Introduction

Lk 1:1 Ἐπειδὴ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
1Since many have undertaken to draw up an account of the things fully attested among us,
Lk 1:2 καθὼς παρέδωσαν ἡμῖν οἱ ἄρχον καὶ ὑπηρέται καὶ γενόμενοι τοῦ λόγου,
2as delivered to us by the original eyewitnesses who became stewards of the word,
Lk 1:3 ἐπετείχαν πολλοὶ ἐπεχείρησαν διεξάγειν πάσιν ἀκριβῶς, καθεξῆς ὁσιοτπαί, κράτους Θεόφιλε,
3it seemed good to me also, having meticulously traced everything again from the top, to write it down in sequence for you, O most excellent Theophilus,
Lk 1:4 ἵνα ἐπιγνώσῃ περὶ δόξας θεοῦ τῆς ἁπάτης, καθεξῆς σοι γράφαι, κράτους Θεόφιλε,
4so that you may know the reliability of things you have been told.

The Birth of John the Baptizer Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερέως τις ὁνόματι Ζαχαριά, ἐξ ἐφημερίας Αβίατ καὶ γυνῆς αὐτῶς ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὅμοιον αὐτῆς Ἐλισάβετ.
It came about in the days of Herod, king of Judea, that there was a priest, Zechariah by name, of the rotation of Abijah. And his wife was from the daughters of Aaron, and her name was Elizabeth.

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1 Or, "as delivered to us by those who from the beginning were eyewitnesses and servants of the word." The word I translated "became" is the Greek word γίνομαι - gínomai, which usually means became, or came about, or happen. But Luke often uses γίνομαι in place of the simple word in Greek for "to be." That is why most translations translate it here as simply "were." But the reason I did not translate it that way, is that it would result in a non-Lukan use of the title "the Word" for Jesus. For you see, if we say, they were eyewitnesses and servants of the word from the beginning, that would be the only possible explanation of the idea of "being eyewitness of the word." That means they beheld Jesus as the word, in the Johannine concept of I John 1:1 and John 1. Otherwise, what would it mean? That they saw Jesus write the word down? But I do not believe that is what Luke is saying. I believe he is saying that the men who were the first eyewitnesses of Jesus, were given the trust of being stewards of the word, of the message. See Acts 1:21-22, which Luke also wrote. There we read how it was decided that the original eyewitnesses became official stewards of the word.

2 1:5a τοῦ βασιλέως TR RP

3 1:5b γυνὴ αὐτῶς TR RP
Lk 1:6 Ἡσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἑντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

6Both were upright in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

Lk 1:7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἔλισαβετ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἑμέραις αὐτῶν ἦσαν.

7But a child they did not have, because Elizabeth was barren. And they were both advanced in age.

Lk 1:8 Ἐγένετο δὲ ἐν τῷ ίερατεύειν αὐτῶν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντίον τοῦ θεοῦ,

8And it came about, that once when his rotation was on duty and he was serving as priest before God, his lot fell

Lk 1:9 κατὰ τὸ θέος τῆς ίερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.

9(normal custom for the priesthood) to go into the temple of the Lord, and to burn incense.7

Lk 1:10 Καὶ πάντα τὸ πλήθος ἦν τοῦ λαοῦ προσευχόμενον ἐξω τῇ ὥρᾳ τοῦ θυμιάματος.

10The hour of incense came, and all the people in the assembly were praying outside.

Lk 1:11 Ἡμὴ δὲ αὐτῶ ἄγγελος κυρίου, ἐστώς ἐκ δεξιῶν τοῦ θυσιαστήριον τοῦ θυμιάματος.

11Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

Lk 1:12 Καὶ ἠταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπὶ αὐτόν.

12Seeing it disturbed Zechariah, and fear fell over8 him.

Lk 1:13 Ἐπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μη φοβοῦ, Ζαχαρίας· διότι εἰσηκούσθη ἡ δέσις σου, καὶ ἢ γυνὴ σου Ἐλισαβετ γεννήσῃ γυνὸν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

13But the angel said to him: "Fear not, Zechariah, for your request was heard. Your wife Elizabeth will bear you a son, and you shall call his name John.

Lk 1:14 Καὶ ἔσται χαρὰ σοι καὶ αγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.

14Joy and gladness will be with you, and many will rejoice over his birth.

Lk 1:15 Ἐσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ ὁ ὅνων καὶ σίκερα ὃς μὴ πίη, καὶ πνεύματος ἁγίου πλησιότατος ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

15For he will be great in the eyes of the Lord. Wine and intoxicating beverages by no means shall he drink, and he will be filled with the Holy Spirit, beginning yet in his mother's womb.11

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4 1:5c The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
5 1:6 ἐνώπιον NA28 ἐνώπιον TR RP
6 1:7 ἐν Εὐαγγελία NA28 ἐν Εὐαγγελία TR RP
7 It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest’s rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was the custom of the priesthood to decide whose turn it was by casting lots. Zechariah’s lot fell.
8 1:12 See the Septuagint, Psalm 54:5.
9 1:14 ἐνώπιον NA28 ἐνώπιον TR RP Καὶ γεννήσῃς Ἑ β' ἐφ' ἐνώπιον pm NA28 ἐνώπιον pm TR RP Καὶ γεννήσῃς Ἑ β' ἐφ' ἐνώπιον pm TR RP Καὶ γεννήσῃς Ἑ β' ἐφ' ἐνώπιον pm TR RP
10 1:15a ἐνώπιον Κ ἐνώπιον Κ Μ Ψ Σ Υ Υ Δ Θ Π Ω pm NA28 ἐνώπιον pm TR RP ἐνώπιον pm TR RP Καὶ γεννήσῃς Ἑ β' ἐφ' ἐνώπιον pm TR RP Καὶ γεννήσῃς Ἑ β' ἐφ' ἐνώπιον pm TR RP
11 1:15b John will be a nazirite, like Samson was, so it would be natural to compare the Greek phrase here, ἀν Καὶ κοιλίας μητρὸς αὐτοῦ with that in Judges 13:5: ἀν Καὶ κοιλίας μητρὸς αὐτοῦ. The big difference is that in Luke here about John, the word ἐτί is used, meaning something "while still." And we know from Luke 1:44 that he was in fact filled with the Holy Spirit while still in his mother’s womb. In Isaiah 44:2, 24, God said, "I am the one who formed you from the womb," ὁ πλάσας σε ἐκ κοιλίας, where even though it says "form the womb, we know the forming began while in the womb.
The addition of the word ἐπιστρέψει to the Luke passage here just makes it all the more clear that God meant John would be filled with the Spirit while still in his mother's womb, and forward from then on.

12 1:17a The Greek says John will proceed in the power of Elijah "to turn." The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέφει - epistrepsei. This is an "infinitive of result," a Hebraism.

13 1:17b The wording "the Fathers," in English tends to mean "all the fathers." But in this context, the number of fathers is set by verse 16, "He will turn many." Thus, there would be many fathers whose hearts will turn ἐν τῷ τέκνα - επὶ τέκνα (toward children). There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone's heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pater) generic here, and so translate it as "parents to their children." I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are more children and fathers estranged, than children from their mothers. For example, the Bible says "Who ever heard of such a thing as a mother killing her child and eating him?" Apparently, it is harder to believe that a mother would do that to her child, than a father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers. The question is, what is broken? Is it more fathers estranged from their children, and children angry at their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it fathers and children, because that is more what is broken in the absence of the power of the Spirit.

14 1:18 Zechariah may have felt his question justified because of the fact that Abraham asked the same thing— for a sign. See Genesis 15:8. But this shows a lack of belief in God’s statements. Jesus said later, "A wicked and adulterous generation asks for a miracular sign, but none will be given it except the sign of Jonah." (Diatess. 11:17-18; Mt 12:38-39; Lk 11:16, 20) The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..." (I Cor. 1:22)

15 1:21 ἐν τῷ ναῷ αὐτῶν NA28 // αὐτῶν ἐν τῷ ναῷ TR RP
Lk 1:22 Ἐξελθὼν δὲ οὐκ ἐδύνατο· λαλῆσαι αὐτοῖς καὶ ἔπεγνωσαν ὅτι ὑπασίαν ἐώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διήμενεν κυρφὸς.

22 And when he came out, he was not able to speak to them, and they knew: a vision he had seen in the temple. He kept motioning to them, and remained mute.

Lk 1:23 Καὶ ἔγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

23 And when his days of service were completed, he went home.

Lk 1:24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνή αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μὴν ἅπεντε, λέγουσα

24 After those days, his wife Elizabeth conceived, and she hid herself for five months.

Lk 1:25 ὅτι ὦτις μοι πεποίηκεν κύριος· ἐν ἡμέραις αἷς ἐπέδεικεν ἀφελείν ὄνειδος ὑμῶν ἐν ἀνθρώποις.

25 "The way the Lord has done this for me," she said, "these are days he has looked with concern upon me, to take away my disgrace among the people."

The Birth of Jesus Foretold

Lk 1:26 ¶ Τὸ μηνὶ τῷ ἐκτῷ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέω.

26 And in the sixth month, the angel Gabriel was sent out from God, to a town in Galilee named Nazareth,

Lk 1:27 πρὸς παρθένον μεμνησεμένην ἐμνησεμένην ἀνδρὶ ὃνομα Ἰωσήφ, ἐξ οἴκου Δαουδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

27 to a virgin pledged to be married to a man named Joseph, of the house of David. And the virgin's name was Mary.

Lk 1:28 Καὶ εἰσελθὼν ἄγγελος πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ.

28 And the angel went in to her, and said, "Hail, O favored one! The Lord is with you."

Lk 1:29 Ἡ δὲ διεταράχθη ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἰς ὁ ἀσπασμός οὗτος.

29 But she was very troubled by the utterance, and wondered what sort of greeting this might be.
Lk 1:30 Kai eipen o aggelos authe, Mè phoboû, Mariaîm eîres gár chârin para tû thêô.

30And the angel said to her, "Fear not, Mary, for you have found favor with God.

Lk 1:31 Kai idou, sulllimpsi26 en gestri, kai tegei uîon, kai kalêseis to ónomâ autou Ísouûn.

31And behold, you shall conceive in your womb, and shall bear a son, and you are to call his name Jesus.

Lk 1:32 Oûtos ëstai méga, kai uîos ïpsiostou kllhîsetai kai dôsei autû kúrios ó theos tôn thronon Davîd toû patrôs autou,

32This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David,

Lk 1:33 kai basileuûsei épi tôn oikon ïakôb eis toûn aiônas, kai tês basileias autou oûk ëstai telos.

33and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

Lk 1:34 Ëpîn de Mariaîm prôs tôn âggelôn, Pôs ëstai toûto, ëpêi ándra ou gynôskw;

34And Mary said to the angel, "How will this happen, since I am not knowing a man?"27

Lk 1:35 Kai ápokritheis o ãggelos ëpîn autê, Pneûma ãggion ëpelleûseis epi òe, kai ðunamis ïpsiostou ëpiskiasei sou ðio kai to ðeunwmenon ãggion kllhîsetai uîos theou.

35And in answer the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For this reason also,

Lk 1:36 Kai idou, 'Eliosafet ì synegynêis29 sou, kai autê synelleûseis30 uîon en ãrhei autês, kai òutos mês ëktos ëstin autê tê kalloumêni steîra.

36And behold, Elizabeth your relative, even she in her old age, has conceived a son, and this is the sixth month with her, who was called barren.

Lk 1:37 Òsti ouk ådunataiçe parâ toû theou ðwv nîmâ.

37Therefore with God,31 nothing32 will be impossible."

Lk 1:38 Ëpîn de Mariaîm, 'Idou, ì doulh kuriou' ãnevitq moî kati to ðhêmâ sou. Kai apîlahen áp' autês o ãggelos.

38'Here am I, the slave girl of the Lord," Mary said. "May it be to me according to your statement." And the angel left her.

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25 129b txt ëpi toû lôgos dieterâchhê NA28 || dieterâchhê ëpi toû lôgos autou TR RP
26 131 txt sulllimpsi NA28 || sulllimpsi TR RP
27 134 "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."
28 135 The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.
29 136a txt synegynêis NA28 || synegynêis RP
30 136b txt synelleûseis NA28 || synelleûseis RP
31 137a txt toû theou NA28 || toû theou RP. A more correct rendering of toû theou would be, "Therefore for God...." But I did not write that because I did not want 2 "for's in a row, auditorially.
32 137b Literally, "Because with God every saying will not be impossible," òsti ouk ådunataiçe para toû theou ðwv nîmâ. The BDF grammar states that rîma - hêma here is Hebraistic in use: "thing, matter, event," and that ouk...pav is also a Semitism, resulting in the whole to mean, "nothing will be impossible with God." But I can't help but feel that Mary's response, "Let it be to me according to your rûma," harks back to the use of rûma by the angel, and that the angel told of Elizabeth's case as assurance that "therefore, in view of this, as for my statements to you also, not one statement will be impossible." Still, this is reminiscent of Genesis 18:14 in the Septuagint: Mê ådunataiçe para toû ðtheô rûma? "Is anything too hard for the LORD?" That was when the angel of the LORD had announced to the aged Sarah that she would bear a son. There, the word rûma - hêma is used as meaning "anything."
Mary Stays With Elizabeth

Lk 1:39 Ἀναστάσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα.

39 At that time Mary got up and went with speed to the hill country, to a town of Judah,

Lk 1:40 καὶ εἰσήλθεν εἰς τὸν οἶκον Ζαχαρία, καὶ ἤσπάσατο τὴν Ἐλισάβετ.

40 where she entered the house of Zechariah, and greeted Elizabeth.

Lk 1:41 Καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαριᾶς ἡ Ἐλισάβετ,33 ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἀγίου ἡ Ἐλισάβετ,

41 And it came about that when Elizabeth heard Mary’s greeting, the baby in her womb did leap, and Elizabeth was filled with the Holy Spirit.

Lk 1:42 καὶ ἀνεφώνησεν φωνὴ μεγάλη, καὶ εἶπεν, Εὐλογημένη οὐ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

42 And she shouted out in a loud voice,34 saying, "Blessed are you among women, and blessed is the fruit of your womb!

Lk 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ,"35

43 And why does it come to me, that to me the mother of my Lord should come?

Lk 1:44 ἐδοὺ γάρ, ὡς ἐγένετο ἡ φωνή τοῦ ἀσπασμοῦ σου εἰς τὰ ὄτα μου, ἐσκίρτησεν ἐν ἀγάλλιάσει τὸ βρέφος36 ἐν τῇ κοιλίᾳ μου.

44 For when the sound of your greeting came into my ears, the baby in my womb did leap in exultation.37

Lk 1:45 Καὶ μακαρία ἡ πιστεύσασα, ότι ἔσται τελείωσις τοῖς λελαλήμενοις αὐτῇ παρὰ κυρίου.

45 Blessed is she who has believed that there will be a completion of the things announced to her from the Lord!"

Mary's Song

Lk 1:46 Καὶ εἶπεν Μαριὰμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον,

46 And Mary said: "My soul does magnify the Lord,38

Lk 1:47 καὶ ἡγαλλάσσει τὸ πνεῦμά μου ἐπὶ τὸ θέον τῷ σωτηρί μου.

47 and my spirit did rejoice in God my Savior,

33 τὸν ἀσπασμὸν τῆς Μαριᾶς ἡ Ἐλισάβετ NA28 // ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαριᾶς
34 ἀνεφώνησεν φωνὴ A TR RP // ἀνεφώνησεν κραυγή B NA28 // ἀνεβόησεν φωνὴ Ν
35 τοῦτος ἐμέ NA28 // με TR RP
36 ἀγάλλιάσει τὸ βρέφος TR NA28 // τὸ βρέφος ἐν ἀγάλλιάσει RP
37 Leapt in ἀγάλλιασις. This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:26, the church fellowshiped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.
38 Mary probably had in mind Psalm 34:3, "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make his boast in the Lord," Psalm 34:2. And so she says, "My soul does magnify the Lord." It is reminiscent also of the "Bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary's, only that the imperative mood of the verb 'magnify' is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul." The songs of Mary and Zechariah are the most Semitic parts of Luke.
Lk 1:48 Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δουλῆς αὐτοῦ. Ἡδον γάρ, ἀπὸ τοῦ νῦν μακαριοῦσιν με πάσαι αἱ γενεὰι.

because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed,

Lk 1:49 Ὅτι ἐποίησεν μοι μεγάλα ὅ δυνατός, καὶ ἔγινον τὸ ὄνομα αὐτοῦ.

because the Mighty One did great things for me. And holy will be his name,

Lk 1:50 Καὶ τὸ ἐλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτοῦ.

and his mercy to those who fear him, into age after age.

Lk 1:51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ διεσκόρπισεν ὑπερηφάνους διανοιὰ καρδίας αὐτῶν.

Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility.

Lk 1:52 Καθεῖλεν δυνάτας ἀπὸ θρόνων, καὶ ὑψωσεν ταπείνους.

He pulled down rulers from their thrones and lifted high the humble.

Lk 1:53 Πεινώντας ἐνέπλησεν ἄγαθον, καὶ πλουτοῦντας ἐξαπέστειλεν κενοὺς.

Hungry ones he filled up with good things and rich ones he sent away empty.

Lk 1:54 Ἀντελάβετο Ἰσραήλ παιδὸς αὐτοῦ, μνησθήναι ἔλεος,

He helped his servant Israel, and remembered about mercy.

39 1:49a txt μεγάλα NA28 || μεγαλεία TR RP
40 1:49b ὅ δυνατός, καὶ ἔγινον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτοῦ. Traditionally, this ὅ δυνατός, καὶ ἔγινον τὸ ὄνομα is considered an example of the Hebraistic use of καὶ to co-ordinate words with independent clauses; so Friedrich Blass, and thus read: "The Mighty One did great things for me, wherefore his name is holy." But ἔγινον is ambiguously both masculine and neuter, and the flow seemed to group together "his name and his mercy" as that which is holy. In the Greek, ἔγινον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ...τοῖς φοβουμένοις, "holy his name and his mercy," the words 'holy,' 'name,' and 'mercy' are all three neuter singular; 'name' and 'mercy' are subjects; and 'holy' is the predicate adjective, and there is no verb, except the implied copula verb ἐστιν, 'is'. The O-V-S syntax is more common when a single verb has a double subject. 'Estin is by far the copula most frequently omitted but implied in Greek, and a preference for omission is observed in (1) proverbs, (2) impersonal constructions, especially those expressing possibility or necessity, (3) questions, and (4) exclamations. And the τοῖς φοβούμενοις, "to those who fear him," is something like an "ethical dative," (also a Semitism), thus meaning, "his name and his mercy will be holy in the eyes of those who fear him." For is not the kindness and forbearance of God meant to lead you to repentance and holiness? (Romans 2:4) For other examples of the ethical dative, see Jonah 3:3, Acts 7:20, II Peter 3:14, and possibly the ἔφεσαν οὐ of Rev. 2:5. We have examples of the ethical dative in English literature also. See Milton's Paradise Lost, Book I, Lines 25-26: "I may assert Eternal Providence, And justify the ways of God to men." In other words, justify the ways of God in the eyes of men, in the sight of men.

41 1:50a txt γενεάς καὶ γενεάς NA28 || γενεάς γενεάν TR RP
42 1:50b Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεάς καὶ γενεάς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."
Lk 1:55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
55“to Abraham and his seed for ever,’ as he said to our fathers.”
Lk 1:56 Ἐμείνεν δὲ Μαρίαμ σὺν αὐτῇ ὡς44 μήνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οίκον αὐτῆς.
56And Mary remained with her about three months, and then returned to her home.

The Birth of John the Baptizer

Lk 1:57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτῆς, καὶ ἐγέννησεν υἱόν.
57And the time was fulfilled for Elizabeth to give birth, and she produced a son.
Lk 1:58 Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυγνυν κύριος τὸ ἔλεος αὐτοῦ μετ᾿ αὐτῆς, καὶ συνέχαιρον αὐτῇ.
58And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.
Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ, ἔλθον περιτεμενεῖν τὸ παιδίον• καὶ ἐκάλουν αὐτὸ ἐπὶ τὸ ὄνομάτι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah,
Lk 1:60 Καὶ ἀποκρίθησαν ἡ μήτηρ αὐτοῦ εἶπεν, ὡφί, ἀλλὰ κληθῆσαι Ἰωάννης.
60and his mother responded and said, "No! He shall be called John."
Lk 1:61 Καὶ εἶπον πρὸς αὐτὴν ὅτι ὦδεις ἐστὶν ἐν τῇ συγγενείᾳ• σοῦ ὡς καλεῖται τῷ ὄνομάτι τούτῳ.
61And they said to her, "There is no one among your relatives called by that name."
Lk 1:62 Ἐνεγενεν δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἄν θέλοι καλεῖσθαι αὐτό,47
62Then they signaled to his father, to find out what he wanted him to be called.
Lk 1:63 Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστίν ὄνομα αὐτοῦ• καὶ ἐθαύμασαν πάντες.
63And he asked for a tablet, and wrote as follows,49 "His name is John." Everyone was surprised.
Lk 1:64 Ἀνεὼχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.
Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτοῦ• καὶ ἐν ὅλῃ τῇ ὄρειν τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ρήματα ταῦτα.
65And an awe came over everyone who lived around them. And all through the hill country of Judea, these things were being discussed.
Lk 1:66 Καὶ ἐθεντό πάντες οἱ ἄνδρες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ γὰρ χεῖρ κυρίου ἦν μετ᾿ αὐτοῦ.
66And everyone who heard, kept thinking about it, saying, "What then will this child be?" For the hand of the Lord was certainly50 with him.

43 The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah’s song.
44 ἐν τῷ ως NA28 // ὡσεί TR RP
45 ἔν τῇ ὀγδόῃ NA28 // ὀγδόῃ ημέρᾳ TR RP
46 ἐν τῇ συγγενείᾳ TR RP // ἐκ τῆς συγγενείας NA28
47 αὐτῷ NA28 // αὐτῶν TR RP
48 τὸ ὄνομα TR RP
49 Literally, "he wrote, saying..." ἔγραφεν λέγων, a Semitism for "he wrote as follows:..."
Zechariah's Song

Lk 1:67 And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:
Lk 1:68 Εὐλογητός κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
Lk 1:69 Blessed be the Lord, the God of Israel, because he has turned to concern himself and has accomplished redemption for his people.
Lk 1:70 He has raised up a horn of salvation for us in the house of David his servant
Lk 1:71 καθὼς ἔλαλησεν διὰ στόματος τῶν ἁγίων ἀπʼ αἰώνος προφητῶν αὐτοῦ—
Lk 1:72 ἀσ has he said through the mouths of his holy prophets since εἰς ἐνοικίαν, καὶ ἐκ χειρὸς πάντων τῶν μισουντῶν ἡμᾶς·
Lk 1:73 a resolution from our enemies and from the hand of all who hate us—
Lk 1:74 to demonstrate mercy to our fathers to remember his holy covenant,
Lk 1:75 ὁμολάβασιν ὁδὸν αὐτῶν·
Lk 1:76 Ἰερusalēm, και δικαιοσύνη ἐνώπιον αὐτοῦ πάσας ταῖς ἡμέρας ἡμῶν.
Lk 1:77 in holiness and righteousness before him all our days,
Lk 1:78 Καὶ σὺ δέ, παιδίν, προφητής ψυστοῦ κληθήσῃ προπορεύσῃ γάρ ἐνώπιον κυρίου ἔτους σάββατος ἡμῶν εἰς ὡς ἔτος εἴρην.
Lk 1:79 Yes and you, child, will be called a prophet of the Most High; for you will go on before the Lord to prepare his paths,
Lk 1:80 to give his people the knowledge of salvation through the forgiveness of their sins,
Lk 1:81 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἡμᾶς ἀνατολή ἐξ ὑψος,
Lk 1:82 because of the tender feelings of our God with which the Sunrise from on high will look over us
Lk 1:83 ἐπισκάπτῃ τοὺς ἐν σκότει καὶ σκιὰ ἐναντίον καθημένοις, τοῦ κατευθύνεται τοὺς πόδας ἡμῶν εἰς ὡς ἐν στέγη.
Lk 1:84 to appear to those sitting in darkness and in the shadow of death, to guide our feet along the path of peace."
Lk 1:85 Τὸ δὲ παιδίον ἤδειξαν καὶ ἐκραταιότητο πνεύματι, καὶ ἦν ἐν ταῖς ἑρήμισε ἐὼς ἡμέρας ἀναδειξοῦ οὗτος πρὸς τὸν Ἰσραήλ.
Lk 1:86 And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.
Chapter 2

The Birth of Jesus

Lk 2:1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις, ἐξήλθεν δόγμα παρὰ Καίσαρος Αὔγουστος, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

1And it came about in those days, that a decree went out from Caesar Augustus, that all the inhabited earth should be registered.60
Lk 2:2 Αὕτη ἁγγέλη αὐτήν 61 πρὸς Ἰακώβου ἡμενευόντος τῆς Συρίας Κυρηνίου.

2This was the first registration that took place while Quirinius was governor of Syria.
Lk 2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστὸς εἰς τὴν ἰδίαν ἑαυτὸν62 πολίν.

3And all were making their way to be registered, each to his own town.
Lk 2:4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέως,63 εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυίδ, ἤτις καλεῖται Βηθλεέμ, διά τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίας Δαυίδ,

4Thus Joseph also went up, from the town of Nazareth in Galilee, to Judea, to the town of David, which is called Bethlehem, because he was from the house and line of David;
Lk 2:5 ἀπογράφασθαι οὖν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕτω ἐγκύω.

5to be registered along with Mary, the one pledged to him,64 who was pregnant.
Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτῶν ἔκει, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν.

6And it came about that while they were there, the days for her to give birth were completed,
Lk 2:7 Καὶ ἦσαν τὸν ἡμέρα τοῦ γεννώσεως αὐτῆς, ἀργοῦν ἀργοῦν ἀνεκάλυπτεν αὐτὸν ἐν φάτνῃ,65 διότι οὐκ ἦν αὐτῶν τόπος ἐν τῷ καταλύματι.

7and she bore her firstborn son. And she swaddled him66 and placed him in a feeding trough, because there was no room for them in the inn.

60 21 The whole inhabited earth... This is hype on the part of Rome, commonly used in order to magnify the emperors. The meaning is the whole empire. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated that a census should be taken of all the inhabited earth. The tax is a poll tax, or head tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.
61 22 ἁγγείλη NA28 ἡ ἁγγείλη TR RP
62 23 ἀπογράφασθαι NA28 ἧ αὐτὸν TR RP
63 24 τήν πόλιν ναζαρετ NA28 ῾Ιδίαν TR RP
64 25 τὴν ἡμέραν αὐτῷ NA28 τῆν ἐμνηστευμένην NA28 ἡμέραν γυναικὸς TR RP
65 26 ἑκατέρας, for reasons which may be reasonably assumed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother’s blood was ceremonially unclea. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus’ case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the
The Shepherds and the Angels

Lk 2:8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἁγιαλούντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

8And there were shepherds in that same region, camping out in the fields, keeping watch over their flocks by night.

Lk 2:9 Καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἔφοβήσαντο φόβον μέγαν.

9And an angel of the Lord came upon them, and the glory of the Lord shone all around them, and they were terrified.

Lk 2:10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἵδιον γάρ, εὐαγγέλιζομαι ὑμῖν χαρὰν μεγάλην, ἣς ἔσται παντὶ τῷ λαῷ·

10And the angel said to them, "Fear not. For behold, I am announcing to you a great joy that will be with all the people.

Lk 2:11 ὁτι ἐτέχθη ὑμῖν σήμερον σωτήρ, δέ εἶσαι χριστός κύριος, ἐν πόλει Δαυίδ.

11Because for you is born this day, in the town of David, a Savior, who is Messiah the Lord.

Lk 2:12 Καὶ τούτῳ ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, καὶ κείμενον ἐν φάτνῃ.

12And this will be a sign to you: you will find a baby swaddled, and lying in a feeding trough."

Lk 2:13 Καὶ ἤξαίφνης ἐγένετο σὺν τῷ ἁγγέλῳ πλήθος στρατιῶν οὐρανοῦ, αἰνοῦντων τὸν θεόν, καὶ λεγόντων,

13And suddenly, there was with the angel a great company of the army of heaven, praising God and saying,

Lk 2:14 Δόξα ἐν ψυφίστοις θεῶ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκίᾳ.

14"Glory to God in the highest realms! And on earth peace, good will toward men!" 69

swaddling could have kept the infant out of trouble while mother’s eye was not upon it. Many Mediterranean lands practiced swaddling well over a thousand years later. See also Job 38:8;9; Ezekiel 16:4-6. Note that the Ezekiel passage implies that a baby not swaddled, is unclean, and undignified. (The passage refers to Jerusalem.) It is important that a translation of this Luke text use the same word as used in Job and Ezekiel, so that the reader catches the connection.

67 29 txt καὶ ΝΑ28 || καὶ ιδού TR RP
68 212 txt καὶ κείμενον ΝΑ28 || κείμενον TR RP

Also according to the UBS textual commentary, the earlier reading is a Semiticizing construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns: "the sons of his (God's) good pleasure," 1 QH iv.32 f.; xi.9; and "the elect of his (God's) good pleasure," viii.6; and also in Aramaic, in a fragment from Qumran, "among men of his good pleasure," see J. A. Fitzmeyer, S.J. (Theological studies, XIX [1958], pp. 225-227. The Sahidic translation of this phrase of the angels’ song reads, "And peace upon earth among men of his desire." Similarly, later in this gospel, a voice from heaven says about Jesus, "You are my beloved son; in you I had good pleasure." See Galatians 6:16. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead
And it came about that when the angels had departed from them into heaven, the shepherds were saying to one another, “Let’s go over to Bethlehem, and see this thing that has happened, which the Lord has made known to us.”

And they went speeding, and found both Mary and Joseph, and the baby lying in the feeding trough.

And once they had seen, they gave an exact report of the message spoken to them concerning this child.

And all who heard it were amazed at what the shepherds said to them.

As for Mary, she memorized these words, and pondered them in her heart.

And the shepherds returned, glorifying and praising God, because of the fact that all the things which they had heard and seen, were just as it had been told to them.

Jesus Presented in the Temple

And when the eighth day had arrived, the time to circumcise him, he was called the name Jesus, the name called by the angel before he was conceived in the womb.

And when the days of their cleansing according to the Law of Moses had been completed, they took him up to Jerusalem to present him to the Lord,

as it is written in the Law of the Lord, “Every male to open a womb shall be called holy to the Lord,”
LK 2:24 καὶ τοῦ δόθην θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, Ζεὺς τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

24and to offer a sacrifice, in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons." 76

LK 2:25 Καὶ ἰδοὺ, ἀνήρ ὦ, ἀνήρ ἦν ἐν ἱερουσαλήμ, ὃ ὄνομα Συμεών, καὶ ὁ ἀνήρ ἀνέβαλεν δίκαιος καὶ εὐλαβητις, προσδεχόμενος παράκλησιν τοῦ ἱεροσόλυμα, καὶ πνεύμα ἦν ἀγίον ἐπὶ αὐτόν.

