

Leadership Success in Luke-Acts: Power, authority and status with regards to a leader's performance

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ABSTRACT

This dissertation examines the Lucan understanding of successful leadership. Luke-Acts addresses many aspects of leadership such as power, authority and status. The gospel of Luke also conveys Jesus teaching on important leadership topics such as greatness and how God evaluates performance. Through a careful exegetical study of the passages dealing with these concepts, Luke-Acts provides important insights into leadership success.

The author of Luke-Acts viewed success as being close to the Father. He differed with many people in his context who viewed success in terms of social position, such as higher status, power and authority. Instead, the Lucan view is that God evaluates success based on the condition of peoples' hearts. God does not evaluate leaders based on their position in society, the size of the organisation they run or the influence they wield. Instead, leaders achieve success (closeness with God) by faithfully using the power and authority entrusted to them by God according to His desires for the benefit of those under their authority, often at personal cost.

Keywords: Leadership, Greatness, Success, Authority, Influence, Power, Humility, Status, Servant Leadership.

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1.1 Background and problem statement

1.1.1 Background

The formal study of leadership has been growing in the global North, with thousands of scholars researching and writing on leadership. In just the last twenty-five years, there were over 2115 leadership articles by 3190 authors in respected journals on leadership (Zhao & Li, 2019:396). Dozens or even hundreds of PhD programmes in leadership are offered in the United States alone, with specialisations in organisational leadership, global leadership, strategic leadership, and others (Phdstudies.com, 2021). The popularity of leadership degrees has grown in the west to the extent that websites such as collegevalues.com list the top 60 colleges that offer a PhD in organisational leadership with online programmes (College Values Online, 2021). Leadership degrees have become so popular that some universities, such as Pepperdine University, offer multiple doctorate-level degrees in leadership. Pepperdine University offers an EdD in Organisational Leadership and a PhD in Global Leadership and Change (Pepperdine.edu, 2021).

Popular leadership events have been founded and organised to train Christian leaders in leadership where current research and leadership trends are shared with pastors and ministry leaders (RightNow Conference, 2021; The Lead Pastor, 2021). The Global North is impacting the world by spreading its understanding of leadership with leadership events such as the Global Leadership Network, which attracted “400,000 participants from 135 countries.” (Global Leadership Network, 2021).

As research on leadership changes people’s perceptions of leadership, Christians need to continually discern how the modern understanding of leadership relates to the Biblical perspective. One of the difficulties of studying the Biblical perspective of successful leadership is that “successful leadership” did not exist in Biblical times. Success as an English word appeared first in the 1530s, coming from the Latin *successus* which meant a good result or happy outcome (Online Etymology Dictionary, 2021). Using the word “success” to apply to a person who succeeds came into use from 1882 (Online Etymology Dictionary, 2021). Currently, being successful is commonly understood as having achieved much and being regarded as popular or wealthy (Cambridge Dictionary, 2021).

Similarly, the English term, leadership was not invented until the 1700s (Grace, 2003:4). Leader comes from the Old English *lædere* which meant one who leads or is most prominent (Online Etymology Dictionary, 2021). The classic understanding was that leaders were great

men with exceptional personal qualities that allowed them to perform well, making a significant impact on society (Carlyle, 1840). However, this understanding of successful leadership has been challenged by leadership researchers (Silva, 2016:2). The result is a field of study where common consensus as to the definition of leadership has not been reached (Silva, 2016:1). However, many are defining successful leadership as a person's achievement in influencing a group of people toward a common goal (Silva, 2016:3, Winston B. & Patterson K. 2006:7; Laios et al., 2003:150; Rost 1993:102). This definition will be used as the modern definition for this research.

To study what the Bible says about leadership success, one must determine how Biblical authors expressed the concepts that formulate the modern understanding of successful leadership. This study can be achieved by looking for common concepts communicated and examining Greek and Hebrew words that can carry similar meanings to modern concepts. A person is regarded as successful if they are popular or wealthy (Cambridge Dictionary, 2021). This definition of success translates into the Biblical concept of status. Since a leader is a most prominent person (Online Etymology Dictionary, 2021), this idea translates to the Biblical concept of greatness. Leaders must influence others (Silva, 2016:3, Winston B. & Patterson K. 2006:7; Laios et al., 2003:150; Rost 1993:102); this concept relates to the Biblical concept of authority/power.

Through an examination of Luke's teaching on greatness (μέγας), power/authority (δυνατός, ἐνδυναμόω, δύναμις or ἐξουσία), and status (πρωτοκλισία, τίμιος, μεγαλύνω and ὑψόω) with regards to leadership, one can form a picture of how Luke views leadership greatness and how he views the way God evaluates people's performance.

Luke-Acts addresses greatness in Luke 9 and 22. Additionally, Luke provides comments regarding the greatness of John the Baptist in Luke 7 and Simon the Magician in Acts 9.

According to Louw & Nida's semantic domains, Luke-Acts uses words relating to power and words based on exercising authority. Luke also uses many words in describing offices of power; however, these usages provide little help in recovering Luke's understanding of the topic since they are merely titles. Luke's usage of the words δυνατός, ἐνδυναμόω, δύναμις or ἐξουσία when describing people using power provide information as to his understanding of authority. Key passages in Luke-Acts where δυνατός is used are Luke 24:19, Acts 7:22, and 18:24; ἐνδυναμόω is used in Acts 9:22; δύναμις in Luke 4:36, 9:1-2, and Acts 4:7; and ἐξουσία in Luke 4:6, 31-37, 5:24, 7:1-10 and 20:1-8. Key passages were chosen based on supporting

context, which offers information regarding the concept of power and authority relating to leadership.

Luke-Acts uses words relating to status according to Louw & Nida's semantic domains. Luke uses the words πρωτοκλισία, τίμιος, μεγαλύνω and ὑπόω, to describe a person's status. The following key passages which offer context to offer information about leadership were chosen to examine: Πρωτοκλισία in Luke 14:7-14 and 20:45-47, τίμιος in Acts 5:33-42, μεγαλύνω in Acts 5:13 and ὑπόω in Luke 1:46-55. Examining these passages will illuminate the Lucan perspective on God's view of status regarding leadership greatness

Luke-Acts deals with performance in Luke 12:35-48, Luke 16:1-13, Luke 18:9-14, Luke 19:11-27 and Luke 20:46-47. Luke records Paul's self-assessment of his ministry as he addresses the Ephesian Elders in Luke 20:17-38. Luke's also offers descriptive comments introducing people in Luke 1:5-6, 1:38, 2:25, 29, 2:36-37, 5:34, 36, 37, 6:5, 23:50, and Acts 6:3.

Many Christians have worked to understand the Biblical perspective of successful leadership. Thousands of books and articles have been written on leadership. A search of "Christian leadership" on Amazon.com, an American online book retail store, under books gives over 10,000 books on leadership (Amazon, 2021). An entire field of study called servant leadership was started based on Greenleaf's famous essay "The Servant as Leader" (Greenleaf, 1970), which was published in 1970 (Dierendonck, 2011:1230). Servant leadership emphasises the leader looking out for the needs of the followers and has become a popular style for Christian leaders (Lewis, 2019:310).

New Testament scholars have studied passages in Luke-Acts dealing with leadership. For example, many have worked to harmonize Luke's and Matthew's telling of the centurion in Luke 7:1-10 (Shaffer, 2006:35-50; Gagnon, 1994:122-145). In their analysis, they work to reveal why he wrote the passage as he did but do not take the next step of analysing Luke's understanding of leadership based on his unique emphasis.

Others have exegeted passages dealing with concepts of leadership such as Luke 7:1-10 (Nolland, 1989:317; Bock, 1994; Wiersbe, 1996; Calvin & Pringle, 2010:378-379; Butler 2000:104-105; Spence-Jones 1909:170; Mays, 1988:1023; Marshall 1978:277-278; Plummer 1896:196; Morris, 1988:157; Liefeld, 1984: 898; Reiling & Swellengrebel, 1993:297). However, they have not analysed how all the passages dealing with the concepts of leadership work together analysing Luke's overall understanding of successful leadership.

Scholars have looked at individual aspects of Jesus' leadership teaching as Luke presents them. For example, Luke 22, compares Jesus' call for leadership service in contrast with the gentiles' style of leadership (Tiede, 1992). Other scholars have examined different narratives in Luke regarding status (Story, 2012:67-93; Tonsing 2019:123-147; Holmgren 1994:252-260; Cochrell 2018:76-113). Research has also been done on other narratives in Luke regarding authority and power (Wilson 2017:80-82). However, no one has combined all these concepts and examined how they work together to discuss how Luke views successful leadership.

Scholars have looked at the meaning of the words Luke uses such as ἐξουσία (Bauer & Danker 2000: 352; Moulton & Milligan, 1930:225; Louw, 1996:476; Foerster, 1964:566; Swanson, 1997; Liddell & Scott, 1996:599; Merrill, 2014). But they have not analysed how all the words Luke uses that relate to the modern concept of successful leadership work together to uncover Luke's understanding of the topic.

Some have analysed other biblical authors' perspectives on successful leadership. For example, the book *Passionate Visionary: Leadership Lessons from the Apostle Paul* (Ascough & Cotton, 2006) examines Paul's view of leadership. Another book, *Paul and the Discourse of Power* (Polaski 1999), examines Paul's perspective on power. But no similar works exploring Luke's perspective of successful leadership have been written.

No major study has taken the concepts of greatness, power/authority, and status as they relate to the modern understanding of leadership. No major study have analysed Luke's use and interpretation of these concepts to uncover his view of successful leadership. This study will fill that gap.

Luke's view of leadership is essential because he conveys the ministry and teaching of Jesus, Paul, and other early Christian leaders. Luke's perspective is vital to consider because, as a disciple of Paul who met with many early Christian leaders (Luke 1:1-3), Luke offers in Luke-Acts a historical account covering the period from the birth of Jesus until the imprisonment of Paul in Rome. Luke-Acts gives us the most entire account of how the early church was founded and how its early leaders were selected and ministered. Luke-Acts accounts for more than one fourth of the New Testament (Martin 1985:198-199). Understanding Luke's perspective provides an important window into how early church leaders viewed leadership and understood Jesus' teaching on the subject.

1.1.2 Problem statement

The main research question is: How does Luke understand successful leadership?

This study will investigate successful leadership in terms that Luke uses that describe the modern concept of leadership success: greatness, power/authority and status.

Questions arising from the problem of discovering how Luke understands successful leadership are:

1. How does Luke perceive a person achieves greatness?
2. What is Luke's perception of organisational power and authority regarding God's evaluation of a person's success?
3. How does Luke understand the role of personal status regarding God's evaluation of a person's success?
4. What is Luke's understanding of God's criteria for evaluating people's performance?

1.2 AIM AND OBJECTIVES

1.2.1 Aim

This research aims to analyse the Lucan perspective on leadership success.

1.2.2 Objectives

The objectives of this research are:

- To study Luke's perspective of personal greatness regarding leadership success.
- To study how Luke viewed those who held more organisational power and authority concerning their level of greatness in God's eyes.
- To study how Luke understands the relationship between a person growing in their status in the community and God's evaluation of their success.
- To study Luke's perspective of God's criteria for evaluating a person's performance.

1.3 CENTRAL THEORETICAL ARGUMENT

Luke-Acts provides an essential perspective on how early church leaders viewed successful leadership. By examining Luke's understanding of key aspects relating to the modern concept of successful leadership, the research will illuminate how the early church viewed leadership success and how power, authority, and status fit into God's perspective of how well a leader performed.

1.4 METHODOLOGY

This study is done within the framework of the reformed tradition.

The following method is used to answer the various research questions:

- ❖ In studying greatness, a semantical analysis of μέγας was performed (Osborne, 2006:113). This analysis found the semantic range by examining the classical, Septuagint, New Testament, and Lukan usage.

A contextual study of Luke-Acts was performed, examining the historical context of Luke-Acts, the author, date of writing, recipients and purpose of Luke and Acts (Osborne, 2006:37-38).

Each exegesis was performed following the grammatical historical method. For each passage, a contextual study of each passage was conducted (Osborne, 2006:39). In each exegesis, an examination of that passage was performed, tracing the structural development of the writer's message at a micro level looking to uncover the kernel ideas (Osborne, 2006:47). In this process, the text was established by analysing any textual variants that may affect the meaning of the passage (Osborne, 2006:58). A grammatical analysis was performed which examined relationships between terms and phrases (Osborne, 2006:113). A semantical analysis was conducted, analysing the meaning and implications of greatness in the passage, taking into account the structural development and grammatical analysis (Osborne, 2006:113). Then historic and cultural backgrounds exegesis was conducted, analysing how the cultural and historic situation affects the passage's meaning (Osborne, 2006:158). Following this, an examination and comparison of this passage with similar accounts in the other gospels was conducted if applicable analysing the unique characteristics of Luke's perspective.

Following the exegesis of the passages, an analysis was conducted to examine Luke's perception (or theology) of greatness (Osborne, 2006:158).

These conclusions were compared and contrasted with the methods and findings of the social scientific approach evaluating the strengths and weaknesses of each approach and resulting conclusions.

- ❖ To study the Lukan perception of organisational power and authority, semantical analysis of δυνατός, ἐνδυναμόω, ἐξουσία was performed to find the semantic range by examining the classical, Septuagint, New Testament and Lukan usage (Osborne, 2006:113).

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Following the exegesis of the passages, an analysis was conducted examining Luke's perception (or theology) of power and authority relating to leadership success (Osborne, 2006:158).

These conclusions were compared and contrasted with the methods and findings of the social scientific approach evaluating the strengths and weaknesses of each approach and resulting conclusions.

- ❖ To study the Lucan perception of status, semantical analysis of πρωτοκλισία, τίμιος, μεγαλύνω, and ὑπόω was performed to find the semantic range by examining the classical, Septuagint, New Testament and Lukan usage (Osborne, 2006:113).

Each exegesis was performed following the grammatical historical method. For each passage, a contextual study of each passage was performed (Osborne, 2006:39). In each exegesis, an examination of that passage was performed, tracing the structural development of the writer's message at a micro level looking to uncover the kernel ideas (Osborne, 2006:47). In this process, the text was established by analysing any textual variants that may affect the meaning of the passage (Osborne, 2006:58). A grammatical analysis was performed which will examine relationships between terms and

phrases (Osborne, 2006:113). A semantical analysis was conducted, to analyse the meaning and implications of status in the passage, taking into account the structural development and grammatical analysis (Osborne, 2006:113). Then a historic and cultural backgrounds exegesis was conducted, analysing how the cultural and historic situation affects the passage's meaning (Osborne, 2006:158). If applicable, an examination and comparison of this passage with similar accounts in the other gospels was conducted. This will analyse the unique characteristics of Luke's telling of this event.

Following the exegesis of the passages, an analysis was conducted examining Luke's perception (or theology) of status relating to leadership success (Osborne, 2006:158).

These conclusions were compared and contrasted with the methods and conclusions of the social scientific approach evaluating the strengths and weaknesses of each approach and resulting conclusions.

- ❖ To study how Luke understands God's evaluation of people's performance, an exegesis of each passage dealing with that concept was completed.

Each exegesis was performed following the grammatical historical method. For each passage, a contextual study of each passage was performed (Osborne, 2006:39). In each exegesis, an examination of that passage was performed, tracing the structural development of the writer's message at a micro level looking to uncover the kernel ideas (Osborne, 2006:47). In this process, the text was established by analysing any textual variants that may affect the meaning of the passage (Osborne, 2006:58). A grammatical analysis was performed which will examine relationships between terms and phrases (Osborne, 2006:113). A semantical analysis was conducted, analysing the meaning and implications of how God evaluates people's performance in the passage, taking into account the structural development and grammatical analysis (Osborne, 2006:113). Then a historic and cultural backgrounds exegesis was conducted, analysing how the cultural and historic situation affects the passage's meaning (Osborne, 2006:158). If applicable, an examination and comparison of this passage with similar accounts in the other gospels were conducted. This will analyse the unique characteristics of Luke's telling of this event.

These conclusions were compared and contrasted with the methods and conclusions of the social scientific approach evaluating the strengths and weaknesses of each approach and resulting conclusions.

1.5 ETHICAL CONSIDERATIONS

This research focuses on textual analysis and reviewing literature in the public domain, so no ethical risk is foreseen. All sources are correctly cited, and effort is made to reflect the viewpoints of various scholars in a balanced and fair way. No inflammatory or stereotypical language is used. The research does not include any interviews or empirical studies and does not collect any empirical data, including data of a qualitative or quantitative nature.

CHAPTER TWO: LUKE'S PERCEPTION OF GREATNESS

2.1 TEACHING ON GREATNESS

Luke uses the term μέγας, great, in Luke-Acts to express a concept that closely relates to the modern concept of success. When someone is great, they have the perception that they have superior importance to others (Arndt & Danker 2000:624). This definition implies that because they achieved objectives and position, people consider them important or remarkable. Luke often uses the term in relating to leaders and how they lead. Examining Luke's usage of this term will uncover his perspective of personal greatness regarding leadership success.

To begin investigating Luke's understanding of leadership success, the word μέγας, great, was examined. A semantical study of μέγας was conducted. Luke 9 and Luke 22 were exegeted looking at how Luke described the passage where the disciples quarrelled about who was the greatest. A study of Luke 7:28, where Jesus said John the Baptist was greater than any person born of a woman, was compared with Acts 8:9, where Simon, the Magician, boasted about being great. Additionally, comparison and contrast of the findings with the Socio-scientific perspective was performed. The chapter will conclude with a summary of what has been uncovered regarding Luke's understanding of leadership success based on his use of the term μέγας, great.

2.1.1 Semantical study of μέγας

A semantical study of μέγας will provide data as to how the term was used by people living during the time Luke lived. This data will help determine the semantic range of meaning of the word. Using this information will provide information regarding how the term was meant to be understood in the various contexts in which Luke uses μέγας in Luke-Acts.

Ancient people used the word μέγας often and in many different situations. To uncover the semantic range of μέγας, this section will examine the word μέγας and its usage in Classical Greek, the Septuagint, and the New Testament both outside Luke-Acts and Luke's usage of the word.

2.1.1.1 Classical usage

Classical writers used μέγας in a literal and a figurative sense. In classical language, the word was used in a literal sense to describe large objects. Homer, in the Odyssey 18.217, used μέγας to describe adults in comparison to children regarding their size (Grundmann 1964:529). Homer also used μέγας for various directions. He used μέγας for high in the Iliad 1.497, for long in the Iliad 17.744 and for wide in the Odyssey 4.504 (Grundmann 1964:529).

Classical writers also used μέγας to describe powerful forces. Pindar of Cynoscephalae, who lived 518-446 B.C., describes a dangerous risk as μέγας in Olympia 1.81. Sophocles of Athens, who lived 496–406 B.C, used μέγας to describe a storm in Ajax 1148 (Grundmann 1964:529).

Classic authors frequently used μέγας in a figurative sense to describe gods or goddesses (Moulton & Milligan 1930:392). Homer used μέγας to refer to Zeus in the Iliad in 6:304 and 18.292 (Grundmann 1964:529). Other early poets also referred to Zeus as μέγας, including Sophocles of Athens and Aeschylus of Eleusis, who lived 525–456 B.C. (Grundmann 1964:529).

Classic authors also used μέγας to describe people who were mighty. Aeschylus of Eleusis, Plato of Athens, who lived 428/7-348/7 and Sophocles of Athens 496-406 B.C all described mighty or powerful men as μέγας (Grundmann 1964:529).

In classical usage, μέγας was used in a literal way to describe large objects. It was also used figuratively to describe people or deities regarded as powerful or mighty. In a sense, their impact was “large” in that they wielded much might or power.

2.1.1.2 Septuagint

The translators of the LXX used the word μέγας often in both literal and figurative senses as well. The word μέγας was primarily translated from the adjective, גדול, using μέγας using the same nuances of μέγας so that Grundmann concludes that they are coextensive (Grundmann 1964:530). Translators also used μέγας for translating other Hebrew words such as many (רבה), heavy (כבד), powerful (עצום), high (גבה), loud (רם), extraordinary (פלא), terrible (ירא), and free (המון) (Grundmann 1964:530). With regards to a person’s greatness, translators decided to use μέγας as a translation for a title for a queen or lady (גבירה) in 1 Kings 11:19 and for the high priest (ראש) in 2 Chronicles 24:11 (Grundmann 1964:530).

Translators used μέγας to be the translation for the adjective גדול (Grundmann 1964:530). The word גדול was used to indicate something was great in the extent, number, intensity, sound, age or importance (Brown, Driver & Briggs 1977:153). The Old Testament also used the word, גדול, which was translated as μέγας in the LXX, figuratively describing men as “great,” describing Moses (Ex 11:3), David (2 Sam 5:10), Job (Job 1:3), Mordecai (Est 10:3) and the King of Assyria (2 K 18:19) were all described as, גדול (Brown, Driver & Briggs 1977:153).

2.1.1.2.1 Examples of LXX translating לִידָא to μέγας to describe people

In Exodus 11:3, God gave the people favour before the Egyptians and said: "Moses was very great in the land of Egypt" (Bible, 2005). By using μέγας, the translator communicated that Moses was regarded with high esteem. He was respected by the Egyptian people and seen as important.

In 2 Samuel 5:10, David is described as becoming μέγας. The text tells us His greatness came because God was with him. In this context, the text describes David's military victory over Zion and his development of Zion into the City of David, a stronghold for Israel, where he lived in a house he had built. In this context, David's greatness is his increase in political and military strength or power. Various Bible translations reflect this understanding of לִידָא, translated μέγας in the LXX. The Lexham English Bible translates the phrase "David continued growing stronger and stronger" (Bible, 2012), the NIV translates this as "And he became more and more powerful" (Bible 1984), and the New English Translation translates this as "David's power grew steadily" (Bible, 2005). Here we see μέγας as being used to reflect David's political power and strength as he builds a fortress and house from which to rule.

In Job 1:3, Job in the LXX is described as greater, μέγας, than all the people of the east. This passage describes his abundance of children and possessions, concluding that he was the greatest of all men of the east. Here the LXX translators used μέγας as a summary showing that Job's possessions and large family made him the greatest of all people in his region. Job's greatness was due to his abundance of possessions.

In Ester 10:3, an allusion is made to a description of Mordecai's accomplishments in another book. Mordecai was great among the Jews. NET has understood this as the "highest ranking Jew" (Bible, 2005). NIV understood the use of greatness here to be "preeminent among the Jews" (Bible 1984), and NRSV understood the greatness to be "he was powerful among the Jews" (Bible 1989). Here translators struggled with the exact meaning of לִידָא, translated as μέγας in the LXX. Different translations summarised the concept as highest rank, high status, or high power.

In 2 Kings 18:19, the King of Assyria is described as the great, μέγας, king. King Sennacherib (2 Kings 18:13) had already defeated all the fortified cities of Judah (2 Kings 18:13). He had previously defeated the Babylonians, Chaldeans, Elamites, and Arabs (Wisemann 1996:1076) and controlled an empire that was able to muster an army of 185,000 troops (Isaiah 37:36;

Easton 1893:613). Considering this backdrop, using the descriptor, great, would indicate his position of high power due to successful military campaigns.

In the LXX, translators translated גדול to μέγας following the figurative use of גדול. They used μέγας to refer to show that someone was greatly respected, had great possessions, political power, military power, or obtained a high position of authority. They were great because their status, power or position was “large.”

2.1.1.2.2 Examples of LXX translating גְּבִירָה and רֹאשׁ to μέγας to describe people.

Translators decided to use μέγας as a translation for a title for a queen or lady (גְּבִירָה) in 1 Kings 11:19 and for the high priest (רֹאשׁ) in 2 Chronicles 24:11 (Grundmann 1964:530). In 1 Kings 11:9, the text describes the Pharaoh of Egypt giving Hadad into marriage to the sister of his own wife, Tahpenes. In the LXX, μέγας was used to translate the word גְּבִירָה, which describes Tahpenes. The term גְּבִירָה can mean a woman who is in authority over others or a female ruler by marriage (Koehler et al. 2000:173). This Egyptian Queen most likely did not have authority because often, a queen during that time was a figurehead ruler (Swanson 1997:1485 גְּבִירָה). The translators of the LXX described the position of who was most likely a figurehead queen as μέγας. She was well known in a position of prominence and recognised at the queen being the king's wife.

2 Chronicles 24:11 describes two officials collecting money from a chest to be used for work in the house of the Lord. One official is defined as an officer of the high or chief (רֹאשׁ) priest. The chief priest was the highest office of the priests and Levites (Elwell & Comfort 2001:265). The LXX translators used μέγας as the descriptor of this office.

In the Septuagint, translators used the word μέγας frequently and used the term in similar ways to the classical authors. They used it in a literal sense showing that something was large such as in number intensity. They also used it figuratively regarding people who had a large or important position or role in the community were recognised by many or who had accumulated great wealth.

2.1.1.3 New Testament outside of Luke-Acts

The new testament authors use μέγας similarly to the classical writers and the translators of the LXX (Grundmann 1964:530). New Testament authors use μέγας in a literal way to describe large objects, a large quantity of benefits, and having intensity of an object or emotion such as sound, light, heat, fear, anger or love (Danker et al. 2000:623).

2.1.1.3.1 New Testament usage of μέγας describing objects of large size

New Testament writers use μέγας in a literal way to describe objects of great size. Matthew and Mark describe the rock rolled away from Jesus' tomb as μέγας (Matthew 27:60; Mark 16:4; Danker et al. 2000:623). Mark quotes Jesus describing the mustard seed as being greater than all the garden plants and having great branches (Mark 4:32; Danker et al. 2000:623). Mark also quotes Jesus as using μέγας to describe the buildings around the temple (Mark 13:2; Danker et al. 2000:623). In each of these descriptions, μέγας is used to show that the object is large.

The writer of Revelation uses μέγας to describe many different objects and beings in a literal way referring to their large size. Revelation describes an angel holding a μέγας chain (Revelation 20:1; Swanson 1997: 3489 μέγας). Revelation also describes a great sword (Revelation 6:4; Danker et al. 2000:623), a great mountain burning with fire (Revelation 8:8; Danker et al. 2000:623), a great star that fell from heaven (Revelation 8:10; Danker et al. 2000:623), a bottomless pit that was like a great furnace (Revelation 9:2; Danker et al. 2000:623) a great dragon with seven crowns (Revelation 12:3; Revelation 12:9; Danker et al. 2000:623) and a great winepress (Revelation 14:19; Danker et al. 2000:623). In each of these descriptions, the writer of revelation uses μέγας to show that the object is large.

2.1.1.3.2 New Testament usage of μέγας describing a large amount of benefit

New Testament authors also use μέγας to describe a large quantity of benefits. The author of Hebrews encourages the reader not to throw away their confidence, which has a great reward (Hebrews 10:35; Danker et al. 2000:623). Paul in 1 Timothy describes godliness with contentment as a means of great gain (1 Timothy 6:6; Danker et al. 2000:623). In both these instances, μέγας is used to show that the benefits are large.

2.1.1.3.3 New Testament usage of μέγας describing the intensity of an object or emotion

New Testament authors describe an intense object or emotion with the word μέγας. Many passages talk about loud volume in terms of μέγας (Matthew 20:31, 24:31, 27:46, Mark 1:26, 5:7, 15:35, 15:37 and Revelation 1:10, 5:2, 5:12, 6:10, 14:2; Danker et al. 2000:623). Storms and earthquakes were described by μέγας to indicate their intensity (Matthew 8:24, 28:2, Revelation 11:19). Bright light is described as μέγας (Matthew 4:16; Danker et al. 2000:623) as well as strong heat (Revelation 16:9; Danker et al. 2000:623). An intensity of calm is also described with μέγας (Matthew 8:26, Mark 4:39; Danker et al. 2000:623).

New Testament writers describe strong emotions with μέγας. Fierce anger (Revelation 12:12; Danker et al. 2000:623), deep sorrow (Romans 9:2; Danker et al. 2000:623) and strong faith (Matthew 15:28; Danker et al. 2000:623) are described using μέγας. Not only is μέγας used to show strong emotions, but John also quotes Jesus using μέγας to describe the highest form of love in John 15:13 by saying, “Greater love has no one than this” (Bible: 1995). In these passages, μέγας is used to describe a large amount of something in terms of intensity.

2.1.1.3.4 New Testament figurative usage of μέγας describing a deity or person

Like Classical Greek authors and the LXX translators, New Testament authors not only use μέγας in a literal way but also figuratively. The author of Hebrews, John, Paul and Peter, all use the term figuratively to describe God or people in comparison to others.

The author of Hebrews uses μέγας often in a superlative sense to set apart a person or God from others. The author of Hebrews describes Jesus as a great high priest (Hebrews 4:14) who stands alone as a High priest having passed through the heavens (Hebrews 4:14). The author of Hebrews goes on to say Jesus was tempted but never sinned (Hebrews 4:15). By using the word great, the author differentiates Jesus from other high priests. The use of μέγας highlights that none of them ever lived without sin or passed through the heavens.

The author of Hebrews also describes Jesus as the great shepherd (Hebrews 13:20; Danker et al. 2000:623). In context, Jesus was great because God brought Him up from the dead because of the eternal covenant. Jesus had a unique position of honour and role as the great shepherd, the only shepherd whom God had brought up from the dead because of his promise to humankind. The usage of μέγας set Jesus apart from other shepherds.

The author of Hebrews also uses μέγας to refer to God the Father. In Hebrew 6:13, the author says that God the Father could not swear by anyone greater than Himself, so he swore by Himself. The use of greater compares God the Father with every other being that exists and uses μέγας to indicate that God is greater than any other being.

John in the gospel of John uses μέγας in a similar manner comparing Jesus to Jacob and Abraham, as well as comparing an enslaved person to his master. In John 4:12, the woman at the well asks Jesus, “Are you greater than our father Jacob?” (Bible: 2016). She questioned whether Jesus was able to do something that Abraham could not do, namely provide living water. Jesus being able to accomplish what Abraham could not implied that he had a higher position of prominence or advantages over Abraham (Danker et al. 2000:623).

Similarly, the Jews questioned Jesus in John 8:53, “Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” (Bible: 2016). Here μέγας is used to compare Jesus with Abraham. The Jews did not believe Jesus could cause people who kept his word to see death (John 8:51). To do that would mean that he was greater than Abraham because he could accomplish something, keeping people from dying, that Abraham could not accomplish.

John in the gospel of John also compares an enslaved person to his master using the word μέγας. In John 13:16, Jesus says, “A slave is not greater than his master, nor is one who is sent greater than the one who sent him” (Bible: 2016). In this context, Jesus told his disciples that they should follow His example and wash one another’s feet as he washed them (John 13:14-15). In verse 14, Jesus points out that “the Lord and Teacher” (Bible: 2016) washed their feet, so they should also wash each other’s feet. He, the “Lord and Teacher”, was greater than the disciples, like a master being greater than a slave. Here the use of μέγας describes a person with a higher social standing and authority in the community.

John, in the gospel of John, uses μέγας to compare Jesus with the Father, and in 1 John, Jesus with Satan, and the Father to Christian’s hearts. In John 14:28, Jesus says, “the Father is greater than I.” People have debated the meaning of μέγας in this passage. Arians take this to mean Jesus is not as fully God since God is greater, and trinitarian proponents understand that the Father is greater being in glorified heaven than Jesus on earth (Guthrie 1994:1056; Blum 1985:324). The use of μέγας does not mean that Jesus is less than God but does indicate that the Father has a higher position or status than the Son.

In 1 John 4:4, John uses μέγας to compare God with Satan (Morris 1994:1406; Walvoord & Zuck 1985:898). In this passage, God is more powerful because He has helped his followers overcome Satan. In 1 John 3:17, John uses μέγας to compare our hearts with God. In this passage, God knows everything, and our heart does not. God is greater because His knowledge is larger than our heart’s knowledge.

Paul, in 1 Corinthians, uses the word μέγας to describe people with different spiritual giftings. He says, “Greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.” Paul is making the point that a person who prophesies is greater because they offer edification to others whereas those speaking in tongues do not because others cannot understand them unless there is someone to interpret (Lowery 1985:538; Winter 1994:1182). So greater in this context refers to one who can accomplish something that someone else cannot.

In 1 Peter 2:11, Peter compares angels with sinful people using μέγας. In this passage, Peter says angels, “though greater in might and power” than “those who indulge in the lust of defiling passion and despise authority” (1 Peter 2:9), do not pronounce judgment against glorious ones. Peter uses μέγας to indicate a greater power of the angels over the sinful people.

In 1 Peter 1:4, Peter describes God’s promises as μέγας. He says these promises enable the believer to participate in the moral qualities of Christ (Schreiner 2003:295; Gangel 1985:865). The promises are described as μέγας because what they accomplish is of large importance.

New Testament authors use μέγας in a variety of ways when figuratively referring to people. They use μέγας comparatively or superlatively to show that one person or deity is greater than others in that they can accomplish things others cannot. This accomplishment gives them a special place of prominence and status. They also use μέγας to indicate that a person has a high position of status, a larger amount of knowledge, a larger amount of power, or a larger amount of importance than others.

2.1.1.4 Luke-Acts usage of μέγας

In Luke-Acts, Luke uses μέγας 64 times in 60 verses (Anon. 2021b). He uses the term in a similar way to other New Testament authors. Luke uses μέγας in a literal way to describe objects of large size and strong intensity. He also uses μέγας figuratively to describe a goddess, God, and people.

2.1.1.4.1 Luke-Acts usage of μέγας in a literal way describing large objects

Luke uses μέγας literally to describe objects of great size. He describes large barns (Luke 12:18), a large room (Luke 22:12), a big sheet (Acts 10:11, 11:5), a big dinner (Luke 14:6), a large chasm (Luke 16:26), and a large crowd (Luke 5:29). In each of these instances, the object described is big.

2.1.1.4.2 Luke-Acts usage of μέγας in a literal way to describe the intensity

Luke uses μέγας to describe the intensity of sound, natural disasters, emotion, affliction, wonders, and grace. He describes the sound as intense and loud in numerous passages (Luke 1:42, 4:33, 8:28, 17:15, 19:37, 23:23, 23:46, Acts 7:57, 7:60, 8:2, 8:7, 14:10, 16:28 and 23:9). He describes the destruction of a house that fell (Luke 6:49) as great to emphasise the intensity of its ruin. He also describes an intense fever as great (Luke 4:38).

Luke describes intense emotions as μέγας as well. In three cases, he describes joy as great. He quotes an angel describing the joy of the announcement of the messiah as great (Luke 2:10). He describes the joy of the disciples after receiving Jesus' blessing and seeing Him carried up to heaven as great (Luke 24:52). Luke also describes the joy believers felt when hearing about the conversion of the Gentiles as great (Acts 15:3). In each of these instances, due to the circumstances, the joy felt was an intense joy.

Luke also describes negative situations as μέγας. He quotes Stephen describing the affliction that the famine caused Jacob to experience as great (Acts 7:11). He quotes Jesus describing future troubles that are coming as great (Luke 21:23). He also quotes Jesus describing future earthquakes as being great (Luke 21:11). Luke describes the persecution that broke out against the Christians following Stephen's stoning as great (Acts 8:1). He quotes Jesus describing the three-and-a-half-year famine that was in the land during Elijah's time as great (Luke 4:25). Luke describes the famine that Agabus prophesied as great (Acts 11:28) and the earthquake that opened the doors of the prison cell of Paul and Silas as great (Acts 16:26). In each of these situations, the hardship or natural disaster had a large affect.

Luke describes supernatural occurrences as μέγας. Luke describes the wonders that Stephen performed as great (Acts 6:8). Luke explains that the reason Stephen was able to perform these wonders was because he was full of grace and power (Acts 6:8). Luke also describes the signs and wonders that Philip was performing around Simon the magician as great and how the people were amazed at them (Acts 8:3). The supernatural works of these Christian leaders were intense.

Luke quotes Mary, the mother of Jesus, in referring to the things God has done μέγας (Luke 1:49). In this passage, God is the mighty one, echoing passages such as Psalm 24:8 and Zephaniah 3:17 (Stein 1992:92). God, wielding his mighty power, scattered the proud, brought down rulers, exalted the humble, filled the hungry and sent away the rich empty-handed (Luke 1:51-54). Luke records Mary describing these actions as "great things."

Luke uses μέγας in a literal way similar to the classical LXX translators and other New Testament authors of the time. He uses μέγας to describe objects, emotions, or events that are large or intense.

2.1.1.5 Luke-Acts usage of μέγας in a figurative way to describe a deity or person

In Luke-Acts, μέγας is used to describe a goddess and various people. This section will briefly overview the usage. The next section of this dissertation will offer a much more detailed look at the usages regarding those with status or in positions of power or authority.

In Acts 19:27-35, a disturbance happened among workmen who made shrines and other similar articles of Artemis of the Ephesians (Acts 19:25). Artemis was a mother goddess of fertility. She was represented as a “grotesque, multibreasted woman” (Longenecker 2007:1017). They believed that her image had fallen from the sky (Acts 19:35). Luke records Demetrius explaining how Paul’s preaching would hurt the people’s profit (Acts 19:24-27). He refers to Artemis as the “great goddess Artemis” (Acts 19:27) and “the great Artemis” (Acts 19:35). (Unless otherwise noted, all Biblical quotations are from the English Standard Version, 2016). The crowd yelled, “Great is Artemis of the Ephesians!” for over two hours (Acts 19:28, 34). Similar to the classic Greek usage, Luke recorded them using this term to describe a well-known deity as being powerful and mighty.

Luke uses a similar phrase referring to the smallest to the greatest in Acts 8:10 and Acts 26:22. The first time was regarding Simon the Magician in Acts 8:10. Luke describes the people’s response to Simon the Magician, “ὅ ὅ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου” (Acts 8:10; Aland et al. 2012), “They all paid attention to him, from the least to the greatest” (Acts 8:10). From the μικρός, the small or unimportant, to the μέγας, great. Luke uses a similar phrase quoting Paul in Acts 26:22. In this passage, Luke quotes Paul saying, “ἔστηκα μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ” (Aland et al. 2012), “I stand here testifying both to small and great.” He testified both to the μικρός, the small or unimportant, and to the μέγας, great.

In Acts 26:22, the context helps us clearly see what Paul meant by the phrase, “to small and great.” In Acts 26:19, Paul is speaking to King Agrippa with Bernice, Festus, military tribunes, and prominent [ἐξοχή] men of the city (Acts 25:23, 26:24) all listening to him. All these people of high position and status had entered the audience hall “with great [πολύς] pomp” (Acts 25:23). The word ἐξοχή is only used here in the New Testament (Anon. 2021a). It literally refers to something that “projects from a surface”, which lends to the idea of “having special status” (Danker et al. 2000:354). These people stick out from the normal people or have high status. The location as well as the description of the entrance of these people with pomp indicates that these people have high status and position. Luke’s recording of Paul using μέγας refers to those of high status and high position. In both Acts 8:10 and Acts 26:22, the phrase “from the least to the greatest” refers to people of various social standings and means. Those with low power, authority and status, were referred to as μικρός, and those with high positions of power, authority and status, were referred to as μέγας.

Luke records a crowd describing Jesus with the word μέγας. In Luke 7:16, after Jesus healed a young man who had died, the people responded, “ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ” (Aland et al. 2012), “A great prophet has arisen among

us!' and 'God has visited his people!'" The people seeing the great power Jesus displayed by bringing someone back to life called him a μέγας prophet. Luke also records a second saying, "God has visited his people!" (Luke 7:16). Most likely reflecting on a similar miracle Elijah and Elisha performed (1 Kings 17:17-24; 2 Kings 4:18-37), they recognised that Jesus had the power to accomplish things that only the most powerful prophets could achieve through the power of God (Marshall 1994:992).

Luke uses μέγας in similar ways to the LXX translators and other New Testament writers. He uses μέγας to reflect the people's view that the goddess they worshipped was a powerful deity, to reflect the power and status that people had, and the perception of a crowd that Jesus was a powerful prophet. When Luke refers to someone as μέγας, the person had power, a high social standing or an ability to accomplish what other people could not. Often these concepts seem to work together where the person has a position of power, leading to their high social standing. Other times such as when Jesus raised the person from the dead, He was able to accomplish a difficult task that others could not. He received a high social standing because of that ability. This standing gave them a following, a form of power, despite not having a formal position. In modern terminology, achieving high positions of power, high social status, and the ability to achieve things that others could not attain would be described as successful leaders.

2.1.2 Contextual analysis

Before examining Luke's perspective of Luke-Acts regarding successful leadership, one must first identify who this "Luke" is traditionally regarded as writing Luke-Acts. Understanding the writer, timing, location, and audience establishes the historical culture and setting of writing. Luke-Acts was written in a particular location and culture. The research examines that background to see how the perspective of that location and time influences the writer's perspective of leadership greatness. Additionally, understanding the sources allows the researcher to differentiate between what material the author included and what reflected the source. Though information included from sources does demonstrate the author's view from choosing to include it, information that is unique to the author carries more weight because the author inserted that information directing the information from the source in a particular direction of his choosing.

To understand the book's historical setting and the author, the following questions were answered: Who wrote Luke-Acts? When was Luke-Acts written? Who was the recipient of Luke-Acts? What was the purpose of writing Luke-Acts? What sources were used in writing?

2.1.2.1 The author of Luke-Acts

This research focuses on the Lucan perspective of leadership greatness. For this purpose, the assumption is the author is a historical figure that understood leadership greatness. To understand the perspective of that historical person, it would be helpful to identify the author of Luke-Acts.

This research is conducted with the understanding that Luke wrote Luke-Acts. The traditional view is that Luke, the companion of Paul and beloved physician (Colossians 4:14), wrote Luke-Acts (Marshall 1994:979). The internal evidence is not conclusive because Luke-Acts never mentions an author. Many have pointed to the “we” passages as supporting evidence that Luke wrote the two volumes (Liefeld & Pao 2007:23; Martin 1985, 198-199; Marshall 1978:33). Scholars have noted that the author of Luke-Acts most likely was not a Jew because he referred to Jews, which suggests he was not a part of that group (Stein 1992:20). This corresponds to Paul’s insinuation that Luke was not Jewish in Colossians 4:14. Others note that the author could not have been an apostle because the information was given to him from eyewitnesses which also supports Luke as the author (Stein 1992:20).

The historical evidence is overwhelmingly supportive of Luke being the Author of Luke-Acts. The oldest Greek manuscript of the gospel (P⁷⁵) identifies Luke at the end of the gospel (Liefeld & Pao 2007:23; Stein 1992:21). The Muratorian Canon, dated around 200 BC, ascribes the third gospel to Luke by saying, “The third book of the Gospel is that according to Luke. Luke, the well-known physician, after the ascension of Christ, when Paul had taken with him as one zealous for the law, composed it in his own name, according to [the general] belief” (Schnabel 2014:236). Christian leaders following that time, including Irenaeus, Tertullian, Clement of Alexandria, Origen, Eusebius, and Jerome, all attribute Luke as the author of Luke-Acts (Stein 1992:21).

Some modern critics have argued against the traditional understanding that Luke wrote Luke-Acts. Some have claimed that Luke does not represent Paul in a way that would suggest that Luke worked in a close relationship with him (Marshall 1978:34). Another claimed that Luke’s style more reflects a time after the church had become more established (Marshall 1978:34). However, both arguments fail to convince that Luke did not write Luke Acts (Liefeld & Pao 2007:23; Martin 1985, 198-199; Marshall 1978:34). Because of the scant evidence we have about Luke in the New Testament, we cannot know how close of a relationship Luke had with Paul which makes it difficult to argue that Luke’s description of Paul did not correspond to that of a close companion. Because of the internal and strong historical evidence, it seems most likely that Luke wrote Luke-Acts.

2.1.2.2 The time Luke wrote Luke-Acts

In examining Luke's perspective on successful leadership, it is helpful to understand the time and setting in which Luke wrote. Language and cultures change over time. Understanding the time in which Luke wrote helps give detail to the surrounding context and culture from which he wrote.

The earliest the book could have been written would have been after Paul's arrest and imprisonment in Rome in Acts 28 around 62AD (Bock 1994:16; Stein 1992:24). The latest date would be just before the first mention of Luke in I Clement 13:2, Ignatius in *Smyrna* 3:1–2, Polycarp 2:3 or second Clement 5:2–4; 13:4 (Stein 1992:24). A conservative estimate latest dating of 1 Clement would be around 170 AD (Stein 1992:240). The most popular dates for those who think Luke wrote Luke-Acts are either the early 60's or just after the destruction of Jerusalem 70-80 AD (Marshall 1994:979). Critical issues for the dating include were the books written before or after the fall of Jerusalem, did Luke write the book before or after Paul's death, and did Luke use Josephus as a source.

An important event around the time of writing is the fall of Jerusalem. People who argue for an early date point out that Luke does not address Jerusalem's fall, which occurred in 70AD. This requires that the prophecies such as 13:35a, 19:43-44, 21:20, and 23:28-31 be understood as written before the fall and not written after the destruction of Jerusalem (Marshall 1978:35). Those who see those prophetic passages as reflecting a perspective that Jerusalem had already fallen place the writing after 70AD (Marshall 1994:979; Stein 1992:25). Though many scholars see this argument as strong, it is highly suspect that Luke did not directly refer to the fall of Jerusalem. The arguments regarding the perspective that Jerusalem has fallen can be explained by Jesus' prophetic knowledge of how God responds to covenant unfaithfulness (Bock 1994:17).

Those who argue for an early date often point out that the 60's account for the simplest explanation of why Paul's death was not recorded (Plummer 2000:xxxii). However, others point out that other ancient works end abruptly though written later (Keener 2012:385). For example, Mark ends abruptly though he knew more about Jesus' resurrection appearances (Keener 2012:385). Thucydides, who lived to see the end of the Peloponnesian War, ended his history five years before the war ended (Keener 2012:385). On the other side, early date adherents point out that Luke records that the prophecy about Agabus was fulfilled (Acts 11:28) but does not mention any fulfillment about the destruction of Jerusalem (Plummer

2000:xxxii). Though other instances of abrupt endings cast doubt on the early date, Luke writing before Paul's death still offers the strongest explanation for the abrupt end.

Those arguing for after 70AD point out that Luke used Mark as a source. Considering the dating of Mark, this would make writing after 70AD most likely (Keener 2012:390). Those arguing for an earlier date point out that Luke could have had access to Mark early being a leader and that little time would need to have passed for Luke to gain access to Mark (Bock 1994:17). This rebuttal seems to be reasonable. It does not mean that Luke had to write after the fall of Jerusalem.

Some argue for a later date because they believe that Luke uses the writings of Josephus that were written around 93AD (Marshall 1978:34). However, this seems unlikely because of how little of Josephus Luke used if he used it and that he differed in the part he would have used (Keener 2012:394).

With the difficulty of settling the date, scholars should be generous and gracious toward those who disagree (Keener 2012:383). It seems that the earlier date has slightly stronger support. However, it is impossible to know with certainty whether the date was closer to 60 AD or 80 AD. (Marshall 1994:979). For this research, the assumption was that Luke wrote Luke-Acts immediately following Acts 28, in the early '60s, before Paul's death and before Jerusalem's fall.

2.1.2.3 The sources Luke uses

Examining Luke's sources helps differentiate between what material Luke took from sources and what he wrote from his perspective. When examining Luke's perspective, it must be remembered that Luke used sources to write Luke-Acts (Luke 1:2), which shaped his telling of the gospel. This dissertation will reflect the popular view that Luke used Mark as well as another source commonly called "Q" (Bovon & Koester 2002:6; Marshall 1994:979; Stein 1992:28). Luke also used material found in Luke that is not found in Mark and Matthew commonly called "L" (Marshall 1994:979; Stein 1992:28). Most likely oral traditions also contributed to the gospel as well as personal recollections shared with Luke (Stein 1992:29). Though Luke used these sources, he presented the material in his way to make his points while being true to the historical events he recorded.

2.1.2.4 The recipient of Luke-Acts

Understanding the recipient of the Letter gives even more understanding of Luke's perspective as he crafts Luke-Acts to communicate to that person. Understanding the audience may

explain the different usages of words or information that is included or excluded based on the audience.

