

§ 008

THE BIRTH AND CHILDHOOD OF THE BAPTIST AND HIS DESERT LIFE

⁵⁷ Now the time came for Elizabeth to give birth, and she bore a son. ⁵⁸ And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her. ⁵⁹ And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, ⁶⁰ but his mother answered, "No; he shall be called John." ⁶¹ And they said to her, "None of your relatives is called by this name." ⁶² And they made signs to his father, inquiring what he wanted him to be called. ⁶³ And he asked for a writing tablet and wrote, "His name is John." And they all wondered. ⁶⁴ And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. ⁶⁵ And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea, ⁶⁶ and all who heard them laid them up in their hearts, saying, "What then will this child be?" For the hand of the Lord was with him.

⁶⁷ And his father Zechariah was filled with the Holy Spirit and prophesied, saying, ⁶⁸ "Blessed be the Lord God of Israel, for he has visited and redeemed his people ⁶⁹ and has raised up a horn of salvation for us in the house of his servant David, ⁷⁰ as he spoke by the mouth of his holy prophets from of old, ⁷¹ that we should be saved from our enemies and from the hand of all who hate us; ⁷² to show the mercy promised to our fathers and to remember his holy covenant, ⁷³ the oath that he swore to our father Abraham, to grant us ⁷⁴ that we, being delivered from the hand of our enemies, might serve him without fear, ⁷⁵ in holiness and righteousness before him all our days. ⁷⁶ And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, ⁷⁷ to give knowledge of salvation to his people in the forgiveness of their sins, ⁷⁸ because of the tender mercy of our God, whereby the sunrise shall visit us from on high ⁷⁹ to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

⁸⁰ And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.¹

Luke 1:57-80

Introduction

1. These verses give the impression that no one in the neighborhood knew of Elizabeth's pregnancy.
 - Perhaps a seclusion that would have prompted suspicion in the case of a younger woman seemed normal for an older one.

¹ *The Holy Bible: English standard version*. 2001 (Lk 1:57-80). Wheaton: Standard Bible Society.

- On one level, the “joy” (v. 58) is over Elizabeth’s emergence from the shadow of childlessness; on another it accords with the messianic joy of vv. 44, 46.²
2. Less than a year previously it had appeared to the aged Zacharias and Elizabeth an utter impossibility that their prayers for a child, uttered in former years when they still had a measure of hope, would ever be answered.
 - But what is impossible with man can be made possible through the power of God.
 - And for this reason their longing is eventually gratified by the birth of a son.³
 3. In biblical times the task of naming a child generally fell to the _____⁴ (Genesis 29:31–30:24; 1 Samuel 1:20) but could be performed by the father (Genesis 16:15; Exodus 2:22) and, in some cases, by non-parental figures (Exodus 2:10; Ruth 4:17).
 - The last son of Jacob and Rachel received a name from both parents—Jacob altered the name Rachel gave the boy (Genesis 35:18).
 - Naming sometimes came through a divine birth announcement (Genesis 17:19; Luke 1:13).
 4. Naming took place near birth in the Old Testament and on the eighth day accompanying circumcision in New Testament narratives (Luke 1:59; 2:21).^{5,6}

² Leifeld, W. L. (1984). Luke. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary, Volume 8: Matthew, Mark, Luke* (F. E. Gaebelin, Ed.) (837). Grand Rapids, MI: Zondervan Publishing House.

³ Geldenhuys, N. (1977). *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*. The New International Commentary on the Old and New Testament (89). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

⁴ mother

⁵ Freeman, J.M., & Chadwick, H.J. (1998). *Manners & customs of the Bible*. "Rewritten and updated by Harold J. Chadwick"--Cover.; Includes index. (Rev. ed.) (497). North Brunswick, NJ: Bridge-Logos Publishers.

⁶ Revealing character and destiny, personal names might express hopes for the child’s future. Changing of name could occur at divine or human initiative, revealing a transformation in character or destiny (Genesis 17:5, 15; 32:28; Matthew 16:17–18).

Proper names consisting of one or more terms consciously chosen conveyed a readily understandable meaning within the biblical world. Reflecting the circumstances of her son’s birth, Rachel called the child of her death, Ben-oni, “son of my sorrow” (Genesis 5:18). Jacob was named “the supplanter” for “he took hold on Esau’s heel” (Genesis 25:26). Moses named his son Gershom because he had been a “stranger in a strange land” (Exodus 2:22). Conditions in the land at the time of birth proved to be fodder for names as well: Ichabod, “The glory has departed from Israel,” (NRSV) came about by the ark of the covenant falling into Philistine hands (1 Samuel 4:21–22) as did the symbolic names of Isaiah’s sons: Shear-jashub, “a remnant shall return,” (Isaiah 7:3); Maher-Shalal-hash-baz, “swift is the booty, speedy is the prey,” (Isaiah 8:3, NASB).

