

2nd Sunday of Advent C : Readings and Jerome Biblical Commentary

Reading 1

Reading 1

[Bar 5:1-9](#)

Jerusalem, take off your robe of mourning and misery;
put on the splendor of glory from God forever:
wrapped in the cloak of justice from God,
bear on your head the mitre
that displays the glory of the eternal name.
For God will show all the earth your splendor:
you will be named by God forever
the peace of justice, the glory of God's worship.

Up, Jerusalem! Stand upon the heights;
look to the east and see your children
gathered from the east and the west
at the word of the Holy One,
rejoicing that they are remembered by God.
Led away on foot by their enemies they left you:
but God will bring them back to you
borne aloft in glory as on royal thrones.
For God has commanded
that every lofty mountain be made low,
and that the age-old depths and gorges
be filled to level ground,
that Israel may advance secure in the glory of God.
The forests and every fragrant kind of tree
have overshadowed Israel at God's command;
for God is leading Israel in joy
by the light of his glory,
with his mercy and justice for company.

5:1. In 4:20, Jerusalem had removed “the garment of peace.” *the splendor (euprepeia) of glory:* The gloriously resplendent and wonderful effect of God's saving action upon Israel.**2.** Not only does God restore splendor to Jerusalem, but also “justice.” *displays the glory of the eternal name:* The CCD rendering here is based on Ex 28:36-37, but especially on Wis 18:24. The crown that Jerusalem is told to put on has inscribed upon it the sacred name.**3.** For “splendor” (*lamprot s*), see comment on 4:24.**4.** The conferring of a name in a context such as the present

one involves not only the giving of the name, but the bestowal of the attributes indicated. “Peace,” the product of justice, will reign in Jerusalem (Is 32:17). She will be an honorable city; her honor will derive from the fact that she worships God (cf. Is 1:26; Jer 33:16; Ez 48:35, for other names of the new Jerusalem).**5.** *Holy One* God, as in 4:22.**7.** The road to Jerusalem is made level by God to facilitate the return, as in Is 40:3-4. *in the glory of God:* Israel advances in the glorious presence of God. That God returns with the exiles and leads them personally to Jerusalem is most clear in 5:9 (cf. also 4:37).**8.** To make the return journey as comfortable as possible, God will cause shade trees to grow to shield the exiles from the sun.**9.** *by the light of his glory:* By the light of his glorious presence (for God as the light of Israel, see Is 60:1-2; see comments on 4:24, 37). Divine “mercy” and “justice” personified accompany God and the exiles on the journey.¹

¹Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Responsorial Psalm

[Ps 126:1-2, 2-3, 4-5, 6](#)

R. (3) **The Lord has done great things for us; we are filled with joy.**

When the LORD brought back the captives of Zion,
we were like men dreaming.

Then our mouth was filled with laughter,
and our tongue with rejoicing.

R. **The Lord has done great things for us; we are filled with joy.**

Then they said among the nations,
“The LORD has done great things for them.”

The LORD has done great things for us;
we are glad indeed.

R. **The Lord has done great things for us; we are filled with joy.**

Restore our fortunes, O LORD,
like the torrents in the southern desert.

Those who sow in tears
shall reap rejoicing.

R. **The Lord has done great things for us; we are filled with joy.**

Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves.

R. **The Lord has done great things for us; we are filled with joy.**

Ps 126. A lament of the community. Structure: 1-3, an historical survey; 4-6, a prayer for restoration. This liturgical song can be understood as a prayer during the first years of the return from Babylon (cf. Hag, Zech), although the request in 4 remains vague. **1-3.** The reference is to the end of the Exile. The return could hardly be believed (“like men dreaming”) at first. And then both the “nations” and Israel acknowledged the *magnalia Dei*. Some scholars (Gunkel) interpret 1-3 as an announcement of future deliverance.**4.** This request indicates that the return was not all that it had been envisioned to be. In the poet’s own time, Yahweh’s continuing intervention is needed. The comparison to the wadies in the Negeb (“torrents”) bears on the transformation undergone by the dry, caked valley, once water courses through it.**5-6.** A consoling, proverblike saying (perhaps uttered by a priest?). The mourning associated with sowing may hark back to the symbolism of the death of the fertility god (Baal, Osiris), although this background has nothing to do with the meaning here.

