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The Second and Third Jesus' Passion and Resurrection Announcements According to St Luke

Druga i trzecia zapowiedź Męki i Zmartwychwstania Jezusa
w ujęciu Łukasowym

ABSTRACT: The article discusses issues related to the exegetical and theological significance of Jesus' second and third Passion and Resurrection announcements in St Luke's Gospel. Due to the shorter form of the second foretelling, it seems necessary to examine both the origin and authenticity of the logion. With the use of the historical-critical method in the analysis of the tradition and editing of the second announcement of the Passion of Christ and the commentary on its individual expressions and texts to other Evangelists, the author intends to discover its meaning and importance (Lk 9:43b-45). In the case of the third announcement of Lk 18:31-34, by applying the historical-critical method, the author will seek answers to questions related to the origin and authenticity of the examined fragment. Finally, the exegesis of some expressions and words will help us to understand more deeply the meaning of the third announcement.

KEYWORDS: betrayed, Passion, announcement, Son of Man, Gentiles, hand over, Jerusalem, three days, Resurrection

ABSTRAKT: Artykuł omawia problematykę związaną ze znaczeniem egzegetyczno-teologicznym drugiej i trzeciej zapowiedzi Męki i Zmartwychwstania Jezusa w Ewangelii św. Łukasza. Ze względu na krótszą formę drugiej zapowiedzi konieczne wydaje się zbadanie tak pochodzenia, jak i autentyczności logionu. Stosując metodę historyczno-krytyczną w analizie tradycji i redakcji drugiej zapowiedzi Męki Pańskiej Łk 9,43b-45 oraz komentarza do poszczególnych jej wyrażen, a także porównania do innych ewangelistów, postaram się odkryć jej sens i znaczenie. W przypadku trzeciej zapowiedzi Łk 18, 31-34, poprzez zastosowanie metody historyczno-krytycznej, poszukam odpowiedzi na pytania związane z pochodzeniem i autentycznością badanego

fragmentu. W końcu egzegeza niektórych wyrażeń i słów pomoże nam głębiej zrozumieć znaczenie i trzeciej zapowiedzi.

SŁOWA KLUCZOWE: wydany, Męka, zapowiedź, Syn Człowieczy, poganie, będzie wydany, Jerozolima, trzy dni, Zmartwychwstanie

Jesus' second Passion and Resurrection announcement according to St Luke

Text and translation

^{43b} Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ· ⁴⁴ θέσθε ὑμεῖς εἰς τὰ ὄρα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων· ⁴⁵ οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου

^{43b} While everyone was marveling at all that Jesus did, he said to His disciples: ⁴⁴ Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men.” ⁴⁵ But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it.¹

The context of the pericope

The second Passion announcement (Lk 9:43b-45), like the first one (Lk 9:21-22), belongs to the last sequence (cf. 9:1-50) of the first part of the Gospel (*Jesus' activity in Galilee*: Lk 4:14-9:50).

The immediate context of the second announcement is created by verses 37-50. Its limits are determined primarily by the indications of time and place (v. 37: “The next day, as they were descending the mountain...” and v. 51: “When the days for His being taken up had arrived...”). There are four scenes: the first one

¹ Greek text: *The Greek New Testament* (28th Revised Edition), K. and B. Aland, C.M. Martini, B.M. Metzger, J. Karavidopoulos (eds.), Stuttgart 2012; Polish text: *Biblia Tysiąclecia – Pismo Święte Starego i Nowego Testamentu* (The Bible of the Millennium – Sacred Scriptures of the Old and New Testaments,) 5th Edition, Pallotinum, 2014.

shows the healing of the possessed epileptic (vs. 9:37-43a), the next one is the second Passion announcement (vs. 9:43-b45),² the third one revolves around the question: "Which of them was the greatest?" (vs. 9:46-49), while the last one is built on the words: "The one who is not with me is against me" (vs. 9:49-50).

In the first scene, St Luke describes Jesus' gesture of power towards a young man possessed by an unclean spirit. After the event of Jesus' transfiguration (Lk 9:28-36), St Luke again draws attention to the vast crowd, including the disciples. The Evangelist immediately speaks of a man from the crowd who asks Jesus to heal his only son who is being tormented by an evil spirit. He knowledgeably enumerates (v. 39) the symptoms of illness (screams, convulsions, foam at the mouth, the others), but only briefly mentions the unsuccessful attempt of the disciples to heal (v. 40). Then, before healing the possessed, Jesus Himself intervenes and attacks the disbelief of the deceitful generation. The description is focused on Jesus' healing activity. In the end, we have only a statement of healing, confirmed by the return of the son to his father (cf. Lk 7:15), and the whole narration ceases with a description of the people's feelings: bewilderment and astonishment (v. 43a).

St Luke begins the second scene (v. 43b) with a mention of the admiration from the crowd. In the atmosphere of superficial enthusiasm of the people, Jesus speaks for the second time of the mystery of His Passion. The announcement is supposed to correct this enthusiastic attitude. The words explaining and anticipating future are addressed to the disciples, and refer to the delivery of the Son of Man into the hands of man (vs. 43b-44).

The disciples' response to Jesus' words indicates a total lack of understanding. Unfortunately, they are not yet prepared to adopt and accept the prediction of events to come, are full of fear, and do not dare to ask a single question (v. 45).