Luke names the recipient of Luke and Acts as Theophilus (Luke 1:3, Acts 1:1). In Luke 1:3, Luke describes Theophilus as “most excellent,” κράτιστε. This word describes someone having social status (Arndt et al. 2000:565; Guthrie, 1996:108-109). Using this title makes it likely that Theophilus was a real person who was a gentile in a position of rank in the Roman empire (Guthrie, 1996:108-109). Though debated what this instruction looked like (Arndt et al., 2000:534; Guthrie 1996:109), Theophilus knew about Jesus since Luke indicates that he had been taught κατηχέω about Jesus (Luke 1:4; Arndt et al., 2000:565). Though Luke-Acts were written primarily to Theophilus, it seems likely the book was written secondarily for any gentile person who heard about Jesus (Guthrie 1996:109; Nolland 1999:xxxiii).

2.1.2.5 The purpose of Luke-Acts

Luke did not write the Gospel to explain how to be a successful leader. Luke wrote Luke-Acts to Theophilus so that he may have more certainty concerning Jesus (Luke 1:3). Luke wrote the Gospel as a piece of history (Marshall 1994:978) as he wrote an orderly account relaying the testimony of the eyewitnesses and ministers of the word (Luke 1:2-3). However, Luke had purposes other than simply communicating information for its own sake (Keener 2012:436). Despite recognising other purposes, no scholarly consensus exists regarding the purpose of writing Luke and Acts beyond the historical account (Keener 2012:436). Many see a purpose of Luke-acts as demonstrating and explaining the salvation history of Israel (Keener 2012:437; Stein 1992:36) and explaining how Jew-Gentile relationships can thrive in the new community (Bock 1994:12; Nolland 1989:xxxii). Luke-Acts was not written with the primary purpose of explaining how a person becomes a successful leader; however, in presenting the history of the ministry of Jesus and the Holy Spirit, Luke deals with many issues facing the multicultural church comprised of the Jews and nations and how they can serve God together. Amid this theme, Luke presents a few passages teaching what a successful leader looks like. In parenthetical comments, he also reveals how he views successful leadership.

2.1.2.6 The purpose of Luke 9:46-50 in the context of Jesus’ ministry in galilee

Understanding the context of Luke 9:46-50 helps clarify Luke’s portrayal of greatness in Luke 9:46-50. Luke uses the teaching in Luke 9:46-50 not only to make a point of these verses but also to transition larger sections and themes he has been developing throughout Luke. Seeing the usage of this passage in the context gives greater insight into Luke’s understanding of greatness.

Luke 9:46-50 offers the final transition point between Luke 4:14-9:50, which deals with Jesus' ministry in Galilee, where Jesus reveals that He is the Messiah, and the Jerusalem journey, Luke 9:51-19:44 (O'Toole, 1987:75; Bock, 1994:386). Luke uses Luke 9 to set the stage for the Jerusalem journey. He highlights his theme of Jesus heading to Jerusalem to be mistreated, killed and rise with the initial passion prediction of Luke 9:43b-45 being mirrored near the end of the Jerusalem journey in Luke 18:31-34 (Nolland, 1993:517; Kodell, 1987:415-416).

Luke 9:1-50 concludes the Galilean ministry that he began in Luke 4:14 (Bock, 1994:386). Though Luke 9:1-50 is a part of the larger Galilean ministry narrative, it forms its section (Edwards, 2015:260, O'Toole 1987:75) where Jesus moves from teaching among the people to teach the twelve (Edwards, 2015:260, Marshall, 1978:348). This section has many parallel structures. Luke 9 begins in verses 1-6 and ends in Luke 9:46-50 with Jesus giving directions to the disciples after their argument (Edwards, 2015:260, O'Toole 1987:75). Luke 9:7-9 and Luke 9:18-20 both deal with questions regarding who Jesus is which is answered most fully with the transfiguration (O'Toole, 1987: 75-77). Luke 9:22 and 9:44 both predict Jesus' journey to the cross and set up the transition between His Galilean ministry and His Jerusalem journey (O'Toole 1987:76; Nolland, 1993:517).

Throughout Luke 9:1-50, Luke explores the theme of who Jesus is and intertwines that into how he is training the disciples (Edwards 2015:260). Luke 9 begins with Jesus sending out the twelve with power and authority to drive out demons, cure diseases, preach the kingdom, and heal the sick (Luke 9:1-6). Jesus, after ministering to the sick and demon-possessed, now gives the twelve disciples power and authority to act on his behalf and do what others could not do: cure diseases and drive out demons. The disciples did well "preaching the gospel and healing people everywhere" (Luke 9:6).

In Luke 9:7-9, Luke raises the issue of who Jesus is through Herod, who was feeling guilty for putting John the Baptist to death (Bock, 1994:822). Jesus' ministry had spread so that even those in the palace were talking about Jesus.

Luke records his version of the feeding of the 5000, the only miracle found in all four gospels, in Luke 9:10-17 (Martin, 1985:228; Stein, 1992:271). Jesus reveals to the disciples His divine power to meet needs that no one else could meet by feeding 5000 men with only five loaves and two fish. With 5000 men being hungry, the disciples could not provide food for them and saw that trying to buy food for that many would be an enormous task (Bock, 1994:830). Jesus, in providing food, demonstrated an answer to the question Herod asked regarding the identity

of Jesus. The disciples could not meet the needs of the people through their means. Jesus' provision of food implied the provision of God from Exodus 16 (Bock 1994:83), reflected the miracle of Elisha in 2 Kings 4:42-44 (Martin 1985:229) and showed that He is the one who provides a "messianic banquet" reminiscent of Isaiah 25:6, 65,13-14, Psalms 78:24 and 81:16 (Stein 1992:275). Jesus, in this miracle, taught the disciples that power and provision came from Him (Bock 1994:831). This miracle story is unusual in that it does not record the crowd's response which seems to indicate that the miracle was intended to teach the disciples and allowed them to answer Jesus question, "Who do you say that I am" that Luke records immediately following in Luke 9:20 (Stein 1992:275). Later in Acts 3:6, 16; 4:10-12, the disciples demonstrate they had learned the lesson by proclaiming that the miraculous power they observed came from Jesus (Bock 1994:831).

Luke answers the section's question regarding his identity in Luke 9:18-20 with Peter's confession of Jesus being the Christ. With that confession, Luke finished his transition from teaching the crowds to the twelve that he began with feeding the 5000 (Bock 1994:837). The rest of chapter 9 focuses on Jesus teaching the twelve (Bock 1994:837).

Luke differs from Mark by linking the feeding of the 5000 to Jesus asking the disciples who he is (Stein 1992:276). By placing those events together, Luke clearly showed that feeding the 5000 showed that Jesus is the Christ. Peter's confession that Jesus is the Christ offered the first time the disciples confess that fact (Stein 1992:277). Christ was expected to be a Jewish military leader who would free Israel from Rome (Akin et al. 2003:285). The disciples still expected that Jesus would free Israel and establish His kingdom even after Jesus' resurrection (Acts 1:6). The disciples most likely saw themselves as the assistants of the person who was going to be the powerful, political king of Israel. Jesus tells the disciples to say to no one either because the conception that Jesus is the political leader would cause the crowds to desire to have him be their political king by force (Liefeld & Pao 2007:175) or because it would set him against Rome as a political enemy (Stein 1992:277). The disciples did not understand the role of Christ and how it differed from the popular conception of what Christ would be and do.

Immediately after Peter's confession that Jesus is the Christ, Jesus tells them the role He has as the anointed king of Israel in Luke 9:20-21. Jesus explains that He must "suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised" (Acts 9:22b) immediately after this first confession, Luke makes the point that the role of the Christ is different than other political leaders. Christ would not be the political king that would deliver Israel from Rome and rule the nation (Edwards 2015:271-272). Instead, Christ would suffer, be rejected by the leaders of Israel (the Sanhedrin), be killed, and be

raised. Jesus corrects their expectation of him as the anointed king. Jesus as Christ will not amass power but suffer and die. Jesus as the political leader of Israel did not view his role as accomplishing military victories, gaining political power, accumulating wealth, or increasing his political influence. Instead, He tells them that as the nation's leader, He would suffer, face rejection, and be killed. The only positive aspect of that list was that He would be raised.

Jesus explains that His disciples needed to mirror His example as their leader. In the next verse, Luke 9:23, Jesus explains to his disciples that those who follow Him would need to “deny himself and take up his cross daily and follow me.” Jesus said these things to His disciples, not to the crowd (Luke 9:18). Luke uses the word “all” to indicate that this requirement applied to all of Jesus' disciples though he was only addressing his leaders, the disciples (Plummer 2000:248). The disciples had a unique position with Jesus. They had direct access to him and received his immediate teaching (Helm 1988:629). Jesus gave the disciples authority to teach others (Luke 10:1-10). The 12 had positions of prominence and became the church's leaders after Jesus' resurrection (Helm 1988:629). Though all followers of Jesus needed to deny themselves and take up their cross in following Jesus, Jesus first issued this command to his disciples, with the expectation that they would lead the crowds in this way.

Jesus teaching them to deny themselves and take up their cross did not fit with their concept of being a disciple or leading under Jesus (Luke 9:46-50). To follow Jesus, the disciples needed not to pursue their interests but follow His example and live selflessly (Arndt et al. 2000:133). The disciples not only needed to deny themselves but to take up their cross. The cross in that time and context suggested an instrument of cruelty, pain and shame (Edwards 2015:275). Rome used the cross to punish criminals and those who would rebel against Rome (Edwards 2015:275). Rome used public suffering of those hanging on crosses to warn people against rebelling against the power and authority of Rome (Edwards 2015:275). Only Luke uses the word “daily” in relaying Jesus' teaching of taking up the cross (Edwards 2015:275; Stein 1992:279). Luke using daily emphasises the daily self-denial that the disciples needed to follow Jesus (Edwards 2015:275). In following Jesus as the Christ, the disciples had to reject a life based on self-interest and self-fulfilment (Stein 1992:279).

In verses 24-26, Jesus offers three statements, all beginning with γάρ, (for) clarifying and expounding his expectation of the disciples as they follow His leadership (Edwards 2015:275). In the first statement, Jesus ironically explains that for the disciples to save their life, they must lose it for His sake (Luke 9:24). By losing their life, Jesus does not refer to a literal being killed for Jesus, but daily self-denial (Stein 1992:279). Luke leaves out the “for the gospel” that Mark includes in 8:35 to emphasise following the person of Jesus (Stein 1992:279). By talking about

ψυχή, “life,” Jesus refers to the centre of the body and the soul, or the core of one’s existence (Arndt, W. et al., 2000: 1099; Edwards 2015:275).

In the second statement, Jesus explains the difference in value between the world and one’s soul (Acts 9:25). In this statement, Jesus explains that a person who gains everything in the world they could ever desire, but loses their soul, would have made a poor choice (Edwards 2015:275). Even if a person achieved success in every imaginable way, if they faced God’s judgement and lost their soul, their achievement would have been meaningless.

In the third statement, Jesus explains that a person’s judgement will be determined by their relationship with Him (Acts 9:27). Those who are ashamed will, in turn, have Jesus be ashamed of them when he comes in his glory. Jesus is telling the disciples that if they allow their environment to make them pull away from Jesus, then Jesus will pull away from them in the final judgment (Nolland 1993:484).

In these three statements, Jesus explains that the disciples are to give up their lives and focus on their relationship with Him if they follow his leadership properly. Jesus indicates that typical measures of success such as gaining the world and following the measures of the world’s success at the expense of their relationship with Him will be detrimental to the core of their being, their soul, in the final judgment.

Luke ends the section with Jesus pointing ahead to the disciples seeing God’s kingdom, which leads to the transfiguration passage. Then in Luke 9:28-36, Luke portrays Jesus taking Peter, John, and James up on a mountain to pray. There they see Jesus’ appearance change into a glorious one and see Moses and Elijah in glory (Luke 9:29-30). They also heard a voice from the cloud claiming Jesus as His Son and chosen one (Luke 9:35). This section demonstrates further proof that Jesus is the Christ with the supernatural testimony of God and two witnesses, Moses and Elijah. This proof is important because of the difficulty in turning away from the world’s standards and expectations to find life in Jesus. To follow Jesus the person must believe that Jesus can offer life and the benefits in the coming judgement He promised in the previous section.

In Luke 9:37-43, Luke offers a second testimony that Jesus is the messiah. Luke offers a strong contrast between the power and glory of Jesus with the transfiguration and the lack of understanding and the lack of understanding of the disciples who could not cast out a demon (Plummer 2000:254). Luke goes directly to this story leaving out Mark 9:11-13. He does this

to strengthen the contrast and the focus on Jesus being the messiah and the disciples not understanding Jesus' role or His expectations of them. He also leaves out the emphasis on prayer (Mark 9:28-29), instead focusing on the greatness of God (Luke 9:43).

Luke continues with the narrative version of Mark in Luke 9:44-45, explaining how He must “be delivered into the hands of men.” Luke leaves out the further explanation “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days, he will rise.” Luke had explained all this a few verses before. Luke explains the disciples not understanding Jesus' teaching here. He explains it is not merely their lack of human understanding of Jesus' message, but God had prevented their comprehension, “it was concealed from them so that they might not perceive it” (Nolland 1993:514). This comment sets up the argument of the next section well, explaining why the disciples would be arguing about who was the greatest in light of Jesus' teaching about His role as the Christ and their role as His leaders.

Luke 9:46-50 draws Jesus' Galilee ministry to a close. In this section, Luke draws clear attention to the central point, that Jesus is the Christ, and describes Jesus teaching His disciples in Luke 9:1-50 how they should follow Jesus' leadership example. Luke makes it clear that the expectation of Jesus regarding His role as their leader and how he measured success differed from that of the disciples. The disciples needed to change their perspective of who Jesus was and what leading under Jesus looked like. This need culminates with Luke 9:46-50, where the disciples demonstrate their lack of understanding of Jesus' example and teaching regarding leadership both in how they relate to one another and to those who follow Jesus outside their authority.

2.1.2.7 The purpose of Luke 9:46-50 in transitioning to the Jerusalem journey

Immediately following Jesus' teaching the disciples how he would lead as Christ and how they should lead as His followers, Jesus “set his face to go to Jerusalem” (Luke 9:51). Jesus continues his steadfast journey to be handed over to men, to be rejected, to be killed throughout the Jerusalem journey. The disciples continue to not understand throughout the remainder of the book of Luke. Only after receiving the Holy Spirit on the day of Pentecost in Acts 2 do the disciples begin to follow Jesus and lead the people as He did.

2.1.2.8 Summary of the contextual analysis

From the context, it has been established that the disciple's argument regarding greatness in Luke 9:46-50 plays an essential role in the larger point about Jesus teaching regarding his identity as the Christ, the leader of Israel. This passage also brings to a climax His training of

the disciples in Luke 9. This passage forms the transition from the ministry in Galilee, where Jesus reveals that he is the Christ, to his Jerusalem Journey, where Jesus displays selfless leadership, facing rejection and death to bless the world. Luke 9:46-50 forms the climax of Jesus teaching the disciples in Luke 9 as he calls His leaders, the disciples, to deny themselves, take up their cross and follow Him. Jesus teaches that following Him as their leader will cause them not to be able to pursue their self-interest, nor will they be able to gain the things valued in the world, but that in the final judgement, their closeness to Him will be rewarded.

Luke 9:46-50 concludes the training of the twelve sections that began with Luke 9:1, where Jesus gave the twelve power and authority over all demons (Edwards 2015:290). The placement of this section shows the disciples' hearts (Luke 9:47) and how they did not understand how to handle their growing power and authority in leading as Jesus desired.

2.1.3 Exegetical study of Luke 9:46-50

Luke's use of μέγας forms the main topic in Luke 9:46. In this passage, the disciples argued, "τὸ τίς ἂν εἴη μείζων αὐτῶν," (Aland et al. 2012) "as to which of them was the greatest." Luke records Jesus' response describing his view of greatness. A detailed exegetical study uncovered Luke's understanding of Jesus' teaching about what makes a person great. The context of the passage will be analysed, followed by a contextual, grammatical, semantical and syntactical analysis of the passage. An analysis of the passage compared to similar passages in Mark and Matthew will be conducted to examine Luke's unique perspective on Jesus' teaching regarding greatness in this instance. Examining Luke's teaching on greatness in this passage will help uncover more information regarding Luke's perspective on successful leadership.

In Luke 9:46-50, Luke describes an event where the disciples had a dispute among themselves as to which of them was the greatest. Luke, by placing this event following Jesus' proclamation that he would be delivered into the hands of men, offers such a major contrast that Luke felt the need to explain in Luke 9:45 that God concealed the meaning of Jesus' proclamation regarding being handed over to men to die (Nolland 1993:517-518). The way Luke tells the story heightens the contrast between Jesus, who will be rejected and die and the disciples, who argue with each other regarding who is the greatest (Nolland 1993:517-518).

Luke introduces the section concisely by simply stating, “Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς” (Aland et al. 2012), “An argument arose among them.” The disciple’s argument, διαλογισμός, indicated an exchange of reasoning where contrasting opinions are expressed (Arndt et al., 2000:232-233). This discussion questioned, “τὸ τίς ἂν εἴη μείζων αὐτῶν,” (Aland, et al. 2012) “as to which of them was the greatest.” The dispute could refer to the thoughts of each disciple (Edwards 2015:290), but more likely, in light of Mark 9:33, the dispute refers to a private conversation among the disciples out of Jesus’ earshot (Plummer 2000:257; Nolland 1993:519). The phrase ἐν αὐτοῖς supports that the inner thoughts of their hearts were expressed similarly to the Mark account (Plummer 2000:257). In the argument, the disciples compared themselves to each other and worked to determine which among them was the greatest. Luke used the comparative μείζων in the superlative sense (Arndt et al., 2000:624). They did not seem concerned about others outside the group but about who was the greatest among their group (Plummer 2000:257). Luke’s use of the optative of εἶμι indicates that the disciples ended the argument without settling on who they believed was the greatest (Net Bible, 2021a). Luke does not indicate the content of the dispute nor the evidence that the disciples used to show that they were greater than the others.

In this context, it seems that Luke uses greatest to indicate who had the highest rank in the kingdom (Plummer 2000:257; Liefeld 1984:931; Grundmann 1964:531-532). The disciples fell into the trap of desiring prestige, a high position, and prominence (Barclay 1975:128).

Luke begins the following sentence with Jesus’ response to this argument using a contrastive, “ὁ δὲ Ἰησοῦς” (Aland et al. 2012). Luke 9:47 indicates Jesus’ perception of the inner problem, “εἰδὼς τὸν διαλογισμὸν τῆς καρδίας” (Aland et al. 2012), “But Jesus, knowing the reasoning of their hearts¹.”

¹ In this verse, a textual issue exists between εἰδὼς or ἰδὼν (Nestle & Nestle, 2012:222). Both have strong support from many early manuscripts with “A C D L W Δ Θ Ξ Ψ 0115 ^{f13} 28 33 157 180 565 579 892 1006 1010 1071 1241 1243 1292 1342 1505 Byz [E G H] *Lect* it^a, aur, b, c, d, e, f, ff², l, q, r¹ vg cop^{bo} (Origen); Jerome // γνούς ^{f1} 205” (Aland et al, 2014b:235) supporting ἰδὼν and “κ B F 597 700 1424 / 68 / 76 / 673 / 813 / 1223 cop^{sa} arm eth geo slav” reflecting εἰδὼς (Aland et al, 2014b:235). The support for εἰδὼς seems to be slightly stronger because of the support of the Alexandrian and the Antiochian manuscripts (Metzger 1994:124) though the decision is a difficult one (Aland et al, 2014b:235; Metzger 1994:124). For the sake of this research whether Luke said Jesus knew or saw the reasoning of the disciple’s hearts has little effect on the research concerning Luke’s perception of greatness. With either word the same point was made, that Jesus was aware of the reasoning in the disciple’s hearts.

Luke used the word διαλογισμός, “reasoning”, to describe what was happening in the disciple’s hearts. Luke used the same word in verse 46, describing their argument. The disciples had reasoned among themselves as to who was the greatest, but Jesus knew or saw the reasoning that was going on inside of them (Arndt et al., 2000:232-233). With this phrase, Luke points to the inner struggle of each disciple as they sought to attain the highest rank among the disciples (Edwards, 2015:290).

Based on his understanding of the disciple’s hearts, Jesus “ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ’ ἑαυτῷ” (Aland et al. 2012), “took a child and put him by his side.” Jesus responds initially with actions. He took hold of (Arndt et al., 2000:374) a child (Arndt et al., 2000:749). Then He placed the child beside Himself (Arndt et al., 2000:482). Now Jesus has this child sitting closer to Him than any of the disciples, which implies honour to the child (Plummer 2000:257; Marshall 1978:396).

In Luke 9:48, Luke relays how Jesus interprets what the action meant for the disciples starting with, “καὶ εἶπεν αὐτοῖς.” Though $\mathfrak{B}^{45}$, D, 2542, it, and sy^{s.c} omits αὐτοῖς (Nestle & Nestle, 2012:222), with or without the word, αὐτοῖς, the text would mean similar things because the αὐτοῖς would be implied since Jesus is addressing His disciples.

Jesus instructs the disciples in two parts, explaining the significance of placing the child by himself (Marshall 1978:396). In the first part, Jesus tells them, “ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται” (Aland et al. 2012), “Whoever receives this child in my name receives me.” If the disciples receive this child in Jesus’ name, then they receive Jesus. The word δέχομαι, “receive,” should be understood as being receptive or welcoming someone (Arndt et al., 2000:221; Marshall 1978:396; Grundmann 1964:53). In this text, the importance is the connection of the attachment to Jesus not the virtue of hospitality (Grundmann 1964:53). Jesus wants the disciples not to hold children at a distance but to welcome them. This is significant because in the classical period, children had no power or significance (Oepke 1964:640). The child represented the least among the people present because they had little to no status (Edwards 2015:290-291). Jesus’ instruction to welcome the child is to welcome those of low status, like the child.

Some with status do not associate with others of lesser status (Nolland 1993:519). Later in Luke, the disciples did not want to lower their or Jesus’ status by interacting with children (Luke 18:15, Nolland 1993:519). Still, Jesus refused to practice social exclusion to express his status (Nolland 1993:519). Instead, Jesus connects the child, the one with the lowest status, with

Himself. Jesus informed the disciples that receiving those with the lowest status equates with receiving Jesus himself (Liefeld & Pao, 2007:184), the leader with the highest status.

In the second part of the statement, Luke records Jesus saying, “καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με” (Aland et al. 2012), “and whoever receives me receives him who sent me.” Jesus equates receiving Him with receiving the Father. In this part, Jesus alludes to the idea of shaliah (Marshall 1978:397; Grundmann 1964:53). Shaliah can be understood with the saying, “The emissary of a man is as the man himself.” (Grundmann 1964:53). Jesus communicates that to receive Him is to receive the Father. This truth implies that Jesus regards himself as the messenger of God (Marshall 1978:397). Jesus, in these two statements, informs the disciples that welcomes those with low status in Jesus' name has its ultimate result in welcoming God the Father.

Luke ends the section by explaining what this means by saying, “ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας” (Aland et al. 2012), “For he who is least among you all is the one who is great.” Some manuscripts have the one will be, εἶναι, great “A D K W Γ Δ Θ Ψ f¹³ 565. 892. 1424 m e q; Or^{mss} Cyp” (Nestle & Nestle, 2012:222). This reading would add an eschatological understanding to the text. The person would be called great in the future. However, the present tense, ἐστιν, witnessed by, “Ⲫ^{45vid.75} ⲕ B C L Ξ f¹ 33. 579. 700. 1241. 2542 lat co; Or” (Nestle & Nestle, 2012:222) has better support (Aland et al., 2014b:235; Nestle & Nestle, 2012:222).

In this section, Jesus sets up a contrast between μικρός, least, and μέγας, great (Nolland 1993:520). The least one is “lacking importance, influence, power, etc.” (Arndt et al., 2000:651). The usage of μέγας in this verse implies that the one who has importance, influence, and power is great since it is contrasted with μικρός. This fits with the typical use of μέγας and Luke's usage of μέγας as well. Jesus addressed the disciple's argument about who would have the highest rank or position of power in Jesus' new kingdom, where Jesus ruled as the messiah. Jesus goes against their way of thinking by informing them that the one who associates and helps the least among them is μέγας. It is difficult to see how μέγας in this phrase could refer to a position of power in the present sense but instead indicates that God looks at that person as being important (Nolland 1993:521; Marshall, 1978:398; Calvin & Pringle, 2010:334). However, the text could be understood to mean that being μέγας would imply that Jesus would recognise them in His future kingdom (Liefeld & Pao, 2007:184; Plummer 2000:258). The idea that being μέγας results in a future position of power would explain why the textual variant formed. This would mean that the disciples would gain that position of importance they desired in the eschatological kingdom through lowering

themselves in this world. These two understandings do not need to be read as contrary to one another. If people are presently regarded as great by God because they serve those of low status, then most likely, when positions of authority are given out in the eschatological kingdom (Luke 19:17), God would give new positions of importance to His followers He regards as great. However, the main thrust of the passage does not indicate that the disciples should serve the lowly to gain positions of rank later, but so that they can welcome Jesus and God (Edwards 2015:291). Serving a person of low status is serving Jesus and the Father (Edwards 2015:291).

Origen of Alexander, living around 200 AD, concludes that the person wishing to be great must make himself small to receive Jesus and the Father and become great.

“According to Luke, however, the reasoning did not arise spontaneously in the disciples, but was suggested to them by the question, ‘which of them should be greatest.’ And Jesus, seeing the reasoning of their heart, as He had eyes that see the reasonings of hearts,—seeing the reasoning of their heart,—without being questioned, according to Luke, ‘took the little child and set him,’ not in the midst alone, as Matthew and Mark have said, but now, also, ‘by His side,’ and said to the disciples, not only, ‘Whosoever shall receive one such little child,’ or, ‘Whosoever shall receive one of such little ones in My name receiveth Me,’ but, now going even a step higher, ‘Whosoever shall receive this little child in My name receiveth Me.’ It is necessary, therefore, according to Luke, to receive in the name of Jesus that very little child which Jesus took and placed by His side. And I know not if there be any one who can interpret figuratively the word, ‘Whosoever shall receive this little child in My name.’ For it is necessary that each of us should receive in the name of Jesus that little child which Jesus then took and set by His side; for he lives as immortal, and we must receive him from Jesus Himself in the name of Jesus; and without being separated from him, Jesus is with him who receives the little child, so that according to this it is said, ‘Whosoever shall receive this little child in My name receiveth Me.’ Then, since the Father is inseparable from the Son, He is with him who receives the Son. Wherefore it is said, ‘And whosoever shall receive Me receives Him that sent Me.’ But he who has received the little child, and the Saviour, and Him that sent Him, is least of all the disciples of Jesus, making himself little. But, so far as he belittles himself, to that extent does he become great; as that very thing, which caused him the more to make himself little, contributes to his advance in greatness; for attend to what is said, ‘He that is least among you all the same is great;’ but in other manuscripts we read, ‘The same shall be great’” (Origen, 1897:486-487).

Origen notices that Luke notes the reasoning in their hearts. The issue was what was going on in the disciples’ hearts. Origen explains that Jesus instructed the disciples that they must receive the child to “receive the name of Jesus.” He further explains the effects of receiving the child. That by doing so, “he makes himself little.” The disciple who “belittles” himself becomes great. Origen notes the paradox that a person advances his greatness by making himself small.

Jerome, known for his translation of the Latin Vulgate living in the late 300s, demonstrates how he understood Jesus' teaching regarding the heart in his response to Lucinius. Lucinius had hired six scribes and sent them to Jerome to copy all Jerome had taught.

"The honour was not of course paid to me who am but a little child, the least of all Christians, living in the rocks near Bethlehem because I know myself a sinner; but to Christ who is honoured in his servants and who makes this promise to them, 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me'" (Jerome, 1893:156).

Jerome took the attitude, having learned from Luke 9:46-48, that though he was honoured, he needed to remember that he was still a little child and a sinner. The real honour is to receive the Father through Christ.

Luke, after presenting Jesus teaching regarding greatness, shows the disciples' lack of understanding regarding using their position of power and authority in Luke 9:48-50. He says, "Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν, "John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him because he does not follow with us." Luke ties this response to the previous passage using the words Ἀποκριθεὶς and εἶπεν (Nolland 1993:524). John points out that they tried to stop a person from casting out demons because he was not a part of their authority structure (Edwards 2015:291-292). With his response, John is trying to defend himself by stating limits to welcoming those of low status (Plummer 2000:259).

John brings up another follower of Jesus who was casting out demons in Jesus' name. John explains how they forbid them to do this exorcism ministry in Jesus' name because they did "not follow with us." This man not following with them indicated that this man was outside Jesus' circle of disciples (Stein 1992:294). The disciples did not want a person outside their group doing ministry in Jesus' name, so they tried to stop him².

² Some manuscripts have the word κωλύω, stop, in the past tense and others in the imperfect tense. The imperfect, ἐκωλύομεν, is supported by "ⲡ^{75vid} ⲭ B L Ξ 157 579 892 1241 it^{a, b, e, l} geo" (Aland, 2014b:235), and the past tense, ἐκωλύσαμεν, is supported by "A C D W Δ Θ Ψ ^{f1} ^{f13} 28 33 180 205 565 597 700 1006 1010 1071 1243 1292 1342 1424 1505 Byz [E F G H] Lect it^{aur, c, d?, f, q, r1} vg arm eth slav Optatus BTI" (Aland, 2014b:235). The imperfect seems to be the stronger reading being supported by the oldest manuscript, ⲡ^{75vid}, and other strong Alexandrian manuscripts, ⲭ B L Ξ (Metzger, 1994:124).

John's used ἡμῶν, us, indicates that he perceived that there was in inner circle of followers of Jesus (Edwards 2015:291-292). In modern terms, he saw himself as one of the leaders under Jesus. The people casting out demons "did not follow with us", meaning they did not fall under the authority of the twelve. The use of the imperfect seems to indicate that this kind of response was the typical response of the disciples (Edwards 2015:291).

Jesus responds to John in a proverb (Liefeld & Pao, 2007:184, Nolland 1993:524), "μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν" "Do not stop him, for the one who is not against you is for you." Jesus does not want the disciples to stop people doing ministry in his name simply because they were not part of the group; instead, He wanted them to receive them (Liefeld & Pao, 2007:184). Jesus did not want the disciples to see people outside their ministry and organisational structure as competitors but to recognise that they all served Jesus together (Barclay 1975:129).

Early Church leaders pondered this passage as they struggled with heretics. Augustine of Hippo, living around 400AD, claims that the disciples should have invited the man doing miracles into fellowship with them (Augustine of Hippo, 1888:228). John Cassian, the famous ascetic living around 400AD, used this text in conjunction with Matthew 7:22-23 and Luke 10:20 as helping him form a theology of how to deal with false teachers.

"Apostles complained and said: 'Master, we saw one casting out devils in Thy name, and we forbade him because he followeth not with us,' though for the present Christ replied to them, 'Forbid him not, for he that is not against you is for you,' still when they say at the end: 'Lord, Lord, have we not in Thy name prophesied, and in Thy name cast out devils, and in Thy name done many mighty works?' He testifies that then He will answer: 'I never knew you: depart from me, ye workers of iniquity.' And therefore He actually warns those, to whom He Himself has given this glory of miracles and mighty works because of their holiness, that they be not puffed up by them, saying: 'Rejoice not because the devils are subject to you, but rejoice rather because your names are written in heaven'" (John Cassian, 1894:448).

John Cassian assumed that some who were not with the disciples would end up being false teachers Jesus talked about in Matthew 7. He concludes that a person in whom God does miracles should not be "puffed up" but instead rejoice "your names are written in heaven." In other words, their elevation should not be in doing the miracles but that they know the Father.

2.1.3.1 Historic background of religious groups and the culture of the disciples

Looking at the historic times in which Jesus and the disciples lived helps to explain the disciples' view of greatness and their actions in this passage. Assessing the cultural values of the time and the religious groups of the day, namely, the priests, Levites, scribes, Pharisees,

Essenes, and Sadducees, gives the cultural and social understanding of how religious groups functioned and how they regarded positions of rank within their communities.

During the time of Jesus, Israel was a pure theocracy, and the priesthood formed the main part of the nobility (Jeremias, 1969:148). After the time of the Maccabees, the High priest was both the head of the priests and a political leader (1 Maccabees 10:20; Church, 2003:764). During the first century AD, the high priest served as the president of the Sanhedrin and represented the Jewish people when dealing with Rome (Jeremias, 1969:159).

First-century Israelites lived in an honour and shame society (Malina & Joubert, 1997: [no pagination] Honour and Shame). Honour refers to how the community viewed their worth as a person and had close ties to status. People valued and worked toward honour and status (Malina & Joubert, 1997: [no pagination] Honour and Shame).

The authority and status of a person were often formalised in rankings. For example, Israelites ranked the order of importance of priests. The high priest held the highest rank and status. The second most important was the captain of the temple; third, the director of the weekly course; fourth, the director of the daily course; fifth, the temple overseer; sixth, the treasurer; seventh, the ordinary priest; eighth, the Levite (Jeremias, 1969:160).

Some of these positions were occupied by one person and others by groups of people. One person occupied the position of the captain of the temple, and he assisted the high priest at his right-hand during ceremonies (Jeremias, 1969:161). There were twenty-four directors of the weekly courses and 156 directors of the daily courses (Jeremias, 1969:163). It is speculated that there were seven temple overseer and three treasurers (Jeremias, 1969:165-166). At the time of Jesus, there were twenty-four classes of priests, with each one doing one week of serving in Jerusalem called the weekly course (Jeremias, 1969: 199). Each class had four to nine families, called the daily course (Jeremias, 1969:199). The Levites formed an inferior clergy (Jeremias, 1969: 208). The priests were descendants of Aaron, the first high priest, and the Levites were descendants of Levi and performed duties in the temple such as singing and humble duties of security and helping the priest put on and take off his vestments (Jeremias, 1969: 208-209).

In the last centuries before Jesus, the scribes became a new upper class (Jeremias, 1969: 233). Many ordinary priests were also scribes (Jeremias, 1969: 234). The scribes were trained in the study of the law (Arndt et al., 2000:206). The scribes gained power through their knowledge and “were venerated, like the prophets of old, with unbounded respect and

reverential awe, as bearers and teachers of sacred esoteric knowledge; their words had sovereign authority” (Jeremias 1969: 235).

The culture Jesus lived in emphasised the community over the individual (Malina & Joubert, 1997: Summary of Macro Window 1). Clear boundaries separated the groups from each other and often revolved around important leaders forming closed communities (Malina & Joubert, 1997: Summary of Macro Window 1). People had to follow the strict rules of the group (Malina & Joubert, 1997: Window 13 The Group Comes First). Following this cultural standard, the scribes, pharisees, and Essenes all formed closed communities.

The scribes were a closed community (Jeremias, 1964:741). Those who wished to become a scribe had to pursue a course of study that lasted several years (Jeremias 1969: 235). As a grown man, a person who had completed the course of study could be ordained into the company of scribes (Jeremias, 1969: 236). This allowed him the ability to make decisions on religious and criminal proceedings (Sanhedrin 3a, 2021; Sanhedrin 5a, 2021; Jeremias, 1969:236). They also went by the special title of Rabbi (Matthew 23:7-8; Jeremias, 1969:236). Scribes also guarded the tradition, religious legislation and secret knowledge (Jeremias, 1969: 237). Scribes could only teach the most important lessons about God to a few students or even one student on some topics (Jeremias 1969:238). These secret teachings comprised great theological systems that they believed had divine inspiration (Jeremias, 1969:238). In the second century, most of these secret teachings were written to counter the New Testament tradition (Jeremias 1969:241).

The scribes became the dominant influence over the people (Jeremias, 1969:237). When people faced a choice between a scribe and a non-scribe for political posts or other important positions, they typically chose a scribe (Jeremias, 1969: 237). This resulted in most of the important positions being held by scribes by the first century AD (Jeremias, 1969:237.)

The Pharisees also formed closed communities (Weiss & Meyer, 1964:16-17; Jeremias 1969:247). They were members of communities that followed the teachings of the Pharisaic scribes and promoted the following of these teachings (Jeremias, 1969:247). Pharisees often were of the upper classes with little or no scribal education (Jeremias, 1969:246). They had strict rules of admission that included a period of probation where the person had to prove he could follow the ritual laws (Jeremias, 1969:251). Upon completion, the person would be a member of an association (Weiss & Meyer, 1964:17; Jeremias, 1969:251-252).

The Essene communities were also comprised of tightly closed groups (Jeremias, 1969:260). People could only join the Essenes if they were over 20 years old and passed an examination by a supervising scribe who had the sole right to accept candidates (Jeremias, 1969:260). After this, the new member had two-year probation (Jeremias, 1969:260). Serious offences would be punished by temporary or permanent expulsion (Jeremias, 1969:260).

The Sadducees were in power before Herod established his rule in Jerusalem in 37 BC (Meyer, 1964:44). According to Josephus, when Herod took over Jerusalem, he killed 45 prominent men (Josephus & Whiston, 1987:397; Meyer, 1964:44) and slew all the members of the Sanhedrin (Josephus & Whiston, 1987:377). It seems likely that these two events refer to the same thing (Meyer 1964:44). The Pharisees who had developed in opposition to the Sadducees (Jeremias 1969:260), took control and grew in power after Herod overthrew the Sadducees. They were in control of the Hasmonean government (Meyer, 1964:44-46). The Sadducees continued to exist but had little power (Jeremias, 1969:265). They did not even have the power to perform the religious tasks according to their beliefs but had to conform to the rules of the Pharisees (Jeremias, 1969:265).

2.1.3.2 Summary

The disciples, who lived during this time of stratified religious rank and status, wondered how the new system would look with Jesus as the Christ, the new political leader. They argued about who would be in which position in their group when, as they expected, Jesus disrupted the current political order and created His ranking of officials. Though Luke does not tell us the content of this discussion, it most likely regarded their rank as Matthew 20:20-21, and Mark 10:35-57 recorded where Jesus was asked if James and John could sit at his right and left hand. The disciples most likely regarded the greatest as those in the highest positions, like the positions priests and scribes held.

Having been separated from the crowd, Jesus taught the twelve extra lessons and asked them to keep them secret (Luke 9:21), much like the scribes taught. This secret teaching from their teacher may have made them all feel like they were in the inner circle and soon to get even more important positions of importance. The separating of Peter, James, and John to privately meet with Moses and Elijah and hear from God the Father created an additional stratum reminiscent of the pulling the special disciple aside to teach them the secrets of God like the scribes. With these special private teachings, some disciples most likely became jealous with others becoming proud, speculating in their hearts and disputing with one another who would have which rank under Jesus.

The disciples arguing among themselves about who would hold the highest position and John's response to Jesus teaching regarding greatness both imply that the disciples saw their community as closed like the Scribes and Pharisees. The disciples did not allow outsiders admission into their group. They did not even want outsiders to use Jesus' name to help others to be freed from demons.

Jesus effectively rejected the social order that surrounded the disciples. They were not to be a closed community as was common in their culture but to allow anyone to do ministry in Jesus' name. They were to recognise that others outside their group and their sphere of authority could minister in Jesus' name. They were not to have the followers of Jesus defined by them as the leaders or revolving around them, but instead to have the community being associated with Jesus and not the disciples.

The disciples were not to create status levels like their culture commonly did or regarded a person's worth by their status. Instead, they were to treat even the lowest person as an equal to Jesus and to welcome the person of lowest status with the same zeal they would welcome Jesus and the Father.

Jesus did not measure greatness by the person's status position the individuals held, how well the disciples would perform their duties as leaders, or the resulting size of the ministry they led. He measured greatness by their serving those with the lowest status. He regarded the benefit of greatness as being the person's connection to God.

2.1.3.3 Comparison of Luke 9:46-48 with Matthew 18:1-5 and Mark 9:33-37

Comparing Luke's telling of the passage to Matthew and Mark's account of the passage helps us move beyond the facts of the event to reveal Luke's perspective of this event and his understanding of greatness by how he discusses the subject. Comparing Luke's telling of the story with the other accounts will help inform us of his perspective regarding greatness.

Luke creates a stronger contrast between Jesus and the disciples by leaving out much of the material describing the argument among the disciples found in Mark (Nolland, 1993:519). Luke shows Jesus as the model leader who will suffer, be rejected and die. In contrast, the disciples followed the cultural standards and were worried about their status and position.

Luke also highlights the disciple's perspective that they are focusing on their relative status by making it more explicit than Mark that the quarrel was among the disciples (Edwards, 2015:290). Luke makes it clear that the disciples saw their ministry as a closed group that they

were the ones calling the shots as the people whom the ministry revolved around. He contrasts that with Jesus' leadership perspective that anyone working in His name is for them.

Luke also added, “ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας” “But Jesus, knowing the reasoning of their hearts.” Luke uniquely points to the inner problem that created this debate, what is in their heart (Edwards, 2015:290). Luke's addition here makes it explicit that Luke sees the disciples' problem as coming from their heart. God's sovereignty did not allow their hearts to be opened to Jesus' teaching, and their hearts remained concerned about their advancement and standing instead of following Jesus' example and teaching.

Additionally, Luke rearranges the order of Jesus' teaching regarding greatness from Mark's gospel to emphasise the disciples' heart attitude at the moment (Marshall 1978:396). Luke moves instructions about receiving children “ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με” “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me” found in Mark 9:37 to the first part of the staying in Luke 9:48 while changing a few words to emphasise the child and his position, “ὅς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με” “Whoever receives this child in my name receives me, and whoever receives me receives him who sent me.” By beginning with Jesus tying the child to himself, Luke links those of low status to himself (Marshall 1978:396).

In this change of order from Mark, Luke also changed the order from “one such child” to “this child.” This change corresponds to the earlier change where Luke recorded Jesus putting the child “by his side,” whereas Mark and Matthew recorded Jesus placing the child “in the midst of them.” By doing this, Luke focuses on this child who is now in the position of honour (Barclay 1975:127) and smooths the reading (Nolland 1993:521) as well as points toward the disciple's heart attitude in the current situation (Marshall 1978:396). Luke links the child with Jesus by showing the child's dignity by saying to receive the child is to receive Jesus (Marshall 1978:396). This description differs from Matthew's description where the disciples need to become like children to enter the kingdom and humble themselves like this child to be the greatest in the kingdom (Matthew 18:3-4). By doing this, Luke emphasises that the way to the position of honour that the disciples desired was obtained by receiving those who the community regarded as having low worth and treating them as they would a person of high status and high worth.

Luke ends the passage by rephrasing the statement from Mark comparing the great and the small, “ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας (Luke 9:48b; Aland et al., 2012), “For he who is least among you all is the one who is great.” Mark compares the first

and the last by saying, “εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος” (Mark 9:35b; Aland et al., 2012), “If anyone would be first, he must be last of all and servant of all.” Luke decided to use μέγας, great instead of πρῶτος, first and compare it to μικρός, small instead of ἔσχατος, last. The word πρῶτος, first, had the idea of being first in prominence (Arndt et al., 2000:893-894); it is contrasted with ἔσχατος, last, which has the idea of being the lowest in rank or value (Arndt et al., 2000:398). Luke also drops the phrase “servant of all” from the Mark account. Luke, in simplifying the account, leaving out servant of all and using μέγας instead of πρῶτος, moves away from the position order due to their service and instead highlights the disciples receiving those viewed in that culture as having lower worth. Luke emphasizes that by receiving those of lower worth, the disciples become more important themselves because they received the Father through Jesus.

Luke’s unique recounting of this story focuses on the true issue facing the disciples, their hearts. The disciple’s argument stemmed from their heart that believed a person’s worth was linked to their status in the community. The problem with the disciples’ hearts remained because of God’s sovereignty which kept them from understanding. Jesus, in placing the small child in the place of honour, illustrated how the disciples’ quest to be significant caused them not to receive Jesus and the Father. Receiving the Father through caring for those of low status through a humble heart makes one truly great.

From this conclusion it can be surmised that Luke would regard successful leadership as a matter of the heart which comes from receiving Jesus and the Father. The person who is a successful leader is the one who serves those of low status. The leader is successful in that he has received the Father through Jesus. Luke’s focus on the heart indicates that he saw a leader’s heart as the most important aspect of success. A person’s heart that caused them to receive and welcome those of low status and those of other ministries went against the natural tendency of the disciples and their culture of the time. The successful leader followed Jesus by giving of themselves to care for those of low status. Understanding who Jesus was as God’s Son would enable the disciples to deny themselves and suffer as Jesus did instead of pursuing their status. Their desire to receive and, therefore, humbly serve Jesus and the Father should override their natural willingness to achieve higher rank and the respect of others. The disciples following the cultural ways of the time and pursuing their status causes them not to receive Jesus and the Father. Luke indicates that the lesson of receiving others of low status as a way of receiving the Father is difficult to learn. The disciples did not understand that Jesus was giving of himself on behalf of mankind despite Jesus teaching them this lesson and modelling successful leadership for them.

Luke follows with a second implication. The successful leader would welcome others doing ministry in Jesus' name even though they differed from them and did not fall under their authority structure or fall within their social group. In stopping others from serving, they prevent other servants of Jesus from serving Jesus. Successful leaders should not work against other ministries but should recognise that other groups also serve Jesus. Christian leaders should support these other Jesus groups because they also are for Jesus.

2.1.4 Exegesis of Luke 22:24-30

The disciples argue about who is the greatest for the second time in Luke 22:24-30. A detailed exegetical study of this passage will continue to examine Luke's understanding of Jesus' teaching about what makes a person great. The context of the passage will be analysed, followed by a grammatical, semantical and syntactical analysis of the passage. An analysis of Luke's unique placement of this teaching will examine how it relates to other passages and why Luke chose to tell this interaction at this point of the story. This analysis will illuminate more of Luke's perspective on Jesus' teaching regarding greatness. Understanding Luke's understanding of greatness in this passage will give us additional insights into how Luke understands successful leadership.

2.1.4.1 Contextual analysis

Luke uses the teaching of greatness in Luke 9:46-50, similarly in Luke 22:24-30. In both passages he weaves together themes regarding the disciples' perspective and contrasts them to Jesus.

Luke relays Jesus teaching about greatness during the passion narrative immediately following the Lord's supper (Stein 1992:547; Nolland, 1993:1016). Luke 22:24-30 forms part of the preparation section (Luke 22:1-38) just before the passion section (22:39-23:49) (Plummer, 2000:489). The preparation section begins with a plot against Jesus in Luke 22:1-2 (Plummer, 2000:489; Nolland, 1993:1016; Marshall, 1978:786), followed by Judas' betrayal of Jesus in Luke 22:3-6 (Plummer, 2000:489; Nolland, 1993:1028; Marshall, 1978:787), the preparation of the Passover meal in Luke 22:7-13 (Plummer, 2000:489; Nolland, 1993:1031; Marshall, 1978:789), the Last supper in 22:14-20; (Nolland, 1993:1031), Jesus talks about his betrayal in Luke 21-23 (Nolland, 1993:1031; Marshall, 1978:789), the discussion on greatness (Nolland, 1993:1031), the prediction of Peter's betrayal (Marshall, 1978:818) and new instructions for the disciples (Plummer, 2000:489; Nolland, 1993:1073).

The passion narrative begins with a summary recounting how the leaders of Israel, the chief priest and the scribes, were conspiring to have Jesus killed (Luke 22:1-2). These verses repeat

how Luke started the larger section of Luke 19:47-21:38 (Nolland, 1993:1023). By mentioning the chief priests and the scribes, Luke pointed out two of the three groups that formed the Sanhedrin, the Jewish ruling body (Marshall, 1978:787). This summary reinforces that the conflict between Jesus and the Jewish leaders had not been resolved (Nolland, 1993:1027). The only thing that has stood in the way of the Jewish leaders having Jesus killed is His popularity with the people (Nolland, 1993:1027).