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Reading II

[Phil 1:4-6, 8-11](#)

Brothers and sisters:

I pray always with joy in my every prayer for all of you,
because of your partnership for the gospel
from the first day until now.

I am confident of this,
that the one who began a good work in you
will continue to complete it
until the day of Christ Jesus.

God is my witness,
how I long for all of you with the affection of Christ Jesus.

And this is my prayer:

that your love may increase ever more and more
in knowledge and every kind of perception,
to discern what is of value,
so that you may be pure and blameless for the day of Christ,
filled with the fruit of righteousness
that comes through Jesus Christ
for the glory and praise of God.

(I) Introduction (1:1-11).

(A) Opening Formula (1:1-2) *Paul and Timothy*: Out of courtesy Paul includes Timothy (see comment on 1 Thes 1:1) in the greeting; but actually it is Paul who writes, as evidenced by the first person sing. in 1:3 and by the reference to Timothy in the third person in 2:19-24. *servants of Christ Jesus*: See comment on Rom 1:1. *to all God's holy people in union with Christ Jesus*: Lit., "all the saints in Christ Jesus," all Christians set apart from the profane by their union with Christ (see comment on Rom 1:7). *and the guardians and assistants*: This early mention of *episkopoi* and *diakonoi* in a Pauline church is significant, even if they cannot yet be understood in the modern sense of "bishops" and "deacons." As at Ephesus (cf. Acts 20:17, 28) the "elders" of the community acted collectively as its "guardians" (cf. Acts 14:23; 1 Pt 5:2). Although *episkopos* means the same as the Qumran *mebaqq r* (overseer, superintendent, 1QS 6:11,20; CD 14:8-11; 13:7), there is no evidence of such "overseers" in the early Jewish-Christian church in Palestine; *episkopoi* first appear in the Gentile communities of Pauline foundation. Paul's greeting is sent to the Philippian Christians "with" (= and, i.e., including) these community officials, undoubtedly singled out because they saw to the gift that was sent to him.² *grace and*

1QS Serek ha-Ya'ad (Rule of the Community, Manual of Discipline) (→ 68:71)

CD Cairo (Geniza text of the) Damascus (Document) (→ 68:75)

peace: The greeting invokes a share in the Messianic blessings (→ NT Epistles, 47:8) coming from both the Father and from Christ (not through him).

11 (B) Thanksgiving (1:3-8). **3.** *I thank my God*: Using a well-known epistolary formula (→ NT Epistles, 47:8), Paul thanks God on behalf of the Philippian Christians. A note of joy is struck, a note that runs through the letter (see 1:18, 25; 2:2, 17, 18, 28, 29; 3:1; 4:1, 4, 10). **5.** *for your participation in [spreading] the gospel*: Their share was shown by their contributions to Paul (4:14-16) and by their suffering for the gospel (1:29-30). *from the first day*: Since their conversion (Acts 16:12-40). **6.** *he who has begun the good work in you*: God (= the Father) is the preventive author of all the good that the Philippians do *until the day of Jesus Christ*: The parousia, as in 1:10; 2:16 (cf. 2 Thes 2:4; 1 Cor 1:8). Then the “good work” so begun and continued will be rewarded with the glorious destiny of the Christian: to be “with the Lord” (1 Thes 4:17; 5:10). The parousia is often proposed by Paul as a motive of Christian ethical conduct. **7.** *in prison*: Lit., “in my bonds,” see 1:13, 17. Remembrance of the cherished Philippian community lightens his dismal condition. **8.** *with the very affection of Christ Jesus*: This affectionate yearning for the Philippians has motivated his thanksgiving (3-8) and will motivate his for them (9-11).

(C) Prayer (1:9-11). *your love may grow and grow in deep knowledge and insight*: Their progress and growth in union with Christ is to bring an increased personal knowledge of the Christian reality, marked by a refined and keen awareness of its meaning. **10.** *that you may sense what really matters*: Lit., “may assess the things that differ to your advantage.” *for the day of Christ*: See comment on 1:6. **11.** *filled with the fruits of uprightness which come through Jesus Christ*: The term of Christian growth and development is the status of uprightness before God, yet it is not a status that one achieves by oneself; rather it is begun by God (1:6) and has its fullness in that which comes only through union with Christ (see 3:9). *for the glory and praise of God*: As in 2:11 the career of Jesus and his influence on man are ordained only for the glory of the Father (cf. Rom 15:7; 1 Cor 10:31; 2 Cor 4:15). The expression, “for the glory of God,” is not found in the LXX, but occurs in QL (1Q19 13:1; 1QSb 4:25).