In the following part, St Luke presents two scenes that are a set of two loggias (vs. 46-48; 49-50) that provide essential guidelines for the new behaviour that the disciples of Jesus should receive. The two guidelines for the conduct of the disciples, immediately following the announcement of the Passion in 9:43b-45,

² According to Schürmann, the relationship between the two scenes is so close that the announcement in v. 44 is connected with the scene of Transfiguration, just as the first announcement in v. 22 was connected with the confession of Peter; cf. also: *Il Vangelo di Luca I: Testo greco e traduzione, Commento ai capp. 1, 1-9, 50*, Brescia 1983, pp. 883-884. Other authors do not confirm this position, cf. e.g.: J. Ernst, *Il Vangelo secondo Luca, I-II*, Brescia 1985, pp. 421-424; J.A. Fitzmyer, *The Gospel According to Luke I-IX. Introduction, Translation, and Notes*, New York-London-Toronto-Sydney-Auckland 1981, p. 812; H.I. Marshall, *The Gospel of Luke. A Commentary on the Greek Text*, Exeter-Grand Rapids 1978, pp. 392-393.

are closely related to it. The construction is analogous to that of the first announcement with the subsequent call to follow Jesus on the Way of the Cross.³

A discussion arose among students about “who is the greatest of them.” Jesus knows their most profound heart movements, although they have not yet been expressed (vs. 46-47). In responding to their problem, He uses a symbol: He takes the child and puts it next to Him. That is how Jesus shows that before God, true greatness is given to the least, which is a lesson in humility for the disciples (v. 48).

The second logion presents Jesus’ answer to John’s question about the disciples’ attitude toward a foreign exorcist (v. 49). The answer, formulated in quite general terms, prompts Jesus to give His disciples a warning: the power to cast out demons is not linked to any group.

Literary structure

The second announcement, similarly to the first one, follows the two-part scheme. There are two parts, antithetic to each other in terms of structure and content.

The subject in the first part is Jesus. This part contains only one sentence (vs. 43b-44), where we meet a construction typical of St Luke (*genetivus absolutus* πάντων δὲ θαυμάζοντων),⁴ due to which the idea expressed at the beginning of the pericope (admiration) is subject to what happens. In the next part, a two-part scheme in the direct words of Jesus (v. 44): imperative and declaration can be discovered.

The second part contains three sentences that are coordinated with each other and concern the disciples. The first two are parallel and emphasise the mystery of Jesus’ words. The third one states that the disciples were afraid to ask Jesus questions on this subject.

We therefore have the following structural formula: A + B, where B = (b₁ + b₂) + b₃.

A While everyone was marvelling at all that Jesus was doing, He said to His disciples: “Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.”

b₁ But they did not understand this statement;

b₂ It was veiled from them so that they could not comprehend it,

b₃ and they were afraid to ask Him about it...

³ Cf. H. Schürmann, *Il Vangelo di Luca...*, op. cit., p. 894.

⁴ Cf. J.A. Fitzmyer, *The Gospel According to Luke I-IX...*, op. cit., p. 813.

The origin of the logion

St Luke's editing of the so-called second announcement of the Passion which Jesus presents to the disciples (Lk 9:43b-45) turns out to be significantly different from the corresponding foretelling in Mt 17:22-23 and Mk 9:30-32. As in the case of the first foretelling, it is necessary to use a historical-critical method to analyse this passage. It is justified by the form of the second announcement, which in St Luke's editing is shorter than that of St Matthew and St Mark. Before dealing with this issue, however, it will be worthwhile to synoptically list the text so that the shared and individual parts of each Evangelist are distinguished.

Synoptic comparison

When juxtaposing the text of St Luke with St Mark's and St Matthew's ones, the attention should be drawn to common elements, and then distinctive ones. Compliances reveal whether there is any literary dependence, while differences allow for determining which text should be considered the source of the others.

Lk 9:43b-45

^{43b} Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησε

εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ· ⁴⁴θέσθε ὑμεῖς εἰς τὰ ὄψα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

⁴⁵ οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένοι ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἔρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

Mk 9:30-32

³⁰ Ἐκείθεν ἐξεληθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·

³¹ ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι

ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. ³² οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

Mt 17:22-23

²² Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς ὁ Ἰησοῦς·

μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

²³ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἔλυπήθησαν σφόδρα.

Compliances

1. All three Evangelists (Lk 9:43b; Mk 9:30-31; Mt 17:22) use the title *the Son of Man*, and His fate is spoken of in terms of surrender into the hands of men.
2. Lk 9:43b and Mt 17,22 – but Mk 9,30 not – have a common beginning, which constitutes a clear separation from the previous pericope; besides, both texts have the structure of the genitive absolute with the inserted contrasting conjunction δέ, the principal verb εἶπεν and the omission of the conjunctival ὅτι.
3. St Luke, like Mk 9:30-31, in contrast to Mt 17,22, omits the subject of the main verb Ἰησοῦς.
4. Both St Luke and St Mark indicate the addressees of Jesus' words, i.e. the disciples (cf. Lk 9:43b; Mk 9:30-31; Mt 17:22).
5. In Lk 9:44, the Third Evangelist, like St Matthew, uses μέλλει παραδίδοσθαι, instead of the present tense: παραδίδονται seen in Mk 9:31b.