25And behold, a man was in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

LK 2:26 Καὶ ἐν αὐτῷ κεχρηματισμένον ὕπο τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν [ἡ] ἐν οἷς ὄντως κυρίου.

26It had been communicated to him by the Holy Spirit, that he would not see death before he had seen the Lord's Anointed.

LK 2:27 Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν• καὶ ἐν τῷ εἰσαγαγεὶς τοὺς γονεῖς τὸ παιδίον ἴησουν, τοῦ ποίησας αὐτούς κατά τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

27And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

LK 2:28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγάλας, 78 καὶ εὐλόγησεν τὸν θεὸν, καὶ εἶπεν,

28And he took him into his arms, and blessed God, and said:

LK 2:29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ἰησοῦν, ἐν εἰρήνη•

29"Now, Master, keeping your word, you are dismissing your slave in peace.

LK 2:30 ὥσπερ εἶδον οἱ ἄρθροι μου τῷ σωτηρίῳ σου,

30For my eyes have seen your salvation,

LK 2:31 ὃ ἣποίμασας κατὰ πρὸσώπων πάντων τῶν λαῶν•

31which you have prepared in the sight of all the peoples;

LK 2:32 φῶς εἰς ἄποκάλυψιν ἑθνῶν, καὶ δοζαν λαὸν σου ἱεραλή.

32a light to be a revelation for the Gentiles, 79 and the glory of your people Israel."

LK 2:33 Καὶ ἦν οἱ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπί τοῖς λαλουμένοις περὶ αὐτοῦ.

33And the child’s father 80 and mother were marveling at the things being said about him.

74 2:23a Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."
75 2:23b Exodus 13:2,12-16
76 2:24 Leviticus 12:8
77 2:26 ἑν οἷς ὄντως NA28 ⚫ ⚫ ⚫ TR RP
78 2:28 εἰς τὰς ἀγάλας NA28 ⚫ ⚫ ⚫ αὐτοῦ TR RP
79 2:29 in a physical sense, as is intended here, a Gentile is any person or nation that is not Israelite; that is, not a blood descendant of Jacob. (God had changed Jacob’s name to Israel.)
80 2:33 ἐν εἰς ἄποκάλυψιν ἑθνῶν
81 2:33 in all 5 of his editions. Said he, “In some Greek manuscripts I read ‘Joseph’ instead of ‘father’; in my opinion it has been changed by someone who feared that Joseph be called Jesus’ father” (“In Graecis aliquot codicibus lege pro pater, Joseph; quod arbitror immutatum a quopiam, qui vereretur Joseph vocare patrem Iesu...”); ‘aliquot’ added in 1519—ASD VI–5, p. 484 ll. 42–44; similarly in Resp. ad annot. Ed. Lei, ASD IX–4, p. 126 ll. 506–509. So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus’ father in several other passages. Erasmus was correct, but the KJV does not follow him here.
And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced—

...to the Olive Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See Isaiah 56:6

...they returned to their own town of Nazareth.

...καὶ ἀνήκε ἐκ τοῦ νηστείου, καὶ δέχθηκεν τοὺς τεσσάρων ἡμέρας τοῦ νηστείου καὶ δέχθηκεν τοὺς τεσσάρων ἡμέρας τοῦ νηστείου.

...and being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

...And when they had completed everything required by the Law of the Lord, they returned to their own town of Nazareth.

...καὶ ἐξελέσαν ἀπαντα τὰ κατὰ τὸν νόμον τοῦ νηστείου, ἐπέστρεψαν εἰς τὴν ἔρευνα μετὰ ὑπὸ τῆς κοψμάτων τοῦ Ἑλληνιστών Ἀντίοχος.

...And when he grew and became strong, he was filled with wisdom, and the grace of God was upon him.
The Boy Jesus at the Temple

Lk 2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ έτος εἰς Ἱεροσολύμα τῇ ἑορτῇ τοῦ Πάσχα.

41 Now his parents would go every year to Jerusalem for the festival of Passover.  

Lk 2:42 Καὶ οὔτε ἔγνετο ἔτων δώδεκα, ἀναβαίνοντων αὐτοῦ κατά τό ἔθος τῆς ἑορτῆς,  

42 And when he turned twelve years old, they went up, according to the custom of the Festival.  

Lk 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοῦ, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱεροσολύμα καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.  

43 And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and his parents were not aware of it.  

Lk 2:44 νομίσαντες δὲ αὐτόν εἶναι ἐν τῇ συνοδίᾳ, ἤλθον ἡμέρας ὀδόν, καὶ ἀνεξῆτον αὐτὸν ἐν τοῖς συγγενεύον καὶ τοῖς γνωστοῖς.  

44 Thinking he was in their company, they went a day’s journey, and then began looking for him among their relatives and acquaintances.  

Lk 2:45 καὶ ηύοντες αὐτόν, ὑπέστρεφαν εἰς Ἱεροσολύμα ἀναζητοῦντες αὐτόν.  

45 And when they did not find him, they went back to Jerusalem to look for him.

89 2:42a Greek, καὶ οὔτε ἔγνετο, "and when he became" twelve... Luke does not use καὶ οὔτε ἔγνετο as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "hote" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April. The Magi that knew of Jesus’ birth and came from the east, were astrologers. For them, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke sayshere that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (http://michaelmolnar.com/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke’s spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

90 2:42b τοίς ἀναβαίνοντων αὐτῶν NA28 */ / ἀναβαίνοντων αὐτῶν εἰς Ἱεροσόλυμα TR RP

91 2:43 τοίς εὐροντες αὐτῶν TR RP

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εὐροντες is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Joseph knew not, nor his mother." What is really potentially informative here is the word coming before the more famous variant. Which form of the verb γνωσκω came first and led to the other, and why?

92 2:44 τοῖς γνωστοῖς Κ Β Δ L W Θ 33 157 579 1241 lat syr (s, h) copae bopt NA28 */

93 2:45a εὐροντες Α Α Ρ Δ Θ 0130 2 28 69 565 it (syr t, h) cop bopt TR RP

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εὐροντες is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Joseph knew not, nor his mother." What is really potentially informative here is the word coming before the more famous variant. Which form of the verb γνωσκω came first and led to the other, and why?

94 2:45b τοῖς γνωστοῖς ΝΑ28 */ / ζητοῦντες TR RP
And it came about that after three days they found him, sitting in the temple, in the midst of the teachers, both listening to them and questioning them.

And all those who heard him were amazed at the understanding of his responses. Blass gives this verse, Lk 2:47, as an example of hendiadys.

Hendiadys, which according to BDF §442(16), when used with the conjunction καὶ, accomplishes the purpose of the conjunction καὶ, has two words that are dependent on each other, and in the NT is used to avoid a series of dependent genitives.

The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it

Chapter 3

John the Baptizer Prepares the Way

Lk 3:1 Ἐν οἴκῳ δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τεταράρχουντος τῆς Γαλιλαίας Ἰρώνδου, Φιλίππου δὲ τοῦ

TEXT

95 2:46 txt μετὰ NA28 {95} ≠ μεθ’ TR RP

96 2:47 Literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, which according to BDF §442(16), when used with the conjunction καὶ, accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.

97 2:49 Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him. But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his Father’s things."


100 And Jesus kept growing in wisdom and stature, and in favor with God and with people.
In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene, Lk 3:2 ἐπὶ ἄρχηρεως Ἀννα καὶ Καὶλάφα, ἐγένετο βήμα θεοῦ ἐπὶ ἱωάννην τὸν Ζαχαρίου ὑιὸν ἐν τῇ ἐρήμῳ.

During the high priesthood of Hananiah103 and Kayafas, the word of God came upon John the son of Zechariah in the desert. Lk 3:3 Καὶ ἔλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ ἱορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἀφεσιν ἀμαρτιῶν.

And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins, Lk 3:4 ὥς γέγραπται ἐν βιβλίῳ λόγων Ἰσαακοῦ τοῦ προφήτου.104 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἔτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

As it is written in the scroll of the words of Isaiah the prophet: “The voice of one calling in the desert, ‘Prepare the way for the Lord, make the paths straight for him.” Lk 3:5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὅρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ ἀπὶ τραχεία εἰς ὁδοὺς λείας.

Every valley shall be filled up, every mountain and hill laid low. The crooked places shall be made straight, the rough ways smooth. Lk 3:6 καὶ ὄψεται πᾶσα σάρξ τὸ σωτήριον τοῦ θεοῦ.

And all flesh shall see the salvation of God.105 Lk 3:7 Ἐλεγεν οὖν τοῖς ἐκπορευόμενοις δόχοις βαπτισθήσεται ὑπ’ αὐτοῦ, Γεννήματα ἑχίδνων, τίς ὑπέδειξεν υἱῶν φυγεῖν ἀπὸ τῆς μελλούσης ὧρας.

So John would say to the crowds coming out to be baptized by him, “You produce fruit characteristic of repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that God can raise up children for Abraham from these stones. Lk 3:9 Ἡδύ δὲ καὶ ἡ ἀξίνη πρὸς τὴν βίζαν τῶν δύναμεν κεῖται πᾶν οὖν δύνασθαι ἕναν τοῦ λίθου τούτου ἐνεχῖραι τέκνα τῷ Ἀβραάμ;

Then produce fruit characteristic of repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that God can raise up children for Abraham from these stones. Lk 3:9 Ἡδύ δὲ καὶ ἡ ἀξίνη πρὸς τὴν βίζαν τῶν δύναμεν κεῖται πᾶν οὖν δύνασθαι ἕναν τοῦ λίθου τούτου ἐνεχῖραι τέκνα τῷ Ἀβραάμ;

Even now the axe is poised at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.” Lk 3:10 Καὶ ἑπηράστων αὐτῶν οἱ δόχοι λέγοντες, Τί οὖν ποιήσωμεν;106

And the crowds would ask him, “What should we do then?”

102 3:1b From the Greek tetra, four, and arche, to rule. As a monarch is a one and only ruler of a realm, in the same way a tetrarch is a ruler of one fourth of a realm. (Which implies that there must exist three other one-fourth divisions of the realm.)

103 3:2 The Greek says Hannas, which is short for the Greek, Hanaenes, which in turn is the Greek form of the Hebrew name Hananah.

104 3:4 Lk ἐπὶ προφῆτου ΝΑ28 { } // προφῆτου λέγοντος TR RP

105 3:6 Isaiah 40:3-5a

106 3:10 Lk ἐπὶ ποιήσωμεν Ὑ ΝΑΒΔΛΝΩΝ ΝΑ28 { } // ποιήσωμεν Μ TR RP // lac Ἐ Π Τ Ξ
Lk 3:11 Αποκριθείς δὲ ἔλεγεν· αὐτοῖς, ὁ ἔχων δύο χιτώνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιεῖτω.

11And in answer he would say to them, “The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same.”

Lk 3:12 Ἡλθον δὲ καὶ τελώναι βαπτισθήναι, καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν;

12Revenue agents also came to be baptized, and they asked him, "Teacher, what should we do?"

Lk 3:13 Ὅ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

13He said to them, "Collect nothing in excess, beyond what is prescribed for you."

Lk 3:14 Ἐπηρώτων δὲ αὐτοῖς καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Μηδὲν διασείεσθε, μηδὲ συκοφαντήσετε· καὶ ἀρκεῖσθε τοῖς ὁμόνοιοις ὑμῖν.

14Some soldiers were also questioning him, saying, "And us, what should we do?" And he told them, "You should no longer shake down anyone, nor frame anyone, always staying content with your pay."

Lk 3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογίζοντος πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ ἱωάννου, μήποτε αὐτὸς εἶπ ὁ χριστός,

15And all the people were waiting expectantly, wondering in their hearts if John might possibly be the Anointed One.

Lk 3:16 ἀπεκρίνατο λέγων πάσιν ὁ ἱωάννης, Ἐγώ μὲν ὑμῖν ἐν πλατείᾳ ἐκκολοκεῖται· ἐρχεται δὲ ὁ ἰσχυρότερός μου, οὗ σὺ περι σκύπας καὶ σήκων με τὸν ἰσχυρότερον ταύτα. ἐπεί καὶ Ἰωάννης ἐβαπτίσε, ἐν πνεύματι τοῖς ὑποδοτόμοις αὐτοῦ· αὐτὸς ἦσαν ὑμῖν ἀγίοι· ὅτι δὲ ἄχρονον κατακαυσάτω πυρὶ ἀσβέστω.

16John responded speaking to everyone, "I baptize you in water, but one who is more powerful than I is coming, the thongs of whose sandals I am not worthy to untie. He will baptize you in the Holy Spirit and in fire:

Lk 3:17 οὗ τὸ πῦρ εἰς τῇ χειρὶ αὐτοῦ, διακαθάρατο τὴν ἄλονα αὐτοῦ, καὶ συναγαγεῖν τὸν οἶχον εἰς τὴν ἀπόθεσιν αὐτοῦ, τὸ δὲ ἄχρονον κατακαύσει πυρὶ ἀσβέστῳ.

17His winnowing fork is in his hand to clear out his threshing floor, gathering the wheat into the barn. But the chaff he will burn up in unquenchable fire."
Lk 3:18 ¶ Πολλά μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγελίζετο τὸν λαὸν•
18 And with many and varied other exhortations John was preaching the good news to the people.

Lk 3:19 ὁ δὲ Ἦρωδ ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἦρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὅν ἐποίησεν πονηρῶν ὁ Ἦρωδ.
19 But when Herod the Tetrarch was rebuked by him, regarding Herodias his brother’s wife, and all the other evil things he had done,

Lk 3:20 προσεθήκεν καὶ τοῦτο ἐπὶ πᾶσιν, ἵνα κατέκλεισέν τὸν ἱωάννην ἐν φυλακῇ.
20 Herod piled this on top of them all: he shut John up in prison.

The Baptism of Jesus

Lk 3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τὸν λαὸν, καὶ ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνευχαρίστηκαν τὸν οὐρανόν,
21 When all the people were being baptized, Jesus was baptized too. And as he was praying, the heavens were torn open,

Lk 3:22 καὶ καταβαίνοντο τὸ πνεῦμα τὸ ἄγιον σωματικὸ εἶδει ὡς περιστεράν ἐπ' αὐτόν, καὶ φωνήν ἐξ οὐρανοῦ γενέσθαι.114 Σο εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοι εὐδόκησα.
22 and the Holy Spirit descended on him in the bodily form of a dove. And a voice from said, “You are my Son, whom I love; with you I am well pleased.”

The Genealogy of Jesus

Lk 3:23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ έτῶν τριάκοντα, ὃν υἱόν, ὃς ἐνομίζετο, ἰωσήφ, τοῦ Ἡλί,
23 And this Jesus, being about thirty years old,115 was the son, so it was thought, of Joseph,116 the son117 of Eili,

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113 3:20 txt πασιν Ἡ Ν 8 B D Ξ itb.d.e cop TD TG SBL // πασιν [καὶ] NA28 {\} // πασιν καὶ Ρ2 A C E L N W 070 Μ Μ lat syr TR RP // lac Π 56 Π Q T. One theory for the cause of addition of καὶ is that it was to avoid asyndeton.
114 3:22 txt γενεσθαι Π B D L W NA28 {\} // γενεσθαι λεγομένον A E N TR RP // lac Π 56 Π Q T Ε
115 3:23a καὶ αὐτός ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα. Most translations render this something like, “And Jesus himself was about thirty years old when he began his ministry.” The trouble with that is that the words "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "began," ἀρχῄ is reminiscent of Luke’s use of the same word, and in the same middle voice, in Acts 1:1, where he says he wrote about all that Jesus "began both to do and to teach." I find this an unacceptable leap. The KJV says, "And Jesus himself began to be about thirty years of age..." The trouble with that is, how can you begin to be about thirty? The thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word ἀρχῄ in the middle voice is often pleonastic or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JW Hunkin on the Pleonastic ἀρχῄ in the New Testament. Acts 1:1 is specifically given as an example of this; thus Acts 1:1 would be "everything he did and taught." Here in Luke 3:23, both εἴμι and ἀρχ娱乐城 are in the continuous aspect. The word αὐτος could be its demonstrative use. Thus I translated this passage, "And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph..." 116 3:23b See the endnote at the end of this document, comparing this genealogy to Matthew’s genealogy.
117 3:23c Probably, son-in-law of Eili. (In Hebrew this name Eli already starts with the consonant Ayin, a guttural stop. The NA27/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided
Lk 3:24 τοῦ Μαθθατ, τοῦ Λεωνί, τοῦ Μελχὶ, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
24the son of Matthath, the son of Levi, the son of Melchi, the son of Yannai,118
the son of Joseph,
Lk 3:25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναοῦ, τοῦ Ἐσλί, τοῦ Ναγγαί,
25the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli,
the son of Naggai,
Lk 3:26 τοῦ Μαὰθ, τοῦ Ματθαίου, τοῦ Σεμείν, τοῦ Ἰωσήχ, τοῦ Ἰαδά,
26the son of Maath, the son of Mattathias, the son of Semein, the son of
Josèch,119 the son of Joda,
Lk 3:27 τοῦ Ἰωανάν, τοῦ Ἰηρί, τοῦ Ζοροβαβήλ, τοῦ Σαλαβήλ, τοῦ Ἡρί,
27the son of Yoanan,120 the son of Rhesa, the son of Zerubbabel, the son of
Shealtiel, the son of Neri,
Lk 3:28 τοῦ Μελχὶ, τοῦ Λαδῆ, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἰρρ,
28the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam,121
the son of Er,
Lk 3:29 τοῦ Ιησοῦ, τοῦ Ἐλιέζερ, τοῦ Ἰωρίμ, τοῦ Μαθθατ, τοῦ Λεωνί,
29the son of Joshua,122 the son of Eliezer, the son of Levi, the son of
Matthath, the son of Levi,
Lk 3:30 τοῦ Σεμείνου, τοῦ Ιουδά, τοῦ Ἰωσήχ, τοῦ Ἰωνάμ, τοῦ Ἐλιακίμ,
30the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam,123 the son of
Eliakim,
Lk 3:31 τοῦ Μελεά, τοῦ Μεννά, τοῦ Ματταθά, τοῦ Ναθάμ, τοῦ δαβίδ,
31the son of Melea, the son of Menna,124 the son of Mattatha, the son of
Nathan, the son of David,
Lk 3:32 τοῦ Ἰεσσα, τοῦ Ἰβηδ, τοῦ Βοαζ, τοῦ Σαλμών, τοῦ Ναασώνν,
32the son of Jesse, the son of Boaz, the son of Salmon,125 the son of Nahshon,

he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-
law of Heli. So Heli was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the
Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.
118 324 τοῦ νααντο τοῦ βοος του σαλμων [N] Ιαννα E* N
119 326 τοῦ ιωαν του βοος του σαλα
120 327 τοῦ ιωαν του βοος του σαλμων [N] Ιαννα E* N
121 328 τοῦ ιωαν του βοος του σαλμων [N] Ιαννα E* N
122 329 τοῦ ιωαν του βοος του σαλμων [N] Ιαννα E* N
123 330 τοῦ ιωαν του βοος του σαλμων [N] Ιαννα E* N
124 331 τοῦ ιωαν του βοος του σαλμων [N] Ιαννα E* N
125 332 τοῦ ιωαν του βοος του σαλμων [N] Ιαννα E* N

the son of Amminadab, the son of Aram, the son of Perez, the son of Judah,
the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah,
the son of Nahor,
the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah,
the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
the son of Seth, the son of Adam, the son of God.
Chapter 4  
The Temptation of Jesus

Lk 4:1 'Ἰρσούς ὁ δῶρος πνεύματος ἀγίου ὑπέστρεψεν ἀπό τοῦ Ἰορδάνου, καὶ ἰμετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ.

1Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the desert,

Lk 4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπό τοῦ διαβόλου. Καὶ οὐκ ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συνετελεσθεὶσον αὐτῶν, ἐπείνασεν.

2being tempted forty days by the devil. And he ate nothing during those days, and at the end of them he was hungry.129

Lk 4:3 Ἐπεσεν δὲ αὐτῷ ὁ διάβολος. Εἰ ὦς εἰ ὁ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

3And the devil said to him, "If you are the Son of God, speak to this stone, that it become a loaf of bread."

Lk 4:4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰσσούς. Γέγραπται δὴ Οὐκ ἐπ' ὁρτῳ μόνω ζητεῖ ὁ ἄνθρωπος.

4And Jesus responded to him, "It is written, 'A human being shall not live on bread alone.'130"

Lk 4:5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στίγμῃ χρόνου.

5Then leading him upward,131 the devil showed him all the kingdoms of the inhabited earth, in a moment of time.

Lk 4:6 Καὶ ἐπέσεν αὐτῷ ὁ διάβολος. Σοὶ δῶσω τὴν ἐξουσίαν ταύτην ἄπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἔμοι παραδέδωκά τι, καὶ ὃ ἔχω θέλω δίδωμι αὐτήν.

6And the devil said to him, "All this authority and their glory I will give to you, for it has been handed over to me, and I give it to whomever I wish.

Lk 4:7 Σὺ ὦν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἐσται σοῦ πᾶσα.

7Now then, if you worship in front of me, it will all be yours."

Lk 4:8 Καὶ ἀποκρίθης οὗ Ἰσσοῦς ἐπέσεν αὐτῷ, γέγραπται, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνον λατρεύσεις.

8In answer Jesus said to him,132 "It is written: 'You shall worship Yahweh your God, and him only shall you serve.'133"

129 4:2 txt ἐπείνασεν NA28 {\} Ë Ï ÏSteron ἐπείνασεν TR RP
130 4:4 txt ἀνθρώπος Ν B L W syr copsa,bo OrGri,Lat NA28 {\} ἀνθρώπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ Α E 0233 .flex. syr7, arm geo Or G Titus-Bostra Asterius-Amasea TR RP ἀνθρώπος, ἀλλ' ἐν παντὶ ῥήματι θεοῦ D 0102 latt ἀνθρώπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευθεῖσα διὰ στόματος θεοῦ copbo eth Diatess. Deuteronomy 8:3 The Editorial Committee for the United Bible Societies' Greek text says, "The shortest reading, which has good and early support, must be original; the longer forms of text have been assimilated by copyists to the Matthaean parallel (Mt 4:4) or to the Septuagint of Dt 8:3, either verbatim or according to the general sense. If any of the longer forms of text had been original, its omission from Ν B L W 1241 syr* copsa,bo would be unaccountable."
131 4:5 txt αὐτόν NA28 {\} ἀντὸν ὁ διάβολος εἰς ὄρος ψηλὸν TR RP
132 4:8a txt omit Ρ B D L W Ξ 2211 lat syr,P copsa,bo7 arm geo NA28 {\} ὁ "Ὑπαγε ὁπίως μου Σατανᾶ. Α.Ε. 0102 TR it syrh (copbo5) TR RP
133 4:8b Deuteronomy 6:13
Lk 4:9 "He sent out of the flock which had been chosen with his own hands, and the word of God, he knew what would be done in his time.

9Then the devil led him into Jerusalem, and had him stand on the gable of the temple. And he said to him, "If you are the Son of God, throw yourself down from here."

10For it is written: 'He will command his angels concerning you to guard you carefully,'

11and they will bear you up in their hands, so you will not strike your foot against a stone.'

12Jesus answered and said to him, "It says: 'You shall not test Yahweh your God.'"

13And having carried out every sort of temptation, the devil left him until an opportune time.

Jesus Begins to Preach

Lk 4:14 And he glorified God in every city, and in Nazareth where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. And he stood up to read.

Lk 4:17 And the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it is written:

Jesus Rejected at Nazareth

Lk 4:16 And he glorified God in every place, and in Nazareth, 137 where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. And he stood up to read.

Lk 4:17 And the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it is written:
Lk 4:18 Πνεῦμα κυρίου ἔπ’ ἐμέ, οὕτω εἶνεν ἔξω ἐν εὐαγγελίσασθαι τυφλοῖς· ἀπέσταλκέν με κηρύχαινεν ἀγαθολόγως ἄφεσιν, καὶ τυφλοῖς ἀναβλεψεν, ἀποστείλαν τεθεραυσμένους ἐν ἄφεσει,

18The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to proclaim the year of Yahweh’s favor...

19to declare a year of favor from Yahweh, liberty to prisoners, sight to the blind, to send off the crushed into liberty,

Lk 4:19 κηρύξας ἐνιαυτὸν κυρίου δεκτόν.

19to proclaim the year of Yahweh’s favor...”

Lk 4:20 Καὶ πτόχος τοῦ βιβλίου, ἀποδούς τῷ ὑπηρετή, ἐκάθενεν· καὶ πάντων οἱ ωφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀπενικούσες αὐτῷ.

20And having closed the scroll, he gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him.

Lk 4:21 Ἡράξατο δὲ λέγειν πρὸς αὐτούς ὅτι Ἐμερον πεπληρώτατι ἡ γραφή αὐτῆ ἐν τοῖς ὕμων ὑμῶν.

21And he began to speak to them: “Today this scripture is fulfilled in your hearing.”

Lk 4:22 Καὶ πάντες ἐμαρτύρον ἀυτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Ὑψίπος ἦστιν Ἰωσήφ αὐτοῖς;

22All were speaking well of him and amazed at the gracious words coming from his mouth. And they were saying, “Isn’t this Joseph’s son?”

Lk 4:23 Καὶ ἑπέν πρὸς αὐτούς, Πάντως ἐρείτε μοι τὴν παραβολὴν ταύτην, ἵνα, θεραπευσον σεαυτὸν ὅσα ἥκουσαν γενόμενα εἰς τὴν Καρφαναοῦ, ποίησον καὶ ὑπὲρ ἐν τῇ πατρίδι σου.

23And he said to them, “No doubt you will quote to me this proverb: ‘Physician, heal yourself! The things we heard were happening in Capernaum, do here in your home town.’”

Lk 4:24 Ἐπεν δὲ, ἀμὴν λέγω ὑμῖν ὅτι οὐδὲς προφῆτης δεκτὸς ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

24And he said, “Truly I tell you, no prophet is accepted in his home town.

Lk 4:25 Ἐπ’ ἄλλης δὲ λέγω ὑμῖν, πολλαὶ χόρους ἦσαν ἐν ταῖς ἡμέραις Ίλιου ἐν τῷ Ἰσραήλ, ὅτε ἐκλεισθῇ ὁ οὐράνος ἐπὶ ἑτ τριά καὶ μῆνας ἔξ, ὡς ἐγένετο λιμός μέγας ἐπὶ πᾶσαν τὴν γῆν.

25I tell you, in Elijah’s days, during the three years and six months that the sky was shut and there was a great famine covering the whole land, it is a fact that there were plenty of widows in Israel.

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138 4:18 *txt omit N B D L W Ξ RP 33 579* *700 892* *лат syr* *5 cop* *bo Or Eus Did NA28* *1* *include idasos* *τοις* *συντετερμμενοις* *την* *καρδιαν* “to heal the broken-hearted” *A F K M U G Δ Θ Λ Π Ψ Θ 0102* *f 2 28 69 124 157 346 565 788 1071 1241 1424 2882* *Μο* * Tcl* *vgl* *syr* *b pal* *cop* *bo* *nw* *lac* TR RP *Φεσιν, Καφαρναου* *Ηλιου εν τω Ισραηλ* *οτε εκλεισθη ο ουρανος επι ετι τρια και μηνας εξ* *κπορευομ* *ευ α καρδιαν* “the shorter reading is the better reading” - unless homoioiteleuton or otherwise explains omission, and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage - it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis... Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, “to set at liberty those who are oppressed.” To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

139 4:19 Isaiah 61:1,2 When Jesus read this passage, he did not read to the end of the sentence. The next phrase was about the Lord’s vengeance.
Lk 4:26 καὶ πρὸς οὐδεμίαν αὐτῶν ἔπεμψε Ἡλίας, εἰ μὴ εἰς Σάρπηπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

26Yet it was not to any of them that Elijah was sent, but to Zarephath in the country of Sidon, to a widow woman there.

Lk 4:27 Καὶ πολλοὶ λεπτοὶ ἠσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμᾶν ὁ Σύρος.

27Again, in the case of Elisha the prophet, there were plenty of lepers in Israel, and not one of them was cleansed; only Naaman the Syrian."

Lk 4:28 Καὶ ἐπλήθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

28And all the people in the synagogue were furious when they heard these things.

Lk 4:29 καὶ ἀναστάντες ἐξῆλθον αὐτὸν ἢξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἐως ὁφρύος τοῦ ὁρίου ἐκ’ οὗ ἦν πόλις ὕκοδόμητο αὐτῶν ὡστε ὑπερέστη κατακρημνίσας αὐτὸν.

29They got up and drove him outside the town, intending to throw him down the cliff.

Lk 4:30 Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἕπορευτο.

30But he walked right through them, and went on his way.

Jesus’ Teaching Has Authority

Lk 4:31 Καὶ κατήλθεν εἰς Καφαρναοῦμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.

31And he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach them.

Lk 4:32 Καὶ ἐξεπλήθησαν ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

32And they were amazed at his teaching, because his word was authoritative.

Lk 4:33 Καὶ εἰ ἐν τῇ συναγωγῇ ἦν ἀνθρώπος ἔχων πνεῖμα δακτυλίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ.

33And in the synagogue there was a man who had a demon, an unclean spirit. He shouted out with a very loud voice,

Lk 4:34 Ἡ εα, τί ἡμῖν καὶ σοί, Ἱσσοῦ Ναζαρηνή; Ἡ λῆθες ἀπολέσαι ἡμᾶς; Οἶδα σε τίς εί, ο ἄγιος τοῦ θεοῦ.

34"Ha! What business do you have with us, Jesus, you Nazarene? Have you come to destroy us? I know who you are—the Holy One of God!"

Lk 4:35 Καὶ ἐπέτιθησαν αὐτῷ ὁ Ἱσσοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθη ἀπ’ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δακτυλίον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ, μηδὲν βλάψαν αὐτὸν.

35And Jesus rebuked him, saying, "Be quiet and come out of him!" And the demon threw him down before all and came out of him, doing him no damage.

Lk 4:36 Καὶ ἐγένετο θάμβος ἐπί πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος ὑστερος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοὺς ἀκαθάρτους πνεύμασιν, καὶ ἐξέρχονται;

36And astonishment overwhelmed them all, and they spoke to each other, saying, "What is this message, that with authority and power he commands unclean spirits, and they come out?"

Lk 4:37 Καὶ ἐξεπορεύετο ἧς περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

37And a rumor went out about him into every place in that region.

140 4:29 ὕκοδόμητο αὐτῶν ὡστε NA28 // αὐτῶν ὕκοδόμητο εἰς τὸ TR RP
Jesus Heals All in Capernaum

Lk 4:38 ¶ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχόμενη πυρετῶν μεγάλῳ καὶ πρώτης αὐτοῦ περὶ αὐτῆς.