NT New Testament

LXX Septuagint (Greek translation of the OT)

QL Qumran Literature (See *Dead Sea Scrolls and Related Texts*)

1Q Numbered caves of Qumran, yielding written material; followed by abbreviation of biblical or apocryphal book

1QSb Appendix B (Blessing) to IQS (→ 68:73)

Gospel

[Lk 3:1-6](#)

In the fifteenth year of the reign of Tiberius Caesar,
when Pontius Pilate was governor of Judea,
and Herod was tetrarch of Galilee,
and his brother Philip tetrarch of the region
of Ituraea and Trachonitis,
and Lysanias was tetrarch of Abilene,
during the high priesthood of Annas and Caiaphas,
the word of God came to John the son of Zechariah in the desert.
John went throughout the whole region of the Jordan,
proclaiming a baptism of repentance for the forgiveness of sins,
as it is written in the book of the words of the prophet Isaiah:

*A voice of one crying out in the desert:
"Prepare the way of the Lord,
make straight his paths.
Every valley shall be filled
and every mountain and hill shall be made low.
The winding roads shall be made straight,
and the rough ways made smooth,
and all flesh shall see the salvation of God."*

(A) John the Baptist (3:1-20). Lk, composed after Mk and Mt, manifests suspicion against an attempt in early Christianity to make the Baptist a rival or even an open opponent of Jesus. Jn, the last Gospel, will be most explicit in pointing out that the Baptist is not the Messiah (1:8, 19; 34). Comparing Lk with Mt (both depended upon Q), we find that: (1) Lk omits John the Baptist's announcement that the Kingdom of God is close at hand (Mt 3:2) and reserves this statement for Jesus (Lk 10:9, 11); (2) Lk suppresses the description of the Baptist in the role of Elijah (Mt 3:4 par. Mk 1:6) and an account of the Baptist's activity, especially his baptizing (Mt 3:5f.); (3) in the statement, "There is, i, coming one after me, mightier than I" (Mk 1:7; Mt 3:11), Lk removes the words "after me," lest Jesus be considered a disciple of the Baptist or even an intimate friend. Lk considers John the last and greatest prophet of Israel, but clearly distinct from the glorious Messianic moment that begins with Jesus (Lk 16:16; Acts 13:24f. where it is stated that John came "before his [Jesus,] entrance").

46 1. Although the practice of introducing a prophet with the names of contemporary rulers has OT parallels (Is 1:1; Jer 1:3; Hos 1:1), still Lk's style is closer to that of classical Gk

