

Notes on the Greek New Testament Day 117 – April 27th – Luke 23:13-43

Works frequently referenced in these notes on Luke

Geldenhuis, Norval	<i>Commentary on the Gospel of Luke</i> , Marshall Morgan and Scott, London, 1950
Marshall, I Howard	<i>The Gospel of Luke</i> , The New International Greek Testament Commentary, Paternoster, Exeter, 1978
Morris, Leon	<i>Luke</i> (Tyndale NT Commentaries), IVP, London 1974

Verse 13

Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς
καὶ τοὺς ἄρχοντας καὶ τὸν λαόν

συγκαλεω call together
ἀρχων, οντος m ruler, official
λαος, ου m people, a people

Verse 14

εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν
ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν,
καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν
εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν
κατηγορεῖτε κατ' αὐτοῦ.

προσηνέγκατέ Verb, aor act indic, 2 pl
προσφερω offer, present, bring, bring
before

ἀποστρεφω turn away, mislead
ἐνώπιον before, in the presence of
ἀνακρινω examine, question, judge
οὔθεις, οὔθεμα, οὔθεν equivalent to οὐδεις,
οὐδεμα, οὐδεν no one, nothing
εὔρον Verb, aor act indic, 1 s & 3 pl εὔρισκω
αἴτιον, ου n guilt, cause, reason
κατηγορεω accuse, bring charges against

Verse 15

ἀλλ' οὐδὲ Ἡρόδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς
ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν
πεπραγμένον αὐτῷ·

οὐδε could have the force here 'not even Herod
– whose opinion as a Jewish ruler is weightier
than mine.'

ἀναπεμψω send, send back, send up

I.e. sent him back to us *without finding him
guilty*. Confusion over this clause led to a
number of textual variants.

ἄξιος, α, ον worthy, deserving, fitting
θανατος, ου m death
πεπραγμένον Verb, perf pass ptc, m acc & n
nom/acc s πρασσω practice, do

Verse 16

παιδεύσας οὖν αὐτὸν ἀπολύσω.

παιδευω train, discipline, whip, beat
ἀπολυω release, set free

Verse 17

Verse 17 is omitted from the oldest
manuscripts. Where the verse is included, the
wording takes several forms. It appears to be a
later gloss based upon Mt 27:15 and Mk 15:6.

Verse 18

Ἀνέκραγον δὲ παμπληθεὶ λέγοντες· Αἶρε
τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·
ἀνέκραγον Verb, aor act indic, 1 s & 3 pl
ἀνακραζω cry out, shout

ἀνέκραγον is a (Classical) second aorist form
found only here.

παμπληθει adv together, one and all
αἶρω take, take away; αἶρε 'away with ...'
ἀπόλυσον Verb, aor act imperat, 2 s ἀπολυω

For the practice of release of a prisoner cf. Mk
15:6; Mt 27:15; Jn 18:39.

"Since Jesus' release should have followed
automatically after the declaration of his
innocence, it is hard to see why the granting of
such an amnesty should have come into the
picture, since the latter was the remission of a
guilty person from his deserved penalty.
Presumably Pilate was trying to appease the
Jews, who claimed that Jesus was guilty, by
trying to get them to apply this act of mercy to
a prisoner who deserved release in any case.
Luke's narrative presupposes that the Jews
understood Pilate's intention to release Jesus
(v.16) in terms of such an amnesty; on this
assumption, they asked that the amnesty be
given to Barabbas instead." Marshall.

Verse 19

ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει
καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

ὅστις, ἥτις, ὅ τι who, which, whoever,
whichever

στασις, εως f riot, rebellion, uprising
πολις, εως f city, town
φονος, ου m murder, killing
βληθεὶς Verb, aor pass ptc, m nom s βαλλω

Often used of imprisonment (23:25; Jn 3:24; Mt 5:25; Acts 16:23,24,37; Rev 2:10).

φυλακη, ης f prison, imprisonment

Verse 20

πάλιν δὲ ὁ Πιλάτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν.