38And rising up out of the synagogue, he went into the home of Simon. And Simon’s mother-in-law was suffering a high fever, and they asked him about her.

Lk 4:39 Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίθησαν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν• παραχρήμα δὲ ἀναστάσις διηκόνει αὐτοῖς.

39So he stood over her and rebuked the fever, and it left her. And she got up at once and proceeded to wait on them.

Lk 4:40 ¶ Δύοντος δὲ τοῦ ἡλίου, ἅπαντες ὅσοι εἶχον ἀσθενοῦντας γόος ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὅ δὲ ἐνεκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτοὺς.

40And as the sun was setting, everyone who had anyone ill with various kinds of sickness brought them to him, and laying his hands on each one of them, he was healing them.

Lk 4:41 Εξῆρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντας καὶ λέγοντας ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπίτιμων οὐκ εἶ αὐτά καλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτόν εἶναι.

41Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!" And he would rebuke them, not allowing them to speak, because they knew him to be the Messiah.

Jesus Keeps Moving

Lk 4:42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορευθήσατο εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτησαν αὐτὸν, καὶ ἦλθον ἐκ αὐτοῦ, καὶ κατεῖχον αὐτὸν τῷ μη πορεύομαι ἀπ' αὐτῶν.

42And when day came, he left and went off to a solitary place. And the crowds were searching for him, and they came up to him and detained him from leaving them.

Lk 4:43 Ὅ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι ἐπὶ τούτῳ ἀπεστάλην.

43But he said to them, 'I must preach the kingdom of God to the other towns also, because on that basis I was sent.'

Lk 4:44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

44And he kept on preaching in the synagogues of Jewdom.
Chapter 5

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἑπικείθαί δι' αὐτοῦ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὶς παρά τῇ λίμνῃ Γεννησαρέτ•

1And it came about that as he was standing by the Lake of Gennesaret, with the crowd pressing urgently around him and listening to the word of God,

Lk 5:2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρά τῇ λίμνῃ• οἱ δὲ ἀλείς ἀπʼ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

2he saw two boats standing idle by the lake; the fishers had gotten out of

Lk 5:3 Ἐμβας δὲ εῖς ἐν τῶν πλοίων, ὅ ἦν Σίμωνος, ἠρώτησαν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. Καθίσας δὲ ἐκ τοῦ πλοίου ἐξίδευσαν τοὺς ὀχλοὺς.

3And getting on board one of the boats, which was Simon's, he asked him to put out a little from shore. And sitting down, he taught the people from

Lk 5:4 Ὅς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπαναγάγει εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

4And when he had finished speaking, he said to Simon, "Put out into the

Lk 5:5 καὶ ἀποκρίθης Σίμων εἶπεν, Ἐπιστάτα, δὲ ὄλης νυκτὸς κοπιῶσαντες οὐδὲν ἐλάβομεν• ἐπὶ δὲ τῷ ἡμεροῦ οὐ χαλάσατε τὰ δίκτυα.

5And in response Simon said, "Master, working hard through the whole

Lk 5:6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων πολὺ• διερρήσατο δὲ τὰ δίκτυα αὐτῶν•

6And when they had done so, they had enclosed a great number of fish, and

Lk 5:7 καὶ κατένευσαν τοὺς μετόχους ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐθόδοντας συλλαβέσθαι αὐτοῖς• καὶ ἠλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοία, ὡστε βυθίζεσθαι αὐτά.

7So they signaled to their partners in the other boat to come and help

Lk 5:8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοὺς γόνασιν Ἰησοῦ, λέγων, Ἐξέλθεις ἀπʼ ἐμοῦ, ὅτι ἀνήρ ἀμαρτωλὸς εἰμί, κύριε.

8And when Simon Peter saw this, he fell at Jesus' knees and said, "Go away

Lk 5:9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἁγίᾳ τῶν ἰχθύων ὄννυν·

9For astonishment had seized him and all those with him, at the catch of

fish that they had taken, and likewise also James and John the sons of

Zebedee, who were partners with Simon.
Lk 5:10 ὁμοίως δὲ καὶ ἵππωσι καὶ ἱωάννης, υἱὸς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἐς ζωγρῶν.
10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."

Lk 5:11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἠκολούθησαν αὐτῷ.
11And when they had pulled the boats to shore, they gave it all up and followed him.

A Leper Healed Spreads the Word

Lk 5:12 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἴδοι, ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν εἰπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλης, δύνασαι με καθαρίσαι.
12And it came about that he was in one of the towns, and behold, a man covered with leprosy. And when he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can cleanse me."

Lk 5:13 Καὶ ἐκείνος τὴν χεῖρα ἠμέτρητο αὐτοῦ· λέγων, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἦ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
13And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."

Lk 5:14 Καὶ αὐτὸς παρῆγγελεν αὐτῷ μηδεν εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸ τῷ ἱερεί, καὶ προσέγγεικε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωυσῆς, εἰς μαρτύριον αὐτοῖς.
14And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."

Lk 5:15 Διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύοντο ἀπὸ τῶν ἀσθενείων αὐτῶν.
15But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed of their sicknesses.

Lk 5:16 Αὐτὸς δὲ ἦν ὑποχωρὼν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
16And he would take retreat in deserted places, and pray.

The Paralytic Lowered Through the Roof

Lk 5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαίοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ καὶ δύναμις κυρίου ἦν εἰς τὸ ιάσθαι αὐτῶν.
17And it came about during one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present for him to heal.
Lk 5:18 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὡς ἦν παραλελυμένος, καὶ ἔξητον αὐτὸν εἰσενέγκειν καὶ θείαι (αὐτόν) ἔνωπιον αὐτοῦ.

18 And behold, men carrying on a pallet a man who was paralyzed. And they were trying to carry him in, to lay him before him.

Lk 5:19 καὶ μὴ εὐρόντες τοιαὶ εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεραύνων καθῆκαν αὐτὸν σὺν τῷ κλινίδιῳ εἰς τὸ μέσον ἐμπροσθῶν τοῦ Ἰησοῦ.

19 And not finding a way to carry in because of the crowd, they went up onto the roof, and lowered him with his bed down through the tiles, into the middle, in front of Jesus.

Lk 5:20 Καὶ ἰδοὺ τὴν πίστιν αὐτῶν, εἶπεν, ἦν ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.

20 And when Jesus saw their faith, he said, "Friend, your sins are forgiven you."

Lk 5:21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἔστιν οὗτος ὡς λαλεῖ βλασφημίας; Τίς δύναται ἁμαρτίας ἀφεῖναι, εἰ μὴ μόνος ὁ θεός;

21 And the Torah scholars and Pharisees began to reason as follows: "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?"

Lk 5:22 Ἐπιγνοῦσι δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

22 But knowing their reasonings, Jesus in response said to them, "Why are you debating this in your hearts?"

Lk 5:23 Τί ἔστιν εὐκοπώτερον, εἰπείν, ἀφέωνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπείν, ἁγείρε καὶ περιπάτετε;

23 Which is easier: to say 'Your sins are forgiven you,' or to say, 'Get up and walk?"

Lk 5:24 Ἰνα δὲ εἰδήτε ὅτι ὁ υἱὸς τοῦ άνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - εἰπεν τῷ παραλελυμένῳ - Σοὶ λέγω, ἁγείρε, καὶ ἁρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκον σου.

24 But so that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralyzed man, "I tell you, get up, pick up your mat and be on your way home."

Lk 5:25 Καὶ παραχρῆμα ἀναστάς ἐνώπιον αὐτῶν, ἁρας ἑφό' ὁ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.

25 And immediately he stood up, in full view of them, and taking up that upon which he had been lying, he went away toward home, praising God.

Lk 5:26 Καὶ ἐκοσμησάς ἔλαβεν ἄπαντας, καὶ ἔδοξάζων τὸν θεὸν, καὶ ἐπλήθησαν φόβου, λέγοντες ὅτι Εἶδομεν παράδοσα σήμερον.

26 Everyone was stunned with amazement. And they glorified God, and were filled with awe, saying, "We have seen remarkable things today."

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154 5:18 txt αὐτοῦ B L Ξ [NA28] {/} || omit K A C D E N M TR RP

155 5:20 txt omit K B L Ξ Λ ἱ {/} || τῷ παραλυτικῷ C D 124 syr sh co{bo} Cyr || τῷ ἄνθρωπῳ f{t} it{b,c,pl,q} eth || αὐτοῦ A E N W M ἱ syr arm TR RP

156 5:21 The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.
A Revenue Agent Joins Jesus

Lk 5:27 And after these things he went out, and he saw a revenue agent by the name of Levi, sitting at the taxes post, and he said to him, "Follow me."

Lk 5:28 Then Levi held a great banquet for him at his house. And there was also a large crowd of revenue agents and others who were reclining with him.

Then Jesus responded and said to them, "It is not the healthy who need a doctor, but those who are sick.

Lk 5:30 Then Levi held a great banquet for him at his house. And there was also a large crowd of revenue agents and others who were reclining with him.

Then Jesus responded and said to them, "It is not the healthy who need a doctor, but those who are sick.

Lk 5:31 And Jesus responded and said to them, "It is not the healthy who need a doctor, but those who are sick.

Lk 5:32 And Jesus responded and said to them, "It is not the healthy who need a doctor, but those who are sick.

Lk 5:33 And Jesus responded and said to them, "It is not the healthy who need a doctor, but those who are sick.

Lk 5:34 I have not come to call the righteous, but sinners to repentance."

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157 Lk 5:27 The Greek word here translated "revenue agent" is *τελώνης*, a combination of the words *τέλος* for excise off the end tally, and the word *ώνεμα* which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the *τελώναι* were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conqueror, the collectors of the tax were particular hated and despised. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

158 Lk 5:30a The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)
Jesus Questioned About Fasting

Lk 5:33 Οἱ δὲ ἐπίαν πρὸς αὐτοὺς, ὦ μαθηταί ἵωάννου νηστεύοντον πυκνά, καὶ δεήσεις ποιοῦνται, ὡς καὶ οἱ τῶν φαρισαίων· οἱ δὲ σοὶ ἐσθίονται καὶ πίνουσιν.

33They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Lk 5:34 Ὅ δὲ ἤθενος ἐπίαν πρὸς αὐτούς, Μή δύνασθε τοὺς νεοὺς τοῦ νυμφῶνος, ἐν ὃς ὁ νυμφίος μετ’ αὐτῶν ἔστιν, ποιήσατε νηστεύσατε;

34And Jesus said to them, "Can you make the members of the bridegroom’s party fast during days in which the bridegroom is with them?"

Lk 5:35 Ἐλευθέρωσατε δὲ ἢμέρας, καὶ ἄτον ἀπαρήθη ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύοντον ἐν ἔκειναι ταῖς ἢμέραις.

35But the days will come. Yes, when the bridegroom is taken away from them, then in those days they will fast."

Lk 5:36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἰματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἰματίον παλαιοῦ· εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ ὦν συμφωνήσῃ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

36And he also spoke a parable to them: "No one tears the new wine skins, and places it onto an old garment. For then, he will both tear the new, and the patch from the new will not match the old."

Lk 5:37 Καὶ οὐδεὶς βάλλει σιν οὖν νέον εἰς ἁγαθοὺς παλαιοὺς· εἰ δὲ μὴ γε, ῥήξει ὁ οὖν ὁ νέος τοὺς ἁγαθοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἁγαθοὶ ἀπολύσεται.

37And no one puts a new wine into old wine skins. For then, the new wine will burst the wineskins, and it will be spilled, and the wineskins will be ruined. Lk 5:38 Ἀλλὰ οὖν νέον εἰς ἁγαθοὺς καινοὺς βλητέον.

38On the contrary, new wine must be put in new wineskins. Lk 5:39 Καὶ οὐδεὶς πιθὼν παλαιὸν θέλει νέον· λέγει γάρ, Ὡς παλαιὸς χρηστὸς ἐστιν.

39And no one after drinking old wine wants the new, for he says, 'The old is better.' "167

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160 Lk 5:33 Heis, bo L W Ξ cop⁴ arm eth geo Aug TR RP
161 Lk 5:36 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
162 Lk 5:37 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
163 Lk 5:38 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
164 Lk 5:39 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
165 Lk 5:39 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
166 Lk 5:39 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
167 Lk 5:39 Heis, bo L W Ξ it² (synr) cop⁴ NA28 */ / / / / / / / vg syr:a, b, d, ef, ff, l, r¹
Chapter 6

Man Over the Sabbath

Lk 6:1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων• καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἔσθιον τοὺς στάχυσας, καὶ ἔσθιον, ψύχοντες ταῖς χερεῖς.

1And he happened during a Sabbath168 to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands.169

Lk 6:2 Τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὅ ποτε ἔξεστιν ἐν τοῖς σαββασίν;

2But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"170

Lk 6:3 Καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν ὁ Ἰησοῦς, Οὔτε τοῦτο ἀνέγνωτε, ὃ ἐποίησεν Δαυὶδ, ὅτε ἐπένασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες;

3And in answer to them Jesus said, "Have you never read what David did when he and those with him were hungry?

168 6:1a txt σαββάτῳ Ψ B L W 1 22 33 69 118 157 205 588 579 697 788 791 1005 1210 1241 1365 1582* 2372 2542 2670 itb,c,l.q,r† syr,hmg,pal copsa,bost eth NA28 {C} / τοῖς σαββασίοις Lect copbost (Mt 12:1; Mk 2:23) // σαββάτῳ δευτεροπρώτῳ A C D E H K M U Y Γ Δ Θ Π Ψ 0233 22 124* 180 565 597 700 892 1006 1010 1292 1342 1424 1505 1582* 1587* 1 ma,aur,d,f,h† vg syrh arm slav goth Epiph Chrys Isid Amb Tr RP // σαββάτῳ δευτέρῳ πρώτῳ 2* 13 28 124* 346 543 826 828 983 1071 1243 1709 // σαββάτῳ δευτέρῳ Ω // σαββάτῳ δευτέρῳ geo // sabbato mene ite // lacs cp15 F G N P Q T. The UBS textual commentary: "In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρώτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρώτος occurs nowhere else, and appears to be a vox nulla that arose accidentally through blunder. (Perhaps some copyist introduced πρώτως as a relative of ἐν ἐτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρω, deleting πρώτως by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)"

169 6:2 This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." But, the Mishnah and Traditions of the Elders forbade: MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz. Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, uniting a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html

170 6:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν - ἔξεστιν, which is derived from the same root as ἔξωσια - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
Lk 6:4 Ους εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καί τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὐδὲ ὁ οὖς ἔστειλεν φαγείν εἰ μή μόνος τοὺς ἱερεῖς;

4How he went into the house of God, and taking the loaves of offering, he ate, and gave to the ones with him, which was not permissible to eat, except for the priests only?"

Lk 6:5 Καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

5Then he said to them, "The Son of Man is lord of the Sabbath."  

Lk 6:6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ ἔστειλεν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεί, καὶ ἦ γειράτοι ἤ δεξιά ἦν ἐξηρά.

6And it came about that on another Sabbath, he went into the synagogue and was teaching, and a man was there whose right hand was withered.

Lk 6:7 Παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύει· ἵνα εὑρῶσιν κατηγορεῖν αὐτοῦ.

7And the Torah scholars and the Pharisees were carefully watching him, whether he would heal on the Sabbath, in order to obtain cause to prosecute him.

Lk 6:8 Αὕτος δὲ ἦδει τοὺς διαλογισμούς αὐτῶν, εἶπεν δὲ τῷ ἄνδρι τῷ ἔξω ἔχοντι τὴν χεῖρα, Ἔγειρε καὶ στήθη εἰς τὸ μέσον. Καὶ ἀναστὰς ἔστη.

8But he knew their reasoning, and said to the man with the withered hand, "Get up and stand in view." And he got up and stood.

Lk 6:9 Εἶπεν δὲ ὁ Ἱσσοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς, Εἰ ἐξεστὶν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Ψυχήν σώσαι ἢ ἀπολέσαι;

9Then Jesus said to them, "I ask you, is it permissible on the Sabbath to do good or to do evil, to save life or to destroy it?"

Lk 6:10 Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, „Εκτείνον τὴν χείρα σου. ὃ δὲ ἐποίησαν καὶ ἀπεκατεστάθη ἢ χείρ αὐτοῦ.

10And looking around at them all, he said to him, "Stretch out your hand." He did so, and his hand was restored.

Lk 6:11 Αὐτοὶ δὲ ἐπλήρωσαν αὐναίς· καὶ διελάβοντο πρὸς ἄλληλους, τί ἄν ποιήσασθεν τῷ Ἱσσοῦ.

11And they were filled with rage, and discussed with each other what they should do to Jesus.

The Twelve Apostles

Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτόν εἰς τὸ δρόος προσεύξασθαι· καὶ ἦν διανυκτερεύων εἰς τῇ προσευχῇ τοῦ θεοῦ.

12And it came about in those days that he went out into the hills to pray, and spent the whole night praying to God.

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171 65 txt τοῦ σαββάτου o υιος τον ανθρωπου B W syr\[pal\] cop\[sa\] bost eth diatess NA28 {B} / και του σαββατου o υιος τον ανθρωπου Ψικίδ / o υιος τον ανθρωπου kai του σαββατου A (D it\[4\], but v. 5 placed after v. 10) E L M it\[a\] co\[a\] co\[b\] ep\[b\] lig co\[c\] vsy\[c\] cop\[d\] arm geo marcion\[e\] acc\[e\] tepham. ambrosiaster tr\[f\] lac C syr\[e\]

172 68 txt εἶπεν δὲ τῷ ἄνδρι Ψ\[g\] Ν B L NA28 {/} / λέγε δὶ εἶπεν δὲ τῷ ανθρώπῳ W / καὶ εἶπεν τῷ ανθρώπῳ A E M tr\[g\] lac\[h\] F\[i\] c\[j\] n p q t z

173 611 Greek ἀνοία - anoaia, a word much like our English word 'mad,' in that it can mean both anger and insanity. You could say Jesus' opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoaia is often translated as 'folly.'
Blessings and Woes

Lk 6:17 Καὶ καταβὰς μετ' αὐτῶν, ἐστὶ ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολύ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίας Τύρου καὶ Σιδώνος,

17And when he came down, he stopped at a level place with them, and with a large crowd of his disciples, and with a great multitude of the people from all of Judea and Jerusalem and from the coastal areas of Tyre and Sidon,

Lk 6:18 οἱ ἠλθὼν ἀκούσαί αὐτοῦ, καὶ ἰαθήναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων, ἔθεραπεύοντο.

18who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured.

Lk 6:19 Καὶ πᾶς ὁ ὄχλος ἔχτησιν ἀπεσδέαν αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ίάτο πάντας.

19And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.

Lk 6:20 Καὶ αὐτὸς ἐπάρας τοὺς ὀρθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστίν ἢ βασιλεία τοῦ θεοῦ.

20And he lifted his eyes toward his disciples, and began to speak: 'Blessed are you who are poor, for yours is the kingdom of God.

Lk 6:21 Μακάριοι οἱ πεινώντες νῦν, ὅτι ἡρωτάθησθε. Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

21Blessed are you who are going hungry now, for you will be satisfied. Blessed are you who are weeping now, for you will laugh.

Lk 6:22 Μακάριοι ἔστε, ὅταν μισησοῦν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὄνειδίσωσιν, καὶ ἐκβάλλωσιν τὸ ὄνομά ὑμῶν ὡς πονηρόν, ἐνεκα τοῦ υἱοῦ τοῦ ἄνθρωπου.

22Blessed are you when people hate you, excommunicate you and shame you and cast out your name as evil, because of the Son of Man.
Lk 6:23 Хάρπτε ἐν ἑκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοῦ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ ὀφραντὶ· κατὰ τάστα τὰ αὐτὰ γὰρ ἐποίουσιν τοὺς προφῆταις οἱ πατέρες αὐτῶν.

23°Rejoice in that day, and skip for joy! For behold, great is your reward in heaven, because the same things their ancestors did to the prophets.

Lk 6:24 Πλὴν οὖαί ὑμῖν τοῖς πλοῦσιοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

24°But woe to you who are rich, because you have received your share of comfort.

Lk 6:25 Οὖαί ὑμῖν, ἐμπεπλημνοῦντες τὸν πάντας, ὅτι πεινάσετε. Οὖαί, οἱ γελώντες ὑμῖν, ὅτι πενθήσετε καὶ κλαοῦσετε.

25°Woe to you who are well fed now, for you will go hungry. Woe to those who are laughing now, for you will mourn and weep.

Lk 6:26 Οὖαί ὅταν ὑμᾶς καλῶς εἶπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουσιν τοὺς ψευδοπροφῆτας οἱ πατέρες αὐτῶν.

26°Woe to you when all people speak well of you, for the same their ancestors did to the false prophets.

Love Your Enemies

Lk 6:27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούσασιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.

27°But I say to you who are listening, love your enemies, treat well the ones hating you,

Lk 6:28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.

28°bless the ones cursing you, pray for the ones insulting you.

Lk 6:29 Τῷ τύπτοντι σὲ ἐπὶ τὴν σαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντος σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ καλύψῃς.

29°To the one striking you on the cheek, offer the other cheek also. And the person taking your jacket, do not prevent him from taking your shirt as well.

Lk 6:30 Πᾶντει ἀιτοῦντι σὲ δίδου καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτη.

30°To everyone asking you, give, and from the one forcefully taking your things, do not demand them back.

Lk 6:31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ὑμεῖς ποιεῖτε αὐτοῖς ὑμῖν.

31°And just as you wish people would do to you, do likewise to them.

Lk 6:32 Καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἀμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπώσων.

32°And if you love the ones loving you, what credit is that to you? For the sinners also love the ones loving them.

Lk 6:33 Καὶ ἔαν ἀγαθοποιήσετε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ οἱ ἀμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

33°And if you do good to the ones doing good to you, what credit is that to you? The sinners also do the same.

Lk 6:34 Καὶ ἔαν δανίσετε παρ’ ὑμῖν ἠλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ ἀμαρτωλοὶ ἀμαρτωλοὶ δανίσουσιν, ἵνα ἀπολάβουσιν τὰ θανάτου.

34°And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may receive the equal back.
Lk 6:35 Πλὴν ἀγαπάτε τοὺς ἔχοντας ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανίζετε, μηδὲν ἀπελπίζοντες• καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε ὑπὸν ψίστου• ὅτι αὐτὸς χριστός ἔστιν ἐπὶ τοὺς ἄχριστους καὶ πονηρούς.

35 But love your enemies, and do good and lend, expecting nothing, and great will be your reward, and you will be children of the Most High, for he is kind to the unthankful and evil.

Lk 6:36 Γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἔστιν.

36 Be compassionate, just as your Father is compassionate.176

The Law of Reciprocity

Lk 6:37 Μή κρίνετε, καὶ οὐ μὴ κριθῆτε. Μή καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε• ἀπολύσετε, καὶ ἀπολυθήσεσθε•

37 "Do not be judgmental, and you will not be judged. Do not be condemning, and you will not be condemned. Be forgiving, and you will be forgiven.

Lk 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν• μέτρον καλόν, πεπισμένον σεσαλευμένον ὑπερεκκυνύμενον δώσουν εἰς τὸν κόλπον ὑμῶν. Ὑι γὰρ μέτρῳ ὦ μετρεῖτε ἀντὶμετρηθήσεται ὑμῖν.

38 "Be giving, and it will be given to you. A generous container: compacted, shaken177 and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you.”

Correcting Others

Lk 6:39 Ἐπεινά δὲ καὶ παραβόλην αὐτοῦς, Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; ὡχι ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

39 And he also spoke a parable to them: "Can a blind person lead a blind person? Will they not both fall into a ditch?

Lk 6:40 Ὑδέ εἶσαι μαθητής ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς εἶσαι ὡς ὁ διδάσκαλος αὐτοῦ.

40 A student is not above the teacher, but rather, every student when fully trained will be like his teacher.

Lk 6:41 Τῷ δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου, τῇ δὲ δοκόν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

41 Why do you look at the speck in your brother’s eye, but the log that is in your own eye do you not consider?

Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἄδελφῳ σου, Ἀδελφέ, ἄρας ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν οὐ βλέπων; Ὑποκριτά, ἐκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφου σου ἐκβαλεῖν.

42 How are you able to say to your brother, 'Brother, allow me to take out the speck that is in your eye,' while you are not seeing the log that is in your own eye? You hypocrite, first get the log out of your own eye, and then you will see clearly the speck that is in your brother’s eye, to remove it.178

176 6:36 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11

177 6:38 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.

178 6:42 Note that Jesus is not forbidding the correcting of others, nor telling us not to remove a speck from someone else’s eye. But strangely enough, that is how many people interpret this passage. Rather, what
A Tree and its Fruit

Lk 6:43 Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν• οὐδὲ ἢ οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλὸν.

43‘Now there is no good tree producing bad fruit, nor again a bad tree producing good fruit.

Lk 6:44 Ἔκαστον γὰρ δένδρον ἐκ τοῦ ἱδίου καρποῦ γινώσκεται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγοντι σῦκα, οὐδὲ ἐκ βάτου σταφυλῆς τρυγῶσιν.

44For each tree is known by its own fruit. For they do not gather figs from thornbushes, neither do they pick a grape from a brier.

Lk 6:45 Ὁ ἁγιός ἄνθρωπος ἐκ τοῦ ἁγίου θησαυροῦ τῆς καρδίας προφέρει τὸ ἁγιόν, καὶ ὁ ποιητὸς ἐκ τοῦ ποιητοῦ προφέρει τὸ ποιητῶν• ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

45The good person, out of the good stockpile of his heart, brings forth good, and the evil person out of the evil, brings forth evil. For out of the abundance of the heart one’s mouth speaks.

The Two Kinds of Builders

Lk 6:46 Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

46‘And why do you keep calling me ’Lord, Lord,’ and yet not do the things which I say?

Lk 6:47 Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἄκούων μου τῶν λóγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστίν ὁμοίος•

47Anyone who comes to me and hears my words and does them, I will show you what that person is like.

Lk 6:48 ὁμοίος ἐστὶν ἀνθρώπῳ συνοικοδομοῦντι συνοικίαν, ὡς ἔσκαψεν καὶ ἐβάλλει, καὶ ἔθηκεν ὑμεῖς ἐπὶ τὴν πέτραν• πλημμύρης δὲ γενομένης, προσέρχετο ὁ ποταμός τῇ συνοικίᾳ ἐκείνῃ, καὶ σύν ἔσκαψαν συναντησαν αὐτήν• διὰ τὸ καλὸν συνοικοδομῆσαι αὐτήν.

48That person is like a man building a house, who dug and deepened and laid a foundation on the rock. And when a flood occurred, the river dashed against that house, but was not able to shake it, because it was well built.

Lk 6:49 Ὁ δὲ ἄκούως καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ συνοικοδομησαν συνοικίαν ἐπὶ τὴν γῆν χωρίς θεμέλιον• ἀνθρώπῳ συνοικοδομησαν συνοικίαν ἐπὶ τὴν γῆν χωρίς θεμέλιον• ἁ προσέρχετο ὁ ποταμός, καὶ εὐθὺς συνεπεσεν, καὶ ἐγένετο τὸ ρήγμα τῆς συνοικίας ἐκείνης μέγα.

49“But the one who has heard them and not done them, is like a man who built a house on the ground without a foundation, against which dashed the river, and very soon it collapsed, and the destruction of that house was great.”

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this passage is saying that we should examine ourselves before we correct others. And then do correct others. See Luke 17:3, and several other passages in the New Testament.
Chapter 7

One Centurion’s Faith with Authority

Lk 7:1 Επειδὴ δὲ ἐπλήρωσεν πάντα τὰ ήμιτα αὐτοῦ εἰς τὰς ἁκοὰς τοῦ λαοῦ, εἰσήλθεν εἰς Ὀαφφαρναοῦ.

1When he had finished all his sayings in the ears of the people, he entered Capernaum.

Lk 7:2 Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἠμελεῖν τελευτάν, δὲ ἦν αὐτῷ ἐντιμος.

2And the slave of a certain centurion, who was very valuable to him, was sick and about to die.

Lk 7:3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὡς ἔλλων διασώσῃ τὸν δούλον αὐτοῦ.

3And having heard about Jesus, he sent elders of the Jews to him, asking him to come and heal his slave.

Lk 7:4 Οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι ᾧ άξιός ἐστίν ὁ παρέξῃ τούτοι•

4So when they came to Jesus, they were pleading earnestly with him, saying, "He is worthy that you confer this upon him," and that is why later copyists changed it to the simple future ἔλλων.

Lk 7:5 Ἅγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὕκοδόμησεν ἡμῖν.

5for he loves our nation, and he built us the synagogue.

Lk 7:6 Ο δὲ Ἰησοῦς ἔπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμένειν φίλους ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλους οὐ γὰρ ἰκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς

6So Jesus went with them. And when he was not far from the house, the centurion sent friends saying to him as follows: "Lord, don’t trouble yourself, for I am not fit that you should enter under my roof.

Lk 7:7 διὸ οὐδὲ ἐμαυτὸν ἧξιον πρὸς σε ἐλθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.

7So also neither did I consider myself worthy to come to you. But say with a word that my slave must be healed.

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179 72 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.

180 74 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase ᾧ άξιός ἐστιν ὁ παρέξῃ τούτοι, the use of the relative pronoun instead of the customary ἵνα (hina) is a Latinism: dēgnus qui with the subjunctive.

181 77 The Greek verb for heal here, ἰάωμαι, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθήτω. This is difficult to construe, and that is why later copyists changed it to the simple future indicative passive form ἰαθήσεται in conformity with the Matthew account in 8:8. Perhaps the copyists thought that the imperative form reflected badly on the centurion as being too demanding, as thus: "Say in a word, and let my servant be healed." And if the copyists felt a desire to do this, it is also very possible that here is an instance of Matthew making more palatable the Greek of a written Greek original Spruchquelle as compared to Luke’s more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word 'and' here, kai, it is here used as an explicative kai and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: "But say in a word, namely, that my slave be healed." This use of kai is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by εἰναυ, which regularly precedes discourse. As for the centurion’s peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard
Lk 7:8 Καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τοῦτο, Πορεύθητι, καὶ πορεύεσται· καὶ ἀλλα, Ἑρχοῦ, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

8For I too am a man stationed under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does."

Lk 7:9 Ἅκουσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὅχλῳ εἶπεν, λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν ἔδωκον.

9And when Jesus heard these words, he was amazed at him, and turning to the crowd following him, he said, "I tell you, Not in Israel have I found such faith."

Lk 7:10 Καὶ ὑποστρέψαντες τὸν οἶκον οἱ πεμφθέντες ἔδωκον τὸν δούλον ὑγιαίνοντα.