Personal or physical characteristics produced names: Esau means “hairy” and Careah means “bald” (Genesis 25:25; 2 Kings 25:23). Animal names were also used, perhaps as a testament to the child’s

5. Circumcision on the eighth day (v. 59) was in accord with Genesis 17:9–14.
- Luke offers no explanation as to why the child had not been publicly named at birth.
 - Possibly the narrative reflects the Hellenistic custom of waiting a week or so to name a newborn child.
 - In any event there was obviously a considerable audience for the naming at the circumcision.
 - To choose a name after a baby's grandfather or father, especially if one of them was highly esteemed, was _____⁷ (v. 61).
 - The objection from Elizabeth (v. 60) was against custom and was apparently discounted, probably because she was only a woman.⁸

Commentary

1. *On the eighth day they came to circumcise the child.* It was provided in the law that a male child should be circumcised on *the eighth day* of his life (Gen. 17:12; Lev. 12:3).
- In the Old Testament the name was apparently given at birth and it does not seem in any way connected with circumcision.
 - Strack and Billerback note this passage and 2:21 as the early witness for the practice; it is next found in eighth-century Jewish writings.⁹

temperament: Deborah means "bee," Jonah means "dove" and Rachel means "ewe." Less frequently occurring are names taken from plants: Tamar meaning "palm tree" and Susanna meaning "lily."

Simple names functioning as epithets, such as Nabal meaning "fool" and Sarah meaning "princess," gave way to compound names that were spiritually factual or hopeful in nature, such as Mattaniah meaning "gift of Yahweh" and Ezekiel meaning "may God strengthen."

The practice whereby a child received the name of a relative, especially the grandfather (Simon Bar-Jona is "son of Jona") was common by the Christian era. Geographical identities are in evidence also (Goliath of Gath and Jesus of Nazareth). [Freeman, J.M., & Chadwick, H.J. (1998). *Manners & customs of the Bible*. "Rewritten and updated by Harold J. Chadwick"--Cover.; Includes index. (Rev. ed.) (497). North Brunswick, NJ: Bridge-Logos Publishers.]

⁷ **natural**

⁸ Leifeld, W. L. (1984). Luke. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary, Volume 8: Matthew, Mark, Luke* (F. E. Gaebelin, Ed.) (837). Grand Rapids, MI: Zondervan Publishing House.

⁹ Herman L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament aus Talmud und Midrasch*, 6 vols. (C. H. Beck'sche Verlagsbuchhandlung, 1922–56).

- The lack of contemporary Jewish evidence leads some scholars to hold that the custom is later than New Testament times; they hold that Luke is influenced by prevailing practices in the Roman Empire.^{10 11}

2. As people who live blamelessly before the Lord (1:6), Zechariah and Elizabeth circumcise their son on the eighth day.

3. *And they would have called him Zechariah after his father.* “They,” presumably the “neighbors and relatives” of 1:58 (cf. 1:65), are present as witnesses to this act of covenant faithfulness and will have an active role in the naming of the child (cf. Ruth 4:17).

- As readers of the Lukan narrative, we know that John has before him a signal role as prophet of the coming of the Lord.
- That he is thus embraced within the Abrahamic covenant underscores again that God is bringing redemption to Israel *from within Israel*.

4. The simplicity with which we expect the narration of such routine activity to proceed is interrupted by a struggle between Elizabeth and her neighbors and friends, between apparent societal norms¹² and obedience to the angel’s words.

¹⁰ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New Testament commentaries. Tyndale New Testament Commentaries (94). Downers Grove, IL: InterVarsity Press.

¹¹ But it is not easy to find clear evidence anywhere in the ancient world for the naming of boys on the eighth day. The Romans named boys on the ninth day and the Greeks did so on the seventh or the tenth. There seems no reason for rejecting SB’s view that Luke happens to be the first to mention a custom that the Jews had developed. [For the naming of children among the Jews see H. Daniel-Rops, *Daily Life in Palestine at the Time of Christ* (Weidenfeld and Nicholson, 1962), pp.106–109.] It is curious that the relations try to name the child, as that was the privilege of the parents. Perhaps they simply took it for granted that the boy would be named after his father. This was far from inevitable (few New Testament men seem to be so named). But in some Jewish writings it is taken as customary (e.g. *Genesis Rabbah* 37:7). [Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*.]