Cf. Mk 15:12.

παλιν again, once more
προσφωνεω call to, address
θελω wish, will
ἀπολυω release, set free

Verse 21

οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου σταύρου αὐτόν.

ἐπιφωνεω shout, cry out

The sense here is 'cry out against'. The imperfect expresses duration.

σταύρου Verb, pres act imperat, 2 s σταυρωω crucify

Verse 22

ὁ δὲ τρίτον εἶπεν πρὸς αὐτοῦς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

τρίτον or το τ. adv. the third time, for the third time

κακος, η, ον evil, bad, wrong, harm
αἴτιον, ου n guilt, cause, reason (αι. θανατου deserving the death penalty)
εὔρον Verb, aor act indic, 1 s & 3 pl εὔρισκω
παιδευω see v.16

The innocence of Jesus is emphasised.

Verse 23

οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

ἐπικειμαι lie upon, press hard, be urgent
μεγας, μεγαλη, μεγα large, great
αἰτεω ask, request, demand; midd ask for oneself, request
σταυρωθῆναι Verb, aor pass infin σταυρωω
κατίσχυον Verb, imperf act indic, 1 s & 3 pl
κατίσχυω have strength, overcome, win, prevail

Cf. 21:36.

Many MSS have a longer reading ... αὐτῶν καὶ τῶν ἀρχιερέων

Verse 24

καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·

ἐπικρινω decide, pass sentence

Here alone in the NT. Reflects Luke's liking for ἐπι compounds.

αἴτημα, τος n request, demand; γενεσθαι το αιτημαι αυτων 'to grant their request'

Verse 25

ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

στασις, εως f see v. 19
ἤτοῦντο Verb, imperf midd indic, 3 pl αἰτεω
παραδιδωμι hand or give over, deliver up
θελημα, ατος n will, wish, desire

Verse 26

Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.

ἀπηγαγον aor ἀπαγω lead away by force

The use of this verb here provides links forward to vv 35 and 48. "In this way, the three units that make up the crucifixion account proper are linked... The present episode marks the movement in time and space from Pilate's court to the place of execution." Nolland.

ἐπιλαμβανομαι take, take hold of, sieze
Κυρηναιος, ου m a Cyrenian

Cf. Acts 6:9; 11:20; 13:1 for Cyrenians in the early history of the church.

ἀγρος, ου m field, farm, countryside

ἀπ' ἀγροῦ could mean either 'from the countryside' or 'from [his] field.'

ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι
place on, place

σταυρος, ου m cross

φερω bring, carry, bear, lead

ὀπισθεν behind, after

"It was the normal custom for condemned men to carry their own cross (Plutarch, De Ser. Num. Vind. 554a...). It must therefore be assumed that Jesus was breaking down under the weight, so that the soldiers found it necessary to force Simon to aid him." Marshall.

Verse 27

Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

ἀκολουθεω follow, accompany, be a disciple

πολυς, πολλη, πολυ gen πολλου, ης, ου
much, many

πληθος, ους n crowd, multitude
λαος, ου m people, a people

γυνή, αἰκός f woman, wife
κοπῶ cut; midd mourn, wail, lament

Mourning was considered to be an act of religious merit.

θρηνεῶ mourn (for), weep (for)

Verse 28

στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν·
Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ·
πλὴν ἐφ' ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα
ὕμῶν,

στραφεῖς Verb, aor pass ptc, m nom s
στρεφῶ turn, turn around
θυγατήρ, τρὸς f daughter

For the phrase 'daughters of Jerusalem' cf. Is 3:16; Song 1:5 also 2 Sam 1:24; Zech 9:9.

κλαίω weep, cry; trans weep for
πλὴν but, yet, nevertheless, however

"Jesus' words probably have the force, 'Do not weep so much for me as for yourselves and your children' (cf. 10:20 note for this idiom, which is Semitic)." Marshall.

