

## Chapter Four

The **RSV** starts off with the proper name Jesus followed by the conjunctive *de* translated as “and.” It comes immediately after his genealogy which goes backward to “to the son of Adam, to the son of God.” This lineage is important by way of situating Jesus described as full of the Holy Spirit, *pleres* and *Pneuma*. Here we have the fourth occurrence of this phrase in Luke’s Gospel which involves a total of four different people, the other references being 1.15 (John), 1.41 (Elizabeth) and 1.67 (Zechariah). Because *Pneuma* is air or breath, it isn’t subject to measurement, so to be full of such an intangible entity suggests being governed by an agent which isn’t physically palpable. Also *pleres* can apply to all those occasions when the immeasurable *Pneuma* intervened in the lives of Jesus’ ancestors.

This opening verse contains a second *Pneuma* minus the adjective *hagios* or holy often associated with this term. It should be noted that the first reference with regard to *Pneuma* has Jesus returning from the Jordan, *hupostrepho* (*hupo-* from under) while the one at hand has *ago* or being led literally “in the *Pneuma*.” And so vs. 2 continues as an extended sentence, *ago* with respect to the wilderness or *eremos* also an isolated place where Jesus remained for the duration of forty days. This period of time can be associated with Moses on the mountain: “And he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. And he wrote upon the tables the words of the covenant the ten commandments”: [Ex 34.28]. The simple *him* or “with” says a lot without going into the details of any back and forth between the Lord and Moses. He neither drank water nor any bread; actually the *him*-ness precludes any such corporeal need. The second part of this verse does show how Moses was occupied with this time of forty days and forty nights. The number, of course, is not literal but has a symbolic meaning of completing time with a specific goal in mind. In addition to the divine *him*-ness at hand, what counts is this writing of the word or *davar* belonging to the covenant which literally comes to ten *davar* or ten words of expression.

And so vs. 2 concludes the extended sentence begun with vs. 1 where Jesus is tempted by the devil, *peirazo* also to entrap, to entice. As for *diabolos*, more properly it refers to slander, of being on the look out to trip up and make false accusations. One gets the impression that he was at it 7/24 for the full time Jesus was in the wilderness. There then follows the second sentence in the same verse beginning with *kai* which makes it as one with what just put forth. As with Moses, Jesus did not eat for forty days. Nothing is said about not drinking water. Though Moses was with God and engaged in writing, there’s nothing of the sort recorded with regard to Jesus. However, we could say that while in the wilderness, he was fully aware of what Moses had written, and it was about

him. As for the comparison of the two stretches of forty days, Moses comes out of them fully refreshed whereas Jesus comes out of them as hungry. The way it's expressed with Jesus is both dramatic as well as a way to prepare the reader for what comes next and starting with the conjunctive *kai*: "and when they were ended, he was hungry."

Vs. 3 has the devil still with Jesus after the completion of forty days where he addresses him directly. Most likely the way he dealt with Jesus earlier was not through direct language but by way of suggesting. Again, keeping in mind that the devil is *diabolos* or one well-versed in slander, he must have suggested to Jesus all sorts of doubts about his earlier life and relationship with his mother and father. His father Joseph would have been an ideal subject to cast doubts about because Mary conceived her son as a virgin. The devil would love to plant in Jesus' mind that he may have been born in an illegal fashion. Truly perfect material for slander.

The devil suggesting Jesus as being Son of God fits in with the above mentioned slanderous approach he has adopted, that is, getting Jesus to doubt his origins. This is the first of four so-called temptations presented in a form which is not unlike them being acted out on stage. Jesus must have gotten a quiet laugh, for the proposal being put forth smacked of magic, stones-into-bread. To this his scriptural response as will be with the other temptations, "Man shall not live by bread alone" which comes with the original Dt 8.3 <sup>1</sup>: "And he humbled you and let you hunger and fed you with manna which you did not know nor did your fathers know; that he might make you know that man lives by everything that proceeds out of the mouth of the Lord."

*Hanah* is the Hebrew verb to humble and implies what appears to be Israel's constant slight into faithlessness. The Lord hearkens back to the incident of manna in the desert (Exodus, Chapter Sixteen) which seems more important than the quails even though they are far richer in protein. As for the manna, it's a type of nourishment both those whom Moses is addressing as well as their fathers had no acquaintance unto this point, hence it's translation as "What is it?" The purpose of this manna and we might add the just mention quails? That the people may know (*yadah*, the third occurrence of this verb in the verse at hand) that man lives by everything which goes from the Lord's mouth, *yatsa'* also as to go forth. Both verbs are in the present tense meaning that the knowing which the Lord will impart is active in the present. A few lines later we have the Lord giving the reason for this, a means of disciplining his son, *yasar* also as to correct, to admonish.

Vs. 5 begins with the conjunctive *kai* translated as "and" to say that the *diabolos* showed

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<sup>1</sup>This is the twelfth scriptural quote in Luke's Gospel. Note: the footnote numbering is off.

no mercy nor relented in his slanderous behavior. He was unable to give a response to the first temptation and at once launched into the second one. It's easy to picture his countenance, flushed with embarrassment and shame for having been revealed for what he truly was. As for the devil taking up (*anago*) Jesus, the text doesn't specify whether this was on higher ground or actually in the air. Nevertheless, *anago* needs to be considered in light of *deiknumi* or showing Jesus all the earth's kingdoms. Regardless, *anago* is to be considered in light of the phrase *en stigme chronou* or "in a moment of time," the former also as spot or jot. Today *stigma* might be equated with a nanosecond.

Vs. 6 continues as part of an extended sentence beginning with *kai* or "and" where the devil boasts of giving Jesus all authority and glory belonging to the world, *exousia* and *doxa*, the former also as control. Furthermore, the devil claims that both had been given to him, *paradidomai* fundamentally as to hand over beside, *para-*. Nothing is said about how the devil got *exousia* and *doxa para-* or beside him, if you will, just that he has both which he clearly loves boasting about. In the meanwhile Jesus is chuckling to himself knowing far more as to what the devil is claiming. He especially loves it when the devil presumes to be in charge as far as distributing *exousia* and *doxa* to people.

The next move in vs. 7 is when in an apparently magnanimous gesture the devil says that he'll give both the *exousia* and *doxa* to Jesus under one condition, that Jesus worship him, where the *pros-* of *proskuneo* suggests being submissive to him. Again Jesus responds not on his own accord, if you will, but through a quote from scripture. Here the two are presented, the first being from the Hebrew text (Dt 6.13-14 <sup>2</sup>) followed by the one at hand:

"You shall fear the Lord your God; you shall serve him and swear by his name. You shall not go after other gods, of the gods of the peoples who are round about you." The four verbs are in the future tense meaning they are to be obeyed forever. I.e., there's no time limit. These verbs are *yare'→havah→shavah→halak* (fear→serve→swear→go). Note that the gods at hand are surrounding the Israelites, constantly threatening to squeeze them in. It is within this confinement that the people must carry out their lives. You could say this *savav* or going around is not unlike the *para-* of *paradidomai* in vs. 6, the giving of authority and glory by the devil. I.e., both *savav* and *para-* may seem attractive, but they're designed to chock to death.

"You shall worship the Lord your God, and him only shall you serve." *Proskuneo* is used with respect to the Lord, and *latreuo* follows immediately upon it which implies giving service as through performance of a ritual. Jesus is careful to insert *monos* or alone.

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<sup>2</sup>This is the thirteenth scriptural reference in Luke's Gospel.

Similar to vs. 5, the conjunctive *kai* beginning vs. 9 hints at the devil's frustration yet determination to trip up Jesus as he moves on to the next trick up his sleeves. He brings Jesus literally "into Jerusalem" not necessarily in the sense of walking there but being there instantly. Jesus consented, of course, by this time secretly enjoying the way he's out-maneuvering the devil. More specifically, they go to the highest spot in the city, the pinnacle of the temple. By this time the devil is showing his frustration with Jesus, now order him to throw himself down before him.

At this highest point the devil comes off with two scriptural verses, thinking he can counter the way Jesus had been dealing with him. The two verses are given as follows, the first set being from the Hebrew text and the second as from the text at hand (Ps 91.11 <sup>3</sup>):

"For he will give his angels charge of you to guard you in all your ways." *Malek* or angel fundamentally means a messenger whose purpose is to *shamar*, to keep watch or guard as on a city wall. This angels/messengers carry this out by divine bidding, *tsavah* which also means to appoint, to constitute. Such *shamar* is a challenge insofar as it concerns a person's ways, *derek* which also means a journey and hence one's comings and goings modified by *kal* or "all." Probably that's why the plural is used, angels. As for the text at hand, *entello* means to give instructions (to the angels) who then do the guarding, *diaphulasso*. The preposition *dia-* or through prefaced to the verbal root signifies maintaining a guard closer than usual.

The second set is from Ps 91.12. "On their hands they will bear you up, lest you dash your foot against a stone." This verse refines the mission of the indefinite number of angels continue with the task the Lord had assigned them. Apparently this *derek* or way/journey has a lot of obstacles. To prevent the person from injury, the angels lift him up and bring him to his destination. This is reminiscent of the apostle Philip after having baptized the Ethiopian eunuch: "The Spirit of the Lord caught up Philip; and the eunuch saw him no more" [Acts 8.39]. I believe the prophet Ezekiel too had a similar experience. In the verse at hand, the preposition *epi* or upon with regard to the angels' hands means they come in and scoop up the person to prevent *pros*, straight-forward direction with regard to a stone. I.e., *epi* prevents this *pros*.

The conjunctive *kai* as "and" beginning vs. 12 serves to introduces Jesus' immediate response to these two verse with regard to divine protection. He counters scripture with

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<sup>3</sup>The two scriptural verses are the fourteenth and fifteenth references respectively in Luke's Gospel.

scripture, this time with a quote from Dt 6.16 <sup>4</sup> which runs in full as “You shall not put the Lord your God to the test as you tested him at Massah.” *Nasah* is the verb to test as well as to prove, and the incident referred to is noted in Ex 17.7: “And he (Moses) called the name of the Place Massah and Meribah (Proof and Contention) because of the fault-finding of the sons of Israel and because they put the Lord to the test by saying, ‘Is the Lord among us or not?’” Note the two words *ryv* and *nasah*, the former also as to strive and the latter as with the Dt 6.16 verse. More poignantly is that the people questioned whether or not the Lord was in their midst, *qerev* being the center. In sum, this question of the Lord with regard to *qerev* irked him the most.

Vs. 13 also beginning with the conjunctive *kai* brings this episode to a conclusion. However, the text says that the devil threw at Jesus “every temptation” or *peirasmos*. The verb is *sunteleo* reflects this where the preposition *sun-* or with intimates that he accessed every temptation in the book. By no means did he give up but decided to wait literally “until opportunity” where *kairos* as an opportune time is inferred. Though the devil left Jesus, he didn’t go far but was lurking in the background, something Jesus was well aware of.

The conjunctive *kai* beginning vs. 14 is momentous insofar as it heralds a shift from the sequence birth-to-baptism-to-temptation of Jesus to the beginning of his public ministry. *Hupostrepho* is an apt word suggesting turning back as he did to Galilee but now in the power or *dunamis* of the *Pneuma*. Here *dunamis* can suggest nothing manifest as of the moment but the power to reveal his divine nature as he sees fit or more precisely, as guided by the *Pneuma*. Again, Jesus is doing this with full awareness that the recently departed devil is watching.

Vs. 14 continues with a report or *pheme* about Jesus, this word alternately as a rumor or divine utterance which spread throughout all Galilee. It’s followed in the next verse by Jesus having taught in the synagogues <sup>5</sup> resulting in those present glorifying him, *doxazo* also as to hold in honor. You’d think vs. 14 would come after this verse but no. Apparently favorable word got out about Jesus beforehand. As for the content of his teaching (*didasko*), nothing is said.

What Jesus had to say comes into clearer focus starting in vs. 16 with *kai* opening this verse. After having walked around Galilee (places not specified), Jesus goes to Nazareth where he had been raised perhaps to see Mary and Joseph though both aren’t mentioned. Luke has him enter the synagogue “as was his custom” or *kata* (accord to)

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<sup>4</sup>This is the sixteenth scriptural reference in Luke’s Gospel.

<sup>5</sup>This is the first mention of Jesus with regard to a synagogue, vs. 16 being the second reference.

with *eiiothes*. This word with regard to Jesus' use of synagogues starts early on, perhaps a way Luke wishes to associate him with his religious heritage.

Vs. 16 continues with a second sentence which flows into the next verse, that is, the conjunctive *kai* introducing a momentous occasion, the first explicitly public one with regard not so much to Jesus' ministry but more specifically with regard to his identity. This time Jesus did not teach but read, having first stood up. Note the preposition *ana-* or on, upon prefaced to *anistemi* and *anaginosko* (to stand up and to read), both of which serve to add to the drama and expectation of the moment. Apparently Jesus didn't make a choice as what to read, but a scroll with the prophet Isaiah was handed over to him. Perhaps this was a custom to a visitor or a courtesy to someone like Jesus who had been raised in Nazareth but had been absent. He opened the book, *biblion* = scroll and found a specific passage, *heurisko* meaning to hit upon a specific something he had in mind.

The verse from Isaiah is 61.1-2 <sup>6</sup> and given here according to the Hebrew text: "The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor and the day of vengeance of our God; to comfort all who mourn."

This chapter begins with the mysterious unidentified servant speaking directly. Despite being chosen by the Lord with a message of peace and reconciliation, we know nothing of him, and that seems to be how the Lord likes it. The phrase "spirit (*ruach*) of the Lord" is the agent responsible for having anointed the servant, *mashach* which is usually associated with either a king or priest or perhaps both in this instance. The purpose of this anointing is sevenfold (three more are listed in the next verse and three in the verse after that):

-To bring good tidings to the afflicted, *basar* and *hanav*, the latter also as poor.

-To bind up or *chavash* those who are brokenhearted, *chavash* and *shavar*, the latter with noun *lev* or heart.

-To proclaim liberty, *qara'* and *deror*, the former as to call out and the latter as that which is flowing.

-Opening of the prison which is rendered as *peqach-qoach*, the other use of this term in the Bible - "bound" or *'asar*.

-*Qara'* (as the previous verse) with regard to a year in recognition of the Lord's

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<sup>6</sup>This is the seventeenth scriptural reference in St. Luke's Gospel.

favor or *ratson*.

-Compare this full year with one day of vengeance or *naqam*. While reference to a year means just that, the notion of a day is more flexible and can be taken more as a *kairos* event or occasion, unspecified but notable by its effect.

-Comfort and mourn or *nacham* and *'aval*.

As for the Isaiah verses in the text at hand, it reads:

“The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

The divine *Pneuma* upon the servant is pretty much his anointing which results in the following:

-Preach good news, *euaggelizo* or more specifically, to the poor.

-Sent or *apostello* with regard to proclaiming or *kerusso* which is similar to *euaggelizo* but more to utter in a public forum as to issue a decree. I.e., the decree has four parts: freedom for captives, sight to the blind, free those who are oppressed and proclaim a year acceptable for the Lord. I.e., the first *kerusso* leads to this second *kerusso*.

The *kai* of vs. 20 is significant insofar as it sets the stage for the first record of any teaching we have by Jesus though vs. 14 says he had been busy doing this earlier throughout Galilee. It's divided into four parts, each dramatic in and by itself but more so when combined as they are in this verse:

-Closed the book or *biblion*, scroll.

-Gave the *biblion* back to the attendant.

-Sat down.

-All eyes fixed upon Jesus, *atenizo* literally to look without extension, the verbal root *teino* as to stretch to the utmost. In other words, they were waiting to see if Jesus would identify himself with the servant of Isaiah in his *euaggelizo* and *kerusso* as noted above. Jesus of course was fully aware of this and so was the devil who as noted above, was never far away. How long this lasted temporarily speaking is not the issue; it could be long or short, but for those present it must seem an eternity and for others, a mere second.

The *kai* of vs. 21 has the verb *archomai* or to begin or in other words, Jesus saw it was time to snap those in the synagogue out of their *atenizo* and hear his words. *Semeron* or today is most significant insofar as it heralds a transition from Isaiah's words about the unidentified servant to Jesus who is this servant. I.e., he wishes those in the synagogue to see this clearly as possible. No small wonder that on that very day scripture has been fulfilled, *pleroo* or brought to a completion almost as though it were endowed with awareness and witnessed what was transpiring or better still, literally in the ears of those present.

Vs. 22 shows the favorable reaction which, if you will, was inserted into them during their *atenizo*, *martureo* and *thaumazo*. The former means to give witness or giving confirmation on the basis of personal experience. Both verbs are focused not upon Jesus' words or *logoi* but *logoi* which are of *charis*, the noun for grace or favor. Furthermore, these *logoi* came from Jesus' mouth; two instances of the preposition *ek* or from: prefaced to *poreuomai* or to go, to proceed and free-standing. Right away and for good reason the people had a hard time attempting to tie in this experience with knowledge that the man who had uttered these *logoi* is the son of Joseph.