¹² That is, societal norms in Luke’s narrative world, narrowly defined. With regard to its representation of the Palestinian world in which it is otherwise steeped, Luke’s account raises two questions. First, we would not expect the naming of the child to take place at circumcision, for naming followed immediately after the birth (cf. Gen 4:1, 25; 25:25–26; et al. — though cf. R. E. Brown’s comment: “... the ideas of circumcision and naming were kept proximate (Gen 17:5 and 10; 21:3 and 4)” [*Birth*, 369; cf. Malina and Rohrbaugh, *Commentary*, 293]). Second, no cultural bias seems to have existed for naming a son after his father. A few instances are recorded (Tob 1:1, 9; Josephus *J.W.* 5.13.2 §534; *Ant.* 14.1.3; §10; 20.9.1 §197), and the naming of a son after his grandfather is also known (1 Macc 2:1–2; *Jub.* 11:15; Josephus *Life* 1.1 §5). Was Luke guided by Hellenistic practice? In any case, the narratological effect is to stress *obedience* to the covenant/law and *fulfillment* of Gabriel’s words.

5. “No; he shall be called John.” Elizabeth decisively _____¹³ the idea (her *No* is emphatic).¹⁴
6. Luke does not tell us *how* Elizabeth knew that “John” was the name designated by Gabriel (by revelation to her? by means of a communique from her husband?)—or, indeed, *whether* Elizabeth had this information.
- In fact, the marvel of the narrative is that this collusion between Elizabeth and Zechariah is unmotivated and unexpected.
 - What we have before us to this juncture is the command of Gabriel to Zechariah, raising the narrative *possibility* of the child’s being named “John,” followed by Elizabeth’s independent witness to this name, raising that possibility to a *probability*.
 - The opposition of the relatives and neighbors presents itself as an obstacle to Zechariah’s obedience and raises the suspense of the narrative.¹⁵
7. Elizabeth’s firm statement that the boy would be called *John* drew the immediate objection that this was not a family name.
- For the friends that ruled it out altogether.
 - But they were under the disadvantage that they had no right to name the child themselves. So they tried to enlist the father.
8. It is curious that they *made signs* to him. In their excitement they forgot that the old priest could hear, or else Zechariah was deaf as well as dumb (the word *kōphos* which described his ailment in v. 22 can mean ‘deaf and dumb’).
- His response when they gave him *a writing tablet*¹⁶ was _____¹⁷.
 - He did not say, as had Elizabeth, that the child would be called John, but *His name is John*.

¹³ rejected

¹⁴ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New Testament commentaries. Tyndale New Testament Commentaries (95). Downers Grove, IL: InterVarsity Press.

¹⁵ Green, J. B. (1997). *The Gospel of Luke*. The New International Commentary on the New Testament (108). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

¹⁶ A flat piece of wood covered with a film of wax, on which letters might be traced with a stylos or stiletto, at that time commonly used for occasional writing purposes), he writes on it. [Geldenhuis, N. (1977). *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*. The New International Commentary on the Old and New Testament (90). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.]

¹⁷ definite

- In the Greek *John* comes first with emphasis, and we should not overlook the force of the present.¹⁸

9. It is a settled thing. God had through His angel given him this command and therefore his name *is* John and nothing else.

- This firm attitude of Zacharias as well as that of Elisabeth surprises those present.
- What could have influenced the aged couple, they must have wondered, to be so firm in insisting that this particular name should be given to the son?¹⁹

10. *And fear came on all their neighbors.* The neighbors were awe-struck (*fear* = deep reverence rather than fear in our sense of the term).

- Some think that Elizabeth had been supernaturally informed of the name and that it was this that impressed the friends.
- But there is no reason for thinking that Zechariah had not communicated his whole story to his wife, including the naming of the child.
- Surely that writing tablet had been much in use during Zechariah's prolonged silence!

11. These strange events formed a topic of conversation *through all the hill country of Judea.*

- But these country people did not simply gossip.
- They *laid ... up in their hearts* the content of what was being said (JB, 'treasured it in their hearts') and wondered about the destiny of this child.
- Plainly the events that had just occurred portended some mighty action of God.²⁰

12. *What then is this child going to be?* The use of *what* instead of *who* emphasizes John the Baptist's *role* as the one who will go before his superior, i.e., the Messiah, and prepare his way.

- John was important not in himself but because he assisted in preparing for Jesus.