Nolland comments, "The Lukan Jesus has already so wept (19:41), and he invites the women to do the same. The future that lies before them has been outlined in 13:34–35; 19:42–44?; 21:20–24; cf. 11:49–51... They will be caught up in a horrendous judgment of God that is to befall the city."

τέκνον, οὐ n child

It is of no value to be moved to tears at the spectacle of the crucifixion unless it forces us to consider our own condition in the light of the holiness of God (cf. v.31).

Verse 29

ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν
Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ
ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.

ἰδοὺ ἔρχονται ἡμέραι cf. Jer 7:32; 16:14; 38:31
LXX (31:31 MT).

ἐροῦσιν Verb, fut act indic, 3 pl λεγῶ
μακάριος, α, ον blessed, fortunate, happy

Wright refers to this as a "terrifying upside-down 'beatitude'."

στεῖρα, ας f barren, a woman incapable of having children

κοιλία, ας f stomach, womb
γενναῶ be father of, bear, give birth to
μαστός, ου m breast, chest
ἔθρεψαν Verb, aor act indic, 3 pl τρεφῶ
bring up

Cf. 21:23.

Verse 30

τότε ἄρξονται λέγειν τοῖς ὄρεσιν· Πέσετε ἐφ'
ἡμᾶς, καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς·

τοτε then, at that time

ἄρξονται Verb, fut midd indic, 3 pl ἀρχῶ
midd begin

ὄρος, ος n mountain, hill

πέσετε Verb, aor act imperat, 2 pl πιπτῶ
fall, fall down

βουνός, ου m hill

καλυπτῶ cover, hide

The saying is based on Hos 10:8 LXX. Cf. Rev 6:15f. Nolland comments, "The use of Hosea provides a link with the apostasy and subsequent exile of Israel."

Verse 31

ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ
ξηρῷ τί γένηται;

Wright comments, "Jesus combines the clear statement of his own intention, to suffer Israel's fate on her behalf, with the clear warning, echoing the warnings throughout the gospel, for those who do not follow him."

ὑγρός, α, ον green (of wood)

ξύλον, ου n wood, tree

The use of ἐν is Semitic.

ξηρός, α, ον dry, withered, paralyzed
γένηται Verb, aor subj, 3 s γινομαί

"The thought is based on the fact that green wood does not burn as easily as dry. If God has not spared the innocent Jesus, how much more severe will be the fate of guilty Jerusalem." Marshall. If "It pleased the Lord to bruise him", they need to consider what may happen to themselves.

Verse 32

Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν
αὐτῷ ἀναιρεθῆναι.

ἦγοντο Verb, imperf pass indic, 3 pl ἀγῶ
ἕτερος, α, ον other, another, different
κακούργος, ου m criminal
δύο gen & acc δύο dat δυσὶν two

"The order of words ἕτεροι κακοῦργοι δύο (p⁷⁵ & B), 'two other criminals', could suggest that Jesus also is a criminal, and most other MSS invert the order to give 'two others, criminals', while a few MSS omit ἕτεροι for the same reason." Marshall.

ἀναιρεθῆναι Verb, aor pass infin ἀναιρέω
do away with, kill, destroy

Verse 33

καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἄριστερῶν.

ὅτε conj when, at which time

τοπος, ου m place

κρανιον, ου n skull

ἐκει there, in that place, to that place

σταυρω crucify

δεξιος, α, ον right, δεξια right hand; ἐκ δ.

at the right hand

ἄριστερος, α, ον left, left hand

Verse 34

ὁ δὲ Ἰησοῦς ἔλεγεν· Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

ἀφιημι cancel, forgive

The first half of verse 34 is omitted by p⁷⁵ κ¹ B D* W Θ 0124 1241 579 a sy^s sa bo^{pt}. "It is bracketed by WH and UBS which both regard the verse as embodying ancient tradition (possibly of dominical origin) but not coming from the pen of Luke." Marshall says "The combination of early MS evidence against its inclusion is particularly impressive and ... [would lead] to the supposition that it is a western interpolation into the text." However, he also notes that the language is Lucan and that "Sayings by Jesus are found in each main section of the Lucan crucifixion narrative (23:28-31, 43, 46); the lack of such a saying at this point would disturb the pattern." He concludes, "The balance of the evidence thus favours the acceptance of the saying as Lucan, although the weight of the textual evidence against the saying precludes any assurance in opting for this verdict."