After summarizing the scene, Luke tells us that Satan enters Judas, which leads him to consult with the chief priests and officers on how he can betray Jesus (Luke 22:3-6, Nolland, 1993:1029). Having one of His disciples betray Jesus gives the Jewish leaders the opportunity they need to arrest Jesus away from the crowds (Nolland, 1993:1029). Luke omits the story of Jesus being anointed at Bethany from the account in Mark 14:39. This omission links the plot of the chief priests and the scribes with Judas consulting with the chief priests and the officers, who were most likely the temple police (Marshall, 1978:788).

Luke switches scenes and transitions to Jesus having John and Peter arrange for Him to have Passover with His disciples (Luke 22:7-13). This change of scene set the stage for the Passover meal.

Jesus and the disciples enjoy the Passover meal together (Luke 22:14-20). Jesus says this will be the last meal that he will eat with the disciples before he suffers (Luke 22:15; Marshall, 1978:792-793) and the next one will be in the kingdom (Luke 22:16,17; Marshall, 1978:792-793). By saying His body will be broken and blood poured out, Jesus reveals that he will die for His disciples (Nolland 1993:1056-1057).

After a time of warm fellowship celebrating Passover, Jesus reveals His awareness of His betrayer in Luke 22:21-23 (Nolland, 1993:1061). Jesus allowing His betrayer to partake in the warm fellowship contrasts Jesus's heart with that of Judas, who is betraying Him (Edward 2015:631-632). Jesus following God's purpose to suffer does not excuse Judas' act of betrayal (Luke 22:22; Nolland, 1993:1061). Jesus revealing the presence of a betrayer among the disciples sparked a discussion as to who would betray him (Luke 22:23). No one suspected Judas (Plummer 2000:500).

In Luke 22:22, Jesus identifies Himself as the "Son of Man." Before Jesus, no tradition existed where the Son of Man suffered on behalf of others (Edwards 2015:632). Jesus takes on the role of the suffering servant as the Son of Man, fulfilling the scripture of Isaiah 53:4 and 53:12 (Edwards 2015:632).

Following the discussion of who would betray Jesus, the disciples disputed which of them was the greatest (Luke 22:24-30). This section will be examined closely in the following contextual analysis.

After Jesus addresses the dispute regarding greatness, He predicts that Peter will deny Him (Luke 22:31-34). Luke relays Satan's demand to sift him like wheat that no other gospel writer included (Edwards, 2015:636) and in language that seems to be gathered from a different source (Edwards, 2015:636; Nolland, 1993:1072). Luke also includes a unique line about Peter strengthening his brothers after his failure (Edwards, 2015:636-637; Nolland, 1993:1072). Peter responds that he is ready to go with Jesus to prison and death (Luke 22:33). Jesus informs Peter that he will deny Him three times (Luke 22:34).

The section ends in Luke 22:35-38 with Jesus recollecting His instructions to the 72 disciples in Luke 10:4 (Edwards, 2015:640; Plummer 2000:505; Nolland 1993:1075) and giving them new instructions. Though similar commands are also given in Luke 9:3, the wording here mirrors more closely the instructions to the 72 (Plummer 2000:505; Nolland 1993:1075). Jesus, in this passage, warns them of the imminent danger approaching them (Edwards 2015:640). Unlike in the past, when they had friends and support and could leave for ministry with nothing, now they would need to make full and careful preparations and rely on their resources (Edwards 2015:640, Plummer 505-506). Jesus predicts that he would fulfil the scripture, Isaiah 53:12, that he would be numbered with transgressors (Edwards 2015:641).

2.1.4.2 Contextual analysis summary

This passage about the disciple's argument on greatness comes from the disciples' discussion about who would betray Jesus. Despite Jesus self-sacrificial example of showing kindness to Judas by including him in the warm fellowship during the Passover meal and Jesus' predictions of His suffering and death, the disciples continued to want greatness for themselves.

2.1.4.3 Examination of Luke 22:24-30

Luke relays the surprising argument among the disciples about greatness in light of the Passover meal and Jesus' declaration that he would be betrayed (Liefeld & Pao, 2007:316). Luke places this passage here, but it is unclear how much time might have taken between Jesus' announcement of a betrayer and this argument (Plummer 2000:500-501). Luke introduces this argument by saying, "Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων" "A dispute also arose among them, as to which of them was to be regarded as

the greatest.” Introducing the argument in the form of a question mirrors the previous argument in Luke 9:46 (Marshall, 1978:811).

The word, φιλονεικία, dispute, is only used in this passage in the New Testament (Plummer 2000:501; Edwards 2015:633) and literally means a love of victory (Liddell et al., 1996:1937; Edwards 2015:633) and here refers to a dispute or argument (Arndt et al. 2000:1058; Edwards 2015:633). The argument was about who was regarded as the greatest. The word δοκέω, regarded, indicates that the disciples were worried about how they would be perceived by others (Marshall 1978:811). In other words, they were worried about their status (Liefeld & Pao, 2007:316). The word μέγας, greatest, is comparative and implies that one person would be regarded as better than all the others (Plummer 2010:501). The disciples each desired to be honoured and seen as the most important among the disciples, which led them to argue about which would have the highest status among the disciples.

Jesus answers the disciple’s question in Luke 22:25-30 regarding greatness by discussing authority and political power. Jesus’ response is filled with words relating to authority and ruling, βασιλεῖς, king; κυριεύουσιν, lord it over; ἐξουσιάζοντες, exercise authority; εὐεργέται, benefactors; ἡγούμενος, lead; βασιλείαν, kingdom; βασιλεία, kingdom; θρόνων, thrones; and κρίνοντες, judging (Edwards 2015:633). Jesus’ use of words strongly implies that Jesus understood the disciples’ argument regarding who would have the higher political offices under Jesus’ rule.

Luke provides the first part of Jesus response in Luke 22:25-26, “ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως” “And he said to them, ‘The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you.’” Jesus compares the kings of the Gentiles, “βασιλεῖς τῶν ἐθνῶν” with the disciples (Luke 22:26) using the contrastive, δὲ, but.

A βασιλεύς, king, refers to the head of state (Spicq & Ernest, 1994:256), the person who holds the highest position in the political realm (Arndt et al. 2000:169). Often the βασιλεύς was a male that had unquestioned authority (Arndt et al. 2000:169). Jesus modifies the king by saying they are the βασιλεῖς τῶν ἐθνῶν, kings of the gentiles, kings of other nations (Edwards 2015:633).

These kings, κυριεύουσιν αὐτῶν, “exercise lordship over them.” The word κυριεύω has the idea of exercising authority over others (Arndt et al. 2000:576). It is interesting to note that

Paul uses the word κυριεύω, to express an attitude he was not to have toward the people (2 Corinthians 1:24; Marshall, 1978:812).

Jesus continues, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται “and those in authority over them are called benefactors.” Those in ἐξουσιάζω authority have the power over someone (Arndt et al. 2000:353). These people with authority “are called benefactors.” The word καλοῦνται can be understood to be middle “call themselves,” or passive “are called” (Plummer, 2010:501; Nolland 1993:1064; Liefeld & Pao, 2007:316; Edwards 2015:634; Marshall 1978:812; Stein 1992:549). Though some lean toward “call themselves” (Plummer, 2010:501; Nolland 1993:1064) or both (Bovon 2012:174). It is difficult to tell which makes the most sense in context (Liefeld & Pao, 2007:316; Edwards 2015:634; Marshall 1978:812; Stein 1992:549). The word εὐεργέται, benefactor, is a formal title for honoured people in the secular world (Arndt et al. 2000:405; Spicq & Ernest, 1994: 109). This title was frequently given to leaders and rulers as a title of honour (2 Maccabees 4:2; Josephus & Whiston, 1987:660; Spicq & Ernest, 1994: 109). Some of the people given the title were quite despotic such as Vespian (Josephus & Whiston, 1987:660; Anon, 2006: Notes for Luke 22:25; Stein 1992:549). Though Lull argues that the benefactors were the positive example (Lull, 1986:289-305), the context makes it hard to see that these benefactors were seen positively. Benefactors promoted themselves and desired recognition (Edwards 2015:634; Lange & Oosterzee 2008:340). Jesus was comparing the disciples’ attitude toward the secular leaders who ruled and had authority. The disciples hoped that Jesus would grant them freedom from the secular rulers who were called benefactors, yet the disciples’ attitudes and desires were the same as those of secular rulers.

Jesus contrasts the attitude of the benefactors with what he desires from the disciples, ὑμεῖς δὲ οὐχ οὕτως “But not so with you.” Luke makes the “you” emphatic by placing it at the front of the clause (Liefeld & Pao, 2007:316; Stein 1992:549). Jesus does not want the disciples to desire to promote themselves and be recognised (Edwards 2015:634). Jesus explains, “ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος* ὡς ὁ διακονῶν” “Rather, let the greatest among you become as the youngest, and the leader as one who serves.” Jesus tells them the μέγας, greatest, should be like the νέος, youngest. As discussed earlier in the dissertation, young people, especially children, had a lower status than the older people in Jewish culture at the time. The point seems to be the same as Luke 9:46-50 (Edwards 2015:634), as discussed earlier in this dissertation.

Jesus also contrasts the ἡγέομαι, leader, with the διακονέω, one who serves (Liefeld & Pao, 2007:316; Bock 1996:1738). Jesus illustrates His meaning by saying, “τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχί ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν” “For

who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.” By the use of οὐχί, not, a positive answer is expected (Bock, 1996:1738). Jesus contrasts the leader with the one being served at the table. The person being served has a higher social position than the one serving (Liefeld & Pao, 2007:316; Bock, 1996:1738).

The word for leader, ἡγέομαι, refers to a person in a position of authority over another person (Arndt et al. 2000:434). The leader influences others to follow a recommended course of action (Louw & Nida 1996:464). The word διακονέω, to serve, refers to a person who performs tasks often of humble nature for someone else, in this case, waiting on them for the meal (Arndt et al. 2000:229; (Louw & Nida 1996:459). The leader is to have the attitude of a house servant, one of low status who is called to do menial service on behalf of others (Marshall 1978:813). The leader should have the attitude of a person who serves. Jesus wants the person in authority to use that authority to serve the people as a servant would serve those eating.

In the final phrase of Luke 22:27, Jesus then refers to himself as the one who serves. Jesus referring to himself as the one who serves offers some confusion because He seems to be the gathering host. Luke might be relating this to where Jesus passed the bread and the cup in Luke 22:19-20 (Nolland 1993:1065), but simply passing the bread and cup does not seem to embody service or Jesus washing the disciple's feet (John 13:12; Bock 1996:1739) except that this scene is not present in Luke. More likely, the statement refers to Jesus' overall ministry of service toward the disciples (Plummer 2010:501-502). Origen of Alexander, the church leader who lived around 200 AD, in a fragment on Luke 14:16, concludes that Jesus was sent as a servant to serve the father and invites everyone to the dinner He is preparing (Origen, 2009:212). The disciples all recognised that Jesus was the greatest among them, and they saw how He served them.

Jesus continues with a different tone, “Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου,” “You are those who have stayed with me in my trials.” By placing the Ὑμεῖς, you, at the front of the sentence, Luke is emphasizing the disciples (Edwards, 2015:635). By using the word δέ, but Luke offers a contrast between Jesus and the disciples (Marshall 1978:815) and most likely points us back to verse 24 and the dispute over who is the greatest (Nolland, 1993:1065). The word πειρασμός suggests the temptations Jesus faced from Satan in Luke 4:1-13 (Nolland 1993:1065-1066). The word διαμεμενηκότες remained is a perfect participle which offers evidence that even though Satan had not been mentioned from Luke 4:13 until Luke 22:3, the disciples still had difficulties and needed to persevere during that period of ministry (Stein, 1992:549; Nolland, 1993:1065). Though πειρασμός can mean

temptation or trials, it most likely corresponds to the idea of being a servant (Nolland, 1993:1065) and the hardship associated with serving. Though the disciples continued to desire greatness and argue over who would have the highest position, they had been faithful to Jesus during his ministry and the trials he faced as He served the people.

Jesus officially conferred on the disciples the role of ruling when he said “κάγω διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,” “and I assign to you, as my Father assigned to me, a kingdom” in Luke 9:29 (Louw & Nida, 1996:483). The word διατίθημι, assign, which is used twice in the verse, is a formal way of assigning someone the right to rule (Louw & Nida, 1996:483). In the same way, the Father assigned Jesus the right to rule, Jesus is assigning a right to rule to his disciples. From verse 28, it seems implied that the right to authority comes from staying close to Jesus despite personal suffering. Jesus informs the disciples that he is giving them authority to rule not based on their striving for greatness and attitude of competition with the others, but that because they have stayed close to Him even through the pain and difficulties, they will reign in His kingdom.

Jesus continues in Luke 9:30, “ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ,” “that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.” The explanatory ἵνα clause elaborates what He meant in the last verse (Nolland, 1993:1066). Jesus' description of the disciples' eating and drinking in the kingdom describes the messianic banquet (Luke 13:29; Luke 14:15; Luke 22:16; Liefeld & Pao, 2007; Marshall 1978:817). The use of τράπεζα, table, points back to the Last supper and the messianic banquet (Nolland, 1993:1066). Jesus, by repeating μου, my, in τραπέζης μου, my table, and βασιλείᾳ μου, my kingdom, points to himself in that the kingdom and banquet are His and about Him (Edwards 2015:636). Jesus assures the disciples that they will be in fellowship with Him eating and drinking in His kingdom.

Jesus also tells the disciples that they will sit on thrones judging the twelve tribes of Israel. The word θρόνος, throne used here refers to a chair a person of high status sits upon (Arndt et al., 2000:460). The chair is where person exercises authority as they rule (Louw & Nida, 1996:479). From the throne, the disciples will κρίνω judge the twelve tribes of Israel. In this context and from the corresponding Hebrew word, the judging indicates the disciples governing the twelve tribes (4 Kingdoms 15:5; Psalm 2:10; Louw & Nida, 1996:477; Nolland 1993:1067). Jesus assures the disciples, after their dispute about being the greatest, that they will be with Him and rule in His kingdom.

Some might wonder if the teaching on greatness forbids all human ambition. Origen of Alexandria speculates that Celsus thought it was wrong to have ambition because of this passage (Origen, 1885:620). But Origen argues that this cannot be correct because Jesus promises regarding ruling in the future (Origen, 1885:620). So, the desire to achieve and do well is good if the person realises it is God who exalts and does not work to exalt themselves (Matthew 23:12, Luke 14:11, 18:14, James 4:10).

Jesus contrasts his view of greatness with secular leaders. The disciples had been showing the same attitude as the secular rulers desiring to have authority over others and receive titles of respect. However, Jesus does not want His leaders to desire to rule over others or recognition. Instead, Jesus explains that the greatest person takes the posture of those with low status and focuses on caring for those around them. Early Christian leader Basil of Caesarea, who lived around 350AD, in Letter L to Bishop Innocentius, also concluded that the greatest person takes the posture of a person with low status. He used this passage to complement Bishop Innocentius, who showed an attitude of service in writing a letter to help him (Basil of Caesarea, 1895:153-154).

Despite the argument regarding greatness, Jesus confers on the disciples the authority they seek. They do not need to seek it in this world or strive toward greatness, but Jesus assigns them the ability to rule in His kingdom because they have been close to Him despite the suffering. Having conferred this authority upon them, they have assurance of having received authority from Jesus now and no longer need to strive for greatness.

2.1.4.4 Historic background regarding the social position in Israel

Social position played a vital part in the life of an Israelite. Israelite society organized itself according to lineage and occupation. Slaves found themselves in the lowest positions in society, while benefactors had the highest status in the secular arena.

According to the Mishnah Kiddushin 4.1, Israel organized the status of a person largely due to their genealogical heritage (Sefaria.org. 2021; Jeremias, 1969, 271-273). Israelites were divided up into three major strata. First, the priests, Levites and those of full Israelite lineage (Sefaria.org. 2021: Mishnah Kiddushin 4.1, Jeremias, 1969, 272-273). Second, where those who were illegitimate descendants of priests, proselytes, and freed slaves (Sefaria.org. 2021: Mishnah Kiddushin 4.1; Jeremias, 1969, 272-273). Finally, those who had mixed heritage, slaves, those of unknown lineage, and foundlings (Sefaria.org. 2021: Mishnah Kiddushin 4.1; Jeremias, 1969, 272-273).

Lineage was not all that determined a person's status. The Mishnah also taught that different trades had different levels of status (Sefaria.org. 2021: Mishnah Kiddushin 4.14, Jeremias, 1969, 303-304). Trades regarded as the trades of robbers included "a donkey driver, a camel driver, a pot maker, a sailor, a shepherd, or a storekeeper" (Sefaria.org. 2021: Mishnah Kiddushin 4.14). The Mishnah also looked down on doctors and butchers "The best of doctors is to Gehenna, and even the fittest of butchers is a partner of Amalek" (Sefaria.org. 2021: Mishnah Kiddushin 4.14). However, sometimes these trades were also mentioned in positive light (Jeremias, 1969, 306), which shows that some amount of flexibility did exist in these trades. However, the trades of dung collector, copper smelter, and tanner carried even lower status (Jeremias, 1969, 308). So despised were these trades that a woman who was married to a man who engaged in one of these three trades could file for divorce (Jeremias, 1969, 308). Goldsmiths, handmill cleaners, peddlers, weavers, barbers, launderers, blood-letters, bath attendants and tanners were look upon with suspicion because of the dealing with women and the reputation of immorality that went with these trades (Jeremias, 1969, 308). However, the trades most looked down upon were the trades associated with trickery, such as gambler, usurer, pigeon trainer, dealer in produce in the sabbath year, herdsman, tax collector and publican (Jeremias, 1969, 308). People who engaged in these trades were put on the same footing as a gentile slave, which means that they lost civil and political rights that Israelites enjoyed (Jeremias, 1969, 308).

In addition to social strata based on lineage and occupation, those who were Jewish slaves had extremely low status. Most slaves lived in the city and functioned as house servants (Jeremias, 1969, 110). The gentile slaves had close contact with the Jewish community but were not considered a part of it (Jeremias, 1969, 345). Slaves were considered the absolute property of their master, who possessed everything the slave produced, found, given, or earned (Jeremias, 1969, 348). Even the children of a slave were considered property of the master (Jeremias, 1969, 348). In the third century, Gentile slaves were required to convert to Judaism; otherwise, they had to be sold back to the gentiles (Jeremias, 1969, 349). Jewish males were circumcised but not part of the community since he was not a freedman (Jeremias, 1969, 349). A circumcised slave lost the status of a heathen but did not have the status of a Jew (Jeremias, 1969, 349). Slaves did not have the rights of Jews. They could not be a witness except upon rare exceptions (Lexundria.com. 2021, Jeremias, 1969, 351), could not say the benediction after a meal, and could not get married to an Israelite (Jeremias, 1969, 351).

On the other side of the social strata were the patrons. Benefactors were powerful individuals who handed out favours to others (Malina & Rohrbaugh, 2003:389). Benefactors generously supported the community or individual (Spicq & Ernest, 1994: 109; Malina & Rohrbaugh,

2003:389). To be called a benefactor was an extreme honour (Spicq & Ernest, 1994: 109). Occasionally, sacrifices and public games were celebrated in the name of the benefactor to celebrate the person's generosity (Spicq & Ernest, 1994: 109).

2.1.4.5 Summary

The background regarding social position serves as an important backdrop to understanding the disciples' argument and Jesus' response in Luke 22:24-30. The disciples desired to attain the highest positions of power in society at the time. They had assumed they had attained a position as one of the top twelve officers under Jesus' future rule but continued to debate which of them outranked the others. Their hearts seemed to desire the positions of power and treatment of respect that come with those positions.

Jesus contrasted their heart to climb in their status in society with how He lived and acted. Jesus tells them that instead of desiring to have authority over other people, they should position themselves like the servants, those of the lowest social status. Jesus was not simply changing who was ruling but changing the social way that ruling was done and viewed. Rulers were not to attain higher positions, so they could impose their will on the people; instead, they were to view themselves as the lowest of society and use their authority to bless the people they served.

The disciples were to realize that their future status as rulers was not obtained but given by Jesus because of their closeness to him and willingness to suffer with Jesus. Jesus' comments express an extremely counter-cultural perspective at the time. Those given power and authority from Jesus are those who, because of their closeness with Him, take a low status and the heart of serving others. Jesus distributes the positions according to His will.

2.1.4.6 A Comparison of Luke 22:24-30 with other parallel accounts

No other Biblical author includes the information of Luke 22:24-30 in conjunction with the Lord's supper. Matthew and Mark have similar statements regarding the rulers of the Gentiles, corresponding to Luke 22:25-26. Both have Jesus explaining this truth in response to James and John asking to sit at Jesus' right and left hand in the kingdom before the Triumphal Entry. Most scholars believe either Luke took this teaching and chose a different location for it, or he followed a different tradition than Mark (Nolland, 1993:1062). Regardless, Luke chose to divert from the Marcan tradition in his unique telling.

Luke 28-30 may parallel Matthew 19:28, where Jesus tells the disciples that those who followed him will sit on twelve thrones, or he may have followed a different tradition. The

context of Matthew 19:28 differs completely from Luke. In Matthew, Jesus replies to Peter's reaction to the teaching regarding the difficulty of the rich to be saved and their sacrifice. Whether Luke moved the teaching or followed a different tradition, he chose to tell the story in a different way than Mark.

Luke contrasts the Lord's supper with the disciples' debate on being great. In doing so, he places this discussion with one of the most important rituals of the Christian faith. Luke teaches a cultural lesson. The leader should not only receive those of low status (Luke 9:46-50) but will also become a person of low status doing the unpleasant work of serving on behalf of the other people. By being a person who serves others, they have lowered their status, but they have also followed Jesus.

Luke ties a second implication to the main lesson as well. Luke ties the disciples being with Jesus in His trials with their future positions of power in the kingdom. By doing so, like Luke 9:46-50, Luke ties greatness with being with Jesus. But here, Luke intensifies the fellowship with Jesus, adding that they had stayed with Jesus in His trials. The disciples' greatness will come from Jesus. Jesus will give them greatness because they stayed with Him despite His struggles. This implies that Luke ties greatness to being with Jesus.

Luke's presentation of greatness goes against the perception of greatness that the disciples had. The disciples assumed that greatness corresponded to a higher status they desired. But Luke indicates that the disciples would obtain lower status by following Jesus. This teaching on greatness does not seem to be a formula for obtaining more success from a cultural or worldly perspective but instead indicates how to follow Jesus, the Son of God. The result of following Jesus' teaching does not bring greatness during this life but future eschatological positions of power. Luke links greatness with fellowship with Jesus. Future positions of power come from Jesus appointing those who had a close relationship with Him.

2.2 PEOPLE CONSIDERED TO BE GREAT

Luke mentions two people who are great in Luke-Acts. In both these accounts, the main topic of the passage is not greatness, but Luke mentions the greatness of the person in describing the person. In Luke 7:28, Jesus says that no one born of women is greater than John the Baptist. In Acts 8:9-11, Luke records that Simon the Magician claimed he was great. These two instances will be examined and contrasted to gain insight into Luke's perception of greatness.

2.2.1 Exegesis of Luke 7:28 – John the Baptist

Luke 7:28 provides interesting information regarding Luke's perception of greatness. Luke records Jesus claiming that John the Baptist is the greatest person born of women, but the least in the kingdom is greater than John the Baptist.

2.2.1.1 Contextual analysis of Luke 7:28

In Luke 7:18-35, Jesus deals with John the Baptist regarding his question about Jesus' ministry, how Jesus views John, and a parable evaluating the generation in which John ministered (Bock 1994:661-662). Luke explains in Luke 7:18-23 how John sent two of his disciples asking about Jesus' ministry (Bock 1994:662-663). In Luke 7:24-30, Jesus explains his view of John (Bock 1994:670).

He asked the crowds if they went to see three things, "A reed shaken in the wind?" "A man dressed in soft clothing?" or "A prophet?" By saying, "a reed shaken in the wind," Jesus asks the questions assuming a negative answer (Bovon & Koester, 2002:283; Marshall, 1978:293-294). John was not a wavering and inconstant man (Lange & van Oosterzee 2008, 116). By referring to a man dressed in soft clothing, people would think of people who lived in kings' palaces (Marshall, 1978:294) or perhaps a man who was effeminate (Bovon & Koester, 2002:283). John did not wear soft clothing (Matthew 3:4, Mark 1:6). Jesus then affirms that John is the forerunner of the messiah and quotes Malachi 3:1.

Origen of Alexandria, in Homily 11, reflected upon John the Baptist living in the wilderness and concluded that God raised him in a new way that was different from "human customs" (Origen 2009:46-47). Origen saw John as different from the culture at the time and so radically different that God he must have been parented by God.

Following the comment regarding the greatness of John the Baptist in Luke 7:28, Luke records Jesus' view of the generation in light of John's and Jesus' ministry (Bock 1994:670-680). Jesus compares those who reject John and Himself to children who could not be pleased. Though Jesus and John were different in their approach, they rejected both.

2.2.1.2 Examination of Luke 7:28

Following the proclamation that John the Baptist was the fulfilment of Malachi 3:1, Jesus asserts, “λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν,” “I tell you, among those born of women none is greater than John³.”

There are difficulties in understanding the statement, “λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν,” “I tell you, among those born of women none is greater than John.” First, by stating “ἐν γεννητοῖς γυναικῶν”, (Aland et al., 2012) “among those born of women,” Jesus seems to be referring to the entire human race (Stein 1992:230). The phrase, γεννητοῖς γυναικῶν, is a common Jewish expression that denotes men as distinct from angels and God (Büchsel & Rengstorf, 1964:672). This means that according to Jesus, John the Baptist is the greatest person ever to live (Bock 1994:675). Augustine, in letter 189 to Boniface in 418, tied the greatness of John the Baptist with him being forerunner of the Lord and a friend of Jesus (Augustine of Hippo 1886:553). John the Baptist is regarded as the greatest person ever lived because of his close relationship with Jesus as the forerunner and as a close friend of Jesus (Bovon & Koester, 2002:284).

Is Jesus saying that John is, in fact, greater than himself since Jesus was born of a woman? But the next phrase, “ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν” “Yet the one who is least in the kingdom of God is greater than he” seems to qualify the statement. So, John is greater than everyone except the μικρότερος, the least person in the kingdom. The meaning of this has been debated for centuries. John Chrysostom, who lived around 350AD and served as the archbishop of Constantinople, discussed how people viewed this as either Jesus, the apostle, or angels in Homily xxxvii on Matthew 11:7-9 (Newadvent.org. 2021). Chrysostom preferred to see it as Jesus since he did not mention the apostles by name and because of the cryptic reference which Jesus used to describe himself (Newadvent.org. 2021). In this case, John was the greatest person other than Jesus. However, many modern interpreters agree with Chrysostom’s contemporaries seeing the least being the apostle or

³ Some texts, “A D Γ Δ Θ f¹³ 2542 m lat sy^{p,h} bo^{pt}” (Nestle & Nestle, 2012, 209), have προφήτης describing John. Other texts, “K 33. 565. 1424 it sa^{ms}” (Nestle & Nestle, 2012, 209) have τοῦ βαπτιστοῦ. The texts that do not have either are “Ϟ⁷⁵ κ B L W Ξ f¹ 579 sa^{mss} bo^{pt}” (Nestle & Nestle, 2012, 209). The earlier manuscripts do not have the words προφήτης or τοῦ βαπτιστοῦ (Metzger, 1994:119). The most likely explanation is that copyists added the descriptive word “prophet” to exclude Jesus or “the Baptist” to have the text mirror Matthew 11:11 (Metzger, 1994:119).

disciples in general (Lange, & van Oosterzee, 2008:116-117; Stein, 1992:230). If the least is Jesus, then Jesus, the smaller and younger one to John, is greater than John. If the least is the disciples, then the lowest person in the kingdom of heaven is greater than the greatest prophet, John the Baptist (Stein 1992:230). The greater context of the passage seems to indicate that Jesus is telling his disciples that they could be greater than John the Baptist, who was the greatest person up to that point as the forerunner of Jesus. The implication is that the disciples are greater in that they have a closer relationship with the Father in the kingdom than the best of the people in the previous covenant.

2.2.1.3 Summary of Luke 7:28

So, what makes John great and what makes the least person in the kingdom greater? John is regarded as μέγας because He is the forerunner of Jesus. John's greatness comes from his association with Jesus and his role as the one announcing Him. If the least person refers to Jesus, then it is from Jesus that John receives His greatness. Though Jesus appears to be less, He is greater. If the greater one is the least of the disciples, then because of their association with Jesus in the new covenant, they are greater than even the greatest of the Old Testament prophets, John the Baptist. Though the stronger argument seems to be that the least is the disciples, either interpretation provides the same point for this research. Jesus regarded greatness as coming from the people's proximity to Him as the Messiah. Greatness coming from proximity with Jesus instead of social position contrasts with the people's view of greatness at the time.

2.2.1.4 Comparison of Luke 7:28 with Matthew 11:11

Luke relays Jesus' statement about John the Baptist in Luke 7:28 corresponds closely to Matthew 11:11. Luke left out the word, Ἀμῆν, truly. He also left out the word ἐγγίγεται, arisen. Luke simply states ἐστίν, is. Luke also left off the modifier, τοῦ βαπτιστοῦ, the Baptist. None of these changes seems to reflect any specific theological leaning or point regarding Luke's perspective on leadership.

2.2.1.5 Conclusion

Luke presents John the Baptist as the greatest person who ever lived. John's special role as the forerunner of Jesus made Him the greatest person who ever lived. But Jesus then says that the least person in the kingdom is greater than John. Despite the difficulty in knowing precisely what this means, the message is clear: proximity to Jesus makes a person great. Luke's perspective mirrors Matthew's as they both presented this statement in similar ways.

2.2.2 Exegesis of Acts 8:9-11 – Simon, the magician

The other person Luke refers to as great is Simon, the magician. In Acts 8:9-11, Luke uses the word μέγας, great, three different times in the passage, talking about Simon. First, Simon the magician calls himself great. Second, the people pay attention to him from the least to the great. Third, the people called him great. Examining this passage will reveal more information regarding how Luke perceived greatness regarding leadership success.

2.2.2.1 Contextual analysis

This passage fits in Acts 8:4-25, which describes the ministry in Samaria (Vaughan, 2009:53; Polhill, 1992:213), which falls in the greater context of the ministry of Philip in Acts 8:4-40 (Barrett, 2004:394; Vaughan, 2009:53).

Acts 8:5-8 summarises Philip's ministry as preaching the word and casting out unclean spirits among the Samaritans (Bock 2007:332). The Jews disliked the Samaritans, viewing them as heretical (Marshall, 1980:162). The Samaritans were racially mixed with foreign settlers who moved to Israel when Israel was deported with the fall of the northern kingdom (Vaughan 2009:53). Luke introduces Simon in Acts 8:9-13 (Bock 2007:322) in which he explains in Acts 8:12-13 how Simon and the people believed Philip when he taught the gospel.

Luke describes how the people in Samaria received the Holy Spirit in Acts 8:14-17 (Peterson, 2009:285). In Acts 8:18-25, Simon exposes his corrupt heart when he asks to get Holy with money, resulting in Peter's rebuke for thinking he could receive the Holy Spirit with money (Peterson, 2009:285). Simon's request demonstrated a desire for the apostles' power instead of following God. This desire reflected a heart of iniquity and bitterness (Barrett, 2004:417). Then in Acts 8:25, Peter and John returned to Jerusalem.

In Acts 8:26-39, Philip explains the Bible to the Ethiopian eunuch (Vaughan 2009:53). Luke ends the section in Acts 8:40 with Philip preaching from Azotus to Caesarea (Vaughan 2009:53).

2.2.2.2 Examination of Acts 8:9-11

Luke begins introducing Simon by saying, “Ἄνθρωπος δὲ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν” “But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great.” Simon is described with the words μαγεύω, practice magic in verse 8 and μαγεία, magic in verse 11. These words, occurring only in this passage (Delling, 1964:359), indicate that Simon was able to influence transcendent

powers (Arndt et al., 2000:608; Delling, 1964:359). Simon's powers caused the people of Samaria to be ἐξίστημι, "to be so astounded as to be practically overwhelmed" (Louw & Nida, 1996:312).

Simon was, "λέγων εἶναί τινα ἑαυτὸν μέγαν" "saying that he himself was somebody great." In Acts 8:10, the people agreed and said, "οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη" "this man is the power of God that is called Great." Simon's claim to greatness mirrors that of Theudas in Acts 5:36, "λέγων εἶναί τινα ἑαυτόν" (Aland et al., 2012). This claim may indicate that Simon claimed to be the Messiah (Delling, 1964:359, Barrett, 2004:406-407), but that conclusion is very speculative. Simon claimed he was important because of his magical abilities and popularity with the people. The people claimed that Simon embodied the "ἡ δύναμις τοῦ θεοῦ" "the power of God." Most likely, the people's testimony came from Simon's claim to embody the power of God (Barrett, 2004: 406-407; Polhill, J.B., 1992:215).

The power of God Simon claimed to embody is modified by the phrase, ἡ καλουμένη μεγάλη, "that is called Great." Most likely, Simon was not claiming to be the one true God (Barrett 2004:407). He was claiming to be the one power in heaven, the title of divinity or he was claiming to be the greatest power in heaven. The Mishnah, Sanhedrin 4:5 says, "Against the heretics so they should not say, 'There are many ruling powers in heaven'" (Sefaria.org. 2021). This quote indicates that some people believed there were many powers in heaven, which the Mishnah claimed was a heretical view (Barrett 2004:407). Or Simon was claiming a title of divinity (Marshall 1980:164-165). Or, more likely, since Simon was a magician, he would not worry about being orthodox. He was claiming that of the different powers in heaven, he was the great one (Barrett 2004:407). Regardless of the details, Simon claimed to embody the power of God (Polhill 1992:215). Luke's comment about Simon's power being called great most likely indicates that Simon claimed he had the largest power of God.

The third usage of μέγας in this passage is in Acts 8:10, "ὅς προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες" "They all paid attention to him, from the least to the greatest." The phrase, least to the greatest, seems to indicate the different statuses of people (Lange et al., 2008:143). Luke was saying from those of low status to those of high status; all the people paid attention to Simon.

Peter rebukes Simon for trying to buy the gift the Spirit. Simon's use of money to gain the power received from God indicated that his heart was not right before God. Simon thought he could obtain God's power with a form of worldly power, money. This thought showed that the intent of Simon's heart was wrong in that he was interested in obtaining God's power through

human power (Pervo, 2009:209,215). Simon thinks that God responds to human power. Peter, recognizing this belief, tells Simon that he is full of bitterness and needs to repent.

2.2.2.3 Historic background of Simon

Many of the church fathers considered Simon a false teacher. Justin Martyr, the Christian apologist who lived in the second century, casts Simon in a negative light in his First Apology chapter XXVI, "There was a Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Cæsar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him" (Justin Martyr, 1885:171-172). Justin also comments that the people regarded Simon as a god and that they erected a statue in honour of him (Justin Martyr, 1885:171). Irenaeus, a Greek bishop who lived in the second century, in *Against Heresies* Book I, Chapter 23, reported that the people glorified Simon "as if he were a god" (Irenaeus of Lyons, 1885:348). Justin comments that Simon taught that people would not die, and the impact of his teaching continued to the time of his writing (Justin Martyr, 1885:171). And Irenaeus claims that Simon taught, "That it was himself who appeared among the Jews as the Son, but descended in Samaria as the Father, while he came to other nations in the character of the Holy Spirit" (Irenaeus of Lyons, 1885:348). Irenaeus said that Simon represented himself as being the "Father over all" and embraced whatever title people wanted to call him (Irenaeus of Lyons, 1885:348). Both Justin and Irenaeus saw Simon as a false teacher who, in his pride, wanted people to see Him as a god because of his magical abilities.

2.2.2.4 Conclusion

Luke presents Simon as a person with an impure heart who desired to be regarded as great due to his supernatural power. Simon claimed he was a person of importance and was able to have everyone (both great and small) pay attention to him. He claimed to be above a normal human and thought he should be regarded as a god. According to the church fathers, Simon's teaching despite making him popular also made him a false teacher.

2.2.3 Comparison and contrast of John the Baptist and Simon, the magician

Luke identifies both John the Baptist and Simon the magician as people others claimed were great. Jesus identified John the Baptist as the greatest person born of women, and Simon identified himself as great, having the power of God. In comparing these two men, Simon worked to exalt himself and had a heart that was not right before God. John the Baptist worked to exalt Jesus instead of himself (Luke 3:15-17) and faced the personal sacrifice of being cast into prison because of his moral stance regarding marriage (Luke 3:18-12).

Simon exalted himself where John exalted Jesus. Luke made it explicit that Simon called himself great and claimed divine power. In contrast, John the Baptist sent his disciples while he was in prison to ask if Jesus were the one sent from God. As Simon tried to gain more popularity and a larger following and platform for his message, John records that John the Baptist was happy to see his followers leave him and go after Jesus (John 3:25-30). Simon pointed attention to himself (Acts 8:9-11), whereas John the Baptist pointed his attention to Jesus (Luke 3:16).

John the Baptist was said to be great by Jesus because of his appointment by God as the forerunner of the Messiah. Simon took the title great upon himself because of his magical powers and the following he gathered. John's greatness did not come from his following or ability to accomplish things others could not. John's greatness came from his appointed role of preparing the way for Jesus. Simon, on the other hand, wanted to be regarded as great. He wanted people to see him as powerful and special. His heart was not about lifting Jesus or helping people by encouraging them to know Jesus; instead, he wanted to exalt himself by possessing the supernatural power Jesus' followers possessed.

John the Baptist and Simon show two different hearts. John's heart was the heart of a follower who wanted to see Jesus recognised and followed for who he was, the son of God. Simon showed a heart that worked to promote himself and his status in the community despite his profession of faith.

2.3 COMPARISON AND CONTRAST WITH THE SOCIO-SCIENTIFIC APPROACH

The Socio-scientific is a relatively new way to approach Biblical study, being popularized in the 1970s and 1980s (van Staden & van Aarde, 1991:55-56). The Socio-scientific approach aims to view the text from the perspective of the people who originally read it. To do this, they create a lens of interpretation of how people would have thought based on current sociological research and then read the text from that perspective (Malina, 1982:233).

2.3.1 Evaluation of the methodology of the Socio-scientific approach

Socio-scientific scholars look to understand the why behind the text and use modern sociological theory to understand the social dynamics that led to the text (Osborne, 2006:173). Bruce Malina describes three different models of how people might understand social interaction: structural-functionalist, conflict, and symbolic (Malina 1982:233). The structural-functionalist finds meaning in shared patterns (structures) that revolve around socially shared purposes (functions) (Malina, 1982:233). The conflict model believes that people and groups of people are constantly changing (Malina, 1982:235). This model examines what is causing

changes in the normal change process (Malina, 1982:235). The symbolic model sees the social system as made up of “meanings, values, and feelings about the meanings and values that are attached to and embodied by persons, things, and events” (Malina, 1982:235). This model analyses social systems in terms of symbols (Malina, 1982:235). In these approaches, the Socio-scientific scholar creates a lens using the different models in which to view the text.

Bruce Malina claims that historians have relied on “disciplined intuition (often sophisticated ethnocentrism)” to explain commonalities between the people of the text and the reader (Malina, 1982:235). However, in his model, he fails to overcome the sophisticated ethnocentrism he wishes to overcome. In reading the text through a lens created by modern Social Science theory, he now claims that others who lived just a few years before this model was invented could not accurately interpret the text. This claim implies that modern (Western-influenced) scholars can understand the text better than other cultures and times who did not have access to Social Science theory. The problems with this approach eclipse the one he is trying to correct.

It may be impossible to create an unbiased lens based on modern Social Science theories to interpret writings of the past. Two issues that make this task monumental are the lack of data and the tendency to generalize (Osborne 2006:176). There is limited Biblical and archaeological data, especially when we think about the extremely complicated social situations of people living in the various multicultural environments in which the Bible was written and for. With the lack of data, there is a strong temptation to generalise and reach conclusions from which the data does not support. For example, Malina and Rohrbaugh, in the Social-Science Commentary on the Synoptic Gospels, communicate that second-generation people (Paul, James and Peter) wished to forget the experience of their first-generation parent (Jesus) because of “the well-known third-generation principle” (Malina and Rohrbaugh, 2003:15). How can they come to such a concrete conclusion based on the evidence? How does the gospel of John fit into this theory since John was a second-generation person? How does the evidence of the apostles being witnesses and testifying of Jesus in passages such as 1 Peter 1:12-21, Philippians 2:1-11, and 1 Corinthians 15:1-11 indicate that they wished to forget the information contained in the gospels? Malina and Rohrbaugh are silent regarding this evidence.

Malina and Rohrbaugh claim that “the Gospel writings are not theological in content, purpose, or scope” (Malina and Rohrbaugh, 2003:15). They defend this by explaining that the people of New Testament times had political and domestic religion and conclude that “the Gospel stories tell of Jesus’ activity within a framework of Israelite politics: Jesus’ program was one of

proclaiming theocracy (kingdom of heaven) with God as Patron (father)” (Malina and Rohrbaugh, 2003:15). One would think that if this kind of thinking is true, then when the writings of people from similar times, culture and location are examined, they would say similar things or follow an approach that corresponds to Malina and Rohrbaugh’s assertion. However, Tertullian, the Christian leader from Carthage around 200AD, read the Gospel of John as theological. Tertullian looked to the gospels to define who God is; for example, he says, “For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: ‘My Father is greater than I’” (Tertullian, 1885: 603-604). Tertullian quotes John 14:28 as evidence that he sees Jesus as “a derivation and portion of the whole” (Tertullian, 1885: 603-604). Tertullian also looked to the Gospels to understand the divine nature of the Spirit within the Godhead by looking to the Gospels when he says, “‘I will pray the Father, and He shall send you another Comforter, even the Spirit of truth,’ thus making the Paraclete distinct from Himself, even as we say that the Son is also distinct from the Father” (Tertullian, 1885: 603-604). In this passage, Tertullian looks at the Gospel of John, specifically John 14:16, to teach him about God the Spirit and His relation to the Son and Father. Additionally, Origen, who also lived around 200AD and in the middle east, also looked to the Gospels as theological and used them to understand the nature of God. He says, “the Son is not mightier than the Father, but inferior to Him. And this belief we grounded on the saying of Jesus Himself, ‘The Father who sent Me is greater than I’” (Origen, 1885:645). By quoting John 14:28, he was looking to the Gospels as theological and instructive as to God’s nature. Origen found the gospels useful in refuting others. In trying to create a lens that more accurately reflects the approach and beliefs of the people at the time, they contradict how people close to the time interpreted the Gospels. Origen and Tertullian both lived in a similar region, in a similar culture, and at a similar time (within 100-150 years) of the writing of the gospels. This conflict of evidence raises serious questions about the reliability of conclusions reached by the Socio-scientific perspective. It highlights the challenges of trying to read back into ancient texts from a modern Sociological perspective.

Malina and Pilch claim that “Luke-Acts is not theological in content, purpose, or scope. That is, it is not explicitly concerned with articulating, expressing, unfolding, or explaining a doctrine of God, the nature of God, or ideas or definitions of God, as theology is” (Malina & Pilch, 2008:10). Similar to the claim that the gospels are not theological, they make a more specific claim that “Luke-Acts” are not theological. However, this too does not fit with those who lived in the “Mediterranean culture” during the time close to the writings of the Luke-Acts. Origen reflecting on the Synoptics says,

“He [Jesus] was transfigured before those who were led up by Him into the lofty mountain, He appeared to them in the form of God, in which He formerly was, so that

He had to those below the form of a servant, but to those who had followed Him after the six days to the lofty mountain, He had not that form, but the form of God.” (Origen, 1897:470).

Origen was reading the transfiguration Theologically seeing Jesus appearing in the form of God. Additionally, Origen says explicitly that Jesus is “known in His divinity by means of all the Gospels, and beholden in the form of God according to their knowledge” (Origen, 1897:470). This statement directly contradicts Malina and Pilch, who claim that the Luke is not theological and was not written to explain the doctrine of God. Milina and Pilch, while arguing against anachronisms and ethnocentric perspectives of modern Bible readers, seem to have fallen into their own anachronistic bias in reading the text in a way that differs from those of the “Mediterranean culture” who lived near the time of the writing.

The Socio-scientific approach assumes that the Bible can be interpreted naturally by examining the society at the time. Grant Osborn notes a philosophical problem with a natural reading of the text. A natural view tempts scholars to read the spiritual experiences as a product of social factors instead of the supernatural (Osborne, 2006:177). The Socio-scientific assumption does not match the early views of Christians who lived close to the time. For example, Origen of Alexander, who lived around 200AD, saw that John the Baptist’s way of living and message was so different from the culture around him that he must have been raised by God (Origen 2009:46-47). This different approach to the Bible from the early scholars of the Bible further suggests Socio-scientific researchers are bringing their own bias into their reading of the text.

Instead of following the Socio-scientific approach, modern students of the Bible should read the Bible in a way that corresponds with the grammatical-semantic-syntactical lines and take into account as fully as possible the background information to help them understand the text from the perspective of the original recipients.

2.3.2 Examination and evaluation of Luke 9:46-50 from the Socio-scientific approach

Despite the interpretive difficulties of the Socio-scientific approach, the work that scholars have done regarding the background and culture of the time is helpful in understanding the text. Malina and Rohrbaugh offer a Socio-scientific perspective of Luke 9:46-50. They explain that it would be normal to argue over status in an honour shame society (Malina & Rohrbaugh, 2003:267). They explain that people try to keep the conflict to a minimum while the pecking order is sorted out (Malina & Rohrbaugh, 2003:267). They conclude that Jesus’ reversal challenges the usual assumptions about what is honourable (Malina & Rohrbaugh, 2003:267).

To Malina and Rohrbaugh “honour is public recognition” (Malina & Rohrbaugh, 2003: 370). “It is one’s status or standing in the community *together with the public recognition of it*. Public recognition is all-important” (Malina & Rohrbaugh, 2003: 370). They explain that honour is used “to excel over others, to be superior. It thus implies a claim to *entitlements* on the basis of social precedence” (Malina & Rohrbaugh, 2003: 370). They explain honour determines who gets the resources, “including land, crops, livestock, political clout, and female sexuality” (Malina & Rohrbaugh, 2003: 370). It serves as the prime indicator of social place and guides how people interact with each other (Malina & Rohrbaugh, 2003:370). They observe that honour in ancient Greek and Latin literature is at the centre of related values of “power, wealth, magnanimity, personal loyalty, precedence, sense of shame, fame or reputation, courage, and excellence” (Malina & Rohrbaugh, 2003:370).

This study on greatness confirms much of what Malina and Rohrbaugh have observed. The disciples were driven by a desire to be great, a desire for a position of status and the entitlements of being a top official of the new political king of Israel. These desires of the heart caused the conflict that Luke reports. However, Luke portrays these conflicts regarding greatness contrasting with Jesus’ character. Luke shows this desire for self-promotion and recognition to be in opposition with how Jesus lived. Luke rejects the pursuit of self-promotion and calls the reader to a different set of values based on the life that Jesus lived. His teaching on receiving those of low status makes it impossible for people to try to promote themselves. Luke demonstrates that Jesus’ perspective of receiving those of low status is the true path to greatness: closeness with God. In writing Luke 9:46-50, Luke rejects the normal interactions of honour-shame society that Malina and Rohrbaugh describe as proper behaviour.

2.3.3 Examination and evaluation of Luke 22:24-30 from the Socio-scientific approach

In this passage, Malina and Rohrbaugh see the dispute regarding greatness as being “about honour and the status that derives from it (Malina & Rohrbaugh, 2003:316). From the usage of the word “benefactor”, they comment on the patronage system at the time (Malina & Rohrbaugh, 2003:316). However, they neglect to mention that Luke portrays Jesus as telling the disciples that they must live differently from the culture around them.