¹⁸ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New Testament commentaries. Tyndale New Testament Commentaries (95). Downers Grove, IL: InterVarsity Press.

¹⁹ Geldenhuys, N. (1977). *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*. The New International Commentary on the Old and New Testament (90). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

JB The Jerusalem Bible, 1966.

²⁰ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New Testament commentaries. Tyndale New Testament Commentaries (95). Downers Grove, IL: InterVarsity Press.

- Luke sought to help his readers, who knew of John the Baptist's importance, to understand that his importance was due to his role in preparing the way for the One greater than he.²¹

13. *And his father Zechariah was filled with the Holy Spirit and prophesied.* Luke does not state at precisely what period Zacharias uttered the words.

- Probably it was relatively soon after he regained his speech.
- After the long months of dumbness and the glorious fulfillment of the promises which God had brought him through Gabriel, it was a most natural thing for him to give utterance in a hymn of praise to his jubilant rejoicing in the goodness of God.
- Filled with the Holy Ghost, like the prophets of old, he sang the hymn.
- For this reason it is no ordinary hymn, but one which bears an exceptionally rich and deep significance.²²

14. Zechariah's joy overflows in an inspired song (known as the *Benedictus* from its opening word in Latin).

- It may be divided into four strophes:
 - thanksgiving for the Messiah (68–70),
 - the great deliverance (71–75),
 - the place of John (76–77), and
 - the Messianic salvation (78–79).
- Farrar speaks of it as the 'last Prophecy of the Old Dispensation, and the first of the New'.
- Some see the song as primarily political with an emphasis on the overcoming of Israel's enemies (71–74), and add that a Christian at the end of the century would not have composed so Jewish a poem.
- We may agree that there is an authentic Jewish note, but it should not be overlooked that the deliverance from enemies is specifically related to serving God (74).
- The song is _____²³ rather than political.²⁴

²¹ Stein, R.H. (2001, c1992). *Vol. 24: Luke* (electronic ed.). Logos Library System; The New American Commentary (98). Nashville: Broadman & Holman Publishers.

²² Geldenhuys, N. (1977). *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*. The New International Commentary on the Old and New Testament (93). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

²³ religious

²⁴ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New

15. From the first word of the hymn of Zacharias in the Latin translation, it has been since early times called the “Benedictus”.
- While Mary’s hymn of praise is modeled on Hannah’s song and the Psalms, we find in Zacharias’s song a closer resemblance to the prophetic writings of the Old Testament.
 - The “Magnificat” breathes a regal spirit and the “Benedictus” a sacerdotal one.
 - The one is as fitting in the mouth of the daughter of David as the other in the mouth of the priest Zacharias.
16. In this hymn of praise Zacharias, as it were, gathers together the echoes of the Old Testament period and fuses them to a new outpouring of jubilant hope and faith.
- There is an intimate connection between the name of his son and the contents of his hymn of praise.
 - He wrote on the tablet, “His name is John.” (“John” means “God is merciful.”)
 - And Zacharias’s whole hymn is practically a song in praise of God’s glorious acts of salvation, which are the outcome of His mercy.²⁵
17. *And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.* John’s upbringing is described very briefly.
- Many points in the later teaching of John remind us of similar points in the Dead Sea scrolls.
 - Now there were in the wilderness Essenes who brought up other people’s children and it is possible that John’s aged parents died or were not able to bring up their child themselves, so that he was brought up by some such sect.
 - This is very hypothetical, but many things about John would be explained if he had in fact been brought up by some such desert sect but had broken away from it in adult life.
 - Caird reminds us also that the wilderness was ‘the traditional home of prophetic inspiration’.
 - Luke may mean us to see John as a _____²⁶ from the beginning.²⁷

Testament commentaries. Tyndale New Testament Commentaries (96). Downers Grove, IL: InterVarsity Press.

²⁵ Geldenhuys, N. (1977). *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*. The New International Commentary on the Old and New Testament (92). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

²⁶ true prophet

²⁷ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New Testament commentaries. Tyndale New Testament Commentaries (96). Downers Grove, IL: InterVarsity Press.

Conclusion

1. *“His name is John.”* These are the key-words in this portion.
 - Throughout the history of the divine revelation, as it is committed to writing in the Holy Scriptures, we see what special value is attached by God to the names given to persons.
 - We think, e.g., of the various names of God Himself (e.g. “I am what I am”), which express so wonderfully His divine perfections and virtues.
 - Abram’s name was changed by God to Abraham, Jacob’s name to Israel, and so on, because they had to have names with a meaning fitting in better with their circumstances.

