christ's coming in judgment on Jerusalem is for Matthew, a type of Jesus' coming at the end of the age." Type it is, but Stein may be reading too much into Matthew's intention. Anyway, for Luke, the focus is on the destruction of the temple / Jerusalem, but of course, "these things" certainly serve as a paradigm for the final day of judgment. "What will be the sign when they [these things] are going to happen", Barclay.

διδασκαλε [ος] voc. "**teacher**" - TEACHER. A rather general term. We may have expected "Lord" from the disciples, so were these "certain people" disciples?

λεγοντες [λεγω] pres. part. "**they asked**" - [THEY ASKED HIM] SAYING. Attendant circumstance participle expressing action accompanying the verb "to

ask", a redundant Semitic form used to introduce direct speech. For a classification of adverbial, manner, see *λεγω*, 4:35.

οὖν "-" - THEREFORE. Inferential, drawing a logical conclusion.

ποτε ... τί "**when what?**" - WHEN [WILL BE WHAT ...]? The two interrogatives + the fut. ind. of the verb to-be, *εσται*, defy convention. The two conjoined questions direct the following discourse, in that Jesus sets out to answer them. The first part of the question is probably not seeking an actual date for the destruction of the temple, since in Aramaic idiom the next (parallel) phrase in this construction serves to exegete the first, so the two questions are probably best treated as one, "what will be the end of the old order of things, ie. what signs will herald its accomplishment?" The question concerns the "what", ie., the preliminary signals that will serve to warn disciples "when" Jerusalem is about to be destroyed, cf., Dan.12:6,7.

ταυτα "**these things**" - THESE THINGS. Nominative subject of the future verb to-be. The "these things" are still referring to the destruction of the temple / Jerusalem. Marshall argues that the destruction of the temple is properly associated with the end of the age, so "these things" rightly encompass all that is associated with the coming day of the Lord. Bock notes the plural, arguing that more than the destruction of the temple is intended, although the plural most likely refers to the dislodged stones and the votive offerings of the temple, v6. As pointed out in the notes above, Jesus, in prophetic mode, is quite able to address the issue of the destruction of the temple / Jerusalem in 70AD, and do so in the terms of Daniel's "desolating sacrilege", while at the same time see beyond an immediate fulfilment of his words to a far greater fulfilment, namely, the end of the age.

και "**and**" - AND. Best taken as expegetic; see *ποτε ... τί* above.

το σημειον [ον] "**the sign**" - [WHAT *will be*] THE SIGN. Nominative subject of an assumed future verb to-be. Obviously, the sign heralding "these things."

ὅταν + subj. "**that**" - WHENEVER = WHEN [ARE ABOUT]. Introducing an indefinite temporal clause, although with *μελλω*, "to be about", it takes a definite sense, "when" rather than "whenever"; "what sign will there be when these things shall come to pass", AV.

γινεσθαι [γινομαι] pres. inf. "**to take place**" - TO BECOME, BE. Complementary infinitive, complementing the sense of the verb "are about".

v8

ii] The signs of the age, v8-27: a) Preliminary signs of the age, v8-19 - False Messiahs, natural calamities and political upheaval are signs of the age, but they are not signs of the end. The disciples are not to be led astray by false messiahs using signs to prove their messianic credentials. During (rather than "before") the

signs of the age, believers will be persecuted. This will be a time of testimony (gospel proclamation) for believers. Disciples will be given the words that are both wise and powerful, for they are Jesus' words. Mark, in 13:11, refers to the Holy Spirit as the source of these words. Although persecuted and killed, even at the hands of family members, "not a hair of your head will perish" - a promise of spiritual protection, cf., 12:4-7. Endurance, during this time, shows that a disciple is truly grafted in Christ through faith; it shows that the word is not sown in shallow ground, cf., 8:13.

μη πλανηθητε [πλαναω] aor. pas. subj. "**that you are not deceived**" - [AND HE SAID, BEWARE,] YOU SHOULD NOT BE DECEIVED, LED ASTRAY. Technically, **μη** with an aorist subjunctive is classified as a subjunctive of prohibition, although after a verb of warning it serves to introduce a dependent statement of indirect speech, as NIV, "look out that ..."; see subjunctives after verbs of fearing or warning, Wallace 477. "Look out not to be misled", Berkeley.

γαρ "for" - FOR. Introducing a causal clause explaining why they need to watch out.

ελευσονται [ερχομαι] fut. "**will come**" - [MANY] WILL COME. "Appear on the scene", TH.

επι "in [my name]" - UPON = UNDER [THE NAME OF ME]. This prepositional phrase is idiomatic, expressing authority. Not Jesus' actual name, but rather his persona. Possibly claiming to be Christ resurrected, so Marshall, although better either claiming to be "the Christ / messiah", ie., claiming Jesus' office, so Nolland, or claiming Jesus' authority, ie., claiming to speak / act in his name, so Plummer. "Many will come claiming that they are my representatives", Barclay.

λεγοντες [λεγω] pres. part. "**claiming**" - SAYING. Attendant circumstance participle, "come and say", or adverbial, manner, "pretending", Nolland.

εγω ειμι "I am he" - I AM *he, the messiah / here*. As above, options such as "I am [the Christ]", NCV, are offered, although rather than "I am he / the one", possibly "I am here" = "I'm here to reveal the secret, namely, the time ..."

ηγγικεν [εγγιζω] perf. "**[the time] is near**" - [THE TIME] HAS DRAWN NEAR. Probably here in a temporal sense, "about to happen", although for Jesus, "at hand" means "is presently impacting upon."

μη πορευθητε [πορευομαι] aor. subj. "**do not follow**" - DO NOT GO. A subjunctive of prohibition. The "end is near" message, popularised by apocalyptic preachers in the name of Christ, should be ignored. Life will go on with its usual humps and bumps. Wars and rumours of wars, v9-11, persecution, v12-19, are not signs of the end.

οπισω + gen. "after [them]" - AFTER [THEM]. Spatial.

v9

Jesus continues to describe the normal ongoing state of affairs on earth, affairs which could easily be used as signs of the end of the age by apocalyptic preachers.

ὅταν + subj. "**when [you hear]**" - [BUT/AND] WHENEVER [YOU HEAR]. Introducing an indefinite temporal clause, although "when" rather than "whenever", as NIV.

ἀκαταστασίας [α] "**revolutions**" - [about WARS AND] CONFUSIONS, INSURRECTIONS, UPRISINGS. Adverbial accusative of reference / respect

μη πτοηθητε [πτοεω] subj. "**do not be afraid**" - DO NOT FEAR. A subjunctive of prohibition; "do not be scared", Moffatt.

γὰρ "-" - FOR. Introducing a causal clause explaining why there is no need to be frightened, namely because wars and insurrections are not a sign of the end.

γενεσθαι [γίνομαι] aor. mid, inf. "**must [happen]**" - [THESE THING] TO HAPPEN, BECOME, BE [FIRST IS NECESSARY]. The infinitive, "to become / happen", functions as the subject of the verb "is necessary." The accusative subject of the infinitive is "these things." For a complementary classification see **γραψαι** 1:3. These events are the necessary "birth pangs", as Mark calls them, ongoing troubles prior to the end.

ἀλλὰ "**but**" - BUT. Adversative. The end does not follow on from such events, they are not signs of the end; "but the end does not come immediately after this", Cassirer.

τὸ τέλος "**the end**" - THE END *is* [NOT IMMEDIATELY]. Nominative subject of an assumed verb to-be. Given the context, the end is the end of the temple / Jerusalem, the "desolation", v20, but as noted above, the end of the temple serves as a paradigm for an even greater "end", the end of the world.

v10

τότε adv. "**then**" - THEN. Temporal adverb serving to introduce a temporal clause.

αὐτοῖς dat. pro. "**[he said] to them**" - [HE WAS SAYING] TO THEM. Dative of indirect object. The imperfect "he was saying" may serve to indicate ongoing speech, "he continued", NASB.

ἐπ [ἐπι] + acc. "**[nation will rise] against**" - [NATION] AGAINST [NATION AND KINGDOM] AGAINST [KINGDOM]. Spatial, here expressing opposition; "against."

εγερθησεται [εγαίρω] fut. pas. "**will rise**" - WILL BE RAISED UP. cf., 2Chron.15:6. "Nations will go to war against one another", CEV.

v11

τε "-" - [EARTHQUAKES] BOTH. Used with και to form a group, so, the earthquakes are great ones and are also in various places. Used also at the end of the verse to form a group, "terrors and great signs."

κατα + acc. "**in various [places]**" - [GREAT AND] ACCORDING TO [PLACES, THERE WILL BE FAMINES AND PLAGUES]. Spatial, "throughout", or distributive, as NIV. "In place after place", Marshall.

απο + gen. "**[great signs] from [heaven]**" - [THERE WILL BE BOTH TERRIFYING SIGHTS AND GREAT SIGNS] OF HEAVEN. Expressing source / origin. Probably cosmic activity, eg., lunar eclipse. "Mighty portents from the sky", Rieu.

v12

Persecution - the final preliminary sign. As with the previous signs of the age, persecution is part of the normal state of affairs and is not an indicator of the end of the age. None-the-less, The book of Revelation seems to indicate that the persecution enacted by *The Man of Lawlessness* (2Thes.2:1-12), *The Beast*, grows to a crescendo toward the end.

προ + gen. "**before**" - [BUT/AND] BEFORE, ABOVE [ALL THESE THINGS]. Most commentators argue for a temporal sense (even though both Matthew and Mark have no temporal indicator), although primary importance, "above", is more likely, "even greater than all these troubles, they will lay hands"

εφ [επι] + acc. "**[they will seize you]**" - [THEY WILL LAY THE HANDS OF THEM] UPON [YOU]. Spatial.

παραδιδοντες [παραδιδωμι] pres. part. "**they will deliver you / they will hand you over**" - [AND THEY WILL PERSECUTE you] HANDING OVER you [INTO THE SYNAGOGUES AND JAILS]. The participle is adverbial, either modal, expressing the manner in which the action of the verb "persecute" is accomplished, "they will persecute you, handing you over to the courts and dragging you before kings ...", or consecutive, expressing the result of the arrest. With εις, the sense is to hand over to someone in authority.

απαγομενους [απαγω] pres. pas. part. "**you will be brought**" - BEING LED AWAY. A rather awkward use of the participle here, but it works best aligned with "handing over", although since it is accusative it is technically adjectival, attributive, limiting by describing υμας, "you", so Nolland, cf., Culy.

επι + acc. "**before [kings]**" - UPON [KINGS AND GOVERNORS]. Spatial; "to, up to."

ενεκεν + gen. "**and all on account of**" - BECAUSE [OF THE NAME OF ME]. Causal; possibly "for my sake", "on my account, but probably better, "because of

the confession of me which you make", Nolland, or simply "because of your connection (association) with me", Barclay.

v13

αποβησεται [αποβαινω] fut. "**this will result / and so**" - IT WILL TURN OUT, RESULT. "it will result for you in a testimony", TH; "This will be your opportunity to testify", REB.

ὑμιν "**in your / you**" - FOR YOU. Dative of interest, advantage; "this will be an opportunity for you to bear witness."

εις + acc. "**will bear [testimony to me]**" - TOWARD [A TESTIMONY]. Purpose / end-view - goal. Possibly of the gaining of a good reputation by suffering persecution bravely as an innocent, "it will have as a result, a testimony", Hartman, or more likely, of testifying, in the sense of witnessing the gospel to the persecutors; "this (your sufferings) will be your chance to tell people about your faith", CEV.

v14

ουν "**but**" - THEREFORE. Inferential, drawing a logical conclusion; "Determine therefore, not ...", TNT.

θετε [τιθημι] aor. imp. "**make up [your mind]**" - PLACE, PUT [IN THE HEARTS OF YOU]. Idiomatic for "determine, resolve"; "don't worry about what you will say to defend yourselves", CEV.

προμελεταν [προμελετω] pres. inf. "**beforehand**" - TO PREPARE AHEAD OF TIME. Introducing an object clause / dependent statement of perception expressing what should not be placed in the heart / determined in the mind, namely, the preparation beforehand of one's defence.

απολογηθηναι [απολογομαι] aor. pas. inf. "**how you will defend yourself**" - TO DEFEND *oneself*. This second infinitive is best viewed as complementary, completing the sense of the infinitive "to prepare", "to prepare to defend yourself."

v15

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why there is no need to worry about what has to be said, "because,"

εγω pro. "**I**" - I [I WILL GIVE]. Emphatic by position and use.

ὑμιν "**you**" - TO YOU. Dative of indirect object / interest, advantage; "I give for your advantage .."

στομα [α απος] "**words**" - A MOUTH [AND WISDOM]. Accusative direct object of the verb "to give." Eloquence and wisdom; "The power of speech", Plummer.

ἡ dat. pro. "**that**" - [*and ALL THE ONES BEING OPPOSED TO YOU WILL NOT BE ABLE TO RESIST OR CONTRADICT*] WHICH (= that which was given to you, namely

eloquence and wisdom). Dative of direct object after the **αντι** prefix infinitives "to resist" and "to contradict." "I will give you an ability to speak, and a wisdom which none of your opponents will be able to resist or to refute", Barclay.

οι αντικειμενοι [αντικαιμαι] pres. part. "**adversaries**" - [ALL] THE ONES BEING OPPOSED. If we read the adjective **απαντες**, "all", as a substantive, "everyone", subject of the verb "will be able", then the participle is adjectival, attributive, limiting "everyone"; "Opponents", TNT.

αντιστηναι [ανιστημι] aor. inf. "**to resist**" - TO RESIST [OR TO CONTRADICT]. Complementary infinitive, completing the sense of the verb "to be able." So also, "to contradict." The opponents "will find no words in which to answer, and will be unable to refute what the disciples have advanced", Plummer. Obviously, being able to give testimony to Jesus in the face of persecution is not the means of evading that persecution, but rather is the means of communicating the gospel.

v16

υπο + gen. "**by**" - [BUT/AND YOU WILL BE HANDED OVER AND = EVEN] BY [PARENTS AND BROTHERS AND RELATIVES AND FRIENDS, AND]. Instrumental, expressing agency. As Jesus has pointed out, he brings division. "Handed over" may be taken to mean "betrayed".

θανατωσουσιν [θανατω] fut. "**they will put [some of you] to death**" - THEY WILL PUT TO DEATH. The subject "they" is unidentified. Certainly, in ancient societies people had more opportunity to take the law into their own hands, but the sense here may be to hand over to the courts for the judge to "sentence to death." Best left unspecified; "Some of you will even be killed", CEV.

εξ [εκ] + gen. "**some of [you]**" - *some* FROM [YOU]. Here serving in the place of a partitive genitive, as NIV.

v17

εσεσθε μισουμενοι "will hate" - YOU WILL BE HATED. The future tense of the verb to-be and the present participle forms a future periphrastic construction, possibly serving to express the durative (ongoing) nature of the persecution.

υπο + gen. "-" - BY [EVERYONE]. Expressing agency; "by". "Everyone", in the sense of universal, seems a bit of an exaggeration, although "everywhere" works; "you will be hated everywhere", Phillips. Nolland suggests "all sorts of people", even all sorts of human associations, eg. families, synagogues, social groups

δια "because [of me]" - BECAUSE OF, ON ACCOUNT OF [THE NAME OF ME]. Causal; "because of your association with me." For "my name", see v12.

v18

καί "but" - AND. Often translated here as a contrastive / adversative; "Still, you may be sure that ..", Cassirer.

ἐκ + gen. "of [you head]" - [A HAIR] FROM [THE HEAD OF YOU]. Either expressing source / origin, or used here instead of a partitive genitive, as NIV.

οὐ μὴ + subj. "not" - NO NO = BY NO MEANS [MAY PERISH]. Subjunctive of emphatic negation, "will never ever perish." Of course, many believers have been martyred over the years, cf., v16, so what is the point of this promise?

- The promise may be literal, Luke, cf., Acts, holds to "the reality of divine protection in the midst of extreme difficulty", Nolland;
- The promise concerns spiritual preservation, "your souls will be absolutely safe", Plummer;
- Possibly, but unlikely, "no harm will befall you without the Father's permission", Geldenhuys;
- The promise may refer to the safety of the Christian church as a whole, rather than of the safety of individual members.

Of these options, a spiritual sense seems best, "although put to death, not a hair will perish", Ellis, so Stein etc. Of course, some disagree, eg. Fitzmyer. "The disciple who is allied to Christ is secure (eternally secure in Christ), despite persecution and the threat to physical life", Bock.

v19

ἐν + dat. "by [standing firm] / [stand firm]" - IN, ON, WITH, BY [THE ENDURANCE]. Here instrumental, as NIV, although locative is possible = "in the sphere of"; "in steadfastness you will gain possession of your souls", Berkeley. The sense is certainly retained by employing an imperative, as TNIV, although such is not in the Gk.

ὑμῶν gen. pro. "-" - OF YOU. The genitive may be treated as verbal, subjective, but better, adjectival, possessive; "by your endurance", ESV.

κτησασθε [καταομαι] aor. imp. "you will gain / you will win" - YOU WILL GAIN, ACQUIRE, OBTAIN [THE SOULS OF YOU]. The NIV follows the variant **κατησεσθε** fut. ind.; "you will participate in eternal life", Marshall, not "you will preserve your earthly life", Schweizer. Metzger suggests that the aor. imp. is more likely original, "save your souls by means of / in the sphere of steadfastness." Surely in the sense of "a steadfast faith", following the spiritual sense of v18, rather than "a steadfastness in the face of persecution." "Saving faith is persevering faith", Thompson.

v20

b) The desolating sacrilege, v20-24. Luke now records his take on the "desolating sacrilege", explicitly tying it to the destruction of Jerusalem. The Roman suppression of the rebellion was severe, with some one million people losing their lives. It is recorded by the Christian historian Eusebius that the Christian community left the city and retreated to Pella, and this in fulfilment of these verses. As outlined in the introductory notes, we are best to understand this prophecy, as with all prophecy, in the terms of layered fulfilment. As the Lord's hand was not stayed from rebellious Israel, so, in the great falling away, his hand will not be stayed in the last day. Woe to those caught up in this distress - may the days be short.

ὅταν + subj. "**when [you see]**" - WHEN [YOU SEE]. Introducing an indefinite temporal clause, although "when", rather than "whenever", as NIV.

κυκλουμενην [κυκλω] pres. pas. part. "**being surrounded**" - [JERUSALEM] BEING SURROUNDED, ENCIRCLED. As in a siege. The participle serves as the accusative complement of the direct object "Jerusalem", standing in a double accusative construction and asserting a fact about the object. ; "when you see Jerusalem about to be surrounded / encircled by armies"; "on the point of being surrounded", TH.

ὑπο + gen. "**by [armies]**" - BY [ARMIES]. Expressing agency. Possibly "military camps."

ὅτι "**that**" - [THEN KNOW] THAT. Here introducing an object clause / dependent statement of perception expressing what they should know, namely "that its desolation has drawn near."

ἡ ερημωσις [ις εως] "**desolation**" - THE DEVASTATION. "Abomination of desolation / desolating sacrilege", cf., Dan.12:11. Descriptive of a major affront to God's person, here an affront to *the apple of his eye*, although here in the context of God's judgment upon religious Israel. It is a "wasted" type of "abomination", a "desolated sacrilege". Daniel uses the word to speak of a "sacrilege" where the temple is profaned and thus detested and rejected by God. A historical example would be the setting up of an altar / statue of Olympian Zeus in the temple by Antiochus Epiphanes in 168 BC.

αυτης gen. pro. "**its**" - OF IT [HAS DRAWN NEAR]. The genitive is adjectival, verbal, objective, or possessive; "The time of her devastation is at hand", Cassirer.

v21

τοτε "**then**" - THEN. Temporal; "at that time those who are in Judea must flee to the hills,", Barclay.

οι nom. art. "[let] those who are" - THE ONES [IN JUDEA LET FLEE INTO THE MOUNTAINS]. This nominative article, and the ones following, serves as a nominalizer, turning the local prepositional phrase introduced by **εν**, "in", into a nominal phrase, subject of the imperatives "let flee", "get out", and "let not enter" As noted above, it is believed that the Christians deserted the city prior to the Roman siege. In normal military strategy, once a city is encircled, the population is not allowed to escape so as to hasten starvation and weaken its defence.

αυτης gen. pro. "-" - [AND THE ONES IN MIDST] OF HER (= the city) [LET THEM DEPART, GET OUT, AND THE ONES IN THE FIELDS LET THEM NOT ENTER INTO IT (the city)]. The genitive is adjectival, partitive. The worst place to be in a siege is in the city being besieged.

v22

ὅτι "because" - Introducing a causal clause explaining why believers need to escape Jerusalem at this time, "because"

ἡμεραι [α] "this is the time" - DAYS [THESE ARE]. Predicate nominative, emphatic by position.

εκδικησεως [ις εως] gen. "of punishment" - OF VENGEANCE, PUNISHMENT. The genitive is adjectival, descriptive, idiomatic, "days which are characterised by vengeance", although with "days / hours" it is more likely temporal, "the days when vengeance is carried out", Culy. "Vengeance", or "punishment", is probably too strong. When God deals with his people it is usually termed as "chastisement", given that redemption remains a possibility where there is repentance. Without repentance, Jerusalem / the temple is doomed due to its rebellion, cf. Hos.9:7, (Jer.51:6, of Babylon).

του πλησθηναι [πιμπλημι] aor. pas. inf. "in fulfilment" - TO BE FULFILLED. The genitive articular infinitive may introduce a consecutive clause, expressing result, "with the result that", or final clause, expressing purpose, "in order that"; "so that everything the scriptures say will come true", Barclay. Culy suggests that the construction is epexegetic here, specifying "the days", "that is / namely days when all that stands written in the scriptures is to find its fulfilment."

παντα adj. "of all" - ALL, EVERY = EVERYTHING. Here serving as a substantive, "everything", and with its modifier "the things having been written", it serves as the accusative subject of the infinitive "to be fulfilled"; "that all may be fulfilled", Meyer.

τα γεγραμμενα [γραφω] perf. pas. part. "that has been written" - THE THINGS HAVING BEEN WRITTEN. Reading the adjective **παντα**, "all", as a substantive, "everything", the participle is adjectival, attributive, limiting "everything", "everything which is written"; "that is written in the scriptures", Moffatt.

v23

ουαι "how dreadful it will be" - WOE. Expressing sudden danger, TH. "Alas", Rieu.

εν + dat. "**in [those days]**" - IN [THOSE DAYS]. Temporal use of the preposition; possibly "during." "It will be an awful time", CEV.

ταις εχουσαις "**for pregnant women**" - TO THE ONES HAVING [IN THE BELLY AND TO THE ONES NURSING]. As with **ταις θηλαζουσαις**, "the ones nursing", the participle serves as a substantive, dative of interest, disadvantage; "**for** those who have a child in the womb / who are pregnant, and **for** nursing mothers." The preposition **εν** is locative, expressing space.

γαρ "- " - BECAUSE. Introducing a causal clause explaining why it will be a time of woe for pregnant and nursing women.

αναγκη [η] "**[great] distress**" - [THERE WILL BE GREAT] NEED = DISTRESS, CALAMITY. "Great indeed will be the misery in this land", Fitzmyer.

επι + gen. "**in [the land]**" - UPON [THE EARTH, LAND]. Spatial. The article "the [land]" may have demonstrative force, "**this** land."

οργη [η] "**wrath**" - [AND] WRATH, ANGER *will be*. Nominative subject of an assumed verb to-be. Expressing judgment / chastisement on the people of Israel, i.e., divine wrath. "Great" probably also applies to the "wrath".

τω λαω [ος] "**against [this] people**" - TO [THIS] PEOPLE. Dative of interest, disadvantage. "God's wrath will descend on the people", Barclay, "everywhere in the land people will suffer horribly and be punished", CEV.

v24

Drawing on Old Testament imagery, judgment upon Jerusalem culminates in the people put to the sword (some one million according to Josephus, although probably an exaggeration) and many taken into exile as slaves, Deut.28:64, Jer.20:4-6, Ezk.32:9,

στοματι [α] dat. "**by [the sword]**" - [THEY WILL FALL] BY THE MOUTH [OF THE SWORD]. Instrumental dative, expressing means. The genitive, "of the sword", is possessive. Probably just a literary allusion, Sir.28:18, so as NIV.

αιχμαλωτισθησονται [αιχμαλωτιζω] fut. pas. "**taken as prisoners**" - [AND] THEY WILL BE LED CAPTIVE [INTO ALL THE NATIONS]. Note how Jesus' prophetic imagery draws on Israel's past history, of the enslavement of the nation under the Babylonians. "They will be led away captive to all countries", Barclay.

εσται πατουμενη "**will be trampled**" - [AND JERUSALEM] WILL BE TRAMPLED. The future tense of the verb to-be with the present participle forms a future periphrastic construction, possibly expressing the complete nature of the

action, or its permanence, so Godet. "Jerusalem will be completely violated by the nations."

ὑπο ἔθνων "by the gentiles" - BY GENTILES, NATIONS. Instrumental, expressing means.

ἄχρι οὗ + aor. subj. "until" - UNTIL [ARE FULFILLED, COMPLETED]. This construction introduces a temporal clause future referencing, as NIV. "And this will last until", Barclay.

ἔθνων [ος] gen. "[the times] of the Gentiles" - [TIMES] OF GENITLES. The genitive as for "days of punishment", v22, adjectival, idiomatic / temporal; "the days when the Gentiles exercise power", Thompson. What is meant by this rather vague statement? Plummer comes up with six possible interpretations. Obviously, our own view of eschatology will influence the interpretation we give the statement.

Marshall notes that Luke seems to imply a limited time of Gentile domination over Jerusalem / Israel. It is widely held that this is a period of Gentile evangelisation, a time followed by the restoration of Israel, so Ellis, Bock, Stein. Of course, this view is partly responsible for the West's unquestioning support for the modern state of Israel. No other state could so easily appropriate the land of its neighbours, subjugate and / or dispossess resident peoples of a different race and not be held to account. The apostle Paul does refer to the restoration of Israel, cf., Rom.8:13-14, 12:5-11, and it is not unreasonable to argue that Luke understood his friend's views and shared the same hope. Yet, it is more than likely that the Biblical restoration of Israel has nothing to do with the modern state of Israel. The conversion of Jews over the last 2,000 years probably represents the restoration of Israel, rather than the creation of the modern state of Israel.

Taking the statement at face value, it is likely that "the times of the Gentiles" refers to the period of the Roman action against Jerusalem during the years of 68-70AD, while "fulfilled" refers to the completion of the siege; "until the triumph of the Romans over Jerusalem is complete", Fitzmyer. The phrase "the times of the nations" alludes to Daniel 12:7, which refers to God's judgment upon Israel at the hand of the Gentiles and this for a determined period, "a time, two times and half a time", ie., however long the siege lasted, so Caird. One suspects that this is the intended meaning of the passage.

None-the-less, Nolland's view is certainly worth considering. He argues that Following the pattern already established in the Old Testament, the instrument of God's chastening hand, in this case Rome, having acted with excess, has guaranteed its own judgment, this judgment being "the times of (judgment upon) the nations (Rome)." "Jerusalem will be violated by the nations (Rome); and this will last until they finish what was given them to do"

v25

c) The shaking of the powers of heaven, v25-26. Jesus now uses apocalyptic language to describe an earth-shattering event, v25-26. As noted above, the actual event is in dispute, but given the disciples' question and the logical sequence of the events described, with the conclusion "this generation will certainly not pass away until all these things have happened", then obviously the destruction of the temple / Jerusalem is the specific "coming of the Son of man" that Jesus has in mind. The verses are not exact quotations from the prophets, but certainly pick up on "the common stock of apocalyptic terminology used in Jewish writings both of political upheaval and of the end of the age, cf. Isa.13:10, 34:4, Ezk.32:7, Am.8:9, 4Ez.13:30ff", Ellis. The texts allude to a cataclysmic intervention of divine judgment against the unrighteous. Although the prophets commonly used this type of cosmic language when depicting judgement upon the enemies of Israel, Jesus now turns it onto Israel itself.

As already noted, Jesus' description of the destruction of Jerusalem and the temple serves as a paradigm for the destruction of the world at the end of the age. **και** "-" - AND. Coordinate, "then", identifying what follows the tribulation, namely the destruction of the temple.

επι + gen. "**upon**" - [THERE WILL BE SIGNS IN SUN AND MOON, AND] UPON [THE EARTH]. Spatial, as NIV. "And upon the whole world."

εθνων [ος] gen. "**nations**" - [ANGUISH, TORMENT] OF NATIONS, GENTILES, PEOPLES. The genitive is adjectival, possibly verbal, objective, receiving the distress, or subjective, exhibiting the distress, or attributed, "distressed Gentiles." "Among the heathen", Goodspeed, pushes in the right direction, since "nations" is a bit too specific. The word can describe geopolitical groupings, but also language groupings, tribes, and thus, broad human associations, so "all people will be in anguish." "And on the earth nations will not know where to turn", Barclay.

εν + dat. "**[will be] in [anguish and perplexity]**" - IN [PERPLEXITY, DOUBT, UNCERTAINTY]. Probably here adverbial, modal, expressing the manner of the nations' perplexity, or possibly attendant circumstance, "The nations on earth will be afraid of the roaring sea and tides, and they will not know what to do", CEV.

θαλασσης και σαλου gen. "**[tossing] of the sea**" - [SOUND, NOISE] OF SEA AND SURF. The genitive is adjectival, either verbal, subjective, "the roar produced by", or idiomatic / source, "*that come from* the sea and surf." An allusion to Psalm 46:3. As noted above, Jesus' figurative language (at times, apocalyptic) serves to describe the shaking, undoing, of powers and authorities. The use of a sea image is particularly useful since the Jews had an abiding dread of the sea. "At the roar of the surging sea", Phillips.

v26

Jesus' use of prophetic apocalyptic language to describe the destruction of Jerusalem and the temple continues, cf. Isa.13:6-10, 34:4, Dan.8:10, Hag.21:21.

αποψυχοντων [αποψυχω] gen. pres. part. "**will faint**" - *and* FAINTING, BEING DISCOURAGED, DISHEARTENED [MEN]. Hapax legomenon, once only use in the NT. Literally, to stop breathing, "swooning", Moffatt. The genitive participle and its genitive subject "men" forms a genitive absolute construction, temporal, introducing a temporal clause, "while people will be fainting", Barclay.

απο + gen. "**from**" - FROM, BY, SINCE. Probably causal, "because of."

φοβου και προσδοκιας [α] gen. "**terror, apprehensive**" - FEAR AND EXPECTATION. The shaking will cause "panic and foreboding", Moffatt. Possibly a hendiadys where a single idea is being expressed in two words joined by **και**, "and". "Fearful expectation", TH.

των επερχομενων [επερχομαι] gen. pres. part. "**of what is coming**" - OF THE THINGS COMING UPON. The participle serves as a substantive, with the genitive adjectival, probably verbal, objective, "about / concerning the things coming upon the world; "of what is happening", CEV.

τη οικουμενη dat. "**the world**" - THE WORLD. The dative is local; "in the whole inhabited world."

γαρ "**for**" - FOR, SINCE, BECAUSE. Introducing a causal clause explaining why people are fainting with fear, "because"; "for you see, the heavenly powers will be shaken."

των ουρανων [ος] gen. "**the heavenly bodies**" - [THE POWERS] OF HEAVEN. The genitive is adjectival, attributive, as NIV. The NIV understands "powers" as referring to the stars. The term may refer to earthly authorities or powers, or heavenly angelic powers, but cosmic bodies, planets, stars., is more likely. None-the-less, for the ancients, the stars / planets of the night sky are, or are associated with, heavenly powers and authorities. "The powers of the heavens will be shaken", NRSV.

σαλευθησονται [σαλευω] fut. pas. "**will be shaken**" - WILL BE SHAKEN. As noted above, the image of cosmic shaking illustrates the shaking of all power and authority, in heaven and on earth. Specifically, these powers are shaken as the ascending ("coming") of Jesus passes through their domain and takes up rule over them. As noted above, this time it is the temple / Jerusalem that is shaken. "Will be violently shaken."

v27

d) The coming of Christ and the great assize, v27. See "Interpretation" above. Jesus continues in apocalyptic mode, alluding to Daniel 7:13-14. The destruction

of the national life of Israel, just described in the terms of a cosmic shaking, is an act of divine judgment. This judgment is now described in the terms of the coming of the Son of Man. In cosmic terms beyond space and time, Jesus, as the mysterious Son of Man, comes to the Ancient of Days to receive authority and power, and with all knees bowed before him, he enacts divine judgment. The righteous reign of God, once evident in the national life of Israel, is now exercised in the corporate Son of Man - the kingdom has come.

και τοτε "at that time" - AND THEN. Temporal, although the time signature is debatable. The NIV is to be preferred, rather than "sometime later." It is likely that the events are contemporaneous.

ουπονται [οραω] fut. "they will see" - YOU WILL SEE. Who are the "they", the powers of heaven, or the nations? The verb is best viewed as an indefinite third person plural, so "all humanity / all powers and authorities will see."

του ανθρωπου [ος] gen. "[the Son] of Man" - [THE SON] OF MAN. The genitive is adjectival, relational. Jesus' self-designation for the messiah, Daniel's messiah who comes to the Ancient of Days to receive an eternal kingdom; **ο υιος του ανθρωπου**, 4:43.

ερχομενον [ερχομαι] pres. part. "coming" - COMING. The accusative participle serves as the complement of the direct object, "the Son of Man", standing in a double accusative construction and asserting a fact about the object. As noted above, Daniel makes it clear that the view of Christ's coming is from heaven, not earth. Jesus comes to heaven to reign. Of course, such a coming heralds the end times. It is this reality that gives urgency to the proclamation that "the kingdom of God is at hand." So, Christ's "coming" to heaven to reign is what "people / powers" witness.

εν + dat. "in" - IN, WITH, ON [A CLOUD]. Expressing space. Matthew has "on / upon the clouds of heaven"; note, "clouds" plural. Luke stays with the singular. Mark has "in clouds." Daniel has "with the clouds." "With" implies accompaniment, whereas "in" puts more stress on the one coming within the cloud. None-the-less, "in / with / on / upon" presents much the same image. The image of a cloud, of course, serves to remind us of the divine presence.

μετα + gen. "with" - WITH. Probably adverbial, modal, expressing manner, but possibly expressing association, "in company with"; Christ's "coming in a cloud is associated with much power and glory."

πολλης adj. "[power and] great [glory]" - MUCH, MANY [POWER AND GLORY]. This description of the coming of the Son of Man is expanded in 9:26 where we are told "he comes in his glory and the glory of the Father and of the holy angels." Unlike Luke, who uses the genitive "of the holy angels", Mark uses the preposition "with": the Son of Man "comes in the glory of his Father with the holy angels." Should we read Luke's genitive as one of association? So, is "many

/ much" (rather than "great") of the "power and glory" referring to the glorious and powerful angelic army accompanying the Son of Man to his throne? If so, who makes up this massive crowd, who are these "angels", or properly, these "messengers of God"? There is the possibility that we are this great crowd - the "many messengers" made up of last-day resurrected believers, coming with Jesus to the Ancient of Days, gathering before Jesus to witness his ascent to his throne. Of course, there is a *now/not yet* time problem here, but there always is, and always will be, when we are dealing with a *Time Lord* who transcends time! See above for the *now / not yet* of eschatology.

v28

iii] Saying, v28: Note the parallel verse in Mark 13:27 and Matthew 24:31. Nolland suggests Luke is drawing on his own original source, but none-the-less, Mark's words may well serve to exegete what Luke means by "your redemption is drawing near." Taking "angels" to mean "God's messengers", then the calling out and gathering of the elect is likely to be the image here, the gathering at the time of judgment. Again, we have a *now / not yet* problem. A calling out of the disciples occurred at the time when the Roman legions moved against Jerusalem, and the call also goes out in our age through gospel preaching, and will go out again at the *parousia* with the sounding of the trumpet, a clarion call which will raise the faithful dead in the last day.

αρχομενων [αρχων] pres. part. "**when [these things] begin**" - [AND] BEGINNING [THESE THINGS]. The genitive participle, and its genitive subject "these things", forms a genitive absolute construction, temporal, introducing a temporal clause, as NIV. What things? Surely the events associated with the destruction of the temple, the primary sign being the surrounding of Jerusalem by military forces ("the desolating sacrilege", cf., Mk.) , although Bock argues for "the Son of Man's appearance with cosmic signs."

γινεσθαι [γινομαι] pres. inf. "**to take place**" - TO OCCUR. The infinitive is complementary, completing the sense of the participle "beginning".

ανακυψατε [ανακυπτω] aor. imp. "**stand up**" - STAND ERECT [AND LIFT UP THE HEADS OF YOU]. The aorist expressing immediate action. Possibly "look up", Moffatt, but more likely as NIV.

διοτι "because" - BECAUSE. Introducing a causal clause explaining why we may confidently stand upright, rather than cower in fear, "because" our redemption is near.

ἡ ἀπολυτρωσις [ις εως] "redemption" - THE REDEMPTION. Nominative subject of the verb "to draw near." Release of something gained by the payment of a price, therefore liberation, deliverance. As is evident in this whole passage, the interpretation of each element, such as here with the word "redemption", is

determined by our understanding of the time sequence in this prophecy. If, for instance, we have taken v35 literally, along with Lightfoot and his ilk, then the "redemption / deliverance" is from the persecution of the Jewish rebels and the Roman armies around AD70. If, on the other hand, we regard that v25 and following, addresses the future return of Christ, then either we are looking at "deliverance" from the great tribulation, or "redemption" in eternal terms. Following the note above, we are best to opt for a layered "deliverance" from the "desolation", both the destruction of Jerusalem and the tribulation prior to the coming of Christ. Of course, "redemption", as presently offered in the gospel of grace, should also be included since there is a sense, within the perspective of Biblical eschatology, that today is the last day.

ὑμῶν gen. pro. "**your**" - OF YOU. The genitive is adjectival, possessive, although possibly verbal, objective, where the genitive "of you" receives the redemptive act.

εγγιξει [εγγιζω] pres. "**is drawing near**" - DRAWS NEAR. In terms of approaching a particular reference point, here probably in time terms; "you will soon be set free", CEV.

21:29-38

Culmination of Messiah's mission, 19:45-24:53

1. The Messiah and the Temple, 19:45-24:53

vi] Signs of the new age and the end times. 21:5-38

b) Your liberation is near

Synopsis

Jesus is still addressing the question posed by his disciples concerning the destruction of the Temple; "When will this be and what will be the sign that this is about to take place?" Jesus now relates the parable of the fig tree and concludes his oracle with a set of sayings.

Teaching

In the face of the coming kingdom a disciple must constantly watch to their faith.

Issues

i] Context: See 21:5-28.

ii] Structure: *Your liberation is near*:

Setting, v5-6:

The disciples' question, v7:

The signs of the age, v8-28:

Parable, v29-31:

The parable of the fig tree;

Sayings, 32-36:

Oracle, v32-33:

"this generation will certainly not pass away until"

Oracle, v34-35:

"that day will close on you suddenly like a trap"

Exhortation, v36:

"be always on the watch, and pray that"

Jesus teaching in the temple, v37-38.

iii] Interpretation:

Jesus now calls for a proper response to his oracle / prophecy concerning the destruction of the temple / Jerusalem - watch to the end, watch to your faith, and watch in prayer. For The eschatology of Jesus, see "Background", 17:20-37.

The parable of the fig tree, v29-31. The sense of the parable / illustration is drawn out in v31. This allegorised interpretation is found in all three synoptic gospels, although Luke's "you know that the kingdom of God is near", instead of Mark and Matthew's "you know he is near", is somewhat confusing. Given the context, the "he is near" refers to the coming of the Son of Man, a coming in judgment, which at that moment in time specifically concerned divine judgment upon religious Israel at the hand of Rome. A coming kingdom / reign of God is a broader concept, but certainly includes judgment. It is possible that the original parable was a kingdom / crisis parable heralding the coming kingdom, and that later it was given a more specific use in relation to Jesus' oracle concerning God's judgment upon the temple / Jerusalem. If this is so, then Luke's wording is possibly closer to the original.

Either way, the issue is, what are the **ταυτα**, "these things", the signs which herald that divine judgment is at hand? Proposed options often include the preliminary signs, the wars and rumours of wars etc., but it is likely that the **ταυτα** are the events surrounding the **ερημωις**, "desolation", the desolating sacrilege, which Luke specifies as "Jerusalem being surrounded by armies." So, for Luke's generation, it was the preparation for a siege.

As already indicated, Jesus' prophetic words draw on the imagery of the profanation of God's own people in the past (eg., the destruction of the temple / Jerusalem by the Babylonians), applying them to his own generation, and doing so in a way that they also serve as a paradigm for the end of the age; See *The Prophetic Perspective*, 21:5-28. On the last day, *the Beast from the Bog* will set upon *the apple of God's eye* in a final desolating sacrilege, and when that day comes, Jesus' words imply that the faithful will easily read the signs. We can probably expect that the persecution of God's people will be at the heart of it, but persecution, as such, is not confined to the end.

"This generation will not pass away until all these things have taken place", v32-33. Jesus states clearly that his own generation will witness the **ερημωις**, "desolation" (the siege of Jerusalem and desecration of the temple), v20-24, and that they will also witness the signs in the sun, moon and stars, v25-26, and the coming of the Son of Man, v27. As already indicated in "Interpretation", v5-28, all three elements reveal different aspects of the one event, namely the destruction of Jerusalem, and all three elements serve as a paradigm for the end of the of the age. The disciples asked "when" the temple would be destroyed, and so Jesus now tells them

that that it will be within their own generation. Of course, such a straightforward reading of Jesus' words is not widely accepted because the shaking of the sun, moon and stars, and the coming of the Son of Man are often read as futuristic, rather than aspects of the "desolation". As already noted, Jesus' prophetic words must be read as layered - they address the present and the future; See *The Prophetic Perspective*, 21:5-28.

Suggested interpretations of Jesus words that ἡ γενεα αὐτη, "this generation", will not pass away before these things occur.

- Jesus' words are multi-layered such that his words apply to his own generation and all generations through to the end of the age, ie., Jesus' oracle serves as a paradigm ("type", Plummer) for the end of the age. See Mattill, *Luke and the Last Things*, Dillsboro, 1979.
- Jesus assumed that his own generation would see the end of the age before it died out, ie., Jesus was mistaken. This mistaken view is evident in Paul's early epistles, ie., Paul thought he would be alive for the return of Christ.
- Luke is referring to his own generation, ie., Luke was mistaken.
- Jesus is referring to humans in general, the human race will not die out before seeing all this fulfilled.
- The word γενεα refers to the Jewish race; they will not die out before the end of the age, so Lenski.
- The consummation of these events is in mind, so Geldenhuys. "The last events have begun and will be brought to a consummation", Marshall.
- Jesus' words are addressed to the end-times generation, ie., 70AD to the end of the age, the last generation of history, so Ellis and Fitzmyer.

iv] Synoptics:

See 21:5-28. The order of all three synoptic gospels continues with the parable of the fig tree, Mark 13:28-29 and Matthew 24:32-33. Small differences are evident, as usual, with Luke replacing "He is near" with "the kingdom of God is near", v31.

The first of the three concluding sayings also aligns with the other synoptic gospels, Mark 13:30-31 and Matthew 24:34-35. Interestingly, Luke does not include the following saying found in both Mark 13:32 and Matthew 24:36, namely that not even the Son knows "the day or the hour", only the Father. Fitzmyer suggests that Luke is not willing to admit that Jesus was ignorant of "that day." Luke is possibly suspicious of the validity of his received tradition at this point.

Luke's concluding sayings reflect Mark 13:33 / 37 and Matthew 24:42, but are much more fulsome. They are usually assigned to an L source, with some commentators suggesting that they are a Lucan creation, cf., Creed.

v] Homiletics: *Watch unto your faith*

Biblical prophets always address their words to their own generation, but their words also apply to future generations. Just like the prophets of old, Jesus' prophetic words are multi-layered. For the disciples, Jesus' oracle concerning the shaking of the "sun, moon and stars" in Luke 21:25-27, imaged the destruction of Jerusalem and the temple, but it also images another time, a future time during the last days. Although we think of cosmic dissolution, Jesus is speaking of a divine shaking of powers and authorities, both geopolitical authorities and those dark powers in heavenly places. This shaking is even now, but there is an implication that as the final day approaches, the pride of national sovereignty and the schemings of dark powers will rise up against the throne of Christ. Persecution will go hand-in-hand with this shaking. Of course, only those with eyes to see will see it. The rest will be carried away by the glory of the "angel of light." All we can say is that when the day dawns, the children of faith will know it.

The purpose of such a prediction is not so much to prompt a reading of signs, but rather a renewing of faith. There are a number of motivators for the Christian life, and the return of Christ is one of the more powerful.

The danger we face in our Christian walk is that of secularisation. It is very easy to get caught up in the "anxieties of life." We stand approved before the coming Son of Man, not by anything we do, but by a gift of God's grace appropriated through faith. If we take our eyes off Jesus, we face the danger of rejection on the coming day of judgment. "Be careful", always look unto your faith.

v29

iv] The parable of the fig tree, v29-31. As new sprouts on the fig tree tell us that summer is near, so the presence of these signs tell us that God's eternal reign is bursting in upon us. The early Christians witnessed Jerusalem surrounded by armies and they knew well that the end of the restored kingdom of Israel was at hand. History tells us that the believers fled Jerusalem before the Roman legions laid siege to the city. Similar signs will herald the end of our age and the realisation of the kingdom of heaven. Jesus encourages his disciples to read the evident signs and not be caught out.

αὐτοῖς dat. pro. "them" - [AND HE SAID A PARABLE] TO THEM. Dative of indirect object.

παραβολην [η] "**this parable**" - A PARABLE. Accusative direct object of the verb "to say." Parable in the sense of illustration, rather than riddle, ie., this is a teaching parable, even though originally it may have been a kingdom parable. The "lesson" supports Jesus' teaching that the signs of the coming "desolation" will be easily understood, namely Jerusalem under siege. "He told them a lesson from nature", Bock.

ιδετε [ειδον] aor. imp. "**look at**" - BEHOLD, SEE, LOOK AT [THE FIG TREE AND ALL THE TREES]. Mark has "learn from" and this is probably the sense Luke intends by his "look at." The addition of "and all the trees" generalises the illustration; this is not just about fig trees. "Look at a fig tree, or any tree for that matter."

v30

ὅταν + subj. "**when [they sprout leaves]**" - WHENEVER [ALREADY THEY SPROUT]. Technically introducing an indefinite temporal clause, "whenever", although usually translated, "when", as NIV. The adverb "already" = "as soon as", is usually left untranslated. Its double use in the verse serves to emphasise immediacy.

βλεποντες [βλεπω] pres. part. "**you can see**" - SEEING. Attendant circumstance participle expressing action accompanying the verb "to sprout"; "when already they sprout and you see this."