10And when the ones who had been sent returned to the house, they found the slave well.

Jesus Raises a Dead Man at Nain

Lk 7:11 Καὶ ἐγένετο ἐν τῇ Ἑξῆς, ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὅχλος πολύς.

11And it came about that on the next day, he went into a town called Nain, and his disciples and a large crowd went along with him.

Lk 7:12 Ὡς δὲ ἤγγισεν τῇ πόλῃ τῆς πόλεως, καὶ ἴδοι, ἐξεκομίζετο τεθνηκός, μονογενὴς αὐτοῦ τῇ μητρί αὐτοῦ, καὶ αὐτὴ ἦν χήρα· καὶ ὅχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

12And as he approached the town gate, behold, a dead person was being carried out, the only son of his mother, and she was a widow. And a considerable crowd from the town was with her.

Lk 7:13 Καὶ ἴδων αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίει.

13When he saw her, he said to her, "Don’t cry."

Lk 7:14 Καὶ προσελθὼν ἦσετο τῆς συροῦ· οἱ δὲ βαστάζοντες ἠστησαν. Καὶ εἶπεν, Νεανίσκε, σοι λέγω, ἐγέρθητι.

14And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!"

Lk 7:15 Καὶ ἀνεκάθισεν ὁ νεκρός, καὶ ἤρξατο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρί αὐτοῦ.

15And the dead man sat up, and began to speak. And he gave him back to his mother.

Lk 7:16 Ἐλαβεν δὲ φόβος πάντας, καὶ ἔδωξαν τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἤγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

16And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people."

Lk 7:17 Καὶ ἔξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ πάσῃ τῇ περιχώρῳ.

17And this news about him spread throughout the land of the Jews and the surrounding country.

Jesus and John the Baptist

Lk 7:18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. Καὶ προσκαλοῦσαν δύο τινὰς τῶν μαθητῶν αὐτοῦ Ἰωάννης

18And John’s disciples reported to him about all these things. And after calling two of his disciples to him, John

that Jesus was already doing such things as he was requesting, and was doing it for everybody who asked, and also some who did not ask. So it wasn’t so bold and demanding after all, with the exception of expecting the same for a Gentile, which he covered by admitting his unfitness.
Lk 7:19 ἐπεμψεν πρὸς τὸν κύριον, λέγον, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

19sent word to the Lord, as follows: "Are you the one who was to come, or should we expect another?"
Lk 7:20 Παραγενόμενοι δὲ πρὸς αὐτόν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ, λέγον, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

20And when they had come to him, the men said, "John the Baptizer sent us to you saying, 'Are you the one who was to come, or should we expect another?'"
Lk 7:21 Ἐν ἔκεινη τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐξαράσατο βλέπειν.

21In that same hour he healed many people of diseases and sicknesses and evil spirits, and gave sight to many who were blind.
Lk 7:22 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλατε Ἰωάννη ἃ εἶδετε καὶ ἥκοσάτε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπτοὶ καθαρίζονται, καὶ κωφοὶ ἀκούοσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.

22And in answer, he said to them, "Go and report back to John what things you saw and heard: The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor.
Lk 7:23 καὶ μακαρίως ἔστιν, δός εἶν μὴ σκανδαλισθῇ ἐν ἐμοί.

23And tell him, 'Blessed be whoever is not offended on account of me.' "
Lk 7:24 Ἀπελθὼν δὲ τῶν ἁγγελῶν Ἰωάννου ἠρέσατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἄνεμου σαλεύμονον;

24And as John’s messengers were leaving, he began to speak to the crowd about John: "What did you go out into the desert to see? A reed being swayed to and fro by the wind?"
Lk 7:25 ἄλλα τί ἐξήλθατε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἰματίοις ἠμφεμένον; Ἰδοὺ, οἱ ἐν ἰματισμῷ ἐνδόξῳ καὶ τροφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰδίν.

25On the contrary, what did you go out to see? A man dressed in delicate clothes? Behold, those in expensive clothes and living in luxury are in royal palaces.
Lk 7:26 ἄλλα τί ἐξήλθατε ἰδεῖν; προφητήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

26On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet.

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182 7:23 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus’ non-abstentious lifestyle, or even what in John the ascetic’s view might be “shady” practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diatess. 7:24; Matt. 9:4; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 197). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the 2 people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote in my translation of the gospel of Matthew). It remains today, that some who consider themselves righteous are offended by these truths about Jesus’ lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17
οὗτός ἐστιν περὶ οὗ γέγραται, Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσει τὴν ὄρον σου ἐμπροσθεν σου.

27 This is the one about whom it is written: 'Behold, I am sending my messenger before your face, who will prepare your way before you.'

λέγω ἡμῖν, μείζον ἐν γεννητοῖς γυναικῶν Ἰωάννου οὗτος ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζον αὐτοῦ ἐστιν.

28 I tell you, among those born of women, no one is greater than John the Baptist. Yet the one who is least in the kingdom of God is greater than he.

καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τῷ βαπτισμῷ Ἰωάννου:

29 (And all the people who heard, even the revenue agents, vindicated God, having been baptized with the baptism of John.

οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἔαντοις, μὴ βαπτισθέντες ὑπ’ αὐτοῦ.

30 But the Pharisees and the lawyers, not baptized by him, rejected the purpose of God for themselves.)

Τίνι οὖν ὁμοίωσο τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἶσιν ὁμοίοι;

31 To what, then, shall I compare the people of this generation? And what are they like?

ὁμοίοι εἶσιν παιδίας τοῖς ἐν ἁγορῇ καθημένοις καὶ προσφοροῦσιν ἀλλήλοις, ὃ λέ γει, Ἡλικίαμεν ἡμῖν καὶ οὐκ ἀρχίσασθε: ἐδρημήσαμεν καὶ οὐκ ἐκλαίσατε.

32 They are like children sitting in a marketplace and calling out one to the other, who say: 'We played the flute for you, and you didn’t dance; we sang a dirge, and you didn’t cry.'

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής μὴ ἐσθίων ὁρτον μήτη πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει.

33 For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.'

ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

34 The Son of Man came eating and drinking, and you say, 'Behold a glutton and a drunkard, a friend of revenue agents and sinners.'

καὶ ἐδυκαίωθη ἢ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

35 Regardless, wisdom is vindicated by all her children."184

A Prostitute Washes Jesus’ Feet with her Tears

Ἡρώτα δὲ τις αὐτῶν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλήθη.

36 But one of the Pharisees asked him to eat with him, and he went to the Pharisee’s house and reclined.185

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183 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
184 7:35 Greek: τέκνων; perhaps a misunderstanding of the Aramaic for "works." Which would make sense: emphasis on ALL. You have to look at ALL the works of a person, not judge on superficial things like eating and drinking, which in fact Paul says in Romans 14:17, but of righteousness, peace, and joy in the Holy Spirit.
185 7:36 In that time and culture, those eating a meal lay on a futon of sorts, on their sides and resting on an elbow, with their feet off the floor. That is how the woman could both stand behind him at his feet, and wipe his feet with her hair.
καὶ ἵνα γυνή ἤτις ἦν ἐν τῇ πόλει ἄμαρτολός, καὶ ἐπιγνόσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσας ἄλαβαρτον μύρον
37And behold, a woman who was being a sinner in that town came, who having learned that he is reclining at the Pharisee’s house, had brought an alabaster bottle of perfume,
καὶ στάσα ὑπὸ παρὰ τοὺς πόδας αὐτοῦ εἶλαίον, τοὺς δάκρυσαν ἢξατο βρέχεν τοὺς πόδας αὐτοῦ καὶ ταῖς θρύξει τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.
38and appeared behind Jesus, weeping at his feet. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off,
ιδόν ὃς ἦν ἐν τῇ οἰκίᾳ αὐτοῦ εἶπεν ἐν ἑαυτῷ λέγων, οὕτως εἶ ἢν προφήτης ἡγίασεν ἐν τίς καὶ ποταπή ἢ γυνὴ ἤτης ἄπτεται αὐτοῦ, ὅτι ἄμαρτολός ἦστιν.
39When the Pharisee who had invited him saw this, he thought to himself as follows, "If this man were a prophet, he would know who and of what sort is the woman touching him— that she is a sinner."
καὶ ἀποκρίθης ὃς ἠγίασεν εἶπεν πρὸς αὐτόν, Σίμων, ἐχει δει εἰπεῖν. ὃ δὲ, Διδάσκο
40And Jesus spoke up, and said to him, “Simon, I have something to tell you.” "Tell me, teacher," he says.
δύο χρησιμεύτηκεν ἦσαν δανιστῇ τινί. ὃ εἰς ὕφειλεν δηνάρια πεντακόσια, ὃ δὲ έτερον πεντήκοντα.
41"Two men were debtors to a certain moneylender. One owed five hundred
42And as they did not have the money to pay him back, he freely forgave them both. Now which of them will love him more?" ἀποκρίθης Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὁ τὸ πλεῖον ἐχαρίσατο. ὃ δὲ εἶπεν αὐτῷ ὃ, Ὄρθος ἔκρινας.
43In answer Simon said, "I suppose the one whom he freely forgave more." And he said to him, "You have judged correctly."
καὶ στραφεῖς πρὸς τὴν γυναῖκα τῷ Σίμων ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθον σου εἰς τὴν οἰκίαν, ἵδος μοι ἐπὶ πόδας οὓς ἔδωκας; αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν ἐν μοι τοὺς πόδας καὶ ταῖς θρύξει τῆς ἐξέμασεν.
44And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair.

45A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet.

46With oil you did not anoint my head, but this woman with perfume anointed my feet.

186 7:41 A denarius was a coin worth about a day’s wages.
For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little." \[187\]

And he said to her, "Your sins have been forgiven." And those reclining with him began to say to themselves, "Who is this who even forgives sins?"

And those reclining with him began to say to themselves, "Who is this who even forgives sins?"

And he said to the woman, "Your faith has saved you. Go with peace."

Chapter 8

Jesus' Financiers

And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's household; and Susanna; plus many others; these women were providing for them out of their own means.

The Parable of the Sower

And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable:

\[188\] A Magdalene is someone who is from the town of Magdala, just as a Seattleite is someone who is from the city of Seattle.
5 The sower went out to sow his seed. And in the process of sowing, some seed fell beside the way and was trampled on, and the birds of the sky devoured it.

καὶ ἐτερον κατέπεσεν ἐπὶ τὴν πετραν, καὶ φυὲν ἔξηράνθη διὰ τὸ μὴ ἔχειν ἴκμαδα.

6 And other seed fell on rock, and after it grew, it withered, having no way to get moisture.

καὶ ἐτερον ἐπεσεν ἐν μέσῳ τῶν ἄκανθῶν, καὶ συμφυεύσα καὶ ἀπέπνευζαν αὔ ῥή.

7 And other seed fell in the midst of thorns, and the thorns grew up and choked it.

καὶ ἐτερον ἐπεσεν ἐν τῇ γῆ τῆν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἐκατονταπλα ὁλόντα. τὰτα λέγον ἑφώνει, Ὅ ἐχον ὅτι ἀκουέτο ἀκουέτο.

8 And other seed fell into good soil, and when grown it produced fruit a hundredfold.” After he said these things, he called out, "Whoever has ears to hear, hear."
And the ones beside the way are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved.

οἱ δὲ ἐπὶ τῆς πετρᾶς οὐ ὅταν ἄκουσαν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι καὶ έν καιρῷ πειρασμοῦ ἀφίστανται.

And the ones on the rock are those who when they hear, receive the word with joy. They are also ones who have no root, and believe for a time, and in the time of trial shrink back.

τὸ δὲ εἰς τὰς ἀκάνθας πεσοῦν, οὗτοί εἰσιν οἱ ἄκουσαντες, καὶ ὑπὸ μερμυρὸν καὶ πλούσιον καὶ ἔρημον καὶ ἱδρυμένον τοῦ βίου πορευόμενοι συμπτυγγοῦνται καὶ οὐ τελειωθοῦν.

And the seed falling in the thorns, these are those who hear, and as they go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end.

τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οὕτως ἐν καρδίᾳ καλῇ καὶ ἄγαθῇ ἄκουσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

And the seed in good soil, these are the ones who when they hear the word, retain it in a good and worthy heart, and bear fruit with perseverance.

Οὗτοις δὲ λύγχοιν ἄφας καλύπτει αὐτὸν σκεύη ὑπὸ καλλίν εὐθηνίαν, ἀλλ’ ἐπὶ λύχνιας τίθησιν, ἵνα οἱ εἰσφεροῦμεν βλέπωσιν τὸ φῶς.

Now no one after lighting a lamp covers it with a bucket, or puts it under a bed, but instead puts it on the lamp stand, so that those coming in may see the light.

οὐ γὰρ ἐστὶν κρυπτόν ὃ οὐ φανερῶν γενίσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ κ αἱ εἰς φανερὸν ἔλθῃ.

For there is nothing hidden that will not be made manifest, nor secret, that will not become clearly known, and come into illumination.

βλέπετε οὖν πῶς ἄκουσέτε· δέ αὐτῷ ἔχει, δοθήσεται αὐτῷ, καὶ δέ αὐτῇ ἐχει, καὶ δοκεῖ ἐχειν ἀριθμηθαι ἀπ’ αὐτοῦ.

Watch therefore how you listen, for whoever has, it will be granted him, and whoever has not, even what he seems to have will be taken away from him.

Jesus' Mother and Brothers

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἅδελφοι αὐτοῦ, καὶ οὐκ ἤδυναντο συντεχνεῖν αὐτῷ διὰ τὸν ὄχλον.

And his mother and brothers came to him, and were not able to get near him because of the crowd.

ἀπηγγέλθη δὲ αὐτῷ, ὅτι ἡ μήτηρ σου καὶ οἱ ἅδελφοι σου ἐστήκασιν ἐξω ἕδειν θέλοντες σε.

And it was reported to him, "Your mother and brothers are standing outside, wanting to see you."

ὁ δὲ ἀποκρύφης εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἅδελφοι μου οὕτω εἰσίν οἱ τὸν λόγον τοῦ θεοῦ ἄκουσαντες καὶ ποιοῦντες.

But he in answer said to them, "These are my mother and brothers, the ones hearing and doing the word of God."

Jesus Commands the Elements

Ἐγένετο δὲ ἐν μῆνὶ τῶν ἡμερῶν καὶ αὐτὸς ἐνεβῆ εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν τῷ συνεργῇ τῆς ἐνεσίβους καὶ ἀνήσθησαν.

And it came about in one of the days that he and his disciples had gotten into a boat, that he said to them, "Let's cross over to the other side of the lake." And they put out to sea.
πλεόντων δὲ αὐτῶν ἀφύτνουσεν. καὶ κατέβη λαλαφ ἀνέμου εἰς τὴν λίμνην, καὶ συ
νεπληροῦντο καὶ ἐκινδύνευσον.
23 And as they sailed, he fell asleep. And a storm of wind came down onto
the lake, and they were being swamped, and in great danger.

προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάται ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ
dιεσρήθης ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλίδωνι τοῦ ἰδίωτος· καὶ ἐπαύσαντο, καὶ ἔγε
νετο γαλήνη.
24 And after approaching him, they roused him, saying, "Master, we are going
to die!" And when he was awake, he rebuked the wind, and the roughness of
the water, and they stopped, and it was calm.

εἶπεν δὲ αὐτοῖς. Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἄλλ
ήμους. Τίς ἄρα οὖν ἐστίν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ἱδατι, καὶ ὑπακούο
ναι αὐτῷ;
25 And he said to them, "Where is your faith?" But they were amazed and
fearful, saying to one another, "Who then is this? For he even commands the
wind and the water, and they obey him!"

The Legion of Demons Near Gadara

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἠτίς ἔστιν ἀντιπέρα τῆς Γαλιλαία
ς.
26 And they sailed down into the territory of the Gadarenes,¹⁹² which is
opposite Galilee.

ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησαν ἀνὴρ τῆς ἑκ τῆς πόλεως ἐξων δαμόνια· κ
αὶ χρόνῳ ἵκανῷ οὐκ ἐνεδύσατο ἵματιον, καὶ ἐν οἴκῳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμαις
υ.
27 And as he was going on shore, a man from the town met him, demon-
possessed, and not having put clothes on for quite some time, and who was
living not in a house but in the tombs.

ἀνὴρ δὲ τὸν Ἰησοῦν ἀνακράζεις προσέπεσαν αὐτῷ καὶ φονὴ μεγάλη εἶπεν, Τί ἐμοὶ
cαι σοι, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ψυστος; δέομαι σου, μή με βασανίσῃς.
28 And when he saw Jesus, he fell down before him crying out, and in a loud
voice he said: "What business is there between you and me, O Jesus, you son
of the Most High God? I beg you, do not torture me!"

καὶ ἐξελθεῖσιν γὰρ τῷ πνεύματι τῷ ἀκαθαρτῷ ἐξελθεῖν ὑπὸ τοῦ ἀνθρώπου. πολλοὶς
γὰρ χρόνοις συνηρτάκει αὐτὸν, καὶ ἐξεσείνετο ἀλώσιοι καὶ πέλας φυλακοάμενος, κ
αὶ διαρρήσιμοι τὰ δεομα ἦλαντο ὑπὸ τοῦ δαμανίου εἰς τὰς ἐρήμους.
29 For he was commanding the evil spirit to come out of the man. For many
times it had possessed him, and he would be bound with chains and leg irons
and guarded, but tearing the bonds apart, he would be driven by the demon
into solitary places.

ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν, Λεγιῶν, ὅτι εἰσῆlasses
θεν δαμανία πολλά εἰς αὐτῶν.
30 And Jesus questioned him: "What is your name?" And he said,
"Legion."¹⁹³ For many demons had entered into him.

¹⁹² 8:26 Some manuscripts say Gerasenes, some Gadarenes, some Gergesenes. Topographically (the right
cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of..."), and culturally (the raising of
pigs), Gadarenes is the most likely, which is the reading of Matthew 8:28. For Luke 8:26, both the UBS4 and
NA26 read Γερασηνῶν, and the UBS4 gives that a {C} rating of certainty.
καὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἁβύσσον ἀπελθεῖν.

31 And they begged him that he would not order them to depart into the Abyss.

Lk 8:32 Ἡν δὲ ἐκεῖ ἄγελη χορῶν ἰκανῶν βοσκομένη ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτόν ἵνα ἐπετρέψῃ αὐτοῖς εἰς ἑκείνους εἰσέλθειν. Καὶ ἐπέτρεψεν αὐτοῖς.

32 And a considerable herd of pigs was feeding there on a hillside, and they pled with him that he allow them to enter into them, and he allowed them.

33 So coming out from the man, the demons entered into the pigs, and the herd rushed down the steep bank into the lake, and drowned.

34 And seeing what had happened, the herdsmen fled, and reported to the town and to the farms.

35 And the ones who had seen reported to them how the demon-possessed man had been cured.

36 And upon his return a crowd was welcoming him, for they were all expecting him.

A Dead Damsel and a Sick Woman

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέχατο αὐτὸν ὁ ὀξύλος, ἦσαν γὰρ πάντες πρὸ οἰκοδοκοῦντες αὐτόν.

40 And upon his return a crowd was welcoming him, for they were all expecting him.

193 8:30 Among the Romans a legion was a select body of soldiers—a complete army of cavalry and infantry, numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus totaling about 10,000. The legion was divided into ten cohorts of 1,000 each. In this case, a more general meaning of the word legion probably applies: a very large number.
And behold, a man had come whose name was Jairus, and he was a synagogue ruler. And falling at Jesus’ feet, he begged him to come to his house,

ὅτι θυγάτηρ μονογενής ἦν αὐτῷ ὡς ἔτων δώδεκα καὶ αὐτῇ ἀπέθνησεν. Ἐν δὲ τῷ ὑπὲρ ὑπάγει αὐτόν οἱ ὄχλοι συνέπτυγιν αὐτόν.

because he had an only daughter, about twelve years of age, and she was dying. And as he was on his way, the crowds were pinching him in.

καὶ γυνὴ οὕτω ἐν ύποτασσομένη ἡτοίμος ἔτων δώδεκα, ἦτης [ιματου] προσαναλώσαν ὅλων τὸν βίον οὐκ ἱσχύειν ἀπ’ οὐδενὸς θεραπεύεται,

And a woman suffering a flow of blood since twelve years, who had not been able to get healing from anyone,

προσελθοῦσα ὑπήρξεν ἡμέτερον τῷ κρασπέδου τοῦ ιματίου αὐτοῦ, καὶ παραχρῆμα εἰ στῇ ἡ ρύσῃ τοῦ ιματίου αὐτῆς.

came up behind and touched the tassel of his cloak, and immediately her flow of blood stopped.

καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ὑψάμενός μου; ἀρνοῦμένοι δὲ πάντων εἶπεν ὁ Πέτρος, Ἔκπετα, οἱ ὄχλοι συνέχοντο σε καὶ ἀποθάλησαν.

And Jesus said, “Who was it touching me?” When everyone denied it, Peter said, “Master, the crowds are pushing in together and jostling you.”

ὁ δὲ Ἰησοῦς εἶπεν, Ἡματίο μου τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθύναι ἀπ’ ἐμοῦ ὑ.

But Jesus said, “Someone touched me, for I sensed power going out from me.”

Ἰδοὺ τε οὕτω ὁ γυνή ὁ περὶ νύστας ἔλαβεν καὶ προσπέσειούσα αὐτῷ ὁ δὲ ἦν αἱ τίαν ἡμέτερον αὐτοῦ ἀπῆγγελεν ἐνώπιον παντός τοῦ λαοῦ καὶ ὡς ἱάθη παραχρῆμα.

Then the woman, seeing that she was not going unnoticed, came, trembling. And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed.

ὁ δὲ εἶπεν αὐτῇ, θυγάτηρ, ἡ πίστις σου σέβοικεν σε πορεύσαι εἰς εἰρήνην.

And he said to her, "Daughter, your faith has healed you. Go with peace." Ἡ τε αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισύναγωγοῦ λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκῦλε τὸν διάδοκαλον.

While he was still speaking, someone comes from the synagogue ruler’s, saying, "Your daughter has died. Don’t trouble the teacher any more.”

ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Ἔγὼ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται.

But having heard, Jesus responded to him, "Don’t be afraid. Only believe, and she will be healed.”

ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθείν τινα σὺν αὐτῷ εἰ μή Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιόδος καὶ τὴν μητέρα.

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194 8:43 ἀπ’ οὐδενὸς θεραπεύεται - literally, from anyone to receive to heal. For the verb θεραπεύω – therapeúō is in the passive infinitive form, the same ablative construction as in Acts 17:25, where it is said God need not receive any help or service from (ἀπὸ) human hands.

195 8:44 See Numbers 15:38, Deut. 22:12

196 8:47 The reason for her fear was probably because she knew she had violated the Rabbi’s cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.
And when he went into the house, he did not allow anyone to enter with him except Peter and John and James, and the father of the maiden and the mother.

καὶ ἐκλεισαν δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὦ δὲ εἶπεν, Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἄλλα καθεύδει.

And all were weeping and wailing for her. But he said, "Do not weep. She is not dead but sleeping."

καὶ κατεγέλασαν αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

And they laughed scornfully at him, knowing that she had died.

Then, holding her hand, he called out, as follows: "Damsel, wake up!"

And her spirit returned, and she stood up at once, and he ordered that she be given something to eat.

And her parents were astonished. Then he charged them not to tell anyone what had happened.

Chapter 9

Jesus Sends Out the Twelve

κυριακαλεσάμενος δὲ τοὺς δώδεκα ἐδώκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν.

And having called the Twelve together, he gave them power and authority over all the demons and diseases, in order to heal.

καὶ ἔπεστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δόθην αἱ φαγεῖν.

And her parents were astonished. Then he charged them not to tell anyone what had happened.

8:54 The Greek verb ἐγείρω - egeirō would generally mean "rouse yourself; wake up; get up." In figurative use it means, "wake up from death," or in the passive, "be raised from the dead." So also with the Greek word ἀνίστημι - anisteumi, which means "stand up," but which spiritually means "rise from the dead."

9:2 πάντας τοὺς ἀσθενεῖς The UBS (singular) reading would mean Jesus is saying, "Take nothing for the journey— neither staffs..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only."

9:3a τοὺς ἀσθενεῖς 070 / ἱέσασθαι τοὺς ἀσθενεῖς C Ephraим ΚΕΜΥΓΔΘΛΠ2856 579 700 892 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1292 1344 1365 1505 1546 1646 2148 2174vid 2882 M Lect slav TR RP / ἱέσασθαι πάντας τοὺς ἀσθενεῖς 407 435 it T lac PH35 Π39 GNPQT. I think the additions were only natural and that the variety of them betrays their spuriousness.

9:3a τοὺς ἀσθενεῖς 070 / ἱέσασθαι τοὺς ἀσθενεῖς C Ephraим ΚΕΜΥΓΔΘΛΠ2856 579 700 892 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1292 1344 1365 1505 1546 1646 2148 2174vid 2882 M Lect slav TR RP / ἱέσασθαι πάντας τοὺς ἀσθενεῖς 407 435 it T lac PH35 Π39 GNPQT. The UBS (singular) reading would mean Jesus is saying, "Take nothing for the journey, neither a staff..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only."

199 Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase? Or did a later copyist that gave us the Byzantine...
4"And into whatever house you might enter, there remain, and from there go forward.
5And all the places that do not welcome you, going forth from that town, shake the dust off your feet, as a testimony against them."
6And going forth they went throughout all the villages, preaching the good news, and healing everywhere.

Herod Hears of Jesus
Now Herod the tetrarch heard about all that was going on, and kept becoming perplexed, because it was said by some that John had been raised from the dead, and by some that Elijah had appeared, and still others that a prophet, one of the Ancients, had come back to life.
But Herod said, "John, I beheaded.  Who, then, is this I hear such things about?"  And he tried to see him.

Jesus Feeds the Five Thousand
And when the apostles returned, they reported to him what things they had done.  Then he took them, and retreated in private toward a town called Bethsaida.

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200 9:3b, 10:1 There are a great variety of readings in the Greek manuscripts here, I think arising from many scribes’ simplistic understanding of the preposition εἰς having to mean “into Bethsaida,” and then changing it to the plural in an attempt to eliminate the contradiction with Mark 6:8?  Some interpreters say that the plural of staffs is similar to how Jesus tells them, later in the same verse of Luke 9:3, not to take more than one tunic.  So let us suppose that that is true, that Jesus told them to take only one staff each, instead of more than one staff each.  Then the question arises: why would anyone take more than one staff anyway?  And have you ever seen anyone use more than one staff at a time?  I think I have seen that once or twice in my lifetime (for lack of automobile roads in my part of New Guinea).  I would not want to carry the extra weight or bulk for insufficient reason.  But then again, I hiked in rain forest, where I could cut myself a new walking stick at any time without any trouble finding one.  The disciples, on the other hand, were hiking in a place much more arid, where it would not be near as easy to find another walking stick after the rocky surface had worn down their first one.

201 9:10 There are a great variety of readings in the Greek manuscripts here, I think arising from many scribes’ simplistic understanding of the preposition εἰς having to mean “into Bethsaida,” and then changing...
οἰ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενοι αὐτοὺς ἐλάληε αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἴάτο.

11But the crowds who knew, followed him. So, welcoming them, he spoke to them about the kingdom of God, and the ones having need of healing, he cured.

Ἡ δὲ ἡμέρα ἤρετο κλίνειν: προσελθόντες δὲ οἱ δώδεκα ἔπαν αὐτῷ, ἀπόλυσαν τὸν ὄχλον, ἰνα περιερχόμενες εἰς τὰς κύκλους κόμας καὶ ἁγροὺς καταλύσασι καὶ εὐθυσαν ἔπιστησην, ὅτι ὁδε ἐν ἐρήμῳ τῶπῳ ἐσμέν.

12But the daylight began to decline, and the twelve approached and said to him, "Dismiss the crowd, so they can go to the surrounding villages and farms to sleep and find supplies. Because here, we are in a remote place."

ἔπειν δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ἡμεῖς φαγεῖν. οἱ δὲ ἔπαν. Οὐκ εἰόν ἡμῖν πλεῖον Ἡ ἐρήμῳ τῆς ἁγίας καὶ ἀργάς ἐφοράσωσαν εἰς πάντα τὸν λαόν τούτου βρώματα.

13And he said to them, "You give them something to eat." But they said, "We have no more than five loaves and two fish, unless we were to go and buy food for all this crowd."

14For there were about five thousand men. And he said to his disciples, "Get them to recline in groups of about fifty each."

καὶ ἔτοίμασαν οὕτως καὶ κατέκλιναν ἄπαντες.

15And they did so, and got them all to recline.

λαβὼν δὲ τῶν πέντε ἄρτων καὶ τοὺς δύο ἱεροτείς ἀναβλέψας εἰς τὸν οὐρανόν εὐλόγησεν αὐτοὺς καὶ κατέκλινεν καὶ ἐδίδον τοῖς μαθηταῖς παραθέναι τῷ ὄχλῳ.

16And taking the loaves and the two fish, and looking up to heaven, he blessed them and broke them, and gave to the disciples to set before the people.

καὶ ἔδωκεν καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισσεύον αὐτοῖς ἐκλαμπτῶν κόρηνοι δώδεκα.

17And they all ate and were satisfied, and their leftovers picked up were twelve large baskets of fragments.

Peter’s Confession of Messiah

Καὶ ἐγένετο ἐν τῷ ἔδρα αὐτῶν προσευχόμενον κατὰ μόνας συνήσαν αὐτῷ ὁ μαθητὴς αὐτοῦ, καὶ ἐπηρώτησεν αὐτοὺς λέγων. Τίνα μὲ λέγουσιν οἱ ὄχλοι εἶναι;

18And it came about that, when he was praying in private, the disciples were with him, and he queried them, saying, "Who do the crowds maintain me to be?"

οἱ δὲ ἀποκριθέντες ἔπαν. Ἱωάννη τὸν ἐγκυκλισμόν, ἄλλοι δὲ Ἡλία, ἄλλοι δὲ ὁ ὁ προφῆτης τοῖς ἁγιαίοις ἀνέστη.

19And they in answer said, "John the Baptizer; and others, Elijah; and others that a prophet, one of the Ancients, has risen again."

ἔπειν δὲ αὐτοῖς, Ἡμεῖς δὲ τίνα μὲ λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς ἔπαν. Τὸν Χριστὸν τοῦ Θεοῦ.

20And he said to them, "But you, who do you maintain me to be?" And Peter in answer said, "The Christ of God."

the text in order to eliminate a perceived contradiction. But Luke in his gospel and Acts often uses the preposition εἰς to mean "toward." There is no contradiction here in the UBS text with other gospels, since the rendering, "retreated toward Bethsaida" allows them to have stopped before reaching Bethsaida, stopped in a deserted place. The reading in the UBS text best explains the rise of all the other readings, and is original. The usual renderings of the Majority Text, such as "retreated into a deserted place belonging to the city of Bethsaida" sound concocted and unnatural do they not?
Jesus Predicts His Death

'Ο δὲ ἐπιτιμήσας αὐτοὺς παρήγγειλεν μηδενί λέγειν τοῦτο,
21But he, admonishing them, charged them to tell this to no one,
eἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερεῶν καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
22saying, "The Son of Man must suffer many things and be rejected by the elders, the chief priests, and Torah scholars, and be killed, and on the third day be raised again."