Differences

1. Within the narrative framework that introduces the words of Jesus, St Luke does not mention the detail of St Mark 9:31: ἐδίδασκεν γάρ.
2. Lk 9:43 alone omits any mention of the presence of Jesus and His disciples in Galilee (cf. Mk 9:30-31; Mt 17:22).
3. When comparing St Luke's editing with that of the other two Evangelists, it is easy to see that he adds an encouraging sentence: θέσθε ὑμεῖς εἰς τὰ ὅσα ὑμῶν τοὺς λόγους τούτους.
4. St Luke does not mention the death and resurrection of Jesus.
5. While working on the second announcement, Lk 9:45 presents a specific extension to the material of Mk 9:32 and Mt 17:23, namely, he emphasises the misunderstanding and ignorance of the disciples regarding the words spoken by Jesus. St Luke does not take up the detail of St Matthew 17:23: καὶ ἐλυπήθησαν σφόδρα, which indicates the clear disciples' understanding of what Jesus said to them.

The study of tradition and editing

The synoptic comparison of St Luke 9:43b-45 with the corresponding texts of Mk 9:30-32 and Mt 17:22-23 shows that St Luke's second prediction of Passion is different from that of St Matthew and St Mark.

At this point, however, the author will address another issue: the reason for the St Luke's shortening of the announcement. The search conducted by exegetes on this matter has not led to a single unanimous interpretation. According to some scholars, it was St Luke who prepared the material for St Mark, but others consider St Luke's editing of the second announcement to be the oldest text. As part of the study of tradition and editing, the author attempts at identifying the most convincing arguments for both positions, thereby trying to find a satisfactory solution.

As can be seen from the synopsis of the texts of the second preview, the construction of the *genivus absolutus* (9:43b) that begins the pericope is St Luke's own text. With this formulation, the Third Evangelist first presents the environment or psychological context in which he places Jesus's words. He summarises the effects of the entire activity of Jesus and constitutes a clear separation from the previous scene.⁵

St Luke also removes the remark Mk 9:30 about Jesus, who was walking around Galilee. Exegetes explain this omission differently, e.g. by stating that the lack of clues is due to St Luke's negligible interest in geographical data. Meanwhile, it should be noted that many geographical details are scattered throughout the third Gospel. In part beginning at 9:51, we hear a recurring refrain about going to Jerusalem (cf. Lk 9:51; 13:22; 17:11; 19:28). In addition, there are many other geographical references (cf. Lk 1:5, 26, 39, 65; 2:42, 51; 3:1-2; 18:35; 19:1, 29, 37; 23:51; 24:13, and others.). It follows that the position indicating St Luke's alleged absence of interest in this sphere should be assessed with great caution and can only be considered legitimate if considered in the light of the literary and doctrinal plan of his work.⁶

Verse 44 reveals another difference between the text of St Luke and the editing of Mark and Matthew: the extension of Jesus' direct words and the omission of any mention of the death and resurrection of Jesus. Many exegetes regard the first part of v. 44 (44a) as a Semitic sentence with its roots in Exodus 17:14, and its presence is to be justified by the transfer of the narrative detail of Mk 9:31: ἐδίδασκει γὰρ τοὺς μαθητὰς αὐτοῦ⁷ to direct speech. In the second part (v. 44b) – “The Son of Man will be delivered into the hands of

⁵ The inclusion in the form of genitive at the beginning of the pericopy is quite a common stylistic phenomenon in St Luke, cf. e.g.: Luke 3:15; 4:40, 42; 7:24; 8:4; 9:57; 11:29; 19:11; 20:45; 21:5; 22:47; 24:36.

⁶ Cf. G. Gamba, *Senso e significato funzionale di Luca 9,43b-45*, [in:] *Il messianismo: Atti della XVIII settimana biblica*, Brescia 1966, pp. 237–238.

⁷ The origin of this sentence is not very clear. Commentators note that w. 44a is Semitism, but they do not indicate any precise references to LXX. A similar construction can be found

men” – Jeremias⁸ sees the play of words as an example of *mashal* – a mysterious expression in which there is a rhetorical contrast between the “Son of Man” and the “people.”⁹ It is also noted that both the present tense “is delivered” (Mk 9:31; 14:21 par. 41 par.; Mt 26:27) as well as the form “will be delivered” (St Matthew 17:22; St Luke 9:44b) recall the recreation of the future simple tense (*futurum proximum*) based on the archetype created by the Aramaic participle. Thus, this formulation goes back to the Aramaic tradition.¹⁰ “The sentence of Semitic origin concerning *traditio* of the Son of Man in v. 44b suggests that the phrase about the Son of Man was transmitted at a very early stage in the context of the themes of rejection.”¹¹

In the section devoted to the students in the second foretelling (v. 45), St Luke quotes the text in an extended form compared to the texts of St Mark and St Matthew. That proves that the Evangelist is interested in emphasising the misunderstanding and ignorance of the disciples. Such a formulation is probably the result of St Luke’s certain modifications to the Evangelists’ shared tradition, with the possible influence of his sources.¹²

Authenticity of the second announcement

The study of tradition and editing led us to discover some data that might help to assess the authenticity of the second announcement. Above all, its short form gives us a guarantee of genuineness due to the lack of precise details of the Passion present in the third foretelling (Lk 18:31-34). The fact that there is no reference to the Resurrection day is also an indication of this. Moreover, the presence of Semitic elements and the character of *Mashal*¹³ are, according to Jeremias, certain proofs of the defence of the statement authenticity.¹⁴

in Lk 1:66; 21:14; Acts 5,4; cf. G. Gamba, *Senso e significato funzionale di Luca 9:43b-45*, op. cit., footnote 23, pp. 238–239; H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 393.