2. It is natural, therefore, that when the New Dispensation was on the point of commencing, the leading characters had to be called by special significant names.
 - Thus we have:
 - Zacharias—God remembers His covenant;
 - Elizabeth—God is the absolutely faithful One;
 - John—God is merciful, or the gift of the mercy of God; and finally
 - Jesus—God saves, or the divine Saviour.²⁸

THE BENEDICTUS OF ZECHARIAH

Zechariah’s words must be understood as the result of the Holy Spirit’s coming upon him. They are words of prophecy, words which express God’s revelation.

Blessed be the Lord God was a common way of introducing a thanksgiving (cf. Pss. 41:13; 72:18; 106:48). Zechariah’s song is thus one of thanks. He speaks first of God as visiting (a common Old Testament way of speaking, but only in Luke and Heb. 2:6 in the New) and redeeming (i.e. saving at a cost; cf. Melinsky, ‘“rescue” at a high price’). The *horn* was a symbol of strength (as with the horn of a bull), so that *a horn of salvation* means ‘a mighty salvation’ or ‘a strong saviour’ (Moffatt). The reference to *the house of his servant David* shows that Zechariah is singing about the Messiah (cf. Ps. 132:17). It reveals incidentally that Mary probably had Davidic connections, for at this time Zechariah could not have known whether Joseph would marry her or not. The reference to the *holy prophets* stresses the divine purpose. God is working out his plan, a thought which is

²⁸ Geldenhuys, N. (1977). *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*. The New International Commentary on the Old and New Testament (90). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Melinsky Hugh Melinsky, *Luke*, Modern Reader’s Guide to the Gospels (Darton, Longman and Todd, 1966).

further emphasized in the references to his dealing mercifully with the fathers, to the 'holy covenant' and to the oath to Abraham (72f.).

The salvation the Messiah will bring is spoken of first as deliverance (71), then as mercy to the fathers (not only to the living; cf. v. 17), and then in terms of the covenant. There are several covenants in the Old Testament, but that with Abraham stands out. The *oath* was a significant part of any covenant, and here it is emphasized. God will not go back on what he has sworn. The covenant with Abraham will be brought to its consummation. There is a religious aim behind the deliverance from the enemies: it is so that God's people may *serve him without fear*. They will serve in *holiness* (they will belong to God), and *righteousness* (they will live as God's people should).

We might have expected that Zechariah's song would be all about his little boy. He surprised us by beginning with the Messiah whom God was about to send. But he was very pleased about John, and in this part of his song he prophesies the child's future. He addresses him directly, and says that he will be called *the prophet of the Most High*. There had been no prophet among the Jews for centuries, so the words should not be taken too calmly. John would represent a radical departure from what had become customary. And not only was he to be a prophet, but he was to prepare the Lord's way. He would be forerunner to the Messiah. Specifically he would tell people about the coming of salvation *in the forgiveness of their sins*. John would not save people. No man could. But he would call people to repentance and tell them about One who could save them.

Zechariah finishes his song by dwelling on the coming salvation. It will come through God's *tender mercy*. The compassion of God is a constant theme of the New Testament. The old priest goes on to speak of salvation in terms of *light*. The contrast between light and darkness is a natural one, but none the less powerful for that. It is possible to understand the Greek as 'the dayspring' and see an unusual name for the Messiah (so RSV mg.; cf. Mal. 4:2; 2 Pet. 1:19; Rev. 22:16). But *anatólē* sometimes means 'a shoot' and it is possible to see a reference to the Messiah as the Shoot from Jesse (Isa. 11:1ff.). The word however normally means the 'rising' of the sun or a star, and hence the sun or star itself (RSV's *day* does not seem to be attested); we should perhaps see the contrast between light and darkness (cf. Isa. 60:1f.). The concluding note is that of *peace*, that peace of God that calms our hearts and makes us strong to live for God. It 'does not mean merely freedom from trouble; it means all that makes for a man's highest good' (Barclay).²⁹

RSV Revised Standard Version: Old Testament, 1952; New Testament, 1971.

Barclay William Barclay, *The Gospel of Luke*, The Daily Study Bible (Saint Andrew Press, 1967).

²⁹ Morris, L. (1988). *Vol. 3: Luke: An introduction and commentary*. Originally published: Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: W.B. Eerdmans Pub., 1988, in series: The Tyndale New Testament commentaries. Tyndale New Testament Commentaries (96). Downers Grove, IL: InterVarsity Press.