απο "**for [yourselves]**" - [YOU KNOW] FROM [YOURSELVES]. Expressing source / origin; "you are able to work out for yourselves without anyone telling you."

ὅτι "**that [summer is near]**" - THAT [SUMMER IS NEAR ALREADY]. Introducing a dependent statement of perception expressing what we can know; "the fact that." "Summer is now near", NJB.

v31

οὕτως adv. "**[even] so**" - THUS [AND = ALSO]. Here both with an inferential and comparative sense "so in the same way"; "in the same way also, you, when you see these things happening", Nolland.

ὕμεις "**you**" - YOU. Nominative subject of the verb "to know", emphatic by use. Who, the disciples or the crowd? Most likely the disciples are intended.

ὅταν + subj. "**when**" - WHENEVER [YOU SEE]. Again, introducing an indefinite temporal clause, but as above, "when", rather than "whenever."

ταυτα "**these things**" - THESE THINGS. Accusative object of the verb "to see." The events associated with the destruction of the temple, particularly the siege of Jerusalem.

γινόμενα [γίνομαι] pres. part. **"happening"** - BECOMING = TAKING PLACE. The participle serves as the accusative complement of the direct object "these things", standing in a double accusative construction and stating a fact about the object.

ὅτι **"that"** - [YOU KNOW] THAT. Introducing an object clause / dependent statement of perception expressing what "you know".

ἡ βασιλεια **"the kingdom"** - THE KINGDOM. Nominative subject of the verb to-be. Note Mark "know that he/it is near, at [the] doors", referring to the coming of the Son of Man, his coming to reign, which reign includes judgment. Luke's use of "the kingdom of God" similarly refers to the consummation of the kingdom, its realisation in the eternal reign in Christ. Of course, the kingdom can be "already" with us, in the sense of inaugurated, a *now* reality, and also a future hope, a *not-yet* reality. As already noted, the problem we face with a *now* / *not-yet* kingdom, packaged within created time, is not faced in the heavenly domain which lies outside of time. So, in eternal terms, the kingdom is already consummated, Christ has come into his heavenly domain, such that even now God has "raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus", Eph.2:6-7. This dichotomy is but a moment within God's sovereign grace, 2Pet.3:8.

του θεου [ος] gen. **"of God"** - OF GOD. The genitive is adjectival, possessive, but possibly verbal, subjective. See του θεου, 4:43.

εγγυς adv. **"near"** - [IS] NEAR. "Near" in temporal terms. The same thought is in Mark, "at the door."

v32

v] Sayings, v32-36: a) Oracle, v32-33. Jesus finally answers the disciples' question "when", namely "this generation will not pass away until all these things have taken place." The apostles did indeed witness the fulfilment of Jesus' words, but so also will the generation alive on the last day; see above.

αμην λεγω υμιν **"I tell you the truth"** - TRULY I SAY TO YOU. Always a reinforcing statement. The dative υμιν, "to you", serves as a dative of indirect object.

ὅτι "-" - THAT. Introducing a dependent statement of indirect speech stating what Jesus says to them, namely an important truth.

ἡ γενεα **"generation"** - [THIS] GENERATION. Nominative subject of the verb "to pass away." "This generation" simply means Jesus' contemporaries; see above.

ου μη + subj. **"[will] certainly not [pass away]"** - NOT NOT = DEFINITELY NOT [MAY CEASE TO EXIST]. A subjunctive of emphatic negation reinforcing Jesus'

statement. Expressed positively, "these things will certainly happen within the life-time of this generation", Barclay.

ἕως **αν** + subj. "**until**" - UNTIL [MAY OCCUR]. Serving to introduce an indefinite temporal clause, future time.

παντα "**all these things**" - ALL *these things*. The "these things" is assumed, and properly so since Mark has "all these things", but we are again left wondering what makes up the "all". Presumably it is again the events associated with the siege of Jerusalem, which event prefigures the "dreadful commotions" "before the end of the age."

v33

δε "**but**" - [HEAVEN AND EARTH WILL PASS AWAY] BUT/AND. Here adversative / contrastive, as NIV.

μου gen. pro. "**my [words]**" - [THE WORDS] OF ME. The genitive is adjectival, possessive, but possibly verbal, subjective, eg., "the words *announced by me*".

ου μη + fut. "**[will] never**" - NOT NOT = BY NO MEANS [WILL PASS AWAY]. Double negative again reinforcing Jesus' words; used here with the future tense instead of a subjunctive. Expressed positively, "the sky and the earth won't last for ever, but my word's will", CEV.

v34

b) Oracle, v34-35. Jesus warns his disciples to stay alert. A disciple must not get caught up in worldly interests that undermine their faith. The last days (the interim before the last day) will be a time of trouble, devoid of faith, and many believers will be carried away with the cares of the world. It is easy to slip into the business of daily living and drift in faith and so fail to join with the Son of Man on the day of glory. So, a disciple must persevere in faith, for the end comes like a thief in the night - unexpectedly.

δε "-" - BUT/AND. Transitional, indicating a step to the next saying.

προσεχετε [**προσεχω**] pres. imp. "**be careful**" - PAY ATTENTION TO, KEEP ON THE LOOKOUT FOR, BE ALERT FOR, BE ON GUARD AGAINST. The present tense expressing the idea of a constant state of alertness.

εαυτοις dat. ref. pro. "**your**" - TO YOURSELVES. Dative of direct object after the **προς** prefix verb "to pay attention to"; "but watch yourselves", ESV.

μηποτε + subj. "**or**" - LEST. Introducing a negated final clause expressing purpose.

βαρηθωσιν [**βαρω**] aor. pas. subj. "**will be weighed down**" - [THE HEARTS OF YOU] MAY BE BURDENED. Futuristic subjunctive. The sense is of our minds ("hearts") becoming insensitive, such that spiritual insight is dulled. "Be careful not to let your minds be dulled", Barclay.

εν + dat. **"with"** - IN. Instrumental, expressing means; "by".

βιωτικαῖς adj. **"of life"** - [DISSIPATION AND DRUNKENNESS AND WORRIES, ANXIETIES] PERTAINING TO LIFE. Attributive adjective limiting "worries". An obstacle of spiritual insight, Rom.13:13, Gal.5:21.

ἐφ [ἐπι] + acc. **"on [you]"** - [AND THAT DAY MAY COME] UPON [YOU]. With the accusative the preposition may express "the action of a superior force or agency"*; "to set upon you, to catch you out." "Will suddenly catch you like a trap", CEV.

αἰφνιδίως adj. **"suddenly"** - sudden. The adjective serves as an adverb, probably here with the sense "unexpectedly".

ὡς **"like [a trap]"** - AS [A SNARE]. Comparative. Many translations attach this phrase from the beginning of v35 to the end of this verse, as NIV.

v35

γάρ **"for"** - BECAUSE. Introducing a causal clause explaining why it is necessary to "be careful", namely, "because" the coming terrible day will engulf the whole world. This sense follows the text where the postpositive γάρ follows the verb ἐπισελεύσεται, "will come." A variant exists where γάρ follows ὡς παγίς, "as a trap", giving the sense "for as a snare it will come upon all who dwell on the earth", i.e., all people face the trap. Most translations follow the reading where the postpositive γάρ follows the verb "will come", as NIV. "Trap" is then read with verse 34. The sense is then that the "day" comes on all people, but it will only trap / snare those believers who have failed to remain alert. Of course, this translation raises questions on the issue of the perseverance of the saints.

ἐπισελεύσεται [ἐπισερχομαι] fut. **"it will come [upon]"** - *it* WILL CLOSE/FALL [UPON]. "For that day will assault everyone who lives on the face of the earth", NAB.

τοὺς καθημένους [καθημαι] pres. part. **"[all] those who live"** - [ALL] THE ONES SITTING. The participle serves as a substantive.

τῆς γῆς [ἡ] **"[the face] of the [whole] earth"** - [UPON FACE] OF [ALL] THE EARTH. The genitive is adjectival, partitive / wholative.

v36

c) Exhortation, v36: We need to pray that God will give us clear insight such that we are not lead us away from Christ. In the end, only those who continue to watch to their faith in the Son of Man will stand with him in the last day.

δε "-" - BUT/AND. Transitional, indicating a step to the next saying.

αγρυπνεῖτε [αγρυπνεω] pres. imp. **"be [always] on the watch"** - BE ALERT, STAY AWAKE, BE WATCHFUL, BE VIGILANT. Along with the phrase "in every moment (always)", this imperative underlines the idea of "constant watchfulness",

in the sense of a sentry on guard in a watchtower who is always alert. Note, it is possible that "always" modifies "pray", so "always praying", Williams, but constant watchfulness, as NIV, seems best. Watching for what? Often understood as watchful for the signs of the end times, but a watching to our faith is more likely; "remain faithful", Thompson.

εν + dat. "**always**" - IN [ALL TIME]. Adverbial use of the preposition, temporal, as NIV.

δεομενοι [δεομαι] pres. pas. part. "**praying**" - PRAYING. The participle is possibly modal, expressing manner, how a person should keep alert; "be on the alert, praying at all times ..", REB, or possibly expressing purpose, "stay awake in order to pray", Nolland, or simply attendant, "watch and pray."

ινα + subj. "**that**" - THAT. Serving either to introduce a dependent statement expressing the content of the prayer, or a final clause, "in order that", expressing the purpose of the prayer. Content seems best.

κατισχυσητε [κατισχυω] aor. subj. "**you may be able [to escape]**" - YOU MAY HAVE STRENGTH = BE ABLE [TO ESCAPE, PASS THROUGH SAFELY]. Possibly "strong enough to come through", Barclay, but "able", as NIV, is better - praying for the ability to recognise the signs. The infinitive "to escape" is complementary, completing the sense of the verb "to have strength."

παντα "**all**" - ALL [THESE] THINGS. Again, "these things" are likely to be the events associated with the destruction of the temple / final tribulation, rather than "all these dangers", Moffatt.

τα μελλοντα "**that is about**" - being about. The participle is adjectival, attributive, limiting "all these things"; "which are going to take place." The substantive participle with the infinitive may express a simple future tense, "to come", Moffatt; "that you may be able to recognise these future signs."

γινεσθαι [γινομαι] pres. inf. "to happen" - to happen. The infinitive is complementary, completing the sense of the participle "being about."

σταθηναι [ιστημι] aor. pas. inf. "to stand" - [AND *that you may be able*] to stand. The aorist is possibly ingressive, where the emphasis is on the beginning of the action, so "take your stand." Again, the infinitive is complementary, completing the sense of "you may be able."

εμπροσθεν "**before**" - BEFORE, IN FRONT OF. Spatial. Often viewed as a negative image, ie., standing in the dock ready to be judged, but the image can also be a positive one. It can denote a believer's "successful negotiation of the trials of the eschatological period and safe arrival at the place of abiding security", Nolland / standing with a "favourable verdict", Marshall. "In the presence of the Son of Man", Barclay.

του ανθρωπου [ος] gen. "**of Man**" - [THE SON] OF MAN. The genitive is adjectival, relational; see **ὁ οἰος του ανθρωπου**, 5:24

v37

vi] Jesus teaching in the temple, v37-38. In an account not found in the other synoptic gospels, Luke transitions to Jesus' passion by providing a general overview of Jesus' Temple ministry. Luke tells us that Jesus teaches in the temple during the day and spends the night at the Mount of Olives (Mark mentions Bethany). In this period of quiet before the storm, Jesus is warmly received by the people - they arrive early at the Temple to hear him speak.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

τας ημερας [α] acc. "**each day**" - DAYS. Taking the accusative as adverbial, extent of time, we have "he *spent* days in the temple"

διδασκων [διδασκω] pres. part. "**teaching**" - [HE WAS] TEACHING. The present participle with the imperfect verb to-be forms an imperfect periphrastic construction, probably used to emphasise aspect; day-by-day Jesus was teaching in the temple.

εν + dat. "**at**" - IN [THE TEMPLE]. Local, expressing space.

τας ... νυκτας [ξ κτος] acc. "**each morning**" - [BUT/AND] NIGHTS. Again, an accusative of time, "*during* the night he went out and lodged at the Mount of Olives."

εξερχομενος [εξερχομαι] pres. mid. part. "**he went out**" - GOING OUT [HE LODGED]. Attendant circumstance participle expressing action accompanying the verb "to lodge"; "he went out and lodged"

το καλουμενον [καλω] pres. mid. part. "**called**" - [INTO = IN/ON THE MOUNTAIN] THE ONE BEING CALLED. The participle is adjectival, attributive, limiting "mountain"; "the hill which is called."

Ελαιων [α] "**Olives**" - OF OLIVES. The genitive is adjectival, idiomatic / identification, limiting by identifying "the hill" in mind (the technical repetition of "hill" is assumed); "the hill which is called *the hill* of = known as Olives."

v38

ωρθηριζεν [ορθηριζω] imperf. "**came early in the morning**" - [AND ALL THE PEOPLE] WERE RISING AND COMING EARLY [TOWARD HIM IN THE TEMPLE]. The imperfect is probably seeking to express habitual action. This verb expresses the action of rising early and moving to a particular destination. The use of the preposition προς, "toward", reinforces movement toward.

ακουειν [ακουω] pres. inf. "**to hear**" - TO HEAR. The infinitive is adverbial, final, expressing purpose; "in order to hear."

αυτου gen. pro. "**him**" - OF HIM. Genitive of direct object after the infinitive "to hear", which takes a genitive of persons, particularly for the sense

"to listen to"; "people came early in the morning to listen to him."

22:1-6

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:5

i] The plot to kill Jesus

Synopsis

Luke now provides us with a change in setting; it is the time of the feast of the Passover in the city of Jerusalem. The religious authorities have finally decided to dispose of Jesus, given their fear of his ever-increasing popularity. Judas comes to their aid, offering to provide them with an opportune time when they can arrest Jesus.

Teaching

They intend it for evil, but God intends it for good.

Issues

i] Context: See 19:45-20:18. The second six-layered Lukan sandwich in the major section *The culmination of Messiah's mission*, 19:45-24:53, addresses the topic *The meaning of Messiah's death*, 22:1-23:25. In this section, Jesus "consecrates himself to death in the conviction that it is the will of God and that it, like the passover long ago, will deliver Israel from death to life", Ellis.

The first episode concerns Jesus' betrayal, 22:1-6, and is followed by the account of the last supper with its passover / sacrifice focus, a truth with which the disciples must identify, v7-38. Then follows Jesus' time of prayer on the Mount of Olives, v39-46, and his arrest, v47-53, representing his determined will to take the path of suffering, rather than glory. The denial of Peter, v54-62, and the trial of Jesus, 22:63-23:25, follows, both serving to further illustrate that Jesus stands alone without an advocate, for alone he must suffer and die if he is to claim victory over the powers of darkness.

ii] Structure: *The plot to kill Jesus*:

The plot to murder Jesus, v1-2;

Setting, v1;

Israel's religious leaders look to murder Jesus, v2;

The betrayal of Judas, v3-6;

Judas succumbs to temptation, v3-4;

The religious leaders offer payment for treachery, v5;

Judas bides his time, v6.

iii] Interpretation:

Jesus' temple ministry is coming to an end, and so the focus of the gospel now moves from the temple to the city of Jerusalem and the events surrounding Jesus' passion. It is the time for the celebration of the Passover, and Jesus is preparing to offer himself as the willing victim for his people Israel. Evil is in the ascendency; the religious authorities have determined to murder Jesus, given their fear of his popularity, and one of Jesus' own disciples has given himself over to the Tempter's taunts. Yet, the sovereign grace of God is not necessarily thwarted as long as his messiah, the suffering Son of Man, sticks to the cosmic pathway of sacrifice, rather than glorious messianic superiority.

"The account shows that the events surrounding Jesus' ministry are part of a larger, comic drama between great spiritual powers. Heaven and hell are interested in the fate of Jesus. In the great chess match, this is Satan's major move to remove Jesus from the game", Bock.

iv] Synoptics:

See 3:1-20. It is generally argued that Luke has used Mark as his source for the Passion narrative, although both Taylor, *Passion Narrative*, and Jeremias argue that he uses his own source tradition as well as Mark. Given the fixed nature of the passion narrative in oral tradition, Luke may not have needed any source other than the tradition available to him at the time.

The contextual setting of the feast of the Passover, and the plot by the religious authorities, is recorded by Mark in 22:1-2 and by Matthew in 26:1-5. Luke's account is the shortest, while Matthew's is the longest, providing a detailed account of the setting and plot.

The betrayal by Judas is given a similar treatment by all three synoptists, along with the usual range of differences, cf., Mark 14:10-11 and Matthew 26:14-16. Luke adds the statement that "Satan entered Judas" (cf., John 13:27), and like Mark, he couches the narrative in indirect discourse, rather than Matthew's direct discourse.

It is interesting to note that Luke does not record the anointing, an important element in the passion narrative recorded by Matthew, Mark and John. For Matthew and Mark, the story is recorded between the plot to murder Jesus and the betrayal of Judas. Luke does record an earlier anointing (7:36-50), so maybe he questions the accuracy of the story, given that he understands that the anointing of Jesus' body is a significant element of the events surrounding Jesus' burial.

Text - 22:1

The plot to murder Jesus, v1-6: i] The religious authorities make their plans, v1-2. The feast of Passover is at hand, and the religious authorities have decided to act against Jesus, planning to arrest him and put him to death. All they need is the opportunity.

δε **"now"** - BUT/AND. Transitional, identifying a step in the narrative.

των αζυμων [ος] gen. **"of Unleavened Bread"** - [THE FEAST] OF THE UNLEAVENED BREAD. The genitive is adjectival, descriptive, idiomatic / identification, "the festival / feast *known as* Unleavened Bread." Celebrated between 15 and 21 Nisan and by now virtually part of the Passover festival.

ἡ λεγομενη [λεγω] pres. mid. part. **"called"** - THE ONE BEING CALLED. The participle is adjectival, attributive, limiting "Unleavened Bread"; "which is called Passover."

πασχα (a) **"the Passover"** - THE PASSOVER. Probably here the passover meal is meant, prepared on the afternoon of 14 Nisan and eaten between sunset and midnight of 15 Nisan.

ηγγιζεν [εγγιζω] imperf. **"was approaching"** - WAS COMING NEAR. The imperfect, being durative, gives the sense "was drawing near", HCSB.

v2

Josephus, the Jewish historian of the time, recounts that major festivals were volatile, and at times, violent. At this festival, the religious authorities were planning their own moment of violence, but they had to do it in a way not to promote a riot and cause the Roman authorities to act.

εζητουν [ζητεω] imperf. **"were looking / scheming"** - [AND THE CHIEF PRIESTS AND THE SCRIBES] WERE SEEKING. The imperfect is probably used here to indicate background information.

το "-" - THE. The neuter article serves as a nominalizer, turning the interrogative "how they might destroy him" into a substantive, accusative object of the verb "to seek", and as such it serves as a dependent statement of perception expressing what they seek.

πως + subj. **"for some way [to get rid of]"** - HOW [THEY MIGHT KILL, DESTROY HIM]. The interrogative πως, "How?" + the deliberative subjunctive ανελωσιν, "may kill", serves to introduce an indirect question.

γαρ **"for"** - BECAUSE [THEY FEARED THE PEOPLE]. Introducing a causal clause explaining why the authorities wanted to kill Jesus, "because" they were afraid of the people. The authorities probably Jesus' popularity, along with the consequent undermining of their authority, or even that Jesus' popularity may prompt a popular uprising causing a crackdown from Rome.

v3

ii] Judas Iscariot's betrayal of Jesus, v10-11. The religious authorities are seeking to arrest Jesus secretly and one of his own disciples, for the payment of a fee, is happy to oblige. Luke doesn't tell us why Judas wants to take Jesus down, although the offer of money points to a motive of greed.

σατανας "Satan" - [AND] SATAN [ENTERED INTO]. Nominative subject of the verb "to enter into." Along with John, Luke notes the involvement of Satan in Judas' betrayal. Satan has maintained a low profile since the temptation of Jesus, but now it's time to either compromise his enemy, or take him down

εις "-" - INTO [JUDAS]. Indicating the direction of the action and arrival at. A typical idiomatic repetition of a prepositional prefix, here for the verb **εισερχομαι**, "to enter into."

τον καλουμενον [καλεω] pres. mid. part. "**called**" - THE ONE BEING CALLED. The participle is adjectival, attributive, limiting "Judas"; "who was called Iscariot."

Ισκαριωτην [ης ου] "**Iscariot**" - [JUDAS] ISCARIOT. We may have expected a genitive, "Judas, *the man from the village of Karioth*", but it serves as the accusative object of the participle "being called." An identifier for the man Judas, possibly a family name, but more likely of a place.

ὄντα [ειμι] pres. part. "-" - BEING. The participle is adjectival, attributive, limiting "Iscariot"; "who was one" The attributive modifier serves to further explain Judas' person; he is one of the twelve.

εκ + gen. "**of**" - FROM. Expressing source / origin.

των δωδεκα gen. "**of the twelve**" - [THE NUMBER] OF THE TWELVE. The genitive is adjectival, partitive; Judas is one of those numbered among the twelve.

v4

When it comes to the "Why?", it is unclear why Judas betrayed Jesus, although money seems to be the issue, but as for the "What?", his actions are somewhat clearer. The religious authorities need to surreptitiously arrest Jesus and Judas gives them the means. Some have suggested that Judas provides the authorities with the messianic secret (Jesus' claim to be the messiah), but Judas is not used at the trial so this is unlikely.

απελθων [απερχομα] aor. part. "**went to [the chief priests]**" - HAVING DEPARTED [HE SPOKE WITH]. Attendant circumstance participle expressing action accompanying the main verb "to speak with", but possibly adverbial, temporal, "After going off", i.e., "after leaving Jesus and his fellow disciples", TH. Yet it seems likely that a more general sense is intended by the verb, with the weight

on Judas going to the religious authorities rather than his leaving Jesus, as NIV; "Judas went and discussed with the chief priests ...", Barclay.

τοις αρχιερευσιν [εως εως] dat. **"the chief priests"** - THE CHIEF PRIESTS AND WITH THE COMMANDERS, OFFICERS (temple police). As with "commanders", dative of direct object after the **συν** prefix verb "to speak with."

το "-" - THE. The article serves as a nominalizer turning the interrogative "how he might hand over them to him" into a substantive, direct object of the verb **συνλαλεω**, "to speak with", so serving as a dependent statement expressing what they were discussing. This is technically difficult, given that the verb "to speak with" is intransitive, but the construction images v2 where the verb was **ζητεω**, "to seek."

πως **"how"** - HOW [THEY MIGHT HAND OVER HIM]. The interrogative **πως**, "How?" + the deliberative subjunctive **παραδω**, "may hand over", serves to introduce an indirect question.

αυτοις dat. pro. "-" - TO THEM. Dative of indirect object.

v5

As Plummer puts it, Judas "simplified matters" for the religious authorities because they now have the means to arrest Jesus away from public gaze.

δουναι [διδωμι] aor. inf. **"to give"** - [AND THEY REJOICED AND PUT TOGETHER = AGREED] TO GIVE. The infinitive introduces an object clause / dependent statement of indirect speech expressing what they agreed; "they agreed that they would pay him a sum of money."

αυτω dat. pro. **"him"** - [SILVER, MONEY] TO HIM. Dative of indirect object. It is possible that this pronoun goes with the verb **συνεθεντο**, taking the sense "to agree with", in which case the pronoun is a dative of direct object after the **συν** prefix verb "to agree with"; "they came to an agreement with him to give *him* money", TH.

v6

εζητει [ζητεω] imperf. **"watched"** - [AND HE ADMITTED = AGREED *to the deal*, AND] WAS SEEKING. The imperfect is probably used here to express durative / ongoing action.

του παραδουναι [παραδιωμι] aor. inf. **"to hand [Jesus] over"** - [AN OPPORTUNITY] TO DELIVER OVER = BETRAY [HIM]. The genitive articular infinitive most likely serves to introduce a final clause expressing purpose, so Zerwick, "in order to hand him over", but sometimes the construction is expegetic, here specifying the "opportunity", so Culy.

αυτοις dat. pro. **"to them"** - TO THEM. Dative of indirect object.

ἄτερ + gen. "**when no [crowd] was present**" - APART FROM, WITHOUT [A CROWD]. Expressing separation. A rare preposition used only twice in the NT. "Without collecting a crowd", REB.

22:7-20

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:25

ii] The upper room, 22:7-38

a) The Last Supper

Synopsis

With the religious authorities now planning the murder of Jesus, and Judas providing the means, Jesus prepares to celebrate the Passover with his disciples. Arrangements are made, and early on the Thursday evening Jesus and his disciples gather to share in the Passover meal. At the meal, Jesus reinterprets the Passover for the members of the new Israel, with the elements of bread and wine symbols of the life-giving sacrifice of Jesus, the Lamb of God.

Teaching

Remember, the suffering Son of Man gives his life as a sacrifice for his people.

Issues

i] Context: See 22:1-6. *The Upper Room*, detailing the events surrounding the last supper and Jesus' reinterpretation of the Passover meal, is the second episode of a series of six dealing with *The meaning of Messiah's death*, 22:1-23:25.

ii] Background: *Celebrating the Passover*

Around March and April, on 14 Nisan, the Passover was celebrated, with the Passover meal eaten that evening, 15 Nisan. The date changes in the evening because the new day begins at sunset. The meal links with the commencement of the feast of unleavened bread, 15-21 Nisan.

At face value, the synoptic gospels have the Passover on the Thursday before Good Friday, with the meal on Thursday evening. John has the Passover on the Friday, with Jesus and his disciples sharing a meal together, a meal where Jesus focuses on washing the disciples' feet. John seems to be making a theological point.

It is known that the Qumran sect celebrated the Passover before the official date and that may have been the case for Jesus and his disciples. This would give a more realistic time-frame for the betrayal and trial before the crucifixion on Friday.

What seems abundantly clear is that the meal is a Passover meal. Normal meals were held in the late afternoon, but Passover was held in the early evening. The Passover must be eaten within the city walls of

Jerusalem. It was eaten reclining, not sitting / squatting as for a normal meal. It ended in the singing of a Psalm. All these elements are present in the record of this meal by the synoptists.

The arrangement of an upper room for the passover meal is probably an example of the tradition at the time where residents of Jerusalem opened their homes for pilgrims to celebrate the Passover. No fee was usually charged.

iii] Structure: *The Upper Room*:

Preparations for the meal, v7-13:

The new Passover, v14-20:

Jesus and his disciples share the Passover meal, v14-18;

The institution of the Lord's Supper, v19-20;

Final instructions, v24-38.

iv] Interpretation:

It seems likely that the preparations for the supper have to be done discreetly due to the hostile environment in Jerusalem. This probably explains the rather mysterious arrangements related to the use of the upper room for the Passover meal. Luke may imply that the arrangements reveal supernatural foresight on the part of Jesus, but it is more likely that they are pre-arranged and represent the need for secrecy - the "man carrying a jar of water" (women's work!) and what to say.

On the first day of the feast of Unleavened Bread, Jews traditionally share in the Passover meal of roast lamb, unleavened bread, various savoury dips and wine, and do so to celebrate Israel's escape from their slavery in Egypt. So, arrangements made, Jesus and his disciples now gather in the upper room for the Passover meal. Unlike the other synoptists, Luke describes something of the meal and of the sharing of a cup of wine together. It seems likely that it was toward the conclusion of the meal that Jesus reinterprets elements of bread and wine and distributes it to his disciples as a **ἀνάμνησις**, "memorial", symbol of his body "given" and his blood "shed for you."

The sense of this "memorial" is one of continued debate. In simple terms, Jesus takes a loaf of flat bread, and giving thanks to God for his bounty, he breaks it and shares it with his disciples saying "this is (**ἐστί**, "is" = represents / means / symbolises) my body given for you", i.e., his body offered up as a sacrifice for his disciples / all who believe (not all humanity, although this is a matter of debate). Then he takes a cup of wine (unlikely to be unfermented grape juice) and, sharing it with the disciples, says "this cup of wine is (represents / means / symbolises) the new covenant (the

renewal of the covenant / agreement made between God and his people) in my blood (by means of my sacrifice) which is shed on your behalf." Presumably the Lukan words "do this in remembrance of me" (found also in 1Cor.11:22) apply to both the bread and the cup.

Jesus' words of distribution serve as a classic example of Biblical theology / typology. Jesus applies the historic redemption of Israel to the spiritual redemption of the new Israel, and of their inheritance of the kingdom of God. In the terms of the Exodus of old, the redemption / salvation / escape for the new Israel is fulfilled in Christ's sacrifice, his passion, the *ποτηριον*, "cup", *ὑπερ ὑμων*, "for you." Like old Israel, the new Israel remembers / celebrates this event with the symbols of bread and wine.

Love Feasts / Breaking of Bread in the New Testament Church. It seems likely that the early church in Jerusalem celebrated together with a fellowship meal (Love Feast / Breaking of Bread) which was distinct from the Lord's Supper, cf., Acts 2:42, 46, 20:7ff. The Lord's Supper, as with the Passover, was probably celebrated yearly. As the church spread beyond Palestine and became increasingly Gentile, the fellowship meal and the Lord's Supper seem to have melded together. This is certainly the situation described by Paul in his first letter to the Corinthians, chapter 11. Obviously, as time moves on, the liturgical elements of the Lord's Supper / Eucharist / Holy Communion become dominant, with the fellowship meal relegated.

Ecclesiastical understanding of the Lord's Supper: There are three main ecclesiastical schools of thought when it comes to understanding the function of the Lord's Supper: Roman, Calvinist and Zwinglian.

- The Roman position, known as transubstantiation, promotes the view that the bread and wine become the body and blood of Christ through the liturgy of the church. Grace is conveyed in the eating and drinking of the consecrated elements.
- The Calvinist position, evident in the Anglican / Episcopalian liturgy, promotes the view that the bread and wine spiritually become the body and blood of Christ for the person who consumes the elements with faith; "feed on him in your heart by faith with thanksgiving", Book of Common Prayer, 1662. Grace is conveyed in an eating and drinking where faith is present.
- The Zwinglian position, adopted by most nonconformist Protestant denominations, promotes the view that the eating and drinking of the elements is a practical expression of remembering /

believing in the atonement. Grace is conveyed through faith, i.e., in the act of committed remembering (affirming that Christ died for me).

v] Synoptics:

See 3:1-20. Luke's account of the preparations for the Lord's Supper is paralleled in Matthew 26:17-20 and Mark 14:12-17, with Luke's account very close to Mark. Fitzmyer argues that Luke's account is a redaction of Mark. When it comes to the supper itself, Luke's account is almost twice as long as either Mark 14:22-25 or Matthew 26:26-29, and is rather complex in its arrangement. In fact, some argue that v19b-20 is a later inclusion.

Unlike the other synoptists, Luke records the Passover meal itself, with the sharing of the cup and Jesus' statement that he will not again share this celebration until the full realisation of the kingdom, v15-18. We then have the actual symbolic sharing of the bread and wine where Jesus interprets its meaning, v19-20. Luke draws out the redemptive significance of the bread with the added words "which is given for you", a statement very similar to the words used by his friend and colleague, the apostle Paul, in 1 Corinthians 11:23-25 - "which is for you." Luke also adds "do this in remembrance of me", words again found in Paul's letter to the Corinthians, 11:24. When it comes to the wine, Luke (as does Paul) adds "in like manner" and goes on to record the words of distribution replacing "blood" with "cup": "the cup that is poured out for you is the new covenant in my blood", rather than "this is my blood of the covenant", cf., Isa.53:12. The sacrifice of the suffering servant is that which realises the Passover redemption, so shifting the focus from the Exodus to Calvary.

Text - 22:7

The Last Supper, v7-23; i] Preparations for the meal, 7-13. Luke tells us that Jesus takes the initiative and sets Peter and John to work, organising for their celebration of the Passover. The details have always prompted speculation as to their nature, but the arrangements are probably clandestine, rather than miraculous. The religious authorities are out to arrest Jesus, if an opportune moment presents itself, and so Jesus has likely made arrangements in secret.

δε "then" - BUT/AND. Transitional, indicating a step in the narrative.

των αζυμων [ος] gen. "**of Unleavened Bread**" - [THE DAY] OF UNLEAVENED BREAD [CAME]. The genitive is adjectival, descriptive, idiomatic / identification; "the day *known as the feast of* unleavened bread."

εν + dat. "**on [which]**" - IN [WHICH]. Adverbial use of the preposition, temporal, "the day on which" = "when".

θυεσθαι [θυω] pres. mid. inf. "**[had] to be sacrificed**" - TO SACRIFICE [THE PASSOVER *lamb* WAS NECESSARY]. The infinitive serves as the subject of the

indefinite verb "it was necessary." For a complementary classification, see *γραψαι* 1:3.

v8

The requirement to eat the Passover within the walls of Jerusalem increases the danger of Jesus' arrest. Only Luke mentions Jesus using Peter and John to undertake the arrangements. By using his closest disciples, Jesus keeps a knowledge of the site of the upper room to the inner circle.

ειπων [λεγω] aor. part. "**saying**" - [AND HE SENT PETER AND JOHN] HAVING SAID. Attendant circumstance participle expressing action accompanying the verb "to send", "he sent and said", but possibly adverbial, expressing manner, as NIV, or means, so Cully. Either way, it introduces direct speech here.

πορευθεντες [πορευομαι] aor. pas. part. "**go**" - HAVING GONE [PREPARE]. Attendant circumstance participle expressing action accompanying the imperative verb "to prepare", so "go and prepare", as NIV.

ημιν dat. pro. "**for us**" - [THE PASSOVER] TO = FOR US. Dative of interest, advantage; "for us."

ινα "**to [eat]**" - THAT [WE MAY EAT]. Introducing a final clause expressing purpose; "in order that we may eat it."

v9

αυτω dat. pro. "-" - [THEY SAID] TO HIM. Dative of indirect object.

που adv. + subj. "**where**" - WHERE. Here the interrogative introduces a direct question.

ετοιμασωμεν [ετοιμαζω] aor. subj. "**to prepare**" - [DO YOU WISH *that*] WE SHOULD PREPARE *the passover meal*? It is likely that *ινα* is assumed here (so Thompson), and along with the subjunctive "may prepare", serves to introduce an object clause / dependent statement of perception, expressing what Jesus wills; "where do you will that we should prepare it?" "Where would you like us to prepare for the meal?"

v10

A man doing *women's work* certainly presents as a prearranged clandestine signal.

ο δε "-" - BUT/AND HE. Transitional, indicating a change in subject from the disciples to Jesus.

αυτοις dat. pro. "-" - [HE SAID] TO THEM [BEHOLD]. Dative of indirect object.

εισελθοντων [εισερχομαι] gen. aor. part. "**as [you] enter**" - [YOU] ENTERING INTO [INTO THE CITY]. The genitive participle and its genitive subject "you" form a genitive absolute construction, temporal, as NIV; "when you have entered the city", ESV.

βασταζων [βασταζω] pres. part. "**carrying**" - [A MAN] CARRYING. The participle is adjectival, attributive, limiting "man"; "who is carrying a pitcher of water"

ὑδατος [ωρ τος] gen. "**of water**" - [A JUG] OF WATER. The genitive is adjectival, descriptive, idiomatic / content; "a pitcher *full of / containing* water."

ὑμιν dat. pro. "**you**" - [WILL MEET WITH] YOU. Dative of direct object after the sun prefix verb "to meet with."

αυτω dat. pro. "**[follow] him**" - [FOLLOW AFTER] HIM [INTO THE HOUSE INTO WHICH HE ENTERS]. Dative of direct object after the verb "to follow after."

v11

It was common at the time for a Rabbi and his students to celebrate the Passover feast together. Josephus makes the point that such a gathering required at least ten in attendance, but no more than twenty.

τω οικοδεσποτη [ης ου] dat. "**to the owner**" - [AND SAY] TO THE OWNER. Dative of indirect object.

της οικιας [α] gen. "**of the house**" - OF THE HOUSE. The genitive is adjectival, descriptive, idiomatic / subordination; "the owner *over* the house."

σοι dat. pro. "-" - [THE TEACHER SAYS] TO YOU. Dative of indirect object, probably with the sense of "the teacher asks you", as NIV.

που adv. + subj. "**where**" - WHERE [IS THE GUEST ROOM WHERE THE PASSOVER OF THE DISCIPLES OF ME MAY EAT]? The interrogative adverb introduces a direct question. The subjunctive of the verb εσθιω, "to eat", may relate to που as a deliberative subjunctive, but also, it may serve to give a final sense to όπου, "where" = "in order that there"; "Where is the guest room that I may eat the Passover with my disciples?"

v12

The owner of the room has prepared it with the necessary cushions and low table for the meal. It is identified as an upper room, ie., a room built on the flat roof of a typical Palestinian home, often open to the elements. The "upper room" of Acts 1:13 is not necessarily the same room.

ὑμιν dat. pro. "**you**" - [AND THAT ONE WILL SHOW] YOU. Dative of indirect object.

εστρωμενον [στρωννυω] perf. mid. part. "**all furnished**" - [A LARGE UPSTAIRS ROOM] HAVING BEEN STREWN = FURNISHED. [THERE PREPARE *for the passover*]. The verb "to spread" refers here to spreading cushions to recline on for the meal. "He will show you a spacious second-story room, swept and ready. Prepare the meal there", Peterson.

v13

απεσλόντες [απερχομαι] aor. part. "**they left**" - [BUT/AND] HAVING DEPARTED, [THEY FOUND *the room*]. Attendant circumstance participle expressing action accompanying the verb "to find"; "They went off and found everything exactly as Jesus had told them", Barclay.

καθως "just as" - AS, JUST AS, LIKE. Comparative, introducing a comparative clause.

αυτοις dat. pro. "**them**" - [HE HAD TOLD] THEM. [AND THEY PREPARED THE PASSOVER]. Dative of indirect object.

v14

ii] The New Passover, v14-20. Firmly fixed in gospel tradition is the record of Jesus sharing a meal with his disciples in the context of the Passover festival. The synoptists have the meal as the actual passover meal, but John, in his gospel, has it as a meal in the wider context of the festival of Unleavened Bread, with Jesus crucified on the day of Passover, the day when the pascal lamb is slaughtered and prepared for the meal that evening (Friday evening). John is clearly making a theological point, but it does leave us with a continuity problem. We face two other continuity problems. First: Luke's record has the betrayal of Jesus before the meal, rather than during the meal. Second: Luke has an initial sharing of a cup of wine. Critical scholarship up to the 1950's held that it was a textual problem, with v19b-20 assimilated from 1Cor.11:24 and Mk.14:24b, so Creed etc. Modern scholars tend to argue for the longer text; See Jeremias, *Words*, p139-159.

a) Jesus and his disciples share the Passover meal, v14-18. Unlike the other synoptists, Luke records the meal itself. During the meal it was customary to share a number of cups of wine, usually individual cups, but a common cup was not unheard of. In later centuries it was four cups, possibly three during the first century. It seems likely that Luke is referring to the first of these cups, so Bock, Plummer, Nolland. So, Jesus takes the lead and commences the meal with thanksgiving, making the point that this is the last time he will share a meal with his friends.

και "-" - AND. Transitional, although the use of **και** rather than **δε** maintains a close link with the preceding narrative.

οτε "**when**" - [AND] WHEN [THE HOUR CAME HE RECLINED AND THE APOSTLES]. Temporal conjunction serving to introduce a temporal clause.

συν + dat. "-" - WITH [HIM]. Expressing association.

v15

In an attempt to harmonise the synoptics with John's gospel, some have suggested that the sense of "with desire I desire" is a desire not met; "I have

earnestly desired, but unfortunately I will not be able to eat this Passover meal with you ..." This is unlikely because v16, 18, suggest that Jesus did eat the meal. "How great has been my longing to eat this Passover meal in your company before having to undergo my sufferings", Cassirer.

προς + acc. "**to [them]**" - [HE SAID] TOWARD [THEM]. Used here to introduce an indirect object; see **προς**, 1:61.

επιθυμια [α] dat. "**eagerly [desired]**" - WITH DESIRE [I DESIRE]. The dative is adverbial, modal, expressing manner; "I desire *desiringly*" = "I have longed with all my heart", Barclay.

φαγειν [φαγω] aor. inf. "**to eat**" - TO EAT [THIS PASSOVER WITH YOU]. The infinitive may be classified as complementary, completing the sense of the verb "to desire", or introducing an object clause / dependent statement of perception expressing what is desired, "that I may eat"

προ του + inf. "**before**" - BEFORE THE [TO SUFFER ME]. This construction serves to introduce a temporal clause, antecedent time; "before I suffer", as NIV.

v16

Given that Jesus participates in this Passover meal with his disciples, he is making the point that it will be the last before his death. The next time he feasts with his disciples will be at the eschatological banquet at the end of the age.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why Jesus is so keen to share in the Passover meal with his disciples.

υμιν dat. pro. "**you**" - [I SAY] TO YOU. Dative of indirect object.

οτι "-" - THAT. Introducing an object clause / dependent statement of direct speech expressing what Jesus says.

ου μη + subj. "**not [eat]**" - NOT NOT [MAY I EAT IT]. Subjunctive of emphatic negation; "definitely not, in no way,"

εως οτου + subj. "**until**" - UNTIL [IT IS FULFILLED]. This temporal construction, the preposition **εως** with the genitive relative pronoun **οτου** + a subjunctive verb, expresses indefinite time up to a point; "until it is fulfilled." The unidentified subject is the Passover, which in the context represents (serves as a type of) the eschatological banquet at the end of the age.

εν + dat. "**in**" - IN [THE KINGDOM OF GOD]. Local, expressing space. For "Kingdom of God" see **του θεου**, 4:43.

v17

At the commencement of the Passover meal, Jesus offers the traditional blessing (*berakah*) over the elements, offering the cup to the disciples to share among themselves. It is unclear whether Jesus also drinks, although the causal clause in v18 implies the importance of all sharing now.

δεξαμενος [δεχομαι] aor. mid. part. "**after taking**" - [AND] HAVING TAKEN HOLD OF [A CUP]. The participle is adverbial, best treated as temporal, as NIV.

ευχαριστησας [ερχαριστηω] aor. part. "**he gave thanks**" - HAVING GIVEN THANKS [HE SAID, TAKE THIS AND SHARE INTO = AMONG YOURSELVES]. Attendant circumstance participle expressing action accompanying the verb "to say."

v18

Jesus notes that this will be the last time he will share in a Passover meal with his disciples until the full realisation of the kingdom of God. The present meal is but a taste of the eschatological banquet yet to be realised.

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why all need to share the elements now, "because" this will be the last occasion when the disciples can share a Passover meal with Jesus in this age.

ὑμιν dat. pro. "**you**" - [I SAY] TO YOU. Dative of direct object.

ὅτι "-" - THAT. Variant; a recitative use again, serving to introduce an object clause / dependent statement of direct speech expressing what Jesus says to them.

απο του "-" - FROM [THE NOW]. Temporal construction. Temporal use of the preposition απο, "from", with its genitive object formed by a nominalising genitive article του and the adverb νυν, "now".

ου μη + subj. "**[I will] not [drink]**" - NO NO [MAY I DRINK]. Subjunctive of emphatic negation; "I will never ever drink"

απο + gen. "**from**" - FROM [THE FRUIT]. Expressing source / origin.

της αμπελου [ος] gen. "**of the vine**" - OF THE VINE. The genitive is adjectival, descriptive, idiomatic / producer; "the fruit *produced by* the vine." Probably specifically the wine of the Passover celebration.

ἕως ου + subj. "**until**" - UNTIL [COMES THE KINGDOM OF GOD]. Temporal construction as for ἕως ὅτου v16; "until the time when", Thompson. For "kingdom of God" see v16 above.

v19

b) The institution of the Lord's supper, v19-20. It is unclear how v19-20 relate to the opening description of Jesus' celebration of the Passover, but it seems likely that Jesus institutes the Lord's supper with the sharing of the cup associated with the haggadic recital of the meaning of the Passover meal (the third cup??). At this point in the meal, the youngest member present asks "Why is this night different from other nights?" The host then recounts the story of the Exodus, of God's honouring of the covenant in the deliverance of his people from their bondage in Egypt, which salvation is represented in the unleavened bread and the blood of the Passover lamb. Now, through Jesus the messiah, God renews (ἡ καινη, "new") his covenant with his people, achieving a deliverance ("forgiveness of sin",

Matt:20:28) through Jesus' body "given for you" and his "blood poured out for you" in his Passover sacrifice on the cross. Jesus instructs his disciples to **τουτο ποιειτε**, "do this" (presumably in the sense of repeat this element of the Passover meal, i.e., the sharing of bread and wine) **εις**, "into = for the purpose of (a final sense)", **την εμην αναμνησιν**, "my memorial" = "in remembrance of me."

λαβων [λαμβανω] aor. part. "**he took bread**" - [AND] HAVING TAKEN BREAD [*and* HAVING GIVEN THANKS HE BROKE *it* AND GAVE]. This participle obviously links with the following participle "having given thanks", both best treated as adverbial, temporal, either "Then he took bread and after giving thanks", REB, or "When he had taken some bread and given thanks", NASB.

αυτοις dat. pro. "**to them**" - *it* TO THEM. Dative of indirect object, with the direct object "it" assumed.

λεγων [λεγω] "**saying**" - SAYING. Typical idiom to introduce direct speech, best classified as attendant, although not so redundant here, but see **λεγων**, 4:35, for adverbial, manner.

τουτο εστιν "**this is**" - THIS IS. Theologically loaded words! The verb to-be **εστιν**, "is", is likely to mean "represents", i.e., the bread signifies Jesus' body rather than is identical with Jesus' body - representation, not identification; the matter is disputed. The neuter demonstrative pronoun is similarly problematic, most likely backward referencing to "bread" rather than forward referencing to "body". Its agreement with the neuter "body", rather than the masculine "bread", is a product of assimilation of gender with a related noun in the sentence.

το σωμα [α σαρξ] "**body**" - THE BODY [OF ME]. Predicate nominative. It is unclear what Jesus gives, either his flesh or his person as a whole. See Marshall for this issue, but either way, "Jesus is the sacrifice", Bock.

το ... διδομενον [διδωμι] pres. mid. part. "**given**" - BEING GIVEN. The participle is adjectival, attributive, limiting "body"; "which was given for you." The sense is usually taken to have a theological edge to it, namely, given as a substitutionary sacrifice - we are saved "through his blood", Acts 20:28.

υπερ + gen. "**for**" - FOR [YOU]. Commonly expressing representation / advantage, "on behalf of, for the sake of, for the benefit of." This may be the sense here, but it is usually understood, in this context, to take the sense of **αντι**, a vicarious sense, and thus the more theologically weighted sense of "in place of, instead of", i.e., "Jesus died for me" = "Jesus died in my place", see Wallace (G) p383ff. "By sharing in the one loaf (Christ's given body = the atonement) the disciples are united in communion with the one body of Christ", Creed.