'Ελεγεν δὲ πρὸς πάντας, Εἰ τις θέλει ὑπόσῳ μου ἔρχεσθαι, ἀρνησάθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτο μοι.
23Then toward everyone he was saying, "If someone wants to come after me, he must deny himself, and take up his cross daily, and follow me.

δὲ γὰρ οὐ θέλῃ τὴν ψυχήν αὐτοῦ σώσαι, ἀπολέσῃ αὐτήν· δὲ δὲν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἔνεκεν ἔμοι· οὕτως σώσαι αὐτήν.
24For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it.

For how does it benefit a human being when he has gained the whole world, but has lost or been forfeited his very self?
25For whoever is ashamed of me and of my words, that person the Son of Man will be ashamed of, when he comes in his glory, and of the Father, and of the holy angels.

λέγω δὲ ὑμῖν ἀληθῶς, εἰς ῥήμα τῶν αὐτοῦ ἐστικότων οἱ οὕτως γεῦσονται θανάτου οὐ ἔως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
26But truly I say to you: There are some, of the ones standing here, who will certainly not taste death until they see the kingdom of God."

The Transfiguration

'Ἐγένετο δὲ μετὰ τοὺς λόγους τοῦτους ὡσεὶ ἡμέρᾳ ὡκτω [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύχεσθαι.
27And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray.

καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ ἐδώς τοῦ προσώπου αὐτοῦ ἔτερον καὶ ὁ ἰματισμὸς αὐτοῦ λευκὸς ἔστατο.
28And it came about that as he prayed, the appearance of his face was different, and his clothes were a glistening white.

καὶ ὁ ἰδίων ἀνδρὸς δύο συνελάλουν αὐτῷ, οὗτοις ἦσαν Μωίσης καὶ Ἡλίας.
29And behold, two men were conversing with him, who were Moses and Elijah,

οἱ δὲ ὑφήλετες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἦν ἱμελλέν πληροῦν ἐν Ἰερουσαλήμ.
31 who, having been made visible in glory, were relating about the exodus of him, which was soon to be coming true in Jerusalem.

32 But Peter and the ones with him were heavy-eyed with sleepiness. But when they had fully waken up, they saw his glory, and the two men standing with him.

33 And it came about that as those were moving off from Jesus, Peter said to him, "O Master, it is good for us to be here, and we should make three shelters, one for you and one for Moses and one for Elijah." (Not knowing what he is saying.)

34 And as he was saying these things, a cloud came, and it overshadowed them. And they were afraid as they went into the cloud.

35 And a voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him." Lk 9:36 

36 And when the voice happened, they found Jesus alone. And they kept quiet and told no one in those days anything that they had seen.

The Disciples Accused of Impotence to Heal

37 And it came about that during the following day, as they were coming down from the mountain, a large crowd met him.

38 And behold, a man in the crowd shouted out, saying, "Teacher, I beg of you to look at my son; because he is my only born,

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202 A euphemism for death, like our phrase, "passing on."

203 It is much easier to explain why copyists would change it to "beloved," than why they would change it to "chosen." This is an example of "scribal assimilation," where the copyists, whether deliberately, or merely because they were more familiar with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since God had only one son, was too difficult, leading copyists to change it to agree with Matthew.
and behold, a spirit takes over him and he suddenly cries out, and it convulses him with foaming at the mouth. And it hardly goes away from him, wearing him out.

And I pleaded with your disciples that they cast it out, and they were not able to.

And even as he was approaching Him, the demon dashed him to the ground, and thrashed him back and forth. But Jesus rebuked the unclean spirit, and the child was restored to wholeness, and He gave him back to his father.

And in response Jesus said, "O unbelieving and perverted generation, how long must I be with you, and put up with you? Bring your son here."

And even as he was approaching Him, the demon dashed him to the ground, and thrashed him back and forth. But Jesus rebuked the unclean spirit, and the child was restored to wholeness, and He gave him back to his father.

And all were struck by the majesty of God. And while everyone marvelled at all that he was doing, he said to his disciples,

"You place into your ears these words. For the Son of Man is about to be transferred into the hands of human beings."

But they were not understanding this statement, and the meaning was being kept hidden from them, with the result that they did not see it.

Who Is the Greatest?

Eἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἄν εἶ ὑμείς ἄντι τῶν.

So contention came into them, as to who of them was greatest.

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204 9:44 Turned over to, delivered into the custody or jurisdiction of.
205 9:45 The verb "to see" in the Greek is in the infinitive form, which DeBrunner §391(5) says is an "infinitive of result." This would mean that, instead of the meaning being hidden "with the intended purpose that they would not see it," the sense would be a little weaker, that it was hidden from them, "and the result was that they did not see it."
206 9:46a Verse 46 begins with the conjunctive or transitional particle δὲ - δὲ. The sense seems to be still connected to v. 45, in that there, Jesus admonished them to be sure to understand that he was soon going to be apparently defeated, but they did not understand this, and indeed, as illustration that they did not understand, a contention next arose in them as to who of them is greatest in Jesus' imminent (so they thought) rising to rule over Israel.
207 9:46b The Greek phrase is the verb εἰσέρχομαι - εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς - ἐν αὐτοῖς. Eἰσέρχομαι means "enter into," and the preposition "en" would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for
ο δὲ Ἰησοῦς εἶδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίον ἔστη σεν αὐτῷ παρ’ ἑαυτῷ.

47 And Jesus, knowing the contention of their hearts, took a child by the hand, and stood him next to himself.

καὶ εἶπεν αὐτοῖς, ὡς εἶναι δέχεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνομάτι μου ἐμὲ δέχεται καὶ ὡς ἐν ἐμὲ δέχεται τὸν ἀποστειλέντα με· ὁ γὰρ μικρότερος ἐν πάσιν ὑπὲρ ὑμῶν ὠφελέσεις καὶ ὑπὲρ ὑμῶν ὑπάρχουσα ὑπάρχει καὶ ὑπὲρ ὑμῶν μέγας.

48 And he said to them, "Whoever welcomes this child on the basis of my name, is welcoming me, and whoever welcomes me, is welcoming the one who sent me. For the person who smallest among you all, that is who is great."

Do Not Hinder Other Camps of God’s People

Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομέν τινα ἐν τῷ ὄνομάτι σου ἐκβάλλον οὖντα δαιμόνια, καὶ ἐκκλαμόμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.

49 And in response, John said, "Master, we saw someone casting out demons in your name, and we tried to stop him; for he is not following you together with us."

50 But Jesus said to him, "Do not stop such, for someone who is not against you is for you."

Jesus Rejected by a Samaritan Village

Ἐγένετο δὲ ἐν τῷ συμπληρώθαι τῶν ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορευόμενα εἰς Ἰερουσαλήμ,

51And it came about that the days leading to his being taken up were running out, and he set his face to head toward Jerusalem.

καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κόμην Σαμαριτῶν, ὡς ἐτοιμάσαι αὐτὸν·

52And he sent out messengers before his face. And when they proceeded forth they went into a Samaritan village, so as to prepare it for him.

καὶ οὐκ ἐδέχαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.

53And they did not welcome him, because his face was heading toward Jerusalem.

ἰδόντες δὲ οἱ μαθηταί Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις ἐπισωμεν πῦρ καὶ τοπιθήναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλώσαι αὐτοὺς;

54And when they saw this, the disciples James and John said, "Lord, do you will that we command fire to come down from heaven and consume them?"

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208 9:46c The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke’s use of the optative when following a secondary tense, to introduce indirect discourse.

209 9:49 The Greek verb for "stop" or "bar," κωλύω, is in the imperfect form, which DeBrunner in §326 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "tried to" stop, or something similar.

210 9:49 According to DeBrunner, BDF §193(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."
στραφείς δὲ ἐπετύμησαν αὐτοῖς.
53But when he turned to them, he rebuked them.212 213 καὶ ἐπορεύθησαν εἰς ἔτεραν κόμην.
54And they moved on, to a different village.

The Cost of Following Jesus

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτῶν, Ἀκολουθήσω σοι ὅπως ἐὰν ὑπέρχῃ.
55And as they were proceeding on the way, someone said to him, "I will follow you, wherever you might go."

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς. Ἀλλαὶ ἀλόστεικες φωλεοὺς ἐξουσιάς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἡκατοστημοῦσες, ὁ δὲ ὑλὸς τοῦ ἀνθρώπου οὐκ ἔχει ποιὸς τὴν κεφαλὴν κλίνῃ.
56And Jesus said to him, "The foxes have dens, and the birds of the sky, nestling places, but the Son of Man has nowhere he can lay his head."

Εἶπεν δὲ πρὸς ἐτέρον, ἀκολουθεῖ μοι. ὁ δὲ εἶπεν, [κύριε,] ἐπίτρεψόν μοι ἀπελθόντι ἐκ τῶν πατέρων μου.
57And to another man, he said, "Follow Me." But he said, "Lord, give me leave to first go and bury my father."

εἶπεν δὲ αὐτῷ, ὅφες τοὺς νεκροὺς θῆψαι τοὺς ἑαυτῶν νεκροὺς, οὐ δὲ ἀπελθῶν διὰ γεγλεί τῆς βασιλείας τοῦ θεοῦ.
58But Jesus said to him, "Leave those who are dead to bury their dead themselves; and you, after you have come away,214 you publicize the kingdom of God."

211 9:54: txt p45 p75: Β Λ Ξ 17 157 579 700* 854 1241 1342 1616 1627 1675 2735 2786 itaur,e,1 vg syr,c,s copsa,bop ethmss arm geo1 Diatess Cyril Jerome NA27 [B] add αὐτοῖς ὃς καὶ Ἡλίας ἐποίησαν 'even as Elijah did' 
212 9:55: A C D E G H K M U W Δ Α Π Ψ 0211 f1,3 2 28 33 69 124 180 205 346 565 597 700* 788 1006 1009 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1344 1424 1505 1546 1564 2148 2174 2882 M Lect itd,f syrp,h,pal copbop geo2 slav Basil (Chrysostom) TR [HF] RP add αὐτοῖς ὃς καὶ Ἡλίας ἐποίησαν 892 ita,b,c,q,r1 vgarmss (Ambrosiaster) Gaudentius Augustine.

213 9:55-56: txt p45 p75: Α Β Ρ Ε Γ Η Λ Σ Β Υ Δ Α Ψ Ω 0 047 0211 28 33 157 565 892 1009 1010 1071 1241 1342 1627 2735 2786 Lectpt, Ad 7 f1,3 itaur,e,1 vg syr,c,s copsa,bop ethmss arm geo1 Diatess Cyril Jerusalem Jerome NA27 [A] add ὁ γὰρ ὦς τοῦ ἀνθρώπου οὐκ ἠλθὲν ψυχᾶς ἀνθρώπων ἀπολέσαι, ἀλλὰ ὀσαι K Μ Υ f1,3 2 346 2542 2882 itc,f,q syr,c,q,h,pal copbop arm (goth omit ἀνθρώπων) Ambrose. Clement? Chrysostom Didymus TR HF RP add καὶ εἶπεν, ὦς ὀσαι ὀσαι ὀσαι ὀσαι ἡκατοστήθησαι ὃς καὶ εἶπεν, καὶ πορευομένων αὐτῶν εἶπεν τις πρὸς αὐτὸν ὦς ὀσαι ποιοῦν αὐτῶν εἶπεν ὦς τοῦ ἀνθρώπου ἡκατοστήθησαι (ἐσται Swanson) (ἐσται UBS4) 579. Not counting the latter MS, the main additions are: "...and said, 'You do not know what spirit you are of.'" will be." Following are other witnesses for the TR/RP reading, which are not listed in Swanson or UBS3, so I don't know which of the minor variants they have: 180 205 597 1009 1070 1243 1253 1292 1344 1505 1546 1564 2148 2542.

214 9:60: Or, "after you have gone away." It could mean, either after the man leaves Jesus, or after the man leaves (comes away from) the dead. In Greek, the word for "come" was the same as the word for "go."
And another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."

But Jesus said, "No one putting hand to plow and looking back to the things behind, is cut out for the kingdom of God."

Chapter 10

Jesus Sends Out the Seventy-Two

And after these things, the Lord appointed another seventy-two, and sent them out two by two before his face, into every town and place where he himself was about to go.

And he was saying to them, "The crop is large, but the workers are few. Request therefore of the lord of the harvest, that he send out workers into his harvest. Be on your way. Behold, I am sending you out like sheep in the midst of wolves.

You must carry no moneybag, no knapsack, no sandals, and greet no one along the way. And into whatever house you enter, first you say, 'Peace to this house.' And if a child of peace is there, your peace will settle upon him. Otherwise, it will bounce back onto you. And in that same house you are to remain, eating and drinking the things belonging to them; for the worker is worthy of his pay; you are not to be moving from house to house. And into whatever town you enter that they welcome you, eat the things being set before you.

The context here allows the possibility of either. Something else to think about is that in this one conversation between Jesus and the man who wanted to bury his father, three different Greek words are used that could be translated "leave" in English: ἐπιτρέπω - epitrépō ("give me leave"), ἀπέρχομαι - apérchomai (twice, "go off" and "come away"), and ἀφίημι - aphiēmi ("leave").

Many Greek texts say "seventy." See Endnote #1 at the end of this document, which discusses this question.

The meaning of the Greek is such that these commands and prohibitions are generally valid, for the whole campaign, and not just right now as they are first leaving.
and heal the sick in it, and say to them, 'The kingdom of God has drawn over you.'

Even the dust sticking to us from your town onto our feet, we are shaking off to you. Even so, know this, that the kingdom of God has drawn near.'

'Even the dust sticking to us from your town onto our feet, we are shaking off to you. Even so, know this, that the kingdom of God has drawn near.'

In any case, it will be more bearable in the judgment for Tyre and Sidon than for you.

The person who listens to you is listening to me, and the one rejecting you, is rejecting me. And the one rejecting me, is rejecting the one who sent me.'

And he said to them, "I was watching as Satan fell from heaven like lightning.

Behold, I have given you authority to tread upon snakes and scorpions, and over all the power of the enemy; and nothing will by any means harm you.

10:15 This sentence is quite different in the Majority Text, as also Matthew 11:23. It appears that what I have above, is the original reading. But various transcriptional factors involving the way Greek was written without spaces between words (see the UBS Textual Commentary) and also seemingly a better contextual sense, caused copyists to change the verbs from "will you be exalted" to "you who are exalted," and from "you will go down," to "you will be brought down." Regarding the "You Capernaum, you who are exalted to heaven," the context speaks of what chance each city had to see the light, and experience the kingdom of God having drawn near over them. It does make sense to me, as perhaps to some of the manuscript copyists, that the point Jesus is making is that Capernaum, having been Jesus' base of operations, and his "own town," had already been lifted up to heaven, compared to any other town, in terms of the kingdom of heaven having drawn near. But the UBS textual commentary says, "The unexpected expression, 'And you, Capernaum, will you be exalted to heaven?' is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language."
Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."  

21 In that same hour, he exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight.

22 "Everything has been turned over to me by my Father, and no one knows who the Son is, except the Father; and who the Father is, except the Son, and those to whom the Son decides to reveal it."  

23 And after he had turned toward his disciples privately, he said, "Blessed are the eyes that see what you see, and the ears that hear what you hear.  

24 For I tell you, many prophets and kings wanted to see what you are seeing, and did not see it, and to hear what you are hearing, and did not hear it."

The Good Samaritan

25 And behold, a lawyer arose, testing him, saying, "Teacher, what must I do to inherit eternal life?"

26 And he said to him, "What is written in the law? What is your reading of it?"

27 And he in answer said, "You shall love Yahweh your God from your whole heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself."

28 And He said, "You have answered correctly. Do this, and you will live."
In reply, Jesus said, "A man was going down from Jerusalem to Jericho, and he fell among bandits. And they, when they had stripped him and inflicted wounds, went away, leaving him half dead."

And by chance a priest was going down that road, and when he saw him, he avoided him.

And likewise also a Levite, when he came near that place and saw, passed on around.

But a Samaritan came traveling by him, and when he saw, was moved with pity. He approached and stopped up his wounds, after first applying olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him.

And on the morrow, he took out two denarii, gave them to the innkeeper, and said, 'Take care of him, and whatever you spend beyond this, I will reimburse you when I return.'

Which of these three seems to you a neighbor for the one who fell among bandits?"

And he said, "The one who did the mercy with him." And Jesus said to him, "Go yourself and do likewise."

Jesus At Mary and Martha's House

And when he moved on, he entered a certain village. And a woman by the name of Martha housed him.

There was also a sister to that one, named Mary, and she having sat down at the Lord's feet, was listening to his word.

Which of these three seems to you a neighbor for the one who fell among bandits?"

And he said, "The one who did the mercy with him." And Jesus said to him, "Go yourself and do likewise."

10:35 One denarius was worth a day's wage.
Chapter 11

Prayer

Kai ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τῷ ποτῳ τινὶ προσευχόμενον, ὡς ἐταῦθατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰω ἁννής ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

And it came about when he was praying in a certain place, that as he was finishing, one of his disciples said to him, "Lord, teach us to pray, even as John taught his disciples."

εἶπεν δὲ αὐτοῖς, "Ὀταν προσευχήσῃτε, λέγετε, Πάτερ [[Ἡμῶν ὁ ἐν τούς οὐρανοῖς]], ἀ γναθίτω τὸ όνομά σου· ἔλθετο ἡ βασιλεία σου [[γεννηθῆτο τὸ θέλημα σου, ὡς ἐν οὐρ ἀνώ, καὶ ἐπὶ τῆς γῆς]]."

And he said to them, "When you pray, say: 'Father, hallowed be your name. May your kingdom come."

And in answer, Jesus said to her, "Martha, Martha. You are getting drawn away by many chores of hospitality. But Martha was being drawn away by many chores of hospitality. But

Give us each day our daily bread.

καὶ ἄρες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὡφέλουσιν ἡμῖν· καὶ µὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. [] , ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ]

And forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.'

42 But there is only one thing that warrants it. For Mary has selected the good portion, which will not be taken away from her.

221 11:2a txt Ψ 75 K B (L arm ἡμῶν) 700 1342 itaur vg syrς Marcion Tertullian Or Cyril NA27 (A) add ἡμῶν ὁ ἐν τούς οὐρανοῖς (harmonization to Mt 6:9) A C D K M P U W Γ Α Θ Λ Π Ψ f 3 2 28 118 157 346 565 sup 79 700 788 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1424 (1546) 1582 1646 2148 2174 2882 M Lect it(a),b(c),d.e,f,fr(l),q,r1 syr,c,p,h cop* bo eth geo Diatess Orig TR HF RP lac Ψ 33 N Q T 565.

222 11:2b txt Ψ 75 B L 1 1342 vg syr,c,s arm Diatess σyr (Marcionacc. to Tertullian) Or; Tertullian vid Aug vid NA27 (A) add σον γεννηθῆτο τὸ θέλημα σου ita vg ms cop* bo ms geo σον γεννηθῆτο τὸ θέλημα σου, ὡς ἐν ούρανῳ, οὕτω καὶ ἐπὶ τῆς γῆς ΚV σον γεννηθῆτο τὸ θέλημα σου, ὡς οὐρανοὶ, καὶ ἐπὶ τῆς γῆς ΦV σον γεννηθῆτο τὸ θέλημα σου, ὡς ἐν ούρανῳ, καὶ ἐπὶ τῆς γῆς Νό 709 vid A C D P W Δ Θ 892 1079 1195 1681 itaur,b,c,d,e,f, fr(l),q,r1 vg ms syr.h, bo eth σον γεννηθῆτο τὸ θέλημα, ὡς ἐν ούρανῳ, καὶ ἐπὶ τῆς γῆς 1230 σον γεννηθῆτο τὸ θέλημα, ὡς ἐν ούρανῳ, καὶ ἐπὶ τῆς γῆς 565 sup σον γεννηθῆτο τὸ θέλημα σου, ὡς ἐν ούρανῳ, καὶ ἐπὶ τῆς γῆς ΡV E G H K U X Γ Λ Π Ψ f 3 2 28 33 vid 118 157 180 205 579 700 1006 1009 1010 1071 1216 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 2882 M Lect itaur,b,c,d,e,f, fr(l),q,r1 vg ms syr,h, bo eth slav (Titus-Bostra) Cyril TR RP lac Ψ 33 N Q T 565.
Καὶ ἔπευξεν πρὸς αὐτοῦς, Τίς ἐξ ὑμῶν ἔσει φίλον καὶ πορεύεται πρὸς αὐτὸν μεσον υπὸ καὶ εὐθὺ αὐτῷ, φίλε, χρῆσθαι μοι τρεῖς ἄρτους.

5And he said to them, "Suppose one of you shall have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves, because a friend of mine has shown up, from a journey toward me, and I have nothing to set before him.'

6That one inside may say in answer, 'Do not cause me hassles.  The door is already shut up, and my children are in bed with me.  I can’t get up to give you something.'

7I tell you, even if he will not get up and give you something because of being your friend, yet because of brash persistence on your part he will get up, and give you as much as you need.

8I say to you: Keep asking, and it will be given to you; keep seeing, and you will find; keep knocking, and it will be opened to you.

9So I say to you: Keep asking, and it will be given to you; keep seeking, and you will find; keep knockung, and it will be opened to you.

10For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.

11"And which father among you, if his child will ask for a fish, will hand him a snake instead?

12Or again, if he asks for an egg, will hand him a scorpion?

Jesus and Baalzibbul

Καὶ ἢν ἐπέκταλλον δαμιόνιον [, καὶ αὐτὸ ἢν] κωφὸν ἐγένετο δὲ τοῦ δαμιόνιον ἐξελθόντος ἔλαλησεν ὁ κωφός. καὶ ἔκλαυσαν οἱ ὄχλοι:

224 11:9 The Greek says, "being his friend, and give him as much as he needed."  But Jesus starts out the parable, "Suppose one of you..."  And using "you" accomplishes gender inclusiveness.

225 11:10 The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage.  In fact, the whole point of the parable is persistence, verse 8.  So to translate verse 9 as, "Ask, and it will be given to you," would be incorrect and misleading.  Someone might interpret it to mean that you will only have to ask once.  See my endnote at the end of this document, entitled, "Continuous Aspect," which discusses this and other pertinent passages more fully.
And he was casting out a demon of muteness. And it came about that after the demon went out, the mute man spoke. And the crowd was amazed. 

But some of them said, "It is by Ba'al-zibbul, the prince of demons, that he drives out the demons." 

And others, testing, wanted from him a sign out of heaven. 

But if I drive out the demons by the finger of God, then the kingdom of God has come upon you. 

When a strong man, fully armed, guards his own castle, his possessions are safe. But when a stronger one than he comes and overpowers him, he takes away the armor upon which his confidence was based, and divides out the spoils. 

The person who is not with me is against me, and the one not gathering with me is scattering.

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14 Greek: ἐκβάλλων δαμόνιον κωφόν. Later manuscripts read, ἐκβάλλων δαμόνιον ἐκ βλέπ. Though that would be in the style of Luke, in a Semitism for saying, "a demon of muteness," the textual evidence for the shorter reading, "a demon of muteness," is just too strong.

15 Some Greek manuscripts, Beelzeboul, others, Beezeboul, Beelzebul. The Textus Receptus, KJV and NKJV say Beelzebub, even though there is not one Greek manuscript that says that; only a few Latin and Syriac. Beelzeboul comes from the Hebrew Ba'al-zibbul. "Ba'al" means Lord or Prince. Ba'al was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Ba'alzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Ba'alzebub and Beeldeba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.
When an evil spirit comes out of a human being, it goes through waterless places, seeking rest. And not finding it, at that time it says, 'I will return to the house from which I came out.'

And when it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they come inside and live there. And the final condition of that human is worse than the first.

Then as the crowds were pressing together upon him, he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of Jonah. For just as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation.

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228 11:24 Many early witnesses do not include the word 'tōte' ("then," or "at that time."). It is suspect as a scribal assimilation to the parallel in Matthew 12:44.

229 11:28 Or possibly, "Well yes, but blessed more are those who..."

230 11:29 Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.
The Queen of the South will be raised at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, one greater than Solomon is here.

The men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

The Light of the Body

32 The men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

Six Woes

37 And as he was speaking, a Pharisee asks him to have lunch with him; so having gone inside, he reclined.

38 And the Pharisee when he saw, was shocked that he did not first baptize before the meal.

231 11:33 The reading that includes the words "or under a basket" is that of A B C D W Δ Ψ f13 28 33 it4 syr(c) cop bo al. However, those words are absent from ℶ575 ℶ070 ℶ1 205 syr arv arm geo al. The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."

232 11:34 Literally, "if your eye is evil." From the Hebrew, יָרַע יָלָע (rāʿāh 'ayin; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept:
And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness and wickedness.  

O foolish ones! Did not the one who made the outside, make the inside also?

But the things lying within give to the poor, and behold, all things are now clean for you.

But woe to you, Pharisees! For you tithe the mint, and even the rue and every kind of garden herb, and neglect the justice and the love of God. But these latter things you ought to practice, without leaving the former undone.

Woe to you! For you are like graves that are not marked, and the people when walking over them do not know it."

Jesus is bringing up an analogy much more grave than is apparent, unless one is familiar with Numbers 19:16-22. At stake is whether someone remained an Israelite, or was cut off from Israel. If an Israelite touched a grave, he was unclean for seven days. If after he touched a grave, he did not do the prescribed cleansing process, he was to be cut off from Israel.
And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."

Lk 11:46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοὺς νομικοὺς οὖν, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψάετε τοῖς φορτίοις.

But he said, "And to you lawyers also, woe! For you make people carry loads oppressive to bear, and you yourselves, not one of your fingers do you touch to such loads.

οὖν ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνήμεια τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς ὑμᾶς δὲ οἰκοδομεῖτε.

Woe to you! For you build mausoleums for the prophets, and it was your forefathers who murdered them.

ἀναίματες ἔστε καὶ συνενυκοῖτε τοὺς ἐργοὺς τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲ ν ἀπέκτειναν αὐτοὺς ὑμᾶς δὲ οἰκοδομεῖτε.

So then, approving witnesses you are, to the deeds of your forefathers; for they kill them, and you build.

For this reason also the wisdom of God has said, 'I am sending to them prophets and apostles; and some of them will kill, and some of them they will persecute,'

ἵνα ἐξητηθῆ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχημένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης.

with the result that the blood of all the prophets spilled since the founding of the world will be demanded of this generation,

ἀπὸ αἵματος Ἄβελ ἐως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστήριου καὶ τοῦ οἴκου· ναί, λέγον ὑμῖν, ἐκζητηθῆσαι ἀπὸ τῆς γενεᾶς ταύτης.

from the blood of Abel, up until the blood of Zechariah, who perished between the altar and the sanctuary; yes, I tell you, all will be demanded of this generation.

οὖν ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλείδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκκλησίας.

Woe to you, lawyers! For you have taken away the key to the door of knowledge. You yourselves have not gone in, and the ones going in you have barred.

κάκειθεν ἐξελάθοντο αὐτοὶ ἤρασαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστομάτιζειν αὐτῶν περί πλειόνων.

And then as he went forth from there, the Torah scholars and Pharisees began to be extremely hostile, and to provoke him to speak unpreparedly about a great variety of topics,
Chapter 12

Warnings and Encouragements

1 When a vast multitude had gathered, such that they were trampling on one another, he began to say to his disciples first, "Be on your guard against the yeast of the Pharisees, which is hypocrisy."

2 There is nothing covered up that will not be revealed, and nothing secret that will not be made known.

3 Therefore, what things you have said in the darkness, will be heard in the light, and what you have spoken close to an ear in the cellars, will be proclaimed on the housetops.

4 I tell you, my friends, do not be afraid of the ones killing the body, and after that having nothing worse left to do.

5 But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

6 Are not five sparrows sold for a penny? And not one of them is forgotten before God.

7 But in your case, even the hairs of your head, each is numbered. You should not be afraid. You matter more than many sparrows.

8 "But I tell you, whoever stands up for me before human beings, the Son of Man also will stand up for him before the angels of God."
Whereas the one disowning me before human beings, will be disowned before the angels of God.

καὶ πᾶς ὁ ἐρεί λόγον εἰς τὸν ὑπὸ τοῦ ἁγίου, ἀφεθῆσαι αὐτῷ τῷ δὲ εἰς τὸ ἄγιον πνεύμα βλαφημήσαντι οὗ ἀφεθῆσαι.

And everyone who will speak a word against the Son of Man, it will be forgiven him. But to the person who blasphemes against the Holy Spirit, it will not be forgiven.

And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should defend, or what you should say.

For the Holy Spirit will instruct you in that very hour what needs to be said.
And I will say to my soul, "Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry." 

εἶπεν δὲ αὐτῷ ὁ θεός, "Αφρων, ταύτη ἡ νυκτὶ τῆς ψυχῆς σου ἀπαίτοῦσιν ἄπω σοι ὑ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

But God said to him, "You fool, this very night they are demanding your soul back from you, and the provisions you have made, whose will they be?"

οὗτος ὁ θεσαυρίζων ἐαυτῷ καὶ μὴ εἰς θεόν πλουτῶν.

Such is the person saving up for himself, and not becoming rich to God."  

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246 12:20 Bauer says this is a figure of speech, found in other writers such as Cicero, and Epictetus, using the concept of a human being's life as a loan. And that now, "they," the creditors, are demanding payment in full, of the loan, "calling in the loan." The Greek verb for "demand back," ἀπαιτεῖος, is used only twice in the N.T., both times by Luke, one time here, and the other time being in the Sermon on the Mount in Luke 6:30b, "...from the one forcefully taking your things, do not demand them back." It is used nine times in the Septuagint: four times for the demanding of repayment of loans, twice for extortion; once for the demand by Pharaoh for all the gold and silver of the land; and finally, one time in Isaiah 30:33, very much like Luke's use here. That occurrence is also for God's demanding of someone's life prematurely, the life of the king of Assyria. The exact phrase there is Εὐ γὰρ πρὸ ἡμερῶν ἀπαιτήθηκα, the same 3rd person, singular, passive inflection on ἀπαιτεῖος as on the verb ἐκτίθεον in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: ἔνα ἐκεί τρέφεσθαι αὐτὴν is rendered in the KJV as "that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεσθαι!

247 12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς - eis, used with the accusative form of the word God. Luke also uses this preposition with the accusavit as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep
And to his disciples, he said, "Because of this I say to you, do not worry about life, what you will eat, nor about the body, what you will wear.

For life means more than food, and the body more than clothes.