⁸ J. Jeremias, *La Passione*, [in:] *Teologia del Nuovo Testamento*, vol. 1, Brescia 1972, p. 321.

⁹ Cf. J.A. Fitzmyer, *The Gospel According to Luke I–IX...*, op. cit., p. 814; D.L. Bock, *Luke 1,1-9,50*, vol. 1, Grand Rapids 1994, p. 888.

¹⁰ Cf. J. Jeremias, *La Passione*, op. cit., p. 321.

¹¹ H.F. Bayer, *Jesus’ Predictions of Vindication and Resurrection*, Tübingen 1986, p. 193.

¹² Cf. ibidem, pp. 193–194.

¹³ Next to this *mashal* we can find other similar *meshalim*, such as: Lk 22:22; Mk 14:21 par.; Mk 9:12; Lk 17:25; Lk 24:7.

¹⁴ Cf. P. Benoit, M.E. Boismard, *Synopse des quatre Evangiles en français avec parallèles des Apocryphes et des Pères*, 1: *Textes*, 2: *Commentaire*, Paris 1972, § 172; J. Jeremias, *La Passione*, op. cit., pp. 321–322.

Comment

Using the expression Πάντων δὲ θαυμαζόντων (v. 43b) St Luke describes the attitude of amazement at the things done by Jesus during His public ministry in Galilee (the phrase: ἐπὶ πάσιν οἷς ἐποίει). Thus, both sentences express the superficial enthusiasm of the people who do not cross the vestibule of faith with their feelings, even though they are confronted with the works of Jesus.

It is not the first time that St Luke has mentioned astonishment and admiration. These attitudes permeate his entire Gospel. Using the verb θαυμάζω, he describes the reaction of the heroes, which can result from the content of a vital saying (1:65; 2:18,33; 4:22; 7:9; 20:26) or the response to Jesus' actions (8:25; 11:14; 24:12,41). St Luke avoids speaking of indeterminate and blind surprise. The perception of faith is always present in this attitude.¹⁵

St Luke's *Summarium* of the effects on the surrounding people does not refer only to the healing of the boy but includes all Jesus' activities, as indicated by the use of πᾶσιν in connection with ἐποίει. Therefore, the Evangelist using the synthesis of the attitudes of the crowd aims only to highlight uniqueness and extraordinariness of Jesus' achievements before the eyes of his contemporaries.

The revelation of the mystery of the Passion is again made in respect of the disciples themselves (cf. 9:21-22). This announcement will have no other purpose than to correct the thinking of the crowd that, instead of drawing attention to the fate of Jesus, remains only on the level of astonishment.

Jesus invites the disciples to listen to "these words" in the Hebrew language¹⁶ in v. 44. As regards the interpretation of the v. 44, the scholars remain divided according to the meaning to be attributed to the expression τοὺς λόγους τούτους and the conjunction γὰρ. For some understand and give meaning to this expression in the Semitic sense: *these things, these events*, thus linking them to the miraculous events that took place shortly before, and attribute causal meaning to the conjunction: *because, since*.¹⁷ Most commentators¹⁸ prefer to understand the expression in the Greek sense: *these words*, thereby referring

¹⁵ Cf. H. Schürmann, *Il Vangelo di Luca*, op. cit., p. 754.

¹⁶ Cf. H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 393.

¹⁷ Cf. M.-J. Lagrange, *Evangile selon Saint Luc*, op. cit., Paris 1927, p. 279.

¹⁸ Cf. D.L. Bock, *Luke 1,1-9,50*, op. cit., p. 888; J.M. Creed, *The Gospel According to St. Luke. The Greek Text with Introduction, Notes, and Indices*, London 1930, p. 137; A. Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke*, Edinburgh 1928, p. 256; H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 393; J. Nolland, *Luke* (World Biblical Commentary 35A, 35B, 35C), Dallas 1993, p. 513; J.A. Fitzmyer, *The Gospel According to Luke I-IX...*, op. cit., p. 813.

it to the next Jesus' words, where the conjunction γάρ takes on an egzegetic meaning (= *it means*). In our context, the phrase τούς λόγους τούτους means rather *these words*, that is, the Passion announcement.¹⁹

The "Son of Man" will be "handed over" to the people. According to Nolland, the text of Dn 7:25 is the closest parallelism to the idea of "handing over." There the saints of God Most High will be given into the hands of the last king imagined by the fourth vision of the beast (Dn 7:1-14). That would be a specific reference to suffering instead of vengeance of the Son of Man. On the other hand, there is no proper basis for establishing a connection between Dn 7 and the suffering of the Son of Man, and for referring to historical Jesus. However, the problem of identifying the Son of Man with the saints of God Most High in Dn 7:25 remains.²⁰

The word play: "Son of Man – hands of men" drastically emphasises the notion of παραδίδοσθαι. In his reconstruction of the original form of the foretelling, Jeremias, who considers the second prophecy to be the oldest of all, stressed the importance of the verb παραδιδοναι – *hand over*.