Nolland comments, "Given, however, Luke's conscious paralleling of the deaths of Jesus and Stephen, it is hard to see how Luke could have produced Acts 7:60 without being aware of a tradition like v 34a... And if he was aware of such a tradition, since the language in which it is presented in v 34a makes such a good Lukan fit ... the best explanation of its presence in many MSS is that Luke put it there. The deletion of the half verse is likely to reflect a belief that to have executed Jesus was beyond forgiveness (but not so to have executed Stephen)."

On the significance of the prayer, Nolland comments, "While the immediate contrast is between Jesus' concern for his executioners and their disregard of him (as they cast lots to determine claim upon portions of his clothing), the scope of the prayer reaches to all who had a hand in securing Jesus' present position upon the cross."

διαμεριζω divide, distribute, divide among
ἱματιον, ου n garment, clothing, robe,
cloak

κληρος, ου m lot (of something thrown or drawn to reach a decision)

Cf. Ps 21:19 LXX.

Verse 35

καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.

εἰστήκει Verb, pluperf act indic, 3 s ἰστημι
pluperf stand, stop, stand firm, hold
ground.

λαος, ου m people, a people

θεωρεω see, watch, observe, notice

ἐκμυκτηριζω make fun of, ridicule

Found only here and in 16:14. Cf. Ps 22:7-8.

ἀρχων, οντος m ruler, official, authority,
judge

σωζω save, rescue, heal

σωσάτω Verb, aor act imperat, 3 s σωζω

ἐκλεκτος, η, ον chosen

It is not clear whether του θεου should be taken with ὁ χριστος or ὁ ἐκλεκτος, an uncertainty reflected in the MSS. "Probably it goes grammatically with the former and in sense with both nouns. For Jesus as the chosen one of God cf. 9:35; Jn 1:34; 1 Peter 2:4; Is 42:1)." Marshall.

Verse 36

ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ

ἐμπαιζω ridicule, make fun of, trick,
deceive

στρατιωτης, ου m soldier

προσερχομαι come or go to, approach

ὄξος, ους n sour wine

προσφερω offer

"The act could be understood as one of kindness to a thirsty, dying man, which Luke has misunderstood as mockery, perhaps as the offering of a cheap drink to the *king* of the Jews... But Lindars... draws attention to Ps 69:21 LXX (see also 1QH 4:11: 'When they were thirsty, they made them drink vinegar'...), in the light of which the act could be understood as hostile." Marshall.

Verse 37

καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

βασιλευς, εως m king

An allusion to the words found on the superscription mentioned in the following verse.

σῶσον Verb, aor act imperat, 2 s σωζω
σεαυτου, ης reflexive pronoun yourself

Verse 38

ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ· Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

ἐπιγραφή, ης f inscription, superscription

"Many MSS add a reference to the three languages used, but the wording is omitted by p⁷⁵ κ^c B C* L a sy^{s c} sa bo^{pt}, and recorded in a variety of forms, it is probably based on Jn 19:20 and is secondary." Marshall.

Verse 39

Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμη αὐτόν λέγων· Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτόν καὶ ἡμᾶς.

Cf. Mk 15:32b.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
κρεμασθέντων Verb, aor pass ptc, gen pl
κρεμαννυμι hang

Used of crucifixion in Acts 5:30; 10:39; Gal 3:13.

κακούργος, ου m criminal
βλασφημεω speak against, slander, insult
οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

Verse 40

ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

ἕτερος, α, ον other, another, different
ἐπιτιμαω command, rebuke
ἔφη Verb, imperf act ind, 3s φημι say
φοβεομαι trans fear, be afraid of

Οὐδὲ φοβῆ σὺ τὸν θεόν 'Don't you even fear God?' Nolland comments, "Not only has this criminal despised the laws of society and its machinery of justice; now on the brink of death he shows no fear of God (contrast 12:4–5)."