Consider the ravens, that they neither sow nor reap, and God feeds them. How much higher priority you are than birds!

Consider the lilies, how they grow. They neither labor nor weave.

Now which of you by worrying is able to add onto his lifespan one foot?

If therefore you cannot accomplish even this very little thing, why do you worry about the rest?

Consider the lilies, how they grow. They neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these.

Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?

And you also should not seek after how you will eat, and how you will drink; that is, do not be anxious.

Because all these things, the nations of the world are striving for. But your Father knows that you have need of these things.

Only seek instead his kingdom, and these things will be included for you.

Do not be afraid, little flock; for it has given your Father pleasure to give you the kingdom.

Sell your possessions, and give to the poor: make for yourselves money bags unfailing, a stockpile not shrinking; in the heavens, where neither a thief ever gets close, nor a moth ever destroys.

For where your treasure is, there your heart will be also.

giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

225 Literally, one cubit. There was an expression in classical Greek, πήχυνον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Be Ready

"Be ready, therefore, at all times, for the Son of Man will come at an hour when you least expect him. So, be ready, for you do not know what day your Lord will come. For even the son of the house of Israel does not know what time the Son of Man will come until the day of his coming comes like a thief in the night. For when you think, 'It will be this day or this hour, but do not know, and let him who is girded be ready, and let him who is asleep not be caught in the night. For the Son of Man will come in a cloud with power and great glory. When then they see the cloud over them, let them be ready, for the kingdom of God is near. As soon as they see the cloud over them, immediately they are gathered together and are in the midst of them. So also will the coming of the Son of Man be. When Jesus had said this, he departed from Jerusalem and went into the region of Judea, for he taught them privately. So he was also teaching them this parable: But if that slave says in his heart, 'My master is long in coming, and not having prepared or done anything in accordance with his will, he will be lashed many times.

And the Lord said, "So who is the faithful and sensible steward, whom the master will place over his domestic service, to be giving out rations in due time?"

And Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"

And this you know, that if the manager of the household knew what hour the thief was coming, he would not have allowed his house to be broken into. You also must be the same, because the Son of Man is coming at an hour you would not think he would."
Whereas the one not knowing, and having done things deserving of scourging, he will be lashed few times. So then, anyone to whom much has been given, much will be required of him, and from him to whom much has been entrusted, that much more will be demanded.

Jesus Causes Division

12:49 Πῦρ ἔλθων βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἄνήφηθι.
49“I have come to cast fire upon the earth, and how I wish it were already kindled!
12:50 βάπτισμα δὲ ἐξοχο βαπτισθήναι, καὶ πῶς συνέχομαι ἐως ὅτου τελευθή.
50But I have a baptism to be baptized, and how tormented I am until that has been accomplished.
12:51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἄλλ᾽ ἡ διαμερισμόν.
51You think that I have come to provide peace upon the earth. Not at all, I tell you, but rather division.
12:52 ἔζονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισίν.
52For from now on, five in one household will be divided: three against two, and two against three.
12:53 διαμερισθήσονται πατὴρ ἐπὶ νῦν καὶ νῦς ἐπὶ πατρὶ, κύριος ἐπὶ τὴν θυγατέρα καὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην, καὶ νύμφη ἐπὶ τὴν πενθεράν.
53A father will be divided against the daughter, and the daughter against the mother, a mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.”

Judge For Yourselves

"Ελεγεν δὲ καὶ τοῖς ὄχλοις, Ὄταν ἰδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, ἐνθάδε λέγετε ὃτι ὁμίρος ἔρχεται, καὶ γίνεται οὕτως.
54And he was also saying to the crowds, 'When you see a cloud rising in the west, right away you say, 'A rainstorm is coming,' and it happens so.
12:55 καὶ ὅτιν πᾶσοι πνεύματα, λέγετε ὅτι Καίσαρι ἐσται, καὶ γίνεται.
55And when the south wind blows, you say, 'It will be hot,' and it happens.
12:56 ὑποκρίνεται, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμαζέων, τὸν καιρὸν ἐπὶ τὸν πόρον πῶς οὐκ οἴδατε δοκιμαζέων;
56Hypocrites! The face of the earth and sky you know how to interpret, but this present time you do not know how to interpret?
12:57 Τὰ δὲ καὶ ἄφταιον οὐ κρίνετε τὸ δίκαιον;
57And why also do you not judge for yourselves what is right?
Lk 12:58 Ὅς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα, ἐν τῇ ὄδῷ δὸς ἔργα σου ἀπελάθησαι ἀν᾽ αὐτοῦ, μήποτε κατασχῆτε στὸ πρὸς τὸν κριτῆν, καὶ οὗ κριτῆς σε παραδώσει τῷ πράκτορι, καὶ οὗ πράκτωρ σε βαλεί εἰς φυλακήν.
58For as you are going with your adversary to court, on the way make every effort to be free of him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.

249 12:58 That is, by satisfying him, coming to a settlement with him.
Chapter 13

Repent or Perish

And some who were present at that time, were reporting to him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.

And in response he said to them, 'Do you think that because they suffered these things, those Galileans were sinners, more so than all the rest of the Galileans?

Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Or those eighteen, on whom the tower in Siloam fell and killed them, do you think they were debtors worse than all the rest of the people living in Jerusalem?

Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.'

And he continued with this parable: 'A man had a fig tree planted in his vineyard. And he came seeking fruit on it, and did not find any.

And he said to the vine dresser, 'Look, it has been three years already I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it;

And if in the future it does produce fruit, so much the better. But if not, then you would cut it down.'
A Crippled Woman Healed on the Sabbath

9 Ην δὲ διδάσκον ἐν μὴ τόν συναγωγόν ἐν τοῖς σαββάσιν.

10 And he was teaching in one of the synagogues during the Sabbath.

καὶ ἵδον γυνὴ πνεύμα ἐκουσά θανενείας ἐτή δεκακτώ, καὶ ἤν συνήκτισσα καὶ μὴ δυναμένη ἀνακύψει εἰς τὸ παντελὲς.

11 And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not able to look up at all.

12 And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

καὶ ἔπεθηκε αὐτὴ τὰς χεῖρας καὶ παραρθήμα ἀνορθόθη, καὶ ἐδόξαζεν τὸν θεόν.

13 And he laid hands on her; and she became erect at once, and was praising God.

14 But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which you are supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."

15 But the Lord answered him, and said, "You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink?"

16 But this woman, a daughter of Abraham, whom Satan has kept bound for these eighteen years, she should not be freed from this bondage on the day of rest?"

17 And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

"Ἐλεγεν οὖν, Τίνι ὁμοία ἐστίν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιόμοιοι αὐτῆν;"
Then he was saying, "What is the kingdom of God like? And to what may I compare it?"

It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

And again he said, "To what may I compare the kingdom of God? It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened."

The Narrow Door

And he was going through every city and village teaching, even as he was making his journey toward Jerusalem. And someone said to him, "Lord, are those being saved going to be few?"

"Make every effort to go in through the narrow door. For many, I tell you, will try to enter, and not be able to."

Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don't know where you are from,' and then at that time he will say to you as follows: 'I don't know where you are from. Get away from me, all you workers of unrighteousness.'

In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside,

254 13:21 Greek: three sata, about 5 gallons, or 22 liters.
and people will have come from the east and the west, and from the south and the north, and be reclined in the kingdom of God.

And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."

And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'"

And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'"

Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

And now behold, your house will be abandoned to you.

How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing.

I tell you, you will not see me, until the day when you say, 'Blessed is he who comes in the name of the Lord.'"
Chapter 14

Jesus at a Pharisee's House

Καὶ ἔγενετο ἐν τῷ ἑβδομὰ ἀυτῶν εἰς οἷκόν τινος τῶν ἁρχιστόντων τῶν Φαρισαίων ὁ ἀββᾶτος φαγεῖν ἄρτον καὶ ἀυτῷ ἤραν παρατηροῦμενοι ἀυτῶν.

1And it came about that when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

2And behold, a man with dropsy was right in front of him.

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

4But they kept quiet. And after grasping him, he healed him, and dismissed him.

5And he said to them, "Who among you whose son261 or ox should fall into a pit during the Sabbath day, would not immediately pull it out?"

6And they were not able to rebut these words.

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

8When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him.
14:9 καὶ ἔλθὼν ὁ σε καὶ αὐτὸν καλέσας ἔρει σοι, δὸς τούτῳ τόπον, καὶ τότε ἀρξῇ μετ ἀ αἰσχύνης τὸν ἐσχατὸν τόπον κατέχειν.
9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for the last seat.

14:10 ἄλλῳ ὁταν κληθήσετε ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον, ἵνα ὅταν ἔλθῃ ὁ κ εκλημάτι σε ἔρει σοι, φίλε, προσανάβηθι ἄνιστερον· τότε ἐσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.
10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

14:11 ὅτι πείς ὁ ὕψων ἐστίν του πτερνόμον ὑποθήμεται καὶ ὁ πατειόν ἐστίν ὑποθήμεται.
11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted."
And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out.  I ask you, consider me excused.'

And another one said, 'I have married a wife, and for this reason I am not able to come.'

And when he came back, the slave reported these things to his master.  Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town, and the poor, the crippled, the blind, the lame, lead them here.'

And the slave said, 'Master, what you have commanded has been done, and still there is room.'

And the master said to the slave, 'Go out into the trails and the fence lines, and urgently invite them to come in, so that my house will be filled.

You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'"
Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

Lk 14:32 Εἰ δὲ μὴ γε, ἔτι αὐτοῦ πόρρως ὄντος, προσεβείην ἀποστείλας ἐρωτά τὰ πρὸς εἰρήνην.

For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.

14:33 οὕτως οὐν πᾶς ἤξι οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχονσιν οὐ δύναται εἶναι μου μαθητής.

In the same way, then, any of you who does not say goodbye to everything that he has, cannot be my disciple.

Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?

It is fit neither for the soil, nor for the manure pile; they throw it out. Whoever has ears to hear, hear.

Chapter 15

The Parable of the Lost Sheep

And all the revenue agents and the sinners were coming up next to him, to listen to him.

And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them.

But he spoke this parable to them, as follows:

Tίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἐν οὐ κατα λειπεῖ τὰ ἑνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολολοῦσα ἐως εἰρήν αὐτὸς;
4“What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?
15:5 καὶ εὐρών ἐπιτίθησαν ἐπὶ τοὺς ὤμους αὐτοῦ χαῖρον.
5And when he has found it, he places it on his shoulder, rejoicing.
15:6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, συγχάρητε μοι, ὅτι ἐφέστηκαν ἡμεῖς ὑμεῖς καὶ ᾿αρτολήματα.
6And upon returning home he gathers his friends and neighbors together, saying to them, ‘Rejoice with me; for I have found my sheep that was lost.’
15:7 ἡ γὰρ δραχμὴ ἡ ἐξούσια δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπέτει λήχνον καὶ σαραί τὴν οὐκίναι καὶ ἔστη ἐπιμελῶς ἐκεῖ οὐ καὶ εὐρή;
7And tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

ὁ τίς γυνὴ δραχμὰς ἐξούσια δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπετεί λήχνον καὶ σαραί τὴν οὐκίναι καὶ ἔστη ἐπιμελῶς ἐκεῖ οὐ καὶ εὐρή;

8Or what woman having ten drachmas,266 if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until such time she finds it?
9καὶ εὐφοῦς συγκάλει τὰς φίλας καὶ γείτονας λέγουσα, συγχάρητε μοι, ὅτι εὑρὼν τὴν δραχμὴν ἤν ἀπώλεσα.
9And when she has found it, she gathers her friends and neighbors together, saying, ‘Rejoice with me; for I have found the drachma that was lost.’
10In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting.

The Parable of the Lost Son

ἐἶπεν δὲ, ἀνθρωπὸς τις εἶχεν δύο υἱοὺς.
11And he said, "A certain man had two sons.
15:12 καὶ εἶπεν ὁ νεότερος αὐτῶν τῷ πατρὶ, πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς ὑσίας, ὦ δεισίλεν αὐτοῖς τὸ βίον.
12And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.
15:13 καὶ μετ’ οὓς πόλλας ἡμέρας συναγαγὼν πάντα ὁ νεότερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἔκει διεσκόρπισεν τὴν ὑσίαν αὐτοῦ ζῶν αὐτῶς.
13And not many days later, having gathered everything together, the younger son journeyed off, to a far away country, and there he wasted his estate, living indulgently.
15:14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λίμὸς ἱσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤφεσεν ὑπερείθαι.
14And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.
15:15 καὶ πορευθεὶς ἐκκλησίᾳ ἐνὶ τῶν πολλῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸ ν εἰς τοὺς ἀγρόν αὐτοῦ βόσκειν χοίρους.
15And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

266 15:8 A drachma was worth about a day’s wage.
And he was craving to be fed of the carob pods that the swine were eating, and no one gave him any.

And when he came to himself, he was saying, 'How many hired men of my father's have more than enough food, and here I am, perishing with hunger.

I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son; make me as one of your hired men."'

And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him.

But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet, and bring the fattened calf, and slaughter it, and let us feast and celebrate; for this my son was dead and is alive again; was lost and has been found!' And they proceeded to celebrate.
15:25 Ἦν δὲ ὁ νεής αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ: καὶ ὡς ἐρχόμενος ἤρχησεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορων.

26 But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.

15:26 καὶ προσκαλεσάμενος ἔνα τῶν παιδῶν ἐπινυθάνετο τι ἄν εἴη ταῦτα.

27 And calling over one of the workboys, he was asking what it was all about.

15:27 ο ἐδίπον αὐτῷ ὅτι ὁ ἄδελφός σου ἤρχηκε, καὶ ἔθεσεν ὁ πατήρ σου τὸν μόσχον τῶν οἰκοτόνων, ὧν ἦκεν αὐτῶν ἀπέλαβεν.

28 And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

15:28 ὁργίσθη δὲ καὶ οὐκ ἠθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτὸν ὅτι

29 Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him.

15:29 ὁ δὲ ἀποκρίθηκεν εἶπεν τῷ πατρὶ αὐτοῦ, ἵδοι τοσαῦτα ἐτή θεολείῳ σοι καὶ οὐδὲ ἐποτε ἐντολὴν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδοκες ἐρφον ὅνα μετὰ τῶν φιλῶν μου εὑρανθήθη.

30 But in response he said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you have never given so much as a baby goat so I could celebrate with my friends.

15:30 ὅτε δὲ ὁ νεής σου οὐτὸς ὁ καταφειγόν σου τὸν βίον μετὰ πορνῶν ἤρθην, ἐθυσας αὐτῷ τὸν οἰκοτόνον μόσχον.

31 But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!'

15:31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον, οὐ πάντοτε μετ’ ἐμοὶ ἐστιν, καὶ πάντα τὰ ἐμὰ σὰ ἐστιν.

32 But he said to him, 'Dear child, you are always with me, and everything that is mine is yours.

15:32 εὑρανθήθηκαι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἄδελφός σου οὐτὸς νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολογώς καὶ εὐφράτη;

33 But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; was lost, and has been found!'

Chapter 16

The Shrewd Money Manager

'Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, ἀνθρωπότες τις ἤν πλούσιος ὃς ἔχειν οἰκονόμον, καὶ οὕτως διεβλήθη αὐτῷ ὡς διακοπτέων τὰ ὑπάρχοντα αὐτῶν.

1And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property.

16:2 καὶ φωνῆσας αὐτῶν ἐπεν αὐτῷ, τί τούτῳ ἀκούω περί σοι; ἀπόδοσις τὸν λόγον τῆς ὅραμάσασα� σοι, οὐ γὰρ δύνη ἔτι ὁ οἰκονομικός.

2So having summoned him, he said to him, 'What is this I am hearing about you? Surrender the records of your management; for you can no longer be manager.'

16:3 ἐδίπον δὲ ἐν ἐαυτῷ ὁ οἰκονόμος, τὰ ποιήσω, ὅτι ὁ κυρίος μου ἀφαίρεται τῆς ὅραμάσασας ὁ πατήρ σας ἐμόν, ἐκάπετον ὁ λόγος ἦσαν, ἐπικαλεῖσα τὸν κυρίον.

3And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

16:4 ἤγγειλεν τὰ ποιήσω, ἵνα ὅταν τεταρτάζω ἐκ τῆς ὅραμάσασας δέξονται με εἰς τοὺς ὅραμάσας αὐτῶν.

4I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

16:5 καὶ προσκαλεσάμενος ἔνα ἐκατὸν τῶν χρεοφειλόν τοῦ κυρίον ἐκατον ἐλέγεν τῷ πρώτῳ, δύον ὄρφειές τῷ κυρίῳ μου:
And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'

Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' He says to him, 'Take your bill and write "eighty."'

And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when it fails, they may welcome you into perpetual dwellings.

The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth.'

5And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'

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8And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

9And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when it fails, they may welcome you into perpetual dwellings.

10The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

12And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth.'

14ο ἐκαλούν δὲ ταύτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἔξεμυκτήριζον τοῦ αὐτοῦ.

270 16:9 The Greek word “adikos” here is usually rendered “unrighteous, but can also mean “untrustworthy, undependable,” as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for “dependable, reliable.” The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἀδίκια - adikias, which means "unrighteous, unreliable, fraudulent, false, untrustworthy." When Jesus says "unrighteous Mammon," he is saying something like "insecure security." And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much;" and, "false wealth."
And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.

And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

But it is easier for sky and earth to pass away, than for one serif of the law to fall.

Everyone dismissing his wife and marrying another is committing adultery, and he who marries her who has been dismissed by a husband, is committing adultery.

Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day. But a beggar, Lazarus by name, was laid at his gate, covered with sores; and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, even the dogs would at least come and lick his sores.

"Now the beggar came to die, and was carried off by the angels to Abraham's bosom. And the rich man also died, and was buried.

And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.

The Rich Man and Lazarus

'Ανθρωπος δε της ην πλουσιος, και ένεδιδοσκετο πορφυραν και βύσσουν ευφραινο μενος καθ' ήμεραι λαμπρος.

Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day.

πισχος δε της άνΘωματ Λαζαρος εβεβλητο προς τον πιλων αυτου ελλικομενος

But a beggar, Lazarus by name, was laid at his gate, covered with sores;

και επιθυμων χοροσηθησαι απο τον πιλων άνα της τραπεζης του πλουσιου αλλα και οι κινες ερχομενου επελευνον τα έλθη αυτου.

and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, even the dogs would at least come and lick his sores.

εγενοτο δε αποθανειν τον πισχον και άπενεκθησαι αυτων υπο των άγγελων εις τον κολπον Αβρααμι άπεθανεν δε και ο πλουσιος και εταφη.

Now the beggar came to die, and was carried off by the angels to Abraham's bosom. And the rich man also died, and was buried.

και εν τω ζωη επαρας τους οθοθλους αυτου υπαρχων εν βασανους ορφα Αβρ καιμ απο μακροθεν και Λαζαρον εν τως κολποις αυτου.

And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.

271 16:16 There is no verb in this sentence in the Greek. But the only word in Greek customarily allowed to be omitted but implied, is the simple copula. That is, the verb "is." And since it is talking about something that was in the past, and plural, therefore we supply the word "were."

272 16:18 Why is this said here, at this time? The context is Jesus scolding the Pharisees for being apparently righteous, but being detestable in God's sight. Therefore I believe that what is happening here is that the Pharisees commonly divorced and remarried, and would justify it somehow. But Jesus was known to have taught a stricter view of divorce than even the strictest school of the Pharisees.

273 16:23 Also in v. 22, εις τον κολπον Αβρααμι "Abraham's side." Compare John 13:23, where John's place at the Passover meal was εν τω κολπε του Ιησου "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εις τον κολπον του πατρος "in the bosom of the Father."
16:24 καὶ αὐτὸς φωνῆσας εἶπεν, πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἐν θαλάσσῃ τὸ ὄρον τοῦ διατύπου αὐτοῦ ὑδάτος καὶ καταψύξῃ τὴν γῆς καὶ μου, ὅτι ὁ δὲ ὑπόμαι ἐν τῇ φλογὶ ταύτη.

24So after calling out to him, he said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water, to cool my tongue, because I am in agony in this fire.'

Lk 16:25 Ἐπεν δὲ Ἀβραάμ, Τέκνον, μνησθῇ ὅτι ἰπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὅμως τὰ κακά νῦν δὲ ὄδε παρακαλεῖται, οὐ δὲ ὄδυναί.

25But Abraham said, 'Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.

16:26 καὶ ἐν πάσι τούτωι μεταξὺ ἡμῶν καὶ ἡμῶν χάριμα μέγα ἐστίρυκται, ὅπως οὐ θέλοντες διαβάλεις ἐνεκεῖ πρὸς ὑμᾶς, οὐ δύναται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διατεροῦν.

26And besides all this, between us and you a great chasm has been fixed, such that those who want to go from here to you are not able to, neither can anyone cross over from there to us.'

27εἶπεν δὲ, ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου.

27"And he said, 'Then I beg you, father, please send him to my father's house,

16:28 ἐγὼ γὰρ πέντε ἄδελφους, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθοῦν εἰς τὸν τόπον τούτον τῆς βασάνου.

28since I have five brothers, so that he can be warning them not to also come to this place of torment.'

16:29 λέγει δὲ Ἀβραὰμ, ἔχουσι Μωϋσῆ καὶ τοὺς προφήτας ἀκοοῦσιν αὐτῶν.

29"But Abraham says, 'They have Moses and the Prophets; let them listen to them.'

16:30 ὁ δὲ εἶπεν, οὐχὶ, πάτερ Ἀβραὰμ, ἄλλος ἐὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτὸ ὑπὲρ μετανοήσουσιν.

30"And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

16:31 εἶπεν δὲ αὐτῷ, εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκοῦσιν, οὐδὲ ἐὰν τις ἀπὸ νεκρῶν ἀναστῇ πιστεύσῃ αὐτῷ.

31"And he said to him, 'If they are not listening to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'

Chapter 17

A Brother Who Sins

εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, ἀνένεκτῶν ἐστὸν τοῦ τα σκάνδαλα μὴ ἔλθείν, πλὴν οὐδὲ δὴ οὐ ἔρχεται:

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes!

λυστελεῖ αὐτῷ εἰ λίθος μιλύκος περίτερον περὶ τὸν τράχηλον αὐτοῦ καὶ ἐρίπτηθαι εἰς τὴν θάλασσαν ἢ ἣν σκανδαλίζῃ τῶν μικρῶν τούτων ἐνα.

2It would be better for him if a mill stone is lying around his neck and he is thrown into the sea,274 than that he cause one of these little ones to fall.

προσέχετε ἑαυτοῖς. ἐὰν ἀμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.

3Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

274 Or possibly, "a mill stone is lying around his neck and he is lying in [the bottom of] the sea."
καὶ ἔστιν ἑπτάκις τῆς ήμέρας ἀμαρτήσει εἰς σὲ καὶ ἑπτάκις ἐπιστρέφῃ πρὸς σὲ λέγων, μετανοῶ, ἀφήσεις αὐτῷ.

4And if he sins against you seven times in a day, and seven times he turns toward you, saying, 'I repent,' forgive him."

**Faith and Duty**

καὶ ἔπαινοι ὁι ἀπόστολοι τῷ ἐκρίνον, πρόσθες ἥμιν πίστιν.

5And the apostles said to the Lord, "Give us more faith."

εἶπεν δὲ ὁ Κύριος, εἴ χριστός πίστιν ὡς κόκκον σινάπεως, ἐλέγετε σὺ τῇ σικαμίνῳ [τῇ ὑστερίᾳ], ἐκρεμίζομεν καὶ φυτεύθημεν ἐν τῇ θαλάσσῃ καὶ ὑπήκουσαν αὐτῷ ἃ ὁμών.

6But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

τὸς δὲ ὁμών δοῦλον ἔχων ἀποτρέψοντα ἢ πουμαδίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἄγρον ὧν ἔρευ αὐτῷ, εὐθεῖας παρελθόντος ἀνάπεσε.

7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'?

ἀλλ’ οὐ χρεία αὐτῷ, ἐποίησαν τὸ δεπτηῆσα, καὶ περιζουσάμενος διακόνει μοι ἐνός φῶνος καὶ πίων, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

8Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'?

μὴ ἔχει χάριν τὸ δοῦλον ὅτι ἐποίησαν τὰ διασταθέντα;

9Neither does he thank the servant, that he has done what he has been told.

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διασταθέντα ἡμῖν, λέγετε ὅτι δοῦλοι ἡχεῖτε ἐν χείλεσι, ὅ φείλομεν ποιῆσαι πεποιηκαμέν.

10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'"

**Ten Healed of Leprosy**

Καὶ ἔγενεν ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαιρείας καὶ Γαλιλαίας.

11And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

17:12 καὶ εἰσερχομένου αὐτοῦ εἰς τὴν κόμην ἄπτήτησαν [ἀυτῷ] δέκα λεπροὶ ἄνδρες, οἵ ἔστησαν πόρρωθεν.

12And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

17:13 καὶ αὐτοὶ ἔρευν φωνῆς λέγοντες, 'Ἱησοῦ ἐπιστάτα, ἔλησον ἡμᾶς.'

13And they called out loudly, saying, "Jesus, Master, have pity on us!"

17:14 καὶ ἰδόν εἶπεν αὐτοῖς, πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἔγενεν ετό ἐν τῷ ὑπάρχειν αὐτοὺς ἐκαθαρίσθησαν.

275 17:4 Or possibly, as some translations say, "seven times a day." This latter reading would be a great deal more forgiving to do. Yet, Jesus in another place said we must forgive someone "seventy times seven" times, or perhaps "seventy-seven times." It seems to me, that the spirit of the teaching would also apply if someone sins against you seven times every day, but does turn to you seven times each day, saying, "I repent." Because really, that about describes our relationship with God, how many times he has to forgive us. And most of us don't even repent that many times a day, though we have need of it.
And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

17:15 εἶς δὲ εἶς αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,

15And one of them, when he had been healed, turned and came back, praising God with a very loud voice.

καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τούς πόδας αὐτῶν εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.

16And he fell on his face at Jesus' feet, thanking him.

Lk 17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὢχυ χαί δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;

17And in response Jesus said, "Were there not ten cleansed? Where then are the other nine?

οὐχ εὐφράνθησαν ὑποστρέψαντες δούναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενής οὗτος;

18Were none found to have come back to give glory to God, except this foreigner?"

καὶ ἔπεσεν αὐτῷ, ἀναστάς πορεύοντο· ἡ πίστις οὐ σέβοκεν σε.

19And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

ἐπερομήθης δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ ἔπεσεν, οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παραπτώματος,

20And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation,

17:21 οὐδὲ ἔροσαν, ἵδον ὥσεϊ, ἔκεκ. ἵδον γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.

21neither will people say, 'Behold, here;' or 'There.' For behold, the kingdom of God is within you."

17:22 ἔπεσεν δὲ πρὸς τοὺς μαθητὰς, ἔλευσόντας ἡμέραν ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ ἑαυτοῦ ἄνθρωπον ἱδεῖν καὶ οὐκ ὑπενθυμήσε.

22And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience.


23And people will say to you, 'Behold, there!' 'Behold, here!' Do not go, neither follow after them.

17:24 ὡσπερ γὰρ ἡ ἀστράπτη ἀστράπτουσα ἐκ τῆς ὑπὸ τῶν οὐρανῶν εἰς τὴν υπ’ οὐρανὸν ὄν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

24For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man.

17:25 πρῶτον δὲ ἔδω αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

25But first he must suffer much at the hands of this generation and be rejected.

17:26 καὶ καθὼς ἔγνετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

26And just as it was in the days of Noah, so shall it be also in the days of the Son of Man.

17:27 ἡμῖν, ἐπινον, ἐγάμαινον, ἐγαμίζοντο, ἤχρι ἣ ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κυβερνήσαντα αὐτὸν, καὶ ἤλθεν ὁ κατακλυσμός καὶ ἀπώλεσεν πάντας.

27People were eating, drinking, marrying, being given in marriage, up until the day that Noah entered into the ark, and the flood came, and destroyed them all.

17:28 ὡς καὶ καθὼς ἔγνετο ἐν ταῖς ἡμέραις Λῶτ· ἡμῖν, ἐπινον, ἡγόραζον, επώλοι ὑμᾶς, ἐφύτευον, ὁκοδόμοιν·

28It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building,

17:29 ἥδις ἡμέρα ἠγάμαλεν Λῶτ ἀπὸ Σωδόμων, ἐβρέζεν πῦρ καὶ θείον ἅπ’ οὐρανοῦ καὶ ἀπώλεσεν πάντας.
29 but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.
17:30 ὡσ τὸ αὐτῷ ἦταν ἡ ἡμέρα ὁ νῦν τοῦ ἀνθρώπου ἀποκαλύπτεται.

30 Along those lines will be the day in which the Son of Man is being revealed.
17:31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἦταν ἐπὶ τοῦ δόματος καὶ τὰ σκέψα αὐτῷ ἐν τῇ οἰκίᾳ, μὴ καταφάτω ἀρκεῖ αὐτῷ, καὶ ὃ ἐν ἕραξ ὑμωσὶς μὴ ἐπιστρέψω τίς εἰς τὰ ὀπίσω.

31 In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.
17:32 μνημονεύετε τῆς γυναικὸς Λώτ.

32 Remember Lot's wife.
17:33 ὃς ἐὰν ζητήσῃ τὴν ψυχήν αὐτοῦ περιπουήσασθαι ἀπολέσει αὐτὴν, ὃς δὲ ἐὰν ἀπολέσῃ ζωογόνησε αὐτήν.

33 Whoever tries to save his life will lose it, and whoever loses it will keep it alive.
17:34 λέγω ὑμῖν, ταύτῃ τῇ νυκτί ἐσονται δύο ἐπὶ κλίνης μιᾶς, ὅ εἰς παραλαμβάνεται ἐν καὶ ὁ ἐτέρος ἀφεθήσεται.

34 I tell you, in that night there will be two men on one couch; one will be taken, and the other left.
17:35 ἐσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτῷ, ἡ μία παραλαμβάνεται ἡ δὲ ἐτέρα ἀφεθήσεται.

35 There will be two women together grinding grain; one will be taken, and the other left."
17:36 276

17:37 καὶ ἀποκριθήσετες λέγοντες ποῦ, κύριε; ὃ δὲ εἴπῃ αὐτοῖς, ὅπου τὸ σῶμα ἐκεῖ καὶ οἱ ἄτοι ἐπισυναχθήσονται.

37 And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles277 will be gathered."

Chapter 18

The Parable of the Persistent Widow

"Ἐλεγεν δὲ παραβολὴν αὐτοῦ πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,

1And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart,

276 17:36 The King James Version has verse 36, "Two men shall be in the field; the one shall be taken, and the other left." But if you read an original 1611 King James Version, you will find a marginal note that says that the verse 17:36 was absent from most of their Greek manuscripts. You can view an actual scan of this marginal note, from just such a KJV, at: http://www.bibletranslation.ws/gfx/luke17-36.jpg

277 17:37 Greek: ὁ αἴετος - ho aetōs, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αἴετος is ἱέραξ - hiéraix, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetōs is eating carrion). Yet generally speaking, where ho aetōs is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
The Parable of the Pharisee and the Revenue Agent

Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this man.