εις + acc. "**in**" - [DO THIS] INTO [MY MEMORY]. Adverbial use of the preposition, final, expressing purpose; "in order to remember me", i.e., we are to continue to celebrate this meal of bread and wine together in order to have the

opportunity to remember / to reaffirm our faith in Jesus' sacrifice on our behalf / in our place, the consequence of which is our salvation and incorporation in the covenanted people of God. These words are unique to Luke. Their authenticity is questioned by some, but given the context of a Passover celebration, they are appropriate, although it is unclear how often we are to "do this."

v20

ὡσαυτως adv. "**in the same way**" - [AND] LIKEWISE, SIMILARLY [THE CUP]. Modal adverb, expressing manner; "and in the same way the cup", i.e., Jesus takes the cup, blesses it and passes it to the disciples in like manner to the bread. Luke, unlike Mark, makes a point of noting a single cup, Jesus' cup, a cup which is shared, rather than the usual practice of single individual cups.

μετα το + inf. "**after**" - AFTER THE [TO DINE, EAT]. A temporal construction expressing subsequent time. This temporal marker is unique to Luke. It possibly reflects church practice known to Luke, where the Lord's Supper (a liturgical sharing of bread and wine) follows a fellowship meal. On the other hand, Luke's wording may reflect the original setting of the Passover meal where the flat bread of the meal is eaten along with various dips and the first cup (second cup??). Jesus gives this bread a new theological significance, and then "after the meal", he offers the final cup, also giving it a new theological significance. What actually took place remains unclear.

λεγων pres. part. "**saying**" - SAYING. See **λεγων** v19.

το ποτηριον [ον] "**cup**" - [THIS] CUP *is = represents*. Nominative subject of an assumed verb to-be. Both Mark and Matthew have "my blood", while Luke has "cup", obviously along with its contents representing the sacrificial offering of Jesus. "Blood" may well be original, with "cup" a Gentile accommodation to dispel the idea that the early Christians were actually drinking blood. For the assumed verb to-be **εστιν**, see **τουτο εστιν** v19.

διαθηκη [η] "**the [new] covenant**" - THE [NEW] COVENANT. Predicate nominative of an assumed verb to-be. The covenant is God's agreement with those committed to him, an agreement of assured blessing into the future - forgiveness, salvation, The covenant Jesus institutes through his "blood" (his vicarious sacrifice) is, according to Luke (not Mark nor Matthew) **καινη**, "new", in the sense of renewed. God's covenant agreement with his creation goes back to Adam and Eve and was renewed on numerous occasions, all of which look forward to the final and complete renewal of the covenant in and through Jesus. This is a matter of dispute with many scholars of the view that the covenant instituted by Jesus is totally new, rather than renewed, so giving us the Old and the New Testament.

εν + dat. "**in [my blood]**" - IN [THE BLOOD OF ME]. Instrumental, expressing means, "by my blood" - established by means of the vicarious sacrifice of Christ. Christ's sacrifice seals the agreement / covenant, enabling the agreement by atoning for the sins of the people. See Exodus 24:8 and Leviticus 17:11-14 for "blood of the covenant." Mark and Matthew have "This is my blood of the covenant", while Luke and Paul in first Corinthians has "This is the new covenant in my blood."

το ... εκχυννομενον [εκχυννω] pres. mid. part. "**which is poured out**" - BEING SHED, POURED OUT. The participle is adjectival, attributive, limiting "blood". Poured out for the salvation of God's covenanted people. Note the liturgical balance between "given for you" and "poured out for you."

ὑπερ "**for**" - FOR [YOU]. See ὑπερ, v19.

22:21-38

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:25

ii] The upper room, 22:7-38

b] Final instructions

Synopsis

After the meal, Jesus gives final instructions to his disciples - the children of the new Israel of God. By identifying four failures - the betrayal of Judas, the selfish desire for greatness, the denial of Peter, and the failure to properly understand the nature of the kingdom - Jesus draws out a series discipleship instructions.

Teaching

Like master, like servant; suffering, serving, reigning, persevering.

Issues

i] Context: See 22:7-20.

ii] Structure: *The Upper Room*:

Preparations for the meal, v7-13;

The new Passover, v14-20;

Final instructions:

The destiny of suffering, v21-23;

"Woe to the one by whom he is betrayed."

Serving with Christ, v24-27;

"I am among us as one who serves."

Reigning with Christ, v28-30;

"I confer on you a kingdom."

Persevering in faith, v31-34;

Peter's denial of Christ.

Fighting the good fight, v35-38.

iii] Interpretation:

Matthew and Mark tell us that following the supper, Jesus and his disciples went immediately to the Mount of Olives. Luke, on the other hand, has Jesus deliver a farewell discourse / testament to his disciples. John also has Jesus delivering a discourse after the meal, although there is little agreement in content with Luke. In testamentary tradition, the final words of a philosopher to his disciples, in this case, the Son of Man, a prophet like unto Moses, carry great weight. So, Luke has gathered together saying

material which reinforces elements of discipleship, a discipleship imaged by Jesus' own example. Johnson identifies three key elements: a disciple operates under divine authority; a disciple serves, rather than dominates; and like Jesus, a disciple will face times of testing. Luke draws out four elements of discipleship: suffering, serving, reigning, persevering.

First, Jesus informs the disciples that one of their number will betray him, v21-23. They naturally wonder who would do such a thing, but the point that Jesus wants to make is that it all falls within God's sovereign will. God is in control, not the betrayer, or the religious officials out to murder Jesus. They plan Jesus' murder for evil, but under the divine hand of God, their evil is turned to good. Jesus' disciples will soon go from here into all the world and they will be set upon by the powers of darkness, and yet whatever the testing, what God has determined will ultimately prevail.

A dispute over status (precedence / the exercise of authority) between the disciples, serves to draw out the next discipleship principle, v24-27. Like Jesus, a disciple is to humbly serve, "neither to dominate nor to regard themselves as benefactors", Johnson. As Jesus reminds his disciples, "I am among you as one who serves."

Jesus is the king of the kingdom, the Lord over God's people Israel, and this kingly rule Jesus confers on his disciples, v28-30. A disciple is a commissioned agent of Jesus with the authority to further Jesus' mission to realise the kingdom of God. To this end, a disciple is authorised and empowered to engage with the powers of darkness, releasing their captives, and this through the proclamation of the gospel (the power of God unto salvation). Jesus gives an eschatological perspective to this authority by describing his disciples feasting like kings at the eschatological banquet and sitting on thrones to "judge the twelve tribes of Israel."

Jesus' prediction of the denial of Peter again raises the issue of testing - to be sifted like wheat, v31-34. Peter, like all disciples, will soon be tested and like many of us, he will fail. Yet, as Jesus says of his disciples "you are those who have stood by me in my trials", so Jesus assures Peter, as he does to all who persevere, "I have prayed for you that your faith may not fail." A disciple will be tested, and at times fail, but if we persevere in faith then glory will be ours.

The final instruction, concerning provision for mission, again raises the issue of testing, v35-38. "The world has made its decision about Jesus, so those who follow him had better be prepared to be treated similarly", Bock. Whereas the missions conducted under Jesus' supervision were a breeze, now the disciples "will have to find their own way through a hostile world", Geldenhuys.

iv] Synoptics:

See 3:1-20. Unlike Mark, who ends the meal with the singing of a hymn, for Luke, table discussions continue, as they do in John's account of Jesus' farewell discourse. In connection with his life given, Jesus addresses the issue of his betrayal, v21-23. These three verses probably come from Luke's own source (L), although Creed argues that they are a summary of Mark 14:17-21 (cf., Matt.26:21-25).

Although there is little agreement between John's record of Jesus' farewell discourse and the version recorded by Luke, the issue of service in v24-27 does align, cf., Jn.13:3-16 - "I am among you as one who serves", v27. As with the next block of saying material, reigning with Christ, v28-30, the source material is primarily Lukan, although there is some alignment with Mark 10:42-45 (cf., Matt.20:25-25) and Matthew 19:28.

The next segment of saying material concerns Peter's denial of Christ, v31-34. This material is wholly from Luke's own source tradition, probably with some minor redaction, although Plummer suggests that v34 may be a reworking of Mark 14:30. This tradition, recorded by Luke, reflects John's record of Jesus prediction of Peter's denial.

Finally, the saying material on fighting the good fight, v35-38, is wholly Lukan, derived from his own source-material, and evidencing only minor redaction.

v] Homiletics: *A parting word*

This passage lends itself to a four-point sermon on the business of discipleship: suffering, serving, reigning, and persevering.

Text - 22:21

Final Instructions: i] The destiny of suffering, v21-23: A destiny of suffering shapes the life of God's messiah, and such will be the destiny of all who follow the Christ.

πλην "but" - BUT [BEHOLD]. This adversative, with the emphatic interjection **ιδου**, "behold", establishes a strong contrast linked to the previous verses.

του παραδιδοντος [**παραδιδωμι**] pres. part. "of him who is going to betray" - [THE HAND] OF THE ONE BETRAYING [ME]. The participle serves as a substantive, the genitive being possessive, "belonging to." The phrase "the hand of the one betraying" is a synecdoche where part of someone / something represents the whole, giving the sense "the one who will betray me is here with me at the table with me", CEV.

μετ [**μετα**] + gen. "with" - is WITH [ME UPON = AT THE TABLE]. Expressing association / accompaniment, i.e., the betrayer is close by, although Jesus doesn't identify him to the others.

v22

Jesus' sacrificial death is at hand ὅτι, "because", God's divine plan and purpose is about to be fulfilled, πλην, "but", pity help the one who chooses to play the Devil's part in that plan.

ὅτι "-" - BECAUSE. Introducing a causal clause explaining why a betrayer is present.

μεν πλην "....., but" - ON THE ONE HAND [THE SON OF MAN GOES ACCORDING TO THE THING HAVING BEEN DETERMINED] BUT. Adversative comparative construction. For "Son of Man" see ὁ υἱος του ανθρωπου, 5:24.

κατα + acc. "as" - [GOES] ACCORDING TO. Expressing a standard; "in accordance with, corresponding to."

το ὠρισμενον [ὀρίζω] acc. perf. mid. part. "it has been decreed" - THE THING HAVING BEEN DECREED. The participle serves as a substantive.

τω ανθρωπω [ος] dat. "to [that] man" - [BUT WOE] TO [THAT] MAN. Dative of interest, disadvantage.

δι [δία] + gen. "-" - THROUGH, BY MEANS OF [WHOM HE IS DELIVERED OVER, BETRAYED]. Instrumental, expressing agency.

v23

Betrayal always prompts revulsion. The use of the verb συζητω, "to discuss together", may imply a fractious argument. Luke doesn't go into details, nor is Judas specifically identified as he is in Matthew and John.

συζητειν [συζητω] pres. inf. "to question" - [AND THEY BEGAN] TO DISCUSS TOGETHER [TOWARD = AMONG THEMSELVES]. The infinitive is complementary, completing the sense of the verb "to begin." "At this, they fell to debating among themselves", Cassirer.

το acc. "-" - THE [WHO THEREFORE IT MIGHT BE]. The article serves as a nominalizer, turning the interrogative clause formed by τίς, "who?" + the oblique optative of the verb to-be εἶη, into a substantive, direct object of the verb "to discuss", and as such, introduces a dependent statement of indirect speech expressing what they discussed, namely, "Who?" "Who would do such a thing?", CEV.

ἄρα "-" - THEREFORE. Inferential, drawing a logical conclusion.

ἐξ [εκ] + gen. "of [them]" - FROM [THEM]. Here the preposition serves in the place of a partitive genitive, as NIV.

πρασσειν [πρασσω] pres. inf. "[would] do" - [BEING ABOUT] TO ACCOMPLISH, DO [THIS]? The infinitive is complementary, completing the sense of the verb "to be about to."

v24

ii] Serving with Christ, v24-27. Luke has already covered this subject in 9:46-48 and 20:45-47, but obviously the issue deserves a place in a farewell discourse. In the world, kings exercise rule over their subjects, with their subjects serving them. In the kingdom, the reverse is the case. Jesus came as one who serves, and those who follow him must similarly think of discipleship in the terms of service; "to think of oneself as having the least rights", Stein.

εγενετο δε "- - BUT/AND IT CAME TO PASS, HAPPENED. See **εγενετο**, 1:8.

και "**also**" - AND. Adjunctive, "also", i.e., along with the dispute over who was to betray Jesus.

εν + dat. "**among**" - [A RIVALRY, DISPUTE] IN [THEM]. Here expressing association / accompaniment; "among them."

το acc. art. "**as to**" - THE [WHO]. The article serves as a nominalizer, turning the interrogative clause introduced by **τις**, "who?", into a substantive standing in apposition to the noun "an argument, discussion." "There also arose a controversy among them about which of them was to rank highest", Cassirer.

αυτων gen. pro. "**of them**" - OF THEM. The genitive is adjectival, partitive.

ειναι [ειμι] pres. inf. "**[considered] to be**" - [SEEMS] TO BE [GREATER]. The infinitive introduces an object clause / dependent statement of perception, expressing what "seems" to be. Note that the comparative **μειζων**, "greater", is used for the superlative, "greatest". There is a play on words throughout the passage with this adjective, v24, 26, and 27.

v25

Kings rule over others by **κυριευουσιν**, "lording it over" them (Mark has **κατακυριευουσιν**, "to oppress"), and in return expect to be **ευεργεται**, "benefactors".

ο δε "**Jesus**" - BUT/AND HE. Transitional, indicating a change in subject from the disciples to Jesus.

αυτοις dat. pro. "**to them**" - [HE SAID] TO THEM. Dative of indirect object.

των εθνων [ος] gen. "**of the Gentiles**" - [THE KINGS] OF THE NATIONS. The genitive is adjectival, descriptive, idiomatic / subordination; "the kings *who rule over* the nations."

αυτων gen. pro. "**them**" - [LORD IT OVER, RULE OVER, DOMINATE] THEM. Genitive of direct object after the verb "to lord it over."

οι εξουσιαζοντες [εξουσιαζω] pres. part. "**those who exercise authority**" - [AND] THE ONES BEING IN AUTHORITY OVER. The participle serves as a substantive, nominative subject of the verb "to be called."

αυτων gen. pro. "**them**" - THEM. Genitive of direct object after the εκ prefix participle, "being in authority over."

ευεργεται [ης ου] "**Benefactors**" - BENEFACTORS [ARE CALLED]. Complement of the nominative subject "the ones being in authority over", standing in a double nominative construction and asserting a fact about the subject.

v26

The saying describes how a leader should lead. A disciple is not to be ούτως, "thus", ie., like secular authorities. The "greater" = greatest must ("let him be") like ό εωτερος, "the younger", like a child, cf., 9:47; the one ήγουμενος, "doing the leading", like a servant. "The greatest man must become like a junior and your leader must be a servant", Phillips.

αλλ [αλλα] "**instead**" - [BUT/AND *for* YOU *it is* NOT THUS] BUT. Strong adversative standing in a counterpoint construction; "not, but."

ό μειζων adj. "**the greatest**" - [LET] THE ONE BEING GREATER [IN = AMONG YOU BECOME]. The comparative adjective serves as a substantive, nominative subject of the verb "to become." The comparative here serves as a superlative.

ώς "**like**" - AS [THE YOUNGER *is*]. Comparative. The comparative "younger" serves for the superlative "youngest" - common form.

ό ήγουμενος [ήγεομαι] pres. part. "**the one who rules**" - [AND *let*] THE ONE LEADING [*become* AS THE ONE SERVING *is*]. The participle, as for "the one serving", serves as a substantive.

v27

From a secular point of view, greatness is found in receiving the service of others. Yet, what may seem to be the case from a secular perspective, is not necessarily the case from a divine perspective. "Who *really* is greater?" From God's perspective, the one who serves is greater than the one who receives the service. Jesus came to serve, and "give his life as a ransom for many", Mk.10:45.

γαρ "**for**" - FOR [WHO *is* GREATER]. Here more reason than cause; introducing an explanation.

ό ανακειμενος [ανακειμαι] pres. mid. part. "**the one who is at the table**" - THE ONE SITTING / RECLINING AT TABLE [OR THE ONE SERVING? *is it* NOT THE ONE SITTING / RECLINING AT TABLE]? This participle, as for "the one serving", serves as a substantive.

εγω pro. "**[but] I**" - [BUT/AND] I. Emphatic by position and use.

ύμων gen. pro. "**[among] you**" - [BUT/AND I AM IN MIDDLE] OF YOU. The genitive is adjectival, partitive.

ὥς "as" = AS [THE ONE SERVING *is*]. Here serving to express a characteristic quality; Jesus is not like someone who serves but is someone who serves.

v28

iii] Reigning with Christ, v28-30. Jesus came with royal authority, and his disciples, the ones **διαμεμενηκοτες**, "continuing, abiding, remaining, persevering", with Christ (perfect tense), are commissioned to exercise that authority on his behalf, managing the realisation of the kingdom of God. Like the judges in the Book of Judges, **κρινοντες**, "judging", is not just passing judgment, but leading, ruling, managing the business of God's people in the world. In typical form, Luke's version of the saying in v30 is inaugurated / realised, whereas in Matthew, 19:28, the sense is wholly eschatological. For Luke, the expansion of the apostolic church recorded in the Book of Acts, a record particularly focused on the mission of Paul the apostle, is all about managing / ruling / judging "the twelve tribes of Israel." Kingdom-business for a disciple is all about gathering and nurturing the lost, and this through the preaching of the gospel, "the power of God unto salvation."

δε "-" - BUT/AND. Transitional, indicating a step in the discourse.

οἱ διαμεμενηκοτος [**διαμενω**] perf. part. "**those who have stood by**" - [YOU ARE] THE ONES HAVING REMAINED, CONTINUED. The participle serves as a substantive, predicate nominative of the verb to-be. The sense of the perfect tense should be emphasised; "You are people who have stood with me and continue to stand with me." "In the face of pressure, rejection, and opposition, they have continued to stand by him. Their constancy is now rewarded with greater responsibility", Bock.

μετ [**μετα**] + gen. "**with**" - WITH [ME]. Expressing association / accompaniment. The form of the pronoun **μου** is sometimes emphatic, but usually not after a preposition.

εν + dat. "**in**" - IN [THE TRIALS, TESTING, TEMPTATIONS OF ME]. Probably expressing context or circumstance, "in the context of my trials", but possibly temporal, "during my time of testing", "throughout my trials"; "when I was under attack", Barclay / "You've stuck with me through thick and thin", Peterson.

v29

"The Father is pleased to give you the kingdom (kingly authority, rule)", 12:32; but here Jesus does the conferring. The sense of **διατιθεμαι** is "to make an agreement" (legal terminology), to confer the right, not just to possess the promised blessing of the kingdom, but the right and authority to manage it, i.e., to manage the reign of God as Jesus' representatives. We can only presume that life,

with all its ups and down, prepares us for this task into eternity - life, the kindergarten of eternity!

ὅμιν dat. pro. "**on you**" - [AND I DECREE / COVENANT] TO / ON / WITH YOU [A KINGDOM = KINGLY AUTHORITY, RULE]. Dative of indirect object, or possibly local, space, "on you", as NIV, or association, "with you."

καθως "**just as**" - AS [THE FATHER OF ME DECREED / COVENANTED TO / ON / WITH ME]. Comparative; "in keeping with the pattern of what the Father has done for Jesus", Thompson.

v30

Although Matthew's version of this saying is eschatological, it is unlikely that Luke has in mind the consummation of the kingdom in the age to come; Luke's perspective is inaugurated / realised. For Luke, Jesus is metaphorically referring to a disciple's participation in the kingdom, both sharing its blessings (couched in the terms of the eschatological banquet) and participating in its rule / management (couched in the terms of sitting on thrones).

ἰνα + subj. "**so that**" - THAT [YOU MAY EAT AND DRINK UPON = AT THE TABLE OF ME IN THE KINGDOM OF ME]. Introducing a final clause expressing purpose, so Culy; Jesus "confers" authority in order that It may also be consecutive, expressing result, so Zerwick (hypothetical result, NIV??), although Nolland suggests that an adverbial sense "is hardly intelligible" and so opts for an exegetic use of **ἰνα**.

κρινοντες [**κρινω**] pres. part. "**judging**" - [AND YOU WILL SIT UPON THRONES] JUDGING. Possibly attendant on the **ἰνα** clause, in which case it provides a further purpose or result of Jesus' conferring of a kingdom, or a further explanation of what that amounts to. Culy suggests it is adverbial, modal, expressing the manner of sitting upon thrones.

του Ισραηλ gen. "**of Israel**" - [THE TWELVE TRIBES] OF ISRAEL. The genitive is adjectival, descriptive, idiomatic, "the twelve tribes *which make up the nation* of Israel." Culy classifies it as exegetic, specifying the twelve tribes.

v31

iv] Persevering in faith, v31-34. In predicting Peter's denial, Jesus reveals his capacity for foreknowledge, although Christology is probably not on Luke's mind. In recording Peter's ultimate restoration, Luke may have the wider issue of ecclesiology in mind. The fact that Jesus affirms Peter's future ministry is certainly important for his continued standing and leadership of the early church. Yet, in the wider context of a farewell discourse, parting advice for disciples remains the prime purpose of Jesus' words. So, along with suffering, serving and reigning, there is persevering. Satan will "sift" / test Jesus' disciples, but this incident

encapsulates a paradigm applicable to all believers. Just as Jesus prayed for the strengthening of Peter's faith, so he prays for all believers. The ultimate salvation of a believer depends on persevering in faith, and to this task, Jesus stands with us such that a faith as small as a mustard seed saves.

ἐξήτησατο [ἐξαιτέω] aor. "**has asked**" - [SIMON, SIMON, BEHOLD, SATAN] HAS SOUGHT PERMISSION FOR [YOU]. The verb "to obtain by asking" draws on the imagery of Satan seeking the right to test the righteousness of Job. Satan has seemingly withdrawn after the temptation of Jesus, but now he is back in force, not only with the divine authority to put Jesus to the test, but also Peter, as well as all the disciples (note the plural **ὑμας**, "you" = "you all". The testing is for all, and presumably Jesus' promise is for all, not just Peter).

του σινασσαί [σιναζω] aor. inf. "**to sift**" - TO SIFT *you*. The genitive article + an infinitive will often serve to introduce a final clause expressing purpose, "in order that he may shake you in a sieve as grain is sifted", Wuest, so TH. Both Culy and Thompson suggest indirect discourse, i.e., introducing an object clause / dependent statement of indirect speech expressing what Satan sought permission to do.

ὡς "as" - AS, LIKE [GRAIN *is sifted*]. Comparative. The sense of the image is unclear, but probably referring to putting to the test; "to test each one of you", CEV; "putting the loyalty of all of you through the mill", Barclay - sifting out the weaknesses and agitating them! In Peter's case, fear.

v32

Jesus prays, not that Peter will not fail the test, but that his faith will not fail, that he will persevere in faith. Peter's allegiance and loyalty to Jesus may be a bit ho-hum, but the slender thread of faith remains, and that's all it takes! And when he **ἐπιστρέφω**, "turns back", repents, his task will be to go on to **στηρίξον** (imp.), "support, strengthen, firm up", encourage, the brotherhood.

ἐγώ pro. "I" - [BUT/AND] I [I PRAYED]. Emphatic by position and use.

περι + gen. "**for**" - FOR [YOU]. Probably reference / respect, "concerning, about, with reference to", but possibly representation, advantage, "on behalf of, for", used instead of **ὑπερ**.

ίνα + subj. "**that**" - THAT [THE FAITH OF YOU MAY NOT FAIL, DESERT ("drain away to nothing", Nolland)]. Possibly introducing a final clause expressing purpose, "in order that", or introducing an object clause / dependent statement of indirect speech expressing what Jesus prayed for.

σύ pro. "-" - [AND] YOU. Emphatic by position and use.

ποτε ἐπιστρέψας [ἐπιστρέφω] aor. part. "**when you have turned back**" - WHEN HAVING RETURNED *to me*, [STRENGTHEN THE BROTHERS OF ME]. The participle is adverbial, best viewed as temporal, and with the temporal particle

ποτε, may give an expanded temporal sense "when you have in due course turned back", Culy. The word "repent" carries the sense "to turn back, turn around to God"; "repented and turned to me again", NLT.

v33

The reader will soon find out how empty these words are.

ὁ δε "but" - BUT/AND HE. Transitional, indicating a change in subject from Jesus to Peter.

αυτω dat. pro. "-" - [HE SAID] TO HIM. Dative of indirect object.

μετα + gen. "with [you]" - [LORD,] WITH [YOU]. Expressing association / accompaniment.

πορευεσθαι [πορευομαι] pres. inf. "to go" - [I AM READY] TO GO [AND = EVEN INTO PRISON AND INTO DEATH]. The infinitive is technically expegetic, specifying the adjective ἑτοιμος, "ready, prepared"; "I am ready, *namely*, to go to prison and to be put to death with you."

v34

Jesus unfolds the future for Peter. Matthew and Mark have Peter disowning Jesus, but for Luke, he denies Jesus, cf., Matt.26:34, Mk.14:30. For Luke, Peter is still a man of faith; it's just that under pressure he *can't cut the mustard* (like all of us???)

ὁ δε "-" - BUT/AND HE. Transitional, indicating a change in subject from Peter to Jesus.

σοι dat. pro. "you" - [HE SAID, I SAY] TO YOU. Dative of indirect object.

ἕως + fut. "-" - [PETER, A ROOSTER WILL NOT CROW TODAY] UNTIL [YOU WILL DENY THREE times]. A temporal clause expressing future time in relation to the main verb, as here - time up to a point. Usually formed with ἕως + subj. Here Luke has chosen the form ἕως + fut.

ειδεναι [οιδα] perf. inf. "that you know [me]" - TO KNOW [ME]. Introducing an object clause / dependent statement of indirect speech expressing what Peter said in his denial. Peter's statement would contain a negation, "I do not know him", implied by the verb "to deny."

v35

v] Fighting the good fight, v35-38. In the terms of the mission of the twelve, 9:1-6, and the seventy, 10:4, the farewell discourse ends with a final word to the disciples as they head out on their mission to take the news of the coming kingdom into the world. Yet, the disciples need to recognise that the circumstances have changed. "In the time of Satanic sifting about to begin, the comfortable optimism of Luke 10:4 about God's provision for his messengers will no longer be applicable", Nolland. In an age of crisis, beyond imagination, a radical response

is demanded of a disciple. Satan's opposition to the gospel will be constant and multifaceted, prompting an ongoing struggle with the powers of darkness. So, we must be prepared to fight the good fight with all our might.

αυτοις dat. pro. "**to them**" - [AND HE SAID] TO THEM. Dative of indirect object.

οτ "**when**" - WHEN. The temporal conjunction serves to introduce a temporal clause.

ατερ + gen. "**without**" - [I SENT YOU] WITHOUT [A PURSE AND BAG AND SANDALS]. This preposition is not widely used in the NT. It expresses separation: "without, apart from, independent of."

μη "- " - NOT. This negation is used in a question expecting a negative answer.

τινος gen. pro. "**anything**" - [NOT DID YOU LACK, NEED] CERTAIN = ANYTHING. Genitive of direct object after the verb "to lack."

οι δε "- " - BUT/AND THEY [THEY SAID]. Transitional, indicating a change in subject from Jesus to the disciples.

ουθενος gen. adj. "**nothing**" - *we lacked* NOTHING. The adjective serves as a substantive, genitive of direct object after the assumed verb "to lack."

v36

The new situation explained in v37 requires a disciple to be fully equipped for mission, enabling them to withstand opposition, even persecution.

The reference to purchasing a sword for mission is problematic, given that "the context indicates a literal meaning", Ellis. Jeremias argues that Jesus is prophesying the outbreak of the messianic wars, but this is unlikely. Evans sees it as an illusion to the dagger of the bandit and insurrectionary, with whom Jesus is aligned, v37, and with whom the disciples will be aligned by the world / secular city. If a literal sense is intended, we can rule out a justification for the Crusades; "nothing more than protection of one's person is in view", Nolland. Grundmann argues for a symbolic sense, as do most commentators, ie., "sword" = "animosity", Green: "dire circumstances are at hand", Marshall; the disciples "are entering a state of testing in which they will be without external resources and in danger", Johnson; "disciples are to engage the world, but they will have to take care of themselves", Bock; "spiritually armed and prepared for battle against the spiritual foes", Stein;

The syntax of this verse is made obscure by the lack of clarity about what **ο εχων**, "the one having", and **ο μη εχων**, "the one not having", has. Evans suggests the following three options, so Bock; Fitzmyer suggests 4. Either way, the point is "full provision is now required", Bock.

• "He who *still* possesses a purse, let him take it up again *for use*, and likewise his bag; and he who does not have *either*, let him sell his mantle and buy a sword *with the proceeds*."

• "Let him who has *a sword* take his purse and bag, and he who does not have *a sword*, let him sell his mantle and buy one."

• "Let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one"

αυτοις dat. pro. "**to them**" - [BUT/AND HE SAID] TO THEM. Dative of indirect object.

αλλα "**but**" - BUT [NOW *I say*]. Strong adversative introducing a counterpoint to v36.

ὁ εχων [**εχω**] pres. part. "**if you have**" - [LET] THE ONE HAVING [A PURSE TAKE *it*]. The participle serves as a substantive, subject of the verb "to take." Probably a money-belt is in mind

ομοιως adv. "**and**" - LIKEWISE [AND = ALSO A BAG]. Comparative adverb, "in like manner." "a knapsack", Barclay.

ὁ μη εχων [**εχω**] pres. part. "**the one who has no [sword]**" - [AND, LET] THE ONE NOT HAVING [SELL THE GARMENT OF HIM AND LET HIM BUY A SWORD]. The participle serves as a substantive, subject of the verb "to buy." The "sandals" of v35 have become a "garment, cloak."

v37

The disciples' present reign with Christ entails serving as his emissaries, proclaiming the coming kingdom to a broken world. Jesus now warns them that they are entering an age of testing and trial for which they must be prepared. Jesus does this by quoting Isaiah 53:12, a prophecy not only applicable to the disciples, but even now playing out (**τελος εχει**, "has an end" = is now to be fulfilled, completed) for Jesus.

γαρ "-" - FOR. More reason than cause; explaining the reason for the change to a negative outlook.

ὅτι "-" - [I SAY TO YOU] THAT. Introducing an object clause / dependent statement of direct speech expressing what Jesus says.

το γεγραμμενον [**γραφο**] perf. mid. part. "**is written**" - [THIS] HAVING BEEN WRITTEN. The participle is adjectival, attributive, limiting "this". The demonstrative pronoun **τουτο**, "this", is forward referencing to the quote. "This Scripture", ESV.

τελεσθηναι [**τελεω**] aor. pas. inf. "**be fulfilled**" - TO BE FULFILLED [IN ME IS NECESSARY]. The infinitive serves as the subject of the impersonal verb "is necessary", with its accusative subject **τουτο**, "this". For a complementary classification see **γραψαι**, 1:3.

το "-" - THE [AND WITH LAWLESS HE WAS NUMBERED]. The article serves as an nominalizer, turning the quotation commencing with και into a substantive standing in apposition to τουτο, "this". At face value, the quotation illustrates the type of vilification facing Jesus, and inevitably, his disciples. Jesus, as well as his disciples, will be ελεγισθη, "numbered, reckoned" as a lawless outsider. Commentators will often dig deeper, given that the quotation comes from Isaiah's servant song. Johnson adds that the quote interprets Jesus' death in terms of: a) the fulfilment of God's will; b) a death of vicarious suffering for the lawless and the sinner. Both are true, but it is unclear whether Jesus is making this point in the present context.

γαρ "yes" - FOR [AND = EVEN]. The NIV reads the conjunction here as expressing a strong affirmation, BDAG.190.3. "Indeed, whatever in the scripture has reference to me is even now finding its fulfilment", Cassirer.

το "what" - THE [ABOUT ME]. The article serves as a nominalizer turning the prepositional phrase introduced by περι, "about, concerning, with reference to", into a substantive, nominative subject of the verb "to have."

τελος [ος] acc. "[is reaching its] fulfilment" - [HAS] AN END. The sense here is unclear. Most translations, as NIV, have something like, "What is written about me is now about to be fulfilled", but the sense may be something like "now comes to its climax", Stein, "reaches its goal", Fitzmyer; its "appointed end", Barclay.

v38

To assume, for even a moment, that the kingdom of God can overcome the kingdom of darkness with a couple of swords (or some brilliantly conceived church management program!), indicates that the disciples have totally missed the point. The gospel is the power of God unto salvation, not swords. Jesus' response "it is enough" is unclear, but most likely it is an expression used to end a discussion, as NIV, so Marshall, even exasperation, "Enough is enough!" Of course, Jesus may intend a facetious replay, "It is enough" = "Two are enough" = "I think two would probably do the job!" When it comes to Jesus' arrest, the use of a sword may seem a necessary response for the disciples, but Jesus will say Εατε εως τουτου, "Stop! No more of this."

ο δε "-" - BUT/AND THEY [THEY SAID, LORD, BEHOLD HERE *are* TWO SWORDS]. Transitional, indicating a change in subject from Jesus to the disciples. The swords in mind are long daggers used for personal protection.

αυτοις dat. pro. "-" - [BUT/AND HE SAID] TO THEM, [IT IS ENOUGH]. Dative of indirect object.

22:39-46

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:25

iii] Prayer on the Mount of Olives

Synopsis

Having concluded the Passover meal, Jesus and his disciples leave Jerusalem and return to spend the night at the Mount of Olives. Leaving the disciples, Jesus moves off by himself for a time of prayer. It is a moment of intense emotional struggle, given that he is aware of what is about to happen. From the beginning, Jesus was tempted to find another way to realise the kingdom apart from his sacrifice, and so he prays for the removal of the cup suffering, "yet, not my will but yours be done." An angel ministers to Jesus as he prays, and yet the struggle does not abate. Finally, Jesus ends his time of prayer and, returning to the disciples, finds them sleeping. Waking them, Jesus warns them to pray in the face of impending danger.

Teaching

In this climactic age of testing and trial, pray for the perseverance of faith.

Issues

i] Context: See 22:1-6. *Prayer on the Mount of Olives*, detailing the events surrounding Jesus' last moments with his disciples, is the third episode of a series of six dealing with *The meaning of Messiah's death*, 22:1-23:25.

ii] Structure: *Prayer on the Mount of Olives*:

Setting, v39;

A call to prayer, v40;

"the time of trial."

Jesus strives in prayer, v41-44;

"not my will but yours be done."

A call to prayer, v45-46.

"the time of trial."

iii] Interpretation:

In the last element of Jesus' farewell discourse, the disciples are warned of the new conditions they face and how that now they "will have to find their own way through a hostile world", Geldenhuys. In their equipment for mission, Jesus makes mention of a sword, and the disciples inform him that they have two. The disciples' assumption that a couple of swords will serve to bring down the kingdom of darkness and realise the kingdom of God,

must have filled Jesus with despair, which is why his response is probably something like "Enough is enough!"

It is within this context that Luke encapsulates Jesus' instruction to the disciples to pray that they don't fail in the face of Satan's "sifting" - his testing trials. As far as Luke is concerned, in this climactic age, the sword a believer needs to arm themselves with is the sword of prayer, a prayer for the perseverance of faith, a prayer that rests firmly on the will / promises of God. The disciples are to reign with Christ here and now, confronting the kingdom of darkness with the gospel, and releasing her prisoners, yet like a wounded snake she will retaliate. "Pray that you don't give in during times of testing", rather, persevere, 8:15, and be found faithful, 18:8.

Jesus' prayer, "not my will but yours be done", responds to his desire to remove the "cup" he is about to face. We all understand the horror of a painful death, and crucifixion is painful. Yet, Jesus is about to suffer something more than physical pain. His death will be substitutionary, a sacrifice for sin, and as such, he will be "numbered with the transgressors", v37. To this end, he will face separation from the divine, for God is not the God of the dead. None-the-less, in the face of his coming passion, the suffering Son of Man willingly submits to the Father's plan of salvation.

iv] Synoptics:

See 3:1-20. Luke's Gethsemane narrative is paralleled in Mark 14:32-42, Matt.26:36-46 and John 18:1. Luke's account is condensed in comparison to Mark, with little of Jesus' interaction with his disciples. Luke's focus is on Jesus and his anguish as he wrestles with the Father's will. Fitzmyer notes nine differences between Luke's account and that of Mark. Given the number of differences, commentators are divided on whether Luke has worked off Mark, or off his own source material (L). In the formation of oral tradition, the passion narrative is likely to take shape very early, told and retold in the years after Jesus' crucifixion. In fact, it is likely that the first documented account of the gospel was the passion. So, the synoptists may all be working off a common written document, rather than oral tradition (a proto Mark??).

Text - 22:39

Prayer on the Mount of Olives, v39-46: i] Setting. During his stay in Jerusalem, Jesus and his disciples spent their evenings on the Mount of Olives. Mark identifies the specific location as Gethsemane, a **κερος**, "field, garden", most probably an olive grove, obviously with a building suitable to spend the night. So, **κατα το εθος**, "as usual", they head for the Mount of Olives. The problem they

now face is that Judas has told the religious authorities where they can arrest Jesus away from public gaze.

εξελθων [εξερχομαι] aor. part. "**went out**" - [AND] HAVING GONE OUT [HE WENT]. Attendant circumstance participle expressing action accompanying the verb "to go", "he came out and went", ESV, or possibly adverbial, temporal, "Then he went outside and made his way to the Hill of Olives", Moffatt.

κατα + acc. "**as [usual]**" - ACCORDING TO [THE = HIS CUSTOM, HABIT]. Expressing a standard; "as was his custom", Cassirer.

των Ελαιων [α] [**the Mount**] of Olives - [INTO THE MOUNTAIN, HILL] OF OLIVES. The genitive is adjectival, descriptive, idiomatic / identification, "the hill known as Olives."

αυτω dat. pro. "**his [disciples]**" - [BUT/AND AND = ALSO THE = HIS DISCIPLE FOLLOWED AFTER] HIM. Dative of direct object after the verb "to follow after."

v40

ii] A call to prayer, v40. The instruction to the disciples, both at the beginning of this episode, and after, identifies its central theme, namely, prayer **mh eiselqein eiV peirasmon**, "not to enter into temptation", ESV. The **peirasmon** is the times of testing, trials, temptations, associated with Satan's "sifting" during the critical end-times of this age. In the Lord's prayer, **mh eisenegkhV**, "do not lead us, bring us into, ...", as here, **mh eiselqein**, "not to enter into", is somewhat unclear. It is most unlikely that the request has anything to do with dodging temptations, tests and trials, but it is often treated this way; "You must pray not to have to face the ordeal of temptation", Barclay; "Pray that you may not have to face temptation", Phillips. This approach is clearly wrong because experience confirms that such a prayer is ineffective; daily we face temptations. In a moment's time Jesus himself will face the temptation of escaping the way of the cross. Jesus is not going to instruct his disciples to pray for something that is not promised. The victory of faith is promised, if we continue in it, if we persevere, and to this end, Jesus has promised to support the weakest faith, flawed and faltering, cf., v32. So, it is far more likely that the prayer is a request that we do not succumb to temptations, finding ourselves overcome by them. In the Lord's prayer the sense is probably something like "Let us not be overcome by temptation", and the passage before us takes a similar, "Pray that you are not overcome by temptation." Peterson's "give in to temptation" is not strong enough because we often give in to temptation, as Peter did. The sense of "to enter into temptation" involves our being taken to a point where we abandon our faith.

γενομενος [γινομαι] aor. part. "**on reaching [the place]**" - [AND] HAVING COME [UPON THE PLACE]. The participle may again be attendant, or adverbial, temporal, "when he reached the spot", Moffatt.

αυτοις dat. pro. "to them" - [HE SAID] TO THEM. Dative of indirect object.

μη εισελθειν [ερχομαι] aor. inf. "you do not enter into [into temptation]" - [PRAY] NOT TO ENTER INTO [INTO TEMPTATION, TEST, TRIAL]. The infinitive introduces an object clause / dependent statement of indirect speech expressing what to pray for. The repetition of the preposition εις is typical form.

v41

iii] Jesus strives in prayer, v41-44. The differences between Luke and Mark evidence first-hand accounts from different sources. Luke does not record Jesus' torment, nor his request for his inner circle to "watch" with him, and he has Jesus on his knees rather than his face.

απ [απο] "-" - [AND HE DREW AWAY FROM] FROM [THEM]. Again, a typical repetition of the prepositional prefix of a verb, here emphasising separation.

ωσει "about" - AS. Here the comparative expresses approximation, "about", as NIV.

λιθου [ος] gen. "a stone's [throw]" - [A THROW] OF A STONE. The genitive is adjectival, verbal, objective.

θεις [τιθημι] aor. part. "knelt down" - [AND] HAVING PUT [THE KNEES, HE WAS PRAYING]. The participle is adverbial, best treated as temporal, "and then", but possibly attendant on the verb "to pray", "knelt down and prayed", ESV, as NIV. The sense of "put" is obviously "knelt down", as NIV. The imperfect verb "to pray" is probably inceptive / ingressive, emphasising the beginning of the action, "he began to pray", but possibly iterative, repeated action.

v42

In the temptation, 4:1-13, Satan offered Jesus the power and glory of the kingdom apart from suffering, all he had to do was serve him. Now, in these final moments, Jesus is again tempted to find another way rather than the "cup" of suffering. Jesus even asks the Father for a way out, but ultimately, he submits to the Father's will. Jesus "accepts the will of God despite his own desire that it might be otherwise", Marshall. Jesus is obedient to the end, which perfection is ours, by grace through faith.

λεγων [λεγω] "-" - SAYING [FATHER]. Attendant circumstance participle expressing action accompanying the verb "to pray", redundant, but serving to introduce direct speech.

ει "if [you are willing]" - IF, *as is the case*, [YOU ARE WILLING, *then* TAKE THIS CUP FROM ME]. Introducing a conditional clause where the proposed condition is assumed to be true. Obviously, the assumed condition is not true because God is not "willing" to answer in the affirmative. The request could express doubt, but that would require αv + subj. "if, *as may be the case*, you might

be willing ..." TH marks the sense as "if you decide so", not "if you are willing to grant me what I want." A variant reading has the verb *παρενεγκεν*, "to take away", as an infinitive. This would produce a conditional clause without an apodosis; "if you are willing to remove this cup from me, *then well and good*", or even as a direct question, "Are you willing to remove this cup from me?", Marshall.

αλλα "but" - [NEVERTHELESS, LET BE DONE NOT THE WILL OF ME,] BUT [THE *will* OF YOU]. Strong adversative standing in a counterpoint construction; "not, but"

v43

This, and the next verse, is omitted in a number of important texts, and scholars are divided as to their authenticity. Yet, there is nothing unusual in angels ministering to Jesus, cf., Mk.1:13; personal experience confirms such as we wait *to be taken away on angels' wings*.

απ [*απο*] + gen. "from" - [BUT/AND AN ANGEL] FROM [HEAVEN]. Expressing separation; "away from."

αυτω "him" - [APPEARED TO] HIM. Dative of direct object after the verb "to appear to."

ενισχυων [*ενισχυω*] pres. part. "strengthened" - STRENGTHENING [HIM]. The participle is adverbial, best taken as final, expressing purpose; "in order to strengthen him."

v44

This verse hangs on the meaning of *αγωνια*, "agony". This is the only use of the noun in the NT. In the LXX it is certainly used to express "anguish of soul", but Luke uses the verbal form in Acts 13:24 to express struggle, and this tends to be the sense of the verb throughout the NT. So, "anguish" is probably not intended, rather "A great struggle ensued, one which made him pray all the more fervently", Cassirer. Jesus is wrestling with the temptation to find another way to establish the kingdom rather than the way of the cross, the "cup" of suffering.

γενομενος [*γινομαι*] aor. part. "being" - [AND] BECOMING. Attendant circumstance participle expressing action accompanying the verb "to pray"; "a struggle ensued and he prayed with great intensity." Thompson suggests adverbial, either temporal, modal or causal.

εν "in" - IN [STRUGGLE, HE WAS PRAYING MORE CONSTANTLY]. Local, expressing a state or condition; in a state of mental conflict due to incompatible goals. The comparative adverb *εκτενεστερον*, "more constantly", takes the sense "fervently, earnestly"; "more intensely", Barclay.

ωσει "like" - [AND THE SWEAT OF HIM BECAME] LIKE. Comparative.

αίματος [α ατος] gen. "**of blood**" - [DROPS] OF BLOOD. The genitive is adjectival, attributive, "blood drops", or descriptive, idiomatic / content, "drops which are made up of / consisting of blood."

καταβαινωντες [καταβαινω] pres. part. "**falling**" - FALLING DOWN [UPON THE GROUND]. The participle is adjectival, attributive, limiting "blood"; "which is falling down." "His sweat fell to the ground like great drops of blood", Phillips; "He was dripping bloodied sweat."

v45

iv] A call to prayer, v45-46. Jesus returns to find the disciples sleeping rather than praying, as instructed. Luke tells us that they are sleeping because of λυπησ. The word is often understood to mean "grief", but here it is more likely expressing a state of being emotionally weighed down; "emotional exhaustion", Bock.

αναστας [ανιστημι] aor. part. "**when he rose**" - [AND] HAVING ARISEN [FROM PRAYER]. The NIV takes this participle as adverbial, temporal; "Then rising from prayer", Moffatt.

ελθων [ερχομαι] aor. part. "**went back**" - HAVING COME [TOWARD THE DISCIPLES, HE FOUND THEM SLEEPING]. Attendant circumstance participle expressing action accompanying the verb "to find"; "he went to the disciples and found them sleeping."

απο + gen. "**[exhausted] from [sorrow]**" - FROM [EXHAUSTION]. Here with a causal sense, "because of exhaustion."

v46

Again, Jesus calls the disciples to pray for the strength to hold to their faith during this climactic age of temptation, testing, trial.

αυτοις dat. pro. "**them**" - [AND HE SAID] TO THEM. Dative of indirect object.

τι "**why**" - WHY [ARE YOU SLEEPING]? Interrogative pronoun introducing an interrogative clause.

ανασταντες [ανιστημι] aor. part. "**get up**" - HAVING ARISEN [PRAY]. Attendant circumstance participle expressing action accompanying the imperative verb "to pray". As such it takes on the mood of the main verb and so also serves as an imperative; "Up and pray", Barclay.

ινα μη + subj. "**so that [you will] not [fall]**" - THAT NOT = LEST [YOU ENTER INTO TEMPTATION]. Introducing a negative final clause expressing purpose.

22:47-53

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:25

iv] The arrest of Jesus

Synopsis

Jesus has just returned from his time of prayer to find the disciples sleeping. It is at this point that Judas arrives leading a *οχλος*, "crowd" to arrest Jesus. Judas steps forward and kisses Jesus (a sign to the arresting authorities, Mk.14:44). The disciples then react in defence, but Jesus' halts any further violence, healing the cut ear of the chief priest's "slave". Jesus goes on to make the point that he was daily to be found in the Temple and that therefore his arrest at night, as if he were a *ληστης*, "bandit", is improper, to say the least, but "this is your hour, and *that of the power of darkness.*"

Teaching

Messiah's kingship is not realised through the power of this world.