As usual, vs. 23 begins with *kai* to show Jesus' quick response to this situation characterized first by amazement followed by doubt. He quotes a familiar saying as to a physician being bidden to heal himself, that is, to cure himself before attempting to practice on other people. Next he throws back that what he had done at Capernaum is to be done here at his hometown.

Despite the initial warm welcome ('all spoke well of him,' vs. 22), those in the synagogue started to turn on Jesus who in vs. 24 says that no prophet is acceptable in his own country, *dektos* also along the lines of being welcome. Just the fact of throwing out the word prophet aggravated the situation even further. Instead of backing down, Jesus knew he had to get across the meaning of the passage from Isaiah he just read. He gives the example of a great famine at the time of Elijah, also a prophet though it isn't mentioned here. However, those listening to Jesus couldn't help but make the connection, incensing them even further. Clearly Jesus was losing it. He started off well with saying that today Isaiah's words were fulfilled but then devolved into a discourse on two non-Israelites. Without a doubt, to the congregation this has nothing to do with Isaiah.

As for the incident Jesus is speaking of, it's found in First Kings 17.8+. What makes matters worse is that the widow with whom Elijah had dealt with heralded from Sidon, the very heart of worship of Baal. To top it off, Jesus speaks of Naaman the Syrian,



another non-Israelite, who was cured of his leprosy, this being recounted in Second Kings 5.1 +. At least the story has Naaman washing seven times in the Jordan River. No small wonder that vs. 28 sparks a near riot with the verb *pleroo* or to fill and the noun *thumos* which connotes intense expression or desire.

Vs. 29 follows—again, keeping in mind these verses being connected by the conjunctive *kai*—with those in the synagogue rising up and dragging Jesus from Nazareth with the intent to cast him over the brow of a hill. The verb *katakremnizo* or to cast headlong is quite vivid and reflects that collective *thumos*. Note, however, how Jesus responds. Keeping in mind that people had dragging him to the edge of a cliff while literally being in their grip, he simply passed through their midst. The verb is *dierchomai* or to go through (*dia-*) followed by a second *dia* with regard to *mesos* or right through the middle. Once Jesus had done this, he went away, *poreuomai*. Thus the almost casual way Jesus responded contrasts mightily with how the people treated him. What’s more remarkable is that the people didn’t pursue Jesus. You could say that he vanished into thin air. Also they didn’t send people after him, having been far too astonished. Then, of course, there was the problem of Mary and Joseph, the two presumably at Nazareth. Fortunately the people didn’t go after them. The same force, if you will, which enabled Jesus to walk right through a life-threatening situation protected his parents as well.

Just as casually vs. 31 starts off with the conjunctive *kai* when Jesus goes to Capernaum in Galilee as though nothing had happened despite having provoked a near riot. Actually this is a return to the region, Galilee being the mentioned in vs. 14 as the first place he had gone to begin his teaching. Typically Jesus heads for the local synagogue<sup>7</sup> and begins teaching (*didasko*) on the Sabbath just as he had done in Nazareth, vs. 16. apparently...and fortunately...word didn’t reach those in the Capernaum synagogue about how Jesus’ references to two non-Israelites had provoked a local riot. As with those in Nazareth, the Capernaum congregation was astonished, *ekplesso* literally to strike-from with regard to his teaching, the preposition *epi* or upon intensifying the *ek-*, if you will. The reason? They recognized that the word or *logos* of Jesus was literally “in authority,” *exousia* connoting a state of control over something. Luke leaves the reader held somewhat in abeyance because he doesn’t spell out what Jesus’ *logos* actually was like. However, he’s quite concerned with the response to it, favorable or unfavorable.

Within the Capernaum synagogue was a man described as having “the spirit of an unclean demon. Here we have two parallel words, if you will, *pneuma* and *daimonion*, the latter commonly a spirit in between the divine and human spheres of influence.

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<sup>7</sup>This is the third mention of Jesus going to a synagogue.

Actually *daimonion* is the substantive form of an adjective, the neuter. As for the man, to have the *pneuma* of such an entity means he acts in accord with it which essentially is *akathartos*, basically unclean as well as marked by immoral behavior. Apparently this *pneuma* was not manifest earlier, else the people wouldn't have allowed him into the synagogue. Actually he may have attended services earlier for an extended period of time...no problem at all...until he came across Jesus.

So having listened to Jesus teaching, this man suddenly cried out, the preposition *ana-* (on, upon) intensifying *anakrazo* which represents the powerful grip this *daimonion* has upon the man. He...rather, the *daimonion*...to everyone's astonishment exclaims what does Jesus have to do with everyone in the synagogue. Did he come to destroy them, *apollumi* meaning to utterly wipe out? He or again the *daimonion* recognizes Jesus as the Holy One of God.

Vs. 35 begins with the conjunctive *kai* translated as "but" where Jesus rebukes the man and *daimonion* though the text says "him." The verb here is *epitimaō* where the preposition *epi-* or upon intensifies the meaning which consists of telling the *daimonion* to be silent and come out of the man. The verb *phimoo* is more along the lines of muzzling followed by *exerchomai* and *apo* or from; i.e., an *ex-* or out of followed immediately by an *apo*. The demon, however, didn't do this at once. It wanted to have one more go at his host or the man in whom he was inhabiting. The demon does so with a dramatic flair, casting the man literally "into the midst" (*eis* and *mesos*) of all present, *rhipto* being an especially violent verb. Then and only then the demon left the man as unharmed, the verb being *blapto* or to hurt.

Vs. 36 which begins with the conjunctive *kai* reads literally "and there was astonishment upon all," *thambos* also as awe. Here it is with respect to Jesus' *logos* which goes back to vs. 32 where it's literally "in authority" or *exousia*. In the verse at hand the people are speaking *pros* each other about this *logos*, that is, *sullaleō* (to speak with, *sul-* = *sun-*) the preposition being indicative of direction towards-which. I.e., it's a way of expressing intense discussion. In addition to *exousia* the people mention *dunamis* or power, the capacity to carry out something, both with regard to unclean spirits. And so this section concludes with reports about the incident spreading like wildfire throughout the area. *Echos* is an interesting word, for it pertains to sound and tends not to spread so much by word of mouth but by reverberating.

Vs. 38 is yet another verse beginning with the conjunctive *kai* and is more significant because it introduces a whole new episode. It begins with Jesus first arising and then leaving the synagogue where the dramatic expulsion of the man possessed by an

unclean spirit too place. The two verbs acting as one are *anistemi* and *eiserchomai*, the latter with the free-standing preposition *eis*. As for Simon's house, the text gives the impression that it was just about next door to the synagogue.

We have here what amount to a mother-in-law story where the son-in-law (Simon) has an awkward relationship with the mother of his wife. This awkwardness is conveyed by the fact that both women's names are not given. It's further intimated by the fact that we don't know if Simon's wife was dead or alive. Let's say she is alive. That would make the presence of Jesus not just awkward by very tense. Not long ago Simon was at his job fishing, got up and bolted, leaving his family behind. Now he's at the threshold of his home facing his wife and mother-in-law.

In vs. 39 Jesus decides to put aside all this family tension. He stands over the mother-in-law and rebukes the spirit after which it had (unfortunately for Simon) left. Note the three words connoting upon-ness: *ephistemi*, *epano* and *epitmao* (to stand over, over and to rebuke). They convey the sense that Jesus had to put in a little more effort, all the while keeping an eye on nervous Simon. To Simon's chagrin, she not only rose but did so immediately (*parachrema*). This incident ends simply with her waiting upon everyone, she nor Simon's wife if present barely recognizing him. As for her serving or *diakoneo*, of course she was grateful for having been cured but didn't show it. Both Jesus, Simon and others with them felt uneasy and couldn't get out of there fast enough.

Vs. 40 shifts gears to Jesus curing those with various ailments (*nosos*, physical sickness) which he does by laying his hands upon them. Note the time, while the sun was setting or twilight. It was the perfect time for any demons (*daimon*) to make good their escape because once having left their human hosts, they could more easily move through the crowd without being fully recognized. However, like the man in the synagogue, the demons recognized Jesus as the Son of God. Also Jesus rebuked them, this being the third instance of *epitmao* and a verb associated with demons as well as illness: the situation at hand, the man in the synagogue and Simon's mother-in-law. At the same time Jesus forbade them to speak because they knew he was the Christ. If they said that aloud after having left their human hosts, everyone would have rushed Jesus off to be king.

Vs. 42 beginning with *kai* shifts to the next day. The previous night must have been quite harrowing for Jesus' disciples, given what they had just gone through. Fortunately the crowds dispersed which allowed Jesus to head off to a lonely place, a *topos* described as *eremos* or deserted, uninhabited. Nevertheless, some people who didn't disperse decided to keep an eye out on Jesus. They followed him and his disciples at a distance

which made others rush out to prevent him from leaving them. Nevertheless, Jesus insisted on not staying but moving on. He had other places to preach the good news of the kingdom of God, *euaggelizo*. We don't know the crowd's response, but they seemed to concur, albeit reluctantly. They figured that if he does this, word will quickly spread about his ability to cure people and to cast out demons which will further increase their chances of making him king. And so Chapter Four concludes with Jesus preaching in the synagogues of Judea, *kerusso* which differs from the just mentioned *euaggelizo* by reason of making a public declaration.

## Chapter Five

This chapter opens with Jesus by the lake of Gennesaret or Galilee, Luke being the only evangelist using this term. The opening verse is divided into two parts, if you will, the first where the people are pressing upon Jesus, *epikeimai* literally as to lay stretched out upon (*epi-*) him but not for healing as we'd expect. Rather, *epikeimai* shows their intense desire to hear the *logos* of God, something that pleased Jesus very much. The second part consists of Jesus standing by the shore of the lake with one eye peeled on two boats nearby which were onshore. This gave Jesus a great idea. Since the people were so enthralled, Jesus wanted to make the most of the situation. Therefore he asked Simon who owned one of the boats to have him go out a bit so as to better address the crowd.

There's no account of any interaction between Jesus and Simon. It seems odd that while the crowd was so captivated Simon was nearby yet remained completely oblivious to what was transpiring. You'd think he would have gone over to at least check it out. His other companions were much like Simon. They were too focused on their work: no fish = no livelihood = no food. So after a bit of haggling Simon agrees to row Jesus out from the shore, perhaps settling on a good price, and once at a suitable distance, he began to teach, *didasko*. Yet again we have Luke giving accounts of Jesus teaching but not saying anything as to the content.

After having finished his teaching, Jesus asks Simon to row out deeper into the lake and start fishing. He complied but as an experienced fisherman who know the lake so well, couldn't help but object. At this point he uses the first person plural when speaking which means he was referring to anyone else in the same boat as well as others nearby. Simon uses the word *epistates* or master, one who's in charge as an overseer. Perhaps he used this term out of deference and respect. At the same time he didn't bother questioning Jesus as to why he was to start fishing after an unproductive night. Anyway, he and his companions complied, they being James and John mentioned later. Throughout all this we can assume that some of the crowd remained by the shore out of curiosity. Was Jesus going to the other side of the lake? Should we get moving right now so as to meet them there? However, when Jesus and the others clearly were seen to be fishing, many decided to drift away.

After a short while and before Peter and his companions could start grumbling, they caught so many fish at the first try that their nets began to break. Suddenly this commotion caught the attention of those left on the shore waiting to see what would happen next. And so the apparently vain attempt at fishing resulted in two boats almost sinking for having taken on such a big catch. True to his impulsive and sincere character,

Simon right away he fell down at the knees of Jesus, the *pros-* of *prospipto* indicative of suddenness and all the more dramatic by reason of the confines of a boat with perhaps others in it. Note that Luke uses the name Peter without going into details as to why.

Another sign of Peter's impetuosity and recognition of his limitations is when he bade Jesus to depart from him, he considering himself a sinful man for being so indifferent and impulsive. The verb is *exerchomai* with the preposition *apo* or from...i.e., two prepositions connoting the same basic idea with the former (*ex-*) suggestive of out. At the same time such talk about departure was impossible, they being on a boat which made the trip back to shore somewhat awkward. Vs. 9 points out that Peter was astonished at all this, the noun *thambos* also connoting awe; the same applied to James and John and any others who were in the two boats. As for this astonishment, the verb is *periecho*, literally as to have around. In other words, all were thoroughly reduced to astonishment. As for Peter, it must have been more intense, for he recalled having basically ignored Jesus teaching the people while going about his business. Add to this he retained some embarrassment for at first having been taken away from fishing but ended up with far more than he could imagine.

Vs. 10 continues as part of an extended sentence where the two brothers James and John are identified as being associated with Simon, *koinonos* suggestive of having something in common which here applies to fishing. Given the tight-knit small community, these men were well acquainted with each other as well as their families, so they were no strangers. In the company of the two brothers Jesus told Simon not to fear, *phobeomai*. He then comes off with both familiar and strange words, namely, that he will be catching men: familiar insofar as fishing was Simon's occupation and strange that it will apply to human beings (whatever that meant). The verb is *zogreo* which is rendered as a present participle meaning to capture alive. Already Simon, James and John got a foretaste of this by the superabundant catch they just hauled in.

This experience made such an impression on all three men that as soon as they reached shore, they left everything and followed Jesus. Here two verbs work together as one. First comes *aphiemi* or to leave behind followed by *akoloutheo* which means to follow right behind someone who has taken the lead. Leaving as suddenly like this wasn't as dramatic as it appears at first glance. All those associated with fishing the lake are more or less close to each other, so the boats, nets and other belongings were left in good hands. Though it isn't mentioned, the scene of two boats overflowing with fish had an added boon. It was left behind with relatives and friends of Peter, James and John who immediately began selling the catch to those still on the shore who had listened to Jesus. They made enough money in one fell swoop to keep them going for some time. In light

of this, perhaps some present followed Jesus but for a short time, hoping he could return and do the same. However, he had nothing to do with this.

Vs. 12 shifts to Jesus being in “one of the cities,” vaguely put, but most likely Judea (cf. last verse of Chapter Four). *Polis* is the noun here which is more along the lines of a village. Though Simon, James and John aren’t mentioned, presumably they tagged along full of questions as to what Jesus was all about. This time Jesus came across a man afflicted with leprosy who fell upon his face calling him *Kurios* or Lord. Apparently word got to him as to Jesus having preached and healed a number of people. Thus *Kurios* came to his lips spontaneously though he didn’t associate it with any recognition of Jesus’ divinity. The leper simply asked the obvious...to be made clean, *katharizo*. Jesus’ response was simple and straight-forward. After having touched him, the leprosy left the man, the verb being *aperchomai* with the preposition *apo*; in other words, we have a double “from” or double *apo*, one being prefaced to the verb.

In vs. 14 Jesus lays it hard on the cured man, that is, he tells him firmly not to tell anyone about having been cured, *paraggello* whose root *aggello* or to bear a message is prefaced with the preposition *para-*, basically as beside, to bear beside. Instead, he’s to do two of the following: show himself before the priest and make an offering. Both are in accord with what Moses had prescribed in great detail in Chapter Fourteen of Leviticus. In other words, the cured leper is to present a proof or *marturion*, fundamentally a witness which here is with the preposition *eis*, “into witness.” Note two verbs prefaced with the preposition *pros-* indicative of direction towards-which, *prosphero* and *prostasso* (to make an offering and commanded) or the roots *phero* and *tasso*, to bear or carry and to arrange.

As for Jesus not telling the man, one way of looking at it is the opposite of what Jesus said. In other words, he was well aware that no one could keep quiet with regard to a spectacular cure like the one at hand. The more Jesus presses this, the more the opposite will happen. In other words, this could be an indirect way of Jesus wanting word as to his mission to spread.

And so the predictable happened. Word or *logos* went out as to Jesus having cured the leper. Surely by reason of his influential position, the priest had a role to play in this. It must have been the first occasion he had...or any other priest...of a person having been cured of leprosy. Naturally people thronged to Jesus both to hear and to be healed of their infirmities, the two verbs being *akouo* and *therapeuo* which in many ways are the same. Similarly *astheneia* can apply to both, this verb often associated with something debilitating.

And so this section comes to an end with Jesus withdrawing to the wilderness, *hupochoreo*, the preposition *hupo-* as from under intimating that he did so secretly. Vs. 16 concludes with “and prayed,” *proseuchomai* which as noted earlier means to make petition. One guess as to the content of this prayer is how do I balance my mission from the Father and the notoriety it attracts? In other words, Jesus is caught between the two and finds the solution by going to a deserted place. Also during his prayer time he must have wished not telling the cured leper to keep quiet but to simply let things run their course. As for the man who had been cured, surely he had a life to live. One wonders what happens to people like this once cured. They don’t vanish into thin air but continue what they either did before or perhaps eventually become members of the church after Pentecost. Also it’d come as no surprise that they kept tabs on what Jesus continued to do.