And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

Luke 18:9-14

And the Lord said, "Listen to what the unjust kind of judge was saying.

So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man, Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησον αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out."

Luke 18:6 ἑίτεν δὲ ὁ κύριος, ἀκούσατε τὴν κρίσιν τῆς ἄδικας λέγει·

And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:


Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.

Luke 18:10 "Ανθρώπων δύο ἀνέβησαν εἰς τὸ ιερόν προσευχῆσανταί, ὁ εἶς Φαρισαῖος καὶ ὁ ἔτερος τελωνησίς.

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But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his breast, saying, 'O God, be merciful to me, a sinner.'

I tell you, this latter went down to his house justified, rather than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."279

The Little Children and Jesus

And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them.

But Jesus called them over to him, saying, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it."

And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

And he said, "All these I have kept since childhood."

And when Jesus heard this, he said to him, "There is till one thing lacking with you. Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and then come follow me."

279 18:14 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - pâs, which means "all" or "everyone." This is a general and plural subject.
And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God.

Indeed, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God."

And those who heard said, "Who then CAN be saved?"

And he said, "Things impossible with human beings are possible with God."

And Peter said, "Behold, we have left behind our own things to follow you."

And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or relatives or children, for the sake of the kingdom of God, who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out.

For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon, and after scourging him they will kill him, and on the third day he will rise again."

And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

'Εγένετο δὲ ἐν τῷ ἐγγύτευμα αὐτῶν εἰς Ἰεριχώ τυφλὸς τις ἐκάθετο παρὰ τὴν ὁδὸν ἐπ αὐτῶν.

24 And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God.

18:25 εἰς κοπότερον γὰρ ἐστιν καμήλων διὰ τρῆματος βελόνης εἰσέλθειν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσέλθειν.

25 Indeed, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God.

18:26 εἶπαν δὲ οἱ ἰκούσσαντες, καὶ τίς δύναται σωθῆναι;

26 And those who heard said, "Who then CAN be saved?"

18:27 ὁ δὲ εἶπεν, Τὸ αὐτόν παρὰ ἀνθρώπων δύναται παρὰ τῷ θεῷ ἐστιν.

27 And he said, "Things impossible with human beings are possible with God."

18:28 Εἶπεν δὲ ὁ Πέτρος, 'Ηδονή ἰμέες ἀφέντες τὰ ἱδία ἰκολουθήσαμεν σοι.

28 And Peter said, "Behold, we have left behind our own things to follow you."

18:29 οἱ δὲ εἶπεν αὐτοῖς, Ἀμήν λέγω ὅτι οὐδεὶς ἐστιν ὁ ἀφήκεν οἰκίαν ἢ γυναίκα ἢ ἀδέλφους ἢ γονεῖς ἢ τέκνα ἐνεκεν τῆς βασιλείας τοῦ θεοῦ,

29 And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or relatives or children, for the sake of the kingdom of God,

18:30 ὁ δὲ εἶπεν αὐτοῖς, Ἡμῖν λέγω ἀμήν ὅτι ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωῆς αἰώνιος.

30 who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

Παραλαβών δὲ τούς δώδεκα εἶπεν πρὸς αὐτούς, Ἡδονή ἰμαβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελευτηθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ανθρώπου.

31 And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out.

παραδοθῆσαι γὰρ τοῖς θεούς καὶ ἐμπαχθῆσαι καὶ ὑμροθῆσαι καὶ ἐμπυθοθῇ ἴσηται,

32 For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon,

καὶ ματιγώσαντες ἀποκτενοῦσιν αὐτῶν, καὶ τῇ ἱμέρᾳ τῇ τρίτῃ ἀναστήσεται.

33 and after scourging him they will kill him, and on the third day he will rise again."

καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἔγνωσαν τὰ λεγόμενα.

34 and after scourging him they will kill him, and on the third day he will rise again."

καὶ ἐγνώσατε ἓν τοῦ γεγραμμένον ἐπ αὐτῶν, καὶ ἔγνωσαν τὰ λεγόμενα.

34 And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

'Εγένετο δὲ ἐν τῷ ἐγγύτευμα αὐτῶν εἰς Ἰεριχώ τυφλὸς τις ἐκάθετο παρὰ τὴν ὁδὸν ἐπ αὐτῶν.

280 18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.

And when he heard the crowd going through, he was inquiring what this was all about.

Then he cried out, saying, "Jesus, son of David, have mercy on me!"

But they informed him that Jesus the Nazarene was passing by.

And when he came near, he asked him,

"What do you want me to do for you?"

And he said, "Lord, that I could see again."

And Jesus said to him, "See again; your faith has saved you."

And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

And he entered, passing on through Jericho.

And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich.

And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.

And after running on forward ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.

And when Jesus arrived to the place, he looked up and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."

18:42 Or, "your faith has healed you." As also in many other places in Luke.
And he hurried down, and took him in gladly.

And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

And Zacchaeus stood up, and said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham.

For the Son of Man came to seek and to save that which was lost."

The Parable of the Ten Servants

And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

Now after calling ten of his servants, he had given them ten minas, and said to them, 'Do business, until such time I return.'

That is, he gave the ten servants one mina each. The mina, which was originally a Semitic word that the Greek language had long since borrowed, was equivalent to 100 drachmas. One drachma was not insignificant in purchasing power. Culling Greek literature, you can find quite a variance: some times and places, one drachma could buy you one sheep, but was only one-fifth the price of an ox. Other times, one drachma could buy you an ox. Either way, a mina was worth at least 100 sheep. That is a lot of money. Anyone could take that amount of money and by investing, turn it into more.
19:14 δὲ δὲ πολίται αὐτοῦ ἐμίσοντο αὐτὸν, καὶ ἀπέστειλαν πρεσβεῖαν ὑπόσω αὐτοῦ λέ γοντες. Οὐ δὲ λογομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.

14But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθείν αὐτὸν λαβόντα τὴν βασιλείαν καὶ ἐπέσεν φωνηθήν αὐτῷ τοὺς δοῦλους τούτους ὡς διδάκει τὸ ἀργύριον, ἣν γνοὶ τὶ διεπραγματεύσασιν τὸ.

15And it came about that when he returned, he had received the kingship. And he ordered his servants to be summoned to him, those to whom he had given the money, in order to find out what they had earned.

19:16 παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἢ μνὰ σου δέκα προσπραγμάσετο μνᾶς.

16So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

19:17 καὶ ἐπέσεν αὐτῷ, Ἑβγε, ἀγαθὸ δοῦλε, ὡς ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἐξουσί αὖ ἐν ἐπάνῳ δέκα πόλεων.

17And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

19:18 Καὶ ἠλθὲν ὁ δεύτερος, λέγων, Ἡ μνὰ σου κύριε ἐποίησεν πέντε μνᾶς.

18And the second one came, saying, 'Your mina, Lord, has become five minas.'

19:19 οὕτω δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνῳ γίνοι πέντε πόλεων.

19So he said to that one, 'And you, you shall be over five cities.'

19:20 καὶ ὁ ἐπίτροπος ἠλθὲν λέγων, Κύριε, ἵσθι ἢ μνὰ σου ἢν ἐξον ἀποκειμένην ἐν σου ὁμοία.

20And the other one came, saying, "Lord, here is your mina, which I have been keeping laid away in a napkin.

19:21 ἔφοβοςμιν γὰρ σε, ὡς ἀνθρωπος αὐτήρος εἶ, αἱρεῖς ὁ οὐκ ἔθηκας καὶ θερίζεις ἔκ οὐκ ἔσπειρας.

21For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.'

19:22 λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρίνοι σε, πονηρὲ δοῦλε. ἤδεις ὡς ἐγὼ ἀνθρωπος αὐτήρος εἶμι, αἱρεῖν ὁ οὐκ ἔθηκα καὶ θερίζων ὁ οὐκ ἔσπειρα;

22He says to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow?

19:23 καὶ διὰ τὸ οὐκ ἐδοκας μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ᾧ ν αὐτὸ ἐπράξα.'

285 19:15 "what they had earned" is the earlier Greek reading τί διεπραγματεύσαντο, whereas the Textus Receptus reads τίς τί διεπραγματεύσατο, "what each one had earned," which reading the UBS commentary says seems to be the result of scribal efforts to make the narrative more clear. The editorial Committee of the UBS 4th edition give the first reading, τί διεπραγματεύσαντο, a B rating of certainty, that is, "almost certain."

286 19:20 Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas."
23 Why then did you not put my money on the table of the moneychangers, and I having returned would collect it with interest?'
19:24 καὶ τοὺς παρεστῶσιν εἶπεν, Ἄρατε ἃπτ᾽ αὐτοῦ τὴν μνάν καὶ δότε τῷ τῶς δέκα μνάς ἔχοντι.
24 And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'
19:25 - καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνάς -
25 And they said to him, 'Lord, he has ten minas!'
19:26 λέγω ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὅ έχει ὅρθος.
26 I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.
19:27 πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλέυσαι ἐπ’ αὐτοὺς ἀγάγετε οὕτω καὶ κατασφάξατε αὐτοὺς ἐμπροσθέν μου.
27 But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me."

The Triumphal Entry

Καὶ εἶπον ταῦτα ἐπορεύσετο ἐμπροσθέν ἀναβαίνοντι εἰς Ἰεροσόλυμα.
28 And having said these things, he was pressing his way onward, going up to Jerusalem.
Lk 19:29 ¶ Καὶ ἐγένετο ὡς ἤγινεν εἰς Βηθσαϊν καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν,
29 And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,
19:30 λέγων, ἶπάγετε εἰς τὴν κατέναντι κόμην, ἐν ὧ ἐίσαρσενος εὑρήσετε πόλον ν δεδέμενον, ἔφι ὃν εὑρεῖτε πόλεις ἀνθρώπων ἐκάθεν, καὶ λήσαντες αὐτὸν ἀγάγετε.
30 saying, "Go into the village ahead of you, in which as you are entering you will find a colt tethered, upon which no one has ever yet sat, and you are to untie it and bring it.
19:31 καὶ εἶδον τις ὑπάρχειν, Διὰ τὴ λύετε; οὗτος ἐρεῖ ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
31 And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.'
19:32 ἀπελθοῦνες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.
32 And when the ones who were sent went, they found things just as he had told them.
19:33 λόπον δὲ αὐτῶν τὸν πόλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πόλον;
33 And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"
19:34 οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
34 And they said, "The Lord needs it."
19:35 καὶ ἤγινεν αὐτῶν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρήματες αὐτῶν τὰ ἰμάτια ἐπὶ τὸν πόλον ἐπεβίβασαν τὸν Ἰησοῦν.
35 And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.
19:36 πορευομένου δὲ αὐτοῦ ὑπεστρώνυμον τὰ ἰμάτια αὐτῶν ἐν τῇ ὁδῇ.
36 And as he was proceeding along, people were spreading their cloaks in the road beneath.

287 19:30 πόλος - pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.
And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.

They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

And he in answer said, "I tell you, if these go silent, the stones will cry out."

And as he drew near and saw the city, he wept over it, saying, "If you, yes ironically you, had only known what would bring you peace on this very day! But now it is hidden from your eyes."

For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in on you from every side, and throw you to the ground, you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation."

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288 19:38 Psalm 118:26
289 19:40 A few manuscripts (Γ Δ al.) have the verbs "be quiet" and "cry out" in the subjunctive mood, which in English would be, "If these were to keep silent, the stones would cry out." But the original reading is so certainly with the verbs in the future inflection, that this difference is not noted at all in the apparatus of the United Bible Societies' Greek New Testament, nor in their textual commentary. I have been translating the gospels long enough to have seen a trend, that copyists sometimes thought the future awkward, and changed it to the subjunctive. Because indeed the rule was, according to BDF §373, when the clause begins with οὕτως or as here, a subjunctive verb is expected. Thus, it is far more likely that copyists would have corrected an original future reading to a subjunctive one, than the other way around. But the future indicative here makes Jesus' statement that much more emphatic.
290 19:42a Jesus says, "yes, even you," because of the irony that the city of Jerusalem, whose name includes the Semitic root word for peace, did not recognize what would bring it peace, and did not recognize the Prince of Peace.
291 19:42b This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."
292 19:44a The Greek verb for "dash to the ground," ἔδαφιζο - edaphizo, in reference to a city, means both "raze to the ground," as in the Septuagint in Isaiah 3:26, and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to apply for the one instance of the word: you, referring to Jerusalem, the city, will be razed to the ground, and her children will be dashed to the ground.
293 19:44b The Greek words usually translated "because," here, "because you did not recognize," are the words, ὅτι - anti followed by the relative pronoun. A literal translation of this would be, "in exchange for
Jesus Clears the Temple

Kai eis elwv ein to ierwv émēxato ekbláleiv tous pioyntas.

45 And when he had entered the temple, he proceeded to drive out the vendors,
légon avtòs, Géhrastai, Kai èstai o óiokos mou óiokos prosenikhês, òmeies dé avtòn èpousome stelámaion lèstwv.

46 telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits." 295

Kai òn diáskon to kath' émērwn en tò ierw. òi dé árchiereis kai òi grámmates éz ètou avtòv époléon kai òi prwtei tov laodüv.

47 And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.

kai oux èbriàskon to tì poieíson, o laos òa òstas èzékremato avtòu àkouwn.

48 Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus' Authority

Kai ègyneto en miu twn èmēron diáskontos avtòu ton laon en tò ierw kai énagh elaxomènou èpéstirxan oi árchiereis kai oi grámmates sín tois presbytérōu.

1 And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up,

20:2 kai èiptan légontes pòsè avtòv. Èipton òmiwn en poia èkouxia tauta poieis, ò tìs èstai o doüs sòi tìn èkousian tautin.

2 and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

20:3 àpokrwtheîs dé èipten pròs avtòus, èrwthísm òmiw òawo lògon, kai èiptate mou.

3 And in answer Jesus said to them, "I will also ask you something, that you must tell me:"

20:4 tò básitma òkoon oufaranò òn è èn ànthrótopon;

4 John's baptism, was it from heaven, or from human beings?"

20:5 oi dé sunèklovōsan pròs èawtoû légontes óti èaw èiptomen, èxò oufaranoû, èræi, diá tìn ouk èpistèusaste avtò;

5 So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?"

20:6 èaw dé èiptomen, èxè ànthrótopon, o laos òstas katalíthæi òmiw, péteusmènos gàro èsthi òkoon pròfithini ènain.

6 But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet.'"

20:7 kai èpækriðhæan òhì èidénav pòthen.

7 And they professed not to know where it was from.

20:8 kai o òkoon èipten avtòûs, òiðè ègw légw òmiw en poia èkouxia tauta poiw.

8 And Jesus said to them, "Neither am I telling you by what authority I do these things."

the fact that you did not recognize your gracious visitation." For the previously mentioned disasters were also a visitation. A visitation, rendered in Greek by the word èpiskópoti - episkopé, could be both a negative one, or a positive one. A gracious visitation was predicted for them and offered many times in the Hebrew scriptures, and earlier in the gospel of Luke, in Zechariah's song in Luke 1:78, where he said "because of the tender feelings of our God with which he Sunrise from on high will look over - èpisképtomai - episképtomai - us. Since they forfeited their gracious episkopé, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

294 19:46a Isaiah 56:7
295 19:46b Jeremiah 7:11
The Parable of the Tenants

He began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

And in the time of harvest, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed.

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And in the time of harvest, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed.

So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe them, they will respect.'

And when they saw him, the tenants discussed it among themselves, saying, 'This is the heir. Let us kill him, so that the inheritance will be ours.'

And they threw him outside the vineyard and killed him. What then will the owner of the vineyard do to them?

And at that time, the Torah scholars and high priests wanted to lay their hands on him, yet they were afraid of the people. For they knew that he had spoken this parable in reference to them.

20:17 Psalm 118:22
Paying the Tribute Tax to Caesar

καὶ παραστηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἐξαιτοῦς δικαίους εἰν αὐ, ἵνα ἐπιλάβουν αὐτοῦ λόγον, ὡστε παραδοθῶν αὐτὸν τῇ ἄρχῃ καὶ τῇ ἐξουσίᾳ τῷ Ἡγεμόνος.

And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

20:21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες, διδάσκαλε, οἴδαμεν ὅτι ὅρθως λέγεις καὶ διδάσκεις καὶ οὖ λαμβάνεις πρόσωπον, ἀλλὰ ἐπὶ ἄλλης τὴν ὅδον τοῦ θεοῦ διδάσκεις.

And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God.

ἐξέστιν ἡμᾶς Καίσαρι φόρον δούναι ἢ οὐ;

22Is it permissible for us to pay the tribute tax to Caesar, or not?"

20:23 κατανοησάς δὲ αὐτῶν τὴν πανορμίαν ἐπίφανε ἀπὸ αὐτούς.

But he perceived their trickery, and said to them,

20:24 δείξετε μοι δημάρχον τῖνος ἔχει ἐκόνα καὶ ἔπιγραφήν; οὐ δὲ εἶπαν, Καίσαρος.

24"Show me a denarius. Whose image does it bear, and whose inscription?" And they said, "Caesar's."

20:25 ὃ δὲ εἶπεν πρὸς αὐτούς, τοῖναν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

20:26 καὶ οὐκ ἔχουσαν ἐπιλαβέσθαι αὐτὸν ῥήματος ἐναντίον τὸν λαόν, καὶ θαυμάζον τες ἐπὶ τῇ ἀποκρισίᾳ αὐτοῦ ἐσήμασαν.

26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

προσελθόντες δὲ τινὲς τῶν Σαδδουκαίων, οἱ ἅντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν

27Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him

20:22 The Greek word translated "tribute" is φόρος - phoros. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitation. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called 'tributum,' by which taxes on persons are distinguished from taxes on merchandise, called 'vectigalia.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver—shekels, or even drachmas, but not in Roman coins.
20:28 λέγοντες, διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, εάν τινος ἀδελφός ἀποθάνη ἔχων γυναῖκα, καὶ οὗτος άτεκνος ἦ, ἵνα λάβῃ ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα καὶ λιγαστήσῃ ἡ σπέρμα τοῦ ἀδελφοῦ αὐτοῦ.

28as follows: "Teacher, Moses wrote for us, 'If a man’s brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother.'"

20:29 ἔπτὰ οὖν ἀδελφοί ἤσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν άτεκνος·

29Well, there were seven brothers. And the first one, who had taken a wife, died childless.

20:30 καὶ ὁ δεύτερος

30And the second one

20:31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὠσκότως δὲ καὶ οἱ ἔπτὰ οὖ γενέσθαι τέκνα καὶ ἂν θάνατον.

31took her, and the third one, and in fact all seven in the same way left behind no child, and died.

20:32 ὥστερον καὶ ἡ γυνὴ ἀπέθανεν.

32Last of all, the woman also died.

20:33 ἡ γυνή οὖν ἐν τῇ ἁναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἔπτὰ ἔσχων αὐτήν γυναῖκα.

33So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."

20:34 καὶ ἐπέτεν αὐτοῖς ὁ Ἱσσαύς, οἱ υἱοὶ τοῦ αἰῶνος τοῦτού γαμοῦσιν καὶ γαμίζονται αὐτοῖς.

34And Jesus said to them, "The children of this age marry and are given in marriage;

20:35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἑκείνου τιμεῖται καὶ τῆς ἁναστάσεως τῆς ἐκ νεκρῶν ὁ θεὸς γαμοῦσιν οὔτε γαμίζονται.

35but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage,

20:36 οὐδὲ γὰρ ἀποθανεῖν ἐπὶ δύνανται, ἵσαργελοὶ γὰρ εἰσιν, καὶ υἱοὶ εἰσὶν θεοῦ, τῆς ἁναστάσεως υἱοὶ δεντές.

36nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

20:37 ὁτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.

37But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob.

20:38 θεὸς δὲ υἱὴ ἐστὶν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.

38Now God is not the God of dead people, but of living, for to him all of those are alive."

20:39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν, διδάσκαλε, καλῶς ἐπίτατος.

39And one of the Torah scholars said in response, "Teacher, well said."

Whose Son Is the Messiah

οὐκέτι γὰρ ἐτόλμων ἐπερωτηταὶ αὐτὸν οὐδέν.

40Indeed, no longer did any of them dare to question him.

20:41 ἐπέτεν δὲ πρὸς αὐτοὺς, πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυίδ υἱόν;

41So he said in reference to them, "How do they maintain the Messiah to be the son of David?

20:42 αὐτὸς γὰρ Δαυίδ λέγει ἐν βιβλίῳ ψαλμών, ἐπέτεν κύριος τῷ κυρίῳ μου, Κάθως ἐ κ ὑμᾶς μου.
For David himself says in the scroll of the Psalms, "Yahweh said to my Lord: "Sit at my right hand
until such time I make your enemies a footstool for your feet." So, David calls him Lord.  How then is he his son?"

Jesus Denounces the Torah Scholars

and with the entire crowd listening, he said to the disciples,

"Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets; they devour the houses of widows, and for a front, make lengthy prayers.  These will receive greater condemnation."

Chapter 21

The Widow's Offering

And when he looked up, he saw rich people putting their gifts into the donation chest.

Then he saw a penniless widow dropping there two lepta, and he said, "Truly I tell you, this poor widow has put in more than all the rest.

For they all put in their gifts out of the extra they had, but she out of her lack put in all she had to live on."

Signs of the Times

Καὶ τίνων λεγόντων περί τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν,
5And as some of them were talking about the temple, how with such beautiful stones and
gifts it was adorned, he said:
21:6 ταύτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ δός ο
المعروف θαλαμήθητα.
6"These things that you are looking at, days will come in which there will not be left a stone
upon a stone that will not be thrown down."
21:7 ἐπιρώτησαν δὲ αὐτὸν λέγοντες, διδάσκαλε, πότε οὖν ταύτα ἔσται, καὶ τί τὸ σημ
εῖον όταν μέλλῃ ταύτα γίνεσθαι;
7And they questioned him as follows, "Teacher, so when will these things be, and what sign
will happen when they are all about to take place?"
ο δὲ εἶπεν, βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνομάτι μου λέγο
ντες, ἐγώ εἰμι· καὶ, ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὑπὸν αὐτῶν.
8And he said, "See to it that you are not led astray.  For many will come in my
name, saying, 'I am He,' and, 'The Lord is near.'  Do not go off after them.
21:9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταύτα γενέ
οθα πρῶτον, ἀλλ' οὐκ εὐθὺς τὸ τέλος.
9So when you hear of wars and unrest, do not be alarmed; for these things need to happen
first, but the end does not come immediately."
21:10 τότε ἔλεγεν αὐτοῖς, ἑγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
10Then, he was saying to them, "Nation will rise up against nation, and kingdom against
kingdom,
21:11 σειμοῖ τε μεγάλοι καὶ κατὰ τόπους λιμοί καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ
ἐπ' ὑψικνοὺς οὐμεία μεγάλα ἔσται.
11and there will be mega-quakes, and famines and epidemics in various places, and frightful
and awesome signs from heaven.
21:12 πρὸ δὲ τοῦτοι πάντων ἐπιμαλαξηθοῦν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν,
παραδιδόντες εἰς τὰς συναγωγὰς καὶ φιλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμό
νῶς ἐν τοῖς ὄνοματος μου.
12But before all these things, they will lay their hands on you and will persecute you,
handing you over to synagogues and prisons, being led all the way up to kings and governors
for the sake of my name;
21:13 ἀφοβηθῆται ὑμῖν εἰς μαρτύριον.
13it will work out for you to be a testimony.
21:14 ἄτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετάτω ἀπολογηθήναι,
14Put it in your hearts therefore, not to be practicing how to answer in defense;
21:15 ἐγὼ γὰρ δόμω ὑμῶν στόμα καὶ σοφίαν ἢ οὐ δυνήσονται ἀντιτίθεναι ἢ ἀντιπείτε
ἐπαντές οἱ ἀντικείμενοι ὑμῖν.
15for I will give you utterance and wisdom that none of those opposing you will be able to
stand against or rebut.
21:16 πάραδοθήσεται δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θ
αναπώδουσιν ἔξ ὑμῶν,
16But you will also be turned in by parents and siblings and relatives and friends, and they
will put some of you to death.
Lk 21:17 Καὶ ἔσεσθαι μισόυμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
17And indeed you will be hated by everyone because of my name.
21:18 καὶ θαλέξεις τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
18Yet not a hair of your head will perish:
21:19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
by your enduring, you shall gain your lives.\footnote{21:19}

21:20 ὅταν δὲ ἵδητε κυκλομενήν ὑπὸ στρατοπέδων Ἰεροσολύμων, τότε γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

\footnote{21:20}

But when you see Jerusalem surrounded by armies, then you will know\footnote{21:20} that her desolation is near.

21:21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτο σαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέθησαν εἰς αὐτήν.

21:21 Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.

21:22 ὅτι ἡμέρα καταπτώσεως αὐτῶν ἐστὶν τοῦ πληρωμῆς πάντα τὰ γεγονόμενα.

21:22 For those are days\footnote{21:22} of vengeance, in fulfillment of all that is written.

21:23 Ἀλάς γὰρ τοῖς προγνωμοσύναις, καὶ τοῖς θηλαζούσαις ἐν ἑκείναις ταῖς ἡμέραις· ἐστιν οὖν ἄπαξ ἐν οἷς μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τοῦ λαοῦ τούτου.

21:23 Alas for the ones who are pregnant, and the ones giving milk during those days! For it will be a great calamity upon the land,\footnote{21:23} and wrath toward this people.
And they will fall by the edge of the sword, and be taken captive to all the nations; and
Jerusalem will be trampled over by Gentiles, until the times of the Gentiles are played out.

And there will be signs in the sun, the moon and the stars, and on earth anxiety of the
nations, in uncertainty over the roar and surge of the sea,
people holding their breath in fear and anticipation because of the things overtaking the
world; for the forces of space will be shaken.

And then at that time they will see the Son of Man coming in a cloud, with power and
great glory.

When they are now putting forth leaves, you see for yourselves
and know that summer is
now near.

So when these things are beginning to take place, stand yourselves tall and lift up your
heads, because your redemption is drawing near."

And he spoke a parable to them: "Consider the fig tree, indeed all the trees.
When they are now putting forth leaves, you see for yourselves
and know that summer is
now near.

So also you, when you see these things taking place, you know that the kingdom of God is
near.

Truly I tell you: this age will by no means pass away until this all has taken place.
Sky and earth will pass away, but my words will certainly not pass away.

But watch yourselves, that your hearts not be held back
by over-indulgence and
drunkenness, and by ordinary concerns of this mortal life, and that day come upon you
suddenly.
Lk 21:35 ὡς παγις ἐπεισελύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς
γῆς.

Lk 21:36 Ἀρχυσωπεῖ ἐν ἐν παντὶ καιρῷ δεόμενοι, ἱνα καταστόχουσῃ ἐκφυγεῖν ταῦτα πάντα τὰ
μέλλοντα γίνεσθαι, καὶ σταθήσῃ ἐμπρόσθεν τοῦ ὕιοῦ τοῦ ἀνθρώπου.

So you must be watchful at all times, praying that you might manage to avoid all these
things about to come to pass, and stand before the Son of Man."

21:34 Or, "desensitized."  The Greek word is ἐνθρεόμενος - baréō, which normally means "weighed down." But this is a metonymous meaning, as is the word for heart.  The heart is not literally weighed down.  The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.
And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.

37 And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

1 And the Festival of Unleavened Bread, called Passover, was approaching,

2 and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

3 Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

4 And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.

5 And they were delighted, and contracted to give him money.

6 And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

7 And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.

307. 22:2 This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4 on the linear aspect in Luke, which discusses this more fully.

308. 22:7 Greek: θυσία - thúšia. It could also be translated "to sacrifice," or, "to celebrate" the Passover. But the meaning "celebrate" only applied when the celebration included the slaughtering of something.
And he said to them, "Behold, at the point of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into.

And say to the owner of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"'

And that person will show you a large upstairs room all furnished. You shall prepare it there."

So when they went, they found things just as he had told them; and they prepared the Passover.

And when the hour had come, he reclined, and the disciples along with him.

And he said to them, "It is with great longing and a anticipation I have wanted to eat this Passover with you before my suffering.

For I tell you: I will certainly not eat it again until such time it has been fulfilled in the kingdom of God."

And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;

And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me."

And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me."

The word "again" is not in the Greek, but implied. Thus, later copyists apparently felt obliged to add the Greek word οὐκέτι - oukēti, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."
Lk 22:20 Ἐὰν τὸ ποτήριον ὡσαύτως μετά τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καίνη διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἔκχυσάμην.

20 And the cup after the meal in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

22:21 πλὴν ἰδοὺ ἥτις τοῦ παρασκευάσας με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης:

21 But lo, the hand of the one betraying me is with mine on the table.

22:22 ὅτι ὁ νῦς ἐκεῖνος κατὰ τὸ ὁρισμένον πορεύεται, πλὴν ὑνα τῷ ἀνθρώπῳ ἐκείνῳ ἐκείνῳ ἐκείνῳ παραδίδοται.

22 Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!

22:23 καὶ αὐτοὶ ἥραξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

23 And they began to debate with each other which of them therefore might be the one about to do this.

22:24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

24 Then there also arose another dispute among them, as to which of them was considered to be greater.

22:25 ὁ δὲ ἐπένευ αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιαζόντες αὐτῶν ενεργεῖται καλοῦνται.

25 And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'

22:26 ὅμως ἐν αὐτῶν ἀλλά ὁ μείζων ἐν ἦμιν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἄγανος ὡς ὁ διακόνων.

26 But not so with you; rather, the greatest among you should be like the youngest, and the leader as the one who serves.

22:27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακόνων; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμί ὡς ὁ διακόνων.

27 For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

22:28 Ὁμοίως ἔσται ὁ διακοινοποιός μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

28 But you are the ones who have stuck with me through my trials;

22:29 καὶ χαίρεται ἡμῖν καθὼς διεξήκτη μοι ὁ πατήρ μου βασιλεύαν,

29 and I am assigning to you a kingdom, just as my Father did to me,

22:30 ἴνα ἔστητε καὶ πάντες ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μοι, καὶ καθήσασθε ἐπὶ ὁρόν τάς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραήλ.

30 such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

Jesus Predicts the Disciples' Crisis of Faith

Lk 22:31 Σίμων, Σίμων, ἵδον, ὁ Σατανᾶς ἑξητήσατο ὑμᾶς, τοῦ συνάσσαί σας ὡς τον σίτον.

31 "Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat."
22:32 ἐγὼ δὲ ἐδείξθην περὶ σοῦ ἵνα μὴ ἐκλήτη ἡ πίστις σου· καὶ σῶ ποτε ἐπιστρέψας σὲ τίμησον τοὺς ἀδελφοὺς σου.