Issues

i] Context: See 22:1-6. *The Arrest of Jesus*, detailing the events associated with his arrest by the Jewish authorities, is the fourth episode of a series of six dealing with *The meaning of Messiah's death, 22:1-23:25.*

ii] Structure: *The arrest of Jesus:*

The arrival of the arresting party, v47-48;

The disciples' attempted defence, v49-51;

Jesus interprets the arrest, v52-53;

"am I leading a rebellion?"

"this is your hour and the power of darkness."

iii] Interpretation:

It is very difficult to find any dignity in the sordid nature of this event. Judas, the chief priests, temple police and elders (22:52), probably sought to justify their actions, but Jesus, in a word, exposes their corruption. For Judas, the kiss is his undoing - *me thinkest thou protesteth too much.* The deceitfulness of his action, identified in the kiss, is likely the catalyst that erodes all justification and leads to his *μεταμελομαι*, "repentance / regret", Matt.27:3. The deceitfulness of the arresting party is similarly exposed in a word. Any justification for a lawful and proper arrest of Jesus is dispelled by the fact that they are arresting him in the darkness of night when he has openly taught in the temple during the day.

Luke makes a point of Jesus' control over the arrest by recording his instruction to the disciples, **Ἐατε**, "Stop!". It is very unlikely that Jesus is establishing the principle that it is improper to defend oneself, or an innocent other, but he is certainly making the point that the establishment of the kingdom of God has nothing whatsoever to do with worldly props of force - swords and the like. We are inclined to think that human management, applied sociology, pragmatics,, will grow the church, but of course, the gospel is the power of God unto salvation. Fining people a penny during the Elizabethan era, for not attending church, is unlikely to have saved anyone. For Jesus, only the way of the cross will overcome the powers of darkness.

Given the way Luke links this episode to the preceding one, it is clear that he wants the reader to recognise the failure of the disciples to prayerfully hold to their faith in a time of testing and trial. Messiah's kingship is not realised through the power of this world. So, at the first test, they fumble. Luke would have us learn a lesson, namely that the kingdom of God is realised, "not by might, nor by power, but by my Spirit", says the Lord Almighty."

Finally, there is Jesus' interpretation of the arrest. The arresting party may think that they are about the business of righteousness, but in actual fact, they are about Satan's business; they stand on the wrong side of history, aligned with the reign of darkness, rather than the reign of light. The Church Fathers would sometimes use fishing imagery, describing Jesus as the bait that hooked Satan. God gives Satan his wish to test Jesus as he tested Job, but then Satan finds himself hooked on Jesus' obedience, with Jesus the victor over the dark domain. This hour was Satan's, but only because it was granted to him - an hour that leads to his doom. The religious authorities have placed themselves on the wrong side of a cosmic battle, the determined outcome of which was settled before the beginning of time.

iv] Synoptics:

See 3:1-20. The narrative of the arrest of Jesus is paralleled in Matthew 26:47-56, Mark 14:43-52, and John 18:2-11. Commentators are divided on Luke's source. Creed takes the view that Luke has simply redacted Mark's account, while Taylor, Marshall,, take the view that Luke has worked off Mark and his own source material (L). As already noted, the Passion Narrative is likely to be the most firmly fixed story in the oral tradition of the early church, and also most likely the first documented. As a historian, it does seem that Luke has researched far and wide for his gospel and so it would not be impossible for his version of the Passion to be a free composition. Luke's account is shorter than Mark's, leaving out some

obvious explanatory information (something an author will often do when he knows his subject too well). Luke does not record the flight of the disciples (he doesn't want to rub their nose in the mud???), and only he records the healing of the servant's ear. With Luke, the use of a sword by the disciples is for defence, rather than an attempt to free Jesus. Of particular note is Jesus' interpretation of the arrest in v53, as compared to Matthew and Mark's "that the prophets / scriptures might be fulfilled."

Text - 22:47

The arrest of Jesus, v47-53: i] The arrival of the arresting party, v47-48. With a genitive absolute construction + the temporal adverb **ετι**, "still", Luke closely links this episode with the previous one. Calling the arresting party a **οχλος**, "crowd", is rather strange, although in v52 he identifies those who make up the party - John adds some Roman soldiers. Judas **προηρχετο**, "goes before", guiding the arresting party to Jesus. Mark tells us the the kiss serves to identify Jesus, cf., Mk.14:44.

λαλουντος [λαλεω] pres. part. "**while [he] was [still] speaking**" - HE SPEAKING [STILL, YET, BEHOLD = SUDDENLY A CROWD *appeared*]. The genitive participle and its genitive subject "he" form a genitive absolute construction, temporal, as NIV.

ο λεγομενος [λεγω] pres. mid. part. "**the man who was called**" - [AND] THE ONE BEING CALLED [JUDAS, ONE THE TWELVE, WAS GOING BEFORE THEM]. The participle serves as a substantive, subject of the verb "to go before." "One of the twelve" stands in apposition to Judas, the nominative complement of the participle, with the genitive "of the twelve" being adjectival, partitive.

τω Ιησου [ουσ ου] dat. "**Jesus**" - [AND HE DREW NEAR TO] JESUS. Dative of direct object after to verb "to draw near to."

φιλησαι [φιλεω] aor. inf. "**to kiss**" - TO LOVE = KISS [HIM]. The infinitive is adverbial, final, expressing purpose; "in order to kiss him."

v48

αυτω dat. pro. "**him**" - [BUT/AND JESUS SAID] TO HIM. Dative of indirect object.

φιληματι [α ατος] dat. "**with a kiss**" - [JUDAS,] IN = WITH A KISS [DO YOU BETRAY THE SON OF MAN]? The dative is instrumental, expressing means; "by means of a kiss." For "Son of Man" see **ο υιος του ανθρωπου**, 5:24.

v49

ii] The disciples' attempted defence, v49-51. Luke implies a hesitant reaction by the disciples to the move to arrest Jesus. They are not sure whether they should react with violence, and when they do, Jesus tells them to stop. The reader is

brought into their dilemma. Does such an action properly align with kingdom business in this critical age of trial and testing?

οἱ "- " - [BUT/AND] THE ONES [AROUND HIM]. The article serves as a nominalizer, turning the prepositional phrase "around him" into a substantive, subject of the participle "having seen."

ιδοντες [οραω] aor. part. "**when [Jesus followers] saw**" - HAVING SEEN. The participle is adverbial, best treated as temporal, as NIV.

το εσομενον [ειμι] "**what was going to happen**" - THE THING = THAT WILL BE. The participle serves as a substantive, accusative object of the participle "having seen." "What would follow", ESV.

ει "- " - [THEY SAID, LORD,] IF [WE WILL STRIKE]. Possibly introducing an incomplete conditional clause, "if *you are willing then* we will strike with a sword", but such a statement would more likely be a 3rd. class condition, **αv** + subj. Marshall suggests that **ει** is used here to introduce a direct question, cf., 22:42. See Culy for his take. Either way, the use of the future tense of the verb "to strike" is probably deliberative, used instead of a subjunctive.

εν + dat. "**with**" - IN = WITH [A SWORD]. Instrumental use of the preposition, expressing means; "by means of a sword."

v50

According to John, the name of the servant was Malchus and the disciple who struck out with his sword was Peter.

εξ [εκ] + gen. "**of [them]**" - [AND A CERTAIN ONE] FROM [THEM STRUCK THE SLAVE, SERVANT OF (belonging to) THE CHIEF PRIEST AND CUT OFF THE RIGHT EAR OF HIM]. The preposition is used in the place of a partitive genitive.

v51

The sense of Jesus' command is not overly clear. If addressed to the disciples, Plummer suggests "Suffer my assailants to proceed these lengths against me (but no further)", but if to the assailants then "Tolerate thus much violence on the part of my followers." The second option seems unlikely, the first is possible, "Stop, that is enough / no more", as NIV, so TNT, JB. Creed suggests a third option, "Let events take their course - even to my arrest." This seems more likely; "Let them have their way", Barclay, so Nolland.

αποκριθεις [αποκρινομαι] aor. pas. part. "**answered**" - [BUT/AND] HAVING ANSWERED [JESUS SAID]. Attendant circumstance participle expressing action accompanying the verb "to say." The construction serves to introduce direct speech; see **αποκριθεις**, 1:19.

εατε εως τουτου "no more of this" - LEAVE ALONE = CEASE UNTIL / AS FAR AS THIS. A strong idiomatic instruction to "cease what one is doing", Thompson; see above.

αψαμενος [απτω] aor. mid. part. "he touched" - [AND] HAVING TOUCHED. Attendant circumstance participle expressing action accompanying the verb "to heal", as NIV.

του ωτιου [ov] gen. "ear" - THE EAR [HE HEALED HIM]. Genitive of direct object after the verb "to touch." Jesus touched where the man's ear had been. Only Luke records this healing.

v52

iii] Jesus interprets the arrest, v52-53. Jesus exposes the corruption of the arresting authorities with a rhetorical question, v52-53a. Do they really suggest that he is a **ληστης**, "a robber" (the word is most likely being used here for a terrorist), given that every day he was to be found teaching in the temple courts?

προς + acc. "to [the chief priests]" - [AND JESUS SAID] TOWARD [CHIEF PRIESTS AND COMMANDERS OF THE TEMPLE (temple police), AND ELDERS]. Used here to introduce an indirect object in the place of a dative; see **προς** 1:61.

τους παραγενομενους [παραγινομαι] aor. part. "who had come" - THE ONES HAVING COME. The participle serves as an adjective, attributive, limiting the arresting authorities, as NIV.

επι [επι] + acc. "for [him]" - UPON [HIM]. Spatial, here expressing opposition; "who had come out against him", ESV.

μετα + gen. "with" - [HAVE YOU COME OUT] WITH [SWORDS AND CLUBS]. Expressing accompaniment.

ως "-" AS [coming out UPON = AGAINST A THIEF, ROBBER = TERRORIST]. Here serving as a comparative, "as if *you were coming out* against = to arrest a terrorist."

v53

Jesus interprets the arrest in cosmic terms, v53b. In Mark and Matthew, Jesus' interprets the event in the terms of the fulfilment of scripture. Luke exegetes this idea with "this is your hour", namely, the arrival of that point in time when God realises the long-promised kingdom in the redemptive act of the Son of Man - "the time is fulfilled, the kingdom of God is at hand." All history has pointed to this moment in time, a critical moment when the powers of darkness are given their head to reign. In these last days, days of trouble, temptation, testing and trials, all humanity must choose on which side of history they stand; with the suffering Son of Man, or with the powers of darkness. As it turns out, Judas and the religious authorities lead those throughout the ages who choose the wrong side of history.

καθ ἡμεραν "every day" - ACCORDING TO A DAY. The preposition **κατα** functions as a distributive in this idiomatic phrase, given the sense "day after day / daily".

οντος [ειμι] gen. pres. part. "I was" - [ME] BEING [WITH YOU IN THE TEMPLE]. The genitive participle and its genitive subject, μου, "me", forms a genitive absolute construction, temporal, "When I was with you day after day in the temple", ESV.

επ [επι] + acc. "on [me]" - [YOU DID NOT STRETCH OUT THE HANDS] UPON [ME]. Spatial, again probably used here to express opposition, "against me", Cassirer, but possibly just "you made no attempt to lay a hand on me", Barclay.

αλλ [αλλα] "but" - BUT [THIS IS THE HOUR OF YOU]. Strong adversative standing in a counterpoint construction; "not, but"

του σκοτους [ος ους] gen. "when darkness [reigns]" - [AND THE AUTHORITY, POWER] OF DARKNESS. The genitive is adjectival, usually treated as verbal, subjective, as NIV; "this is the reign of darkness", Cassirer.

22:54-62

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:25

v] Peter denies Jesus

Synopsis

Having secured Jesus, the arresting party head for the home of the high priest. Peter follows along at a distance, and is able to gain entry to the central courtyard. It is there that Peter is challenged three times, as to his association with Jesus, and three time he denies it. On the third occasion, a rooster crows, and Jesus turns and looks at Peter. Peter leaves in tears.

Teaching

Children of the kingdom, when disarmed of prayer, easily deny their Lord.

Issues

i] Context: See 22:1-6. *Peter Denies Jesus* records the events associated with Peter's three denials of his having known Jesus. It serves as the fifth episode of a series of six dealing with *The meaning of Messiah's death*, 22:1-23:25.

ii] Background: *The trials of Jesus*. Jesus' trial falls into two parts, ecclesiastical and civil, with the ecclesiastical trial itself in two parts.

The first ecclesiastical trial is both an informal and probably illegal meeting of representatives of the Sanhedrin gathered in the palace of the high priest. Probably still the residence of Annas, the former high priest, recognised as such by many of the people, but not by the Roman authorities. Caiaphas, the official high priest, is also obviously present, and both probably lead the questioning of Jesus. For it to be a formal meeting of the Sanhedrin, it would need to meet between sunrise and sunset, but this meeting was in the middle of the night. There is also an improper use of witnesses, reliance on self-incrimination and physical assault. By means of this sham inquisition, a charge of blasphemy is laid against Jesus.

Both Matthew and Mark provide a detailed account of the first informal interrogation of Jesus in the high priest's home. Luke, on the other hand, implies that the interrogation is taking place while Peter is in the courtyard, but he provides no details. Luke packages the account of the interrogation, charge and conviction into the formal early morning meeting of the Sanhedrin.

So, early in the morning the Sanhedrin meets to effectuate Jesus' ecclesiastical trial and conviction. The seventy-member Sanhedrin was a religious-political administrative authority with delegated powers from Rome. The meeting

may have taken place in the temple precincts, although by this time it usually held its in-session meetings elsewhere in Jerusalem - some public building or other. Their task this particular morning is to confirm Jesus' charge of blasphemy. The problem facing the Sanhedrin is that it didn't have the authority to try a capital case. If they had the evidence for Jesus' desecration of the temple, then they could simply take him out and stone him to death (historically disputed!!), but on this issue, the witnesses do not agree. The authorities therefore have to depend on a civil trial with the trumped-up charge of treason.

The first part of the civil trial before the Roman governor, Pontius Pilate, is held early morning. Pilate quickly realises that this a religious dispute, not civil, and that he is being used by the religious authorities to do their dirty work. So, Pilate sends Jesus on for Herod to judge the case, but Herod is too cunning to get involved in a religious dispute between the religious authorities and the people, so he claims that the matter is outside his jurisdiction. Jesus is returned to Palate, who, recognising that the problem is not going to go away, decides to placate the religious authorities with a charge of treason against Jesus, and sentences him to crucifixion.

iii] Structure: *The denial of Peter*:

The arrest of Jesus, v54;
Peter's first denial, v56-57;
Peter's second denial, v58;
Peter's third denial, v59-60;
Apostasy exposed, v61-62.

iv] Interpretation:

Both Judas and Peter are "sifted" by Satan, and by their actions, they become apostate - Judas from greed; Peter from fear. The description of Jesus looking at Peter, and then Peter leaving and weeping bitterly, says it all. It could be argued that Peter's sin is not that serious, given that he doesn't actually deny Jesus, but denies knowing him, although this is a bit like splitting straws. No, faced with this critical moment in history when the messiah, and those who follow him, are "numbered with the transgressors", Peter, like Judas, fails the test, not just once, but three times. He was simply unprepared for Satan's violent shaking.

From Luke's perspective, Peter's failure is ours. Peter not only represents the other disciples who have already gone into hiding and will not be seen for days, but he represents all believers flawed by their fears. Peter failed because he didn't take seriously the Lord's word of encouragement, "Pray that you will not fall into temptation (Satan's time of testing)." In this time of trial, a believer must arm themselves with prayer -

prayerfully persevering in faith. If we fail to do so we too will find ourselves flawed by fear.

Of course, the story is yet to play out for both Judas and Peter - Judas will die at his own hand, while Peter will turn back and serve the brotherhood. The crucial element in Peter's restoration is grace, operative through Jesus' prayer that his faith may not fail. Of course, we may ask why Jesus didn't pray the same prayer for Judas, but, in a sense, he did, for his prayer was for all his disciples. Divine grace operates in the interplay between both the divine will and human will. Divine will is assured, but human will is fickle, none-the-less, Jesus knows the man; he knows Peter. Peter failed the test of faith, but in the depth of repentant sorrow, and by the grace of God, the slender thread of faith will lead to his restoration.

v] Synoptics:

See 3:1-20. The narrative of Jesus' interrogation at the home of the high priest, along with Peter's denial, is also found in Mark 14:53-72 and Matthew 26:57-27:1, and John 18:13-27. As noted above, unlike the other synoptists, Luke leaves the interrogation, charge and conviction of Jesus to the morning gathering of the Sanhedrin (Mk. 15:1a), and instead, focuses on Peter's denial. So, in Luke we have the denial, Jesus assaulted, v63-65, and the trial, v66-71, whereas in Mark we have the trial, 14:55-64, Jesus assaulted, v65, the denial, v66-72, and the legal confirmation by the Sanhedrin, 15:1a. The account of these events in John is even more complicated, with Peter's denial dispersed within the flow of events; see John 18:12-27.

Fitzmyer takes the view that Luke's account is likely more historically reliable, given that the details of the informal interrogation of Jesus in the home of the high priest would not be publicly known, whereas the details of the meeting of the Sanhedrin would. As to the source of Luke's account, commentators are divided, with some suggesting that it is a redaction of Mark's account, or from his L source, or even his own free composition based on historical research.

Although we have sequencing issues, the gospel narratives are in general agreement when it comes to the denial of Peter. Interesting small differences appear, but they are of little consequence. So, for example: All four gospels have a slave girl challenging Peter on the first occasion, but in Matthew and Luke the second challenge comes from a man; Mark has the cock crowing a second time, while the other gospels have it crowing only once after the third denial (there is a variant text with "the second time" missing)".

Text - 22:54

The denial of Peter, v54-62: i] The arrest of Jesus, v54; The verb **συλλαμβανω**, "to seize", in this context means "to arrest", an arrest that Jesus does not resist. Jesus is led away with Peter following **μακροθεν**, "at a distance, far off, from afar."

συλλαβαντες [συλλαμβανω] aor. part. "**seizing him**" - [BUT/AND] HAVING SEIZED [HIM THEY LED AWAY *him* AND BROUGHT IN *him* INTO THE HOUSE OF THE CHIEF PRIEST]. Attendant circumstance participle expressing action accompanying the verb "to lead away". Note the idiomatic repetition of the prefix **εις** from the verb "to bring in."

ὁ δε "-" - BUT/AND HE [PETER WAS FOLLOWING AT A DISTANCE]. Transitional, indicating a change in subject from Jesus to Peter. The use of the imperfect verb "to follow" is probably used to indicate background information.

v55

ii] Peter's first denial, v55-56. The house / villa of the high priest is obviously grand enough to have a central courtyard, with numerous servants at hand. Some of the arresting party and household servants are gathered about a fire in the courtyard warming themselves - John tells us that it was cold. Peter is sitting toward the light and so a servant girl is able to recognise him.

περιαψαντων [περιαπτω] aor. part. "**when some there had kindled**" - [BUT/AND *the arresting party*] HAVING KINDLED [A FIRE IN MIDDLE OF THE COURTYARD AND HAVING SAT DOWN TOGETHER, WAS SITTING, PETER MIDDLE OF THEM]. The NIV treats this genitive participle, along with the genitive participle "having sat down together", as forming a genitive absolute construction, temporal. The problem is that the genitive subject has to be assumed. Some translations take "Peter" as the subject, with the genitive participles as adjectival, attributive, limiting the partitive genitive **αυτων**, "of them"; "Peter followed at a distance and sat down among some people who had lit a fire in the courtyard and were sitting round it", Moffatt.

v56

Luke uses one of his favourite words to describe the action of the woman, **ατενιζω**, "to look intently", and has her make an indirect accusation, **οὔτος**, "this man", rather than "you".

ιδουσα [οραω] aor. part. "**saw**" - [BUT/AND A CERTAIN SERVANT GIRL] HAVING SEEN [HIM]. Attendant circumstance participle expressing action accompanying the verb "to say"; "A certain servant girl saw him sitting and said." Although anarthrous (without an article), some translators treat it as

adjectival, attributive; "Then a maid who noticed him sitting by the fire", Berkeley.

καθήμενον [καθιμαι] pres. part. "**seated**" - SITTING [TOWARD THE FIRE]. The participle serves as the accusative complement of the direct object "him" standing in a double accusative construction and stating a fact about the object. The ESV treats it as adverbial, temporal, "as he sat in the light", although a nominative case would be expected if adverbial.

ατενισασα [ατενιζω] aor. part. "**she looked closely at**" - [AND] HAVING LOOKED INTENTLY AT [HIM AND SAID]. Attendant circumstance participle expressing action accompanying the verb "to say"; "took a long look at him and said", Moffatt. The dative pronoun **αυτω**, "him", is a dative of direct object after the verb "to look intently at."

και "-" - AND. Possibly adjunctive, "also"; "This man too, was in his company", Cassirer.

συν + dat. "**with [him]**" - [THIS ONE WAS] WITH [HIM]. Expressing association / accompaniment.

v57

Peter denies his association with Jesus.

ο δε "**but he**" - BUT/AND HE [HE DENIED *it*]. Transitional, indicating a change in subject from the woman to Peter.

λεγων [λεγω] pres. part. "-" - SAYING, [WOMAN, I DO NOT KNOW HIM]. Attendant circumstance participle expressing action accompanying the verb "to deny", semi-redundant, introducing direct speech. For an adverbial classification, modal, even possibly instrumental, "by saying", see **λεγων**, 4:35. "But he denied it and said,"

v58

iii] Peter's second denial, v58. Mark has the same woman challenge Peter, Matthew has another woman, whereas Luke has **ετερος**, "another *person*", masculine = "another man." Rather than Peter being **συν**, "with", Jesus, the challenge is that he is **εξ αυτων**, "from them" = one of Jesus' discipleship' team.

μετα + acc. "**[a little] later**" - [AND] AFTER [A SHORT *time*]. Temporal use of the preposition.

ιδων [ορω] aor. part. "**saw**" - [ANOTHER] HAVING SEEN [HIM SAID]. Attendant circumstance participle expressing action accompanying the verb "to say."

συν "**you**" - [AND] YOU. Emphatic by position and use.

εξ [εκ] "**one of [them]**" - [YOU ARE] FROM [THEM]. Here the preposition serves as a partitive genitive, as NIV.

ὁ δε "-" - BUT/AND HE. Transitional, indicating a change in subject from the man to Peter.

ανθρωπε [ος] voc. "**Man**" - MAN, [I AM NOT]. The vocative here, as with "Woman", is used to give emphasis; "here having a connotation of reproach", TH.

v59

iv] Peter's third denial, v59-60. All the synoptists agree that it is a little later when Peter is challenged again, with Luke using a genitive absolute construction rather than a prepositional phrase. Mark and Matthew generalise the plural, whereas Luke specifies **αλλος τις**, "a certain other", masculine, with John actually identifying him as a kinsman of Malchus, the servant whose ear Peter cut off. The identifying factor this time is Peter's accent, indicating that he is from Galilee.

διαστασης [διστημι] gen. aor. part. "**later**" - [AND AS = ABOUT ONE HOUR] HAVING PASSED. The genitive participle and its genitive subject **ώρας μιας**, "one hour", forms a genitive absolute construction, temporal, "And after an interval of about an hour", ESV. Note that the comparative **ώσει**, which, when used with measures, expresses approximation.

λεγων [λεγω] "**[asserted]**" - [A CERTAIN OTHER WAS FORCEFULLY MAINTAINING] SAYING. See **λεγων**, v57.

επι [επι] + acc. "**[certainly]**" - UPON [TRUTH]. Here adverbial, introducing a prepositional phrase equivalent to an adverb of manner; "on the basis of truth" = "truly".

μετ [μετα] + gen. "**with**" - [THIS ONE WAS] WITH [HIM]. Expressing association / accompaniment.

και "-" - AND = ALSO. Here adjunctive.

γαρ "**for**" - BECAUSE [HE IS A GALILEAN]. Introducing a causal clause explaining why the man thinks that Peter is "with" Jesus.

v60

Luke makes no mention of Peter cursing and swearing, as in Matthew and Mark. In a Roman barracks, the end of the third watch (3am) is signalled by a trumpet. It is known as the "rooster's crow." This may be the intended sense of the received tradition here, but probably a literal sense is intended. A rooster crowing may imply dawn, around 5am (although I have owned roosters that have no sense of time!).

λαλουντος [λαλεω] gen. pres. part. "**just as he was speaking**" - [BUT/AND PETER SAID, MAN, I DO NOT KNOW WHAT YOU ARE SAYING, AND IMMEDIATELY, HE] SPEAKING [STILL, A ROOSTER CROWED]. The genitive participle and its

genitive subject **αυτου**, "he", forms a genitive absolute construction, temporal; "while he was still speaking", ESV.

v61

v] Apostasy exposed, v61-62. As the slave girl **ατενισασα**, "looked intently" at Peter, so now Jesus **ενεβλεπεν**, "looked straight at the face" of Peter. This powerful image is only recorded in Luke and it is the type of information that can come from a personal testimony. The full realisation of what Peter has done drives him to tears.

στραφεις [στρεφω] aor. pas. part. "**turned**" - [AND] HAVING TURNED [THE LORD LOOKED]. Attendant circumstance participle expressing action accompanying the verb "to look at."

τω Πετρω [ος] dat. "**Peter**" - PETER. Dative of direct object after the **εν** prefix verb "to look at."

του ηρηματος [α ατος] gen. "**the word**" - [AND PETER WAS REMINDED OF] THE WORD. Genitive of direct object after the **υπο** prefix verb "to remind."

του κυριου [ος] gen. "**the Lord**" - OF THE LORD. The genitive is adjectival, verbal, subjective, "the word *spoken by* the Lord", or possibly descriptive, idiomatic / source, "the word *from* the Lord."

ως "-" - WHEN [HE SAID TO HIM]. This temporal conjunction serves to introduce a temporal clause stating when "the word" was spoken by the Lord, namely, "when he had said to him"

οτι "-" - THAT [BEFORE A ROOSTER CROWS TODAY YOU WILL DENY ME THREE *times*]. Recitative, introducing a dependent statement of direct speech expressing what Jesus had actually said.

v62

"He went out and cried and cried and cried", Peterson.

εξελθων [εξερχομαι] aor. part. "**he went outside**" - [AND] HAVING GONE OUT [OUTSIDE, HE WEPT BITTERLY]. Attendant circumstance participle expressing action accompanying the verb "to weep." "Weep bitterly" is a common phrase used to express deep anguish / sorrow, so TH; "a response to defeat, failure, ruin and loss", Johnson.

22:63-23:25

Culmination of Messiah's mission, 19:45-24:53

2. The meaning of Messiah's death, 22:1-23:25

vi] The trial of Jesus

Synopsis

Although Luke doesn't record an initial informal interrogation of Jesus at the home of the high priest, it is likely that one takes place, and it is here where Jesus is assaulted by the temple police. Early in the morning, Jesus is brought before a formal gathering of the the Sanhedrin where he is questioned and charged with blasphemy. Jesus is then led to Pilate, although the charge against him is now one of insurrection. Pilate quickly ascertains that the issue is theological, and not political, and so sends him off to Herod. Herod is far too cunning to get into a dispute between the religious authorities and the followers of a messianic pretender, and so, after a few games, he sends him back to Pilate. Pilate, recognising Jesus' innocence, attempts to have Jesus released, but pressure from the religious authorities forces him to comply with their demands. Out of expediency, Pilate sentences Jesus to death.

Teaching

God's messiah, the Suffering Servant, stands innocent of any crime.

Issues

i] Context: See 22:1-6. *The Trial of Jesus* details the events associated with Jesus' trial before the religious and Roman authorities. It serves as the last episode of a series of six dealing with *The meaning of Messiah's death*, 22:1-23:25.

ii] Background: See *The trials of Jesus*, 22:54-62.

iii] Structure: *The trial of Jesus*:

Jesus' interrogation and assault, 22:63-65;

The hearing before the Sanhedrin, v66-71;

The hearing before Pilate, 23:1-5;

The hearing before Herod, v6-12;

The final hearing and judgment before Pilate, v13-25:

Pilate sentences Jesus, v13-16;

The religious authorities demand the death penalty, v17-23;

Pilate chooses the path of political expediency, v24-25.

iv] Interpretation:

"In the attitude of each person on that spring day, the Evangelist implies, every man in some measure can see himself reflected: unbelief in Jesus' message, hatred of the light, curious minds, indifference, expediency, and fear", Ellis. The divine imperative in messiah's condemnation by his own testimony stands in stark contrast to the human condition. In contrast to the human condition, insulting and indifferent at best, there stands the Son of Man. All these so-called authorities stand in judgement over God's messiah, but he is himself the one who will exercise true authority. The one and only innocent man who has ever lived is about to exercise judgment at the right hand of God, ruling a kingdom not of this world. It is he who will determine guilt and innocence, and do so for all humanity.

Ellis notes two apologetic aspects of Luke's account of Jesus' trial. Luke does not record a guilty verdict either by the Sanhedrin (although it is assumed), Herod, or by Pilate. Jesus dies an innocent man; he is no rebel against Rome. And when it comes to those responsible for the death of this innocent man, Luke lays the blame squarely on Israel's religious leaders. Of course, Luke doesn't suggest that the Roman governor is without blame. Pilate acts out of political expediency, yielding Roman justice to the will of a corrupt religious elite.

Bock particularly notes the way Luke's account draws out how the "movement is orchestrated by the one on trial, the one with true authority", and that this orchestration proceeds with divine intent. "The passion took place because it was foretold in Scripture, and it was foretold in Scripture because it was the divine plan from the beginning", Stein.

As the events proceed to their inevitable conclusion, the reader feels like urging Jesus to declare himself. Jesus is evasive, but he doesn't deny that he is the messiah, in fact, he provides his accusers with enough ammunition to take him down. Jesus is who he is, but "the real question, he insists, is about the faith and integrity of his questioners, and whether they are prepared to recognise the work of God", Nolland.

v] Synoptics:

See 3:1-20. For notes on the synoptic treatment of the interrogation and trial of Jesus, see "Synoptics", 22:54-62. As already indicated, unlike the other gospels, Luke places these events in the early morning gathering of the Sanhedrin, rather than the informal interrogation conducted at the home of the high priest. Fitzmyer suggests that this is historically more likely. It is interesting to note that with the interrogation of Jesus, Luke agrees with Matthew on a number of occasions. Luke, like Matthew, provides an elusive

answer to the high priest's question. Luke, like Matthew, has the phrase "tell us who hit you?" The most interesting similarity between Matthew and Luke is Matthew's *απ' αρτι*, "from now on", and Luke's *απο του νυν*, "from now on." This supports the theory that all three synoptic gospels are working off their own Semitic oral tradition, a tradition already well established in the early church.

Jesus' trial before Pilate, 23:1-5, 13-25, is paralleled in Mark, 15:1-15; Matthew 27:1-2, 11-14; John 18:28-38. Again, there is substantial agreement between the synoptic gospels, but note that unlike both Mark and Luke, Matthew adds the dream of Pilate's wife and Pilate's hand-washing. Luke, with Matthew and John, identifies the man released instead of Jesus with the name Barabbas. Unlike the other synoptists, Luke provides the actual charge laid before Pilate, 23:2. Again, scholars are divided as to whether Luke is redacting Mark, or drawing from his own L source.

Only Luke records the hearing before Herod, 23:6-12. Some scholars argue that the story is a Lukan fabrication, but there is no reason to assume that it is anything other than part of his own received tradition.

In Luke's construction of these events, the trial of Jesus is held in four closed sessions, attended only by officialdom; it is likely that at no point the trial is public. Jesus' accusers before Pilate and Herod are Israel's religious leaders. The public only get involved as Jesus is led away from the final session held before Pilate, and, unlike the religious authorities, their response is positive, cf., v26-27.

Text - 22:63

The trial of Jesus, 22:63-23:25: i] The interrogation and assault of Jesus, v63-65. Luke only records the assault of Jesus at the home of the high priest, and not his interrogation. An informal interrogation may have taken place, but as Fitzmyer notes, Luke's record of events before the Sanhedrin likely reflects what actually happened.

οἱ συνεχοντες [συνεχω] pres. part. "**who were guarding**" - [AND MEN] THE ONES CONSTRAINING [HIM]. The participle is adjectival, attributive, limiting "men", as NIV.

αυτω dat. pro. "-" - [WERE RIDICULING, MOCKING] HIM. Dative of direct object after the *εν* prefix imperfect verb "to ridicule." The use of the imperfect may imply an inceptive sense, "began to ridicule him."

δερνοντες [δερω] pres. part. "**and beating**" - BEATING *him*. Attendant circumstance participle expressing action accompanying the verb "to ridicule; "flogged him and made fun of him", Moffatt. Possibly adverbial, temporal, "as they beat him", ESV.

v64

This incident is not recorded in Mark, but is found in Matthew. Possibly part of Jesus' interrogation, but it seems likely that, at this point, the temple police are passing the time, enjoying themselves at Jesus' expense. Obviously, the temple police are aware of the commonly held view that Jesus is a prophet.

περικαλυψαντες [περικαλυπτω] aor. part. "**they blindfolded**" - [AND] HAVING COVERED = BLINDFOLDED [HIM THEY WERE QUESTIONING *him*]. Attendant circumstance participle expressing action accompanying the verb "to cover." Possibly adverbial, temporal, so Culy.

λεγοντες [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle, expressing action accompanying the participle "having covered", "they blindfolded him and kept saying", ESV.

ὁ παισας [παιω] aor. part. "**hit**" - [PROPHECY,] THE ONE HITTING YOU [IS WHO]? The participle serves as a substantive, nominative subject of the verb to-be. The interrogative pronoun **τίς** serves as a predicate nominative.

v65

Only Luke records this detail. Interestingly, in Mark, Jesus is accused of blasphemy, here Jesus is blasphemed - probably all part of Jesus' informal interrogation. The verb **βλασφημew**, "to blaspheme", can mean "to verbally abuse, insult, slander", and that may be the sense here, but a religious sense may also be intended, namely, in deriding Jesus' they are deriding **ὁ κυριος**, "the Lord".

βλασφημουντες [βλασφημew] pres. part. "**insulting**" - [AND THEY WERE SAYING] BLASPHEMING [MANY OTHER *things*]. The participle is adverbial, modal, expressing the manner of the action of the imperfect verb "to say." Culy suggests that the use of the imperfect here brings the scene to a close. The accusative "many other things" is probably an adverbial accusative modifying the participle "blaspheming."

εις + acc. "**to [him]**" - INTO [HIM]. Here expressing opposition; "against him."

v66

ii] The hearing before the Sanhedrin, v66-71. Luke describes the **συνεδριον**, "council", as the meeting of the **πρεσβυτεριον του λαου**, "gathering of elders of the people". The Sanhedrin was a seventy-member religio-political administrative body made up of elders, priests and scribes. They met in a semi-circle, so we can well imagine where Jesus was placed for his inquisition.

ὡς "**at [daybreak]**" - [AND] AS = WHEN [IT BECAME DAY]. Temporal use of the conjunction serving to introduce a temporal clause.

του λαου [ος] gen. "of the people" - [THE MEETING OF ELDERS] OF THE PEOPLE [WERE GATHERED TOGETHER]. The genitive is adjectival, idiomatic / subordination; "over the people."

τε και "both and" - BOTH [CHIEF PRIESTS] AND [SCRIBES]. Forming a coordinate construction which stands in apposition to "the meeting of the elders of the people."

εις + acc. "before [the council]" - [AND THEY LED HIM] INTO [THE COUNCIL OF THEM]. Identifying the direction of the action and arrival at. Nolland opts for causative action, "had him brought." The sense here of **συνεδριον**, "council", may be "the council meeting", but also possibly "the council chamber / meeting place."

v67

Luke stays clear of the side issue of the desecration of the temple, and goes to the heart of the matter, namely, Christ's messianic status. Unlike both Matthew and Mark, Luke has Jesus provide an evasive yes/no answer. The problem lies in the popular messianic expectation of religious Israel - Jesus is not the messiah of popular expectation; his kingdom is not of this world. Even now, he could take time out to explain the difference between their messiah and God's messiah, Jesus, the Son of Man / Son of God, but they wouldn't believe him anyway.

λεγοντες [λεγω] "they said" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to lead away", a redundant Semitic construction introducing direct speech; "they led him away to their council and said." For the classification, adverbial, manner, "saying", see **λεγων**, 4:35.

ει + ind. "if" - IF, *as is the case for arguments' sake*, [YOU ARE THE CHRIST, MESSIAH, *then* SAY TO US]. Introducing a first class conditional clause where the proposed condition is assumed to be true, for arguments' sake.

αυτοις dat. pro. "[answered]" - [BUT/AND HE SAID] TO THEM. Dative of indirect object.

εαν "if" - IF, *as may be the case*, [I SAY TO YOU, *then*]. Introducing a third class conditional clause where the proposed condition has the possibility of coming true.

ου μη πιστευσητε [πιστευω] aor. subj. "you will not answer *me*" - NO NO = BY NO MEANS [YOU MAY BELIEVE]. Subjunctive of emphatic negation. "You will not believe any statement I make", Barclay.

v68

The sense here of the verb **ερωτω**, "to ask", is "to discuss." There is no point Jesus trying to initiate a debate with the religious authorities because they have no interest in debating with him; they have long made up their minds that he is a false prophet who should be disposed of.

εαν + subj. "if" - [BUT/AND] IF, *as may be the case*, [I ASK, then]. Introducing a third class conditional clause where the condition has the possibility of coming true.

ου μη αποκριθητε [αποκρινομαι] aor. subj. "you would not answer" - NO NO = BY NO MEANS [YOU MAY ANSWER]. Subjunctive of emphatic negation.

v69

All three synoptic gospels record this Son of Man saying, although Luke leaves out "coming in the clouds of heaven." For Mark and Matthew, the statement follows a clear confession: "I am" / "Thou hast said." In Luke, Jesus doesn't claim the status of Son of Man in the presence of the religious authorities, but he is certainly defining his understanding of the messiah, as against theirs. The words identify the Son of Man's divine authority and sovereignty. The two-part allusion in Matthew and Mark describes the same status. The Son of Man is "sitting", he is "at my right side, until I make your enemies into a footstool for you", Ps.101:1. And the Son of Man is "coming", "presented to the Ancient of Days", "crowned king and given power and glory", Dan.7:13-14. The eschatological sense of the word "coming" always confuses because it is so often seen in the terms of movement rather than action. Luke may be aware of this confusion. The word "coming" is used in the terms of reigning. Both "sitting" and "coming" describe the same activity, that of judging, of cursing and blessing under divine authority - the act of reigning on high at God's right hand. As for the exercise of this authority, it is "at hand" / upon us / now / απο του νυν, "from now on" - the kingdom is about to be realised. See *The eschatology of Jesus*, 17:20-37.

απο + gen. "from" - [BUT/AND] FROM [NOW]. Temporal use of the preposition.

του ανθρωπου [ος] gen. "[the Son] of Man" - [THE SON] OF MAN. The genitive is adjectival, relational. For "Son of Man", see ο υιος του ανθρωπου, 5:24.

καθημενος [καθημαι] aor. mid. part. "seated" - [WILL BE] SITTING. The participle with the future verb to be εσται forms a future periphrastic construction; "shall be seated."

εκ + gen. "at" - FROM [RIGHT HAND]. This preposition primarily expresses separation, but when used with δεξιων, "right hand", the sense is spatial, "at"; "at the right hand of power."

της δυναμεως [ις εως] gen. "of the mighty [God]" - OF THE POWER [OF GOD]. Out of respect for God, the word is used instead of the divine name, so technically the genitive is adjectival, possessive, ie., "seated at God's right hand." Luke adds the genitive "of God" for his Gentile readers, explaining the sense of "the power", such that "of God" stands in apposition to "of power"; "the right hand of power, namely, God." The NIV goes to the sense of the phrase.

v70

Unlike Matthew and Mark, Luke has the religious authorities draw a logical conclusion from what Jesus says (γαρ, "therefore"), namely that he is referring to himself, but it remains unclear to them whether he is actually claiming to be the messiah. So, the authorities ask Jesus explicitly whether he claims to be the Son of God, ie., the messiah. Commentators are divided on the nature of Jesus' reply:

- Jesus' words may be a strong outright affirmation; "It is you yourselves (by using the terms 'Son of God') who have said exactly what (taking ὅτι as ὁ τί, "that which") I am", Evans.
- Jesus' answer may be evasive, but ultimately affirmative; "affirmative in content, and reluctant or circumlocutory in formulation", Catchpole, *"The answer of Jesus to Caiaphas"*, NTS 17; so Marshall, Bock, ...
- The answer may be a non-answer, a kind of "Whatever you say! *Nothing I say is going to make much difference with you lot.*" The reader knows the answer, but the religious authorities are left with no clear answer.

The third option seems best, but irrespective of the sense of Jesus' answer, there is nothing that will get in the way of the murderous intent of Israel's religious leaders. Their trumped-up charge of blasphemy stands unproved, and so it is their guilt that is confirmed. For Luke, Jesus' trial is a sham.

οὐν "then" - [BUT/AND EVERYONE SAID,] THEREFORE [ARE YOU THE SON OF GOD]? Inferential, drawing a logical conclusion. For "Son of God" see του θεου, 4:41.

ὁ δε "-" - BUT/AND HE [HE SAID]. Transitional, indicating a change in subject from the religious authorities to Jesus.

προς + acc. "-" - TOWARD [THEM]. The preposition is used here to introduce an indirect object rather than by the use of a dative.

ὕμεις pro. "you" - YOU [YOU ARE SAYING]. Emphatic by position and use; "You, not I, are saying that I am *the messiah*."

ὅτι "that" - THAT [I AM]. Introducing an object clause / dependent statement of indirect speech expressing what the authorities are saying; "It is you who say that I am", Cassirer. The εγω εμι, "I am", is a nice touch, probably serving to allude to the great "I AM." Note Nolland's suggestion that the clause is actually in the form of a question, "Are you saying that I am?"

v71

Unlike Matthew and Mark, in Luke's account there is no official determination of guilt by the Sanhedrin; Jesus remains an innocent man set upon by corrupt religious leaders.

οἱ δε **"then"** - BUT/AND THEY [THEY SAID]. Transitional, indicating a change in subject from Jesus to the religious authorities.

τί pro. **"why"** - WHY [STILL]. Interrogative pronoun introducing an indirect question.

μαρτυρίας [α ας] gen. **"testimony"** - [DO WE HAVE NEED] OF WITNESSES. Genitive complement of the noun **χρειαν**, "need, use."

γαρ "-" - BECAUSE [WE = OURSELVES WE HEARD FROM THE MOUTH OF HIM]. Introducing a causal clause explaining why the authorities feel no need to ascertain Jesus' guilt by further examination and witness testimony, "because" "we've all heard him as good as say it himself", Peterson (Not really, but it will do!!!).

23:1

iii] The hearing before Pilate, v1-5. As Roman governor, Pilate would normally reside at Caesarea, but it is Passover, and if there is to be trouble in Jerusalem, this is when it will occur. With Pilate presently residing in Jerusalem, the religious authorities bring Jesus to him, along with their trumped-up charges. Luke spells out the charges: political subversion; opposing Roman taxation; claiming to be **βασιλεα**, "a king", apart from Caesar. There is no mention of blasphemy. Pilate is unimpressed.

ανασταν [ανιστημι] aor. part. **"rose [and led]"** - [AND] HAVING ARISEN. Attendant circumstance participle expressing action accompanying the verb "to lead"; "the whole company arose and brought him before Pilate", ESV.

αυτων gen. pro. "-" - [THE WHOLE CROWD] OF THEM [LED HIM UPON = BEFORE PILATE]. The genitive is adjectival, partitive / wholative.

v2

The charges brought before Pilate are a lie. Jesus has never encouraged insurrection against Rome - his teachings are not seditious; he has never spoken against paying taxes to Rome, in fact he has taught the opposite; and he has never claimed to be an "anointed king" in political terms ("My kingdom is not of this world") - Pilate would understand **χριστον**, "messiah" to mean "anointed".

κατηγορειν [καταγορευω] pres. inf. **"to accuse"** - [AND THEY BEGAN] TO ACCUSE, REPROACH. The infinitive is complementary, completing the sense of the verb "to begin."

αυτου gen. pro. **"him"** - HIM. Genitive of direct object after the **κατα** prefix verb "to accuse."

λεγοντες [λεγω] pres. part. **"saying"** - As for **λεγοντες** 22:67.

διαστρεφοντα [διαστρεφω] pres. part. **"subverting"** - [WE FOUND THIS *man*] PERVERTING, MISLEADING [THE NATION]. The participle, as with **κωλυντα**,

"forbidding", and **λεγοντα**, "saying", serves as the accusative complement of the direct object **τουτον**, "this *man*", standing in a double accusative construction and asserting a fact about the object.

και "-" - AND. The NIV treats this conjunction as epexegetic, specifying the subversion as opposing the payment of taxes and claiming to be an anointed king, so giving us one primary charge specified in two parts. The syntax implies three separate charges, so making **και** coordinate.

διδοναι [**διδωμι**] pres. inf. "**payment [of taxes]**" - [FORBIDDING] TO BE PAID. Introducing an object clause / dependent statement of indirect speech expressing what Jesus is supposed to have forbidden.

Καισαρι [**αρ ος**] dat. "**to Caesar**" - [TRIBUTE, TAXES] TO CAESAR. Dative of indirect object.

λεγοντα [**λεγω**] pres. part. "**claims**" - [AND] SAYING = CALLING [HIMSELF *to be* MESSIAH, ANOINTED]. See **διαστρεφοντα** above. The same recitative infinitival construction is assumed as for **διδοναι**.

v3

Pilate's question is the same in all three gospels, as is Jesus' answer. Jesus' answer is evasive, much like his answer to the religious authorities. If Jesus was answering in the affirmative, Pilate would be forced to take immediate action and have him executed for sedition, but he quickly concludes that Jesus is innocent of the charge - Jesus doesn't claim to be the anointed king of the Jews in opposition to Herod. The charge detailed on the *titulus* attached to the cross of Jesus, doesn't imply that Pilate actually believed it. His unwillingness to change the charge to "claimed to be King of the Jesus" is nothing more than a poke in the eye to the religious authorities. So, Jesus' reply is non-committal, so Cullmann, *Christology*, a reply something like the NIV; "You say so", NRSV. See Bock who argues for a qualified endorsement.

ὁ δε "so" - BUT/AND HE [PILATE ASKED HIM]. Transitional, indicating a change in subject from the religious authorities to Pilate.

λεγων [**λεγω**] pres. part. "-" - SAYING. As for **λεγοντες**, 22:67 above.

των Ιουδαιων [**ος**] gen. "**[king] of the Jews**" - [ARE YOU THE KING] OF THE JEWS? The genitive is adjectival, descriptive, idiomatic / subordination; "king over the Jews." The use of the pronoun **συ**, "you", is emphatic by position and use.