Vs. 17 begins in a somewhat unusual manner not unlike the way a story is told: “On one of those days as he was teaching” (*didasko*). This incident is situated in the context of what will quickly develop into a major struggle lasting for the rest of the Gospel account, Jesus vs. the Pharisees and teachers of the law. Both groups came from all around Galilee, Judea and Jerusalem. Though the reason isn’t explicit, obviously they wanted to check out this man who was teaching on his own authority as well as healing people. Surely it was an irregular situation meriting attention. Like any person or event that stood out of the ordinary was the abiding fear that the Romans could step in and come down hard. And so vs. 17 concludes with the power of the Lord as it pertains to Jesus engaged in healing, *dunamis* connoting the potential to exercise it.

In vs. 18 Jesus’ teaching is interrupted by some men bringing a friend who was paralyzed. The relationship among them must have been close, for it was quite touching to see them go to such extremes to help someone out. At first you’d think Jesus was teaching outside to accommodate a large crowd but it turns out to be inside someone’s home, a kind of invitation only situation. Obviously space was limited, so the men climbed up on the roof—no easy feat with their friend on a stretcher—and lowered him down after having removed the tiles. Everyone inside must have been astonished at this including Jesus who marveled at their faith. The home owner was especially upset but was powerless to stop these men wrecking his house. All he could do was hope those responsible would pitch in to repair the roof. So once the man on the stretcher was lowered down to the amazement of all, they expected that at once Jesus would heal the man (and hopefully put the roof back together). To the disappointment of all present, Jesus told the man laying there that his sins were forgiven. “Is that it?” he and his friends thought to themselves but were afraid to speak up.



Note that scribes and Pharisees were inside the house perhaps at the owner's invitation to introduce them to Jesus. He was acting as a kind of go-between, hoping the two just might strike up an alliance which would have wider implications for the future. It'd come as no surprise that such an alliance had as its ultimate goal ousting Rome from Israel. At this early stage there seemed to be no hard feelings, just curiosity on the part of these religious officials. However, that was about to change and change immediately as well as permanently. The turning point was Jesus forgiving the man's sins. The scribes and Pharisees rightly said that only God can do this, and that Jesus was speaking blasphemies. Now Jesus had to defend himself, the paralyzed man and his companions pretty much taking back seat.

So what started out as a dramatic gesture devolved into the first real hostile confrontation between Jesus and the religious officials of Judaism. Jesus saw them not just asking questions but doing so within their hearts, *kardia*. It was so obvious on their faces. Now battle lines have now been drawn up and will remain as such until one side comes out victorious. In this midst of this dramatic situation Jesus comes off with a response asking which is easier, to cure the paralytic or to forgive his sins. Finally and to the relief of the man laying on the ground before him—and he hadn't a clue as to the content of this discussion—Jesus tells him to get up and go home. He did so while giving glory to God, *doxazo*. Nothing is said as to thanking Jesus nor the response from his friends. Actually they were glad to get out of there as quickly as possible, having found themselves at the center of a theological discussion way about their heads. There remained the question of who would repair the gaping hole in the roof. Hopefully the former paralytic and his companions returned to do this.

Again, keeping in mind that all this transpired within the confines of a house, those present were seized with amazement, *ekstasis* literally as a standing-from. Here it's present almost as an independent entity which possessed everyone except, of course, the scribes and Pharisees, the verb being *lambano*, to take or to receive. Like the former paralytic, they too glorified God, *doxazo*. As for these officials, they were left standing by themselves in the corner having been put to shame. Nevertheless, at the same time they came away knowing that their resolve to do something about Jesus was intensified. Surely for them he was a direct threat to their precious authority.

And so this incident finishes off with the others in the house filled with awe, *phobos* essentially as fear as well as respect. Again, there weren't many by reason of it being relatively small. Indeed, the spirit of everyone was summed up by remarking that they have seen "strange things" or literally signs which are beside opinion or belief, *para-* +

*doxa*. That, of course, may be outlined as follows: the men digging a hole in the roof to let the paralyzed man down—>Jesus forgiving the man’s sins—>the scribes and Pharisees refuting Jesus—>Jesus refuting them—>finally curing the man. What makes this *paradoxos* strange is that so much had taken place within a short time and in such an unusual circumstance.

Vs. 27 begins with the conjunctive *kai* which goes untranslated and has Jesus leaving the house (*exerchomai*, to go out or from) knowing full well that his fate has been sealed by this recent confrontation with the scribes and Pharisees. Now he had to make the best use of the time he had left which he knew wasn’t long. By chance Jesus seemed to have hit upon a tax collector named Levi which as a footnote in the **NIV** says is another name for Matthew. Down the centuries any and all tax collectors had been despised; more so in the case at hand because Levi wasn’t just collecting local taxes but those imposed upon by the occupying power of Rome. Vs. 27 says simply that Jesus saw him, *theaomai* implying that he paused, watched for a while as Levi went about his business as well as those standing in line waiting to pay their due. Then something within him said that Matthew is the man.

To the astonishment of those waiting in line to pay their taxes while at the same time uttering curses among each other about Matthew whom most people knew and considered a traitor of sorts, Jesus approaches Levi and simply bids him to come after him, *akoloutheo* or to follow right behind. What makes this scene even more remarkable is that Levi did so without saying a word and left everything and everyone. It was, in effect, the most public thing a person could do. Surely this caused a commotion, for authorities present rushed to fill his place. Those in the crowd thought for a moment they were getting off the hook for paying taxes, but no such luck. Everyone was too astonished to chase after Jesus and Levi who simply walked away. Vs. 27 says that Jesus looked at Levi in the sense of *theaomai*. Levi must have done the same with regard to Jesus. In other words, Jesus’ *theaomai* was transferred to Levi who simply bounced it back, if you will.

Vs. 29 begins with what’s now the customary conjunctive *kai* translated as “and.” Levi brings Jesus to his house for a great feast, *doche* also as banquet or reception. Not only that, he was so taken aback by what had happened that he invited many of his fellow tax collectors, *ochlos* or crowd being the noun to describe them. Some of these may have been present when Levi walked off the job, wondering if he had lost it. They in turn took the liberty to invite others who were immensely curious as why their associate had walked off the job to follow the mystery man whom seemed to have cast some kind of spell over Levi. All this was done on the spur of the moment. Chances are that Levi had

unintentionally invited far more of these tax collectors than he had bargained for, a true *ochlos* indeed.

This unique gathering—an *ochlos* of representatives of Roman oppression—were milling about dying to ask both Jesus and Levi what had just happened. Obviously he was fired for having left his posted unannounced, but dealing with that would come later. As for Levi, that was furthest from his mind; not just past history but from another lifetime, if you will. At the same time he had no clue as what will follow, this being the topic of discussion between him and Jesus. We can imagine Jesus entering Levi's home with the other three disciples after which a whole slew...*ochlos*...of tax collectors eagerly speaking with each other.

Such an unusual gathering was bound to attract attention from among the scribes and Pharisees, some of whom had been invited as well. It'd come as no surprise that some had refuted Jesus not so much about having healed the paralytic but having the presumption to forgive sins. After all, they were in the same house, a very uncomfortable situation. So when these religious authorities saw Jesus with Levi and the *ochlos* of tax collectors, they didn't have any idea what to make of the situation. He was under the same roof with some of the most hated fellow Israelites who were employed by the occupying Romans. The scribes and Pharisees couldn't help but talk among themselves as to what it was all about, quite visible by their attempt to slink off in some corner among themselves.

Were those inside plotting to come down hard on the Jewish population for one reason or another, using failure by the people to pay their taxes as an excuse to implement their plan? All they had to do was sound the alarm to the Roman governor. Adding fuel to the fire, the Pharisees and their scribes were doing what they do best, murmuring or *gugguzo*—an aptly sounding word—from their dark corner. Note that they don't address Jesus directly. Instead, they go after him through his disciples as to why he's mingling with such an apparently sordid group.

Jesus was being shepherded around the room by Levi trying to make the best of an awkward situation. He figured that once this motley group left, he'd devote all his time to Jesus. In the meanwhile, Jesus' disciples were so dumb-founded at the question posed by the Pharisees and scribes that they were greatly relieved when Jesus saw frustration on their faces and came to their rescue. Actually they were heartened when hearing Jesus respond to the scribes and Pharisees that persons in good health don't require a physician; rather, the sick need it. This is rendered awkwardly something like "those having evilly," *kakos* as an adverb suggestive of being continuously in a dire

condition. Jesus continues with saying that he has come to call to repentance those who are sinners, not those who are righteous, *hamartolos* vs. *dikaios*. In other words, the former have the ability now to move into (*eis*) *metanoia*, of placing their minds (*noos*) after (*meta*) their habitual state of being and acting in a manner described as *kakos*.

The scribes and Pharisees continue pressing Jesus in vs. 33, trying their best to corner him. They recognize that John's disciples fasted often, *puknos* also as thick, dense as well as having prayed, *deomai* also as to ask. The same applies to the Pharisees. In other words, they're trying to use tried and true religious practices as a means to trip up Jesus who seems oblivious to all this. Then he throws out something completely unexpected. People don't fast when the bridegroom is with them. Nevertheless, a day will come when the bridegroom will be taken away, a genuine occasion for fasting. This taking away isn't specified but implies that it's against the bridegroom's will. As for the bride who isn't mentioned, she'll be bereft of her spouse.

We have no response from the scribes and Pharisees. Instead, in vs. 36 Jesus offers a parable about a matter which is completely different yet perhaps more familiar. In vs. 36 he says that no one puts a piece of material from a new garment onto an old one which will result in a tear. The same applies to putting new wine into old wine skins. Jesus concludes with people preferring old wine over new wine after drinking the former. All this went entirely over the heads of the scribes and Pharisees. It seems that through the medium of John the Baptist whom they brought into the discussion Jesus saw an opportunity. He wished to show that he embodies new covenant which is in the process of replacing the old one, the scribes and Pharisees being representatives of it and who now for all intensive purposes are passé. They have a sense that what Jesus is saying happens to be true. However, it would be strictly forbidden to discuss this matter among themselves, let alone inform their superiors of it.

## Chapter Six

Unfortunately Jesus can't escape the Pharisees (scribes are not mentioned here), they following his every move which must have set Peter, James and John on edge. They are not unlike the devil who left Jesus after having tempted him but all the while were keeping a close eye on his words and activity. The opening verse of this new chapter starts off seemingly innocent enough with a walk through fields of grain. Jesus' disciples (again three thus far) couldn't help but pluck some grain and eating it simply as a harmless gesture while speaking with each other.

Enter the Pharisees and let's say the devil. They were on the edge of the field watching from a safe distance as is their wont. As soon as they caught sight of the disciples eating the grain, alarm bells went off. They approached Jesus asking why Jesus is doing what's unlawful on the Sabbath. The verb *poieo* or to do is in the second person singular; i.e., not the disciples. It seems they had in mind a lesser known law from Dt 23.25 though it doesn't appear to relate directly to a violation of the Sabbath: "If you enter your neighbor's grain field, you may pick kernels with your hands, but you must not put a sickle to his standing grain."<sup>8</sup>

In vs. 3 Jesus responded with an incident from the life of David, putting it to the Pharisees in the form of a question. David had entered the house of God...the temple...took and ate what was called the show-bread. Actually David was on the run from King Saul. The reference to all this is 1Sam 21.1-6. The verb *erchomai* prefaced with the preposition *eis-* followed by a second *eis* infers a determined entry, not just casually walking in off the street. Use of *oikos* for house gives the scene a certain domestic quality about it, that God lives in a certain place and one can drop in for a visit.

As for the bread at hand, *prothesis* is the noun, literally a setting before with the preposition *pros-* suggestive of direction towards-which. In other words, this *prothesis* reserved for the priests is a living, divine presence, not merely symbolic, that it's always set forth with regard to whomever approaches it. And so these opening verses conclude with Jesus saying that the Son of man is Lord of the Sabbath, *Kurios*, in a way prefigured by David. Jesus speaks of himself not directly as in the first person singular, "I the Son of man am Lord of the Sabbath" but prefers an indirect approach to get the Pharisees wondering. In other words, it's one way to keep them on edge. They fell for it each and every time.

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<sup>8</sup>This scriptural passage is not explicit in the Greek critical text and thus not counted as being number eighteen in the list scriptural verses being noted.

Vs. 6 begins with another Sabbath when Jesus enters a synagogue<sup>9</sup> to teach (*didasko*), the place not specified. Again, Luke doesn't elaborate upon what he had taught but most likely it revolved around how scripture spoke of him and his mission. However, Jesus doesn't say outrightly that he's Son of God or the like. That would be too much, for the congregations he addressed were comprised mostly of peasants. However, on this occasion Jesus encounters a man with a withered hand. Enter, of course, the ever present, ever hovering Pharisees.

The attitude of the Pharisees is quite pathetic. Constantly they were on the watch to find an accusation against Jesus. The verb *paratereo* perfectly describes what they're about, the root *tereo* or to keep watch prefaced with the preposition *para-* or beside, in the vicinity of. Such was their position within the synagogue; present yet lurking in the background where despite it all, they stood out like sore thumbs. Added to this is that the Pharisees were the most learned of all present which must have made their presence all the more intimidating.

The tiny conjunctive *de* comes to the rescue in vs. 8. It's rendered as "but" to show that Jesus was very much aware of what the Pharisees were about, this early on in his ministry. He knew their thoughts, *eido* fundamentally as to see as well as to perceive and here with regard to *dialogismos* or conniving, the noun consisting of the root *logos* or word prefaced with the preposition *dia-* or through. The idea is that all sorts of thoughts were constantly passing through the minds of these men bent upon tripping up Jesus.

With this clearly in mind, Jesus tells the man with the withered hand to draw near. He did so half with expectation of being cured and half being afraid of being caught up in a maelstrom of which he hadn't the slightest idea. As he suspected, Jesus addressed the Pharisees, he being fully aware of being on display in the negative sense. Jesus puts forth a rhetorical question, the kind the Pharisees knew would be a trap in which they would be caught unwillingly. It was a question as straight-forward as you can get, whether or not it's lawful on the Sabbath to do good or to do harm, to save life or to destroy it. The two pairs of verbs relative to *exesti* (it is possible or permitted) are *agathopoieo* and *kakopoieo* (*poieo* or to do, to make being the root) vs. *sozo* and *apollumi* (to save and to utterly wipe out).

Jesus didn't wait for a response because he knew their *dialogismoi* making it almost impossible for them to respond. The man with a withered hand felt relief at being off the hook yet wondered what would come next. After all, they were in the confines of a synagogue where the tension made the space feel even smaller. Jesus then bade him to

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<sup>9</sup>This is the fourth mention of Jesus entering a synagogue.

hold out his hand, and it was restored. The verb is *apokathistemi* consisting of two prepositions, *apo-* and *kata-* or from and according to meaning to change to an earlier state or condition. The reaction by the Pharisees was predictable. They were furious and discussed among one another what to do with Jesus. The verb is *pimplemi* or to fill with *anoia* or literally without (alpha privative) mind or *nous*. Although Luke doesn't elaborate, we can assume much of it was due to jealousy. No response, however, from the synagogue congregation, let alone the man whose hand had been restored.

As for speaking among each other, the verb is *dialaleo* literally to speak through which echos the *dia-* or *dialogismos*. This was done in an intense, furtive manner indicated by the preposition *pros* here as among but more directly to each other.

In Chapter Five Simon or Peter, James and John followed Jesus who had invited them to be fishers of men. From that point right through now or vs. 12 of Chapter Six all three remained strangely quiet, almost as though they weren't present, but we can be assured they were constantly speaking with and observing Jesus. Now Jesus senses he must bring to completion the number of disciples or to round it off at twelve which is the equivalent of the twelve tribes of Israel. Such an important step isn't done willy-nilly but with careful preparation which is why he went out to the hills to pray, *proseuchomai* or to make petition. Not only that, he spent all night in prayer, *dianuktereuo* with regard to *proseuche*, the preposition *dia-* or through being prefaced to this verb.

Vs. 13 has as its opening words "And when it was day," a nice way of situating the night before when Jesus was engaged in prayer and what will be the fruit of that prayer in the coming hours. As will become clear in the verses that follow, the next step is to summon the disciples, the preposition *pros-* of *prosphoneo* indicating words that have a direct and immediate impact on those receiving them. Note that from among the disciples Jesus chooses twelve which means the word disciple (*mathes*) includes an unspecified number of followers that seemed to have been with him. Jesus then proceeds starting with Simon and including James and John who were already with him. We could say that up to this point or up to this *prosphoneo* or summoning the three were technically disciples. As for those summoned from a larger indefinite number, we have no response from them as it was with the original three nor why Jesus had summoned them. This, of course, includes Judas according to vs. 16, "who became a traitor (*prodotes* also as betrayer)." All in all the verses at hand convey a sense of getting this important work out of the way so that Jesus could continue in earnest with his mission.