Q Quelle

par. Parallel pasage(s) in the Synoptic Gospels

OT Old Testament

authors, like Thucydides (2.2) who similarly begins the account of the Peloponnesian War. *fifteenth year of the reign of Tiberius Caesar*; The most precise, chronological reference in all the Gospels for dating the ministry of Jesus. Although coregent from AD 11 to 12, Tiberius succeeded Augustus as sole emperor on Aug. 19, AD 14 and reigned till 37. The fifteenth year of his reign is AD 28-29 according to Roman computation; but Luke possibly used the Syrian method, which counted the interval between Aug. 19 and the beginning of the new year (Oct. 1) as the first regnal year. In that case, the fifteenth year extended from, Oct. 1, 27 till Oct. 1, 28. Jesus, therefore, was baptized toward the end of the year 27. *Pontius Pilate*: He was the “procurator” or “prefect” of Judea (not really the “governor” [Lk’s terminology is vague]), AD 26-36. *Herod*: This is Herod Antipas, the son of Herod the Great by Malthace; he ruled as tetrarch over Galilee and Perea from 4 BC to AD 39. *Philip*: The son of Herod the Great by Cleopatra of Jerusalem, he was by far the most sincere and upright of Herod’s children. At Herod’s death he became the ruler of Batanea, Trachonitis, Auranitis, and a certain portion of the domain of Zenodorus (see Josephus, *Ant.* 17.11, 4 § 318; *History of Israel*, 75:141). *Lysanias*: His identity is problematical. Josephus (*Ant.* 19.5, 1 § 275; 20.7, 1 § 138) speaks of a king of Abilene by this name, who was, however, killed in 34 BC on the order of Anthony and Cleopatra. Ptolemy, his father, had been executed three years earlier. Several, Gk inscriptions (*CIG* 4521, 4523; cf. R. Savignac, *RB* 9 [1912] 533-40) seem to indicate that the name Lysanias was hereditary among the sovereigns of Abilene (see J. de Fraine, *VDBS* 6, 595); possibly Luke is referring to one of the latter rulers of the same name. If Luke is accurately informed in this matter, he must have drawn upon sources of information other than Josephus. **(A) John the Baptist (3:1-20)**. Lk, composed after Mk and Mt, manifests suspicion against an attempt in early Christianity to make the Baptist a rival or even an open opponent of Jesus. Jn, the last Gospel, will be most explicit in pointing out that the Baptist is not the Messiah (1:8, 19; 34). Comparing Lk with Mt (both depended upon Q), we find that: (1) Lk omits John the Baptist’s announcement that the Kingdom of God is close at hand (Mt 3:2) and reserves this statement for Jesus (Lk 10:9, 11); (2) Lk suppresses the description of the Baptist in the role of Elijah (Mt 3:4 par. Mk 1:6) and an account of the Baptist’s activity, especially his baptizing (Mt 3:5f.); (3) in the statement, “There is, i, coming one after me, mightier than I” (Mk 1:7; Mt 3:11), Lk removes the words “after me,” lest Jesus be considered a disciple of the Baptist or even an intimate friend. Lk considers John the last and greatest prophet of Israel, but clearly distinct from the glorious Messianic moment that begins with Jesus (Lk 16:16; Acts 13:24f. where it is stated that John came “before his [Jesus,] entrance”).

Gk Greek

Ant. Josephus, *Antiquities of the Jews*

CIG *Corpus inscriptionum graecarum* (Berlin, 1828-)

RB *Revue biblique*

VDBS F. Vigouroux, *Dictionnaire de la Bible, Supplément* (7 Vols.; Paris, 1928-)

Q Quelle

par. Parallel pasage(s) in the Synoptic Gospels

46 1. Although the practice of introducing a prophet with the names of contemporary rulers has OT parallels (Is 1:1; Jer 1:3; Hos 1:1), still Lk's style is closer to that of classical Gk authors, like Thucydides (2.2) who similarly begins the account of the Peloponnesian War. *fifteenth year of the reign of Tiberius Caesar*.; The most precise, chronological reference in all the Gospels for dating the ministry of Jesus. Although coregent from AD 11 to 12, Tiberius succeeded Augustus as sole emperor on Aug. 19, AD 14 and reigned till 37. The fifteenth year of his reign is AD 28-29 according to Roman computation; but Luke possibly used the Syrian method, which counted the interval between Aug. 19 and the beginning of the new year (Oct. 1) as the first regnal year. In that case, the fifteenth year extended from, Oct. 1, 27 till Oct. 1, 28. Jesus, therefore, was baptized toward the end of the year 27. *Pontius Pilate*: He was the "procurator" or "prefect" of Judea (not really the "governor" [Lk's terminology is vague]), AD 26-36. *Herod*: This is Herod Antipas, the son of Herod the Great by Malthace; he ruled as tetrarch over Galilee and Perea from 4 BC to AD 39. *Philip*: The son of Herod the Great by Cleopatra of Jerusalem, he was by far the most sincere and upright of Herod's children. At Herod's death he became the ruler of Batanea, Trachonitis, Auranitis, and a certain portion of the domain of Zenodorus (see Josephus, *Ant.* 17.11, 4 § 318; *History of Israel*, 75:141). *Lysanias*: His identity is problematical. Josephus (*Ant.* 19.5, 1 § 275; 20.7, 1 § 138) speaks of a king of Abilene by this name, who was, however, killed in 34 BC on the order of Anthony and Cleopatra. Ptolemy, his father, had been executed three years earlier. Several, Gk inscriptions (*CIG* 4521, 4523; cf. R. Savignac, *RB* 9 [1912] 533-40) seem to indicate that the name Lysanias was hereditary among the sovereigns of Abilene (see J. de Fraine, *VDBS* 6, 595); possibly Luke is referring to one of the latter rulers of the same name. If Luke is accurately informed in this matter, he must have drawn upon sources of information other than Josephus. 2. *during the high priesthood of Annas and Caiaphas*: Luke now identifies the religious rulers of Palestine. Annas had held the office of high priest from AD 6 to 15, but his dominant influence insured the appointment to this office of five sons, one son-in-law (Caiaphas, AD 18-36), and one grandson (Matthias, AD 65). All in all, this list of names draws a gloomy picture. Tiberius by this time was in semiretirement on Capri, and the affairs of state were in the grip of the unscrupulous Sejanus until AD 31. Palestine was arbitrarily divided by Rome and the high priesthood was granted to the scheming family of Annas. "It was thus the Lord took pity on their distressful cries of affliction under their oppressors (Jgs 2:18). 3. *The word of the Lord came to John, son of Zechariah*: The Gk phraseology with the prep. *epi* is rather singular, found only here and in Jer 1:1 (LXX). Although the idea parallels the