αὐτος used here (αὐτος with definite art) to mean 'same'
κριμα, τος n judgement, verdict, condemnation, punishment

Verse 41

καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.

δικαίως adv (from δικαιοσ) righteously, justly

ἄξιος, α, ον worthy, deserving, fitting

ἐπράξαμεν Verb, aor act indic, 1 pl πρᾶσσω
practice, do

ἀπολαμβάνω receive back, get back

ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν literally, 'we receive back things worthy of what we did' i.e. 'we are getting what our deeds deserve'. "The attitude expressed is one that reconciles a man to God: to accept one's punishment as justified is an expression of penitence." Marshall.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
ἄτοπος, ον improper, wrong, evil, harmful

Nolland comments, "It is better to think of the second criminal as sensing in the present context Jesus' categorical difference from himself and his fellow criminal, rather than to attribute to him any extensive prior knowledge about Jesus."

Verse 42

καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθης ἐν τῇ βασιλείᾳ σου.

μνήσθητί Verb, aor pass dep imperat, 2 s

μιμησκομαι remember, call to mind

ὅταν when, whenever, as often as

ἔλθης Verb, aor act subj, 2 s ἔρχομαι

Θ A C R W Ψ Γ^{1, 13} etc. read ἐν rather than εἰς. Nolland, rejecting this reading, says that "The reference would then be to the Parousia" which he thinks does not so well fit the context. Rather, Nolland argues, "In the framework of Lukan thought, Jesus will 'come into his kingdom' by means of his passage through death to exaltation at the right hand of God (cf. at 9:51; 19:12; 24:26)."

Marshall however, despite preferring εἰς argues that "The reference is to the parousia of Jesus as the Son of man as a future event associated with the raising of the dead. The criminal thus regards Jesus as more than a martyr; he implicitly confesses his faith that Jesus is the Messiah or Son of man." Nolland adds, "The first criminal had mocked Jesus' royal pretensions. The second criminal also addresses himself to the royal status of Jesus (with God), but he does so deferentially, appealing for clemency from Jesus when he has assumed his royal role."

Nolland comment, "In Jewish thought of Jesus' day, the imagery of 'paradise' was developed, using an old Persian term, out of reflection about the garden of Eden. In connection with a developing understanding of Hades (see at 16:19–31), paradise came to be understood as the pleasant resting place of some of the privileged dead prior to the great day of resurrection. After death, Jesus would certainly have been expected to be one of those who would go on to paradise. What is striking here is that the criminal who sues for mercy will be there with him!"

Verse 43

καὶ εἶπεν αὐτῷ· Ἀμήν σοι λέγω σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

σημερον today

ἔσῃ Verb, fut indic, 2 s εἶμι

σημερον has to be taken with the words that follow it rather than with σοι λέγω otherwise it loses its force. The emphasis is on the fact that what the thief looks for as a distant prospect, Jesus promises he will possess with him *today*. Nolland comments, "It is tempting to find expressed here the view that Jesus came 'into this kingdom' on the day of his death. But it is probably better to correlate the use of 'today' here with earlier instances in the Gospel and see, instead, a statement that still in the hour of his own death Jesus brings salvation (in the context of the present mocking of his pretensions about saving others, he extends salvation to yet another person). This criminal has no need to wait for Jesus to come into his kingdom; though not yet come to his kingdom, Jesus is already granting royal clemency." But it is not clear how this does justice to μετ' ἐμοῦ.

παραδεισος, ου m paradise

The word 'Paradise' comes from a Persian word for a garden or park. The word recalls the Garden of Eden (LXX Gen 2:8; 13:10; Ezek 31:8) and points to the bliss that was enjoyed before the Fall. It became a type of the future bliss of God's people (Is 57:3). In the New Testament it is used of the place of the believer at death, i.e. with Christ in glory (Revelation 2:7, 2 Cor 12:2,4). The fulness of Eden restored awaits the resurrection.