The conjunctive *kai* or "and" beginning vs. 17 stands out insofar as it connects the choice of twelve disciples to Jesus as he continues to teach and to heal, this time being

supported with these men though nothing is said of them for quite some time. The same verse also refers to Jesus and the disciples as having come down from the hills (cf. vs. 12) and standing on a level place (*pedinos*, also as flat), this having added significance as to Jesus' mission. In fact, Jesus will stand on this level ground all the way through to the end.

Vs. 17 continues with mention of a "great crowd" or *ochlos* as applied to his disciples which as noted earlier, also means a throng or mob. This suggests that a number of people had seen Jesus and the twelve and decided to tag along with them. They had found this rag-tag collection of mostly fishermen attractive, now including a former tax collector. If such hard-working men could drop everything and follow Jesus, why couldn't they? However, as time went along most of these well-intentioned people drifted away. In addition, a "great crowd" was present, *plethos* or multitude used here instead of the more derisive *ochlos*. It was quite an eclectic group consisting of people from Tyre and Sidon plus less far off places. Such a throng meant that word got out quickly with regard to Jesus' earlier healings. Though the Pharisees aren't mentioned, we can be sure they were present hanging on as usual. The same with the devil similarly watching and waiting for the "opportune time" or *kairos* in 4.13.

As for those who came from far and wide, they wanted to both hear Jesus and be healed of their diseases, *nosos* also as sickness. The same applies to those troubled with unclean spirits (*pneuma* which are *akathartos*), the verb being *enochleo* also as to cause discomfort, to be annoyed. As for this group, vs. 18 says specifically that they were cured, *therapeuo* alternately as to be an attendant, to do service. Vs. 19 puts this in another way, that is, these people now described as an *ochlos* sought to touch (*hapto*) Jesus. As soon as they did, they felt a certain power or *dunamis* coming from him, that is, strength or the capacity to effect something. As for its emanation, the preposition *ex-* or *from* of *exerchomai* (to come from) is with the other preposition *para* or beside, in the company of him. The idea seems to be is that *dunamis* both came from (*ex-*) and from alongside Jesus, a somewhat awkward way of putting it but known by those so privileged to have touched him.

Vss. 20-26 consist of a series of blessings and woes, a kind of abridged form of the beatitudes: four of the former and four of the latter. Note that Jesus addressed them to his disciples only, they forming a kind of constitution for the budding community. The text says that he lifts up his eyes, the preposition *epi-* prefaced to *epairo* along with a second preposition *eis*, "into the disciples." Thus what Jesus communicates is more an emplanting within them these eight statements with regard to how they are to conduct themselves.



The four blessings are as follows, *makarios* also as happy, fortunate:

-Those who are poor or *ptochos*. To them belongs the kingdom or *basileia* of God. This poverty implies that such persons will continue longing for this *basileia* also as reign or rule.

-Those who are hungry or *peinao*, also to long after and not dissimilar to *ptochos*. It and the next beatitude are the only two of the four with *nun* or now, the present. This infers that such persons soon will be satisfied, *chortazo* meaning to experience inner contentment.

-Those who weep, again *nun* or now, *klaio* also as to cry contrasting with *gelao* or to laugh.

-This beatitude is subdivided, if you will, into four parts all of which related directly to Jesus or as vs. 22 says, the Son of man: *miseo*, *aphorizo*, *oneidizo* and *ekballo* or to hate, to mark off as by a boundary, to reproach or to heap insults upon and to cast out. The reason? Their collective name is evil or *poneros*, this adjective connoting a sense of degeneracy and worthlessness. As for the name at hand, it's too early for "Christian." However, there must have been one if not multiply ways of designating the disciples and other followers of Jesus.

Vs. 23 sums up the four beatitudes by situating them in "that day" which is akin to "that *kairos*," an event that will take place in the unspecified future. It's one in which to rejoice, *chairo* not unlike *makarios*. Not only that, the special character of that day is enhanced by Jesus bidding his disciples to leap for joy, *skirtao* being the same verb applied to John the Baptist when his mother Elizabeth encountered Mary pregnant with Jesus Christ. Both *chairo* and *skirtao* apply to the disciples' reward or *misthos* in heaven, this noun also as remuneration for work done. At least the disciples have a precedent for this, namely, their fathers or forebears in the faith did the same to the prophets. Inferred in a passage from 2Chron 36.16 which is pretty dire: "But they kept mocking the messengers of God, despising his words and scoffing at his prophets until the wrath of the Lord rose against his people, until there was no remedy."

*Plen* or "but" beginning vs. 24 sets in motion the four woes and starts off immediately, *ouai* being an interjection denoting pain or displeasure. Compared with the four beatitudes, the ones here are directed directly "to you:"

-You who are rich or *plousios* = having received consolation or *paraklesis*, literally a summoning beside or *para*-.

-You who are now full or *empimplemi* or to fill up = hunger or *peinao*. This and the

next we have “now,” a stark reminder.

-You who laugh now or *gelao* = mourn and weep or *pentheo* and *klaio*.

-You when men speak well (*kalos*, adverb for beautiful). This is followed by the concluding words of vs. 23 with reference to fathers and prophets and the verse from 2Chron 36.16.

Vs. 27 begins with *alla* or “but” which starts off a whole series of rapid fire commands. Note that they aren’t connected with the preposition *kai* or “and” which implies a connection which is closer than usual. At first they can seem overwhelming as they come one after the other, but by the time you finish hearing them, they boil down to loving one’s enemies. Jesus figures by hitting both the crowd and disciples with them all in rapid succession at least one will register. If that holds true, then the others will take root.

Note that in vs. 27 Jesus takes pains to say “you that hear” suggesting the presence of quite a larger number. Here both enemies and those who have reason for hating are pretty much equivalent to each other and are to be loved, *agapao* being the verb which as an online source describes, is the fatherly love of God for humans, as well as the human reciprocal love for God...in sum, the noun *agape*.

Vs. 28 contains the double command to bless and to pray, *eulogeo* and *proseuchomai* also as to speak well and to make petition. The former pertains to those who are cursing, the preposition *kata-* of *kataraomai* suggesting the bringing down upon such curses. The latter pertains to abusing you, *epereazo* also to treat someone in a despicable manner.

Vs. 29 puts forth two opposites: striking on the cheek (*tupto* also as to beat or to lash) and *parecho* or to hold beside, *para-* along with the negative of *kolouo* or to cut off, curtail.

Vs. 30 has to do with giving in an inclusive sense, that is, to all who come begging, *aiteo* also connoting the making of a demand. Along with this open-ended generosity, the opposite is to be done. That is to say, a person isn’t to ask for what had been taken. Though the verb for stealing isn’t mentioned, it’s explicit. Also implied is being taken advantage of. So the way to respond to these unjust situations is cultivating an attitude of doing what others would do to you, this ending up by balancing the field, if you will. We don’t hear any response from either the people or the disciples, words which must have sounded both scandalous as well as opening new doors of being generous. Furthermore, one can’t but help wonder if anyone had implemented them. If so, it was the smallest minority. At least Jesus had planted the seed.

Vs. 32 introduces three rhetorical questions with regard *apagao*, the implementation of human love divinely informed and are to be taken to heart with respect to what Jesus had proposed just above. He uses the noun *charis* translated as credit but frequently as favor or grace when it comes to exchanging *apapao* for *agapao*. In all three Jesus interjects sinners which makes this all the more questionable. Similar to *agapao* with the conjunctive *kai* as “and” beginning vs. 33 is the verb *agathopoieo*, literally to do or to make good. The question of *charis* or grace/ credit applies here as well. The third and last rhetorical question deals with lending and not worrying about expecting a return. Perhaps this is the most difficult of the three because it has practical ramifications.

With regard to lending in vs. 35 Jesus once again brings up *agapao* as applied to enemies. That is, it’s easy to hate those who fail to pay back what we have lent to them. The verb *apelizo* or to hope for a reward in return is the issue at hand and needs to be dismissed. The person who succeeds in implementing this will have a great reward or *misthos*, the adjective *polus* fundamentally as much, great. It will consist in being sons of the Most High, that is, God. God is kind or *chrestos* (also as good, benevolent) to both persons who are ungrateful and selfish, *acharistos* and *poneros*, that is, lacking *chrestos* and the latter as worse, connoting a sense of degeneracy and worthlessness. And so Jesus brings this to a conclusion with the exhortation to be merciful, *oiktirmos* giving a display of concern over one’s misfortunes. That would fine enough, but Jesus equates this with the Father, elevating it to a higher degree.

Vss. 37 through 42 have to do with judging, *krino* also as to select, to prefer. Jesus advises not to engage in this activity which has both interior and exterior ramifications. The same applies even more to condemning or *katadikazo* also as to find or to pronounce guilty where the preposition *kata-* suggests something down and therefore abasing. However, it’s redeemed by forgiving, *apoluo* being a far more vivid word meaning to loosen from. I.e., the same loosening one shows will reflect on the one who does it.

Vs. 39 introduces a parable, the theme of which is not judging (again *krino*) and presents four rhetorical questions. The first has to do with one blind man leading another, the result being that both fall into a pit. This is followed by a statement about a disciple not being superior to his teacher, *mathetes* and *didaskalos*, this most likely resting on the rabbi-student relationship. Note that *mathetes* is used, not a word pertaining to student as in school. The only time both will be equal is when the former has become fully taught, *katartizo* fundamentally as to put in order, the preposition *kata-* here as in accord with. At that point the disciple will be able to set off on his own.

The second rhetorical question in vs. 41 has to do with seeing a speck in someone's eye while ignoring the log in one's own eye. The verb for the former is *blepo* to see in the sense of having the power of sight; that for the latter is *katanoeo*, to observe well or to apprehend, the preposition *kata-* here as according to and indicative of this. In sum, the first is easy whereas the second is more difficult. Vs. 42 continues with this image where one would approach a person with the intent to offer to remove the speck while ignoring the log in one's own eye. However, should a person remove the log from his or her own eye, the result will be to see clearly. Then and only then is it possible to remove the speck from the other person's eye. The verb here is *diablepo*, that is, the *blepo* of vs. 41 prefaced with the preposition *dia-* or through.

Vss. 43 through 45 deal with a tree and its fruit: good vs. bad fruit, *kalos* vs. *sapros* or beautiful vs. rotten. *Ginosko* or the common verb to know is used to distinguish between the two types of fruit. This image is carried over in vs. 45 contrasting the good and evil man, *agathos* vs. *poneros*, each with his own respective treasure, *thesauros*. This noun also means a storeroom and is described with the adjectives *agathos* and *poneros*. Also the storeroom equals the heart or *kardia* of each type of person from which either the *agathos* or *poneros* is taken, *prophero* literally as to bring before or to present. Jesus concludes with observing that a person speaks from the abundance of his heart, *perisseuo* meaning to be over and above a given amount or number.

As a footnote in the **RSV** says, the concluding verses of Chapter Six starting with vs. 46 have to do with hearers and doers. Jesus starts off with a rhetorical question which gets right to the heart of the matter and is a complaint of sorts as well. He asks why people call him Lord or *Kurios* when they don't carry out (*poieo*, to do, to make) what he tells them. The verb *lego* or to say or to speak is used, nothing to do with a command. This provides an opportunity for Jesus to speak about those who heard his words (*logoi*) and proceeds to do them, *akouo* and *poieo*. He then gives an example, *hupodeiknumi*, the preposition *hupo-* or under which intensifies the sense of the verbal root, literally to show from underneath.

The example at hand is a man who laid a foundation of a house upon rock which enabled it to withstand the onslaught of all types of weather. In other words, vs. 48 says this house had been well built, *oikodomeo* consisting of two words essentially belonging to a dwelling, *oikos* as house and *demo* or to construct. The adjective to describe it is *kalos*, essentially in a way that is becoming but in structure and appearance. On the other hand we have the man who similarly hears Jesus' words but does not do them which gets back to his opening words in vs. 47. He builds a house lacking a foundation,

and as soon as a river or *potamos* breaks against it, it falls to ruin. *Rhegma* is the noun for ruin, more along the lines of a fracture.

In sum, Jesus makes an equivalence between hearing/doing his words or *logoi* and the erection of a house, a place in which one takes up permanent residence. Such an example has great appeal. It takes the edge off in doing something by compulsion and making Jesus' *logoi* a home, a place to live securely. However, failure to do so will result in homelessness.

## Chapter Seven

The wording of this new chapter opens in a somewhat unusual way which gets our attention. Jesus has ended all his sayings, that is, he brought them to fullness, the verb *pleroo* with the noun *rhema* or that which is said, a statement. Not only that, Jesus does it literally “into (*eis*) the hearing, of the people” which suggests both receptivity on their part as well as active participation. Then the text moves on immediately to Jesus entering Capernaum, a double instance of the preposition *eis* (into), one prefaced to the verb *eiserchomai* and the other with regard to Capernaum. I.e., these two examples of *eis* follow the one with regard to the people having heard Jesus’ *rhema*. Interestingly the text says that Jesus does not enter a synagogue, his usual practice when coming to a new place.

Vs. 2 in the **RSV** begins with the conjunctive *de* translated as “now” which conveys the air of a story, a way to make readers of the Gospel pay attention in a relaxed though attentive manner with regard to what is about to unfold. There’s good reason for this because for the first time Jesus comes face to face with a Roman centurion. Not only is that man representative of the occupying power in Israel but one who’s has a high ranking in the military. In his possession was a slave who was very dear to him, *doulos* as *entimos*, the preposition *en-* or *in* prefaced to *timos (-ios)*, literally “in worthy” or honorable. Actually this slave was on the point of death, and for a master to be concerned about him is almost unheard of. The text doesn’t name either the master or slave. However, the adjective *entimos* says a lot about the centurion’s standing in the local community despite being a representative of Rome. Indeed, Capernaum and the surrounding territory is fortunate to have him.

Though the centurion had no direct contact with Jesus, he seems to have heard of him. We’d expect this in his formal military position. It was part and parcel of his job to keep track of everything in his jurisdiction. In addition to his concern for his slave we get further insight into his character by the respect shown to the elders of the Jews in vs. 3. He bids them to approach Jesus, tell him of the situation and if possible, come and heal his slave. In other words, he acted in a discreet manner with regard to Jesus and as a Roman with military authority did not want to make him feel uncomfortable. As for the elders who also seemed to hold Jesus in honor, they told him that the centurion is worthy of his attention, *axios*. Note two verbs involved with regard to these elders, came and begged or *paraginomai* and *parakaleo*. The same preposition *para-* is prefaced to each literally as to come along side and to call alongside. I.e., both inter reverence and indirectness.

Vs. 5 shows an even more remarkable aspect of the centurion's character. The elders say in a direct, unfeigned manner that he loves Israel (*agapao* being the verb) and demonstrated it by building the local synagogue. In response, vs. 6 simply says that Jesus went with the elders. Who wouldn't? Surely Jesus would want to meet such a man, but as it turned out, the two never met face to face. Despite this, the two couldn't have been closer as the incident unfolds.

In another display of the centurion's respect, he sent friends out to meet Jesus with the deferential words not to trouble himself, *skullo* also as to weary or to harass. To this he adds...again, to Jesus at a distance...that he's unworthy for Jesus to come under his roof, *hikanos* also as fit or appropriate. If Rome only knew what this man is made of they would have made him governor and the revolt which occurred not long afterwards might never have happened. Then again, his friendliness towards Israel may have made his superiors suspicious, that he wasn't up for the job.

Vs. 7 has the centurion's friends...and these most likely were local Jews...continue addressing Jesus in the first person singular. That is to say, he is telling Jesus that he didn't presume to come to him, *axioo* also as to judge worthy and the verbal root for *axios* as in vs. 4. In light of this, the centurion made it clear that all Jesus has to do is speak the word or speak the *logos* for the slave to be healed. Indeed, the centurion would be delighted but he was tactful enough to respect Jesus' authority and freedom to do what he wished.

The words Jesus is hearing through centurion's friends in vs. 8 impress him perhaps more than any another person he had encountered in his ministry, including his disciples. These friends recounted the centurion words he may not have said in actuality but were typical of someone in his position. They say in vs. 8 that he's a man set under authority, the verb *tasso* also as to arrange or to order along with the noun *exousia* as well as having command over soldiers. In other words, it's clear that he is a high ranking military officer in the Roman army. As part of his job the centurion can freely boss around men under him as well as his slave. The almost casual, unreflexive way he says this through intermediaries and the clear affection they have for him couldn't help but make a profound impression upon Jesus. You could detect from the way the centurion presents these words that while he's a man of authority, this authority remains secondary to more important values as reflected in him having established the local synagogue.