When Jesus talks about the “greatest among you, become as the youngest, and the leader as one who serves,” Malina and Rohrbaugh see the reversal of roles between the servant and the server as switching their expectations regarding reciprocity (Malina & Rohrbaugh, 2003:316). They claim three types of reciprocity: generalized, balanced, and negative (Malina & Rohrbaugh, 2003:406). Generalized is where return was postponed or forgotten (Malina & Rohrbaugh, 2003:406). Balanced is where the return is expected to be in equal measure to

what is given (Malina & Rohrbaugh, 2003:406). Negative is where the party is expected to receive without having to compensate in return (Malina & Rohrbaugh, 2003:406). Though there may be data to support the idea of different types of reciprocity, there seems little evidence in the text that this is what Luke is addressing. Instead, Luke seems to be talking about the person's perception of greatness and their status in the community. The person who may be regarded as having higher status should not use that status to reap the benefits of it but instead should follow Jesus' example of serving those of lower status around them. Malina and Rohrbaugh seem to miss the main point Luke makes in the passage, namely that the disciples should reject the social norms of the time instead of seeking to be the greatest and the benefits that comes with high status.

2.3.4 Examination and Evaluation Acts 8 regarding Simon the Magician from the Socio-scientific approach

Malina and Pilch depart from the perspective of those from the "Mediterranean culture" who lived near the time with their interpretation of Acts 8:20-21. They claim, "Peter's rebuff [of Simon, the Magician] seems misguided, since how would Simon know that the presence of the Spirit was a gift of God and not a human technique?" (Malina & Pilch, 2008:64). However, nothing in the text indicates that Peter's rebuff is misguided. Malina and Pick provide no historical evidence to support their conclusion. This begs the question, in what way does it "seem." Here Malina and Pilch appear to be using the intuition of modern scholars and reading that modern perspective back on the text to evaluate Peter's actions. Their evaluation is not based on historical or textual evidence but because it "seems." For scholars who rail against anachronistic bias, this is surprising. What makes it even more surprising is that the early readers of the Bible, such as Justin Martyr and Irenaeus of Lyons, saw this text in a different way (Justin Martyr, 1885:171; Irenaeus of Lyons, 1885:348). Evidence such as this indicates that Malina and Pilch struggle with the same bias they accuse others of and bring serious questions about the benefit of their methodology and conclusions.

2.3.5 Summary

The Socio-scientific approach is helpful when they present the historical data about how the people lived and thought at the time of Jesus. However, their reading of the text through a lens created by Social Scientific theory has philosophical and practical issues that undermine their conclusions. The historical evidence and close textual readings indicate that they are bringing their own bias into their interpretation that differs substantially from how the people of the time understood the text.

2.4 CONCLUSIONS REGARDING THE LUCAN PERCEPTION OF GREATNESS AND THE IMPLICATIONS TOWARD SUCCESSFUL LEADERSHIP

Luke consistently uses the concept of greatness when referring to people. He uses the word μέγας when referring to people to explain that people have large amounts of power, status and benefits that come from these qualities. People described as μέγας have a high social standing and are highly respected.

Looking at greatness makes it clear that to understand more about Luke's perception of successful leadership, the concepts of status, power, and how God evaluates success must be studied as they relate closely to greatness. These topics will be examined in further chapters of this dissertation.

When offering direct teaching regarding greatness, Luke points consistently at the person's heart. In Luke 9:46-50, he adds the comment about Jesus' leaders, the 12 disciple's hearts. In Luke 22:24-30, he points to the disciple's motivations which are the same as the cultural rulers they wish to overturn. With John the Baptist, Luke implies the nature of his heart as a leader when he conveys the setting of John sending his disciples because of him sitting in prison for faithfully following God. In Acts 8:21, Luke relays Peter claiming Simon the Magician's heart is not right before God by trying to buy spiritual power after establishing that Simon the Magician pursued being regarded as great.

To Luke, greatness is a matter of the heart. The truly great person must give up their desire for status, power and high social standing. Instead, they must receive those of low social standing and live as one who serves rather than one who desires to be served. This highly irregular teaching in their culture would cause them to lose their social standing as they no longer see high status and social standing as something they pursue. Luke teaches that the disciples can give up this desire for two reasons. First, Luke teaches that by disciples lowering themselves and receiving those of low status and social position, they receive Jesus and the Father (Luke 9:46-48). Second, Luke teaches that Jesus, his disciples, will get positions of high social standing and status in the father, not because they worked to obtain it but because Jesus gives it to those who stay close to him even through suffering (Luke 22:28-30).

By implication Luke most likely would see successful leadership in a way that does not mesh with current thoughts on successful leadership. Luke does not measure success as how effective the organisation functions or by satisfaction of the people but measures success by whether a person walks closely to Jesus. A person is great if they follow Jesus in serving and welcoming the people regarded as the bottom of society. By following Jesus in serving those

of low status, they are valuing Him and His way of living over the cultural practices of the society around them.

Luke does not offer a “formula” of leadership based on service and humility that explains a counter-intuitive way to gain success, high reputation, status, power and the resulting benefits. Instead, Luke presents success as being close to Jesus, that Jesus connects those with Him to the Father. The reward all comes from Jesus. The only hope of any rise in status, power, or authority will come in the future.

Those who look to Luke-Acts to tell them a way to obtain worldly success, such as growing in status, social standing, power and possessions, will not find Luke teaching them how to do these things. Instead, Luke warns that anyone pursuing those things has issues with their heart and needs to change their perspective about what constitutes success.

CHAPTER THREE: THE LUCAN VIEW OF ORGANISATION POWER AND AUTHORITY REGARDING SUCCESSFUL LEADERSHIP

3.1 TEACHING ON POWER AND AUTHORITY

Leaders typically wield organisational power and operate in positions of authority. Those with more power and authority usually have higher status and the benefits that come from that status. In the study of greatness, Luke tied the concepts of high position or rank with greatness by communicating that the disciples saw greatness in terms of position in the kingdom. Luke contradicted the culture of the time by communicating that increased power and authority played no role in greatness. To further understand how Luke understood leadership success, these conclusions necessitate a study of how Luke viewed those who held more organisational power and authority and how power and authority impacted leaders' level of greatness in God's eyes.

To do this study, semantical studies of the words Luke uses regarding power and authority, δυνατός, ἐνδυναμώω, δύναμις, and ἐξουσία, will be conducted to provide data as to how the terms were used by the people living during the time Luke-Acts was written. This data will help determine the word's semantic range. This will provide valuable information regarding how the term was typically understood in the various contexts in which these words occur in Luke-Acts.

Not every usage of the words δυνατός, ἐνδυναμώω, δύναμις, and ἐξουσία will be examined. Passages were selected where the context indicated that Luke was describing a person who was leading. Passages where the term was simply used as a descriptor with little other contextual information, were overlooked in favour of passages where the context could provide data on how Luke viewed these terms regarding successful leadership. For δυνατός, Luke 24:19, Acts 7:22 and 18:24, for ἐνδυναμώω, Acts 9:22 is the only usage, for δύναμις, Luke 4:36, 9:1-2, and Acts 4:7 for ἐξουσία, Luke 4:6, 31-37, 5:24, 7:1-10 and 20:1-8 were selected to be exegeted.

Examining the words and passages that Luke uses regarding power and authority will give further insight into how Luke's understanding of Successful leadership. Additionally, it will uncover how Luke understood the role of authority and power regarding how God evaluates a leader.

3.1.1 Study of the usage of δυνατός

Luke uses δυνατός in the context of leadership in Luke 24:19, Acts 7:22 and 18:24. The word, δυνατός, powerful, is a verbal adjective of the word δύναμαι, to be able (Grundmann,

1964:284). By examining this word and passages where this word is used, in the context of leadership, information about Luke's perspective of leadership with regards to power will be revealed.

3.1.1.1 Classical usage of δυνατός

The ancient Greeks saw power as a cosmic principle (Grundmann, 1964:286). Plato said that the nature of being is anything that "possesses power of any kind" (Perseus.tufts.edu, 2021). Philosophically the Greek concept of god and the cosmic principle of power are the same (Grundmann, 1964:287). The world being a manifestation of forces that are worked in, on, and by it, so to do anything is to participate in those forces, which means that magic is a person's harnessing of the power of the cosmos (Grundmann, 1964:288). The Greeks saw power as what defined the cosmos and how people and the gods acted.

The classic writers used the word δυνατός to describe people who had the ability to accomplish. Herodotus, in histories 9.31, described warriors who were the best fighters with this word (Perseus.tufts.edu, 2022a; Liddell 1996:453). Xenophon in Anabasis 4.24 used the term to describe people who had the most ability to cause harm and therefore should be taken hostage in contrast with old men who could be left alone (Perseus.tufts.edu, 2022f, Arndt, W. *et al.*, 2000:264). In Wars Chapter 12.4, Josephus uses the word to describe people in positions of prominence (Josephus & Whiston, 1987:562; Arndt, W. *et al.*, 2000:264).

3.1.1.2 LXX usage of δυνατός

The Old Testament presents a different picture of power than the classical usage. Instead of an impersonal power, God stands as a person being. God's personal might replaces nature's impersonal power (Grundmann, 1964:290). They did not view power as the predominant feature but as the will of God, which the power must obey and serve (Grundmann, 1964:291). The Old Testament looks to God's use of power in the history of Israel, and they looked back to those events as a time they experienced God's power (Grundmann, 1964:291). The Old Testament saw nature as "essentially the theatre of history and in which it derives from the will and power of the Creator" (Grundmann, 1964:293).

The LXX translated the Hebrew word, אֲדִיר, mighty, to δυνατός in 2 Chronicles 23:20 (Grundmann, 1964:284). In this passage, there is a list of high officials who are entering the house of the Lord. The δυνατός refer to a group of high officials. Most English translations translate the אֲדִיר, as nobles (Bible 2016; Bible 2012; Bible 2005; Bible1995; Bible 1989; Bible 1984). The people described were those with high positions who would have organisational power.

The LXX translated the word בְּחֹרֶה to δυνατός in 2 Chronicles 13:3, 17 and 25:5 (Grundmann, 1964:284). In 2 Chronicles 13:3 and 17, warriors are described as “chosen” men (Bible 2016; Bible 1995). In 2 Chronicles 25:5, they are “choice” men (Bible 2016; Bible 1995). In all three instances, the men were able to perform well in battle.

The LXX translated the word גִּבּוֹר to δυνατός in Psalm 24:8 and 44:4. In Psalm 24:8, the Lord is described as δυνατός. In Psalm 44:4, God called the δυνατός as He is being described as a warrior.

3.1.1.3 New Testament usage of δυνατός outside Luke-Acts

In the New Testament, Paul uses the word δυνατός in many ways. Matthew and Mark typically use δυνατός, when referring to the possibility of doing something.

Paul used the word δυνατός when talking about people who are in high positions, who have the ability to accomplish what they want. Paul refers to people of high position in 1 Corinthians 1:26. In this passage, he says that not many of them were wise, δυνατός (mighty) (Bible 1995), or noble.

Paul speaks about δυνατός in contrast to weakness in 2 Corinthians 12:10 and 2 Corinthians 13:9. In 2 Corinthians 12:10, in reflecting on his trials such as insults, distress and persecution that make him weak, he concludes that when he is weak, he is δυνατός, strong. In 2 Corinthians 13:9, Paul says he rejoices when he is weak, but they are strong. In Romans 15:1, Paul describes people as strong as having a responsibility to bear the weaknesses of those without strength. These weak people can actually accomplish what is needed.

Paul also uses δυνατός in a war metaphor in 2 Corinthians 10:4. In this passage, he says their weapons have the δυνατός power to destroy strongholds. They have the ability to overcome the arguments raised against them.

Paul also uses δυνατός to describe God. In 2 Corinthians 9:8, Paul describes how God is δυνατός, able for them to have all grace abound to them. In 2 Timothy 1:12⁴, Paul says God is δυνατός, able to guard what Paul entrusted to Him. In Romans 4:21, Abraham had faith God can perform His promises. In Romans 11:23, God is able to graft Israel back in again. In Romans 9:22, Paul asks, what if God, in making known his power, δυνατός, patiently

⁴ There is debate on whether 2 Timothy and the other pastoral epistles were written by Paul. Those who emphasize the internal evidence see the lack of consistency in style and theological expression and doubt whether these letters were written by Paul. However, the external evidence supports Pauline authorship, and the different styles and expressions can be understood as variations of writing from the same author (Mounce, 2000:xlvi).

endured people destined for destruction? Paul using δυνατός to describe God demonstrates God's ability to do what God pleases.

Paul also uses δυνατός in the sense of possibility. He says in Romans 12:18 that people should be at peace with all men if possible. In Galatians 4:15, Paul said they would remove their eyes and give them to him if it were possible.

Matthew and Mark mostly use δυνατός in the sense of possibility (Arndt et al., 2000:264). Matthew 24:24 and Mark 13:22 both talk about how false prophets and messiahs would try, if possible, to deceive the elect. They also use the word for Jesus, asking the Father if it is possible for Him not to be crucified in Matthew 26:29 and Mark 14:35. In Matthew 19:26, Mark 9:23 and 10:27, all things are possible for God.

The rest of the New Testament only has a couple of occurrences of δυνατός. James 3:2 has δυνατός to describe a person who can control his entire body. Hebrew 11:19 uses δυνατός to refer to Abraham believing God is able to raise people from the dead.

In summary: Paul uses δυνατός in a broad sense, referring to people in high positions, as the opposite of weakness, as having the ability to accomplish something, and in the sense of possibility. Matthew and Mark mostly use δυνατός in the sense of possibility. James and Hebrews only use δυνατός once, referring to being able to accomplish something.

3.1.1.4 Usage of δυνατός in Luke-Acts

Luke uses δυνατός much more than the other gospel writers. In Luke-Acts, δυνατός is used to describe what is possible, an army being able to win, describing God, in a phrase talking about hindering God, as a title for people in high position, and toward certain well-respected people.

Luke uses δυνατός describing what is possible. Like Matthew and Mark, In Luke 18:27, Luke uses δυνατός to say that all things are possible with God. Luke also uses the phrase of Paul, who was trying, to make it to Jerusalem by the day of Pentecost in Acts 20:16.

Luke refers to a king's military power as being able to overcome another army using δυνατός. In Luke 14:31, Jesus asks what king would not consider if his army could overcome another bigger army?

Luke also uses δυνατός to refer to God and Jesus. In Mary's song in Luke 1:49, she refers to God as δυνατός. In Acts 2:24, Luke relays Peter saying that death could not hold Jesus. Additionally, He has Peter using δυνατός in Acts 11:17, saying, "Who was I that I could [δυνατός] stand in God's way." Peter recognised that he did not have the desire or ability to stand in God's way.

In Acts 25:5, Luke reports Festus saying that the δυνάτορες, “men of authority”, should go with him to examine Paul. These δυνάτορες were men in high positions that had the authority to make charges against Paul.

Luke also describes Jesus, Moses and Apollos as δυνάτορες in deed and word in Luke 24:19, Acts 7:22 and 18:24. These passages will be examined in detail in the next section.

3.1.1.5 Exegesis of Luke 24:19

In Luke 24:19, two of Jesus’ disciples meet the resurrected Jesus on the road to Emmaus. In talking to Jesus, whom they did not recognise, they describe Jesus using the word δυνάτορες. Examining Luke’s use of δυνάτορες in this passage will shed light on his understanding of power.

3.1.1.5.1 Contextual Analysis

Luke 24:19 falls within the greater section of the road to Emmaus in Luke 24:13-35 (Martin, 1985:263; Nolland, 1993:1194; Marshall, 1994:1018). Two disciples were walking toward Emmaus, talking about Jesus and the testimonies regarding the resurrection, when Jesus approached them without them recognizing Him and asked them what they were discussing (Luke 24:13-17). Cleopas, one of the disciples, responded, questioning if he was the only person in Jerusalem who did not know what happened (Luke 24:18). Then they explained how they hoped that Jesus was the one to redeem Israel but that the chief priests and rulers had him crucified (Luke 24:19-20). But, some women said he was alive, and some other disciples found the tomb empty as well (Luke 24:21-24). Then Jesus told them that Jesus must suffer and explained from Moses and all the Prophets about himself (Luke 24:25-27). Then after asking Jesus to stay with them because of the time (Luke 24:28-29), they prepared to eat, and when Jesus took the bread and blessed it, they recognised Him, and then he vanished (Luke 24:30-31). Then in Luke 24:32-35, they return to Jerusalem and find the eleven and tell how they recognised Jesus in breaking the bread.

3.1.1.5.2 Examination of Luke 24:19

In Luke 24:19, Luke begins the conversation with a small piece of dialogue between the two disciples and Jesus, whom they did not recognise, “καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ,” “And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth.”⁵

⁵ Some texts say Ναζωπαίου instead of Ναζαρηνοῦ, “A D K N P W Γ Δ Θ Ψ f^{1.13} 33. 565. 579. 700. 892. 1241. 1424 m (b ff²) l sa” (Nestle & Nestle, 2012:288). But the word Ναζαρηνοῦ which appears in, “ⲡ⁷⁵ κ B L 070. 079. 2542. / 844. / 2211 lat” (Nestle & Nestle, 2012:288) has strong textual support. Ναζωπαίου occurs more frequently, thirteen times in the New Testament and eight times in Luke-Acts where occurs Ναζαρηνοῦ less frequently, six times in the New testament and one time in Luke (Metzger,

Then the disciples describe Jesus with a one-sentence summary indicating their understanding of Jesus (Edwards, 2015:718) by saying, “ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ” “a man who was a prophet mighty in deed and word before God and all the people.” The disciples first described him as ἀνὴρ, “a man.” The word ἀνὴρ could be understood in two ways. First, that ἀνὴρ is a mark of respect such as Luke uses in Acts 1:16, 2:29, 37, 7:2, 8:27 (Plummer, 2000:553; Marshall, 1978). Second, it could be an amplification of προφήτης, prophet” (Plummer, 2000:553). For the purpose of this research, it indicates elevated respect for Jesus as a prophet.

By calling Jesus a προφήτης prophet, they recognised Jesus as a person who proclaimed divinely inspired messages (Arndt et al., 2000:890; Louw & Nida, 1996:541). Others identified as prophets in Luke-Acts are Isaiah (Luke 3:4, 4:17, Acts 8:28, 30 28:25), Elisha (Luke 4:27), John the Baptist (Luke 7:26, 20:6), Joel (Acts 2:16), David (Acts 2:30), Samuel (Acts 3:24, 13:20), Agabus (Acts 11:27), Judas and Silas (Acts 15:32), Agabus (Acts 21:10).

A prophet knew and proclaimed God’s message (Friedrich, 1964:828-829). Luke portrays prophets as being expected to be able to recognise a person’s heart (Luke 7:39; Friedrich, 1964:829). However, despite the title and special recognition in society, prophets were often not received well in the town they grew up (Luke 4:24). In proclaiming God’s message, which was often unpopular, they were excluded, reviled, and called evil (Luke 6:22-23). They were even killed and persecuted (Luke 7:49-50). This persecution often came from Jerusalem (Luke 13:33, 34, Acts 7:52).

Despite the suffering, Luke portrays prophets as being looked upon with honour. They were assumed to be in the Kingdom of God (Luke 13:28). The writings of recognised prophets were read every Sabbath (Acts 13:27), and their words were considered as coming from God and forming part of scripture (Luke 16:16, 29, 31). All the Israelites were perceived as sons of the prophets being their descendants (Acts 3:25).

In Acts, Jesus was seen to be the prophet whom Moses prophesied in Deuteronomy 18:15 who would be like Him (Acts 3:22, 7:37). Luke portrays Jesus as the one written about in the prophets (Luke 18:31, 24:25; Acts 3:18, 20-21). The use of ἀνὴρ and the background of who

1994:159). This makes it more likely that scribes replaced the less common Ναζαρηνοῦ with the more common Ναζωπαίου (Metzger, 1994:159). This usage of the word which Luke typically does not use may indicate that the word came from the source Luke was using (Nolland, 1993:1202).

a prophet was to the people at these times does not indicate that the disciples missed who Jesus was. The title of prophet does not indicate all that Jesus was, but it points to God's work in the Old Testament and the fulfilment of prophets' promises (Liefeld & Pao, 2007:346).

The phrase, "δυνατὸς ἐν ἔργῳ καὶ λόγῳ" "mighty in deed and word" added to the word prophet brings to mind other leading figures Luke addresses. Luke described Moses in Acts 7:22 in a similar manner, "ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ" "and he was mighty in his words and deeds." It is interesting that Luke portrays Jesus as the new prophet Moses (Acts 3:22, 7:37) and describes Jesus and Moses with the same words. The disciples could not have seen Jesus as more than a prophet before the resurrection (Marshall, 1978:895); however, Luke describes Him using the word prophet in such a way to point the reader to the prophecy about Moses just before Jesus explain who He is.

The word δυνατὸς, powerful or mighty, is described by the prepositional phrase "ἐν ἔργῳ καὶ λόγῳ" (Aland et al., 2012). Jesus' words and actions were powerful. Luke emphasises a person's words and actions. In Acts 1:1, Luke introduces the book by saying, "I have dealt with all that Jesus began to do and teach" (Stein, 1992:610). Luke introduces Jesus' ministry, focusing on Jesus' words and deeds when he records Jesus reading Luke 4:18-19,

"The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favour."

After reading this passage, Jesus continued in Luke 4:21, "Today this scripture has been fulfilled in your hearing" (Liefeld & Pao, 2007: 346). Jesus was the one proclaiming the good news and doing the powerful work of recovering sight to the blind and helping those oppressed.

Additionally, Luke emphasised Jesus' power in several passages. For example, in Luke 4:14, "Jesus returned in the power of the Spirit to Galilee" (Liefeld & Pao, 2007: 346), and in Acts 10:38 "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Liefeld & Pao, 2007: 346). Peter says in Acts 2:22, "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs." Jesus delivered God's message that others could not and do things others could not. Because of this, the people saw Jesus worthy of the title of "prophet." Additionally, Luke portrays Jesus' powerful actions and words as coming from God himself. God or the Spirit gave Jesus power (Luke 4:14, 18-21, Acts 10:38). Additionally, the miraculous, powerful actions that Jesus performed offered evidence that Jesus was from God

(Acts 2:22). Jesus' power did not come from a human organisation where he was granted power. Jesus' power came from God.

Luke concludes Luke 24:19, “ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ” “before God and all the people.” Both God and people had seen Jesus' powerful actions and message. Luke often reflects people's attitude in reflecting the people's response to or understanding of Jesus (Luke 7:29, 18:43, 19:48, 21:38; Nolland, 1993:1202).

3.1.1.5.3 Summary

Jesus given the title of prophet indicates that the people saw him as a spiritual leader. His leadership was reflected in that he was powerful in action and words. Jesus, by his actions, demonstrated an ability to do things others could not do. His words carried a powerful message from God. The disciples saw Jesus as performing powerful actions and saying powerful things. They concluded that he was a prophet, a spiritual leader who told them God's message and whose power came from God. Luke summarizes Jesus' ministry as being powerful in action and words.

3.1.1.5.4 Comparison of Luke 24:19 with Mark 16:12-13

The content of Luke 24:19 is unique to Luke. Mark 16:12-13⁶ summarizes all of Luke 24:13-35 into two verses, “After these things he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them.” In this account, this ending in Mark adds that the other disciples did not believe these two when they reported that they had seen Jesus.

Luke, by including the information in 24:19, explains these two disciples' reaction and how they understood Jesus during this time. In this explanation, Luke presents Jesus as a prophet powerful in word and deed. This explanation also ties Jesus to Moses, who Luke described similarly.

⁶ The external and internal evidence strongly suggest that Mark 16:9-20 were added to the gospel later. External evidence includes that κ and B, the two oldest Greek manuscripts, do not contain these verses, Clement of Alexandria and Origen give no indication that they were aware of these verses, and Eusebius and Jerome claim that these verses were missing from almost all copies of Mark they had seen (Metzger 1994:102). Internal evidence includes addition of unique words, forms, and syntactical constructions as well as peculiar themes and emphasis that do not fit with the rest of the book (Edwards, 2002:498). Despite not being original, this ending is very old. “The earliest witnesses to the longer ending come from the *Epistula Apostolorum* 9–10 (c. 145), perhaps Justin Martyr (*Apol.* 1.45; c. 155), Tatian's *Diatessaron* (c. 170), and Irenaeus (*Adv. Haer.* 3.9–12; c. 180)” (Edwards, 2002:498).

3.1.1.5.5 Summary

Luke portrays the two disciples as seeing Jesus as a spiritual leader because of his powerful actions and teaching. Luke described Jesus' actions and words in terms of power. Jesus did not have organisational power granted by a human institution, but the disciples recognised His leadership position as a prophet coming from God. Jesus' powerful words and actions caused the disciples to see him as a leader. Luke did not see Jesus' leadership as summarized by his deeds and words as coming from training or human decisions but from God's power demonstrated in His life.

3.1.1.6 Exegesis of Acts 7:22

In Stephen's speech in Acts 7, Stephen describes Moses as δυνατός, powerful, in word and deed. Moses demonstrated powerful actions and words used by God to rescue Israel from slavery and deliver His law. Using this description of Moses, Luke has Stephen use the same terms as the disciples described Jesus in Luke 24:19.

3.1.1.6.1 Contextual Analysis

Acts 7:22 falls within Stephen's speech and stoning in Acts 7:1-56. In the longest speech Luke records in Acts (Polhill, 1992:187), Stephen "turns the tables" on the Sanhedrin by presenting an indictment against them (Peterson, 2009:244). He demonstrates that Israel had consistently rejected God's messengers and resisted God's prophets (Peterson, 2009:244).

3.1.1.6.2 Examination of Acts 7:22

Luke tells of Stephen introducing Moses as "καὶ ἐπαιδεύθη Μωϋσῆς [ἐν] πάσῃ σοφίᾳ Αἰγυπτίων," "And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds." He says Moses was instructed ἐπαιδεύθη by the Egyptians. The word, παιδεύω, has the idea of providing instruction for a person to live properly (Louw & Nida, 1996:413; Arndt et al., 2000:749). The Egyptians trained Moses in all that they regarded as σοφία, wisdom. Moses learned to function according to the knowledge that the Egyptians provided (Arndt et al., 2000:934).

Luke records Stephen summarizing, "ἦν δὲ δυνατός ἐν λόγοις καὶ ἔργοις αὐτοῦ," "and he was mighty in his words and deeds." The context does not give us much information as to how Stephen regarded Moses as δυνατός, powerful, in words and deeds. Moses was brought up as the son of Pharaoh's daughter (Acts 7:21). So, Moses would have been regarded as a prince and seen as a ruler in training. He went through the training for princes, learning how to live and rule.

Exodus never records Moses as powerful in words and deeds (Peterson, 2009:254). The phrase seems to be Lucan because of its use in Luke 24:19 (Barrett, 2004: 356). How was Moses's speech powerful when he said that he was not in Exodus 4:10-17 (Peterson, 2009:254; Barrett, 2004:356)? Unnecessarily, Pervo sees a contradiction between Luke and Exodus (2009:184). Peterson (2009:254) sees Moses as still speaking powerfully in the Exodus telling. Barrett (2004:356) notes that God said he would help Moses with his speaking and that if the speaking is understood to refer to written words, the problem disappears. Moses did seem able to communicate powerfully in his time in leadership over Israel. He led the people well and presented them with God's law. Though his speech may not have been eloquent, Moses communicated well enough to lead Israel effectively.

When Luke records Stephen saying Moses was powerful in deed, Stephen may have been thinking of the ten plagues (Barrett 2004:356). Moses also delivered Israel from slavery in Egypt (Peterson 2009:254). By using this in Acts 7:22 and Luke 24:19, Luke uses Moses' roles as the communicator of God's Law and deliverer of the people from slavery to reflect Jesus would come later as a prophet like Moses to communicate God's message and deliver people from slavery from sin (Barrett 2004:356; Peterson 2009:254).

3.1.1.6.3 Summary

By describing Moses as powerful in word and deed, Luke links Jesus with Moses. Luke saw Moses as a powerful leader of Israel who communicated God's word and led the people out of the unjust situation they faced. Luke using the phrase powerful in word and deed, describes a leader who did what others could not do. Moses led Israel from slavery through God's power and delivered to them God's message.

3.1.1.7 Exegesis of Acts 18:24

When Luke introduces Apollos in Acts 18:24, Luke describes Apollos as being δυνατός, powerful in the Scriptures. Apollos was a popular leader that ministered in Ephesus, Corinth and the surrounding area (Acts 18:24, 19:1, 1 Corinthians 1:12, 3:4-6, 4:6, 16:12).

3.1.1.7.1 Contextual Analysis

At the start of the third missionary journey starting in Acts 18:23 (Gempf, 1994: 1095; Toussaint, 1985:408), Luke in Acts 18:24-28 brings in a new character, Apollos, that has little connection to the preceding narrative (Barrett 2004:886). The story of Apollos, who only knew the baptism of John, is coupled with the twelve disciples who had not received the Holy Spirit, having only been baptised into John (Barrett 2004:885).

3.1.1.7.2 Examination of Acts 18:24

Luke introduces Apollos by saying, “Ιουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς” “Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.” Luke describes Apollos’ lineage as a Jew and from Alexandria. He describes him as λόγιος, eloquent, and δυνατὸς ὢν ἐν ταῖς γραφαῖς, competent in the Scriptures. Surprisingly, Luke places the phrase κατήντησεν εἰς Ἔφεσον, came to Ephesus between the two different descriptions of Apollos (Barrett 2004:887).

Luke first describes Apollos as λόγιος. This can mean that Apollos was “attractive and convincing” when he spoke (Biblical Studies Press, 2006: notes for Acts 18:24; Louw & Nida, 1996:392). It can also mean that he had obtained the intellectual teaching of a culture (Biblical Studies Press, 2006: notes for Acts 18:24 no 96; Louw & Nida, 1996: 327; Arndt et al., 2000:598). Apollos’ training would have most likely been in rhetoric so that it would have included both being learned and being eloquent (Trites, A.A., William J. Larkin, 2006; Barrett, 2004:887). Perhaps the placement of λόγιος next to the phrase a Native of Alexandria links his learning more closely with Alexandria. Apollos most likely had an Alexandrian education and was a good speaker.

Luke also describes Apollos as δυνατὸς ὢν ἐν ταῖς γραφαῖς (Aland et al., 2012). In what regards was Apollos δυνατὸς? The scriptures’ powerfulness could be understood as “well-versed” (Arndt et al., 2000:264; Biblical Studies Press, 2006: notes for Acts 18:24 no 94). The context of the next verse, Acts 18:25, where Luke describes Apollos’ teaching as ζέω, excited, and ἀκριβῶς, accurate, helps give a picture of Apollos as a passionate and knowledgeable communicator of the Old Testament. Luke describes Apollos as δυνατὸς because of his knowledge of the scripture and his ability to communicate it.

3.1.1.7.4 Summary

Luke presents Apollos as powerful in that he can communicate God’s word knowledgeably and passionately. Apollo’s knowledge and skill in teaching the scripture drew people to follow him. Luke’s use of δυνατὸς does not correspond to organisational power but instead an understanding of and ability to teach God’s message in the scripture. Luke presents Apollos’ skill in the scripture as the basis of his influence in Ephesus, Corinth and surrounding areas.

3.1.1.7.5 History

The setting of Jerusalem gives important context to why Luke saw being powerful in proclaiming God’s word as a key component of leadership. Jerusalem was situated in a

location that was highly unfavourable for trade because the city had no natural resources except for stone (Jeremias, 1969:27). Jerusalem, despite not having good resources for trade, prospered due to revenues for the temple, foreign traffic for feasts and taxes of the surrounding area (Jeremias, 1969:27-28). The temple and the religious observance drove commerce in Jerusalem.

As described in the previous chapter, much of the societal structure also revolved around the worship of God being a theocracy. This structure meant that the priesthood represented most of the nobility (Jeremias, 1969:148). The worship of God formed the centre of the economy in Jerusalem and formed the basis for which societal structure was organised for Jewish people. Since the economy of Jerusalem revolved around the worship of God, those who could powerfully convey God's message were followed since they could communicate God's desires.

3.1.1.8 Summary

Luke describes the important Christian leaders, Jesus, Moses, and Apollos, using the word *δυνατὸς*. In each case, *δυνατὸς* is further described with the word *ἐν*, in, followed by a word describing speaking. For Jesus and Moses, Luke also includes a word describing their actions. With Jerusalem being organised and the societal structures being structured around the temple and the worship of God, a person would be followed if they had a special understanding of God or connection with God. Moses, being described as powerful in word and deed, shows the mentality that this important figure was thought of and described in terms of their power in speaking God's words and their actions reflecting God's power. Jesus is given the same description, with Luke linking Jesus with Moses. Luke expands this same kind of thinking to another Christian leader, Apollos. Apollos was powerful in the scriptures. Luke recognised Apollos as a leader and person of influence because of his ability to understand and communicate the scripture. Apollos did not have a personal link to Jesus since he was not taught by Jesus nor any of the twelve. Apollos, instead, because of his understanding and ability to communicate the scripture, was described similarly to Moses and Jesus and functioned as a leader because he was powerful in the scripture.

Luke uses the word *δυνατὸς* to describe people who had an ability to communicate God's message and demonstrate actions according to God's will. Luke does not give any indication that *δυνατὸς* comes from human organisation, but instead, the *δυνατὸς* comes from God as the person can explain God's message and demonstrate God's power.

People followed Moses, Jesus and Apollos as leaders because they could connect with God. Moses and Jesus demonstrated not only an ability to communicate God's message but also an ability to perform actions that demonstrated God's power. Though Luke only described Apollos as being powerful in communication, he was still regarded as a leader. He had a strong local following (1 Corinthians 1:12, 3:4) due to his ability to communicate God's message from the scripture.

3.1.2 Study of ἐνδυναμόω

The word, ἐνδυναμόω, has the idea of becoming strong (Arndt et al., 2000:333; Grundmann, 1964:286). This word will be examined because, in Acts 9:22, Luke describes Paul using ἐνδυναμόω in relation to Paul influencing others toward Jesus as he debated his opponents. To gain a better understanding of the semantic range of ἐνδυναμόω, the usage in classical Greek, the LXX and the New Testament will be examined. Then an examination of how the word was used in Luke-Acts will be conducted. An exegesis of Acts 9:22 will, uncover information on how Luke understood the power and its impact on leadership success.

3.1.2.1 Classical usage of ἐνδυναμόω

In classical usage, ἐνδυναμόω is used to describe a person who is strengthened by someone or something else. Examples include the Shepherd of Hermes in another parable 5 paragraph 4, where people are strengthened by a holy angel (Lightfoot, & Harmer, 1891:446). I Clement 55.3, where the people are strengthened by God (Lightfoot, & Harmer, 1891:34), or the Epistle of Ignatius where people are being strengthened by Christ (ISmyr 4.2; Lightfoot, & Harmer, 1891:128). In each of these usages, the person is strengthened by a deity.

3.1.2.2 LXX usage of ἐνδυναμόω

The word ἐνδυναμόω, or the simple form δυναμόω, is used in the Septuagint to translate the words גבר, עָזַר and לָבַשׁ. In Ecclesiastes 10:10, a person must use more strength, גבר, translated δυναμόω, if the axe is not sharp. In Psalm 52:7(9), a person who did not make God his refuge but trusted in his riches was עָזַר, strong, δυναμόω in his destruction. And in Judges 6:34, the Spirit of the Lord, לָבַשׁ, clothed (Koehler, 2000:519; Swanson, 1997:4252 לָבַשׁ), ἐνδυναμόω Gideon. The translators of the Septuagint understood that the Spirit clothing Gideon meant that Gideon was strengthened.

3.1.2.3 New Testament usage of ἐνδυναμόω outside Luke-Acts

In the New Testament, ἐνδυναμόω can be used in an active sense where someone causes another to be able to do something or in a passive sense where the person becomes strong,

able to do something (Arndt, 2000:333). Typically, the word is used by Paul with one occurrence in Hebrews and the one in Acts 9:22.

Paul uses ἐνδυναμώω in the active voice to describe God strengthening him to be able to live with little or with abundance in Philippians 4:13, to be able to serve in 1 Timothy 1:12, and to be able to continue preaching under severe persecution in 2 Timothy 4:17. In each of these instances, God strengthened Paul to be able to do what God desired for Paul to do.

Paul also uses ἐνδυναμώω in the passive voice in several passages. In Romans 4:20, Paul describes Abraham growing ἐνδυναμώω, strong, in faith when considering God's promise to give him a child at his and Sarah's old age. He commands the Ephesians to be strong in the Lord in Ephesians 6:10 and Timothy to be strong in the grace that is in Jesus in 2 Timothy 2:1.

Paul uses δυναμώω in Colossians 1:11 to encourage the Colossians to be strengthened in all power according to God's might. The writer of Hebrews uses δυναμώω in Hebrews 11:34 describing those who, by faith, were made strong from weakness. In each of these usages, Paul describes someone being able to accomplish something (Louw, & Nida, 1996:675).

3.1.2.4 Exegesis of Acts 9:22

The only time Luke uses ἐνδυναμώω is in Acts 9:22. In this passage, Paul increased in strength and was defeating this opponent's arguments. This passage will be examined to understand Luke's perception of power by examining the context and the passage.

3.1.2.4.1 Contextual Analysis

Acts 9:22 forms the final part of Paul's conversion story in Acts 9:1-22. It takes place immediately following Paul's seeing Jesus on the Damascus road (Acts 9:1-9; Polhill, 1992:233; Gangel, 1998:138), Ananias' visit to him (Acts 9:10-19a; Vaughan, C., 2009: 62; Gangel, 1998:140; Polhill, 1992:236), and his being Baptised and receiving the Holy Spirit (Acts 9:19b-22; Vaughan, C., 2009: 63; Gangel, 1998:142; Polhill, 1992:236). Following Paul's conversion story comes a section about Paul being persecuted in Acts 9:23-31 (Gangel, 1998:140; 64; Polhill, 1992:241).

3.1.2.4.2 Examination of Acts 9:22

After reporting about Paul's conversion and the surprised response of those who heard him defend Jesus, Luke says, “Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν [τοὺς] Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός,” “But Saul increased all the more in strength and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.”

Paul is described as ἐνδυναμόω, strengthened. Strengthened could be taken to be physical strengthening because, in verse 19, Paul was ἐνισχύω, strengthened physically from eating food after recovering his sight (Arndt et al., 2000:333). Some manuscripts include ἐν τῷ λογῷ, the word “C E h l p (mae)” (Nestle & Nestle, 2012:408). Lacking ἐν τῷ λογῷ has a much stronger witness “txt κ² A C E L Ψ 33. 81. 323. 614. 945. 1241. 1505. 1739 m” (Nestle & Nestle, 2012:408). Most likely, the words were added to make it clear that Paul had not been strengthened physically, linking this verse with verse 19 (Longenecker, 2007: 861; Metzger, 1994:321). Early scribes understood the strengthening as not physical, but that Paul was strengthened in his understanding of what it meant to follow Jesus and his ability to demonstrate that Jesus was the Messiah (Longenecker, 2007:860). The conclusion that Paul’s strengthening referred to his ability to demonstrate Jesus as the messiah fits the immediate context since Luke records that Paul “confounded the Jews who lived in Damascus by proving that Jesus was the Christ” immediately after saying Paul was strengthened.

Paul’s teaching that Jesus was the Christ caused συγχέω among the Jews. The word συγχέω portrays consternation, confoundment and dismay (Arndt, 2000:953; Louw & Nida, 1996:3112). Paul’s dramatic reversal regarding Jesus and the strength from which he defended him as the Christ created confusion and concern among the Jews that Paul was speaking to in Damascus.

3.1.2.5 Summary

Luke portrays Paul’s power increasing strength from a growing understanding and ability to prove that Jesus was the Christ. Luke portrays power as coming from an ability to communicate who Jesus is. Paul had no formal position among the followers of Jesus but grew in strength by increasing his ability to communicate that Jesus was the Christ. Paul’s increasing strength in communication caused emotional distress among his opponents, suggesting that Paul’s defence of Jesus as the Christ was well known and worrisome to those who did not believe that Jesus was the Christ.

3.1.3 Study of δύναμις

The word δύναμις means the ability to function in a particular way (Arndt, 2000:953; Louw & Nida, 1996:3112). This word will be examined to learn more about how Luke understands power. The semantic range of δύναμις will be examined by looking at the classical usage and the usage in the LXX. An examination of other New Testament authors’ use of the word will be examined, followed by Luke’s usage of the word. Finally, an exegesis of Luke 4:36 concerning Jesus’ power, Luke 9:1-2 concerning the power Jesus gave the disciples and Acts 4:7, where Peter was asked what power he had acted will be conducted.

3.1.3.1 Classical usage of δύναμις

Classical writers typically used δύναμις to explain the possibility, capacity or ability of something (Plato Republic V 477c, P. Oxy II. 292). The word δύναμις can also imply power. Plato used this word to describe physical powers such as the power to hear or see (Plato Republic V 477c-d).

3.1.3.2 LXX usage of δύναμις

Translators of the Septuagint translated לִיל as δύναμις. Primarily δύναμις is used for “ability, power or competence (Grundmann, 1964:286). For example, in Psalm 84:7, the people who find their help in God (Psalm 84:5) go from δύναμις to δύναμις (Psalm 84:7). The word לִיל was also translated δύναμις to describe a large army such as in Exodus 14:28 (Grundmann, 1964:286).

Translators of the Septuagint also translated גְּבוּרָה as δύναμις (Grundmann, 1964:286). They used δύναμις in Judges 5:31 to describe those who love the Lord and to describe the reign of God in 1 Chronicles 29:11 (Grundmann, 1964:286).

The word נָכ was also translated as δύναμις in the Septuagint (Grundmann, 1964:286). The term is used to describe the power possessed (Grundmann, 1964:286). In Exodus 9:16, God tells Moses to tell Pharaoh that He had not destroyed them because He wanted to show them His δύναμις. In 1 Chronicles 29:2, David tells the assembly that with all his δύναμις, he has provided for the house of God.

LXX translators also translated נָכ as δύναμις (Grundmann, 1964:286). In 1 Chronicles 13:8, David and Israel were celebrating God with all their δύναμις while singing and playing instruments. Translators used δύναμις to indicate the exercise of strength rather than the presence of strength (Grundmann, 1964:286).

The translators of the Septuagint used δύναμις, ἰσχύς, and κράτος to translate the words גְּבוּרָה, נָכ and נָכ. They used δύναμις to indicate the exercise of power, versus κράτος, which they used to show the presence of power (Grundmann, 1964:905), and used δύναμις to show the actual power possessed versus ἰσχύς, which was used to show capacity (Grundmann, 1964:397).

The Septuagint used δύναμις to show power or ability in terms of indicating the strength, power, or ability that the person or group exercised. Other words were chosen to indicate that the power was present or that the person or group had the necessary power capacity.

3.1.3.3 New Testament usage of δύναμις outside Luke-Acts

New Testament authors use δύναμις to convey many different nuances of ability or power to do something. New Testament authors see power as residing in God and coming from God.

3.1.3.3.1 New Testament usage of δύναμις with regards to the ability to function

New Testament authors use δύναμις to describe the ability to function in some way. The ability to function, δύναμις, comes from God. Matthew & Mark have Jesus telling the Sadducees that they do not understand the δύναμις of God because of their lack of understanding of the resurrection (Matthew 22:29; Mark 12:24). Both also refer to God as δύναμις as well (Matthew 26:64; Mark 14:62).

Paul uses δύναμις on many occasions, referring to God's power (Arndt, 2000:262). Paul talks about how God's δύναμις raised Jesus from the dead (2 Corinthians 13:4) and will raise us from the dead (2 Corinthians 4:7; 1 Corinthians 15:43; 1 Corinthians 6:14). God has the δύναμις for salvation (Romans 1:16). Paul quotes Exodus 9:16 and says that God raised Pharaoh up so that he could demonstrate His δύναμις (Romans 9:17). Paul explains that God gives gifts according to His power (Ephesians 3:7) and that God gives the δύναμις to suffer for the gospel (2 Timothy 1:8).

Paul also links δύναμις with speaking. In 1 Corinthians 1:18, Paul says the word of the cross is the power of God. Paul also says that he did not preach nor obtain his message from man's wisdom but from God's power (1 Corinthians 2:5). And that His preaching was a demonstration of δύναμις (1 Corinthians 2:4).

Paul not only describes God in terms of δύναμις but also describes Jesus and the Holy Spirit using δύναμις. Jesus' δύναμις is perfected in weakness (2 Corinthians 12:9). The gentiles came to obedience in word and deed in the δύναμις of the Spirit (Romans 15:19). The Roman believers can abound in hope in the δύναμις of the Spirit (Romans 15:13). Paul prays the Ephesian church would be strengthened with δύναμις through the Holy Spirit (Ephesians 3:16).

Paul describes believers with regards to δύναμις as well. He tells Timothy he had received a spirit of power (2 Timothy 1:7). Paul prays the Colossian believers will be strengthened in all power (Colossians 1:11) and that the Ephesian believers will know the greatness of God's power (Ephesians 1:19).

Paul also describes the δύναμις of sin. He says the Power of sin is the Law in 1 Corinthians 15:56. Paul explains that sin gains δύναμις from God's law.

Peter uses the word δύναμις to refer to God's ability to guarantee a believer's salvation. In 1 Peter 1:5, Peter explains that God's δύναμις protects those who are born again for salvation revealed in the last time.

John uses δύναμις in Revelation regarding God, Jesus and the beast. God is worthy of δύναμις (Revelation 4:11, 7:12, and 19:1). In Revelation 5:12, thousands of angels and the elders proclaim Jesus is worthy of receiving δύναμις. Not only is δύναμις given to God and Jesus, but the beast also receives δύναμις. The kings of the world give their δύναμις to the beast in Revelation 17:13. The dragon also gives δύναμις to the beast in Revelation 13:2. John sees God and Jesus as worthy of δύναμις. But that the dragon, kings and the beast also have δύναμις. John uses δύναμις with regards to the position of rule and authority.

In Luke-Acts, Jesus, John the Baptist, and Christian leaders all had δύναμις. Like Paul and John, Luke also sees Satan as having δύναμις.

Luke links Jesus δύναμις with God. He explains that Jesus is seated at the right hand of the δύναμις of God (Luke 22:69). In Acts 1:8 and Luke 24:49, Jesus promises the disciples they will receive δύναμις from the Holy Spirit. The disciples, after receiving the Holy Spirit were testifying about the resurrection with great δύναμις (Acts 4:33). Peter after healing of a man, explains that the δύναμις did not come through him but from God's (Acts 3:12). In Acts 6:8, Stephen was full of grace and δύναμις and was performing supernatural events.

Luke also attributes δύναμις to the ministry of Elijah and John the Baptist. In Luke 1:17, it is prophesied that John the Baptist will go before Jesus in δύναμις of Elijah.

Luke also sees that Satan has δύναμις. In Luke 10:19, Jesus gives the disciples ἐξουσία authority to overcome the δύναμις of Satan.

3.1.3.3.2 New Testament usage of δύναμις with regards to miracles

New Testament writers use δύναμις to describe miraculous events (Arndt, 2000:262). In Mark 9:1, Jesus gave power and authority over demons to heal diseases to the 12 disciples. In Matthew 14:2 and Mark 6:14, Herod says that Jesus had δύναμις in him. Δύναμις was used to describe the miracles that Jesus performed.

Paul equates miracles with δύναμις in Galatians 3:5 and 1 Corinthians 12:28. In 1 Corinthians 4:19 In 1 Thessalonians 1:5, Paul tells the church that the gospel did not come in word only but in δύναμις.

Paul uses δύναμις as a way to tell the difference between true and false teachers. Paul says he will find out the δύναμις of those who oppose him in contrast with their words. He concludes

in the next verse, 1 Corinthians 4:20, that the kingdom of God does not consist of words but in δύναμις. Paul tells Timothy in 2 Timothy 3:5 that false teachers hold a form of Godliness but deny its δύναμις. In 2 Corinthians 12:12, Paul also says that the signs of a true apostle were performed among them. In that verse, Paul uses δύναμις to describe the true signs. Paul not only uses δύναμις to describe true apostles but in 2 Thessalonians 2:9, says that a lawless one with δύναμις will perform false miracles. Matthew, Mark, and Paul all use δύναμις to describe either miracles or the power to perform miracles.