ὁ δε "-" - BUT/AND HE. As above.

αποκριθεις [**αποκρινομαι**] aor. part. "**[Jesus] replied**" - HAVING ANSWERED [HE SAID TO HIM, YOU ARE SAYING]. Attendant circumstance participle expressing action accompanying the verb "to say"; "he answered and said to him". See **αποκριθεις** 1:19 for this common construction.

v4

In Matthew and Mark, the religious authorities heap further charges on Jesus, but Luke focuses on Pilate's conclusion that Jesus is innocent of the charge of sedition, of claiming that he is "King of the Jews", and of stirring the people up to revolt. Of course, the reader knows that Jesus is indeed a king with authority transcending anything that Pilate could ever imagine.

ὁ δε "then" - BUT/AND HE [PILATE]. Transitional, change in subject from Jesus to Pilate.

προς + acc. "to [the chief priests]" - [SAID] TOWARD [THE CHIEF PRIESTS AND THE CROWDS]. See **προς**, 22:70 above.

εν + dat. "against" - [I FIND NO GUILT] IN [THIS MAN]. Adverbial use of the preposition, probably reference / respect, "with respect to this man"; "in the case of this man", TH. "As far as I can see, there is no crime for which this man can be charged", Barclay.

v5

οἱ δε "but" - BUT/AND THEY. Transitional, change in subject from Pilate.

λεγοντες [**λεγω**] pres. part. "-" - [THEY WERE URGING, INSISTING] SAYING. As for **λεγοντες**, 22:67 above.

ὅτι "-" - THAT. Introducing an object clause / dependent statement of direct speech expressing what they were saying.

καθ [**κατα**] + gen. "all over" - [HE INCITES THE PEOPLE] ACCORDING TO = THROUGHOUT. Here taking a spatial sense, "down from, throughout."

της Ιουδαιας [**α**] gen. "Judea" - ALL [OF JUDEA]. The genitive is adjectival, partitive / wholative.

διδασκων [**διδασκω**] pres. part. "by his teaching" - TEACHING. The participle is adverbial, instrumental, expressing means, as NIV.

και "-" - AND. Possibly expegetic, specifying "all of Judea"; "*he has done this*", Culy. "He has been spreading his propaganda all over Judea; it started in Galilee and now it has spread all the way to here."

αρξαιμενος [**αρχω**] aor. mid. part. "he started" - HAVING BEGUN. The participle is adverbial, modal, expressing manner, or instrumental, expressing means.

απο + gen. "-" - FROM [GALILEE]. Here expressing separation, "away from." Culy suggests that here the preposition is used to indicate a starting point, cf., BDAG 105.2.a.

ἕως ὧδε "all the way here" - UP TO, AS FAR AS HERE. Spatial construction indicating an end point.

v6

iv] The hearing before Herod Antipas, tetrarch of Galilee, v6-12. Only Luke records Herod's meeting with Jesus. The Hasmonean palace in Jerusalem was situated just west of the temple, and obviously Herod is in residence to celebrate the Passover. Pilate's motive for sending Jesus off to Herod is unclear. It may be an example of buck-passing, or maybe Pilate is trying to find a way to secure Jesus' release without political damage. The move certainly gains Pilate political advantage with Herod, cf., v12. Either way, for Luke, the episode further demonstrates Jesus' innocence, while at the same time, reflecting messiah's path of suffering, cf., Psalm 2:1-2.

ακουσας [ακουω] aor. part. "**hearing**" - [BUT/AND] HAVING HEARD *this*. The participle is adverbial, best treated as temporal; "When Pilate heard this"

ει "if" - [PILATE ASKED] IF = WHETHER [THE MAN IS A GALILEAN]. Here as an interrogative, introducing an indirect question. "He asked whether this man was a Galilean", ESV.

v7

The action **αποπεμπω**, "to send", implies a sending to a higher authority, an action which gains Pilate *brownie-points* with Herod.

επιγινους [επιγινωσκω] aor. part. "**when he learned**" - [AND] HAVING KNOWN. The participle is adverbial, best treated as temporal, as NIV.

οτι "that" - THAT. Introducing an object clause / dependent statement of perception expressing what Pilate had learned.

εκ + gen. "under" - [HE IS] FROM [*a region under* THE AUTHORITY OF HEROD]. Expressing source / origin.

οντα [ειμι] pres. part. "**who was**" - [HE SENT HIM TOWARD HEROD] BEING [AND = ALSO IN JERUSALEM]. Although anarthrous, the participle is probably adjectival, attributive, limiting Herod, as NIV; "who himself was in Jerusalem during those days", Moffatt.

εν + dat. "at [that time]" - IN [THESE DAYS]. Temporal use of the preposition, as NIV.

v8

Obviously, Herod's initial fear that Jesus was some kind of reincarnated version of John the Baptist had long past, and now he just wanted to see if he would perform some of his *tricks*.

ιδων [ορωω] aor. part. "**when [Herod] saw**" - [BUT/AND HE HEROD] HAVING SEEN [JESUS, REJOICED GREATLY]. The participle is adverbial, best treated as temporal, as NIV.

γαρ "for" - BECAUSE. Introducing a causal clause explaining why Herod is happy.

εξ [εκ] + gen. "for [a long time]" - FROM = SINCE [SUFFICIENT TIME]. Temporal use of the preposition, "from a long time ago"; "he had long wanted to see him", Moffatt.

ἦν ... θελων [θελω] pres. part. "he had been wanting" - HE WAS WANTING. The present participle with the imperfect verb to-be forms an imperfect periphrastic construction, possibly emphasising durative aspect.

ιδειν [όρωω] aor. inf. "to see" - TO SEE [HIM]. Complementary infinitive, completing the sense of the verb "to will, wish."

δια το + inf. "from what [he had heard]" - BECAUSE OF [THE TO HEAR]. The preposition **δια** + the articular infinitive serves to introduce a causal clause; "because of the things he heard about him."

ιδειν [όρωω] aor. inf. "to see" - [AND HE WAS HOPING] TO SEE. Complementary infinitive, completing the sense of the verb "to hope." As with the verb **θελω**, "to wish", the verb **ελπιζω**, "to hope", is a cognitive verb, and as such, it may also be classified as introducing a dependent statement of perception expressing what is "willed / hoped"; "he hoped that he might see"

γινομενον [γινομαι] pres. part. "perform" - [A CERTAIN SIGN] PERFORMED. The participle serves as the accusative complement of the object "a certain sign", standing in a double accusative construction and asserting a fact about the object; "he was hoping to see some sign done by him", ESV.

υπ [υπο] gen. "-" - BY [HIM]. Instrumental, expressing agency.

v9

Jesus is in control of the situation and so he chooses not to answer Herod's questions, as if by answering them *the cup of suffering* could be avoided. Jesus' silence reflects the actions of the Suffering Servant, cf., Isaiah 53:7

εν + dat. "with" - [BUT/AND HE ASKED = QUESTIONED HIM] IN [MANY WORDS]. Adverbial use of the preposition, instrumental, expressing means, "by many words"; "he questioned him at length", ESV.

αυτω dat. pro. "him" - [BUT/AND HE ANSWERED NOTHING] TO HIM. Dative of indirect object.

v10

Obviously, Pilate sends the accusers, along with the accused, to Herod. The religious authorities don't hold back, presumably with the same charges as in v2, and they do so **ευτωνως**, "strongly, vigorously, vehemently" (adverb of manner).

κατηγορουντες [κατηγορωω] aor. part. "accusing" - [BUT/AND THE CHIEF PRIESTS AND THE SCRIBES STOOD] ACCUSING [VIGOROUSLY]. The participle is

adverbial, best treated as modal, expressing the manner of the action of the religious authorities standing before Herod; "they stood by accusing him vehemently."

αυτου gen. pro. "**him**" - HIM. Genitive of direct object after the **κατα** prefix verb "to accuse."

v11

The stone the builders rejected (Ps.117:22) is despised, or here **εξουθενησας**, "ridiculed, treated with contempt", and **εμπαιξας**, "mocked." For sport, they dress Jesus in royal robes described as **λαμπος**, "bright", probably with the sense "magnificent".

εξουθενησας [εξουθενεω] aor. par. "**ridiculed**" - [BUT/AND AND = EVEN HEROD WITH THE SOLDIERS OF HIM] HAVING TREATED WITH CONTEMPT [HIM AND HAVING MOCKED *him*, HAVING CLOTHED *him with* A MAGNIFICENT ROBE, THEY SENT HIM TO PILATE]. The main verb is **ανεπειμηνεν**, "they sent [him] back", is modified by three participles, prompting numerous translations, all with a similar meaning. There is no definitive way of handling the three participles, but the second option below is as good as any. The first participle, as with **εμπαιξας**, "having mocked", is adverbial, temporal; "After treating him with contempt and mocking him", NASB. The third participle, **περιβαλων**, "having clothed", is attendant on the main verb, "to send back"; "they dressed him in a magnificent robe and sent him back to Pilate."

Thompson lists 5 possible ways to handle the participles:

- All three are temporal;
- The first two temporal and the third attendant circumstance, as above;
- All three are attendant circumstance;
- The first two temporal, the third instrumental expressing means;
- All three are temporal, but the third identifies the beginning of the action; "Then, when Herod, along with his soldiers, had treated him with contempt and ridiculed him, after putting a splendid garment upon [him], he sent him [back] to Pilate", Nolland.

v12

By recognising Herod's authority, Pilate is treating Herod as an equal, and in the Hellenistic world, this serves as the basis of a friendship. Luke does not explain why they were once enemies. Bock, referencing Tannehill, notes that "Ironically, this trial provides a reconciliation very different from the one that Jesus will achieve by going to the cross."

εν + dat. "**[that day]**" - [BUT/AND] ON [THIS DAY]. Temporal use of the preposition.

τε και "-" - BOTH [HEROD] AND [PILATE BECAME FRIENDS]. Coordinate construction.

μετ [μετα] + gen. "-" - WITH [ONE ANOTHER]. Expressing association / accompaniment.

γαρ "-" - FOR. Here more reason than cause; explanatory - background information.

ὄντες [ειμι] pres. part. "**they had been**" - [THEY WERE EXISTING PREVIOUSLY] BEING. A rather strange imperfect periphrastic construction. In a normal construction, the verb "to exist previously" would be the participle, and the participle would be the imperfect verb to-be. Anyway, the sense is "they were previously."

εν + dat. "[**enemies**]" - IN [ENMITY, HATRED]. Adverbial use of the preposition, modal, expressing the manner of their previous relationship; "they were previously enemies".

προς + acc. "-" - TOWARD [THEMSELVES]. Here used to indicate the direction of the action. "Up to that time they had been hostile to one another", Cassirer.

v13

v] The final hearing and judgment before Pilate, v13-25. a) Pilate sentences Jesus, v13-16 - these verses have no parallel in the other gospels: Again, Luke reinforces his main point, namely that both Herod and Pilate decide that Jesus is innocent of any charges and so they seek to release him. "Jesus' crucifixion therefore had nothing to do with personal guilt or culpability (Deut. 19:15)", Stein.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative; "Then Pilate called together the"

συγκαλεσαμενος [συγκαλεω] aor. mid. part. "**called together**" - [PILATE] HAVING CALLED TOGETHER [THE CHIEF PRIESTS AND THE AUTHORITIES AND THE PEOPLE]. Attendant circumstance participle expressing action accompanying the verb "to say", v14; "Pilate called together and said to them."

v14

Pilate summarises the charge laid in v2, of διαστρεφοντα το εθνος, "turning away" = "misleading / subverting the people" - inciting subversion. The religious authorities may have εὑραμεν, "found" Jesus guilty of their charges, but Pilate ουθεν εὑρον, as well as Herod, "finds nothing" against him.

προς + acc. "**to**" - [SAID] TOWARD [THEM]. As with προς, 22:70 above.

μοι dat. pro. "**me**" - [YOU BROUGHT THIS MAN] TO ME. Dative of indirect object.

ὡς "as" - AS [THE ONE SUBVERTING THE PEOPLE]. The comparative particle is used here to express a characteristic quality. Jesus is not like someone who subverts the people, but is such a person (according to the religious authorities).

ἀνακρινάς [ἀνακρινῶ] aor. part. "have examined" - [AND BEHOLD, I] HAVING EXAMINED *him* [BEFORE YOU, HAVE FOUND NOTHING]. Attendant circumstance participle expressing action accompanying the verb "to find", as NIV, Moffatt, The ESV opts for adverbial, temporal; "after examining him before you, behold, I did not find"

ἐν + dat. "-" - IN [THIS MAN]. Adverbial use of the preposition, reference / respect; "concerning this man."

ὧν gen. pro. "-" - [RESPONSIBLE, CULPABLE *of these things*] WHICH [YOU MAKE ACCUSATIONS]. Marshall suggests that there is an assumed **τουτων** (epexegetic genitive), "of these things" = "of the crimes", to which ὧν is attracted.

κατ [κατα] "against" - ACCORDING TO [HIM]. Here expressing opposition.

v15

"I have examined this man in your presence and I have found him innocent of all the charges that you have levelled against him, and so has Herod, *who understands your concerns better than I do*, for he has sent him back to me *as an innocent man*."

ἀλλ οὐδε "neither" - BUT NEITHER. Strong adversative standing in a counterpoint construction; "I have found no basis but neither has Herod found no basis". The double negative giving the positive sense, "I have found no basis and neither has Herod found any basis; "Neither has Herod", Fitzmyer. Marshall suggests that οὐδε here is ascensive, "but/and not even Herod". If we accept an ascensive sense it implies that Herod's judgment on the matter is a greater confirmation of Jesus' innocence.

γὰρ "for" - BECAUSE [HE SENT UP HIM TOWARD US]. Introducing a causal clause explaining why Pilate holds the view that Herod also regards Jesus innocent of the charges brought against him by the religious authorities.

ἐστὶν πεπραγμένον [πρασσω] perf. mid. part. "he has done" - [NOTHING] IS HAVING BEEN DONE. The perfect participle with the present verb to-be forms a perfect periphrastic construction, possibly emphasising aspect - Jesus has never done anything deserving of death.

αὐτῷ dat. pro. "-" - BY HIM. The dative is instrumental, here used to express agency.

θανάτου [ος] gen. "[to deserve] death" - [WORTHY OF = DESERVING] DEATH. Genitive complement of the adjective ἀξιον, "worthy", which takes a genitive of the thing of which one is worthy.

v16

To placate the religious authorities, Pilate suggests a good whipping to settle matters. The *παιδεύω*, "discipline", would not go as far as scourging. Scourging is a severe form of whipping administered as part of the punishment of crucifixion.

οὖν "therefore" - THEREFORE. Inferential, drawing a logical conclusion.

παιδεύσας [*παιδεύω*] aor. part. "I will punish" - HAVING DISCIPLINED [HIM, I WILL RELEASE *him*]. Attendant circumstance participle expressing action accompanying the future verb to release; "Therefore, I will flog him and release him." Possibly adverbial, temporal, so Culy, or modal, expressing manner, "So, I shall release him with a whipping", Moffatt.

v17

b) The religious authorities demand the death penalty, v17-23 - covered in more detail by Matthew, cf., Matt.27:17-23: The murderous intent of the religious authorities continues unabated, with Luke continuing to emphasise Jesus' innocence. Of the synoptists, only Luke has Pilate, not only pronounce Jesus innocent three times, but also has him attempting to release him three times, cf., John18:38, 19:4,6.

Luke's record of Pilate's attempt to release Jesus by using the custom of a prisoner release at Passover, is somewhat unclear. A scribe may have sought to rectify this problem by adding a gloss from Mark 15:6 and Matthew 27:15, given that the oldest texts do not contain this verse.

αναγκην δε ειχναπολυειν αυτοις κατα εορτην ενα.

"He was obliged to release one prisoner for them at the festival."

v18

The NIV has "the whole crowd shouted", a statement which leaves the impression that a crowd has gathered, made up of the religious authorities and others. Luke is not really saying this. In 23:1 the *πληθος*, "assembly, company of religious leaders", lead Jesus off to Pilate, and it is likely that it is this "assembly, company" who now cry out *παμπληθει*, "as an assembly, company" = "as one" (adverb of manner).

λεγοντες [*λεγω*] pres. part. "shouted" - [BUT/AND THEY CRIED OUT TOGETHER AS A COMPANY] SAYING. See *λεγοντες* 22:67 above.

ημιν dat. pro. "to us" - [BUT/AND RELEASE BARABBAS] TO US. Dative of indirect object.

v19

The point Luke wants to make is that Jesus, the innocent man, is exchanged for a murderer (mentioned twice to make the point). Not quite "insurrection" and

"murder". Barabbas was somehow associated with a recent revolt in Jerusalem, but more importantly, he is a murderer.

ἦν [εἰμι] imperf. **"had been thrown"** - [WHO] WAS BEING THROWN [IN = INTO PRISON, JAIL]. The aorist participle (we would expect the present tense) with an imperfect verb to-be forms an imperfect periphrastic construction.

δια + acc. **"for"** - BECAUSE OF. Causal, here leaning toward ground / basis; "on the ground of / on the basis of." Two grounds are offered: an association with a recent revolt, and second, murder.

γενομενην [γίνομαι] aor. part. **"-"** - [A CERTAIN REVOLT, INSURRECTION] HAVING OCCURRED [IN THE CITY AND MURDER]. The participle is adjectival, attributive, limiting the noun "revolt". Luke doesn't tell us whether Barabbas is a participant in the revolt, is somehow caught up in it, or even "just happened to be in prison with them", Evans. Evans, as with most commentators, assumes that Barabbas was a participant in the revolt.

v20

θελων [θελω] aor. part. **"wanting"** - [BUT/AND AGAIN PILATE SPOKE TO, ADDRESSED THEM] WANTING. The participle is adverbial, causal; "Because Pilate wanted to release Jesus, he again addressed the crowd."

απολυσαι [απολυω] aor. inf. **"to release"** - TO RELEASE [JESUS]. Complementary infinitive, completing the sense of the verb "to wish, want."

v21

As against Mark's aorist **σταυρωσον**, "Let [him] be crucified", Luke has the present imperative **σταυρου**, "Crucify [him]", and unlike Mark, the religious authorities repeat their demand. Although there is some evidence to the contrary, it is very unlikely that the Jews practised crucifixion for a capital case, so heightening the criminal behaviour of the religious authorities.

οι δε "but they" - BUT/AND THEY [WERE CRYING OUT]. Transitional, indicating a change in subject from Pilate to the religious authorities.

λεγοντες [λεγω] **"-"** - SAYING [CRUCIFY, CRUCIFY HIM]. See **λεγοντες** 22:67 above.

v22

Luke again emphasises Jesus' innocence. Pilate **ουδεν αιτιον θανατου**, "finds no cause *worthy* of death", ie., there is no criminal basis which demands capital punishment. The worst that can be said of Jesus is that he is a religious troublemaker deserving **παιδευσας**, "chastisement".

ο δε "-" - BUT/AND HE. Transitional, indicating a change in subject from the religious authorities to Pilate.

προς + acc. "to [them]" - [A THIRD (adv. "for a third time") HE SAID] TOWARD [THEM]. As with προς, 22:70 above.

γάρ "why?" - FOR [WHAT EVIL DID THIS ONE DO?]. Certainly not causal here, nor explanatory. Possibly transitional, or even inferential, used for "self-evident conclusions", Culy, cf., BDAG 190.3. As a matter of form, it is sometimes used in questions and so therefore left untranslated, so Thompson, cf. BDAG 189c, mg. 1f; "But what crime has he committed", Rieu.

εν + dat. "in [him]" - [I DID NOT FIND] IN [HIM]. Adverbial use of the preposition, reference / respect; "concerning him."

θανάτου [ος] gen. "the death penalty" - [CULPABILITY, RESPONSIBILITY, CAUSE worthy] OF DEATH. A similar construction to θανάτου v15, "[worthy] of death", here with αξίος, "worthy", assumed. So, genitive complement of the assumed adjective "worthy". "No ground for capital punishment", TH.

οὖν "therefore" - THEREFORE. Inferential, drawing a logical conclusion.

παιδεύσας [παιδεύω] aor. part. "I will have [him] punished" - HAVING DISCIPLINED [HIM, I WILL RELEASE *him*]. Attendant circumstance participle expressing action accompanying the verb "to release", "I will therefore punish and release him", ESV, but possibly adverbial, temporal, "So, after a whipping I will let him go", Berkeley.

v23

With the durative imperfect επεκειντο, Luke tells us that the religious authorities "kept on insisting, demanding", and did so φωναις μεγαλαις, "with loud voices" = "forcefully". Pilate is obviously intimidated by them.

οἱ δε "but" - BUT/AND THEY. Transitional, indicating a change in subject from Pilate to the religious authorities.

φωναις [η] dat. "insistently" - [THEY WERE INSISTING] IN [GREAT] VOICES. The dative is adverbial, modal, expressing manner; "forcefully".

αιτουμενοι [αιτω] pres. mid. part. "demanded" - DEMANDING. The participle is adverbial, best treated as instrumental, expressing means; "they insisted forcefully by demanding that"

σταυρωθηναι [σταυρω] aor. pas. inf. "that [he] be crucified" - [HE] TO BE CRUCIFIED [AND THE VOICES OF THEM OVERCAME]. The infinitive introduces an object clause / dependent statement of indirect speech expressing what the religious authorities demanded. The accusative subject of the infinitive is αυτον, "he".

v24

c) Pilate chooses the path of political expediency, v24-25. Pilate επικρινεν, "decided, determined" (technically "to give a judicial sentence"), "not according

to judicial findings, but for the audience's double demand for Jesus' execution and Barabbas' release", Evans.

γενεσθαι [γινομαι] aor. inf. "**to grant**" - [AND PILATE DETERMINED] TO BE DONE. Introducing an object clause / dependent statement of indirect speech expressing Pilate's judicial judgment.

αυτων gen. pro. "**their [demand]**" - [THE DEMAND] OF THEM. The genitive is adjectival, treated either as possessive, "their demand", or verbal, subjective, "the demand made by them."

v25

Luke doesn't record Jesus' scourging by the Roman soldiers; the humiliating treatment dished out to Jesus comes at the hand of the temple police and Herod's στρατευμασιν, "soldiers". Luke reinforces the corruption of the religious authorities by again reminding the reader that they sought the release of a worthless prisoner, a rebel and murderer, rather than Jesus, a man who "went around doing good and healing", Acts 10:38. This culpability is further reinforced by the general statement "he delivered Jesus to the will of them", as if the religious authorities get to lead Jesus away to the cross. Note how in v26 the subject of "they led [him] away" is unidentified. The NIV "soldiers" is surely historically accurate, but Luke is underlining culpability, and it's all on Israel's corrupt leadership. Due to the *wolves*, the people of Israel are now like *sheep without a shepherd*.

τον ... βεβλημενον [βαλλω] perf. mid. part. "**the man who had been thrown**" - [BUT/AND HE RELEASED] THE ONE HAVING BEEN THROWN [INTO JAIL]. The participle serves as a substantive.

δια + acc. "**for**" - BECAUSE OF, ON THE GROUND OF [A REVOLT, INSURRECTION AND MURDER, *the one* WHOM THEY WERE REQUESTING]. As for δια, v19.

τω θεληματι [α ατος] dat. "**to [their] will**" - [BUT/AND HE DELIVERED OVER JESUS] TO THE WILL, DESIRE [OF THEM]. Dative of indirect object. For the genitive pronoun αυτων see v24.

23:26-31

Culmination of Messiah's mission, 19:45-24:53

3. The Glorification of the Messiah, 23:26-24:53

i] The way of the cross

Synopsis

Jesus' trial is over and Israel's religious leaders now have their way. Luke doesn't record Jesus' scourging by the Roman soldiers, although it would have taken place. Up to this point, Luke has recorded the proceedings in four closed sessions, attended only by officialdom, but now, the action of the religious authorities against Jesus becomes public as he is led away to the place called The Skull. Obviously, the word has got around Jerusalem about the arrest of Jesus, and a large crowd has gathered outside the Praetorium. The response of those witnessing Jesus' humiliation, as he is led away to be crucified, is one of deep mourning - the people of Israel lament the loss of their Shepherd. As the people lament, Jesus proclaims a word of judgment on religious Israel.

Teaching

Repent now, for if the righteous suffer, imagine how it will go for the wicked.

Issues

i] Context: See 19:45-20:18. The six episodes which make up the teaching unit, *The Glorification of the Messiah*, 23:26-24:53, serve as the third and final section of the concluding major section *The Culmination of Messiah's Mission*, 19:45-24:53. These episodes cover the death and resurrection of Jesus. When comparing Luke with the other gospel writers, Luke aligns with John, as if he and John were using a common source of gospel tradition. Ellis says of Luke's handling of this tradition that "Luke, like John, views the death-resurrection-exaltation as one event of redemption. It is a story of the *eighth day* of creation. God's new creation of the messianic age."

The events are bound together by prophetic texts, or allusions to Old Testament prophecy, or the prophecies of Jesus himself. On the road to Emmaus, Jesus explains to the disciples that his death is a fulfillment of prophecy, and when commissioned, he commands them to proclaim what "is written." Luke reveals that the messianic age finds its fulfillment in the glorification of Jesus.

The passages which make up Luke's six-part sandwich are as follows:

The way of the cross - the people of Israel lament. 23:26-31;

The crucifixion - the Son of Man suffers. 23:32-49;

The burial - from death to life. 23:50-56;

The empty tomb - the angel's message. 24:1-12;

The Emmaus appearance - a message from Jesus. 24:13-35;
Appearances in Jerusalem - the commission. 24:36-53.

ii] Structure: *The Way of the Cross*:

The co-opting of Simon from Cyrene, v26;

The lament of the people, v27 -28;

"don't weep for me, weep for yourselves."

Religious Judaism stands condemned, 29-31;

*If this is what happens when the leaves are green
image what happens when they are dry.*

iii] Interpretation:

Luke does seem to draw a distinction between the actions of Israel's religious leaders, and those of the people, in these the last events of Jesus' life. This distinction is not always recognised by commentators, nor translators. During the trial, the NIV's translation of **νεκραγον περιπληθαι**, "the whole crowd shouted", v18, implies a larger group than the religious authorities, yet this seems unlikely. It is now, as Jesus is led away to the cross, that the **λαος**, "people", get to participate in the unfolding events. The weeping women serves to represent what this **πολυ πληθος**, "many multitude" = "great crowd", feels about the conviction of Jesus. If we view this "crowd" as those who shouted "crucify, crucify him", then the weeping is nothing more than the customary service of "religious people earning their salvation", Ellis. But if Luke is intentionally separating the people from their religious leaders, then the **εκοπτοντο και εθρηνουν**, "weeping and lamenting", is a genuine expression of grief over the execution of a man who did good and healed the people.

Jesus made little effort addressing Israel's religious leaders, other than reminding them of judgment, of the coming enthronement of the messiah, the Son of Man, cf., 22:69. Jesus knew there was little point arguing with them; they were intent on his murder. With the populous, on the other hand, Jesus speaks in clear terms; "Weep for yourselves." He calls on the people to repent in the face of the coming day of judgment. So, as Jesus stumbles his way to the cross, even then, in the face of suffering and humiliation, he proclaims the gospel.

As is typical of Jesus' eschatological statements, they present in *now / not yet* terms. Those who say how lucky they are not to be pregnant or have children in arms, or who, hiding in caves, call on the hill above to cover the entrance, are on the one hand, that generation about to face the wrath of the Roman legions in AD 70, but on the other hand, they are the generation of the last day, and of all the last days leading to the end of the age. The

generation of the last days faces tribulation, so repent, for if tribulation falls the one righteous man, imagine how it will be for the sinner, v31. For the *eschatology of Jesus*, see 17:20-37.

iv] Synoptics:

See 3:1-20. This narrative / story (although Bultman classifies it as a pronouncement story) only finds a parallel with Mark in the first verse, cf., Mk.15:21, Matt.27:32. Luke's account of the co-opting of Simon is actually very close to Mark, although more compact. The rest of the passage is unique to Luke, usually classified as L source. Some commentators suggest that it is a Lukan composition, although others, like Jeremias, argue that Luke's redaction of his received tradition is minimal.

Text - 23:26

The way of the cross, v26-31: i] The co-opting of Simon from Cyrene, v26. If Simon is one of the many Passover pilgrims, he has spent the night outside of Jerusalem and is now coming back from the **αγρος**, "country", into the city. Jesus is obviously weakened by his scouring (some prisoners even die from it) and so the soldiers, as is their right under Roman law, conscript Simon to carry the *patibulum*, yoke, or cross beam, upon which Jesus will be crucified - the upright post is already in place. Luke adds that Simon carries it **οπισθεν**, "after" Jesus, a possible allusion to "whoever wants to be my disciple must deny themselves and take up their cross and daily follow me."

ὡς "as" - [AND] AS [THEY LED AWAY HIM]. Temporal use of the conjunction; "And when they led him away", RV.

επιλαβομενοι [**επιλαμβανομαι**] aor. part. "**they seized**" - HAVING SEIZED [A CERTAIN SIMON, A CYRENIAN]. Attendant circumstance participle expressing action accompanying the verb "to put upon": "They seized one Simon of Cyrene and laid on him the cross", ESV. Possibly adverbial, temporal, "after taking hold of a certain Simon of Cyrene", TH. The subject of the participle "having seized" is obviously the Roman soldiers, as indicated by the context of Matthew and Mark, but Luke purposely leaves the subject undefined, given that Israel's religious leaders are responsible for what is happening.

ερχομενον [**ερχομαι**] pres. part. "**who was on his way**" - *the one* COMING. The participle is adjectival, attributive, limiting "Simon", as NIV.

απ [**απο**] + gen. "**from**" - FROM [*the* COUNTRY]. Expressing source / origin.

αυτω dat. pro. "**[made] him**" - [THEY PUT UPON] HIM. Dative of direct object after the **επι** prefix verb "to place upon."

φέρειν [φέρω] pres. inf. "carry" - [THE CROSS] TO CARRY [AFTER JESUS]. The infinitive is adverbial, final, expressing purpose, "in order to carry it." The accusative subject of the infinitive is "the cross."

v27

ii] The lament of the people, v27-28. Luke describes a crowd of sympathetic observers, making particular mention of the wailing women, given that Jesus directs his prophetic words to them. The Greek sentence structure is somewhat awkward.

του λαου [ος] gen. "of people" - [BUT/AND A GREAT MULTITUDE] OF THE PEOPLE [AND *also* OF WOMEN]. The genitive, as for "of women", is adjectival, partitive / wholative.

αὶ nom. pro. "who" - WHO [WERE MOURNING AND LAMENTING HIM]. Nominative subject of the verbs "to mourn" and "to lament", both of which are imperfect, most likely used to indicate durative action. "These women were crying and weeping for him."

v28

Luke continues with his record of events, independent of the other gospels. As Fitzmyer notes, these parting words of Jesus are not dismissed by all critical scholars as if a Lukan creation. Luke has most likely drawn v27 and 28 from his received passion tradition. As is typical of a Semitic counterpoint construction, the weight of the words falls on the counterpoint. So, the sense is, feel free to weep, but better you weep for those about to be caught up in the coming tribulation.

στραφεις [στρεφω] aor. pas. part. "turned" - [BUT/AND JESUS] HAVING TURNED [TOWARD THEM SAID]. Attendant circumstance participle expressing action accompanying the verb "to say."

Ιερουσαλημ gen. proper "of Jerusalem" - [DAUGHTERS] of JERUSALEM. The proper genitive is adjectival, relational, or descriptive, idiomatic / local, "women who live in Jerusalem", Culy, "female inhabitants", TH.

επι [επι] + acc. "for [me]" - [DO NOT CRY] UPON [ME]. Here spatial, with the action of one's feelings "to, up to, toward", so "for me." Possibly reference / respect, "about, concerning me."

πλην "-" - BUT RATHER [CRY UPON = FOR YOURSELVES AND UPON = FOR THE CHILDREN OF YOU]. Adversative standing in a counterpoint construction; "not, but"

v29

iii] Religious Judaism stands condemned, 29-31. Luke now develops the warning Jesus has issued to those witnessing the procession to the cross. The

sayings present as a grouping of three independent eschatological sayings of Jesus; "the days are coming", cf., 5:35, 17:22, 21:6, ex. Jer.16:14, etc. For their *now / not yet* implications, see "Interpretation" above.

Saying #1. This saying reflects Isa.54:1, and particularly II Baruch 10:13-15, "For the barren shall above all rejoice, and those who have no sons be glad when this mother (Jerusalem) is desolate and her sons led into captivity." In the tribulation, those without family ties are blessed.

ὅτι "for" - BECAUSE / THAT [PAY ATTENTION, BEHOLD, TAKE NOTE!]. Usually taken to introduce a causal clause explaining why the women need to weep for themselves, as NIV, but possibly recitative, introducing a dependent statement / saying, although for this function we would have expected **γάρ**; "Someday people will say, 'Women who never had children are really fortunate', CEV.

ἐν αἰς dat. "**when [you will say]**" - [DAYS ARE COMING] IN WHICH [THEY WILL SAY, BLESSED THE BARREN AND THE WOMBS WHICH DID NOT BEAR AND BREASTS WHICH DID NOT NURSE]. Temporal construction, "days in which" = "a time when.", TH.

v30

Saying #2. A possible allusion to Hosea 10:8, of seeking relief from the judgment about to overcome Jerusalem due to its apostasy. This imagery is taken up again in Revelation 6:16-17. It is better to be buried alive than face the horror of the tribulation. The *now* sense of fulfilment presumably refers to the siege of Jerusalem and the inevitable slow death of the population through starvation and disease before its fall in AD 70. Of course, the *not yet* fulfilment of the tribulation of the last day involves, not just physical trauma, but the wrath of divine judgment falling on all those who have placed themselves on the wrong side of history - *its repent or perish*, cf., 13:1-9.

τότε "then" - THEN. Usually understood as temporal; "When that time comes", Barclay, but possibly transitional, serving to introduce a second saying. "So great will be the pain, the loss of loved ones, and the destruction of all that you cherish and hold dear, that you will pray for the mountains to fall on you, and for the hills to cover over you in death", Junkins.

λεγειν [λεγω] pres. inf. "**they will say**" - [THEY WILL BEGIN] TO SAY. The infinitive is complementary, completing the sense of the verb "to begin." An unnecessary use of the verb and so best translated as NIV.

τοῖς ὄρεσιν [ος] dat. "**to the mountains**" - TO THE MOUNTAINS [FALL UPON US, AND TO THE HILLS, BURY US]. Dative of indirect object; so also "to the hills."

v31

Saying #3. The saying / proverb uses a lesser to greater argument serving to reveal "the disastrous proportions of the coming judgment", Green; if **ταυτα**, "these things", happen **εν**, "in the case of", green wood (leaves), imagine what happens **εν**, "in the case of", dry wood (leaves). "These things" is probably "these present circumstances", with **ποιουσιν** best taken as a Semitic passive, "happens", rather than an active "they do", so Nolland. So, it is likely that we have a simple image describing the scale of judgment about to fall on the wicked - the present circumstances are indeed nasty, but "*You Ain't Seen Nothin Yet!*"

Most commentators take **ποιουσιν** as an active verb and identify the subject as follows:

- The subject "they" is a periphrasis for God; "If God doesn't spare the Son of Man from tribulation, imagine how it will be when he unleashes his righteous wrath in the age to come", so Creed, Easton, Stein, Fitzmyer, Bock, Grundmann suggests that the interpretation is forced. Manson, *Sayings*, extends the sense to "if such things (as crucifixion) happen to those who do His will, how much more (and worse will happen) to those who offend Him."

- The subject may be Jewish authorities / Jews; "If they can do these things to Jesus, imagine what they will do to others in the face of the coming tribulation", Johnson, or "If they treated Jesus in this way, how will they be treated for instigating his execution", Green""

- The subject may be the mourners: "If they do this (ie., lament) in the green season (of spring, when they should be rejoicing), what shall they do in the dry season (the proper season for lamentation)?" , Evans.

- The subject may be the Romans: "if the Romans treat me this way, imagine how they will treat those who revolt against them."

- Leaney suggests that Jesus is alluding to the beginning and end of the period of the Gentiles - from bad to worse. "The times of the Gentiles are compared to the life of a tree in their duration; in the spring (when the leaves of a tree are green) they do but begin their oppression, in the autumn (when the leaves are dry) they will finish it with total destruction."

ὅτι "for" - BECAUSE / THAT. As for **ὅτι** v29.

εἰ + ind. "if" - IF. The lesser to greater argument is established by a 1st. class conditional clause where the proposed condition is assumed to be true; "if, *as is the case*, X is true, *then how much more* is Y true?"

ποιουσιν [**ποιεω**] pres. "**people do [these things]**" - THEY DO [THESE THINGS]. As already noted, the use of an active verb here reflects Semitic idiom

and so should be viewed as an indefinite passive, so Thompson, Nolland, ...; "if such things are done", NET.

εν + dat. "**when**" - IN [THE MOIST, WATERY, SUPPLE TREE, WOOD]. Translators divide on whether the preposition has a temporal use, "when the wood is green", or expresses context / circumstance, "in the case of", Nolland. Although most opt for temporal, context seems best, so Culy; "if this is what happens with green wood, what will happen to the dry?", Nolland. The image may not be alluding to the wood of a tree, but the leaves of a deciduous tree - moist in Spring, dry in Autumn.

γενηται [**γίνομαι**] aor. subj. "[**what**] **will happen**" - [WHAT] MAY BECOME = HAPPEN [IN THE DRY *wood / leaves*]. Deliberative subjunctive used with the interrogative pronoun **τί**, "What?"

23:32-49

The culmination of Messiah's mission, 19:45-24:53

3. The Glorification of the Messiah, 23:26-24:53

ii] The crucifixion

Synopsis

In a very matter-of-fact way, Luke describes the crucifixion of Jesus: of the three "criminals" led to the place of execution, the place called The Skull; their being nailed to the transverse beam of the cross; Jesus' words of forgiveness, "Father, forgive them"; the silent witness of the gathered crowd; the scoffing of the religious authorities; the mockery of the soldiers; the attaching of Pilate's notice, "This is the king of the Jews"; the argument between the two insurgents ("criminals"), with the statement of faith by one, along with Jesus' promise to him of eternal reward, "today you will be with me in Paradise"; the oppressive darkness that shrouded the land between noon and 3pm.; the final words of Jesus, "Father, into your hands I commend my spirit"; the statement by the soldier, "certainly this man was innocent"; and finally, the silent witness of Jesus' friends.

Teaching

The redemptive mission of the Son of Man is accomplished.

Issues

i] Context: See 23:26-31. *The Crucifixion*, detailing the events surrounding Jesus' execution, is the second episode of a series of six dealing with *The Glorification of the Messiah*, 23:26-24:53.

ii] Structure: *The Crucifixion of Jesus*:

Setting, v32-33:

The soldiers divide his cloths, v34;

"Father, forgive them, for they do not know what they do"

Jesus is mocked, v35-37;

The notice, v38:

"THIS IS THE KING OF THE JEWS."

The response of the two criminals, v39-43:

"truly I tell you, today you will be with me in paradise."

Cosmic signs, v44-45;

Jesus' final words, v46:

"Father, into your hands I commit my spirit."

The response of the witnesses, v47-49:

"surely this was a righteous man";

"the people beat their breasts ..."
"all those who knew him stood at a distance"

iii] Interpretation:

In the crucifixion narrative there is a passage, unique to Luke, which encapsulates the central themes of Luke's passion narrative; it concerns Jesus' interaction with the two criminals crucified along with him, v39-43. Again, Jesus' innocence is drawn out ("this man has done nothing wrong"), along with the necessity of his death for the life of sinners, even a common criminal - Jesus' death to life enables death to life for those who ask.

For Luke, the theological centre of the crucifixion lies in Jesus' words to the repentant **κακούργος**, "criminal / wrongdoer". The religious elite and the soldiers reject any possibility that this suffering fool could be the "Chosen One" (the Messiah). The crowd certainly laments the execution of this good man, but there is one man who recognises that Jesus could be the long-awaited saviour of God's people. So, he asks Jesus to "remember" him when he gains his crown in paradise. Jesus agrees, changing the *not yet* of the coming kingdom to *now*.

For Luke, Jesus' glorification and rule are associated with the immediacy of his resurrection. In his resurrection, the "body" of Christ (the new Israel, the messianic community, the church, believers) will also rise to glory - exalted to rule. So, in Jesus' death we see the end of the old age, and in his resurrection, the beginning of the new. Those who trust Jesus, although outcasts, sinners, share in the glory of the age to come, and "in Christ", they do so immediately; "Today you will be with me in Paradise."

iv] Synoptics:

See 3:1-20. The main elements of Jesus' crucifixion are found in all three synoptic gospels (Mark 15:22-32a, Matthew 27:33-43), but of particular note are the similarities between Luke's account and John's gospel, 19:17-30. Of course, the more interesting study is found in the differences. Luke's account is compact, compared with Mark's account, other than his record of Jesus' conversation with the two criminals crucified along with Jesus. In honing down the record of events, Luke makes no mention of the following: The Aramaic name for the site, "Golgotha"; the time signature of the third hour of the day; the abuse of the crowd and their taunt concerning the destruction of the temple; the title "King of Israel"; Jesus' final words, "My God, my God, why hast thou forsaken me"; the wine mixed with myrrh and Jesus' refusal to drink it; Matthew's account of the earthquake and the raising of the dead.

In parallel passages, some third of the words used in Luke are found in Mark, so Luke may be working off Mark's gospel rather than his own received tradition (L), although by the time Luke writes his gospel, the story of the passion would be firmly set within the oral tradition of the early church. Again, Grundmann is of the view that Luke has redacted little of his received tradition. The historical accuracy of this tradition is likely to be very high, given the number of witnesses still alive at the time Luke composed his gospel. We can discount Bultmann's view that the crucifixion account has attracted its fair share of legends.

v] Homiletics: *Remember me*

I do love reading the verses on gravestones. Sadly, we don't put much on gravestones these days. "At rest" is about it, although as Billy Connelly put it, "they're dead, not resting." Probably the best verse is on Spike Milligan's grave stone: "I told you I was sick!" Many old gravestones have lovely verses and even little stories. In the first century a common inscription on gravestones was "remember me." It was a little prayer to the gods that they might remember the person in the grave. If the gods choose to remember the dead then they may well survive the grave.

As Jesus' life slipped from him on the cross, a thief asked him, "remember me"; he asked Jesus to protect him from the darkness that was about to overcome him. Obviously, the criminal believed that Jesus could answer the prayer, and because he believed, Jesus promised him "paradise". The promise wasn't a maybe in the future, but an immediate place in the

resurrection community - hid in Christ now and alive with him in eternity.

Far too often the gospel is presented in complex terms when it is actually a very simple message. God offers us eternity in his presence through Jesus. All we have to do is ask and it is ours. Like that criminal on the cross, all we have to do is ask Jesus, "remember me."

When speaking with my own son Paul, as he was dying from a brain tumour, I told him the story of the thief on the cross and of his request that Jesus remember him. I said to Paul, "If Jesus is willing to remember a common criminal, he's certainly willing to remember you." Those who ask Jesus to



remember them receive the promise, "today you will be with me in paradise." What more is there to say?

Text - 23:32

The crucifixion of Jesus, v32-49: i] The three are crucified, v32-33. Jesus and two criminals (Mark has **λησται**, "bandits" - the word has political overtones) are led to the place of The Skull, presumably named after a skull-like rock formation that existed just outside the city wall. Here they are crucified, with Jesus between the two criminals.

δε "-" - BUT/AND. Transitional, probably used here to indicate a step in the narrative, although this verse is often linked with v31.

κακουργοι [**ος**] "**criminals**" - [TWO OTHERS] CRIMINALS [WERE BEING LED AWAY]. It is likely that the adjective "others" is being used as a noun and so "criminals" stands in apposition with it, specifying "others"; "Two others, who were criminals, were led away" It is generally agreed that they are more than just criminals, most likely Zealots, insurgents / terrorists (depending on your point of view!!!), but obviously Luke doesn't want to make this connection.

συν + dat. "**with [him]**" - WITH [HIM]. Expressing association / accompaniment.

ανααιρεθηναι [**ανααιρεω**] aor. pas. inf. "**to be executed**" - TO BE EXECUTED. The infinitive introduces a final clause expressing purpose clause; "in order to be put to death."

v33

Luke drops the Aramaic name for the place of the Skull; archaeologists are unsure of the site. Nails were normally used for crucifixion, and they are mentioned by John, but not by the synoptists. There seems a clear desire not to dramatize the execution.

οτε "**when [they came]**" - [AND] WHEN [THEY CAME]. Temporal conjunction serving to introduce a temporal clause.

επι + acc. "**to [the place]**" - UPON [THE PLACE]. Spatial, often with movement down upon.

τον καλουμενον [**καλωω**] pres. pas. part. "**called**" - BEING CALLED [THE SKULL]. The participle is adjectival, attributive, limiting "place"; "the place which is called the skull."

μεν **δε** "-" - [THEY CRUCIFIED HIM THERE, AND THE CRIMINALS,] ON THE ONE HAND [WHO = ONE *crucified* FROM RIGHT] AND ON THE OTHER HAND. Here with a distributive function rather than for an adversative comparative function. The relative clause formed by **ὅν μεν ... ὅν δε ...** stands in apposition to the **κακουργους**, "criminals".

εκ + gen. "on [his right]" - [WHO = ONE *crucified*] FROM [LEFT] - Idiomatic use of a preposition, usually expressing separation, "away from", but when used with δεξιων, "right hand", the sense is spatial, "at".

v34

ii] They divide Jesus' cloths, v34. The soldiers gamble over Jesus' limited possessions, cf., Ps.21:19. Only Luke tells us that while they are doing this Jesus prays "Father forgive them, for they do not know what they are doing." The prayer is not found in some manuscripts, but does reflect the wording of Acts 7:60. Metzger thinks it was not part of Luke's original gospel, but is likely to be a logion of dominical origin, which is why it is retained (often double bracketed). It could be argued that the prayer is not answered because Jerusalem is destroyed, and this is why some copyists have left it out. As to the nature of the prayer, it amounts to a request not to remove the opportunity for forgiveness. Forgiveness can only operate where there is repentance. So, the religious and Roman authorities, despite their evil, still have before them the offer of forgiveness, and this on the basis of Jesus' sacrificial death.

ὁ δε "-" - BUT/AND HE [JESUS SAID]. Transitional, indicating a change in subject to Jesus.

αυτοις dat. pro. "them" - [FATHER, FORGIVE] THEM. Dative of direct object after the verb "to forgive" / interest, advantage.

γαρ "for" - BECAUSE [THEY KNOW NOT WHAT THEY ARE DOING]. Introducing a causal clause explaining why God should continue to offer the grace of forgiveness to those participating in the evil of Christ's crucifixion.