32But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers."

ο δὲ ἐλεύθησαν ἀυτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

33But he said to him, "Lord, I am prepared to go with you both to prison and to death."

ο δὲ ἐλευθήσαν. Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἑώς τρίς με ἀπαρνήσῃ εἰδέναι.

34But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

But he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

35And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

36ἐλευθήσαν δὲ αὐτοῖς. Ἀλλὰ νῦν ὁ ἐγών βαλλάντιον ἀράτον, ὁμοίως καὶ πήρας, καὶ ὁ μὴ ἔχων πωλημάτω τὸ ἰμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.

37Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

38So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

Καὶ ἔξελθον ἐπορεύθη κατὰ τὸ ἐθος εἰς τὸ Ὀρος τῶν Ἐλαιῶν· ἡκολούθησαν δὲ αὐτῷ καὶ μαθηταί.

39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

γενόμενος δὲ ἐπὶ τοῦ τόπου ἐλεύθησαν αὐτοῖς. Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμὸν αὐτῶν.

40And coming upon the place he said to them, "Pray not to come into temptation."

καὶ αὐτὸς ἀπεσπάσθη ἢ π’ αὐτῶν ὦσει λίθου βολήν, καὶ θεῖς τὰ γόνατα προσθύηκεν οὖν.

41And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying,

λέγων, Πάτερ, εἰ βούλεις παρένεγκε τοῦτο τὸ ποτήριον ἢ π’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἄλλα τὸ σὸν γινέσθο.

42As follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

43ἀλλὰ δὲ αὐτῶν ἀγγέλος ἢ π’ οὐρανοῦ ἐνισχύων αὐτῶν.

44And an angel from heaven appeared to him, strengthening him.

καὶ γενόμενος ἐν ὑπνοίᾳ ἑκτένεστον προσήχητο· καὶ ἐγένετο ὁ ἴδρως αὐτοῦ ὡς εἰ θρόμβοι αἵματος καταβάινοντος ἐπὶ τὴν γῆν.

45And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.316

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314 22:31 The Greek does not say "all," but we need to put in some indicator in English that the Greek pronoun "you" is in the plural. Jesus was not saying this about Peter only, but about all of the apostles.

315 22:37 Isaiah 53:12
Lk 22:45 Καὶ ἀνάστας ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης.

45And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

καὶ ἐξεῖπεν αὐτοῖς, Τί καθεύθυτε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειραμόν.

46And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

"Ετι αὐτοῦ λαλοῦντος ἱδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τὸν δώδεκα προήχθη κετὸ αὐτοῖς, καὶ ἤμεισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.

47While he was yet speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him.

Ἰησοῦς δὲ ἐβίβασεν αὐτῷ, Ἰούδα, φιλῆσαι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδωσιν;

48But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

49And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"

50And one of them struck the servant of the high priest, and cut off his right ear.

51But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

52Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?

καθ’ ἱμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἔστειν τὰς χεῖρας ἐπ’ ἐμὲ· ἄ λλ’ αὐτῇ ἐστίν ὑμῶν ἢ ὀρα καὶ ἢ ἐξουσία τοῦ σικότους.

53Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

Peter's Denials

Lk 22:54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθησε μακρόθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

Ἰούδας δὲ αὐτὸν παραδίδασκε τις καθήμενον πρὸς τὸ φῶς καὶ ἀπενείπα αὐτῷ ἐβίβασεν.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

316 22:43-44 The words in these verses may be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.

317 22:47 The Greek literally says, "And he came up to him, to kiss him." But this is probably a Semitism, called "the infinitive of result."
But he denied it, saying, "I don't know him, woman."

And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster today, you will have denied me three times."

And he went off outside, and bitterly wept.

Before the Sanhedrin

And the men guarding Jesus were making fun of him as they beat him up.

And they were saying many other insulting things against him.

And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe, saying, "If I told you, you would certainly not believe, and if I asked questions, you would certainly not answer. Nevertheless, from now on, the Son of Man will be sitting at the right hand of the power of God."

And he went off outside, and bitterly wept.
So they all said, "You are the Son of God then?" And he was saying to them, "You are saying that I am."  

οἱ δὲ εἶπαν, Τί ἐτι έχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἥκοιμαςεν ἀπὸ τοῦ στόμα τος αὐτοῦ.  

And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."  

Chapter 23  

Jesus Before Pilate and Herod  

Καὶ ἀναστὰν ἀπαν τὸ πλήθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.  

1And the whole assembly of them got up, and they took him before Pilate.  

ὑρέξαντο δὲ κατηγορεῖν αὐτῶν λέγοντες. Τοῦτον εὑραμεν διαστρέφοντα τὸ ἐθνὸς ἢ μόνον καὶ κυλίνδοντα φόροις Καίσαρι διδόναι καὶ λέγοντα έαυτὸν Χριστὸν βασιλέα εἰν αὐ.  

2And they began to accuse him, as follows. "We found this man misleading our nation and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."  

3And Pilate examined him, saying, "Are you the king of the Jews?" And he in answer to him was saying, "You are the one saying that."  

4And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."  

οἱ δὲ ἐπίσημοι λέγοντες ὅτι Ἀναστέιει τὸν λαὸν διδάσκοντα καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἐς ὅδε.  

3But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."  

Πιλάτος δὲ ἀκοούσας ἐπιρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαίος ἐστιν.  

6And when Pilate heard this, he asked, "Is the man a Galilean?"

318 22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word "'amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark's gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses έφη, the imperfect form of φημί - phēmi here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

319 23:3 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

320 23:4 That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.
Lk 23:7 Kaì epígnous òti èk tís èξουσίáís 'Hròðoù èστίν, áνέπεμψαν αὐτόν πρὸς 'Hròðhēn, ònta kai aúton én 'Ιεροσόλυμος én tautáis taîs ìmèraz.

7And when he had confirmed that he is in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

ὸ dè Ἦρυδῆς ἰδών τὸν Ἰησοῦν ἐχάρη λίαν, ἵνα γὰρ ἐξ ικανῶν χρόνων θέλων ἰδεῖν αὐτόν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤπιεν τι σημεῖον ἰδεῖν ὧτ' αὐτοῦ γινομένον.

8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him.

ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ικανοῖς· αὐτὸς δὲ οὐδὲν ὑπεκρίνατο αὐτῷ.

9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

ἐλεύθερος δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτύχως κατηγοροῦντες αὐτοῦ.

10And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἦρυδῆς σὺν τοῖς στρατεύμαις αὐτοῦ καὶ ἔμπαιξας περιβαλλόν έσθητα λαμπράν ἄνεπεμψεν αὐτόν τῷ Πιλάτῳ.

11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

ἐγένοντο δὲ φίλοι ὁ τῆς Ἦρυδῆς καὶ οἱ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· πρὸ οὐτίρχον γὰρ ἐν ἐξήρα ὠντες πρὸς αὐτούς.

12Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχόντας καὶ τὸν λαὸν

13And Pilate summoned the high priest, together with the rulers and the people,

εἶπεν πρὸς αὐτοὺς. Προσηνέχαιτε μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγώ ἐνώπιον ἀνακρίνεταν οὐθὲν εὑρόν ἐν τῷ ἄνθρωπῳ τούτῳ αἵτινες ἐν κατηγορεῖτε κατ' αὐτοῦ,

14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him.

ἀλλ' οὐδὲ Ἦρυδῆς· ἄνεπεμψεν γὰρ αὐτόν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἁξίων ὑπάνετ οὐ ἐστὶν πεπραγμένον αὐτῷ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

παιδεῦσας οὖν αὐτόν ἀπόλοιων.

16"Therefore, having scourged him, I will release him."

[[ ἀνάγκην δὲ εἶχεν ἀπόλυειν αὐτοὺς κατὰ ἐστίν ἐνα. ]] [[

17Now he was obligated by custom according to the festival to release one person to them.]]

ἀνέκραγον δὲ παμπληθεὶς λέγοντες, ἄρε τούτον, ἀπόλυσον δὲ ἡμᾶς τὸν Βαραββᾶν.

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

ὅτις ὃν διὰ στάσιν τινά γενομένην ἐν τῇ πόλει καὶ φόνον βληθεῖς ἐν τῇ φυλακῇ.

321 23:6 The word él here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ótì. See BAGD in loc V.; BDF § 440(3).

322 23:17 These words now called verse 17 are not found in Ï. A B K L T Π 070 892*/ 1241 ita ms cop sa, bo to and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: N E F G H (N syr pesh for Ïάγκην) W Δ Θ Ψ  ręk 28 157 (180 579 évγγλ - imperfect) 205 566 597 700 892* 1006 1010 1071 (1243 ἔνα δέομαι- one prisoner) 1292 1342 1424 1505 2882 Byz Lext isaur, b, c, e, f, f', l, q, r, vg syr ph (cop bo) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D ita syr c-3. There is over all a great variation in the additions, not detailed here, which is a sign of inauthenticity. The UBS editorial committee gives the omission an A rating of certainty.
(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτούς, θέλον ἀπολύσαι τὸν Ἰησοῦν.

But Pilate, wanting to release Jesus, called out to them again.

οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου, σταύρου αὐτὸν.

But they cried out, saying, "Crucify him, crucify him!"

But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed, and Pilate decided to grant their request.

And as they led him away, they seized a Cyrenian who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

And a great multitude of the people were following him, and women who were mourning and lamenting him.

For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

If they do these things when the wood is green, what will happen when it is dry? 23:31

This sentence employs the Greek preposition ἐν with a dative case object of the preposition. The ἐν could be an indicator of the circumstances in which something happens, or the time in which something happens, or the object to which something happens. So this could also possibly be translated, "...if they do..."
"Now two others, criminals, were also being taken with him to be executed.\(^{325}\)

And when they came to the place called The Skull, there they crucified him, along with the criminals, one on his right and one on his left.

And Jesus said, "Father, forgive them, for they do not know what they are doing."\(^{326}\)

And they cast lots, for dividing out his clothing.

And Jesus said, "Father, forgive them, for they do not know what they are doing."\(^{327}\)

And then he was saying, "Jesus, remember me when you come into your kingdom."\(^{328}\)

And he said to him, "I tell you the truth, today you will be with me in Paradise."

Now there was also a notice inscribed above him: "THIS IS THE KING OF THE JEWS."

And one of the criminals hung there was deriding him, saying, "If you really are the Christ, save yourself and us."

But in response the other one was rebuking him, saying, "Don't you fear God at all, considering that you yourself are in this same judgment?"

And then he was saying, "Jesus, remember me when you come into your kingdom."\(^{329}\)

And he said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

These things to a green (healthy, sap-filled) tree, what will happen to the dry?" It could mean "if these things happen to a righteous, fruitful person, what will happen to the unfruitful?" And it could also mean, "if they do these things in good and prosperous times, what will they do in bad times?"

Perhaps this is a proverb current at that time, but no one knows for sure.

\(^{325}\) 23:32 The Greek syntax here may be more properly translated, "Now two other criminals were also being taken with him to be executed." Later Greek manuscripts were possibly modified to take away this possibility. But Jesus had predicted in Luke 22:37 that he would be considered one of the outlaws.

\(^{326}\) 23:34 omit bracketed: § 75 N* D B D* W Θ 070 31* 38 435 579 597* 1241 1808* 2622t 2633 i4:a,b,d syrs cop,k,b* NA27 {A} Include with minor variants: N*,3 (A omit “Father”) C D1 (E with * ) F GH K L M N Q U U Γ Δ Λ Π Ψ 0250 Π (J3) 2 28 33 131 157 180 205 265 565 597c 700 828 892 1006 1010 1071 1243 1292 1342 1424 1505 2882 TR Lect iaur,b,c,e,f7,l1 vg syr,c,p,h,pal cop,bp arm geo slav Diatess Iren\(^{60}\) Clement Or Euseb Chryst Cyr TR RP I lac P T Y. See the Endnote about this verse at the end of this document.

\(^{327}\) 23:40 Or, perhaps an Aramaism as follows, "since you are in this same fate?"
And it was now about noon, and darkness came across the whole land until 3:00 p.m.,
too of the sun was darkened. And the curtain of the temple was torn in two.
And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." And after he had said this, he expired.

Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus' Burial

Kai idou anhē onomati ἵσσην boulētēs ὑπάρχουν [kai] ἁνὴρ ἀγαθός καὶ δίκαιος

And behold, there was a council member named Joseph, who was a righteous man

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328 23:44 Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daytime starts, which makes this 12:00 noon. So also the remaining references to time in Luke: the darkness lasted until 3:00 p.m. (Greek: the ninth hour), when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

329 23:45 Exe to the ἡλίου ἐκλήσαντος Φ75ς N C* vid L 070 579 597 968 1012 1451 1626 2528 (2542 ἐκλήσαντος) 2705 01247 38435 syrMg (syrh skoliasentos) slav OrigenGr.lat ms acc to orig NA27 [B] ** τοῦ ἡλίου ἐκλήσαντος Φ75ς B 597 1683 1763 12111 1387 1770 1773 1831 1950 1223 1780 2 Origen ** εἰκονοτῆθη ο ἡλίου itab.c.e arm geo Diatessaron ** καὶ εἰκονοτῆθη ὁ ἡλίου (Ἀ εἰκονοτῆθη) C2 (D 11d ** εἰκονοτῆθη δὲ) E G H K M Q (S -o) U W Θ Α Π Ψ 01177 J F 1 2 28 118 157 180 205 565 700 892 1006 1009 1010 1071 1079 1195 M5 1216 1230 1241 1242 1243 1253 1292 1342 1344 14247 1505 1546 1582 L 1646 2148 2174 2882 Lect turf,fpl Tg syrt.c,s,p,pl eth Marcionacc. To Epiphanus vid OrigenGr.lat ms acc. to orig TR HF RP ** τοῦ ἡλίου ἐκλήσαντος καὶ εἰκονοτῆθη ὁ ἡλίου C* 22 pc (18) ** omit C* vid 33 159 443* 1137 1195* 1373* 14247 ** lacuna F45 F N P T. The phrase with ἐκλήσαμεν could be translated, "from an eclipse of the sun." The Classical Greek writers Thucydides, Herodotus and Aristophanes used this word, when referring to the sun or moon, as meaning "suffer eclipse." But the event in this passage, Jesus' crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering "eclipse" is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads "καὶ ἐκοινοτήθη ὁ ἡλίου, "and the sun was darkened." But this textual variance need not make any difference, since the lexical authorites say that, in the passive voice, in which both ἐκλήσαμεν and σκοτίσθη are, either one of them can mean "was obscured."

330 23:49 Tatian's Diatessaron: "the wives of those who had followed with him." In Syriac the difference between "women" and "wives" was the letter dalath. With it meant "wives."
Chapter 24

The Resurrection

tē dē μιὰ tōn sābβatōn ὀρθοῦν βαθέως ἐπὶ τὸ μνήμα ἠλθὼν φέρουσαι ἀ ἠτοίμασα ἃ ἀρώματα.

but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

εὑρὸν δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

eἰσέλθουσα δὲ οὕς εὑρὼν τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And when they went inside, they did not find the body of the Lord Jesus.

καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτῶν περὶ τοῦτο καὶ Ἰδοὺ ἄνδρες δύο ἐπέστησαν α ὑπάτας ἐν ἑσθητὶ ἀστραπτούσης.

And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

ἐμφάβαν δὲ γενομένων αὐτῶν καὶ κλονοῦσαν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτῶς. Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν?

And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, 'Why are you looking for the living among the dead?

οὗ τοῦτον ὁ, ἀλλὰ ἡγέρθη, μνημόσυνη ὡς ἐξάλησαν ὑμῖν ὑπὸ πάντας τὴν Γαλιλαίας.

He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων τὸν ὑπὸ τὸν ἀνθρώπον ὅτι δεῖ παραδοθῆναι εἰς χειράς ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

καὶ εἰμήτην τῶν ὑμῶν, αὐτοῦ,

And they did recall his statements.

καὶ ὑποτεύχασα ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταύτα πάντα τοῖς ἐνδέκα καὶ πᾶσιν τοῖς λοιποῖς.
And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles.

And these statements appeared to them as nonsense, and they did not believe them.

But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.

On the Road to Emmaus

But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.

And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

Their eyes, however, were being restrained, so as not to recognize him.

And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in her during these days?"

And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

And they related all these things to the Eleven and to all the rest.

And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles from Jerusalem.

And these two were conversing with each other about the outcome of all these things.

And these two were conversing with each other about the outcome of all these things.

And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

331 24:13 Greek: sixty stadia, or about 11 kilometers.

332 24:18 Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," παροικέω - paroikeo, is in the present indicative, not a participle, neither a noun. It seems to be a transitive verb, expecting an object, such as "visiting Jerusalem," or, "living IN Jerusalem." And the phrase "who is not aware" would be a stretch. Moreover, the Greek does not say "in Jerusalem," but rather just "Jerusalem." The word παροικέω - paroikeo generally meant "living as a stranger, a pilgrim, living as a visitor," and only rarely meant just "live or inhabit next to" without the connotation of being an alien or stranger.
οὗτος τε παρέδωκαν αὐτὸν οἱ ἅριχεῖς καὶ οἱ ἅρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ εσταύρωσαν αὐτὸν.

20 how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him.

ἡμεῖς δὲ ἠμείσαμεν ὅτι αὐτὸς ἔστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταυτίνην ἡμέραν ἔγειρεν ἀφ’ οὗ ταῦτα ἐγένετο.

21 And here we had been hoping he was the one who was going to redeem Israel. And what is more, he is already spending his third day in the grave since when these things took place. 333

ἀλλὰ καὶ γυναικεῖς τινες ἔξ ἡμῶν ἐξέστησαν ἡμᾶς· γενόμεναι ὀρθρινά ἐπὶ τὸ μνημεῖον

22 And not only that, now some of our women have confounded us. They were at the tomb early this morning, and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

23 So some of our number went to the tomb, and found it just as the women had said; but him they did not see.

24 And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!

25 And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!

26 And they came near to the village to which they were going, and he pretended to go farther.

27 And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

28 And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them.

29 And they came near to the village to which they were going, and he pretended to go on farther.

30 And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them.

31 And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

32 And they came near to the village to which they were going, and he pretended to go on farther.

33 DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase ἐπὶ τὸ τρίτην ταυτίνην ἡμέραν ἔγειρεν ἀφ’ οὗ ταῦτα ἐγένετο means "he is already spending the third day" [in the tomb]. Bauer agrees with this as well. The Greek does not supply a subject here, but some third person singular subject is implied, and the verb ἔγειρεν in phrases about time, means "spend."
Then their eyes were opened, and they recognized him. And he disappeared from them.

And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

And he said to them, "What do you have to eat in this place?"

And when he had said this, he showed them his hands and his feet.

And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."

And he said to them, "Weren't our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

And they said to each other, "Weren't our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

who were saying that the Lord really was risen, and had appeared to Simon.

And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

And they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

And when he had said this, he showed them his hands and his feet.

And he took it, and ate it in front of them.

And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

Behold my hands and my feet, that I am me.

But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

So they handed him a piece of broiled fish.

And he took it, and ate it in front of them.

The Ascension

Æíπεν δε πρὸς αὐτοῖς, ὦτοι ἵν ὁ λόγοι μου ὦτς ἐλάλησα πρὸς ὑμᾶς ἐτι ὃν σὺν ὑμὶν, ὃτι δεὶ πληρωθήσει πάντα τά γεγραμμένα ἐν τῷ νόμῳ Μωϋσεως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἕμου.

And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."

Then at that time he opened their minds to understand the scriptures.

Jesus Appears to the Apostles

Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἐστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

But alarmed they were, and terrified, thinking they were seeing a ghost.

And when he said this, he showed them his hands and his feet.

But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

So they handed him a piece of broiled fish.

And he took it, and ate it in front of them.

And he took it, and ate it in front of them.
46 And he said to them, "This is what is written: the Christ was to suffer, and to rise from the
death the third day,
καὶ εἴρηκαν ημῖν ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἀφεσιν ἁμαρτιῶν εἰς πάντα τὸ ἔθνη - ἀφέναι ἀπὸ Ἰερουσαλήμ.
47 and that repentance and forgiveness of sins is to be preached in his name to all the
nations, beginning from Jerusalem.
ἀμέτρητες τούτων.
48 You are witnesses of these things.
καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθί
σατε ἐν τῇ πόλει ἡν οὖ ἐνδύσασθε ἐν ὑμῖν δύναμιν.
49 And I am sending what my Father promised down upon you. So you are to stay put in
the city until such time you are endued with power from on high."
Ἐξῆλθαν δὲ αὐτοῖς [ἐξα] ἐν τῷ Βηθανίᾳ, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλο
γήσεν αὐτοῖς.
50 Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed
them.
καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτοῖς αὐτοῦ διέστη ἐπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν
οὐρανόν.
51 And it came about that as he was blessing them, he parted from them, and was taken up
into heaven.
καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπεστρέψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλη
ζ.
52 And they, after worshiping him, returned back to Jerusalem with great rejoicing.
καὶ ἔσαν διὰ πνεύμον έν τῷ Ιερό εὐλογοῦντες τὸν θεόν.
53 And throughout those days they were continually at the temple, praising God.
MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
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<tr>
<td>Abraham</td>
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<td>Jehoshaphat</td>
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<td>Joram</td>
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<td>Uzziah</td>
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<td>Amos/Amon</td>
<td>Jorim</td>
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<td>Josiah</td>
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<td>Abiud</td>
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<td>Eliakim</td>
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<td>Azor</td>
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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: http://www.carm.org/diff/2geneologies.htm

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

First, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary
eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two? (ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 26th Edition and the UBS 4th Edition of the Greek text put the δύο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δύο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters make, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other
sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies' Greek New Testament to include the "-two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, *A Textual Commentary on the Greek New Testament*, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70.

Consequently it is astonishing that the reading ἑβδομήκοντα δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support Q V B D, the Old Syriac, the Old Latin, etc., etc., is ordinarily regarded at once as the original reading. If in addition the opposing reading lies under the suspicion of ecclesiastical "normalizing," the testimony becomes irrefutable. The opposing witnesses represent entirely an ecclesiastical normalizing. That they are in the majority is altogether understandable; if they are ancient, this only proves how early the normalizing process began to operate. For these reasons ἑβδομήκοντα δύο should be printed without square brackets. K.A.

In other words, why would some copyists change the number away from the symbolically significant "seventy" to a symbolically insignificant "seventy-two"? It is more likely that the copyists who did the changing of the originals were the ones who changed it to "seventy" in order to make it line up with the strong tradition of 70 in the Bible and Jewish tradition. (This latter is part of what Kurt Aland calls "normalizing.") There are many instances in the Greek New Testament where the original reading is very obscure, or is poor grammar, or is a very unpopular teaching. Later copyists tended to smooth over these passages, or "normalize" them.)

There may be no symbolism at all involved in the number "seventy-two." Unless there is significance that it is divisible by twelve. Six times.

Well then, since the messengers were sent out two by two, let's examine how each number is divisible by two. If Jesus sent out seventy, that means there were 35 pairs of them. If Jesus sent out seventy-two, that means there were 36 pairs of them.

There may be no symbolism at all in what number of emissaries Jesus sent out. Yes, it is possible that he did intend some symbolism. But we should beware lest we change original
holy writ just because we want a symbolism in it. It is possible Jesus did not intend any symbolism.

I also wonder how the proximity of the other questionable δύο in 10:1 affected the copyists. See 10:1 written out below in both Greek and English.

\[
\text{ἡ διὸ γιὰ λαὸς τῶν}
\]

And after these things,

\[
\text{ἀνέδειξεν οὐ δόῳ καὶ ἔδομεν έξ ἄνα δόῳ [δύο]}
\]

the Lord appointed another seventy-two,

\[
\text{καὶ ἀπέστειλεν αὐτοῖς ἄνα δόῳ [δύο]}
\]

and sent them two by two

\[
\text{πρὸ προσώπου αὐτοῦ}
\]

before his face,

\[
\text{εἰς πᾶς πόλιν καὶ τόπον οὗ ἦμελλεν αὐτὸς ἔρχεται}
\]

into every town and place where he himself was about to go.

(FYI: in the third line of the verse above, in N.T. Greek one could say "two by two" either as ἀνὰ δόῳ without the second δόο, or one could say "two by two" as just δόο δόο, without the ἀνὰ. But the latter, called "distributive doubling," is either a Semitic idiom or a Greek vulgarism not expected of the educated and more literate Luke. As for the mixed expression, ἀνὰ δόο δόο it is found only later, in Mediaeval Greek.)

Here is a breakdown of some English translations I have checked. Those reading "70" are: Tyndale, KJV, NKJV, ASV, RSV, NRSV, NASB, CBW, JNT, ISV, HCSB, WEB, GW, Phillips, Recovery, Darby, Weymouth, The Message. Those reading "72" are: DRB, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE; and the NAB reads "seventy-[two], and says "seventy-two" in the section heading.

Endnote #3

Luke 22:43-44

43 And an angel from heaven appeared to him, strengthening him. 44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling down onto the ground.

Omit vv 43,44: ℶ⁶⁹: ℶ⁷⁵ K¹ A B N T W 124 579 788 1071* Lect₆½ it εἰσερχόμενον cop εἰσερχόμενον arm geo some Greek mss acc. to Anastasius-Sinaita; Greek and Latin mss acc to Hilary Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in ℶ⁶⁹ certain.)

Transpose Lk 22:43-44 after Mt. 26:39 f¹³

Transpose Lk 22:43-45a (καὶ ἔρχεται) after Mt. 26:39 Lect₆½

Include with minor variants: ℚ*₂ D E F G H K L M N Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 f¹

13c 28 157 180 205 346 565 597 700 828½ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2174 2181 2184 184 184李
The absence of these verses in such ancient and widely diversified witnesses as \(\text{p}^{(69\text{ad},75)}\), \(A\ B\ T\ W\) syr\(^5\) cop\(\text{sa,bo}\) arm\(\text{mss}\) geo Marcion Clement Origen \(al\), as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (\(\Delta*\ \Pi^c\ 892^c\) mg 1079 1195 1216 cop\(\text{bo,mss}\)) and their transference to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.


Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.
Omit: ψ66,75 Ξ2 B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 ita,br,d syrs copsa,bo⁷⁵

Include with minor variants: Ξ2,3 (A omit “Father”) C D2 (E with *) F G H (K εἰπεν for ἔλεγεν) L M N Q U X Γ Δ Π Ψ 063 0250= Ί1561 fε (fε³) 2 28 33 131 157 180 205 565 597c 700 828 892 1006 (1009 ποιῶς) 1010 1071 1079 (1195 ἃ for τῇ) 1216 (1230 1253 Ἰησοῦς ἑξετασμένος ἔλεγεν) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 L Lect itaur,b,c,e,ff2,lr1 vg syrc,p,h,pt pal arm eth geo slav Diatess Irenaeus Chrystostom Cyr

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these words from such early and diverse witnesses as ψ75 B D* W Θ ita,d syrs copsa,bo⁷⁵ is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ’s known example.

Endnote #5

The Linear Aspect in the Gospel of Luke

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "aspect" or "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminately than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in
fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

1:34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γνώσκοι;

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

3 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πικνά καὶ δεήσεις π οιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

33 They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

4 Τί δὲ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ἀ λέγω;

46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

κἀγώ ομίλοι λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ἔχετε, καὶ εὐρίσκετε· κρούετε, καὶ ἀναγγέλλεται ὑμῖν.

9So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

πάς γὰρ ὁ αὐτόν λαμβάνει, καὶ ὁ ξητὸν εὐρίσκει, καὶ τῷ κρούντι ἀνοιγμένα τὸν κλειστόν.

10For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.

The moral of that story is the virtue of brash persistence.

1 21 καὶ ἑπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἢ ἄλλῳ καὶ οἱ κόνες ἔρχομαι ἐπέλειψον τὰ ἐλκυστήρια τῶν ἀντιδίκων.

21 and he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs at least would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

1 3 χῆρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησον με ἀ πὸ τοῦ ἀντιδίκου μου.

3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not separate Greek words in the Greek text specifically corresponding to "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

1 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωμῶν αὐτῶν ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐτʼ αὐτοῖς;
7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

2 2 καὶ ἐξήτον εἷς ἄρχιερεῖς καὶ ὀἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν, ἐφοβοῦντο γάρ τὸν λαόν.
2and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction γάρ.

KJV And the chief priests and scribes sought how they might kill him; for they feared the people.
ASV And the chief priests and the scribes sought how they might put him to death; for they feared the people.
Darby and the chief priests and the scribes sought how they might kill him; for they feared the people.
YLT and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.
WEB The chief priests and the scribes sought how they might put him to death, for they feared the people.
CBW So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.
Phillips Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus.
NASB and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
JB and the chief priests and the scribes were looking for some way of doing away with him, because they mistrusted the people.
RSV And the chief priests and the scribes were seeking how to put him to death; for they feared the people.
NKJV And the chief priests and the scribes sought how they might kill Him, for they feared the people.
NIV and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
TNIV and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
Recov. And the chief priests and the scribes were seeking a way to do away with Him, for they feared the people.
NAB and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.
REB and the chief priests and the scribes were trying to devise some means of doing away with him; for they were afraid of the people.
NRSV The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.
and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

The high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.

and the high Priests and Scribes sought how to kill him, but they feared the people.

and the High Priests and the Scribes were contriving how to destroy Him. But they feared the people.

The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.

And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.

The leading priests and teachers of religious law were actively plotting Jesus' murder. But they wanted to kill him without starting a riot, a possibility they greatly feared.

The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for γαρ. The closest thing to an adversative use is said to be in one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this passage it is used by itself. The Matthew passage:

Matt 2 ή δὲ εἶπεν, Ναί, κύριε, καὶ γάρ τὰ κυνάρων ἐσθήσει ἄπο τῶν ψιχίων τῶν πιπτόντων ἄπο τῆς τροπές τῶν κυρίων αὐτῶν.

27But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction καί, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.
Bible Translations Abbreviation Keys and Copyright Information

Tynd. = William Tyndale, 1527, public domain
Douay = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain
KJV = King James Version, 1611, as revised by Blayney, 1769, or the Scrivener 1873 revision; Anglican, public domain
YLT = Young's Literal Translation, Robert Young, 1862, public domain
Darby = John Nelson Darby's translation, 1871, Brethren denomination, public domain
ASV = American Standard Version, 1901, public domain
Wey = Richard Francis Weymouth, published 1903, revised by James A. Robertson, 1924? public domain?
CBW = Charles B. Williams' translation, 1937, Copyright© 1986, Homan Bible Publishers, All rights reserved.
BBE = The Bible in Basic English, 1949, 1964, Published by Cambridge Press. Now Public Domain in the USA, as far as I know.
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NASB = New American Standard Bible, 1963, 1995 updated edition, Copyright © 1995 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved
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