Luke describes Jesus' power to do miracles with δύναμις. In Acts 10:38, Jesus is described as being anointed by God with δύναμις and the Holy Spirit in explaining why he could do miracles. In Acts 2:22, Peter claims God performed δύναμις through Jesus. In Luke 4:36, the people recognise that Jesus has δύναμις because of his ability to cast out demons. When Jesus healed the woman unknowingly in Luke 8:46, he perceived that δύναμις came out of him. Jesus was also able to transfer this δύναμις to the disciples. In Luke 9:1, he gave the twelve disciples δύναμις over demons and to heal diseases. Later in Acts 4:7, the judges asked Peter by what δύναμις did he perform to heal the sick man? In Luke 10:13, Jesus pronounces judgment on Chorazin and Bethsaida for not repenting at the δύναμις done in those cities. In Luke 19:37, the cities praised Jesus for the δύναμις they had seen him do.

3.1.3.3.3 New Testament usage of δύναμις with regards to the ability to perform

New Testament writers also use δύναμις according to the ability or capability of the person. Hebrews 11:11 says that Sarah received the δύναμις to conceive despite her old age. In Matthew 25:15, Jesus told a parable about people who a man gave his slaves money according to their δύναμις ability. Paul uses δύναμις in 2 Corinthians 1:8, describing being burdened beyond his ability to cope. In 2 Corinthians 8:3, Paul describes the churches in Macedonia gave beyond their δύναμις. They gave out of their poverty.

3.1.3.3.4 New Testament usage of δύναμις with regards to those in power

New Testament authors use δύναμις to talk about beings who can perform remarkable deeds (Arndt, 2000:263). In 1 Corinthians 15:24 and Ephesians 1:21, Paul uses δύναμις in a list with ἀρχή and ἐξουσία in describing spiritual and earthly realities. In Ephesians 1:21, Jesus is seen as ruling over both the spiritual and earthly realms. This corresponded to the ancient belief that earthly powers reflected spiritual powers (Louw & Nida, 1996:147). In Romans 8:38, Paul uses δύναμις in a list but does not have ἀρχή and ἐξουσία with δύναμις. Peter also uses δύναμις in a list in 1 Peter 3:22, describing Jesus' authority and power in heaven. He uses δύναμις with ἄγγελος and ἐξουσία. Paul and Peter used δύναμις reflecting a person having

spiritual power associated with positions of authority. Often, they described Jesus as having δύναμις.

3.1.3.3.5 Summary

The word δύναμις is used to describe someone with an ability to do something. The term can be used for physical abilities and, in the New Testament, can also refer to spiritual ability. The New Testament usage links physical and spiritual abilities. The understanding was that those who can perform physical power also have spiritual power. Peter and Paul link a person's δύναμις, power, with their ἐξουσία, authority, reflecting a spiritual power and authority.

3.1.3.4 Exegesis of Luke 4:36

Luke 4:36 records the first account Luke shares regarding Jesus casting out demons (Nolland 1989:204). In Luke 4:36, Luke uses δύναμις to describe the people's reaction to Jesus after He cast out an unclean spirit.

3.1.3.4.1 Contextual Analysis

Luke 4:36 takes place while Jesus ministers in Capernaum (Luke 4:31-44). In this passage, Jesus casts out an unclean spirit, and His reputation grows in the region.

Jesus casting out the unclean spirit is the first recorded miracle in Luke (Edwards, 2015:144). Few recorded instances of casting out demons exist outside New Testament writings (Edwards, 2015:144; Nolland 1989:204). Also, the way Jesus cast out demons differs from the other accounts (Edwards, 2015:144; Nolland 1989:204). Jesus casting out demons implies that Jesus came to overthrow Satan's reign (Edwards, 2015:144), which corresponds to 1 John 3:8, where Jesus appeared to destroy the works of the devil (Edwards, 2015:144).

Luke records Jesus' reputation growing from Luke 4:14 (Nolland, 1989:208). Luke traces the expansion of Jesus' reputation in Luke 5:15 and describes His reputation growing even larger in Luke 6:17-18. Luke records Jesus' reputation reaching its largest size in Luke 7:17 (Stein, 1992:164).

Following Luke's description of the spread of Jesus' reputation (Luke 4:37), he records Jesus healing Peter's mother-in-law (Luke 4:38-41). Then in Luke 4:42-44, Jesus left the area to minister in a broader area (Nolland 1989:214-215).

3.1.3.4.2 Examination of Luke 4:36

After casting out a demon in Luke 4:35, Luke records in 4:36a that fear came upon the crowds (Nolland, 1989:208). The people, being impacted by the power of Jesus (Nolland 1989:208), respond in Luke 4:36b by saying, “τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται” “What is this word For with authority and power, He commands the unclean spirits, and they come out!” Luke uses ὅτι to link the word with the power and authority of Jesus (Nolland, 1989:208).

Luke records the crowds linking the words δύναμις and ἐξουσία, authority (Stein, 1992:163-164). Luke also has δύναμις describe Jesus' authority and power with ἐπιτάσσω. The word ἐπιτάσσω has the idea of a person in authority giving an order to someone else (Arndt et al., 2000:383). The crowds saw Jesus as having a position of authority higher than the demons so that when he exercised his power and authority, they had to obey his commands.

Luke ties the idea of δύναμις and ἐξουσία back to the λόγος, the word of command Jesus gave (Nolland, 1989:208). The λόγος points back to verse 32, where the crowds were amazed at Jesus' teaching (Edwards, 2015:145; Nolland, 1989:208). The crowds link Jesus' teaching to His power and authority over the unclean spirits.

Cyril of Alexander, who wrote in the early 5th century, noted in His commentary on Luke, Homily 12,

“And the bystanders being made witnesses of so great deeds, were astonished at the power of His word. For He wrought His miracles, offering up no prayer, to ask of anyone else at all the power of accomplishing them, but being Himself the living and active Word of God the Father, by Whom all things exist, and in Whom all things are, in His own person He crushed Satan, and closed the profane mouth of impure demons.” (Tertullian.org. 2022a; Just, 2005:85).

Cyril noted that what surprised the crowds was that he was the power of Jesus' word. Cyril noted that Jesus did not have to ask anyone to perform the miracle of commanding the spirits but that the authority resided in Christ alone. Cyril indicates that the crowds claim that he was able to command them with a word to the fact that Jesus is the Word of God. Jesus himself, being God, the creator of everything and therefore having all authority.

3.1.3.4.3 Summary

In this passage, Luke records the crowds linking the idea of Jesus' message, power and authority. Because of Jesus' authority and power, with just a word, Jesus could force demons to do what he said.

3.1.3.4.4 Comparison with Mark 1:24

Luke records this event in slightly different ways than Mark. Mark records, “καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ’ ἐξουσίαν· καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ” “And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.” Mark says, “What is this? A new teaching with authority!” where Luke records, “What is this word? For with authority and power he commands.” Luke dropped “new” because that took away from Jesus’ word (Nolland 1989:208). Luke shows that Jesus’ word is powerful and authoritative over demonic beings (Edwards, 2015:145).

Luke also adds the word δύναιμις. Mark has the crowds saying, “διδαχὴ καινὴ κατ’ ἐξουσίαν” “A new teaching with authority!” Where Luke says, “ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει” “For with authority and power he commands.”

3.1.3.4.5 Conclusion

Luke links Jesus δύναιμις, power, with his λόγος, word, and ἐξουσία, authority. Jesus had positional power and authority over the demons, so that with a command the demons had to obey. Luke emphasised this by dropping the word καινὴ, new, and adding δύναιμις, power.

3.1.3.5 Exegesis of Luke 9:1-2

In Luke 9:1-2, Jesus transfers his power and authority to his disciples to be over demons and able to cure diseases. Jesus sends the disciples out with that power and authority to preach and to heal.

3.1.3.5.1 Contextual Analysis

In Luke 9:1-2, Jesus commissions the disciples to their first mission’s outreach. Luke 9:1-2, begins a larger section of Luke 9:1-50 where Jesus reveals who he is to the disciples begins a section that goes to Luke 9:50 where Jesus explains who he is as well as trains the twelve (Edwards, 2015:260). This section ‘closely links Jesus’ healing ministry found in Luke 8:26-39 and Luke 8:40-56 and connects with the earlier healing ministry in Luke 8:1-21 (Nolland, 1989:425). In these sections, Jesus displays his power and authority over demons and sickness.

3.1.3.5.2 Examination of Luke 9:1-2

After displaying His power and authority, Jesus passes on power and authority to his disciples. In Luke 9:1-2, Luke says, “Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναντες καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν

βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, “And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal.”⁷

Jesus gives the twelve disciples “δύναμιν καὶ ἐξουσίαν” “power and authority.” Up to this point, only Jesus had been described using δύναμις or ἐξουσία to perform these kinds of acts (Edwards, 2015:261).

In Luke 9:1, Luke’s usage of δύναμις fits well with Luke 8:46, where Jesus said he was aware that δύναμις, power, had gone out of him when the woman touched Him and was healed (Nolland, 1989:426). In this passage, a woman touched Jesus without Jesus knowing. To heal, Jesus exercised power. This power was the power of God (Nolland, 1989:420), possibly the Holy Spirit (Lange & van Oosterzee, 2008:140). The power came from his person (Edwards, 2015:255). Jesus was aware of the power within himself (Lange & van Oosterzee, 2008:140). However, Jesus did not know whom the power had touched (Lange & van Oosterzee, 2008:140), which indicates that the power could flow forth without Jesus determining the recipient but because He was willing to help those who believe (Lange & van Oosterzee, 2008:140). In Luke 8:46, the power was literal and not a figurative power such as authority where one obeys because of a command.

In this passage, Luke links δύναμις and ἐξουσία as he did in Luke 4:36. Luke links the power to perform exorcisms and healings with spiritual authority. Jesus transfers δύναμις and ἐξουσία to the disciples for them to be able to cast out demons and heal as well. Luke explains the power and authority by using the preposition ἐπὶ, over. The word ἐπὶ used here is a marker of power, authority and control over the demons (Arndt et al., 2000:365). Luke describes that Jesus, who is in a position of authority welding power over the demons now promotes the twelve disciples to a position over the demons and gives them a similar power. This power and authority seem to be able to be transferred to others in that Jesus also indicates that he has transferred this power and authority to the 70 in Luke 10:9 and 19. In Acts 1:8, Luke also indicates that the disciples will receive power.

⁷ Manuscripts vary as to how the people given power and authority are described. The oldest and best witness is that of τοὺς δώδεκα, the twelve, (Metzger, B.M., 1994:122) witnessed by “ $\mathfrak{P}^{75}$ A B D W Δ $\mathfrak{f}^1$ 28 205 565 597 700 1292 Byz / 292^{1/2} / 563^{1/2} / 859^{1/2} / 1552^{1/2}” (Aland, B. et al. eds., 2014b:231). Later copyists changed it (Lange, J.P. & van Oosterzee, J.J., 2008:143; Metzger, B.M., 1994:122) to μαθητὰς αὐτοῦ “J 384^{1/2} / 672^{1/2} / 770^{1/2} / 813^{1/2} / 890^{1/2} / 1223^{1/2}” (Aland, B. et al. eds., 2014b:231) or δώδεκα μαθητὰς αὐτοῦ “C³ E F H 157 180 1006 1010 1505” (Aland, B. et al. eds., 2014b:231) or δώδεκα ἀποστόλους “ χ C* L Θ Ξ Ψ 070 $\mathfrak{f}^{13}$ 579 33 892 1071 1241 1243 1342 1424” (Aland, B. et al. eds., 2014b:231). The evidence seems to support that the power and authority was given to the twelve disciples of Jesus which Luke called, τοὺς δώδεκα, The Twelve (Lange, J.P. & van Oosterzee, J.J., 2008:143; Metzger, B.M., 1994:122; Nolland, 1989:424).

Like Luke 4:36, Luke here also links the δύνανμις and ἐξουσία and authority to the message of Jesus. In Luke 9:2, after giving the disciples power and authority in verse 1, Jesus sends the disciples to κηρύσσω, proclaim the kingdom of God and heal (Nolland, 1989:426). This word has the idea of a public declaration that deals with a deity (Arndt, W. et al., 2000:543). This verse mirrors Luke 8:1, where Jesus κηρύσσω, proclaims the kingdom of God. Not only did the disciples receive Jesus' power and authority, but they were also sent to do a similar type of ministry, preaching and healing.

3.1.3.5.3 Summary

Jesus was able to transfer the power and authority that Jesus had over demons and illness. He not only was able to command demons and heal illnesses but was also able to appoint others to do the same. Luke sees the power as a literal force enabling action to happen, complementing authority but not the same as it. After giving them power and authority, Jesus sent them to preach Jesus' message and heal those who were suffering from illness.

3.1.3.5.4 Comparison with Mark 6:7

Luke relates the commissioning of the twelve in a unique way. Only Luke uses the word δύνανμις. In Mark 6:7, Mark mentions Jesus giving the disciples ἐξουσία. Luke is unique in that when he uses δύνανμις, he uses it in the singular and refers to an inherent ability to cure illnesses and cast out demons (Luke 4:36, 5:17, 6:19, 8:46, 9:1, Acts 3:12, 4:7, 6:8; Plummer, A., 2000:135). Luke sees Jesus' power as necessary and distinct from the authority also needed. The twelve disciples need both the ability to heal and command the demons and the authority for their commands to be heeded.

Luke also emphasises the role Jesus empowered the disciples to accomplish. He explicitly mentions that the disciples were sent to preach and heal (Nolland 1989:426). Luke emphasises preaching much more than Mark, who mentions that the disciples will preach much later in verse 12 (Nolland 1989:426).

3.1.3.5.5 Conclusion

Luke sees δύνανμις and ἐξουσία working together. Both δύνανμις and ἐξουσία can be given to others, as demonstrated by Jesus passing it on to the twelve. Luke explains that Jesus giving them δύνανμις and ἐξουσία resulted in Jesus sending them to preach and heal. Luke sees a difference between δύνανμις and ἐξουσία. Luke uses δύνανμις as a literal force needed to accomplish the task of healing and preaching Jesus sent them to do. Luke indicates that the δύνανμις was given for them to preach Jesus' message about the kingdom and to help those who were ill. Jesus gave the disciples a special power in delivering His message that had power over demons and illness.

3.1.3.6 Exegesis of Acts 4:7

In Acts 4:7, Peter and John are questioned by “their rulers and elders and scribes,” “with Annas the high priest and Caiaphas and John and Alexander and all who were of the high-priestly family.” This group of people inquire about Peter and John by what power or name they have been doing their ministry. Examining the circumstance and the response to this question will give insight into how Luke portrays these leaders’ view of power.

3.1.3.6.1 Contextual Analysis

Acts 4:7 takes place within the context of Peter and John standing before the Sanhedrin (Barrett, C.K., 2004:215; Polhill, 1992:137). Up to this point, Luke gives the impression that the people had responded favourably to the apostles (Polhill, 1992:137). In Acts 4:2, the Sadducees were annoyed because Peter and John were teaching that Jesus had risen from the dead. The temple police arrested Peter and John (Acts 4:3), and on the next day (Acts 4:5), the Sanhedrin (Barrett, 2004:215; Polhill, 1992:137) assembled with other high officials to question Peter and John (Acts 4:5-6).

After being questioned, Peter responds, explaining the healing of the crippled man and their preaching of Jesus being raised from the dead (Acts 4:8-12; Polhill, 1992:143-144). After conferring together, the council charged Peter and John to no longer teach in the name of Jesus, from which Peter and John told them they would not comply because they were following God rather than them as rulers (Acts 4:13-22; Polhill, 1992:145-147).

3.1.3.6.1 Examination of Acts 4:7

The Sanhedrin asked Peter and John, “ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς” “By what power or by what name did you do this?” The man healed was also present (Acts 4:14; Longenecker, 2007:772). These people in high positions of authority and wielding great power want to know by what δύνανμις, power, or what ὄνομα, name, they did τοῦτο this. Commentators differ on the meaning of τοῦτο. Does τοῦτο refer to the healing (Barrett, 2004:225; Vaughan, 2009; Lange, 2008:72) or the teaching (Gangel, 1998:59; Polhill, 1992:142-143)? Was the council investigating and concerned about the power produced in the healing or the power in their teaching?

A case can be made for both. The context has much support for healing. Peter first explains the healing when asked the question and responds in Acts 4:9 that they are being examined “concerning a good deed done to a crippled man, by what means this man has been healed.” Luke includes the crippled man as key to their investigation (Acts 4:14) and concludes the section with them talking about the crippled man (Acts 4:22).

The context also has support for the power to refer to the teaching. Luke insinuates Peter and John were arrested due to the teaching in Acts 4:2b-3a, “they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they arrested them and put them in custody until the next day.” Peter and John repeat their teaching regarding the resurrection in Acts 4:10 and explain that salvation only comes through Jesus in Acts 4:12. The astonishment that they were “uneducated, common men” (Acts 4:13) would also seem to indicate that their teaching was powerful. The council’s ruling was also that they would “speak no more in this name” (Acts 4:17) and “charge them not to speak or teach at all in the name of Jesus” (Acts 4:18), also emphasising the teaching over the healing.

With both sets of strong evidence, the most likely conclusion is that Luke had both the teaching and the healing in his mind. As seen earlier in this dissertation, Jesus commissioned them in Luke to go and preach and heal. Now the disciples continue that ministry in the power of the Holy Spirit. Both their teaching and the healing were because of the δύνανμις. The δύνανμις demonstrated itself both in the teaching about Jesus and helping those whose bodies were broken.

The leaders asked Peter and John not only by what δύνανμις they were preaching and healing but also by what ὄνομα, name, did they do this? By asking about the ὄνομα name, they were asking about the authority they were using to perform this miracle and do this teaching (Calvin & Beveridge, 2010:169). These people who had authority were concerned with who had authorised them to teach this message and heal. Luke records the clear answer in Acts 4:10, “by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well” and Acts 4:12, “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.” Peter and John claimed a higher authority than the religious and political leaders by saying Jesus’ authority as coming from God in Acts 4:19-20, “But Peter and John answered them, ‘Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard.’” Peter and John claimed that God had given them the power and authority to heal and teach this message. They understood that God had a higher authority than the Sanhedrin because people serving in positions of religious authority were under God.

3.1.3.6.2 Summary

The Jewish Sanhedrin, who had power and authority over the temple, saw the apostles teaching in the temple whom they had not granted authority to minister there. These powerful

men asked Peter and John how they were authorised to teach and heal in the temple. By answering that they had authority directly from God, Peter insinuated that God could grant authority to teach and heal. Additionally, Peter's response assumed that God's authority trumped the authority of the leaders who also had authority because of God. Despite the command of the Jewish leadership to cease teaching in the name of Jesus, Peter and John continued their ministry.

3.1.3.7 Summary

In these passages, Luke uses δύναμις, power and ἐξουσία, authority together. Luke taking from Mark, used ἐξουσία but added δύναμις, most likely because of his understanding of how δύναμις and ἐξουσία worked together. Luke used δύναμις as an ability to accomplish something. He viewed δύναμις as a literal force that could be felt and moved. The δύναμις paired with ἐξουσία, which was an authority over other people and beings. (The word ἐξουσία will be examined closely in the next section of the dissertation.)

Luke understood that Jesus had δύναμις and ἐξουσία, which enabled him to cast out demons and heal. Luke understood that δύναμις and ἐξουσία related closely with Jesus' teachings, having it as the source of the power and authority in Luke 4:36, the application of δύναμις and ἐξουσία in Luke 9:1-2 and woven together with δύναμις and ἐξουσία in Acts 4:7. The δύναμις and ἐξουσία could be given to others as Jesus gave it to the apostles.

Luke recognised human power and authority. Luke records how the human power and authority interacted with the authority and power that Jesus and the disciples had. Luke treats the δύναμις and ἐξουσία that Jesus and the disciples had similarly as human power and authority but far more powerful. The human δύναμις and ἐξουσία had no authority over demons and illness but the authority that Jesus and the apostles did. The typical δύναμις and ἐξουσία came from a person under whose name they ministered, but Jesus' δύναμις and ἐξουσία came from God and the disciples ministered under Jesus' name.

Luke saw that the δύναμις and ἐξουσία that came from Jesus superseded the religious leaders of the day who claimed to serve and lead on behalf of God. Jesus' δύναμις and ἐξουσία came directly from God, whereas the δύναμις and ἐξουσία of the religious leaders came from other religious leaders. Because of the source of Jesus δύναμις and ἐξουσία, the disciples felt they had to follow the teaching of Jesus instead of the command of those who were in positions of power and authority despite suffering legal consequences.

3.1.4 Study of ἐξουσία

The word ἐξουσία, authority, relates closely to that of power. Edwards (2015:142) notes, “Jesus’ life and mission are epitomised by the Greek word *exousia*”. Luke sees Jesus ἐξουσία as key to His ministry, sometimes even adding ἐξουσία to the accounts when no other gospel writer does. Examining the ἐξουσία will shed light on Luke’s understanding of a leader’s ability to have others do what they wish.

3.1.4.1 Classical usage of ἐξουσία

In Classical usage, ἐξουσία typically has the idea of an “ability to perform an action” (Foerster, 1964:562). The word was used mostly to describe a king or laws of the state having authority over individuals (Plato, Symposium 182e; The Amherst Papyri 92.23; Foerster, 1964:562). The word was also used for other positions of authority such as parents over children, masters over slaves, owners over property and people over their liberty (Foerster, 1964:562).

The word ἐξουσία closely relates to δύναιμι in that the authority cannot do anything unless it also has δύναιμι (Foerster, 1964:563). Though it can be difficult to distinguish the difference between ἐξουσία and δύναιμι, ἐξουσία often refers to a displaying of power because the command is obeyed (Foerster, 1964:563).

3.1.4.2 LXX usage of ἐξουσία

The translators of the Septuagint translated הַמְּלָכָה or stems of מָלַךְ as ἐξουσία (Foerster, 1964:563). For the word, הַמְּלָכָה, dominion, in 4 Kingdoms 20:13, Hezekiah showed the Babylonians the treasure in all his ἐξουσία. In Psalm 113:2, after going out from Egypt, Judah became Israel’s ἐξουσία. In Psalm 135:8, God made the sun to ἐξουσία over the day, and in 135:9, God made the moon and stars to ἐξουσία over the night.

Translators translated מַלְכָּה as ἐξουσία in Daniel. In Daniel 7:12, the beasts ἐξουσία was taken away when the beast was killed. In Daniel 7:14, the one like the Son of Man was given a ἐξουσία and a kingdom. In Daniel 7:26, after the king subdues the three opposing kings, a court session will be held, and the ἐξουσία of the king will be taken away. And then, in 7:27, the kingdom and the ἐξουσία of all kingdoms will be given to the saints of the most high.

In Ecclesiastes 8:8, where Solomon explains that no one has ἐξουσία over the day of death, the word מִן־מָוֶת was translated ἐξουσία. In Daniel 4:14, God is called the מְלִיכָא, translated ἐξουσία of mankind. In Daniel 5:16, the king tells Daniel that if he reads the inscription and gives the interpretation, he will have מְלִיכָא, translated ἐξουσία.

The Septuagint uses ἐξουσία as a translation for words referring to authority or ruling or dominion. In each instance, it talks about the ability to give commands that a group of people will follow.

3.1.4.3 New Testament usage of ἐξουσία outside Luke-Acts

New Testament writers use ἐξουσία to deal with the concepts of controlling and commanding (Arndt, 2000:352-353). John, Paul, Jude, Matthew and Mark use ἐξουσία to describe that the person has control over something else, in the sense that it is their right to decide what to do with that particular thing, person or issue (Arndt, 2000:352-353).

In John 10:18, John relays Jesus saying he has the ἐξουσία to lay down his life and to take it up again. In Revelation 13:2, He says that the dragon gave the beast his power, throne and ἐξουσία. Then in Revelation 13:4, people worshipped the beast because of his ἐξουσία. Then in Revelation 13:5, the dragon gives his ἐξουσία to the beast who had the ἐξουσία to act for 42 months. John offers a blessing to those whom the second death has no ἐξουσία in Revelation 20:6. John also describes those who are washed in Jesus' robes as having the ἐξουσία to eat from the tree of life in Revelation 22:14. In Revelation 9:10, John explains that the scorpions have the ἐξουσία to hurt men for five months with their tail. In Revelation 9:19, John says, the ἐξουσία of the horses is in their mouths and tails. John describes people who received Jesus as having the ἐξουσία to become children of God. In Revelation 11:6, John describes two witnesses who have the ἐξουσία to make it where it does not rain. In Revelation 13:12, John describes a beast with two horns who exercises ἐξουσία of the first beast and makes people worship the first beast. In John 17:2, Jesus says God gave Him authority over all flesh. In Revelation 6:8, ἐξουσία was given to a man who sat on an ashen horse to kill. In Revelation 13:7, ἐξουσία was given to a beast over every tribe, people and tongue as well as ἐξουσία to make war on the saints. In Revelation 2:26, ἐξουσία over the nations will be given to him who overcomes. In John 19:11, Jesus tells Pilate, you would have no ἐξουσία over me unless it had been given to him from God.

Paul says that he has the ἐξουσία to earn money from preaching the gospel but chooses not to (2 Thessalonians 3:8). In 1 Corinthians 9:4, Paul, in a question, asserts that he has the ἐξουσία to eat and drink. Paul also says in a question that if others have the ἐξουσία over the Corinthian believers, he has even more. In Romans 9:21, Paul also claims in a question that the potter has the ἐξουσία over the clay. In 1 Corinthians 7:37, Paul offers a stipulation that a man who has the ἐξουσία over his own will can choose not to have his daughter marry. In 1 Corinthians 8:9, Paul instructs that people do not use their ἐξουσία as a stumbling block for the weak. In 1 Corinthians 9:18, Paul says that when he offers the gospel without charge, he

is not exercising his ἐξουσία in the gospel. In 2 Corinthians 10:8 and 13:10, Paul says he received ἐξουσία from the Lord to build the Corinthians up. In Romans 13:1, Paul explains that God established all those in ἐξουσία. In 1 Corinthians 15:24, Paul explains that in the end, God will abolish all rule, ἐξουσία, and power. In Ephesians 3:10, Paul explains that God has hidden the administration of the mystery so that God's wisdom can be shown to the rulers and authorities in the heavenly places. In Ephesians 6:12, Paul explains that the struggle is against the rulers and authorities, powers, world forces, and spiritual forces of wickedness in the heavenly places. In Colossians 1:16, Paul says that Jesus created all things, including thrones, dominions, rulers or authorities, ἐξουσία. In Colossians 2:15, Paul says that Jesus disarmed the ἐξουσία and made a public display of them having triumphed over them. In Colossians 1:13, Paul says that the Father rescued people from the ἐξουσία of darkness and transferred them to the kingdom of his Son.

1 Peter 3:22 says that Jesus, being at the right hand of God, went into heaven after angels and ἐξουσία and powers that had been subjected to Him.

In Matthew 7:28, the crowds were amazed because Jesus taught with ἐξουσία and not as the scribes. Matthew records crowds glorifying God for giving ἐξουσία to men in Matthew 9:8. In Matthew 21:23, the chief priests and elders ask Jesus by what ἐξουσία was he doing these things and questioned him who gave him this ἐξουσία? In Matthew 28:18, Jesus says that he has received all ἐξουσία. In Matthew 10:1, Jesus gives ἐξουσία to the twelve disciples over unclean spirits. In Matthew 9:6, Jesus says he has ἐξουσία to forgive sins.

In Mark 1:22, the people in the synagogue were amazed that Jesus taught as one having ἐξουσία and not as a scribe. In Mark 1:27, the crowds discuss the new teaching with ἐξουσία. Mark records that Jesus gave the apostles ἐξουσία to cast out demons in Mark 3:15. In Mark 11:28, the elders and chief priests ask Jesus by what ἐξουσία he is doing these things and who gave him authority to do these things? In Mark 13:34, Jesus tells the story of a man who gives his slaves ἐξουσία while he is away. In Mark 6:7, Jesus gives ἐξουσία to the twelve disciples over unclean spirits. In Mark 2:10, Jesus says he has ἐξουσία to forgive sins.

In Jude 24, Jude offers praise of God, saying that through Jesus be all dominion and ἐξουσία before all time and now and forever.

New Testament authors use ἐξουσία to describe people who have the power to have people or things under their authority do what is commanded.

3.1.4.4 Exegesis of Luke 7:8

Luke tells the story of a centurion who sent elders of the Jews to Jesus to come and heal his servant. In this story, Luke relays how the centurion explains how ἐξουσία works.

3.1.4.4.1 Contextual Analysis

The centurion's friend's conversation with Jesus in Luke 7:8 happens within the section of Luke 7:1-10, where Jesus heals the centurion's servant (Marshall, 1978:276-277). The gentile recognizing Jesus' authority forms the theme of this entire section (Marshall, 1978:276-277). The centurion sent elders of the Jews to ask Jesus to come and heal the servant. When Jesus was close to the centurion's house, the centurion sent his friends to tell Jesus that the centurion was not worthy for Jesus to come in. The centurion showed humility by telling Jesus that he was not worthy for Jesus to come under his roof. Maximus of Turin, who lived at the beginning of the 5th century, noted in sermon 87, "as he [the centurion] confesses he is unworthy, and in considering his dwelling contemptible, he has made it more honourable and acceptable. (Ramsey, 1989:256-257; Just, 2005:116). Ambrose of Milan, who lived at the end of the 4th century, in his Exposition of Luke 5.84, saw Luke's presentation of the centurion as an example of humility that people should follow (Just, 2005:116).

The centurion asked that Jesus heal from a distance because he too had the authority to tell soldiers under him to do what he said, and they would do it. The centurion understood authority and knew that Jesus needed to say the word and that the servant would be healed. Jesus marvelled at the centurion's faith.

3.1.4.4.2 Examination of Luke 7:8

Luke relays the explanation of the Centurion's friends to Jesus, "καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποιήσον τοῦτο, καὶ ποιεῖ" "For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." Commentators debate what ὑπὸ ἐξουσίαν means. Some understand that the centurion was commanding through his friends. Because he is under the authority and can command, the soldiers do what he says. How much more can Jesus command who is not under authority (Plummer 2000:196)? Others understand that Centurion was saying that because he is under Roman authority, soldiers do what he says; since Jesus is under God's authority, he can heal with a word (Nolland 1989:317). It seems the second argument is stronger because it creates

a parallel structure. However, either way, the centurion was recognising Jesus' ἐξουσίαν coming from God and highlighting how it means He can command to heal.

The centurion being under the authority of Rome, understood ἐξουσίαν. A command from his superior meant he would be obedient to the command (Plummer 2000:196). The centurion viewed Jesus' authority over illness in the same way. This view led him to conclude in Luke 7:7 that if Jesus were to "But say the word", then his servant would be healed (Nolland 1989:317). The centurion understood that his authority gave his word power, so Jesus' authority also gave his word power (Nolland 1989:317).

3.1.4.4.3 Historic Background

This passage gives a glimpse into the Roman command structure during the time of Jesus. Roman soldiers were under strict command to keep orders. To not do so put their life in jeopardy. Josephus, in Wars of the Jews 2.10.1, tells of Petronius, whom Caius sent with an army to Jerusalem to have the Jews follow Caius as a god (Josephus, Whiston, 1987:609). When the Jews refused, Petronius replied, "And am not I also," said he, "bound to keep the laws of my lord? For if I transgress it and spare you, it is but just that I perish; while he that sent me, and not I, will commence a war against you; for I am under command as well as you." (Josephus, Whiston, 1987:610; Edwards, 2015:212). When Petronius was delayed in carrying out the order because of the fervour of the Jews, Caius sent a letter threatening to put Petronius to death (Josephus, Whiston, 1987:610). The authority of the Roman army was absolute. Orders were expected to be obeyed and obeyed in a timely fashion. To not do so carried severe consequences and possibly even death.

3.1.4.4.4 Summary

According to this passage, Jesus was viewed as having ἐξουσία over illness, similarly to the ἐξουσίαν that a Roman military officer would have over men under his command. Simply a word from the person in ἐξουσία would result in the command being carried out. Jesus' word had power because of his position and the authority that he had.

3.1.4.4.5 Comparison of Luke 7:8 with Matthew 8:9

Luke and Matthew relate the message of the centurion almost identically. The only difference in the wording is that Luke includes the word τασσόμενος and Matthew does not. The word τασσόμενος means to put in place (Arndt et al., 2000:991). The term is used regarding a person being put in charge of another person (Arndt et al., 2000:991). Luke's addition of this word offers more specificity regarding the centurion's subordinate position. Contextually, Luke has more complex and offers even more weight on authority. Luke, by having the centurion

not even present to give the message, provides even more weight to the humility and the ἐξουσία of the centurion.

3.1.4.4.6 Conclusion

Luke sees Jesus' ability to heal illnesses as coming from his ἐξουσία. Just as Roman officers were under the authority of their superiors and had authority over the men under them, Jesus was under the Father's authority and had authority over illness. Jesus' authority made his word powerful and necessary to obey.

3.1.4.5 Exegesis of Luke 4:6

In Luke 4:6, the devil offers Jesus all ἐξουσία, authority, and glory in the process of tempting Jesus to worship him. Studying this verse will add more detail to Luke's understanding of how people desire authority providing more insights into Luke's view of leadership.

3.1.4.5.1 Contextual Analysis

Luke 4:6 forms part of a temptation that Satan offers Jesus in Luke 4:1-13. Jesus went into the wilderness for 40 days, where he ate nothing. The devil approaches Him at the end of those days and presents three temptations. First, that Jesus would turn stones into bread, second, that Jesus would worship him, and third that Jesus would throw himself down from the pinnacle of the temple. Following this temptation, Jesus goes to Galilee to minister.

Luke introduces Luke 4:6 in verse 5 by saying that the devil "took him up and showed him all the kingdoms of the world in a moment of time." Following the devil's offer to give authority and glory, he offers to give this to Jesus if Jesus will worship him (Luke 4:7).

3.1.4.5.2 Examination of Luke 4:6

Luke 4:6 says, "καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν." "and said to him, "To you, I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will." Luke joins the terms δόξα and ἐξουσία. It is likely that the temptation was to gain power and glory (Nolland 1989:180). The word δόξα has the idea of greatness or splendour, such as royal splendour (Arndt et al., 2000:257). People would regard a person in a high position of authority as being a great person.

The devil claims to be given all ἐξουσία. The word, παραδίδωμι, is passive, indicating that the Father allowed the devil this authority (Stein, 1992:147). Satan could give ἐξουσία to

whomever he wished (Stein, 1992:147). The passage presents ἐξουσία as a desirable thing. Jesus wanted ἐξουσία but should not obtain it through worship of the devil.

3.1.4.5.3 Summary

Luke, in this passage, uses the word ἐξουσία to describe the devil offering Jesus authority over the world's kingdoms (Stein, 1992:147). Luke's usage of ἐξουσία demonstrates that ἐξουσία can be transferred, that it is a position where a person gains a high status and that gaining ἐξουσία is a desirable thing that Jesus would desire. The passage linking ἐξουσία with glory insinuates that people desire to be able to command others. The passage also implies that with ἐξουσία comes glory and high status, which are also things that people desire.

3.1.4.5.4 Comparison of Luke 4:6 with Matthew 4:8-9 and Mark 1:12-13

Matthew and Mark record the temptation of Jesus. Mark offers a brief description, simply saying that the Spirit led Jesus into the wilderness for forty days where Satan tempted Jesus. Matthew presents a different order of temptations. Matthew presenting the temptation to rule as the last temptation in Matthew 4:8-9, “8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς* ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν 9 καὶ εἶπεν αὐτῷ·* ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.” “Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. 9 And he said to him, “All these I will give you if you will fall down and worship me.” Matthew 4:8 corresponds closely to Luke 4:5, and Matthew 4:9 corresponds to Luke 4:7. All the information in Luke 4:6 is additional material. Luke adds the detail about ἐξουσία, which is not mentioned in Matthew or Mark. To Luke gaining ἐξουσία with the δόξα glory was important enough to include it when Matthew did not. Luke makes explicit that gaining ἐξουσία and δόξα is a desirable thing that would present a temptation for Jesus.

3.1.4.5.5 Conclusion

Luke presents ἐξουσία as a thing that the human heart desires. Luke links ἐξουσία with δόξα revealing how authority and status work together. Luke presents ἐξουσία as being key to the temptation of Jesus. Luke also presents ἐξουσία as something that one person can give to another.

3.1.4.6 Exegesis of Luke 4:32

When Luke recounts the story of Jesus healing the man from an unclean demon, he uses ἐξουσία twice, once in Luke 4:32 and once in 4:36. Luke 4:36 was examined earlier in this dissertation regarding δύναμις. In Luke 4:32, Luke uses ἐξουσία alone. An examination of this

passage will continue to uncover Luke's understanding of ἐξουσία and how he views leadership.

3.1.4.6.1 Contextual Analysis

Luke 4:31-44 gives an account of Jesus' ministry in Capernaum (Edwards, 2015:142; Marshall, 1978:190). In Luke 4:31-37, Jesus heals the man with the unclean demon. Following this account, Jesus heals Simon's mother-in-law and other people, as recorded in Luke 4:38-41.

3.1.4.6.2 Examination of Luke 4:32

Luke comments on the crowd's reaction to Jesus' διδασχῇ, teaching. Luke writes, “καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδασχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ,” “and they were astonished at his teaching, for his word possessed authority.” Jesus' διδασχῇ either refers to Jesus' act of teaching or the content of his message (Arndt et al., 2000:241). The crowd reacted by being, ἐκπλήσσω, astonished. This means the crowds were “filled with amazement to the point of being overwhelmed” (Arndt et al., 2000:241). The crowd's reaction to Jesus' teaching caused them to react by claiming Jesus' λόγος, word, has ἐξουσία. Jesus' ἐξουσία was able to be perceived in Jesus' teaching (Nolland 1989:205). In the greater context, it seems that the ἐξουσία is recognised as coming from God because of the testimony of the demon and Jesus' authority over the spirits.

3.1.4.6.3 Summary

Luke links the teaching and word of Jesus with ἐξουσία. The crowds saw Jesus teaching as different from other teachings they had heard. The teaching amazed them because of the authority that Jesus' word possessed.

3.1.4.6.4 Comparison of Luke 4:32 with Mark 1:22

Luke follows the telling of Mark 1:22. Luke did not include the comment, “καὶ οὐχ ὡς οἱ γραμματεῖς,” “and not as the scribes.” By leaving out the additional material, Luke kept the focus on Jesus' ἐξουσία. Luke also substitutes διδάσκω that Mark uses with λόγος. He keeps this parallel with Luke 4:36, where the crowds ask, “What is this word, λόγος?”

3.1.4.6.5 Conclusion

Luke makes a close connection between Jesus' ἐξουσία and the effect of his teaching. People could perceive based on his teaching that Jesus had ἐξουσία that was unlike other teaching they had encountered. The effect of Jesus teaching was strong leaving the crowds amazed.

3.1.4.7 Exegesis of Luke 5:24

In Luke 5:24, Jesus displays that His ἐξουσία extends beyond healing illnesses and casting out demons. Jesus' ἐξουσία also includes forgiveness of sins. Examining this passage will shed light on Luke's understanding of the extent of authority and how that relates to leadership.

3.1.4.7.1 Contextual Analysis

Luke 5:1-6:16 forms the overall structure (Nolland, 1989:230) where Jesus demonstrates his authority (Martin, 1985:215-219). Luke 5:24 falls within Luke 5:17-26, where Jesus heals a paralytic (Nolland, 1989:230-231). This passage works closely with Luke 5:12-16, where Jesus heals a leper (Nolland 1989:230-231). In this structure, Luke connects the healing of the paralytic with Jesus declaring himself Lord of the sabbath in Luke 6:1-5 and the man's healing with the withered hand on the Sabbath in Luke 6:6-11 (Nolland, 1989: 231). Luke points out that Jesus has the authority to heal, forgive sins and even has authority over the Sabbath.

In Luke 5:20, Jesus tells the paralytic man that his sins are forgiven. Jesus perceives that the scribes and Pharisees question how Jesus could say this since only God can forgive sins. So, Jesus responds to the scribes and Pharisees in 5:23, "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk?'" Following asking this question, Jesus claims authority to forgive sins to be demonstrated by healing the paralytic man in Luke 5:24. After seeing the man healed, the crowds are amazed and glorify God.

3.1.4.7.2 Examination of Luke 5:24

In Luke 5:24, Jesus claims to have the authority to forgive sins. Luke records, "ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας — εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου." "But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralysed— 'I say to you, rise, pick up your bed and go home.'" Some commentators have interpreted all of Luke 5:24 to be Luke speaking to the reader (Nolland, 1989:237); however, traditionally, Luke 5:24a and 5:24c have been understood to be Jesus speaking with only 5:24b to be Luke's explanation to the reader and many commentators continue to hold to that stronger view (Edwards 2015: 167; Liefeld & Pao, 2007:121-122; Plummer, 2000:156; Stein 1992:177). Jesus refers to himself as the "Son of Man" (Plummer, 2000:156). This title is always used by Jesus referring to himself or others quoting Jesus referring to himself, such as Luke 24:7 and John 12:34 (Stein 1992:178).

Jesus responds to the Pharisee's inward questioning of Jesus' claim to forgive sins could not be proven because of its invisible nature (Edwards, 2015:167). Jesus demonstrates his ἐξουσία, authority, to forgive sins by doing something visible, healing a man who was paralyzed (Edwards, 2015:167). Jesus' ἐξουσία extended beyond healing to be able to forgive sins as well.

3.1.4.7.3 Summary

Luke sees Jesus' ability to forgive sins and heal people as coming from his ἐξουσία authority. Jesus responds to the scribes and Pharisees who did not think Jesus could forgive sins by healing a paralyzed man to demonstrate that He also had the ἐξουσία to forgive sins.

3.1.4.7.4 Comparison of Luke 5:24 with Matthew 9:6 and Mark 2:10.

Matthew, Mark and Luke all describe Jesus forgiving the paralytic's sins and then healing him in response to some leaders questioning Jesus' claim in their hearts. Matthew and Luke tell the story in nearly the same way. The placement of the Son of Man is different within the order in the sentence, as well as a slightly different description of the command to rise and walk. Mark 2:10 and Matthew 9:6 both begin identically talking about Jesus' authority to forgive sins. The three accounts differ slightly on the phrasing of Jesus' command to rise, pick up his bed and go home. The differences all seem stylistic and do not reveal any emphasis given by any authors.

3.1.4.7.5 Conclusion

Luke recounts Jesus forgiving the paralytic's sins and healing him to demonstrate that Jesus has the ἐξουσία to forgive sins. Jesus demonstrated his invisible ἐξουσία over sin by using his ἐξουσία to perform physical healing of a paralytic.

3.1.4.8 Exegesis of Luke 20:2

Luke 20:2 gives a glimpse of how Jewish leaders viewed ἐξουσία through their question of Jesus. These men who were in high positions confronted Jesus asking about his ministry, asking two questions about his ἐξουσία.

3.1.4.8.1 Contextual Analysis

Luke 20:2 forms part of a section in Luke 20:1-8 where Jewish leaders challenge Jesus regarding the authority in which he ministered. Luke presents the cleansing of the temple and Jesus' daily teaching ministry just before this episode in Luke 19:45-48, with the chief priests, scribes and principal men seeking ways to destroy Jesus.

After the chief priests, scribes and elders question Jesus regarding his authority, Jesus responds by asking them about the nature of the baptism of John the Baptist. The leaders recognise that Jesus' question is a trap because of public opinion. If they say from heaven, then that would validate Jesus' authority because of the teaching of John the Baptist. But if they say, from man, the crowds would turn against them and possibly kill them. So, they pretended they did not know (Stein, 1992:490). Jesus responded that he would not tell them by what ἐξουσία he ministered as well. Following this exchange, Jesus tells the parable of the wicked tenants where Jesus addresses his opponents in Luke 20:9-18 (Stein, 1992:490).

3.1.4.8.2 Examination of Luke 20:2

The chief priests, the scribes and the elders approached Jesus to question Him while He was in the temple. This group of people seems to be an official delegation representing the leadership of Israel, most likely chosen from the Sanhedrin (Lange & van Oosterzee, 2008:301; Stein 1992:490). These leaders ask Jesus two questions. Commentators disagree if the questions are repeating the same question (Nolland, 1993:943; Stein, 1992:488) or are two distinct questions, with the first asking about what ἐξουσία he has and the second who gave him that ἐξουσία (Plummer, 2000:456; Marshall, 1978:724). Plummer surmised that the leaders anticipated Jesus answering that he did these things through the Messiah's authority, from which the second question would be, who made you the messiah? (Plummer 2000:456). However, it seems stronger that the leaders are asking a similar question. In both questions, they are questioning why he thinks he has the ἐξουσία to do the things He had been doing. If they were asking two different questions, as Plummer suggested, they would have asked one question, with an answer, followed by the second, not both questions simultaneously.

Luke left the specific activities the leaders objected to very vague by using the words ταῦτα ποιεῖς, "do these things." These things seem to imply more than the temple cleansing in Luke 19:45-46 but also include Jesus' ministry of teaching in Luke 19:47 (Edwards, 2015:559; Lange & van Oosterzee, 2008:301). Their question shows that they felt Jesus needed ἐξουσία to run the money changers out of the temple and to teach how He was teaching. These leaders were working to trap Jesus. They, representing the leadership groups who had ἐξουσία, knew that he did not have ἐξουσία, nor was he given ἐξουσία by any human group. If Jesus answered that he had his ἐξουσία from God, He could be charged with blasphemy (Edwards, 2015:560).

This passage shows the first time that Luke clearly reveals the source of Jesus ἐξουσία (Edwards, 2015:559). Jesus' response to the question reveals that His authority comes from

the Father (Edwards, 2015:560). Jesus response did not undermine the fact that He needed ἐξουσία to act but that he revealed where His ἐξουσία came from, God the Father.

3.1.4.8.3 Summary

Luke presents the leaders asking Jesus about His ἐξουσία to the legitimacy of his ministry and teaching. Without ἐξουσία, He had no right to run people from the temple and to teach His message. Jesus' response demonstrated that His ἐξουσία came directly from the Father.

Luke sees ἐξουσία as being important. Jesus could not run people out of the temple and teach without ἐξουσία. Luke also sees Jesus' ἐξουσία as relating to the authority of human institutions. Jesus' authority had to intersect and work together with their institutions. Since the leaders had their ἐξουσία from God, Jesus too could have His ἐξουσία from God.

3.1.4.8.4 Comparison of Luke 20:2 with Matthew 21:23 and Mark 11:28

In this passage, Luke's language is like Matthew and Mark. Luke's first question corresponds closely with Mark and Matthew. With the second question, Luke eliminates the repetition of these things to improve the flow. The changes do not indicate any information regarding Luke's perspective of successful leadership.

3.1.4.8.5 Conclusion

Luke sees Jesus' ἐξουσία as important. Jesus needs ἐξουσία to validate His teaching, ministry and His right to drive merchants from the temple area. The leaders representing the human institutions questioned Jesus regarding his ἐξουσία because no one had given him this ἐξουσία. Jesus presents his ἐξουσία as coming from God the Father and not from human institutions.

3.1.4.9 Examination of other usages of ἐξουσία in Luke and Acts

Luke uses ἐξουσία in other passages in similar ways to the ones examined. These other passages have already been examined or do not deal directly with leadership. Passages use ἐξουσία to deal with authority over spiritual beings. Such as Luke 10:19, where Jesus tells the disciples that they have ἐξουσία to tread on serpents and scorpions, a metaphor most likely drawn from Deuteronomy 8:15 and Psalm 91:13 (Nolland, 1993:564-565), as well as ἐξουσία over all the δύνάμις, power, of the enemy. Here, Jesus informs the disciples that they have the position over the evil spirits.