διαμεριζομενοι [διαμεριζω] pres. part. "they divided" - [BUT/AND] DIVIDING UP [THE GARMENTS OF THEM, THEY THREW = CAST LOTS]. The participle is adverbial, possibly temporal, so Nolland; "then they distributed his cloths among themselves", Moffatt. Matthew and Mark also use a participle for, "casting lots". "Having separated his clothing, the soldiers cast lots to determine their share."

v35

iii] Jesus is mocked, v35-37: Luke continues separating the response of the "rulers" from that of the people - the religious officials abuse and sneer at Jesus, but the people stand θεωρων, "watching". As already indicated, this is driven more by Luke's theology than just sentiment. Of course, Luke is drawing out the irony of the taunt, given that not only is Jesus the messiah, but to save others he has to forego saving himself.

θεωρων [θεωρεω] pres. part. "watching" - [AND THE PEOPLE STOOD] STARING, WATCHING. The participle is adverbial, modal, expressing the manner of their standing, as NIV.

δε και "and even" - BUT/AND AND [THE AUTHORITIES]. Transitional, indicating the rulers as another group, rather than including the people with the abusers.

εξευκτηριζον [εκμυκτηριζω] imperf. "sneered at" - WERE MOCKING, SCOFFING. The imperfect is probably being used to express durative action; "continued sneering." adverbially

λεγοντες [λεγω] pres. part. "they said" - SAYING [HE SAVED OTHERS, LET HIM SAVE HIMSELF *from death*]. Attendant circumstance participle expressing action accompanying the verb "they were mocking"; "they continued mocking him and said." Possibly adverbial, modal, but see λεγων, 4:35.

ει + ind. "if [he is]" - IF [THIS ONE IS]. Introducing the protasis of a 1st. class conditional clause where the proposed condition is assumed to be true; "if, *as is the case*, this one is the Christ of God, the chosen one, *then* let him save himself."

του θεου [ος] gen. "God's [Messiah]" - [THE CHRIST] OF GOD. The genitive may be viewed as adjectival, possessive, as NIV, or descriptive, idiomatic / source, "sent *from* God."

ο εκλεκτος "the chosen one" - THE CHOSEN. Standing in apposition to ο Χριστος, "the Christ." Messianic title, the one God has chosen.

v36

The soldiers' offer of cheap wine is not described by Luke in a positive light. Some argue that the offering of the sour wine was how they mocked him - a king would not be offered poor wine, cf. Ps.69:21. The soldiers think that Jesus' claim to kingship is a bit of a joke. From Luke's perspective, the joke is on them, since Jesus is a king.

δε "-" - BUT/AND. Transitional, indicating a change in subject.

προσερχομενοι [προσερχομαι] pres. part. "came up" - [THE SOLDIERS AND = ALSO RIDICULED, MADE FUN OF HIM,] APPROACHING, [OFFERING WINE VINEGAR TO HIM AND SAYING]. The participle, as with προσφεροντες, "offering", and λεγοντες, "saying", v37, is adverbial, probably instrumental, expressing means; "the soldiers made fun of him too by coming up to him, handing him wine vinegar, and saying" The mocking of Jesus by the soldiers involved their approach, their offer of wine, and their words. The participle λεγοντες also functions to introduce direct speech.

αυτω dat. pro. "[mocked] him" - HIM. Dative of direct object after the εν prefix verb "to mock, ridicule, make fun of."

αυτω dat. pro. "[they offered] him" - TO HIM. Dative of indirect object after the verb "to offer."

v37

As with Pilate, these Gentile soldiers understand the word "messiah" to mean "anointed one" = "king", in this case, "king of the Jews", unlike the religious authorities who stay with the title "messiah", v35.

ει + ind. "if" - [SAYING] IF. Introducing a first-class conditional clause where the proposed condition is assumed to be true for argument's sake; "if, *as is the case for arguments sake, then*" "OK, assuming you are the King of the Jews, let's see you save yourself." The soldiers recognise that a genuine kingship is being claimed here, they just don't think Jesus is the genuine article.

των Ιουδαιων [ος] gen. "[king] of the Jews" - [YOU ARE THE KING] OF THE JEWS [SAVE YOURSELF]. The genitive is adjectival, treated either as possessive, identifying a derivative characteristic, or idiomatic / subordination, "king over the Jews."

v38

iv] The notice, v38: The charge against Jesus was ascribed on the *titulus* and nailed above him. It serves as a short-hand statement of the charge for which Jesus is found guilty and for which he is executed. The charge is a political one, namely, claiming to be the king of the Jews, although as Luke makes clear, Jesus never claims political status. None-the-less, the charge infers the messianic kingship of Christ.

δε και "-" - BUT/AND AND = ALSO. Possibly transitional, introducing a new literary unit / paragraph, or coordinative, but with emphasis on what follows, so Plummer; "there is also an inscription over him."

επιγραφη [η] "notice" - [THERE WAS] A PLACARD. Nominative subject of the verb to-be. The *titulus* is a formal notice detailing a criminal's name and the charge.

επ [επι] + dat. "above [him]" - UPON [HIM]. Spatial; here obviously with the sense of over his head, at the top of the cross.

ούτος "this" - THIS ONE [*is* THE KING OF THE JEWS]. This nominative subject of the verb to-be is used in Matthew but not in Mark. Slightly derogatory. It is interesting that the charge doesn't have "claimed"; all three synoptic gospels have "king of the Jews."

v39

v] The response of the two insurgents crucified with Jesus - one of abuse; one of faith, v39-43. The first criminal sarcastically suggests that since Jesus is the Christ, he might like to do something about their situation. The second criminal has recognised Jesus' messianic credentials and so reminds his friend that it is dangerous for a justly condemned criminal to deride God's righteous one. The

faith of this criminal is firm, and so he asks Jesus for his eternal care. The phrase "remember me" is actually a common prayer found on gravestones of this period. If God is willing to remember him, then maybe he will survive the grave. Jesus proclaims the blessing that belongs to those who rest on God's mercy in Christ - "paradise", is available to all who ask. This episode is unique to Luke and has prompted ongoing debate as to its authenticity.

των κακουργων gen. adj. "[one] of the criminals" - [BUT/AND ONE] OF THE EVIL-DOING *ones* = CRIMINALS. The adjective serves as a substantive, the genitive being adjectival, partitive.

κρεμασθεντων [κρεμηννυμι] gen. aor. pas. part. "**who hung there**" - HAVING BEEN HUNG. The participle is adjectival, attributive, limiting "criminals". "Who was being crucified there with Jesus."

εβλασφημει [βλασφημew] imperf. "**hurled insults**" - WAS REVILING, INSULTING, ABUSING BLASPHEMING [HIM]. The imperfect is probably used to draw out durative aspect - the insults flowed; "continued to jibe at Jesus with sarcastic disrespect." An inceptive sense may also be intended, "began to"

λεγων [λεw] gen. pres. part. "- - SAYING. Attendant circumstance participle expressing action accompanying the verb "to abuse", redundant, but serving to introduce direct speech; see **λεγων**, 4:35. "One of the criminals being crucified with him continued to harangue him, 'If you really are the messiah', Junkins

ουχι - "[Are]n't [you the Christ]" - [ARE YOU] NOT [THE CHRIST? SAVE YOURSELF AND US]. This negation indicates that the question expects a positive answer, although it is clear that the criminal doesn't believe Jesus is the Christ, just that Jesus believes he is; "You think you're the Christ, don't you? So, how about saving us as well as yourself." The sense can be expressed as a condition, so Marshall; "If you think you're the Christ, how about saving us as well as yourself." A condition better brings out the fact that "the criminal does not seriously believe that Jesus is the messiah", Marshall.

v40

It is often suggested that this criminal initially derided Jesus, but then responded positively, but such is conjecture.

δε "but" - BUT/AND. Transitional, indicating a change in subject to the other criminal.

αποκριθεις [αποκρινομαι] aor. pas. part. "- - HAVING ANSWERED [THE OTHER SAID TO HIM]. Attendant circumstance participle expressing action accompanying the main verb "said"; "but the other one (the other insurgent) answered and said to him." The dative pronoun **αυτω**, "to him", serves as a dative of direct object after the verb "to say."

επιτιμων [επιτιμαω] pres. part. "**rebuked**" - REBUKING. The participle is adverbial, modal, expressing the manner of the action of the verb "to say", so "rebukingly"; "the other [criminal] answered *and* sternly / strongly / forcefully said to him"; "checked him, pulled him up."

ουδε φοβη [φοβεω] pres. pas. "**don't you fear [God]**" - [*as for YOU = YOURSELF,*] DO YOU NOT FEAR = RESPECT [GOD]. The negation **ουδε** here has the force of a rebuke, "Do not even you (who of all men should know better) fear God?", Marshall. The second criminal recognises Jesus' messianic credentials and expresses the danger of affronting God by abusing his messiah, especially when, unlike both of the criminals, Jesus has done no wrong.

οτι "**since**" - BECAUSE. Introducing a causal clause explaining why he should fear God.

εν + dat. "**under [the same sentence]**" - [YOU ARE] IN [THE SAME SENTENCE, JUDGMENT]. Local, expressing context / circumstance; "You have been sentenced to the same punishment as he has been, v41, and we with justice, for we are getting what we deserve for our misdeeds, but he has committed no crime", Barclay.

v41

μεν δε "**..... But [we are justly punished]**" - [AND] ON THE ONE HAND, [*we are JUSTLY condemned, BECAUSE WE ARE RECEIVING WORTHY of our deeds, WHICH things WE DID,*] BUT ON THE OTHER HAND. An adversative comparative construction; "we are justly being punished, but this man has done nothing wrong."

γαρ "**for**" - BECAUSE. Introducing a causal clause explaining why the two insurgents are rightly condemned. "We are getting what we deserve for what we did", TEV.

ων gen. pro. "**what [our deeds deserve]**" - [WORTHY *of our deeds,*] WHICH *things* [WE DID, ACCOMPLISHED]. The adjective **αξια**, "worthy, fitting, proper", takes a genitive complement, here assumed, "worthy *of the deeds.*" The genitive pronoun **ων**, introduces a headless relative clause, and is genitive by attraction to the assumed "of the deeds."

ατοπον adj. "**wrong**" - [BUT ON THE OTHER HAND, THIS ONE DID NOTHING] IMPROPER, WICKED. Jesus has done nothing deserving of crucifixion. Luke is underlining the innocence of Jesus, although he is not suggesting that this man is applying a knowledge of the law, rather, he serves as a further witness to the innocence of Jesus.

v42

The criminal asks that when Jesus is enthroned as the king of God's eternal kingdom, that he remembers him kindly, that he saves him. A request that God place the deceased with the righteous on the day of judgment.

μου gen. pro. "**me**" - [AND HE WAS SAYING, JESUS, REMEMBER] ME. Genitive of direct object after the verb **μιμνησκομαι**, "to remember".

ὅταν + subj. "**when [you come]**" - WHEN [YOU COME]. Introducing an indefinite temporal clause, future time. When you come into your kingdom = "become king / begin to reign." For Luke, the sense is of Jesus' future exaltation at the right hand of God.

εις "**into**" - INTO. Textual support is divided on whether the preposition is **εις**, "into", followed by the accusative of "kingdom", or **εν**, "in", followed by the dative of "kingdom". If "into", the meaning is that Jesus is being asked to remember the criminal when he comes into the presence of the Father for his enthronement. If "in", the meaning is that Jesus is being asked to remember the criminal when he gathers the righteous and comes in glory to reign, ie., the *parousia*. The sense of both is very similar, all the criminal is asking is that he be with Jesus in eternity, ie., "remember me" = "save me."

σου gen. pro. "**your [kingdom]**" - [THE KINGDOM] OF YOU. The genitive is adjectival, possessive, or subjective. For "kingdom", see **του θεου**, 4:43.

v43

"Today", **σημερον**, is likely a technical term used of the messianic kingdom, so rather than "this day", it probably means "the coming day." Some manuscripts place the "today" with v42, "remember me today", but it more likely introduces Jesus' response. There are those who argue that the soul of the criminal left him "today", but this is against the teaching of the New Testament which clearly states that the dead rise on the coming day of resurrection. Nolland suggests that the "today" refers to the continuing effectiveness of Christ's offer of salvation, even at this last hour. "This criminal has no need to wait for Jesus to come into his kingdom; though not yet come to his kingdom, Jesus is already granting royal clemency." Bock suggests that Jesus is responding to the criminal's understanding of paradise as a holding place for the righteous prior to the final establishment of the kingdom. This does not mean that Jesus actually believes in such a place. Ellis and others argue that it is a genuine promise referring to the immediate present.

Although somewhat confusing, when it comes to "the coming day / today", it is a *now / not yet* reality. This converted criminal is with Jesus in paradise now, but at the same time, he is in his grave awaiting the coming day of resurrection on the last day. Time is an element of the created order. As I would often say to my

Bible students, God is the real Time Lord, not Dr. Who; He can be at the beginning of time and the end of time at the same time! This criminal, like all the saints, still awaits the resurrection of the dead, but at the same time, he like all of us, is raised from death to life with Christ and now has a place beside Christ in paradise, cf., Eph.2:6.

αυτω dat. pro. "[Jesus answered] him" - [AND HE SAID] TO HIM. Dative of indirect object.

σοι dat. pro. "[I tell] you" - [TRULY, I SAY] TO YOU. Dative of indirect object.

ἔσῃ [εἰμι] fut. "you will be" - [TODAY] YOU WILL BE. The predicate of this verb to-be is either "in paradise" or "with me"; the first option is preferred, TH - "you will be in paradise with me", ie., "with me" "refers to the situation he will find himself in paradise", TH.

μετ [μετα] + gen. "with [me]" - WITH [ME]. Expressing association / accompaniment. Thompson notes the emphatic use of the genitive form of **εγω**, namely **εμου** "me."

τω παραδεισω [ος] dat. "paradise" - [IN] PARADISE. Originally the word was used of an enclosed garden, but later it was used to refer to the holding place after death where the righteous wait for the coming kingdom. It seems likely, in the present context, that Jesus is using the word to refer to "heaven", in the sense of the new garden of Eden.

v44

vi] Cosmic signs, v44-45. All three synoptic gospels record the cosmic sign of darkness associated with Jesus' death (Luke adds a causal genitive absolute, "because the sun's light failed." Matthew adds an earthquake and apparitions of deceased persons). The darkness develops around midday and ends at around 3pm. It is often viewed as an eclipse, but at this time of the year the moon is full and so an eclipse is impossible. It may be a dust storm, or a volcanic ash cloud, but of course, it doesn't have to be a natural phenomenon. The event serves as a clear allusion to the Exodus, to the darkness that befell Egypt as a sign of divine judgment, a sign of God's displeasure, of a **παρουσια**, "a coming" of the Lord, but it may also display nature's mourning, of a sun that cannot shine in the face of such evil. It is unlikely to be Satanic in origin.

ὥσει "about" - [AND IT WAS ALREADY] AS [SIXTH HOUR AND DARKNESS WAS UPON WHOLE LAND]. When this comparative is used with numbers it expresses approximation,

ἕως + gen. "until" - UNTIL [NINTH HOUR]. Temporal use of the preposition.

v45

The renting of a curtain in the temple is a significant event recorded in all three synoptic gospels, yet it not clear what it signifies. Suggestions include: a sign of judgment upon religious Israel; a sign of open access into the presence of God achieved by Jesus' sacrificial death; a sign of the establishment of the new covenant and the end of the old; a sign that Christ's body the church now replaces the cultic purposes of the temple. As to the curtain itself, it is not clear what curtain is rent, given that there are some 13 curtains in the temple. The rent-curtain is either the curtain at the entrance of the inner temple (the main temple curtain easily seen by worshippers), or the curtain at the entrance of the holy of holies (the curtain the high priest passes through on the day of atonement).

εκλιπontos [εκλειπω] gen. aor. part. "**stopped shining**" - [THE SUN] HAVING FAILED *to shine*. The participle and its genitive subject "the sun" forms a genitive absolute construction, either temporal, or more likely, causal, "darkness came over the whole land due to the sun's darkening", Berkeley.

του ναου [ος] gen. "**of the temple**" - [BUT/AND THE CURTAIN] OF THE TEMPLE [WAS TORN IN TWO, IN THE MIDDLE]. The genitive is adjectival, descriptive, idiomatic / local; "the curtain *located in* the temple ..."

v46

vii] Jesus' final words, v46. Both Matthew and Mark record Jesus' cry from the cross, "My God, my God, why hast thou forsaken me", and the response of those nearby, namely, the offer of wine on a sponge. They also record that, at the end, Jesus cries out with a loud voice, with Luke recording what he says. In the words of Psalm 31:5, Jesus hands his life over to the life-giving power of God the Father. These last words of Jesus serve as a model for all who follow him, cf., Acts 7:59. Then, as Matthew puts it, Jesus **afhken to pneuma**, "gave up his spirit", which sense is conveyed in both Mark and Luke's use of **exepneusen**. Not quite "expired", he wasn't killed, but gave up his life to death.

φωνησας [φωνεω] aor. part. "**called out**" - [AND] HAVING CALLED OUT. Attendant circumstance participle expressing action accompanying the verb "to say."

φωνη [η] dat. "**voice**" - IN A [LOUD] VOICE, [JESUS SAID]. The dative is adverbial, modal, expressing manner, "with a loud voice."

εις + acc. "into" - [FATHER,] INTO [HANDS OF YOU I SET BEFORE, COMMEND, ENTRUST THE SPIRIT OF ME]. Here expressing the direction of the action: "To thy hands I entrust my spirit", Rieu. "Spirit" = the living breathing self, so "I put myself in your hands", CEV.

ειπων [λεγω] aor. part. "**when he said [this]**" - [BUT/AND] HAVING SAID [THIS, HE GAVE UP *his* SPIRIT]

v47

viii] The response of those witnessing the crucifixion, v47-49. a) The Roman centurion, v47. Luke has made a point of establishing the innocence of Jesus, and now, from the mouth of Jesus' executioner, Luke records the final declaration of his innocence, "Certainly this man was innocent", ESV - Mark has "Truly this man was the Son of God." It is not overly clear why Luke makes the issue of Jesus' innocence so central to his account of Jesus' passion. It is possibly theological - only an innocent man can bear the sins of the many. It may be apologetic - his readers need not feel ashamed following a crucified messiah.

ιδων [ὄραω] aor. part. "**seeing**" - [BUT/AND] HAVING SEEN. The participle is adverbial, best treated as temporal; "when the centurion saw what had taken place", ESV.

το γενομενον [γινομαι] aor. part. "**what had happened**" - THE THING HAVING BECOME, HAPPENED. The participle serves as a substantive, accusative object of the participle "having seen."

λεγων [λεγω] "**and said**" - [HE WAS GLORIFYING GOD] SAYING. Attendant circumstance participle expressing action accompanying the verb "to glorify", somewhat redundant, but serving to introduce direct speech; as in v39.

δικαιος adj. "**a righteous [man]**" - [TRULY, CERTAINLY, IN REALITY, THIS MAN WAS] RIGHT / RIGHTEOUS. Predicate adjective. It is unclear whether anything more than "innocent" is intended. It is often argued that Luke has in mind the more theological sense of "righteous before God", in a "right relationship with God", Nolland, but "innocent" is better; "In the death of Jesus the centurion sees the death of a martyr who has perished innocently", Marshall, so also Bock.

v48

b) The crowd, v48. Again, Luke has the general population respond in a positive fashion - the lamentation continues, cf., v27; they went away τυπτοντες τα στήθη, "beating the (their) breast" (a response of guilty remorse).

συμπαραγενομενοι [συνπαραγινομαι] aor. part. "**who had gathered**" - [AND ALL THE PEOPLE] HAVING GATHERED TOGETHER. The participle is adjectival, attributive, limiting "people, crowds."

επι + acc. "**to [witness]**" - UPON = FOR [THIS SPECTACLE, SIGHT]. The preposition here probably expressing goal / end view / purpose, as NIV; "in order to witness this spectacle."

θεωρησαντες [θεωρω] aor. part. "**when saw**" - HAVING SEEN, OBSERVED. The participle is adverbial, best treated as temporal; "when they saw what had taken place", ESV.

τα γενομενα [γινομαι] aor. part. "**what took place**" - THE THINGS HAVING BECOME, HAPPENED. The participle serves as a substantive, accusative object of the participle "having seen."

τυπτοντες [τυπτω] pres. part. "**they beat**" - [THEY WERE RETURNING] BEATING [THE = THEIR BREASTS, CHESTS]. The participle is adverbial, best treated as modal, expressing manner; "They all went away beating their breasts", Barclay. The imperfect verb may be inceptive: "They all started to leave"

v49

c) The inner circle, v49. John mentions the women standing "by the cross", including the disciple whom Jesus loved. Matthew and Mark mention the women "watching from afar", and go on to name some of them. Luke also mentions the women, although he doesn't name them, but he does add that with the women, there are οί γνωστοι αυτω, "the ones known to him" (a group of men).

αυτω dat. pro. "[**those who knew**] **him**" - [BUT/AND ALL THE ONES KNOWN] TO HIM [STOOD FROM FAR OFF]. When referring to persons, the adjective γνωστος, "know", may take a dative or genitive complement (variant αυτου exists). The sense of "the ones known to him" here is likely to be "relatives" rallying in support of Mary, but possibly "acquaintances", as ESV, or even disciples. The preposition απο expresses separation, "away from", and as Culy notes, the syntax may imply that it is "the ones known to him" who are far off, while the women are ὀρωσαι, "watching"; "All Jesus' friends were standing at a distance, and the women who came with him from Galilee were looking on", Barclay. Contra Nolland who argues that Luke intends both groups to serve as witnesses.

αι συνακολουθουσαι [συνακολουθεω] pres. part. "[**the women**] **who had followed**" - [AND *the* WOMEN] THE ONES FOLLOWING. The participle is adjectival, attributive, limiting "women"; "the women who had followed him from Galilee."

αυτω dat. pro. "**him**" - HIM. Dative of direct object after the συν prefix verb "to follow after."

απο + gen. "**from**" - FROM [GALILEE]. Expressing source / origin.

ὀρωσαι [ὀραω] pres. part. "**watching**" - WATCHING [THESE THINGS]. Bock suggests that the participle is adverbial, final, expressing purpose, "in order to see", although that doesn't really work with the modified verb "stood from afar." It is usually treated as adverbial, modal, expressing manner, so Fitzmyer, Nolland, ..., "stood at a distance watching these things", ESV.

23:50-56

Culmination of Messiah's mission, 19:45-24:53

3. The Glorification of the Messiah, 23:26-24:53

iii] The Burial

Synopsis

Luke concludes his passion narrative with his record of the burial of Jesus. Joseph of Arimathea seeks permission from the Roman governor to remove Jesus' body from the cross and bury it. On gaining permission, Joseph takes the corpse down from the cross, wraps it in linen and transports it to a newly cut tomb. The women who witnessed the crucifixion follow, and having noted where Jesus is laid, head home to prepare the necessary scented oils to anoint Jesus' body on the Sunday morning, after the Sabbath day of rest.

Teaching

The Son of Man, God's righteous one, truly died and was buried.

Issues

i] Context: See 23:26-31. *The Burial*, detailing the brave act performed by Joseph of Arimathea in laying to rest the body of Jesus, is the third episode of a series of six dealing with *The Glorification of the Messiah*, 23:26-24:53.

ii] Structure: *The burial*:

Joseph acts on Jesus' behalf, v50-53;

Chronological note, v54;

The women watch on, v55-56.

iii] Interpretation:

The account of the burial of Jesus makes a number of important points:

First, Jesus is no criminal; he is an innocent man. If a criminal, Jesus' corpse would be thrown on the ever-burning rubbish tip in the valley of Hinnom for the carrion to feed on. Yet, Jesus is treated with honour by a member of the Sanhedrin.

A second fact, underscored by the account, is that Jesus is dead. A corpse is removed from the cross, not someone who has fainted, and that corpse is wrapped in linen for burial, and placed in a tomb; "Jesus' death was real, not an illusion", Bock.. You need a dead body for a resurrection.

Third, the account provides a mirror on what it means to be a disciple, or as Luke puts it, someone "looking for the kingdom of God." Mark calls Joseph of Arimathea an "honourable" man, Luke, "a good and righteous" man. He is a person who is right with God through faith in Jesus and

expresses that faith in his actions. All four gospels recount the actions of Joseph. At some risk to life and limb, he sees to it that Jesus is given the respect due him. In Jewish culture, due respect is offered to the dead, but even so, neither Pilate, nor the religious authorities, are in a friendly mood at this point of time. John tells us that Nicodemus assists Joseph and that he brings with him a spice mixture of myrrh and aloes for bedding. Luke avoids this interesting information and stays on script; Joseph, a faithful man, lays to rest an innocent man.

iv] Synoptics:

See 3:1-20. Luke's account of the burial of Jesus is paralleled in Mark 15:42-47 and Matthew 27:57-61. Fitzmyer suggests that Luke's account is a redaction of Mark (an abridged version of Mark), or possibly proto-Mark. When compared with Mark, Luke adds the following: the tomb was unused - "never man had yet lain", v53c; - and the women returned home to prepare spices, v56a. Luke moves Mark's note that it was the day of preparation for the Sabbath, v54, and drops a number of facts like the bravery of Joseph, the stone rolled across the entrance of the tomb, Pilate's action of confirming Jesus' death, It seems that Matthew's account of guards placed on duty at the tomb 27:62-66, is not part of Luke's, nor Mark's, received tradition.

As already argued, this story could be accurately recounted by any long-time member of the early church, in much the same way as we can recount a fairy-story like Little Red Riding Hood. Luke may have referenced Mark, or a proto-Mark, but it would not be necessary for him to do so.

Text - 23:50

The burial, v50-56: i] Joseph acts on Jesus' behalf, v50-53. Nothing is known of Joseph, other than this act of kindness recorded in all four gospels. He was most likely a Pharisee, obviously a believer, and probably the source of the record of the trial of Jesus. Luke specifically notes that he is **αγαθος**, "good", a moral man. Luke also adds that he is **δικαιος**, "righteous". The NIV opts for a moral sense, "upright", "honest", CEV, but Luke may be leaning toward the sense "right with God", given that Joseph was one of the faithful waiting for the coming kingdom, cf., 1:6, 2:25, 37, "a disciple", Matt.27:57. Barclay goes with "a strict observer of the Law", but something more is surely intended.

The Greek sentence covers three verses and is somewhat complex. The subject is "a man named Joseph", qualified / modified by four separate constructions: "a member of the Council", "a good and righteous man", "from Arimathea, a city of Judea", and a man "who was waiting for the kingdom of God." A parenthesis, commencing with a resumptive **ούτος**, "this one", ("a man

named Joseph"), follows "a good and righteous man", and serves to indicate that Joseph opposed the actions of the Sanhedrin. The sentence continues in v52 with a resumptive **οὗτος**, "this one, he", again referring back to the subject, "a man named Joseph." This pronoun serves as the subject of three coordinate verbs, **ητησατο**, "he asked for [the body]", **ενετυλιξεν**, "he wrapped [it in linen]", and **εθηκεν**, "he placed [it in a tomb]". The first and second verbs are modified by subordinate participles, **προσελθων**, "having approached" and **καθειλων**, "having taken down."

ονοματι [α ατος] dat. "**named**" - [AND BEHOLD, A MAN] IN NAME [JOSEPH]. The dative is adverbial, reference / respect; "with respect to his name." "Joseph" stands in apposition to "name".

υπαρχων [υπαρχω] pres. part. "**a member of**" - BEING [A COUNCIL MEMBER, A GOOD MAN AND RIGHTEOUS]. The participle is adjectival, attributive, limiting "man"; "who was a member of the Sanhedrin", Barclay.

v51

The town of Arimathea is unknown.

οὗτος pro. "**who**" - THIS ONE, HE. Resumptive use of the pronoun, referring back to the subject "a man named Joseph", introduces a parenthesis. It serves as the nominative subject of the following paraphrastic construction. The parenthesis clarifies how Joseph can be a member of the Sanhedrin and at the same time be "good and righteous"; "who had not approved of what they planned and did", Rieu.

ουκ ἦν συγκαταθεμιμος [συγκατατιθημι] perf. mid. part. "**had not consented to**" - HE WAS NOT HAVING AGREED WITH. The perfect participle with the imperfect verb to-be forms a periphrastic pluperfect construction, possibly emphasising aspect.

τη βουλη [η] dat. "-" - THE COUNCIL [AND THE DEED OF THEM]. Dative of direct object after the **συν** prefix participle "having agreed with."

απο + gen. "he came from" - FROM [ARIMATHEA]. Expressing source / origin.

των Ιουδαιων gen. adj. "**the Judean [town]**" - [A CITY] OF JUDEA. The adjective serves as a substantive, the genitive being adjectival, descriptive, idiomatic / local; "a city *located in* Judea."

ὄς pro. "**he himself**" - WHO [WAS WAITING FOR, LOOKING FORWARD TO THE KINGDOM OF GOD]. Introducing a relative clause serving as an attributive modifier of the subject "a man named Joseph." For "kingdom of God" see **του θεου**, 4:43; "he lived in anticipation of the coming of the kingdom of God in his day", Peterson.

v52

Luke's account at this point is simpler than Mark. Mark tells us that Pilate confirms whether Jesus is dead or not.

οὗτος pro. "-" - THIS ONE, HE. Resumptive use of the pronoun, referring back to the subject "the man named Joseph."

προσελθων [προσερχομαι] aor. part. "**going to**" - HAVING GONE TO. Attendant circumstance participle expressing action accompanying the verb "to go to."

τω Πιλατω [ος] dat. "**Pilate**" - PILATE [HE ASKED FOR THE BODY OF JESUS]. Dative of direct object after the **προς** prefix verb "to go to."

v53

Jewish law prohibited a body hanging after sunset and it seems that the Romans have adjusted crucifixion to accommodate local practice (thus the breaking of a prisoner's legs). Obviously, Given the time of day when Joseph finally obtains the release of Jesus' body, there is little time to prepare it for burial, other than wrapping it in a linen sheet. The spices provided by Nicodemus, as recorded in John's gospel, are probably to lay under the body - a bed of spice. The women see all this and plan to properly prepare Jesus' body for burial on Sunday morning, by washing and anointing it. Matthew specifically tells us that the tomb belongs to Joseph, while both Luke and John tell us that it is a new, unused tomb.

καθελων [καωαιρω] aor. part. "**he took it down**" - [AND] HAVING TAKEN *it* DOWN, [HE WRAPPED IT]. Attendant circumstance participle expressing action accompanying the verb "to wrap"; "he took it down and wrapped it." Possibly adverbial, temporal; "he then took it down from the cross, wrapped it", Cassirer.

σινδοι [ων οντος] dat. "**in linen cloth**" - IN LINEN [AND PLACED IT IN A HEWN OUT OF ROCK TOMB]. The dative is instrumental, expressing means; "wrapped it up with a fine linen sheet."

οὗ adv. "**ONE IN WHICH**" - WHERE [ANYONE WAS NOT YET PLACED, LAID DOWN]. Adverb of place.

v54

ii] Chronological note, v54. The day of preparation referred to here is not the day to prepare for Passover, but the day to prepare for the Sabbath, ie., Friday. Luke clarifies his chronological note, by explaining that the Sabbath **επεφωσκεν**, "was shining" = "dawning" = "beginning", ie., it is late on Friday afternoon. Note John's chronology where this particular Friday is the day of Preparation for the Passover, with the Jewish population about to share in the Passover meal at sunset, the beginning of the new day, the Sabbath, Saturday. For John, Jesus' sacrifice

represents the slaughter of the pascal lamb on the day of Preparation. John's chronology is clearly driven by theology, but it remains unclear who got it right, either John or the synoptists.

παρασκευῆς [ἡ] gen. "**Preparation [Day]**" - [AND IT WAS *the* DAY] OF PREPARATION. The genitive is adjectival, descriptive, either attributive, as NIV, or idiomatic / identification, "the day *known as* Preparation *Day*."

επεφωσκεν [επιφωσκω] imperf. "**was about to begin**" - [AND *the* SABBATH] WAS DAWNING. The NIV takes the imperfect as inceptive, identifying the beginning of the action; "This was on the eve, with the Sabbath approaching", Rieu.

v55

iii] The women watch on, v55. The Galilean women, who had ministered to Jesus and the disciples during their ministry in Galilee and now in Jerusalem, serve as primary witnesses to both the death and resurrection of Jesus. They witness Jesus' death and his internment, and will soon witness the empty tomb. Given the gospel record, they are Mary Magdalene, Joanna, Susanna and Mary the mother of James.

αἵτινες pro. "**[the women] who**" - [BUT/AND THE WOMEN] WHOEVER = WHO. This indefinite pronoun introduces a relative clause which serves as an attributive modifier limiting "women"; "the women who had accompanied Jesus from Galilee", Phillips.

ἦσαν συνεληλυθυιαί [συνερχομαι] perf. part. "**had come with**" - WERE HAVING COME WITH. The perfect participle with the imperfect verb to-be forms a periphrastic pluperfect construction, possibly emphasising aspect - they were constant companions of the discipleship team.

αὐτῷ dat. pro. "**Jesus**" - HIM. Dative of direct object after the **συν** prefix participle "having come with."

ἐκ + gen. "**from**" - FROM [GALILEE]. Expressing source / origin; "out of."

κατακολουθησασαί [κατακολουθεω] aor. part. "**followed [Joseph]**" - HAVING FOLLOWED AFTER [SAW THE TOMB]. Attendant circumstance participle expressing action accompanying the verb "to see"; "followed and saw the tomb."

ὡς [saw] how" - AS = HOW [THE BODY OF HIM WAS LAID]. Here the conjunction is used to introduce an object clause / dependent statement of perception expressing what the women see. As Culy notes, unlike **ὅτι**, **ὡς** comes with a modal sense - they view the manner in which Jesus' body is laid out.

v56

Mark has a similar chronological note, "when the Sabbath was past", and it is then that the women do some late-night shopping for scented oils so that they

can properly prepare the body of Jesus for burial the next morning. Luke has the women return home and prepare the scented oils for their Sunday morning mission. Luke explains to his Gentile readers why the women don't act to anoint the body sometime on Saturday, on the Sabbath; "On the Sabbath they did nothing, as the Law prescribes", Cassirer.

ὑποστρεψασαι [ὑποστρεφω] aor. part. "**they went home**" - [BUT/AND] HAVING RETURNED [THEY PREPARED]. Attendant circumstance participle expressing action accompanying the verb "to prepare."

αρωματ [α ατος] "**spices**" - AROMATIC OILS [AND OINTMENTS]. Accusative object of the verb "to prepare." Referring to various diluted essential oils, most likely extended with pistachio nut oil rather than olive oil. A concentrated version was used for embalming, and lighter concentrations were used for perfume and rubbing. It is unclear what the difference is between αρωμα and μυρον. The word μυρον is often used of "ointment", so the thickness of the oils may be in mind.

μεν, δε "**but**" - [AND] ON THE ONE HAND [THEY RESTED ON THE SABBATH ACCORDING TO THE COMMANDMENT,] BUT ON THE OTHER HAND, [ON THE FIRST DAY OF THE WEEK]. The adversative comparative construction runs into 24:1 and is used to draw out the importance of the action of coming to the tomb, over and above the action of resting; "they rested on the Sabbath, but then, on the first day of the week, just at dawn, they went" The preposition κατα, "according to", expresses a standard, "in accord with the commandment."

24:1-12

The culmination of Messiah's mission, 19:45-24:53

3. The glorification of the Messiah, 23:26-24:53

iv] The empty tomb and the Angels' message

Synopsis

The account of the resurrection begins with three (four?) women, some, or all of whom, had witnessed Jesus' crucifixion and burial, and now return to the grave early on the first day of the week to embalm the body of Jesus. They find the stone rolled away from the grave and there they meet angels in dazzling garb. The angels ask them why they are seeking the living among the dead. If they had rightly understood Jesus' teachings they would not be so surprised to find the grave empty. The women return to where the disciples are staying and give them the good news, but the disciples are in no mood to listen to what seems little more than "an idle tale". None-the-less, Peter runs to the tomb to confirm the women's story.

Teaching

Although the Son of Man must die, he must also rise again.

Issues

i] Context: See 23:26-31. *The Empty Tomb*, detailing the events surrounding the resurrection of Jesus, is the fourth episode of a series of six dealing with *The Glorification of the Messiah*, 23:26-24:53.

ii] Structure: *The empty tomb*:

Setting, v1;

The women find the tomb empty, v2-3;

The appearance of two angels, v4-7;

"he is not here, he is risen."

Response, v8;

"they remembered his words."

The women's report is not believed, v9-11;

Peter runs to the tomb, v12

iii] Interpretation:

In Luke's gospel, this resurrection story is the first of three, each occurring in or near Jerusalem on the same day. Each appearance serves as a realisation of Christ's prophetic words. Luke presents these three stories as sequential, although he seems aware that there are a number of appearances over an extended time.

In this, the first resurrection story, Jesus does not make an appearance, rather, angels explain what is going on - the suffering Son of Man had to die, but he also had to live. The redemptive significance of these facts is, as usual, not addressed. We must look to Luke's colleague and friend, the apostle Paul, to explain that in Christ's dying, we die to the curse and power of sin, and that in his rising, we rise to new and eternal life. For Luke, Jesus' resurrection is the core truth of the gospel, a message that "must be preached to all nations - beginning from Jerusalem" to the centre of the world, Rome - because he lives, we may live also.

This episode / pericope demonstrates that God is in control since the events unfold exactly as Jesus had predicted. The disciples show themselves, as usual, slow of understanding, but their feeble faith serves to reinforce the fact that Jesus did indeed rise from the dead. Nothing can hinder the inevitable glorification of the Son of Man.

iv] Synoptics:

See 3:1-20. All four gospels record the women going to the tomb early on Sunday morning, and how they found the entrance stone rolled away and the tomb empty. The synoptists all record an angelic appearance with a delivered message, and how the women run back to Jerusalem in fear. Each of the synoptists record their own particular take on the story: Matthew 28:1-8, Mark 16:1-6, and John 20:1-13. In his record of events, Luke does not touch on the concern of the women about moving the entrance stone, he explicitly notes that the tomb was empty, and he has two men in dazzling apparel, rather than one. The messengers announce the same line in all the synoptic gospels, "he is not here, he is risen" (for Luke, not found in D and Itala), but Luke does not mention the instruction to tell the disciples that Jesus will go before them into Galilee (Luke's resurrection appearances all occur in and around Jerusalem). Also peculiar to Luke, he has the messengers make the point that living people are not found in tombs, and he has them go on to repeat a key suffering Son of Man saying, v7. Luke, as with John, has Peter returning to confirm the women's story, stooping and looking in, and seeing the linen cloths *μονα*, "alone" = "lying by themselves" (John has *χωρις*, "apart, by itself").

Commentators diverge on probable sources; suggestions range from edited versions of Mark, or Matthew, or even John, so Nolland. Schneider suggests that Mark, or a proto-Mark, is the prime source and that the differences are down to the local oral traditions available to Luke (L). It does seem that, other than the story of the empty tomb, the oral tradition of the resurrection narrative never coalesced into an ordered account for the early church. This may explain Mark's abrupt conclusion with the story of

the empty tomb, although εφοβουντο γαρ, "for they were afraid" / amazed (filled with reverential awe in the face of a theophany), is a theme that encapsulates Mark's gospel.

v] Homiletics: *The resurrection stories*

Comparing the stories of the death and resurrection of Jesus in the four gospels is an interesting exercise. What we note is that the story of the cross is very similar, but that the resurrection stories and all over the place.

Many liberal scholars have jumped to the conclusion that the stories are later additions to the gospel tradition. Many like to run the idea that Jesus' spirit lives on, his life continues on in the church, but his body is now dust somewhere in a grave in Palestine. A good book to help dispel such doubts is called "Who moved the stone", written by Frank Morison. He writes from the perspective of a septic.

The resurrection stories were preserved because they are true, and the truth of the event proclaims two powerful ideas:

First, God's good news to humanity is all about Jesus' resurrection. The focus of gospel preaching in Acts is very much on the resurrection, especially when the hearers are Gentiles: Christ "was delivered over to death for our sins and raised to life for our justification", Rom.4:25. In simple terms, because Christ lives we can live also - live eternally.

Second, resurrection involves the whole person. At the time when the New Testament was written, the Greeks saw the body as worthless matter which should be separated from pure spirit. This view infiltrated the early church and ended up as a full blown heresy known as Gnosticism. The same heresy, in the form of New Age philosophy, or Eastern Mysticism, is around today. The New Testament tradition proclaims that Christ rose bodily, that the tomb was empty. As he rose, so shall we rise. Our body is not worthless, it is not a hindrance to the spiritual life. Our senses, feelings and thoughts are not evil in themselves. In fact, the body, with its years of experience in this age, will pass with us into eternity and serve us there as it has served us here. Yes, of course, it will be transformed, just as Jesus was transformed, in fact, Paul the apostle was nearly blinded when he met the risen Lord. Yet, what we are here remains an integral part of what we will be there (minus the arthritis, of course!!!).

So then, on this Easter morning, as we look forward to our own resurrection, let us proclaim "Christ is risen - **he is risen indeed.**"

Text - 24:1

The resurrection of Jesus, v1-12. i] The introduction - setting. Matthew says that the women went to "look at the tomb" on the first day of the week. The usual

practice was to anoint the body with perfumed oils, wrap it in a linen cloth or sheet and place it on a bed of spices. The anointing takes place soon after death, due to bodily decomposition. Joseph may have anointed Jesus' body before wrapping it in a linen sheet, but then again, he may not have had the time to properly prepare the body for burial. Anyway, these women have served Jesus throughout his Galilean ministry, and they obviously feel duty-bound to perform this act of devotion. Luke tells us who the "they" are in verse 10, namely, three ladies and **αἱ λοιπαὶ σὺν αὐταῖς**, "the others with them". Mark adds Salome, but leaves out Luke's Joanna. Were there three, four, or more? Given that the tomb was guarded (Matthew) and that it was covered by a stone, it would be difficult to perform the anointing. Maybe they felt that attending to the body would be allowed by the guards. Either way, their number would be useful when it came to moving the stone.

δε "-" - BUT ON THE OTHER HAND. The second part of a **μεν ... δε** adversative comparative construction; see 23:56.

τη .. μιᾶ adj. "**on the first day**" - ON THE FIRST. The dative is adverbial, temporal; "very early on Sunday morning", Barclay.

των σαββατων [ων] gen. "**of the week**" - *day* OF THE WEEK, SABBATH. Here "week". The genitive is adjectival, partitive.

ορθρου βαθειας gen. "**very early in the morning**" - DEEP OF THE MORNING. Adverbial use of the genitive, temporal, expressing time; "at early dawn", NRSV.

φερουσαι [φερω] pres. part. "**took**" - [THEY CAME] BRINGING. Attendant circumstance participle expressing action accompanying the main verb "they came", as NIV, or possibly adverbial, modal, expressing the manner of their coming; "they came to the tomb bringing the spices they had prepared."

επι + acc. "**to [the tomb]**" - UPON [THE TOMB WHAT SPICED THEY PREPARED. Spatial; "to, up to."

v2

ii] The women find the tomb empty, v2-3: The tradition is clear, when the ladies reach the tomb they find the stone rolled aside and the grave empty.

The foundational fact of the Christian faith is an empty tomb, and this fact, rather than apparitions of the risen Lord, is the ground upon which the Christian faith rests. The empty tomb prompts the question, "Where is he?", to which comes the reply, "He is not here, he is risen." On this grounding fact comes the response, *Because he lives, I can live also.*

τον λιθον [ος] "**the stone**" - [BUT/AND THEY FOUND] THE STONE. Accusative object of the verb "to find." Interesting that it is not "a stone." The definite article may indicate that the stone was quite a famous stone and still well known to the

gospel writers. A stone shaped like a round disk, covering a hewn out chamber, was common in Palestine for a wealthy person's grave.

αποκεκυλισμενον [αποκυλιω] perf. pas. part. "**rolled away**" - HAVING BEEN ROLLED AWAY. The participle serves as the accusative complement of the direct object "stone", standing in a double accusative construction, and asserting a fact about the object. The passive implies divine action; "they found the boulder rolled back from the tomb", Williams.

απο + gen. "**from**" - FROM [THE TOMB]. Expressing separation; "from the entrance of the tomb."

v3

εισελθουσαι [εισερχομαι] aor. part. "**when they entered**" - [BUT/AND] HAVING ENTERED. The participle is adverbial, probably temporal, as NIV.

Ιησου [ος] gen. "**[of the Lord] Jesus**" - [THEY DID NOT FIND THE BODY OF THE LORD] JESUS. Genitive in apposition to "of the Lord", a possessive genitive. "The body of the Lord was not to be found", Phillips.

v4

iii] The angels appear to the women, v4-7. The tradition as to how many **ανδρες**, "men" ("angels" in Matthew and also Luke v23) appeared to the women and whether they were in, or outside the tomb, is unclear. Given the nature of the vision, there is bound to be some conflict among the eyewitnesses. Luke goes with two. The response of the women is to bow their heads, or more properly, do obeisance - the usual response when confronted with a divine manifestation (**εμφοβος**, "fear", here is more likely "reverential awe" rather than fright). The angels go on to underline the significance of the empty tomb - Jesus is alive; "Why do you seek the living among the dead". "He is not here, he is risen", as prophesied, Lk.9:22, 18:31-33. The angels remind the women of the suffering Son of Man saying, a saying which will go on to serve as a shorthand gospel statement: God's anointed man may be *done in* by wicked men, but *you can't keep a good man down!* - cf., 9:22, 18:32-33,

και εγενετο [γινομαι] aor. "-" - IT BECAME. Used "to mark an immediate sequence of events", Culy; see **εγενετο**, 1:8. "And it happened that"

εν τω + inf. "**while [they were wondering]**" - IN [TO BE UNCERTAIN, AT A LOSS, PERPLEXED]. This construction, the preposition **εν** with the dative articular infinitive, usually forms a temporal clause, contemporaneous time; "while"

περι + gen. "**about [this]**" - ABOUT [THIS]. Expressing reference / respect; "about, concerning this."

εν + dat. "**in**" - [TWO MEN] IN. Local, expressing state / condition; the angel's condition as they stood beside the women.

αστραπτουση [αστραπτω] pres. part. "[clothes] that gleamed like lightning" - DAZZLING, FLASHING [CLOTHING]. The participle is adjectival, attributive, limiting "clothes". "Dressed in dazzling light", Phillips.

επεστησαν [εφιστημι] aor. "stood beside" - ATTENDED, STOOD BESIDE, CAME UPON UNEXPECTEDLY, APPEARED BY. "Two men flashed on them in dazzling raiment", Moffatt.

αυταις dat. pro. "them" - THEM. Dative of direct object after the επι prefix verb "to stand beside."

v5

As already noted, the response of the women is probably not so much "fear", but reverential awe / amazement. So, as if in the presence of a theophany, they do obeisance. Given that tombs are for dead people, the men / angels ask why they are looking for Jesus in a graveyard.