Vs. 9 is almost an understatement. Upon hearing the matter-of-fact way the centurion's friends present his words, Jesus, of course, marvels, *thaumazo*. Instantly he turns to

those with him designated as *ochlos* or throng and exclaims that never has he found anyone in the entire land of Israel like this centurion...and most remarkably of all, without having met the man. As soon as Jesus spoke, the delegation returned and found the slave restored, *hugiano* also to be in good health. And to think this healing and encounter with the Roman centurion took place remotely. The two never met. It makes you wonder what happened to the centurion later on when Jesus was crucified in the presence of another centurion. We can also include the centurion at Caesarea who later would befriend the apostle Paul. Surely these highly placed military men knew each other perhaps going back to Rome before they were stationed in Israel. If they became members of the budding church after Pentecost, either all or some could have been missionaries or even priests or bishops. The same would apply to the centurion's cured servant. All conjecture, to be sure, but within the realm of possibility.

Vss. 11 through 17 have to do with Jesus raising the son of a widow in Nain or what the **RSV** calls a city or *polis* which can also represent members of a certain place. He goes there after having healed the centurion's slave, *hexes* usually as after or next as in a series of events. Jesus doesn't go alone as now is often the case. He's accompanied by an *ochlos* or crowd including his disciples. As he left Capernaum, the centurion must have watched longingly, wishing he could go. It'd come as no surprise that he dispatched some of his soldiers as a protective guard for what must have been an impressive movement of people. Since he was highly regarded by the local Jewish elders, they would have protected him in turn against any possible interference by the scribes and Pharisees.

It so happened that when Jesus and the *ochlos* with him approached the gates of Nain, they hit upon a funeral procession for the only son of a widow. As the procession made its way to the cemetery, an *ochlos* accompanied the woman. And so we have a meeting of two *ochloi*. Jesus was moved with pity at this sad sight, *splagchizomai* being a difficult word to translate adequately by reason of the deep sense of compassion involved. In other words, it refers to one's affections and physically, to the heart as well as kidneys.

Jesus startled the widow by telling her not to weep, *klaio*. Next he touched the bier, not the corpse, the verb being *hupto* also as to lay hold of which perhaps was more what happened. Naturally this astonished everyone in both *ochloi*, those who had accompanied Jesus from Capernaum and those who belonged to the funeral procession. This, of course, made those carrying the corpse come to a halt. We don't have the widow's immediate response, but it must have been something like "Who are you to approach me out of the clear blue and do such a thing while I am in such grief?" Then without even bothering to ask her permission, Jesus proceeded to address not so much



the corpse (which it was) but called him a young man or *neaniskos*, telling him to arise. And so the young man sat up and began to speak.

So when this corpse was instantly transformed into a living person, those carrying the bier had all they could do not to drop it. Vs. 15 says somewhat in a matter-of-fact manner that the young man spoke which unfortunately aren't recorded. Perhaps the tenderest moment was when Jesus presented him to his mother. One thing is certain, however. From this point on this young man would be a local celebrity being continuously pressed as to what it was like to have died and come back to life. Perhaps later on he contacted Lazarus whom Jesus had raised from the dead. Anyone would have wished to be a fly on the wall to be privy to that conversation. Indeed, the Jewish religious authorities would seek him out but given the prejudice shown toward Jesus, they would have dismissed him as a fraud. As for what happened to him as well as his mother, like so many who've had interacted with Jesus, they drop off the scene. Returning to normal life was out of the question. Did he and the others follow Jesus, keep an eye on his activity and later joined the early church? All these are unanswerable questions which we can't help but bring up when such an incident as this takes place.

Vs. 16 has a typical reaction by the *ochlos*, that is, fear seized them all, the verb being *lambano* inferring it took them into its possession with the result that they glorified God, *doxazo*. With regard to Jesus they claimed that he was a prophet who literally "had arisen in us" which is pretty much the same as that "God has visited his people," the preposition *epi-* or upon of *episkopeo* giving emphasis as a result of close observation. All of it was indeed true even if most or all present hadn't a clue as to Jesus' true identity. Vs. 17 brings to a conclusion this dramatic story. Report or *logos* went forth throughout Judea and the surrounding area.

Vss. 18 through 35 have to do with messengers sent by John the Baptist in prison to Jesus. It begins rather abruptly, namely, that John's disciples informed him "of all these things," the verb being *apaggello* also as to give an account. Presumably these disciples had been tagging along with those of Jesus, a natural consequence after the arrest of their master. Still, they remained devoted to John which, of course, was in accord with what John wanted.

Although John followed their account with eagerness, something was nagging him which prompted him to send two of his disciples to the Lord or *Kurios*. His overriding question was whether Jesus is the one to come or if not, we (John through the mediation of his disciples) will look for someone else. John is caught in between *erchomai* and *prosdokao*. The former means to come and the latter to expect which is intensified by

preposition *pros*- indicative of direction towards-which prefaced to the root *dechomai*. You'd think John had a clear awareness of Jesus' mission when he had baptized his cousin but apparently not. According to a footnote in the **NIV**, John had been in prison for months and got word here and there of Jesus' activity. Somehow his expectations of the Messiah and Jesus didn't add up as based upon what the Jewish idea of this had come to mean. He wanted to accept Jesus as such but the isolation of his imprisonment made it difficult for him to put two and two together.

Vs. 20 continues with this shuttle mission where John's disciples convey to Jesus his message about whether he is the one to come or not. Before giving an answer, vs 21 is an interlude of sorts. It tells of how Jesus he had cured people of diseases, plagues, evil spirits and those who were blind. The nouns for the first three are *nosos* (also sickness), *mastix* (also as scourge, whip) and *pneuma* which are *poneros*, this adjective usually described as connoting a sense of degeneracy and worthlessness. Chances are John was fully aware of this and conveys to his disciples the that the healings Jesus had been doing are indeed true. Just as important is that good news is being conveyed to them, *euaggelizo*. However, he doesn't spell out what that good news actually is.

Despite the importance of bodily cures and the casting out of unclean spirits, these are secondary to *euaggelizo*. Actually in a way they are preparations for this. Jesus concludes by saying that the person is blessed (*makarios*, also as happy) who isn't offended by him, *skandalizo* literally as to trip up. An interesting observation, for you wonder why someone would be tripped up over Jesus doing such wonders. Perhaps he has in mind the Jewish tradition of a Messiah, and that the people would rush to make him a king. Also he could be giving John a gentle reminder, that is, for him not to be tripped up by failing to live up to expectations.

As a kind of supplement to the last paragraph, vs. 22 has two partial quotes from scripture as noted in the **NIV**. The first pertains to the blind receiving sight and the second pertains to the poor having good news preached to them, that is, Is 35.5 and 61.1 quoted in full respectively: "Then the eyes of the blind shall be opened and the ears of the deaf unstopped." "The Spirit of the Lord is upon me because the Lord has anointed me to bring good tidings to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound."<sup>10</sup>

Vs. 24 has John's disciples who are called messengers or *aggeloi* depart. We have no response, they must have been just as confused as their master with regard to what

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<sup>10</sup>These are the eighteenth and nineteenth scriptural references in Luke's Gospel.

Jesus had told them. This back and forth with John's disciples interrupted the interaction of Jesus with the people. Those in dire circumstances must have been annoyed at the interruption while others who knew these men were from John wondered about the topic of discussion going on without knowing the content. That prompted Jesus to address the crowds...the plural of *ochlos*...being used which means a very large amount of people were present. He did this not so much to assuage them but to take a cue from John's play-book, if you will, with five rapid fire rhetorical questions.

The first two questions can be taken as pretty much as one. Jesus asks the *ochloi* (again, plural) what did they expect to see in the wilderness, *theaomai* to see with the implication of being impressed. As for the wilderness, this of course was John's native habitat and place where he was baptizing. As for the second rhetorical question, Jesus asked what these people had expected to see, a reed shaken by the wind. In other words, due to a lack of sincerity, they made the trek to the desert area for basically nothing. Another possibility: a man clothed in soft raiment, the exact opposite of the reed. As for the latter, as Jesus continues, it's symbolic of an earthly ruler who basically doesn't care about his subjects. Such are those who reside in the courts of kings.

The next rhetorical question in vs. 26, actually two-in-one, is where Jesus asks the people...the *ochloi*...expected to see, *horaos* also as to appear. This is followed by one word, prophet. Jesus concurs with this but quickly adds that John was far more than this. As for these questions, they do bear a close resemblance to the ones John posed to the priests and Levites dispatched to the Jordan River area seeking an answer as to his identity. The three questions are (Jn 1.19-23): "Who are you?," "What then?" "Are you Elijah?," "Are you the prophet? and" "Who are you (again)?"

Jesus uses these questions as an opportunity to elaborate on something the *ochloi* were intent upon seeing but were misguided from the get-go. He elaborates upon this by offering a quote from the prophet Malachi (3.1) <sup>11</sup> to help them along. As always, it's risky business with the religious authorities keeping a constant eye upon him though they are not explicitly mentioned. As for the text, first comes the Hebrew in full followed by the Greek, the two with respective notations:

"Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts."

*Hineh* or behold to get everyone's attention because the Lord is sending his own messenger or *mal'ak* to prepare the way before him or literally "to his face," *panah* and

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<sup>11</sup>This is the twentieth scriptural reference in Luke's Gospel.

*derek*. Then suddenly (*pit'om* or in a moment) the Lord will come to his temple, *heykal*, that is, in Jerusalem. There's an almost non-existent time gap between this sending (*shalach*) and what happens next, the two being connected with the conjunctive *v-* as "and." This is followed by a second *hineh* or behold with the Lord coming not a second time but saying this by reason of the immediacy involved.

"Behold, I send my messenger before your face who shall prepare your way before you."

*Idou* or behold is equivalent to *hineh*, a word designed to get one's attention for something important to be communicated. The Lord is sending a messenger (*apostello* and *aggelos*, the latter alternately as angel) not simply before his people but in a more direct fashion. This is indicated by the phrase "before your face." Note a second word for "before," *emprosthén* also as forward or ahead. In this case the Lord will be preparing not his way but "your way" (*kataskueazo* and *hodos*) where the preposition *kata-* suggests something done in accord with a given plan.

In vs. 28 Jesus praises John the Baptist, calling him the greatest person ever to have come into this world. At the same time anyone who's least in the kingdom of heaven is greater than John though the Greek has "kingdom of God." In other words, Jesus is contrasting the former covenant with the new one embodied in himself and yet awaits finalization. The response? Those among the crowd who had been baptized by John, tax collectors included, justified God, *dikaioo* here agreeing with what Jesus is saying. At the same time the Pharisees, along with the lawgivers took issue, this having made them come out of the shadows. In fact, they are distinguished as not having been baptized by John which situates them in a kind of no-man's land between two covenants. Perhaps this is a subtle way of saying that the ancient Jewish religion is in the process of being superseded by something new. *Atheteo* is the verb at hand which means to reject or to declare as not valid with regard to the will of God, *boule* also as intention or provision.

In vs. 31 Jesus continues by putting forth a rhetorical question. This time he's getting quite direct, looking for something or someone with which to compare the character of the current generation. Indeed, he knew what their intent but wanted them to know he was on to them. Jesus uses the example of children playing games in the market place, the Pharisees and lawgivers being inferred as they played a tune they wished Jesus would accept but refused to go along with them. The same was true when they turned from playing a tune to when they wailed.

Jesus continues in vs. 33 by referring again to John the Baptist who was fond of fasting and whom the religious authorities used as a warped example as a glutton and so forth. However, he won out in the end despite still being alive and imprisoned awaiting death. And so John is likened to wisdom or *sophia* which is justified by her children, *dikaioo* as

in vs. 29. Compare these children with those in the market place, *teknon* also as people or inhabitants (a more general term) vs. *pais* also as slave.

Vs. 36 has one of the Pharisees...just one...who stood out among the crowd by asking Jesus to eat with him. Was it a trap or someone sympathetic to Jesus and his message? Without missing a beat, Jesus took up the offer figuring why not give it a go. By now he has had sufficient experience with Pharisees and could handle just about anything they threw at him. Nevertheless, Jesus was wary of the invitation. Unexpectedly a woman called outrightly a sinner with the added “of the city” which denigrates her even further discovered that Jesus was in the Pharisee’s house. Without hesitation she entered...how isn’t given, for you’d think someone notable as a Pharisee would have someone at the gate of his house.

Nevertheless, once inside this woman brought an alabaster jar of ointment clearly beyond her means but perhaps a gift from one of her “clients.” That made her even more suspicious to all in attendance. This didn’t phase her in the least. She proceeded to kiss the feet of Jesus and anoint them with the oil. It must have taken both men by surprise, especially the Pharisee having this woman “of the city” invade his house. Surely he’ll have some harsh words in store for the person stationed at the gate of his home.

In typical response the Pharisee who had invited Jesus said to himself...not openly... that if Jesus were a prophet, he would have known about this woman’s background. The very fact that she, a sinner, was touching (*hupto*) him was outrageous. Given the culture of the times to call a woman a sinner clearly means she’s a prostitute. Then in vs. 40 Jesus responds as though having read the Pharisee’s mind. He starts off somewhat ominously, namely, by saying that he has some words to his host whose name is Simon. In response, he addressed Jesus as teacher or *didaskalos* which suggests that Jesus was to come down hard on him.

Jesus proceeds to give the example of two men who owed money, one a lot and the other much less. When asked who had experienced greater forgiveness, Simon gave the obvious answer all the while knowing where this was going, that he was being set up. After all, the woman described as a sinner and was “of the city” was smack in front of the two men. She too knew Jesus was speaking of her. By contrast to the Pharisee giving meager reception to Jesus, she went all out sparing nothing. The conclusion? Her many sins are forgiven by reason of having loved much, *agapao* being the verbal root of *agape*.

As for the other invited guests at the meal, they couldn’t help exclaim among

themselves who this person claiming to forgive sins, *aphiemi* also as to leave or to cancel. Obviously Jesus was aware of this, even if was said behind his back. To him that was of no concern. Instead, his attention was focused upon the woman to whom he said simply that her faith has saved her, *pistis* and *sozo*. As a result, she can go in peace, *eirene*. So here is yet another person deeply touched by Jesus who passes of the scene. Although we don't her from her or about her, it's almost certain she tagged along with Jesus or if not, closely followed events as they happened to him. Another almost sure bet is that she and many others in similar circumstances did the same and became members of the budding church after Pentecost.

## Chapter Eight

This chapter begins with the conjunctive *kai* which is not translated yet ties in with *kathexes* rendered something like “according to next.” That is to say, it’s composed of *kata* or in accord with and *hexes* or after, in order. The **RSV** has it as “soon afterwards” which perhaps is in reference to Nain, the last place mentioned in 7.11. And so Jesus made the rounds of cities and villages, the preposition *dia-* or through prefaced to verb *diadeuo* suggesting that he was making a series of quick pit-stops. While in each place he engaged in two principle activities, *kerusso* and *euaggelizo*. The former means to proclaim in a public fashion and the latter to convey good news. While both can be effective, the latter usually is done with more enthusiasm. The two are specified as belonging to the kingdom of God. Nothing explicit is said about teaching.

While this preaching activity is of chief concern to Jesus, one can’t help but wonder about the long term effect. We have these accounts of him going one place after another, and that’s it. For any of his words to have effect it seems they have to be rooted in the local community. That means the apostles accompanying Jesus had to pick out responsible leaders or delegate responsibility to a few trusted locals. In addition, a certain system of check and balances had to be put in place. The hope is that after some time, these efforts will morph into an established *ekklesia* or church. However, to make that formal and lasting the presence of the Holy Spirit must come upon them as at and after Pentecost.

Vs. 1 continues with a second sentence simply saying that the twelve (no mention of the word apostle nor disciple) were with Jesus and flows directly into the next verse also beginning with the conjunctive *kai*. Actually it continues as an extended sentence through vs. 3. Luke takes pains to mention that some women also accompanied Jesus. They had been healed (Jesus not explicitly mentioned but certainly implied) of both evil spirits and infirmities, *pneuma* which are *poneros*, this adjective mentioned elsewhere as connoting a sense of degeneracy and worthlessness along with *astheneia*, also as weakness. Three are singled out with yet another consisting of “many others.” Given the nature of society at the time, the women remained apart from the twelve and Jesus, these two groups moving along separately but in unison. As for the women involved:

-Mary called Magdalene from whom seven demons (*daimon*) had gone out though Luke doesn’t mention her. However, Mary is recorded as being with Jesus’ mother at his crucifixion, “looking on from afar” (Mt 27.55-56).