OT Old Testament

Gk Greek

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CIG *Corpus inscriptionum graecarum* (Berlin, 1828-)

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LXX Septuagint (Greek translation of the OT)

introduction of many prophetic books (Hos 1:1; Mi 1:1; Hag 1:1), Luke calls special attention to John's continuation of the role of Jeremiah: Consecrated before birth (Jer 1:5; Lk 1: 13), he announces eschatological judgment (Jer 1:10; 25; Lk 3:9, 16f.), messianic glory (Jer 31; Lk 1:14; 3:15f.), and the new and final covenant available even to the least important of men (Jer 31:31-34; Lk 7:18-23). In the notice "son of Zechariah" we detect a point of contact between the major part of Lk and the Infancy Narrative. *in the desert of Judea*: Another connecting link with the Infancy Narrative (1:80); both references leave the topography rather vague: 1:80 has simply "in desert areas." Here the "desert of Judea" means the semimountainous, bleak wilderness rising between the Dead Sea and the central mountain ridge. The Jordan Valley cannot properly be called a desert, especially that around Jericho, the traditional spot where John is said to have baptized. Jn 3:23 states that John was baptizing in the north. We must agree with H. Conzelmann (*Theology of St. Luke*, 18-22) that Luke is combining geography and theology. The OT contains a tradition of desert spirituality; it signifies the place to which God led Israel and, alone with his people, formed a covenant or marriage bond with them (Jer 2:2f.; Dt 2:7; 32:10; Ez 16). The text of Dt-Is, soon to be quoted by Lk, continues the same desert theme. The Qumran covenanters also went out "into the desert" that they might be thoroughly consecrated to God and be made ready for the final eschatological war. *he went all over the Jordan valley*: Another vague topographical indication. *preaching a baptism of repentance for the remission of sins*: Identical with Mk 1:4; Mt 3:2 has simply: "[he was] saying, Repent!" The word "preaching" (κρυσσ) envisages an initial proclamation to non-Christians; another word, "teaching" (διδασκ), imparts a deeper understanding of the mystery of Christ and is reserved for instruction given by Christ in the Gospels and for work done among baptized Christians in Acts and Epistles (D. M. Stanley, *The Apostolic Church in the NT* [Westmin

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34; Lk 7:18-23). In the notice "son of Zechariah" we detect a point of contact between the major part of Lk and the Infancy Narrative. *in the desert of Judea*: Another connecting link with the Infancy Narrative (1:80); both references leave the topography rather vague: 1:80 has simply "in desert areas." Here the "desert of Judea" means the semimountainous, bleak wilderness rising between the Dead Sea and the central mountain ridge. The Jordan Valley cannot properly be called a desert, especially that around Jericho, the traditional spot where John is said to have baptized. Jn 3:23 states that John was baptizing in the north. We must agree with H. Conzelmann (*Theology of St. Luke*, 18-22) that Luke is combining geography and theology. The OT contains a tradition of desert spirituality; it signifies the place to which God led Israel and, alone with his people, formed a covenant or marriage bond with them (Jer 2:2f.; Dt 2:7; 32:10; Ez 16). The text of Dt-Is, soon to be quoted by Lk, continues the same desert theme. The Qumran covenanters also went out "into the desert" that they might be thoroughly consecrated to God and be made ready for the final eschatological war. *he went all over the Jordan valley*: Another vague topographical indication. *preaching a baptism of repentance for the remission of sins*: Identical

