

IMPORTANT TERMS TO UNDERSTAND AND APPRECIATE IN ORDER TO
GRASP THE IMPORTANCE OF THE CONTEXT OF LUKE 7:29-35:

1. (:29) - “*justified God*” (Aor.Act.(Ingressive)Ind. δικαιόω [dikaioo] = to render right, righteous, or as it ought to be.)
- This is a justification of God Himself whereby He is shown to be just, right, righteous, truthful, and proper in all that He has said in His word; and in connection with all that He is doing in Israel’s program (His “*counsel*”).

2. (:30) - “*counsel of God*” (Acc.Fem.Sing. βουλή = often thought of as the “will” of God, it means the wise operation and plan of God in connection with a particular issue as set in the context.)

- ENGLISH:

“Counsel” comes from the Latin *consilium* or *consilio*, which is a compound of *con* and *salio*, meaning ‘to leap together,’ and then to run or act in accordance; and in turn implies a deliberation or a thing deliberated upon; i.e., something determined and prescribed.

The end result of the term, no matter the use, is the communication of knowledge and wisdom.

“Counsel” regards superior WISDOM and practice.

And unlike its synonymous term “advice” (which may be given by a doctor, lawyer, or any professional person), “counsel” is what a Father gives to his children.

“Counsel” is the giving of wisdom, and it should be deliberative, and more importantly, “counsel” is employed by a Father in all matters that are grave and weighty. (That is, “counsel” is not just some flippant opinion or shallow understanding of a matter.)

“Counsel” (as well as “advice”) may be given oftentimes unasked for and undesired.

Related passages covered:

- Deut. 32:18-33 (:28)
- Pro. 1:5, 20-33 (:25); 11:14

3. (:31) - “*this generation*” (Gen.Fem.Sing. γενεά = the result of a begetting, birth or nativity.)

- In this context it is not to be thought of as being connected with time. The idea being a group of people that have been “generated” from the corrupt doctrine of the apostate and vain religious system of Israel.

Related passages covered:

- Pro. 30:11-14
- Deut. 32:18-33 (:20)

4. (Deut. 32:20) - “*froward*” (תהפוכה [tahpukah] = perversity, perverse thing.)

ENGLISH:

“Froward” means to be disposed to go COUNTER to what is demanded or what is reasonable; difficult to deal with; hard to please; perverse; ungovernable.

“Froward” is akin to “untoward” in that where *untoward* is used in relation to both the events of life as well as the disposition of the mind, *froward* deals ONLY with the disposition of the MIND (the volition) and is most common in children.

5. (Acts 2:40) - “*untoward generation*” (Abl.Fem.Sing. σκολιός [skolios] = crooked, perverse, wicked, surly, dishonest.)

ENGLISH:

“Untoward” means not toward or not having or showing inclination, disposition or readiness for something. It therefore connotes one who is inept, difficult to manage, restrain or control. It means one who is unruly and perverse, stubborn, rebellious and stiffnecked.

CRITICAL PRINCIPLE:

- Froward = ungodly thinking
- Untoward = ungodly living
- Being untoward (ungodly thinking) is the result of being froward (ungodly living).
- A *froward* child becomes an *untoward* youth, who turns a deaf ear to all the admonitions of a parent. And one who is untoward will then run and live counter to the wishes and COUNSELS of another.

6. (:35) - “*wisdom*” (Nom.Fem.Sing. σοφία [sophia] = wisdom)

Related passages covered:

- James 3:13-18 (:15,17)
- Job 28:12-28
- Pro. 1:20-23, 24-33; 8:1; 9:1

7. (:35) - “*children*” (Abl.Neut.Pl. τέκνον [tekonon] = a born one, a child, offspring)
- In this context, “*children*” refers to the minority of the positive responders that make up the remnant of Israel.