Other times Luke uses ἐξουσία to refer to those who can command such as in Luke 12:5, Jesus tells the disciples to fear the one who has ἐξουσία to throw them into hell. Jesus warns

the people to fear God rather than people who could kill their bodies (Edwards, 2015:365). God is the one who has ἐξουσία over their destiny after they die.

Luke also uses ἐξουσία to refer to those in positions to judge or other positions of authority. In Luke 12:11, Luke uses ἐξουσία to refer to the people in charge and set as judges for crimes. In Luke 23:7, Pilate realized that Jesus belonged to Herod's ἐξουσία, so he sent Jesus to Herod to be tried. In Luke 19:17, Jesus tells of a parable of servants who invested money while their master was gone. Those who were faithful, having invested and made a return, were rewarded with ἐξουσία over cities.

In three instances, Luke uses ἐξουσία to refer to a certain task that a person had been granted the right to do. In Acts 9:14, after the Lord told Ananias to go to Paul, he objected, saying that Paul had ἐξουσία from the chief priests to arrest those who follow the Lord. In Acts 26:10, Paul recounts how he locked up Christians after receiving ἐξουσία from the chief priests. And in Acts 26:12, Paul talks about how he had received ἐξουσία to travel to Damascus to arrest Christians there as well.

In Acts 26:18, Luke recounts Paul telling his testimony about Jesus commissioning him to open people's eyes to turn from the ἐξουσία of Satan to God. In this passage, Paul was given the commission to help people turn from being under the authority of Satan to being under the authority of God.

One time, Luke uses ἐξουσία to refer to a person's right over his possessions. In Acts 5:4, Peter tells Ananias that after he sold his land, it was in his ἐξουσία. Ananias had the authority to do with his money however he chose. This interesting usage, though not corresponding to leadership, shows that ἐξουσία could refer to a person's personal right to control what he owns.

3.1.4.10 Summary of findings regarding the Lucan usage of ἐξουσία

The word ἐξουσία forms an important concept to Luke. Luke sometimes even adds ἐξουσία to the story to make the role of ἐξουσία more prominent. Luke understands ἐξουσία to be the right to command people or things. Luke recognises that the human heart desires ἐξουσία. He takes great care to explain Jesus' ἐξουσία and how Jesus transfers His ἐξουσία to the disciples.

Luke sees ἐξουσία as something that people desire and a cause for temptation. Part of the temptation is that ἐξουσία leads to high status. Implied in this temptation is that people enjoy being honoured and looked upon by others as special.

Jesus' power to heal illnesses and cast out demons comes from his ἐξουσία over them. Jesus had the authority to command the evil spirit or illness to leave. The evil spirits and illnesses obeyed, similar to a soldier under the command of an officer.

The power of Jesus' message has its root in His ἐξουσία. People could recognise that Jesus brought a message that was given by God the Father and carried the weight of coming from God.

Luke understood that ἐξουσία is something that must be gained from someone else. Luke relayed how ἐξουσία was transferred from one person or group person to another and that people needed ἐξουσία to have the right to act or minister in certain ways.

3.2 CONCLUSIONS REGARDING THE LUCAN PERSPECTIVE ON POWER AND AUTHORITY

Luke viewed power and authority as different concepts that work closely together. Luke used power closely linked with authority and teaching. Luke presented major leaders as powerful in their words and actions. These people carried God's message and were able to do things that other people could not do.

Luke viewed power as tied closely to the teaching of Jesus. Luke saw the power used to teach and described a person who taught God's word well as powerful. Luke also regarded people who could refute wrong messages about God as powerful. They were able to influence the thinking of others through their ability to communicate and debate. Luke demonstrated that he saw that the ability to communicate God's authoritative message resulted in people following the person.

Luke also viewed power as being able to command illness or demons, and they obey. Most people cannot heal or remove evil spirits, so those that could were powerful.

Luke saw power as a tangible thing and as something that could be transferred from one person to another. Jesus has power over demons and illnesses and was able to transfer that power to His disciples, so they could also heal. With the power, they communicated God's message to the people.

Luke linked power and authority, using them together in times no other gospel writer did. Jesus' power and authority were given by God. Jesus' message and command had power because of Jesus' position of authority. The power over illness and demons came from Jesus' authority over them. Like a Roman military officer had authority over his troops, Jesus had authority over illnesses and demons. Furthermore, Jesus even had the authority to forgive sins.

Luke presents authority as a trait that people desire. People want to have the ability to rule kingdoms and tell others what must be done. With authority comes glory and higher status with benefits that people desire. People desire authority, reputation and status so strongly that Satan thought that Jesus might worship him if he were to give Jesus those things.

Luke views authority as essential. Without authority, people do not have the right to command people in the temple or teach publicly. Authority can be linked to institutions that have authority. Though unusual, a person can receive authority from God directly, which is how institutions also received authority.

3.3 COMPARISON AND CONTRAST WITH METHODS AND CONCLUSIONS OF THE SOCIO-SCIENTIFIC APPROACH

Those who follow the social scientific approach view the passages dealing with power and authority through the lens of “altered state of consciousness” and “holy man status.” Instead of dealing in detail with how Luke presents the concepts of power, they lump the passages into preconceived categories they have constructed that often do not fit the evidence drawn from the passage.

For example, Luke 24:19 is interpreted as an altered state of consciousness where the disciples viewed Jesus, not as a person who was physically present in the current reality but that the people of his culture could view supernatural things as happening in a different reality (Malina & Rohrbaugh, 2003:399). The people’s view did not correspond to reality as modern people see it but come from a culturally created construct where these states of consciousness are regarded as real (Malina & Rohrbaugh, 2003:399). However, this explanation does not explain why the people would not believe the testimony of this unusual occurrence and why word would spread so quickly regarding the resurrection.

Luke 4:36 is viewed as conveying Jesus as a “holy man” (Malina & Rohrbaugh, 2003:244). A holy man is understood to be a person who can interact with God through altered states of consciousness (Malina & Rohrbaugh, 2003:369). Their explanation fails to be convincing because Jesus’ activities did not only affect altered states of consciousness, but also real physical issues people faced, such as a person who had experienced seizures no longer having seizures. This event is told as a very unusual occurrence and not of a typical “holy man” or an altered state of consciousness. The unusual nature and reality of the miracle is why people were amazed and Jesus’ reputation spread so rapidly throughout the entire region.

3.4 SUMMARY

Luke did not view power and authority as something that happened in an alternate reality or a different state of consciousness. He viewed power and authority on the same plane as the power and authority that the religious leaders had. Authority formed an important concept to Luke. Luke seems to imply that Jesus needed legitimate authority to act and teach the way he did. Jesus did not receive authority from the Jewish leaders. So how can Jesus' ministry be legitimate? Luke takes time to establish Jesus' authority as coming from God. Luke presents evidence that Jesus had the authority to act as he did. Luke shows Jesus' authority is demonstrated in the real physical world by having the power to perform unusual miraculous healings and casting out evil spirits, which confirmed God was giving Him authority over the physical realm (from the healings) and spiritual (from the obedience of the spirits).

Luke sees gaining authority as a desirable thing as it allows a person special privilege. Jesus refused to obtain this authority quickly and easily and had a high political position with all the benefits of the authority. Instead, he chose to follow God's instruction and to suffer and ultimately die using his authority for the betterment of others.

Luke also demonstrates that Jesus' authority and power can be transferred to others. Jesus transfers it to his disciples, who can command physical issues and spiritual beings to obey. This principle corresponds directly to organisational authority, which also can transfer authority from one person to another.

Jesus and the disciples face conflict with those in religious and political authority. Luke presents their authority as functioning on the same level and interacting with those other "human" authorities.

Jesus' authority worked closely together with His power. His authority gave His commands and teaching power because of His position. His power demonstrated the genuineness of his authority and validated that it originated with God. Both the power and authority made His teaching important as people recognised that Jesus and those to whom He gave authority was conveying a message from God.

Luke does not view a person as more successful by obtaining more authority in human institutions and gaining the right to command more people. Instead, it presents that authority comes from God and is displayed through the powerful preaching of God's message and the ability to help people who struggle with demons and illness.

CHAPTER FOUR: THE LUCAN VIEW OF ORGANISATION POWER AND AUTHORITY REGARDING SUCCESSFUL LEADERSHIP

4.1 STUDY OF STATUS

As seen in previous chapters of this dissertation, the concepts of greatness and authority are tied with status. People regarded as great have status and those in positions of authority are also given higher status. Investigating Luke's usage of words on status will provide additional understanding of his view of leadership success. This chapter will investigate Luke's use of πρωτοκλισία, τίμιος, μεγαλύνω, and ὑπόω. For each word, a semantical study will be conducted. Luke 14:7-14, where Jesus tells the parable of the wedding feast and the banquet, and Luke 20:45-47, where Jesus warns against scribes, will be exegeted looking at how Luke uses the word πρωτοκλισία. Acts 20:24, where Paul claims he is willing to suffer to preach the gospel and Acts 5:34 describing Gamaliel will be exegeted examining τίμιος. Acts 5:13 describing the crowd's view of the apostles will be exegeted regarding μεγαλύνω. Luke 1:52 describes God's handling of the mighty and the humble will be exegeted regarding ὑπόω. Following this, comparison and contrast of the findings with the Socio-scientific perspective will be performed. The chapter will conclude with a summary of what has been uncovered regarding Luke's understanding of leadership success based on his use of the terms relating to status.

4.1.1 Study of πρωτοκλισία

The word πρωτοκλισία typically referred to a place of honour that people desired to have (Arndt et al., 2000:892; Louw & Nida, 1996:735). Luke speaks about πρωτοκλισία in Luke 14:7-14 and Luke 20:45-47. To sit in this place of honour displayed the status of the person. Examining this word and how Luke uses it will give insight into people's motivation toward status, as shown by sitting in the place of honour.

4.1.1.1 Word study of πρωτοκλισία

To understand Luke's usage of πρωτοκλισία, the word πρωτοκλισία will be examined by looking at the classical usage, how πρωτοκλισία was used in the LXX and how other New Testament authors used the word. This examination will give the word's semantic range and give insight into how Luke uses the term.

4.1.1.1.1 Classical usage

The word πρωτοκλισία comes from the word πρῶτος, which means first (Michaelis, 1964:865). The usage of πρωτοκλισία is rarely found outside of the New Testament (Michaelis, 1964:865). In fact only derivatives similar to the word of πρωτοκλισία could be found (Michaelis, 1964:865). An instance of a derivative is found in an inscription reported in the

Archiv für Papyrusforschung volume 1, page 413, most likely referring to a member of a priestly family (Internet Archive. 2022).

4.1.1.1.2 LXX usage

The word πρωτοκλισία is not used in the LXX.

4.1.1.1.3 New Testament usage outside Luke-Acts

Matthew and Mark each use πρωτοκλισία one time in their gospel. Matthew 23:6 records Jesus saying that the scribes and Pharisees desire the πρωτοκλισία at banquets and the chief seats at the synagogue. Mark 12:39 has Jesus describing the scribes who like greetings in the marketplace, the chief seats at the synagogue and the πρωτοκλισία at banquets. Both Matthew and Mark's use πρωτοκλισία as an outward sign of honour and status. They describe the πρωτοκλισία being at δεῖπνον, banquets. These δεῖπνον were a large formal meal with guests (Arndt et al., 2000:215). The people desired to be placed in a position of high honour showing their status at large public formal meals.

4.1.1.1.4 Summary

The rarely used word πρωτοκλισία seems to refer to a specific place at formal public meals where people are honoured, and their status is displayed. Matthew and Mark both use it one time when Jesus criticizes the scribes and Pharisees for desiring these places of honour.

4.1.1.2 Exegesis of Luke 14:7-14

Luke uses the word πρωτοκλισία three times in his gospel (Luke 14:7,8, 20:46). In Luke 14:7-11, Jesus tells a parable in response to the people choosing the πρωτοκλισία to sit. Examining this passage will give details on how Luke portrays Jesus' view of pursuing status.

4.1.1.2.1 Contextual analysis

Luke 14:1-24 forms a unit where Jesus ministers and teaches at a banquet while sitting in a Pharisee's house (Plummer, 2000:353; Marshall, 1978:577-578). "Banquets were public exhibitions of the social status of guests" (Edwards, 2015:417), where prominence was displayed by how close the guest sat in relation to the host (Edwards, 2015:417). In Luke 14:1-6, Jesus heals a man with dropsy (Plummer, 2000:353; Nolland, 1993:744; Stein, 1992:385; Marshall, 1978:577-57). In Luke 14:7-14, Jesus addresses the guests (Luke 14:7-11) and host (Luke 14:12-14) regarding their behaviour (Plummer, 2000:353). Then in Luke 14:15-24, Jesus tells a parable of the great banquet (Lang & van Oosterzee, 2008:226; Stein 1992:391-392).

In this section, Jesus teaches that meekness and humility are important in a relationship with God (Stein, 1992:388). The teachings are all around the theme of a meal (Stein, 1992:388) and were inspired by how the guests behaved as they found a place to sit for the meal (Stein, 1992:388).

4.1.1.2.2 Examination of Luke 14:7-14

In Luke 14:7-11, Jesus addresses the guests as to how they should behave when finding a seat at a meal (Plummer, 2000:353; Stein, 1992:388). Luke introduces the scene in Luke 14:7 by saying, “Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς.” “Now he told a parable to those who were invited when he noticed how they chose the places of honour, saying to them.”

Luke sets the stage of the instruction starting in verse 7 by calling the instruction a parable. The instruction does not resemble what is traditionally regarded as a parable since the instructions should be taken literally (Stein, 1992:388). However, the instruction for the dinner party form a parallel to people should interact with others and how people should interact with God (Nolland, 1993:749).

The people invited are most likely the lawyers and Pharisees mentioned in verse 3 (Stein 1992:389). The lawyers and Pharisees were choosing the πρωτοκλισία, places of honour. This prompted Jesus to say, “**8** ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ’ αὐτοῦ, **9** καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.” “**8** When you are invited by someone to a wedding feast, do not sit down in a place of honour, lest someone more distinguished than you be invited by him, **9** and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place.” Jesus tells the people not to sit in the πρωτοκλισία because the host will ask them to move, and then they will experience shame of having to move down to the lowest place. Jesus then reverses the advice in Luke 14:10 by saying that if they sit in the lowest place, the host will tell them to move to a higher place. Moving to a higher place will result in them being honoured in front of everyone. Jesus’ teaching parallels Proverbs 25:5-6 (Edwards 2015:417), “**6**Do not put yourself forward in the king’s presence or stand in the place of the great, **7** for it is better to be told, ‘Come up here,’ than to be put lower in the presence of a noble.”

Jesus makes the point in the parable that people should not elevate themselves, or they might be asked to move lower, which results in shame. This teaching means that people should feel that the lowest position is the proper placement of themselves before God (Plummer, 2000:356).

This parable assumes the honour-shame culture that Jesus was ministering to (Edwards, 2015: 417-418). The passage does not subvert the culture because when the person follows Jesus' advice of starting at the lower seat, then the person will be honoured, δόξα, in the presence of all who are at the table with them (Edwards, 2015:418). If they are asked to sit at a lower position, they would feel shame, αἰσχύνῃ, a painful feeling of disgrace (Louw & Nida, 1996:309). Jesus does not critique the honour-shame culture but instructs the people to show humility to be exalted (Luke 14:11). The passive tense of the verb points to the main point that Jesus used this parable to illustrate that God will elevate or humble you at the final judgement due to your humility.

In Luke 14:12-14, Jesus instructs the man who invited Him to the banquet. Jesus tells him not to focus on inviting his wealthy friends and family because they will repay him. Instead, invite the lowly, those who cannot repay. For those who invite those who cannot repay, God will repay at the resurrection. Jesus did not forbid him from inviting his wealthy friends and family but emphasised inviting the needy to get a reward from God (Marshall 1978:583; Stein 1992:390).

Luke is the only gospel writer to include this story. His inclusion points to his emphasis on the importance of humility and how people should not be self-seeking toward others or God. People who desire honour should serve the lowly and needy and place themselves at the lowest social position. Instead of trying to exalt themselves, they should allow God to exalt them.

4.1.1.2.3 Socio-Historical

In the Greco-Roman world, social interaction was governed by reciprocity (Nolland 1989:298). People would make friends through generosity with the expectation that those friends would be generous to him in the future to show their friendship (Nolland, 1989:298).

People at this time had a good idea of their rank in the community. The Qumran scroll 1QS, The Community Rule, talks about how each person needed to know their place in the community of God (Ccat.sas.upenn.edu., 2022:2:23). They displayed their rank by entering to worship in order of their rank (Ccat.sas.upenn.edu., 2022: 2:19-23). The Community Rule, 1QS, also refers to how each person shall sit in their place as they gather as a congregation,

“Each man shall sit in his place: the Priests shall sit first, and the elders second, and all the rest of the people according to their rank” (Ccat.sas.upenn.edu., 2022:6:8b-9a). The culture at this time greatly emphasised status and the respect they received from the community. Everyone knew where they and everyone else fit within the community's ranking due to forms such as order of entry and where they sat at events.

People who were crippled and lame were excluded from the community. Leviticus 21:17-23 taught that various forms of crippled people were not allowed to approach the altar to offer bread, though they were allowed to eat and partake of the sacrifice (Leviticus 21:22). However, in practice, the Qumran community went beyond that to exclude crippled from even entering the assembly to worship in The Rule of the Congregation, 1Q28a (Bc.edu., 2022).

4.1.1.2.5 Summary

Within this culture, the status of an individual and the honour they received formed an important part of everyday life. Luke is the only gospel writer who relays this episode where Jesus critiques how people went about trying to gain status, applying an Old Testament proverb. The critique was not against the culture that desired honour but against trying to promote yourself to obtain a higher position and the honour that comes with it. Instead, a person should place themselves at the lowest ranking in society. Jesus used this cultural practice to illustrate how a person should approach God humbly, putting themselves in the lowest position and allowing God to exalt them if He desired.

By placing yourself in the lowest position in the community, you should invite people with low status to fellowship with you. Inviting people of low status went against the common practice of excluding those of the lowest status. Luke says that kind of behaviour does not grant you blessing from God, but that God will reward those who fellowship with others who cannot repay.

4.1.1.3 Exegesis of Luke 20:45-47

In Luke 20:45-47, Luke tells of Jesus warning the people from following their academic leaders, the scribes. Jesus warned people against following the academics of his day because of their love for status and being honoured by the people. Examination of this passage will provide important details regarding Luke's view of status regarding leadership.

4.1.1.3.1 Contextual analysis

This is the second time in his gospel that Luke includes a strong attack against the leaders of Israel (Marshall, 1978:749). This section comes near the end of Luke 19:45-21:4 (Edwards 2015:586), where Jesus is questioned by the Jewish leaders (Marshall, 1978:722-723). Jesus compares Israel's leaders to unfaithful tenant farmers in Luke 20:9-18, attacks their teaching about the messiah in Luke 20:41-44 and denounces their false piety in Luke 20:45-47 and contrasts them against the widow's true piety in Luke 21:1-4 (Marshall, 1978:723).

4.1.1.3.2 Examination of Luke 20:45-47

Luke sets up the passage with Jesus addressing his disciples where all the crowds could hear. The last mention of the disciples was in Luke 19:39 (Edwards 2015:586). The disciples had been quietly standing and listening to Jesus engage with the different groups of leaders who were questioning Him (Edwards 2015:586). Luke then quotes Jesus as saying, “**46** προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις, **47** οἱ ἑκατεσθίουσιν τὰς οἰκίας τῶν χηρῶν ὁ καὶ προφάσει μακρὰ ἑπροσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.” “⁴⁵ And in the hearing of all the people he said to his disciples, ⁴⁶ ‘Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honour at feasts, ⁴⁷ who devour widows’ houses and for a pretence make long prayers. They will receive the greater condemnation.”

Jesus warns his disciples about the γραμματεῖς, scribes. These people were experts in the Law of Moses (Arndt, W. et al., 2000:206). Though apt for scribes in general, Jesus' description did not necessitate that every scribe fit his description (Stein, 1992:507). Jesus used universal language to make a stronger impact (Stein, 1992:507).

Jesus' critique of the scribes had six parts. Firstly, the scribes wore στολή, long flowing robes (Arndt, W. et al., 2000:946). These robes most likely referred to --length prayer shawls with tassels on the four corners and distinguished the scribes as men of wealth and status (Edwards, 2015:586; Jeremias 1969:244). Secondly, Jesus criticised them because they φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, love greetings in the marketplace. The greetings involve recognition of their scribal status (Nolland, 1993:975). When a scribe walked down the street, everyone except the labourers were expected to rise (Jeremias 1969:244; Edwards, 2015:586). They were often called “Rabbi” (Jeremias, 1969:236). Thirdly, they loved the πρωτοκαθεδρία, places of honour in the synagogue (Arndt, W. et al., 2000:892). These

referred to “the benches along the walls of the synagogues, and especially the dais at the front of the synagogue, that faced the congregation” (Edwards, 2015:586). Fourthly, they love the πρωτοκαθεδρία, places of honour, at the δεῖπνον, formal meal with guests (Arndt, W. et al., 2000:215). The highest places were kept for scribes seating them in positions higher than the aged and their parents (Jeremias 1969:244). Fifthly, Jesus accuses the scribes of devouring widow’s houses. Though Jesus does not give details, they took advantage of them financially (Edwards, 2015:586; Nolland 1993:976). Some speculate this means that the scribes accepted hospitality and presents from women (Plummer, 2000:474). Sixthly, Jesus criticises them for making long prayers with false motives. Jesus not only says that the scribes are condemned but that they have περισσότερον κρίμα, greater condemnation. Jesus criticises them for desiring recognition, high status, and unjustly obtaining wealth.

4.1.1.3.3 Comparison of Luke 20:46-47 with Mark 12:38-40

Luke explains Jesus teaching like Mark. The differences are that Luke uses προσέχω, beware, instead of βλέπω, beware. The word προσέχω has the idea of being in a state of alert and concern (Arndt, W. et al., 2000:879), whereas βλέπω has the idea of being ready to learn about something hazardous (Arndt, W. et al., 2000:179). Luke moves περιπατέω to before ἐν στολαῖς instead of having it afterwards like Mark. Luke also adds the word φιλέω, to have affection for, to describe the ἀσπασμός, greetings.

Luke does not present a unique perspective but writes this section in a similar way. The only exception is that Luke adds a bit more detail than Mark on the nature of the heart. Luke adding this detail emphasises that the scribes enjoyed getting the respectful greetings as a show of their honour and status. This shows the nature of their heart.

4.1.1.3.4 Summary

Luke presents Jesus’ criticizing the scribes for desiring honour and status in their communities. These leaders wanted the personal benefits of respect and a higher standing in the community. They enjoyed being treated better than others and recognised as important people. Jesus says they will be judged for that kind of desire.

4.1.1.4 Summary of findings regarding the Lucan usage of πρωτοκλισία

Luke uses the word πρωτοκλισία as an example of the community showing honour and status to important individuals. In a culture where everyone knew their rank, people desired to sit in places that meant they had higher status than others. Luke emphasises that this kind of heart

desire is immoral and unbecoming of a leader. Though this behaviour was a natural outworking of honour and shame culture, Luke does not criticize the culture. Instead, he presents the proper humble attitude from which a person can avoid shame and gain honour. Luke seems to be careful to say that to be honoured or to have high status is not wrong, but to desire it and try to obtain it by promoting yourself will result in judgment from God. Leaders should have a humble view of themselves and take the lowest position as they desire to follow God sacrificially. Those with such an attitude will not face the shame of being told they have a lower rank but will be exalted before everyone.

4.1.2 Study of τίμιος

Luke uses the word τίμιος to describe something or someone who is held in honour (Arndt, W. et al., 2000:1006). Examining the usage of this word will reveal information regarding how Luke regarded people who are honoured.

4.1.2.1 Word study of τίμιος

Examining how τίμιος is used by classical writers, the translators of the LXX and other New Testament writers will help determine the semantic range for how Luke uses the term.

4.1.2.1.1 Classical usage

Authors used τίμιος to either refer to something costly or something or someone that is held in honour (Arndt, W. et al., 2000:1006). For example, Josephus in *Antiquities* described Ptolemy as an honoured friend of Herod (Josephus *Antiquities* 17.225; Josephus & Whiston, 1987:466). In *Catalogue Général des Antiquités Égyptiennes du Musée du Caire* 59160, τίμιος is used of corn that was at a high price (Moulton & Milligan, 1930:635), and of costly spices in *Martyrdom of Polycarp, Letter of the Smyrnæans* 15:2 (Arndt, W. et al., 2000:1005). Often τίμιος was used to address someone (Moulton & Milligan, 1930:635) and frequently used in the salutation of letters (Arndt, W. et al., 2000:1006), such as in the letter of recommendation Papyrus Oxyrhynchus 292.

4.1.2.1.2 LXX usage

Translators of the Septuagint used τίμιος as a translation of the words יָקָר, יָקִיר, פָּז, and חֶפֶץ. Most commonly, authors of the LXX translated τίμιος for יָקָר. In 1 Samuel 3:1, the text says the word of the lord was τίμιος, rare in those days. In 2 Samuel 12:30, τίμιος is used to describe a precious stone. In 1 Kings, 1 and 2 Chronicles, τίμιος was used to describe precious stones (1 Kings 7:9, 10, 11, 10:2, 10 and 11; 1 Chronicles 20:2, 29:2; 2 Chronicles 3:6, 9:1, 9, 32:27). In Psalm 116:15, τίμιος “in the sight of the LORD is the death of His godly ones.” In Proverbs

3:15, wisdom is more τίμιος than jewels. In Proverbs 6:26, τίμιος describes life. In Proverbs 12:27, τίμιος describes the possession of diligence. In Jeremiah 15:19, τίμιος is contrasted with the worthless. In Lamentations 4:2, the sons of Zion are described as τίμιος.

Translators also translated the word יָקָר as τίμιος. In Ezra 4:10, Osnappar was described as τίμιος. In a couple of verses, the word כָּר is translated τίμιος. In Proverbs 20:4 τίμιος was used to describe gold on a crown. In Psalm 19:10, τίμιος is used to describe fine gold. In two verses, τίμιος is used to translate from תִּפְחָץ. In Proverbs 3:15 and 8:11, τίμιος is used as an object of desire.

4.1.2.1.3 New Testament usage outside Luke-Acts

In the new testament, τίμιος is used by Paul, James, Peter, John and the author of Hebrews. Paul uses τίμιος in 1 Corinthians 3:12, describing stones of value. James uses τίμιος to refer to the produce of the soil in James 5:7. Peter describes Jesus' blood as τίμιος in 1 Peter 1:19, and in 2 Peter 1:4 describes Jesus' promises as τίμιος. John uses τίμιος to describe precious stones (Revelation 17:4, 18:12, 16, 21:11, 19). Hebrews 13:4 also describes valuable stones as τίμιος.

4.1.2.1.4 Summary

Classical writers used τίμιος to describe something that is costly or to describe a person (typically as a title). The translators of the LXX used τίμιος much more broadly to describe people and things of great value. New Testament writers used τίμιος similarly to the LXX, describing things of great value.

4.1.2.2 Exegesis of Acts 20:24

In Acts 20:24, Luke relays how Paul viewed his status. This passage offers an example of how a leader should view their status and will provide insight into how Luke understands how a leader should regard status.

4.1.2.2.1 Contextual analysis

This passage is part of Paul's message to the Ephesian Elders. Paul had been educated as a Pharisee under Gamaliel (Acts 22:3; Barrett, 2004: 1034). He had been sent by the High Priests and elders to arrest Christians in Damascus and bring them to Jerusalem to be punished. (Acts 22:4). However, Paul met the risen Jesus on the road to Damascus and changed Paul's perspective regarding Jesus and His teaching.

Luke presents Paul now toward the end of his ministry, giving final instructions to the Ephesian elders whom He had ministered to for between 2-3 years (Acts 19:10, Acts 20:31). Acts 20:24 falls within Acts 20:17-38, where Paul offers a farewell address to the Ephesians elders (Longenecker, 2007:1027). Paul's address consists of three parts, Paul's past ministry in Ephesus (20:18-21), Paul's present plans of travelling to Jerusalem (20:22-24) and Paul's understanding of the future for himself and the Ephesian church (Longenecker, 2007:1027). Each section is identified by the phrase "And now, behold" (Longenecker, 2007:1027).

Paul reminds the Elders how he served with ταπεινοφροσύνη, humility, tears and trials (Acts 20:19). Paul tells them how he had ἀναγγέλλω, teaching, anything that was profitable, διδάσκω. Teaching, in public and house to house, and διαμαρτύρομαι, to both Jews and Greek about repentance and grace. Luke emphasises that Paul had taught them everything (Barrett, 2004:968).

Paul explains that he is presently on his way to Jerusalem, where he expects imprisonment and affliction (Acts 20:23). Acts 10:24, which will be examined, explains why he would willingly go where he expects imprisonment and affliction (Polhill, 1992:425).

Then Paul bids farewell to the Ephesian elders (Polhill, 1992:425). He emphasises that he had declared to them the whole counsel of God, so he was innocent of any judgement people would face by not listening to his message (Acts 20:25).

4.1.2.2.2 Examination of Acts 20:24

Luke explains Paul's reasoning for being willing to travel to Jerusalem to face imprisonment and suffering by saying, "ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ." ²⁴ But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God⁸."

⁸ The text, "ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ" testified by ℣⁴¹ κ* B C D² 1175 (Nestle & Nestle, 2012:453) is awkward (Metzger, 1994:424). The western text adds some words to smooth out the language saying "ἀλλ' οὐδενὸς λόγον ἔχω μοι οὐδὲ ποιοῦμαι τὴν ψυχὴν μου τιμίαν ἐμαυτοῦ" (Metzger, 1994:424) ℣⁷⁴ κ² A D* 33 (Nestle & Nestle, 2012:453). The Texus Receptus combines the two (Metzger, 1994:424), "ουδενος λογον ποιουμαι ουδε εχω την ψυχην μου" testified by L Ψ 614. 945. 1505. 1739.) E L Ψ 323. 614. 945. 1241. 1505. 1739 m (sy^h) (Nestle & Nestle, 2012:453).

The awkward wording of the text makes it difficult to tell precisely how the words are meant to be constructed, but the meaning is clear, “Life itself is worth less to Paul than the fulfilment of his apostolic calling.” (Barrett, 2004:971). Paul was ready to surrender his life for the gospel (Polhill, 1992:425). Paul did not consider his life more precious than his calling to preach the gospel. Paul did not raise his value but lowered them below the message he was given to teach.

4.1.2.2.3 Summary

Though full of variants and impossible to construct the exact flow with certainty, the passage conveys Paul’s understanding of his status. He placed his value below the message he was called to present. Because of this personal lowering of his value, he was willing to be imprisoned and suffer.

4.1.2.3 Exegesis of Acts 5:34

Luke uses the word τιμίαν to describe Gamaliel, a person who did not believe in Jesus but who was well respected by the community. Luke’s usage of this word provides interesting insight into how status affected how the group responded to Gamaliel.

4.1.2.3.1 Contextual analysis

Acts 5:34 fits within Acts 5:17-42, where the apostles are arrested, escape, are arrested again and make a defence in front of the Sanhedrin (Lange, J.P. *et al.*, 2008:92). In Acts 5:17-26, the apostles were teaching in the temple and were arrested, they then escaped and began teaching the next day only to be arrested again (Polhill, 1992:165-167). The apostles then appear before the Sanhedrin in Acts 5:27-40 (Polhill, 1992:167-174), then resumed preaching in the temple and house to house in Acts 5:41-42 (Polhill, 1992:174).

4.1.2.3.2 Examination of Acts 5:34

Luke introduces Gamaliel by saying, “**34** ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιῆσαι” “³⁴ But a Pharisee in the council named Gamaliel, a teacher of the law held in honour by all the people, stood up and gave orders to put the men outside for a little while.” Luke describes Gamaliel as a member of the Sanhedrin. The text does not indicate that Gamaliel

was the president of the council but merely in the council (Lange *et al.*, 2008:97). This was the high council in Jerusalem and had “the ultimate authority not only in religious matters but in legal and governmental affairs as well, in so far as it did not encroach on the authority of the Roman procurator” (Arndt *et al.*, 2000:697). In this verse, Luke also describes Gamaliel as Φαρισαῖος, pharisee and a νομοδιδάσκαλος, teacher of the law. Luke finishes his description of Gamaliel by describing him as τίμιος παντὶ τῷ λαῷ, held in honour by all the people.

After describing Gamaliel, Luke describes Gamaliel as standing up and giving orders for the apostles to be put outside. Gamaliel’s actions provide evidence of his power in the council. Ordering the apostles to be removed would typically be done by the high priest (Polhill, 1992:171). Additionally, him saying “a little while” evokes confidence that it would not take him long to sway the council (Polhill, 1992:171). Gamaliel’s address then quickly moved the council from wanting to kill the apostles (Acts 5:33) to releasing them (Acts 5:39b-40).

4.1.2.3.3 Summary

Luke’s introduction of Gamaliel explains why the Sanhedrin would listen to him. Luke regarded that Gamaliel’s position of status, being regarded as τίμιος by all the people, making it logical that he could order the apostles out, and his order would be obeyed even though Gamaliel did not have the position of High Priest to give such an order. Luke appeals to Gamaliel’s status to describe the fact that Gamaliel was able to change the council’s direction from looking at the death penalty to releasing the apostles.

To Luke, introducing Gamaliel as honoured among the people set the stage to make it reasonable for a man to have such powerful sway among the governing body. Luke saw Gamaliel’s status as laying the framework for how he could lead the council effectively.

4.1.2.4 Summary of findings regarding the Lucan usage of τίμιος

Luke uses τίμιος differently than most New Testament authors. He uses the word to describe people with high value, which describes honour or status. Luke describes Paul as willing to suffer imprisonment and face trouble because he has lowered the value of his life below the value of message he preached. Luke conveys Paul’s lowering of his honour as what is necessary for Christian leaders.

Luke describes Gamaliel as being held in honour among the people just before he describes him giving an order where he did not have authority and influencing the council away from the

death penalty to releasing the apostles. Luke sees status as a foundational piece of information that makes Gamaliel's actions make sense.

4.1.3 Study of μεγαλύνω

Luke uses the word μεγαλύνω once to describe how the crowds view the apostles and their status in the community. Examining this word in the passage Luke where Luke uses it will give insights into Luke's understanding of status.

4.1.3.1 Word study of μεγαλύνω

Examining the usage of μεγαλύνω among classical writers, the LXX, and other New Testament writers will help determine the semantic range of the word. Luke's usage of the word in Acts 5:13 provides an interesting example of how status affected people's response in either desiring to draw close or stay away from those with the status.

4.1.3.1.1 Classical usage of μεγαλύνω

The word μεγαλύνω is derived from μέγας, great and is used to refer to make great or to praise (Grundmann, 1964:543). For example, Thucydides of Athens in the Peloponnesian War 5.98 talks about making their enemies greater (Perseus.tufts.edu. 2022e) and Plutarch in Lycurgus 14 used μεγαλύνω referring to praise (Perseus.tufts.edu. 2022d; Grundmann, 1964:543).

4.1.3.1.2 LXX usage of μεγαλύνω

The translators of the LXX translated לָא, לָאֵל, לָאֵל, לָאֵל, לָאֵל, לָאֵל, לָאֵל and לָאֵל as μεγαλύνω. Translators most often translate לָא as μεγαλύνω. In Genesis 12:2, God tells Abraham that he will make his name μεγαλύνω. In Genesis 19:19, Lot tells the men he is hosting that they have μεγαλύνω their loving kindness. In 1 Samuel 2:21 and 3:19, μεγαλύνω is used to describe Samuel growing physically. In 1 Samuel 26:24, David hopes that him valuing Saul's life, would mean God would value his life. In 2 Samuel 5:10, David became greater and greater. In 2 Samuel 7:22, God is described as great; in 7:26, His name is magnified. In Psalm 34:3, 35:27, 40:16 and 68:31, God is magnified or praised. In Psalm 137:2, God magnified his word. In Psalm 103:1, God is great. Psalm 126:2 and 126:3, God has done great things.

Translators also translate לָאֵל as μεγαλύνω. In Psalm 57:10, God's love is great; in Lamentations 2:13, the sea is great, and in Ezekiel 9:9, the iniquity of Israel is great. Translators translated לָאֵל as μεγαλύνω to say with their tongues they will prevail. Translators translated לָאֵל as μεγαλύνω in Psalm 20:5, saying they would set up their banners in the name of God. Translators translated לָאֵל as μεγαλύνω in Psalm 20:7, describing boasting in the name of God. Translators also translated לָאֵל in Micah 1:10 to refer to not telling Gath. In Numbers

15:3 and 8, translators translated אָפּ to refer to fulfilling a vow. In Psalm 104:24, Translators described the many works of God by translating from רַבּ. In Genesis 43:34, translators translated רַבּ מגαλύνω to refer to food portions. And translators translated אָפּ as מגαλύνω to describe princes ruling in proverbs 8:16.

LXX translators often use the word to refer to something getting larger or praise that makes someone's status greater.

4.1.3.1.3 New Testament usage of מגαλύνω outside Luke-Acts

In the New Testament, Luke uses מגαλύνω the most, with Matthew using it one time and Paul using it twice. In Matthew 23:5, Matthew describes the scribes and Pharisees lengthening their tassels. In 2 Corinthians, Paul explains that he hopes he will be מגאλύνω by them. In Philippians 1:20, Paul says he would like for Christ to be מגאλύνω in his body. Paul uses מגאλύνω to describe greater honour, whereas Matthew describes something getting bigger.

4.1.3.1.4 Summary

The word מגאλύνω typically refers to something getting bigger or to someone being praised, their reputation and status growing. The translators of the LXX used the term frequently in many ways, but the New Testament writers used the word infrequently. Paul used מגאλύνω figuratively, referring to a growing reputation, and Matthew used it in a literal sense.

4.1.3.2 Exegesis of Acts 5:13

Luke in Acts 5:13 described how the people regarded the Christians after God struck Ananias and Sapphira and with God's healing people through the apostles. Examining how Luke recorded the people's response to apostles will give insight into how he viewed status.

4.1.3.2.1 Contextual analysis

Acts 5:12-16 forms the third summary statement that emphasises the apostles' healing ministry (Polhill, 1992:162). The first and second summary statements are found in Acts 2:42-47 (Polhill, 1992:118) and 4:32-35 (Polhill, 1992:162). This passage comes immediately following the incident with Ananias and Sapphira in Acts 5:1-11. It sets the stage for the Sadducees' interest and arrest of the apostles (Polhill, 1992:162).

4.1.3.2.2 Examination of Acts 5:13

Luke states in Acts 5:13, “**13** τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ’ ἐμεγάλυνεν αὐτοὺς ὁ λαός.” “¹³ None of the rest dared join them, but the people held them in high esteem.”

A difficulty in this passage is identifying who “τῶν δὲ λοιπῶν οὐδεὶς” refers to. How does this fit with all of them being together in verse 12 and more and more people joining in verse 14? Most likely, the people, having heard about Ananias and Sapphira, did not boldly come and join the group of believers (Polhill, 1992:163). The crowds kept their distance until they were ready to commit fully to being Christians which many did (Barrett, 2004:274; Polhill, 1992:163). This explanation makes it unnecessary to see that there must have been some mistranslation of an Aramaic root or other explanations to explain the difficulty.

The crowds did not wish to join the Christians for fear of what happened to Ananias and Sapphira, but “ἀλλ’ ἐμεγάλυνεν αὐτοὺς ὁ λαός,” “but the people held them in high esteem.” The people regarded them as great because of the healing but were fearful because of the great judgment that came. The power of God separated the people who wanted to commit fully from those who kept their distance because of the judgment (Polhill, 1992:163-164).

4.1.3.3 Summary of findings regarding the Lucan usage of μεγαλύνω

Luke explains in Acts 5:13 the response of the crowds to the miracles of the apostles. People were attracted to them because of the healing but kept their distance because of the judgement God had brought against Ananias and Sapphira. Many chose to join them, and others did not. Despite some people not wanting to join them, they still regarded them as great. The apostles had status even from those who did not wish to come under their leadership.

4.1.4 Study of ὑψόω

The word ὑψόω has the idea of causing a person to have high status (Louw & Nida, 1996:735). Examining this passage will give insight into Luke’s view of how people get high status and who should receive high status.

4.1.4.1 Word study of ὑψόω

An examination of ὑψόω from the classical usage, the usage in the LXX and New Testament usage outside Luke-Acts will help establish the semantic range. This will give insight as to how Luke uses the word and how he regards status.

4.1.4.1.1 Classical usage

Authors rarely used ὑψόω outside the bible (Bertram, 1964:606). Hippocrates in *Praecepta* 7 uses the word to mean to exalt (Perseus.tufts.edu 2022b; Bertram, 1964:606). Plutus, in *Consolatio ad Apollonium*, section 5, uses the word to describe hubris (Perseus.tufts.edu 2022c; Bertram, 1964:606).

4.1.4.1.2 LXX usage

LXX translators used ὑψώ often. It was used literally with the idea of getting higher or louder and figuratively regarding pride, praise or status.

The word is used in the literal sense of going higher or louder. It can refer to growth in Job 8:11, translated from שָׁגָה, high, Genesis 7:17, רוֹם, a loud voice, Genesis 39:15, 2 Kings 19:22 and 2 Chronicles 5:13, רוֹם, and Isaiah 52:8, נָשָׂא, to pick up, in 2 Kings 2:13, 2 Kings 6:7, רוֹם, to arise, in Psalm 7:6, Psalm 10:12, Psalm 94:2, Isaiah 33:10, נָשָׂא, a great outcry in Genesis 19:13, גָּדַל, great possessions, Genesis 24:35 and Genesis 26:13, גָּדַל, water raising higher, in Genesis 7:20, גָּבַר, water staying over the earth in Genesis 7:24, גָּבַר, great power, in Numbers 14:17, גָּבַר, great wisdom in Isaiah 28:29, גָּדַל, to lift or carry, in Isaiah 63:9, Ezekiel 29:15, נָשָׂא, to be high in Jeremiah 17:12, מָרוֹם, and to be tall in 1 Samuel 10:23 and 2 Chronicles 33:14, גָּבַר.

The translators used ὑψώ often to figuratively refer to pride or arrogance: in Jeremiah 48:29 translated from רוֹם, in Deuteronomy 8:14 and Deuteronomy 17:20, רוֹם, in Obadiah 3, מָרוֹם, in Ezekiel 31:10, גָּבַהּ, in 2 Chronicles 17:6, 2 Chronicles 26:16, 2 Chronicles 32:25, Psalm 131:1, Proverbs 18:12 and Isaiah 3:16, גָּבַהּ. It is also used for pride in the positive sense in Isaiah 4:2, where the fruit of the Earth will be the pride of Israel, גָּאוֹן.

The translators also used the word figuratively to refer to giving status through praise or extolling. In Psalm 148:13, the translators translated ὑψώ from שָׁגַב, in Isaiah 2:11, Isaiah 2:17 and Isaiah 12:4 from שָׁגַב, in Psalm 149:6 from רוֹמְמָה, in Psalm 66:17 from רוֹמֵם, in Exodus 15:2, Numbers 24:7, 1 Samuel 2:1, 1 Samuel 2:10, 2 Samuel 22:47, 2 Chronicles 5:13, Nehemiah 9:5, Psalm 18:46, Psalm 118:28 and Psalm 140:8 from רוֹם, in Joshua 3:7 and Isaiah 10:15, גָּדַל. It is also used with regards to jumping to rejoice in Psalm 108:7 from עָלָז.

The words ὑψώ was also used for status. Asking who is equal to God in Isaiah 40:25 from שָׁוָה, to raise someone above others in 2 Samuel 22:49 and 1 Kings 16:2, רוֹם, to give someone status in 1 Chronicles 25:5, Psalm 75:7, Psalm 89:16, Psalm 89:19, רוֹם, having status over someone in Psalm 13:2, רוֹם, being great in terms of status in Genesis 48:19, גָּדַל, Isaiah 12:6, גָּדוֹל, being elevated in status Job 36:7, גָּבַהּ and being great in Daniel 4:22, רָבוּ.

LXX translators also used ὑψώ in various other ways. They used it to describe lifting a person's face or head with the idea of taking away shame in Ezra 9:6, Psalm 3:3 from רוֹם. It was used of wisdom lifting herself in Job 39:18, מָרָא. In Ezra 9:9, it is used of building God's house from רוֹם. They used it to describe a person being fruitful in Genesis 41:52, פָּרָא. They used it to describe someone being deceived in Isaiah 19:13, נָשָׂא. And they used it to describe someone overcoming obstacles in Psalm 88:15, נָשָׂא.

4.1.4.1.3 New Testament usage outside Luke-Acts

Though New Testament writers use ὑψόω mainly in the figurative sense of exalting. In Matthew 11:23, Jesus asks if Capernaum will be ὑψόω to heaven. In Matthew 23:12, Matthew states, “Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.” (Bible 1995). Luke offers the same quote in Luke 14:11 and 18:14. James picks up on that theme, saying, “Humble yourselves in the presence of the Lord, and He will exalt you” in James 4:10. And Peter says, “Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time,” in 1 Peter 5:6.

Paul uses the word only once in 2 Corinthians 11:7. Paul had applied the principle of humbling himself to refer to not accepting payment for preaching the gospel. He says to the Corinthian church, “Or did I commit a sin in humbling myself so that you might be exalted because I preached the gospel of God to you without charge?”

John uses the word to refer to a literal lifting and the figurative exalting each time he uses it (Bertram, 1964:610). John 3:14 says, “As Moses lifted up the serpent in the wilderness, even so, must the Son of Man be lifted up” (Bible 1995). In John 8:28, Jesus says, “When you lift up the Son of Man, then you will know that I am *He*” (Bible 1995). And in John 12:32, he uses the word to imply both a literal lifting and an exalting. In John 12:32, Jesus says, “And I, if I am lifted up from the earth, will draw all men to Myself.” (Bible 1995). In John 12:34, the crowd responds, “how can You say, ‘The Son of Man must be lifted up’” (Bible 1995). Luke continues this theme in Acts 2:33 and 5:31, stating that Jesus was ὑψόω to the right hand of God.

4.1.4.1.4 Summary

Classical authors used ὑψόω rarely and with the idea of exalting or hubris. The LXX used ὑψόω extensively both in literal and many different figurative senses, New Testament writers used ὑψόω much more precisely. Jesus’ use of the word in the Gospels that whoever humbles himself will be exalted and whoever exalts himself will be humbled forms the thread that connects the New Testament uses. John used the word each time with a double meaning pointing to the literal lifting up and the figurative exalting of Jesus.

4.1.4.2 Exegesis of Luke 1:52

The theme of the reversal of fortunes found in the Magnificat reappears throughout Luke-Acts (Edwards, 2015:56). In Luke 1:52, Mary offers a reversal of status where those on thrones are brought low, but the humble are exalted.

4.1.4.2.1 Contextual analysis

Luke 1:52 falls within Mary's song in Luke 1:46-56, the Magnificat. Though some first-century documents, three Latin witnesses dating from the 4th to 7th century and three patristic writers attributed it to Elizabeth (Metzger 1994:109), the evidence strongly favours that Mary wrote it (Edwards, 2015:56; Stein 1992:91; Nolland 1989:68). Mary wrote in a way that resembles Hannah's hymn in 2 Samuel 2:1-10 (Metzger 1994:109; Stein 1992:91; Barclay, 1975:15).

The song has four strophes, Luke 1:46-48, 49-50, 51-53, and 54-55 (Plummer, 2000:31). In the first strophe, Mary μεγαλύνω, magnifies, and ἀγαλλιάω, exults, God. Mary desires to make God's name great. Mary praises God because she was ταπείνωσις in humble circumstances (Arndt, 2000:990) and most likely refers to her status (Liefeld & Pao, 2007:66; Stein 1992:92). But God exalted Mary from her low status, and she is now called blessed by generations of people because of the child God has given her (Stein 1992:92).