When in LXX God is the subject of this verb, it almost always has a negative resonance, signifying a catastrophe, destruction ordered by God to the detriment of an individual, a city, or people. The corresponding Aramaic verb is *mesar*. The above suggests a connection with Iz 53, since the verb appears three times in the translation of LXX and three times in the Targum, though not precisely in the same places.²¹

In the New Testament, παραδίδωμι in the active or passive voice often has a negative connotation related to putting before a tribunal or at the mercy of death. Synoptics present Jesus Christ forty-four times as a sacrifice to a judge or death. The verb παραδίδωμι often appears in the descriptions of the Passion. When it appears in the active voice, the subject is given. This verb is used to refer to the betrayal of Judas (Lk 2:3-6), the handing over of Jesus to Pilate by the Sanhedrin (Mk 15:1; Lk 22:66), and the giving of Jesus to the people or soldiers (Lk 23:25).²² When the verb is passive, the subject is always the "Son of Man," but it lacks the object verb. It is about *passivum theologicum*, which

¹⁹ The phrase *tou.j lo.gouj tou,touj* can also refer to the "things" that Jesus does. In our context, it rather means "these words," i.e. the Passion announcement; cf. J.A. Fitzmyer, *The Gospel According to Luke I–IX...*, op. cit., p. 813; H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 393.

²⁰ Cf. J. Nolland, *Luke*, op. cit., 35B, pp. 513–514.

²¹ Cf. B. Lindars, *Credi tu nel Figlio dell'Uomo*, Torino 1987, p. 115.

²² Cf. F. Büchsel, διδωμι, [in:] *TDNT* II, pp. 169–171.

suggests that it has nothing to do with some blind fate, but it concerns the mystery of God's plan. It was God who "gave" His only Son (cf. Acts 2:23).

In the next verse (v. 45), the misunderstanding of Jesus' disciples is directly indicated. The following Hebrew expression in the passive voice – παρακεκαλυμμένον ἀπο²³ – signifies the action of God, who deliberately concealed from their eyes the mystery of the necessity of suffering so that – ἵνα – they did not understand it. "The blindness of the loved ones is also predicted in God's plan. It is intended to emphasise that Jesus said His 'yes' on the cross alone and without any human support."²⁴ Only for the time being does the mystery of the Passion remain hidden (by God and in accordance with His plan) since Jesus' salvific work is not yet fully completed. It will be accomplished through the death and resurrection of Christ. And only after that will the disciples understand the words spoken now (cf. 24,7n).

The third Passion and Resurrection announcement according to St Luke's

Text and translation

³¹Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· ³²παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται ³³καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ³⁴καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

³¹Then Jesus took the Twelve aside and said to them, "Look, we are going up to Jerusalem, and everything the prophets have written about the Son of Man will be fulfilled. ³²He will be delivered over to the Gentiles and will be mocked and insulted and spit upon. ³³They will flog Him and kill Him, and on the third day He will rise again." ³⁴But the disciples did not understand any of these

²³ Cf. H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 394.

²⁴ J. Ernst, *Il vangelo secondo Luca*, op. cit., pp. 425–426.

things. The meaning was hidden from them, and they did not comprehend what He was saying.²⁵

Background

The third announcement is within the so-called *Jesus' Journey to Jerusalem* (Lk 9:51-19:28). This large narrative unit includes three smaller literary units, which are each time marked with a reference to the "journey" of Jesus (9:51-13:21; 13:22-17:10; 17:11-19:28). The last one provides a broad context for the fragment in question.

Within its framework, two sequences are distinguished: Lk 17:11-18:30 and Lk 18:31-19:28 with their own scenes. The first one has seven such scenes: ten lepers (17:11-19), the coming of the Kingdom of God (17:20-21), the Day of the Son of Man (17:22-37), the parable of the Judge who has no fear of God (18:1-8), the parable of the Pharisee and the Tax Collector (19:9-14), receiving the Kingdom of God as little child (18:15-17), and the renunciation of wealth to enter the Kingdom (18,18-30).

The second sequence contains, among other scenes (the blind man healed at Jericho: 18:31-34; Zacchaeus: 19:1-10; the parable of the ten minas: 19:11-28), an interesting text.

The verses 18-30 provide a direct context for the third announcement. This is supported, firstly, by the presence of characters of the scenes immediately preceding the fragment under discussion and, secondly, by the subject discussed in it.

In the vs. 8-23, as mentioned earlier, one finds a scene with a rich young man asks Jesus what actions bring eternal life. Jesus' first response shows the way of the commandments, but when this statement does not satisfy the interlocutor, Jesus advises him to break away from all his possessions. The rich man's reaction is eloquent: he becomes sad. Having earthly possessions prevents him from conversion and repentance.

The issue of wealth will be addressed in two subsequent scenes: 18:24-27 and 18:28-30. In the first one, the hero is the crowd listening to Jesus' harsh words about riches. In the next scene with Peter (Lk 18:28-30), Jesus promises the reward of eternal life to those who have given up everything for the sake of God's Kingdom.

²⁵ Greek text after: *The Greek New Testament*, op. cit.; *Biblia Tysiąclecia* (The Bible of the Millennium), op. cit.

The author's text is placed at the end of the last scene. The heroes are only Jesus and the Twelve, to whom the mystery of the Passion and Resurrection is revealed.

Literary structure

The third announcement is also divided into two parts. The first (v. 31) concerns the disciples taken aside by Jesus, who reveals the mystery of the Passion to them.