γενομενων [γινομαι] gen. aor. part. "in [their fright]" - [BUT/AND THEY] HAVING BECOME [AFRAID, AND LAYING THE = THEIR FACES INTO THE GROUND]. This genitive participle, and the following genitive participle, κλινουσων, "bowing", and their genitive subject αυτων, "they", form a genitive absolute construction, temporal, "as they were", ESV, modal, expressing manner, as NIV, or causal, "because they were" "At this they were greatly perplexed", Weymouth. The participle "laying" takes a present tense, probably serving to express durative action; "They were so terrified they could not even look up", Barclay.

τι pro. "why [do you look for]" - [THEY SAID TO THEM] WHY [ARE YOU SEEKING, INQUIRING AFTER]. Interrogative pronoun introducing a question.

τον ζωντα [ζωω] pres. part. "the living" - THE ONE LIVING. The participle serves as a substantive, accusative direct object of the verb "to seek." The presence of the articles "the living" and "the dead", may imply proverbial use, but most likely not, so "why are you searching among the dead for him who is alive", Barclay.

μετα + gen. "among [the dead]" - WITH [THE DEAD]? Expressing association / accompaniment; "with, in company with", but possibly just spatial, "among".

v6

It is interesting how the men / angels remind the women of the suffering Son of Man saying from their time in Galilee, as opposed to Matthew and Mark who have the men / angels instruct the women to tell the disciples that Jesus will go before / meet up with them in Galilee.

αλλα "-" - [HE IS NOT HERE] BUT. Strong adversative standing in a counterpoint construction, "not, but"; "He is not here, but has risen", ESV.

ἤγερθη [ἐγείρω] aor. mid./pas. "**he has risen**" - HE HAS RISEN / WAS RAISED. An aorist middle voice gives us "he has risen", with a perfective aspect, i.e., punctiliar action. A passive gives us "he was raised", and as a theological passive it implies divine action, "he has been raised", NAB. Possibly, "he has come back to life", Weymouth.

ὡς "[remember] how" - [REMEMBER] AS = HOW. This comparative conjunction is used here instead of ὅτι to introduce an object clause / dependent statement of perception, expressing what they should "remember", although weighted toward the manner of the telling, "how, in such a way", rather than the content, "what"; "Remember how, when he was still with you in Galilee, he told you that", Barclay.

ὄμιν dat. pro. "[he told] you" - [HE SAID] TO YOU. Dative of indirect object.

ὢν [εἶμι] pres. part. "**while he was still [in]**" - [YET/STILL] BEING [IN GALILEE]. The participle of the verb "to be" is adverbial, best treated as temporal, and along with the temporal use of the preposition εἰ, "still", introduces a temporal clause; "while he was still in Galilee." The mention of Galilee has prompted numerous theories, but it may be nothing more than a factual statement.

v7

Marshall takes the view that what we have here is a Lukan summary of the suffering Son of Man sayings drawn from gospel tradition. He suggests Mark 14:41 and 16:6, although Luke would be well aware of these sayings from his own oral sources. It is also not unreasonable to assume that this particular Son of Man saying is part of Luke's received resurrection tradition.

λεγων [λεγω] pres. part. "-" - SAYING. Attendant circumstance participle expressing action accompanying the verb "to say", v6, redundant, but possibly introducing direct speech. Possibly adverbial, temporal, "when he said", or modal, "saying"; see λεγων 4:35.

ὅτι "-" - THAT. Introducing a dependent statement of direct speech, as NIV, or indirect speech, ESV, Moffatt, ... expressing what he said; "Remember how he told you, when he was still in Galilee, that the Son of man had to be betrayed into the hands of sinful men and ...", Moffatt.

παραδοθῆναι [παραδιδωμι] aor. pas. inf. "[the Son of Man must] be delivered" - [THE SON OF MAN] TO BE DELIVERED OVER, BETRAYED, GIVEN OVER [INTO THE HANDS OF SINFUL MEN, AND TO BE CRUCIFIED, AND TO RISE AGAIN ON THE THIRD DAY, IS NECESSARY]. This infinitive, along with the infinitives "to be crucified" and "to rise again", serve as the subject of the impersonal verb "it is necessary (must)." The accusative "the Son of Man" serves as the subject of the infinitives, so forming an accusative infinitive construction. The verb "it is necessary" often implies divine necessity. For this construction see γραψαι, "to

write, 1:3. For "Son of Man" see ὁ υἱὸς τοῦ ἀνθρώπου, 5:24. "The Son of Man will be handed over to sinners and", CEV. Interestingly, "to be crucified" is passive, seeing the action is upon Christ, but "to rise again" is active, allowing the possibility that Christ performs the action; "be crucified and rise on the third day", Moffatt.

v8

iv] The women remember Jesus' prophetic words, v8.

τῶν ῥημάτων [α ατος] gen. "[**then they remembered his**] words" - [AND THEY REMEMBERED] THE WORDS, SAYINGS. Genitive of direct object (gen. of the thing) after the verb "to remember."

αυτου gen. pro. "**his**" - OF HIM. The genitive is best taken as adjectival, possessive, or possibly verbal, subjective, "the words *spoken by him*", or, descriptive, idiomatic / source, "the words *from him*"; "Then they remembered what Jesus had said", CEV.

v9

v] The women report Jesus' resurrection to the disciples, v9-11. The ladies return to the apostles with the news. The apostles, and some other disciples (probably including Mary the mother of Jesus), are most likely in the city proper. We are unsure how many women went to the tomb, although Luke lists three. Only Luke mentions Joanna. Interestingly, in Mark the women don't tell anyone what they saw, although Mark uses this to dramatize his ending. As far as the disciples are concerned, the women's report seems like an idle tale, nothing more than "nonsense".

ὑποστρεφασαι [ὑποστρεφω] aor. part. "**when they came back**" - [AND] HAVING RETURNED. The participle is adverbial, probably temporal, as NIV; "after they returned from the tomb", TH.

απο + gen. "**from [the tomb]**" - FROM [THE TOMB]. Expressing source / origin.

απηγγειλαν [απαγγελω] aor. "**they told**" - THEY TOLD, REPORTED, PROCLAIMED. This verb is often used of proclaiming the gospel.

ταυτα παντα "**all these things**" - ALL THESE THINGS. Accusative direct object of the verb "to tell"; "They told the eleven apostles and the others what had happened", CEV.

τοις ενδεκα adj. "**the eleven**" - TO THE ELEVEN [AND TO ALL THE OTHERS]. The adjective serves as a substantive, dative of indirect object.

v10

Luke now lists the women who went to the tomb.

ἦσαν "it was" - [BUT/AND] THERE WERE. Imperfect of the verb "to be." Missing in some manuscripts, probably dropped in order to sort out the grammar (it does not have a predicate). The sense is probably "they (the women previously mentioned) were Mary", Evans.

Ἰωάννα [α] "Joanna" - [MARY MAGDALENE AND] JOANNA. Nominative subject of the verb to-be. Mary Magdalene, and Mary the mother of James, are both mentioned by Mark, but Mark has the third woman as Salome (poss. the mother of the sons of Zebedee) rather than Joanna, presumably the wife of Herod's steward. These three, with Susanna, are noted by Luke as those who ministered to Jesus, 8:3.

ἡ Ἰακωβου [ος] gen. "[Mary] the mother of James" - [AND MARY] THE ONE OF JAMES. The genitive is adjectival, relational. The sense may be "mother of", but it could be "sister of", "wife of", but given Mark 15:40, "mother of" is the likely sense.

οὖν + dat. "[the others] with [them]" - [AND THE OTHERS] WITH [THEM]. It is unclear whether Luke intends us to read these others as others with the apostles, cf. v9, or other women with the three listed women who have returned from the tomb to report. The grammar doesn't help, given that the two third person plural verbs, "it was" and "told", do not clearly identify whether or not "the others" are with the object, "the apostles", or the subject, the three women; is it "told the apostles" or "told the apostles and others"? cf. Bock 1897 and Nolland 1191. John only mentions Mary Magdalene, but when Mary reports the resurrection to the apostles she uses the plural "we don't know where they have laid him." A minimum of four women attending the grave solves all the problems! "Told the eleven and all the rest", Ellis.

ελεγον [λεγω] imperf. "told [this]" - THEY WERE TELLING [THESE THINGS TOWARD THE APOSTLES]. Marshall suggests that the imperfect here is iterative, "they tried repeatedly to get their story across to the apostles." The use of the imperfect verb "to disbelieve" in v11 may be used to express the same sense.

v11

Luke emphasises the disciples' disbelief in Jesus' resurrection. Even when Jesus appears in their midst later that evening, "they still don't believe it because of joy and amazement", v41, ie., they wanted it to be true, but resisted believing something that could turn out to be nothing more than an apparition. As Stein suggests, Luke is possibly making the point to his readers that the disciples only believed in the resurrection of Jesus, "because of the overwhelming evidence they encountered in the appearance of the risen Christ."

ενωπιον + gen. "[they did not believe the women] because" - [AND THESE WORDS APPEARED] BEFORE [THEM]. Usually with a spatial sense; "before, in front

of", but sometimes extending, as here, to express "in the opinion of, judgment of", BAGD; "but to them (ie., in the opinion of the disciples) their words seemed to have every appearance of being nothing more than empty chatter", Cassirer.

ὡσει "like" - AS IF, LIKE. Comparative

ληπος [ος] "nonsense" - EMPTY TALK, IDLE TALK, BABBLING [AND THEY WERE DISBELIEVING THEM]. A hapax legomenon, once only use in the New Testament. "It struck them as sheer imagination", Phillips. Note that, the dative pronoun **αυταις**, "them", serves as a dative of direct object after the imperfect verb **ηπιστουν**, "they were disbelieving."

v12

vi] Peter runs to the tomb, v12: None-the-less, Peter (with the apostle John, cf., Jn.20:3-9. Note, "companions" plural, Lk.24:24) acts to check out the tomb and finds it empty, with nothing in it but the sheets that once covered Jesus. He leaves "wondering". Going away "wondering" is at least a first step on the road to faith. This verse is not found in some texts, but is found in the majority of manuscripts. Rather than being added, it is more likely that some copyist made the decision that it was an interpolation from John 20:3, 5, 6, and so left it out.

ὁ δε "[Peter], however," - BUT/AND THE = HE. Transitional, indicating a change in subject from the disciples to Peter; "but Peter got up and ran to the tomb."

αναστας [ανιστημι] aor. part. "got up [and ran]" - HAVING GOT UP [RAN UPON = UP TO THE TOMB]. Attendant circumstance participle expressing action accompanying the verb "ran", as NIV.

παρακυνας [παρακυπτω] aor. "bending over" - [AND] HAVING BENT OVER / STRETCHED / PEERED. The participle is adverbial, probably temporal; "when he looked in he saw nothing except the linen ...", Moffatt. Possibly here describing a straining of the neck to get a look at the contents of the tomb, but usually taken as "bending over"; "he stooped down and looked in", Barclay.

βλεπει [βλεπω] pres. "he saw" - HE SEES. Historic present tense.

τα οθονια [ον] "the strips of linen" - THE LINEN CLOTHS, SHEETS. Accusative direct object of the verb "to see." One suspects that movies like the *Mummies Curse* have left us with the image of a body bound in bandages, but in reality, the Jews did not mummify their dead. They used a linen sheet or two, loosely wrapped around a body that had been washed and anointed with perfumed oil. It was these sheets that Peter saw.

μονα adj. "lying by themselves" - ALONE, ONLY. Accusative complement of the direct object "sheets", standing in a double accusative construction and asserting a fact about the object, namely that the sheets are placed by themselves - only the sheets are in the grave; Jesus' body is not there. Of course, there is

something about the scene that prompts a reaction other than shock, or anger; in Peter's case, "wondering". There is obviously no evidence of grave robbers. John's description of the grave makes particular note of the head towel folded by itself. The scene is one of order, as if someone had just got out of bed. He "saw the linen cloths, but nothing else", NJB.

θαυμαζων [**θαυμαζω**] aor. part. "**wondering**" - [AND HE WENT AWAY, DEPARTED] AMAZED, WONDERING, MARVELLING. The participle is adverbial, modal, expressing the manner of his going. Amazement is always viewed in the NT as a response short of faith, although, given the circumstances, it is not an unreasonable response. Mark, in particular, makes much of the response of "marvelling", "being amazed." For Mark, "amazement" is the first step toward faith, but sadly, it is the only step most people take. Mark ends his gospel with the women leaving the tomb amazed - the tomb is empty; how amazing! It's as if Mark asks the reader whether they are willing to make the next step and put our faith in the notion of a risen Lord?

προς + acc. "**to [himself]**" - TOWARD [HIMSELF]. Fitzmyer and Carson think that this preposition goes with **απηλθεν**, "departed, went away", rather than **θαυμαζων**, "wondered". So "departed to", presumably with the sense "departed to his own *home*"; "then he went home amazed at what had happened", Culy.

το γεγονος [**γινομαι**] perf. part. "**what had happened**" - THE THING HAVING HAPPENED. The participle serves as a substantive, accusative direct object of the participle "wondering".

24:13-35

The culmination of Messiah's mission, 19:45-24:53

3. The Glorification of the Messiah, 23:26-24:53

v] The Emmaus appearance - a message

Synopsis

Two disciples on the road to Emmaus discuss messiah's *defeat*. As they journey from Jerusalem, they are joined by a stranger who explains the scriptures to them. The climax of the story occurs when they reach Emmaus and join together for a meal. It is then that they recognise Jesus and marvel at how excited they were when he "opened the scriptures" to them.

Teaching

Christ is actualised in the breaking of bread and the exposition of Scripture.

Issues

i] Context: See 23:26-31. *The Emmaus appearance*, detailing the events surrounding Jesus' meeting with two disciples on the road to the village of Emmaus, is the fifth episode of a series of six dealing with *The Glorification of the Messiah*, 23:26-24:53.

ii] Structure: *The Emmaus appearance*:

Setting, v13-14;

Jesus joins the travellers, and asks a question, v15-17;

"what are you discussing?"

Cleopas' answers and Jesus responds, v18;

"what things?"

The disciples account for Jesus' last days,

v19-24; Jesus' response, v25-27:

"beginning with Moses and all the Prophets,"

A village meal together, v28-29;

Jesus reveals himself, v30-31;

The disciples' response, v32;

"were not our hearts burning within us"?

They report to the Eleven, v33-35.

iii] Interpretation:

On the road to Emmaus, Jesus exegetes and actualises the kingdom:

First, Jesus explains to two of his disciples that his death was a necessary and ordained means for the Messiah to enter his glory. Therefore, in his death Israel is redeemed, and the long awaited kingdom of Israel

realised. The kingdom may not be the type of political entity that the disciples expected, but it has dawned; the new age has begun - "Messiah did *redeem Israel* and will *restore the kingdom to Israel*, although it is not the Israel of nationalist definition, and his redemption is not the political victory of current messianic expectation", Ellis.

Second, Jesus opens himself to the disciples both in the exposition of Scripture and in the breaking of bread. In the Scriptures and in the breaking of bread, the disciples' eyes are opened (διδάσκω, "to reveal", v31, 32); Christ is made known to them.

The meaning of the cross from all the Scriptures - "Did not the Messiah have to suffer these things and then enter his glory? And beginning with Moses and all the Prophets, he explained to them what was said in the the Scriptures concerning himself", i.e., starting at the books of the Law, Jesus explains how the scriptures reveal the suffering and glory of God's messiah, v26-27.

We know that the writing prophets were very strong on the notion of a Suffering Servant - a suffering Messiah. Therefore, it is not hard to find textual support for the idea that Messiah must suffer first before ushering in the eternal kingdom. Yet, what about the books of the Law, the first five books of the Old Testament?

In the books of the Law, there are no direct references to a coming King, an anointed one of God, who will achieve glory through suffering and humiliation. Yet, what we do find in the books of the Law is a broad sweep of Biblical theology. Glory, salvation and the kingdom, come through trial and suffering. The first picture of this salvation history is revealed in the story of Noah. In the face of the rejection of his own people, he stands against all odds and constructs an ark in which he and his family are saved through the surging waters of the deep. Suffering and trial leads to glory.

The most representative picture of salvation-history emerges in the life of the people of Israel. Here, the events leading up to the establishment of the historic kingdom of God depict the suffering, humiliation and trial of the descendants of Abraham in their slavery in Egypt, their escape, and their struggle through the wilderness. The kingdom could only come by leaving Egypt and striking out into the wilderness, there to face the trials and tribulation of their journey to the promised land. Their humiliation and suffering images the one who similarly faces a great trial, the trial of the cross. Unlike Israel of old, the messianic son of God stands the test without cursing God, without doubting or wavering. His suffering brings with it the fruit of glory beyond measure.

So, Jesus has a rich source in "all the scriptures" which enables him to instruct the disciples that "it was necessary for the Messiah to suffer many things and to enter into his glory."

How is it that "Jesus was recognised by them when he broke the bread"? v35, cf., v30-32. The head of a home would normally say the grace over a meal, and in the narrative of the Emmaus walk, Jesus takes the lead when he and the two disciples settle down for the evening meal. This may imply that they are staying at an inn, but not necessarily so. In acting as the host, breaking the bread, and saying the words, Jesus is recognised by the disciples. Luke would have us see something miraculous in this recognition, a divine initiative, supported by a miraculous disappearance.

Some commentators argue that the oral tradition here has at least been influenced by eucharistic practice in the early church, so Jeremias, *Eucharistic Words*. Nolland takes the view that "Luke wants to make the point that the Christians of his day were able to have the living Lord made known to them in the eucharist celebration in a manner that was at least analogous to the experience of the Emmaus disciples."

There is then a sense where Luke is describing this event in "a liturgical way", Bock, making the point that the Lord is present and known in the breaking of bread. Of course, we are not sure whether he has in mind the Lord's Supper, or the common fellowship meal / love feast of the Christian community. At least we can say that "Luke affirms that the resurrection of Jesus is to be understood in terms of the fellowship he extends to the Christian community", Danker.

So, for his people, Christ is actualised by the breaking of bread and the reading and exposition of Scripture.

iv] Synoptics:

See 3:1-20. This narrative is unique to Luke. Commentators note that it is Lukan in style, but of course, this doesn't necessarily imply that it is little more than a Lukan creation. Jeremias argues that it is not a Lukan redaction, but derived from tradition. The most obvious source for the story is one of the disciples who travelled with Jesus on this day, rather than a set piece of oral tradition. None-the-less, there is some evidence of such a story serving as part of the oral tradition of the early church, as evident in the Markan appendix, 16:12-13. It is very unlikely that these verses are derived from Luke, or that Luke has used them to create his own story.

v] Homiletics: *Experiencing the risen Lord*

I think it's true to say that at some point in our life we are driven to seek the Master's touch, driven to experience the "inner light", as the mystics used to call it. In times of depression, doubt, danger, we crave a glimpse of the risen Lord.



There is a sandstone outcrop high above the Hawkesbury River, North of Sydney, that I would often climb up to from my bush retreat beside the river. Maybe a photo of the view would be better, but this is how my mate Idris Murphy sees it. It was a time of personal distress, now

long faded in the ebb and flow of life. I determined that it was time Jesus revealed himself to me to sort out life's troubles. So, I took the day off, packed my lunch, and headed for Gundermann, beside the river. Making the climb, I perched myself on the rock and awaited my Lord's actualisation. On this particular day I was to learn an important lesson - actually, more than one lesson. My practical lesson was, don't disturb the nest of a Bulldog ant. Their constant attacks totally destroyed my meditative state and I was soon forced to vacate my holy hill. So much for the "inner light."

On the morning of Jesus' resurrection, two disciples were journeying from Jerusalem to the little village of Emmaus. They are not apostles, just your everyday follower of Jesus - they are you and me. When Jesus walks with them they don't recognise him, and when they do finally recognise him in the breaking of bread, he's not there. That's just the way it is!

How then did they experience the risen Lord? First, in the scriptures; "Weren't our hearts glowing while he was with us on the road and when he made the scriptures so plain to us?" Second, in the breaking of bread; "He took the loaf, gave thanks, broke it and passed it to them. Their eyes opened wide and they knew him."

Here, this morning, in the hearing of the word and in the breaking of the bread, we meet with Jesus.

With respect to the breaking of bread, tradition obviously shapes application. In a nonconformist setting, Christ is actualised in fellowship / the two or three gathered / the love of the brotherhood / the love feast, cf., Lk.9:48, whereas in a Catholic setting, the liturgy of the church is prominent. Of course, one doesn't exclude the other.

Text - 24:13

On resurrection morning, Jesus joins two disciples walking from Jerusalem to Emmaus, v13-33: i] Setting, v13-14. Luke tells us that the journey to Emmaus occurs on the day of Jesus' resurrection. On that day, two disciples journey to Emmaus, a village not yet identified by archaeologists.

εν + dat. "[**that same day**]" - [AND BEHOLD] ON [THE SAME DAY]. Temporal use of the preposition. "That same day" is **τη .. μια των σαββατων** "the first day of the week". Luke is describing the day as the day following the sabbath, or the eighth day, rather than the first day of the week. It is the day which ushers in a new creation because it is the day during which Jesus rose from the dead. Luke touches on this imagery in 9:28. It is an imagery developed by the church fathers, eg., Justin.

εξ [εκ] + gen. "[**two of them**]" - [TWO] OUT OF, FROM [THEM]. Semitic use of the preposition, functioning as a partitive genitive, cf., Zerwick #80. As well as setting this event on the day of Jesus' resurrection, Luke has two of Jesus' disciples making the journey, men who had doubted the report of the women and who are struggling to understand the significance of the cross and empty tomb. The implication is that they are not apostles.

ησαν πορευομενοι "**were going**" - WERE TRAVELLING [INTO A VILLAGE]. The present participle with the imperfect of the verb to-be forms a periphrastic imperfect construction, probably emphasising durative aspect - the ongoing nature of the action.

η̃ dat. pro. "**called**" - TO WHICH [NAME]. Culy classifies the pronoun in this unusual construction (to which name Emmaus), only found in Luke, as a dative of possession. "On their way to a village called Emmaus", Barclay.

Εμμαους "**Emmaus**" - *is* EMMAUS. Predicate nominative of an assumed verb to-be. This is the only mention of this village by Luke. The identity of the village is disputed, but the important issue is its proximity to Jerusalem.

απεχουσαν [απεχω] pres. part. "[**about seven miles from Jerusalem**]" - BEING DISTANT, FAR OFF [SIXTY STADIA FROM JERUSALEM]. The participle is adjectival, attributive, limiting "village", "a village [named Emmaus] which is about seven miles from Jerusalem."

v14

ωμιλουν [ομιλω] imperf. "[**they were talking**]" - [AND THEY] THEY WERE SPEAKING [TOWARD ONE ANOTHER]. The imperfect is typically used for speech, given that the action is durative, but at the same time, the imperfect is often used to indicate background information.

περι + gen. "**about**" - ABOUT, CONCERNING. Expressing reference / respect; "they were in deep conversation, going over all the things that had happened", Peterson.

των συμβεβηκοτων [συμβαίνω] perf. part. "[**everything**] **that had happened**" - [ALL THESE] THE THINGS HAVING HAPPENING. If we read the adjective παντων, "all", as a substantive, "everything", here "all these *events*", then the participle is adjectival, attributive, limiting "everything"; "all these *events* which have happened." "That had occurred", Cassirer.

v15

ii] Jesus joins with the travellers, v15-17: Jesus joins the disciples and asks them what they are discussing. The disciples fail to recognise the stranger. Evans notes that this resurrection appearance of Jesus is distinctive: Jesus enters the scene as a normal person; The disciples don't recognise Jesus, even though it is only a matter of days since they were with him, and this because "their eyes were overpowered."

εγενετο και "-" - IT CAME TO PASS, IT HAPPENED. See εγενετο 1:8.

εν τω + inf. "**as [they talked and discussed]**" - IN THE [THEY TO TALK AND TO ARGUE, DEBATE *these things*]. This preposition with the articular infinitives introduces a temporal clause, contemporaneous time, as NIV. The accusative subject of the infinitives is αυτους, "they"; "during their conversation and discussion", Moffatt.

και "-" - AND = ALSO. Variant reading. Adjunctive, "also".

αυτος "[**Jesus**] **himself**" - [JESUS] HE = HIMSELF. Variant reading. The use of the pronoun here is emphatic so reflective, as NIV.

εγγισας [ενγίζω] aor. part. "**came up**" - HAVING COME NEAR [WAS GOING, TRAVELLING]. Attendant circumstance participle expressing action accompanying the main verb "was travelling.". Describing Jesus also coming from Jerusalem and overtaking the disciples to join with them, so not "approached and walked with them", Phillips, but "overtook them and began to walk with them", Junkins. Note how Junkins has taken the imperfect verb συνεπορευετο, "was going", as inceptive, so also NET, "began to accompany them."

αυτοις dat. pro. "**with them**" - TO = WITH THEM. Dative of direct object after the συv prefix verb "to travel with."

v16

The imperfect verb εκρατουvτο, "were held back, hindered, restrained, secured", is possibly a divine / theological passive such that the disciples were restrained by divine power from recognising Jesus. Yet, it is also possible that the language of sight is used to align with faith such that it is their own doubts and

fears that have blinded them to the obvious, so making the passive an unreflective statement of fact. The use of this word by Luke is probably intentional, given that it is necessary to explain why two disciples, now travelling with Jesus, are unable to recognise him. The word probably denotes "a mysterious supernatural action of God (here of the risen Lord himself)", Evans. "Something was restraining their vision", Cassirer.

του μη + inf. "**from recognising**" - [BUT/AND THE EYES OF THEM WERE HELD BACK] NOT TO [RECOGNISE HIM]. The negated articular infinitive here may form a final clause expressing purpose, "in order that they may not recognise him", or a consecutive clause expressing result, "with the result that they were not able to recognise him"; result is likely. "They did not recognise who he was", CEV.

v17

προς + acc. "**[asked them]**" - [BUT/AND HE SAID] TOWARD [THEM]. The preposition is used here to introduce an indirect object instead of a dative; see προς, 1:61.

τινες "**what**" - WHAT [WORDS *are* THESE]. Interrogative pronoun.

αντιβαλλετε [αντιβαλλω] pres. "**are you discussing**" - [WHICH] YOU ARE THROWING AGAINST = DISCUSSING, DEBATING. Although probably not heated, a conflict of opinions is implied in the word, so "debating", although the debate may now be close to an altercation.

προς + acc. "**together**" - TOWARD [ONE ANOTHER]. Here expressing association; "with one another."

περιπατουντες [περιπατω] pres. part. "**as you walk along**" - WALKING ALONG? The participle is adverbial, temporal, "while walking along."

σκυθρωποι adj. "**their faces downcast**" - [AND THEY STOOD STILL / STOPPED] GLOOMY, DOWNCAST / SULLEN. The adjective serves here as an adverb (adverbial participle, Culy), modal, expressing manner, modifying the verb "they stood"; "so they stopped, with a sullen look on their faces", Cassirer. Marshall suggests that with the verb it forms the verbal phrase "they were downcast." Given the sharp response in v18, "gloomy" is probably not intended, possibly "angry", or even, "sullen".

v18

iii] Cleopas reacts by asking whether the stranger is the only person in Jerusalem who doesn't know about the crucifixion of Jesus. The Semitic name for Cleopas is Clopas, with the Greek version being Cleopatros. Tradition has it that he was Jesus' uncle (ie., brother of Joseph), and that his son Symeon took over the leadership of the Jerusalem church after the death of Jesus' brother James.

Eusebius is the source of this tradition, a tradition he draws from the Memoirs of Hegesippus.

αποκριθεις [αποκρινομαι] aor. pas. part. "-" - [BUT/AND] HAVING ANSWERED. Attendant circumstance participle expressing action accompanying the verb "to say", redundant; "having answered he said."

ονοματι [α ατος] dat. "**named**" - [ONE] IN = BY NAME [CLEOPAS, SAID TOWARD HIM]. Dative of reference / respect.

παροικεις [παροικειω] pres. "**are you [only] a visitor / [the one] visiting.**" - [*are YOU ALONE*] LIVING AS A STRANGER = VISITING [JERUSALEM]. The sense of the question rests on the meaning of this word. Most opt for "visitor", so NIV, but the question could be sarcastic with the word meaning "stranger", "are you such a stranger that?"; "are you a man who lives in Jerusalem so much apart from others that you have heard nothing of the things which have been happening there during the last few days?", Cassirer.

και "and" - AND. Probably coordinate, but possibly functioning as a relative pronoun, so "who does not know", Zerwick #455e.

τα γενομενα [γίνομαι] aor. part. "**[do not know] the things that have happened**" - [YOU DO NOT KNOW] THE THINGS HAVING HAPPENED [IN HER]. The participle serves as a substantive, accusative direct object of the verb "to know"; "the things which have happened."

εν + dat. "**in [these days]?"** - IN [THESE DAYS]? Adverbial use of the preposition, temporal, giving the sense "recently", TH.

v19

iv] Luke now reveals the content of the gospel through a discussion between the stranger / Jesus and the two disciples. The two disciples relate the events leading up to the resurrection, v19-24. As far as the disciples are concerned, Jesus is a "prophet"; most probably the long foretold prophet like Moses - the Moses-like messiah. Now, with the death of Jesus, Israel's redemption is lost. Of course, the disciples are looking for the redemption of political Israel, yet Christ's kingdom is not of this world. It is now the "third day" (rather than three days), and the disciples are left with the unreliable (so they thought) witness of a group of women who claim that an angelic messenger told them that Jesus is alive.

αυτοις dat. pro. "**he asked**" - [AND HE SAID] TO THEM [WHAT KIND OF *things*]. Dative of indirect object. The interrogative pronoun **ποια**, gives the sense "what sort of things happened there in these days?" Culy.

οι δε "-" - BUT/AND THEY [THEY SAID TO HIM]. Transitional, indicating a change in subject from Jesus to the disciples.

τα περι + gen. "**about [Jesus of Nazareth]**" - [THE *things*] CONCERNING [JESUS]. The preposition **περι** expresses reference / respect; "the things with

respect to Jesus of Nazareth." The article **τα**, "the things", serves as a nominalizer, turning the prepositional phrase into a substantive, accusative direct object of the verb "to say" = "and they said the things concerning Jesus of Nazareth." An idiomatic technical term = "the history of / the record of past events about", Evans. The phrase "about Jesus of Nazareth" is limited by the following attributive modifier, **ος** "who [was a prophet]".

του Ναζαρηνου [ος] "of Nazareth" - THE NAZARENE. Genitive in apposition to "Jesus". A useful identifier for a "stranger / visitor".

εγενετο [γινομαι] aor. mid. "[he] was" - [WHO] BECAME = WAS. The sense of "became" is "showed / proved himself to be", Plummer.

προφητης [ης ουτ] "a prophet" - [A MAN,] A PROPHET. Standing in apposition to **ανηρ**, "a man"; "who was a prophet", ESV, Barclay, As indicated below, it is not unreasonable for the disciples to speak of Jesus as Israel's long-promised messianic prophet like unto Moses, a prophet who will serve as Israel's liberator - the one who redeems Israel. So, Luke is not critical of their understanding of Jesus as a Moses-type messiah. Their problem lies in failing to understand that it was necessary for the messiah to suffer and die, as well as their failure to take Jesus' promise seriously, namely that he would rise to life on the third day.

εν + dat. "in [word and deed]" - [POWERFUL] IN [DEED AND WORD]. Here expressing reference / respect; "powerful with respect to" The phrase, as a whole, stands in apposition to "a prophet" and so serves to define him - "a prophet like" Moses, Deut.18:15, whose powerful ministry was similarly acknowledged by / "before God and all the people", Deut.34:10-12, cf. Acts 3:22, 7:22.

εναντιον + gen. "before" - BEFORE [GOD AND ALL THE PEOPLE]. The preposition "before, in the presence of" is not spatial, but expresses the sense "in the opinion of", making the point that Jesus' standing as a powerful messianic prophet was recognised / acknowledged by God and all the people.

v20

The disciples answer the stranger's question; the "What things *have happened?*"

ὅπως "-" - THAT. It is unlikely that the conjunction is used here to introduce a final or consecutive clause, "in order that, so that." Culy, Thompson, Marshall, ... suggest that it is used here instead of **πως**, "how", to introduce an indirect question, cf., BDF#300.1, although this is a rather awkward change from **τα περι**, "the things concerning / about [Jesus of Nazareth]", v19. Given the presence of **τε** **και** **και** ..., serving to form a coordinate list of facts, it seems more likely that **ὅπως** introduces a dependent statement in answer to a question, here "What things?" The use of **ὅπως** instead of **ἵνα** or **ὅτι** provides a modal sense,

expressing manner, how the events played out. Note that a recitative use of ὅπως usually takes a subjunctive verb, but here the verbs are indicative.

ἡμῶν gen. pro. "**our [rulers]**" - [BOTH THE CHIEF PRIESTS AND THE AUTHORITIES, RULERS] OF US. The genitive is adjectival, idiomatic / subordination; "both the chief priests and religious authorities *who are over* us." Note that there is no mention of the Roman authorities. Luke lays the crime squarely on the head of the Jewish authorities.

εἰς "**to [be sentenced]**" - [HANDED HIM OVER] INTO [A JUDGMENT]. Spatial, expressing the direction of the action and/or arrival at. Here possibly "into a state of being", BAGD; "to be condemned to death", Barclay.

θανάτου [οἰ] gen. "**to death**" - OF DEATH [AND THEY CRUCIFIED HIM]. The genitive is adjectival, epexegetic, limiting by definition "a judgment"; "a judgment which consists of death" = "to be condemned to death."

v21

The disciples go on to express their disappointment in the failure of Israel's hoped-for redemption, and Jesus' prediction that he would rise on the third day.

ἡμεῖς "**we**" - [BUT/AND] WE [WE WERE HOPING]. Emphatic use of the pronoun. Note the durative imperfect "we were hoping."

ὅτι "**that**" - THAT. Introducing a dependent statement of perception, expressing what was hoped.

ὁ μελλῶν [μελλῶ] pres. part. "**the one who was going**" - [HE IS] THE ONE BEING ABOUT. The participle serves as a substantive, predicate nominative of the verb to-be, as NIV.

λυτρουσθαι [λυτρω] pres. inf. "**to redeem [Israel]**" - TO REDEEM [ISRAEL]. The infinitive is complementary, completing the verbal sense of the participle "being about." Jesus has indeed redeemed religious Israel, the Israel of faith, but he has not redeemed national Israel, the state of Israel as it exists subject to Rome. It is national redemption which is on the disciples' mind.

ἀλλὰ γε καὶ "**and**" - BUT / WHEREAS INDEED ALSO. This construction produces an emphatic contrast; "not only has all this happened in Jerusalem over the last week, but also"

σὺν + dat. "**[what is] more**" - IN ADDITION TO / WITH / BESIDES [ALL THESE THINGS]. Expressing accompaniment; "moreover", Rogers.

ἀγεί [αγω] pres. "**it is**" - [THIS THIRD DAY] HE / IT IS DRIVING, LEADING, BRINGING [FROM WHICH THESE THINGS BECAME]. When temporal, as here, the sense is "spending [time]". The subject is possibly Jesus, "Jesus is spending [this third day from / since which / the time when these things happened." The sense being that Jesus, as messiah, is spending this third day in a tomb, since this happened, *and this should not be the case since he said he would rise on the third*

day; "he (Jesus) is spending the third day since", Bauer. On the other hand, the subject may be impersonal, "one is keeping the third day = we are at the third day", Plummer, or better, "this day is the third since these things happened", Nolland. "It is three days since this happened", Fitzmyer.

v22

Even more troubling for the disciples, is the fact that some women went to the tomb early that morning, found it empty, and in "a vision of angels" were told that Jesus is alive. Some of the disciples confirmed their story of the empty tomb, but didn't see Jesus, v22-24.

αλλα και "in addition" - BUT ALSO. Serving to express a strong contrast; "moreover", "what is more", Zerwick.

εξ [εκ] + gen. "of" - [CERTAIN WOMEN] FROM [US]. Serving here as a partitive genitive, "some of us"; "some from among our group." Omitted in codex D.

εξεστησαν [εξιστημι] aor. "amazed [us]" - AMAZED, DISTURBED [US]. When "amazed", the word carries a touch of awe, tending to be a pre-faith response. Here though "disturbed" may be the sense, given how their day has started out.

γενομενοι [γινομαι] "they went" - HAVING BEEN. The participle is adverbial, probably introducing a temporal clause; "some women of our circle amazed us when, after they went to the tomb early [in the morning], they were unable to find his body."

επι + acc. "to" - [MORNING = EARLY] UPON = TO [THE TOMB]. Spatial, expressing motion toward. The adjective **ορθρινα**, "morning", functions adverbially, "early"; "they went to the tomb early in the morning."

v23

μη ευρουσαι [ευρισκω] aor. part. "didn't find [his body]" - [AND] NOT HAVING FOUND [THE BODY OF HIM]. The participle is adverbial, probably introducing a temporal clause; "some women of our circle amazed us when, after they went to the tomb early in the morning, they were unable to find his body."

λεγουσαι [λεγω] pres. part. "and told us" - [THEY CAME] SAYING. Attendant circumstance participle expressing action accompanying the verb "they came"; "they came and said."

εωρακεναι [οραω] perf. inf. "that they had seen" - TO HAVE SEEN [AND = ALSO]. The infinitive introduces an object clause / dependent statement of indirect speech, stating what they "said"; "we have also (**και**) seen a vision of angels." Rather than "two men in dazzling cloths", v4, Luke now tells us that what the women saw was "a vision of angels." This is often used to prove a different source for the tradition. The words of the angels / men is also different, although both accounts make the same point. Maybe the disciples are interpreting the women's

account of meeting two men - what they saw was an apparition (due to their emotional state???).

αγγελων [ος] gen. "[a vision] of angels" - [A VISION] OF ANGELS. The genitive is adjectival, verbal, objective, as looking to, or subjective, as radiating from. Possibly attributive; "an angelic vision."

ζην [ζαω] pres. inf. "[he] was alive" - [WHO SAY HIM] TO LIVE. The infinitive again introduces a dependent statement of indirect speech, stating what the angels said, namely "he lives." The present tense, being durative, is possibly chosen to make a point about aspect - "Jesus is alive."

v24

τινες "some" - [AND] CERTAIN. Nominative subject of the verb "to go away." In v12 it is only Peter who goes to the tomb to confirm the account given by the women, but obviously Luke is aware of the Johannine tradition of both Peter and John visiting the tomb on the Sunday morning, as indicated by the use of the plural **τινες**.

των gen. "of [our] companions" - OF THE ONES [WITH US]. The article serves as a nominalizer, turning the prepositional phrase **συν ἡμιν**, "with us", into a substantive, the genitive being adjectival, partitive, "certain of the ones with us." The preposition **συν**, "with", expressing association, gives the sense "companions"; "some of our friends", Barclay.

οὕτως adv. "- " - [WENT AWAY UPON = TO THE TOMB AND FOUND *it*] THUS, IN THIS WAY. Adverb of manner, ie., they found it empty.

καθως "just as" - AS, LIKE [AND = ALSO THE WOMEN SAID]. Comparative; "just as the women had described it."

αυτον "him [they did not see]" - [BUT/AND] HIM [THEY DID NOT SEE]. The pronoun takes an emphatic position in the Gk. "No one saw him."

v25

v] The stranger / Jesus / the risen Lord explains the gospel to the disciples, v25-27. For Luke, "the risen Lord himself is the authoritative source of the apostolic message to be given in Acts (v26), and of the message as the content of scripture (v27)", Evans. Of course, the disciples are left with "the apparent incongruity between his (Jesus) prophetic ministry and his death at the hand of the Jewish authorities in Jerusalem, and to the puzzle of the empty tomb", Green.

ὦ "how [foolish]" - [AND HE SAID TOWARD THEM] OH, ALAS. Vocative, serving to introduce a strong emotional expression.

ανοητοι adj. "foolish" - FOOLISH [AND SLOW]. As with "slow", the adjective serves as a vocative substantive. A strong word, even rude; "stupid", Evans,

although Green suggests that "moronic" is too strong and that the sense "obtuse" is better.

τη καρδια [α] dat. "of heart" - IN THE HEART. Dative of reference / respect; "with respect to the heart." The "heart" is used to express the seat of reason, so "dull-witted", Cassirer.

του πιστευειν [πιστευω] pres. inf. "to believe" - THE TO BELIEVE. This construction, the genitive articular infinitive, is probably expegetic here, rather than final, so specifying their foolishness and dullness; "Foolish men!" said Jesus. "So slow to put your trust in all that the Prophets said",

επι + dat. "-" - IN/ON [ALL]. "Believe" followed by this preposition usually refers to a person, so faith in an object, eg., faith in the person of Jesus Christ. Here it is faith in what the prophets have spoken, so it is more a resting upon / on their words, cf., BAGD 287. As far as the disciples are concerned, Luke is making the point that "things would have been different if their starting point had been a thoroughgoing belief in the evidence of scripture", Nolland.

οις pro. dat. "that [the prophets have spoken]" - WHICH [THE PROPHETS SAID]. Dative due to attraction of the pronoun to its antecedent "all *the things*."

v26

The words of Jesus, at this point, summarise the apostolic gospel - it was necessary for the Son of Man / Son of God / messiah / Christ / God's anointed one, to die / suffer, "and then" (**και**, "and as a consequence", to ???) rise / enter into his glory (a state he is now in, or at least, commencing to enter). As for the question "Why?", the answer is found in the scriptures, v27. Luke / Acts does not expand on the meaning of the apostolic gospel and so it is necessary to look to the apostle Paul to understand the "Why?", and to see how the "Why?" of Jesus death and resurrection applies to the believer, ie., how in Christ we die to sin and rise to new life.

ουχι "[did] not" - [was] NOT This negation is used in a question expecting a positive answer. The question is directed to two Jews who are bound to affirm the obvious, namely that the prophets have clearly stated that it was necessary for the Christ / messiah to suffer and to enter into glory.

παθειν [πασχω] aor. inf. "to suffer" - [THE CHRIST] TO SUFFER THESE THINGS AND TO ENTER INTO THE GLORY OF HIM NECESSARY]? As with "to enter", this infinitive serves as the subject of the impersonal verb "it was necessary" - for a complementary classification, see **γραψαι**, 1:3. The accusative subject of the infinitive is "the Christ." With respect to the impersonal verb, "it was necessary", under the sovereign will of God, as revealed in the scriptures, there exists a divine imperative for the Christ to suffer, die, rise and enter into his glory for the redemption of remnant Israel and associate Gentiles. Note that both infinitives are

aoorist, indicating completed action; not only has the Christ died, he has also entered into glory - only in his death and life can we pass through death unto life eternal. "Did not Christ have to suffer all this to enter into his glory?", Berkeley.

v27

αρξομενος [αρχω] aor. part. "**beginning**" - [AND] HAVING BEGUN [FROM MOSES AND ALL THE PROPHETS]. The participle is adverbial, modal, expressing the manner of explanation; "beginning with Moses and proceeding to all the prophets he explained", TH.

αυτοις dat. pro. "**[he explained] to them**" - [HE INTERPRETED, EXPLAINED] TO THEM. Dative of indirect object.

περι + gen. "**[what was said in all the scriptures] concerning [himself]**" - [THE THINGS] CONCERNING [HIMSELF IN ALL THE SCRIPTURES]. Expressing reference / respect; "all the references in the scriptures (in respect) to himself", Barclay.

v28

vi] Luke continues to relate the events surrounding the journey to Emmaus. Jesus indicates his intention to go further, but the disciples beg him to stay with them for the night, either at an inn, or the home of one of them, v28-29.

οὗ gen. pro. "**to which**" - [AND THEY DREW NEAR INTO THE VILLAGE] WHERE [THEY WERE TRAVELLING]. Here functioning as a locative adverb.

προσεποιησατο [προσποιεω] "**Jesus acted as if**" - [HE] ACTED AS THOUGH. The subject is obviously Jesus. Sometimes translated "as if Jesus appeared to be going further", or the more blunt "he pretended to go (travel) further." The aversion to "pretend" stems from an implied deception. Jesus' action serves "to bring to light an urgent but unconscious need of the disciples", Evans, but then, does this mean that the ends justify the means? Marshall and Bock argue that "pretend" is too strong since the word means "to act as if something is going to happen." Fitzmyer suggests that it is simply "a literary foil" on the part of Luke, a means of increasing "suspense", Green, such that Jesus actually had every intention of going further, Plummer, but was "constrained" to stay with the two disciples.

πορευεσθαι [πορευομαι] pres. inf. "**he were going**" - TO GO. Both Culy and Thompson classify the infinitive as complementary, completing the sense of the verb "to act as though". It may possibly be viewed as introducing an object clause / dependent statement of cause, revealing the implication of Jesus' actions, namely, to go further; "Jesus gave the impression that he was going further."

πορρωτερον adv. "**farther**" - FAR AWAY. Comparative adverb.

v29

λεγοντες [λεγω] pres. part. "-" - [AND THEY PERSUADED, PRESSED HIM] SAYING. Attendant circumstance participle, redundant, although serving to introduce direct speech; for the classification of adverbial, manner, see **λεγων**, 4:35. The verb **παραβιαζομαι**, "to persuade", leans toward the meaning "pressed", so more in line with "constrained", AV.

μεθ [μετα] + gen. "**with [us]**" - [ABIDE] WITH [US]. Expressing association / accompaniment. "Stay overnight as a guest", TH.

οτι "for" - BECAUSE. Introducing a causal clause explaining why Jesus should stay with them, "because"

προς "[it is nearly evening]" - [IT IS] TOWARD [EVENING, AND THE DAY HAS TIPPED OVER ALREADY]. Temporal use of the preposition. "It is toward evening" is a common phrase for late afternoon, here reinforced by "the day is nearly done." Serving to reinforce the argument that Jesus should stay with his fellow travellers.

του μειναι [μενω] aor. inf. "**to stay [with them]**" - TO REMAIN, ABIDE. The genitive articular infinitive is used here to introduce a final clause expressing purpose, "he entered [the home] in order to stay with them."

συν + dat. "**with [them]**" - WITH [THEM]. Expressing association / accompaniment.

v30

vii) Jesus reveals himself, v30-31: Having persuaded Jesus to draw aside for a meal, the disciples recognise Jesus when their eyes are "opened". Divine power is implied. The breaking of bread, does the trick. Jesus' actions image the feeding of the 5,000 and the Lord's supper, but it is unclear whether Luke is making the point that Jesus is revealed to believers in their sharing of the Lord's supper.

και εγενετο "-" - AND IT HAPPENED. Transitional, serving to indicate a step in the narrative; see **εγενετο**, 1:8.

εν τω + inf. "**when [he was at the table]**" - IN THE [TO RECLINE AT TABLE WITH THEM]. This preposition with the articular infinitive usually introduces a temporal clause, contemporaneous time, as NIV.

λαβων [λαμβανω] aor. part. "**he took [the bread]**" - HAVING TAKEN [THE BREAD HE BLESSED *it*]. Attendant circumstance participle expressing action accompanying the verb "he blessed".