-Joanna whose husband was Herod’s steward. She along with the just mentioned Mary was present at the empty tomb of Jesus and to whom the two men there told

them that Jesus had risen and were to tell the apostles (cf. vs. 10).

-Susanna: the only time she is mentioned.

-The “many others” who provided for Jesus, the twelve and other women. The verb is *diakoneo* or to function as an intermediary, hence the significance of the preposition *dia-* prefaced to the verbal root. They did this freely and from their own means, the verb being *huparcho* where the preposition *hupo-* or under is suggestive of support from beneath and hence extended over a period of time.

Vs. 4 begins with the conjunctive *de* or “and” to show the close connection between what had just happened and what is about to happen. As noted towards the beginning of this document, *de* differs from *kai* in that it represents something like on the other hand, whereas. As for *kai*, it begins vs. 4 with regard to a great crowd or *ochlos* along with people from “town after town” coming to Jesus. The verb isn’t the common *poreuomai* as noted earlier but enhanced with the preposition *epi-* or upon prefaced to it indicative of pressing upon him. Although vs. 1 says that Jesus engaged in *kerusso* and *euaggelizo*, here he gives a parable based on an experience familiar to everyone.

Jesus speaks in a parable, *parabole* literally as something that has been cast (*ballo*) beside (*para-*)...a description or story beside real, first-hand experience. The one at hand pertains to a sower who sowed seed in four different places, only one being acceptable. The sense of doing this indiscriminately or haphazardly is conveyed by the way he goes about it, “and as he sowed.” As for the seed itself, nothing is said as to what kind it happens to be. Note too the way each example is presented. The verbs are passive indicated that the action is done not deliberately by the sower:

-Some seed fell along (*para*) the path where it was trodden as well as eaten by birds. This first example is where the seed perishes almost immediately.

-Some seed fell (*epi*) on the rock and withered upon growing up. This second example has the seeds’ life time extended from birth, if you will, to at least some growth.

-Some seed fell among (*en meso*) thorns. As with the second example, there is a similar period of growth.

-Some seed fell into (*eis*) land which was good, *agathos*. There it grew and yielded a hundred fold.

Note the four different ways the seeds land on the ground as with the various prepositions: *para*, *epi*, *en meso* and finally where it counts, *eis*. The way Jesus sums up his message through this parable is by uttering an exhortation to hear with having ears ready to do so, that is, like the soil which is *agathos*. Note the ways he brings the parable



to a conclusion in the second sentence of vs. 8. It reads literally “saying these things (*legon*)” or the present tense along with “he cried out (*ephonei*)” or the past tense. Temporally speaking the parable and this exhortation can’t be said at once but then again, given that it’s Jesus we’re dealing with, that possibility exists insofar as he and the parable are one.

Though it isn’t difficult to see what Jesus means by the four different places where the seeds fell, Jesus nevertheless sets out to explain the parable in vss. 9-15. Vs. 9 begins with the conjunctive *de* which here shows the disciples eagerly wishing to know what Jesus meant. The preposition *epi-* or upon is prefaced to the verbal root *erotao* thereby making the question they posed to Jesus more urgent.

To this question in vs. 10 as to what Jesus meant he responds with words that must have delighted the twelve disciples. The way he expresses himself can come across as exclusively for them, not for anyone else. To them (second person plural used) was given to know (*ginosko*) the mysteries of the kingdom of God, *musterion* essentially with regard to secret things as pertaining to God. The problem, however, is that such words can make the disciples think they’re better than the “others” in vs. 10 when quoting in part from Is 6.9-10<sup>12</sup>. It runs in full as “Hear and hear but do not understand; see and see but do not perceive. Make the heart of this people fat and their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears and understand with their hearts and turn and be healed.”

Isaiah seems to have known in advance what the Lord was going to ask of him, that is, through his vision, so what follows comes as no surprise. As for the phrase “this people,” it has a slightly veiled contempt. Note the double use of hear with respect to understand, *shamah* and *byn*; the same applies to see and perceive, *ra’ah* and *yadah*. In a way nothing new. Such has been the case all along this early in the Book of Isaiah. Although Isaiah was ready and willing to obey the Lord, when he heard these words as to the people’s insensitivity he must have been dismayed. Things couldn’t get as bad as this. No small wonder that in the next verse he asks, “How long?” The Lord has in mind the triple nature of the people, if you will, that has become so covered over:

-Note the singular heart (*lev*) belonging to the plural people which reveals their collective nature whether concerning good or in evil. In the verse at hand, this singular heart will become fat or *shaman* which means that Isaiah will have an easy job of it, for already the people have come far along that path.

-The people’s ears will become heavy or *kaved* almost as though being filled with

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<sup>12</sup>This is the twentieth scriptural reference in Luke’s Gospel.

ear wax.

-Finally, their eyes will be shut or *shahah* which means to look around as well as to be smeared over.

The opposite of these three are see, hear and understanding as noted in the previous verse. However, the Lord adds “turn and be healed” or *shuv* and *rapha*, the latter fundamentally meaning to sew together or to mend.

Once this mental and spiritual blockage of the people is exposed through the words of the prophet Isaiah, in vs. 11 Jesus begins to explain the significance of the parable not to the people but to his disciples who as noted above will at a later time pass this on to them. He says simply that the parable is the *logos* or word-as-expression of God. He breaks it down accordingly as with the outline above regarding vss. 5-8, all four here joined by the conjunctive *kai* or “and.” Note too that Jesus inserts the various types of hearing associated with four different prepositions. The difference between these prepositions used here and in vss. 5-8 are noted after this fourfold presentation:

-The first explanation mentions path or *hodos* which is suggestive not so much of arrival but the journey. On this path are those persons who have heard; the object of this hearing isn’t mentioned but suggestive of the crowd paying attention in ways suitable to themselves, not necessarily the deeper level as with the disciples. Their initial disposition to hear (*akouo*) is thwarted by the devil or *diabolos* who takes away the *logos* literally “from the heart of theirs.” That is to say, their hearing has picked up the seed on the road and inserted it within themselves, *kardia*. The devil interferes between this hearing and insertion into *kardia* though a verb for this is lacking in the text. Thus he prevents these persons from believing and therefore being saved, *pisteuo*->*sozo*.

-The second explanation has hearing with respect to rock, that is, *akouo*->*dechomai*. Here hearing ends up as *aphistemi* literally to stand away from or *apo*-. Before this happens the hearing of the *logos* is with great joy. Due to a lack of root, they believe for a short time, *kairos* or occasion with the preposition *pros* indicative of direction towards-which. *Kairos* is used a second time, that is, with regard to temptation or *peirasmos* causing them to fall away, that is, from their near rootless-ness upon the rock. Here the devil isn’t mentioned as with the first explanation.

-The third explanation is with regard to hearing vis-à-vis thorns. Being hemmed in among such sharp objects makes for a hearing which is confined and difficult to move, *poreuomai*. When attempting to walk such persons are choked by cares, riches and pleasures of life (*merimna*, *ploutos* and *hedone*). The verb is *sumpnigno*, the preposition *sum*- or with prefaced to the verb suggests choking until completely dead. Thus their fruit fails to come to maturity, *telesphoreo* being comprised of the verb *phoreo* or to

bear prefaced with *telos* which is suggestive of completion.

-The fourth and final explanation concerns the seed in the good (*kalos*, also as beautiful) soil, that is, not just hearing the *logos* but followed by holding it fast and bringing forth fruit, the two verbs *katecho* and *karpophoreo*. The former has the preposition *kata-* or in accord with prefaced to the verbal root *echo* or to have. Associated with it is a heart or *kardia* which similarly is *kalos*. I.e., *kakos*->*kalos*. As for the latter verb *karpophoreo*, it's associated with bringing forth patience, literally "in patience" or *hupomone*. This verb consists of the verbal root *meno* or to remain prefaced with the preposition *hupo-* or under, to remain under.

Thus we may compare the use of prepositions concerning the seeds in the parable Jesus gives to the crowd followed by the prepositions when he explains the parable to his disciples:

-*para*->*epi*->*eis*->*en* (beside, upon, into and in)

-*para*->*epi*->*en meso*->*eis* (beside, upon, in the midst of and into)

In vs. 16 shifts to speaking of a lamp or *luchnos* which no one covers upon lighting it. Such an object is meant for spreading light by being placed on a stand. Jesus uses this simple image as a way to say that what is hidden will be made manifest; the same with regard to anything secret which will become known and come to light. The two pairs just mentioned are as follows:

-*Krupton*->*phaneron* or hidden->manifest. The two are linked by *gignomai*, to come into being.

-*Apokruphon*->*phaneron* or secret->manifest. The former has the same root as *krupton* but prefaced with the preposition *apo-* or from, hidden from. The verb *gignosko* or to know is used here and followed by *erchomai* or to come with the preposition *eis*, "into light" or what is manifest.

To this example which clearly pertains to light or that which is visible in vs. 18 Jesus speaks of being careful as to what one hears, the two verbs being *blepo* and *akouo*, the former as to see. This combination of seeing/hearing applies to a person who has and to whom more will be given. What this might be isn't spelled out but seems to pertain to what lays hidden and waiting to be discovered. The opposite applies to a person who has nothing as well as what he thinks he has; that will be taken away. Thus he'll be left totally destitute. Referring back to vs. 9, it seems that Jesus is speaking with his disciples and leaves them hanging or for them to make an association with the seed as *logos* of God and what Jesus is teaching by their being with him as the very *Logos* itself. Given

their track record on trying to figure out what Jesus is communicating, they failed miserably. At the same time this parable must have had special meaning for them after the descent of the Holy Spirit at Pentecost. Thus a chief function of the Spirit is to refresh the disciples' memories or better, their faculty of *anamnesis*.

In vs. 19 the mother and brothers (*adelphos* can extend to cousins, etc.) of Jesus came up to him, *paraginomai* or to be beside along with the preposition *pros* which is suggestive of a direct, urgent approach. However, they were prevented because of the crowd or *ochlos* which hasn't been mentioned since vs. 4 but just about ever present. As for the *ochlos*, they couldn't tell Mary and those with her from anyone else. Their focus was entirely upon what they could get from Jesus. The verb describing how they tried to reach him through this throng is *suntuchano*, suggestive of their attempt to be with (*sun-*) Jesus. It's contrasted with these relatives standing outside or *exo* wishing to see him. To this Jesus famously responded that his mother and brethren (*adelphos*) are those who hear the word of God and do it outlined as such: *logos*->*akouo* and *poieo* or word->hear and to do. As in other instances where a resolution is expected, we're left in suspense. The same, of course, is with Mary and Jesus' brethren. They remain outside while Jesus is inside, the two never meeting. However, given Mary-as-mother, it'd come as no surprise that she persisted in remaining come hell or high water to rebuke her son or if not, to demand a clear explanation why he did this.

Vs. 22 begins in a somewhat poetic fashion along the lines of introducing a story, "One day" which reads literally as "in one of the days." This can intimate an indefinite period of time between what Jesus had been doing and a desire to evade the people who have been following him. Although the disciples must have enjoyed the limelight by being with Jesus, they too found it was not as cracked up as they thought. And so they too were glad to get in the boat and head for the other side of the lake. Most of them thought nothing of this, accustomed as they were to making their living on the water. So when Jesus said "Let's go" immediately they sprang into action, borrowing a boat from one of their former workers or even one of their own that they had laid up in storage.

Jesus was pretty worn out after all the teaching he had done, so as soon as he and the disciples set off, he fell asleep. Not long afterwards a storm arose, *lailaps* being more a hurricane. Jesus remained asleep which must have astounded the twelve. Being in dire straits, they rushed to awaken him. Keeping in mind that some of the disciples were experienced fishermen and familiar with the lake and its weather, when they exclaimed that they were perishing (*apollumi* as to utterly destroy), they really meant it. They couldn't but help recall fatal accidents from among their peers in such circumstances. This time they called Jesus *epistates* or master, literally as one standing near (*epi-*). Jesus

of course woke up and, rebuked the waves in an almost matter-of-fact manner which ceased at once resulting in a calm. The verb at hand is *epitimaō* where the preposition *epi-* or upon intensifies the verbal root meaning to rebuke. It's more dramatic by reason of the waves described as raging or *kludon* meaning a succession of waves followed by *galene*, stillness.

To the embarrassment of the disciples Jesus asks in vs. 25, "Where is your faith?" or literally, where is the singular *pistis* belong to you, second person plural. That hit especially hard given the fact that as men accustomed to working on the lake they had shown such panic. It'd come as no surprise that some even resented these words and held them against Jesus. That's perhaps why in this same verse they both were afraid and marveled (*phobeo* and *thaumazo*). Withdrawing a bit from Jesus after this stinging rebuke, they naturally wondered among each other what type of man could do such things. Indeed, both Jesus and the twelve must have remained quiet for the rest of the voyage, the *galene* or stillness of the water reflecting the *galene* in the boat.

In vs. 26 they arrived on the opposite shore of the Lake of Galilee, the country of the Gerasenes. Describing the place like this conveys a sense of something ominous and threatening is about to happen. At least, however, the disciples were glad to get out of the boat after what they had just experienced. Given the way vs. 26 says that this place is on the opposite shore, it intimates that the disciples who were so familiar with the lake and surrounding area tended to stay away. This sense of foreboding proved true at once...actually more than that...for as soon as Jesus stepped onto land, a man possessed by demons (*daimones*) came out. The preposition *hupo-* or from under prefaced to *anato* suggests that this man had anticipated Jesus' arrival. He could have witnessed the storm the previous night and later the boat emerge from it unscathed. Surely that was a sign that something miraculous was about to happen. Thus he rushed down at once to the boat.

The scene must have terrified the disciples, coming into full contact with someone they've heard about for years and reaching almost mythic proportions. The sight was indeed dramatic. Here was a man completely naked who had made his home among the tombs. Indeed, his look matched the reputation that had circulated for years on the other side of the lake. The disciples' defensive stance softened a bit when the man cried out and fell down exclaiming loudly—the preposition *ana-* or above, upon intensifying the root *krazo*—what Jesus as Son of the Most High God has to do with him. This surprised the twelve but not Jesus. It was the *daimon* within the man who had recognized Jesus as such, something that had escaped the disciples who were so intimate with their master. And so the man begged Jesus not to torment him, *basanizo*

fundamentally to put to the test, to question by torture.

In vs. 29 Jesus wasted no time dealing with this situation, for quickly things could get ugly. He commands the unclean spirit to come out, the *pneuma* which is *akathartos*. The verb is *paragello* whose root *aggello* or to bear a message is prefaced with the preposition *para-*, basically as beside, to bear beside. The **RSV** has the second sentence in vs. 29 in parentheses which seems to indicate an observation Luke may have obtained from one of the disciples. It says that this *pneuma* had seized the man quite often, *sunarpazo* being the verb made more compelling by the preposition *sun-* or with prefaced to the verbal root. Despite being shackled, this man managed to break free and escape into the desert. That was a relief to the local inhabitants, for as vs. 27 notes, he dwelt among the tombs.

In vs. 30 Jesus asks the man for his name. In effect he's asking both the man and the *pneuma*. The response is Legion which is a Roman military unit of soldiers thereby connoting a united force. Applied to the demons made the situation all the more threatening. No wonder the Gerasenes had banished him to the tombs. The man's affliction is intimated by two uses of the preposition *eis*: one free standing and the other prefaced to the verb *erchomai*, to go or to come. This confrontation on the beach was quite unsettling for the disciples and any locals who dared to observe it from a safe distance. From within the naked man these many demons begged that Jesus doesn't command them to be cast into the abyss, *epitasso* and *parakaleo* being the verbs. The former is to enjoin upon (*epi-*) and the latter is to summon beside or *para-*. Interestingly the *daimones* had a special fear of the *abussos* or the underworld. You'd think they would want to go there, their native habitat, but their fear of it reflects that at least for a time they were set free from it and were enjoying a certain freedom.

Vs. 32 says that a larger herd of swine was feeding nearby, meaning some herdsmen were in the vicinity perhaps watching with amazement at what they beheld. And so the *daimones* begged (*parakaleo* again) Jesus that he send them there. Interestingly these *daimones* could enter a man, reside there but once present, refused to leave. Only Jesus had the authority to let them out, *epitrepo* being the verb literally as to turn upon (*epi-*). From this point on in vs. 33 note the sudden action with regard to *daimones* beginning with the conjunctive *de* rendered as "and:" *exerchomai*->*eiserchomai*->*hormao* (came out->entered->rushed). Another abbreviated way of looking at this is through the prepositions: *ex*->*apo*->*eis*->*eis*->*eis* (out of->from->into->into->into; three instances of *eis*: prefaced to *erchomai*, into the swine and into the lake. No doubt the disciples who were fishermen were startled at this. They asked among themselves whether they could ever resume fishing with these *daimones* just belong the surface.