The second part consists of three sentences. The first part (v. 32) is written in the passive voice and describes the action of Gentiles in relation to Jesus and the action of God who gives His Son. St Luke expresses this idea primarily with the verb *παραδοθήσεται* (cf. 9,44).²⁶ The construction of the second sentence (v. 33) is in the active voice. St Luke speaks there generally of killing (instead of "crucifixion"), which probably better reflect the original words of the logion.²⁷ This fragment (v. 34) ends with a remark like the one expressed in the second announcement (9:43b-45), i.e. information about the misunderstanding and fear of the disciples.

Hence the scheme is similar to the previous ones: A + B, where B = b₁ + b₂ + b₃.

- A Then Jesus took the Twelve aside and said to them, "Look, we are going up to Jerusalem, and everything the prophets have written about the Son of Man will be fulfilled.
- b₁ He will be delivered over to the Gentiles and will be mocked and insulted and spit upon.
- b₂ They will flog Him and kill Him, and on the third day He will rise again."
- b₃ But the disciples did not understand any of these things. The meaning was hidden from them, and they did not comprehend what He was saying.

The origin of the logion

The very study of the literary context and structure has shown that the third announcement is the longest among the announcements of the Passion (cf. Lk 9:21-22 par.; 9:43b-45 par.). It is therefore worth looking at this text

²⁶ Cf. H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 690.

²⁷ Cf. J. Ernst, *Il Vangelo secondo Luca*, op. cit., p. 716.

and juxtaposing it synoptically with its counterparts in the Gospels of Mark and Matthew.

Synoptic comparison

Lk 18,31-34	Mk 10,32-34	Mt 20,17-19
<p>³¹Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὕβρισθήσεται καὶ ἐμπυσθήσεται ³³ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ³⁴ καὶ αὐτοὶ οὐδὲν τούτων συνήκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.</p>	<p>^{32*}Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.</p> <p>καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν ³³ ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν ³⁴ καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπύσουσιν αὐτὸν καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται</p>	<p>¹⁷Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα</p> <p>¹⁷ παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς· ¹⁸ ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.</p>

St Luke follows Mark's third foretelling (Mk 10:32-34). Therefore, without wishing to go into the detailed analysis of the compatibility and differences present in the synopsis of the text, the authors will underline the most significant

changes that the Third Evangelist made to Mark's text. They can be grouped as follows:

- a) the Third Evangelist omits to mention Jesus and His journey to Jerusalem, as well as the introductory elements of the disciples' fear (cf. 18:31);
- b) in v. 32 there is a typical St Luke's reference to the fulfilment of what was written by the prophets;
- c) St Luke omits the mention of *traditio* of the Son of Man in the hands of the Jews, while speaks of handing over of the Son of Man in the hands of the Gentiles (cf. Lk 18:32; Mk 10:33);
- d) the comment that closes the scene of the third announcement, regarding the misunderstanding on the part of the disciples, is St Luke's own text (cf. Lk 18:34; Mk 10:34).

The study of tradition and editing

The pericope Lk 18:31-34 on the Passion and Resurrection of Jesus is part of a large section of the Gospel: the journey to Jerusalem. The first two announcements (Lk 9:21-22; 9:43b-45) appeared in the critical Chapter nine as preparation for the section 9,51-19,27(28), which is a great "inclusion" containing St Luke's own material. The third announcement, due to its summarizing character, is placed at the end of this section. For this reason, the Gospel of Luke is separated from the two previous ones, especially if compared with the versions of St Mark and St Matthew. The text itself has been stylistically corrected. The editorial corrections made by St Luke in St Mark's source text concern both the introduction and later verses.

St Luke left out the introduction of Mk 10:32. The part about going to Jerusalem might be superfluous after what was said earlier. As far as language is concerned, Lk 18:3 was taken directly from St Mark's source, and St Luke made editorial corrections:

- a) εἶπεν πρὸς is St Luke's own text;
- b) St Luke also omits τὰ μέλλοντα αὐτῷ συμβαίνειν, as he probably considers πάντα τὰ γεγραμμένα as equivalent to this expression;²⁸
- c) St Luke uses the Hebrew transliteration of the name Jerusalem: Ἰερουσαλήμ, while Mk 10:32,33 and Mt 20:17,18 contain a Hellenistic form: Ἱεροσόλυμα, but without changing the meaning;²⁹

²⁸ Cf. H.I. Marshall, *The Gospel of Luke...*, op. cit., p. 690.

²⁹ Cf. H.F. Bayer, *Jesus' Predictions of Vindication and Resurrection*, op. cit., footnote 73, p. 194.

d) the idea of the fulfilment of the Scriptures is characteristic of St Luke. This motif may come from a separate tradition of foretelling and is St Luke's own theme (cf. 24:25, 27, 32, 46; Acts 2:22-36; 3:12-26).³⁰

In the case of v. 32 St Luke holds to St Mark's forms and vocabulary, however, he changes the subject of the act of giving the Son of Man – the Gentiles, not the chief priests and scribes (cf. Mk 10:33). St Luke takes the passive form *παραδοθήσεται* from Mk 10:33b and adds to it the implied subject of the active form of the same verb (which he omits) from Mark 10:33c. Thus, he removes the reference to high priests and scribes. This fact is not confirmed in the first announcement (Mk 8:31; cf. Lk 9:22), which speaks of the elders, high priests and scribes; in the second foretelling, it is mentioned that the Son of Man will be delivered into the hands of men. According to Fitzmyer, *ἄνθρωποι* from Mk 9:31 become in Mk 10:33 the chief priests and scribes who then give the Son of Man to the Gentiles.³¹ St Luke also adds two verbs to the list of activities of the Gentiles: *ἐμπαυχθήσεται* καὶ *ὕβρισθήσεται*.

