

“You Meant It For Evil, But God Meant It For Good”
An Ash Wednesday through Easter Sunday Sermon Series based on the Gospel of Luke
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Greek Nuggets: Comparing ESV Luke 22:1—24:12 with the Greek New Testament

Good translations have always been a gift to the church! All of the major translations have pros and cons. For an *excellent* article on seeing “behind” a translation’s decisions, see Dr. David Maxwell’s post on Concordia Theology, “Five Things New Testament Translations Don’t Want You to Know.” Maxwell makes a crucial point and then illustrates it. The point is this: knowledge of the Biblical languages does not necessarily turn a person into a “Bible translator” (although it’s obviously necessary for that task). Knowledge of the Bible languages enables a person to see the decisions that our English translations have made for us. Very often, of course, those decisions will be good ones, and we’ll all pretty much agree—again, our translations are excellent. Occasionally, we might have a quarrel with this translation or that one. More often, however, we can in teaching or preaching bring out a nuance in the text; I have done that in some of the sermons, without necessarily saying, “The Greek *really* says this” Here I offer some comments, bolded and inserted into the text of the ESV.

Ash Wednesday: 22 Now the Feast of Unleavened Bread drew near [**imperfect indicative ἤγγιζεν, “was drawing near”**], which is called the Passover. ² And the chief priests and the scribes were seeking how to put him to death, for they feared [**impf. indic., ἐφοβοῦντο, “kept fearing, indeed feared”**] the people. ³ Then Satan entered into Judas called Iscariot, who was [**predicate position participle, ὄντα, “even though he was”?**] of the number of the twelve. ⁴ He went away and conferred with the chief priests and officers how he might betray him to them. ⁵ And they were glad, and agreed to give him money. ⁶ So he consented and sought [**impf. indic., ἐζήτησεν, “began to seek”**] an opportunity to betray him to them in the absence of a crowd.

⁷ Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸ So [Jesus] sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” ⁹ They said to him, “Where will you have us prepare it?” ¹⁰ He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters ¹¹ and tell the master of the house, ‘The Teacher says to you, Where is the guest room [**κατάλυμα, cf. Luke 2:7**], where I may eat the Passover with my disciples?’ ¹² And he will show you a large upper room [**ἀνάγαιον μέγα**] furnished; prepare it there.” ¹³ And they went and found it just as he had told them, and they prepared the Passover.

Maundy Thursday: ¹⁴ And when the hour came, he reclined at table, and the apostles with him. ¹⁵ And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not [**emphatic future negation here and at v.18: “I will surely/certainly not . . .”**] eat it until it is fulfilled in the kingdom of God.” ¹⁷ And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not [**emphatic—see on v.16**] drink of the fruit of the vine until the kingdom of God comes.” ¹⁹ And he took bread, and when he had given thanks, he

broke it and gave it to them, saying, “This is my body, which is given [present stem participle, διδόμενον, “which is being given”] for you. Do this in remembrance of me [εἰς τὴν ἑμὴν ἀνάμνησιν, literally, “unto my remembrance”].”²⁰ And likewise the cup after they had eaten, saying, “This cup that is poured out [present stem participle, ἐκχυννόμενον, “that is being poured out”] for you is the new covenant in my blood.²¹ But behold, the hand of him who betrays me is with me on the table.²² For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!”²³ And they [emphatic/unnecessary pronoun, αὐτοί, “they themselves”] began to question one another, which of them it could be who was going to do this.

Midweek #2:²⁴ A dispute also arose among them, as to which of them was to be regarded as the greatest.²⁵ And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.²⁶ But not so with you [ὑμεῖς δὲ οὐκ οὕτως, literally, “but you—not like this”]. Rather, let [3rd person imperatives: “I command that...”] the greatest among you become as the youngest, and the leader as one who serves.²⁷ For who is the greater, one who reclines at table or one who serves? Is it not [good—the question with οὐχί expects “yes”] the one who reclines at table? But I [emphatic pronoun, ἐγώ, “I myself”] am among you as the one who serves.

²⁸ “You [emphatic pronoun, ὑμεῖς, “you yourselves”] are those who have stayed with me in my trials,²⁹ and I assign to you, as my Father assigned to me, a kingdom [ESV and most/all translations “repeat” βασιλείαν to provide an object for “I assign.” The object could also be the ἵνα clause at the beginning of v.30, “And I assign to you...that you eat and drink . . .”],³⁰ that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.³¹ “Simon, Simon, behold, Satan demanded to have you [plural, “all you”], that he might sift you [plural] like wheat,³² but I [emphatic pronoun, “I myself”] have prayed for you [sing.] that your faith may not fail. And when you [emphatic pronoun, “you yourself”] have turned again, strengthen your brothers.”³³ Peter said to him, “Lord, I am ready to go with you both to prison and to death.”³⁴ Jesus said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”³⁵ And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything? [the question, headed by μή (not οὐ/οὐκ) expects “no”: “you didn’t lack anything, did you?”] They said, “Nothing.”³⁶ He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one.³⁷ For I tell you that this Scripture [literally, “this thing that is written”] must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.”³⁸ And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.” [Sorry—the Greek is as ambiguous as the ESV’s perfectly literal translation]