Vs. 34 has the herdsmen fleeing to the city both out of fear and that their livelihood was jeopardized. Naturally everyone wanted to see what the commotion was about and came across the man now clothed and sitting at Jesus' feet. Indeed, they beheld this man in his right mind, the same person who had dwelt among the tombs and isolated from everyone. The verb is *sophroneo* which also means to be prudent as well as to exercise self-control. Despite the peacefulness of this scene, it cast fear (*phobeo*) among those present. Although word of this spread like wildfire, people from the surrounding country asked Jesus to depart from them, *apo-* or from prefaced to the verb *erchomai* as well as a free standing preposition. This double *apo* reflects them having been seized with fear, the verb being *sunecho*, literally to hold with or *sun-*.

Without showing any disappointment or fuss over the dramatic events that just happened, Jesus got into the boat and sailed away with his disciples. It comes as no surprise the disciples were quite wary of this and rowed as quickly as they could to reach the other shore out of fear of the *daimones* lurking beneath. But before leaving the man who had been possessed begged to come along with Jesus, *deomai* also as to pray or to ask. In the meanwhile the disciples were holding their breath, relieved when Jesus said no. He thought it best for him to remain and declare all that God had done for him, *diegeomai* more as to give a thorough account, the preposition *dia-* or through indicative of this. The text says that the man is to do this literally "into his home," *oikos* being more an extended family of sorts. Note, however, that the man had been dwelling among the tombs, so this return home must have been quite dramatic. *Diegeomai* is different from a familiar verb that could have been used, *euaggelizo* or to proclaim good news and usually associated with the teaching of Jesus. Not only did this man follow through on what Jesus wanted, he proclaimed throughout the whole city what Jesus had done for him, *kerusso* inferring that he went about announcing this. As noted elsewhere, such a person was a prime candidate for becoming a member of the *ekklisia* or church established after Pentecost.

Vs. 40 to the end of this chapter contains two dramatic healings. It begins with Jesus returning from the other side of the lake, the disciples rowing like there was no tomorrow, having made the crossing in record time. As already noted, they were terrified that the demons Jesus had cast out of the man among the Gerasenes would follow them under the water and decide to jump on board and make their home with them just as they had done earlier. Those on shore described as an *ochlos* or crowd were on hand to welcome Jesus, fearful all the while as to his fate. They had no clue as to what had transpired on the other shore but were fully aware of the storm that had engulfed them going over. *Apodechomai* is the verb which also means to receive.

Although the text doesn't mention it, in a situation like this the disciples come in handy as a kind of bodyguard for Jesus allowing him to move about.

Among the crowd was Jairus described as a ruler of the synagogue, *archon* as one who has eminence in a ruling capacity. Compare his coming out with that of the crowd which as noted is *apodechomai*, *huparcho* literally meaning to make a beginning from under, *hupo*-. Actually it and *archon* have the same verbal root. As soon as he met Jesus he fell at his feet begging (*parakaleo*) to come to his house to cure his only daughter twelve years old who was at the point of death. Jesus concurred, having a tender spot for children even though the crowd continued to press in on him, *sunpnigo* also to choke where the preposition *sun*- or with makes it more like a throttling.

Vs. 43 which typically begins with the conjunctive *kai* or "and" introduces a woman from among the crowd who had suffered from a flow of blood lasting twelve long years. She had exhausted her saving in an attempt to find a cure but nothing. Thus she decided why not Jesus? She was determined enough to break through the crowd and touch the fringe of Jesus' garment, *kraspedon* more like a hem or even tassel. This word signifying the extreme edge of Jesus is deliberate and set over against the *sunpnigo* or literally choking-with of the crowd. It worked, for immediately (*parachrema*, literally beside or *para*- the thing or matter at hand, *chrema*) her flow of blood came to a stop.

The conjunctive *kai* of vs. 45 sets the stage for Jesus' response to this slightest of all contacts between him and the woman. His sudden remark as to who touched him is set against *sunpnigo* as noted above and Peter's natural response as why should his master ask such a question in such a chaotic circumstance. Nevertheless, Jesus insists on asking. Perhaps because of the woman's dire condition and even more so, her utter determination to reach Jesus, he perceived that power or *dunamis* went from him, this *dunamis* almost have a mind of its own eager to cure the woman. The verb is *erchomai* prefaced with the preposition *ex*- out of along with *apo* or from relative to Jesus.

The beginning of vs. 47 with the conjunctive *kai*—again mentioned by reason of the fast-paced action at hand—is rendered in a rather odd way. It has the woman seeing that she was not hidden, almost observing herself or *horao* with regard to being exposed which is the negative of *lanthano* (to hide). Now she really felt being put on the spot, even angry at herself, by reason of the pressing throng all about her. Jesus seemed to have let his *dunamis* go ahead and do its thing which resulted in the woman being healed at once, *parachrema*. She fell down and declared that she was healed, *apaggello* which is more along the lines of giving an account. This is all the more interesting given the fact that people were jostling each other about. Jesus saw some of those near him circling around



the woman and forced his way through to find out to whom his *dunamis* had issued. He told her that her faith had indeed saved her, *pistis* and *sozo*, the latter rendered here as “made well.” Thus this incident closes with Jesus telling her literally to go into (*eis*) peace. And so we have another person touched by Jesus yet passes off the scene.

Vs. 49 begins with *eti* or while to show that Jesus was in conversation with the woman who had just been healed when suddenly he was interrupted. A man from the ruler’s house came and said that Jairus’ twelve year old daughter had died. Because of this, there’s no need to trouble the teacher to come, *skullo* also as to vex. Luckily Jairus didn’t know about the woman who had sneaked up behind Jesus and caused a delay. If he did, he could have been quite incensed and even turn against Jesus. Jesus responded calmly, this all the more striking by reason of the unmentioned but ever present crowd and its *sunpnigo*. In typical fashion he said it was necessary to believe and not to fear, for the child will be fine (*sozo*).

And so Jesus made haste to the home of Jairus allowing only Peter, John, James and the parents in with the child. Everyone present was making quite a scene and understandably so. This is rendered as weeping and bewailing, *klaio* and *kopto*, the latter also as to strike. When Jesus said that the child was simply asleep, those present laughed, the preposition *kata-* prefaced to the verb *gelao* or to laugh intensified by reason of it meaning down. The best Jesus could do was ignore everyone. The three disciples had all they could do to restrain themselves knowing full well that Jesus would make good on his word. And so they remained quiet and nearby ready to assist if necessary.

Vs. 55 has the girl’s spirit or *pneuma* return to her, *epistrepho* literally as to turn upon, *epi-*. Her parents were utterly struck with amazement, *existemi* meaning to stand out from, *ex-*. Nevertheless, Jesus bade them to give her some food which they did gladly. It was also a way to break the tension. And so this incident concludes with Jesus charging everyone present, especially the parents, not to tell anyone what just happened, the verb being the negative of *paraggello*. The preposition *para-* reinforces this for it means beside or in the context at hand, to eagerly spread word to anyone and everyone in the vicinity who in turn would do the same. Among one of the reasons for this is that Jesus realized that news of the event would reach everywhere. Thus it would become an indirect means by which to spread his message. Perhaps this isn’t accurate but may be just a possibility. Although we don’t hear what happened next, we can be pretty sure that news spread like wildfire. As for the twelve year old girl, surely she never forgot what Jesus had done. Was she among those already mentioned in similar circumstances who ended up as members of the new *ekklesia*? Although this had been mentioned a

number of times, it remains a fascinating question.

## Chapter Nine

This new chapter begins with the conjunctive *kai* or “and” as though there were no break...no division of chapters...between what had happened and what is about to take place. Jesus calls the twelve together, the preposition *sug-* or *sun-* (i.e., with) prefaced to *kaleo* to emphasize the fact that he has something important to communicate to them. Perhaps the twelve were out and about following through on some request or other from Jesus, so it may have taken them some time to assemble. Once together, Jesus gave both power and authority or *dunamis* and *exousia*, the ability to carry out something and as well as doing it. They apply to demons as well as to curing diseases, *daimon* and *nosos* being two common afflictions with regard to the people. Vs. 2 is a continuation or extended sentence of vs. 1 where Jesus sends out the twelve to preach the kingdom of heaven as well as to heal, the latter most likely the just mentioned diseases though nothing is said about the demons.

Jesus continues exhorting his disciples in vs. 3, that they should take nothing on their journey, *hodos* easily applicable to the rest of their lives. They are to visit homes for a while and then move on. If people don't receive them kindly, they are to shake off the very dust from their feet which will be a testimony against these people, *marturion* or witness prefaced with the preposition *eis*, into. Having been so fortified, the twelve set out without Jesus having given a detailed itinerary. Apparently they were free to make decisions on their own. Also they could go singularly or in small groups. Again, it was a personal decision.

The prime focus of the disciples was to preach and to engage in healing, *euaggelizo* and *therapeuo*, the former more along the lines of proclaiming good news. As for the good news, that depended upon how well each disciple recalled what Jesus had communicated to them as well as remembering what he had said to the various crowds. One gets the idea that this was to be spread as far and as wide as possible. That implies a certain superficiality, of spreading themselves thin. The same impression comes across later when Paul moves from place to place. As for the actual results, we have no report because the text doesn't mention a word about it. The same applies to the disciples who must have been both scared and thrilled at having the actual ability to heal. Surely they discussed that at some length before setting out as well as in their missionary work.

In vs. 7 attention shifts to Herod who got word of “all that was done” which possibly refers to the activity of the twelve disciples during their recent missionary activity. If they did some healing as was presumed, such dramatic events were bound to get attention. However, Herod was preoccupied at the moment. Actually he was perplexed or

*diaporeo*, the preposition *dia-* or through suggestive of thorough confusion. This came from supposed reports that John the Baptist whom he had executed had arisen from the dead and was performing these miraculous healings. If not John, one of the prophets was also suggested as the cause. Finally Herod came to his senses, affirming to himself that indeed beheaded John. That means someone else was responsible for all this unusual activity, someone about whom he had no idea. Thus he resolved to see who was responsible. Reports of this got back to Jesus which made he all the more wary. He knew that if Herod lay hold of him, he'd meet the same fate as his cousin. Although the scribes and Pharisees aren't mentioned, it's almost certain they were alerted as well.

Vs. 10 has the twelve returning to Jesus, Luke calling them apostles, the first time since 6.13 where they are named as such. Indeed, this short but meaningful expedition on their own was sufficient reason for them to earn this name, those-who-are-sent. They gave Jesus an enthusiastic report. We can easily imagine each one trying to get word in first to impress him as well as the others, something that must have amused Jesus greatly yet revealing they had a long way to go. Only the Holy Spirit at Pentecost would bring this to maturity.

After a while Jesus brought the apostles to Bethsaida. However, the crowds got wind of it, most likely those whom the twelve had cured and followed them on their missionary journeys. And so off then went Jesus welcoming the crowds, *apodechomai* also as to receive. While in or around Bethsaida Jesus spoke again of the kingdom of God and cured those in need of healing. This time the apostles paid closer attention to Jesus' words after having been on their own. They learned a lot more, bringing in line what he said with what they might say on another missionary venture.

Vs. 12 renders the onset of evening literally as "the day began to bend," *klino* also as to slop, to decline. It gives a certain urgency to the remaining daylight hours where a crisis of sorts is brewing. The twelve (that term being used here) approaches Jesus that he send the crowd (*ochlos*) away to get provision and find places to lodge. When you think of it, this is a next-to-impossible task, given that vs. 14 numbers them as five thousand men minus women and children out in a lonely place, the adjective being *eremos* also as deserted or uninhabited. To this Jesus responded deliberately in a somewhat brusque manner that the twelve go ahead and buy food for the multitude, a next-to-impossible task. They responded pretty much in kind, that they had only meager resources. In the meanwhile darkness was fast approaching, and something had to be done and done quickly.

Finally in vs. 14 Jesus sees that he's getting nowhere and decides to go ahead with what

he had planned all along. Note that he uses his disciples (this term used here), not himself, to have them sit down in designated groups. They complied, somewhat doubtful as to what will happened next with twilight fast upon them. Would Jesus provide food as well as shelter? It'd come as no surprise that some were less than happy with this situation, so they got up and left. Jesus sensed the crowd couldn't be hanging around for much longer. And so as vs. 16 puts it, he looks up to heaven, the verb *blepo* with the preposition *ana-* or above, "upon" prefaced to it along with another preposition, *eis*, "into heaven." And so this looking of Jesus pierced the sky above which probably by now had some stars starting to show. After this he blessed the bread and fish, broke them and once again used the disciples as servants to pass on to the people. Thus the small amount of bread and fish multiplied just after Jesus had broken them, *kataklaō* fundamentally as to break down into small pieces. While Jesus was doing this, the fish and loaves provided an abundance that kept on increasing. The dim light of twilight provided an excellent opportunity for doing this. Nobody could quite see what was going on which added to the mystery.

And so this incident comes to a close without further ado. There's no reaction from the disciples as to what was happening before their very eyes nor from the huge amount of people. By the time the food had been distributed, it must have been completely dark. Chances are just about everyone decided to spend the night, satisfied with what had happened. And so the night of that deserted place was filled with joyous song around campfires scattered throughout the place which made it very un-*eremos* like, everyone having a wonderful time. Though the people may not have known that Jesus was directly responsible, they were grateful that he and his disciples managed to care for them on such a short notice.

The **RSV** of vs. 18 begins with "Now it happened," the conjunctive *kai* being used with these words indicating some time lapse after the dramatic incident just recorded. Perhaps it was in the same place, at dawn when people packed up and started drifting away. Jesus decided to withdraw with his disciples to pray, *proseuchomai*. Given that there were so many people who went away content, Jesus was curious to know what they thought of him, again most if not all ignorant that he was responsible for the miracle. He figured that since the twelve had been busy serving them, they'd have a pretty good idea.

The disciples took turns responding to Jesus: John the Baptist, Elijah or one of the other prophets. Note that all are dead...everyone recognizing this...which means one if not more of them had come back to life. And so the people preferred to think this way instead of attributing the miracle to Jesus and assisted by his disciples. No surprise with

this response. Jesus was more interested in knowing what his closest followers thought of him. Without hesitation and true to his character, Peter blurted out “The Christ (anointed one) of God.” As for the others, they felt a bit overwhelmed by this acknowledgment and so chimed in accordingly though we don’t have their response.

Jesus doesn’t respond to Peter’s statement, seeing in the faces of the others that at least for now all were unified as a group. Included, of course, is Judas who will betray him but at this early stage he may not have leaned in that direction. Obviously what Peter said evoked a strong response from Jesus. Straightaway he both charged and commanded them all, *epitimao* and *paraggello*. Note the two prepositions *epi-* and *para-* or upon and beside with regard to the severity of Jesus’ intent. In sum, the twelve are not to tell anyone about Peter’s confession. He then speaks of himself as Son of man who must go through much suffering, be rejected by the chief religious authorities or in other words, be killed by them and on the third day be raised. That stops the disciples short then and there, no room for further questions. As for the natural tendency to spread word about Jesus...let’s say they did...chances are almost one-hundred percent they’d be either ignored or laughed out of town.

Vs. 23 fleshes out what Jesus said in the previous section, that the Son of man needs to suffer many things, singling out the leading religious authorities of the day. He addresses not just the disciples but all present. In the verse at hand Jesus speaks of self-denial, *arneomai* fundamentally as to refuse consent but doesn’t spell out the details. Then he inserts the type of death awaiting him, the cross. Essential to this self-denial is taking up one’s cross. Note that first he speaks of *erchomai* or to come (after) and then to follow or *akoloutheo*, the two being one and the same but with a slightly different emphasis.

Next Jesus sets up two pairs of opposites. The most important thing to keep in mind is “for my sake:”

-*sozo*->*apoluo* or save-to-lose

-*apoluo*->*sozo* or lose-to-save

This is the first time Jesus speaks of the cross, the Roman method of execution for the vilest of criminals and traitors. Without a doubt, Jesus and his disciples have seen all too many examples of this during their travels, and for the disciples to consider self-denial in terms of a cross must have been absolutely terrifying. So to think of saving and losing in terms of crucifixion must have given them second thoughts. Even Jesus speaking further about gaining the whole world and losing his soul is far from being unattractive in this context.

Jesus continues to mince no words. In vs. 26 he speaks of a two-fold shame or *epaischunomai*, the preposition *epi-* or upon intensifying the sense of the verb. It applies not only to him but his words, *logos*. As for the *epaischunomai* at hand, Jesus will reciprocate, if you will, when he comes. This coming is in terms of three forms of glory, *doxa*: that of Jesus, that of the Father and that of the holy messengers or angels. The third is important insofar as the angels have been active going in between the human sphere and the divine. In a way, their report is more accurate, nitty-gritty as far as details go, so it must hold equal weight along with Father and Son.