NT New Testament

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with Mk 1:4; Mt 3:2 has simply: “[he was] saying, Repent!” The word “preaching” (k^{ryss}) envisages an initial proclamation to non-Christians; another word, “teaching” (didask), imparts a deeper understanding of the mystery of Christ and is reserved for instruction given by Christ in the Gospels and for work done among baptized Christians in Acts and Epistles (D. M. Stanley, *The Apostolic Church in the NT* [Westminster, 1965] 199-213; *CBQ* 17 [1955] 336-48). *baptism*: A ceremonial purification by water that has deep roots in biblical tradition (1 Sm 7:6; *Lv passim*; A. Oepke, *ThDNT*, 1, 529-46). The Qumran covenanters, living near the traditional spot where John baptized, built an elaborate water system in their community house in order to provide for their many lustrations (see J. Delorme, “*Baptism in Judaism*,” *Baptism in the NT* [Baltimore, 1964] 25-60). The Mishnah legislates for baptism along with sacrifice (and for males, circumcision) in the reception of gentile converts. John’s baptism differed from Jewish proselyte baptism in that it was administered to Israelites, and it differed from Qumran purification in that it was given once for all time to soldiers, to publicans, and to sinners, who were not usually accepted in full communion with God’s people. The prophetic, eschatological aspects of John’s baptism can possibly be traced to texts like Is 1:16; Jer 4:14; Ez 36:25; Zech 13:1. *repentance*: In Gk literature *metanoia* denotes “repentance” after some misdemeanor. In the LXX, it almost always translates the Hebr *ni m* (to be sorry, be moved interiorly with sorrow or pity [Jer 18:8; Am 7:3, 6]). Later Gk translators of the OT (Aq, Sym) as well as Hellenistic Jewish literature employed *metanoia* to translate *šûb* (return, e.g., Is 31:6; 53:7; Jer 18:8; Ez 33:12; Sir 48:15). This Jewish background of *metanoia* focuses attention on the deeply interior quality of repentance; for the Syn some kind of interior renewal must accompany the forgiveness of sin.

47 4-6. John the Baptist is introduced with the words of Dt-Is (40:3-5)-the identical phrase with which the Dead Sea covenanters explained their way of life. Whereas John prepares for the

NT New Testament

CBQ *Catholic Biblical Quarterly*

ThDNT G. Kittel, ed., *Theological Dictionary of the New Testament* (Grand Rapids, 1964-). English version of *ThWNT*

Gk Greek

LXX Septuagint (Greek translation of the OT)

Hebr Hebrew

OT Old Testament

Aq Aquila (Greek translation of the OT)

Sym Symmachus (Greek translation of the OT)

Syn Synoptic Gospels or Synoptic writers

way of the Lord, whom the Evangelists know to be Jesus, the Dead Sea covenanters explain: “This means studying the Torah which He commanded through Moses” (1QS 8:14). Slightly different from the NT and the LXX, the Hebr text of Is 40:3 connects the phrase “in the desert” with the second member: “A voice cries out: ‘In the desert prepare the way of the Lord!’” The NT also changes the final words of the next line to read “make straight his paths” instead of “the paths of our God” (MT), so that the reference is more clearly to Jesus. Dt-Is was describing the return from the Babylonian exile as a new Exodus, leading across another Sinai desert to a new and more glorious promised land (Is 41:17-20; 43:1f., 14-21). John the Baptist is depicted as realizing the dreams of Dt-Is. Lk will point out that the “desert” will be the trials of Jesus’ sufferings and death, and that the promised land and the new Jerusalem will be gained through Jesus’ resurrection-ascension. **6. *all mankind shall see God’s deliverance***: Lk adds to Mk and Mt this concluding line from Dt-Is, stressing here as throughout his Gospel the universal scope of Jesus’ salvation. Luke also omitted a line, “the glory of the Lord shall be revealed,” because in Lk the glory of the Lord, though partially anticipated at the transfiguration (9:31), will be fully manifest only at Jesus’ ascension (24:26). Luke deliberately omits Mk’s statement that the Baptist comes in the role of Elijah (2 Kgs 1:8); the Third Gospel reserves that for Jesus.

1QS Serek ha-Ya ad (Rule of the Community, Manual of Discipline) (→ 68:71)

MT Masoretic Text (of the Hebrew Bible)