In the second strophe, Mary describes God as δυνατός, powerful, and explains how he has done μέγας, great, things for her. The great things most likely refer to the virgin conception of Jesus (Stein 1992:92). Mary then reflects on how God's ἔλεος, mercy is for those who φοβέω, Him.

In the third strophe, Mary tells how God has shown κράτος strength with His arm. And διασκορπίζω scatters the ὑπερήφανος, proud, this is a word typically used by people who are self-confident and opposed to God, such as Romans 1:30, 2 Timothy 3:2, James 4:6 (Marshall, 1978:84). The phrase, "in the thoughts of their heart" indicate that the pride is oriented deep in the person (Nolland, 1989:71-72) The issue is the person's heart.

Verse 1:52 will be examined in detail below.

Then following in 1:53, Mary finishes the third strophe showing a reversal between the πεινάω, hungry and the πλουτέω, rich. The hungry are filled while the rich are sent away empty. The language here is social position (Marshall, 1978:84). God cares for those low in status and goods and sends the rich away with nothing.

In the fourth strophe, Mary reflects on God offering ἀντιλαμβάνω help to Israel remembering His ἔλεος, mercy. God helps Israel because of His promise to Abraham (Marshall, 1978:84).

In this song, Mary contrasts those of high religious, political, and social status with those of humble status and comments on how God deals with both groups.

4.1.4.2.2 Examination of Luke 1:52

In Luke 1:52, Luke records, “καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,” “he has brought down the mighty from their thrones and exalted those of humble estate.” Mary says that God has καθαιρέω, taken down or lowered (Arndt, 2000:488-489) the δυνάστης, those who have positions of authority to command others (Louw & Nida, 1996:478). God has taken them down ἀπὸ θρόνων, from their thrones. A θρόνων is a chair reserved for a person of high status (Arndt, 2000:460). The δυνάστης connect with the proud in Luke 1:51b and the rich in 1:53 (Stein 1992:93; Nolland, 1989:72; Marshall, 1978:84).

Mary continues with καὶ ὕψωσεν and lifts up, ταπεινός, those of low social status (Arndt, 2000:989). The ταπεινός refers to the hungry in Luke 1:53a and Israel in Luke 1:54a, and those who fear Him in Luke 1:50 (Nolland 1989:72). It probably refers to the oppressed poor who are being held down by those with political power (Plummer, 2000:33). This truth about God lifting up those of low status is demonstrated by God’s selection of Mary to be mother of Jesus (Stein 1992:93). God ὕψωσεν, lifts up those of low status who are held down by others. He causes them to have more “honour, fame, position, power, or fortune” (Arndt, 2000:1046). Luke’s usage of ὑπόω corresponds to the other New Testament authors and goes with the theme that those who humble themselves are exalted and those who exalt themselves are humbled.

4.1.4.2.3 Summary

Luke records Mary’s poem, which is filled with reversal. Mary reflects on the greatness of God as he lowers the proud, those with high political power and status, and those with wealth, and how God raises the humble. Mary reflects on how God cares for and blesses those of low status.

Luke 1:52 describes God’s judgement on those with proud hearts and the rich. Luke places the proud, those of high status, and the rich together in Mary’s poem. These three things often come in a package. Those with high status and possessions often see themselves and treat themselves and others around them better than those of lower social standing.

Luke, in this passage, indicates that God does not value those of high status, power and authority more than others but instead shows mercy and helps those of low status. Status does not seem to offer any benefit or gain any favour toward God, but rather if accompanied

with self-exaltation or pride will cause God to lower them. To have status is not wrong, but to not fear God, think highly of yourself, and not be generous with your wealth does not please God. To Luke, the issue is not status but the heart.

4.2 CONCLUSIONS CONCERNING THE LUCAN VIEW OF STATUS

Luke does not believe that God values status as people do. God has mercy toward the humble and wishes to exalt them. The heart attitude of people approaching God should be humility, placing themselves at the bottom ranks of status, and allowing God or others to exalt them if they desire to do so.

In this culture, people knew exactly their rank through things such as the order of seating at banquets and seating at the synagogues. Luke communicates that people were not to promote themselves and try to get a higher rank but show humility by placing themselves at the lowest rank. Lowering themselves allows them to avoid shame and allows others to promote them.

For example, Luke presented Paul as humbling himself by placing his value below that of the message God sent him to proclaim. Paul lowering his value below God's message made him willing to be imprisoned and suffer for the message. Paul's hope was not for status in this world but for pleasing God.

According to Luke, those in leadership positions should not work to promote themselves but should lower themselves and place their status below that of the people they serve. God does not grant any special place to those who are in leadership, who have status, authority and wealth. God raises those whose hearts are humble. Those of low and high status should have a heart of humility and allow God and the community to honour them.

4.3 COMPARISON AND CONTRAST WITH METHODS AND CONCLUSIONS OF THE SOCIO-SCIENTIFIC APPROACH

The social scientific approach has done substantial research on status's background and cultural values. They point out that the cultural values of a meal involve many different elements such as, "Who eats with whom, who sits where, what does one eat, where does one eat, and who does what?" (Malina & Rohrbaugh, 2003:381). They have looked to Roman sources such as the Epigrams by Martial, the Satires by Juvenal, and a letter of Pliny to help understand the cultural nuances at the time.

Martial was a Spanish poet who moved to Rome and worked for wealthy Romans in the late 1st century AD (Britannica.com 2022a). Martial writing to Caecilianus says, "Tell me, what madness is this? While a whole crowd of invited guests is looking on, you alone, Caecilianus,

devour the truffles. What shall I imprecate on you worthy of so large a stomach and throat? That you may eat a truffle such as Claudius ate.” (Topostext.org. 2022). This implies that high-status people were given special servings while everyone watched.

Juneval, who wrote about Rome at the beginning of the second century (Encyclopedia Britannica.com 2022c), describes the joy of being called higher in seating as a recompense for all the friendship and work done (Tertullian.org. 2022:5). He describes how the lord would eat a large dish while serving a small one to other people (Tertullian.org. 2022:5). Though told in satire, this implies that not everyone served received the same food or portions, but it was given according to their status.

Pliny, a roman administrator, living at the end of the 1st and beginning of the 2nd century (Encyclopedia Britannica. 2022b), criticises the system in his letter to Avitus. In describing the scene, Pliny writes,

“he set the best dishes before himself and a few others and treated the rest to cheap and scrappy food. He had apportioned the wine in small decanters of three different kinds, not in order to give his guests their choice but so that they might not refuse. He had one kind for himself and us, another for his less distinguished friends - for he is a man who classifies his acquaintances” (Smith, A., 2022:2:6; Malina & Rohrbaugh, 2003:381-382).

It seems from Pliny that not all Romans followed this cultural practice of classifying people according to their rank, but that some did.

Malina and Rohrbaugh then compare the Roman data with what they find in the gospels. They note that people were expected to wash their hands before eating (Mark 7:2; Malina & Rohrbaugh, 2003:382). They note the cultural rules regarding who was appropriate to eat with whom (Mark 2:15-17; Luke 14:12-14; Luke 15:2; Malina & Rohrbaugh, 2003:382). They also note cultural clues regarding the order in which people eat (Luke 17:7-8; Malina & Rohrbaugh, 2003:382). These observations form helpful insight into the culture and set the background for the text.

Though making some good observations about the culture in the gospels, they then take their interpretation too far and push it into texts that do not say what they claim. For example, they say that Mark 14:3-9 gives insight into “what is done or fails to get done at the table,” but the issue is the amount of money that the vial of perfume cost, not that she did this for Jesus, not what was done or not done at the table in that culture (Mark 14:5; France, 2002:553;

Grassmick, 1985:175). They also claim that Mark 2:23-28 tells us “who eats what, when, and where” (Malina & Rohrbaugh, 2003:382). However, this seems to instead be about whether the disciples were breaking the law regarding reaping, not the people, content and location of their eating (France, 2002:144-145; Grassmick, 1985:114). They also claim that Luke 7:38-49 gives information on “what is done or fails to get done at the table” (Malina & Rohrbaugh, 2003:382). However, the issue here is not what is done or not done at the table but the sinfulness of the person touching Jesus (Luke 7:39; Stein 1992:236) and how she was unclean (Plummer, 2000:211; Martin, 1985:224).

Though Malina and Rohrbaugh have the right idea in trying to understand the historical and cultural context of the passage, they seem to have taken their theories and then pushed that into text. Additionally, though it is helpful to gain broad generalities of the culture of that region, care must be taken as Roman culture would differ substantially from the traditional culture in Israel. Assumptions should not be made that what happened in the culture in Rome also happened in Israel. Care must be taken not to form a theory based on evidence gathered from Latin texts in Rome and then read that theory into the culture that existed in Israel at the time of Jesus.

4.4 SUMMARY

Luke presents status as a factor that plays an important role in how people and God responds to a person. Luke does not offer a condemnation of the culture where people desired honour. Luke presents Jesus giving strong criticism toward people who desired status. Their promotion of themselves was regarded as behaviour that God disapproves. Luke also criticises people for treating those of high status better than those of low status. In contrast, Luke presents Paul as a model leader who does not value himself or his life. Instead, he counts God’s call and the gospel’s message as having more value than himself.

Luke also alludes to how people respond to people of different status levels differently. Luke sets the stage for a person to influence a group by describing his status. Luke also implies that status does not cause people to always want to follow a group of leaders. He relays how the apostle’s increase in status drew some to them to follow their leadership but kept others away.

Luke presents God as judging those with status. Luke indicates that those who have gained political power, status and wealth and live with the status holding themselves above others and not exalting those without status, will be judged by God. God will instead raise those humble individuals without status.

Luke focuses on the heart of the person and views God as not respecting status but honouring those who are humble and lower themselves before both God and others.

CHAPTER FIVE: THE LUCAN PERSPECTIVE REGARDING HOW GOD EVALUATES PEOPLE

5.1 STUDY OF PASSAGES DEALING WITH GOD'S CRITERIA FOR EVALUATING PEOPLE

Luke did not see God evaluating people according to cultural norms of the time. Where people in Luke's culture evaluated people according to their authority, power and status, Luke believes that God does not evaluate people according to those things. Luke even indicates that God offers a strict judgment on those of status while helping those without status.

If God does not evaluate a person's success by their position in society, how does God evaluate a person? A focused study on how Luke understands God's evaluation of leaders' performance will illuminate how God evaluates leaders and determines if they are successful or not. To study this topic, an exegesis of passages dealing with how God evaluates leaders will be conducted. Luke 12:35-48, Luke 16:1-13, Luke 18:9-14, Luke 19:11-27 and Luke 20:46-47 were selected to be exegeted because they represent the primary passages in Luke-Acts whose main theme dealt with God's evaluation of people. Acts 20:17-38 was selected because Luke dealt with Paul's self-evaluation of his leadership.

Additionally, passages, where Luke offered descriptive comments of leaders, were selected to be exegeted. These passages are Luke 1:5-6 regarding Zacharias, Luke 1:38 regarding Mary, Luke 2:25, 29 regarding Simeon, Luke 2: 36-37 regarding Anna, Luke 5:34 regarding Gamaliel, Theudas, and Judas of Galilee, Luke 23:50 regarding Joseph and Acts 6:3 Regarding deacons.

These conclusions will be compared and contrasted with the methods and conclusions of the social scientific approach evaluating the strengths and weaknesses of each approach and resulting conclusions.

5.1.1 Exegesis of Luke 12:35-48

Luke recounts Jesus telling a parable where the leader comes home and responds to how the workers did while he was away. Jesus explains the qualities the leader used to determine who to promote to a leadership position.

5.1.1.1 Contextual Analysis

In Luke 12:35-48, Luke presents three parables on vigilance: Luke 12:36-38, 12:39-40 and 12:42-48 (Stein, 1992:358). These parables come at the end of a section regarding how discipleship involves trusting God (Bock, 1996:1128). Jesus' strong statements about the different leaders in chapter 11 is followed by an explanation of eternal issues involved in

chapter 12 (Liefeld & Pao, 2007:218). Luke begins the section with a warning about fearing God in Luke 12:1-12, moving into the parable of the rich fool in Luke 12:13-22 and finishing with Jesus teaching about trusting God regarding material possessions in Luke 12:22-34 (Bock, 1996:1128; Stein, 1992:358). Following Luke 12:35-48, Luke 12:49-53 seems to go in a different direction and deals with Jesus' longing for certain events (Stein, 1992:363-364; Marshall, 1978:545).

5.1.1.2 Examination of Luke 12:35-48

Luke 12:35-48 is broken into two different sections. Luke 12:35-40 is a chiasm describing the diligence of servants whose master are gone and what happens when he unexpectedly returns,

" A v. 35: invitation to be vigilant

B v. 36: explanatory comparison

C v. 37a: beatitude of those who are vigilant

D v. 37b: oracle of salvation

C' v. 38: new beatitude of those who are vigilant

B' v. 39: short sapiential parable

A' v. 40: new invitation to be vigilant." (Bovon, 2013:228).

The second section, Luke 12:41-48, offers contrasting responses of the master to a servant depending on his faithfulness.

In Luke 12:35, Jesus tells the disciples to, "Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καίόμενοι" "Stay dressed for action and keep your lamps burning." The idea of "αἱ ὀσφύες περιεζωσμέναι," girding loins or stay dressed for action, is that the man who normally wore long robes would tuck his robe into his belt which made it easier to walk or work (Edwards 2015:378; Bovon, 2013:228; Liefeld & Pao, 2007:227; Nolland, 1993: 701; Stein, 1992:359-360). Girding your loins is a picture of being ready (Edwards 2015:378; Nolland, 1993: 701; Stein, 1992:359-360). The second picture of burning their lamps also suggests being ready to move in the darkness (Bock, 1996:1174; Marshall, 1978:535). The night setting heightens the need to be ready since, typically, people are resting at night (Bovon, 2013:231-232).

Following this instruction, Jesus tells a short parable of men waiting on the master to return from a banquet or wedding ceremony (Arndt *et al.*, 2000:188). The word and context make it impossible to tell whether it is a banquet or a wedding (Arndt *et al.*, 2000:188; Marshall, 1978:536). The men are waiting for the master to return so they can open the door to them. The servants are blessed for being awake and ready when the master returns home. Marshall

notices, “The blessing is followed by an ἀμήν declaration which gives the reason for declaring such disciples blessed” (Marshall, 1978: 536). The master offers a blessing to the servant who is ready to serve. He promises to share and serve a meal with them (Bock, 1996:1175).

In Luke 12:38, Jesus continues explaining that the time the master returns is unknown. Whether Jesus referred to the three watches of the night the Jews used or the four watches the Romans used is impossible to tell with certainty (Bock, 1996:1175) though many commentators understand the passage to refer to the three watches (Plummer 2000:331; Nolland, 1993:701-702; Marshall, 1978:537). Regardless, the time of the watch would be in the middle of the night when a person would normally be asleep (Bock, 1996:1175). The servants must be awake and ready even when it is inconvenient and unusual. In Luke 12:39, Jesus offers another illustration illustrating how a person must always be prepared (Bock, 1996:1176).

Luke 12:40 presents the conclusion. You must be ready because we do not know when the Son of Man is coming. The Son of Man refers to Jesus (Bock, 1996:1177). In this first parable, the person is judged based on their readiness for the coming of Jesus. Those who are ready will be blessed by the master, honoured with a meal and service from the master.

The second parable begins in Luke 12:42 after Peter questions Jesus in Luke 12:41. (Bock, 1996:1177). In the second parable, Jesus tells of a leader, ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, “the faithful and wise manager,” who the master will καθίστημι, assign a position of authority (Arndt, 2000:492). In this context, an οἰκονόμος, manager, was a slave who was put in authority over the household or property of the master (Bock, 1996:1179; Michel, 1964:149-150). The part of the job of the οἰκονόμος was to give food to the other servants at the proper time (Bock 1996:1179).

In Luke 12:43, Jesus blesses the servant, the manager (Stein, 1992:361), who is faithfully doing the job the master set for him to do. The manager will be promoted from caring for the household to being over all the master’s possessions (Luke 12:44; Bock, 1996:1180).

In Luke 12:45, Jesus offers what would happen if the manager was not faithful in performing his job. If he beats the servants and lives self-indulgently, eating extra food and getting drunk (Bock, 1996:1180-1181), then the master, when he returns unexpectedly, will διχοτομέω, cut in two, the manager and put him with the ἄπιστος, unfaithful. The word διχοτομέω refers to dismembering a condemned person (Arndt, 2000:253). The master will judge the manager strongly for beating his servants by dismembering him and placing him with the unbelievers.

Plummer notes that placing the manager with the unfaithful does not imply that the man still lives (Plummer, 2000:332). The image is a picture of the total rejection of the manager from the master (Bock, 1996:1184).

In Luke 12:47, Jesus explains other possible judgments. A servant who knew but did not get ready will receive *πολύς πληγή*, many blows. The word *πληγή* refers to a sudden hard hit with an object (Arndt, 2000:825). The servant who did not know the master's will would receive a *δαρήσεται ὀλίγας*, little beating (Luke 12:48). The *ὀλίγος* is in contrast with *πολύς* from the person who knew. Ignorance lessened the judgment but did not remove it entirely (Plummer, 2000:333; Stein, 1992:362). Jesus answer's Peter's question that those who know the will of the master will be judged more strictly than those who do not know it (Edwards, 2015:382-383).

Luke 12:48 summarizes the basis of evaluation (Bock, 1996:1185). The more one knows the more will be asked when evaluated. In this parable, there were four categories of people and an evaluation of each (Bock, 1996, 1186). First, are the intentionally unfaithful. They abused the people they were supposed to care for. They had the harshest judgement. Second, are those who knew what they were supposed to do yet were unfaithful. They received strict discipline. Third, are those who did not know what they were supposed to do and were unfaithful. They received light discipline. Fourth, are those who knew what to do and did it faithfully (Bock, 1996, 1186). They receive rewards from the master by gaining additional authority and responsibility.

Another thing to note is that Luke, by recording this parable, assumes that the master has the right and the responsibility to judge. The master has the responsibility to judge responsibly, offering harsher judgment on those under his authority who disregard his will and cause harm to others and still offering judgement on those who cause harm but did not understand that their actions went against the will of the master.

This parable illustrates that those who lead under Jesus' authority have a responsibility to follow His wishes (Bock, 1996:1186). They are to be alert that Jesus could return anytime and will be judged according by Jesus based on how they use the authority Jesus has given them.

According to this passage, Luke demonstrates that Jesus evaluates a leader by two criteria. Firstly, how did they respond to what their master, the one in authority, entrusted them to do? Secondly, did they know what their master entrusted them to do?

5.1.1.3 Compare and Contrast with Matthew 24:45-51

Matthew relays a similar parable to the ones in Luke 12:35-48 in Matthew 24:45-51. Though the telling is similar, Luke presents unique material in Luke 12:35-38, Luke 12:41 and Luke 12:47-48 (Plummer, 2000:331; Bock, 1996:1171). Both Luke and Matthew include the blessing and judgement on the leader according to whether they are faithful or misuse their position of authority.

The added material in Luke 12:35-38 presents an extra emphasis on being prepared for the return of the master. Luke emphasises the need for the disciple to be ready for Jesus at any moment, even after a long delay (Bock, 1996:1174). Luke might have been addressing questions regarding the length of time since Jesus had not returned (Stein, 1992:362-363). For Luke, the follower needs to be working as if the master could return at any moment.

By adding Peter's question in Luke 12:41 that is not found in Matthew, Luke emphasises the importance of understanding the master's wishes. Luke does not see ignorance as an excuse for not doing what the master desires.

5.1.1.4 Summary

Luke presents two different evaluation criteria for God's judgement on His leaders in this passage. Firstly, God judges whether the person is being faithful, prepared and ready for the return of the master. Secondly, the severity of the evaluation considers the amount of understanding the person has regarding God's desire for their lives.

5.1.2 Exegesis of Luke 16:1-13

Luke 16:1-13 presents a surprising parable that praises a leader for being dishonest with his master's possessions. Luke's unique telling will demonstrate his understanding of how God evaluates leaders regarding the use of money.

5.1.2.1 Contextual Analysis

Luke 16:1-13 falls within the greater section of Luke 16:1-31, which deals with money (Stein, 1992:411). Following this section, Luke includes a section on the Pharisees and their love of money (Luke 16:14-15), followed by sayings regarding the law and divorce. Luke ends the section with a parable about the rich man and Lazarus in Luke 16:19-31 (Stein, 1992:410).

5.1.2.2 Examination of Luke 16:1-13

This parable focuses on two main characters, the rich man and the manager. The rich man seems to be over the estate but not physically present since it had to be reported to him the

issues regarding the manager (Bock, 1996:1327). The manager, οἰκονόμος, had responsibility for operations regarding the property (Arndt, 2000:698). In Luke 16:2, the rich man calls in the manager and asks for him to turn in the οἰκονομία, the written account of his management (Arndt, 2000:697) and dismisses him from the position. The manager's lack of reply implies that he knows he is guilty of mishandling the estate (Bock, 1996:1328).

The manager knew losing his position would put him in a bad situation. He realizes he could not get a position as a manager anywhere else (Marshall, 1978:618). He reflects on other ways to make a living and realizes he does not have the strength for heavy labour and would feel shame to beg (Luke 16:3).

The manager thinks ahead to his upcoming unemployment and plans to win the favour of current business associates by lowering the amount owed from various customers. He reduces the amount of oil owed from 100 measures of oil to 50 measures. He reduces the amount of wheat owed from 100 to 80.

There are three major views regarding how the manager lowered the cost. First, the steward removed his commission (Bock, 1996:1330; Stein 1992:411). This view poses some issues with the different amounts that are the bills are reduced by, but it is conceivable that the commission could vary. It also begs the question of whether the manager would give up his money, hoping to gain favour with the client (Stein, 1992:411). Second, he removed the interest charge from the debt, which would benefit the master in making his business more in line with the law (Bock, 1996:1330, Nolland 1993:798; Stein 1992:411). However, the changes of the amount reduced create problems with this view. Another issue with these interpretations is that the manager is called dishonest in Luke 16:8 after he has lowered the cost.

Third, the steward simply undercut the cost of renting the land (Bock, 1996:1329, Nolland 1993:798). This view has traditionally has been the preferred interpretation (Bock, 1996:1329). It offers the best explanation as the dishonest manager lowered the price to get favour (Edwards 2015:453, Stein 1992:411). The rich man commended this dishonest leader for being φρονίμως, shrewd despite being immoral (Stein, 1992:411). This surprising praise demonstrates how shrewd the manager was for recognizing that the good favour of these people surpassed the value of money.

The parable's point comes in Luke 16:9. People are to be generous with money to form positive relationships with others which secures their future (Edwards, 2015:456; Bock, 1996:1334). The manager was commended for recognising that building relationships with

others has more value than money. Though he acted dishonestly, using another person's money, he recognised that other people's good favour was more valuable for his future than money. People need to use money to bless others, and God will reward them for their generosity (Stein, 1992:416-417).

Luke then moves to a second application about the nature of faithfulness in Luke 16:10-12 (Bock, 1996:1335). The person who faithfully handles small things has the character to handle large things faithfully. A person who does not handle the world's wealth well cannot be given true riches. True riches refer to future heavenly rewards (Bock, 1996:1335; Stein, 1992:417). God will give eternal rewards based on how faithfully people serve God despite the temptation to live for things of this world.

Luke ends with a final implication in Luke 16:13. A person cannot serve both God and money. A person cannot serve two masters at once because the wishes of different masters sometimes contradict each other. The person will become upset with the other master that contradicts the one he loves more. The conclusion is that since God's usage of money and people's natural usage of money is different, the person should decide to serve God as the master and not money.

5.1.2.3 Summary

Luke is the only gospel writer to include this passage. By including this passage, Luke teaches the importance of recognizing what is more important. Luke warns leaders to be careful not to lead with mixed motives. Leaders who desire money do not recognise that God's good favour is better than material possessions. Leaders should recognise that desiring material gain will place them at odds with God's desire for them since God's wishes often would conflict with making money.

5.1.3 Exegesis of Luke 18:9-14

In Luke 18:9-14, Luke shares how God judges a person according to their view of their moral standing before God. The heart of the person is expressed in how they communicate with God and interact with others.

5.1.3.1 Contextual Analysis

Luke linked Luke 18:9-14 with Luke 18:1-8 as both parables deal with the issue of prayer (Bock, 1996:1458; Stein 1992:447). The passage also connects to Luke 18:15-30 on the topic of faith. Luke 18:15-17 deals with faith like a child, and Luke 18:18-30 contrasts the rich man and Lazarus (Bock 1996:1457).

5.1.3.2 Examination of Luke 18:9-14

Luke begins with a summary of the parable's setting. The parable is addressed to people who πεποιθότας ἐφ' ἑαυτοῖς, "trusted in themselves." They believe they are righteous and present an attitude of looking down on others as if they have no worth (Arndt, 2000:352).

Luke begins the parable by introducing two characters from the opposite ends of the culture of the time, the pharisee and the tax collector. As discussed in chapter 2, Pharisees⁹ belonged to the strictest religious group and viewed tax collectors with contempt for working with Rome.

The Pharisee's prayer reflected pride in how he compared himself to others who performed immoral actions (Nolland, 1993:876). He even compares himself with another worshipper, the tax collector, making a judgement based on the man's profession (Bock, 1996:1462). The pharisee then continues by boasting that he goes above the legal requirements by fasting twice a week and giving a tithe of all he bought (Marshall, 1978:679-680).

The pharisee is contrasted with the tax collector. The tax collector stands far away, which might be in the outer court (Bock 1996:1464; Marshall, 1978:680). He would not lift his eyes and beat his breast. Not lifting his eyes and beating his breast shows contrition (Bock 1996:1464; Marshall, 1978:680). His prayer demonstrated recognition of his sin and a desire to be forgiven.

Jesus concludes that the tax collector was legally found in the right by God (Arndt, 2000:249), and the pharisee was not. The reason for God's positive evaluation of the tax collector and his negative evaluation of the pharisee is given in Luke 18:14b. "ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." "For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." God evaluates a person according to the heart. The heart that lowers the person, God, will evaluate positively. The heart that raises itself, God will judge negatively.

5.1.3.3 Summary

Only Luke presents this parable. By doing so, he emphasises how God will evaluate people according to their hearts. People who are proud, whose heart feels they are better than those

⁹ Pharisees is a derogatory term that was used of a closed community of scribes (Weiss & Meyer, 1964:9.12,16-17; Jeremias 1969:247). Josephus in Antiquities 288 described the group as having strong influence with the people (Josephus & Whiston, 1987:344-345). They had strict rule regarding who could be a pharisee based upon their following of the ritual laws (Jeremias, 1969:251-252).

around them, will be judged by God. But humble people, who recognises their behaviour does not match God's standards, will receive a positive evaluation.

5.1.4 Exegesis of Luke 19:11-27

The parable in Luke 19:11-27 explains how God evaluates people by comparing God to a political leader who entrusted money to be invested to various leaders under his authority. This parable addresses how the political leader addressed his servants who ran his business with the backdrop of some of them not wanting him to be king.

5.1.4.1 Contextual Analysis

This parable forms the final parable in the journey narrative (Luke 9:51-19:44) as Jesus approaches Jerusalem (Bock, 1996:1525; Stein, 1992:471). It takes place immediately after Jesus spoke to Zacchaeus (Luke 19:1-10). Following this parable, Jesus approaches Jerusalem (Luke 19:28-40), weeps for Jerusalem (Luke 19:41-44), then cleanses the temple and teaches (Luke 19:45-48) (Bock, 1996:47; Marshall, 1978:717-722). The parable probably reflects a historical incident where the Jews sent a delegation rejecting Archelaus, the son of Herod the Great, as king (Josephus & Whiston, 1987:604; Bock, 1996:1526).

5.1.4.2 Examination of Luke 19:11-27

Luke sets the stage in a similar manner in which he did in Luke 18:9-14 expressing that the parable was given because he was close to Jerusalem and because people thought the kingdom of God was coming quickly. The parable begins with the introduction of ἄνθρωπος τις εὐγενής, a nobleman. The word εὐγενής refers to a person of high status (Arndt, 2000:404). The man must travel to receive a vassal kingship of the land he resides (Bock, 1996:1532).

Jesus calls together ten of his servants. Since there are ten servants, the servants do not refer to the twelve disciples (Bock, 1996:1533). The nobleman gives each servant a μνᾶ, mina. A μνᾶ is a monetary unit equal to 100 δραχμή, drachmas (Arndt, 2000:654). A δραχμή was a Greek silver coin that was equal to one day's wages (Bock, 1996:1533). So, one mina would equal about 100 days, or about three months, of work. Though a significant amount of money, it was not incredibly large.

The parable in Luke 19:14 provides an important piece of information that reflects the population's attitude. The people hate the nobleman. They act by sending a delegation to keep the man from getting the kingship.

However, in Luke 19:15, the nobleman returns as king despite the people's attempt to keep him from becoming king. He calls his servants to see how much profit they have made with the money he gave them to invest.

The first servant returns having made ten minas. The nobleman, now king, responds with praise, explanation (that because he was faithful in little), followed by granting the person authority and status (you shall have authority over ten cities) (Bock, 1996:1536). Similarly, the second servant reports making five minas. The nobleman awards him authority over five cities.

The third servant, simply called ὁ ἕτερος, another one, provides a different report and gets a negative response. In Luke 19:20, the third servant reports that he did not invest the mina as instructed. He explains the reasons being because he saw the nobleman as αὐστηρός, strict in his supervision of others (Arndt, 2000:151). He then describes the nobleman as taking a high profit from the work of others (Stein, 1992:473) or that he saw that the nobleman put him in an impossible position, taking any profit if he made any or punishing him if he lost any (Plummer 2000:441-442). Either way, the servant is attacking the nobleman's character by saying he exploits others (Nolland, 1993:916). By placing this complaint after the other servant's reward, Luke makes it clear to the reader that the servant's evaluation of the nobleman's character is incorrect (Nolland, 1993:916; Stein 1992:473-474).

The nobleman then judges the servant based on his presuppositions. The noble reasons that if what the servant said is true, then he should have at least invested the money safely so that he could report some income; however, if the servant's view of the character of the nobleman is wrong, then the judgement is even more just (Stein 1992:474). By the servant's logic, his actions did not make sense and deserve judgment (Bock, 1996:1539).

In Luke 19:24, the nobleman pronounces his judgement. The mina would be taken from him and given to the one who made ten. The nobleman saw the lack of investing the resources he gave the servant as instructed, despite fears of losing some money, as ground for removing all the funds he had given the servant. He then rewards the one who invested best by giving him the money this servant was once entrusted with. In Luke 19:25, the people cried out in shock that the one with the most would get more from the poor (Marshall, 1978:708). The response explains the principle behind the judgment. The faithful one should be entrusted with more. The one who was not faithful, loses even what he had.

The parable ends referring to Luke 19:14, the enemies of the nobleman, the new king. The king orders κατασφάζατε αὐτοὺς ἔμπροσθέν μου, “slaughter them before me.”

The parable offers an evaluation of three different groups of people. The nobleman rewarded faithful servants. He rejected servants who did not follow his instruction to invest. He executed those who were opposed to him and his rule. This parable teaches that Jesus is gone and will return as the king (Bock, 1996:1543). Those who have been entrusted with resources from God should faithfully invest them. Those who refuse to serve will be judged and left with nothing. While those who are opposed to the rule of Jesus will suffer severe judgement (Bock, 1996:1543-1544).

5.1.4.3 Compare and Contrast Luke 19:11-27 with Matthew 25:14-30

Commentators have debated whether Luke 19:11-27 and Matthew 25:14-30 come from the same tradition (Bovon, 2013:606) or come from two different yet similar accounts (Edwards, 2015:534; Plummer, 2000:437). The evidence is split with many similarities that point to the telling of the same parable, but also many differences that support that Jesus told two separate but similar parables. To argue much about Luke’s perspective on God’s evaluation of leadership from the differences would make the conclusions highly suspect since it is possible, if not likely, that the parables come from two different sources. However, by including this parable and not Matthew’s version, Luke may indicate a few things.

First, Luke tells a more complicated version. Luke has ten servants as well as citizens who did not support the nobleman in his effort to become king. By including this information, Luke shows that despite public pressure and the political situation of the time, those placed in authority will be held to account. Those who oppose God’s rule will be severely judged, and those who do not follow God faithfully will also be judged.

Luke also has each person receiving a significant but much smaller amount of money than Matthew. Matthew has three servants receiving five, two and one τάλαντον, talent each. A τάλαντον equalled 6,000 drachmas. This means that the servant with only one talent would be responsible for 60 minas or 15 years’ wages. Luke’s version speaks of a lower--level leader with a much smaller responsibility. The point seems that normal leaders have each been given responsibility and will all be held accountable.

Luke leaves the judgement of the unfaithful servant vague. All we know is that he loses what he has. Matthew describes the unfaithful servant’s judgement as cast into the outer darkness

where there will be weeping and gnashing of teeth. Luke presents the more severe judgement to the people opposed to the king.

5.1.4.4 Summary

Luke presents God evaluating his servants whom he has entrusted resources according to their faithfulness. God rewards those who show more skill in investing with more authority and gives the one with more what he takes away from those who do not invest faithfully.

Luke points out that despite political circumstances and what others may say about God, His leaders are to invest what God has given them faithfully. God will reward faithful servants with authority and status. However, God will judge the servants who refuse to faithfully invest what God has entrusted to them. He will judge them by removing His resources he gave them and giving them instead to those who served Him well.

5.1.5 Exegesis of Luke 20:47b

Luke 20:45-47 presents Jesus offering judgement on the scribes¹⁰, the academic leaders of the day. He discusses what actions cause their condemnation and refers to different levels of condemnation.

5.1.5.1 Contextual Analysis

Luke 20:45-47 take place amid three sections that relate to Jesus' response to the leadership. In 20:41-44, Jesus responds to the leader's questions with a question of His own. In Luke 20:45-47, he condemns the scribes. Then in Luke 21:1-4, he contrasts the leaders with the widow (Bock, 1996:1630).

5.1.5.2 Examination of Luke 20:47b

Since this passage was examined in chapter 4 of this dissertation, the focus of this section will be on how Luke portrays Jesus' evaluation of the scribes. Jesus claims the scribes promoted themselves by wearing long robes, loving greetings, taking the best seats in synagogues and places of honour at feasts, devouring widow's houses and making long prayers. Jesus pronounces, "οὗτοι λήμψονται περισσότερον κρίμα" "they will receive the greater condemnation."

¹⁰ Scribes formed the upper class in Israel and held most of the important political positions in Israel (Jeremias 1969:233, 237). Scribes were highly honoured people who were trained in the study of the law (Arndt et al., 2000:206, Jeremias, 1969:235). Scribes formed a closed community that required several years of study to join. Being ordained into the company of scribes and allowed for the making of decisions on criminal proceedings, going by the title Rabbi (Sanhedrin 3a, 2021; Sanhedrin 5a, 2021; Heremias, 1969:236).

Jesus' evaluation of the scribes was based on their θέλω, taking pleasure in being seen in garments of status (Arndt, 2000:448; Nolland, 1993:976) and φιλέω, having affection for (Arndt, 2000:1056) others recognizing their status through greetings and where they have them sit (Nolland, 1993:976). They improperly took care of widow's estates and tried to look as if they cared deeply about God when they were promoting themselves with long prayers (Stein, 1992:507).

The word κρίμα refers to a legal decision given by a judge (Arndt, 2000:567). Typically, the decision is unfavourable in condemnation (Büchsel & Herntrich, 1964:942).

The judgement received seems to have greater and lesser severity since Jesus says their condemnation is greater.

Luke follows Mark 12:38-40 very closely. The changes do not reflect any unique perspective that Luke has.

5.1.5.3 Summary

Luke records Jesus evaluating the scribes based on their heart. A heart that enjoys status will be negatively evaluated. A heart that enjoys others looking at them as people of status, who misuses their positions of status for their own benefit, and whose relationship with God is used to gain more status will receive more judgement than God will judge others whose hearts do not desire status.

5.1.6 Summary of God's evaluation criteria

According to Luke, God evaluates leaders based on their faithful obedience to Him and the condition of their heart. God wants his leaders to be faithful to his commands by lowering their status and their desire for status and wealth to meet the needs of others. God wants their leaders to faithfully follow God's wishes with what God has given them. God's judgement varies based on the person's knowledge and whether they are disobedient to Him. God also evaluates a leader's heart. He judges those who are proud and elevates the humble. He rejects those who desire status but gives status to those who humble follow Him and serve those without status.

God evaluates leaders based on whether the person is faithful and ready to serve him. God rewards those who are ready and serve well. God will judge faithfulness despite political circumstances or what others say about God. The faithful service requires the leader to be

humble and care for others instead of themselves. Faithfully serving God is often opposed to the leader making money and requires the leader not to use his authority, status and power for his benefit. God rewards those who are prepared and faithfully serve him.

According to Luke, God rewards skill second to faithfulness. God rewards the faithful but not the unfaithful. Of the faithful who all receive rewards, God gives more to those who show a higher amount of skill than those who show less skill. Knowing that people desire authority and status, God rewards the faithful with authority and status.

God not only rewards but also punishes. He punishes based on the amount of understanding the person has regarding God's desires, with the stricter judgement falling on those who knew what God wanted but refused and the lightest judgement falling on those who did not know what God desired. People should understand what God wants them to do and work to accomplish what God wants for the betterment of those around them. God will negatively evaluate those who desire status and those who live in a self-serving way instead of following God faithfully, even if they were ignorant of God's wishes.

According to Luke, God evaluates the heart. God punishes the proud, those who think they should be treated better or that God views them in a better light than those around them. God judges those who desire higher status and benefits of power and authority in society.

God rewards those who are humble. He rewards those who treat others under their authority and of lower social standing well. He rewards those who do not use their power, authority and status for their benefit but for the benefit of those around them. Despite judging people for desiring status, power and authority, God knows these are things people enjoy and gives status, power and authority as a reward to those who are humble and faithful.

5.2 EXEGESIS OF ACTS 20:17-38 REGARDING THE CRITERIA LUKE INCLUDED DESCRIBING HOW PAUL EVALUATED HIMSELF

Luke presents a picture of Paul doing a self-evaluation before the Ephesian elders. This evaluation illustrates how Luke viewed Paul's teaching regarding God's evaluation of his leadership. Luke presents Paul explaining his ministry and how he served the Ephesian church well. Paul then challenges the Ephesian elders to follow his example as they lead.

5.2.1 Examination of Acts 20:17-38

Since the context of this passage was given in chapter 4, the focus of this exegesis will be on the criteria Luke chooses to use as he presents Paul evaluating himself. Paul begins with a recounting of his ministry in the past to the Ephesian church.

Paul begins the speech by demonstrating his role as a model to the Ephesian elders (Bock, 2007:626). Paul tells the elders in Acts 20:19 that he served God with ταπεινοφροσύνη, humility, δάκρυον, tears, and πειρασμός, trials. Paul's service did not consist of efforts to promote himself. It caused him pain.

In Acts 20:20-21, Luke presents Paul explaining how he resisted the temptation to ὑποστέλλω draw back despite suffering. Instead, he ἀναγγέλλω, proclaimed (Arndt, 2000:59) and διδάσκω, taught formally (Arndt, 2000:241). Luke has Paul also διαμαρτύρομαι, make a solemn declaration (Arndt, 2000:233), about repentance and faith to everyone.

In Acts 20:24, Paul explains that God called him to testify about the gospel of God. Paul saw proclaiming the gospel was more valuable than his life. This is why he is willing to suffer and be imprisoned to preach the gospel faithfully.

In Acts 20:26-27, Paul explains that he is innocent of the blood of everyone because he did not ὑποστέλλω, drawback, from declaring the whole counsel of God. Drawing an analogy from Ezekiel 33:1-6, Paul believes he will be innocent of any harm people endure because he had adequately warned them (Polhill, 1992:426).

Then in Acts 20:28-31, Paul warns the leaders to προσέχω, pay close attention, to themselves and make sure they ποιμαίνω, watch out for the people like a shepherd (Arndt, 2000:842). In verse 29, Paul continues the imagery of a shepherd to explain how wolves will come. He tells them that this group of leaders will speak things that are διαστρέφω, different from the accepted standards (Arndt, 2000:237). They will ἀποσπάω draw away disciples from the teaching of God to their teaching (Bock, 2007:631). Then in verse 31, Paul continues with the metaphor of shepherding, encouraging them to follow his example of γρηγορέω, being alert. Paul returns to his example that for three years, Paul calls them to remember how he did not cease to vouθετέω, admonish them about avoiding improper ways of living (Arndt, 2000:679) and did so with tears.

In Acts 20:33-35, Paul again returns to his example. He did not ἐπιθυμέω, long for their money. Instead, he took care of his own needs (Acts 20:34; Polhill, 1992:429) and gave to the poor (Acts 20:35).

5.2.2 Summary

Luke portrays Paul using himself as an example of good leadership. Paul offers six qualities that he wanted the Ephesian elders to emulate. Firstly, Paul served with humility which caused him suffering (Acts 20:19). Secondly, when facing suffering, Paul persevered and kept teaching (Acts 20:20). Thirdly, Paul saw that preaching the gospel carried more value than his life (Acts 20:24). Fourthly, Paul taught everything that God entrusted to him (Acts 20:27). Fifth, Paul laboured throughout the day and night for a long period warning them (Acts 20:31). And sixth, Paul's motive was not to make money but to work and to give to those in need (Acts 20:33).

Luke offers Paul as a good illustration of what a leader should look like. He consistently lowered himself even when it caused him pain and gained neither status nor wealth for himself as he taught about God. Paul's lowering of himself came from seeing that communicating all of God's message carried more value than even his own life.

5.3 DESCRIPTIVE COMMENTS

Luke describes various leaders with descriptive comments. Some of the comments relate directly to the context and story. Other comments do not seem to directly connect with the story, but Luke includes them anyway. These non-related comments show Luke's perspective more because Luke provided them though they were not necessary. Additionally, repeated descriptions can provide data regarding what qualities of leaders Luke favoured.

5.3.1 Overview of the descriptive comments

Luke introduces several characters in Luke-Acts. The leaders who Luke described with descriptive terms were selected for the study. Zechariah, Mary, Simeon, Anna, Joseph and Gamaliel are presented in positive ways, and Theudas and Judas are presented in negative terms. Luke tends to focus on the heart. Luke tends to focus on character qualities in describing good leaders and describes negative leaders in terms of pride and failure.

5.3.2 Exegesis of Luke 1:5-6 regarding Zechariah

Luke describes Zechariah, the father of John the Baptist, when he introduces him in the gospel. In addition to describing his position and lineage, which explains why he was in the temple, Luke also comments on his character.

Luke explains that Zechariah held the position of priest from the division of Abijah. His position as priest explained why in verse 8 he was serving before the Lord. The 24 divisions of priests provided for the temple service on a one-week rotation (Jeremias 1969,199; Stein, 1992:73).

Luke describes Zechariah as δίκαιος, righteous. Zechariah lived according to what God required (Louw & Nida, 1996:743). The addition of the phrase, ἐναντίον τοῦ θεοῦ indicates that Zechariah's righteousness was not merely external but described his heart (Marshall, 1978:52).

Luke was the only one to include this story of how God spoke to this leader. He describes Zechariah according to what is necessary to the story with the addition of calling him righteous, which does not promote the storyline. The unnecessary usage of righteous to describe Zechariah indicates that Luke saw righteousness as an important quality (Stein 1992:73)

5.3.3 Exegesis of Luke 1:38 regarding Mary

Luke introduces Mary in Luke 1:26, explaining that she is a παρθένος, young woman who has not had sex (Arndt, 2000:777) and is engaged to be married to a man named Joseph. Both descriptors point to God telling Mary she would have a child though she was unmarried and had never been with a man.

In Luke 1:37, Luke ends the section with Mary describing herself, ἰδοὺ ἡ δούλη κυρίου, “Behold, I am the servant of the Lord.” By including this statement, Luke portrays Mary as open for God to do what he pleases (Bock, 2007:131; Plummer 2000:26). Mary again identifies herself as a δούλη in Luke 1:48. The term δούλη, often refers to a female slave (Arndt, 2000:259; Louw & Nida, 1996:741). A person who serves with an attitude of a δούλη serves not with a personal choice but must perform the duty of the master (Rengstorf, 1964:261). There is no room for the individual's will, but the individual must do the will of the master (Rengstorf, 1964:270).

Slaves had low status. They had no rights and could not own property. Even their property did not belong to him but his master (Rengstorf, 1964:271). Because of this low status, slaves were often not treated well. Sukka 2, 9 talks about how a master could pour water in the slaves' faces saying he is not welcome (Sefaria.org. 2022b). The Mekhilta d'Rabbi Yishmael 22:30 comments that Exodus 22:30 teaches that a dog is of a higher station than a slave (Sefaria.org. 2022a). To call someone a slave was a severe insult (Rengstorf, 1964:271).

Mary's claim that she is a slave of the Lord displays an attitude of taking the lowest status in society and ignoring her will so that she could do the will of her master, God. By relaying Mary's description of herself in this way, Luke paints the picture of a person lowering themselves as much as possible in status and being obedient to God.

5.3.4 Exegesis of Luke 2:25, 29 regarding Simeon

When Luke introduces Simeon in Luke 2:22, he describes him as δίκαιος, righteous and εὐλαβής, devout. He also describes him as waiting for the παράκλησιν τοῦ Ἰσραήλ, "the consolation of Israel." Simon believed that God's promise of deliverance for the nation would pass (Bock, 2007:238). By describing Simeon as righteous, devout and waiting for the consolation of Israel, Luke, offers positive descriptors of this influential man who was used by God. Luke also describes Simeon by saying the Holy Spirit was upon him. Saying that Simeon had the Holy Spirit upon him explains Simon's prophetic statements in Luke 2:26 and 29-32 (Bock, 2007:238). The other statements add to the understanding of Simeon but do not seem as necessary.

Luke has Simon describe himself in 2:29 as δοῦλόν σου, your servant. Like Mary, this reflects a humble lowering of himself and his status before God. He was willing to carry out God's desire in his life despite his desire.

5.3.5 Exegesis of Luke 2:36-37 regarding Anna

After explaining Simeon's reaction, Luke introduced Anna. Luke describes her as a προφῆτις, prophetess. Anna taught on behalf of God (Louw & Nida, 1996:541). Luke then adds that she is the daughter of Phanuel of the tribe of Asher. These descriptors establish that the story is historical but offer little connection to the passage (Bock, 1994:251).

Luke continues to describe her as an old woman who had lived as a widow for most of her life. She lived a life of devotion in the temple offering worship through fasting and prayer. Luke ties Anna's age with her devotion to demonstrate that she had been devoted to God for a long time (Stein, 1992:118). After meeting Jesus, Anna began to speak about Jesus to those waiting for Israel's redemption.

In this description, Luke values Anna's role as a proclaimer of God's message, her lineage, her age, and length of time she lived as a widow. He sees her devotion to God from her constant fasting, prayer and time in the temple as positive attributes that give her proclamation about Jesus validity.

5.3.6 Exegesis of Luke 23:50 regarding Joseph

In Luke 23:50, Luke describes Joseph with many descriptors to set the stage for Joseph to asking for the body of Jesus. Joseph is described as ἀνὴρ, a man, βουλευτῆς ὑπάρχων, a member of the council and ἀνὴρ ἀγαθὸς καὶ δίκαιος, good and righteous man. In Luke 23:51, Luke adds that Joseph was ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, from Arimathea, a Jewish town. Luke also notes that Joseph did not consent to the decision and action of the council and was looking for the kingdom of God.

Luke presents Joseph as having an important role in Jesus' death and burial in similar ways that he presented Zechariah, Simeon and Anna in having a part in the story of Jesus' birth. Luke's description of being righteous mirrors the descriptors of Zechariah and Simeon (Bock 1996:1872-1973). No other person in Luke is described by Luke as good except Joseph (Edwards 2015:701).