In vs 27 Jesus mysteriously concludes these strong words with others just as strong if not more so, "I tell you truly." Some persons won't taste death before seeing the kingdom of God. That must have perked the attention of everyone put in terms of "standing here." Naturally they hoped dearly they were included but must have wondered if Jesus' words about self-denial and the cross were part of the deal. That'd be enough to make anyone hesitate.

Vss. 28 through 36 are taken up with the transfiguration which occurs eight days later. These days must have been tense ones for the disciples, trying among themselves to decipher all this unsettling talk about taking up one's cross. Jesus, of course, was aware of it even if they didn't share their thoughts with him. It was evident by the way they huddled together in small groups speaking softly. Now it was time for something dramatic designed to strengthen their faith.

Jesus takes Peter, John and James literally "into (*eis*) the mountain" in order to pray, *proseuchomai*. Why so isn't communicated, but it must have left everyone puzzled. Just the fact of singling out three disciples was a cause for resentment though it isn't recorded. As for the three, they must have felt a certain embarrassment at having been chosen though they didn't know why. Also they realized that they'd be in for a lot of self-explaining later on. After a hike up the mountain the name of which goes unspecified, Jesus engages in prayer, the other three being left alone which must have been quite awkward. The space on the mountaintop obviously was quite limited, so all four were practically on top of each other.

In these close quarters the three couldn't help but notice the appearance (*eidos* or outward appearance) of Jesus' face change. This reads literally as "the face of him different," the adjective *heteros* meaning other. That's all we have to go by with regard to *eidos* which infers, of course, that Jesus remained essentially the same. However, his clothing became not just white but dazzling white, *exastrapto* connoting a flashing or

gleaming which is the verbal root for lightning. As for this verb prefaced with the preposition *ex-* or from, it intimates a very lively display of flashing light.

Vs. 30 begins with the conjunctive *kai* as well as *idou* or behold to express suddenness. Moses and Elijah appeared in glory, *horao* as to see and *doxa*. Most likely *doxa* here means that their clothing was affected by the dazzling garments of Jesus. However, their faces were not “different” but were recognized as such. All three began to discuss (*sunlaleo*, to speak with) the *exodos* or departure Jesus was about to accomplish in Jerusalem, the verb being *pleroo* or to fulfill.

Vs. 32 begins with the conjunctive *kai* translated as “now” with regard to Peter, James and John being heavy with sleep. In this situation the verb *bareo* also means to be weighed down...weighed down with the glory which had engulfed them. The Hebrew *kavod* for *doxa* fundamentally means heaviness, so that notion fits in well here. At the same time the three were able to remain awake, the preposition *dia-* or through prefaced to the verbal root *gregoreo* suggestive of being totally with it. If not, they’d be unable to see the glory...the *doxa/kavod*... belonging to Jesus along with Moses and Elijah standing and thereby participating in it with him.

Vs. 33 similarly begins with the conjunctive *kai* translated as “and as” to show Moses and Elijah not just leaving Jesus but as the verb *chorizo* or to divide, separate prefaced with the preposition *dia-* or through shows, they make a definitive break. It intimates that they are returning to the blessed state from which they had come while Jesus goes the other way, if you will, to his natural or human state. Indeed, Peter didn’t wish this to happen. He wanted them to stay with Jesus, himself as well as James and John. He calls the experience *kalos* which also means beautiful. Obviously Peter didn’t realize what he was requesting, three booths or *skene*, tents, to be set up on that mountaintop. No small wonder Luke concludes this verse with “not knowing what he said.”

Vs. 34 has a cloud coming to the rescue, actually God the Father watching all this and deciding that now is the time to step in. All three disciples were fearful (*phobeo*) of entering this cloud which is like a room that suddenly appeared. Not the two uses of the preposition *en* and *eis* (in and into) indicative of a triple entry: “in the entering into into the cloud.” It’s as though this triple in-ness was swallowing them up whole and entire while Jesus remained outside, watching. Was this some kind of trap, or where they going to the same place from which Moses and Elijah had come?

Once inside the cloud, the three heard a voice or *phone*. It didn’t just come “out of the cloud” as vs. 35 has it but from every part of it: top, bottom and sides, thereby reverberating within the disciples. This voice consisted of two parts rendered as one: the



first part is that Jesus is “my” Son and “my” Chosen,” the latter from the verb *eklegomai* also as to select. The first person possessive pronoun used twice for emphasis is not identified but given the situation, it could be no other than God the Father. The second part is that the Peter, James and John are to listen to him, *akouo*. They’ve been doing this ever since chosen by Jesus. However, this injunction directly from on high brings such hearing to a totally different level and remains as such from here on in.

Vs. 36 begins with the conjunctive *kai*, use of it in this instance to show as it usually does the close connection between events. In fact, it does more so here than in other situations. Immediately after the voice—it’s rendered passive, “had spoken”—we have another passive verb, “was found alone” with regard to Jesus. As for the cloud, nothing is said what happened to it. Presumably the voice which had spoken made it dissolve, and the three disciples found themselves back on the mountaintop from which they had never left. From this point on not only did they agree to keep silence (*sigao*), they didn’t inform anyone else. Even if they did, they’d be an object of ridicule.

Note vs. 36 has “in those days” which situates this self-induced silence as lasting a specific time after which most likely they opened up. As for the nine disciples left at the base of the mountain, they couldn’t help but see the cloud having descended upon it. Being devout Jews, they were reminded of the times Moses had been on top of Mount Sinai as recounted in Chapter Nineteen of Exodus. Naturally they rushed to ask Peter, James and John, not Jesus, but remained silent as they had promised each other. Interestingly Jesus had nothing to do with this as he had in other circumstances when he bade people not to speak of the miraculous deeds he had done. When pressed, Peter, James and John simply said the nine must have seen a storm blow over the mountain. That may have squelched further inquiry, but the nine disciples knew something far more significant had just taken place.

Vs. 37 shifts gears to the next day when Jesus, Peter, James and John had come down from the mountain. They were confronted by a “great crowd” or *ochlos* which, like the nine disciples, couldn’t help but be drawn to the cloud that had overshadowed the mountaintop. They too must have thought that Jesus was the new Moses who had an encounter with God just as their patriarch. All the pieces seem to fit together. This collective astonishment is broken by *idou* in vs. 38, “behold.” Suddenly a man cried out from among the crowd addressed Jesus as *Didaskalos* or Teacher. He begs Jesus not so much to cure his son but to look upon him, *epiblepo*. Vs. 39 continues with a second *idou* when the man tells Jesus that a spirit or *pneuma* seizes his son, *lambano* or along the lines of taking or receiving him and not letting him go. The manifestations of this *lambano* are: *krazo*, *sparasso* and *apochoreo*: to cry out, to tear and not to leave. Each verb has its own respective terrible description which must have been fearful not just to live with the boy at home but to be seen in public. As for the mother, she isn’t

mentioned; either she's dead, not present or simply left having been overcome with fear.

In vs. 40 the father addresses Jesus out of frustration and with a complaint, namely, that he had begged his disciples for help, *deomai* also as to express a need. Apparently they tried but failed to cast the spirit from his son. The man wanted to speak directly with Jesus but given the presence of a "great crowd," it was difficult to reach him. Finally he broke through and got a surprisingly strong rebuke, pretty close to an insult. Jesus exclaimed that he was dealing with a generation both faithless and perverse, *apistos* and *diastrepho*. The root of the latter means to turn about with the preposition *dia-* suggesting this generation was born turned in on (through) itself. The man was about to walk away not so much angry or disappointed but rejected. As for the "great crowd," chances are if some heard these words, they could care less. They've probably heard pretty much the same from their religious leaders in the synagogue.

So as not to drive the man away, immediately Jesus asks him to bring his son. He made quite a frightful sight, the *pneuma* now called a *daimon* tearing and convulsing the boy. In order not to scare off the people, Jesus rebuked not the boy but the *daimon*-now-called-*pneuma* which is *akatharos*, an adjective applicable to what's both ritually and well as morally unclean. And so Jesus gave the boy to the father whole and entire. The "great crowd's" response was typical. They were astonished at the divine majesty, the verbal root *plesso*, to strike, to smite, intensified by the preposition *ek-* or from prefaced to it. Note the use of *megaleiotes* or majesty which suggests something done not so much on a large scale but one which is grand.

Vs. 43 continues with a second sentence where two actions are going on at once or almost at once. The people continued to marvel at what Jesus had done, *thaumazo* more expressive of wonder compared with the suddenness of *ekplesso* by reason of *ek-* or from. Jesus sees a lesson here and at once speaks with his disciples most likely having in mind the harsh words about the generation at hand being faithless and perverse. Thus in vs. 44 Jesus speaks bluntly to his disciples most likely with others listening it. The verb *tithemi* or to set, to place is used with respect to "into your ears." In other words, pay very close attention. Jesus warned of himself being handed over (*paradidomi*) into the hands of men, men not being specified though the disciples had a complete lack of comprehension of what he meant despite the hostility shown by the religious leaders.

As vs. 45 puts it, the disciples did not understand (*agnoeo*, also to be ignorant) the saying or *rhema* which Jesus had just communicated to them. Not only that, this understanding was hidden from them so they couldn't perceive it, *parakalupto* and *aisthanomai*. The former has the preposition *para-* or beside prefaced to the verbal root suggesting that while Jesus' *rhema* was concealed from the disciples, nevertheless it was present with or at their side. As for the latter, it means more to perceive in the sense of to do so with one's senses. Naturally they were afraid to ask Jesus, his initial words

about telling them how he's about to suffer confusing them all the more. It was difficult to put two and two together.

Vs. 46 shifts gears insofar as the disciples seem to have forgotten Jesus' *rhema* which came across to them as both stunning and fearful. An argument literally went into-in them as rendered by the verb *eiserchomai* followed by *en*. *Dialogismos* is the noun at hand which also means reasoning as well as the exchange of opposing ideas, the latter inferred by the preposition *dia-* or through. Jesus not help but knowing that the disciples were arguing with each other. Indeed, for the disciples to remain at some distance was a sure sign something was up. Besides, he could tell (*eido* fundamentally as to see as well as to perceive) something was wrong by their facial expression and gestures made by their hands. At issue is who among the twelve was the greatest, that initially being somewhat incidental. However, given the fact that Jesus had taken Peter, James and John on the mountaintop while leaving the rest behind must have had something to do with it. The jealousy which started back then continued to simmer all the while. Luke is to be credited with mentioning this because it shows the very human side...an all too realistic one...of Jesus' closest associates.

Keeping in mind this was taking place with the "great crowd" of vs. 37 present, Jesus saw a child nearby and practically snatched it which is what the verb *epilambano* implies. He put this child beside (*para*) him, the child not having the slightest idea of what was going on, this *epilambano* happening even before its parents were aware as well, and addressed the disciples. All twelve were both astonished and embarrassed that Jesus quickly discovered their behavior and had no choice but to be dressed down, the child all the while looking at them in complete puzzlement. Jesus begins to speaking of how he's to be received...not as someone special but as this child, *paidion* inferring someone very young. As for the receiving (*dechomai*), it's to be done in Jesus' name which means he's instructing the twelve how to receive those not as they had while out on their first mission but later down the line when they are engaged in full-blown ministry. Not only is Jesus to be received as a child, but it applies to the one who had sent him, *apostello* meaning to be dispatched on a specific mission.

After this Jesus concludes simply with the person who's least literally "in all you" is the very one who is great. The verb *huparcho* here means to be present, to be at one's disposal, the preposition *hupo-* or under suggestive of support from beneath and hence extended over a period of time. Nothing is said afterwards. All the disciples could do was remain silent and ashamed at how petty they had acted with each other. It was potentially scandalous because of so many people milling about. As for the child, perhaps its parents told him or her the story connected with Jesus later in life. If so, the experience must have had an enduring impact.

Vss. 49 and 50 deal with an incident where John claims that he and the other disciples

saw a man casting out demons or *daimones* in his name. They approached the man, telling him to stop, *koluo* also as to prevent. The reason? The man does not follow the disciples, *akoloutheo* suggesting being a participant in the life of the one he's following. On the surface this appears legitimate but in reality it's an expression of jealousy on the part of the disciples. Unfortunately the twelve were so protective of their status as being associated with Jesus that they forgot it was at his bidding they were chosen. In sum, the disciples don't seem to have learned from the previous experience when Jesus plucked a child before them. And so he told them to let the man do his thing. Anyone not against the disciples is in fact for them. As for where this man got the power to do what he was doing, there's no explanation. The lesson is similar to Joshua complaining to Moses, "My lord Moses, forbid them" [Num 11.28]. Reference is to two men prophesying in the camp. The issue in both instances is jealousy though it isn't mentioned explicitly.

The **RSV** (Ignatius Bible) has a footnote with regard to vs. 51 saying that from "here begins the 'travel narrative' of Luke which continues up to the passion." The verb intimating this is not just *pleroo* or to fulfill but the preparation *sum-* or with prefaced to it suggesting final completion. Such an observation refers to the words "to be received up" *analempsis* (from *analambano*) which can refer to Jesus' passion as well as his resurrection and ascension into heaven...or perhaps all three. I.e., they are somewhat ambiguous but come shortly after Jesus says that "the Son of man is to be delivered into the hands of men" [vs. 44].

Vs. 51 continues in somewhat dramatic fashion, namely, that Jesus sets his face literally into Jerusalem, the verb being *sterizo* also as to establish and thus means a certain unmovable determination. Obviously the disciples will follow but most likely they're clueless as to what this means. Would it somehow tie in with his earlier remarks about suffering at the hands of the religious authorities (cf. vs. 22)? Nevertheless, they could tell something was up by a different though hard to detect manner the way Jesus now related with them.

In vs. 52 for the first time Jesus sends messengers ahead to a village comprised of Samaritans that they prepare for his arrival, *etoimazo*. Note that these messengers aren't designated as the disciples. Perhaps Jesus picked out some locals whom the Samaritans would accept instead of jeopardizing those closest to him. Apparently the Samaritans didn't accept what the messengers told them, namely, that Jesus' "face was into (*eis*) Jerusalem." In other words, Jerusalem represented hostile territory. While there are no outward signs as to a change in Jesus, something indeed had taken place. In one way it wasn't palpable but in another very real way noticeable to his disciples who, after all, were living with him on a daily basis. Jesus had confronted a long standing hostility that foreshadowed what he will run up against when he deals with the religious authorities in Jerusalem.

Upon getting word of being rejected from the messengers, James and John were furious. They asked Jesus to cast down fire pretty much as the Lord had done with Sodom and Gomorrah. The critical text of the Greek has reference to this as pertaining to Elijah and a representative from King Ahaziah when he was in Samaria. Note that he had fallen through the lattice in his upper chamber and was in bed recovering.

The association between Samaria and the current inhabitants of that area can't help but be made. As for the scriptural verse, it runs as follows: "If I am a man of God, let fire come down from heaven and consume you and your fifty" [2Kg 1.10]. Chances are James and John were unaware of the association at hand. As expected, Jesus not only rebuked them but first turned to them. This gesture followed by the *epi-* (upon) of *epitimaō* means he really let them have it. Perhaps word of this got out among the Samaritans who later regretted their refusal to welcome Jesus. By this stage of his ministry Jesus was wondering if his disciples would ever learn. What comforted him was knowledge that later the Holy Spirit would change all that.

En route to Jerusalem while having bypassed the Samaritan village, Jesus encountered three men who wished to follow (*akoloutheo*) him. This verb is used with respect to all three examples. It should be kept in mind that the initiative to follow Jesus came from him and will continue as such as he had chosen his disciples. Unlike the other two, the first man didn't set forth any explanation for a delay. However, apparently he was turned off when Jesus said that not unlike some animals, he has no place to rest his head. In other words, this man must become homeless, a chilling prospect. Although it's not mentioned, we can assume that he as well as the other two men who approached Jesus took a look at his disciples, a kind of rag-tag bunch, and said to themselves "no way."

The second man said he'd follow provided he first bury his father. Following Jesus took priority over even this most sacred of duties. Although Jesus pretty much rejected him, Jesus made a compromise of sorts. He simply told the man to proclaim the kingdom of God and to do so on his own, *diaggello*. The preposition *dia-* or through implies that he do it everywhere and at everything through all circumstances.

The third man expressed a similar desire as the first two but asked to say farewell to his family. To this Jesus gives the example of putting one's hand to the plow and looking back, a kind of anti-*akoloutheo*. No small wonder that Jesus respond harshly that no one as such is fit for the kingdom of God, *euthetos* consisting of the adverbial *eu-* or well prefaced to the verbal root *tithemi*; i.e., well-placed. Jesus must have had plenty of such people approach him for the same well-intentioned reason. It seems that this triple example of *akoloutheo* would not flourish until after Pentecost. Hopefully the three men were among them.