Midweek #3:³⁹ And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him.⁴⁰ And when he came to the place, he said to them, “Pray [present stem imperative, “start praying / pray indeed”] that you may not enter into temptation.”⁴¹ And he [emphatic pronoun, αὐτός, “he himself”] withdrew from them about a stone’s throw, and knelt down and prayed [impf. indic., προσήχετο, “he began to pray”],⁴² saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”⁴³ [There are some major text-critical decisions to be made in Luke 22-24. Whether to read vv.43-44 is the first big one!] And there appeared to him an angel from heaven, strengthening [predicate position participle, ἐνισχύων, likely expresses purpose, “in order to strengthen”] him.⁴⁴ And being in agony he prayed [impf. indic., προσήχετο, “he kept on praying”] more

earnestly; and his sweat became like great drops of blood falling down to the ground.⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping [**pred. position participle likely expresses indirect discourse, “found that they were sleeping”**] for sorrow,⁴⁶ and he said to them, “Why are you sleeping? Rise and pray [**present stem imperative, “start praying, indeed pray”**] that you may not enter into temptation.”

⁴⁷ While he was still speaking, there came a crowd [**literally, “behold, a crowd”**], and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him,⁴⁸ but Jesus said to him, “Judas, would you betray [**If it’s a question, “Are you betraying...?” But it could be a statement, “You are betraying”**] the Son of Man with a kiss?”⁴⁹ And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?”⁵⁰ And one of them struck the servant of the high priest and cut off his right ear.⁵¹ But Jesus said, “No more of this!” [**Greek is unclear; literally, “Allow/permit (plural) until this!”**] And he touched his ear and healed him.⁵² Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs?⁵³ When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power [**ἐξουσία, “authority”**] of darkness.”

⁵⁴ Then they seized him and led him away, bringing him into the high priest's house, and Peter was following [**good on impf. indic.**] at a distance.⁵⁵ And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down [**impf. indic., “was sitting”**] among them.⁵⁶ Then a servant girl, seeing him as he sat in the light and looking closely at him, said, “This man also was with him.”⁵⁷ But he denied it [**NA²⁸ offers no direct object; there is a variant reading, “him” (cf. v.34, 61)!**], saying, “Woman, I do not know him.”⁵⁸ And a little later someone else saw him and said, “You [**emphatic pronoun, “you yourself”**] also are one of them.” But Peter said, “Man, I am not.”⁵⁹ And after an interval of about an hour still another insisted [**impf. indic., διίσχυρίζετο “began to insist”**], saying, “Certainly this man also was with him, for he too is a Galilean.”⁶⁰ But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed.⁶¹ And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.”⁶² And he went out and wept bitterly.

Midweek #4: ⁶³ Now the men who were holding Jesus in custody were mocking [**good—impf. indic.**] him as they beat him.⁶⁴ They also blindfolded him and kept asking [**good--impf. indic.**] him, “Prophecy! Who is it that struck you?”⁶⁵ And they said [**oops!--impf. indic., “kept on saying”**] many other things against him, blaspheming him.⁶⁶ When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said,⁶⁷ “If you are the Christ, tell us.” But he said to them, “If I tell you, you will not [**emphatic future negation, “you will surely not”**] believe,⁶⁸ and if I ask you, you will not [**emphatic future negation, “you will surely not”**] answer.⁶⁹ But from now on the Son of Man shall be seated [**present stem participle, “sitting”**] at the right hand of the power of God.”⁷⁰ So they all said, “Are you [**emphatic pronoun, “you yourself”**] the Son of God, then?” And he said to them, “You [**emphatic pronoun, “you yourselves”**] say that I am [**emphatic pronoun, ἐγώ εἰμι “I myself am” or “I myself am he”—THIS IS NOT THE DIVINE NAME**].”⁷¹ Then they said, “What further testimony do we need? We have heard it ourselves [**yes, emphatic pronoun, “we ourselves”**] from his own lips.”

Midweek #5: 23 Then the whole company of them arose and brought him before Pilate.² And they began to accuse him, saying, “We found this man misleading [**predicate position participle, διαστρέφοντα, likely expressing indirect discourse: “that this man was misleading”**] our nation and forbidding [**ditto on previous comment**] us to give tribute to Caesar, and saying [**tritto on previous comment**] that he himself is Christ, a king.”³ And Pilate asked him, “Are you [**emphatic pronoun, “you yourself”**] the King of the Jews?” And he answered him, “You have said so.” [**σὺ λέγεις, literally, “you yourself are saying”**]⁴ Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.”⁵ But they were urgent [**impf. indic., ἐπίσχυον, “kept on insisting”**], saying, “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”⁶ When Pilate heard this, he asked whether the man was a Galilean.⁷ And when he learned that he belonged to Herod's jurisdiction [**literally, ἐξουσία, “authority”**], he sent him over to Herod, who was himself in Jerusalem at that time.⁸ When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping [**good--impf. indic.!**] to see some sign done by him.⁹ So he questioned [**oops--impf. indic., ἐπηρώτα, “kept questioning”**] him at some length, but he [**emphatic pronoun, “he himself”**] made no answer.¹⁰ The chief priests and the scribes stood by, vehemently accusing him.¹¹ And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate.¹² And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

¹³ Pilate then called together the chief priests and the rulers and the people,¹⁴ and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I [**emphatic pronoun, “I myself”**] did not find this man guilty of any of your charges against him.

¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him.¹⁶ I will therefore punish and release him.”^[il] ¹⁸ But they all cried out [**impf. indic., ἀνέκραζον, “began to cry out”**] together, “Away with this man, and release to us Barabbas”—¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder.²⁰ Pilate addressed them once more, desiring [**predicate position participle, θέλων, likely causal, “because he wanted”**] to release Jesus,²¹ but they kept shouting [**good--impf. indic.**], “Crucify, crucify him!”²² A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.”²³ But they were urgent [**impf. indic, ἐπέκειντο, “kept on pressing upon”**], demanding with loud cries that he should be crucified. And their voices prevailed [**guess what? “kept on prevailing”**].²⁴ So Pilate decided that their demand should be granted.²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

Midweek #6: ²⁶ And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus.²⁷ And there followed [**impf.indic. “were following”**] him a great multitude of the people and of women who [**fem. rel. pron.; the “women,” not the “people,” were mourning**] were mourning and lamenting [**good-2 impf.indics.**] for him.²⁸ But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.²⁹ For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’³⁰ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’³¹ For if they do these things when the wood is green, what will happen when it is dry?” [**literally, “in connection with the green/dry wood”**].

³²Two others, who were criminals, were led [impf.indic., “were being led”] away to be put to death with him. ³³And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. ³⁴[Here’s the 2nd major text-critical decision, i.e., whether to read this saying] And Jesus said [impf.indic., “began to say, kept on saying, said indeed?!?!?”], “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments. ³⁵And the people stood by, watching, but the rulers scoffed [impf.indic., “kept scoffing”] at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” ³⁶The soldiers also mocked him, coming up and offering him sour wine ³⁷and saying, “If you [emphatic pronoun, “you yourself”] are the King of the Jews, save yourself.” ³⁸There was also an inscription over him, “This is the King of the Jews.”

³⁹One of the criminals who were hanged railed [impf. indic., “began to rail”] at him, saying, “Are you not [expected “yes” answer] the Christ? Save yourself and us!” ⁴⁰But the other rebuked him, saying, “Do you [emphatic pronoun, “you yourself”] not fear God, since you are under the same sentence of condemnation? ⁴¹And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” ⁴²And he said [impf.indic., “began to say”], “Jesus, remember me when you come into your kingdom.” ⁴³And he said to him, “Truly, I say to you, today you will be with me in paradise.”

Good Friday: ⁴⁴It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, ⁴⁵while [predicate position participle/GA with causal force, τοῦ ἡλίου ἐκλιπόντος, “because the sun’s light had failed”] the sun’s light failed. And the curtain of the temple was torn in two [μέσον, “in the middle”]. ⁴⁶Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last. ⁴⁷Now when the centurion saw what had taken place, he praised [impf.indic., ἐδόξαζεν, “began to glorify, indeed glorified”] God, saying, “Certainly this man was innocent!” ⁴⁸And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. ⁴⁹And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things. ⁵⁰Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, ⁵¹who had not consented to their decision and action; and he was looking for the kingdom of God. ⁵²This man went to Pilate and asked for the body of Jesus. ⁵³Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid [the present stem participle supports, “where no one was yet lying”]. ⁵⁴It was the day of Preparation, and the Sabbath was beginning. ⁵⁵The women who had come with him from Galilee followed and saw the tomb and how his body was laid. ⁵⁶Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment. [This last clause begins with μέν, and the first clause of 24:1 begins with δέ; there is a grammatical pairing/connection there].

Easter Sunday: ^{56b}On the Sabbath they rested according to the commandment. [The μέν / δέ construction joins 23:56b to 24:1a: “on the one hand, on the other hand”] ²⁴But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ²And they found the stone [predicate position participle ἀποκεκλισμένον likely expresses indirect discourse: “they found that the stone had been rolled away”] rolled away from the tomb, ³but when they went in [predicate position participle εἰσελεύσασθαι could easily be taken as concessive: “And although they entered, they did not find”] they did not find the body of the Lord Jesus. ⁴While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵And as they were frightened and bowed their faces to the ground, the men said

to them, “Why do you seek the living [**singular attributive position participle τὸν ζῶντα contrast with the plural that follows: “the Living One with the dead people”**] among the dead? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” ⁸ And they remembered his words, ⁹ and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told [**impf. indic., ἔλεγον, “and they kept on saying”**] these things to the apostles, ¹¹ but these words seemed to them an idle tale, and they did not believe [**impf. indic. ἠπίστουν, “they kept on disbelieving”**] them [**the antecedent of the feminine pronoun “them,” αὐταῖς, is the women, not “these words”**]. ¹² But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.