In v. 33, St Luke brings Mark's first verb down to the form of *participium* and inserts "after three days" instead of "the third day." A similar situation occurs in Lk 9:22, where scholars point to the possibility that St Luke and St Matthew know a tradition different than St Mark's. St Luke also changes the expression "to resurrect." Although he changed Mark's *ἀνίστημι* na *ἐγείρω* in Lk 9:22, there he retains Mark's form.

Marek does not introduce any equivalent of Lk v. 34 This verse belongs to St Luke's reformulation of v. 9:45, which has its roots in Mk 9:32.³²

The origin of the third announcement

As to the authenticity of the third statement, scholars' opinions are divided: some maintain that the foretelling has many elements in common with the description of the Passion, and therefore it must be considered *vaticinio ex eventu*; others defend the authenticity and historicity of the logion.

According to Jeremias, when compared to the two previous ones (Lk 9:21-22; 9:43b-45) the third announcement might have been subject to some *ex eventu* retouching. At the same time, however, it should not escape that attention that Lk 18:31-34 par. does not contain any element that could not be expected in

³⁰ Cf. H.I. Marshall, *The Gospel of Luke...*, op. cit., pp. 689–690.

³¹ Cf. J.A. Fitzmyer, *The Gospel According to Luke X–XXIV. Introduction, Translation, and Notes*, New York–London–Toronto–Sydney–Auckland 1985, p. 1209.

³² Cf. J. Nolland, *Luke*, op. cit., 35B, p. 896.

the process of condemning Jesus to death in the light of the law and customs of the time, which should prevent from declaring unambiguously that an *ex eventu* announcement is considered. On the other hand, as Jeremias goes on to say, when the predictions of the Passion are compared with each other, a secondary tendency to use and match concrete elements related to the real course of events is observed in them.³³ This position is shared by Bayer, who was examining parallelisms and differences between the third Passion announcement (Mk 10:32-34) and the description of the Passion in St Mark, and came to the following conclusions:

- a) there are differences in vocabulary suggesting that the used forms and words refer to pre-Mark traditions such as ἀνίστημί, ἀποκτείνω;
- b) the third prediction of the Passion refers to the Son of Man, while there is no such reference in the description of the Passion, and a mention of Resurrection follows the themes of rejection and death. The author concludes that the description of the Passion is based on Mk 10:33nn.³⁴

Summing up the reflections on the origin of the third foretelling, it can be concluded that, despite the presence of elements close to the description of the Passion and the thematic links with the second foretelling, Lk 18:31-34 presents what the disciples remembered about the third foretelling of the Jesus' Passion and Resurrection, which immediately preceded the events of the Passover.³⁵

Comment

The third Passion announcement is addressed to the Twelve. Using the verb παραλαβῶν (cf. 9:10.28; 11:26; 17:34-35), St Luke speaks of taking the Twelve aside. In classical Greek it often means “to take a wife, a companion” or “to adopt a son.” It particularly concerns the disciples who accompanied Jesus on the way to Jerusalem. Jesus takes them aside to reveal to them the mystery of His Passion.

In v. 31 the attention is drawn to the significance of Jesus' journey. Jerusalem is now explicitly defined as the place where salvation is realized. St Luke emphasises the importance of Jerusalem more than other synoptics. X. Léon-Dufour describes St Luke's Gospel as “a story focused on Jerusalem” and thus illustrates this feature of the third Gospel: “The artistry of the description is manifested

³³ Cf. J. Jeremias, *παῖς θεοῦ*, [in:] *TDNT IX*, pp. 428–429.

³⁴ Cf. H.F. Bayer, *Jesus' Predictions of Vindication and Resurrection*, op. cit., pp. 171–174.

³⁵ Cf. *ibidem*, p. 216.

above all in the way in which the whole Gospel is focused on Jerusalem. (...) It begins (1:5) and ends in Jerusalem (24:52n).³⁶ Jerusalem is the foretold place of Jesus' Passion (Lk 9:31; 13:33; 18:31). He goes there with His disciples (Lk 9:51-19:27). From the very beginning, His journey is marked by the cross, and it is precisely the meaning of His suffering that is expressed in the concept of the journey, as confirmed by the mentions of the Passion (cf. 12:50; 13:31-33; 17:25-20). The holy city becomes the setting for the Passion, death (Lk 22:1-23:56) and Resurrection of Jesus (Lk 24:1-53). St Luke uses the form "Ἱερουσαλήμ," which is the "holy name," to describe the city. It marks the holy city as the place where God's plan, messianic revelation and paschal mystery are realized.³⁷

As in the two previous announcements, the title of the Son of Man appears once again (cf. Lk 9:21-22; 9:43b-45). This title can be read both in relation to τὰ γεγραμμένα, and τελεσθήσεται. Many commentators prefer the traditional interpretation, where the title "Son of Man" is used in relation to τὰ γεγραμμένα³⁸ "Everything" refers to the way in which St Luke thinks not only of the Passion of Jesus, but also of a series of events connected with His glory after the Resurrection (cf. Lk 24:26; 9:31:51).