Joseph was presented as a member of the Sanhedrin. He was probably not present when the council voted unanimously to condemn Jesus in Mark 14:64 (Bock, 1996:1973; Plummer, 2000:541). Luke records that He did not agree with their decision and how they acted. This description makes it clear that Joseph did not have a change of heart concerning Jesus after he had been a part of condemning Him, but that he was opposed to the condemnation and death of Jesus despite being a part of the council.

Luke also describes Joseph as looking for the kingdom of God like the descriptions of Simeon and Anna (Edwards, 2015:701). Though Luke does not present Joseph as a disciple of Jesus like Matthew and John (Matthew 27:57, John 19:38), by using the phrase, looking for the kingdom of God, suggests that Joseph was a disciple.

Luke mentions that Joseph is from Arimathea. Some scholars think that this refers to the town Ramah (Edwards, 2015:701) and others that it is the town Remphis (Stein, 1992:599). Luke's mention of the town is made to eliminate confusion as to which Joseph is being talked about and was most likely his birthplace or earlier home since he now has a tomb in Jerusalem and serves on the Sanhedrin (Bock, 1996:1873-1874).

Luke presents Joseph in a positive light in his description of him. In addition to giving descriptions that set the scene for Joseph asking for Jesus' body, Luke describes him as good, righteous and looking for the kingdom of God. These words offer positive descriptions of his character and his faith.

5.3.7 Exegesis of Acts 5:34-37 regarding Gamaliel, Theudas, and Judas of Galilee

Luke offers descriptors of three leaders in Acts 5:34-37. Luke describes Gamaliel and has Gamaliel describe Theudas and Judas of Galilee as he addresses the Sanhedrin.

Gamaliel is the only rabbi named in Acts (Bock, 2007:249). Luke describes Gamaliel as a Pharisee in the council and a teacher of the law. Luke notes that Gamaliel is τίμιος, held in honour by all the people. The honour people gave him explains their response to his orders and his advice concerning the apostles. Gamaliel is not described with terms such as righteousness or looking for the consolation of Israel. The lack of these descriptors offers no indication that Gamaliel is sympathetic to Jesus or His followers. Gamaliel is well respected in his community but most likely does not believe in Jesus.

In contrast to his decryption of Gamaliel as being honoured, Luke has Gamaliel describe Theudas as λέγων εἶναί τινα ἑαυτόν, “claiming to be somebody.” Four hundred men followed his leadership until he was killed, and the movement ended. Luke records Gamaliel describing Theudas as thinking highly of himself. This negative expression expresses pride resulting in his movement failing. Historically, we do not have a record of a Theudas that fits with the timeline presented in this speech (Bock, 2007:250; Stein, 1992:172).

In Acts 5:37, Luke records Gamaliel describing another leader, Judas. Judas is simply described as ὁ Γαλιλαῖος, the Galilean. This description places Judas in the region of Galilee. This descriptor does not do anything other than indicate which Judas he is talking about. Josephus describes Judas as leading a revolt due to taxation (Josephus & Whiston, 1987:476, 604-605). Judas also was killed, and his followers scattered. Judas and Theudas were described as being ἐξ ἀνθρώπων of man in Acts 5:38, which stands in contrast to being ἐκ θεοῦ of God in Acts 5:39. Gamaliel presents these men as leading their movement according to their desires apart from God’s wishes. The result was that both movements failed over time.

This passage presents descriptions of three different leaders who led outside the Christian community. Gamaliel was described in terms of position and status, and the people responded to him well. Theudas was described with negative terms relating to pride. The context suggests that the audience looked upon him negatively. Judas was described simply by where he was from, but the movement he was leading was seen in negative terms. Despite the descriptor being neutral for Judas, in the context, both Judas and Theudas were presented in negative light because they did not lead in accordance with God’s desire. The result was that their movement failed.

5.3.8 Exegesis of Acts 6:3 Regarding deacons

In Acts 6:3, Luke records the twelve apostles' response to a need in the church and how they instructed the people to select leaders to meet the need. Luke also contrasts the apostle's role with that of these leaders.

The church faced a problem. The widows who were Greek-speaking Jews were not cared for as well as the Hebrew-speaking widows (Acts 6:1). The apostles decided to appoint leaders who could meet this need. The apostles entrusted all the disciples with choosing for themselves seven men to fill this need. These leaders needed to have two main qualities: a good reputation and the ability to preach Christ powerfully (Bock, 2007:260).

First, the leaders need to μαρτυρέω, to be well spoken of (Louw & Nida, 1996:418). They needed to be men the community knew of their character and could attest that they had high character. They were to be entrusted with resources in caring for widows who had not been cared for properly, so the community needed to trust that these men would handle the resources properly.

Second, these leaders needed to be “πλήρεις πνεύματος καὶ σοφίας,” “full of the spirit and wisdom.” The word πλήρης, full, has the idea of holding all that something can contain (Arndt et al., 2000:826-827). Full describes the words πνεύματος, spirit, and σοφίας, wisdom. Commentators commonly understand this to mean that they would manifest a special degree from which the Spirit works in their life and have wisdom to deal with complex financial and social situations (Stein, 1992: 181; Plummer, 2000: 312-313; Bock, 2007:260). However, in Acts 6:10, Luke explains that Stephen overcame the arguments of his opponents because they could not withstand the wisdom and the Spirit he spoke. In light of this, being full of the Spirit and wisdom must include the power to proclaim God's message and overcome opposition. Perhaps in light of this context, instead of understanding full of the Spirit and wisdom as spiritual maturity and wisdom in handling finances, refers to them having demonstrated power to preach and teach the message well in the face of opposition. This dissertation demonstrates that Luke ties preaching the gospel tightly with power and authority. Regardless, if this connotation is the primary meaning or understood secondarily, these leaders needed to be men who had demonstrated the power and authority coming from God through teaching the word well.

Looking at the overall context, Stephen is presented as a man full of grace and power who demonstrates that power by performing miracles (Acts 6:8). Stephen also engages in preaching and defending the faith in the same way Luke showed power in the gospel of Luke.

Nothing other than the specific charge to care for widows suggests that Stephen had a different type of leadership than the apostles (Barrett, 2004:304-305). Stephen both preached and healed just as the apostles did. Irenaeus, who lived in the second century also thought of the deacons preaching ministry. In *Against Heresies* 15.1, Irenaeus emphasises Stephen's role of preaching and dying for Christ (Irenaeus of Lyons, 1885:480).

The weakness of understanding that deacons were understood to be selected from powerful teachers is that Luke seems to contrast the apostle's role with that of these leaders in Acts 6:2 and 6:4. In 6:2, the twelve apostles say to all the disciples, “οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις,” “It is not right that we should give up preaching the word of God to serve tables.” The apostles did not feel it was ἄρεστός pleasing or desirable to God that they would καταλείπω, set aside or neglect (Arndt. et al., 2000:521) the λόγος, word, to διακονέω, serve, τράπεζα, tables. In Acts 6:4, they say what they will do instead. They say, “ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.” “But we will devote ourselves to prayer and to the ministry of the word.”

In these verses, Luke presents the apostles as seeing that their primary responsibility was the word of God. They did not believe it would please God for them to set aside teaching the word even to care for widows. So, they asked the disciples to appoint seven men to appoint that task. The fact that the deacons had the responsibility to care for the widows does not mean that deacons did not need to teach. In fact, from this passage, Barrett notes that it is difficult to see any difference between how Luke treats deacons and elders (2000:305-306). Barrett points out that if Luke's point was to show how a leadership structure was formed to care for the needy in the church, he did a terrible job because he had Stephen appointed and then immediately, Stephen is out preaching and doing the same work as the twelve apostles instead of caring for the widows (2000:306).

Considering these facts, it may best be understood that the twelve apostles saw that their responsibilities were getting too large for the twelve of them to handle properly. This problem is evidenced by the phrase “when the disciples were increasing in number” and the complaint that the Greek widows were not being cared for in Acts 6:1. The apostles then asked the disciples, the church, to select additional Greek leaders who would make sure the task would be accomplished for those of their group. These first Greek leaders were Men who the people knew their character and who were “full of the Spirit and wisdom,” men who were already demonstrating God's authority and power from public teaching of the word.

5.3.9 Summary of commonalities regarding the descriptive comments

In his description of various people, Luke presents some patterns of comments that give insight into the qualities of a leader that he respects. Luke prefers to describe leaders with the qualities of righteousness, humility and hope for the future kingdom of God.

Luke describes Zechariah, Simeon and Joseph as being righteous. Each of these leaders are portrayed in a positive light by being described as righteous. The description of being righteous did not seem necessary to progress the passages, but Luke included it anyway. This evidence indicates that Luke valued the quality of righteousness in leaders.

Luke highlights the humility or lack of humility of individuals. Luke portrays Mary as a servant who shows her humility by lowering herself to serve God by taking a baby, not from the man she was engaged to be married. In contrast, Luke portrays Theudas as proud. Luke portrays Theudas as an example of failed leadership because he did not follow God.

Luke sees the person's hope for the future kingdom as a positive quality of leaders. Luke describes Simeon and Joseph as both looking for the kingdom of God. These men were looking for God to fulfil his promises to bring about the kingdom. Luke highlighted this quality instead of calling Joseph a disciple like Matthew and John. The inner hope and faith they had regarding this future was a positive quality that Luke highlighted.

Luke highlighted the teaching of the word as a quality of leadership. Luke showed Stephen as a powerful teacher. He describes one of the qualifications of deacons with the same words he used to describe Stephen's preaching.

Qualities that come from a person's heart were the qualities that Luke highlighted when describing leaders. Whether it was their character of living morally, their willingness to lower their status or their hope for the future work of God, Luke described good leaders according to the internal qualities of the heart.

5.4 CONCLUSIONS CONCERNING THE LUCAN PERSPECTIVE REGARDING HOW GOD EVALUATES PEOPLE

Luke presents God as the being with ultimate authority and the right to evaluate all people, including leaders. Luke highlights the quality of faithfulness and humility as the qualities of the heart that God uses primarily to evaluate leaders. Luke also briefly shows that God will give greater rewards based on greater effectiveness amongst those who demonstrate the proper heart attitude.

Luke presents Paul as a model leader to follow. Paul evaluated his ministry based on his humility, teaching of God's word, faithful labour for the church, and desire to give money versus receiving it. Paul served humbly by suffering to minister to the Ephesian church. Unlike the scribes who had secret teaching, Paul faithfully taught all the messages Jesus gave him despite suffering. Paul laboured long hours, working to pay his bills so that he could give. His heart was toward what he could do for others rather than what payment he would receive.

In Luke's descriptors of leaders, he portrays leaders positively in light of heart qualities of righteousness, humility, hope for the kingdom of God and teaching. In contrast, Luke describes a leader whose movement failed in terms of pride.

Luke's understanding of God's evaluation of leaders stresses the qualities of the heart. The qualities of faithfulness and humility are emphasised the most. Luke regards faithfulness in preaching God's message and humility in placing God's message above leaders' well-being as the model that leaders should follow.

5.5 COMPARISON AND CONTRAST WITH METHODS AND CONCLUSIONS OF THE SOCIO-SCIENTIFIC APPROACH

Social scientific scholars approach passages where God evaluates people based on the patron-client social phenomenon. Patron-client systems are where those who are socially poorer and of lower status have their needs met due to favours for the patron (Malina & Rohrbaugh, 2003:388). They point out that patrons in cultures with a patron-client interaction often abuse their power at the client's expense and conclude that patrons need patronage system to continue getting rich at the expense of the clients (Moxnes, 1991:251).

Social scientific scholars correctly notice that the wealthy patrons do not live close to the poorer patrons and thus need middlemen. They then examine different parables showing the social structure of someone in power, the patron, interacting with the poor client with a middle man. They look at four parables, Luke 7:1-10 about the centurion, Luke 19:11-27 where the servants were given rewards over cities, Luke 16:1-9, where the steward uses his position to indebt others to himself using his master's money and Luke 12:42-46, the wise manager (Moxnes, 1991:253-254). The examination is done with an emphasis on demonstrating that the theory of patron-client is supported in Luke's gospel.

Moxnes takes the social phenomena of patron-client and examines the passages dealing with power, authority and status through that lens (1991:257-268). Patrons typically use their

authority and power to hand out favours to gain many connections and favours owed (Malina, & Rohrbaugh, 2003:389). However, they note that Luke shows a reversal of the power dealings in Mary's song, Luke 1:46-55, with God as the patron favouring the poor and lowly over the rich and powerful (Moxnes, 1991:257).

Those following the Social-scientific approach see Jesus and the apostles serving as the middle brokers between God the patron and the clients (Moxnes, 1991:258-263; Malina, & Rohrbaugh, 2003:390). Jesus brokers access to God and distribution of His goods. He deals with the competition of being the greatest in Luke 22:27 that brokerage promotes by transforming the traditional concept of patronage with "a new concept of leadership and patronage" (Moxnes, 1991:259). He does this with the parable of the servants waiting on their master in Luke 12:35-40, where the master serves. Moxnes concludes that patronage was central to Luke's purpose in writing, but Luke did not see patronage as the path to gaining honour and status (1991:259).

Moxnes also argues that Luke presents the apostles as brokers who are given shares of Jesus' power and authority to deal with clients (1991:260). Luke demonstrates that the brokers need to be faithful and serve others in Luke 12:41-48 and 22:29-30. Luke presents the apostles as following the patron-client structure of leadership but not doing so to gain special power or honour. Moxnes concludes that when the power aspect is removed from a social relationship, the people now function on equal status like members of a family (1991:264). The functioning like a family led to the sharing of resources in passages 2:43-47 and 4:32-37.

Recognising the importance of understanding how Biblical characters understood complex social phenomena of leadership and ruling forms a good basis from which to interact with the text and interpret it correctly. Moxnes' study offers a good perspective on how Luke portrays the culture of authority, power and status in which he lived.

However, the social scientific approach seems to stop short of grappling with the truths communicated in these passages through social interactions. Instead, they reflect on the social interactions themselves. For example, Malina & Rohrbaugh, in their commentary on Luke 12:42-49, state, "Again, here are several parables with scenes of slave life and focused on being prepared and acting properly in the absence of the slave owner." Moxnes does a much better job but still stops with describing the social situation without looking at what Luke communicated through the social situation.

5.6 SUMMARY

Luke viewed leadership success primarily in relation to a person's faithful obedience to God and their heart. From the group who faithfully follows God, Luke offers that God will reward some people more based on their skilful use of His investment.

Luke presents God evaluating leaders based on their faithful obedience to God. God wants His leaders to know His wishes and to be ready to serve Him. He wants leaders to care for others instead of themselves. Paul saw persevering in his service to God as a positive. Luke emphasised faithfulness in teaching as a quality of leadership that God desired, with Paul claiming it was more important than his life.

Luke presents God evaluating leaders based on their hearts. He highlights the qualities of faithfulness, humility and righteousness. God desires for leaders to be humble, not using the authority and power that He grants them to elevate their status or gain material possessions. Instead God desires for them to lower themselves to accomplish His purposes. The most commonly named purposes of God are to care for other people and give to those they can help. God wants his leaders to accomplish His purposes despite public opinion about God or public pressure regarding following Him.

Luke sees successful leadership as primarily a quality of the heart. Successful leaders are faithful to do what God wants. Leaders have a heart of humility, presenting themselves as if they had low status, giving what they gain, suffering to communicate God's message, trusting in God's fulfilment of future promises and serving those around them. Successful leaders are not motivated by increased status or wealth but trust that God will promote them as they serve Him caring for those around them.

Among the faithful, Luke presents God rewarding those who are more effective in their use of God's gifts. Among the unfaithful, God punishes more severely according if the person knows and refuses than if they acted in ignorance. God also punishes those who actively oppose Him more harshly than those who refuse to do what God asks.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 SUMMARY AND CONCLUSIONS BASED ON THE FINDINGS

This dissertation examined the question, “How does Luke understand successful leadership?” Since success and leadership are modern terms with modern implications, the related concepts of greatness, power, authority and status were examined to identify Luke’s understanding of leadership. To understand Luke’s understanding of success, examining how Luke perceived God’s evaluation of a person’s performance was examined. This examination was done by asking four questions:

1. How does Luke perceive a person achieves greatness?
2. What is Luke’s perception of organisational power and authority regarding God’s evaluation of a person’s success?
3. How does Luke understand the role of personal status regarding God’s evaluation of a person’s success?
4. What is Luke’s understanding of God’s criteria for evaluating people’s performance?

The research indicated that Luke saw leadership success as primarily relating to leaders’ relationship with God and not based on how much power, authority or status the leader or organisation obtained. Luke viewed the state of the inner person and unseen motives of a person’s heart as the primary indicator of whether leaders achieved success or not. Successful leaders resisted the desire to gain status and allowed God to give them status eschatologically if He chose to do so. They instead lowered their status and used their power and authority to care for and help those around them. In humbling themselves, they did not use their power, authority and status for their benefit. Instead, they welcomed those who society deemed the lowest used their authority and power to help them. By not seeking the benefits of their status and using their authority and power to serve people of humble position, they gained closeness to Jesus and the Father. To Luke, gaining closeness to Jesus and the father is success. The more leaders could lower themselves in humility and faithfully serve, the greater their success.

Luke acknowledges that some leaders run organisations more effectively than others. From among those who were successful (they have closeness to God, serving with a humble heart), God does differentiate and reward those who invested in God’s resources more effectively with more power, authority and status.

God also judges leaders who do not serve him well. Those who did not understand God’s wishes are punished less than those who decided to fight against God’s authority over their lives.

Luke's perspective has far-reaching consequences. It impacts how leaders view themselves and how they evaluate their life and leadership. It impacts organisations. It helps determine the organisation's values and what qualities they look for as they select leaders. It impacts how leadership training is organized and what is taught to potential leaders. It also impacts the family. Luke's perspective affects how men and women view themselves, interact in their marriage and raise children. Luke's perspective also impacts society and significant injustice issues such as colonialism, racism and xenophobia. Luke's perspective also has implications regarding how people should respond when they have been the victim of injustice.

6.1.1 Luke's perspective of personal greatness with regards to leadership success

To understand Luke's perspective on personal greatness with regards to leadership success, the term μέγας, great, was examined. Luke 9:46-50 and Luke 22:24-30 were exegeted because of the disciples' debate regarding greatness in these passages. Luke 7:28, which describes John the Baptist as great, and Acts 8:9-11, where Simon the magician calls himself great, were also exegeted and compared.

Luke saw greatness coming from a person's closeness with Jesus and the Father. Luke contrasts his perspective with the typical perspective of the people in his culture, that greatness came from obtaining higher status, power and authority.

The key component of finding closeness with Jesus and the Father dealt with the person's heart. Luke expresses that a heart that receives others of low status, accepting them and treating them as equals, will find that they too are welcomed by Jesus and the Father into close fellowship. To receive those of low status, a person must have a heart of humility. They are willing to lower themselves below what is typically expected of a person of higher status and act as if they are of lower status. Luke sees greatness as achieved by a heart that gives up the social rewards accompanying status by receiving and serving those without status.

Luke presents a direct implication of this truth: Christian leaders need to accept others ministering in Jesus' name who do not fit within their authority structure or social group. This teaching also went against the culture of the time, where religious groups were closed and did not welcome outsiders. Luke understands that everyone who names Jesus is part of the group and should be included. Luke presented Jesus accepting those who ministered in his name but fell outside the apostles' authority. Since Jesus is the supreme leader and all authority falls under Him, Christian leaders, by implication, should humbly accept other leaders and ministries who fall under Jesus but do not fit within the leadership structures that exist.

Luke does not present any information on how to obtain success as understood by the culture of the time (growing in status, power and authority). Instead, Luke presents success as having a closeness with God. Luke's teaching on greatness does not give principles or tips on achieving status, power or authority. Instead achieving greatness often causes people to lose those desirable things in order to receive God and find true greatness, closeness with God. Any greatness as understood by gaining higher status, power or authority does not happen in this life but happens eschatologically with Jesus or the Father rewarding people with positions of authority, power and status in the future.

Luke presents two illustrations of how he understood greatness. Luke regards John the Baptist as the greatest person who lived until the time of Jesus. John had a special position as the forerunner of Jesus, and because of that special connection and position, he was greater than all other people up to that point. But Luke presents Jesus as making the surprising claim that all people in the kingdom will be greater than John the Baptist. Though cryptic, this most likely means that people in the kingdom have a closer relationship with Jesus and the Father than even John did as the forerunner, making them all greater. The implication is that all people in the kingdom are greater than even the greatest person before Jesus because they now have a closeness with God that was not previously possible.

Luke presents Simon the magician as a person who worked to achieve greatness as defined by the culture at the time. Simon worked toward obtaining the marks of success understood by his culture: status, authority and power. All the people in the area respected Simon, the magician. He had tremendous influential power both socially and spiritually through his miracles. Simon is credited with starting and leading a widespread, long-lasting movement. When Simon wished to increase his social standing and power through the human means of money, Luke presents him as having a corrupt heart and opposed God because of his desire to increase his status and power. Luke made a judgment regarding the condition of his heart by trying to gain God's power through human means, money. Luke viewed Simon as needing to repent and seek forgiveness from God because of his corrupted heart. Luke presents Simon as the opposite of great despite achieving many cultural aspects of greatness and taking the title of Great on himself.

Luke views greatness through an entirely different lens than he presents the culture around him. Luke's perception of greatness relates closely to the modern concept of success. Luke does not see leadership success as not from achieving status, power or authority. Luke does not present tips or leadership strategies that help a person gain higher positions, higher respect or more power. Successful leadership does not relate to how a leader is viewed or treated in society. Successful leadership relates to how close a person is to God.

6.1.2 Luke's view toward those who hold more organisational power and authority with respect to their level of greatness in God's eyes

In examining Luke's perception of organisational power and authority regarding God's evaluation of a person's success, it was determined that Luke viewed leadership success as coming from closeness to God and not power, authority or status. Despite not viewing power and authority as what makes a leader successful, Luke recognised human power and authority as important leadership concepts that work closely together.

Luke presents Jesus' ministry as powerful in His actions and teaching. Luke typically uses power as a literal force and rarely as organisational power. Luke presents people in varying degrees of relationship with Jesus as all having power through proclamation of God's message found in the scriptures. Jesus, the apostles and Apollos had not been granted power by any human institution, they demonstrated power from their teaching that people concluded came from God. They also demonstrated power through their ability to cast out demons and heal.

Luke links Jesus' powerful actions and teaching with Moses. Luke saw that God gave Moses power to deliver Israel from the oppression they faced in Egypt. Jesus wielded a similar type of power, but Jesus' power enabled people to obtain closeness with the Father.

Luke presented teaching God's message as an important outworking of power. With societal structures around Jerusalem being linked to the Temple and following the message of God, the ability to teach God's message formed an important aspect of religious leadership. Despite Jesus' lack of training or authority by the religious organisations of the time, Jesus' demonstration of power through teaching and/or miracles caused people to label him as a type of religious leader sent directly from God, a prophet. Similarly, despite Paul's initial lack of formal position of authority among the disciples, Luke presents Paul as powerful because of his ability to demonstrate that Jesus was the Christ. Luke also presents Apollos as a leader who grew in influence due to his ability to communicate God's message powerfully. Apollos did not personally meet with Jesus physically but could powerfully speak God's message in Jesus' name because of the ministry of other followers of Jesus who instructed him. Luke presents the power of Jesus, his apostles and the leaders following them as all having the power to teach and message.

Luke sees power and authority acting together. Luke combines power and authority often, combining the idea of the literal force to act and the right to do that action. Because of Jesus' authority, Jesus' message has power. Jesus' power and authority enabled him to cast out demons. Like human authority, Jesus could pass His authority and, therefore, His power on to others. Luke often tied power and authority to Jesus' message. People with God's power

and authority preached God's message and those who preached God's message powerfully were followed and given authority in organisations.

Though power and authority play an important part in leadership to Luke, Luke does not see power and authority as a reflection of a person's success as a leader. Luke never indicates that increasing power or authority means a person has been a more successful leader than another leader with less power and authority.

Luke saw that power and authority from God offered the foundation for which the leader ministers and helps others. Those with power and authority helped others by communicating God's message. They also commanding illness and demons to leave the people. Luke portrays that demonstrations of power and authority in teaching and over illness and demons offers evidence that the leader is from God and their message is to be trusted. Demonstrations of power through preaching God's message and presenting to opponents that Jesus is the Christ gave the Christian leaders influence as they won the respect of the people.

Followers of God who demonstrate Jesus' authority and powerful teaching are normative for Christian leaders. Luke presents that Christian leaders are selected and followed based on the demonstration of having the power of God to powerfully contend for God's message.

Luke does not rank or prioritise Christian leaders as to which ones have more authority than others or which ones are greater than the others based on the amount of spiritual or organisational power they wield. Instead, Luke presents the use of power and authority as God's power and authority. Faithful leaders have power because of their ability to communicate God's message and are given authority based on that and their heart. To Luke, gaining authority did not make leaders life better but caused them suffering instead of social benefits.

6.1.3 Luke's understanding of the relationship between a person growing in their status in the community and God's evaluation of their success

Luke presents the opposite relationship between God's view of a leader's success and their status as was commonly expressed in his culture. Within Luke's culture, the status and honour a person received formed an important part of everyday life. Instead of trying to gain status and the benefits of high position in society, Luke presents that leaders should lower their status and embrace those of low status. Luke did not believe that God's evaluation of leaders' success mirrored that of society reflected as reflected in gaining more status.

Luke criticizes people who try to gain status. Luke indicates that God will judge those who desire the personal benefits of higher standing in the community. Instead, Luke presents that all people (leaders included) should place themselves as the person with the lowest status in the group and invite others with low status to fellowship with them. This view of status went against the culture at the time. Luke presented Paul as an example of this kind of leader. Paul placed his value under the value of teaching all of God's messages. Paul was willing to lower his status and even be imprisoned and suffer in his pursuit of sharing God's message with others.

Luke recognised status as an important means to influence. In his introduction of Gamaliel, Luke listed his status as an introduction which explained how a person who was not the leader of the group could shift the direction of the conversation and even give a command which the group followed.

Luke also indicated that status did not guarantee that people would follow the leader. Luke relates how people gave the apostles status but kept their distance from them because God had judged Ananias and Sapphira through them.

Though gaining status was important in the culture of Luke's time, Luke believed that God favoured those who had low status more than those with high status. Luke did not present that status was wrong but that those with high status were typically proud because they treated those without status worse than they treated others with high status. People with high status could please God if they acted with humility, lowering themselves to act like those with low status. God would lower the proud while raising those humble.

Luke did not evaluate people according to society's standards reflected in status. Luke did not believe that leaders who obtained more status meant that God would see them as more successful, but instead, their high status may cause God to judge them if they acted proudly. God does not favour or reward those with high status; instead, he favours those who are humble.

6.1.4 Luke's perspective of God's criteria for evaluating a person's performance

If Luke does not see successful leaders as those who acquire more power, authority and status, then how does God evaluate a person's performance? Luke presents God's evaluation of people primarily according to their hearts and measures success according to their

closeness with God. Within the group of those with a proper heart attitude and follow God closely, Luke offers differentiation on how God rewards based on their humility and effectiveness. God's punishment of those not close to him will be evaluated according to their knowledge of God's desires.

Luke sees God evaluating leaders primarily according to their hearts. God sees leaders as successful if they are humble and faithfully fulfil God's expectations for them to care for those under their authority.

God evaluates leaders according to how they see themselves in comparison to others. God offers a negative evaluation of Leaders who think they deserve to be treated differently than those with lower status. Likewise, God rejects leaders who think that they are somehow better than those around them because of their position or lifestyle.

Luke sees God evaluating leaders according to how faithfully they fulfil God's desires for them. God sees leaders as successful who faithfully care for those who God has placed under their authority. Leaders who know God will use their leadership as an opportunity to serve and care for others, ensuring their needs are met and cared for. God wants to see leaders using what God has entrusted them to care for others. Luke realizes that some leaders will be able to humble themselves more thoroughly than others. Those who faithfully offer the most humility in serving the lowest in society will be regarded as the greatest or most successful.

From those who are faithful, Luke presents the reality that different leaders have different levels of skill in accomplishing God's wishes. God will reward these people based on their skill. All are evaluated positively, but those who have shown the most return on God's investment in them will receive extra reward.

Luke understands God to evaluate leaders who properly prepare for Jesus' coming. Leaders should recognise that in the future, Jesus will come to inspect their work and judge them personally. Those who have lived with that in mind, making sure to be ready for Jesus' judgement, will receive a positive evaluation. Those who follow their ideas, social pressures or other influences other than God's desires will be judged.

Luke teaches that God will judge leaders who use their power, authority and status for their selfish desires. God does not want leaders to desire money or status but instead to focus solely on God's wishes. Leaders who use their status to buy themselves fine food, drink or throw parties for themselves instead of caring for God's people will be judged. God also judges

leaders who desire to be recognised and honoured publicly or to gain respectful greetings beyond that of others.

Luke indicates that God does not offer negative judgment equally. God's strongest judgment goes to those who use their position of power, authority and status for their benefit while harming those whom God placed them in authority to care for. God offers strong judgement against those who did not follow God's desires while knowing what God wanted. God offers a light judgement to those who did not do what God wanted but did not know what God expected of them.

God positively evaluates leaders who use their power, authority and status to care for those around them faithfully. God desires for leaders to be humble and faithful in their pursuit of caring for people. God will punish leaders who desire to promote themselves or gain power, authority and status for their benefit.

6.1.5 Comparison and contrast with methods and conclusions of the socio-scientific approach

The socio-scientific approach offers a similar approach to the approach of this dissertation in that they wish to discover how the original audience would have understood the author's message. They claim other approaches have offered bias as researchers interpret the text according to their modern view of culture and life. However, despite some good work on uncovering social practices during the time Luke lived, the socio-scientific approach failed to produce conclusions with less bias than the grammatical, historical approach followed in this dissertation.

Philosophically it is doubtful that the socio-scientific approach could be a reliable method. This approach relies on modern sociological theory mostly formed in the west. This fact insinuates that those with access to these theories can better interpret the scripture than those who lived before those theories were invented or people not educated in from a western perspective. The approach also suffers from major issues regarding the lack of cultural data and the temptation to generalize. The lack of data caused the socio-scientific researchers applying Rome's cultural practices to those of conservative Israelites in Palestine.

In addition to the philosophical problems, this research uncovered three practical issues with the socio-scientific approach. Firstly, socio-scientific approach focused so much on analysing the cultural interactions that the researchers missed the truths communicated through the social interactions. Secondly, socio-scientific researchers inserted their interpretation onto

texts despite no contextual clues that called for that interpretation. Thirdly, their interpretation differed from those of people who lived in the culture and similar time to the text. If the socio-scientific approach helped researchers interpret the Bible more the culture and people at the time of its writing, their conclusions should more closely match those of the first few centuries who lived in the Mediterranean culture. However, historical evidence showed that the interpretation of the early Mediterranean Christians varied greatly and sometimes directly contradicted the interpretations of researchers who follow the socio-scientific approach.

Despite the good intentions of the socio-scientific approach and their helpful study of the culture and background of the time, their approach creates bias that distorts their understanding of the text.

6.1.6 Conclusions regarding Luke's understanding of successful leadership

Luke's view of leadership differed significantly from the cultural practices of his time. Instead of viewing success as achieving power, authority and status, Luke understood successful leadership to be found in a relationship with God. God evaluates success primarily by evaluating the heart of leaders. God expects leaders to see God as their leader and to serve Him faithfully. Successful leaders in close relationships with God have a humble heart and live as a person of low status, using their power and authority to serve others.

Luke believed that God judged leaders primarily regarding their hearts. God wants a person that faithfully serves Him and takes the posture of a person of low status. Taking on a position of low status means that a successful leader welcomes into fellowship and serves everyone, even those who have the lowest status. Successful leaders have a heart for God's message. Luke ties power, authority and gaining of status among Christian leaders closely with teaching. Successful Leaders who follow God gain power, authority and status through powerfully teaching God's word.

Luke saw that power, authority and status played a role in leaders influencing people and accomplishing objectives. Luke saw the leader's effectiveness in making a return on investment as a secondary benefit to the primary objective of following God and having a humble heart. All leaders who followed God closely received commendation from God, with only those who performed better gained extra benefit for their more effective use of God's resources. In contrast, those who did not follow God were punished by God, with God removing what benefits they had to begin with.

God punishes leaders who do not act according to his desires. Leaders who do not use their positions of authority, power and status for the betterment of others but instead desire the

respect, monetary gain and personal benefits of their position and status are punished by God. Those who actively oppose God's plans living not as a follower of God, are dealt with most harshly. Those who follow God but do not do all his desires are punished less, and those ignorant of God's will are punished the least.

Luke does not see the rewards of successful leadership coming in this life. He portrayed successful leaders as facing opposition, imprisonment and other hardships because they regarded themselves as having less value God's message. God's rewards to successful leaders come eschatologically. God rewards successful leaders who are faithful with larger positions of authority, power and status.

6.2 THE LUCAN PERSPECTIVE IN COMPARISON TO CONTEMPORARY MODELS OF LEADERSHIP

The Lucan perspective not only differs from the cultural practices of the time but also differs from modern leadership theories. Modern leadership theories are man-focused, evaluating leadership by the interaction between the leader and followers. The Lucan perspective is God focused, evaluating leadership by the leader's heart toward God.

Luke viewed successful leadership as growing close to God and serving Him faithfully. In contrast, modern perspectives of leadership such as trait-based theories, charismatic theories, behavioral theories and situational theories focus not on how to grow closer to God but about how the leader can more effectively grow the organisation (Grimes & Bennett 2015:105; Grimes & Bennett 2017:24; Briix 2019:16-19). Modern perspectives on leadership almost never consider the closeness of a person's relationship with God as the measure of leadership success. Newer Postmodern perspectives such as transformational leadership, transactional leadership, servant leadership, new versions of trait theories, authentic leadership, complexity models, shared leadership, leader-member exchange (LMX), spiritual leadership and E leadership likewise rarely mention a leader's heart toward God (Grimes & Bennett 2015:105; Grimes & Bennett 2017:24; Briix 2019:20-31). Instead, these theories focus on how the leader can influence groups of people toward certain goals or objectives.

The contemporary models of servant leadership and shepherd leadership come the closest to reflecting the Lucan perspective though they differ significantly. Greenleaf invented servant leadership to address the lack of ability for people to deal with the problems in society (Greenleaf 1970:31) and continued research has continued the focus on the leaders' impact on the organisation (van Dierendonck 2011:1228). The assumption seems to be that people who follow a certain list of Biblical qualities would be successful in running a business or non-profit. (This assumption cannot be found in Luke-Acts). The servant leadership model being

invented in the 1970's reflects the assumptions of the time that successful leadership causes growth of the organisation and its influence in society. Servant leadership took the modern focus on growing the organization and applied character qualities found the Bible. This caused the servant leadership to reflect some Biblical truths but differed regarding the focus of the heart toward God found in the Lucan writings. The servant leadership model neglects what Luke emphasizes; leadership success is found in the heart of a leader and his or her closeness to God. Instead servant leadership is built on the assumption that success comes from strengthening an organisation to deal with societal issues.

Shepherd leadership focuses on how to best care for the people in the organisation (typically the local church) by reflecting on the Biblical metaphor of a shepherd (Resane, K. 2014:6; Gunter, N. 2016:10; Resane, K. 2020:2). Shepherd leaders have a list of qualities that the leader should embody to offer good care to the people. Though Biblically based, this model does not reflect the Lucan perspective. Though the focus of shepherd leadership reflects Lukan values such humility and service of others, shepherd leadership does not focus on the heart of leaders and instead focuses on how well the leader cares for the people. Instead of being God focused, Shepherd leadership focuses on the leader's interactions with people in the organisation.

Luke's understanding of leadership does not correspond to any well-known contemporary theory of leadership. To Luke, successful leaders have a humble and serving heart, but the leader's focus is not on the people, but on God. Even when leaders humbly serve others, the ultimate reward is not that organisation grows or that the people are well cared for, it is that the leader grows closer to God.

Luke did not set out to teach a model of leadership in Luke-Acts. Luke did not even have a word for the modern term leadership. Luke does not think about or reflect on the best power structures or accountability models for the organisation. Instead, Luke communicates that God desires leaders to have a heart close to Him and humbly sacrifice to care for others typically through the proclamation of God's message. Luke presented a God focused leadership perspective that was contrary to the culture of his time and modern leadership theory. Future research should explore this important distinction and how it impacts current models of leadership and leadership development.

6.3 RECOMMENDATIONS BASED ON THE FINDINGS

Luke's unique understanding of successful leadership has many implications. Luke's understanding has implications for leaders, organisations, leadership training, family and

society. Future research should explore these implications and evaluate how the unique Lucan perspective affects how leaders and organisations function.

6.3.1 Implications and recommendations for leaders

Since Luke understood that God evaluates leaders according to their hearts, this should cause leaders to reflect on their hearts, what motivates them as a leader and why they have chosen to lead. Luke's emphasis on leaders' hearts also affects how they pursue personal development, select which positions and organisations they would lead and how they interact with other ministries.

6.3.1.1 Motivations

Luke's emphasis on the heart of leaders regarding success should cause leaders to stop and reflect on their motivations for leading. Leading to gain a higher salary, to be noticed in the community, to gain a higher standard of living or to get one's way causes leaders to be punished by God. Since Satan tempted Jesus to want to receive power and glory, so leaders should not be surprised that they are tempted as well.

Instead of leading for the benefits of obtaining status, authority and power, leaders should willingly give up those benefits and use their status, authority and powers to benefit those under their authority instead of themselves. Luke understood this to mean that the leader would suffer having received the risks of leadership without taking advantage of the rewards.

Leaders should be motivated to see God's message communicated regardless of the popular opinion, political pressure, or legal implications. Just as Luke approved leaders who powerfully defended the unpopular message that Jesus is the Messiah and suffered because of it, leaders need to understand and teach the unpopular parts of God's message in their context.

Leaders should not choose positions or organisations based on personal comfort or growing their influence. Instead, they should choose positions and organisations based on how well the added authority and power will allow them to promote God's message and care for others.

Luke indicated that successful leadership does not show itself in achieving greater authority, power, status or comfort. Leaders should avoid having their motivation for leadership to gain authority, power or status and the resulting benefits. Instead, they need to continue faithfully proclaiming God's message and work to welcome and care for others, especially those with the lowest status in society. They should allow God to promote them and not work to promote themselves.

Leaders need to recognise that despite their lives worsening for choosing to lead, God will reward them eschatologically. According to Luke, God's rewards do not come from achieving more power, authority, status greater influence or a better position in society. Instead, God rewards the faithful who draw close to God and humbly serve God faithfully. The leader must look to the future eschaton for God to reward them for the benefits they give up now to lead humbly.

6.3.1.2 Personal Development

Luke's understanding of successful leadership should impact how leaders work to develop and grow as leaders. Since leaders were recognised as successful based on humility, faithfulness and powerful teaching, leaders should pursue growing in those areas.

First, potential leaders should recognise that Luke viewed a transfer of authority as the foundation for receiving God's power and leadership. Potential leaders should powerfully proclaim God's message and care for others. Leadership development should help leaders grow in their understanding and ability to communicate God's message as well as helping them develop a heart that exhibits humility and faithfulness in caring for people.

Picking development that offers higher status pay, power, or authority should be avoided because a heart that desires these things brings punishment from God. Instead, programmes that promote accurate and powerful teaching, service, and character would help leaders develop in the ministry they are already doing with power. Focusing on programmes that focus on assisting people to know, proclaim and live according to God's message would most help leaders grow and correspond to God's expectations of leaders.

Focusing on teaching and living God's message does not mean that leaders do not need to pursue high-level skills training and managing people. Though God's primary evaluation focuses on the heart, God does reward those who show higher skill in handling what God has entrusted.

6.3.1.3 Interaction with other ministries

Luke's understanding of successful leadership has implications regarding how leaders of one organisation interacts with another. Leaders need to point out ungodly leaders and organisations while accepting leaders and organisations who also minister under God's authority.

Luke contrasted bad leaders such as Simon, the magician, with good ones such as the apostles after the resurrection. Leaders need to confront leaders and point out to their

followers those who would lead them away from God's message and living God's ways. Just as Luke relayed Peter confronting Simon, so leaders need to publicly confront those who teach contrary to God's message and defend God's ways of living.

On the other hand, leaders need to accept other leaders who are ministering in Jesus' name but who do not fall under their authority structures. Successful leaders welcome and encourage other leaders to continue ministering and following Jesus even if their ministries create competition between their organisation and the other leaders' organisation. Leaders need to recognise that they all fall under Jesus' authority and need to work together with them despite potential points of tension.

High status leaders should also interact with and encourage leaders ministering in Jesus' name who have lower status than themselves. Leaders of large organisations should listen to and care for leaders of small ones.

6.3.2 Implications and recommendations for organisations

Luke's perceptive on successful leadership has implications for organisations. Organisations should want to select leaders that God would view as successful, evaluate their leaders in accordance with God's standards and train leaders in the qualities that God desires for leaders to be successful.

6.3.2.1 Selection of leaders

Organisations should select leaders that God would view as successful. Organisations should reflect on Luke's perspective of successful leaders and select leaders that correspond with how Luke views successful leaders. Organisations should desire to evaluate their leaders using the same criteria God does. They should consider Luke's perspective when evaluating their leaders' effectiveness. Organisations should train leaders to grow to be successful leaders in God's eyes and should consider Luke's perspective regarding the criteria God uses for leaders as they develop training.

6.3.2.2 Primary qualities organisations should look for in a leader

According to Luke, a leader's heart primarily determined whether or not a leader was successful. Successful leaders have a heart to teach and defend God's message against opponents. Successful leaders have a heart that is faithful to God. In humility, they show a willingness to sacrifice themselves to serve God. Additionally, they serve those of lower status than themselves, treating those of the lowest status as better than themselves who are of

much higher status. Successful leaders are willing to work in unity with others who are not under their authority structure.

Successful leaders also avoid certain heart qualities that God does not approve of. They are not motivated by money or gaining status or honour, instead, their motivation is to do what God desires.

This means that organisations should do their best to get to know leaders to determine what is in their hearts and what motivates their actions. Organisations should examine leaders based on their performance with their current amount of authority and give additional authority to those who have demonstrated a heart that matches the character qualities that God uses to evaluate.

Leaders who display power to teach God's word and defend His message against opposing views should be selected. They should desire righteous leaders who are humble and who use the authority, power and status that will be given to them not for their advancement but for the good of others.

Organisations should look for people with a history and reputation of powerful communication of God's message. Luke often saw leaders elevated due to the people recognising the powerful presentation of God's message from that person. Luke also reflected on leaders being promoted because they could defend God's message against the contradicting messages of other leaders in the community.

Organisations should also look for people who have demonstrated humility. People with a reputation for welcoming those of the lowest status in society and caring for them. Generous people who have used their material possessions for the benefits of those around them and not for themselves. People who have sacrificed their comfort and status to follow God and care for those around them. These indications give hope that these leaders who were faithful with these smaller amounts of authority, power and status will continue to show that same kind of humility with larger amounts of authority, power and status.

Organisations should be careful to not elevate cultural or contextual qualities above these qualities and select leaders according to those. For example, Luke saw those who pursued their status and elevated themselves, which was acceptable in their context, as deserving of God's punishment. These leaders grew in influence and created movements; however, Luke did not view them as successful or the type of people that should be recruited to promote an organisation. Organisations should be careful not to elevate those of high status in the

community to leadership above those of low status just because of cultural pressure. Instead, they should seek out the best candidates that exhibits the qualities God desires in leaders.

6.3.2.3 Secondary qualities organisations should look for in a leader

Other qualities that organisations could consider if multiple leaders display a similar heart attitude would be eloquence in preaching and effectiveness in running the organisation. Though Luke emphasised the heart, Luke acknowledged the role of eloquence of speaking as well as effectiveness in running the organisation. Luke presents all leaders following the primary qualities of a leader as being successful but recognises that some will be able to gain more return from what God entrusted to them than others. Organisations should appreciate leaders who display eloquence and effectiveness but recognise that those qualities do not determine success but add to the endeavours of successful leaders.

6.3.2.4 Criteria for organisations evaluating leaders

Organisations should evaluate leaders according to the criteria God uses. If Luke is correct in how God sees success, then the organisation should also give a positive evaluation based on those qualities. Luke's perspective on God's evaluation of leaders gives valuable information on what criteria God uses to evaluate leaders. Since, according to Luke, God evaluates leaders according to their hearts, organisations should also evaluate leaders according to their hearts.

Luke highlights qualities such as powerful proclaiming God's word and the person's heart as primary criteria. Organisations should communicate clearly to their leaders regarding how they understand these qualities and make them primary qualities in their evaluation of leaders.

Organisations should be careful not to evaluate leaders based on contextual or cultural standards that do not match God's criteria. Luke presents strong criticism of religious leaders in his context who operated under their context and culture. Organisations need to train their leaders and people on what they should value and expect from their leaders.

6.3.3 Implications and recommendations for training leaders

Whether informal or formal, leadership training should consider Luke's perspective of successful leadership and incorporate it into their training philosophy. Luke focused on the leader's ability to communicate and defend God's message as well as the heart of the leader. Leadership training should prioritize helping potential leaders communicate God's message and the leader's heart.

Leadership training should help leaders powerfully communicate God's message and be able to defend it against opponents. Leaders must know and understand God's message, so they can communicate it well. Leadership training should enable leaders to practice and gain experience powerfully communicating God's message to those they minister. Training should help them grow both in their accuracy of communicating the message as was done for Apollos and give them experience and understanding on how to defend God's positions against competing ideas.

Leadership training should also focus on a person's heart. Those doing the training need to spend time getting to know and ministering with people so that they can observe them see if they see how they respond when given authority and power. They can model, observe and encourage trainees to see if they give up their status and welcome those of low status. They can observe if they give their personal belongings and comfort for others or live for themselves. Luke illustrated leaders' hearts by examples where humility was or was not demonstrated. Those doing leadership training must be involved in leaders' lives, so they can observe the heart of trainees and respond appropriately.

6.3.4 Implications and recommendations for family

Luke's perception of leadership also affects the leadership of the family. It has implications for marriage and parenting. The greatest one in the family is the one who gives up their power and authority to serve the least. In marriage, that means the husband is the one who gives up their power, authority and status as the husband and works to serve and build up the wife and children. The wife gives up her power, authority and status as the wife and works to serve and build up the husband and children.

For a parent to give up power, authority and status to care for the others of the family what makes the parent great. The parent which gives up power, authority and status to care for the children and meet their needs as those with the lowest status is the one who is the greatest in the family. For example, the parent who stays home and forgoes gaining societal power, authority and status in the community and workplace to care for small children with the least status would be regarded as the most successful in God's eyes.

6.3.5 Implications and recommendations for society

Luke presented injustice and harm from many leaders who claimed they were following God. Luke saw the implications of authority, power and status played out and the damage it caused in people's lives. Luke understood that God stood sovereign over these leaders and ultimately would judge them for their leadership.

Those who see relational or social injustice should consider Luke's approach and conclusions. They should respond to injustice by proclaiming God's message of justice and grace. Instead of desiring to gain power and authority to combat those with power and authority, they should respond and lead with humility, allowing God to judge. Luke expected leaders who responded with humility to suffer but to be rewarded by God later.

Luke saw that God would bring down those who used their power and authority to elevate themselves and others of high status. God would exalt those who lead through hearts of humility cared for those of low status.

6.4 CONCLUSION

Luke saw that success for leaders came from being close to the Father. Leaders achieved success by living with humility and powerfully communicating God's message. In contrast with the people living in his context, Luke did not believe that God evaluated people according to power, authority or status. Instead, Luke saw that God evaluated people based on their hearts. God did not see those who ran larger organisations or had greater impact as successful. Instead, leaders found closeness with God, which is success, by using the power and authority entrusted to them by God for the benefit of those under their authority.

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