κλασας [κλαω] aor. part. "**he broke [it]**" - [AND] HAVING BROKEN *it* [HE WAS GIVING *it* TO THEM]. Attendant circumstance participle expressing action accompanying the verb "to give." The verb "to give" is imperfect, so possibly inceptive, "he began to give."

v31

The disciples' eyes are opened and Jesus disappears from sight. Is Luke making the point that "with the revelation that Jesus lives, his visible presence is no longer necessary", Bock? Or, Is Luke making the point that, given that Jesus is now entering into his glory, his visible presence is no longer possible? - "this is Luke's contribution to the problem of the resurrection", Danker.

δε "-" - BUT/AND. Transitional, indicating a step in the narrative.

διηνοιχθησαν [διανοιγω] aor. pas. "**[their eyes] were opened**" - [THE EYES OF THEM] WERE OPENED, [AND THEY KNEW = RECOGNISED HIM]. An example of a theological passive, ie. God does the opening. This classification remains dubious, so the disciples' recognition may be prompted by Jesus' behaviour, rather than divine intervention.

αφαντος adj. "**[he] disappeared**" - [AND HE BECAME] OUT OF SIGHT, DISAPPEARING, INVISIBLE. Predicate adjective. There are a number of post resurrection appearances, but this is the only time Jesus disappears / becomes invisible, and this without a word.

απ [απο] + gen. "**from [their sight]**" - FROM [THEM]. Expressing separation; "away from." Fitzmyer says that the unusual grammar here is best explained by the fact that this prepositional phrase often follows the verb **αφανιζειν**, "to be made to disappear [from them / from their sight]."

v32

viii] Recognition, v32: "Were not our hearts burning within us ...?" Note the use of the verb **διανοιγω**, "to open", for opening of the disciples' eyes, v31, and the opening of the scriptures; "As they perceived the true messianic meaning of the Scriptures, they were able to 'see' Jesus in the breaking of the bread", Johnson.

ουχι "**[were] not**" - [AND THEY SAID TOWARD ONE ANOTHER, *were*] NOT. This negation is used in a question expecting a positive answer.

καιομενη ην "**[our hearts] burning**" - [THE HEART OF US] BURNING. The present participle with the imperfect of the verb to-be forms a paraphrastic imperfect construction, probably emphasising durative aspect. "Heart" here refers to a person's emotional state; "Weren't we agitated / excited while he talked to us ..."

εν + dat. "**within [us]**" - WITHIN [US]. Local, expressing space. Variant reading.

ως "**while**" - AS. The comparative conjunction serves here to introduce a temporal clause which is coordinate with a second for emphasis; "while he talked to us on the road, [and] while he opened the scriptures to us."

ἡμιν dat. pro. "[he talked] with us" - [HE WAS SPEAKING] TO US. Dative of indirect object / accompaniment.

ἐν + dat. "on [the road]" - IN [THE WAY, and AS HE WAS OPENING THE SCRIPTURES TO US]? Local, expressing space.

v33

ix] The two disciples return to Jerusalem to report their meeting with Jesus, v33-35. On returning, they find that their fellow disciples also believe that Jesus is risen, and this because he has appeared to Peter. It is interesting that only here among the synoptic gospels is an appearance to Peter in Jerusalem mentioned? The apostle Paul is aware of such a tradition, as recorded in first Corinthians chapter 15, so Luke, as a colleague of Paul, at least has this source.

ἀναστάντες [ἀνίστημι] aor. part. "they got up [and returned]" - [AND] HAVING GOT UP, ARISEN [THEY RETURNED INTO JERUSALEM]. Attendant circumstance participle expressing action accompanying the verb "they returned", as NIV.

αὐτῇ τῇ ὥρᾳ dat. "at once" - THIS HOUR. The dative is adverbial, temporal; "and there and then they started out", Barclay.

ἠθροισμενους [ἠθροίζω] perf. pas. part. "assembled together" - [AND THEY FOUND THE ELEVEN AND THE ONES WITH THEM] HAVING BEEN GATHERED TOGETHER. The participle serves as the accusative complement of the direct object "the eleven" standing in a double accusative construction and asserting a fact about "the eleven"; "they found the eleven gathered there with their companions", Cassirer.

v34

λεγοντας [λεγω] acc. "and saying" - SAYING. The participle is problematic, and this has probably driven the variant λεγοντες, "they said", but then, how would the Emmaus disciples know that Jesus has appeared to Peter? The participle obviously relates to "they found the eleven", possibly as an attributive modifier of the substantive adjective, "the eleven", "who told them that the Lord had really risen", Moffatt. It can't be attendant on the verb "they found", "they found and said", given that the statement is not from the Emmaus disciples, although with ὅτι it does serve to introduce direct speech. Culy suggests that it serves as the complement of the object τους συν αυτοις, "those with them", so stating a fact about the object, namely that they were "saying".

ὅτι "-" - THAT. Introducing an object clause / dependent statement of direct speech expressing what the gathered disciples are "saying".

ὠτως "it is true!" - INDEED. "For certain", Evans.

ἤγερθη [ἐγείρω] aor. pas. "**has risen**" - [THE LORD] WAS RAISED. Expressed in the terms of a recounted gospel tradition (the *kerygma*) rather than a more grammatically correct expression of the words used at the time of speaking. Luke's language is similar to first Corinthians 15:3-5a.

Σίμωνι [ὦν] dat. "**[and has appeared] to Simon**" - [AND HE APPEARED] TO SIMON. Dative of direct object / interest, advantage. Why "Simon" rather than "Peter"? Again, another formula-like phrase; "a stereotyped formula for appearances", Fitzmyer.

v35

Once again Luke emphasises that Jesus is known in the breaking of bread, although it remains unclear whether Luke has in mind the Lord's Supper or the fellowship meal / love feast of the Christian fellowship, or a combination of both. Marshall suggests that Luke's message is that "in the reading of Scripture and the breaking of bread, the risen Lord will continue to be present, though unseen." In a modern context, it is widely held that Christ's presence with the gathered "two or three" is actualised in liturgical worship focused on the Mass / Eucharist / Holy Communion along with the reading and exposition of Scripture. In the nonconformist tradition, more weight is given to the view that Christ is actualised in the midst of his people as they gather around his Word.

ἐξηγουντο [ἐξηγεομαι] imperf. "**[the two] told**" - [AND THEY] WERE EXPLAINING. The imperfect is possibly inceptive, "they began to explain", although the imperfect is commonly used of speech due to its durative nature, and it is also often used for background information.

τα "**what had happened [on the way]**" - THE THINGS [ON THE WAY]. The article serves as a nominalizer, turning the prepositional phrase "in the way" into a substantive, accusative object of the verb "to explain"; "they told their story of what had happened on the road", NJB.

ὡς "**how**" - [AND] AS = THAT [HE WAS MADE KNOWN TO THEM]. Here serving to introduce an object clause / dependent statement of indirect speech, further expressing what the two Emmaus disciples told the other disciples. Used instead of ὅτι to provide an adverbial sense, expressing "how / in what manner" Jesus was made known to them.

ἐν + dat. "**when [he broke the bread]**" - IN [THE BREAKING OF THE BREAD]. The preposition here functions adverbially, probably temporal, as NIV. An instrumental sense, "by the breaking of bread," is certainly a possibility, and one wonders whether this is not the point that Luke is making. Culy suggests the prepositional construction "simply points to the context" and so makes no verbal comment.

24:36-53

The culmination of Messiah's mission, 19:45-24:53

3. The glorification of the Messiah, 23:26-24:53

vi] Appearances in Jerusalem - the commission

Synopsis

It was the day of Jesus' resurrection, and many of the disciples had gathered in Jerusalem to discuss the reports that Jesus had risen from the dead. "While they were talking about this, Jesus himself stood among them." During this appearance, Jesus explains from the scriptures the meaning of his death and resurrection. He then commissions his disciples to be "witnesses" (now to all nations and in the power of the Holy Spirit), blesses them, and then he disappears.

Teaching

It was necessary for the messiah to die and rise again, so that repentance for the forgiveness of sins may be preached to all nations.

Issues

i] Context: See 23:26-31. *The appearances in Jerusalem*, detailing Jesus' meeting with his disciples for their commissioning, is the final episode of a series of six dealing with *The Glorification of the Messiah*, 23:26-24:53.

ii] Structure: *Jesus' appearances in Jerusalem*:

Jesus' appearance to the disciples, v36-37;

Confirmation of the resurrection, v38-43:

Confirmation of scripture, v44-47:

"everything written about me must be fulfilled."

Commission of the disciples, v48-49:

"you are witnesses of these things";

Ascension, v50-53.

iii] Interpretation:

Jesus appears to his disciples in such a way as to dispel doubt: It is a group appearance where he shows them his wounds, even asking them whether they want to touch him, and then he joins them in a meal. Obviously, the psychological state of the disciple is by no means settled and so they are filled with doubts - "they still disbelieved for joy", v41. It is in the sharing of a meal (the breaking of bread???) and in the opening of the scriptures that the disciples believe.

The purpose of this appearance is not just to dispel the doubts of the disciples, but rather to commission them for ministry. To this end, Jesus explains how his life, death and resurrection is the culmination of Biblical revelation - the climax of history. It was necessary for Israel's messiah to die and rise again, and that "repentance and forgiveness of sins should be preached in his name to all nations. So, in the commissioning, Jesus defines the content of the message which the disciples will carry in the power of the Holy Spirit, namely that Christ's atoning sacrifice and resurrection to life achieves the forgiveness of sins and life eternal.

Luke's abridged account of the ascension, v50-53, serves to round off his gospel, although see note v51. Luke tells us in Acts that Jesus' resurrection appearances continued for forty days and only then was he "carried up into heaven." Luke will give us a full account of the ascension in Acts, but for the present he notes Christ's departure and takes us back to the temple where his gospel account began. Here we see the disciples filled with joy, praising God.

iv] Synoptics:

See 3:1-20. Most of this passage is unique to Luke and was likely sourced through research, both from the oral tradition of the early church, and possibly even first-hand accounts of the events. As already indicated, unlike the passion tradition, the accounts of the resurrection never adopted a formal framework, but remained a loose collection of individual stories of Jesus' many appearances before his ascension. Before us we have the third of Luke's three resurrection stories.

Jesus' meeting with the gathered disciples in Jerusalem, v36-43, is not found in the other synoptic gospels, but it is reflected in John 20:19-23 and is confirmed in 1 Corinthians 15:5. Such an appearance is recorded in the Markan appendix, 16:14-15, a record of existing tradition usually regarded as independent of both Luke and John.

The commissioning of the disciples, v44-49, further develops Lukan themes and finds some alignment with Matthew 28:19-20a. For Matthew, it's all about making disciples (by???) baptising / immersing them in the name, and teaching them. For Luke it's about being witnesses of Jesus death, resurrection, and repentance for the forgiveness of sins. The Markan appendix, 16:15-16, reflects a corporate understanding of "the gospel" and of "baptism", notions which Luke avoids in the commission.

The ascension, v50-53, has no parallel in Matthew or John, but something similar is found in the Markan appendix, 16:19. Given the differences, it seems likely that the accounts separately reflect the extant oral tradition of the early church.

v] Homiletics: *All shook up!*

Today's sermon has nothing to do with Elvis Presley; it's a great song, and the king certainly did shake people up. No, the shaking we are looking at today is the shaking of the disciples when Jesus appeared in their midst on the evening of resurrection Sunday. Oh, to be there!!

In this recorded appearance of Jesus to his disciples in the gospel of Luke, we see the disciples overcome by fear. Actually, the word chosen by Luke means something like, "shaken up" - they were all shook up. Anyway, Jesus didn't leave them in a state of shock; he brings them down to earth.

The first steadier is a simple request for some food. What we have here is an example of incarnational theology. Jesus is not above us, or beyond us; he took upon himself human flesh, with all its frailty, and with that flesh he was resurrected. Jesus was no ghost; he certainly didn't need to eat, but he still could, and most likely enjoyed it. So, in this little act, Jesus the risen Lord demonstrates that he is still one with us.

The second steadier came in the form of a repeated truth, a kind of creed. In fact, it became the basis of the great creeds of Christendom, the very creed we proclaimed this morning - Jesus in his life, death and resurrection gains for us forgiveness of sins, and this for the asking. There is comfort in the restating and reaffirming of these truths. So, Jesus draws the disciples back to substantial truth.

The third steadier involved the allocation of responsibilities - Jesus gave his disciples a job. For the disciples, it wasn't a new job. All that Jesus did was to restate the job description and widen the target group. Their task is to communicate the gospel to all people throughout the world. And guess what? This is our responsibility as well.

Text - 24:36

The commission, v36-53: i] Jesus appears to his disciples, v36-37. When Jesus appears in the midst of his gathered disciples, they react with fear. It may be that by just appearing in their midst, the disciples are shocked, but it is possible that there is something about Jesus that makes them think that he is an apparition of some sort. Their doubts continue until they share a meal with Jesus and he expounds the scriptures to them. In meeting his disciples, Jesus says to them "Peace be with you", although, as a variant, it is a possible addition drawn from John 20:19.

λαλουντων [λαλεω] pres. part. "**while [they] were still talking**" - [BUT/AND THEY] SPEAKING. The genitive participle and its genitive subject **αυτων**, "they", forms a genitive absolute construction, best taken as a temporal here, as NIV.

ταυτα "about this" - THESE THINGS. The accusative object of the participle is best taken here as adverbial, reference / respect; "about / concerning these things." Referring to v35.

εν "[stood] among" - [HE = HIMSELF HE STOOD] IN [MIDST]. Local, expressing space. A common phrase in Luke, but redundant. The presence of **αυτος**, "he", with the verb "to stand", is emphatic, so "he himself." "Jesus himself stood among them", Phillips.

αυτων gen. pro. "them" - OF THEM. The genitive is adjectival, partitive.

αυτοις dat. pro. "[said] to them" - [AND HE SAYS] TO THEM. Dative of indirect object.

υμιν dat. pro. "[peace be] to you" - [PEACE] TO YOU. Dative of interest, advantage.

v37

γενομενοι [**γινομαι**] aor. part. "they were" - [BUT/AND HAVING BEEN TERRIFIED AND] HAVING BEEN [AFRAID]. The participle is modified by the adjective "afraid", giving the sense "having been frightened", and is coordinate with the participle "having been terrified." Both participles are adverbial, probably causal, "because they were startled and frightened." "There is little difference between the two and they serve to reinforce one another", TH; "they shrank back in terror", Phillips.

θεωρειν [**θεωρω**] pres. inf. "[thinking] they saw" - [THEY WERE THINKING] TO SEE. The infinitive introduces an object clause / dependent statement of perception expressing what they were thinking; "they were under the impression that they were seeing an apparition." The imperfect for the verb "to think, suppose" probably indicates the provision of background information.

πνευμα [**α ατος**] "a ghost" - A SPIRIT. Accusative direct object of the infinitive "to see." Here in the sense of a disembodied person, "apparition", "ghost".

v38

ii] Confirmation of the resurrection, v38-43: Luke now takes time to emphasise that Jesus' presence with the disciples is not just an apparition. This is the real flesh and blood Jesus; he is even able to sit down with his disciples and share a meal with them. Yet, at the same time, Luke does not counter the fact that Jesus can appear in a locked room, such that his resurrected body is a human body transformed. Jesus' enigmatic statement to Mary, recorded in John's gospel, "don't touch / hold me, I have not yet ascended to the Father", may indicate that the transformation was not yet complete. The vision of Paul on the road to Damascus is probably more in keeping with the transformed, ascended, glorious Christ.

Anyway, at this point, Luke wants his readers to know that the disciples can confirm a bodily resurrection of Jesus.

τεταραγμενοι [ταρασσω] perf. mid. part. "**troubled**" - [AND HE SAID TO THEM, WHY HAS] HAVING BEEN DISTURBED, AGITATED, SHAKEN UP, ALARMED. The participle with the present tense of the verb to-be **εστε**, forms a periphrastic perfect, possibly emphasising durative aspect; "[why] have you been troubled ..." It is possible to criticise the disciples for their seeming lack of confidence in the presence of the risen Christ, but "such criticism seems perverse. Even if the clearest warning has been given, the surprise and alarm are natural in the presence of a visitant from another world," Luce.

δια τί "Why" - [AND] BECAUSE WHY. Causal. This construction is used to emphasise the question.

εν "in [your minds]" - [*do* DOUBTS ARISE] IN [THE HEART OF YOU]. Local, expressing space. The reasoning of the inner person, for a Jew, took place in the heart, although we identify the centre of reasoning as the mind. "Why do you let doubts invade your minds?", Barclay.

v39

Why look at Jesus' hands and feet? In John 20:25, 27, Jesus' wound-marks confirm that it is the crucified Jesus who stands before the disciples, wounds that Thomas can confirm by the touch of a finger. It seems that Luke knows the line well enough, "Look at my hands and my feet", but not specifically what the disciples should be looking for on his hands and feet. Maybe Luke assumes that everyone knows that the hands and feet of Jesus bear the marks of crucifixion. Anyway, a touch will confirm Jesus' bodily resurrection.

ιδετε [ειδον] aor. imp. "**look**" - SEE, LOOK AT [THE HANDS OF ME AND THE FEET OF ME]. "Examine my hands and feet."

ότι "-" - *and know* THAT. Probably best classified as introducing an object clause / dependent statement of perception after an assumed verb such as "to know" (poss. **και ιδετε**, "and see", as later in the verse), expressing what the disciples should know / conclude from examining the hands and feet of Jesus, namely that it is he himself. "Look at my hands and my feet *to assure yourselves* that it is I myself", Cassirer.

αυτος "[It is I] myself" - [I AM] HE = MYSELF. Emphatic. "It is really me."

ψηλαφησατε [ψηλαφαω] aor. imp. "**touch**" - TOUCH, FEEL [ME AND SEE]. A rare word in the NT. "Handle me."

ότι "-" - THAT / BECAUSE. This second *hoti* may function as above, "touch me and see (prove to yourself) that a spirit ...", yet the resulting clause doesn't quite make sense. It possibly serves to introduce direct speech, as NIV, but a causal use

seems better, so introducing a causal clause; "For a spirit does not have flesh and bones as you see that I have", ESV.

πνευμα [α ατος] "ghost" - A SPIRIT [DOES NOT HAVE FLESH AND BONES]. Nominative subject of the verb "to have." The word is used in the sense of an independent expression of a person after their death. By saying he is not such a spirit, Jesus is not implying that ghosts necessarily exist. "An incorporeal being", Abbott-Smith.

καθως "as [you see]" - AS [YOU SEE]. Here serving as a comparative.

εχοντα [εξω] pres. part. "[I] have" - [ME] HAVING. The accusative participle serves as the complement of the direct object "me", standing in a double accusative construction and asserting a fact about the object.

v40

As with "Peace be with you", v36, this verse is not found in Codex Beza and the old Latin manuscripts. This implies that the verse, at some point in time, was transcribed from John's gospel. None-the-less, the verse is well attested.

ειπων [ειπον] aor. part. "**when he had said**" - [AND] HAVING SAID *this*. The participle is adverbial, probably temporal, as NIV.

αυτοις dat. pro. "**[he showed] them**" - [HE SHOWED THE = HIS HANDS AND THE = HIS FEET] TO THEM. Dative of indirect object.

v41

The disciples are "dumbfounded", overwhelmed in amazement by the presence of a spiritual manifestation of Jesus. In psychological terms we would probably say that "they thought it was still too good to be true", Barclay. It is probably for this reason that Jesus asks for some food. As to the deception of asking for food when he didn't actually need any, "is there any deceit in taking food, which one does not want, in order to put others, who are needing it, at their ease?" Plumber. Note, some manuscripts add "and of a honeycomb", but this is probably a later addition, given that honey was used in the early church in sacramental liturgy. Of course, just because Jesus doesn't need to eat doesn't mean he can't enjoy a meal!!

απιστουτων [απιστεω] pres. part. gen. "**while [they still] did not believe**" - [BUT/AND STILL] DISBELIEVING [THEM]. Along with "being amazed", this genitive participle and its genitive subject **αυτων**, "them", forms a genitive absolute construction, usually treated as temporal, as NIV, although possibly causal here; "it was because they did not believe and were lost in amazement that he asked them, ..." "Disbelieve" may not mean faithless or sceptical, but with "amazement", "dumbfounded", NJB, it may lean toward "incredulous".

απο + gen. "**because of [joy]**" - FROM [JOY AND BEING AMAZED]. The preposition usually expresses source / origin, here leaning toward causal, as NIV.

αυτοις dat. pro. "**[asked] them**" - [HE SAID] TO THEM [HAVE YOU SOME FOOD]. Dative of indirect object.

v42

Again, we have another narrative element common to resurrection stories, namely, Jesus eating fish with his disciples, cf., John 21. Fish was an available food source in Jerusalem, although mostly salted.

οι δε "-" - BUT/AND THEY [THEY GAVE]. Transitional, indicating a change in subject from Jesus to the disciples.

αυτω dat. pro. "**him**" - TO HIM. Dative of indirect object after the verb "to give."

ιχθους [υς υος] gen. "**a piece of [broiled] fish**" - OF FISH [BROILED, BAKED, COOKED, ROASTED, GRILLED, TO HIM]. The genitive is adjectival, partitive, with the adjective "broiled", genitive in agreement, as NIV.

v43

Jesus eating a meal in the presence of his disciples serves as an important element of the resurrection tradition reinforcing the fact that Jesus rose bodily.

λαβων [λαμβανω] pres. part. "**he took it and [ate it]**" - [AND] HAVING TAKEN *it* [HE ATE *it*]. Attendant circumstance participle expressing action accompanying the verb "he ate", as NIV.

ενωπιον + gen. "**in their presence**" - BEFORE, IN FRONT OF [THEM]. Spatial. Jesus "ate it as they watched", CEV.

v44

iii] The confirmation of scripture, v44-47. Jesus reminds his disciples that everything that has transpired, from his birth to his resurrection, has served to fulfil the Old Testament prophecies concerning the long promised kingdom and its messiah. All three areas of the scriptures speak of Christ: the law, the prophets and the writings. Luke goes on to record Jesus' summary of the gospel / the announcement of the coming kingdom now realised in the person of Jesus, and the divine intention that it be proclaimed to the ends of the world. "It stands written, that the Lord's anointed would suffer death, would rise up on the third day, and that proclamation would be made in his name, addressed to all the nations, calling for repentance, so that people might have their sins forgiven them", Cassirer.

προς + acc. "**[He said] to [them]**" - [BUT/AND HE SAID] TOWARD [THEM]. Used here to introduce an indirect object instead of a dative; see **προς**, 1:16. The clause is transitional, indicating a step in the narrative, but probably not a step to

a new incident, eg., Jesus' farewell words to his disciples just before the ascension. The words introduce an immediate sequel.

μου gen. pro. "[**this is what I [told you]**" - [THESE WORDS] OF ME [WHICH I SPOKE TOWARD YOU]. The genitive is adjectival, possessive, or verbal, subjective, or even descriptive, idiomatic / source.

ὄν [εἰμι] pres. part. "**while I was [still]**" - BEING [STILL]. The participle of the verb "to be" is adverbial, and along with **ετι**, "still", is best treated as temporal, as NIV. "Being with you" over the period of the last three years, not just the present moment. Jesus was always just a visitor, but now we can visit him anytime!

συν + dat. "**with [you]**" - WITH [YOU]. Expressing association.

ὅτι "-" - THAT. Introducing an exegetical clause specifying **οὗτοι**, "these [words of mine]", so Marshall.

δει "**must**" - IT IS NECESSARY. A divine necessity that is driven by a divine plan revealed in the scriptures; "Had to happen", CEV.

πληρωθῆναι [πληρωω] aor. pas. inf. "**be fulfilled**" - TO BE FULFILLED, COMPLETED. The infinitive serves as the subject of the impersonal verb "is necessary", with "all the things having been written [in the Law of Moses, and the Prophets and the Psalms about me]" serving as the accusative subject of the infinitive; "all the things to be fulfilled is necessary." For a complementary classification see **γραψαι**, 1:19. The gospel, "the kingdom of God is at hand / upon us", is sometimes introduced in the synoptic gospels with the statement, "the time is fulfilled", ie., the promises in scripture concerning the coming messiah and his kingdom are now being realised in the person of Jesus Christ. Given this fact, "the kingdom of God is at hand." "Must come true", Barclay.

τα γεγραμμενα [γραφω] - perf. pas. part. "**that is written**" - [ALL] THE THINGS HAVING BEEN WRITTEN. If we read the adjective **παντα**, "all", as a substantive, "everything", then the participle is adjectival, attributive, limiting "everything". Often used in the perfect of legal documents that are binding, the authority of which cannot be questioned. Such was written of Jesus in the scriptures.

Μωυσεως [ης εως] gen. "[**in the Law**] of Moses" - [IN THE LAW] OF MOSES [AND THE PROPHETS AND PSALMS (ie., the writings)]. The genitive is adjectival, idiomatic, something like "the Law *given by* Moses."

περι + gen. "**about [me]**" - ABOUT [ME]. Reference / respect; "concerning me."

v45

The opening of the disciples' minds is often equated with the giving of the Spirit, parallel with the giving of the Spirit in John's gospel, Pentecost being the

empowering of the Spirit. This is certainly possible, but it seems more likely that we have here the bestowal of a spiritual gift of understanding, or even a simple explanation of how the scriptures are fulfilled in Jesus; "he explained everything to them so that they were able to understand the scriptures", Barclay.

τοτε adv. "**then**" - THEN [HE OPENED UP THE MIND OF THEM]. Temporal adverb serving to introduce a temporal clause, as NIV.

του συνιεναι [συνιημι] pres. inf. "**so they could understand**" - TO UNDERSTAND [THE SCRIPTURES]. The genitive articular infinitive introduces either a final clause expressing purpose, "in order to understand", or a consecutive clause expressing result, "with the result that they understood the scriptures". "So that they could understand the scriptures", Phillips.

v46

Luke now records the divine plan, as revealed in the scriptures: God has determined that the messiah must suffer, and rise, and that repentance for the forgiveness of sins must be proclaimed to all peoples, v46-47.

αυτοις dat. pro. "**[he told] them**" - [HE SAID] TO THEM. Dative of indirect object.

οτι "-" - THAT. Introducing a dependent statement of direct speech, expressing what Jesus said.

ουτως adv. "**this is what [is written]**" - THUS [IT HAS BEEN WRITTEN]. Adverb of manner; "in this way." It is likely that the adverb is used here to refer to the content of the scriptural teaching concerning Christ, as NIV, "So this is what is written", Fitzmyer; "This is what scripture says:", TNT, cf., 19:31, Acts 7:6. Marshall suggests that it is backward referencing, rather than forward referencing; "Thus (ie., because the Scriptures about me must be fulfilled), it is written that" It is possibly causal, "because the scripture must be fulfilled", Bock.

παθειν [πασχω] aor. inf. "**will suffer**" - [*namely that it is necessary*, THE CHRIST] TO SUFFER. As with the infinitives "to rise" and "to be preached", this infinitive is usually treated as exegetical, specifying **ουτως**, "thus"; "Thus is it written, that the Christ should suffer", ESV. The accusative subject of the first two infinitives is **τον χριστον**, "the Christ." It does seem likely that the clause is elliptical with the infinitives serving as the subject of the assumed impersonal verb **δει**, "it is necessary" (probably expressing divine necessity - "God has determined that the Christ",), as for **πληρωθηναι**, v44 - "the Christ to suffer and to rise again" *is necessary*, and that repentance for forgiveness to be preached" *is necessary*"; "This is what Scripture says: the Messiah must suffer, and rise from the dead on the third day, and repentance and forgiveness of sins must be proclaimed in his name among all nations", TNT, cf., v26, Acts 17:3.

αναστηναι [ανιστημι] aor. inf. "**rise**" - [AND] TO RISE AGAIN. The infinitive as above. The resurrection is always difficult to source in scripture. Acts refers to Ps.16:10 and 110:1. Biblical theology is the key to sourcing the scriptural support for the resurrection of the messiah. The messiah is representative Israel and his resurrection constitutes the enlivening, reconstitution of faithful Israel, as promised in scripture. Christ, as the representative remnant, God's elect, subjected to the bondage of death (Egypt), now, through the cross/suffering (Exodus), gains eternal glory (the promised land).

εκ + gen. "**from [the dead]**" - FROM [THE DEAD]. Expressing source/origin, "from the dead", or standing in place of a partitive genitive, "from among the dead."

τη **τριτη** **ημερα** dat. "**on the third day**" - ON THE THIRD DAY. The dative is adverbial, of time.

v47

A coordinate (**και**) introduces another exegetical infinitival construction, specifying the adverb **ουτως**, "thus [it is written]", v46, again with an assumed **δει**, "it is necessary", expressing divine necessity; "Thus it is written that *it is necessary* the Christ to suffer and that it is necessary repentance for forgiveness of sins to be preached in the name of him to all nations ..." The scriptures reveal the divine necessity of proclaiming the kingdom / gospel to all nations under the authority of the messiah, Jesus ("in the name of him"), namely a message concerning a repentance (a turning to Christ, inclusive of a resting on Christ / faith) that has as its purpose / goal (**εις**) divine forgiveness. The elements of the divine commission are constantly referred to in Acts.

μετανοιαν [**α**] "**repentance**" - [AND *that it is necessary*] REPENTANCE. Biblical repentance is not so much a feeling sorry, or even a new-year's resolution to behave properly, but is a change of will or direction, a turning from self to Christ. It is often linked to the word "faith" - a resting upon Christ for the fulfilment of his promises. Its use here, as is often the case, includes the idea of faith, so a turning to and resting on.

εις + acc. "**and [forgiveness] / for [the forgiveness]**" - INTO [FORGIVENESS, REMISSION, RELEASE]. Here expressing purpose, as NIV11. The gospel announces divine forgiveness of sin as a gift of grace through faith (Christ's faithfulness on the cross and our response of faith). Repentance "which leads to the forgiveness of sins", Phillips.

αμαρτιων [**α**] gen. "**of sins**" - OF SINS. The genitive is adjectival, usually classified as verbal, objective; "repent and God will forgive you of your sins", TH.

κηρυχθηναι [κηρυσσω] aor. inf. "**will be preached**" - TO BE PREACHED, PROCLAIMED. The infinitive serves as the subject of the assumed impersonal verb

δει, "it is necessary" (see *γραψαι*, 1:3, for this construction), with the infinitival construction as a whole exegetical, specifying οὕτως, "thus"; as with "to suffer" and "to rise", v46. The proclamation of God's mercy to the nations fulfils the third element of the covenant promises given to Abraham - a blessing to the nations. "And repentance for the forgiveness of sins will be proclaimed to all people of every nation."

επι + dat. "**in [his name]**" - UPON [THE NAME OF HIM]. Spatial; expressing a resting upon, thus the ground upon which the authority for the preached word lies, namely, Christ. Christ is the divinely appointed messiah, thus, on the basis of Christ's authority ("his name") a disciple can offer forgiveness of sins to all who repent; "on the basis of (all that) his name (implies)", Plummer.

εις "**to [all nations]**" - INTO [ALL THE NATIONS]. Here local, expressing the direction of the action and arrival at - the message of hope is to go to all nations, cf. Isa.42:6, 49:6.

αρχαμενοι [*αρχω*] aor. part. "**beginning [at Jerusalem]**" - HAVING BEGUN [FROM JERUSALEM]. The participle is adverbial, modal, modifying the infinitive "to preach." Best understood as "the mission will start in Jerusalem."

v48

iv] The commissioning of the disciples, v48-49: Jesus has opened their eyes to the meaning of the scriptures and now he promises his disciples that, as "witnesses of these things", they will be supported by the presence and power of the Holy Spirit. What they must do now is wait in Jerusalem for the gift of the Spirit.

υμεις "**you**" - YOU [*you are* WITNESSES]. Emphatic position; "As for you yourselves", Cassirer.

τουτων gen. pro. "**of these things**" - OF THESE THINGS. The genitive is probably adverbial, expressing reference / respect; "you are witnesses with respect to these things." The "things" are most likely the divine necessity concerning the death and resurrection of Jesus and the communication of a repentance that leads to the forgiveness of sins.

v49

Luke doesn't spell out the promise, other than describing it as a "power from on high." Obviously the gift of the Holy Spirit is intended, 3:16, Acts 1:4-5, cf., Joel 2:28-32. Jesus does the sending (John 16:7), but in John 14:16, 26, the Father does the sending. We have here the age old debate as to whether the Spirit proceeds from the Father, or the Son, or the Father and the Son. At least we can say here that Jesus has authority when it comes to the Spirit's sending, or at least, the Spirit's distribution.

εγω pres. pro. "I" - I. Emphatic by use and position.

αποστελλω pres. "**am going to send**" - I SEND. The present tense is obviously futuristic, but primarily expresses the aspect of continued action, ie., the bestowal of the gift is ongoing.

εφ [επι] + acc. "-" - TO / ON / INTO [YOU]. Local, expressing space; "I will send down on you", Moffatt.

του πατρος [ηρ ρος] gen. "[**what my**] **Father [has promised]**" - [THE PROMISE] OF THE FATHER [OF ME UPON YOU]. The genitive is adjectival, usually treated as a verbal, subjective, "the promise *made by* my Father", as NIV, but possibly idiomatic / source, "the promise *from* my Father"; "I'm going to send you the gift my Father has promised", Barclay.

υμεις pro. "-" - [BUT/AND] YOU. Emphatic by use.

καθισατε [καθιζω] aor. imp. "**stay**" - YOU MUST SIT, REMAIN, CONTINUE. In Acts, "stay" often takes the sense "stay for a period of time."

εν + dat. "**in [the city]**" - IN [THE CITY]. Local, expressing space. The disciples are to remain in Jerusalem until they are "clothed with power from on high."

εως ου + subj. "**until**" - UNTIL. Introducing an indefinite temporal clause, expressing time up to a point.

ενδυσθησθε [ενδυω] aor. pas. subj. "**you have been clothed with**" - YOU MAY BE CLOTHED, DRESSED IN. Descriptive language of the gift of the Spirit, although some contend otherwise. "Armed with", REB; "endued with", Moffatt; "given", CEV.

δυναμιν [ις εως] "**power**" - POWER. Accusative object of the verb "to put on", Sometimes translated as a definite noun. Is this a gift of power or a gift of the powerful one? The words δυναμις and πνευμα, "spirit", are "virtually synonymous terms since power is what the Spirit supplied", Bock. As far as the fulfilment of scripture is concerned, the promise of the new covenant is more the gift of the divine presence than divine power, although the language does reflect a believer's renewal and gifting for service. "The power", NJB.

εξ [εκ] + gen. "**from [on high]**" - FROM [HEIGHTS]. Expressing source / origin. From the heavenlies = from God.

v50

v] Jesus blesses the disciples and ascends to heaven, v50-53. Jesus and his disciples move out from Jerusalem to the vicinity of Bethany. Here, Jesus blesses them in a typically priestly manner. This images Christ's present priestly role, cf. Heb.8:1ff. Although often taken as an ascension scene, Jesus' "withdrawal" is more likely the same as in 24:31. The phrase "carried up into heaven" is not found in some of the key manuscripts, although it is well supported. "Raised up into heaven" doesn't necessarily mean that Jesus is finally ascended. Luke mentions

Jesus' "having been taken up" in Acts before he actually recounts the ascension in 1:9-11. The importance of Luke's third resurrection story lies in the commissioning, rather than Jesus "being taken up into heaven." Anyway, the disciples do as instructed; they return to Jerusalem. Back in Jerusalem, they continue together in prayer, worshipping at the Temple, and waiting for the promised blessing from on high.

ἕως προς "to the vicinity of [Bethany]" - [BUT/AND HE LED OUT THEM OUTSIDE] AS TOWARD [BETHANY]. Here **ἕως** takes a spatial sense, expressing extension up to, and is reinforced by a spatial **προς**, "toward", giving the sense "as far as to, to the neighbourhood of, over against." Possibly, "in the sight of."

επαρας [επαίρω] aor. part. "**he lifted up [his hands]**" - [AND] HAVING LIFTED UP [THE HANDS OF HIM]. Attendant circumstance participle expressing action accompanying the verb "blessed", as NIV. Possibly adverbial, temporal; "when he lifted up his hands he blessed them." Given that this is the Jewish stance for prayer, we may simply say that, "he prayed for them."

ευλογησεν [ευλογεω] aor. "**he blessed [them]**" - HE BLESSED [THEM]. And "called God's gracious power upon them", TH.

v51

The ascension is usually depicted as Jesus ascending on a cloud with hands raised for blessing, but this is not what Luke describes here. The verb **διεστη** is rare and probably means something like "he went away"; it indicates nothing as to how Jesus departs. The verb **ανεφερετο**, "was being taken up", may, or may not be, original. In Acts 1:9, where Luke describes Jesus' ascension, we have the mention of a cloud and the use of verbs which imply upward movement, although is it Jesus himself going upward, or is it the cloud / mist going upward? It is quite possible that Jesus is enveloped in the cloud (possibly representing the shekinah glory, the presence of the divine), and then it ascends, or better, just drifts away. Whatever happened on ascension day, in the passage before us, Luke doesn't seem to describe Jesus' ascension into glory.

εν τω + inf. "**while he was blessing [them]**" - [AND IT HAPPENED] IN THE [HE TO BLESS THEM]. The preposition **εν** with the articular infinitive introduces a temporal clause, contemporaneous time; "while, during ..." The accusative pronoun **αυτον**, "he", serves as the subject of the infinitive.

απ [απο] + gen. "**[he left them]**" - [HE WENT AWAY, MOVED ON, DEPARTED] FROM [THEM, AND WAS BEING TAKEN UP INTO HEAVEN]. Expressing separation; "away from."

v52

προσκυνησαντες [προσκυνεω] aor. part. "**then they worshiped [him]**" - [AND THEY] HAVING WORSHIPED, DONE OBEISANCE, HOMAGE, DEVOTION, BOWED BEFORE. The participle is adverbial, probably temporal, "and when they had worshiped him." Not found in all manuscripts. The word always carries the sense of obeisance, so "they knelt in worship", Barrett.

μετα + gen. "**with [great joy]**" - WITH [GREAT JOY]. Here adverbial, modal, expressing manner; "they returned to Jerusalem and were very happy", CEV.

v53

Luke's story begins in the temple with a priest and his wife who were seekers after righteousness, and it ends in the temple with a group of Jesus' disciples who have found righteousness. So, they stay "continually" praising God. Given that we are dealing with hyperbolae, it is likely that the disciples didn't stay "continually", but continued with their practice of temple worship. As the years passed, persecution encouraged a drift from the synagogue / temple to the fellowship of believers, the church.

δια παντος "[they stayed] continually" - [AND THEY WERE] CONTINUALLY. Temporal; a shortened version of **δια παντος χρονου**, "through all time" = "continually"; "they continued to attend the temple for worship, praising God."

ιν + dat. "**at [the temple]**" - IN [THE TEMPLE]. Local, expressing space.

ευλογουντες [ευλογεω] pres. part. "**praising [God]**" - BLESSING = PRAISING [GOD]. The participle is adverbial, modal, expressing the manner of their attendance at the temple - how they spent their time in the temple. Culy suggests that it may also be viewed as attendant on the modified verb to-be **ἦσαν**, even possibly an imperfect periphrastic with the verb to-be.

Excursus

Law and Grace in the Great Sermon

Introduction

The Great Sermon (The Sermon on the Mount in Matthew's gospel, or the Sermon on the Plain in Luke's gospel) is in the form of a covenantal agreement between God and his people. It follows the pattern of The Sinai covenant which was read to the people of Israel by Moses. This covenant agreement is recorded in the book of Deuteronomy and is summarised in the Ten Commandments. The Sinai covenant is but a restatement / renewal of the Abrahamic covenant, with Jesus' Great Sermon a restatement / renewal of the Sinai covenant.

Analysis

The Sinai covenant contained the following elements:

- Preamble - "I am the Lord your God". God declares that he has taken this people to himself. He has entered into a relationship with them.
- Historical prologue. God reminds them of what he has done. He has redeemed them from bondage. "Who brought you out of Egypt, out of the land of slavery." He saved them.
- Stipulations - The "Ten Words". These represent the response behaviour of a faithful child of God.
- Covenant ratification - Blessings and Cursings. Old Testament law is usually followed up with blessings and cursings - the consequence of faithfulness, or unfaithfulness, Deut.27-28.

The Great Sermon, as a restatement / renewal of the covenant agreement between God and his people, follows this format. This time Jesus declares the agreement.

- Setting: the people come to Jesus to hear him and be healed by him, v17-19
- First, we have the *who you are*. The children of God are a redeemed people, saved, blessed, and this because they are in Christ by grace through faith in his faithfulness, v20-26.
- Second, we have the *be what you are*. The perfect law of love, v27-38.
- Third, the *good news, bad news*. We are reminded that in ourselves we build our house on sand and our only security is found in the one who has built his house on rock - has heard and done / is faithful, v39-49.

The Sermon begins with a declaration that the disciples are blessed. When Jesus says to his disciples "blessed are you", he is certainly not suggesting they are blessed because their righteousness exceeds that of the Scribes and the

Pharisees, i.e., they pass the test of compassionate love. They are blessed because they are "poor", "hunger", "weep" and are rejected. They are blessed because they are this way, and they are this way in Christ.

It is interesting how Matthew identifies the spiritual nature of these qualities. They are the "poor in spirit" i.e., humble broken ones, those hungering and thirsting after righteousness. They are the repentant sinner, broken before the Lord, and for this reason they are the blessed ones. Luke drops the descriptive qualifications, with some commentators arguing that this is in line with his more radical view of discipleship (or did Matthew add them?). Yet, this is unlikely; it is more likely that Luke is influenced by Pauline theology. Christ is all these things, and we are all these things when we are in Christ. It is then, by being in Christ, that we begin to become what we are. At any rate the "blessed" ones have nothing in common with the "woe to you" mob, those who have yet to recognise who they are. It is the "poor (in spirit)" who fulfil their duty toward God and thus stand approved before him, v20-26.

Following the declaration that the disciples are in a state of grace, Jesus explains the central demand of neighbourly law, namely, to love unreasonably, v27-38. In typical fashion, Jesus expounds the law of love in the terms of an ideal, and in so doing, he reveals the true function of the law, and this along with its ancillary function. Paul, the exegete of Jesus, will later expound in more detail these functions of the law, particularly in his letter to the Galatians and Romans.

The functions of the law are:

- First, to expose sin and thus force the child of God to ground their life on God's mercy rather than their own impaired morality.
 - Second, to serve as a guide to the life of faith - strive to be what you are.
- Some argue for a third function, namely, to restrain evil, but the law cannot serve this end as it tends to make sin more sinful.

Since the primary function of the law is to expose our corruption and fix us firmly to the foot of the cross, Jesus goes on to produce the evidence that we are all flawed, that our righteousness is but filthy rags, such that, apart from the righteousness of Christ, we stand under the curse of the law. He does this in three teaching parables:

- The tendency to judge others evidences a desire to hide our own sin and so affirm our own self-righteousness, v39-42.
- Like the fruit of a tree, our own sinful behaviour cannot be denied and thus, serves as an evidence of our natural state of corruption, v43-45.
- Finally, the reality is that day-by-day we build our house on the sand and so face disaster, we hear God's command to love, but rarely act on it, v46-49.

Thankfully, "O the bliss of you who are destitute, for the kingdom of God belongs to you", Barclay.

The prime purpose of the Law: Most commentators argue that the moral demands in the sermon serve as ethical requirements for discipleship. So for example, Leaney argues that the demands are tests of a disciple's true standing. They show us whether we are with the "blessed" crew, or the "cursed" crew, for how can we say "Lord, Lord", and not do what he tells us? Nolland sums up this position by describing the sermon as teaching "love of enemies and non-judgmental generosity" directed to those who "profess discipleship, but settle for less". Jeremias regards the ethic of the sermon as an invitation to manifest our faith in cross-bearing discipleship empowered by the Holy Spirit.

Yet, it is more than likely that the prime purpose of the ethical demands in this sermon serve to "fulfil / complete" the law in the sense of proclaiming it in all its purity. This perfect law then serves the purpose of exposing the human condition of loss (in that none can obey it) and thus driving us to God for mercy. Inevitably we find that mercy in the shadow of the cross, in Christ's righteous life. See Bill Dumbrell *The Logic of the Role of the Law in Matthew 5:1-20*, published as a pamphlet, but also to be found in *Novum Testamentum* 23/1, 1981.

This particular understanding of the function of the law, revealed by Christ in the Great Sermon, is taken up by Paul. As we know, Paul claims his gospel did not come to him via the other apostles, but rather directly from Christ. When it comes to the law, Paul makes the point that "the law was put in charge to lead us to Christ that we might be justified by faith", Gal.3:24.

So, Jesus is not into giving us a more demanding version of the law to obey so that our righteousness might exceed that of the Scribes and the Pharisees, but rather he is into exposing the true nature of God's perfect demands so that the law might fix us firmly at the foot of the cross where we find a righteousness as a gift of grace through faith. It is only "in Christ" that our righteousness will exceed that of the Scribes and the Pharisees and so enable us to "enter the kingdom of heaven."

This is not to say that Jesus' teaching on the law does not serve a secondary ethical function; it does indeed push us toward the person we already are in Christ. It is at this point where the sermon is an invitation to manifest unconditional love and non-judgmental acceptance in the power of the indwelling Spirit of Christ, so Jeremias. The Great Sermon presents ideals that give direction to the renewing work of the Spirit within. Yet, this is only a secondary purpose; Jesus' prime purpose is to identify the true condition of our humanity, that left to ourselves we build a house doomed to destruction. To survive the great crash, our only hope lies in the rock-founded home of the one perfect man.

In passing, it is worth noting that, as with the Great Sermon, the function of law in the Sinai covenant primarily serves to expose Israel's sin and thus the

nation's condition of being cursed under God. In so doing it forces Israel to recognise the basis of a relationship with God, namely by grace through faith - the basis upon which Abraham related to God, as spelled out in the Abrahamic covenant. The law forces a recognition of the primacy of divine mercy appropriated through faith for the establishment and maintenance of a covenant relationship with God. Of course, such does not in any way lessen the responsibility of a child of God to press toward the principles annunciated in the law.

The apostle Paul, as the exegete of Jesus, systematically explains the law-grace conundrum, but none-the-less, Jesus does have more to say on the issue. The episodes of the Rich Young Ruler, 18:18-30, and The Parable of the Good Samaritan, 10:25-37, are particularly insightful. In the Parable of the Good Samaritan, for example, the point of the story is not to encourage us to be "good Sams", but rather to show us that we aren't "good Sams." The lawyer thought that his attention to the law confirmed / maintained his status in the kingdom. If he was truly *seeking*, rather than just *testing*, then the parable clearly reveals where he stands with respect to righteousness. Who can be neighbourly as the good Samaritan was neighbourly? Of course, no one! The law reminds us, just in case we forget, that grace is all.

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