It now appears that the language of expression concerning the necessity of fulfilling what was said in Lk 9:22 was based on the Scriptures. The passive voice may indicate both the realization of what the Scriptures prophetically proclaim as well as the conclusion of Jesus' journey in Passion, and His glory. Among the synoptics, only St Luke uses the verb τελέω, in the sense of fulfilment (Lk 12:50; 22:37; Acts 13:29) and only from time to time, as here, in the sense of the fulfilment of the prophecies of the Old Testament.

In this case, however, St Luke does not specify which words of the Scriptures Jesus means. According to Jeremias, the numerous general references to Scripture in all three synoptics, such as Luke 9:12; 14:21; 14:49; 18:31; 13:33; 17:25; 24:7.25.44-46, are, in the opinion of Jeremias, primarily allusions to Is 52.³⁹ "The words of Is 53 about the suffering of the Servant of God and the prophetic vision about the Son of Man received in the power of God (Dn 7) now come to their natural end, all this will be fulfilled by God Himself (*passivum theologicum*)."⁴⁰ Jesus is likely to interpret His fate in the light of this kind of

³⁶ Cf. X. Léon-Dufour, *Il vangelo secondo Luca*, [in:] A. George, P. Grelot, *Introduzione al Nuovo Testamento. 2: L'annuncio del Vangelo*, Brescia 1980, p. 111.

³⁷ Cf. C.G. Bottini, *Introduzione all'opera di Luca. Aspetti teologici*, Jerusalem 1992, p. 57.

³⁸ Cf. J.A. Fitzmyer, *The Gospel According to Luke X-XXIV*, op. cit., p. 1209; A. Plummer, *A critical and exegetical commentary on the Gospel According to St. Luke*, op. cit., p. 428.

³⁹ Cf. J. Jeremias, *παρὶ θεοῦ*, op. cit., pp. 410-412.

⁴⁰ Cf. J. Ernst, *Il Vangelo secondo Luca*, op. cit., p. 715.

prophecy. Thus, everything that awaits Him is not determined by blind fate from the very beginning, but is tellingly included in God's plan.

In vs. 32-33 as mentioned above, one finds again the form "will be published," which can also be an allusion to Is 53,3 (par. 9:44). Moreover, the passive form "will be released" naturally refers to the fact that all the participants, Jews and Gentiles, are only actors who had to act according to a plan prior to their free decision.⁴¹ Jesus, therefore, no longer has "power over Himself"; He is obedient to the mysterious plan which God has planned and carried out to the end. At this point, Luke specifies the addressees of His own "betrayal" – the Gentiles. Their participation in the handing over of Jesus is crucial to St Luke and is a scandalous act.

Further on, the details of the Gentiles' actions towards Jesus are mentioned. Above all, the differences between Luke's description of the Passion (which does not mention spitting and scourging or the trial before the Jewish tribunal) and the content of the third announcement ought to be noted. Unlike the description of the Passion, which spares the Romans, the fragment in question tends to strongly emphasise the participation of the Gentiles in Christ's sufferings. The fault of the Jews is that they gave up Jesus and renounced Him, thus giving rise to His Passion (cf. Acts 3:13).

Once again, St Luke's version of the announcement (cf. Lk 9:22) gives information about the resurrection of the Son of Man "on the third day."

The concluding comment (v. 34) is St Luke's own text (cf. 9:45). The disciples are astonished when they juxtapose what they have seen before (especially Jesus' miraculous work) with what they hear. Their behaviour clearly shows the reaction to the close relationship between the Messianic declaration (9:18-20) and the necessity of suffering. When facing the mystery of Christ's Passion, the heart closes and cannot accept what is proclaimed to it. Only later, in the episode of Emmaus (24:27, 44-45), will the disciples find an explanation of Jesus' words concerning his Passion and Resurrection.

Conclusion

The literary analysis of the second announcement, after establishing the context and formulation of Lk 9,43b-45, attempted to indicate the origin of the logion. The synoptic comparison with the Gospels of St Mark and St Matthew allows for considering Lk 9,43b-45 as an abbreviation and formulation based

⁴¹ Cf. *ibidem*, p. 716.

on St Mark's source, with the possibility that St Luke also drew on his own sources. In the part devoted to the authenticity of the second foretelling of the Passion, arguments are presented which make us consider the fragment to be historical and authentic.

In the part devoted to literary analysis and the third context of the announcement, the author has concluded that the announcement under discussion is significantly shifted in comparison with the parallel texts of St Mark and St Matthew. A study of the literary formulation of the third announcement also revealed that the text differs from those found in Mk 10:32-34; and Mt 20:17-19.

Then, to discover the origin of the logion, the author referred to a synoptic comparison and a study of tradition and editing. It helped to recognise the compliances and differences between the relevant texts, as well as the traditional and St Luke's editorial elements. Then, the attempt was made to defend the authenticity and historicity of the evangelical statement by presenting various arguments in favour of that thesis.

Finally, using an exegetical study of some words in the text, the author tried to explore their meaning and theological content. For the Evangelist Luke, Jesus is the Messiah as long as He suffers, dies and resurrects on the third day. He is the One whom the Father sends to realise and fulfil the eternal plan of salvation directed by God to man. Christ is somehow connected with this divine plan because the Scriptures in which God announced and revealed it must be accomplished. Jesus wants to consciously realise this mysterious plan, which will result in suffering, death and resurrection of the Son of Man.

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